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shrI kapAlIshvarAShTakam

ஸ்ரீகபாலீஸ்வராஷ்டகம்

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shrI kapAlIshvarAShTakam

ஸ்ரீகபாலீஸ்வராஷ்டகம்



ஸ்ரீகபாலீமங்குளாஷ்டகம்

### INTRODUCTION-

Shri Kapalishvara is the name of Lord Shiva who is the presiding deity at the ancient temple of Shiva in Mylapore, Chennai - the capital of the State of Tamilnadu. His consort has the name Kalpakambal. Ashtakam (அஷ்டகம்) means a poem consisting of eight verses. In this case the verses are in praise of Shri Kapalishvara. He is praised here with qualities referred to in the vedas, puranas and also as the Infinite Supreme Being. This shows that it is the Supreme Being that appears as Kapalishvara in the temple in Mylapore as any god in any other temple.

### NOTE:-

The following symbols are used in the explanations that are given below.

(1) - SA :- Saiva Agama. (2) - SP :- Shiva Purana. (3) - SAN - Shiva 108 Namavali. (4) - SL - Shivanandalahari of Shri Shankaracharya. (5) - VS - Vishnu sahasranama. (6) - BG - Bhagavad Gita. (7) - SS - Siva sahasranama (From Padmapurana) with the commentary by late H.H. Sri Parasivendra Saraswati of Kanchi Kamakoti Peetham.

The vedas (Taittiriya Upanishad, Anandavalli) declare that the Supreme Being is beyond reach of senses and mind. யதோ வாசோ நிவர்தந்தே! அப்ராப்ய மநஸா ஸஹ! For this, reason His qualities cannot be adequately portrayed by anyone. The Shiva Mahimmna stotram (22) puts this up in a graphic manner. The poet says that even if the blue mountain were to be a lump of ink powder, the ocean the ink-pot, the branch of the heavenly tree Parijata be pen, the earth itself the writing leaf, and by taking these Saradha the Goddess of Learning writes for eternity, even then His virtues cannot be fully described.

அஸிதகி<sup>3</sup>ரிஸமம் ஸ்யாத் கஜ்ஜலம் ஸிந்து:<sup>4</sup> பாத்ரம்

ஸுரதருவரஸாகா<sup>2</sup> லேக<sup>2</sup>நீ பத்ரமூர்வீ ।

விக<sup>2</sup>தி யதி<sup>3</sup> க்<sup>3</sup>ரு'ஹீத்வா ஸாரதா<sup>3</sup> ஸர்வகாலம்

தத<sup>3</sup>பி தவ கு<sup>3</sup>ணநாமீஸ பாரம் ந யாதி ॥

The question then is, why should one take up the futile job of writing a stotram in praise of the Lord knowing full well that it can never be done satisfactorily? The same author of Mahimna Stotram provides the answer right at the beginning of the work.

மது<sup>4</sup>ஸ்பீதா வாச: பரமமம்ரு<sup>3</sup>தம் நிர்மிதவத-

ஸ்தவ ப்<sup>3</sup>ரஹ்மந் கிம் வாக<sup>3</sup>பி ஸுரகு<sup>3</sup>ரோர்விஸ்மயபத<sup>3</sup>ம் ।

மம த்வேதாம் வாணீம் கு<sup>3</sup>ணகத<sup>2</sup>நபுண்யேந ப<sup>4</sup>வத:

புநாமீத்யர்தே<sup>2</sup>ஸுமிந் புரமத<sup>2</sup>ந பு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>ர்வ்யவஸ்தி<sup>2</sup>தா ॥

He says that the Lord has given out the wonderful vedas which are sweet as the nectar. So, even the hymns composed by Brihaspathi, the learned guru of the devas will be insignificant to the Lord. This being so, I have ventured to praise You because the act will purify my speech.

Our puranas repeatedly say that chanting the Lord's names and singing His glories destroy one's sins. One need not worry about the level of his learning to start in this endeavour. Sage Narada pointed this out to Sage Vyasa and advised him to write about the glories of the Lord.

தத்<sup>3</sup>வாக்<sup>3</sup>விஸர்கோ<sup>3</sup> ஜநதாக<sup>4</sup>விப்லவோ யஸ்மிந் ப்ரதிஸ்லோகமப<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>வத்யபி ।

நாமாந்யநந்தஸ்ய யஸோ<sup>5</sup>ங்கிதாநி யச்ச<sup>2</sup>ரு'ண்வந்தி கா<sup>3</sup>யந்தி

க்<sup>3</sup>ரு'ணந்தி ஸாத<sup>4</sup>வ: ॥ BH(1-5-11).

The composition may be replete with faults. Yet, if each vesre speaks of the Lord's glory , such a work alone will be liked by noble souls. They will hear it, sing it and repeat it to the listeners. Because of this reason scholars and poets continue to write hymns in praise of the Lord.

THE TEMPLE:-

The temple of Shri Kapalishvara is many centuries old. The Lord here has

been sung by several Tamil saints known as Nayanmars. The famous composer Papanasam Sivan lived in Mylapore near the temple and was an ardent devotee of Kapalishvara. He had composed many songs in praise of the Lord and Devi Kalpakambal. Originally, the temple was situated on the sea shore. But it was badly damaged by tidal waves that battered the structure in the second half of the 16th century. It was later moved to the present location where a magnificent temple has come up. There is a large tank before the temple which is used for the float festival.

Being a major temple devoted to Lord Shiva all the important festivals associated with Lord Shiva are observed punctiliously. The temple is very popular and attracts a large number of devotees even on normal days. It includes locals and tourists from from all over India and abroad too. The crowds are particularly heavy on weekends, Fridays, on important days such as pradoshams (on the Trayodashi days) and Sivaratri.

NOTE:-

In the passages that follow there may be statements that will appear to eulogise Lord Shiva as the Supreme Being and place other Gods on lower pedestals. These statements may cause some confusion or displeasure to some. There is no need at all for such feelings. Our puranas always resort to this kind of statements in which one form of God is praised as the Supreme Being and others are shown as an inferior to that particular deity. This is just to glorify that particular form. The intention is never to slight any deities. All puranas are particular in stating what is said in the vedas - that it is the one Supreme Being which appears as different Gods and in essence all are one and the same. The Lord says clearly in Gita that He receives worship offered to God in any form.

யே யதா<sup>2</sup> மாம் ப்ரபத்<sup>3</sup>யந்தே தாம்ஸ்ததை<sup>2</sup>வ ப<sup>4</sup>ஜாம்யஹம் |

மம வர்த்மாநுவர்தந்தே மநுஷ்யா: பார்த<sup>2</sup> ஸர்வஸ: || BG(4-11).

We see in some movies that one actor plays the roles of the hero and also other characters. The hero frequently fights with others (played by same person). And finally some event reveals

the fact that all of them are born to the same lady and are brothers. They hug each other in great joy and live happily ever after. Similarly, the one Supreme Being alone appears in various forms. So, essentially all forms depict the same Being.

LINGAM -

Shri Kapalishvara in the sanctum in the temple is in the form of a lingam.

The form has esoteric significance. The word lingam means a sign or emblem that characterises an object. விங்க<sup>3</sup>யதே<sup>5</sup>நேந இதி விங்க<sup>3</sup>ம் | The Agama texts, however, interpret the word to describe the Supreme Being from which the universe emerges (நிர<sup>3</sup>க<sup>3</sup>ச்ச<sup>2</sup>ந்தி) and into which it finally merges. லயம் க<sup>3</sup>ச்ச<sup>2</sup>ந்தி பூ<sup>4</sup>தாநி ஸம்ஹாரே நிகி<sup>2</sup>லாநி ச | நிர<sup>3</sup>க<sup>3</sup>ச்ச<sup>2</sup>ந்தி யதஸ்சாபி விங்கோ<sup>3</sup>க்திஸ்தேந ஹேதுநா || The Supreme Being is without parts and form. (அருப). However this form is not easily understood or suitable for worship by most people since they have intense attachment to their bodies. Krishna says this clearly.

க்லேஸோ<sup>5</sup>தி<sup>4</sup>கதரஸ்தேஷா-மவ்யக்தாஸக்த-சேதஸாம் ||

அவ்யக்தா ஹி க<sup>3</sup>தி<sup>3</sup>ர்து: <sup>3</sup>க<sup>2</sup>ம் தே<sup>3</sup>ஹவத்<sup>3</sup>பி<sup>4</sup>ரவாப்யதே || BG(12-5).

Considering this problem that will face many, our shastras provide three concepts of the Lord. That is, sakala (one with form, rupa, like Nataraja, DakShinamurty etc., ), nishkala (one without form, arupa) and sakala-nishkala (one with and without parts or specific form, rupa-arupa). The lingam belongs to the third category - a combination of form and formlessness. It is thus extremely suitable for worship. Its form is made of mantras and hence it is said that the Sivalinga is constituted of vidya or mantra deha. The three chapters of the Shiva linga, namely the square base, the octogon column and the upper part relate respectively to Brahma the creator, Vishnu the preservator and Rudra the annihilator.

ப<sup>3</sup>ரஹ்மா விஷ்ணுஸ்ச ருத்<sup>3</sup>ரஸ்ச த்ரிக<sup>2</sup>ண்ட<sup>3</sup>மிதி கத்<sup>2</sup>யதே |

ஊர்த<sup>4</sup>வம் து சிவபா<sup>4</sup>க<sup>3</sup>ஸ்யாத் விஷ்ணுபா<sup>4</sup>க<sup>3</sup>ஸ்து மத்<sup>4</sup>யம: |

ப<sup>3</sup>ரஹ்மாபா<sup>4</sup>க<sup>3</sup>ஸ்த்வத: <sup>4</sup>ப்ரோக்த: ஸாஸ்த்ரஜ்ஞைஞ்ரவிங்க<sup>3</sup>கும்ப<sup>4</sup>யோ: ||

Thus the lingam represents the Supreme Being that embodies in itself the

triad of gods. One of the names of Shiva is

விங்க<sup>3</sup>ரூபீ - லீநமர்த<sup>2</sup>ம் க<sup>3</sup>மயதீதி விங்க<sup>3</sup>ம் | தத<sup>3</sup>ரூபீ விங்க<sup>3</sup>ரூபீ |

அவித்யாதிரோஹித-ஜட<sup>3</sup>ப்ரபஞ்சஸ்ய க<sup>3</sup>மகத்வம் ப்ரகாஸாத்மகஸ்ய சைதந்யஸ்ய,

தத<sup>3</sup>ரூபீ பரமேஸ்வர: இத்யர்த: <sup>2</sup> | தது<sup>3</sup>க்தம் ஸ்காந்தே<sup>3</sup> -

ஸூத:-

அதா<sup>2</sup>த: ஸம்ப்ரவக்ஷயாமி சிவவிங்க<sup>3</sup>ம் ஸமாஸுத: |

யஸ்ய விஜ்ஞாநமாத்ரேண விமுக்தோ மாநவோ ப<sup>4</sup>வேத் ||

சிவ ஏவ ஸ்வயம் விங்க<sup>3</sup>ம் க<sup>3</sup>மகமேவ ஹி |

சிவேந க<sup>3</sup>மயதே ஸர்வம் சிவோ நாந்யேந க<sup>3</sup>மயதே || SS(653).

Now we will say a few words about some important days observed in the temple. These days may be divided into two types - festivals and vratams. Their purpose is the same, that is to make strong the remembrance of the Lord and bring us close to Him. Festivals like Deepavali and Dusserah are marked by celebrations. The vratams, such as the Ekadasi and Shivaratri are marked by fasting, devotion, austeriry and observance of vows.

**PRADOSHAM: -**

We are familiar with the story of the churning of the ocean by devas and asuras to obtain the Amrit or nectar. It is said that they used the mountain Manthara as the churning pestle and the snake Vasuki as the rope. The asuras held the snake near the head and the devas the tail portion. As they started churning the snake suffered intense agony and vomitted its venom. It was very potent and threatened to engulf the world. The devas ran to Lord Shiva and prayed to Him to save them and the world. Shiva, who is the embodiment of compassion took pity on them and consumed the venom. All the devas who gathered at that time felt immense relief and worshipped the Lord in gratitude without taking any food. This was the Ekadasi day. The Lord was pleased with their worship and distributd the Amrit to them. On the following day ( that is, on the dwadasi) the devas finished their puja early in the morning and had their food. On the next day, that is on trayodasi, the Lord who was pleased with their devotion performed a dance in the evening. Devi Parvati was watching the dance along with the devas. This dance performance lasted for one yAma

(யாம) or three hours. The period came to be known as pradosham. This is a vratam and devoted exclusively for the worship of Lord Shiva.

If the pradosham falls on a Saturday then it becomes specially auspicious. The pradosham is auspicious as on that occasion all the gods and devas assemble to have the darshan of Lord Shiva and witness His dance. So, by visiting the temple on that occasion one can have the benefit of having the darshan of Lord Shiva as also all gods. Some verses from Shiva Puranam that talk about the glory of pradosham are given below. Rough translations of the verses are also given.

ஸம்பு<sup>4</sup>ரேவ ததா<sup>3</sup> பூஜ்யோ நாந்யே விஷ்ணவாத<sup>3</sup>யஸ்ஸுரா: |  
யத்தத்ர ஸர்வே<sup>5</sup>பி ஸுராஸ்திஷ்ட<sup>2</sup>ந்தி ஸிவஸந்நிதௌ<sup>4</sup> ||

அதஸ்தஸ்யார்சநம் பூஜா கதா<sup>2</sup>கு<sup>3</sup>ணக<sup>3</sup>ணஸ்தவம் |  
தந்மந்த்ரஸ்ய ஜபஸ்சைவ கர்தவ்யோ மோக்ஷகாங்க்ஷிபி:<sup>4</sup> ||

தா<sup>3</sup>ரிதி<sup>3</sup>ர்யது:<sup>3</sup>க<sup>2</sup>தாந்தா<sup>4</sup>நாம் ஏதத்<sup>3</sup>தி<sup>3</sup>வ்யாஞ்ஜநம் ஸ்ம்ரு<sup>3</sup>தம் |  
ரு<sup>3</sup>ணா<sup>3</sup>ணவநிமக்<sup>3</sup>நாநாம் உ<sup>3</sup>போ<sup>5</sup>யம் ஸுதாரக: ||

On that occasion (evening of pradosham day) Lord Shiva alone is to be worshipped, and not other devas like Vishnu. For, all of them are there in the presence of Lord Shiva. So, one who seeks liberation should do His puja, listen to stories that narrate His glories and chant His mantra. Those who are severely afflicted by poverty and sorrow will get relief by this. This will serve as a boat that will help those who are immersed in ocean of debts.

ப்ரதோ<sup>3</sup>ஷே பார்வதீநாதே<sup>2</sup> மஹத்தந்வதி தாண்ட<sup>3</sup>வம் |  
வாக்<sup>3</sup>தே<sup>3</sup>வீ வல்லவீந்த<sup>4</sup>த்தே ம்ரு<sup>3</sup>த<sup>3</sup>ங்க<sup>3</sup>ம் க<sup>3</sup>ருட<sup>3</sup>த<sup>4</sup>வஜ: |  
ரமா கா<sup>3</sup>நகலாம் ப்<sup>3</sup>ரஹ்மா தாலம் வேணும் தி<sup>3</sup>வஸ்பதி: ||

ஸர்வே சாந்யே ஸுபர்வாண: ஸேவந்தே தம் மஹேஸ்வரம் |  
புண்யக்ஷேத்ரம் ஸமாஸாத<sup>3</sup>ய மஹாலிங்க<sup>3</sup>ம் நிஷேவ்ய ச ||

பஞ்சக்ரு<sup>3</sup>த்வா நமஸ்குர்யாத் ஸாஷ்டாங்க<sup>3</sup>ம் ப<sup>4</sup>க்திபூர்வகம் |  
பாம்ஸூநாம் அங்க<sup>3</sup>லக்<sup>3</sup>நாநாம் ஏகைகஸ்ய நமஸ்க்ரு<sup>3</sup>தௌ ||

தி<sup>3</sup>வ்யவர்ஷஸஹஸ்ரந்து ஸிவலோகே மஹீயதே |

During pradosha time Lord Shiva dances along with Parvathi Devi. Sarasvati Devi plays on veena. Vishnu plays on mridangam. Laxmi Devi sings and Brahma plays on cymbals. Indra plays on flute. All gods witness the glorious sight. One should reach a holy shrine and worship Mahalingam by prostrating to Him five times. By saluting thus one gets to live in Shivaloka for as many years as the dust particles that had stuck to his body.

த<sup>3</sup>ர்ஸநம் வந்த<sup>3</sup>நம் விங்க<sup>3</sup>ப்ரத<sup>3</sup>க்ஷிணஞ்ச தர்பணம் |  
ப்ரதோ<sup>3</sup>ஷே ரு<sup>3</sup>ணமுக்கதே: ஸ்யாத் ப<sup>4</sup>வதூரலமஹாநில: ||

பு<sup>4</sup>க்திர்மைது<sup>2</sup>நமப<sup>4</sup>யங்க<sup>3</sup>ம் ஹரித<sup>3</sup>ர்ஸநகீர்தநே |  
வ்யர்தா<sup>2</sup>லாபம் ப்ரதோ<sup>3</sup>ஷே து வர்ஜயேத்<sup>3</sup>வைதி<sup>3</sup>கோ ஜந: ||

Having darsan of Shivalingam, circumambulating It and performing tarpanam will pay off the five obligations one is born with. One should not indulge in eating, sex, oil bath, darsan of Hari and idle gossip during pradosham.

விஷ்ணவ்ரஸநம் ஸதா<sup>3</sup> கார்யம் ப்ரதோ<sup>3</sup>ஷஸமயம் விநா |  
தத்ராபி நரஸிம்ஹம் து கீர்தயேத்<sup>3</sup>த<sup>3</sup>ர்ஸயேத்<sup>3</sup>பு<sup>4</sup>த: ||

ஏவம் ப்ரதோ<sup>3</sup>ஷஸமயே பூஜாம் கர்துமஸக்நுவந் |  
க<sup>3</sup>த்வா ஸிவாலயம் பஸ்யேத் ப<sup>4</sup>க்தோ<sup>3</sup>ப<sup>4</sup>க்தோ<sup>3</sup>தவா ஸிவம் ||

One should worship Lord Vishnu always except on pradosham days. It is beneficial to have darsan of Lord Narasimha and worship Him on pradosham time. One who is unable to do puja etc., as said above during pradosham can get the benefit by having a darsan of the temple of Lord Shiva.

NOTE:-

It is said here that one should not have darsan of Vishnu on pradosham days but it does good to have darsan and worship Narasimaha. The reason is that Narasimha is Shiva only and not different from Him. The following quote from Nrisimhapurvatapani upanishad states this clearly.

ஓ ரு<sup>3</sup>தம் ஸத்யம் பரம் ப்ரஹ்ம் புருஷம் ந்ரு<sup>3</sup>கேஸரி விக்<sup>3</sup>ரஹம் |  
க்ரு<sup>3</sup>ஷ்ணபிங்க்<sup>3</sup>ல-மூர்த்<sup>4</sup>வரேதம் விருபாக்ஷம் ஸங்கரம் நீலலோஹிதம்  
உமாபதிம் பஸுபதிம் பிநாகிநம் ஹ்யமிதத்<sup>3</sup>யுதி-மீஸாந:— ||



## SHIVARATRI.

The pradosham day occuring in the Magha month (11th in the Hindu calendar) is very special and is celebrated as Shivaratri. This is the day when Lord Shiva revealed His glorious form to the gods to show that He alone is the Supreme Being. He appeared to them in the form of infinite effulgence. He told them that they all can derive benefit by worshipping Him. Accordingly the gods offered special puja to Him. Lord Shiva was pleased with their worship. He added that the day will be known as Shivaratri and will be a very auspicious one.

தி<sup>3</sup>நமேதத் தத: புண்யம் ப<sup>4</sup>விஷயதி மஹத்தரம் |

ஸிவராத்ரிதி க்<sup>2</sup>யாதா திதி<sup>2</sup>ரேஷா மம ப்ரியா ||

Later the infinite form transformed Itself Into a lingam. The Lord said that whoever fasts on that day or worships Him will get all that is good in this life and will escape rebirth. He also said that the lingam will get installed in all the temples and the place where the lingam appeared first will be known as Arunachalam. Aruna means red - the colour of the flame. Achalam means mountain. Shiva in this place is known as Arunachaleshvara.

போ<sup>4</sup>கா<sup>3</sup>வஹம் இத்<sup>3</sup>ம் விங்க<sup>3</sup>ம் பு<sup>4</sup>க்திமுக்க்த்யேக ஸாத<sup>4</sup>நம் |

த<sup>3</sup>ர்ஸந-ஸ்பர்ஸந-த்<sup>4</sup>யாநாஜ்ஜந்தூநாம் ஜநம் மோசநம் ||

அநலாசல-ஸங்காஸம் யதி<sup>3</sup>த்<sup>3</sup>ம் விங்க<sup>3</sup>முத்தி<sup>2</sup>தம் |

அருணாசலமித்யேவ ததி<sup>3</sup>த்<sup>3</sup>ம் க்<sup>2</sup>யாதமேஷயதி ||

This have occured in Tiruvannamali where the lingam in the temple is known as tejolingam (தேஜோவிங்க<sup>3</sup>ம் |). The event is celebrated as an annual festival in that town. A big lamp is lighted at the top of the hill behind the temple to mark the event. Thousands of people gather to witness the light.

Shivaratri day is celebrated with great deal of fervour in Shiva temples all over the country. This is a vratam and so is marked by pujas, fasting and offering prayers throughout the night. After having bath one should wear vibhuti, necklace of rudrakSha beads, worship the Lord with bilva leaves, chant thr sacred panchakShara mantra and visit Shiva temple and participate in the pujas that are done throughout the night. Fasting is prescribed as an

aid to curb the wandering tendency of the mind so that it can concentrate on the job on hand - in this case the puja of the Lord. This is known to us for long. Shri Krishna mentions this in Bhagavad Gita (2-59).

விஷயா விநிவர்தந்தே நிராஹாரஸ்ய தே<sup>3</sup>ஹிந: |

Some verses from the Shiva puranas that extol the important day are given here with rough translation.

மாக<sup>4</sup>க்ரு<sup>3</sup>ஷ்ணசதுர்தீ<sup>3</sup>ஸ்யாம் உபவாஸோ<sup>5</sup>திது<sup>3</sup>ர்லப:<sup>4</sup> |  
தத்ராபி து<sup>3</sup>ர்லப<sup>4</sup>ம் மந்யே ராத்ரௌ ஜாக<sup>3</sup>ரணம் ந்ரு<sup>3</sup>ணம் ||  
Fasting on the chaturdashi day in the fortnight following the full moon day in the Magha month (ie) on Shivaratri day is not something that is easily got by everyone. Still more difficult to get is the possibility of keeping awake during the night on that day.

அதீவ து<sup>3</sup>ர்லப<sup>4</sup>ம் தத்ர சிவலிங்க<sup>3</sup>ஸ்ய த<sup>3</sup>ர்ஸநம் |

ஸுது<sup>3</sup>ர்லப<sup>4</sup>தரம் தத்ர பூஜநம் பரமேஸிது: ||

It is very difficult to have darshan of the Shiva lingam. Still more difficult is a to get a chance to worship the Lord.

ப<sup>4</sup>வ-கோடி-ஸதோபாத்த-புண்ய-ராஸி-விபாகத: |

லப்<sup>4</sup>யதே வா புநஸ்தத்ர பி<sup>3</sup>ல்வ-பத்ரார்பணம் விபோ:<sup>4</sup> ||

Even in performing that worship to that omnipresent Lord the good fortune to offer bilva leaves to Him is got only by the fructification of good deeds done in innumerable births.

வர்ஷாணமபுதம் யேந ஸ்நாதம் க<sup>3</sup>ங்கா<sup>3</sup>ஸரிஜ்ஜலே |

ஸக்ரு<sup>3</sup>த்<sup>3</sup> பி<sup>3</sup>ல்வார்சநேநைவ தத்ப<sup>2</sup>லம் லப்<sup>4</sup>யதே நரை: ||

What merit one earns by taking bath in the river Ganga for ten thousand years is got by worshipping Lord with the bilva leaves on Shivaratri day.

அத்ரோபவாஸ: கேநாபி க்ரு<sup>3</sup>த்: க்ரதுஸதாயதே |

ராத்ரௌ ஜாக<sup>3</sup>ரணம் புண்யம் வர்ஷ-கோடி-தபோதி<sup>4</sup>கம் ||

Fasting on the night of Shivaratri is equivalent to performing hundred vedic sacrifices. Keeping awake on that night is superior to austerities

performed in ten million years.

ஏகநே பி<sup>3</sup>ல்வ-பத்ரேண சிவ-விங்கா<sup>3</sup>ர்சநே க்ரு<sup>3</sup>தே |

த்ரேலோக்யே தஸ்ய புண்யஸ்ய கோ வா ஸாத்<sup>3</sup>ரு<sup>3</sup>ஸ்யம்ரு<sup>3</sup>ச்ச<sup>2</sup>தி ||

Nothing in all the worlds equals the merit one earns by offering one bilva leaf to the Lord on that holy day.

அஹோ ப<sup>3</sup>லவதீ மாயா யேந சைவீ மஹாதிதி:<sup>2</sup> |

நோபாஸ்யதே ஜநை-ர்முடை:<sup>4</sup> அதிமூர்கை<sup>2</sup>ரிவ த்ரயீ ||

OH! great is the power of maya. Ignorant people do not observe Shivaratri which is so glorious. This is just like the ignorant people not caring to study the vedas.

உபவாஸோ ஜாக்<sup>3</sup>ரணம் ஸந்நிதி:<sup>4</sup> பரமேஸிது: |

கோ<sup>3</sup>கர்ணம் சிவலோகஸ்ய ந்ரு<sup>3</sup>ணம் ஸோபாந-பத்<sup>3</sup>த<sup>4</sup>தி: ||

Fasting on Shivaratri day, keeping awake during that night, visiting the temple of the Lord, the holy place of Gokarna constitute the steps for one to reach the abode of Lord Shiva .

THE SUMMER FESTIVAL:-

The summer festival (March-April) lasts for ten days. It attracts huge crowds from in and around the city of Chennai. We can have the darshan of the Lord riding on the bull Nandi on the fifth day. One of the Lord's name is ரு<sup>3</sup>ஷபா<sup>4</sup>ருட:<sup>4</sup>. The bull or rishabha (ரு<sup>3</sup>ஷப:<sup>4</sup>) represents

dharma which showers all desired results like dharma. artha kama and also gives purity of mind that helps in pursuing mokSha. The commentator says :-

வ்ரு<sup>3</sup>ஷ சேசநே வர்ஷணாத் ஸர்வகாமாநாம்வ்ரு<sup>3</sup>ஷப:<sup>4</sup>, த<sup>4</sup>ர்மருபதயா ஸர்வகாமப்ரத<sup>3</sup>வாத், தமாரூட:<sup>4</sup>; வ்ரு<sup>3</sup>ஷப<sup>4</sup>வாஹந: இ<sup>3</sup>த்யர்த:<sup>2</sup> | SAN(40).

The Lord also has the bull as the mark in His flag. Because of this He also has the name வ்ரு<sup>3</sup>ஷாங்க: | SAN(39).. This shows the great importance the Lord attaches to dharma.

On the seventh day we have the car festival when He goes round the streets in a car. It is very popular and attracts huge crowds. It is said that one who can have the darsan of tha Lord in the car will escape rebirth. ரத<sup>2</sup>ஸ்த<sup>2</sup>ம்

வாமநம் த்<sup>3</sup>ரு<sup>3</sup>ஷ்ட்வா புநர்ஜநம் ந வித்<sup>3</sup>யதே | The car represents the body.

ஆத்மாநம் ரதி<sup>2</sup>நம் வித்<sup>3</sup>தி<sup>4</sup> ஸாரம் ரத<sup>2</sup>மேவ ச |

பு<sup>3</sup>தி<sup>4</sup>ம் து ஸாரதி<sup>2</sup>ம் வித்<sup>3</sup>தி<sup>4</sup> மந: ப்ரக்<sup>3</sup>ரஹமேவ ச ||

says Katha Upanishad (1-3-3).

The Self within the body is the charioteer, the one who rides in the chariot. The வாமந: or dwarf mentioned herein refers to the Self, Supreme Being, the size of the thumb, who resides in the body, in the small chamber of the heart of everyone. The Katha Upanishad says this. (KU-2-1-12).

அங்கு<sup>3</sup>ஷ்ட<sup>2</sup>மாத்ர: புருஷோ மத்<sup>4</sup>ய ஆத்மநி திஷ்ட<sup>2</sup>தி |

ஈஸாநம் பூ<sup>4</sup>தப<sup>4</sup>வ்யஸ்ய ந ததோ விஜுகு<sup>3</sup>பஸதே ||

Even though the Self is all pervading, It is conceived as a dwarf residing in the heart to facilitate meditation on It.

Another important festival is the day when the 63 saivaites, known as Nayanmars are taken in a procession and the Lord follows His devotees. A popular Tamil poet Avvaiyar has said in one of her poems that a devotee of the Lord is greater than the Lord Himself as he has the Lord enshrined in his heart! This will remind us of what Sri Krishna told about His devotees to His friend Uddhava in the Uddhava Gita.

நிரபேக்ஷம் முநிம் ஸாந்தம் நிர்வைரம் ஸமத்<sup>3</sup>ர்ஸநம் |

அநுவ்ரஜாம்யஹம் நித்யம் பூயயேத்யங்க<sup>4</sup>ரிரேணுபி:4 ||

(Srimad Bhagavatam-11-14-16).

He said that He invariably follows His devotees.

This festival is celebrated on the eighth day.

On the ninth day one can have the darshan of the Lord as பி<sup>4</sup>க்ஷாடந: a mendicant going around the streets with a begging bowl. The question now arises as to why the Lord is reduced to state of nothingness? Puranas tell that Lord Shiva took on the role of a beggar with a dishevelled appearance to teach a lesson to some sages who were staunch adherents of the path

of karma and ignored the higher path of jnana. They were proud of their of achievements in this path that got them some supernatural powers also. The beggar was extremely handsome. On seeing Him many of the men and women in the ashram precinct lost their balance and started following Him. When the sages saw this they were furious. They cursed him and let loose some demons created by their spiritual power. But their attempts to harm the beggar utterly failed and they felt humiliated. They surrendered to the Lord.

The ten days festival concludes with the wedding of the divine couple (Lord Kapali and Devi Kalpakambal). The function is celebrated with great deal of enthusiasm by the people as they consider it as a marriage happening in their own house. Everyone brings presents to the bride and groom in the form of silk sarees and silk dhoties etc. Many offer pieces of jewellery. They also bring sweet and savoury items prepared specially for the occasion. Thus the marriage turns out to be a memorable occasion. After the function gets over the devotees are given prasad offered to the divine couple. The wedding signifies the union of the Jivatma and Pramatma who were never separate, but felt separated due to the veil of avidya or nescience. The Lalithasahasranamam describes Devi Lalitha as காமேஸ-ப<sup>3</sup>த<sup>3</sup>த<sup>4</sup>-மாங்க<sup>3</sup>ல்யஸ<sup>3</sup>உத்ர-ஸோபி<sup>4</sup>த-கந்த<sup>4</sup>ரா | Devi's neck shines with the Mangalya thread tied by the Lord who, therefore has the name அம்பி<sup>3</sup>காநாத<sup>2</sup> = அம்பி<sup>3</sup>காயா நாத<sup>2</sup> பதி: | இத<sup>3</sup>ம் சார<sup>2</sup>த<sup>2</sup>: ஸ்ருதி-ப்ரஸித்<sup>3</sup>த<sup>4</sup>ம் நாம | நமோ ஹிரண்ய-பா<sup>3</sup>ஹவே ஹிரண்ய-வர்ணய ஹிரண்ய-ஸூபாய ஹிரண்ய-பதயே<sup>5</sup>ம்பி<sup>3</sup>கா-பதய உமா-பதயே பஸு-பதயே நமோநம: |

We also have the float festival (in January-February) when the Lord goes round the tank in a float. This symbolises the fact that the Lord Siva, like a boatman, goes in a boat or raft, scours the ocean of samsara and looks for people who are struggling in the ocean and seeking His help to come out of it. So Siva has these names .

ஸம்ஸாரார்ணவ-மக்<sup>3</sup>நாநாம் ஸமுத்<sup>3</sup>த<sup>4</sup>ரண ஹேது: -

ஸம்ஸார: ஜநநமரணாதி<sup>3</sup>ஸமுஹ: ஸ ஏவார்ணவ:, ஸமுத்<sup>3</sup>ர: அபாரத்வாத்,

தத்ர மக்<sup>3</sup>நாநாம் ஸர்வதா<sup>3</sup> து:<sup>3</sup>க<sup>2</sup>நுப<sup>4</sup>வித்ரு<sup>3</sup>ணம்,  
 து:<sup>3</sup>க<sup>2</sup>நாஸகரப்லவாதி<sup>3</sup>ரஹிதாநாம், ஸமுத்<sup>3</sup>த<sup>4</sup>ரணே,  
 தேஷாம் து:<sup>3</sup>க<sup>2</sup>நாஸநே ஹேது: காரணம் வேதா<sup>3</sup>ந்தமஹாவாக்யஜந்ய-  
 வ்ரு<sup>3</sup>த்த்யாருட:<sup>4</sup> ஸந் ஸம்ஸரபாஸவிச்சே<sup>2</sup>த<sup>3</sup>கரத்வாத் ||

|| ஜ்ஞாத்வா தே<sup>3</sup>வம் ஸர்வபாஸாபஹாநிநிதி<sup>1</sup> | ஸ்ருதி: || SS(408) and

விஷயார்ணவமக்<sup>3</sup>நாநாம் ஸமுத்<sup>3</sup>த<sup>4</sup>ரணஸேது: -

விஷயஸப்<sup>3</sup>தே<sup>3</sup>ந விஷயாநுப<sup>4</sup>வருபஸம்ஸார உச்ச்யதே || ஸ ஏவார்ணவ:

ஸமுத்<sup>3</sup>ர: விஷயார்ணவ:, தஸமிந் ஸம்ஸாரஸமுத்<sup>3</sup>ரே மஹதி,

அவித்<sup>3</sup>யாகாமகர்மப்ரப<sup>4</sup>வது:<sup>3</sup>கோ<sup>2</sup>த<sup>3</sup>கே தீவ்ரோக<sup>3</sup>ஜராம்ரு<sup>3</sup>த்யுமஹாக்<sup>3</sup>ராஹே

அநாதா<sup>3</sup>வநந்தே<sup>3</sup>பாரே நிராலம்பே<sup>3</sup> விஷயேந்த்<sup>3</sup>ரியஜநிதஸுக<sup>2</sup>லவலக்ஷணவிப்<sup>4</sup>ரமே,

பஞ்சேந்த்<sup>3</sup>ரியோத்த<sup>2</sup>த்ரு<sup>3</sup>ண்மாருத- விஷோபோ<sup>4</sup>த்தி<sup>2</sup>தாநந்த்<sup>2</sup>ஸுதமஹோர்மிணி,

மஹாபாதகாத்<sup>3</sup>யநேகநிரயக<sup>3</sup>தே, (து<sup>3</sup>ர்வாரவாரிசரக<sup>3</sup>ர்பே<sup>4</sup>) ஹாஹேத்த்யாதி<sup>3</sup>-

க்ஷஜிதாக்ரோஸநோத்<sup>3</sup>பூ<sup>4</sup>தமஹார்ணவே மக்<sup>3</sup>நாநம் ஸமுத்<sup>3</sup>த<sup>4</sup>ரணே ஸம்யகு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>ரணே

ஸேதுரிவ ஸேது: |

|| த்ரிருந்நதம் ஸ்தா<sup>2</sup>ப்ய ஸமம் ஸரீரம்

ஹ்ரு<sup>3</sup>தீ<sup>3</sup>ந்த்<sup>3</sup>ரியாணி மநஸா ஸந்நிவேஸ்ய |

ப்ரஹ்மோடு<sup>3</sup>பேந ப்ரதரேவ வித்<sup>3</sup>வாந்

ஸ்ரோதாம்ஸி ஸர்வாணி ப<sup>4</sup>யாவஹாநி || இதி ஸ்ருதி: || SS(477).

This will bring to our mind the verse from the popular Karavalamba stotrAm wherein Shri Shankaracharya beseeches Lord Laxmi Narasimha to extend His hand and pull him out of the fearsome ocean of samsara.

ஸம்ஸார-ஸாக<sup>3</sup>ர-நிமஜ்ஜந-முஹ்யமாநம்

தீ<sup>3</sup>நம் விலோகய விபோ<sup>4</sup> கருணாநிதே<sup>4</sup> மாம் |

ப்ரஹ்லாத<sup>3</sup>-கே<sup>2</sup>த<sup>3</sup>-பரிஹார-பராவதார-

லக்ஷமீந்ரு<sup>3</sup>ஸிம்ஹ மம தே<sup>3</sup>ஹி கராவலம்ப<sup>3</sup>ம் || (10) ||

Every individual is struggling in the ocean of samsara, but does not know how to reach the shore. Also he does not have the ability to know the means. In such a precarious situation the kindly acharya tells us that reaching out to the Lord is the only way. One struggling in the sea for a long time swallows the bitter water, feels weak and faint. In the same way one caught in the ocean of samsara takes in the poison of pleasures and pains through the

senses and is befuddled. The acharya herein gently reminds the Lord that saving someone caught in the sea is not something new to Him. On an earlier occasion He had rescued Prahlada who was bound to a big slab of stone and thrown into the sea by saying ப்ரஹ்லாத்<sup>3</sup>-கே<sup>2</sup>த<sup>3</sup>-பரிஹார-பராவதார | The kindly Lord is one who is capable of helping us to get out of samsara and administer the required treatment. He is renowned in the vedas as the foremost and devine physician. Shri Rudram says this.அத்யவோசத<sup>3</sup>தி<sup>4</sup> வக்தா ப்ரத<sup>2</sup>மோ தை<sup>3</sup>வ்யோ பி<sup>4</sup>ஷக் | Krishna says that He will lift up those who have exclusive devotion to Him from the ocean of samsara. Gita (12-7).

தேஷாமஹம் ஸமுத்<sup>3</sup>த<sup>4</sup>ர்தா ம்ரு<sup>2</sup>த்யஸம்ஸாரஸாக<sup>3</sup>ராத் |  
ப<sup>4</sup>வாமி ந சிராத்த்பார்த<sup>2</sup> மய்யாவேஸிஅதசேதஸாம் ||

There is a separate temple inside the main temple for Devi who bears the name Kalpakambal. It is said that She took the form of a peacock and worshipped the Lord here to demonstrate the power of devotion. Peacock is called mayil in Tamil. Thus the place has come to be known as Mailai or as Mayilapuri and as Mylapore.

Kapali is one of Shiva's names. (No.24-Shiva 108 namavali). Kapala means a skull. Siva wears a garland of skulls. Each skull in His garland is said to be that of one Brahma, the creator god after Brahma's demise at the time of resolution or pralaya. Brahma is only the name of the post, like that of the President or the Prime Minister. When the post is vacated by the occupant another suitable person takes up the post and the work of creation continues. This period is known as கல்பம் kalpam. At the time of Kalpam, Shiva withdrws the creation within Himself and releases it at the beginning of the next Kalpa. Krishna says this in Gita-(9-7).

ஸர்வபூ<sup>4</sup>தாநி கௌந்தேய ப்ரக்ரு<sup>2</sup>திம் யாந்தி மாமிகாம் |  
கல்பக்ஷயே புநஸ்தாநி கல்பாதௌ<sup>3</sup> விஸ்ரு<sup>2</sup>ஜாம்யஹம் ||

Brahma has a very long life according to our calendar. We may get an idea about Brahma's longevity from the following figures. 360 human years = 1 year of devas. 12,000 years of the devas = The duration of 4 yugas. 2000 such periods = One day of Brahma. Brahma has a life of 100 years made of

such days and is equal to 432 million years of mortals. Thus, it is very very long as per our reckoning. Still, Brahma has a finite life only, however long it may be. It has an end. So, every one, including Brahma, is absorbed by Lord's Prakriti and released again. Shiva wearing a garland made of skulls of Brahmas indicates that Shiva is beyond time, is eternal and lasts even after other lesser gods like Brahma who are in the grip of time meet their end. Shri Nilakanta Dikshita explains this in his Shivatattvarahasyam as follows. SAN(24).

கபாலீதி - கபாலம் ப்<sup>3</sup>ரஹ்மகபாலம் அஸ்யாஸ்தீதி கபாலீ | ஏதேந  
அநேக-ப்<sup>3</sup>ரஹ்மாத்யய-த<sup>3</sup>ர்ஸித்வ-லக்ஷணம் ஸநாதநத்வமுத்தம் ப<sup>4</sup>வதி |

Now we are faced with a peculiar problem. What can we ask of Kapaleeshvara, who Himself goes around with a begging bowl (kapalam or skull) in His hand? Shri Shankaracharya too faced this problem and had come out with an ingenious solution. He had seen that wandering beggers usuallu keep with them dogs, monkeys and such small animals. They make the animals do some simple tricks, entertain the people and collect alms. He says that he has a monkey called his mind that is very frisky, mischevous and uncontrollable. He beseeches the Lord to tie it with the cord of devotion and take it with Him. Please look at this entreaty that is addressed to Kapali.

ஸதா<sup>3</sup> மோஹாடவ்யாம் சரதி யுவதீநாம் குச-கி<sup>3</sup>ரௌ  
நடத்யாஸாஸாகா<sup>2</sup>வடதி ஜஃஹடிதி ஸ்வைரமபி<sup>4</sup>த: |  
கபாலிந்! பி<sup>4</sup>க்ஷோ! மே ஹ்ரு<sup>3</sup>த<sup>3</sup>ய-கபிமத்யந்த-சபலம்  
த<sup>3</sup>ரு<sup>4</sup>ம<sup>4</sup> ப<sup>3</sup>த<sup>4</sup>வா ஸிவ ப<sup>4</sup>வத<sup>3</sup>தீ<sup>4</sup>நம் குரு விபோ<sup>4</sup>! || SL (20).

Thus, the hymn that follows is about the Infinite Supreme Being who appears as Kapali for the benefit of devotees and who is none other than Lord Shiva. Devi Kalpakamba is His Maya shakti also known as Prakriti. The Supreme Being associated with maya is known as Ishwara or Maheshwara. This is said in the Svethasvaropanisad as: மாயாம் து  
ப்ரக்ரு<sup>3</sup>திம் வித்<sup>3</sup>யாந்மாயிநம் து மஹேஸ்வரம் | Maya has names as Parvati, ShivA, Uma etc. Shiva means auspiciousness. SS(18). ஸிவோ மங்க<sup>3</sup>ளருப: |  
நிர்மாஷ்ட<sup>2</sup>-நிகி<sup>2</sup>ல-து: <sup>3</sup>கா<sup>2</sup>நுஷங்க<sup>3</sup>-பரமாநந்த<sup>3</sup>-ருப இத்யர்த: <sup>2</sup> |



So is also Devi Kalpakamba who has the name Mangala (meaning auspicious). The following popular verse from Saptasloki Durga says this clearly.

ஸர்வமங்க<sup>3</sup>ளமாங்க<sup>3</sup>ல்யே ஸிவே ஸர்வார்த<sup>2</sup>ஸாதி<sup>4</sup>கே |  
ஸரண்யே தர்யம்பி<sup>3</sup>கே கௌ<sup>3</sup>ரி நாராயணி நமோ<sup>5</sup>ஸ்து தே ||

Thus, by saluting them whose very names spell auspiciousness, one is bound to get all that is good in life here and hereafter. The following popular verse says this.

ய: ஸிவோ நமஸுபாப்யாம் யா தே<sup>3</sup>வீ ஸர்வமங்க<sup>3</sup>ளா |  
தயோ: ஸம்ஸ்மரண<sup>4</sup>த் பும்ஸாம் ஸர்வதோ ஜய மங்க<sup>3</sup>ளம் ||

The Kaivalyopanishad (7) says:-

உமாஸஹாயம் பரமேஸ்வரம் ப்ரபு<sup>4</sup>ம்  
த்ரிலோசநம் நீலகண்ட<sup>2</sup>ம் ப்ரஸாந்தம் |  
த்<sup>4</sup>யாத்வா முநிர்க<sup>3</sup>ச்ச<sup>2</sup>தி பூ<sup>4</sup>தயோநிம்  
ஸமஸ்தஸாக்ஷிம் தமஸ: பரஸ்தாத் ||

that one, by meditating on the highest Lord who is allied to Uma, supremely powerful. three eyed, has a blue neck and tranquil reaches Him who is the source of all, the witness of all and is beyond darkness (ignorance or avidya).

This is said in the following verse also.

கல்பகாம்பா<sup>3</sup>-கபாலீஸௌ ப<sup>4</sup>க்தரக்ஷண-தத்பரௌ |  
தயோ: அநுக்<sup>3</sup>ரஹோ யத்ர வர்ததே தத்ர மங்க<sup>3</sup>ளம் ||



|| ஸ்ரீ கபாலீஸ்வராஷ்டகம் ||

கபாலி-நாமதேயகம் கலாபி-புர்யதீ<sup>4</sup>ஸ்வரம்

கலாத<sup>4</sup>ரார்த<sup>4</sup>-ஸேக<sup>2</sup>ரம் கரீந்த<sup>3</sup>ர-சர்ம-பூ<sup>4</sup>ஷிதம் |

க்ரு<sup>3</sup>பா-ரஸார்த<sup>3</sup>ர-லோசநம் குலாசல-ப்ரபூஜிதம்

குபே<sup>3</sup>ர-மித்ரமூர்ஜிதம் க<sup>3</sup>ணேஸ-பூஜிதம் ப<sup>4</sup>ஜே || 1 ||

ப<sup>4</sup>ஜே பு<sup>4</sup>ஜங்க<sup>3</sup>-பூ<sup>4</sup>ஷணம் ப<sup>4</sup>வாப<sup>3</sup>தி<sup>4</sup>-பீ<sup>4</sup>தி-ப<sup>4</sup>ஞ்ஜநம்

ப<sup>4</sup>வோத்<sup>3</sup>ப<sup>4</sup>வம் ப<sup>4</sup>யாபஹம் ஸுக<sup>2</sup>ப்ரத<sup>3</sup>ம் ஸுரேஸ்வரம் |

ரவீந்து<sup>3</sup>-வஹ்நி-லோசநம் ரமா-த<sup>4</sup>வார்சிதம் வரம்

ஹ்யுமா-த<sup>4</sup>வம் ஸுமாத<sup>4</sup>வீ-ஸுபூ<sup>4</sup>ஷிதம் மஹாகு<sup>3</sup>ரும் || 2 ||

கு<sup>3</sup>ரும் கிரீந்த<sup>3</sup>ர-த<sup>4</sup>ந்விநம் கு<sup>3</sup>ஹ-ப்ரியம் கு<sup>3</sup>ஹாஸயம்

கிரீ-ப்ரியம் நக<sup>3</sup>-ப்ரியா-ஸமந்விதம் வர-ப்ரத<sup>3</sup>ம் |

ஸுர-ப்ரியம் ரவி-ப்ரப<sup>4</sup>ம் ஸுரேந்த<sup>3</sup>ர-பூஜிதம் ப்ரப<sup>4</sup>ம்

நரேந்த<sup>3</sup>ர-பீ<sup>2</sup>-தா<sup>3</sup>யகம் நமாம்யஹம் மஹேஸ்வரம் || 3 ||

மஹேஸ்வரம் ஸுரேஸ்வரம் த<sup>4</sup>நேஸ்வர-ப்ரியேஸ்வரம்

வநேஸ்வரம் விஸுத்<sup>3</sup>த<sup>4</sup>-சித்த-வாஸிநம் பராத்பரம் |

ப்ரமத்தவேஷ-தா<sup>4</sup>ரிணம் ப்ரக்ரு<sup>3</sup>ஷ்ட-சித்ஸ்வருபிணம்

விருத்<sup>3</sup>த<sup>4</sup>-கர்ம-காரிணம் ஸுஸிக்ஷகம் ஸ்மராம்யஹம் || 4 ||

ஸ்மராம்யஹம் ஸ்மராந்தகம் முராரி-ஸேவிதாங்க<sup>4</sup>ரிசம்

பராரி-நாஸந-க்ஷமம் புராரி-ரூபிணம் ஸுப<sup>4</sup>ம் |

ஸ்பு<sup>2</sup>ரத்-ஸஹஸ்ர-பா<sup>4</sup>நு-துல்ய தேஜஸம் மஹௌஜஸம்

ஸு-சண்டி<sup>3</sup>கேஸுபூஜிதம் ம்ரு<sup>3</sup>ட<sup>3</sup>ம் ஸமாஸ்ரயே ஸதா<sup>3</sup> || 5 ||

ஸதா<sup>3</sup> ப்ரஹ்ரு<sup>3</sup>ஷ்ட-ரூபிணம் ஸதாம் ப்ரஹர்ஷ-வர்ஷிணம்

பி<sup>4</sup>தா<sup>3</sup> விநாஸ-காரண ப்ரமாணகோ<sup>3</sup>சரம் பரம் |

முதா<sup>3</sup> ப்ரவ்ரு<sup>3</sup>த்த-நர்தநம் ஜக<sup>3</sup>த்பவித்ர-கீர்தநம்

நிதா<sup>3</sup>நமேகமத்<sup>3</sup>பு<sup>4</sup>தம் நிதாந்தமாஸ்ரயேஹ்யஹம் || 6 ||

அஹம்-மமாதி<sup>3</sup> தூ<sup>3</sup>ஷணம் மஹேந்த்<sup>3</sup>ர-ரத்ந-பூ<sup>4</sup>ஷணம்

மஹா-வ்ரு<sup>3</sup>ஷேந்த்<sup>3</sup>ர-வாஹநம் ஹ்யஹீந்த்<sup>3</sup>ர-பூ<sup>4</sup>ஷணந்விதம் |

வ்ரு<sup>3</sup>ஷாகபி-ஸ்வருபிணம் ம்ரு<sup>3</sup>ஷா-பதா<sup>3</sup>ர்த<sup>2</sup>-தா<sup>4</sup>ரிணம்

ம்ரு<sup>3</sup>கண்டு<sup>3</sup>ஸூரு ஸம்ஸ்துதம் ஹ்யபீ<sup>4</sup>திதீ<sup>3</sup>ம் நமாமி தம் || 7 ||

நமாமி தம் மஹாமதிம் நதேஷ்டதா<sup>3</sup>ந-சக்ஷணம்

நதார்தி-ப<sup>4</sup>ஞ்ஜநோத்<sup>3</sup>யதம் நகே<sup>3</sup>ந்த்<sup>3</sup>ர-வாஸிநம் விபு<sup>4</sup>ம் |

அகே<sup>3</sup>ந்த்<sup>3</sup>ரஜா ஸமந்விதம் ம்ரு<sup>3</sup>கே<sup>3</sup>ந்த்<sup>3</sup>ர விக்ரமாந்விதம்

க<sup>2</sup>கே<sup>3</sup>ந்த்<sup>3</sup>ர-வாஹந-ப்ரியம் ஸுக<sup>2</sup>ஸ்வருபமவ்யயம் || 8 ||

ஸுகல்பகாம்பி<sup>3</sup>கா-பதி-ப்ரியந்விதீ<sup>3</sup>ம் மநோஹரம்

ஸுகூ<sup>3</sup>ட<sup>3</sup>காஞ்சிராமக்ரு<sup>3</sup>ஷண யோகி<sup>3</sup>ஸிஷ்ய ஸம்ஸ்துதம் |

மஹாப்ரதோ<sup>3</sup>ஷ புண்யகால கீர்தநாத்ஸுப<sup>4</sup>ப்ரதீ<sup>3</sup>ம்

ப<sup>4</sup>ஜாமஹே ஸதா<sup>3</sup>முதா<sup>3</sup> கபாலி மங்க<sup>3</sup>ளாஷ்டகம் || 9 ||

கபாலி துஷ்டிதா<sup>3</sup>யகம் மஹாபதி<sup>3</sup> ப்ரபாலகம்

தவபீ<sup>4</sup>ஷ்ட-ஸிதீ<sup>3</sup>தி<sup>4</sup>-தா<sup>3</sup>யகம் விஸிஷ்ட-மங்க<sup>3</sup>ளாஷ்டகம் |

படே<sup>2</sup>த்ஸக்ரு<sup>3</sup>த்ஸுப<sup>4</sup>க்தித: கபாலி ஸந்நிதௌ<sup>4</sup> க்ரமாத்

அவாப்ய ஸர்வமாயுராதி<sup>3</sup> மோத<sup>3</sup>தே ஸுமங்க<sup>3</sup>ளம் || 10 ||

இதி கூ<sup>3</sup>ட<sup>3</sup>லூர் ஸ்ரீராமக்ரு<sup>3</sup>ஷணநந்த<sup>3</sup>யதீந்த்<sup>3</sup>ரஸிஷ்ய

ஸ்ரீராமசந்த்<sup>3</sup>ரேண விரசிதம்

|| ஸ்ரீ கபாலீஸ்வராஷ்டகம் ஸம்பூர்ணம் ||

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