

Subrahmaṇya Suprabhātam

Suprabhātam

namaḥ parvatī tanaya - mahā gaṇeśa ᳚
namaḥ parvatī pataye - para hara mahādeva ᳚
jai vaḷḷī devasenā kāṇḍa smaraṇau - jai subrahmaṇyom ᳚
jai sadguru svāmi ki - jai ᳚

Glory to the son of *Parvatī* - the Great *Gaṇeśa*!
Glory to the husband of *Parvatī* - the Eternal Destroyer, *Mahādeva*!
Victory to the memory of the tale of *Vaḷḷī* and *Devasenā* - Victory to *Subrahmaṇya*!
Victory to the Lord, the *Sadguru* - Victory!

vande vandāru-mandāram indu-bhūṣaṇa-nandanam ᳚
amandānanda sandoha bandhuram sindhur-ānanam ᳚

I revere the son of the moon-adorned (*Śiva*), who wears the holy *mandāra* flower,
Whose charming ocean-face is a totality of intense bliss.

ṣaṭ-vaktra kṛttikā-putra ṣaṭ-cakra-stha kṛpānidhe ᳚
uttiṣṭha tiṣṭha varade kartavyaṃ lokarakṣaṇam ᳚

O Fount of Compassion! The six-faced son of the (six) *Kṛttikā* who is established in the six *cakras*!
Arise and stay, O Giver! Protect the world.

uttiṣṭho ttiṣṭha gāṅgeya uttiṣṭha śruti-saṃstuta ᳚
uttiṣṭha sarva-deveśa trailokyam maṅgalaṃ kuru ᳚ 1

Arise, arise! Son of *Gaṅgā*, who is eulogised in the *Vedas*; arise!
Arise, O Lord of the Gods! Bless the three worlds!

supra namas'tu śaśi-cūḍa-tanū-bhavāya ᳚
supra namas'tu śaraṇā-gata-vatsalāya ᳚
supra namas'tu śarad-indu-samānanāya ᳚
supra namas'tu cāmarendra-suta-priyāya ᳚ 2

Good morning, and glory to you, son of the moon-crowned (*Parvatī*),
Good morning, and glory to you, to whom we go for loving refuge,
Good morning, and glory to you, whose face is like an autumn-moon,
Good morning, and glory to you, dear son of the Immortal God (*Śiva*).

supra namas'tv-asura-śūra-kulāntakāya ।
supra namas'tu ca-malāpaha-divya-nāmne ।
supra namas'tu śara-śakti-dhanur-dharāya ।
supra namas'tu śara-sambhava suprabhātam ॥ ३

Good morning, and glory to you, the destroyer of the hordes of demon warriors,
Good morning, and glory to you, whose divine names dispel impurity,
Good morning, and glory to you, who wields an arrow, a spear, and a bow,
Good morning, and glory to you, born among reeds;¹ good morning.

śrī veda-sūkta-sakalāgama-mantra-rūpa,
śrī kārīkeya kamalānana tārakāre ।
śrī sindhu-tīra-vilasat suguhā-nivāsa ।
śrī gandha-mādana-pate tava suprabhātam ॥

Lotus-faced *Kārīkeya*, whose form is a composite of *Vedas*, *Sūktas*, *Āgamas*, and *Mantras*; enemy of *Tāraka*. You play on the banks of the celestial river; you, whose abode is well-hidden. O Lord of *Gandhamādana* mountain, this is your good morning call.

ṣaṭ-koṇa-madhya-vilasat-praṇava-svarūpa,
ṣaṭ-bhāva-nāśaka ṣaṭ-ānana ṣaṭ-kirīṭa ।
ṣaṣṭhīva tat-priya sumaṅgala divya-mūrti ।
śrī gandha-mādana-pate tava suprabhātam ॥

You play in the middle of six triangles (*śa-ra-va-na-bha-va*) in your true form as *Praṇava* (*Om*). The remover of the six passions (*bhāva*); six-faced, six-crowned. That dear, auspicious, and divine form is indeed six. O Lord of *Gandhamādana* mountain, this is your good morning call.

śrī skanda puṣkariṇi kāśubha toya bhūtāḥ ।
śrī bhasma-rudra-maṇi-bhūṣita-divya-gātrāḥ ।
tvat sannidhau prati-dinam praviśanti bhaktāḥ ।
śrī gandha-mādana-pate tava suprabhātam ॥

You are *Skanda*, whose divine limbs - born out of auspicious lotus-filled waters - are adorned with ash and *Śiva*'s jewellery. Daily, your devotees come into your presence. O Lord of *Gandhamādana* mountain, this is your good morning call.

¹ *Śara-vana-bhava*, "born in a forest of reeds."

śrī kumbha sumbha vasuka pramukhā muṇīndrāḥ ।
śrī pārijāta-kusumāṇi kare gṛhītva ।
śrī pāda-padmam ubhayam ca sadārcayanti ।
śrī gandha-mādana-pate tava suprabhātam ॥

The greatest of *muṇis* - *Kumbha*, *Śumbha*, and *Vaśuka* (?) - take night-jasmine (*nyctanthes arbor-tristis*) in hand and constantly offer to your lotus feet. O Lord of *Gandhamādana* mountain, this is your good morning call.

śrī brahma viṣṇu sura-nāyaka deva-mukhyāḥ ।
tvat pāda-padma-madhurām ṛta-pāla-hetoḥ ।
dvāre sthitāḥ prati-dinam nigamāgama-jñāḥ ।
śrī gandha-mādana-pate tava suprabhātam ॥

...The principle Gods - *Brahma*, *Viṣṇu*, and the Leader of the Gods (*Śiva*) - also offer to you so that your sweet lotus-feet may maintain the cosmic order. Daily, the knowers of *Vedas* and *Āgamas* stand as (your) gatekeepers. O Lord of *Gandhamādana* mountain, this is your good morning call.

sarvārtha-sādhaka jayanti puri nivāsāḥ ।
viprendra varya gaṇa bhakta gaṇā mahantaḥ ।
tvat sannidhau prati-dinam nivasanti sarve ।
śrī gandha-mādana-pate tava suprabhātam ॥ 4

Practitioners of varied aims win a place in your abode. Those eligible are the most learned as well as a retinue of devotees and saints. Daily, they all live in your presence. O Lord of *Gandhamādana* mountain, this is your good morning call.

śara-saṃbhavate karuṇā prathitā vidhi-śaṅkara viṣṇu-mukhair veditāḥ ।
karuṇā lava-bhag-yati kaścid-aho manujaiḥ sakalair niyataṃ vinutaḥ ॥

Born among reeds; radiating compassion; recognisable in the faces of the Creator (*Brahmā*), *Viṣṇu* and *Śiva*; continually praised by all human beings. One becomes fortunate by a portion of your compassion.

śiva-tāta-girā śruti tat paratā bhavataḥ sakalair veditā hi bhavan ।
suphalā saphalā śasavai prathamam huta-bhoji mukhānta maho kṛtavān ॥

My Lord, you are endowed with the knowledge of everything, as you taught the supreme sound (*Om*) to your beloved father, *Śiva*. You are the beautiful fruit endowed with fruit, who recited (*Om*) in the beginning. You are both the offering and the enjoyer; the great doer at the beginning and at the end.

kalitaḥ kalitam kaluṣam sakalaṃ śara-saṃbhava hantu mahō bhagavan ।
śara-janma bhavān gatavān vadiman śarad-indu samāna mukhāmburuhaḥ ॥

O Great Lord born in the reeds, gracious in gait and speech, whose lotus-face resembles the autumn-moon - destroy all that is impure.

śivanindana suśravato vibhudhā diti-jair adhaḥ-rūpa-darair vidhutāḥ ।
tvad upāsya rathaḥ punarapyamarā bhavatā suhitā vihitā nīyatam ॥

The eloquent and wise ones were shaken by the hideous demons' contempt of Śiva. The Gods seek refuge in you once again, as you establish what is good with certainty.

vidhinā bhavataḥ śīśutā viditā paratānamadan mamatā janitāt ।
praṇavārtha-kṛte bhavatā-tu punar nija-vīravarais-savidhirya nitaḥ ॥

Ego was born from intoxication with external sense-objects, and so, in accordance with divine law you came as a child endowed with real valour to establish the meaning of *Praṇava* (*Oṃ*).

muṇi vip parivārīta bho bhagavan śabharatmajayā sura rāksutayā ।
sahasānanayā saha bhādi bhavan śikhi vāhana ṣaṇmukha sarva-guru ॥

Oh Lord! Guru of All! The Six-Faced One mounted on a peacock! When the sages rallied around you to conquer evil, you called upon the divine armies to slay demon hordes.

śaranā gatamātura mādi-jitam karuṇā-kara kāmada kāma-hatam ।
śarajānana sambhava cāru-ruce paripālayatā rakha mā rakha mām ॥

O Compassionate One who grants desires! Those who surrender to you overcome illness and conquer desire. O Lustrous One born among reeds! Come to me, come to me, and protect me on all sides!

śarad-indu samāna ṣaḍānanayā sarase-ruha-cāru vilocanayā ।
nirupādikayā nija-bālatayā paripālayatā rakha mā rakha mām ॥

With six faces shining like autumn-moons and eyes beautiful as lotuses; in your Absolute, perpetually youthful state, protect me on all sides. Come to me, come to me!

harasāra samudbhava haimavatī- kara-pallava-lālita-kamra-tano ।
muravairi-viriñca-mud-ambunidhe paripālayatā rakha mā rakha mām ॥

You are born from the energy of Śiva. The bud-like hands of *Pārvatī* hold your delightful form. You are an ocean of delight for *Brahmā* and *Viṣṇu*. Protect me on all sides! Come to me, come to me!

girijā suta sāyaka bhinna gire sura sindutanūja suvarṇa ruce |
śikhivāha śikhā-vala deva namo paripālayatā rakha mā rakha mām ||

O son of the Mountain-Born (*Pārvatī*), the mountain (*Krauñca*) is wrought asunder by your arrow. Shining with the lustre of gold, born in the celestial river; salutations to the spear-wielding Lord mounted on a peacock. Protect me on all sides! Come to me, come to me!

parito bhava me purato bhava me pati me satatam guha rakṣa ca mām |
vitarā jiṣu me vijayam paritaḥ paripālayatā rakha mā rakha mām ||

Surround me; be in front of me; be my master; protect me, *Guha*! Further conquer me; grant me all-encompassing victory, and protect me on all sides. Come to me, come to me!

jaya vipra-jana-priya vīra namo jaya bhakta-parāyana bhadra namo |
jaya śākha viśākha kumāra namo paripālayatā rakha mā rakha mām ||

Victory to the one who loves learned people - Glory to the Heroic one! Victory to the object of devotees - Glory to the Gracious one! Victory to *Śākha*, *Viśākha*, and *Kumāra*² - Glory! Protect me on all sides! Come to me, come to me!

ekam vakṣa dvayam sākṣāt trimūrtim ca catuśphalam |
pañca-skandañca śacchākham saptas tvat paripūritam ||

On one side (of His six faces) is the trinity (*Brahmā*, *Viṣṇu*, *Śiva*), which is visibly doubled (*Ṣaṇmukha*); these (six) are the totality of the four fruits (*dharma*, *artha*, *kāma*, *mokṣa*), the five senses, the six branches, and the seven worlds.

aṣṭa-puṣpam navākṣam ca daśa-vyāptam mahād-bhutam |
evam ādi mahā-vṛkṣam pālayantam guham bhaje ||

...Eight blossoms, and nine openings; I praise *Guha*, the primal majestic tree that protects us, extending ten-fold most wonderfully.

ittham śrī suprabhātam ca ye paṭhanti ha mānavāḥ |
te sarve sarva-kāmārthāḥ prayānti guha sannidhau ||

Those who recite this auspicious *Suprabhātam* in the appropriate manner; all of them, for the fulfilment of all desires, enter the presence of *Guha*.

² *Śākha* and *Viśākha* are manifestations of *Skanda* as described in the *Mahābhārata*:

Śiva, *Parvatī*, *Agni*, and *Gaṅgā* were all awaiting the birth of *Skanda*. At the moment of his birth he took four forms - *Skanda* went to *Śiva*; *Viśākha* went to *Parvatī*; *Śākha* went to *Agni*; and *Naiḡameya* went to *Gaṅgā*. According to other legends, *Śākha* and *Viśākha* are considered as either brothers or sons to *Skanda*.

jai vaḷḷi devasenā kāṇḍa smaranau - jai subrahmaṇyom ॥

Victory to the memory of the tale of *Vaḷḷi* and *Devasenā* - Victory to *Subrahmaṇya!*

Vetrivēṅ-karamuḍaiyāi

vetṛi vēṅkaramuḍaiyāi emaiyuḍaiyāi
viḍintatun pūṅkazhaṅkai malarkoṇḍu
suṅṅiya aḍiyēṅkal tūi-manattuḍane
sol magizhvudan nin tiruvaḍi tozhuvom

Your hand bears the victorious spear, and you bear us.
At the break of dawn we bring flowers that match your flower-like feet.
Surrounded by your loving servants, pure at heart,
With joyful speech, we worship your divine feet.

teṅṅiya kamalaṅgal alarum taṅvayal sūzh
tirucentilampati vāzh murugōne
eṅṅuyar sēvar patākaiyaiyuḍaiyāi
emperumān paḷḷi ezhuntaruḷāye

Murugan, you reside in *Tiruchendūr*, which is surrounded by a lake of your mercy,³ where clusters of lotuses grow.
He who has a rooster flag that soars up high;
May that Lord wake up from his slumber and bless us.

kīzhttisai aruṅṅanum kiḷaroḷi vīsa
kiḷimayil kuyil kākam sēvalkaḷ kūva
kāriruḷ nīkkiḍum katiravan varavum
kaḍimā malaruḍan ēntiya kaiyār

As the tawny-red sun rises in the east and casts its pollen-like rays,
And as the parrot, peacock, cuckoo and rooster call out,
As the sun arrives, eliminating pitch darkness,
As (some) hold large, fragrant flowers in their hands...

³ Double meaning: *taṅ* can mean both 'water' and 'grace'/'mercy.'

tāzhntiḍum senniyar tavamuḍai periyōr
tanittani nāmaṅgaḷ pugaluvār nāvil
ēzhisai paravu, naṣentilamparane
emperumān paḷḷi ezhuntaruḷāye

...As dancers bow down, and great ones perform austerities,
Each person individually chants your names on their tongues.
The sound of the seven notes pervade, O Good Lord of *Tiruchendūr*.
Wake up from your slumber and bless us.

ven sankumuzhaṅgina isaiyoli pēri
vida vida vāddiyaṅgal olittana palavāl
taṅṅaruḷ surantiḍum taḷir malarppātaṅgal
sārntuḍan terisikka yāvarum vantār

The white conches bellow and the kettledrum reverberates;
Various kinds of instruments emit different sounds;
Everyone comes with their kin to obtain the vision
Of your bud-like lotus-feet, full of abounding grace.

paṅṅisai vēdiyar vēdam muzhaṅgi
panimalar tūviyē paravinar maruṅgil
eṅṅarum sentiyil isaintamar murugā
emperumān paḷḷi ezhuntaruḷāye

As the melodious Vedic chanters recite *Vedas*,
They spread flowers gleaming with dewdrops around your waist.
O *Murugā* who has consented to reside in the great *Tiruchendūr*,
Wake up from your slumber and bless us.

pārkuḍam kāvaḍi baktarkaḷ orupāl
parivuḍan vazhipaḍum anbargaḷ orupāl
nāṅṅisaiyōr tirai koṅarntanar orupāl
nalamuḍan tamizhmaṅrai olippavar orupāl

On one side there are devotees carrying milk-pots and *kāvaḍis*;
On one side there are lovers who worship with affection;
On one side there are those who hold the curtain (*tirai*) at four cardinal points;
On one side there are those who beautifully chant the *Tamil Vedas*.

pārkaḍal tuyinṛōnum piramanum orupāl
paṇpuḍan ūrvasi arambaiyar orupāl
ērḱurum oḷitikazh sentilamarntōi
emperumān paḷḷi ezhuntaruḷāye

On one side, there is *Viṣṇu* (lit. 'One who sleeps on the ocean of milk') and *Brahmā*;
On one side, the celestial angels, *Ūrvasī* and *Rambhā*, stand respectfully.
O, One who sits in *Tiruchendūr*, may you ascend and radiate light;
Wake up from your slumber and bless us.

pañcabūtaṅgaḷ yāvum paravi ninṛōi enṛum
pārkkum iḍantōṛum paṇpuṛa amarntāi
eñjalil isaiyuḍan ēṛṛutal allāl
enpurugavum ninaik kandaṛiyōm yām

Having unfurled the five elements, you stood;
Having purified every visible place, you sat.
With the outpouring of flawless music,
Our bones melt away when we see and know you.

tañcamenṛaḍiyavarkk aruḷum sentūrā
caturmaṛai yūḍuṛai śanmuganātā
eñjiya pazhavinai aṛuttemaiyāṅḍa
emperumān paḷḷi ezhuntaruḷāye

O Lord of *Tiruchendūr* who blesses those who seek his refuge;
O Six-Faced Lord who resides in the four *Vedas*,
Destroy my past sins and rule over me.
Wake up from your slumber and bless us.

sepparum aḍiyavar taniyiruntunarvār
seivinaḱ agarṛiḍuvār tavar palarum
opparum iruḍigal tammanaiyōḍum
uvamaiyil jepattōḍu onṛiyē amarntār

The lone devotee who chants to you experiences you;
Many have been relieved of their sins.
Incomparable sages along with their families
Chant your name and sit immersed in you.

seipperum nīlvayal sūzhntirucchentūr
sirappuḍan amar sivasubbiramaniyā
eppirappinum unai ēttiḍa aruḷvāi
emperumān paḷḷi ezhuntaruḷāye

In *Tiruchendūr*, surrounded by wet, wide fields,
O *Śiva Subrahmaṇya*, you sit majestically.
May you bless me so that I may attain you in every birth.
Wake up from your slumber and bless us.

tēn initenakkaṇḍu pāl initenavē
seppukinṇa amutam initena unarār
mānamar tiruvaḍi paḍimisai uṇavē
vantemai āṇḍiḍa iṅkezhuntaruḷum

Those who say that honey and milk are sweet
Have not experienced the sweetness of the nectar-like (words) being recited.
May the poetic relationship of a deer sitting at your feet
Possess and reign over us, showering grace.

mēlnimir sōlai sūzh sentilampativāzh
vēlanē sīlanē viṅjaiyar kōnē
ṅyānavaḍivē emai āṭkoṇḍa kōvē
nātāntanē paḷḷi ezhuntaruḷāyē

O *Velan*, who lives in *Tiruchendūr*, surrounded by tall gardens;
O Noble One, Lord of the Gods/Knowledgeable Ones;
O Embodiment of Wisdom; O Lord who reigns over me;
O Protector of all, wake up from your slumber and bless us.

ādi naḍuvum antam āgiyam ninṇāi
ari ayan aṇiyār yārunai aṇivār
jōti vaḍivām irutēviyum nīyum
tolpugazh aḍiyārkaruḷseyum paranē

You stand at the beginning, middle, and end;
One who does not know *Viṣṇu* or *Brahma* knows you;
You and the two goddesses (*Vaḷḷi* and *Devānī*) appear in the form of light,
O Supreme One who showered grace upon renowned devotees of the past.

ōtiya maraipugazh uruvinaik kātṭi
uyar tiruccīralaivāi nagarkātti
vēdiyarāvatum kātti vantāṇḍāi
vimalanē tiruppaḷḷi ezhuntaruḷāyē

Displaying the form described and celebrated in the *Vedas*,
Showing us the esteemed city of *Tiruchendūr*,
You manifested as the knower of *Vedas* and ruled.
O Perfect One, wake up from your slumber and bless us.

vānagat tēvarum vazhipaḍum ninnai
māporuḷē nidam vāzhttiḍa enṟum
māya ippuvi tanil vantamar vāzhvē
mannu sentūrā vazhi vazhiyaḍiyōm

Even the celestial deities worship you,
O Supreme Object, in order to eternally glorify you.
Please remain here amidst those who have come into this world of illusions.
O Lord of *Tiruchendūr*, we have been your devotees for generations.

ūnagattulavi ninṟoḷirum sentēnē
oḷikkoḷiyā yenṟum paravum aḍiyār
ñyāna agattinil nanṟoḷirānāi
nallamutē paḷḷi ezhuntaruḷāyē

You are the nectar that resides and radiates from the heart in the body.
Everyday, your devotees spread that lustre.
In our heart, you became the shining light of knowledge.
O Dear Ambrosia, wake up from your slumber and bless us.

avaniyir piṟantu nām āivaṟivillā
ānakālam vīnāi pōkkinōm avamē
sivakumārā yāṅgal uintiḍa ninaintu
cīralaivāi uṟaivāi ayanmālām

Having been born in this world without discrimination;
Having wasted time in the past,
O son of *Śiva*, we think of attaining you.
May you reside in *Tiruchendūr*, where *Brahmā* and *Viṣṇu*...

puvitanil pōṛṛavum pugazhavum ninṛāi
puṇṇiyanē ninkaruṇaiyum nīyum
tavamilā siriyēmai taḍuttāla vallāi
dayaparanē paḷli ezhuntaruḷāyē

...praised and worshipped you on earth as you stood.
O Meritorious One, you and your mercy alone
Have the capacity to curb our narrow-mindedness as we do not perform any penance.
O Merciful One, wake up from your slumber and bless us.

Murugā Saraṇam

murugā saraṇam murugā saraṇam
murugā murugā saraṇam saraṇam
anbargaḷ nēyā ambigai pudalvā
tunbam agaṛṇḍum sīlā bālā

Murugā is (my) refuge, *Murugā* is (my) refuge!
Murugā Murugā, (we) surrender to you!
Beloved among lovers, son of the Divine Mother;
One who removes suffering; son of the embodiment of goodness (*Śiva*).

sivakumarā murugā varuga
parama puruṣā varam tara varuga
kalaṅgātenaiyē kāttiḍu murugā
malantān aṇugā varam tā murugā

Son of *Śiva*; *Murugā* please come!
O Supreme Being, come and grant boons!
Protect me such that I do not grieve, *Murugā*!
Grant a boon such that vices steer clear away from me, *Murugā*!

kāvā murugā kārttigai kumarā
vāgā murugā sāgā varam tā
vāvā murugā vinai tīrttiḍavē
yōgā murugā pagai māṛṇḍavē

Grant us protection, Son of the *Kṛttikās*!
Beautiful *Murugā*, grant immortality!
Come *Murugā*, so that you can clear our sins!
Unite (with us) *Murugā*, so that you can transform our enmity...

ponnaḍi pōṛṛi paṇittiḍavē
senniyil ninnaḍi oṅgiḍavē
tēḍiya nalaṅgaḷ sezhintiḍavē
pāḍiya pugazhgaḷ malintiḍavē

So that we can venerate and serve your golden feet;
So that your foot reigns supreme on Mount *Chenni*;
Such that whatever goodness we seek will prosper further;
So that your hymns spread far and wide.

kūḍiḍum anbar kumbiḍavē
anbāi avartāḷ sūḍiḍavē
sūḍiḍavē yān sūḍiḍavē
anbāi avartāḷ sūḍiḍavē

So that the assembly of lovers revere you,
So that they can lovingly bear your feet,
So that you can bear - bear our egos,
So that they can lovingly bear your feet.

murugā saraṇam murugā saraṇam

Murugā is (my) refuge, *Murugā* is (my) refuge.

Śivopāsana Mantra

Sadyojāta - West Face of *Liṅgam*

sadyojātaṁ prapadyāmi sadyojātāya vai namo namaḥ |
bhava bhava nāti bhava bhavasva mām |
bhavodbhavāya namaḥ ||

I take refuge in *Sadyojāta* ('the First Born'). Verily - glory, glory to *Sadyotāta*!
Do not consign me to birth after birth; lead me beyond birth. Glory to the Causer of Rebirth!

Vāmadeva - North Face of *Liṅgam*

vāmadevāya namo jyeṣṭhāya namaḥ śreṣṭhāya namo rudrāya namaḥ kālāya namaḥ
kalavikaraṇāya namo balavikaraṇāya namo balāya namo balapramathanāya namaḥ sarva-
bhūta-damanāya namo manonmanāya namaḥ ||

Glory to the Beautiful One! Glory to the Most Ancient One! Glory to the Most Excellent One!
Glory to the Roaring One! Glory to Time! Glory to the Modifier of Virility! Glory to the Modifier
of Strength! Glory to the Strong One! Glory to the Destroyer of Strength! Glory to the Ruler of All
Beings! Glory to the Kindler of the Mind!

Aghora - South Face of Liṅgam

aghorebhyo'tha ghorebhyo ghoraghoretarebhyaḥ |
sarvebhya-ssarva-śarvebhya namaste astu rudra rūpebhyaḥ ||

Now, may there be glory to all the *Rudra* forms; all of the *Śarvas* - benign, terrifying, more terrifying, and destructive.

Tat-puruṣa - East Face of Liṅgam

tat-puruṣāya vidmahe mahā-devāya dhīmahi |
tanno rudraḥ pracodayāt ||
tat-puruṣāya vidmahe mahā-senāya dhīmahi |
tannaḥ ṣaṇmukhaḥ pracodayāt ||

To that being we are mindful. Upon Almighty God we meditate. May *Rudra* incite us.

To that being we are mindful. Upon the army-general we meditate. May the Six-Faced One incite us.

Īśāna - Upward Face of Liṅgam

īśānaḥ sarva-vidyānām īśvaraḥ sarva-bhūtānām brahmādipatir brahmaṇo'dhipatir brahmā
śivo me astu sadāśiv-om ||

May the Lord of all knowledge; the Lord of all beings; Supreme Lord of Creation; Supreme Lord of the Sacred Word; Absolute *Brahman*, be benign to me - forever benign, *Om*.

Yajur Veda - Aruṇa Praśnaḥ; Taittirīya Āraṇyaka I.12.3

nighṛṣvaira-samāyutaiḥ | kālair haritva-māpannaiḥ |
indrāyāhi sahasrayuk ||
agnir-vibhrāṣṭi-vasanaḥ | vāyuḥ śveta-sikadrukaḥ |
saṃvatsaro viṣū-varṇaiḥ | nityās-te'nucarās-tava ||
subrahmaṇyogṃ subrahmaṇyogṃ subrahmaṇyom ||

O thousand-eyed *Indra*, come with the Horses of Time! They are shining and unbound to one another.

Agni, with blazing robes; *Vāyu*, who can raise the soft white sand; the Year, with its many hues - These are your constant travelling companions.

O *Subrahmaṇyom*, *Subrahmaṇyom*, *Subrahmaṇyom*!

Ṛg Veda X.84.7

samsṛṣṭam dhanam ubhayam samākṛtam asmabhyam
dattām varuṇas ca manyuḥ |
bhiyam dadhānā hṛdayeṣu śatravaḥ parājitāso
apa ni layantām ||

Let Battle Fury and *Varuṇa* give to us the spoils of war - those that have poured in and those that have been collected.

Let our defeated rivals, having set fear in their own hearts, hide themselves away.

oṃ śrī śiva śiva subrahmaṇyāya namaḥ ||

Kumāra Upaniṣad

ambhodhi-madhye ravi-koṭyaneka
prabhāṃ dadātyāśrita jīva-madhye |
oṃ haṃsaḥ - oṃ tasmai kumārāya namo astu || 1

He grants the splendour of many countless suns to those amidst an ocean (of *samsāra*), whose lives depend on Him.

Oṃ haṃ-saḥ (the *Paramātmā*), let there be glory to Lord *Kumāra*.

virāja-yogasya phalena sākṣyam
dadāti namaḥ kumārāya tasmai |
oṃ haṃsaḥ - oṃ tasmai kumārāya namo astu || 2

The proof (of his power) is evident in the result of excellent *Yoga*. Glory to *Kumāra*!

Oṃ haṃ-saḥ (the *Paramātmā*), let there be glory to Lord *Kumāra*.

yo'tīta-kāle svamatāt gṛhītvā
śrutiṃ karotyanya jīvān svakole |
oṃ haṃsaḥ - oṃ tasmai kumārāya namo astu || 3

Who, for time immemorial, has caught individuals by His own desire and initiated them into Awareness; into His own embrace.

Oṃ haṃ-saḥ (the *Paramātmā*), let there be glory to Lord *Kumāra*.

yasyāṃśca jīvena samprāpnuvanti
dvi-bhāga-jīvāś ca samaika-kāle |
oṃ haṃsaḥ - oṃ tasmai kumārāya namo astu || 4

Two-parted souls who are a part of Himself (i.e. realised individuals operating on earth and in *Satyaloka* simultaneously) attain dissolution at one-and-the-same time (as the dissolution of the Universe).

Oṃ haṃ-saḥ (the *Paramātmā*), let there be glory to Lord *Kumāra*.

pracodayān-nāda hṛdi-sthitena
mantrāṅya-jīvaṃ prakāṭi-karoti |
oṃ haṃsaḥ - oṃ tasmai kumārāya namo astu || 5

By inciting the subtle vibration of *nāda* to be established in the heart, He reveals *mantras* to the individual.

Oṃ haṃ-saḥ (the *Paramātmā*), let there be glory to Lord *Kumāra*.

bāndhavya-kallola hṛdvāri dūre
vimāna-mārgasya ca yaḥ karoti |
oṃ haṃsaḥ - oṃ tasmai kumārāya namo astu || 6

Amidst the waters of the heart are waves of relations, and from a distance He shows the path of travel.

Oṃ haṃ-saḥ (the *Paramātmā*), let there be glory to Lord *Kumāra*.

sad-dīkṣayā śāstra śabda-smṛtir-hṛd
vātāmśca chinnād anubhūti-rūpam |
oṃ haṃsaḥ - oṃ tasmai kumārāya namo astu || 7

True initiation into scripture, speech, and learning in the form of Experience, breaks the agitation of the heart.

Oṃ haṃ-saḥ (the *Paramātmā*), let there be glory to Lord *Kumāra*.

dīkṣā-vidhi-jñāna catur-vidhānyaḥ
pracodayān mantra-daivād-varasya |
oṃ haṃsaḥ - oṃ tasmai kumārāya namo astu || 8

Through the grace of a divine invocation, Knowledge is roused by the four methods of initiation (by means of uttering a *mantra*, looking intently at the disciple, touching the disciple, or by thought).

Oṃ haṃ-saḥ (the *Paramātmā*), let there be glory to Lord *Kumāra*.

koṭyad-bhutaiḥ saptabhir eva mantraiḥ
datvā sukhaṃ gacchati yasya pādamaḥ |
oṃ haṃsaḥ - oṃ tasmai kumārāya namo astu || 9

Having been granted happiness with (one of) seventy million wonderful *mantras*, he (the disciple) goes to the feet of the Lord.
Oṃ haṃ-saḥ (the *Paramātmā*), let there be glory to Lord *Kumāra*.

svasvādhikārās ca vimukta-devāḥ
śīrṣeṇa saṃyogayed yasya pādamaḥ |
oṃ haṃsaḥ - oṃ tasmai kumārāya namo astu || 10

The Gods who stray from their assigned roles touch their heads to the feet of the Lord.
Oṃ haṃ-saḥ (the *Paramātmā*), let there be glory to Lord *Kumāra*.

huṅkāra-śabdena sṛṣṭi-prabhāvaṃ
jīvasya dattaṃ svaraveṇa yena |
oṃ haṃsaḥ - oṃ tasmai kumārāya namo astu || 11

With the roar of His sound, *huṃ*, the individual is gifted the majesty of Creation.
Oṃ haṃ-saḥ (the *Paramātmā*), let there be glory to Lord *Kumāra*.

virāja-patrastha kumāra-bhūtiṃ
yo bhakta-hastena saṃsvīkaroti |
svasarva-sampad samavāpti-pūrṇaḥ
bhaveddhi saṃyāti taṃ dīrgham-āyuhḥ || 12

The devotee who wholeheartedly receives in their hand the holy ash of *Kumāra* placed on a *virāja* leaf attains full prosperity and self-fulfilment. Indeed, they would live a long life.

etādṛṣānugraha bhāsitāya sākalyakolāya vai ṣaṇmukhāya |
oṃ haṃsaḥ - oṃ tasmai ṣaṇmukhāya namo astu || 13

To the Six-Faced Lord who shines with goodness and embraces the sick;
Oṃ haṃ-saḥ (the *Paramātmā*), let there be glory to Lord *Ṣaṇmukha*.

Navagraha Stotram

Sūrya - Sun

japā-kusuma-saṃkāśaṃ kāśyapeyaṃ mahā-dyutim ।
tamo'riṃ sarva-pāpa-ghnaṃ praṇato'smi divākaram ॥ 1
oṃ chāyā sañjñā sameta,
śrī sūrya-nārāyaṇa-svāmine namaḥ ॥

I bow to the one who creates day and destroys
all sin; enemy of darkness who is supremely brilliant, shining like a hibiscus flower; the
descendent of *Kāśyapa-Rṣi*.
Unite with your wives, Shadow and Conscience;
Glory to the Lord *Sūryanārāyaṇa*!

Soma - Moon

dadhiśaṅkhatuṣārābhaṃ kṣīrārṇava-saṃudbhavam ।
namāmi śaśinaṃ somaṃ śambhor mukuṭa-bhūṣaṇam ॥ 2
oṃ chāyā sañjñā sameta,
śrī sūrya-nārāyaṇa-svāmine namaḥ ॥

I bow to the Moon who adorns *Śiva*'s locks, shining coolly like curd or a white shell arisen from
an ocean of milk with the shape of a hare on his face.
Unite with your wives, Shadow and Conscience,
Glory to the Lord *Sūryanārāyaṇa*!

Maṅgala - Mars

dharaṇī-garbha-saṃbhūtaṃ vidyut-kānti-samaprabham ।
kumāraṃ śakti-hastaṃ ca maṅgalaṃ praṇamāmyaham ॥ 3
oṃ chāyā sañjñā sameta,
śrī sūrya-nārāyaṇa-svāmine namaḥ ॥

I bow to Mars, born of Earth, shining with the same brilliance as lightning; *Kumāra* with spear in
hand.
Unite with your wives, Shadow and Conscience;
Glory to the Lord *Sūryanārāyaṇa*!

Budha - Mercury

priyaṅgukalikāśyāmaṃ rūpeṇā-pratimaṃ budham ।
saumyaṃ saumya-guṇopetaṃ
taṃ budhaṃ praṇamāmyaham ॥ 4
oṃ chāyā sañjñā sameta,
śrī sūrya-nārāyaṇa-svāmine namaḥ ॥

I bow to Mercury, dark like a bud of millet, unrivalled in beauty, gentle and gracious.
Unite with your wives, Shadow and Conscience;
Glory to the Lord *Sūryanārāyaṇa*!

Bṛhaspati - Jupiter

devānāṃ ca ṛṣiṇāṃ ca guruṃ kāñcana-saṃnibham ।
bandhanīyaṃ trilokānāṃ taṃ namāmi bṛhaspatim ॥ 5
oṃ chāyā sañjñā sameta,
śrī sūrya-nārāyaṇa-svāmine namaḥ ॥

I bow to Jupiter, teacher of Gods and Ṛṣis; intellect incarnate; Lord of the three worlds.
Unite with your wives, Shadow and Conscience;
Glory to the Lord *Sūryanārāyaṇa*!

Bhārgava - Venus

hima-kundamṛṇālābhaṃ daityānāṃ paramaṃ guruṃ ।
sarva-śāstra-pravaktāraṃ bhārgavaṃ praṇamāmyaham ॥ 6
oṃ chāyā sañjñā sameta,
śrī sūrya-nārāyaṇa-svāmine namaḥ ॥

I bow to Venus, shining like a fibre of snow-white jasmine; the supreme teacher of demons;
proclaimer of all learning.
Unite with your wives, Shadow and Conscience;
Glory to the Lord *Sūryanārāyaṇa*!

Śani - Saturn

nīlājanasamābhāsaṃ raviputraṃ yamāgrajam ।
chāyā-mārtāṇḍa-saṃbhūtaṃ taṃ namāmi śanaīscaram ॥ 7
oṃ chāyā sañjñā sameta,
śrī sūrya-nārāyaṇa-svāmine namaḥ ॥

I bow to Saturn, slow moving and black as collyrium; elder brother of Death; born of the Sun and
Shadow.
Unite with your wives, Shadow and Conscience;
Glory to the Lord *Sūryanārāyaṇa*!

Rāhu - Shadow Planet (Eclipse)

ardha-kāyaṃ mahā-vīryaṃ candrāditya-vimardanam ।
siṃhikā-garbha-saṃbhūtaṃ
taṃ rāhuṃ praṇamāmyaham ॥ 8
oṃ chāyā sañjñā sameta,
śrī sūrya-nārāyaṇa-svāmine namaḥ ॥

I bow to the Eclipse, born of *Siṃhikā*, half-bodied and very brave; obscurer of the Sun and Moon.
Unite with your wives, Shadow and Conscience;
Glory to the Lord *Sūryanārāyaṇa*!

Ketu - Shadow Planet

palāśapuṣpasamaṅkāśaṃ tārakāgrahamastakam ।
raudraṃ raudrātmakaṃ ghoraṃ
taṃ ketuṃ praṇamāmyaham ॥ 9
oṃ chāyā sañjñā sameta,
śrī sūrya-nārāyaṇa-svāmine namaḥ ॥

I bow to *Ketu*, who has the appearance of a *palāśa* flower (*butea monosperma*), whose head is composed of stars and planets; fierce, terrifying; the essence of terror.
Unite with your wives, Shadow and Conscience;
Glory to the Lord *Sūryanārāyaṇa*!

Śiva

mṛtyuñ-jayāya rudrāya nīla-kaṅṭhāya śaṃbhave ।
amṛteśāya śarvāya mahā-devāya te namaḥ ॥
oṃ chāyā sañjñā sameta,
śrī sūrya-nārāyaṇa-svāmine namaḥ ॥

Glory to the Conqueror of Death, the Roarer, the Blue-Throated, the Blissful, the Lord of Immortality, the Bow-Wielder, the Great God!
Unite with your wives, Shadow and Conscience;
Glory to the Lord *Sūryanārāyaṇa*!

āyur dehi dhanam dehi vidyāṃ dehi namo'stu te ।
abheṣṭam akhilāṃ dehi dehi me karuṇā-kara ॥
oṃ chāyā sañjñā sameta,
śrī sūrya-nārāyaṇa-svāmine namaḥ ॥

Grant me longevity! Grant me prosperity! Grant me wisdom! Grant me all desires! Glory to You, O Compassionate One!
Unite with your wives, Shadow and Conscience;
Glory to the Lord *Sūryanārāyaṇa*!