

# ଶ୍ରୀକପାଳୀଶ୍ଵରାଷ୍ଟକମ୍

{॥ ଶ୍ରୀକପାଳୀଶ୍ଵରାଷ୍ଟକମ୍ ॥}

## 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 (ଅଷ୍ଟକମ୍) 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. ଯତୋ ବାଚୋ ନିର୍ବଚନ୍ତେ ଅପ୍ରାପ୍ୟ ମନସା ସହ । 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.

ଅସିତଗିରିସମଂ ସ୍ୟାତ୍ କଙ୍କଳଂ ସିନ୍ଧୁଃ ପାତ୍ରଂ  
ସୁରତରୁବରଶାଖା ଲେଖନୀ ପତ୍ରମୂର୍ତ୍ତୀ ।  
ଲିଖତି ଯଦି ଗୃହୀତ୍ୱା ସାରଦା ସର୍ବକାଳଂ  
ତଦପି ତବ ଗୁଣାନାମୀଶ ପାରଂ ନ ଯାତି ॥

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.

ମଧୁସ୍ୱୀତା ଭାଷ୍ୟ ପରମମମୃତଂ ନିର୍ମିତବତ-  
ସ୍ତବ ବ୍ରହ୍ମନ୍ କିଂ ବାଗପି ସୁରଗୁରୋର୍ବିଶ୍ୱାସପଦମ୍ ।  
ମମ ତ୍ୱେତାଂ ବାଣୀଂ ଗୁଣକଥନପୁଣ୍ୟେନ ଭବତଃ  
ପୁନାମୀତ୍ୟର୍ଥେଽସ୍ମିନ୍ ପୁରମଥନ ବୁଦ୍ଧିର୍ବ୍ୟବସ୍ଥିତା ॥

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.

ତଦ୍‌ବାଗ୍‌ବିସ୍ରୀର୍ଣ୍ଣା ଜନତାଘବିପ୍ଳୁବୋ ଯସ୍ମିନ୍ ପ୍ରତିଶ୍ଳୋକମବଜ୍ଜତ୍ୟପି ।

ନାମାନ୍ୟନନ୍ତସ୍ୟ ଯଶୋଽଞ୍ଜିତାନି ଯଜ୍ଞଶ୍‌ବନ୍ତି ଗାୟନ୍ତି

ଗୁଣନ୍ତି ସାଧବଃ ॥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.

ये मया मां प्रपद्यन्ते तांस्तुष्टैव भक्तप्रियम् ।

मम बर्तानुबर्तन्ते मनुष्याः पार्थ शर्वराः ॥ 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. **ଲିଙ୍ଗ୍ୟତେନେନ ଇତି ଲିଙ୍ଗମ୍ ।**

The Agama texts, however, interpret the word to describe the Supreme Being from which the universe emerges (निर्गच्छन्ति) and into which it finally merges. लयं गच्छन्ति भूतानि यं ह्यरे निशि लानि  
०। निर्गच्छन्ति यत्कृत्वा लीलां कृत्वा ह्येन ह्येन ॥ The Supreme

Being is without parts and form. (अरूप). 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.

कृणोऽपि कतरं श्रेष्ठा-प्रबन्धावन्त-रेतवाम् ॥

अबन्धा हि गतिर्दुःखं देहबन्धिरवाप्यते ॥ 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 sections of the Shiva linga, namely the square base, the octagonal column and the upper part relate respectively to Brahma the creator, Vishnu the preserver and Rudra the annihilator.

ब्रह्मा बिष्णुश्च रुद्रश्च त्रिगुणमिति कथ्यते ।

उर्ध्वं तु शिवभावात् बिष्णुभावाच्च मध्यमम् ।

ବ୍ରହ୍ମାଭାଗସ୍ତ୍ରବଧଃ ପ୍ରୋକ୍ତଃ ଶାସ୍ତ୍ରଜ୍ଞୈଲିଙ୍ଗକୁମ୍ଭୟୋଃ ॥

Thus the lingam represents the Supreme Being that embodies in itself

the triad of gods. One of the names of Shiva is

ଲିଙ୍ଗରୂପୀ - ଲୀନମର୍ଥଂ ଗମୟତୀତି ଲିଙ୍ଗମ୍ । ତଦ୍‌ରୂପୀ ଲିଙ୍ଗରୂପୀ ।

ଅବିଦ୍ୟାତିରୋହିତ-ଜଡପ୍ରପଞ୍ଚସ୍ୟ ଗମକତ୍ତ୍ୱଂ ପ୍ରକାଶାମ୍ଭକସ୍ୟ ଚୈତନ୍ୟସ୍ୟ,

ତଦ୍‌ରୂପୀ ପରମେଶ୍ୱରଃ ଇତ୍ୟର୍ଥଃ । ତଦୁକ୍ତଂ ସ୍ମାନ୍ନେ -

ସୂତଃ:-

ଅଥାତଃ ସଂପ୍ରବକ୍ଷ୍ୟାମି ଶିବଲିଙ୍ଗଂ ସମାସତଃ ।

ଯସ୍ୟ ବିଜ୍ଞାନମାତ୍ରେଣ ବିମୁକ୍ତୋ ମାନବୋ ଭବେତ୍ ॥

ଶିବ ଏବ ସ୍ୱୟଂ ଲିଙ୍ଗଂ ଗମକମେବ ହି ।

ଶିବେନ ଗମ୍ୟତେ ସର୍ବଂ ଶିବୋ ନାନ୍ୟେନ ଗମ୍ୟତେ ॥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

Dusserrah 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 distributed 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 (ଘଣ୍ଟା) 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.

ଶଂଭୁରେବ ତଦା ପୂଜ୍ୟା ନାନ୍ୟେ ବିଷ୍ଣୁବାଦୟମ୍ପୁରାଃ ।

ଯତ୍ନଃ ସର୍ବେଽପି ପୁରାସ୍ତିଷ୍ଠନ୍ତି ଶିବସନ୍ନିଧୌ ॥

ଅତସ୍ତସ୍ୟାର୍ଚନଂ ପୂଜା କଥାଗୁଣଗଣସ୍ତବମ୍ ।  
ତନ୍ନନ୍ଦସ୍ୟ ଜପଝୈବ କର୍ତ୍ତବ୍ୟୋ ମୋକ୍ଷକାଂକ୍ଷିଭିଃ ॥

ଦାରିଦ୍ର୍ୟଦୁଃଖତାନ୍ନାନାଂ ଏତଦ୍ଦିବ୍ୟାଞ୍ଜନଂ ସ୍ମୃତମ୍ ।  
ଋଣାର୍ଣବନିମଗ୍ନାନାଂ ଉଦ୍ଧୃଯୋଽୟଂ ସୁତାରକଃ ॥

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.

ପ୍ରଦୋଷେ ପାର୍ବତୀନାଥେ ମହତ୍ତନ୍ତ୍ରବତି ତାଣ୍ଡବମ୍ ।  
ବାଘ୍ନେବୀ ବଲ୍ଲବୀକ୍ଷତ୍ରେ ମୃଦଙ୍ଗଂ ଗରୁଡ଼ଧ୍ବଜଃ ।  
ରମା ଗାନକଲ୍ୟାଂ ବ୍ରହ୍ମା ତାଲଂ ବେଣୁଂ ଦିବସ୍ତତିଃ ॥

ସର୍ବେ ତାନେ୍ୟ ସୁପର୍ବାଣଃ ସେବନ୍ତେ ତଂ ମହେଶ୍ବରମ୍ ।  
ପୁଣ୍ୟକ୍ଷେତ୍ରଂ ସମାସାଦ୍ୟ ମହାଲିଙ୍ଗଂ ନିଷେବ୍ୟ ତ ॥

ପଞ୍ଚକୃତ୍ବା ନମସ୍କୃର୍ଯାତ୍ ସାଞ୍ଜାଙ୍ଗଂ ଭକ୍ତିପୂର୍ବକମ୍ ।  
ପାଂସୁନାଂ ଅଙ୍ଗଲଗ୍ନାନାଂ ଏକୈକସ୍ୟ ନମସ୍କୃତୌ ॥

ଦିବ୍ୟବର୍ଷସହସ୍ରାତୁ ଶିବଲୋକେ ମହୀୟତେ ।

During pradosham 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.

ଦର୍ଶନଂ ବନ୍ଦନଂ ଲିଙ୍ଗପ୍ରଦକ୍ଷିଣସ୍ତ ଚର୍ପଣମ୍ ।  
ପ୍ରଦୋଷେ ଉଷମୁକ୍ତେଃ ସ୍ୟାତ୍ ଭବତୁଲମହାନିଲଃ ।  
ଭୁକ୍ତିର୍ମୈଥୁନମଭ୍ୟଙ୍ଗଂ ହରିଦର୍ଶନକୀର୍ତ୍ତନେ ।  
ବ୍ୟର୍ଥାଲୀପଂ ପ୍ରଦୋଷେ ତୁ ବର୍ଜୟେଦ୍ଭୈଦିକୋ ଜନଃ ॥

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.

ବିଷ୍ଣୁବର୍ଚନଂ ସଦା କାର୍ଯ୍ୟଂ ପ୍ରଦୋଷସମୟଂ ବିନା ।  
ତଦ୍ରାପି ନରସିଂହଂ ତୁ କୀର୍ତ୍ତୟେଦର୍ଶୟେତ୍ପୁଃ ॥

ଏବଂ ପ୍ରଦୋଷସମୟେ ପୂଜାଂ କର୍ତ୍ତୁମଶକ୍ନୁବନ୍ ।  
ଗତ୍ବା ଶିବାଲୟଂ ପଶ୍ୟେତ୍ ଭକ୍ତୋଽଭକ୍ତୋଽତବା ଶିବମ୍ ॥

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.

ଓଂ ରତଂ ସତ୍ୟଂ ପରଂ ବ୍ରହ୍ମ ପୁରୁଷଂ ନୃକେସରି ବିଗ୍ରହମ୍ ।  
କୃଷ୍ଣସିଂଗଲ-ମୂର୍ତ୍ତିବରେତଂ ବିରୂପାକ୍ଷଂ ଶଙ୍କରଂ ନୀଲଲୋହିତଂ  
ଉମାପତିଂ ପଶୁପତିଂ ପିନାକିନଂ ହ୍ୟମିତଦ୍ୱ୍ୟତି-ମୀଶାନଃ--- ॥

SHIVARATRI.

The pradosham day occurring 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.

ଦିନମେତତ୍ ତତଃ ପୁଣ୍ୟଂ ଭବିଷ୍ୟତି ମହତ୍ତରମ୍ ।  
ଶିବରାତ୍ରିରିତି ଖ୍ୟାତା ତିଥିରେଷା ମମ ପ୍ରିୟା ॥

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.

ଭୋଗାବହଂ ଇଦଂ ଲିଙ୍ଗଂ ଭୁକ୍ତିମୁକ୍ତ୍ୟକ ସାଧନମ୍ ।

ଦର୍ଶନ-ସ୍ଵର୍ଗନ-ଧ୍ୟାନାକଞ୍ଚୁନାଂ କଳ୍ମ ମୋଚନମ୍ ॥

ଅନଲାରଲ-ସଂକାଶଂ ଯଦିଦଂ ଲିଙ୍ଗମୁଦ୍ଭିତମ୍ ।

ଅରୁଣାଚଲମିତ୍ୟେବ ତଦିଦଂ ଖ୍ୟାତମେଷ୍ୟତି ॥

This have occurred in Tiruvannamali where the lingam in the temple is known as tejolingam (ତେଜୋଲିଙ୍ଗମ୍). 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).

ବିଷୟା ବିନିବର୍ତ୍ତନ୍ତେ ନିରାହାରସ୍ୟ ଦେହିନଃ ।

Some verses from the Shiva puranas that extol the important day are given

here with rough translation.

ମାଘକୃଷ୍ଣଚତୁର୍ଦ୍ଦଶ୍ୟାଂ ଉପବାସୋଽତିଦୁର୍ଲଭଃ ।  
ତଦ୍ରାପି ଦୁର୍ଲଭଂ ମନେ୍ୟ ରାତ୍ରୌ ଜାଗରଣଂ ନୃଣାମ୍ ॥

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.

ଅତୀବ ଦୁର୍ଲଭଂ ତତ୍ର ଶିବଲିଙ୍ଗସ୍ୟ ଦର୍ଶନମ୍ ।  
ସୁଦୁର୍ଲଭତରଂ ତତ୍ର ପୂଜନଂ ପରମେଶିତୁଃ ॥

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

ଭବ-କୋଟି-ଶତୋପାତ୍-ପୁଣ୍ୟ-ରାଶି-ବିପାକତଃ ।  
ଲଭ୍ୟତେ ବା ପୁନଃସ୍ତ୍ର ବିଲ୍ବ-ପତ୍ରାର୍ପଣଂ ବିଭୋଃ ॥

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.

ବର୍ଷାଶାମୟୁତଂ ଯେନ ସ୍ନାତଂ ଗଙ୍ଗାସରିକ୍ଲେ ।  
ସକ୍ଳବ୍ଦ୍ ବିଲ୍ବାର୍ଚନେନୈବ ତତ୍ଫଳଂ ଲଭ୍ୟତେ ନରୈଃ ॥

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.

ଅଦ୍ରୋପବାସଃ କେନାପି କୃତଃ କ୍ରତୁଶତାୟତେ ।

ରାତ୍ନୋ ଜାଗରଣଂ ପୁଣ୍ୟଂ ବର୍ଷ-କୋଟି-ତପୋଧିକମ୍ ॥

Fasting on the night of Shivaratri is equivalent to performing hundreded  
vedic sacrifices. Keeping awake on that night is superior to austerities  
performed in ten million years.

ଏକେନ ବିଲ୍ବ-ପତ୍ରେଣ ଶିବ-ଲିଙ୍ଗାର୍ଚନେ କୃତେ ।

ତ୍ରେଲୋକ୍ୟେ ତସ୍ୟ ପୁଣ୍ୟସ୍ୟ କୋ ବା ସ୍ବାଦୃଶ୍ୟମୁଚ୍ଛତି ॥

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

ଅହୋ ବଲ୍ବତୀ ମାୟା ଯେନ ଶୈବୀ ମହାତିଥିଃ ।

ନୋପାସ୍ୟତେ କନୈ-ମୂଢ଼ୈଃ ଅତିମୂର୍ଖୈରିବ ତ୍ରୟୀ ॥

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.

ଉପବାସୋ ଜାଗରଣଂ ସନ୍ନିଧିଃ ପରମେଶିତୁଃ ।

ଗୋକର୍ଣଂ ଶିବଲୋକସ୍ୟ ନୃଣାଂ ସୋପାନ-ପଦ୍ମତିଃ ॥

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 ରିଷଭାରୁତଃ. The bull or rishabha

(ରିଷଭଃ) 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 :- "ବୃଷ ସେଚନେ"

ବର୍ଷଣାତ୍ ସର୍ବକାମାନାଂ ବୃଷଭଃ, ଧର୍ମରୂପତୟା ସର୍ବକାମପ୍ରଦତ୍ତବାତ୍,

ତମାରୁତଃ; ବୃଷଭବାହନଃ ଇତ୍ୟର୍ଥଃ। ISAN(40). The Lord also has

the bull as the mark in His flag. Because of this He also has the name

ବୃଷାଙ୍କଃ। ISAN(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.

ରଥସ୍ଥଂ ବାମନଂ ଦୃଷ୍ଟ୍ବା ପୁନର୍ଜନ୍ମ ନ ବିଦ୍ୟତେ । The "car"

represents the body.

ଆତ୍ମାନଂ ରଥିନଂ ବିଚ୍ଛି ଶରୀରଂ ରଥମେବ ଚ ।

ବୁଦ୍ଧିଂ ତୁ ସାରଥୀଂ ବିଚ୍ଛି ମନଃ ପ୍ରଗ୍ରହମେବ ଚ ॥

says Katha Upanishad (1-3-3).

The Self within the body is the charioteer, the one who rides in

the chariot. The ବାମନଃ 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).

ଅଲ୍ପସ୍ତମାତ୍ରଃ ପୁରୁଷୋ ମଧ୍ୟ ଆତ୍ମନି ତିଷ୍ଠତି ।

ଇଶାନଂ ଭୂତଭବ୍ୟସ୍ୟ ନ ତତୋ ବିଜ୍ଞୁଗୁପ୍ସତେ ॥

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 saivaite saints, 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.

ନିରପେକ୍ଷଂ ମୁନିଂ ଶାନ୍ତଂ ନିର୍ବୈରଂ ସମଦର୍ଶନମ୍ ।

ଅନୁବ୍ରଜାମ୍ୟହଂ ନିତ୍ୟଂ ପୂଜାୟେତ୍ୟଦ୍ଭିରେଶୁଭିଃ ॥

(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 ଭିକ୍ଷାଚରଃ 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 କାମେଶ-ବନ୍ଧ-ମାଙ୍ଗଲ୍ୟସୁତ୍ର-ଶୋଭିତ-କନ୍ଦରା।। Devi's

neck shines with the Mangalya thread tied by the Lord who, therefore

has the name ଅମ୍ବିକାନାଥଃ = ଅମ୍ବିକାୟା ନାଥଃ ପତିଃ। ଇଦଂ ଚାର୍ଯ୍ୟଃ

ଶୁଭି-ପ୍ରସିଦ୍ଧଂ ନାମ। "ନମୋ ହିରଣ୍ୟ-ବାହୁବେ ହିରଣ୍ୟ-ବର୍ଣାୟ

ହିରଣ୍ୟ-ରୁପାୟ ହିରଣ୍ୟ-ପତୟେ ଋମ୍ବିକା-ପତୟ ଉମା-ପତୟେ ପଶୁ-ପତୟେ

ନମୋନମଃ।

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 .

ସଂସାରାର୍ଣବ-ମଗ୍ନାନାଂ ସମୁଦ୍ଧରଣ ହେତୁଃ -  
ସଂସାରଃ ଜନନମରଣାଦିସମୁହଃ ସ ଏବାର୍ଣବଃ, ସମୁଦ୍ରଃ ଅପାରତ୍ବାତ୍,  
ତତ୍ର ମଗ୍ନାନାଂ ସର୍ବଦା ଦୁଃଖନୁଭବିତୃଣାଂ,  
ଦୁଃଖନାଶକରପ୍ଳବାଦିରହିତାନାଂ, ସମୁଦ୍ଧରଣେ,  
ତେଷାଂ ଦୁଃଖନାଶନେ ହେତୁଃ କାରଣଂ ବେଦାନ୍ତମହାବାକ୍ୟଜନ୍ୟ-  
ବୃତ୍ତ୍ୟାରୁତଃ ସନ୍ ସଂସରପାଶବିଚ୍ଛେଦକରତ୍ବାତ୍ ॥

"ଜ୍ଞାତ୍ବା ଦେବଂ ସର୍ବପାଶାପହାନିରିତି" ଶ୍ଳୁତିଃ ॥SS(408) and

ବିଷୟାର୍ଣବମଗ୍ନାନାଂ ସମୁଦ୍ଧରଣସେତୁଃ -  
ବିଷୟଶବ୍ଦେନ ବିଷୟାନୁଭବରୂପସଂସାର ଉଚ୍ୟତେ ॥ ସ ଏବାର୍ଣବଃ

ସମୁଦ୍ରଃ ବିଷୟାର୍ଣବଃ, ତସ୍ମିନ୍ ସଂସାରସମୁଦ୍ରେ ମହତି,  
ଅବିଦ୍ୟାକାମକର୍ମପ୍ରଭବଦୁଃଖୋଦକେ ତୀବ୍ରରୋଗଜରାମୃତ୍ୟୁମହାଗ୍ରାହେ  
ଅନାଦାବନନ୍ଦ୍ରେଃପାରେ ନିରାଲମ୍ବେ ବିଷୟେନ୍ଦ୍ରିୟଜନିତସୁଖଲବଲକ୍ଷଣବିଭ୍ରମେ,  
ପଞ୍ଚେନ୍ଦ୍ରିୟୋଦ୍ଭୃତଶ୍ଳାରୁତ- ବିକ୍ଷୋଭୋଦ୍ଭିତାନର୍ଥଶତମହୋର୍ମିଣି,  
ମହାପାତକାଦ୍ୟନେକନିରୟଗତେ, (ଦୁର୍ବାରବାର୍ତ୍ତରଗର୍ଭେ) ହାହେତ୍ୟାଦି-  
କୃଜିତାକ୍ରୋଶନୋଭୂତମହାର୍ଣବେ ମଗ୍ନାନାଂ ସମୁଦ୍ଧରଣେ ସମ୍ୟଗୁଦ୍ଧରଣେ  
ସେତୁରିବ ସେତୁଃ ।

"ତ୍ରିରୁନ୍ନତଂ ସ୍ଥାପ୍ୟ ସମଂ ଶରୀରଂ

ହୃଦୀହିୟାଶି ମନସା ସନ୍ନିବେଶ୍ୟ ।

ବ୍ରହ୍ମୋତ୍ଥୁପେନ ପ୍ରତରେବ ବିଦ୍‌ବାନ୍

ସ୍ରୋତାଂସି ସର୍ବାଣି ଭୟାବହାନି ॥" ଇତି ଶ୍ରୁତିଃ ॥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.

ସଂସାର-ସାଗର-ନିମଜ୍ଜନ-ମୁହ୍ୟମାନଂ

ଦୀନଂ ବିଲୋକୟ ବିଭୋ କରୁଣାନିଧେ ମାମ୍ ।

ପ୍ରହ୍ଲାଦ-ଖେଦ-ପରିହାର-ପରାବତାର-

ଲକ୍ଷ୍ମୀନୃସିଂହ ମମ ଦେହି କରାବଲମ୍ବମ୍ ॥(୧୦) ॥

Every individual is struggling in the ocean of samsasra, 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 ପ୍ରହ୍ଲାଦ-ଖେଦ-ପରିହାର-ପରାବତାର। 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.ଅଧ୍ୟାବୋଚଦଧି ବକ୍ତ୍ୱା ପ୍ରଥମୋ ଦୈବ୍ୟୋ ଭିଷଜ୍ । Krishna says that He will lift up those who have exclusive devotion to Him from the ocean of samsara. Gita (12-7).

ତେଷାମହଂ ସମୁଦ୍ଧର୍ତ୍ତା ମୃତ୍ୟୁସଂସାରସାଗରାତ୍ ।

ଭବାମି ନ ଚିରାତ୍ପାର୍ଥ ମୟାବେଶିଅତଚେତସାମ୍ ॥

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 କଲ୍ପଂ kalpam. At the time of Kalpam, Shiva withdraws the creation within Himself and releases it at the beginning of the next Kalpa. Krishna says this in Gita-(9-7).

ସର୍ବଭୂତାନ୍ କୌନ୍ତେୟ ପ୍ରକୃତିଂ ଯାନ୍ତି ମାମିକାମ୍ ।

କଲ୍ପକ୍ଷୟେ ପୁନଃସ୍ତାନ୍ କଲ୍ପାଦୌ ବିଷ୍ଣୁକାମ୍ୟହମ୍ ॥

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).

କପାଳୀତି - କପାଳଂ ବ୍ରହ୍ମକପାଳଂ ଅସ୍ୟାସ୍ତୀତି କପାଳୀ। ଏତେନ  
ଅନେକ-ବ୍ରହ୍ମାତ୍ୟୟ-ଦର୍ଶିତ୍ବ-ଲକ୍ଷଣଂ ସନାତନତ୍ବମୁକ୍ତଂ ଭବତି ।

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.

ସଦା ମୋହାଟବ୍ୟାଂ ଚରତି ଯୁବତୀନାଂ କୁଚ-ଗିରୌ  
ନଟତ୍ୟାଶାଶାଖାବଚତି ିହଚିତି ସ୍ବୈରମଭିତଃ ।  
କପାଳିନ୍! ଭିକ୍ଷୋ! ମେ ହୃଦୟ-କପିମତ୍ୟନ୍ତ-ଚପଲଂ  
ହୃତଂ ବଧ୍ୱା ଶିବ ଭବଦଧୀନଂ କୁରୁ ବିଭୋ! ॥ 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: ମାୟାଂ ତୁ ପ୍ରକୃତିଂ ବିଦ୍ୟାନ୍ନାୟନଂ ତୁ

ମହେଶ୍ଵରମ୍ । Maya has names as Parvati, Shiva, Uma etc. Shiva means

auspiciousness. SS(18). ଶିବୋ ମଙ୍ଗଳରୂପଃ ।

ନିର୍ମାଣ୍ଡ-ନିଶିଲ-ଦୁଃଖାନୁଷଙ୍ଗ-ପରମାନନ୍ଦ-ରୂପ ଇତ୍ୟର୍ଥଃ ।

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

ସର୍ବମଙ୍ଗଳମାଙ୍ଗଲ୍ୟେ ଶିବେ ସର୍ବାର୍ଥସାଧିକେ ।

ଶରଣ୍ୟେ ତ୍ର୍ୟମ୍ବକେ ଗୌରି ନାରାୟଣି ନମୋଽସ୍ତୁ ତେ ॥

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.

ଯଃ ଶିବୋ ନମରୁପାଭ୍ୟାଂ ଯା ଦେବୀ ସର୍ବମଙ୍ଗଳା ।

ତଯୋଃ ସଂସ୍ପର୍ଶାତ୍ ପୁଂସାଂ ସର୍ବତୋ ଜୟ ମଙ୍ଗଳମ୍ ॥

The Kaivalyopanishad (7) says:-

ଉପାସହାୟଂ ପରମେଶ୍ଵରଂ ପ୍ରଭୁଂ

ତ୍ରିଲୋଚନଂ ନୀଳକଣ୍ଠଂ ପ୍ରଶାନ୍ତମ୍ ।

ଧ୍ୟାତ୍ଵା ମୁନିର୍ଗଚ୍ଛିତି ଭୂତଯୋନିଂ

ସମସ୍ତସାକ୍ଷିଂ ତମସଃ ପରସ୍ତାତ୍ ॥

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.

କଲ୍ପକାମ୍ନା-କପାଳୀଣୌ ଭକ୍ତରକ୍ଷଣ-ତତ୍ପରୌ ।  
ତୟୋଃ ଅନୁଗ୍ରହୋ ଯତ୍ର ବର୍ତ୍ତତେ ତତ୍ର ମଙ୍ଗଳମ୍ ॥

॥ ଶ୍ରୀ କପାଳୀଶ୍ଵରାଞ୍ଜକମ୍ ॥

କପାଳି-ନାମଧେୟକଂ କଲ୍ୟାଣି-ପୁର୍ଯ୍ୟଧୀଶ୍ଵରଂ  
କଲ୍ୟାଣାର୍ଥ-ଶେଖରଂ କରୀନ୍ଦ୍ର-ଚର୍ମ-ଭୂଷିତମ୍ ।  
କୃପା-ରସାର୍ଦ୍ଧ-ଲୋଚନଂ କୁଳାତଲ-ପ୍ରସୂଜିତଂ  
କୁବେର-ମିତ୍ରମୂର୍ଚ୍ଚିତଂ ଗଣେଶ-ପୂଜିତଂ ଭଜେ ॥ ୧ ॥

ଭଜେ ଭୁଜଙ୍ଗ-ଭୂଷଣଂ ଭବାଦ୍ଵି-ଭୀତି-ଭଞ୍ଜନଂ  
ଭବୋଭବଂ ଭୟାପହଂ ସୁଖପ୍ରଦଂ ସୁରେଶ୍ଵରମ୍ ।  
ରବୀନ୍ଦ୍ର-ବହ୍ନି-ଲୋଚନଂ ରମା-ଧବାର୍ଚ୍ଚିତଂ ବରଂ  
ହ୍ୟମା-ଧବଂ ସୁମାଧବୀ-ସୁଭୂଷିତଂ ମହାଗୁରୁମ୍ ॥ ୨ ॥

ଗୁରୁଂ ଗିରୀନ୍ଦ୍ର-ଧନ୍ବିନଂ ଗୁହ-ପ୍ରିୟଂ ଗୁହାଶୟଂ  
ଗିରି-ପ୍ରିୟଂ ନଗ-ପ୍ରିୟା-ସମନ୍ବିତଂ ବର-ପ୍ରଦମ୍ ।  
ସୁର-ପ୍ରିୟଂ ରବି-ପ୍ରଭଂ ସୁରେନ୍ଦ୍ର-ପୂଜିତଂ ପ୍ରଭୁଂ  
ନରେନ୍ଦ୍ର-ପୀଠ-ଦାୟକଂ ନମାମ୍ୟହଂ ମହେଶ୍ଵରମ୍ ॥ ୩ ॥

ମହେଶ୍ଵରଂ ସୁରେଶ୍ଵରଂ ଧନେଶ୍ଵର-ପ୍ରିୟେଶ୍ଵରଂ

ବନେଶ୍ଵରଂ ବିଶୁଦ୍ଧ-ଚିତ୍ତ ବାସିନଂ ପରାପୁରମ୍ ।  
ପ୍ରମତ୍ତବେଷ-ଧାରଣାଂ ପ୍ରକୃଷ୍ଟ-ଚିତ୍ତବରୁପିଣାଂ  
ବିରୁଦ୍ଧ-କର୍ମ-କାରିଣାଂ ସୁଶିକ୍ଷକଂ ସ୍ଵରାମ୍ୟହମ୍ ॥ ୪ ॥

ସ୍ଵରାମ୍ୟହଂ ସ୍ଵରାନ୍ତକଂ ମୁରାରି-ସେବିତାଦ୍ରିକଂ  
ପରାରି-ନାଶନ-କ୍ଷମଂ ପୁରାରି ରୂପିଣଂ ଶୁଭମ୍ ।  
ସ୍ଵଅରତ୍-ସହସ୍ର-ଭାଦୁ-ତୁଲ୍ୟ ତେଜସଂ ମହୈଜସଂ  
ସୁ-ଚକ୍ଷିକେଶ ପୂଜିତଂ ମୃତଂ ସମାଶ୍ରୟେ ସଦା ॥ ୫ ॥

ସଦା ପ୍ରକୃଷ୍ଟ-ରୂପିଣଂ ସତାଂ ପ୍ରହର୍ଷ-ବର୍ଷିଣାଂ  
ଭିଦା ବିନାଶ-କାରଣ ପ୍ରମାଣଗୋଚରଂ ପରମ୍ ।  
ମୁଦା ପ୍ରକୃଷ୍ଟ-ନର୍ତ୍ତନଂ ଜଗତ୍ସବିତ୍ର-କୀର୍ତ୍ତନଂ  
ନିଦାନମେକମଭୂତଂ ନିତାନ୍ତମାଶ୍ରୟେହ୍ୟହମ୍ ॥ ୬ ॥

ଅହଂ-ମମାଦି ଦୂଷଣାଂ ମହେନ୍ଦ୍ର-ରତ୍ନ-ଭୂଷଣାଂ  
ମହା-ବୃଷେନ୍ଦ୍ର-ବାହନଂ ହ୍ୟହୀନ୍ଦ୍ର-ଭୂଷଣାନ୍ବିତମ୍ ।  
ବୃଷାକପି-ସ୍ଵବରୂପିଣାଂ ମୃଷା-ପଦାର୍ଥ-ଧାରଣାଂ  
ମୃକଶ୍ଚୁସୁନୁ ସଂସ୍କୃତଂ ହ୍ୟଭୀତିଦଂ ନମାମି ତମ୍ ॥ ୭ ॥

ନମାମି ତଂ ମହାମତିଂ ନତେଷ୍ଠଦାନ-ଚକ୍ଷଣାଂ  
ନତାର୍ତି-ଉଞ୍ଜନୋଦ୍ୟତଂ ନଗେନ୍ଦ୍ର-ବାସିନଂ ବିଭୁମ୍ ।  
ଅଗେନ୍ଦ୍ରଜା ସମନ୍ବିତଂ ମୃଗେନ୍ଦ୍ର ବିକ୍ରମାନ୍ବିତଂ  
ଶଗେନ୍ଦ୍ର-ବାହନ-ପ୍ରିୟଂ ସୁଖସ୍ଵବରୂପମବ୍ୟୟମ୍ ॥ ୮ ॥

ସୁକଲ୍ପକାମ୍ବିକା-ପତି-ପ୍ରିୟଂତ୍ବିଦଂ ମନୋହରଂ

ସୁଗୁଡକାଞ୍ଚିରାମକୃଷ୍ଣ ଯୋଗିଶିଷ୍ୟ ସଂସ୍କୃତମ୍ ।  
ମହାପ୍ରଦୋଷ ପୁଣ୍ୟକାଳ କୀର୍ତ୍ତନାତ୍ମଶୁଭପ୍ରଦଂ  
ଭଜାମହେ ସଦାମୁଦା କପାଳି ମଙ୍ଗଳାଞ୍ଜକମ୍ ॥ ୯ ॥

କପାଳି ତୁଷ୍ଟିଦାୟକଂ ମହାପଦି ପ୍ରପାଳକଂ  
ତ୍ବଭୀଷ୍ଟ-ସିଦ୍ଧି-ଦାୟକଂ ବିଶିଷ୍ଟ-ମଙ୍ଗଳାଞ୍ଜକମ୍ ।  
ପଠେସୁଭକ୍ତିତଃ କପାଳି ସନ୍ନିଧୌ କ୍ରମାତ୍  
ଅବାପ୍ୟ ସର୍ବମାୟୁରାଦି ମୋଦତେ ସୁମଙ୍ଗଲମ୍ ॥ ୧୦ ॥

ଇତି ଗୁଡଲୁର୍ ଶ୍ରୀରାମକୃଷ୍ଣାନନ୍ଦ ଯତୀନ୍ଦ୍ର ଶିଷ୍ୟ  
ଶ୍ରୀ ରାମଚନ୍ଦ୍ରେଣ ବିରଚିତଂ  
॥ ଶ୍ରୀ କପାଳୀଶ୍ଵରାଞ୍ଜକଂ ସମ୍ପୂର୍ଣ୍ଣମ୍ ॥

Encoded and proofread by N.Balasubramanian bbalu at satyam.net.in

Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

Last updated ଡୌday

<http://sanskritdocuments.org>

Kapaleeshwar Ashtakam Lyrics in Oriya PDF  
% File name : kapAlIshvarAShTakam.itx  
% Category : aShTaka  
% Location : doc\\_shiva  
% Language : Sanskrit  
% Subject : philosophy/hinduism/religion  
% Transliterated by : N.Balasubramanian bbalu at satyam.net.in  
% Proofread by : N.Balasubramanian bbalu at satyam.net.in  
% Latest update : November 6, 2011  
% Send corrections to : [Sanskrit@cheerful.com](mailto:Sanskrit@cheerful.com)  
% Site access : <http://sanskritdocuments.org>



%  
% This text is prepared by volunteers and is to be used for personal study  
% and research. The file is not to be copied or reposted for promotion of  
% any website or individuals or for commercial purpose without permission.  
% Please help to maintain respect for volunteer spirit.  
%

We acknowledge well-meaning volunteers for [Sanskritdocuments.org](http://Sanskritdocuments.org) and other sites to have built the collection of Sanskrit texts.  
Please check their sites later for improved versions of the texts.  
This file should strictly be kept for personal use.  
PDF file is generated [ October 12, 2015 ] at [Stotram](http://Stotram) Website