

2. श्री सुब्रह्मण्य भुजङ्गम् / Sri Subrahmanya Bhujangam

Introduction:

The name Subrahmanya has been explained by Parameshwara himself to Parvati in Skaanda Purana. All these names viz, Subrahmanya, Skanda, Kartikeya, Agnibhu etc, are explained by Shiva to Parvati.

For the name Subrahmanya, Shiva says,

*ब्राह्मणानां अहं देवः सुतरां मत्सुतः प्रिये ।
सुब्रह्मण्यः समाख्यातः सुरा सुर नमस्कृतः ॥*

*Brahmananam aham devaah Sutaram mat suthaah priye
Subrahmanya Samakhyataah suraa sura namaskruthah*

I am the Bhagawan for Brahamanas, my son Subrahmanya is even more. As he is more than me, he is Subrahmanya. I am Brahmanya and he is Subrahmanya. He is worshipped by Devas and Asuras.

‘Brahmana’ means one who has studied Veda and whose intent is attaining the Brahman. These are the two qualifications for Brahamanas which we must understand thoroughly. Brahman means Veda and it also means Parabrahman. So, such people are the favorites of Bhagawan.

Bhujanga means snake. “Bhujabhyam gacchati iti Bhujangaah”. Snakes do not not have legs and they move with hands. It also designates a meter. There are several meters in samskrit prosody and one of the well-known one is Bhujanga Prayata and it is succinctly called as Bhujanga. Every meter has its own special characteristics. Anushtup chandas is the most popular one used in many stotras. Ramayana is composed entirely using Anushtup chandas. This Bhujanga chandas is not so popular with poets as it is a tough one. This chandas was used by Adi Shankara when he was standing at Tiruchendur in front of Subrahmanya and all the 33 shlokas flowed from him automatically. This meter is very special. It comes under the Jagati group of meters. Every paada has 12 syllables in Bhujanga meter which is its speciality.

Story of genesis of this stotra: Adi Shankara was once suffering from bout of severe stomachache. Lord Shiva appeared to him in his dream while he was at Gokarna and said that he should go to Tiruchendur and worship Subrahmanya to get rid of the disease. That is how he came to Tiruchendur and sang this stotra and got rid of his illness. This is the backdrop against which this stotra originated. Tiruchendur is one of the Six ‘Padai Veedus’, where Subrahmanya camped before he fought Surapadma. When Adi Shankara was about to start singing this stotra, he saw a snake on the form of Subrahmanya. This appeared as Adishesha to him who had come to worship Subrahmanya. Subrahmanya is always associated with Snake. In Karnataka there is a kshetra called Subrahmanya where the main Vighraha is snake only. Subrahmanya Bhujanga epitomizes all these associations of Subrahmanya with snake.

1.सदा बालरूपाऽपि विघ्नाद्रिहन्त्री महादन्तिवक्त्राऽपि पञ्चास्यमान्या ।
विधीन्द्रादिमृग्या गणेशाभिधा मे विधत्तां श्रियं काऽपि कल्याणमूर्तिः ॥

1.sadā bālarūpāpi vighnādrīhantrī mahādantivaktrāpi pañcāsyamānyā ;
vidhīndrādīmṛgyā gaṇeśābhīdhā me vidhattāṃ śriyaṃ kāpi kalyāṇamūrtiḥ

Meaning and Explanation:

This first shloka is dedicated to Lord Ganapathi.

सदा बालरूपाऽपि विघ्नाद्रिहन्त्री / *sadā bālarūpāpi vighnādrīhantrī*

सदा – sadā -always, बालरूपा -bālarūpā-child form , अपि-āpi- though ,विघ्न-vighnā- obstacles,
अद्रि -ādri-mountain (like himadri – Himalayas, Venkatdri – Venkata mountain), हन्त्री-hantrī-
destroyer

Though he is always in the form of a child, he destroys mountains of obstacles

महादन्तिवक्त्राऽपि पञ्चास्यमान्या / *mahādantivaktrāpi pañcāsyamānyā*

महा -mahā-big , दन्ति -danti-elephant with a tusk (tusker) ,वक्त्र-vaktrā- face, अपि -āpi-
though, पञ्च- pañcā-five , आस्य-āsyā- face, मान्या-mānyā- respected

Though he has the face of a big elephant, he is respected by the one with five faces.

Notes:

पञ्चास्य-pañcāsyā – five faces –There are two meanings here, one means five faced Shiva and another means Lion. Most important meaning is five faced Shiva.

Lion - Elephants are never respected by Lions. Elephant is food for Lion. But here though Ganesha has the face of an elephant He is respected by Lions.

Five faced Shiva - He is respected by Shiva. Shiva gave prime position among Devas to Ganapathi. Once when Shiva went for Tripura Samhara, he forgot to worship Vinayaka and so the axle of his chariot broke. Mahavishnu reminded Shiva that he only had set the rule that everyone should worship Ganesha before starting any work which he forgot to do. Shiva then chanted Ganapathi Sahasranama stotra and pleased Ganapathi and then he could do the Tripura Samhara, which is mentioned in Ganesha Purana, so it is understood that he is respected by Shiva who is Lion among Devas.

विधीन्द्रादिमृग्या गणेशाभिधा मे / *vidhīndrādīmṛgyā gaṇeśābhīdhā me*

विधि – vidhī-Brahma, इन्द्र -īndrā– Indra , आदि -adi– others , मृग्या -mṛgyā-sought after),
गणेश-gaṇeśā-Ganesha , अभिधा- abhīdhā – named, मे- me – to me

The one who is named Ganesha, is sought after by Brahma, Indra, and other devas (“to me” comes with next line)

विधत्तां श्रियं काऽपि कल्याणमूर्तिः / vidhattām śriyaṃ kāpi kalyāṇamūrṭiḥ

विधत्तां- vidhattām – bestow, श्रियं- śriyaṃ – glory, काऽपि- kāpi- some, कल्याणमूर्तिः- kalyāṇamūrṭiḥ- auspicious form.

Some auspicious form called Ganesha, let him bestow glory on me.

**2. न जानामि शब्दं न जानामि चार्थं न जानामि पद्यं न जानामि गद्यम् ।
चिदेका षडास्या हृदि द्योतते मे मुखान्निःसरन्ते गिरश्चापि चित्रम् ॥**

**2. na jānāmi śabdaṃ na jānāmi cārthaṃ na jānāmi padyaṃ na jānāmi gadyam ;
cidekā ṣaḍāsya hṛdi dyotate me mukhānniḥsarante giraścāpi citram**

Meaning and Explanation:

न जानामि शब्दं न जानामि चार्थं / na jānāmi śabdaṃ na jānāmi cārthaṃ

न जानामि- na jānāmi – I do not know, शब्दं- śabdaṃ- word , न जानामि- na jānāmi – I do not know, च-cā-and, अर्थ-ārthaṃ– meaning

I do not know word; I do not know meaning.

Notes:

Word and meaning go together always, they cannot be separated. Kalidasa says in the first shloka of Raghuvamsam that Parvati and Parameshwara are united like Vak (word) and Artha (meaning).

वागर्थाविव संपृक्तौ वागर्थप्रतिपत्तये।

जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ॥

*vāgarthāviva samprktau vāgarthapratipattaye |
jagataḥ pitarau vande pārvatīparameśvarau*

न जानामि पद्यं न जानामि गद्यम् / na jānāmi padyaṃ na jānāmi gadyam

न जानामि- na jānāmi – I do not know, पद्यं - padyaṃ – poetry, न जानामि- na jānāmi – I do not know, गद्यम्-prose- gadyam

पद्यं- padyaṃ gets this name as it consists of paadaas. In general, every shloka has four paadaas.

I do not know poetry; I do not know prose. In spite of this, I am able to sing in front of Subrahmanya.

चिदेका षडास्या हृदि द्योतते मे / cidekā ṣaḍāsya hṛdi dyotate me

चित् -cit– consciousness, एका- ekā – one, षट् -ṣat– six , आस्या- āsyā – face, हृदि - hṛdi – heart, द्योतते- dyotate – shines brilliantly, मे- me- my

One Six faced form shines brilliantly in my heart but that is not a normal human six faced one, it is "cit".

Notes:

Parabrahmam is called Sachchidananda.

Sat – always present in all places (we are here only for a short time), **Chit** – consciousness, whatever awareness we have is a fraction of that Prarabrahmam's consciousness, he is consciousness incarnate, very form of consciousness is Bhagawan, **Ananda** – He is the very form of bliss. Here Acharya is talking about Chit the consciousness. Since Atma is residing in us, we have consciousness, and we are able to do all actions. In the same way, because the six faced consciousness is residing in my heart, shining brilliantly, he is motivating me, and that is why... (comes in next line)

मुखात्रिःसरन्ते गिरश्चापि चित्रम् / mukhānīṣarante giraścāpi citram

मुखात् -mukhāt - from my mouth , निःसरन्ते- niṣarante – flows like a flood, गिरः-girah - Vedic words or sacred words and not ordinary words that we speak (associated with Saraswathi -गीर्वाणि- geervani) ,च -cā- and, अपि-api – though, चित्रम्- citram- strange/wonderful

Though I don't know prose, poetry etc, the sacred words flow out from my mouth like flood which is strange.

Adi Shankara is the very form of Parameshwara. The very fact that he suffered from stomach ailment and saying "I do not know anything" is applicable only to us. He is reflecting our position and it is expected that we chant this stotra. This is how we must understand, and this is what great sages always do.

**3. मयूराधिरूढं महावाक्यगूढं मनोहारिदेहं महच्चित्तगेहम् ।
महीदेवदेवं महावेदभावं महादेवबालं भजे लोकपालम् ॥**

**3. mayūrādhirūḍhaṃ mahāvākyagūḍhaṃ manohāridehaṃ mahaccittageham ;
mahīdevadevaṃ mahāvedabhāvaṃ mahādevabālaṃ bhaje lokapālam**

Meaning and Explanation:

मयूराधिरूढं महावाक्यगूढं / mayūrādhirūḍhaṃ mahāvākyagūḍhaṃ

मयूर -mayūrā- peacock , अधिरूढम्- adhirūḍhaṃ-mounted, महावाक्य- mahāvākya- Mahavakyam (Great sentence), गूढं- gūḍhaṃ – mystery/secret

He is mounted on a peacock. He is the secret inside Mahavakyas.

Notes:

There are four Maha Vakyas in Vedas viz,

- तत्त्वमसि- Tatvamasi (Tat Tvam Asi) - "You are Atma not Body";
- अहं ब्रह्मास्मि - Aham Brahmaasmi (Aham Brahma asmi) - I am Brahman not this Body;

- *प्रज्ञानम् ब्रह्म* - Prajnanam Brahma - Consciousness is Brahman;
- *अयमात्मा ब्रह्म* - Ayam atmaa Brahma (Ayam Atma Brahma) - This self is Brahman

He is the secret to be known inside the Mahavakyas. Mere reading of Mahavakyas does not mean that we have seen or understood or experienced Brahman. Hence he is referred as *gūḍhaṃ* (secret). If not, everyone who read these sentences or understood the word meaning would have experienced him or had the Saakshaatkaaram. As we know that is not the case, as it requires one to go through spiritual practices.

मनोहारिदेहं महच्चित्तगेहम् / manohāridehaṃ mahaccittageham

मनो-mano- mind, हारि -hāri- steals, देहं- dehaṃ - body, महत् -mahat- great, चित्त -citta- mind, गेहं - geham - Griha/house

He is so attractive or alluring that he steals my mind. He is residing in the minds of great people.

Though he is *gūḍha*, his secret is hidden inside Mahavakyas, but his form is visible to everyone. Even the lowest of creatures can enjoy the bliss of watching his human looking form.

महीदेवदेवं महावेदभावं / mahīdevadevaṃ mahāvedabhāvaṃ

मही – mahī-earth, देव -deva– Deva, देवं – devaṃ- Bhagawan, महा-mahā- Great, वेद-Veda – Vedas, भावं- bhāvaṃ – essence/purport/intent

He is the Bhagawan for those who are called Devas on earth, He is the essence of all Vedas.

Notes:

Braahmanaas are called Devas on earth. Another word is Bhusura which means the same, Bhu – earth, sura - Deva. He is called Deva as he is scholar in Vedas and his only purpose is attainment of Brahman.

He is the purport/essence of all the great Vedas. He is the one shown by Vedas. “Pratipaadya Vastu” as they call in Vedanta. Without Vedas we do not know who is Bhagawan or how to worship him.

महादेवबालं भजे लोकपालम् / mahādevabālaṃ bhaje lokapālam

महादेव -mahādeva– another name of Lord Shiva, बालं- bālaṃ – child, भजे- bhaje - I worship, लोक – loka-world, पालम्- pālam- protector.

He is the child of Mahadeva. He is the protector of all the worlds.

4. यदा सन्निधानं गता मानवा मे भवांभोधिपारं गतास्ते तदैव ।

इति व्यञ्जयन्सिन्धुतीरे य आस्ते तमीडे पवित्रं पराशक्तिपुत्रम् ॥

4. yadā sannidhānaṃ gatā mānavā me bhavāṃbhodhipāraṃ gatāste tadaiva ;
iti vyañjayansindhutīre ya āste tamīḍe pavitraṃ parāśaktiputraṃ

Meaning and Explanation:

From this shloka onwards the next three shlokas are very profound in meaning. The very presence of Subrahmanya on seashore indicates to Acharya many deep meanings that he expresses in the following verses.

यदा सन्निधानं गता मानवा मे / yadā sannidhānaṃ gatā mānavā me

यदा – yadā - when , सन्निधानं - sannidhānaṃ - presence, गता- gatā – reach, मानवा- mānavā- humans, मे – me- my

When humans reach my presence,

भवांभोधिपारं गतास्ते तदैव / bhavāṃbhodhipāraṃ gatāste tadaiva

भव -bhavā- samsara (cycle of birth/death), अम्बोधि-āmbhodhi – ocean, पारं-pāraṃ - shore, गतास्ते – gatāste- reach, तदा-tada - then , एव- eva – only

That moment itself they reach the shore of the ocean of samsara.

He is the boat taking us to the shore of the ocean of samsara. Acharya says, ‘Subrahmanya has given an indication to me’ which is explained in next line.

इति व्यञ्जयन्सिन्धुतीरे य आस्ते / iti vyañjayansindhutīre ya āste

इति- iti - this , व्यञ्जयन्-vyañjayan -manifesting/showing/pointing out, सिन्धु-sindhu- ocean, तीरे - tīre - shore , य – ya- one who, आस्ते - āste - present.

As Subrahmanya is seated on the seashore, he is pointing out that the moment one reaches him, he will also cross the ocean of samsara immediately. This is the subtle meaning brought out by Acharya in this verse.

तमीडे पवित्रं पराशक्तिपुत्रम् / tamīḍe pavitraṃ parāśaktiputraṃ

तम्-tam- Him, ईडे- īḍe - I glorify, पवित्रं - pavitraṃ – purity incarnate, पराशक्ति-parāśakti – Parashakthi/supreme Shakthi , पुत्रम्- putraṃ – Son.

I glorify that Bhagawan who is pure Sattva, Pavitra and son of Parashakthi.

Notes:

पवित्रं/Pavitraṃ - All creations are made of Pancabhootas (five elements). All creation is out of Maya which is Trigunas (sattva, rajas, tamas). There is no creature without Rajas or Tamas. Only Bhagawan is pure Sattva and said to be Pavitra. Bhagawan is in fact beyond three gunas and when he is beyond three gunas, we cannot even see him or appreciate him. So out of compassion he attracts Sattva guna from maya and takes a form and appears to us. He is thus purity incarnate. In order to reach him we must get over Rajas, Tamas and get on to Sattva thus becoming pure.

Such a one is the son of Parashakthi. Earlier he was referred to as son of Mahadeva. In this Shloka Mother is brought in as Mother is kripa/compassion incarnate. Subrahmanya says, 'the moment you come to me I forgive all your sins and you reach the shore of Samsara immediately'. That no one else can do except the one who has the kripa of Parashakthi.

5. यथाब्धेस्तरङ्गा लयं यान्ति तुङ्गास्तथैवापदः सन्निधौ सेवतां मे ।
इतीवोर्मिपङ्क्तीर्नृणां दर्शयन्तं सदा भावये हृत्सरोजे गुहं तम् ॥

5. yathābdhestaraṅgā layaṃ yānti tuṅgāstathaivāpadaḥ sannidhau sevataṃ me ;
itīvormipaṅkttīrṇāṃ darśayantaṃ sadā bhāvaye hṛtsaroje guhaṃ tam

Meaning and Explanation:

Same concept of previous shloka explained in a different manner. As Acharya is a great poet, we can see various beautiful poetic features in Subrahmanya Bhujangam.

यथाब्धेस्तरङ्गा लयं यान्ति तुङ्गाः / yathābdhestaraṅgā layaṃ yānti tuṅgāḥ

यथा- yathā-like, अब्धेः -ābdheah- of the ocean, तरङ्गाः- taraṅgāḥ -waves, लयं यान्ति - layaṃ yānti -disappear, तुङ्गाः- tuṅgāḥ - high

The way the very high waves of the ocean disappear as soon as they come to shore,

Note:

We all disappear (merge) into Bhagawan which is called laya. He keeps us for a while and sends us back to samsara.

तथैवापदः सन्निधौ सेवतां मे / tuṅgāstathaivāpadaḥ sannidhau sevataṃ me

तथा -tatha-similarly, एव -evā- in the same manner ,आपदः-apadaḥ- dangers, सन्निधौ - sannidhau- sannidhi, सेवतां – sevataṃ - one who worships, मे- me -my

Similarly, for the one who worships at my sannidhi the dangers disappear, like the waves.

इतीवोर्मिपङ्क्तीर्नृणां दर्शयन्तं / itīvormipaṅkttīrṇāṃ darśayantaṃ

इति इव -iti iva -as if, ऊर्मि -oormi-waves, पङ्क्तिः- paṅkttiah- line, नृणां- nrṇāṃ- to humans, दर्शयन्तं- darśayantaṃ -showing

He is showing to humans that like the line of waves following one after another disappears, when it reaches the shore, one's dangers also will disappear when one comes and worships at his sannidhi, such a compassionate one is Subrahmanya.

सदा भावये हृत्सरोजे गुहं तम् / sadā bhāvaye hṛtsaroje guhaṃ tam

सदा - sadā - always, भावये- bhāvaye- I mediate on him, हृत्- hṛt- heart, सरोजे- saroje- lotus (in my heart lotus), गुहं- guhaṃ -Guha, तम् – tam - that

I always mediate on that Guha who is seated in my Heart Lotus.

Notes:

Acharya makes a subtle point here. There are many names for Subrahmanya. He uses here the name Guha, here which means cave. Heart is like a cave and he is seated inside the heart cave. Because our heart cave is closed due to our impurity, we are unable to access the cave to see him.

The space inside heart is always compared to Lotus. There is a Vidya called Daharavidya in Chandogya Upanishad which talks about this. One should concentrate/meditate on the space inside heart by assuming that there is a Lotus in heart space and in that lotus is seated our Guha. You can approach him only when you become pure.

**6. गिरौ मन्निवासे नरा येऽधिरूढास्तदा पर्वते राजते तेऽधिरूढाः ।
इतीव ब्रुवन्गन्धशैलाधिरूढः स देवो मुदे मे सदा षण्मुखोऽस्तु ॥**

**6. girau mannivāse narā ye'dhirūḍhāstadā parvate rājate te'dhirūḍhāḥ ;
itīva bruvangandhaśailādhirūḍhaḥ sa devo mude me sadā ṣaṇmukho'stu;**

Meaning and Explanation:

In this verse also Acharya is following the same line of thoughts like in the previous two shlokas.

गिरौ मन्निवासे नरा येऽधिरूढाः / girau mannivāse narā ye'dhirūḍhāḥ

गिरौ - girau- Hill , मत् निवासे-mat nivāse- where I am residing , नरा- narā- humans , ये- ye- those , अधिरूढाः-adhirūḍhāḥ-climbed

Those humans who climb the hill where I am residing,

Note:

In ancient times, when Adi Shankara sang this stotram, Subrahmanya was appearing on a hill, called Sugandha, which is mentioned in the third line of this verse. In fact, there are many changes that have taken place since then. During British period, the present image of Subrahmanya was lost in sea and it was found again and reinstalled.

तदा पर्वते राजते तेऽधिरूढाः / tadā parvate rājate te'dhirūḍhāḥ

तदा -tadā- then (when they climbed), पर्वते- parvate - mountain, राजते – rājate- silvery, ते- te – they, अधिरूढाः - adhirūḍhāḥ –climbed

Then it means they have already climbed the silvery Kailasa Mountain and attained Shiva.

Notes:

Kailasa mountain is called Rajatadri (silvery hill) as it is always covered with snow and looks silvery, which is mentioned explicitly in Vedas and Puranas.

इतीव ब्रुवन्गन्धशैलाधिरूढः / itīva bruvangandhaśailādhirūḍhaḥ

इति-इव -itī iva -as if , ब्रुवन् -bruvan-saying, गन्ध -gandha- name of the hill, शैला-śailā - hill, अधिरूढः-ādhirūḍhaḥ -climbed

He is seated on the hill called Gandha. By this he conveys to us that the moment one climbs this hill and comes to him, he can assume that he has climbed the Kailasa hill.

स देवो मुदे मे सदा षण्मुखोऽस्तु / sa devo mude me sadā ṣaṇmukho'stu

स -sa-that , देवो - devo -Deva , मुदे- mude -happiness, मे- me - to me, सदा - sadā -always, षण्मुखः - ṣaṇmukhaḥ-six faced Shanmukha, अस्तु- astu - let him be

That Deva Shanmukha, let him be always in my happiness.

Summary:

Shanmukha who is seated on the hill Sugandha communicates to Acharya that those humans when they climbed this Sugandha hill where Subrahmanya is residing have already climbed the silvery Kailasa mountain and attained Shiva. That Deva Shanmukha let him always be in our happiness.

**7.महांभोधितीरे महापापचोरे मुनीन्द्रानुकूले सुगन्धाख्यशैले ।
गुहायां वसन्तं स्वभासा लसन्तं जनार्तिं हरन्तं श्रयामो गुहं तम् ॥**

**7.mahāmbhodhitīre mahāpāpacore munīndrānukūle sugandhākhyāśaile ;
guhāyāṃ vasantaṃ svabhāsā lasantaṃ janārtiṃ harantaṃ śrayāmo guhaṃ tam**

Meaning and Explanation:

In the last three verses we found Adi Shankara enjoying the very presence of Subrahmanya on the seashore on a hill called Sugandha. Subrahmanya's grace is shown by the way he is present there. All those three verses are summarized in this verse.

महांभोधितीरे महापापचोरे / mahāmbhodhitīre mahāpāpacore

महा -mahā-great, अंभोधि-āmbhodhi -ocean, तीरे -tīre- shore , महा – mahā -great, पाप – pāpa-sin, चोरे – core-thief

He is present on the shore of the great ocean; He steals the great sins of the devotees. All these are adjectives of Guha.

मुनीन्द्रानुकूले सुगन्धाख्यशैले / munīndrānukūle sugandhākhyāśaile

मुनि – munī-sage, इन्द्र -īndrā-head/leader, अनुकूले -ānukūle-favourable, सुगन्ध -sugandha-Sugandha, आख्य -ākhyā- named, शैले-śaile -hill

He who is residing on the hill named Sugandha is favorable to those great Munis who are meditating on his sacred feet.

Those who are “manana sheela - meditating” are called Munis.

गुहायां वसन्तं स्वभासा लसन्तं / guhāyāṃ vasantaṃ svabhāsā lasantaṃ

गुहायां – guhāyām- in the cave , वसन्तं - vasantaṃ -residing, स्वभासा - svabhāsā – with his own shine, लसन्तं- lasantaṃ – radiating

He is residing in the cave, in the hill called Sugandha, radiating brilliance from his own shine.

Notes:

All of us have some shine which comes from the Atma present in us which is lending us the shine. The moment Atma leaves we are dead. Whereas with Subrahmanya he radiates because of his own shine.

Kathopanishad (2.2.15) says that –

*न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥*

*na tatra sūryo bhāti na candratāraṅkaṃ nemā vidyuto bhānti kuto'yamagniḥ
tameva bhāntamanubhāti sarvaṃ tasya bhāsā sarvamidam vibhāti*

In his presence how can Surya shine, how can Chandra shine, how can Agni shine, how can streaks of lightning shine? He alone shines. All other objects shine because of him.

जनार्ति हरन्तं श्रयामो गुहं तम् / janārtiṃ harantaṃ śrayāmo guhaṃ tam

जन –janā-people, आर्ति –ārtiṃ-misery, हरन्तं – harantaṃ- steals/removes, श्रयामो- śrayāmo- we take refuge in, गुहं- guhaṃ - Guha, तम् – tam- that

We take refuge in that Guha who removes the misery of people.

Summary:

We take refuge in that Guha who is standing on the shore of the great sea; who has the habit of stealing away the sins of his devotees; who is favourable to those who meditate on him; who is present in the cave on the hill called Sugandha; who is shining because of his own effulgence and who removes the misery of the people.

**8. लसत्स्वर्णगेहे नृणां कामदोहे सुमस्तोमसञ्छन्नमाणिक्यमञ्चे ।
समुद्यत्सहस्रार्कतुल्यप्रकाशं सदा भावये कार्तिकेयं सुरेशम् ॥**

**8. lasatsvarṇagehe nṛṇāṃ kāmadohe sumastomasañchannamaṇikyamañche ;
samudyatsahasrārkatulyaprakāśaṃ sadā bhāvaye kārṭikeyaṃ sureśam .**

Meaning and Explanation:

Subrahmanya's personality is described in this and next few verses.

लसत्स्वर्णगेहे नृणां कामदोहे / lasatsvarṇagehe nṛṇāṃ kāmadohe

लसत् – lasat- radiant, स्वर्ण -svarṇa- golden, गेहे-gehe- in the house/abode, नृणां -nṛṇāṃ -of men, काम – kāma-desire, दोहे-dohē- milking a cow

His abode is golden and radiant. Like milking a cow, one can milk whatever one desires from Subrahmanya. He fulfills the desires of men like Kamadhenu does

सुमस्तोमसञ्छन्नमाणिक्यमञ्चे / sumastomasañchannamāṇikyamañce

सुम – suma-flowers, स्तोम-stoma -heap, सञ्छन्न-sañchanna- covered ,माणिक्य -māṇikya- Rubystudded, मञ्चे – mañce-couch

He is seated on Ruby studded couch which is covered with heaps of flowers. The couch itself is a Kamadhenu which fulfills the desire of devotees.

समुद्यत्सहस्रार्कतुल्यप्रकाशं / samudyatsahasrārkatulyaparakāśam

समुद्यत् –samudyat- rising with shine,सहस्र-sahasrā- 1000 ,अर्क – arka-sun , तुल्य –tulya-like/compared with, प्रकाशं - prakāśam- light

The light shed by Subrahmanya is compared to light shed by 1000 suns rising simultaneously.

सदा भावये कार्तिकेयं सुरेशम् / sadā bhāvaye kārṭikeyam sureśam

सदा - sadā -always, भावये – bhāvaye- I meditate, कार्तिकेयं - kārṭikeyam - on Kartikeya, सुर – sura-Deva, ईशं –eśam- Lord of (Devas)

I always meditate on that Kartikeya who is Lord of Devas.

Note:

Kartikeya is a name of Subrahmanya because he was brought up by the six Krittika nakshatra devatas. The name Kartikeya was given by Shiva himself and this is narrated in his explanation to Parvati. As soon as Subrahmanya appeared in Saravana lake, Vishnu called Krittika devatas and asked them to nourish the newborn baby before Shiva and Parvati arrived at Saravana Lake. When Shiva left Saravana lake, he gave special boons to Krittika Devatas that those who observe vrata/fast on Krittika nakshatra day will get iha loka (this world) and para loka (other world) kshemaa.

Summary:

In this verse, Kartikeya's house is described; his couch is described which is like Kamadhenu granting all desires of the devotee; The effulgence emanated by him is compared to 1000 suns rising simultaneously. Acharya meditates on that Kartikeya who is the Lord of Devas.

**9. रणद्धंसके मञ्जुलेऽत्यन्तशोणे मनोहारिलावण्यपीयूषपूर्णे ।
मनःषट्पदो मे भवक्लेशतप्तः सदा मोदतां स्कन्द ते पादपद्मे ॥**

**9. raṇaddhamsake mañjule'tyantaśoṇe manohārilāvaṇyapīyūṣapūrṇe ;
manaḥṣaṭpado me bhavakleśataptaḥ sadā modatāṃ skanda te pādapadme**

Meaning and Explanation:

Previous verse described his abode, and his radiance. In this shloka Acharya is describing the person - Subrahmanya. He starts with Lotus feet of Subrahmanya and then describes various limbs.

रणद्धंसके मञ्जुलेऽत्यन्तशोणे / raṇaddhaṃsake mañjule'tyantaśoṇe

रणत् -raṇat -jingling sound (due to small bells) ,हंसके-haṃsake – anklet, मञ्जुले - mañjule'- charming/beautiful , अत्यन्त -atyanta-deeply, शोणे-śoṇe-red colour

Lotus feet are beautiful and charming and are in deep red colour. The Anklets worn on the feet are giving jingling sound. These are all adjectives to describe his feet.

Note:

Several explanations for the red colour of Bhagawan's feet are given by Vidwans. The most interesting one attributes it to the flow of blood towards the feet out of compassion caused by the act of devotees grabbing (physically/mentally) Bhagawan's feet.

मनोहारिलावण्यपीयूषपूर्णे / manohārilāvaṇyapīyūṣapūrṇe

मनोहारि -manohāri - mind stealing/alluring, लावण्य- lāvaṇya - beautiful, पीयूष- pīyūṣa – nectar/amruta, पूर्णे - pūrṇe - full

The feet are beautiful, and they steal the mind, and are full of Amruta or nectar.

Here kindness is referred as nectar. Unlike our compassion which is not constant he is ever compassionate and that is why referred to Amruta as it is eternal.

Note:

Pada puja and paduka puja are given prominence in our culture. Whether we do puja to Bhagawan/Saint we always perform pada puja because pada shows greater compassion than the person himself. Person will think twice but feet do not consider merits/demerits of the devotees. They are very kind and compassionate. Paduka puja is one step higher which is even more compassionate.

मनःषट्पदो मे भवक्लेशतप्तः / manaḥṣaṭpado me bhavakleśataptaḥ

मनः -manaḥ-mind, षट्-ṣaṭ -six, पदः-padah – leg-(ṣaṭpadah-six-legged bee) , मे - me – my , भव-bhava – samsara (repeated birth & death), क्लेश -kleśa-misery, तप्तः- taptaḥ- roasted/heated

Here he is describing the devotee's state of mind. My mind which is like a six-legged bee is roasted in the misery of samsara (Bhava means birth but here it means samsara the cycle of birth and death). Here Mind is compared to six-legged bee so aptly by Acharya. Like lotus is filled with nectar, which is sought after by bee, our mind should concentrate on the Lotus feet of Subrahmanya which is full of nectar.

Note:

Deeper reference to *ṣaṭpadah* is five indriyas and mind that constitute the six by which our activities are done and by which we receive outside information. *Shabda* (sound), *Sparsha* (touch), *Roopa* (form), *Rasa* (taste), *Gandha* (smell) are the five sources through which we receive the information, and the mind processes this information. Instead of going here and there and receiving information they should concentrate on Lord's feet.

सदा मोदतां स्कन्द ते पादपद्मे / sadā modatām skanda te pādapadme

सदा- sadā- always, मोदतां- modatām -may give me happiness, स्कन्द – skanda- Hey Skanda, ते- te- your, पाद - pāda– feet ,पद्मे- padme -Lotus

May that kind of mind be always happy. That is the Prarthana to the Lotus feet of Skanda. Hey Skanda, may your lotus feet always give me happiness.

Notes:

The name Skanda has many meanings. *Skaanda Purana* mentions that Shiva teaches Parvati various names of Subrahmanya and he says Skanda stands for valorous warrior. The following shloka refers to the description of the name Skanda.

आक्रम्य च यतो स्कन्दः विक्रमेण जगत् त्रयम् ।
तेन स्कन्दोऽयमाख्यातः सुतस्ते गिरिसम्भवे ॥

Akramyat yato skandaah vikramena jagat tryam
Tena skandoyamaakyathaah sutaste Girisambhave (Parvati)

With valour he can attack three worlds if required, your son is known as Skanda for this reason.

Another meaning - Skandanam means putting together. As the six babies were gathered and embraced and made into one (with six faces, twelve hands and two legs) by Parvati he is referred as Skanda.

10. सुवर्णाभदिव्यांबरैर्भासमानां कणत्किङ्किणीमेखलाशोभमानाम् ।
लसद्धेमपट्टेन विद्योतमानां कटिं भावये स्कन्द ते दीप्यमानाम् ॥

10.suvarṇābhadvīyāmbairbhāsamānāṃ kvaṇatkiṅkiṇīmekhalāśobhamānām ;
lasaddhemapaṭṭena vidyotamānāṃ kaṭiṃ bhāvaye skaanda te dīpyamānām

Meaning and Explanation:

After describing the Lotus Feet, Acharya is describing *Kaṭi* the waist portion, the dress, and the ornaments he is wearing on the waist.

सुवर्णाभदिव्यांबरैर्भासमानां / suvarṇābhadvīyāmbairbhāsamānām

सुवर्ण -suvarṇa- gold ,आभ-ābha -splendour/glory , दिव्य-divya – divine, अम्बरैः-āṃbaraiah – clothes, भासमानां-bhāsamānām – shining very much

The waist is shining with the divine clothes he is wearing, which shine, like gold.

कणत्किङ्किणीमेखलाशोभमानाम् / kvaṇatkiṅkiṇīmekhalāśobhamānām

कणत् – kvaṇat- jingling, किङ्किणी -kiṅkiṇī - small bells, मेखला-mekhalā – girdle/odyanam, शोभमानाम्- śobhamānām – divine shine

The waist has a divine shine because of the girdle that he is wearing which has small bells producing jingling sounds

लसद्धेमपट्टेन विद्योतमानां / lasaddhemapaṭṭena vidyotamānām

लसत्-lasat – radiating pleasing light, हेम-hema - gold , पट्टेन-paṭṭena - belt, विद्योतमानां – vidyotamānām- glowing

His waist is glowing further, because of the golden belt over the girdle which is radiating pleasing light

कटिं भावये स्कन्द ते दीप्यमानाम् / kaṭiṃ bhāvaye skanda te dīpyamānām

कटिं- kaṭiṃ - waist ,भावये - bhāvaye – I meditate, स्कन्द- skanda - Hey Skanda , ते- te - your, दीप्यमानाम्- dīpyamānām – very brilliant/heavily shining

Hey Skanda, I meditate upon your heavily shining waist

Summary:

Hey Skanda, I meditate upon your waist which is heavily shining due to divine clothes that give glorious shine of gold; a girdle that is having jingling small bells and divine shine; a belt over the girdle which is made of glowing gold radiating pleasing light.

Note:

The meditation is on each part of the body which is a technique taught in meditation to concentrate on each part of the body and that is implied here.

**11. पुलिन्देशकन्याघनाभोगतुङ्ग स्तनालिङ्गनासक्तकाश्मीररागम् ।
नमस्यांयहं तारकारे तवोरः स्वभक्तावने सर्वदा सानुरागम् ॥११॥**

**11. pulindeśakanyāghanābhogatuṅga stanāliṅganāsaktakāśmīrarāgam ;
namasyāṃyahaṃ tārakāre tavoraḥ svabhaktāvane sarvadā sānurāgam**

Meaning and Explanation:

Here Acharya is describing the chest portion which is referred in the third line as ‘Urah’.

पुलिन्देशकन्याघनाभोगतुङ्ग- / pulindeśakanyāghanābhogatuṅga

पुलिन्द-pulinda – hunter/tribal, ईश-eśa – head, कन्या -kanyā-daughter, घनाभोग-ghanābhoga- round and large, तुङ्गः-tuṅgaḥ- raised

Nambirajan's (Hunter head) daughter Valli whose Bosom is round, large and raised

स्तनालिङ्गनासक्तकाश्मीररागम् / stanāliṅganāsaktakāśmīrarāgam

स्तन-stana – Bosom, आलिङ्गन-āliṅgana – embraced , आसक्त-āsakta- stuck , काश्मीर-kāśmīra – Kashmir, रागं- rāgam- Red coloured paste (from Kashmir)

When Subrahmanya embraced Valli, his chest got stuck with the red-colored paste made from the Kashmiri saffron from the bosom of Valli. Kashmir is famous for Saffron, Kasthuri and Sindhur.

नमस्यांयहं तारकारे तवोरः namasyāmyahaṃ tārakāre tavoraḥ

नमस्यामि-namasyāmi- prostrate/worship , अहं-ahaṃ - I, तारक -tāraḥ– Taraka, अरे- are- Oh enemy (of Taraka), तव -tava- your, उरः-uraḥ - chest

Oh, enemy of Taraka, I worship your chest.

Note:

Taraka was the younger brother of Surapadma and he was in the northern area. Surapadma was in the southern area called Veera Maahendrapuram which was south of Sri Lanka as mentioned in Skaanda purana while describing the war. Taraka his younger brother and Krauncha who was helping him were in the north in the Himalayas who were great warriors. Because of the great battle that took place between Taraka and Subrahmanya his name is mentioned in this verse.

Some interesting information about Skaanda Purana:

Skaanda purana is the longest purana of 18 puranas which has one lakh verses. All 18 puranas together has four lakh verses. Out of that one fourth are contained in Skaanda purana alone. Interesting fact to know is, there are two versions of Skaanda purana, one followed in north and one in south and each has one lakh verses. In south we follow a version where the names of Surapadma, Simhamukha, Taraka, Veeramaahendra Pura, and the battle etc., are mentioned. What we are commonly calling as Skaanda purana in south has 13,000 verses that talks of Skanda. Remaining verses are about Brahma, Vishnu and various Dharmas.

In the same way, in the northern version only Taraka is mentioned; Surapadma, and related stories of asuras are not mentioned. Only the northern version is mentioned in Ramayana and Mahabharata as they refer to Taraka but do not mention Surapadma. In this version also, limited verses only talk about Skanda. Remaining verses are devoted to Vishnu, Shiva, Brahma, and lot of Kshetras along with their mahimas including Rameswaram which are beautifully described.

स्वभक्तावने सर्वदा सानुरागम् / svabhaktāvane sarvadā sānurāgam

स्वभक्त -svabhakta-own devotee ,अवने-avane- protection, सर्वदा- sarvadā – always , स-sa - with ,अनुरागं-anurāgam –love and affection

You are keen on protecting your devotees always with love and affection.

Note:

That love comes from the kāsmīra rāgam that got stuck in his chest when he embraced Valli. Acharya has nicely explained this by the usage of words rāgam (red colored paste) and anurāgam (love). Anu also means “following” in samskrit, anurāgam means following rāgam meaning love (anu) follows the red-coloured paste (rāgam). So, because of the rāgam the red-coloured paste, he shows great love in protecting his devotees.

Summary:

Oh, enemy of Taraka, I prostrate to your chest which is red in colour. You are keen on protecting your devotees always with love because of the kāsmīra rāgam (the red-coloured paste) that got well stuck on your chest when you embraced Valli, the daughter of the hunter head Nambirajan, who has round large and raised bosom.

**12. विधौ क्लृप्तदण्डान्स्वलीलाधृताण्डान्निरस्तेभशुण्डान्द्विषत्कालदण्डान् ।
हतेन्द्रारिषण्डान्जगत्त्राणशौण्डान् सदा ते प्रचण्डाञ्श्रये बाहुदण्डान् ॥**

**12.vidhau klṛptadaṇḍānsvalīlādhr̥tāṇḍānnirastebhaśuṇḍāndviṣatkāladāṇḍān ;
hatendrāriṣaṇḍāñjagattrāṇasaṇḍān sadā te pracaṇḍāñśraye bāhudaṇḍān**

Meaning and Explanation:

In this verse the power of his arms is described. They are like a staff/stick which is erect and powerful.

विधौ क्लृप्तदण्डान्स्वलीलाधृताण्डान् / vidhau klṛptadaṇḍānsvalīlādhr̥tāṇḍān

विधौ – vidhau -Brahma, क्लृप्त – klṛpta- given/ordained, दण्डान् -daṇḍān– punishment,स्व- sv- own, लीला-līlā-effortlessly /sportingly holding, धृत -dhr̥tā-supporting, अण्डान् -aṇḍān– Brahmanda

With his arms, he punished Brahma; He effortlessly supports crores of Brahmandas by his own sporting power.

Notes:

क्लृ/klṛ - this word can be found only in samskrit and very rarely used word in samskrit also, which Acharya has used here.

The main function of Brahma is ordaining destiny to all of us as he decides what is our next birth based on our vidhi(destiny) so he is called Vidhi. Brahma could not explain the meaning of Omkara. He forgot the meaning by Maya of Subrahmanya as Subrahmanya wanted to teach him a lesson to rid him of his conceit. Brahma bluffed that he himself is the meaning

of Omkara thinking Subrahmanya will not know as he is a child. As that was wrong Subrahmanya punished him immediately by hitting him on his head.

The shape of Brahmanda is like a golden egg. aṇḍā is not just earth, but comprises of all the 14 lokas, six above and seven below earth and there are crores of Brahmandas. Surapadma got a boon from Shiva that he would be the Lord of 108 Brahmandas for 108 chatur yugas. One chatur Yuga comprises of four yugas- Kritha Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga, thus he was unparalleled to Raavana or Hiranyakashipu in terms of valour.

निरस्तेभशुण्डान्द्विषत्कालदण्डान् / nirastebhaśuṇḍāndviṣatkāladanḍān

निरस्त -nirasta- defeated, इभ -ibha-elephant, शुण्डान्- śuṇḍān-trunk, द्विषत् -dviṣat-those who hate (enemies who hate Dharma), काल -kāla- Yama, दण्डान्- danḍān – staff

He defeated elephant trunk meaning Tarakasura, who had elephant form; His arms are like the staff of Yama to those who hate Dharma.

Notes:

Tarakasura is the younger brother of Surapadma. Another younger brother called Simhavakthra, had lion form. They had a sister whose name was Ajamukhi as she had the face of Aja /sheep.

It is also interpreted by some Vidwans that Subrahmanya defeated Ganapathi who came in elephant form while Subrahmanya was having dalliance with Valli. When Valli refused to go with Subrahmanya he prayed to Ganapathi who came in elephant form and seeing an elephant Valli got afraid and took refuge in Subrahmanya. After that Subrahmanya again prayed to Ganapathi asking him to leave. This is a Leela narrated in Valli Kalyanam, in Skaanda Puraana.

हतेन्द्रारिषण्डाञ्जगत्त्राणशौण्डान् / hatendrāriṣaṇḍāñjagattrāṇaśauṇḍān

हत -hata-killed, इन्द्र -Indrā – Indra, अरि -ari- enemy, षण्डान्-ṣaṇḍāñ -groups, जगत्-jagat-world, त्राण-trāṇa-protecting, शौण्डान्- śauṇḍān-Skilled/expert

He killed groups of enemies of Indra in the battles; He is skilled in protecting the world

Note: This is an interesting verse where bāhudaṇḍān is rhymingly used with similar sounding words danḍān, aṇḍā, śuṇḍān, śauṇḍān, pracaṇḍāñ by Acharya.

सदा ते प्रचण्डाञ्श्रये बाहुदण्डान् / sadā te pracaṇḍāñśraye bāhudaṇḍān

सदा- sadā -always, ते - te - your, प्रचण्डान् -pracaṇḍāñ- fierce, श्रये- śraye – I take refuge
बाहुदण्डान् – bāhudaṇḍān-arms like staff

I always take refuge in your arms that are fierce

Note: Chandi Devi is called so, as she is fierce.

Summary:

I always take refuge in your arms that are fierce and ordained punishment to Brahma; that which is sportingly supporting the Brahmandas like a leela; that which punished Tarakasura; which is like Kala *daṇḍān* when it comes to those who hate dharma; killed the Asuras who are the enemies of Indra in battles; skilled in protecting the world.

**13. सदा शारदाः षण्मृगाङ्गा यदि स्युः समुद्यन्त एव स्थिताश्चेत्समन्तात् ।
सदा पूर्णबिम्बाः कलङ्कैश्च हीनास्तदा त्वन्मुखानां ब्रुवे स्कन्द सांयम् ॥**

**13.sadā śāradāḥ ṣaṇmṛgāṅkā yadi syuḥ samudyanta eva sthitāścetsamantāt ;
sadā pūrṇabinbāḥ kalaṅkaiśca hīnāstadā tvanmukhānāṃ bruve skanda sāmyam**

Meaning and Explanation:

Here Subrahmanya's face is described.

सदा शारदाः षण्मृगाङ्गा यदि स्युः / sadā śāradāḥ ṣaṇmṛgāṅkā yadi syuḥ

सदा- sadā-always, शारदाः- śāradāḥ - autumnal (clear sky), षट् -ṣat- six , मृगा -mṛga- deer, अङ्गा - āṅkā-mark, यदि- yadi – if, स्युः- syuḥ - if there are

If there are six moons and if they are autumnal moons that are always present.

Moon has got a mark of a deer. Sometimes moon is also called as Shashanka that which has a mark of a rabbit. Shasha means rabbit. In the absence of blemish then moon would appear as a white disc

समुद्यन्त एव स्थिताश्चेत्समन्तात् / samudyanta eva sthitāścetsamantāt

समुद्यन्त – samudyanta -rising clearly, एव- eva - only, स्थिताश्चेत् – sthitāścet-there always, समन्तात्-samantāt-together

Only if the six autumnal moons are appearing as rising moons and present always together

सदा पूर्णबिम्बाः कलङ्कैश्च हीनाः / sadā pūrṇabinbāḥ kalaṅkaiśca hīnāḥ

सदा – sadā -always, पूर्णबिम्बाः- pūrṇabinbāḥ – full moons ,कलङ्कैः-kalaṅkaiah- blemish, च-ca – and , हीनाः -hīnāḥ-devoid of

And these moons are always full moons and devoid of blemish (the deer mark or rabbit mark which is a blemish). In the absence of blemish, the moon would appear as a white disc.

तदा त्वन्मुखानां ब्रुवे स्कन्द सांयम् / tadā tvanmukhānāṃ bruve skanda sāmyam

तदा- tadā- in that case , त्वत्-tvat -your, मुखानां-mukhānāṃ – faces (six faces), ब्रुवे - bruve – I can say, स्कन्द - skanda – Skanda, सांयम्- sāmyam - likeness/comparison

In that case, Skanda I can say there is a likeness of your faces.

Summary:

Acharya glorifies the faces of Skanda in a beautiful poetic way by saying that, there is comparison to his faces only if there are six moons present, which should be autumnal / full moons that are rising with a shine and are always present together devoid of blemish. It is implied here that there is no comparison for Subrahmanya's beautiful face as the above said scenarios are impossible.

**14.स्फुरन्मन्दहासैः सहंसानि चञ्चत्कटाक्षावलीभृङ्गसङ्घोज्ज्वलानि ।
सुधास्यन्दिबिंबाधराणीशसूनो तवालोकये षण्मुखांभोरुहाणि ॥**

**14.sphuranmandahāsaiḥ sahaṃsāni cañcatkaṭākṣāvalībhṛṅgasāṅghojjvalāni ;
sudhāsyaṅdibimbādharaṇīśasūno tavālokaye ṣaṇmukhāmbhoruhāṇi**

Meaning and Explanation

The description of Subrahmanya's six faces continues in this shloka where he is being addressed as īśasūno and ṣaṇmukhā in the third and fourth lines, respectively. The word Iswara always refers to Shiva in general context.

Notes:

The name 'Ṣaṇmukhā' is beautifully explained by Parameshwara to Parvati in the Shloka below.

*पञ्चकृत्यपरश्चाहं पञ्चवक्त्रः सदाशिवः ।
एकवक्त्रासि बहुधा भिन्नापि परमेश्वरि ।
त्वन्मयो मन्मयो यस्मात् षड्वक्त्रः परिकीर्तितः ॥*

*Pancakrityaparashcaham Panchavaktra sadashivah
Eka vaktrasi bahudha bhinnapi Parameshwari
Tvanmayo manmayo yasmath Shatvaktrah parikeertitah*

I am engaged in five krithyas – srishti, sthiti, laya,tirodhana, anugraha; I am the five faced SadaShiva; though you are spread all over the world in crores of forms when you are portrayed as a person you are portrayed as a single faced one; Subrahmanya's form represents yours as well as mine. Hence, he is known as six faced – Shanmukha.

स्फुरन्मन्दहासैः सहंसानि चञ्चत् /sphuranmandahāsaiḥ sahaṃsāni cañcat

स्फुरत् -sphurat- shining, मन्दहासैः mandahāsaiḥ - gentle smile, स-sa- alongwith, हंसानि - haṃsāni-swans ,चञ्चत् -cañcat – moving unsteadily (Swans move very slowly and unsteadily)

Your gentle smile is radiant and is like the unsteady movement of Swans

कटाक्षावलीभृङ्गसङ्घोज्ज्वलानि / kaṭākṣāvalībhṛṅgasāṅghojjvalāni

कटाक्ष -kaṭākṣa- side glance, आवली-āvalī – row, भृङ्ग -bhṛṅga –bee , सङ्घ -saṅgha-group,
उज्ज्वलानि- ujjvalāni - shining

The array of side glances (from six faces) looks like group of bees and are collectively shining. Here, face is compared to a lotus and a bee is in the lotus. It is to be noted that everything about Subrahmanya is shining.

सुधास्यन्दिबिंबाधराणीशसूनो / sudhāsyaṅdibimḃādharāṅīśasūno

सुधा- sudhā – Nectar, स्यन्दि -syandi- flowing, बिम्ब-bimḃa – Bimba fruit, अधराणि-ādharāṅi -
from his lips, ईश -īśa- Ishwara, सूनो- sūno-son

Your lips are like a Bimba fruit (Kovai pazham in Tamil) and are always oozing out nectar. Here, the word nectar is employed because whatever is said through his mouth is benedictory to his devotees. He is immortal and he grants immortality to his devotees.

तवालोकये षण्मुखांभोरुहाणि / tavālokaye ṣaṅmukhāṃbhoruhāṅi

तव -tava – your, आलोकये-ālokaye - I look at, षण्मुख-ṣaṅmukha – Hey Shanmuka,
अम्भोरुहाणि - āṃbhoruhāṅi–lotuses

Hey Shanmukha, I look at your lotuses (faces).

Summary:

The face has gentle smile which is compared to the unsteady movement of swans. The side glances from the rows of his eyes are compared to a group of bees. His lips are compared to Bimba fruit oozing out Nectar all the time. Such is the beauty of Shanmukha's face.

**15.विशालेषु कर्णान्तदीर्घेष्वजस्रं दयास्यन्दिषु द्वादशस्वीक्षणेषु ।
मयीषत्कटाक्षः सकृत्पातितश्चेद्भवेत्ते दयाशील का नाम हानिः ॥**

**15.viśāleṣu karṇāntadīrgheṣvajasraṃ dayāsyandiṣu dvādaśasvīkṣaṇeṣu
mayiṣatkṭākṣaḥ sakṛtpātitaśc dbhavette dayāśīla kā nāma hāniḥ**

Meaning and Explanation:

Here, Acharya emphasizes on side glance (kataksha) which is regarded as powerful and auspicious

विशालेषु कर्णान्तदीर्घेष्वजस्रं / viśāleṣu karṇāntadīrgheṣvajasraṃ

विशालेषु- viśāleṣu- long and wide, कर्ण -karṇā- ear, अन्त-ānta -end, दीर्घेषु -dīrgheṣhu—long,
अजस्रं-ajasraṃ-continuously

Long and wide eyes that extend continuously up to the end of the ear

दयास्यन्दिषु द्वादशस्वीक्षणेषु / dayāsyandiṣu dvādaśasvīkṣaṇeṣu

दया-dayā-compassion, स्यन्दिषु-syandiṣu-pouring out, द्वादशसु -dvādaśasu-12, ईक्षणेषु-
īkṣaṇeṣu- eyes

Your 12 eyes are pouring out compassion

मयीषत्कटाक्षः सकृत्पातितश्चेत् / mayīṣatkaṭākṣaḥ sakṛtpātitaścēt

मयि-mayī -on me , ईक्षत्-īkṣat-little bit ,कटाक्षः-kaṭākṣaḥ- your side glance, सकृत् -sakṛt-only
once, पातितः -pātitaḥ- drop, चेत् – cet -if

If you drop side glance on me, just once, even a little bit,

भवेत्ते दयाशील का नाम हानिः / bhavette dayāśīla kā nāma hāniḥ

भवेत् – bhavet- will happen, ते -te- to you, दयाशील – dayāśīla- your very nature is daya ,का –
kā- what, नाम – nāma- indeed, हानिः - hāniḥ - loss

What loss indeed will be incurred by you as your very nature is full of Daya, compassion

Summary:

All 12 of your eyes, which are long, wide and extend continuously till the end of your ears, are filled with compassion. As your very nature is Daya, what loss will be incurred by you if you drop even a little bit of your side glance on me.

The above plea is made with much humbleness which is the underlying emphasis in this verse. Bhaktas should throw away all ahankaras and be humble when they go to the sannidhi of Bhagawan.

16.सुताङ्गोद्भवो मेऽसि जीवेति षड्धा जपन्मन्त्रमीशो मुदा जिघ्रते यान् ।

जगद्भारभृद्भ्यो जगन्नाथ तेभ्यः किरीटोज्ज्वलेभ्यो नमो मस्तकेभ्यः ॥१६॥

16.sutāṅgodbhavo me’si jīveti ṣaḍdhā japanmantramīśo mudā jighrate yān ;

jagadbhārabhṛdbhyo jagannātha tebhyaḥ kirīṭojjvalebhyo namo- mastakebhyaḥ

Meaning and Explanation:

Following the description of the face, Acharya switches to Mastakas, i.e, the heads. We hear about mastaka lingam when we go Phandarpur. (Panduranga is known as Mastaka Lingam as he has Lingam on his head).

सुताङ्गोद्भवो मेऽसि जीवेति षड्धा / sutāṅgodbhavo me’si jīveti ṣaḍdhā

सुत -sutā- oh son, अङ्गः-āṅgaah-limbs, उद्भवः-udbhavah-born, मे- me -my, असि-asi- are,
जीव-jīva- live long, इति,-iti- so saying, षड्धा – ṣaḍdhā -six times

“Oh Son, you are born out of my limbs, live long”, was uttered six times by Shiva as Subrahmanya has six heads. This is a Veda mantra with slight changes.

Notes:

The following Veda mantra is referred above:

अङ्गादङ्गात्सँस्रवसि हृदयादधिजायसे । प्राणं ते प्राणेन संदधामि जीव मे यावदायुषम् ॥
Angaadangaat sahamsravati hridayaadadhijayase Pranam te Pranena sandhadhami
jeevame yavadayusham

Your limbs are born from every limb of mine. Your heart is born from my heart. Your life breath is because of my life breath. Live long prosperously till whatever is the prescribed lifespan time for men, said to be 100 years.

जपन्मन्त्रमीशो मुदा जिघ्रते यान् / japanmantramīśo mudā jighrate yān

जपन् – japan-chanting , मन्त्रं- mantram-mantra, ईशः-īśah-Shiva, मुदा- mudā – with happiness, जिघ्रते- jighrate -smells , यान् – yān- which of those heads

Shiva happily smells those six heads while chanting the mantra that is described in the first line. Smelling the head is generally done during the Jatha Karma and Nama Karma time and that is the context referred here.

जगद्भारभृद्भ्यो जगन्नाथ तेभ्यः / jagadbhārabhṛdbhyo jagannātha tebhyaḥ

जगत्- jagat - universes ; भार- bhāra-weight, भृद्भ्यः- bhṛdbhyah-bearing, जगत् -jagat- universes, नाथः- nāthah-Lord, तेभ्यः - tebhyaḥ-those Heads

Usually, Jagannatha is used for Vishnu, here it is used for Subrahmanya. Those heads are bearing the weight of all the universes for which you are the Lord

किरीटोज्ज्वलेभ्यो नमो मस्तकेभ्यः / kirīṭojjvalebhyo namo- mastakebhyaḥ

किरीटाः -kirīṭo– crowns, उज्ज्वलेभ्यः -jjvalebhyah-shining, नमो – namo- prostrate , मस्तकेभ्यः – mastakebhyaḥ -to your heads

Your heads are shining beautifully with effulgence, because the crowns are shining. I prostrate to your heads.

**17.स्फुरद्रत्नकेयूरहाराभिरामश्चलत्कुण्डलश्रीलसद्गण्डभागः ।
कटौ पीतवासाः करे चारुशक्तिः पुरस्तान्ममास्तां पुरारेस्तनूजः ॥**

**17.sphuradratnakeyūrahārābhirāmaścalatkuṇḍalaśrīlasadgaṇḍabhāgaḥ ;
kaṭau pītavāsāḥ kare cāruśaktiḥ purastānmamāstāṃ purārestanūjaḥ**

Meaning and Explanation:

Entire personality of Subrahmanya is described in this shloka. Fragments of descriptions from previous verses are consolidated and complete form is presented here.

स्फुरद्रत्नकेयूरहाराभिराम- / sphuradratnakeyūrahārābhirāma

स्फुरत् – sphurat - shining , रत्न -ratna – gem studded, केयूर -keyūra- bracelet, हारा – hāra – necklace, अभि रामः-ābhirāmaah- very delightfully pleasing.

He is very delightfully pleasing wearing shining gem studded bracelet and necklace

Notes:

Rama is known as Rama, in Ramayana because– रमयति इति रामः / Ramayathi iti Ramaah - makes everyone who sees him happy, so called Rama. रमति इति रामः / Ramati iti Ramaah - Happy within himself i.e., meditating on his own Atma and enjoying the bliss of Atmanubhavam. For both reasons he is called Rama.

चलकुण्डलश्रीलसद्गण्डभागः / calatkuṇḍalaśrīlasadgaṇḍabhāgaḥ

चलत् – calat- moving / dangling, कुण्डल -kuṇḍala-earring श्री – śrī-gloriously, लसत् -lasat - shining , गण्ड- cheeks-gaṇḍa, भागः- bhāgaḥ -area

Cheek area is shining gloriously due to the moving of his earrings (which are generally in shark shaped worn by Gods - makara kundala).

Note: Agnihotri is wearing similar to kundala. (Kadukkan is different, it does not move)

कटौ पीतवासाः करे चारुशक्तिः / kaṭau pītavāsāḥ kare cāruśaktiḥ

कटौ - kaṭau- waist, पीत –pīta- yellow, वासाः- vāsāḥ - dress -, करे- kare- in hand ,चारु-cāru- beautiful ,शक्तिः - śaktiḥ - Vel (spear)

Wearing yellow dress (traditionally considered silk dress) on your waist and holding the beautiful Shakthi Vel in your hand.

पुरस्तान्ममास्तां पुरारेस्तनूजः / purastānmamāstāṃ purārestanūjaḥ

पुरस्तात् –purastāt- in front , मम -mama- my ,आस्तां-āstāṃ - present yourself , पुरा -purā- Tripura, अरे -are- enemy, तनूजः –tanūjaḥ- son (born from the body of Father)

Oh, Enemy of Tripura’s Son present yourself, in front of me.

The first three lines explain how he should present himself to us.

**18.इहायाहि वत्सेति हस्तान्प्रसार्याह्वयत्यादराच्छङ्करे मातुरङ्गात् ।
समुत्पत्य तातं श्रयन्तं कुमारं हराश्लिष्टगात्रं भजे बालमूर्तिम् ॥१८॥**

**18.ihāyāhi vatseti hastānprasāryāhvayatyādarācchāṅkare māturaṅkāṭ ;
samutpatya tātaṃ śrayantaṃ kumāraṃ harāśliṣṭagātraṃ bhaje bālamūrtim**

Meaning and Explanation:

This beautiful shloka talks about Shiva, Parvati and Subrahmanya collectively seen in temples in the Somaskandha form.

इहायाहि वत्सेति हस्तान्प्रसार्य- / ihāyāhi vatseti hastānprasārya

इह- ihā - here , आयाहि - aayāhi - come, वत्स – vatsa - oh child, इति – iti- so saying, हस्तान् - hastān- hands , प्रसार्य -prasāryā -extending

Shiva extends his hands and calls Subrahmanya affectionately – “Oh child come here”

आह्वयत्यादराच्छङ्करे मातुरङ्कात् / ahvayatyādarācchāṅkare māturaṅkāṭ

आह्वयति- ahvayati – calling , आदरात्-ādarāt- with great love, शङ्करे -saṅkare- shankara, मातुः - mātuah -mother, अङ्कात्- aṅkāṭ – from lap

Shankara with great love calling Subrahmanya from the lap of his mother

समुत्पत्य तातं श्रयन्तं कुमारं / samutpatya tātaṃ śrayantaṃ kumāraṃ

समुत्पत्य- samutpatya – rising with zeal, तातं - tātaṃ- father, श्रयन्तं - śrayantaṃ- going to, कुमारं - kumāraṃ - Kumara (Subrahmanya)

Subrahmanya leaps and goes to his father and takes refuge in him.

tātaṃ is a term of endearment and refers to son, father, grandfather, grandson according to the context.

Notes:

Kumara in general refers to Subrahmanya. Kumara is interpreted in many ways. One of the beautiful explanations is:

कुत्सितः मारः यस्मात् सः / Kutsitah maarah yasmaat sah

Manmatha was defamed by beauty of Kumara meaning Manmata's beauty is nothing in comparison to the beauty of Kumara.

हराश्लिष्टगात्रं भजे बालमूर्तिम् / harāśliṣṭagātraṃ bhaje bālamūrtim

हर-hara- Shiva , आश्लिष्ट -āśliṣṭa– embraced, गात्रं -gātraṃ- body , भजे – bhaje - meditate , बालमूर्तिम् – bālamūrtim- form of a small child

Whose body was embraced by Shiva himself; I meditate on that child form of Subrahmanya. Reaching someone by mind is called Bhajanam. I worship Balamurthy in my mind.

Notes:

In Ramayana, Rama embraces Hanuman when he successfully finds Sita Devi. He says he can only give his embrace to him which is the shower of his grace to Hanuman.

Similarly, here Shiva showers his grace to his child. This is described by Vidwans as a Great shower of Grace. Somaskanda, a popular form of Shiva is known to grant Santhana Bhagyam (good luck for progeny) to the devotees. It is said that this shloka be chanted for Santana Bhagyam.

**19.कुमारेणसूनो गुह स्कन्द सेनापते शक्तिपाणे मयूराधिरूढ ।
पुलिन्दात्मजाकान्त भक्तार्तिहारिन् प्रभो तारकारे सदा रक्ष मां त्वम् ॥१९॥**

19.kumāreśasūno guha skanda senāpate śaktipāṇe mayūrādhirūḍha ;
pulindātmaġākānta bhaktārtihārin prabho tārakāre sadā rakṣa māṃ tvam

Meaning and Explanation:

कुमारेशसूनो गुह स्कन्द सेना(पते) - kumāreśasūno guha skanda senāpate

कुमार-kumāra – Kumara, ईश सूनः -eśa sūnah- son of Shiva, गुह - guha -cave, स्कन्द - skanda – valourous, सेनापते – senāpate- commander of army of Devas / Devasena’s husband

The many names of Bhagawan are presented here – Kumara, Son of Shiva, Guha who lives in the heart cave of devotee, Skanda, Senapathe. Chanting the many names of Bhagawan helps us to concentrate on his form.

शक्तिपाणे मयूराधिरूढ - śaktipāṇe mayūrādhirūḍha

शक्तिपाणे - śaktipāṇe- holding Spear, मयूर – mayūrā- peacock, अधिरूढ - adhirūḍha - mounted

Mounted on peacock holding spear in hand

पुलिन्दात्मजाकान्त भक्तार्तिहारिन् / pulindātmaġākānta bhaktārtihārin

पुलिन्द-pulindā- hunter, आत्मजा-ātmaġā- daughter, कान्त – kānta- lover , भक्त -bhakta- devotee, आर्ति-ārti- misery , हारिन्-hārin-one who steals (sambodhana form- like swamin – calling someone)

Lover of the hunter’s daughter (Valli), he steals the misery of his devotees.

“Pranathartihara” (Pranatha – one who is bent down – arti – misery; hara – one who steals) is another name for Shiva which also means he steals the misery of his devotees.

प्रभो तारकारे सदा रक्ष मां त्वम् - prabho tārakāre sadā rakṣa māṃ tvam

प्रभो – prabho- possessor (we are possessions of Swami and he is the possessor), तारक – Tarakasura, अरे- āre- enemy, सदा- sadā-always, रक्ष- rakṣa-protect , मां- māṃ- me , त्वम् – tvam-you

Oh Prabho, the enemy of Taraka you please protect me always. This is the prayer by which we seek his Grace by surrendering ourselves completely.

Notes:

*Numerous names of him are presented in this Shloka which evoke visualizations of his appearance in our mind and thus enable us to concentrate on him. These names include: **Kumara** – young boy, **Esha Suno** – son of Shiva, **Guha** – who is meditated upon in our heart, **Skanda** – valourous one to protect us from enemies, **Senapate** – holds an army which will protect us, **Shakthi Pani** – holding spear, **Mayuradhi Roodha** – comes very fast to protect us, **Pulindhatmaja kantha**– like he showered blessing on the hunter’s daughter Valli he showers blessings on us who meditate on him and removes all the miseries of his devotees.*

Valli and Devasena in their previous births were born as daughters of Vishnu. Both prayed for many years to Subrahmanya to attain him. Subrahmanya then appeared before them and explained that one will be born to Indra and the other on Earth in Hunter's tribe. Thus, Valli the daughter of hunter got married to Subrahmanya by mere devotion. Similarly, we can also attain him through devotion; **Bhaktharthihaarin** – Whenever we have difficulties, we do not need to lose heart, he is there to remove our miseries; **Prabho** – he is our possessor. In a master servant relationship, servant does not worry about his welfare, as the master takes care. Similarly, he takes care of us. **Tarakare** - If he can eliminate Taraka, then he can eliminate all our enemies who are much smaller in comparison. This is the prayer to the Lord by which we seek his grace. Whenever we utter his name, we get the respective forms in our mind, and thus our surrender is complete.

**20. प्रशान्तेन्द्रिये नष्टसंज्ञे विचेष्टे कफोद्गारिवक्त्रे भयोत्कंपिगात्रे
प्रयाणोन्मुखे मय्यनाथे तदानीं द्रुतं मे दयालो भवाग्रे गुह त्वम्**

**20. praśāntendriye naṣṭasaṃjñe viceṣṭe kaphodgārivaktre bhayotkampigātre ;
prayāṇonmukhe mayyanāthe tadānīm drutaṃ me dayālo bhavāgre guha tvam**

This shloka elucidates the last moment of a human being on earth during which he is not in a position to remember Bhagawan due to immense pain as the most painful experience for a human is when the Atma leaves the body. Here he asks Subrahmanya to come to his rescue in that moment.

Meaning and Explanation:

प्रशान्तेन्द्रिये नष्टसंज्ञे विचेष्टे / praśāntendriye naṣṭasaṃjñe viceṣṭe

प्रशान्त -praśānta-very much subdued , इन्द्रिये-indriye- the five sense organs, नष्टसंज्ञे-
naṣṭasaṃjñe- consciousness lost, विचेष्टे- viceṣṭe- no limb movement

Indriyas all have become subdued. They are not able to function at all. Consciousness is lost and limbs also do not move.

Note: Five Indriyas are the sense organs that help us to hear the sound (Shabda), to feel the touch (Sparsha), to see the forms (Rupa), to taste (Rasa), to smell (Gandha) with ears, skin, eyes, tongue, and nose, respectively.

कफोद्गारिवक्त्रे भयोत्कंपिगात्रे / kaphodgārivaktre bhayotkampigātre

कफ -kapha- Phlegm, उद्गारि-udgāri- emitting, वक्त्रे-vaktre-mouth , भय-bhaya-fear, उत्कम्पि
–ut kampi- shaking upwards (body throwing up),गात्रे-gātre-body

Mouth is spewing Phlegm while body is thrown upwards from the fear that arises upon seeing Yama dhootha.

Note: Functioning of our body is controlled by three doshas viz, Kapha (Phlegm), Vatha (wind), Pitta (bile) which should be in proper balance as per Ayurvedha, to be healthy.

Bhukampa – means earth (bhoomi) is shaking / quaking

प्रयाणोन्मुखे मय्यनाथे तदानीं / prayāṇonmukhe mayyanāthe tadānīm

प्रयाण – prayāṇa-final travel, उन्मुखे - unmukhe-waiting for/ fully prepared/looking forward to , मयि- mayi-to me, अनाथे - anāthe – Orphan, तदानीं - tadānīm - at that time

I am an orphan who do not have anyone and who is fully prepared and waiting for the final travel, at that time (next line says -present yourself in front of me) .

Notes:

“Prayana” word is used in many of our scriptures. Bhagawan says in Bhagawad Gita (chapter 8.10) about Prayana (final travel)

*प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥*

*prayāṇakāle manasā'calena bhaktyā yukto yogabalena caiva,
bhruvormadhye prāṇamāveśya samyak sa taṁ param puruṣamupaiti divyam.*

One can attain the effulgent Lord at the time of final travel if one is able to bring their prana between their eyebrows. This feat requires strength typically obtained by yoga practiced with devotion and steady mind, throughout one's life. As we cannot do these which are only possible by great yogis, we pray in advance to God to come in front of us during the last moments.

द्रुतं मे दयालो भवाग्रे गुह त्वम् / drutaṁ me dayālo bhavāgre guha tvam

द्रुतं- drutaṁ- fast, मे- me- my , दयालो- dayālo- full of compassion , भव- bhava-present yourself, अग्रे- agre- in front of me, गुह- guha – Oh Guha , त्वम्- tvam -you

Oh, Guha who is full of compassion please present yourself in front of me fast.

I am incapable of thinking of you in my last moments, so I am praying now to you who is full of compassion to present yourself in front of me at the time of my final travel.

Notes:

Thought of Bhagawan in the last moment is very important because this thought determines the next birth as said by Bhagawan Sri Krishna in Bhagawad Gita. Hence it is very important to have the right thought. Otherwise, our thought will be concentrating only on family / children whom we have been focusing throughout our life.

Bhagawan warns about this in Bhagavad Gita (chapter 8.6)

*यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः*

yaṁ yaṁ vāpi smaran bhāvaṁ tyajatyante kalevaram |

taṁ taṁ evaiti kaunteya sadā tad-bhāva-bhāvitaḥ

This is also known from the story of Bharata Yogeshwar in Bhagavatam whose thoughts were on a young Deer in his last moment. As a result, though he was a fully qualified person for sayujyam, he was born as a deer and then again born as a Brahmin, Jada Bharatha, before being liberated.

**21.कृतान्तस्य दूतेषु चण्डेषु कोपाद्दह च्छिन्द्वि भिन्द्वीति मां तर्जयत्सु ।
मयूरं समारुह्य मा भैरिति त्वं पुरः शक्तिपाणिर्ममायाहि शीघ्रम् ॥**

**21.kṛtāntasya dūteṣu caṇḍeṣu kopāddaha cchinddhi bhinddhīti māṁ tarjayatsu ;
mayūraṁ samāruhya mā bhairiti tvam puraḥ śaktipāṇirmamāyāhi śīghram**

Meaning and Explanation:

Acharya continues to describe what happens in the last minutes of a dying person.

When the Yama dhootas come in a threatening form one will not be able to think of Subrahmanya hence he should only come and protect at that time, is the prayer to Subrahmanya in this verse.

कृतान्तस्य दूतेषु चण्डेषु कोपात् - / kṛtāntasya dūteṣu caṇḍeṣu kopat

कृतान्तस्य - kṛtāntasya- of Yama, दूतेषु- dūteṣu – messengers of, चण्डेषु - caṇḍeṣu- fierce, कोपात्- kopāt- angry

Fierce and angry looking messengers of Yama

Notes:

Our shastras clearly explain the various ways in which a dying person meets death.

*The Yama dhootas present themselves in an extremely cruel form and forcefully beat and does all atrocities on the way while taking **sinner**s to Yamaloka. This torture goes on for one whole human year as that is the time it takes to reach Yamaloka. This torture primarily is due to the sins committed by one and not for any other reasons. Yamadhootas present themselves in an agreeable manner to **Punyatmas**. Yama himself comes in a pleasing manner to take **Great Punyatmas**. Yama comes in a chariot and takes with honour, the **Greater Punyatmas**; for **Yogis or Jivan Mukthas** on the very moment of death, merger with Bhagawan happens.*

दह च्छिन्द्वि भिन्द्वीति मां तर्जयत्सु / daha cchinddhi bhinddhīti māṁ tarjayatsu

दह -daha- burn him, च्छिन्द्वि - cchinddhi – cut off, भिन्द्वि -bhinddhi- break, इति - iti – thus, मां - māṁ - at me, तर्जयत्सु- tarjayatsu-shout

Yama's messengers, shout at me – Burn him, cut off his limbs, take off his eyes, break them

मयूरं समारुह्य मा भैरिति त्वं - mayūraṁ samāruhya mā bhairiti tvam

मयूरं - mayūram- on peacock, समारुह्य- samāruhya- having mounted well , मा- mā -do not, भैः- bhaiah- fear, इति – iti - thus, त्वं - tvam- you

You, having mounted well on Peacock at that time should tell me “do not fear”

पुरः शक्तिपाणिर्ममायाहि शीघ्रम् / puraḥ śaktipāṇirmamāyāhi śīghram

पुरः- puraḥ-in front of, शक्ति – śakti-spear (Vel) ,पाणिः-pāṇiah- in your hand, मम mama-my, आयाहि -āyāhi- you come, शीघ्रम् - śīghram – fast

You should come fast in front of me holding Shakti Vel in your hand

**22.प्रणयासकृत्पादयोस्ते पतित्वा प्रसाद्य प्रभो प्रार्थयेऽनेकवारम् ।
न वक्तुं क्षमोऽहं तदानीं कृपाब्धे न कार्यान्तकाले मनागप्युपेक्षा ॥**

**22.praṇaṃyāsakṛtpādayoste patitvā prasādya prabho prārthaye'nekavāram ;
na vaktuṃ kṣamo'haṃ tadānīṃ kṛpābdhe na kāryāntakāle manāgapyupekṣā**

Meaning and Explanation:

प्रणयासकृत्पादयोस्ते पतित्वा / praṇaṃyāsakṛtpādayoste patitvā

प्रणय -praṇaṃya -prostrating, असकृत् -āsakṛt-many times, पादयोः-pādayoah- (your) feet, ते- te- at your, पतित्वा- patitvā- fallen

I am prostrating many times by falling at your feet.

At the time of death when Yama dhootha throws the pasha a rope and pulls me like an animal I will be helpless and so I prostrate to you now when I am healthy.

Notes:

People do Surya namaskara more than 300 times as Surya is pleased with Namaskarams.

प्रसाद्य प्रभो प्रार्थयेऽनेकवारम् / prasādya prabho prārthaye'nekavāram

प्रसाद्य - prasādya - having pleased you, प्रभो- prabho- oh Lord, प्रार्थये- prārthaye - praying, अनेकवारं-anekevāram- many times

Having pleased you by falling at your feet many times, Oh Lord, now I am praying to you many times.

Notes:

Real meaning of prasadhā is, if Bhagawan is pleased it is Bhagawan's prasada. If Acharya is pleased, then that is Acharya's Prasadhā to us.

न वक्तुं क्षमोऽहं तदानीं कृपाब्धे / na vaktuṃ kṣamo'haṃ tadānīṃ kṛpābdhe

न - na – not, वक्तुं - vaktuṃ- to speak, क्षमः - kṣamaah- able to, अहं -ahaṃ- I , तदानीं- tadānīṃ- at that time, कृपाब्धे - kṛpābdhe-oh ocean of compassion

All faculties have gone so I will not be able to pray at the time of death. But you are ocean of compassion so please do not ignore me. This is the prayer.

न कार्यान्तकाले मनागप्युपेक्षा / na kāryāntakāle manāgapyupekṣā

न- *na- not*, कार्या -*kāryā-* something to be done, अन्त -*ānta - last*, काले -*kāle-* minute, मनाक्-*manāk - little*, अपि-*api-* even, उपेक्षा-*upekṣā-*indifference

Do not show even a little indifference to me at the last minute.

Summary:

I am a sinner so you have all rights to show indifference to me, but you are ocean of compassion so please do not ignore me even a little bit at my last moment as I will not be able to speak at that time. So, I fall at your feet many times and pray to you many times now.

**23.सहस्राण्डभोक्ता त्वया शूरनामा हतस्तारकः सिंहवक्त्रश्च दैत्यः ।
ममान्तर्हृदिस्थं मनःक्लेशमेकं न हंसि प्रभो किं करोमि क्व यामि ॥**

**23.sahasrāṇḍabhoktā tvayā śūranāmā hatastāraḥ siṃhavaktraśca daityaḥ ;
mamāntarhṛdisthaṃ manaḥkleśamekaṃ na haṃsi prabho kiṃ karomi kva yāmi**

Meaning and Explanation:

Here Acharya is saying to Subrahmanya that he has killed many asuras but not removed one small misery from his heart and praying to do that.

सहस्राण्डभोक्ता त्वया शूरनामा / sahasrāṇḍabhoktā tvayā śūranāmā

सहस्र -*sahasrā-*thousand, अण्ड -*āṇḍa-*egg shaped Brahmanda, भोक्ता-*bhoktā-*enjoyer, त्वया -*tvayā -by you*, शूरनामा- *śūranāmā-*by name Surapadma
An asura called Sura who was the enjoyer of 1000 Brahmandas by the boon given to him by Shiva (was killed by you).

हतस्तारकः सिंहवक्त्रश्च दैत्यः / hatastāraḥ siṃhavaktraśca daityaḥ

हतः -*hatah-*killed, तारकः -*tāraḥ-*taraka, सिंहवक्त्रः -*siṃhavaktra-*Lion faced asura, च-*ca* and, दैत्यः - *daityaḥ-*asura
Not only Sura but his whole family, his brothers, lion faced asura named Simhavaktra and Taraka asura were also killed by you

ममान्तर्हृदिस्थं मनःक्लेशमेकं / mamāntarhṛdisthaṃ manaḥkleśamekaṃ

मम - *mamā - my*, अन्तः -*āntaḥ-* inside, हृदि -*hrdi-*in the heart, स्थं-*sthaṃ-*located in, मनः-*mana-*mind, क्लेशं-*kleśam-*misery, एकं-*ekaṃ-*one

One mental suffering deep inside my heart.

न हंसि प्रभो किं करोमि क्व यामि / Na haṃsi prabho kiṃ karomi kva yāmi

न - na - not, हंसि- haṃsi-destroy, प्रभो - prabho -oh Lord, किं- kiṃ-what, करोमि- karomi- should I do, क्व - kva -where, यामि- yāmi -should I go

Oh Lord, if you do not destroy my suffering, what should I do and where should I go?

Summary:

You are my only refuge. These miseries are following me from numerous births, so it is deep inside my heart. Only you can remove it as you are powerful and have destroyed great asuras. So please do it.

**24.अहं सर्वदा दुःखभारावसन्नो भवान्दीनबन्धुस्त्वदन्यं न याचे ।
भवद्भक्तिरोधं सदा क्लृप्तबाधं ममाधिं द्रुतं नाशयोमासुत त्वम् ॥**

**24.ahaṃ sarvadā duḥkhabhārāvasanno bhavāndīnabandhustvadanyaṃ na yāce ;
bhavadbhaktirodhaṃ sadā kḷṛptabādhaṃ mamādhiṃ drutaṃ nāśayomāsuta tvam**

Meaning and Explanation:

अहं सर्वदा दुःखभारावसन्नो / ahaṃ sarvadā duḥkhabhārāvasanno

अहं - ahaṃ-I ,सर्वदा- sarvadā-always, दुःख- duḥkha-sorrow, भार- bhāra- weight, अवसन्नः- avasannah-sunk down

I am sunk down always because of the weight of sorrow as samsara is full of sorrow.

भवान्दीनबन्धुस्त्वदन्यं न याचे / bhavāndīnabandhustvadanyaṃ na yāce

भवान् -bhavān-you “addressed with respect” , दीनबन्धुः- dīnabandhuah- relative of poor (wretched condition), त्वत्- tvat- you, अन्यं- anyaṃ- other than, न- na- not, याचे- yāce- plead/beg

I cannot plead to anyone else other than you as you are the relative of Dheenas.

Those who are fully subservient to Bhagawan’s will are referred as Dheenas and for them he is the greatest relative.

भवद्भक्तिरोधं सदा क्लृप्तबाधं / bhavadbhaktirodhaṃ sadā kḷṛptabādhaṃ

भवत्- bhavat-of you, भक्ति- bhakti- devotion, रोधं- rodhaṃ-obstructing, सदा- sadā-always, क्लृप्त- kḷṛpta-suffering/ordained, बाधं- bādhaṃ-pain/affliction

I am always suffering from pain due to this samsara which is a clear obstruction to devote myself to you.

Acharya is conveying here that whatever we consider as Sukha in mundane world is actually Dukkha. There is actually no Sukha in this world.

ममाधिं द्रुतं नाशयोमासुत त्वम् / mamādhiṃ drutaṃ nāśayomāsuta tvam

मम- mama-my, आधिं - ādhiṃ-mental disease, द्रुतं - drutaṃ -quickly, नाशय -nāśaya-destroy, उमा- umā-Uma, सुत -suta-son of, त्वम्- tvam-you

Hey son of Uma who is full of compassion incarnate please come quickly and destroy my mental disease. Whenever one needs compassion, one invokes mother and that is why Uma is mentioned here.

There are two types of diseases. One is Vyadhi (bodily disease) and another is Aadhi (mental disease). Many shlokas refer to “Aadhi Vyadhi Haram Nrnaam”. Here mental disease refers to the helplessness of the devotee who is sunk by the weight of samsara and unable to devote time to worship Subrahmanya.

**25.अपस्मार कुष्ठक्षयार्शःप्रमेहज्वरोन्मादगुल्मादिरोगा महान्तः ।
पिशाचाश्च सर्वे भवत्पत्रभूति विलोक्य क्षणान्तरकारे द्रवन्ते ॥**

**25.apasmāra kuṣṭhakṣayārśaḥpramehajvaronmādagulmādirogā mahāntaḥ ;
piśācāśca sarve bhavatpatrabhūtiṃ vilokya kṣaṇāntarakāre dravante**

Meaning and Explanation:

This is a beautiful and important shloka for removing the bodily disease.

Previous verse spoke about mental disease. This verse is about bodily diseases. Acharya says fortunately, there is a quick way of getting rid of bodily diseases because of Subrahmanya’s Grace. He is listing all the diseases here conveying that any disease can be gotten rid of by praying to Subrahmanya.

अपस्मार कुष्ठक्षयार्शःप्रमेह/apasmāra kuṣṭhakṣayārśaḥprameha

अपस्मार-apasmāra- epilepsy, कुष्ठ -kuṣṭha-leprosy, क्षय-kṣaya-disease of consumption, अर्शः -ārśaah-piles, प्रमेह-prameha-urinary disease /diabetics

Epilepsy, Leprosy, Consumption, Piles, diabetes

Notes:

In Chidambara Mahatmyam it is said that Lord Nataraja is having his right foot on an asura who is called Apasmara. Apasmara means Epilepsy which is depicted in an asura form. Epilepsy is completely forgetting oneself. Similarly, we are suffering from samsara disease and we have absolutely no consciousness of Bhagawan and this disease is destroyed by the Lord.

Kṣaya is steadily become weaker by losing weight day by day. Due to curse of Daksha, Chandra got Kshaya disease and was decreasing every day. Later by Lord Shiva’s grace it was changed to 15 days of reducing and 15 days of growing.

ज्वरोन्मादगुल्मादिरोगा महान्तः / jvaronmādagulmādirogā mahāntaḥ

ज्वर – jvara-fever , उन्माद -unmāda-insanity/madness- losing consciousness for a short time like while drunk, गुल्म-gulma-enlargement of spleen, आदि -ādi-like these, रोगाः-rogāah-diseases, महान्तः- mahāntaḥ-severe

Fever, insanity, enlargement of spleen and diseases like these that are severe in nature

पिशाचाश्च सर्वे भवत्पत्रभूतिं / piśācāśca sarve bhavatpatrabhūtiṃ

पिशाचाः-piśācāh- evil spirits, च-ca-and , सर्वे- sarve-all, भवत्-bhavat-your, पत्रभूतिम्-
Patrabhūtiṃ-Vibhuthi offered on a leaf

Evil spirits and all other similar harms, run away when one just sees your Vibhuthi offered in Panneer Leaf

Evil spirits can cause bodily harm like Aabhichara prayoga. In fact, Adishankara sang this Bhujangam at Tiruchendur to get rid of his stomach pain which was caused by Abhichara prayoga by his rival Abhinava Shankara mentioned in Shankara Vijayam.

Even if Pitru karmas are not done properly, then forefathers can turn into pisacas and cause trouble as said in Bhagavatham.

Vibhuti is offered on a Panneer leaf in Tiruchendur. This is a specialty of Tiruchendur. In fact, it is said that the leaf can also be consumed.

विलोक्य क्षणात्तारकारे द्रवन्ते/ vilokya kṣaṇāttāarakāre dravante

विलोक्य- vilokya – having seen, क्षणात् -kṣaṇāt-immediately, तारक-tāraka- Taraka, अरे -āre-
enemy of, द्रवन्ते- dravante-run away

Oh, enemy of Taraka, just seeing your Vibhuti offered in panneer leaf at your sannidhi at Tiruchendur drives away immediately all diseases

Summary:

This is the prayer to Subrahmanya for relief from bodily diseases due to various causes.

It may be because of one's own negligence or due to Abhichara prayoga or because of evil spirits, or by not performing apara kriyas and whatever it may be they all run away by just seeing the Vibhuti on the Panner Leaf offered at the sannidhi of Subrahmanya at Tiruchendur.

**26. दृशि स्कन्दमूर्तिः श्रुतौ स्कन्दकीर्तिर्मुखे मे पवित्रं सदा तच्चरित्रम् ।
करे तस्य कृत्यं वपुस्तस्य भृत्यं गुहे सन्तु लीना ममाशेषभावाः ॥**

**26. dṛṣi skandamūrṭiḥ śrutau skandakīrtirmukhe me pavitraṃ sadā taccharitram ;
kare tasya kṛtyaṃ vapustasya bhṛtyaṃ guhe santu līnā mamāśeṣabhāvāḥ**

In this shloka Acharya dedicates all the organs of the body to the service of Bhagawan. He urges one to dedicate all actions performed adhering to one's swadharma to the Lord which is nothing but Karma yoga. In Bhagwad Gita, Bhagawan explains in detail how not to assume any ownership nor expect the fruit of one's actions.

Meaning and Explanation:

दृशि स्कन्दमूर्तिः श्रुतौ स्कन्दकीर्तिः/ dṛṣi skandamūrṭiḥ śrutau skandakīrtiah

दृशि- dṛśi- in what I see, स्कन्दमूर्तिः- skandamūrṭiḥ- form of Skanda, श्रुतौ- śrutau-in hearing, स्कन्दकीर्तिः -skandakīrtiḥ-glories of Skanda

I should see Skanda's form in all things I see and hear Skanda's fame in all things I hear. Vision and hearing are the two most powerful sense organs and are hence described first.

Notes:

We see lakhs of things every day. The essence and not appearance of what we see should be treated as Skanda. Vyavaharika sathya and paramarthika sathya were propounded by Adi Shankara. According to Vyavaharika satya, seeing a lion or snake or an evil man does not mean that they are Skanda and can be embraced. We have been given the intellect to deal with these objects appropriately. Though they are forms of Skanda one should deal with these as per dharma shastra. But at the back of the mind be mindful that all are these are His forms only and their good / bad intent is a result of our past deeds.

Paramarthika sathya is supreme truth, not relative truth.

Veda is called Shruti because it came fully through hearing.

We should remember that good and bad occurrences happen to us because of our Karma, which itself, is a form of Bhagawan. We should learn to respect Karma and whatever happens to us, and deal with them in practical manner.

मुखे मे पवित्रं सदा तच्चरित्रम् / mukhe me pavitraṃ sadā taccharitram

मुखे -mukhe-mouth, मे- me- my, पवित्रं- pavitraṃ- very pure, सदा- sadā- always, तत्- tat-his, चरित्रम्- caritram-Account (of his grace)

Whatever I speak should be his Charitram (account of his grace, his actions, his marriage to Valli and Devasena, how he punished Brahma, all that is explained about him in Puranas). Pavitram is that which is pure and makes all other things in contact as well, pure. Ganga and Tulsi water are themselves pure and further purifies us as well. Thus by speaking his pure Charitram, we also become pure.

करे तस्य कृत्यं वपुस्तस्य भृत्यं / kare tasya kṛtyaṃ vapustasya bhṛtyaṃ

करे - kare – in hand, तस्य- tasya- his, कृत्यं - kṛtyaṃ - actions, वपुः- vapuḥ-body, तस्य- tasya- his, भृत्यं - bhṛtyaṃ-slavery / being a servant

Whatever I do with my hand are his actions. My entire body is his slave and hence I will always be his servant.

गुहे सन्तु लीना ममाशेषभावाः / guhe santu līnā mamāśeṣabhāvāḥ

गुहे- guhe- Guha, सन्तु- santu-may they be, लीना- līnā—let them be merged, मम-mama-my, अशेष-āśeṣa- without any balance/completely, भावाः-bhāvāḥ- thoughts

After talking about bodily actions, Acharya talks about the more subtle and powerful Mind; My thoughts should always be centered around Guha. May they be merged in Guha completely and not wander here and there.

**27. मुनीनामुताहो नृणां भक्तिभाजामभीष्टप्रदाः सन्ति सर्वत्र देवाः ।
नृणामन्त्यजानामपि स्वार्थदाने गुहाद्देवमन्यं न जाने न जाने ॥**

**27. munīnāmutāho nṛṇāṃ bhaktibhājāmabhīṣṭapradāḥ santi sarvatra devāḥ ;
nṛṇāmantyajānāmapi svārthadāne guhāddevamanyaṃ na jāne na jāne**

Meaning and Explanation:

मुनीनामुताहो नृणां भक्तिभाजाम् / munīnāmutāho nṛṇāṃ bhaktibhājām

मुनीनां -munīnām- of Munis, उताहो -utāho-emphasis(no special meaning), नृणां - nṛṇāṃ - of men, भक्तिभाजाम्- bhaktibhājām- those who are devoted

Of Munis, of men who are devotees

अभीष्टप्रदाः सन्ति सर्वत्र देवाः / abhīṣṭapradāḥ santi sarvatra devāḥ

अभि -abhī-strongly, इष्ट-īṣṭa-desire, प्रदाः-pradāḥ- grant, सन्ति- santi-are there, सर्वत्र- sarvatra-everywhere, देवाः- devāḥ -Gods/Devas

There are Devas everywhere who are willing to grant the strong desires of (Munis and great devotees).

नृणामन्त्यजानामपि स्वार्थदाने / nṛṇāmantyajānāmapi svārthadāne

नृणां - nṛṇāṃ - of those men, अन्त्यजानां – antyajānām- of those who are born in the lowest birth, अपि – api-even, स्वार्थदाने- svārthadāne – in granting wish

Whatever is pleaded by those born in the lowest category (categories of devotion)

गुहाद्देवमन्यं न जाने न जाने / guhāddevamanyaṃ na jāne na jāne

गुहात् – guhāt-Guha, देवं-devam– God, अन्यं – anyaṃ-other than , न जाने – na jāne- I do not know, न जाने- na jāne -do not know

I do not know, I do not know, any God other than Guha

Summary:

There are Gods everywhere who are willing to grant the desires of Munis and great devotees, but I do not know of any God other than Guha, who fulfills the desires of even those who are having the lowest devotion. This shloka thus talks about the great compassion of Guha towards his devotees.

28. कलत्रं सुता बन्धुवर्गः पशुर्वा नरो वाथ नारी गृहे ये मदीयाः ।
यजन्तो नमन्तः स्तुवन्तो भवन्तं स्मरन्तश्च ते सन्तु सर्वे कुमार ॥

28. kalatram sutā bandhuvargaḥ paśurvā naro vātha nārī gr̥he ye madīyāḥ ;
yajanto namantaḥ stuvanto bhavantaṃ smarantaśca te santu sarve kumāra

Meaning and Explanation:

So far, the prayer has been about the devotee but now it is about those who are close to / dependent on the devotee.

कलत्रं सुता बन्धुवर्गः पशुर्वा / kalatram sutā bandhuvargaḥ paśurvā

कलत्रं - kalatram - wife, सुता - sutā – sons (includes daughters), बन्धुवर्गः- bandhuvargaḥ- relatives' group, पशुः- paśuah- cattle (refers to cow here), वा - vā- or

My wife, sons and daughters, relatives' group, or Cow.

In Sri Rudram also we can see that the prayer always includes the cattle as well apart from family members.

नरो वाथ नारी गृहे ये मदीयाः / naro vātha nārī gr̥he ye madīyāḥ

नरो - naro -men, वा-vā- or, अथ -atha - and, नारी- nārī – women, गृहे- gr̥he- in my house, ये- ye- those, मदीयाः- madīyāḥ – of mine/those who belong to me

Those men or women of mine and those living in my house other than my family and relatives

यजन्तो नमन्तः स्तुवन्तो भवन्तं / yajanto namantaḥ stuvanto bhavantaṃ

यजन्तो - yajanto -those who worship, नमन्तः – namantaḥ -those who prostrate, स्तुवन्तो- stuvanto -those who chant hymns of praise, भवन्तं – bhavantaṃ -of yours

Those who worship you, those who prostrate to you, those who chant your hymns of praise

स्मरन्तश्च ते सन्तु सर्वे कुमार / smarantaśca te santu sarve kumāra

स्मरन्तः- smarantaḥ – those who meditate, च- ca – and ,ते- te – they, सन्तु- santu- let be, सर्वे - sarve – all ,कुमार – kumāra -oh Kumara

And those who mediate on you, oh Kumara, let them be all doing this

Summary:

Oh Kumara, enable my wife, children, relatives and even cows to worship, prostrate, chant hymns in praise of and meditate upon you. This is a plea for those dependent on you in your home in addition to yourself. Thus, the first step is to extend your prayer to the family which can then be extended to the entire world.

29. मृगाः पक्षिणो दंशका ये च दुष्टास्तथा व्याधयो बाधका ये मदङ्गे ।
भवच्छक्तितीक्ष्णाग्रभिन्नाः सुदूरे विनश्यन्तु ते चूर्णितक्रौञ्चशैल ॥

29. mṛgāḥ pakṣiṇo daṁśakā ye ca duṣṭāstathā vyādhayo bādhakā ye madaṅge ;
bhavacchaktitīkṣṇāgrabhinnāḥ sudūre vināśyantu te cūrṇitakrauñcaśaila .

Meaning and Explanation:

Here the various external sources of misery that cause harm to the body are listed

मृगाः पक्षिणो दंशका ये च दुष्टाः - / mṛgāḥ pakṣiṇo daṁśakā ye ca duṣṭāḥ

मृगाः – mṛgāḥ -animals, पक्षिणो - pakṣiṇo - birds, दंशका - daṁśakā – insects which bite, ये - ye -whichever , च - ca -and, दुष्टाः – duṣṭāḥ- evil

Those which are evil animals, evil birds, and evil insects.

स्तथा व्याधयो बाधका ये मदङ्गे /stathā vyādhayo bādhakā ye madaṅge

तथा- tathā-and ,व्याधयो – vyādhayo -diseases , बाधका - bādhakā – give trouble/afflicting, ये- ye-whichever, मत् –mat- my, अङ्गे- aṅge- limbs

And whichever diseases are afflicting my limbs

भवच्छक्तितीक्ष्णाग्रभिन्नाः सुदूरे / bhavacchaktitīkṣṇāgrabhinnāḥ sudūre

भवत् – bhavat-your, शक्ति- shakti-spear / vel, तीक्ष्ण- tīkṣṇā – sharp ,अग्र-agra- edge, भिन्नाः- bhinnāḥ - pieces, सुदूरे- sudūre – in good distance

In good distance into pieces by your sharp-edged Spear/Vel

विनश्यन्तु ते चूर्णितक्रौञ्चशैल / vināśyantu te cūrṇitakrauñcaśaila

विनश्यन्तु- vināśyantu -be destroyed, ते- te – those, चूर्णित- cūrṇita-powdered, क्रौञ्च- krauñca- Krauncha, शैल –śaila- mountain

Just as you decimated the Krauncha mountain, destroy all diseases and the cause of the diseases also, even before they approach me regardless of their cause.

Notes:

Krauncha was an asura who was an associate of Tarakasura and great in employing Maya in warfare. He took the form of a big mountain with caves that entrapped all those who entered them. Veerabhadra, (the brother of Subrahmanya) and his army also got lost in these caves during the war. This mountain form of Krauncha was brought to dust in no time by Subrahmanya with his Spear.

30. जनित्री पिता च स्वपुत्रापराधं सहेते न किं देवसेनाधिनाथ ।
अहं चातिबालो भवान् लोकतातः क्षमस्वापराधं समस्तं महेश ॥

**30. janitrī pitā ca svaputrāparādham saḥete na kiṃ devasenādhinātha ;
ahaṃ cātibālo bhavān lokatātaḥ kṣamasvāparādham samastaṃ maheśa**

Meaning and Explanation:

Here Adi Shankara pleads for all our mistakes to be pardoned.

जनित्री पिता च स्वपुत्रापराधं / janitrī pitā ca svaputrāparādham

जनित्री - janitrī -mother, पिता- pitā- father, च- ca-and, स्वपुत्र- svaputra-own son, अपराधं-
aparādham-failings/fault

Mother and Father, faults of their own son

सहेते न किं देवसेनाधिनाथ / saḥete na kiṃ devasenādhinātha

सहेते – saḥete tolerate , न- na -not , किं- kiṃ- do , देवसेना –devasenā - his consort Devasena /
army of Devas, अधिनाथ - adhinātha-Lord/commander

Oh Lord of Devasena / the commander of the army of Devas, don't they tolerate?

अहं चातिबालो भवान् लोकतातः/ ahaṃ cātibālo bhavān lokatātaḥ

अहं च- ahaṃ ca – and in my case, अतिबालो- atibālo-very small boy, भवान् – bhavān- the
respected you, लोक-loka- world, तातः-tātaḥ-father

In my case, I am a very small boy, you are the father of all the worlds and

क्षमस्वापराधं समस्तं महेश / kṣamasvāparādham samastaṃ maheśa

क्षमस्व - kṣamasva- pardon, अपराधं- aparādham- false, समस्तं - samastaṃ - all, महेश- maheśa-
Oh Maheshwara – the great Eswara.

Oh, Maheshwara pardon all my faults

Prayer for redeeming us from our faults. As children we are bound to fail and you as father
of all the worlds pardon us from all our faults.

**31 नमः केकिने शक्तये चापि तुभ्यं नमश्छाग तुभ्यं नमः कुक्कुटाय ।
नमः सिन्धवे सिन्धुदेशाय तुभ्यं पुनः स्कन्दमूर्ते नमस्ते नमोऽस्तु ॥**

**31 namaḥ kekine śaktaye cāpi tubhyaṃ namaśchāga tubhyaṃ namaḥ kukkuṭāya ;
namaḥ sindhave sindhudeśāya tubhyaṃ punaḥ skandamūrte namaste namo'stu**

Meaning and Explanation:

Here various aspects of Subrahmanya are covered and prayers are offered to Him. In Tamil
also we have these aspects included as Vel vaguppu, Mayil vaguppu etc.

नमः केकिने शक्तये चापि तुभ्यं / namaḥ kekine śaktaye cāpi tubhyaṃ

नमः – namaḥ- prostrations, केकिने – kekine- to peacock , शक्तये – śaktaye- Vel/Spear, च- ca- and, अपि -api-also, तुभ्यं - tubhyaṃ -to you

My prostrations to the Peacock and Vel and also to you,

नमश्छाग तुभ्यं नमः कुक्कुटाय / namaśchāga tubhyaṃ namaḥ kukkuṭāya

नमः- namaḥ -prostrations, छाग-chāga-sheep, तुभ्यं- tubhyaṃ -your, नमः- namaḥ – prostrations , कुक्कुटाय – to rooster (part of Surapadma)

Prostrations to your vehicle Sheep; prostrations to Rooster

Notes:

Not many may know that Subrahmanya's first vehicle was the Sheep. There is a story in Skaanda Purana about how he got this vehicle. Once there was a saint called Narada (not the Deva Rishi Narada). As he performed a Yaga, the sacrificial sheep grew so huge that it reached the heavens and touched the stars, and it was troubling everybody. As the Yaga could not proceed, the saints sought Subrahmanya's help who then sent Veerabhadra to subdue the Sheep which was later brought to Subrahmanya. Subrahmanya gave the Sheep the divine knowledge which is a great blessing and like he did for Surapadma (by taking him as Peacock and Rooster) he took the Sheep as his vehicle. This comes as part of his bala leela.

नमः सिन्धवे सिन्धुदेशाय तुभ्यं / namaḥ sindhave sindhudeśāya tubhyaṃ

नमः- namaḥ-prostrations, सिन्धवे- sindhave-ocean, सिन्धुदेशाय- sindhudeśāya -ocean area, तुभ्यं- tubhyaṃ-to you

Prostrations to the ocean and the region on the seashore which is the sacred Tiruchendur.

Notes:

As mentioned in all our Sashtras, whole areas turn pure in the presence of a great personality. This is why Bharata Desha is considered sacred given the presence of many saints. As Subrahmanya himself is present on the shore, the ocean and seashore become pure.

पुनः स्कन्दमूर्ते नमस्ते नमोऽस्तु / punaḥ skandamūrte namaste namo'stu

पुनः - punaḥ -again, स्कन्दमूर्ते- skandamūrte- form of Skanda, नमः- namaḥ- prostrations, ते – te- you, नमः -namaḥ-prostrations, अस्तु- astu – may my (poetic expression)

Oh, Skanda, I am prostrating to you again.

Thus, in this verse Acharya prostrates to Subrahmanya's vehicle Peacock, his weapon the Shakti Vel, the Rooster, his first vehicle sheep, the ocean, and the shore area near the ocean for their sanctity which is the sacred Tiruchendur region.

Notes:

There are many interpretations for Peacock, Rooster and Shakthi Vel.

Shakthi (Vel) stands for gnana. Valli and Devasena represent Kriya Shakthi and Ichcha Shakthi respectively. It is with Shakthi (Vel) that Subrahmanya defeats his enemies. People also worship the Shakthi Ayudha separately. It is said that “Velum Mayilum Thunai” commonly in Tamil. Even in Panchayatana puja the Vel is included. Just as Shakthi (Vel) is wide, sharp, and deep so should be one’s knowledge and that is why it represents gnana Shakthi.

Peacock represents Maya given its different colours, appearances and images. Peacock leads us to the truth. Subrahmanya or gnana the truth is sitting on the peacock indicating that we need to cross the Maya to reach the truth.

Rooster stands for sound as it gives the first sound early in the morning. All creations are based on sound, based on the Veda and the Omkara. So, Rooster takes us to the source the Subrahmanya- through Vedas we go to him.

वेद प्रतिपाद्य वस्तु- Veda prathipadya vasthu – Vasthu - object which is shown by Vedas, (here it refers to rooster), is Subrahmanya.

**32. जयानन्दभूमञ्जयापारधाम ज्ञयामोघकीर्ते जयानन्दमूर्ते ।
जयानन्दसिन्धो जयाशेषबन्धो जय त्वं सदा मुक्तिदानेशसूनो ॥**

**32. jayānandabhūmañjayaṅpāradhāmañ jayāmoghakīrte jayānandamūrte ;
jayānandasindhō jayāśeṣabandho jaya tvaṃ sadā muktidāneśasūno .**

Meaning and Explanation:

Acharya is offering Jaya Ghosha in this verse to Subrahmanya which means victory to Subrahmanya. It is a traditional practice in temples / our Srimatams to perform Jaya Ghoshas and also during different pujas. There are different Jaya Ghosha for different occasions like when Acharya sits for Puja, or starts on a Yatra or accepts a shawl, or accept prasada from a temple etc. For each of these occasions there is a Jaya Ghosha. It is available in Kanchi Kamakoti website in English translation.

When a King goes out a Jaya Ghosha is said. When Gods come out on procession Jaya Ghoshas are uttered. Particularly for Devi there are lots of Jaya Ghoshas. In Chandi Homam during Poornahuti Jaya Jaya is said many times. Jaya means Victory. Jaya Ghosha in general is victory to the deity whom we are adoring, means victory to us. We want to become one with the deity which here is Subrahmanya so victory to him is victory to us.

At the end of Ramayana in Phalasaruthi it is said– “Balam Vishno pravardhatam” meaning - let the strength of Vishnu increase.

Vishnu is always strong. We do not have to pray for his strength. It means - let his compassion towards his own creations only increase.

Similarly, when we offer victory gosha towards Subrahmanya, it implies we become victorious as he is victorious and thus the whole creation becomes strong.

जयानन्दभूमञ्जयापारधाम / jayānandabhūmañjayāpāradhāmañ

जय-jaya- Victory, आनन्द- ānanda-bliss, भूमन्-bhūmañ- Abundance/opulence/plenty, जय-jaya- Victory, अपार-shoreless/boundless, धामन्-dhāmañ – abode/place of living

Victory to you whose Bliss is abundant. Victory to you whose abode is boundless.

Notes:

Abundance of happiness is found only in Bhagawan. He is the personification of Ananda. The happiness we have is only a small fraction of that Ananda as mentioned in Upanishad, Lalitha Sahasranamam and so many stotras. He is Ananda solidified.

His abode is boundless. It means there is no place where he is not present. Vishnu is called Parandhama as Vaikunta is his Dhama which is the highest abode that we know of. Apara (Dhaman) means boundless. A place which has no limits meaning, he is residing everywhere.

जयामोघकीर्ते जयानन्दमूर्ते / jayāmoghakīrte jayānandamūrte

जय -jaya– victory, अमोघ -amogha– unailing, कीर्ते -kīrte– fame, जय- jaya – Victory, आनन्द – ānanda-Bliss, मूर्ते – mūrte- form

Victory to your unailing fame. Victory to your blissful form. In previous verse abundance of Ananda was emphasized here it means his very form is Ananda.

Notes:

His Kirti never fails. His very form is Ananda. Sat, Chit and Ananda are the attributes given to Parabrahmam by Upanishads.

Sat - He is not limited by time and space; Chit- He is the one having all the consciousness that we have only a fraction of. Ananda - he is the embodiment of Bliss. We possess only a small fraction of that happiness.

जयानन्दसिन्धो जयाशेषबन्धो / jayānandasindho jayāśeṣabandho

जय - jaya – Victory, आनन्द-ānanda- Bliss, सिन्धो-sindho- Ocean, जय – jaya-Victory , अशेष- aśeṣa- nothing left (opposite of sesha – left over), बन्धो -bandho- relative

Victory to you the ocean of happiness. Victory to you who is the real relative who does not leave any stone unturned to help us.

Ananda is what we should aim for. We should not derive the Ananda from mundane objects. That is the lesson Acharya is driving at here. Why are you satisfied with that small

drop of the ocean, go for the ocean itself, is what Acharya suggests here. Ananda is repeated three times which shows the emphasis on Ananda by Acharya.

Our relatives will be there only during our prosperous moments. It is rare to find a relative when one is in trouble. All these relatives are transient. But only Subrahmanya stands with us in all births and does not leave out anything to help us.

जय त्वं सदा मुक्तिदानेशसूनो/ jaya tvam sadā muktidāneśasūno

जय- jaya- Victory, त्वं- tvam - you, सदा - sadā - always, मुक्ति -mukti- liberation, दान-dāna-granting, ईश-eśa- Ishwara, सूनो-sūno- son

Oh, Son of Eshwara, victory to you, who is always ready to give Mukti to us.

Mukti is the aim of all the four human purusharthas. In his closing shloka, Acharya asks for permanent happiness Mukti and not mundane happiness. Subhramanya is ready to grant Mukti and we should pray to him for his mercy.

Happiness is required here and hereafter. That liberation which does not bring us back to samsara, the Mukti is what Acharya is asking for here in the closing shloka.

**33. भुजङ्गाख्यवृत्तेन क्लृप्तं स्तवं यः पठेद्भक्तियुक्तो गुहं संप्रणय ।
सु पुत्रान्कलत्रं धनं दीर्घमायुर्लभेत्स्कन्दसायुज्यमन्ते नरः सः ॥**

**33. bhujāṅgākhyavṛttena k lṛptaṁ stavam yaḥ paṭhedbhaktiyukto guhaṁ saṁpraṇamya ;
suputrāṅkalatram dhanam dīrghamāyurlabhetskandasāyujyamante naraḥsaḥ .**

Meaning and Explanation:

This is the last traditional Phalasaruthi shloka.

भुजङ्गाख्यवृत्तेन क्लृप्तं स्तवं यः / bhujāṅgākhyavṛtteva klṛptaṁ stavam yaḥ

भुजङ्ग -bhujāṅga- Bhujanga, आख्य-ākhyā- named, वृत्तेन-vṛttena-chandas, क्लृप्तं - klṛptaṁ-made of, स्तवं- stavam-stotra, यः- yaḥ-one who

This stotra is made of meter named Bhujanga. One who,

पठेद्भक्तियुक्तो गुहं संप्रणम्य / paṭhedbhaktiyukto guhaṁ saṁpraṇamya

पठेत्-paṭhet-reads, भक्ति-bhakti-devotion, युक्तो-yukto-united with, गुहं- guhaṁ-Guha, संप्रणम्य - saṁpraṇamya-prostrating with full attention

Reads with focused devotion and prostrating with full attention on Guha

सुपुत्रान्कलत्रं धनं दीर्घमायुः / suputrāṅkalatram dhanam dīrghamāyuaḥ

सु- su- good, पुत्रान्-putrān-sons, कलत्रं-kalatram-wife, धनं- dhanam- wealth, दीर्घ-dīrgham-long, आयुः-āyuaḥ-life

good sons (includes daughters), wife, wealth, long life

Notes:

Our scriptures always emphasize son because he carries one's lineage. He does the aparakarya (Shraddham) etc. Daughter gets married into another family and carries forward that lineage.

लभेत्स्कन्दसायुज्यमन्ते नरः सः / labhetskandasāyujyamante naraḥsah

लभेत्-labhet- will get, स्कन्द-skanda-Skanda, सायुज्यं-sāyujyam-becoming one, अन्ते-ante-at the end, नरः -naraḥ- person, सः-saḥ-he

Along with good wife, wealth, long life which are all materialistic benefits for happiness here, he will also get us at the end of this human birth Oneness with the Lord which is the highest form of liberation the Sayujyam.

Notes:

Moksha is defined into four categories in our Shastras. The highest category is Sayujyam which is becoming one with the Lord (indivisible). The other three are Saaroopyam, Saalokyam and Saameepyam as in Shastras.

Saroopyam- *having the same appearance as Lord like Rudra ganas who appear like Shiva with three eyes as mentioned in Sri Rudra Mantras or Vishnu parshadas holding Shankha and Chakra like Vishnu himself. This is the first stage of Moksha.*

Salokyam- *living in the same Loka as the Lord, Kailasa, Vaikunta, Sripura, Skandaloka etc.*

Sameepyam – *one goes and lives with Lord like in the story of Sundara Murthy Nayanar who came down to earth from Kailasa for having committed a mistake, and then went back to Kailasa to live with the Lord.*

Sayujyam – *merging with the Lord inseparably which is the highest form of liberation where there is no separation at all unlike the above three. This is offered to the one who chants this Subrahmanya Bhujangam with devotion (after prostrating to Guha) at the end of this birth. Great Phalasaruthi. This is the highest fruit one can get. That is the greatness of chanting this stotra.*