
shrI kapAlIshvarAShTakam

ಶ್ರೀಕವಾಲೀಶ್ವರಾಷ್ಟಕಮ್

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ಶ್ರೀಕಪಾಲೀಶ್ವರಾಷ್ಟಕಮ್



ಶ್ರೀಕಪಾಲೀಮಂಗಲಾಷ್ಟಕಮ್

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 (ಅಷ್ಟಕಮ್) 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. ಯತೋ ವಾಚೋ ನಿವರ್ತಂತೇ | ಅಪ್ರಾಪ್ಯ ಮನಸಾ ಸಹ | 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.

ಅಸಿತಗಿರಿಸಮಂ ಸ್ಯಾತ್ ಕಜ್ಜಲಂ ಸಿಂಧುಃ ಪಾತ್ರಂ

ಸುರತರುವರಶಾಖಾ ಲೇಖನೀ ಪತ್ರಮೂರ್ವೀ ।

ಲಿಖತಿ ಯದಿ ಗೃಹೀತ್ವಾ ಸಾರದಾ ಸರ್ವಕಾಲಂ

ತದಪಿ ತವ ಗುಣಾನಾಮೀಶ ಪಾರಂ ನ ಯಾತಿ ॥

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.

ಮಧುಸ್ವೀತಾ ವಾಚಃ ಪರಮಮಮೃತಂ ನಿರ್ಮಿತವತಃ-

ಸ್ತವ ಬ್ರಹ್ಮನ್ ಕಿಂ ವಾಗಪಿ ಸುರಗುರೋರ್ವಿಸ್ಮಯಪದಮ್ ।

ಮಮ ತ್ವೇತಾಂ ವಾಣೀಂ ಗುಣಕಥನಪುಣ್ಯೇನ ಭವತಃ

ಪುನಾಮೀತ್ಯರ್ಥೇಽಸ್ಮಿನ್ ಪುರಮಥನ ಬುದ್ಧಿವ್ಯವಸ್ಥಿತಾ ॥

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.

ತದ್ವಾಗ್ವಿಸರ್ಗೋ ಜನತಾಘವಿಪ್ಲವೋ ಯಸ್ಮಿನ್ ಪ್ರತಿಶ್ಲೋಕಮಬದ್ಧವತ್ಯಪಿ ।

ನಾಮಾನ್ಯನಂತಸ್ಯ ಯಶೋಽಂಕಿತಾನಿ ಯಚ್ಛೃಣ್ವಂತಿ ಗಾಯಂತಿ

ಗೃಣಂತಿ ಸಾಧವಃ ॥ BH(1-5-11).

The composition may be replete with faults. Yet, if each verse 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.

ಯೇ ಯಥಾ ಮಾಂ ಪ್ರಪದ್ಯಂತೇ ತಾಂಸ್ತಥೈವ ಭಜಾಮ್ಯಹಮ್ |
ಮಮ ವತ್ಕಾರ್ತುನವರ್ತಂತೇ ಮನುಷ್ಯಾಃ ಪಾರ್ಥ ಸರ್ವಶಃ || 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. ಲಿಂಗ್ಯತೇನೇನ ಇತಿ ಲಿಂಗಮ್ | The Agama texts, however, interpret the word to describe the Supreme Being from which the universe emerges (ನಿರ್ಗಚ್ಛಂತಿ) and into which it finally merges. ಲಯಂ ಗಚ್ಛಂತಿ ಭೂತಾನಿ ಸಂಹಾರೇ ನಿವಿಲಾನಿ ಚ | ನಿರ್ಗಚ್ಛಂತಿ ಯತಶ್ಚಾಪಿ ಲಿಂಗೋಕ್ತಿಸ್ತೇನ ಹೇತುನಾ || The Supreme Being is without parts and form. (ಅರೂಪ). 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.

ಕ್ಲೇಶೋಽಧಿಕತರಸ್ತೇಷಾ-ಮವ್ಯಕ್ತಾಸಕ್ತ-ಚೇತಸಾಮ್ ||

ಅವ್ಯಕ್ತಾ ಹಿ ಗತಿರ್ದುಃಖಂ ದೇಹವದ್ಭಿರವಾಪ್ಯತೇ || 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 octogonal column and the upper part relate respectively to Brahma the creator, Vishnu the preservator and Rudra the annihilator.

ಬ್ರಹ್ಮಾ ವಿಷ್ಣುಶ್ಚ ರುದ್ರಶ್ಚ ತ್ರಿಖಂಡಮಿತಿ ಕಥ್ಯತೇ |

ಊರ್ಧ್ವಂ ತು ಶಿವಭಾಗಸ್ಯಾತ್ ವಿಷ್ಣುಭಾಗಸ್ತು ಮಧ್ಯಮಃ |

ಬ್ರಹ್ಮಾಭಾಗಸ್ತಪಃ ಪೋಕ್ತಃ ಶಾಸ್ತ್ರಜ್ಞೈರ್ಲಿಂಗಕುಂಭಯೋಃ ||

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

triad of gods. One of the names of Shiva is

ಲಿಂಗರೂಪೀ - ಲೀನಮಥಂ ಗಮಯತೀತಿ ಲಿಂಗಮ್ | ತದ್ರೂಪೀ ಲಿಂಗರೂಪೀ |
ಅವಿದ್ಯಾತಿರೋಹಿತ-ಜಡಪ್ರಪಂಚಸ್ಯ ಗಮಕತ್ವಂ ಪ್ರಕಾಶಾತ್ಮಕಸ್ಯ ಜೈತನ್ಯಸ್ಯ,
ತದ್ರೂಪೀ ಪರಮೇಶ್ವರಃ ಇತ್ಯರ್ಥಃ | ತದುಕ್ತಂ ಸ್ಯಾಂದೇ -
ಸೂತಃ:-

ಅಥಾತಃ ಸಂಪ್ರವಕ್ಷ್ಯಾಮಿ ಶಿವಲಿಂಗಂ ಸಮಾಸತಃ |
ಯಸ್ಯ ವಿಜ್ಞಾನಮಾತ್ರೇಣ ವಿಮುಕ್ತೋ ಮಾನವೋ ಭವೇತ್ ||

ಶಿವ ಏವ ಸ್ವಯಂ ಲಿಂಗಂ ಗಮಕಮೇವ ಹಿ |
ಶಿವೇನ ಗಮ್ಯತೇ ಸರ್ವಂ ಶಿವೋ ನಾನ್ಯೇನ ಗಮ್ಯತೇ || 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, austerirry 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

(ಯಾಮ) 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.

ಶಂಭುರೇವ ತದಾ ಪೂಜ್ಯೋ ನಾನ್ಯೇ ವಿಷ್ಣ್ವಾದಯಸ್ಸುರಾಃ |
ಯತ್ತತ್ರ ಸರ್ವೇಽಪಿ ಸುರಾಸ್ತಿಷ್ಠಂತಿ ಶಿವಸನ್ನಿಧೌ ||

ಅತಸ್ತಸ್ಯಾರ್ಚನಂ ಪೂಜಾ ಕಥಾಗುಣಗಣಸ್ತವಮ್ |
ತನ್ಮಂತ್ರಸ್ಯ ಜಪಶ್ಲೋಕ ಕರ್ತವ್ಯೋ ಮೋಕ್ಷಕಾಂಕ್ಷಿಭಿಃ ||

ದಾರಿದ್ರ್ಯದುಃಖತಾಂಧಾನಾಂ ಏತದ್ವಿವ್ರಾಂಜನಂ ಸ್ಮೃತಮ್ |
ಮುಣಾರ್ಣವನಿಮಗ್ನಾನಾಂ ಉಡುಪೋಽಯಂ ಸುತಾರಕಃ ||

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.

ಪ್ರದೋಷೇ ಪಾರ್ವತೀನಾಥೇ ಮಹತ್ಪನ್ನತಿ ತಾಂಡವಮ್ |
ವಾಗ್ಧೇವೀ ವಲ್ಲವೀಂಧತ್ತೇ ಮೃದಂಗಂ ಗರುಡಧ್ವಜಃ |
ರಮಾ ಗಾನಕಲಾಂ ಬ್ರಹ್ಮ ತಾಲಂ ವೇಣುಂ ದಿವಸ್ಪತಿಃ ||

ಸರ್ವೇ ಚಾನ್ಯೇ ಸುಪರ್ವಾಣಃ ಸೇವಂತೇ ತಂ ಮಹೇಶ್ವರಮ್ |
ಪುಣ್ಯಕ್ಷೇತ್ರಂ ಸಮಾಸಾದ್ಯ ಮಹಾಲಿಂಗಂ ನಿಷೇವ್ಯ ಚ ||

ಪಂಚಕೃತ್ವಾ ನಮಸ್ಕುರ್ಯಾತ್ ಸಾಷ್ಟಾಂಗಂ ಭಕ್ತಿಪೂರ್ವಕಮ್ |
ಪಾಂಸೂನಾಂ ಅಂಗಲಗ್ನಾನಾಂ ಏಕೈಕಸ್ಯ ನಮಸ್ಕೃತೌ ||

ದಿವ್ಯವರ್ಷಸಹಸ್ರಂತು ಶಿವಲೋಕೇ ಮಹೀಯತೇ |

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.

ದರ್ಶನಂ ವಂದನಂ ಲಿಂಗಪ್ರದಕ್ಷಿಣಂಚ ತರ್ಪಣಮ್ |
ಪ್ರದೋಷೇ ಋಣಮುಕ್ತೇಃ ಸ್ಯಾತ್ ಭವತೂಲಮಹಾನಿಲಃ ||
ಭುಕ್ತಿರ್ಮೃಧುನಮಭ್ಯಂಗಂ ಹರಿದರ್ಶನಕೀರ್ತನೇ |
ವ್ಯರ್ಥಾಲಾಪಂ ಪ್ರದೋಷೇ ತು ವರ್ಜಯೇದ್ವೈದಿಕೋ ಜನಃ ||

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.

ವಿಷ್ಣುರ್ಚನಂ ಸದಾ ಕಾರ್ಯಂ ಪ್ರದೋಷಸಮಯಂ ವಿನಾ |
ತತ್ರಾಪಿ ನರಸಿಂಹಂ ತು ಕೀರ್ತಯೇದ್ವರ್ತಯೇದ್ಭುಧಃ ||
ಏವಂ ಪ್ರದೋಷಸಮಯೇ ಪೂಜಾಂ ಕರ್ತುಮಶಕ್ನುವನ್ |
ಗತ್ವಾ ಶಿವಾಲಯಂ ಪಶ್ಯೇತ್ ಭಕ್ತೋಽಭಕ್ತೋಽತವಾ ಶಿವಮ್ ||

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.

ಓಂ ಋತಂ ಸತ್ಯಂ ಪರಂ ಬ್ರಹ್ಮ ಪುರುಷಂ ನೃಕೇಸರಿ ವಿಗ್ರಹಮ್ |
ಕೃಷ್ಣಪಿಂಗಲ-ಮೂರ್ಧ್ವರೇತಂ ವಿರೂಪಾಕ್ಷಂ ಶಂಕರಂ ನೀಲಲೋಹಿತಂ
ಉಮಾಪತಿಂ ಪಶುಪತಿಂ ವಿನಾಕಿನಂ ಹ್ಯಮಿತದ್ಯುತಿ-ಮೀಶಾನಃ— ||

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.

ದಿನಮೇತತ್ ತತಃ ಪುಣ್ಯಂ ಭವಿಷ್ಯತಿ ಮಹತ್ತರಮ್ |

ಶಿವರಾತ್ರಿರಿತಿ ಖ್ಯಾತಾ ತಿಥಿರೇಷಾ ಮಮ ಪ್ರಿಯಾ ||

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.

ಭೋಗಾವಹಂ ಇದಂ ಲಿಂಗಂ ಭುಕ್ತಿಮುಕ್ತೈಕ ಸಾಧನಮ್ |

ದರ್ಶನ-ಸ್ಪರ್ಶನ-ಧ್ಯಾನಾಜ್ಞಂತೂನಾಂ ಜನ್ಮ ಮೋಚನಮ್ ||

ಅನಲಾಚಲ-ಸಂಕಾಶಂ ಯದಿದಂ ಲಿಂಗಮುತ್ತಿತಮ್ |

ಅರುಣಾಚಲಮಿತ್ಯೇವ ತದಿದಂ ಖ್ಯಾತಮೇಷ್ಯತಿ ||

This have occured in Tiruvannamali where the lingam in the temple is known as tejolingam (ತೇಜೋಲಿಂಗಮ್ |). 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).

ವಿಷಯಾ ವಿನಿವರ್ತಂತೇ ನಿರಾಹಾರಸ್ಯ ದೇಹಿನಃ |

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

ಮಾಘಕೃಷ್ಣಚತುರ್ದಶ್ಯಾಂ ಉಪವಾಸೋಽತಿದುರ್ಲಭಃ |
ತತ್ರಾಪಿ ದುರ್ಲಭಂ ಮನ್ಯೇ ರಾತ್ರೌ ಜಾಗರಣಂ ನೃಣಾಮ್ ||

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.

ಅತೀವ ದುರ್ಲಭಂ ತತ್ರ ಶಿವಲಿಂಗಸ್ಯ ದರ್ಶನಮ್ |

ಸುದುರ್ಲಭತರಂ ತತ್ರ ಪೂಜನಂ ಪರಮೇಶಿತುಃ ||

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

ಭವ-ಕೋಟಿ-ಶತೋಪಾತ್ತ-ಪುಣ್ಯ-ರಾಶಿ-ವಿಪಾಕತಃ |

ಲಭ್ಯತೇ ವಾ ಪುನಸ್ತತ್ರ ಬಿಲ್ವ-ಪತ್ರಾರ್ಪಣಂ ವಿಭೋಃ ||

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.

ವರ್ಷಾಣಾಮಯುತಂ ಯೇನ ಸ್ನಾತಂ ಗಂಗಾಸರಿಜ್ವಲೇ |

ಸಕೃದ್ ಬಿಲ್ವಾರ್ಚನೇನ್ಯೇವ ತತ್ಪಲಂ ಲಭ್ಯತೇ ನರೈಃ ||

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.

ಅತ್ರೋಪವಾಸಃ ಕೇನಾಪಿ ಕೃತಃ ಕೃತುಶತಾಯತೇ |

ರಾತ್ರೌ ಜಾಗರಣಂ ಪುಣ್ಯಂ ವರ್ಷ-ಕೋಟಿ-ತಪೋಧಿಕಮ್ ||

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.

ಏಕೇನ ಬಿಲ್ವ-ಪತ್ರೇಣ ಶಿವ-ಲಿಂಗಾರ್ಚನೇ ಕೃತೇ ।

ತ್ಯೈಲೋಕ್ಯೇ ತಸ್ಯ ಪುಣ್ಯಸ್ಯ ಕೋ ವಾ ಸಾದೃಶ್ಯಮೃಚ್ಛತಿ ॥

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

ಅಹೋ ಬಲವತೇ ಮಾಯಾ ಯೇನ ಶೈವೀ ಮಹಾತಿಥಿಃ ।

ನೋಪಾಸ್ಯತೇ ಜನ್ಯ-ಮೂಢೈಃ ಅತಿಮೂರ್ಖೈರಿವ ತ್ರಯೀ ॥

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.

ಉಪವಾಸೋ ಜಾಗರಣಂ ಸನ್ನಿಧಿಃ ಪರಮೇಶಿತುಃ ।

ಗೋಕರ್ಣಂ ಶಿವಲೋಕಸ್ಯ ನೃಣಾಂ ಸೋಪಾನ-ಪದ್ಧತಿಃ ॥

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 ಮುಷಭಾರೂಢಃ. The bull or rishabha (ಮುಷಭಃ) 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 :-

॥ ವೃಷ ಸೇಚನೇ ॥ ವರ್ಷಣಾತ್ ಸರ್ವಕಾಮಾನಾಂ ವೃಷಭಃ, ಧರ್ಮರೂಪತಯಾ ಸರ್ವಕಾಮಪ್ರದತ್ವಾತ್, ತಮಾರೂಢಃ, ವೃಷಭವಾಹನಃ ಇತ್ಯರ್ಥಃ । SAN(40).

The Lord also has the bull as the mark in His flag. Because of this He also has the name ವೃಷಾಂಕಃ । 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 the Lord in the car will escape rebirth. ರಥಸ್ಥಂ

ವಾಮನಂ ದೃಷ್ಟ್ವಾ ಪುನರ್ಜನ್ಮ ನ ವಿದ್ಯತೇ | The car represents the body.

ಆತ್ಮಾನಂ ರಥಿನಂ ವಿದ್ಧಿ ಶರೀರಂ ರಥಮೇವ ಚ |

ಬುದ್ಧಿಂ ತು ಸಾರಥಿಂ ವಿದ್ಧಿ ಮನಃ ಪ್ರಗ್ರಹಮೇವ ಚ ||

says Katha Upanishad (1-3-3).

The Self within the body is the charioteer, the one who rides in the chariot. The ವಾಮನಃ 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).

ಅಂಗುಷ್ಠಮಾತ್ರಃ ಪುರುಷೋ ಮಧ್ಯ ಆತ್ಮನಿ ತಿಷ್ಠತಿ |

ಈಶಾನಂ ಭೂತಭವ್ಯಸ್ಯ ನ ತತೋ ವಿಜುಗುಪ್ಸತೇ ||

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.

ನಿರಪೇಕ್ಷಂ ಮುನಿಂ ಶಾಂತಂ ನಿರ್ವೈರಂ ಸಮದರ್ಶನಮ್ |

ಅನುವ್ರಜಾಮ್ಯಹಂ ನಿತ್ಯಂ ಪೂಯಯೇತ್ಯಂಘ್ರಿರೇಣುಭಿಃ ||

(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 ಭಿಕ್ಷಾಟನಃ 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 ಕಾಮೇಶ-ಬದ್ಧ-ಮಾಂಗಲ್ಯಸೂತ್ರ-ಶೋಭಿತ-ಕಂಧರಾ |

Devi's neck shines with the Mangalya thread tied by the Lord who, therefore has the name ಅಂಬಿಕಾನಾಥಃ = ಅಂಬಿಕಾಯಾ ನಾಥಃ ಪತಿಃ | ಇದಂ ಚಾರ್ಥತಃ ಶ್ರುತಿ-ಪ್ರಸಿದ್ಧಂ ನಾಮ | ನಮೋ ಹಿರಣ್ಯ-ಬಾಹವೇ ಹಿರಣ್ಯ-ವರ್ಣಾಯ ಹಿರಣ್ಯ-ರೂಪಾಯ ಹಿರಣ್ಯ-ಪತಯೇಽಂಬಿಕಾ-ಪತಯ ಉಮಾ-ಪತಯೇ ಪಶು-ಪತಯೇ ನಮೋನಮಃ |

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 .

ಸಂಸಾರಾರ್ಣವ-ಮಗ್ನಾನಾಂ ಸಮುದ್ಧರಣ ಹೇತುಃ -

ಸಂಸಾರಃ ಜನನಮರಣಾದಿಸಮೂಹಃ ಸ ಏವಾರ್ಣವಃ, ಸಮುದ್ರಃ ಅಪಾರತ್ವಾತ್,

ತತ್ರ ಮಗ್ನಾನಾಂ ಸರ್ವದಾ ದುಃಖನುಭವಿತ್ಯಾಣಾಂ,
ದುಃಖನಾಶಕರಪ್ಲವಾದಿರಹಿತಾನಾಂ, ಸಮುದ್ಧರಣೇ,
ತೇಷಾಂ ದುಃಖನಾಶನೇ ಹೇತುಃ ಕಾರಣಂ ವೇದಾಂತಮಹಾವಾಕ್ಯಜನ್ಯ-
ವೃತ್ತಾರೂಢಃ ಸನ್ ಸಂಸರಪಾಶವಿಚ್ಛೇದಕರತ್ವಾತ್ ||

" ಜ್ಞಾತ್ವಾ ದೇವಂ ಸರ್ವಪಾಶಾಪಹಾನಿರಿತಿ | ಶ್ರುತಿಃ || SS(408) and
ವಿಷಯಾರ್ಣವಮಗ್ನಾನಾಂ ಸಮುದ್ಧರಣಸೇತುಃ -
ವಿಷಯಶಬ್ದೇನ ವಿಷಯಾನುಭವರೂಪಸಂಸಾರ ಉಚ್ಯತೇ || ಸ ಏವಾರ್ಣವಃ
ಸಮುದ್ರಃ ವಿಷಯಾರ್ಣವಃ, ತಸ್ಮಿನ್ ಸಂಸಾರಸಮುದ್ರೇ ಮಹತಿ,
ಅವಿದ್ಯಾಕಾಮಕರ್ಮಪ್ರಭವದುಃಖೋದಕೇ ತೀವ್ರರೋಗಜರಾಮೃತ್ಯುಮಹಾಗ್ರಾಹೇ
ಅನಾದಾವನಂತೇಽಪಾರೇ ನಿರಾಲಂಬೇ ವಿಷಯೇಂದ್ರಿಯಜನಿತಸುಖಲವಲಕ್ಷಣವಿಭ್ರಮೇ,
ಪಂಚೇಂದ್ರಿಯೋತ್ಪತ್ತ್ಯಾಣ್ಮರುತ- ವಿಕೋಭೋತ್ತಿತಾನರ್ಥಶತಮಹೋರ್ಮಿಣಿ,
ಮಹಾಪಾತಕಾದ್ಯನೇಕನಿರಯಗತೇ, (ದುವಾರವಾರಿಚರಗರ್ಭೇ) ಹಾಹೇತ್ಯಾದಿ-
ಕೂಜಿತಾಕ್ರೋಶನೋದ್ವೂತಮಹಾರ್ಣವೇ ಮಗ್ನಾನಂ ಸಮುದ್ಧರಣೇ ಸಮ್ಯಗುದ್ಧರಣೇ
ಸೇತುರಿವ ಸೇತುಃ |

" ತ್ರಿರುನ್ನತಂ ಸ್ಥಾಪ್ಯ ಸಮಂ ಶರೀರಂ
ಹೃದೀಂದ್ರಿಯಾಣಿ ಮನಸಾ ಸನ್ನಿವೇಶ್ಯ |
ಬ್ರಹ್ಮೋಡುಪೇನ ಪ್ರತರೇವ ವಿದ್ವಾನ್
ಸ್ಮೋತಾಂಸಿ ಸರ್ವಾಣಿ ಭಯಾವಹಾನಿ || ಇತಿ ಶ್ರುತಿಃ || 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.

ಸಂಸಾರ-ಸಾಗರ-ನಿಮಜ್ಜನ-ಮುಹ್ಯಮಾನಂ
ದೀನಂ ವಿಲೋಕಯ ವಿಭೋ ಕರುಣಾನಿಧೇ ಮಾಮ್ |
ಪ್ರಹ್ಲಾದ-ಖೇದ-ಪರಿಹಾರ-ಪರಾವತಾರ-
ಲಕ್ಷ್ಮೀನೃಸಿಂಹ ಮಮ ದೇಹಿ ಕರಾವಲಂಬಮ್ || (೧೦) ||

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 ಪ್ರಹ್ಲಾದ-ಖೇದ-ಪರಿಹಾರ-ಪರಾವತಾರ | 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. ಅಧ್ಯವೋಚದಧಿ ವಕ್ತಾ ಪ್ರಥಮೋ ದೈವೋ ಭಿಷಕ್ | Krishna says that He will lift up those who have exclusive devotion to Him from the ocean of samsara. Gita (12-7).

ತೇಷಾಮಹಂ ಸಮುದ್ವರ್ತಾ ಮೃತ್ಯುಸಂಸಾರಸಾಗರಾತ್ |
ಭವಾಮಿ ನ ಚಿರಾತ್ಪಾರ್ಥ ಮಯ್ಯಾವೇಶಿತಚೇತಸಾಮ್ ||

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 ಕಲ್ಪಂ 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).

ಸರ್ವಭೂತಾನಿ ಕೌಂತೇಯ ಪ್ರಕೃತಿಂ ಯಾಂತಿ ಮಾಮಿಕಾಮ್ |
ಕಲ್ಪಕ್ಷಯೇ ಪುನಸ್ತಾನಿ ಕಲ್ಪಾದೌ ವಿಸೃಜಾಮ್ಯಹಮ್ ||

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).

ಕಪಾಲೀತಿ - ಕಪಾಲಂ ಬ್ರಹ್ಮಕಪಾಲಂ ಅಸ್ಯಾಸ್ತೀತಿ ಕಪಾಲೀ | ಏತೇನ
ಅನೇಕ-ಬ್ರಹ್ಮಾತ್ಮಯ-ದರ್ಶಿತ್ವ-ಲಕ್ಷಣಂ ಸನಾತನತ್ವಮುಕ್ತಂ ಭವತಿ |

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 beggars 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.

ಸದಾ ಮೋಹಾಟವ್ಯಾಂ ಚರತಿ ಯುವತೀನಾಂ ಕುಚ-ಗಿರೌ
ನಟತ್ಯಾಶಾಶಾಖಾವಟಿತಿ ಜ್ಞಾತಿ ಸ್ವೈರಮಭಿತಃ |
ಕಪಾಲಿನ್! ಭಿಕ್ಷೋ! ಮೇ ಹೃದಯ-ಕಪಿಮತ್ಯಂತ-ಚಪಲಂ
ದೃಢಂ ಬಧ್ವಾ ಶಿವ ಭವದಧೀನಂ ಕುರು ವಿಭೋ! || 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: ಮಾಯಾಂ ತು ಪ್ರಕೃತಿಂ ವಿದ್ಯಾನ್ಮಾಯಿನಂ ತು ಮಹೇಶ್ವರಮ್ | Maya has names as Parvati, ShivA, Uma etc. Shiva means auspiciouness. SS(18). ಶಿವೋ ಮಂಗಲರೂಪಃ | ನಿರ್ಮಾಷ್ಟ-ನಿಖಿಲ-ದುಃಖಾನುಷಂಗ-ಪರಮಾನಂದ-ರೂಪ ಇತ್ಯರ್ಥಃ |

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

ಸರ್ವಮಂಗಲಮಾಂಗಲ್ಯೇ ಶಿವೇ ಸರ್ವಾರ್ಥಸಾಧಿಕೇ |
ಶರಣ್ಯೇ ತ್ರ್ಯಂಬಿಕೇ ಗೌರಿ ನಾರಾಯಣಿ ನಮೋಽಸ್ತು ತೇ ||

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.

ಯಃ ಶಿವೋ ನಮರೂಪಾಭ್ಯಾಂ ಯಾ ದೇವೀ ಸರ್ವಮಂಗಲಾ |
ತಯೋಃ ಸಂಸ್ಕರಣಾತ್ ಪುಂಸಾಂ ಸರ್ವತೋ ಜಯ ಮಂಗಲಮ್ ||

The Kaivalyopanishad (7) says:-

ಉಮಾಸಹಾಯಂ ಪರಮೇಶ್ವರಂ ಪ್ರಭುಂ
ತ್ರಿಲೋಚನಂ ನೀಲಕಂಠಂ ಪ್ರಶಾಂತಮ್ |
ಧ್ಯಾತ್ವಾ ಮುನಿರ್ಗಚ್ಛತಿ ಭೂತಯೋನಿಂ
ಸಮಸ್ತಸಾಕ್ಷಿಂ ತಮಸಃ ಪರಸ್ತಾತ್ ||

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.

ಕಲ್ಪಕಾಂಬಾ-ಕಪಾಲೀಶೌ ಭಕ್ತರಕ್ಷಣ-ತತ್ಪರೌ |
ತಯೋಃ ಅನುಗ್ರಹೋ ಯತ್ರ ವರ್ತತೇ ತತ್ರ ಮಂಗಲಮ್ ||

ಶ್ರೀಕಪಾಲೀಶ್ವರಾಷ್ಟಕಮ್



॥ ಶ್ರೀ ಕಪಾಲೀಶ್ವರಾಷ್ಟಕಮ್ ॥

ಕಪಾಲಿ-ನಾಮಧೇಯಕಂ ಕಲಾಪಿ-ಪುರ್ಯಧೀಶ್ವರಂ
ಕಲಾಧರಾರ್ಧ-ಶೇಖರಂ ಕರೀಂದ್ರ-ಚರ್ಮ-ಭೂಷಿತಮ್ |
ಕೃಪಾ-ರಸಾದ್ರ್ಯ-ಲೋಚನಂ ಕುಲಾಚಲ-ಪ್ರಪೂಜಿತಂ
ಕುಬೇರ-ಮಿತ್ರಮೂರ್ಜಿತಂ ಗಣೇಶ-ಪೂಜಿತಂ ಭಜೇ || ೧ ||

ಭಜೇ ಭುಜಂಗ-ಭೂಷಣಂ ಭವಾಬ್ಧಿ-ಭೀತಿ-ಭಂಜನಂ
ಭವೋದ್ಭವಂ ಭಯಾಪಹಂ ಸುಖಪ್ರದಂ ಸುರೇಶ್ವರಮ್ |
ರವೀಂದ್ರ-ವಹ್ನಿ-ಲೋಚನಂ ರಮಾ-ಧವಾರ್ಚಿತಂ ವರಂ
ಹ್ಯುಮಾ-ಧವಂ ಸುಮಾಧವೀ-ಸುಭೂಷಿತಂ ಮಹಾಗುರುಮ್ || ೨ ||

ಗುರುಂ ಗಿರೀಂದ್ರ-ಧನ್ವಿನಂ ಗುಹ-ಪ್ರಿಯಂ ಗುಹಾಶಯಂ
ಗಿರಿ-ಪ್ರಿಯಂ ನಗ-ಪ್ರಿಯಾ-ಸಮನ್ವಿತಂ ವರ-ಪ್ರದಮ್ |
ಸುರ-ಪ್ರಿಯಂ ರವಿ-ಪ್ರಭಂ ಸುರೇಂದ್ರ-ಪೂಜಿತಂ ಪ್ರಭುಂ
ನರೇಂದ್ರ-ಪೀಠ-ದಾಯಕಂ ನಮಾಮ್ಯಹಂ ಮಹೇಶ್ವರಮ್ || ೩ ||

ಮಹೇಶ್ವರಂ ಸುರೇಶ್ವರಂ ಧನೇಶ್ವರ-ಪ್ರಿಯೇಶ್ವರಂ
ವನೇಶ್ವರಂ ವಿಶುದ್ಧ-ಚಿತ್ತ-ವಾಸಿನಂ ಪರಾತ್ಪರಮ್ |
ಪ್ರಮತ್ತವೇಷ-ಧಾರಿಣಂ ಪ್ರಕೃಷ್ಠ-ಚಿತ್ಸ್ವರೂಪಿಣಂ
ವಿರುದ್ಧ-ಕರ್ಮ-ಕಾರಿಣಂ ಸುಶಿಕ್ಷಕಂ ಸ್ಮರಾಮ್ಯಹಮ್ || ೪ ||

ಸ್ಮರಾಮ್ಯಹಂ ಸ್ಮರಾಂತಕಂ ಮುರಾರಿ-ಸೇವಿತಾಂಘ್ರಿಕಂ
ಪರಾರಿ-ನಾಶನ-ಕ್ಷಮಂ ಪುರಾರಿ-ರೂಪಿಣಂ ಶುಭಮ್ |
ಸ್ವರತ್-ಸಹಸ್ರ-ಭಾನು-ತುಲ್ಯ ತೇಜಸಂ ಮಹೌಜಸಂ
ಸು-ಚಂಡಿಕೇಶಪೂಜಿತಂ ಮೃಡಂ ಸಮಾಶ್ರಯೇ ಸದಾ || ೫ ||

ಸದಾ ಪ್ರಹೃಷ್ಟ-ರೂಪಿಣಂ ಸತಾಂ ಪ್ರಹರ್ಷ-ವರ್ಷಿಣಂ
ಭಿದಾ ವಿನಾಶ-ಕಾರಣ ಪ್ರಮಾಣಗೋಚರಂ ಪರಮ್ |

ಮುದಾ ಪ್ರವೃತ್ತ-ನರ್ತನಂ ಜಗತ್ಸವಿತ್ರ-ಕೀರ್ತನಂ
ನಿದಾನಮೇಕಮದ್ಭುತಂ ನಿತಾಂತಮಾಶ್ರಯೇಹ್ಯಹಮ್ || ೬ ||
ಅಹಂ-ಮಮಾದಿ ದೂಷಣಂ ಮಹೇಂದ್ರ-ರತ್ನ-ಭೂಷಣಂ
ಮಹಾ-ವೃಷೇಂದ್ರ-ವಾಹನಂ ಹ್ಯಹೇಂದ್ರ-ಭೂಷಣಾನ್ವಿತಮ್ |
ವೃಷಾಕಪಿ-ಸ್ವರೂಪಿಣಂ ಮೃಷಾ-ಪದಾರ್ಥ-ಧಾರಿಣಂ
ಮೃಕಂಡುಸೂನು ಸಂಸ್ತುತಂ ಹ್ಯಭೀತಿದಂ ನಮಾಮಿ ತಮ್ || ೭ ||
ನಮಾಮಿ ತಂ ಮಹಾಮತಿಂ ನತೇಷ್ಟದಾನ-ಚಕ್ಷಣಂ
ನತಾರ್ತಿ-ಭಂಜನೋದ್ಯತಂ ನಗೇಂದ್ರ-ವಾಸಿನಂ ವಿಭುಮ್ |
ಅಗೇಂದ್ರಜಾ ಸಮನ್ವಿತಂ ಮೃಗೇಂದ್ರ ವಿಕ್ರಮಾನ್ವಿತಂ
ಖಗೇಂದ್ರ-ವಾಹನ-ಪ್ರಿಯಂ ಸುಖಸ್ವರೂಪಮವ್ಯಯಮ್ || ೮ ||
ಸುಕಲ್ಪಕಾಂಬಿಕಾ-ಪತಿ-ಪ್ರಿಯಂತ್ವಿದಂ ಮನೋಹರಂ
ಸುಗೂಡಕಾಂಚಿರಾಮಕೃಷ್ಣ ಯೋಗಿಶಿಷ್ಯ ಸಂಸ್ತುತಮ್ |
ಮಹಾಪ್ರದೋಷ ಪುಣ್ಯಕಾಲ ಕೀರ್ತನಾತ್ಮಭವದಂ
ಭಜಾಮಹೇ ಸದಾಮುದಾ ಕಪಾಲಿ ಮಂಗಲಾಷ್ಟಕಮ್ || ೯ ||
ಕಪಾಲಿ ತುಷ್ಟಿದಾಯಕಂ ಮಹಾಪದಿ ಪ್ರಪಾಲಕಂ
ತ್ವಭೀಷ್ಟ-ಸಿದ್ಧಿ-ದಾಯಕಂ ವಿಶಿಷ್ಟ-ಮಂಗಲಾಷ್ಟಕಮ್ |
ಪರೇತ್ಸಕೃತ್ಸುಭಕ್ತಿತಃ ಕಪಾಲಿ ಸನ್ನಿಧೌ ಕ್ರಮಾತ್
ಅವಾಪ್ಯ ಸರ್ವಮಾಯುರಾದಿ ಮೋದತೇ ಸುಮಂಗಲಮ್ || ೧೦ ||
ಇತಿ ಗೂಡಲೂರ್ ಶ್ರೀರಾಮಕೃಷ್ಣಾನಂದಯತೀಂದ್ರಶಿಷ್ಯ
ಶ್ರೀರಾಮಚಂದ್ರೇಣ ವಿರಚಿತಂ
|| ಶ್ರೀ ಕಪಾಲೀಶ್ವರಾಷ್ಟಕಂ ಸಂಪೂರ್ಣಮ್ ||

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shrI kapAlIshvarAShTakam

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Please send corrections to sanskrit@cheerful.com

