

ନବଗ୍ରହକୃତୟଃ ମୁଖ୍ୟବାମିଦୀକ୍ଷିତବିରଚିତ

{॥ ନବଗ୍ରହକୃତୟଃ ମୁଖ୍ୟବାମିଦୀକ୍ଷିତବିରଚିତ ॥}

{LଆଂEଦ୍ବନ୍ ୧ ସୂର୍ଯ୍ୟ}

ରାଗ- ସୌରାଷ୍ଟ୍ର ତାଲ- ଚତୁଶ୍ରଜାତି-ଧ୍ରୁବ

ସୂର୍ଯ୍ୟମୂର୍ତ୍ତେ ନମୋଽସ୍ତୁ ତେ ସୁନ୍ଦର ଛାୟାଧିପତେ ।

କାର୍ଯ୍ୟକାରଣାତ୍ମକ ଜଗତ୍ସୁକାଶକ ସିଂହ-ରାଶ୍ୟଧିପତେ

ଆର୍ଯ୍ୟବିନ୍ଦୁତ ତେଜଃଶ୍ଚୂର୍ତ୍ତେ ଆରୋଗ୍ୟାଦି-ଫଳଦ-କୀର୍ତ୍ତେ ।

ସାରସମିତ୍ର ମିତ୍ର ଭାନୋ ସହସ୍ରକିରଣ କର୍ଣସୁନୋ

କୁର-ପାପ-ହର କୃଣାମୋ ଗୁରୁଗୁହ-ମୋଦିତ-ସ୍ବଭାନୋ

ସୂରିକନେତ୍ରିତ ସୁଦିନମଣେ ସୋମାଦିଗ୍ରହ-ଶିଖାମଣେ

ଧୀରାର୍ଚିତ କର୍ମସାକ୍ଷିଣେ ଦିବ୍ୟତର-ସପ୍ତାଶ୍ବ-ରଥିନେ

ସୌର-ଅକ୍ଷାଣ-ମନ୍ଦ୍ରାମ୍ବନେ ସୌବର୍ଣ-ସ୍ବରୂପାମ୍ବନେ

ଭାରତୀଶ-ହରି-ହରାମ୍ବନେ ଭୁକ୍ତି-ମୁକ୍ତି-ବିତରଣାମ୍ବନେ ॥

{LଆଂEଦ୍ବନ୍ ୨ ଚନ୍ଦ୍ର}

ରାଗ- ଅସାବେରୀ ତାଲ- ଚତୁଶ୍ରଜାତି ମଟ୍ୟ

ଚନ୍ଦ୍ରଂ ଭଜ ମାନସ ସାଧୁ-ହୃଦୟ-ସଦୃଶମ୍ ।

ଇନ୍ଦ୍ରାଦି-ଲୋକପାଲେତିତ-ତାରେଣଂ

ଇନ୍ଦ୍ରଂ କ୍ଷୋଭଣ-କଲ୍ପା-ଧରଂ ନିଶାକରଂ

ଇନ୍ଦିରା-ସହୋଦରଂ ସୁଧାକରଂ ଅନିଶମ୍ ।

ଶଙ୍କର-ମୌଳି-ବିଭୂଷଣଂ ଶୀତ-କିରଣଂ

ଚତୁର୍ଭୁଜଂ ମଦନ-ଛତ୍ରଂ କ୍ଷପାକରଂ

ବେଙ୍କଟେଶ-ନୟନଂ ବିରାଗ୍ନାନୋ-ଜନନଂ

ବିଧୁଂ କୁମୁଦ-ମିତ୍ରଂ ବିଧି-ଗୁରୁଗୁହ-ବନ୍ଧୁଂ
ଶଶାଙ୍କଂ ଗୀଞ୍ଜତି-ଶାପାନୁଗ୍ରହ-ପାତ୍ରଂ
ଶରଜନ୍ମିକା-ଧବଳ-ପ୍ରକାଶ-ଗାତ୍ରଂ
କଙ୍କାଶ-କେୟୁର-ହାର-ମକୁଟାଦି-ଧରଂ
ପଙ୍କଜରିପୁଂ ରୋହିଣୀ-ପ୍ରିୟକର-ଚତୁରମ୍ ॥

{LଥାଂEଦ୍ବନ୍ଦ୍ ଗ ଅଙ୍ଗାରକଃ}
ରାଗ-ସୁରତି ତାଲ-ଚତୁଶ୍ରଜାତି ରୂପକ
ଅଙ୍ଗାରକମାଶ୍ରୟାମ୍ୟହଂ ବିନତାଶ୍ରିତଜନମନ୍ଦାରଂ
ମଙ୍ଗଳବାରଂ ଭୂମିକୁମାରଂ ବାରଂ ବାରଂ ।
ଭୃଙ୍ଗାରକଂ ମେଷ-ବୃଷ୍ଟିକ-ରାଶ୍ୟଧିପତିଂ
ରକ୍ତାଙ୍ଗଂ ରକ୍ତାମ୍ବୁରାଦି-ଧରଂ ଶକ୍ତି-ଶୂଲ-ଧରଂ
ମଙ୍ଗଳଂ କମ୍ପୁ-ଗଳଂ ମଞ୍ଜୁଳ-ତର-କର-ଯୁଗଳଂ
ମଙ୍ଗଳ-ଦାୟକ-ମେଷ-ଦୁରଙ୍ଗଂ ମକରୋତ୍ତୁଙ୍ଗମ୍ ।
ଦାନବ-ସୁର-ସେବିତଂ ମନ୍ଦସ୍ଥିତ-ବିଲସିତ-ବନ୍ଧୁଂ
ଧରଣୀ-ପ୍ରଦଂ ଭ୍ରାତୃ-କାରକଂ ରକ୍ତ-ନେତ୍ରଂ
ଦୀନ-ରକ୍ଷକଂ ପୂଜିତ-ବୈଦ୍ୟନାଥ-କ୍ଷେତ୍ରଂ
ଦିବ୍ୟୋଦ୍ଧାଦି-ଗୁରୁଗୁହ-କଟାକ୍ଷାନୁଗ୍ରହ-ପାତ୍ରଂ
ଭାନୁ-ଚନ୍ଦ୍ର-ଗୁରୁ-ମିତ୍ରଂ ଭାସମାନ-ସୁକଳତ୍ରଂ
ଜାନୁସ୍ତ-ହସ୍ତ-ଚିତ୍ରଂ ଚତୁର୍ଭୁଜମତିବିଚିତ୍ରମ୍ ॥

{LଥାଂEଦ୍ବନ୍ଦ୍ ୪ ବୁଧଃ}
ରାଗ-ନାଟକୁରଞ୍ଜି ତାଲ-ମିଶ୍ରଜାତି ଝମ୍ପ

ବୁଧମାଣ୍ଡ୍ୟାମି ସତତଂ

ସୁରବିନ୍ଦୁତଂ ଛନ୍ଦ୍ର-ତାରା-ସୁତମ୍ ।

ବୁଧଜନୈର୍-ବେଦିତଂ ଭୂସୁରୈର୍-ମୋଦିତଂ

ମଧୁର-କବିତା-ପ୍ରଦଂ ମହନୀୟ-ସମ୍ପଦମ୍ ।

କୁଙ୍କୁମ-ସମଦ୍ୟୁତିଂ ଗୁରୁଗୁହ-ମୁଦାକୃତିଂ

କୁଜବୈରିଣଂ ମଣି-ମକୁଟ-ହାର-କେୟୁର-

କଙ୍କଣାଦି-ଧରଣଂ କମନୀୟ-ତର-ମିଥୁନ-

କନ୍ୟାଧିପଂ ପୁଷ୍ପକ-କରଂ ନୟଂସକଂ

କିଙ୍କର-ଜନ-ମହିତଂ କିଲ୍ଲିଷାଦି-ରହିତଂ

ଶଙ୍କର-ଭକ୍ତ-ହିତଂ ସଦାନନ୍ଦ-ସହିତମ୍ ॥

{LଆଂEଦ୍ବନ୍ଦ୍ ଋ ବୃହସ୍ପତିଃ}

ରାଗ-ଅଠାଶ ତାଲ-ତିଶ୍ରଜାତି ତ୍ରିପୁଟ

ବୃହସ୍ପତେ ତାରାପତେ ବ୍ରହ୍ମଜାତେ ନମୋଽସ୍ତୁ ତେ ।

ମହାବଲ ବିଭୋ ଗୀଷ୍ମତେ ମଞ୍ଜୁ-ଧନୁର୍-ମୀନାଧିପତେ

ମହେନ୍ଦ୍ରାଦ୍ୟୁପାସିତ-କୃତେ ମାଧବାଦି-ବିନ୍ଦୁତ-ଧୀମତେ ।

ସୁରାଚାର୍ଯ୍ୟ-ବର୍ଯ୍ୟ ବକ୍ରଧର ଶୁଭଲକ୍ଷଣ ଜଗତ୍-ଭ୍ରମ-ଗୁରୋ

ଜରାଦି-ବର୍ଜିତ ଅକ୍ରୋଧ କଟ-ଜନକ ଆଶ୍ରିତ-ଜନ-କଲ୍ପପତରୋ

ପୁରାରି-ଗୁରୁଗୁହ-ସଂମୋଦିତ ପୁତ୍ର-କାରକ ଦୀନ-ବନ୍ଧୋ

ପରାଦି-ଚତ୍ବାରୀ-ବାକ୍-ସ୍ବବରୂପ-ପ୍ରକାଶକ ଦୟା-ସିନ୍ଧୋ

ନିରାମୟାୟ ନୀତିକର୍ତ୍ତ୍ତ୍ବ ନିରଞ୍ଜୁଣାୟ ବିଶ୍ବ-ଭର୍ତ୍ତ୍ବ

ନିରଞ୍ଜନାୟ ଭୁବନ-ଭୋକ୍ତ୍ବ ନିରଂଶାୟ ମହା-ପ୍ରଦାତ୍ବେ ॥

{LṬḂḂḂḂḂ ୨ ଶୁକ୍ର}

ରାଗ-ପରଶୁ ତାଳ-ଶଶ୍ଵତୀ ଅଟ

ଶ୍ରୀଶୁକ୍ର-ଭଗବନ୍ତଂ ଚିନ୍ତୟାମି ସନ୍ତତଂ ସକଳ-ତତ୍ତ୍ଵଜ୍ଞମ୍ ।

ହେ ଶୁକ୍ର-ଭଗବନ୍ ମା-

ମାଶୁ ପାଲୟ ବୃଷଭୁଲା-

ଧୀମା ଦୈତ୍ୟ-ହିତୋପଦେଶ

କେଶବ-କଟାକ୍ଷେପ-ନେତ୍ରଂ କିରୀଟଧରଂ ଧବଳ-ଗାତ୍ରମ୍ ।

ବିଂଶତି-ବସୁରୋତ୍ଥ-ଦଶା-ବିଭାଗଂ ଅଷ୍ଟବର୍ଗଂ

କବିଂ କଳତ୍ର-କାରକଂ ରବି-ନିର୍ଜର-ଗୁରୁ-ବୈରିଣଂ

ନବାଂଶ-ହୋରା-ଦ୍ଵେଜ୍ଞାଶାଦି-ବର୍ଗୋଽଭିମାବସର-ସମୟେ

ବକ୍ରୋଜ-ନୀତ-ସ୍ଵବକ୍ଷେତ୍ର-ବର-କେନ୍ଦ୍ର-ମୂଳ-ତ୍ରିକୋଣେ

ତ୍ରିଂଶାଂଶ-ଷଷ୍ଠ୍ୟଂ ଶୈରାବତାଂଶ-ପାରିଜାତାଂଶ-

ଗୋପୁରାଂଶ-ରାଜଯୋଗ-କାରକଂ ରାଜ୍ୟପ୍ରଦଂ ଗୁରୁଗୁହମୁଦମ୍ ॥

{LṬḂḂḂḂḂ ୨ ଶନୈଶ୍ଵର}

ରାଗ-ଯଦୁକୁଳକାଂତୋଧି ତାଳ-ମିଶ୍ରଜାତି ଏକ

ଦିବାକର-ତନୁକଂ ଶନୈଶ୍ଵରଂ ଧୀରତରଂ ସନ୍ତତଂ ଚିନ୍ତୟେତ୍ ହମ୍ ।

ଭବାମ୍ଭୁ-ନିଧୌ ନିମଗ୍ନ-ଜନାନାଂ ଭୟଂକରଂ ଅତି-କ୍ରୂର-ଫଲଦଂ

ଭବାନୀଶ-କଟାକ୍ଷ-ପାତ୍ର-ଭୂତ-ଭକ୍ତିମତାଂ ଅତିଶୟ-ଶୁଭ-ଫଲଦମ୍ ।

କାଲାଞ୍ଜନ-କାନ୍ତି-ଯୁକ୍ତ-ଦେହଂ କାଳ-ସହୋଦରଂ କାକ-ବାହଂ

ନୀଲାଂଶୁକ-ପୁଷ୍ପ-ମାଲାବୃତଂ ନୀଳ-ରତ୍ନ-ଭୂଷଣାଲଙ୍କୃତଂ

ମାଲିନୀ-ନୁତଂ ଗୁରୁଗୁହ-ମୁଦିତଂ ମକର-କୁମ୍ଭ-ରାଶି-ନାଥଂ ତିଳ-

ତୈଳ-ମିଶ୍ରିତାନ୍ନ-ଦୀପ-ପ୍ରିୟଂ ଦୟା-ସୁଧା-ସାଗରଂ ନିର୍ଭୟଂ

କାଳ-ଦଣ୍ଡ-ପରିପାତିତ-ଜାନୁଂ କାମିତାର୍ଥ-ଫଲଦ-କାମଧେନୁଂ

କାଲ-ଚକ୍ର-ଭେଦ-ଚିତ୍ର-ଭାନ୍ନଂ କଲ୍ପିତ-ଛାୟା-ଦେବୀ-ସୁନ୍ଦମ୍ ॥

{LଥାଂEଦ୍ବନ୍ର୍ ଟ ରାହୁଃ}

ରାଗ-ରାମପ୍ରିୟ ତାଲ-ଚତୁଶ୍ରଜାତି ରୂପକ

ସ୍ଥରାମ୍ୟହଂ ସଦା ରାହୁଂ ସୂର୍ଯ୍ୟ-ଚନ୍ଦ୍ର-ବୀକ୍ଷ୍ୟଂ ବିକୃତ-ଦେହମ୍ ।

ସୁରାସୁରଂ ରୋଗ-ହରଂ ସର୍ପାଦି-ଭୀତି-ହରଂ

ଶୂର୍ପାସନ-ସୁଖକରଂ ଶୂଳାୟୁଧ-ଧର-କରମ୍ ।

କରାଳ-ବଦନଂ କଠିନଂ କନ୍ଦାନାର୍ଶ-କରୁଣାର୍ତ୍ତ-ଅପାଙ୍ଗଂ

ଚତୁର୍ଭୁଜଂ ଖଞ୍ଜ-ଖେଚାଦି-ଧରଣଂ

ଚର୍ମାଦି-ନୀଲବସ୍ତ୍ରଂ ଗୋମେଦକାଭରଣଂ

ଶନି-ଶୁକ୍ର-ମିତ୍ର-ଗୁରୁଗୁହ-ସନ୍ତୋଷକରଣମ୍ ॥

{LଥାଂEଦ୍ବନ୍ର୍ ଟ କେତୁଃ}

ରାଗ-ଚାମର ତାଲ-ଚତୁଶ୍ରଜାତି ରୂପକ

ମହାସୁରଂ କେତୁମହଂ ଭଜାମି ଛାୟାଗ୍ରହଂ ବରମ୍ ।

ମହା-ବିଚିତ୍ର-ମକୁଟ-ଧରଂ ମଙ୍ଗଲ-ବସ୍ତ୍ରାଦି-ଧରଂ

ନର-ପୀଠ-ସ୍ଥିତଂ ସୁଖଂ ନବଗ୍ରହ-ଯୁତଂ ସଖମ୍ ।

କେତୁଂ କୃଶ୍ବନ୍-ମନ୍ତ୍ରିଣଂ କ୍ରୋଧ-ନିଧି-ଜୈମିନଂ

କୁଲୁଭାଦି-ଭକ୍ଷଣଂ କୋଶ-ଧ୍ବଜ-ପତାକିନଂ

ଗୁରୁଗୁହ-ଚାମର-ଭରଣଂ ଗୁଣଦୋଷ-ଜିତାଭରଣଂ

ଗ୍ରହଣାଦି-କାର୍ଯ୍ୟ-କାରଣଂ ଗ୍ରହାପସବ୍ୟ-ସଞ୍ଚାରିଣମ୍ ॥

%୧ ସୂର୍ଯ୍ୟଃ

{LଆଂEଦ୍ବନ୍ଦ୍ ୧ ସୂର୍ଯ୍ୟଃ}

ରାଗ-ସୌରାଷ୍ଟ୍ର ତାଲ-ଚତୁର୍ଥଜାତି-ଧ୍ରୁବ

ସୂର୍ଯ୍ୟମୂର୍ତ୍ତେ ନମୋଽସ୍ତୁ ତେ ସୁନ୍ଦର ଛାୟାଧିପତେ ।

କାର୍ଯ୍ୟକାରଣାତ୍ମକ ଜଗତ୍ପ୍ରକାଶକ ସିଂହ-ରାଶ୍ୟଧିପତେ

ଆର୍ଯ୍ୟବିନ୍ଦୁତ ତେଜଃସ୍ଫୁର୍ତ୍ତେ ଆରୋଗ୍ୟାଦି-ଫଳଦ-କୀର୍ତ୍ତେ ।

ସାରସମିତ୍ର ମିତ୍ର ଭାନୋ ସହସ୍ରକିରଣ କର୍ଣ୍ଣସୁନୋ

କୁର-ପାପ-ହର କୃଣାନ୍ନୋ ଗୁରୁଗୁହ-ମୋଦିତ-ସ୍ବଭାନୋ

ସୂରିକନେତ୍ରିତ ସୁଦିନମଣେ ସୋମାଦିଗ୍ରହ-ଶିଖାମଣେ

ଧୀରାଚିତ୍ତ କର୍ମସାକ୍ଷିଣେ ଦିବ୍ୟତର-ସପ୍ତାଶ୍ବ-ରଥିନେ

ସୌର-ଅକ୍ଷାଣ-ମନ୍ଦାମୁନେ ସୌବର୍ଣ-ସ୍ବରୂପାମୁନେ

ଭାରତୀଶ-ହରି-ହରାମୁନେ ଭୁକ୍ତି-ମୁକ୍ତି-ବିତରଣାମୁନେ ॥

ସୂର୍ଯ୍ୟମୂର୍ତ୍ତେ - Oh Sun God!

ନମୋଽସ୍ତୁ ତେ - salutations to you!

ସୁନ୍ଦର - (you are) of pleasing appearance

ଛାୟାଧିପତେ - O consort of Chaya devi!

କାର୍ଯ୍ୟକାରଣାତ୍ମକ - you are the embodiment of The Primal Cause

and all Effects (1)

ଜଗତ୍ ପ୍ରକାଶକ - you illuminate the whole world

ସିଂହ ରାଶ୍ୟଧିପତେ - you are the Lord of the zodiacal sign Leo

ଆର୍ଯ୍ୟ ବିନ୍ଦୁତ – learned men salute you

ତେଜଃସ୍ଫୁର୍ତ୍ତେ – you display spectacular brightness (2)

ଆରୋଗ୍ୟାଦି ଫଳଦ କୀର୍ତ୍ତେ – provider of good health and other benefits

ସାରସ ମିତ୍ର – you have affinity to the lotus

ମିତ୍ର – you are a friend

ଭାନୋ – O Surya

ସହସ୍ରକିରଣ – of a thousand rays

କର୍ଣ୍ଣସୁନୋ – father of Karna

କୁରପାପହର – remover of evil and sinful deeds

ଜ୍ଵାଳାନୋ – you are verily like Fire

ଗୁରୁଗୁହ ମୋଦିତ – propitiated by Guruguha

ସ୍ଵଭାନୋ – innately effulgent

ସୁରିକନେଡିତ – worshipped by seers

ସୁଦିନମଣେ – you are the jewel of daytime

ସୋମାଦି ଗ୍ରହ ଶିଖାମଣେ – you are the leader of Chandra and

other planets

ଧୀରାର୍ଚ୍ଚିତ – great men salute you

କର୍ମ ସାକ୍ଷିଣେ – you are witness to all actions in the world (3)

ଦିବ୍ୟତର ସପ୍ତାଶ୍ଵ ରଥିନେ – your chariot is drawn by seven

fine horses (4)

ସୌର ଅଷ୍ଟାଶ୍ଵ ମନ୍ତ୍ରାମ୍ବନେ – you are identified with your core

mantra of eight syllables (5)

ସୌର୍ବର୍ଣ୍ଣ ସ୍ଵରୂପାମ୍ବନେ – your body shines in golden hue

ଭାରତୀଶ ହରି ହରାମ୍ବନେ – you are identified with Brahma,

Vishnu and Shiva (6)

ଭୁକ୍ତି ମୁକ୍ତି ବିତରଣାମ୍ନେ - 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.

ତସ୍ମିନ୍ନିଦା । ତଦେବାନୁପ୍ରାବିଶତ୍ । says Taittiriya UpaniShad.

2 ତେଜସ୍ୱୀମପି ତେଜସ୍ୱୀ - Ramayana 6.107.15

3 ରବୟେ ଲୋକସାକ୍ଷିଣେ says Agastya, in Ramayana 6.107.21

4 The seven vedic metres – gayatrl, uShNik, anushTup, brihatl, pangtl,
triShTup, jagatl – are the seven horses for the Sun's chariot

ଯତ୍ର ହ୍ୟାଶ୍ଚନ୍ଦୋନାମାନଃ ସପ୍ତାରୁଣଯୋଜିତା ବହନ୍ତି ଦେବମାଦିତ୍ୟମ୍ ।

--Shrimadbhagavatam 5.21.15

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

ସୂର୍ଯ୍ୟ ଆଦିତ୍ୟ ଓମ୍ । "The Supreme OM, the giver of brilliance, the impeller of
the universe, and the First Cause"

6 ବ୍ରହ୍ମା-ବିଷ୍ଣୁ-ଶିବ-ସ୍ୱରୂପ-ହୃଦୟଂ

ବନ୍ଦେ ସଦା ଭାସ୍କରମ୍ says the dhyAna sloka of Sun God.

%୨ ଚନ୍ଦ୍ରଃ

{LଆଂEଦ୍ବନ୍ଦ୍ ୨ ଚନ୍ଦ୍ରଃ}

ରାଗ-ଅସାବେରୀ ତାଲ-ଚତୁଶ୍ରଜାତି ମଟ୍ୟ

ଚନ୍ଦ୍ରଂ ଭଜ ମାନସ ସାଧୁ-ହୃଦୟ-ସଦୃଶମ୍ ।

ଇନ୍ଦ୍ରାଦି-ଲୋକପାଲେତିତ-ତାରେଣଂ

ଇନ୍ଦୁଂ ଷୋଡଶକଲ୍ୟାପରଂ ନିଶାକରଂ

ଇନ୍ଦିରା-ସହୋଦରଂ ସୁଧାକରଂ ଅନିଶମ୍ ।

ଶଙ୍କର-ମୌଳି-ବିଭୂଷଣଂ ଶୀତକିରଣଂ
ଚତୁର୍ଭୁଜଂ ମଦନ-ଛତ୍ରଂ କ୍ଷପାକରଂ
ବେଙ୍କଟେଶନୟନଂ ବିରାଣ୍ଡନୋ-ଜନନଂ
ବିଧୁଂ କୁମୁଦମିତ୍ରଂ ବିଧିଗୁରୁଗୁହ-ବନ୍ଧୁଂ
ଶଶାଙ୍କଂ ଗୀର୍ଞ୍ଜିତଶାପାଦୁଗ୍ରହପାତ୍ରଂ
ଶରଚନ୍ଦ୍ରିକାଧବଳପ୍ରକାଶଗାତ୍ରଂ
କଙ୍କଶକେୟୂରହାରମକୁଟାଦିଧରଂ
ପଙ୍କଜରିପୁଂ ରୋହିଣୀସ୍ତ୍ରୀୟକରଚତୁରମ୍ ॥

ଚନ୍ଦ୍ରମ୍ ଭଜ - Pray to Chandra,

ମାନସ - O mind!

ସାଧୁ ହୃଦୟ ସଦୃଶଂ - he is as pure as the mind of the
virtuous persons

ଇନ୍ଦ୍ରାଦି ଲୋକପାଲେତିତ ତାରେଣଂ - He is the consort of Tara (1) and
is praised by Indra and other gods

ଇନ୍ଦୁଂ - he is soothingly pleasant

ଷୋଡଶ କଲାଧରଂ - wearer of the sixteen digits

ନିଶାକରଂ - the maker of the night

ଇନ୍ଦିରା ସହୋଦରଂ - brother of Goddess LakShmi

ସୁଧାକରଂ - he makes the herbs ooze nectar (2)

ଅନିଶମ୍ - always (worship Chandra).

ଶଙ୍କର ମୌଳି ବିଭୂଷଣଂ - he adorns Shiva's crown

ଶୀତ କିରଣଂ - his rays are pleasantly cool

ଚତୁର୍ଭୁଜଂ - he has four hands

ମଦନ ଛତ୍ରଂ - (he serves as) umbrella for Manmatha, the God
of Love (3)

ବେଞ୍ଜଚେଶ ନୟନଂ - he is the (left) eye of Vishnu (4)

ବିରାଟୁ ଅନୋ ଜନନଂ - he was born of the heart of VirAt puruSha (5)

ବିଧୁଂ - deva-s specially drink him (6)

କୁମୁଦ ମିତ୍ରଂ - is friendly to the lily,

ବିଧି ଗୁରୁଗୁହ ବକ୍ରମ୍ - is a face of Subrahmanya, who is the
preceptor of Brahma

ଶଶାଙ୍କଂ - he is bearing hare-like marks (7)

ଗୀଞ୍ଜତି ଶାପାନୁଗ୍ରହ-ପାତ୍ରଂ - he received first a curse, and
then a boon, from DakSha prajapati (8)

ଶରତ୍ ଚନ୍ଦ୍ରିକା ଧବଳ ପ୍ରକାଶ ଗାତ୍ରଂ - his body shines as
white as the autumn moon (9)

କଙ୍କଣ କେୟୁର ହାର ମକୁଟାଦି ଧରଂ - he is bedecked with armband,
bracelet, necklace and diadem

ପଙ୍କଜ ରିପୁଂ he is inimical to the lotus

ରୋହିଣୀ ପ୍ରିୟ କର ଚତୁରମ୍ - 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:

ପୁଷ୍ଟାମି ଚୌଷଧୀଃ ସର୍ବାଃ ସୋମୋ ଭୂତ୍ବା ରସାମ୍ଭବଃ ॥ 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. ଚନ୍ଦ୍ରମା ମନସୋ ଜାତଃ – PuruShasUkta.

6 ବିଶେଷେଣ ଧୀମତି ଏନଂ ସୁରାଃ – ଆମରକୋଶ ବ୍ୟାଖ୍ୟାସୁଧା, ୧-୩-୧୩

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

8 glShpati or glrpati 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.

ଦକ୍ଷଶାପାତ୍ ସୋଽନପତ୍ୟସ୍ତାସୁ ଯକ୍ଷଗ୍ରହାଦିତଃ ।

ପୁନଃ ପ୍ରସାଦ୍ୟ ତଂ ସୋମଃ କଲ୍ମା ଲେଭେ କ୍ଷୟେ ଦିତଃ ॥

– 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.

%୩ ଅଙ୍ଗାରକଃ

{LଆଂEଦ୍ବନ୍ ଗ ଅଙ୍ଗାରକଃ}

ରାଗ- ସୁରତି ତାଲ- ଚତୁଶ୍ରଜାତି ରୂପକ

ଅଙ୍ଗାରକମାଶ୍ରୟାମ୍ୟହଂ ବିନତାଶ୍ରିତଜନମନ୍ଦାରଂ

ମଙ୍ଗଳବାରଂ ଭୂମିକୁମାରଂ ବାରଂ ବାରଂ ।

ବୃଜ୍ଞାରକମେଷବୃଜ୍ଞିକରାଶ୍ୟଧିପତିଂ

ରକ୍ତାଙ୍ଗଂ ରକ୍ତାମ୍ବୁରାଦିଧରଂ ଶକ୍ତିଶୂଲଧରଂ

ମଙ୍ଗଳଂ କମ୍ବୁଗଳଂ ମଞ୍ଜୁଳତରକରୟୁଗଳଂ

ମଙ୍ଗଳଦାୟକମେଷତୁରଙ୍ଗଂ ମକରୋଦ୍ଭୁଜମ୍ ।

ଦାନବସୁରସେବିତଂ ମନ୍ଦସ୍ଥିତବିଲସିତବକ୍ତ୍ରଂ

ଧରଣୀପ୍ରଦଂ ଭ୍ରାତୃକାରକଂ ରକ୍ତନେତ୍ରଂ

ଦୀନରକ୍ଷକଂ ପୂଜିତବୈଦ୍ୟନାଥକ୍ଷେତ୍ରଂ

ଦିବ୍ୟୌଦାଦିଗୁରୁଗୁହକଟାକ୍ଷାନୁଗ୍ରହପାତ୍ରଂ

ଭାନୁଚନ୍ଦ୍ରଗୁରୁମିତ୍ରଂ ଭାସମାନସୁକଳତ୍ରଂ

ଜାନୁସ୍ଥହସ୍ତଚିତ୍ରଂ ଚତୁର୍ଭୁଜମତିବିଚିତ୍ରମ୍ ॥

ଅଙ୍ଗାରକଂ ଆଶ୍ରୟାମି ଅହଂ - I take refuge in Kuja (1)

ବାରଂ ବାରମ୍ - again and again

ବିନତ ଆଶ୍ରିତ ଜନ ମନ୍ଦାରଂ - he is very valuable (helpful) to those who
approach him

ମଙ୍ଗଳ ବାରଂ - he presides over Tuesday

ଭୂମି କୁମାରଂ - he is the son of Mother Earth (2)

ତୁଙ୍ଗୀରକଂ - he resembles a golden pot

ମେଷ ବୃଷ୍ଟିକ ରାଶ୍ୟଧିପତିଂ - he presides over the zodiacal
signs Aries and Scorpio (3)

ରକ୍ତାଙ୍ଗଂ - his body is red in colour

ରକ୍ତାମ୍ବୁରାଦି ଧରଂ - he wears a red cloth, and the like

ଶକ୍ତି ଶୂଳ ଧରଂ - he holds a mace and a trident

ମଙ୍ଗଳଂ - is auspicious

କମ୍ପୁ ଗଳଂ - has a handsome neck

ମଞ୍ଜୁଳ ଚର ପଦମୁଗଳଂ - his two feet are quite charming

ମଙ୍ଗଳ ଦାୟକଂ - bestower of auspiciousness

ମେଷ ଭୃରଙ୍ଗଂ - he rides a goat

ମକର ଉତ୍ତୁଙ୍ଗମ୍ - Makara (Capricornus) is his exalted house (uchcha).

ଦାନବ ସୁର ସେବିତଂ - he is worshipped by devas (gods) and asuras
(demons) alike

ମନ୍ଦ ସ୍ମିତ ବିଲସିତ ବକ୍ତ୍ରଂ - he sports a charming smile

ଧରଣୀପ୍ରଦଂ - graces (devotees) with real estate

ଭ୍ରାତୃ କାରକଂ - he promotes good brotherhood

ରକ୍ତ ନେତ୍ରଂ - has red eyes

ଦୀନ ରକ୍ଷକଂ - protector of the afflicted

ପୂଜିତ ବୈଦ୍ୟନାଥ କ୍ଷେତ୍ରଂ - he is worshipped in the town

VaithIsvarankoil (4)

ଦିବ୍ୟୌଦାଦି ଗୁରୁଗୁହ କଟାକ୍ଷ ଅନୁଗ୍ରହ ପାତ୍ରଂ - recipient of

grace and blessings of the vast assemblage of gods as well

as guruguha

ଭାନୁ ଚନ୍ଦ୍ର ଗୁରୁ ମିତ୍ରଂ - he is friendly to Sun, Moon and Jupiter

ଭାସମାନ ସୁକଳତ୍ରଂ – has a charming wife

ଜାନୁଷ୍ଠ ହସ୍ତ ଚିତ୍ରଂ – appears cute with hands resting on his knees

ଚତୁର୍ଭୁଜଂ – he has four arms

ଅତି ବିଚିତ୍ରମ୍ – 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:

ଭୌମୋ ଶୁକ୍ରବୁଧେନ୍ଦୁସୂର୍ଯ୍ୟଶଶିଜାଃ ଶୁକ୍ରାରଜୀବାକ୍ଜାଃ

ମନ୍ଦୋ ଦେବଗୁରୁଃ କ୍ରମେଣ କଥିତାଃ ମେଷାଦିରାଶିଶ୍ଚରାଃ || phaladIpika 1.6

4 An ancient town near Sirkali in TamilNadu, India

%୪ ବୁଧ

{LଆଂEଦ୍ବନ୍ ଋ ବୁଧଃ}

ରାଗ- ନାଟକୁରଞ୍ଜି ତାଲ- ମିଶ୍ରଜାତି ଝମ୍ପ

ବୁଧମାଣ୍ଡ୍ୟାମି ସତତଂ

ସୁରବିନ୍ଦୁତଂ ଚନ୍ଦ୍ରତାରାସୁତମ୍ ।

ବୁଧଜନୈର୍ବୈଦିତଂ ଭୂସୁରୈର୍ମୌଦିତଂ

ମଧୁରକବିତାପ୍ରଦଂ ମହନୀୟସମ୍ପଦମ୍ ।

କୁଞ୍ଜମସମଦ୍ୟୁତିଂ ଗୁରୁଗୁହମୁଦାକୃତିଂ

କୁଜବୈରିଣଂ ମଣି-ମକୁଟ-ହାର-କେୟୁର-

କଙ୍କଶାଦିଧରଣଂ କମନୀୟତରମିଥୁନ-
କନ୍ୟାଧିପଂ ପୁସ୍ତକକରଂ ନୟଂସକଂ
କିଙ୍କରଜନମହିତଂ କିଳ୍ବିଷାଦିରହିତଂ
ଶଙ୍କରଭକ୍ତହିତଂ ସଦାନନ୍ଦସହିତମ୍ ॥

ବୁଧଂ ଆଶ୍ରୟାମି ସତତଂ - I take refuge in Budha always
ସୁର ବିନ୍ନୁତଂ - he is lauded by the devas
ଚନ୍ଦ୍ର ତାରା ସୁତମ୍ - he is the offspring of Chandra and Tara
ବୁଧ ଜନୈଃ ବେଦିତଂ - he is understood by learned men
ଭୃଗୁରୈଃ ମୋଦିତଂ - is appreciated by great scholars (1)
ମଧୁର କବିତା ପ୍ରଦଂ - bestower of fine poetical talents
ମହନୀୟ ସମ୍ପଦମ୍ - his accomplishments are praiseworthy
କୁଙ୍କୁମ ସମ ଦୁ୍ୟତିଂ - his saffron-coloured form is splendid
ଗୁରୁଗୁହ ମୁଦ୍ ଆକୃତିଂ - whose form delights Guruguha
କୁଜ ବୈରିଣଂ - is inimical to Kuja
ମଣି ମକୁଟ ହାର କେୟୂର କଙ୍କଶାଦି ଧରଣଂ - he is adorned with
a crown, necklace, armband and bracelet made of gems
କମନୀୟତର ମିଥୁନ କନ୍ୟାଧିପଂ - he presides over the lovely
zodiacal signs Gemini and Virgo
ପୁସ୍ତକ କରଂ - he has a book in his hands
ନୟଂସକଂ - he is genderless (2)
କିଙ୍କର ଜନ ମହିତଂ - highly respected by the servant class
କିଳ୍ବିଷାଦି ରହିତଂ - he is blemishless
ଶଙ୍କର ଭକ୍ତ ହିତଂ - very helpful to the devotees of Shiva (3)

ସଦାନନ୍ଦ ସହିତମ୍ – ever revelling in bliss.

Notes:

1) budha literally means a learned person

2) Ketu, Budha and Shanaishchara are genderless.

କୃୀବାଃ କେତୁ-ବୁଧାର୍ଜକାଃ, 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.

%ଃ ବୃହସ୍ପତିଃ

{LଆଂEଦ୍ବନ୍ଦ୍ ଋ ବୃହସ୍ପତିଃ}

ରାଗ-ଅଠାଶ ତାଲ-ତିଶ୍ରଜାତି ତ୍ରିପୁଟ

ବୃହସ୍ପତେ ତାରାପତେ ବ୍ରହ୍ମଜାତେ ନମୋଽସ୍ତୁ ତେ ।

ମହାବଲ ବିଭୋ ଗୀଞ୍ଜତେ ମଞ୍ଜୁଧନୁର୍ମନାଧିପତେ

ମହେନ୍ଦ୍ରାଦ୍ୟୁପାସିତ-କୃତେ ମାଧବାଦି-ବିନ୍ନୁତ-ଧୀମତେ ।

ସୁରାଚାର୍ଯ୍ୟବର୍ଯ୍ୟ ବକ୍ରଧର ଶୁଭଲକ୍ଷଣ ଜଗତ୍-ତ୍ରୟ-ଗୁରୋ

ଜରାଦି-ବର୍ଜିତ ଅକ୍ରୋଧ କଟ-ଜନକ ଆଶ୍ରିତ-ଜନ-କଲ୍ପତରୋ

ପୁରାରି-ଗୁରୁଗୁହ-ସଂମୋଦିତ ପୁତ୍ର-କାରକ ଦୀନ-ବନ୍ଧୋ

ପରାଦି-ଚତ୍ବାରୀ-ବାକ୍-ସ୍ବରୂପ-ପ୍ରକାଶକ ଦୟା-ସିନ୍ଧୋ

ନିରାମୟାୟ ନୀତିକର୍ତ୍ତ୍ତ୍ବେ ନିରଞ୍ଜକୁଶାୟ ବିଶ୍ବ-ଭର୍ତ୍ତ୍ବେ

ନିରଞ୍ଜନାୟ ଭୁବନ-ଭୋକ୍ତ୍ବେ ନିରଂଶାୟ ମହା-ପ୍ରଦାତ୍ବେ ॥

ବୃହସ୍ପତି ଡାଢ଼ାପତି - O Brihaspati, the consort of Tara

ବ୍ରହ୍ମ ଜାତେ - born of Brahma

ନମୋଽସ୍ତୁ ତେ - I salute you.

ମହାବଲ - you have great strength

ବିଭୋ - O master

ଗୀଞ୍ଜିତେ - Lord of speech and writing

ମଞ୍ଜୁ ଧନୁର୍ମାନ ଅଧିପତି - you preside over the lovely zodiacal

signs Sagittarius and Pisces

ମହେନ୍ଦ୍ରାଦି ଉପାସିତ ଆକୃତେ - you are venerated by Indra and others

ମାଧବାଦି ବିନ୍ନୁତ ଧୀମତେ - your intellect has been praised by

Vishnu and others (1)

ସୁରାଚାର୍ଯ୍ୟ ବର୍ଯ୍ୟ - the best preceptor of the gods

ବକ୍ର ଧର - you hold a mace in your hand

ଶୁଭ ଲକ୍ଷଣ - you are endowed with auspicious features

ଜଗତ୍ ତ୍ରୟ ଗୁରୋ - you are a Teacher for all three worlds

ଜରାଦି ବର୍ଜିତ - you are ever young

ଅକ୍ରୋଧ - you never become angry

କଚ ଜନକ - you are the father of Kacha

ଆଶ୍ରିତ ଜନ କଲ୍ପପତ୍ରୋ - you are verily the kalpaka tree for all who

approach you

ପୁରାରି ଗୁରୁଗୁହ ସଂମୋଦିତ - you have been appreciated by Shiva

and Guruguha

ପୁତ୍ରକାରକ - you promote good offspring

ଦୀନ ବନ୍ଧୋ - you are a friend for all poor people

ପରାଦି ଚତୁର୍ବାରି ବାକ୍ ସ୍ବରୂପ - you are the embodiment of the four

stages of speech starting with parA (2)

ପ୍ରକାଶକ – you illuminate people's intellect

ଦୟାସିନ୍ଧୋ – you are full of compassion

ନିରାମୟା – you are never afflicted by any illness

ନୀତି କର୍ତ୍ତ୍ତେ – you are the author of a Treatise on righteous Conduct(3)

ନିରଞ୍ଜନା – you cannot be controlled

ବିଶ୍ଵ ଭର୍ତ୍ତେ – you are the saviour of all living beings

ନିରଞ୍ଜନା – you are pure

ଭୁବନ ଭୋଜ୍ଞେ – you enjoy yourself in the world

ନିରଂଶା – you are whole

ମହା ପ୍ରଦାତ୍ତେ – you are a great provider

Notes:

1) Shri KriShNa says in the Gita:

ସୁରୋଧସାଂ ଚ ମୁଖ୍ୟାଂ ମାଂ ବିଚ୍ଛି ପାର୍ଥ ବୃହସ୍ପତିମ୍ । ୧୦.୨୪

“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

mUIAdhAra. When this kArana bindu rises to the level of the navel

it becomes kArya bindu. This stage is pashyantI The next stage is

madhyamA, when it further rises to the level of the heart where it

acquires discriminatory content and is more oscillatory. When finally

it emerges from the throat /mouth and becomes audible sound, capable of

representation by alphabets, we have the vaikharI. According to Rig Veda,

people are ignorant of these four parts and think that only the fourth

part is speech:

ଚତୁର୍ବାରୀ ବାକ୍ସରିମିତା ପଦାନି ତାନି ବିଦୁର୍ବାହୁଣା ଯେ ମନଃଶିଖାଃ ।

ଗୁହା ତ୍ରୀଣି ନିହିତା ନେଙ୍ଗୟନ୍ତି ତୁରୀୟମ୍ ବାଚୋ ମନୁଷ୍ୟା ବଦନ୍ତି ॥ ୧.୧୭୪.୪୫ ॥

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

ପରା ପ୍ରତ୍ୟକ୍ଚିତୀରୂପା ପଣ୍ୟନ୍ତୀ ପରଦେବତା । ମଧ୍ୟମା ବୈଶରୀରୂପା ॥ ॥

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.

%୭ ଷ୍ଟୁକ୍ର

{LଆଂEଦ୍ବନ୍ଦ୍ ୭ ଷ୍ଟୁକ୍ର୫}

ରାଗ- ପରଶୁ ତାଲ- ଖଣ୍ଡକାତି ଅଟ

ଶ୍ରୀଶ୍ଟୁକ୍ରଭଗବନ୍ତଂ ଚିନ୍ତୟାମି ସନ୍ତତଂ ସକଲତତ୍ତ୍ବଜ୍ଞମ୍ ।

ହେ ଶ୍ଟୁକ୍ରଭଗବନ୍ ମା-

ମାଣୁସାଲୟ ବୃଷଭୁଲ୍ଲା-

ଧୀଶ ଦୈତ୍ୟହିତୋପଦେଶ

କେଶବକଟାକ୍ଷୈକନେତ୍ରଂ କିରୀଟଧରଂ ଧବଳଗାତ୍ରମ୍ ।

ବିଂଶତି-ବସୁରୋତ୍ତ-ଦଶା-ବିଭାଗଂ ଅଷ୍ଟବର୍ଗଂ

କବିଂ କଳତ୍ର-କାରକଂ ରବି-ନିର୍ଜର-ଗୁରୁ-ବୈରିଣଂ

ନବାଂଶ-ହୋରା-ଦ୍ରେଞ୍ଜାଶାଦି-ବର୍ଗୋଽଭିମାବସର-ସମୟେ

ବକ୍ରୋଜ-ନୀଚ-ସ୍ବକ୍ଷେତ୍ର-ବର-କେନ୍ଦ୍ର-ମୂଳ-ତ୍ରିକୋଣେ

ତ୍ରିଂଶାଂଶ-ଷଷ୍ଠ୍ୟଂଶୈରାବତାଂଶ-ପାରିଜାତାଂଶ-

ଗୋପୁରାଂଶ-ରାଜଯୋଗ-କାରକଂ ରାଜ୍ୟପ୍ରଦଂ ଗୁରୁଗୁହମୁଦମ୍ ॥

ଶ୍ରୀଶୁକ୍ର ଉଗବନ୍ଧଂ ଚିନ୍ତୟାମି ସନ୍ତତଂ - I always meditate

upon Shri Shukra BhagavAn

ସକଲ ତତ୍ତ୍ୱବିଜ୍ଞଂ - he is the repository of all Truths (1)

ହେ ଶୁକ୍ରଭଗବନ୍ - O Lord Shukra !

ମାଂ ଆଶୁ ପାଲୟ - please protect me now

ବୃଷ ଭୂଲୀଧୀଶ- you preside over the zodiacal signs Rishabha
(Taurus) and TulA (Libra)

ଦୈତ୍ୟ ହିତୋପଦେଶ - you are the preceptor of the asuras

କେଶବ କଟାକ୍ଷ-ଏକ-ନେତ୍ରଂ - By the grace of Mahavishnu, you
have one eye left (2)

କିରୀଟ ଧରଂ - you wear a crown

ଧବଳ ଗାତ୍ରମ୍ - your body is white in colour

ବିଂଶତି ବସର-ଉଦୁଦଶା-ବିଭାଗଂ - your share in the udu
dashA system (3) is twenty years

ଅଷ୍ଟ ବର୍ଗଂ - you have beneficial ashta varga

କବିଂ - you are a great poet (4)

କଳତ୍ର କାରକଂ - you promote happy matrimony

ରବି ନିର୍ଜରଗୁରୁ-ବୈରିଣଂ - you are inimical to the Sun and the
ever-young Brihaspati

ନବୀଶ ହୋରା ଦ୍ରେକ୍ଷାଣାଦି ବର୍ଗୋତ୍ତମ ଅବସର ସମୟେ - at the time you
are in the parts (varga) of the orbit known to be your navamsa
hora, drekkANa, and vargottama (5)

ବକ୍ର ଉଚ୍ଚ ନୀଚ ସ୍ୱକ୍ଷେତ୍ର ବରକ୍ଷେତ୍ର ମୂଳତ୍ରିକୋଣେ - and in

exalted and depressed positions, own house, pivotal and
mulatrikona positions (6)

ତ୍ରିଶଂଶ ଷଷ୍ଠ୍ୟଂ ଐରାବତଂ ପାରିଜାତଂ ଗୋପୁରଂ -

and if they belong to the groups of parts known as trimshamsa,
shahtyamsa, etc (7)

ରାଜ ଯୋଗ କାରକଂ - you promote conditions for kingship (to
the person)(8)

ରାଜ୍ୟପ୍ରଦମ୍ - you bestow kingship.

ଗୁରୁଗୁହ ମୁଦଂ - 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
କବୀନାମୁଗନା କବିଃ || (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 PhaladlpikA. The ecliptic is divided into 12 equal parts called Rasi-s, the first part, starting from the First Point of Aries being Mesha. The Rasis are subdivided into equal parts, called amsa-s, in several ways, each way being called a varga. If divided into two, we have two hora-s: if subdivided into three parts, each is a drekkana. Navamsa is obtained by dividing a Rasi into 9 equal parts, Trimshamsa 30 parts (subgrouped into 5, 5, 8, 7, and 5 degrees in one of forward or reverse order), shashtyamsa, 60 parts. Other modes of division are also possible. Saptamsa, dashamsa, dvadashamsa, and Shodashamsa arise when dividing the rasi into 7, 10, 12, and 16 parts. And so on.

And there are rules to identify the Lords of these parts. If a navamsa bears the same name as that of the Rasi from which it arose, it is called a vargottama.

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

7) It is possible that a planet is in more than one varga.

Parijatamsha is attained when the planet obtains 2 varga-s; Gopuramsha, with four varga-s; Airavatamsha with nine varga-s, and so on.

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

%୭ ଶନୈଶ୍ଵର

{LଥାଂEଦ୍ବନ୍ଦ୍ବ ୭ ଶନୈଶ୍ଵର}

ରାଗ-ଯଦୁକୁଳକାଂବୋଧି ତାଲ-ମିଶ୍ରଜାତି ଏକ
ଦିବାକର-ତନୁଜଂ ଶନୈଶ୍ଵରଂ ଧୀରତରଂ ସନ୍ତତଂ ଚିନ୍ତୟେତ୍ ।
ଭବାମୁନିଧୌ ନିମଗ୍ନ-ଜନାନାଂ ଭୟଂକରଂ ଅତି-କ୍ରୂର-ଫଲଦଂ
ଭବାନୀଶ-କଟାକ୍ଷ-ପାତ୍ର-ଭୂତ-ଭକ୍ତିମତାଂ ଅତିଶୟ-ଶୁଭ-ଫଲଦମ୍ ।
କାଲାଞ୍ଜନ-କାନ୍ତି-ଯୁକ୍ତ-ଦେହଂ କାଲ-ସହୋଦରଂ କାକ-ବାହଂ
ନୀଲାଂଶୁକ-ପୁଷ୍ପ-ମାଲାବୃତଂ ନୀଲ-ରତ୍ନ-ଭୂଷଣାଲଙ୍କୃତଂ
ମାଲିନୀ-ନୁତଂ ଗୁରୁଗୁହ-ମୁଦିତଂ ମକର-କୁମ୍ଭ-ରାଶି-ନାଥଂ ତିଲ-
ତୈଳ-ମିଶ୍ରିତାନ୍ନ-ଦୀପ-ପ୍ରିୟଂ ଦୟା-ସୁଧା-ସାଗରଂ ନିର୍ଭୟଂ
କାଲ-ଦନ୍ତ-ପରିପୀଡିତ-ଜାନୁଂ କାମିତାର୍ଥ-ଫଲଦ-କାମଧେନୁଂ
କାଲ-ଚକ୍ର-ଭେଦ-ଚିତ୍ର-ଭାନୁଂ କଲ୍ପିତ-ଛାୟା-ଦେବୀ-ସୁନୁମ୍ ॥

ସନ୍ତତଂ ଚିନ୍ତୟେ ଅହଂ - I meditate constantly on

ଶନୈଶ୍ଵରଂ ଦିବାକର ତନୁଜଂ - Shri Shanishvara, the son of Surya (1)

ଭବାମୁ ନିଧୌ ନିମଗ୍ନ-ଜନାନାଂ -In those who are immersed in the
ocean of worldly life

ଭୟଂକରଂ - he strikes terror

ଅତି କ୍ରୂର ଫଳଦଂ – (and) dispenses terrible consequences
ଭବାନୀଶ କଟାକ୍ଷ ପାତ୍ର ଭୂତ ଭକ୍ତିମତଂ – (on the other hand,)
on those devotees of Lord Shiva who are blessed by His grace
ଅତିଶୟ ଶୁଭ ଫଳଦମ୍ – he bestows exceptionally good things
କାଲାଞ୍ଜନ କାନ୍ତି ଯୁକ୍ତ ଦେହଂ – he is sparkling dark in colour, like
the eye liner pigment
କାଲସହୋଦରଂ – he is brother of Yama, the lord of Death (2)
କାକବାହଂ – he rides a crow (3)
ନୀଳାଂଶୁକ – ପୁଷ୍ପ-ମାଳା-ବୃତଂ – he wears a blue dress and a garland
of blue flowers
ନୀଳ-ରତ୍ନ-ଭୂଷଣାଳଙ୍କୃତଂ – and is decorated with ornaments made
of blue gemstones
ମାଲିନୀ-ନୁତଂ – He is worshipped by mAlinI (4)
ଗୁରୁଗୁହ-ମୁଦିତଂ – he gives pleasure to Guruguha
ମକର-କୁମ୍ଭ-ରାଶି-ନାଥଂ – he presides over the zodiacal signs
Capricornius and Aquarius
ତିଳ-ତୈଳ-ମିଶ୍ରିତ-ଅନ୍ନ-ଦୀପ-ପ୍ରିୟଂ – he has great liking for
sesame oil lamp and sesame seeds mixed rice
ଦୟା-ସୁଧା-ସାଗରଂ – he is an ocean of compassion (for his devotees)
ନିର୍ଭୟଂ – he is fearless
କାଲଦଣ୍ଡ-ପରିପୀଡିତ-କାନୁଂ – he bears a wound on his legs inflicted
by Yama,'s cudgel (5)
କାମିତାର୍ଥଫଳଦ-କାମଧେନୁଂ – he is verily the divine Kamadhenu while
dispensing favours to devotees
କାଳ-ଚକ୍ର-ଭେଦ-ଚିତ୍ରଭାନୁଂ – he has the capacity to break the

Wheel of Time (6)

କଲ୍ପିତ-ଛାୟାଦେବୀ-ସୁନୁମ୍ - 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 (gRRidhra) 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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{LଆଂEଦ୍ବନ୍ଦ୍ ା ରାହୁଃ}

ରାଗ-ରାମପ୍ରିୟ ତାଲ-ଚତୁଶ୍ରଜାତି ରୂପକ

ସ୍ଵରାମ୍ୟହଂ ସଦା ରାହୁଂ ସୂର୍ଯ୍ୟ-ଚନ୍ଦ୍ର-ବୀକ୍ଷ୍ୟଂ ବିକୃତ-ଦେହମ୍ ।

ସୁରାସୁରଂ ରୋଗ-ହରଂ ସର୍ପାଦି-ଭୀତି-ହରଂ

ଶୂର୍ଯ୍ୟାସନ-ସୁଖକରଂ ଶୂଳାୟୁଧ-ଧର-କରମ୍ ।

କରାଳ-ବଦନଂ କଠିନଂ କନ୍ଦାନାର୍ଶ-କରୁଣାର୍ତ୍ତ-ଅପାଙ୍ଗଂ

ଚତୁର୍ଭୁଜଂ ଖଞ୍ଜୁଖେଟାଦିଧରଣଂ

ଚର୍ମାଦି-ନୀଲବସ୍ତ୍ରଂ ଗୋମେଧକାଭରଣଂ

ଶନି-ଶୁକ୍ର-ମିତ୍ର-ଗୁରୁଗୁହ-ସନ୍ତୋଷକରଣମ୍ ॥

ସ୍ମରାମି ଅହମ୍ ସଦା ରାହୁଂ - I always remember RAhu

ସୂର୍ଯ୍ୟ ଚନ୍ଦ୍ର ବୀକ୍ଷ୍ୟଂ - he is being aspected by Surya and Chandra (1)

ବିକୃତ ଦେହମ୍ - he has a crooked body

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

ରୋଗ ହରଂ - he drives away illnesses

ସର୍ପାଦି ଭୀତି ହରଂ - he wards off fears from snakes and the like

ଶୂର୍ପାସନ ସୁଖକରଂ - he is happily seated on a shUrpa (a

bamboo plate in the form of a trapezium, called muram in Tamil)

ଶୂଳାୟୁଧ ଧର କରମ୍ - he holds a trident in is hands

କରାଳ ବଦନଂ - has a frightful face

କଠିନଂ - he is hard,

କନ୍ଦାନାର୍ଣ-କରୁଣା-ଆର୍ଦ୍ର-ଅପାଙ୍ଗଂ - his(fierce)looks melt into a

compassionate glance due to the mantra commencing 'kayA naH' (3)

ଚତୁର୍ଭୁଜଂ - he has four hands

ଶଞ୍ଜ ଖେଟାଦି ଧରଣଂ - he holds a sword, a shield and like weapons

ଚର୍ମାଦି ନୀଲ ବସ୍ତ୍ରଂ - he wears a blue cloth and other garments

made of leather

ଗୋମେଦକାଭରଣଂ - he wears gomedaka-AbharaNaM ornaments laced with

gomedaka (gem) stones

ଶନି ଶୁକ୍ର ମିତ୍ର ଗୁରୁଗୁହ ସନ୍ତୋଷ କରଣମ୍ - 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:

କନ୍ୟା ନକ୍ଷିତ୍ର ଆଭୁବଦ୍ ଭୃତୀ ସଦାବୃଧଃ ସଖା । କନ୍ୟା ଶତ୍ରିଞ୍ଜୟା ବୃତା ।

“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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{Lଆ୍Eଦ୍ବନ୍ଗ୍ ୯ କେତୁଃ}

ରାଗ- ଚାମର ତାଲ- ଚତୁଶ୍ରଜାତି ରୂପକ

ମହାସୁରଂ କେତୁମହଂ ଭଜାମି ଛାୟାଗ୍ରହଂ ବରମ୍ ।

ମହା-ବିଚିତ୍ର-ମକୁଟ-ଧରଂ ମଙ୍ଗଲ-ବସ୍ତ୍ରାଦି-ଧରଂ

ନର-ପୀଠ-ସ୍ଥିତଂ ସୁଖଂ ନବଗ୍ରହ-ଯୁତଂ ସଖମ୍ ।

କେତୁଂ କୃଶ୍ବନ୍-ମନ୍ତ୍ରିଣଂ କ୍ରୋଧ-ନିଧି-ଜୈମିନଂ

କୁଲୁଭାଦି-ଭକ୍ଷଣଂ କୋଣ-ଧ୍ବଜ-ପତାକିନଂ
ଗୁରୁଗୁହ-ଚାମର-ଭରଣଂ ଗୁଣଦୋଷ-ଜିତାଭରଣଂ
ଗ୍ରହଣାଦି-କାର୍ଯ୍ୟ-କାରଣଂ ଗ୍ରହାପସ୍ୟ-ସଞ୍ଚାର୍ଣ୍ଣମ୍ ॥

ମହାସୁରଂ କେତୁଂ ଅହଂ ଭଜାମି - I take refuge in the great asura Ketu
ଚାୟାଗ୍ରହଂ ବରମ୍ - he is a great shadow planet (1)
ମହା ବିଚିତ୍ର ମକୃତ ଧରଂ - he wears a big charming crown
ମଙ୍ଗଳ ବସ୍ତ୍ରାଦି ଧରଂ - he wears auspicious (yellow) clothes
ନର ପୀଠ ସ୍ଥିତଂ ସୁଖଂ - happily mounted on a human being as seat
ନବଗ୍ରହ ଯୁତଂ ସଖମ୍ - he is friends with the newly created planet(rahul)
କେତୁଂ କୃତ୍ବନ୍ ମନ୍ତ୍ରଣଂ - his vedic mantra commences 'ketuM kRRiNvan' (2)
କ୍ରୋଧ ନିଧି ଜୈମିନଂ - he is an angry person and he hails in the line of
the sage Jaimini
କୁଲୁଭାଦି ଭକ୍ଷଣଂ - his favourite food is horse-grain (koLLu in Tamil)
କୋଣ ଧ୍ବଜ ପତାକିନଂ - his flag is in the form of a triangle
ଗୁରୁଗୁହ ଚାମର ଭରଣଂ - He holds a parasol to Guruguha
ଗୁଣ ଦୋଷ ଜିତ ଆଭରଣଂ - he is very good to people who had risen above
the sense of good and bad
ଗ୍ରହଣାଦି କାର୍ଯ୍ୟ କାରଣଂ - his actions include causing eclipses
ଗ୍ରହାପସ୍ୟ ସଂଚାର୍ଣ୍ଣମ୍ - 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 intersection 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 :

କେତୁମ୍ କୃଶ୍ଣନ୍ନକେତବେ ଯେଶୋ ମର୍ଯ୍ୟା ଅଯେଶସ୍ତେ ।

ସମୁଷ୍ଠିରକାୟଥାଃ ॥ – 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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