

ಶ್ರೀ ಪೂರ್ಣಬೋಧ ಗುರುತೀರ್ಥ ಪಯೋಬ್ಧಿ ಪಾರಾ

ಶ್ರೀ ದಶಾವತಾರ ಸ್ತವನಮ್

ಶ್ರೀ ನದೀ ತಾರತಮ್ಯ ಸ್ತೋತ್ರಮ್

ಸರ್ವ ಸಮರ್ಪಣ ಗದ್ಯಮ್

"śrī pūrṇabōdha gurutīrtha payōbdhi pārā"

śrī daśa avatāra stavanam,

śrī nāḍi tāratamya stōtra

sarva samarpaṇa gadyam



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Humble Offering



A humble offering—every noble endeavour begins and finds fulfilment only through the boundless grace of the Guru and the Supreme Paramatma.

With the divine blessings of my revered Guru, Shri Shri Satyatma Tirtha Sripadaru of Uttaradi Math, whose guidance has profoundly transformed my way of life, I have been able to compile three sacred stotras of Rayaru in English.

With utmost devotion and humility, I place this offering at the Lotus Feet of the Paramatma, Akhila-Koti-Brahmanda-Nayaka, Shri Srinivasa.

PREFACE

॥ ಶ್ರೀ ಗುರುನಮಃ ಹರಿಃ ಓಂ ॥

ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ ।
ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ ॥

I had a great opportunity to work on the teachings of Mantralaya Prabhugalu Sri Rayaru. During my childhood, I frequently visited Mantralaya and prayed for my well-being.

Today, many of those prayers have borne fruit with the completion of the translation of some of the great Mahan Guru Rayaru's works into English. This achievement was made possible with the assistance of Pandits who The ability and knowledge bestowed upon me by Shri Hari Vayu Gurugalu have enabled me to perform this small seva towards Guru Rayaru, who has blessed me and my family.

I took on the translation of three works of Rayaru: Shri Dasaavathara Stavanam, NadiTaraTmya Stotram by Sri Rama Chandra Acharya Purohit, and Sarva Samparpane Gadhyam by Sri Prof. Sanuru Bhima Bhatru. translated Rayaru's original Sanskrit works into Kannada.

The ability and knowledge bestowed upon me by Shri Hari Vayu Gurugalu have enabled me to perform this small seva towards Guru Rayaru, who has blessed me and my family.

I extend my heartfelt gratitude to my spiritual teachers and mentors, who have been instrumental in shaping my spiritual path and guiding me towards the truth. Their wisdom and teachings have been a constant source of inspiration and motivation for me.

I offer my Namaskarams to Dr. Vadiraja. V. Agnihotri Achar Sanskrit scholar and an expert in Madhwa philosophy for his guidance and help in completing this book.

I would like to express my heartfelt gratitude and appreciation to my Late father, Shri Chippagiri Prahlad Char, Retired Deputy Collector and my mother, Late Chippagiri Shantha Bai, for their unwavering love, support, and guidance throughout my life. Their teachings and values continue. To inspire and guide me every day, and I am forever grateful for the blessings they have bestowed upon me.

I offer my sincere Namaskarams to all my sisters, brothers, brothers-in-law, and sisters-in-law who have extended their invaluable support in bringing my publications to fruition. Your assistance and encouragement have been a source of strength throughout this journey.

Sri Srikanth Krishnamoorthy (Sri Raghava Vittala Dasa) from Chennai has been an invaluable pillar of support throughout my writing journey. His patient hearing and insightful feedback have greatly contributed to the editing and reviewing process of my publications. I express my deepest gratitude to him and his family. May Hari Vayu Gurugalu shower their blessings upon them.

I would like to express my sincere gratitude to my be loved wife, Smt. C Sandhya, for her unwavering support and encouragement throughout the writing process. Her love and patience have been the driving force behind my success.

I would also like to extend my heartfelt thanks to my two sons, Chi. C. Vamsi Krishna and Chi. C. Vishnu, for their love and support, has been instrumental in helping me achieve my goals.

I extend my heartfelt gratitude to Smt. NagaLatha Girish for her exceptional work in typesetting my book, completing it in record time. Her dedication and efficiency have been instrumental in bringing my vision to life.

Finally, I express my sincere appreciation to my dear friends, such as Smt. Vijaya Lakshmi Ravindran, Sri Vishnu Kiran, Sri Kempadalli Anand (Bhima), and Sri Srikanth Krishna Murthy, whose unwavering support has been invaluable throughout my endeavours.

I extend my heartfelt thanks to them for their assistance in my endeavours. Finally, I express my deep appreciation to all the readers who will read this book. I hope that this book will inspire and guide you on your spiritual journey.

I am deeply grateful to all the Kannada scholars who rendered the great works of Rayaru in Kannada from Sanskrit. On the occasion of Rayaru's 354th Aradhane, I present this book to you. I hope you all bless me after reading this book.

If you have reflections, insights, or suggestions regarding this text, kindly share your feedback at vijayadasaru@gmail.com. Your thoughts will help refine and enrich this humble offering.

-Chippagiri Mohan



GURU VANDANA



ಪೂಜ್ಯಾಯ ರಾಘವೇಂದ್ರಾಯ ಸತ್ಯಧರ್ಮರತಾಯ ಚ ।
ಭಜತಾಂ ಕಲ್ಪವೃಕ್ಷಾಯ ನಮತಾಂ ಕಾಮಧೇನವೇ ॥

Vishnu, Lakshmi, and Vayu are each referred to as *Satya* and *Dharma* in the supreme, prime, and chief sense, respectively for these Chetana embody differential completeness of establishing and upholding the truth and righteousness in all positivity. There are other higher meanings of *Satya* — such

as being independent, the supreme creator, and blemishless — are incomparable and exclusive to Vishnu. Guru Raghavendra says “dhāraṇapada dharma namaka” for Vayu, however in exclusive prime sense it is Vishnu, because that *dharmatva* is graced by Vishnu to Vayu.

Guru Raghavendra having earned their grace is thus *pūjyāya* and as an ardent devote follower of them is *satya dharma rathāyaca*. By the divine appointment, he fronts as the guiding devotees on the path of truth and righteousness

Kalpavṛkṣa and *Kāmadhenu* are popular and generous ‘wish-fulfillers’ in differential completeness and ways. While the *Kalpavṛkṣa* and *Kāmadhenu* bestow only what is prayed, Guru Raghavendra, with his divine foresight surpasses these divinities when prayed or *bhajatām*, as a boundless benefactor, fulfilling or granting what is truly beneficial to their nature which is key.

Guru Raghavendra is like a *Kalpavṛkṣa* to those who visit and serve him at Mantralaya, and to distant devotees who invoke him from their own homes and hearts, he volunteers as a *Kāmadhenu*. In both forms, he showers material as well as spiritual wealth and prosperity, without the slightest expectation in return.

He alleviates present difficulties, safeguards against future hardships, and gently guides devotees towards higher pursuits in life and devotion fructifying to liberation. Devotees

always Thus, Guru Raghavendra is *Kalpavṛkṣaaya namataam kamadhenuve*. Thus, for his motherly approach and care, he is fondly called as Rayaru. Understanding such divine truth and offering prayers to Shri Rayaru leads to the blessings of Hari (Vishnu), Vayu and Guru Rayaru.

Brindāvana signifies the gathering of divine beings. It is believed that within the Brindāvana, Guru Raghavendra continuously offers prayers to the many higher deities (*devata gana*) present there. When a devotee prays by reciting above *śloka*, it follows a sacred protocol: one first prays to Guru Raghavendra; abiding in the Guru are the *devatās*; abiding in them is Mukhyaprāṇa; and within Mukhyaprāṇa resides Śrī Sītā-Rāma, to whom the ultimate worship is directed and submitted.

Meaning of the Name “Rāghavendra” (राघवेन्द्र)

The compound word name, *Rāghava + Indra* (राघव+ इन्द्र→ राघवेन्द्र), a *tatpuruṣa samāsa*. It can be understood in layered ways, as mentioned earlier:

1. Śrī Rāma (Vishnu avatāra)

- o *Rāghava who is Indra* — “Rāghava as the supreme Indra.”
- o Expressed by supporting statement: *Rāghavasya indrah* (राघवस्य इन्द्रः), i.e., “Indratva of Rāghava” or “Indra of the Raghu lineage.”
- o Here, the supremacy of Śrī Rāma as the foremost leader (Indra) is implied.

2. Hanumān (Vāyu avatāra)

- o Chief among those devoted to Rāghava (unparalleled Indratva).
 - o Expressed by supporting statement: *Rāghavasya indratvaṃ yaḥ samyag jānāti saḥ* (राघवस्य इन्द्रत्वं यः सम्यग् जानाति सः) — “He who truly knows the Indratva of Rāghava.”
 - o Hanumān is thus seen as the foremost (*Indra*) in devotion to Rāma.
3. Guru Raghavendra (Prahāda avatāra) in Brindavana at Mantrālaya & elsewhere
- o One empowered by Rāghava (differential sense).
 - o Expressed by supporting statement: *Rāghaveṇa indraḥ* (राघवेण इन्द्रः) — “Indra by the grace of Rāghava” (*niṣevanāl labdha samasta-sampat*).
 - o Conveying transformation: Guru who attained mastery (पूज्याय, niShevaNaallabdha samastasampat) by grace of Rāghava or Śrī Rāma.

Note: When Prahāda and Hanumān were respectively offered *naija-sukha*—the bliss of liberation (*mokṣa*, the supreme proprietary bliss)—by Narasimha and Rāma, respectively, the devote chose to remain in this world. Out of compassion, they desired not their release, but to uplift the humble devotees of Viṣṇu from the snares of deceit and delusion, and to strengthen them with unwavering devotion unto Paramātmā.

॥ ಶ್ರೀಗುರುಭ್ಯೋ ನಮಃ ॥
॥ ಶ್ರೀಮದಾನಂದತೀರ್ಥಗುರುಭ್ಯೋ ನಮಃ ॥
॥ ಶ್ರೀವೇದವ್ಯಾಸಾಯ ನಮಃ ॥

ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥಗುರುಸಾರ್ವಭೌಮವಿರಚಿತಮ್

ಶ್ರೀದಶಾವತಾರಸ್ತವನಮ್

Śrīrāghavēndratīrthagurusārvabhaumaviracitam
śrī daśa avatāra stavanam

ವೇದಸಿದ್ಧಮಣುತೋರಷ್ಯಣುಭಾವಂ

ಮೋದದಾಯಿ ಮಹತೋಽಪಿ ಮಹತ್ತ್ವಮ್ ।

ಬಿಭ್ರತಂ ಪ್ರಥಯಿತುಂ ಮನವೇ ತ್ವಾಂ

ಮೀನತಾಂ ಶರಣಯಾಮಿ ಭವಂತಮ್

॥1॥

Vēdasid'dhamaṇutōraṣyaṇubhāvaṃ

mōdadāyi mahatō'pi mahattvam |

bibhrataṃ prathayitum manavē tvāṃ

mīnatām śaraṇayāmi bhavantam || 1 ||

Rayaru, in his prayer to Shri Shri Ramachandra, recounts the divine moment when King Satyavrata was offering Arghya on the sacred banks of the Krutha Mali river and performing his daily rituals with utmost devotion.

At that auspicious time, Paramatma Shri Shri Ramachandra appeared to bless the King, manifesting in his open palms.

Witnessing this extraordinary and divine experience, King Satyavrata was filled with awe and devotion. He exclaimed with profound reverence:

“You are the Supreme of all Supremes, the embodiment of infinite glory. This wondrous vision reveals your unparalleled Mahima. You have graced us by taking the Meena Rupi avatara, a testament to your boundless compassion and divine will.

O Paramatma, I surrender completely at your Lotus Feet, seeking refuge and blessings in your eternal grace.”

ವೇದವಿಪ್ಲವತಿಕೃತಂ ವಿಧಿಜಾಡ್ಯಂ

ಹಂತ ಹಂತುಮದಧಾಜ್ಜಲಜನ್ಮ ।

ಮೀನಭಾವನಭರೇಣ ತತೋ ಮೇ

ವಿಸ್ತೃಣೇಹಿ ವಿಮಲಂ ಪ್ರತಿಬೋಧಮ್ ||2||

Vēdaviplutikṛtaṁ vidhijāḍyaṁ

hanta hantumadadhājjalajanma |

mīnabhāvanabharēṇa tatō mē

vistruṇīhi vimalaṁ pratibōdham || 2||

Once, when deity Brahma was immersed in meditation, the demon named Hayagriva stole the Vedas to diminish the strength of the deities. Due to this act of ignorance in the matter of creation, deity Brahma became distressed. Out of compassion, you, O Parmatma in the form of a Matsya Avathtar, destroyed the demon Hayagriva, restored the Vedas, and dispelled Brahma's ignorance. O immaculate embodiment of wisdom, please enrich us with true knowledge.

ಆತ್ಮನೈವ ಕಮಲೇನ ವಿತಸ್ತನ್

ಮಂದರೇಣ ಚ ಭವಾನರಣೇ ದ್ವೇ |

ಮಂಥತೋಽಕೃತ ಹಲಾಹಲವಹ್ನಿಂ

ಹೋತುಮಿಂದ್ರಪಿಪ್ಪಂದಹವೀಂಷಿ

||3||

Ātmanaiva kamathēna vitanvan

mandarēṇa ca bhavānaraṇī dvē |

manthatō'krta halāhalavanhim

hōtumindraripuvṛndahavīṅṣi

||3||

O Sri Ramachandra, who took the form of a Kurma Avathar and manifested the Mandara mountain as the churning rod to create the necessary materials for the offering of oblations (havis) to appease the enemies of Indra, thus creating the fire known as Kalakuta through the churning of the ocean - who refrain from praising your divine playfulness?

ಆದಿಸೂಕರಧರೋದ್ಧರಣಂ ತೇ

ಸಿಂಧುಬಂಧುಜಠರಾತ್ ಶ್ರುತಿಗೀತಮ್ |

ಮಾದೃಶಾಂ ಭವಪಯೋಧಿಗತಾನಾಂ

ರಕ್ಷಣೇ ಪರಿಚಯಂ ತದವೈಮಃ

||4||

Ādisūkaradharōddaraṇaṁ tē

sindhubandhujaṭharāt śrutigītam |

mādr̥śāṁ bhavapayōdhigatānāṁ

rakṣaṇē paricayaṁ tadavaimaḥ

||4||

O Sri Adi Varaha Avatar, Rama Bhadra! Your act of lifting the earth from the middle of the ocean is glorified in the Vedas. Reflecting on that feat, I consider it a precedent for rescu-

ing beings like us who are immersed in the ocean of worldly existence.

ಪೂರ್ಣಚಂದ್ರಗತಲಕ್ಷಣರೇಖಾ—

ಲಕ್ಷಿತಾ ಯದಿ ತದೈಕಕಲಾಯಾಮ್ ।

ಸಂಶ್ರಿತೇಂದುಮಣುದಂಷ್ಟಧರಂ ಸ್ಯಾತ್

ಸೋಪಮಾ ಭವತಿ ಸೂಕರರೂಪ

॥5॥

"O Sri Varaha Murthy! Just as the impression on the moon appears like an ornament, your body—dark as a rain-filled cloud and adorned with tusks resembling the moon—radiates with divine beauty."

ತಾವಕಂ ನರಹರೇಽತಿವಿರುದ್ಧಂ

ವೇಷಧಾರಣಮಿದಂ ತನುತೇ ನಃ ।

ಅತ್ಯಸಂಘಟಿತಕರ್ಮ ಚ ಕೃತ್ವಾ

ಪಾಲಯೇ ಪ್ರಣತಮಿತ್ಯುಪದೇಶಮ್

॥6॥

Tāvakaṁ naraharē'tiviruddaṁ

vēṣadhāraṇamidaṁ tanutē naḥ |

atyasaṅghaṭitakarma ca kṛtvā

pālayē praṇatamityupadēśam

||6||

O Paramātmā, it is known that when protecting devotees in the world, you assume both gentle forms and fierce forms at the time of destroying enemies. However, now seeing you in the fierce form of Sri Nrikantira (as if to protect me, who am like Prahlada), it appears as though you are ready to undertake the most difficult task, something you have never done before, just to assure devotees that you will protect them.

ದಾರಿತೋದರಹಿರಣ್ಯಕಶತ್ರೋ-

ರಾಂತ್ರಮಾಲ್ಯಕಲಿತಂ ತವ ರೂಪಮ್ |

ನಾರಸಿಂಹ ಕಲಯೇಽನನು ಭೂತಂ

ಶಾರದಂ ಜಲಧರಂ ಸಹಶಂಪಮ್

||7||

Dāritōdarahiranyakaśatro-

rāntramālyakalitaṁ tava rūpam |

nārasinha kalayē'nanubhūtaṁ

śāradaṁ jaladharaṁ sahaśampam ||7||

O Sri Nrisimha Deva, who is inseparable from Paramatma Sri Rama! Your form, adorned with the intestines of Hiran-yakashipu, shines like a cloud filled with lightning in the autumn season.

ಜಾನತಾಂ ನಿಜಮನಃ ಪರಮಾಣೌ

ಮಾತುಮೇವ ಬಲಿನಿಗ್ರಹದಂಭಾತ್ |

ವಾಮನಂ ಯದಭವತ್ತವ ರೂಪಂ

ತತ್ಪ್ರಖೇನ ಭಗವನ್ ಹೃದಿ ಕುರ್ಮಃ

||8||

Jānatāṁ nijamaṇaḥ paramāṇou

mātumēva balinigrahadambhāt |

vāmanaṁ yadabhavattava rūpaṁ

tatsukhēna bhagavan hṛdi kurmaḥ ||8||

O Sri Vamana Murthy, it is indeed difficult for something small to enter something large in this world. Recognizing the challenge of entering the minds of the sages due to their immense stature, you accepted the form of Vamana, the dwarf, using the strategy of subduing Bali Chakravarti. Now, we meditate upon you joyfully.

ಚಂದ್ರಮಾ ಇವ ಭುವೋ ರಚಯನ್-

ಕ್ಷತ್ರ ಯೋಗಮಪಿ ಯತ್ತ್ವ ಮಲಾಸೀಃ |

ತೇನ ಶಾತ್ರವ ಯಶೋಽಂಬುಜರಾಜೇ-

ಮುದ್ರಣಂ ತವ ಕೃತಿಂ ಬಹುಮನ್ಯೇ

||9||

Candramā iva bhuvō racayanna-

kṣatra yōgamapi yattva malāsīḥ |

tēna śātrava yaśōḥObujarājī-

mudraṇaṁ tava kṛtiṁ bahumanyē

||9||

O Parashurama Deva! We worship your form, shining like the moon, which has subdued the constellation of warrior destruction on the earth and has humbled the lotuses of enemies' fame.

ತಾರಣೇ ದುರಿತನೀರನಿಧೇನಃಃ

ಸೇತುಭಾವಮಚಿರೇಣ ಯಿಯಾಸೋಃ |

ಭಾಸತೇ ತವ ವಿಭೋ ಕರುಣಾಯಾಃ

ಪೂರ್ವರಂಗ ಇವ ದಕ್ಷಿಣಸೇತುಃ

||10||

Tāraṇē duritanīranidhēnaḥ

sētubhāvamacirēṇa yiyāsōḥ |

bhāsatē tava vibhō karuṇāyāḥ

pūrvaraṅga iva dakṣiṇasētuh

||10||

"O Sri Rama! Your compassion in rescuing and protecting devotees from the ocean of sin (the bondage of worldly existence) is shining like the bridge built to Lanka in ancient times."

ಬಂಧನಾಯ ಕೃತಮಾತ್ಮಜನನ್ಯಾ-

ಸ್ತಾದೃಶಂ ಚ ಗುಣಮಂಗ್ಯಕರೋರ್ಯತ್ |

ತೇನ ನಿರ್ಗುಣಮತಾನಿ ನಿರಸ್ಯನ್

ದರ್ಶಯಸ್ಯಪಿ ನಿಜಾಂ ಗುಣವತ್ತಾಮ್

||11||

Bandhanāya kṛtamātmajanan'yā-

sthādr̥śaṁ ca guṇamaṅgya karōryat |

tēna nirguṇamatāni niraśyan

darśayasyapi nijāṁ guṇavattām

||11||

"O Sri Krishna, devoid of any limitations! When one observes how you accepted bondage through the qualities (attributes) of Mother Yashoda, it becomes evident that you, who are called Brahman as being beyond qualities, dismiss all mistaken notions and manifest to the world as the embodiment of infinite auspicious qualities."

ಸರ್ವದೇವರಥಚೇಷ್ಟನಮಂಗೀ-

ಕುರ್ವತಸ್ತವ ಸದೈವ ಜಗತ್ಯಾಮ್ |

ಅರ್ಜುನೈಕರಥಸಾರಥಿಭಾವೋ

ವಿಸ್ಮಯಾಯ ವಿದುಷಾಂ ನ ಕಥಂಚಿತ್

||12||

Sarvadēvarathacēṣṭanamaṅgī-

kurvatastava sadaiva jagatyām |

arjunaikarathasārathibhāvō

vismayāya viduṣāṁ na kathañcit

||12||

"O delight of Nanda! It is not surprising at all that you, who inspire the divine chariots known as bodies for all beings in this world, guided Arjuna's chariot, which symbolizes mastery, to the wise."

ತ್ವಂ ಕುಚೇಲಮುನಿಮೀಶ ! ಕುಚೇಲಾ-

ದ್ಯಾರ್ಪಣೇನ ಕೃತವಾನಕುಚೇಲಮ್ |

ಸೋಽಭವತ್ತದಪಿ ಚಾರುಕುಚೇಲಾ-

ಲಂಕೃತಸ್ತದಿದಮದ್ಭುತಮಾಸೀತ್

||13||

Tvaṁ kucēlamunimīśa! Kucēlā-

dyārpaṇēna kṛtavānakucēlam |

sō'bhavattadapi cārukucēlā-

laṅkṛtastadidamadbhutamāsīt

||13||

"O Paramātmā! Because you granted Kuchela (Sudama) wealth when he presented you with a handful of flattened rice (poha) while in poverty, he became wealthy despite being poor. Similarly, Sudama offered you a single handful of flattened rice hidden in his torn cloth, yet you bestowed upon him riches like golden garments and treasures. Who else but you, with your boundless affection for your devotees, could exhibit such wondrous benevolence?"

ಏವಮಾದಿವಿವಿಧೈರವತಾರೈಃ

ಪಾಲಿತಾಖಿಲಜನೌಘಃ ಮಮಾಘಮ್ |

ಸನ್ನಿರಸ್ಯ ಕಮಲಾಸ್ಯ ನಮಸ್ಕಾಂ

ಸ್ವೀಕುರುಷ್ವ ರಘುವಂಶವತಂಸ

||14||

Ēvamādivividhairavatārai

pālitākhilajanaugha mamāgham |

sannirasya kamalāsyā namaskāṁ

svīkuruṣṭa raghuvaṁśavatansa

||14||

"O lotus-faced Sri Rama Chandra Deva, who incarnated multiple times as Kurma and others, and who punished the wicked and protected the righteous! Please destroy all my sins completely and accept my humble salutations, O Paramātmā.

ಇಂತು ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥಗುರುಸಾರ್ವಭೌಮರು ರಚಿಸಿದ
ದಶಾವತಾರಸ್ತವನವು ಮುಕ್ತಾಯವಾಯಿತು
॥ ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು ॥

Intu śrīrāghavēndratīrthagurusārvabhaumaru racisida
daśāvatārastavanavu muktāyavāyitu
॥ śrīkṛṣṇārpaṇamastu ॥



**ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥ ಗುರು ಸಾರ್ವಭೌಮವಿರಚಿತಮ್
ಸರ್ವಸಮರ್ಪಣಗದ್ಯಮ್**

**Śrīrāghavēndratīrtha guru sārvaḥma viracitam
sarvasamarpaṇa gadyam**

(1) ಜಾಗೃತ್ಸ್ವಪ್ನಸುಷುಪ್ತಾಖ್ಯಾವಸ್ಥಾತ್ರಯನಿಯಾಮಕ

The states of waking, dreaming, and deep sleep are said to exist for all individual souls (jivatmas). The supreme controller (Paramātmā) governs these three states.

The state where the embodied jivas are alert and awake, actively using their senses and mind, is called the waking state (jagrataṣṭha). In this state, our external senses—ears, eyes, skin, tongue, nose—along with the mind, are alert. The waking state occurs when there is interaction between the mind and the five external senses, and a connection with the Ātma.

When the external senses do not function, and the mind is engaged with them, the dreaming state (svapnavastha) arises. This happens during sleep when the mind, influenced by impressions (vasanas), creates experiences without external sensory involvement.

In the deep sleep state, the Supreme Paramātmā (Śrī hari) dissociates the jivas' bodies from the gross body and provides

Sri Hari then causes the deep sleep state (susupti avastha) when the senses and the mind cease activity altogether.

(2) ಮದಂತರ್ಯಾಮಿ ಮುಖ್ಯಪ್ರಾಣಾಂತರ್ಗತ

Within me resides Mukhyaprāṇa Deva as the indwelling controller (Antaryāmi), and within Mukhyaprāṇa, as his Antaryāmi, abides Śrī Hari, the Supreme Independent Reality (Svatantra Tattva). Thus, all beings are sustained and guided through this hierarchy of dependence (taratamya).

Sri Mukhyaprana Deva is the foremost among living beings, comparable to Brahma Deva. Though similar in essence to Brahma Deva, he is slightly inferior in terms of spiritual practice and rank. He possesses thirty-two auspicious qualities and is an exceptional guru. He resides in the subtle body and conducts the act of respiration in all types of living beings, starting from Rudra Deva. Each day, he recites the Ham-sa mantra twenty-one thousand six hundred times and dedicates it to the Supreme Being. It is due to his act of breathing in and out that living beings have life. Therefore, he is known as Mukhyaprana. The indwelling within such Mukhyaprana is Sri Hari, who is the life-giver to even the life force itself. Such is Sri Hari.

(3) ವಿಶ್ವತೈಜಸಪ್ರಾಜ್ಞಾತಕ

The Concept of the Supreme Being Named "Vishva":

The Supreme Being named Vishva, during the waking state, resides in the sense of sight and imparts external knowledge

to the living being. This form of Vishva has nineteen faces—nine on the right side, nine on the left side, all human faces, and an elephant face in the middle. By worshipping the central form, the soul deserving of the status of Vinayaka becomes Ganesh. As Acharya states in the Mandukya Upanishad Bhashya: "Vinayaka, worshipped this Vaishvanaara form and thus got elephant face Gajamukha, takes the form of Gajavaktra (elephant face)." Since this form relates to all living beings, it is called Vaishvanara. According to the scripture, "Shubham pibatyas nityam nashubham sa harir pibet," ("ಶುಭಂ ಪಿಬತ್ಯಸ್ ನಿತ್ಯಂ ನಾಶುಭಂ ಸ ಹರಿಃ ಪಿಬೇತ್") the Supreme Being consumes the auspicious essence in waking state entities.

The Concept of the Supreme Being Named "Taijasa":

The Supreme Being named Taijasa resides in the throat region of the body and observes the dream objects, imparting knowledge of these dream objects to the living being. By creating objects filled with impressions in the inner consciousness of the living being and providing experiences of these, He is called Antahprajna. It is mentioned in the Mandukya Upanishad: "Swapnasthana Antahprajna," ("ಸ್ವಪ್ನಸ್ಥಾನಃ ಅಂತಃಪ್ರಜ್ಞಃ") meaning "the state of dreams is inner knowledge." This Supreme Being named Taijasa also has nineteen faces like Vishva. He, too, is seven-limbed like Vishva.

The Supreme Being named Prajna resides in the heart. The living being who possesses the Supreme Being residing in the heart is said to be in a state of deep sleep (Sushupti), devoid

of external consciousness. That Supreme Being is the essence of the living being.

The Concept of Time

Beyond these three, he does not impart external or dream knowledge to the living being. He makes one aware of neither external objects nor dream objects. He simply experiences his own bliss and enables the living being to experience a bliss that somewhat resembles the bliss he will experience in the state of liberation. Here too, for the sattvic beings, he manifests a portion of their consciousness-like bliss and allows them to experience its joy. This viewpoint is generally accepted by all scholars.

For rajasic and tamasic beings, who do not possess inherent bliss, the Supreme Being, with his inconceivable and wondrous power, creates and grants temporary joy. During deep sleep, the Supreme Being moves the living being from the heart region to the throat region to perform dream activities, and then to the right eye to perform waking activities through the Supreme Being named Vishva.

(4) ಹಿಂಕಾರಾದಿ ಷಟ್ ಸಾಮಪ್ರತಿಪಾದ್ಯ

The Concept of Sri Hari as Expounded in the Sama Veda

Sri Hari is expounded upon through the six parts of the Sama Veda, which include:

1. Hinkara
2. Gayatri
3. Ratantara

4. Brihat
5. Bhadra
6. Rajasa

These six parts are praised through the Sama Veda, which is grounded in the hymns of the Rig Veda that which destroys sorrow by its sweetness, none other than Sri Hari! Hence the supreme is called Sama.

(5) ಪಚ್ಚಾಲನಿಯಾಮಕ

Sri Hari as the Regulator of Six Periods of Time

Sri Hari is the regulator of the six periods of time:

1. Early Morning (Pratakala):
6:00 AM to 8:24 AM
2. Forenoon (Purvahnakala):
8:24 AM to 10:48 AM
3. Midday (Madhyahnakala):
10:48 AM to 1:12 PM
4. Afternoon (Aparahnakala):
1:12 PM to 3:36 PM
5. Evening (Sayankala): 3:36 PM to 6:00 PM
6. Night (Ratrikala): 6:00 PM to 6:00 AM

He is also the regulator of the six ages of the world:

1. Krita Yuga
2. Treta Yuga

3. Dvapara Yuga
4. Kali Yuga
5. Sandhya
(transitional periods between yugas)
6. Pralaya (dissolution)

All these periods and ages are governed by the Supreme Being, Paramatma Sri Ramachandra.

- (6) ಅನಿರುದ್ಧ ಪ್ರದ್ಯುಮ್ನ ಸಂಕರ್ಷಣ ವಾಸುದೇವ
ವರಾಹ ನರಸಿಂಹ ಷಣ್ಮೂರ್ತ್ಯಾತ್ಮಕ

Sri Hari's Forms Governing the Six Periods and Ages

The six periods of the day are governed by different forms of Sri Hari:

1. Aniruddha
2. Pradyumna
3. Sankarshana
4. Vasudeva
5. Varaha
6. Narasimha

Similarly, at the beginning of each of the four yugas—Krita, Treta, Dvapara, and Kali—Sri Hari is present and is considered the initiator of these yugas. He is also the regulator during the transitional periods (Yugasandhi) and the times of dissolution (Pralaya).

Sri Hari inspires the respective deity in charge of various rituals performed by living beings, such as holydip, Sandhya-vandana (twilight prayers), sacrifices (yajna), and charity

(dana). These deities, under His direction, motivate living beings to perform their respective duties. Such is the greatness of Sri Hari!

- (7) ಸ್ವಹೃದಯಮಧ್ಯಸ್ಥಿತಸುಷುಮ್ನಾನಾಡೀದಕ್ಷಿಣಪಾರ್ಶ್ವಸ್ಥಿತ
ಪಂಚಾಶತ್ಸಂಖ್ಯಾಕಪಿಂಗಕಾನಾಡೀಷು ತದುತ್ತರಪಾರ್ಶ್ವಸ್ಥಿತ
ತಾವತ್ಸಂಖ್ಯಾಕ ಅಚ್ ವ್ಯಂಜನಾರ್ಣ ಪ್ರತಿಪಾದ್ಯ
ತಾವತ್ಸಂಖ್ಯಾ ಕೇಡಾನಾಡೀಷು ತತ್ತದ್ಯೋಗ್ಯ
ತತ್ಕಾಲಾನುಸಾರಪ್ರಾಪ್ತತನ್ನಾಡಿಸ್ಥಿತ -

In the center of the human heart is a nerve called the Sushumna Nadi. On its right side is the Pingala Nadi, which is associated with the number fifty. On the left side, in the northern region (left) of the Sushumna Nadi, is the Ida Nadi, which is comprised of fifty different sub-nadis. The Paramatma (Supreme Soul), who is represented by the fifty letters consisting of sixteen vowels starting with 'A' and thirty-four consonants starting with 'Ka', resides in these Ida and Pingala Nadis. According to each moment and the worthiness of each being, the Paramatma resides in these nadis accordingly.

In this, there are five types known as Vajraka, Arya, Prakashini, Vaidyuta, and Brahmanadi. When this Sushumna Nadi reaches the navel region, the Pingala Nadi emerges on the right side, and the Ida Nadi emerges on the left side. These two pass through the two nostrils of a human being and are responsible for their inhalation and exhalation. The Ida and Pingala Nadis have numerous branches, resulting in a total of

seventy-two thousand Nadis in the human body. According to the fitness of the individual, the Bhagavan resides in these two Nadis by His own will. The deities presiding over these Nadis worship the blissful forms of the Paramatma within the mentioned Nadis and remain within the body. Such is the Paramatma!

- (8) ಬೃಹತೀಭಂದಯುಕ್ ಸಹಸ್ರಗತಷಟ್ ತ್ರಿಂಶತ್ ಸಹಸ್ರಹಂಸಸ್ವರಾ-
ಖ್ಯಾಕ್ಷರಪ್ರತಿಪಾದ್ಯ ತನ್ನಿಷ್ಯ ತನ್ನಿಯಾಮಕ

In the Brihatee Shatra, each of the thousand Rukhs consists of thirty-six syllables. Every Rukh (verse) extols the greatness of the Supreme Being, starting from the name Vishvadi from the Vishnu Sahasranama. In total, there are thirty-six thousand syllables. Among these, there are thirty-six thousand vowels and thirty-six thousand consonants. The Supreme Being, Sri Hari, is present in each of these syllables and is their controller.

When we consider the root 'Brih,' which means 'to grow' or 'to expand,' the meaning of the Brihatee Shatra signifies completeness. This meter, represented by the symbol Brihatee, signifies that Vasudeva, the subject being described, exists in seventy-two thousand forms—thirty-six thousand in female forms and thirty-six thousand in male forms. He resides in seventy-two thousand nadis (channels of energy) and is worshipped and praised by deities like Brahma. He is present within the three kinds of beings (devas, humans, and asuras), protecting them. Such is the glory of Sri Hari!

- (9) ಪ್ರಾತರ್ಮಾಧ್ಯಂದಿನಸಾಯಮಾಸವಗತಯ ತತ್ತತ್ಕಾಲೀನ
ತದಭಿಮಾನಿವಸುರುದ್ರಾದಿತ್ಯೋಪಾಸ್ಯ

A human's lifespan consists of different stages: the morning (Prashna) is twenty-four years, the mid-day (Madhyandina) is forty-eight years, the afternoon (Palavatta) is twenty-four years, and the evening (Sayamsavana) is forty-eight years. This totals to one hundred and sixty-four years. When the additional time (Adhikamasa) is included, it becomes 120 years. For these stages, the respective deities are the Ashtavasus for the morning, the Ekadasha Rudras for the mid-day, and the Dvadasa Adityas for the evening. These deities reside within the Jivatma (individual soul) and, governed by Vasudeva, who is worshipped by these Rudras and Adityas, they regulate the lifespan of beings. Vasudeva, the Supreme Hari, is the ultimate controller and most significant aspect of the Jiva's lifespan. O such Sri Hari!

- (10) ಪರಮಾಣುಸಂಬಂಧಿತಾವತ್ಸಂಖ್ಯಾಕ

The Paramatma (Supreme Soul) resides in the atoms, in the infinite forms of these atoms, and in their countless numbers, pervading this universe. O such Sri Ramachandra!

- (11) ಅಹರ್ನಿಯಾಮಕ ಅಹರ್ನಾಮಕ

In a human lifespan of one hundred years, there are three hundred and sixty days in each year. This totals to thirty-six thousand days. The Paramatma (Supreme Soul), distinct from these objects, resides in these days under the names of the re-

spective days and as the controller of the entities within those days. O such Paramatma!

(12) ಮುಖ್ಯಪ್ರಾಣೋಪಾಸ್ಯ

O Shri Hari, worshipped by Mukhyaprana Deva, Shri Man-narayana, the supreme regulator of all beings, is indeed the Prana (life force) of all, as stated in the Mandukya Bhashya: "Sarvasya hi Pranetritvat Pranah Narayanah Parah" meaning "Prana, the supreme regulator of all, is Narayana." Prana refers to the foremost regulator, Shri Hari, who controls all beings through Mukhyavayu Deva. Thus, Vayu Deva is also known as Prana. Prana also refers to the sensory organs such as sight.

However, since they are driven by the supreme soul to perform actions through Mukhyavayu Deva, Vayu Deva is known as Mukhyaprana. Shri Hari, worshipped in all forms and at all times, makes all the actions of all beings possible through Mukhyaprana. O such Shri Hari!

(13) ರಮಾಯುಕ್ತ ಪುರುಷರೂಪಾತ್ಮಕ

Joined with Rama Devi, He assumes the form of a Purusha (male). Although Rama Devi is equal to the Paramatma in terms of space and time, she is significantly different in terms of attributes. The Paramatma manifests in the form of a woman among women and in the form of a man among men. He resides in the body from the thumb to the head in the form of the body itself. All beings are called Purusha. Rama Devi, being as powerful as men, is also called Purusha.

All beings are Kshara Purushas (perishable beings), and Rama Devi is Akshara Purusha (imperishable being). According to the Gita, "Dva Vim Purusha Loke Ksharashcha Akshara Eva Cha" (There are two types of beings in this world: the perishable and the imperishable). The Paramatma, who is different from both Kshara and Akshara Purushas, assumes the form of a Purusha and resides in the essential bodies of all beings, united with Rama. O such Purusha!

(14) ಪ್ರಾದೇಶಮಾತ್ರ ಹೃದಯವ್ಯಾಪಕ ಪ್ರಾದೇಶಪರಿಮಿತಸ್ಥಾನೇಶಾತ್ಮಕ

Just as the paramatma pervades the heart-lotus of the external body of the Jiva (individual soul) in a region-specific manner, He also pervades the essential body (Swaroopa Deha) in a region-specific manner. The Bhagavan is addressed as residing in this spatially limited position.

According to the scriptural reference, "Valaagra-shata-bhaagasya shatadhaa kalpitasya cha | Bhaago jeevah sa vijneyah sa chaanantyaaya kalpate," (ವಾಲಾಗ್ರಶತಭಾಗಸ್ಯ ಶತಧಾ ಕಲ್ಪಿತಸ್ಯ ಚ | ಭಾಗೋ ಜೀವಃ ಸ ವಿಜ್ಞೇಯಃ ಸ ಚಾನಂತ್ಯಾಯ ಕಲ್ಪತೇ) if the tip of a horse's hair is divided into a hundred parts and one of those parts is further divided into a hundred parts, the Jiva is as subtle as one of those parts.

The Paramatma (Supreme Soul) pervades that place with the subtlety of a grain of sand in the essential body and the external body. "Pradesha" is the measure obtained when the thumb and forefinger are spread apart. O such Paramatma!

(15) ದೇಹಾಂತರ್ಗತ ದೇಹಾಂಗುಷ್ಠಪರಿಮಿತ

The Paramatma (Supreme Soul) resides in the subtle body given to the Jiva (individual soul) within the physical body, in the form of a thumb-sized light. It should be understood that Paramatma exists in this form within the Jiva. O such Paramatma with this measure!

(16) ಜೀವಾಂತರ್ಗತಜೀವಾಂಗುಷ್ಠಪರಿಮಿತ

The Paramatma named Mulesha, who resides at the tip of the thumb in the essential body of the Jiva (individual soul), is the form of the Supreme Soul. The previously mentioned thumb-sized form within the essential body of the Jiva is known as Agrah. This is the form of the Paramatma residing within the Jiva. The measure obtained by spreading the thumb and forefinger is called Pradesha. The Paramatma, who pervades this region, is present in the extremely subtle components of the Jiva.

(17) ಸ್ವಪ್ನದಯಕಮಲಕರ್ಣಿಕಾಮೂಲಸ್ಥಿತಮೂಲೇಶಾತ್ಮಕ

In the heart, the Sushumna Nadi pervades. Within it, there are five lotuses, each with eight petals. On each of these lotuses, there are five additional lotuses. At the base of the central part of each lotus, the Paramatma named Mulesha, with eight arms, resides and bestows the state of wakefulness.

(18) ತಾವತ್ಪರಿಮಿತಕರ್ಣಿಕಾಗೃತ

At the tip of the lotus in the form of the central part, Mulesha resides. He also exists as the Jiva (individual soul)

and manifests as the giver of dreams. He is adorned with the Padma (lotus), Shankha (conch), Gada (mace), and Kireeta (crown), and wears ornaments like Kaustubha.

He is radiant like the rising sun and also serves as the provider of sleep. To the unperceived, the Paramatma, who is known by these three forms as Bimba (reflection), first appears in the form of Pradesha in the essential body and then becomes perceivable in the remaining two forms. O such Sri Hari!

(19) ಬಿಂಬರೂಪೇ ಜೀವೇಶತ್ವದೃಷ್ಟ್ವಾ, ಅನಾದಿಕಾಲತಃ ಪ್ರಾಪ್ತ
ಮದೀಯೇ ಶುಭಾಶುಭಕರ್ಮಣೋರ್ಮಧ್ಯೇ
ಶುಭಕರ್ಮಾನುಸಾರತಃ ತ್ವತ್ಪ್ರೇರಿತೇನ ಮುಖ್ಯಪ್ರಾಣೇನ ತತ್ವಾಭಿಮಾನಿ-
ದೇವತಾದ್ವಾರಾನುಕಾರಿತಾವಸ್ಥಾತ್ರಯನಿಯಾಮಕ

The Paramatma, as the reflection (Bimba) to the Jiva (individual soul), displays His divine nature and, since time immemorial, directs the Mukhyaprana (vital force) according to the good and bad deeds of the Jiva. He inspires the deities of the principles (Tattvas) and, through them, He, as the Paramatma, is the ultimate controller of the waking, dreaming, and deep sleep states of the world. O such Sri Narayana!

(20) ಅನುಭವಕಾಲಘಟಿತ ಶ್ರೀವಿಷ್ಣುಸ್ವಾತಂತ್ರ್ಯಸ್ಯ ತಿಪ್ರಧಾನಕ

One who possesses the attributes of knowledge and will and desires to perform an action with independence is called the Karta (doer). This Karta, having the freedom to act, is found only in the divine, specifically in Ishvara. However, I

know this. I desire this. I perform this—all these knowledge and will-driven actions manifest in life.

Yet, it is observed that actions in life occur only when Ishvara creates knowledge, will, and effort. Therefore, this freedom in life is the freedom granted by Ishvara, not self-derived freedom. The Paramatma, by dividing His inherent freedom, grants a reflection of this self-derived freedom to beings like Brahma. Actions, therefore, arise only when they align with the divine will of Sri Hari.

Thus, among the three types of freedom—bestowed freedom, self-derived freedom, and total freedom—the Jivatma (individual soul) performs actions. Yet, the Supreme Being, as the embodiment of total freedom, provides a reflection of the self-derived freedom suited to the Jivatma.

In this reflection, the eternal bestowed freedom within the Jivatma allows for actions to be performed. Sri Raghavendra Tirtha, acknowledging this, continues his total surrender, recognizing that Sri Hari alone is the independent and primary agent in all actions, leading to the ultimate realization of Vishnu's will.

- (21) ನಿತ್ಯನೈಮಿತ್ತಕಕಾಮ್ಯದಿಭೇದೇನ ತ್ರಿವಿಧವಿದ್ಯಾಶ್ರಿತಸ್ವವರ್ಣಾಶ್ರಮೋಚಿತ-
ಸಂಕಲ್ಪಿತ ಭಗವತ್ಪೂಜಾತ್ಮಕಕರ್ಮಜನ್ಯ ಫಲೇನಾಪರೋಕ್ಷಜ್ಞಾನಾತ್-
ಪೂರ್ವಮಂತಃಕರಣಶುದ್ಧಿದ್ವಾರಾ ತದುಪಾಸಕೇನ ತತಃಪರಂ ಭಗವದಿಚ್ಛಯಾ
ಪ್ರಾಪ್ತನಿಜಗುರೂಪದಿಷ್ಟಸ್ವಬಿಂಬವಿಷಯಕಪೂರ್ಣ-ಸಚ್ಚಿದಾನಂದಾತ್ಮಕ

There are three types of karma:

1. Nitya Karma (Daily Duties): These are daily rituals such as Sandhyavandana (prayer at dawn and dusk), Deva Archana (worship of deities), Atithi Pujana (guest worship), and Tarpana (ritual offering to ancestors).

2. Naimittika Karma (Occasional Duties): These are rituals performed on specific occasions, such as Chaturmasya Vrat (four-month vow), Vishnu Panchaka Vrat (five-day vow to Vishnu), and Grahana Snana Tarpana (rituals during eclipses).

3. Kamyakarma (Desire-Driven Actions): These include special yajnas (sacrifices), homas (offerings in fire), and mantra japa (chanting of mantras) performed with specific desires or goals in mind.

All these karmas—whether physical, verbal, or mental—require knowledge of their proper execution according to place, time, and circumstances. Knowledge of one's varna (social class) and ashrama (stage of life) is also essential. One must mentally consider performing these karmas as acts of devotion to Bhagavan.

By performing these three types of karmas, the mind becomes purified, leading to unobstructed practice of the reflection worship (Bimba Upasana). As this continuous practice progresses, Bhagavan declares, "I will manifest in this life and liberate this individual from the bondage of worldly existence." Following the guidance of the guru, Bhagavan, who is

the embodiment of all virtues and the essence of truth, consciousness, and bliss, will manifest in a direct form.

Thus, the Paramatma who is realized through direct experience!

(22) ಚತುರ್ಗುಣಾದ್ಯುಪಾಸನಜಿಜ್ಞಾಸಾದ್ಯುಪಾಸಾದಿಭಿಃ

ಸ್ವಬಿಂಬಾಪರೋಕ್ಷ ಜ್ಞಾನೋತ್ಪಾದಕೇನ

ಮಾನುಷೋತ್ತಮಾನಾರಭ್ಯ ಚತುರ್ಮುಖಪರ್ಯಂತಾನಾಂ

ಪಂಚವಿಧಮುಕ್ತಿಯೋಗ್ಯಾನಾಂ ಚ

(ಸ್ವಬಿಂಬೋಪಾಸನಾಂ ಲಿಂಗಾಪಗಮೇ ಸ್ವರೂಪಾನಂದಾವಿಭಾವ-

ವೈಚಿತ್ರ್ಯಾನಂದಪ್ರದಜ್ಞಾನೇನ ತ್ವಯಿ ಸಮರ್ಪಿತೇನ ತ್ವತ್ಪೂಜೈವಾಸ್ತು ।

The Paramatma should be worshipped with the understanding that He embodies the four qualities of Truth, Knowledge, Bliss, and Completeness. He is the embodiment of these qualities and is to be meditated upon through hearing, reflecting, and meditating. By practicing direct meditation (Dhyano-pasana), Sri Hari grants the supreme, unobstructed knowledge of His reflection (Bimba). O such Sri Hari!

Among the beings worthy of liberation are deities, sages, ancestors, rulers, and the best among men. Starting with the best of men up to the four-faced Brahma, those who perform reflection worship (Bimba Upasana) until the end of time, just as a grain separates from its husk, will find the eternal lingam (divine form) separated. This leads to the manifestation of the bliss of the Jiva's essential nature. Due to the variety in the Jiva's form, various forms of bliss manifest. The one who grants

such blissful manifestation is inconceivably powerful, and I offer you this knowledge: You are such a one.

The lingam (body) consisting of the sixteen arts, the ten senses, the five elements, and the mind is the Anu Lingam (subtle body), which evolves into the Mahat Tattva (great principle), then into the Ahamkara (ego), and so forth. The lingam body is ancient and composed of seven sheaths: 1) Ishvara's will, 2) Jiva's control, 3) Supreme control, 4) Lingadeha (subtle body), 5) Avidya (ignorance), 6) Kama (desire), and 7) Karma (action). These seven elements evolve into the Skula Deha (gross body) through the lineage.

In the Aniruddha body, the deities, due to their alignment with inauspicious actions, become instigators of sinful deeds through their bodies. The activities of these deities are managed by the Supreme Paramatma, who protects the lingam body by the name of Tivrut until the dissolution of the lingam body. O Sri Hari, who protects in this manner!

(23) ತಥಾ ಮದೀಯೇ ಶುಭಾಶುಭಕರ್ಮಯೋರ್ಮಧ್ಯೇ
 ಅಶುಭಕರ್ಮಾನುಸಾರೇಣ ತ್ವತ್ಪ್ರೇರಿತಮುಖ್ಯಪ್ರಾಣೇನ
 ತತ್ತ್ವಾಭಿಮಾನಿ ಅಸುರಮಾರಭ್ಯ ಕಲಿಪರ್ಯಂತಾನಾಂ,
 ತಮೋಯೋಗ್ಯಾನಾಂ ಪಾಪಾದಿಭಿಃ
 ಗದಾಯುಧಪ್ರದಾನೇನ ಮಹಾತಮಸಿ ಸ್ಥಿತಾನಾಂ
 ತಮೋದುಃಖಾನುಮಾನೇ
 ಸ್ವರೂಪಭೂತದುಃಖಾತಿಶಯಪ್ರದಾತೇತಿ ಜ್ಞಾನೇನ
 ತ್ವಯಿ ಸಮರ್ಪಿತೇನ ತ್ವತ್ ಪೂಜ್ಯವಾಸ್ತು |

I perform both auspicious and inauspicious actions. Due to the inauspicious actions performed in previous births, I am subjected to their consequences, influenced by demons (Asuras). At such times, you, whom I have prayed to, inspire the Chief Prana Deva to punish the Asuras, who are the instigators of inauspicious actions and the tormentors of sinners, from the lowly Asuras to the ones involved in grave sins. The Chief Prana, wielding his mace (Gada), will drive these demons into deep darkness, making them experience the suffering inherent in their forms and continually endure the extreme suffering of their own nature.

Such is my knowledge: let it be dedicated to you, as your worshipper, O Sri Hari, Sri Ramachandra! Salutations to you.

ಇಂತ ಶ್ರೀ ರಾಘವೇಂದ್ರತೀರ್ಥರು ಸರ್ವಕರ್ಮಗಳನ್ನು ಪರಮಾತ್ಮನಿಗೆ ಸಮರ್ಪಿಸುತ್ತಾರೆ.
ಆಚಾರ್ಯಾಃ ಶ್ರೀಮದಾಚಾರ್ಯಾಃ ಸಂತು ಮೇ ಜನ್ಮಜನ್ಮನಿ ।

॥ ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು ॥



ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥ ಗುರುಸಾರ್ವ ಭೌಮ ವಿರಚಿತಮ್

ಶ್ರೀನದೀ ತಾರತಮ್ಯ ಸ್ತೋತ್ರಮ್

Śrī Rāghavēndratīrtha gurusārva bhauma viracitam

Śrī nadī tārātamyā stōtram

INTRODUCTION

This Stotra composed by Sri Raghavendra Guru Sarvabhau-
maru discusses the concept of Naditaratamyā, as summarized
by Srimada-charya in Srikrishnamrita Maharnava, and elabo-
rated upon by Sri Rayaru based on the Brahmāṇḍapurāṇa..

when holydip in any river, one should consider other riv-
ers with discernment, attributing significance only to those
rivers considered superior to the one at hand.

In the Taratamyā stotra, it is stated that the fourteen types
of Tirthas are classified into categories based on their qual-
ity. The Mahanadi is considered the foremost among them.
The first five Tirthas are categorized as superior, the next five
as moderate, and the remaining are described as inferior ac-
cording to scriptures.

The fourteen Types of the rivers are as follows:

1. Mahānadi, 2. nada, 3. Prōtaḥ, 4. Sarōvara, 5. Dēvakhāta,
6. Nāla, 7. Taṭāka, 8. Kuṇḍa, 9. Dhārā, 10. Kūpa, 11. Bila,
12. Prasravaṇa, 13. Udapāna, 14. koṭara

1. Mahanadi (Great rivers), 2. Nada (Streams), 3. Protah (Springs), 4. Sarovara (Lakes), 5. Devakhaṭa (Confluences of rivers), 6. Nala (Canals), 7. Tataka (Ponds), 8. Kunda (Wells), 9. Dhara (Waterfalls), 10. Kupa (Wells or shafts), 11. Bila (Caves with water), 12. Prasravana (Spouts or jets of water), 13. Udapana (Small reservoirs), 14. Kotara (Pits or depressions with water).

“ಉದ್ಭವಯ ಭೂಧರಾದಭಿಂ ಪ್ರವಿಶತ್ಯಂಬುಸಂತತಿಃ |
ಯಾ ಸಾ ಮಹಾನದೀ ಜ್ಞೇಯಾ ಸರ್ವಪಾಪಪ್ರಕಾಶಿನೀ॥”

In the Sri Krishnamrita Maharnava, Śrī madhvācāryaru affirms that these great rivers are deemed the greatest because they originate from mountains, flow hundreds of Yojanas, and ultimately merge into the ocean, thus symbolizing the Mahanadi which purifies all sins.

“ತ್ರಿರಾತ್ರಫಲದಾ ನದ್ಯೋ ಯಾಃ ಕಾಶ್ವಿದ ಸಮುದ್ರಗಾಃ |
ಸಮುದ್ರಗಾಸ್ತು ಪಕ್ಷಸ್ಯ ಮಾಸಸ್ಯ ಸರಿತಾಂ ಪತಿಃ”

Śrī madhvācāryaru explains that rivers which do not reach the sea provide the merit of three days of holydip rituals to those who bathe in them, whereas rivers that merge into the ocean grant the merit of one month's worth of rituals for the same act.

“ಗೋದಾವರೀ ಭೀಮರಥೀ ತುಂಗಭದ್ರಾ ಚ ವೇಣಿಕಾ |
ತಾಪಿ ಪಯೋಷ್ಠಿ ವಿಂಧ್ಯಸ್ಯ ದಕ್ಷಿಣೇ ತು ಪ್ರಕೀರ್ತಿತಾಃ ||
ಭಾಗೀರಥೀ ನರ್ಮದಾ ಚ ಯಮುನಾ ಚ ಸರಸ್ವತಿ |
ವಿಶೋಕಾಚ ವಿತಸ್ತಾ ಚ ವಿಂಧ್ಯ ಸ್ಯೋತ್ತರಸಂಸ್ಥಿತಾಃ |
ದ್ವಾದಶೈತಾ ಮಹಾನದ್ಯೋ ದೇವರ್ಷಿಕ್ಷೇತ್ರಸಂಭವಾಃ ॥”

According to mythology, there are six great rivers south of the Vindhya Mountains: Godavari, Bhimarathi, Tungabhadra, Krishna, Tapi, and Payoshthi. Similarly, to the north of the Vindhya Mountains, the six great rivers are Ganga, Narmada, Yamuna, Saraswati, Vishoka, and Vitastha. 'ಸಮುದ್ರ ಸಂಯೋಗಾತ್ ಸರ್ವಾ ಪುಣ್ಯಾಃ ಶುಭಾವಹಾಃ' As the saying goes, they are virtuous and auspicious rivers. ವಿನಾ ಗಂಗಾಂ ವಿನಾ ಗೋದಾಂ ಕೃಷ್ಣವೇಣೀಂ ಸರಸ್ವತೀಮ್ | ಕಾಲಿಂದೀಂ ಚೈವ ಕಾವೇರೀಂ ಸರಯೂಂ ನರ್ಮದಾಂ ವಿನಾಃ'. According to the saying, the rivers Ganga, Godavari, Krishna, Saraswati, Yamuna, Kaveri, Sarayu, and Narmada are considered the best because they are free from impurities and faults. Therefore, they are highly revered and significant. ಗಂಗೇ ಚ ಯಮುನೇ ಚೈವ ಗೋದಾವರೀ ಸರಸ್ವತೀ | ನರ್ಮದೇ ಸಿಂಧು ಕಾವೇರಿ ಜಲೇಸ್ಮಿನ್ ಸನ್ನಿಧಿಂ ಕುರು ||" The practice of praying near the rivers and then taking a bath is followed to reflect on the specific qualities of these rivers and remember them accordingly based on their distinctions. This is what Shri Guru Rajaru has described in this Stotra.

ಶ್ರೀನದೀ ತಾರತಮ್ಯ ಸ್ತೋತ್ರಮ್

ವಿಷ್ಣುಪಾದಾಬ್ಜಸಂಭೂತಾ ಗಂಗಾ ಸರ್ವಾಧಿಕಾ ಮತಾ |

ತತೋ ಗೋದಾವರೀ ನ್ಯೂನಾ ಕೃಷ್ಣವೇಣೀ ತತೋಧಮಾ ||1||

The Ganges, originating from Viṣṇu's lotus feet, is considered the supreme among rivers, with the Godavari ranking below it. The Krishnaveni River is deemed inferior to the Godavari.

In the Mahabharata, it is stated that there is no sacred pilgrimage equal to the Ganga: "Na Gangasadrisham Teertha Na

Devah Keshwat Parah." 'ನ ಗಂಗಾಸದೃಶಂ ತೀರ್ಥಂ ನ ದೇವಃ ಕೇಶವಾತ್ ಪರಃ') Sri Sumadhwa Vijaya also asks, "Nasya Tirthasalilasya Samam Va?" ('ನಾಸ್ಯ ತೀರ್ಥಸಲಿಲಸ್ಯ ಸಮಂ ವಾಃ') Additionally, the Padma Purana affirms that merely remembering the Ganges, even from hundreds of yojanas away, Directs one towards the spiritual domain of Paramatma Viṣṇu.

ವಿಷ್ಣುಪಾದಾಬ್ಜಸಂಭೂತಾ—The Ganges is said to have originated from the water that washed the lotus feet of Viṣṇu.

ಯಾನಿ ಕಾನಿ ಚ ತೀರ್ಥಾನಿ ಬ್ರಹ್ಮಾಂಡಾಂತರ್ಗತಾನಿ ವೈ ।
ವಿಷ್ಣುಪಾದೋದಕಸ್ಯೈತೇ ಕಲಾಂ ನಾರ್ಹಂತಿ ಪೋಡಶೀಮ್ ॥

In the vast cosmos, any sacred place, not just those on Earth, cannot be compared even to a sixteenth fraction of the water that washed the lotus feet of Viṣṇu. As stated in the Shri KrishnaAmritamaharnava, holydip in this water of Viṣṇu's lotus feet (referring to the Ganges) is said to destroy sins immediately. Therefore, the Ganges, being the water that washed the feet of Viṣṇu, is considered the greatest of all.

The water that emerged from the toenail of Sri Hari (Viṣṇu), lifting up the three worlds to conquer King Bali, spread across the Satyaloka (heaven). Brahma, taking this water in his kamandalu (water pot), washed the feet of Sri Hari (Viṣṇu) to dissolve the cosmic relam.

This sacred water, known as Ganga, originated from Viṣṇu's feet. As per the request of Bhagiratha, it descended to the Earth from the Himalayan region, flowing a distance of about 2400 kilometers to finally merge into the eastern ocean.

“ವಿಷ್ಣುಪಾದವಿನಿಷ್ಕಾಂತಾ ಪಾದಯಿತ್ವೇಂದು ಮಂಡಲಮ್ |
ಸಮಂತಾತ್ ಬ್ರಹ್ಮಣಃ ಪುರ್ಯಾಂ ಗಂಗಾ ಪತತಿ ಪಾವನೀ ||”

According to Sri Vaadindra Teertharu in the Bhugola Sangraha, it is noteworthy that the purifying Ganga, which emanated from Viṣṇu's foot, encircles the lunar sphere and flows everywhere in Brahma's abode. When holydip in such Ganga, one should remember Paramatma Sri Hari in His Madhava form, adorned with conch, discus, club (gadha), and lotus. The Brahmaanda Purana states:"

Gangayam Madhavo Devah Shankha Chakragadadhara|
Lasat Padharo Dhayah Tatra Snanam Nareshvara"||

ಗಂಗಾಯಾಂ ಮಾಧವೋ ದೇವಃ ಶಂಖಚಕ್ರಗದಾಧರಃ |
ಲಸತ್ಪದ್ಮಧರೋ ಧೈಯಃ ತತ್ರ ಸ್ನಾನಂ ನರೇಶ್ವರ ||

This verse emphasizes that while holydip in the Ganga, one should contemplate Paramatma Madhava, who holds the conch, discus, club, and lotus.

Godavari: The Godavari River is considered the most sacred river after the Ganges. It originates in the Trimbak Mountains and flows for about 1500 kilo-meters, ultimately joining the Bay of Bengal near Rajahmundry in Andhra Pradesh. It is the largest river in South India.

Every day, during the performance of Sandhya Vandane Sankalpa, (ಗೋದಾವರ್ಯಾಃ ದಕ್ಷಿಣೇ ತೀರೇ) people in South India remember the Godavari River in their daily vows, recognizing its importance as a major river in the region.

During a severe drought that lasted about twelve years, sages and rishis resided in the ashram of Gautama. Despite their longing to leave for their respective places when the famine ended and prosperity returned, Gautama, filled with affection, did not let them go. Encouraged by deity Ganesha in the guise of a cowherd, the sages, using their tapas (austerity), created a magical cow that could consume the plants in Gautama's ashram.

However, when Gautama attempted to drive away the cow, it perished. In response, the sages left, stating that they could not eat until they had revived the cow. After a long period of meditation, Gautama released another stream of water from the head of Rudra onto the cow. The water poured onto the cow's back, becoming the famous Godavari River.

When attributing significance to the Godavari River, it is referred to as "Vriddha Gange Mahapunya Gautamasyaghana-nashini," (ವೃದ್ಧಗಂಗೇ ಮಹಾಪುಣ್ಯೇ ಗೌತಮಸ್ಯಾಘನಾಶಿನೀ) which means the ancient Ganga that destroys the sins of Gautama. This narrative about the origin of the Godavari River is described in the Puranas.

The Brahmaanda Purana states that one should contemplate the form of Veeranarayana, adorned with conch, discus, and club, in the majestic Godavari River, saying, "Godavar'yam Mahanadyam Veeranarayano Nripa." (ಗೋದಾವರ್ಯಾಂ ಮಹಾನದ್ಯಾಂ ವೀರನಾರಾಯಣೋ ನೃಪ)

It is mentioned in the Puranas that during Guru (Jupiter) in the sign of Leo (Simha Rashi), the Godavari River is considered sacred and is said to be attended by thirty-three crore Thirtha Abimani Devathas (deities), emphasizing its sanctity and significance.

‘ಷಣ್ಮಾಸಫಲದಾ ಗೋದಾ ವತ್ಸರಸ್ಯ ತು ಜಾಹ್ನವೀ’

According to the verse in Sri Krishnamrita Maharnava, residing by the Godavari bestows the fruits of 6 months of Yagya (sacrificial rituals), while residing by the Ganga bestows the fruits of 1 year of Yagas. Therefore, Shri Raghavendra Swamy has described in this hymn that Godavari is the greatest river after Ganga.

ಅಹೋಪವಾಸಫಲದಾ ಸ್ಮೃತಾ ಸುರತರಂಗೀಣೀ ।

ಮಂದಾಕಿನ್ಯರ್ಧಫಲದಾ ಸ್ಮೃತಾಗೋದಾವರಿ ಶುಭಾ ।

Therefore, in the scriptures, it is said that Ganga bestows the fruit equivalent to performing the Upavasa (fasting) for one day, while Godavari bestows the fruit equivalent to performing the Ardha (half) Yajna of Mandakini.

Krishna: After the Ganges and Godavari, Sri Rayaru emphasized the significance of this river. Originating in Mahabaleshwar, Maharashtra, in South India, this river flows 1250 km eastwards before merging with the Bay of Bengal in Andhra Pradesh. Therefore, it is regarded as a great river, similar to the Mahanadi.

ತೃಕ್ಷಾಯಸ್ತಮಯೋ ಯಾತಿ ರಸಸ್ಪರ್ಶಾತ್ ಸುವರ್ಣತಾಮ್ |

ಏವಂ ಕೃಷ್ಣಜಲಸ್ಪರ್ಶಾತ್ ಪಾಪಂ ಸದ್ಯೋಹಿ ಪುಣ್ಯತಾಮ್ ||

As the verse indicates, just as iron transforms into gold upon touch, sin is transformed into virtue by the touch of Krishna. This is why even Shri Vadirajaru skilfully described it as 'Papani Sa Tvam Punyaisidhravam' ('ಪಾಪಾನಿ ಸಾ ತ್ವಂ ಪುಣ್ಯಯಸಿದ್ಧವಮ್').

In this context of Krishna, when Jupiter is in Virgo, and when the Ganges is nearby with three and a half crore Tirtha Abhimani deities, holydip in the Krishna River becomes especially auspicious. Thus, Sri Raya has emphasized the significance of Krishnaveni following the revered Godavari.

ಸ್ವಾಮಿ ಚಂದ್ರಾಪುಷ್ಕರಿಣ್ಯೌ ಮಾನಸಂ ಚ ಸರೋವರಮ್ |

ಕೃಷ್ಣವೇಣ್ಯಾಃ ಸಮಾಸ್ತಾಭ್ಯಃ ಕಾವೇರಿ ಚ ಸರಸ್ವತೀ ||2||

Swami Pushkarini, Chandrapushkarini, and Manasasarovar are considered equivalent to the Krishnaveni River, while the Kaveri and Saraswati rivers are deemed inferior to Swami Pushkarini, Chandrapushkarini, and Manasasarovar, and they are regarded as being equal to one another.

Swami Pushkarini: In the Bhavishyat Purana and Skanda Purana, there is a mention of Swami Pushkarini. In Venkatachala, there are a total of 66 crore Tirthas are present, and among them, Swami Pushkarini is considered the most eminent. The Bhavishyat Purana states, "Gangadi sarvatirthanam janmabhoomir virajate," ("ಗಂಗಾದಿಸರ್ವತೀರ್ಥಾನಾಂ

ನೈಭೂಮಿರ್ವಿರಾಜತೇ”) indicating that Swami Pushkarini is the birthplace of all sacred pilgrimage places like the Ganga and others. It is said, "During the bright fortnight of the month of Dhanur Masa (December-January), at the time of sunrise, all the deities desire to holydip in this auspicious water."

It is said that during the bright fortnight of the month of Dhanur (December-January) on the twelfth lunar day (Dwadashi), known as Mukkot Dwadashi, at the time of sunrise, all the deities come here eagerly for holydip and are present together.

King Shankha acquired the kingdom simply by holydip here. Narayana, a Brahmin and the son of Rishi Angira, took holydip here, saw Viṣṇu, received a boon, and attained Viṣṇuloka. Sri Rama took holydip here and regained his lost Sita.

It is stated in the Bhavishyat Purana that performing Shraddha and Tarpana rituals here for the satisfaction of ancestors causes them to rejoice in Vaikuntha, and humans become fortunate by holydip here.

Chandra pushkarini is a sacred Pushkarini located which can be found in the fifth praakaara among Sapta praakaraas in Srirangam, situated amidst the Kaveri River. The deity of Sriranganatha was originally bestowed upon Ikshvaku, the king of the Ikshvaku dynasty, by the four-faced Brahma. This deity, worshiped within the same lineage from Srirama's time

onwards, is a self-manifested form. When Paramātmā Rama, as per the request of Vibhishana, carried this deity to Lanka, it is said that the idol was temporarily placed in Chandrapushkarini at Srirangam.

It became fixed in that spot, as narrated in the local legends. This pushkarini (sacred pond) is shaped like a circle (gola) and is associated with ascetic practices, having been used by Rudra deva for meditation, forsaking the Ganges that flows from his locks, in this location.

Kaveri River: The Kaveri River originates in the Western Ghats near Bangalakote and flows towards Tanjavur. It is one of the seven great rivers that must be remembered daily, as 'ಗಂಗೆ, ಚ ಯಮುನೇ ಜೈವ ಗೋದಾವರಿ ಸರಸ್ವತಿ | ನರ್ಮದೇ ಸಿಂಧು ಕಾವೇರಿ' mentioned during the daily rituals. The greatness of the Kaveri is described in the Mahabharata and Bhagavata, with Brahmagiri near Kodagu's Madikeri being its source. This spot is known as Talakaveri, the birthplace of the Kaveri River. According to the Bhagavata's verse "prayō bhaktā bhagavatī vāsudēvē'malāśayā," (ಪ್ರಾಯೋ ಭಕ್ತಾ ಭಗವತೀ ವಾಸುದೇವೇ'ಮಲಶಯಾ) the Kaveri is considered an unparalleled river of devotion to Viṣṇu.

Saraswati River: Saraswati is a river comparable to the Kaveri in significance. According to legend, Vishwamitra created the Saraswati River during his conflict with Vasishtha. Saraswati flowed fiercely in the form of a flood, carrying Vasishtha towards Vishwamitra.

When Vishwamitra was preparing to kill Vasishtha, a flood suddenly arose, causing Vasishtha to be carried away far from Vishwamitra's reach. Angered by this, Vishwamitra believed that Saraswati had sided with Vasishtha and entered Vasishtha's spell, causing the river's water to turn bloody.

Since then, Saraswati came to be known as Yamuna. Later, it is mentioned in the Mahabharata's Shalya Parva that Saraswati flowed in seven different courses named Suprabha, Kanchanakshi, Vishala, Manorama, Oghavati, Surenu, and Vimalodaka.

ಸರಸ್ವತೀ ಸೂರ್ಯಸುತಾ ಜಹ್ನುಕನ್ಯಾ ಚ ನರ್ಮದಾ |
ಏತಾಶ್ಚತು ಮಹಾನದ್ಯೋ ಮಹಾನದ್ಯುತ್ತಮೋತ್ತಮಾಃ ||

ಸದ್ಯಃ ಪುನಾತಿ ಗಂಗಾಂಭಃ ತ್ರಿಭಿಃ ಸಾರಸ್ವತಂ ಜಲಮ್ |
ಸ್ವರ್ಶನಾನ್ನರ್ಮದಾ ತೋಯಂ ಯಾಮುನಂ ಪಂಚಭಿರ್ದಿನೈಃ ||

According to the verse, holydip in the waters of the Ganga immediately absolves sins, Saraswati's waters purify sins within three days, and the Narmada and Yamuna rivers cleanse sins within five days. The convergence of these three rivers, Ganga, Yamuna, and Saraswati, is said to be as powerful as the sun melting snow, removing misfortunes, and leading to liberation through the practice of the trio of disciplines: knowledge, devotion, and renunciation.

Therefore, the Saraswati River is considered superior among the great rivers. The Brahma Purana instructs us to meditate on the lotus-like form of Paramātmā Viṣṇu as Pad-

manabha while holydip in the Saraswati River. The Brahma Purana also states that the Saraswati and Kaveri rivers are harmonious and complementary to each other.

ಹಿನ್ನೇಽನ್ಯೋನ್ಯಸಮೇ ತಾಭ್ಯಾಮೂನಾ ಚ ಸರಯುಸ್ತಥಾ |

ತುಂಗಭದ್ರಾ ಸಮಾ ತಸ್ಯಾಃ ಕಾಲಿಂದ್ಯೂನಾ ತತೋಧಮೇ ||3||

ನರ್ಮದಾಸಿಂಧುಸರಿತ್ ತತ್ಸಮಾ ಭವನಾಶಿನೀ |

The Sarayu River is inferior to both the Kaveri and Saraswati rivers. It is equivalent to the Tungabhadra River, while the Yamuna River is inferior to the Sarayu River. The Narmada and Sindhu (Indus) rivers are even lower than the Yamuna River. Among these two, the Bhavanashini River is equivalent.

Sarayu River - The comparative analysis of the Sarayu River is described in relation to the Tungabhadra, Kalindi (Yamuna), Narmada-Sindhu, and Bhavanashini rivers.

The Sarayu River flows in Uttar Pradesh, and along its banks lies the sacred city of Ayodhya, which is the foremost among the seven Maha Kshetras (sacred places) of Bharata-varsha (India). This river originates in the Himalayan mountains.

The name "Sarayu" comes from its origin in a lake (sarovar). It is mentioned in the Ramayana that Paramātmā Rama and Lakshmana took holydip in this river and received mantra instructions while on their way to protect Vishwamitra's yajna. The conclusion of Paramātmā Rama's avatar (incarnation) is also said to have taken place at this river, as described

in the Uttarakanda of the Ramayana. The Tungabhadra River is comparable to the Sarayu River in this aspect.

The Tungabhadra River is formed by the combination of the Tunga and Bhadra rivers. These two rivers originate from the peaks of the Sahyadri (Western Ghats) Varaha mountains. They join together at Hulikunte and are then known as the Tungabhadra River. Further downstream, near Kurnool, at the confluence known as Nivrutti Sangam, the Tungabhadra River merges with the Krishna River along with several other rivers including the Bhima, Saraswati, and Bhavanasi. Due to their ability to eradicate all sins and their auspicious confluence, this merger is considered highly significant.

The water of the Tungabhadra River is extremely sweet. Sri Vadiraja Swami, in the Sarasabharati Vilasa, beautifully describes why Paramātmā Viṣṇu, in his Varaha (boar) incarnation, adorned himself with the waters of this river. Sri Vadiraja Swami explains that the sweetness of the water from this river even surpasses the vast ocean, as mentioned in the Sarasabharati Vilasa. Therefore, the expression "Ganga snan - Tunga paan" (holydip in the Ganges and drinking from the Tunga) emphasizes the nourishing quality of this river.

Along the banks of the Tungabhadra River, there are numerous holy places like Mantralaya etc., and temples, making it a sacred location. It is recommended to contemplate Paramatma Varaha while holydip in the waters of this river, as stated in the Brahmāṇḍa Purāṇa.

Kalindi River: The Yamuna River, also known as Kalindi, is one of the seven major rivers of the Indian subcontinent and is considered lesser than the Saraswati and Tungabhadra rivers. Originating from the Himalayan mountains, it is named Kalindi due to its source location at Yamunotri, which is a very remote and difficult-to-access place. The Yamuna River is known as a sub-river of the Ganges at Prayag (Allahabad).

The water of this river is dark in color, hence it is also known as Krishna. Those who bathe in the Yamuna River are believed to be free from the fear of Yama (the deity of death), and Krishna Himself enjoyed pastimes in this river. It is recommended to contemplate Krishna, the son of Yama, while holydip in the Yamuna River, as mentioned in the Brahmāṇḍa Purāṇa.

Narmada River: This River originates from the immortal Vindhya mountain range and flows westward to join the western sea.

“ತೈಲೋಕ್ಯ ಯಾನಿ ತೀರ್ಥಾನಿ ಪುಣ್ಯಾನ್ಯಾಯತನಾನಿ ಚ |
ಸರಿದ್ವನಾನಿ ಶೈಲೇಂದ್ರಾ ದೇವಾಶ್ಚ ಸಪಿತಾಮಹಾಃ ||
ನರ್ಮದಾಯಾಂ ಕುರು ಶ್ರೇಷ್ಠ ಸಹ ಸಿದ್ಧರ್ಷಿಚಾರಣಾಃ |
ಸ್ನಾತುಮಾಯಾಂತಿ ಪುಣ್ಯಾಶ್ಚ ಸದಾ ವಾರಿಷು ಭಾರತ

Kalinga River (Yamuna River): According to the Mahabharata, this river has earned its place as one of the greatest rivers after the Yamuna River. Arjuna visited this river during his pilgrimage, as mentioned in the Mahabharata. King Bali

performed the Ashwamedha Yagna on the banks of this river, according to the Bhagavata Purana. The Matsya Purana also refers to this river as Melupai. Another name for this river is Reva.

The Brahmāṇḍa Purāṇa advises contemplating Mahā Viṣṇu while holydip in this river. This river is revered among the seven great rivers and is associated with the worship of Mahā Viṣṇu. Every person who bathes in this river prays for the presence of these deities. The Sindhu River, originating from the Himavat mountains, is a tributary of this river.

Bhavanashini River: This river, located in Ahobala, is a sacred river that facilitates the service of Paramātmā Narasimha. Its presence glorifies the name of the Paramātmā Narasimha. This river is equivalent to the Narmada and Sindhu rivers.

ತತಃ ಕುಮುದ್ವತೀ ನೀಚಾ ತತೋ ನೀಚಾ ಮಲಾಪಹಾ ||4||

ತಾಮ್ರಪರ್ಣೀ ಭೀಮರಥೀ ಮಂಜುಲಾ ಚ ಪಿನಾಕಿನೀ |

ಪೃಥಕ್ ಸಾಗರಗಾಮಿನ್ಯೋ ನದ್ಯೋ ಭೀಮರಥೀಸಮಾಃ ||5||

Kumudvati River: The Kumudvati River is considered inferior to the Bhavanashini River. Additionally, the Malapaha River is also inferior to the Bhavanashini River. The Tamraparni, Bhimarathi, Manjula, and Pinakini rivers are four separate rivers that flow into the sea independently. Among these, Tamraparni, Pinakini, and Manjula rivers are equivalent to the Bhimarathi River.

ತತೋಽನ್ಯಾ ಸರಿತೋ ನೀಚಾಸ್ತಚಾಕಾರ ತತೋಽಧಮಾಃ |

ತತೋ ನೀಚಾಃ ಪುಷ್ಕರಿಣ್ಯೋ ದೇವಖಾತಾಶ್ಚ ತತ್ಸಮಾಃ ||6||

Other Rivers: Apart from these, the remaining rivers are considered inferior to the Bhimarathi River. All lakes, which are reservoirs or tanks, are considered inferior to rivers. Furthermore, wells and ponds are considered even lower. Some artificial reservoirs can be comparable to ponds.

ತತೋ ವಾಪ್ಯೋಽಧಮಾಸ್ತಾಭ್ಯಃ ಕೂಪಾಃ ಸರ್ವಾಧಮಾ ಮತಾಃ |

ಸ್ತೋತ್ರಮಾರ್ಘ್ಯಂ ಪ್ರದಾತವ್ಯಮವರಾಸು ನ ಚಾನ್ಯಥಾ ||7||

The river deities refer to the gods associated with rivers, considering them as their abodes. Primarily, these deities are regarded as the presiding deities (Nadi ishtha devatas) of the rivers. They are worshipped during the time of holydip, offering prayers and dedication. The Brahma Purana provides detailed explanations about these river deities.

The Brahma Purana provides detailed explanations about the river deities, known as "Nadi ishtha devatas."

Sl.No	Rivers	Abhimana Devathe
1	The Ganga	Madhava
2	Godavari	Veera Naryana
3	Krishnaveni	Krishna
4	Kalindi	Krishna
5	Saraswathi	Padmanabha
6	Kaveri	Ranganatha
7	Sarayu	Rama
8	Narmada	Maha Viṣṇu
9	Tunga Bhadra	Maha Viṣṇu
10	Sindhu	Ksheerabhishayee
11	Bhavanashini	Narasimha
12	Kumadvati	Trivikrama
13	Manjula	Haigriva
14	Bhima rathi	Sridhara
15	Tamprapani	Anantha
16	Malahari	Janardhana
17	Pinakini	Keshava
18	Other Rivers	Keshava
19	Sarovaragalu	Dattatreya
20	Swami Pushkarini	Adhokshaja with Sri Bhusahita
21	Chandrapushkarini	Vamana
22	Manasarovar	Madhusudhana
23	Devakhata	Gadadhara
24	Small rivers	Lakshminarayana
25	Tatakas	Seshasai Achyuta
26	Vāhigaḷu	Chakrapani

ರಾಘವೇಂದ್ರೇಣ ಯತಿನಾ ಬ್ರಹ್ಮಾಂಡಾಖ್ಯ ಪುರಾಣಗಃ |
ಇತ್ಯುದ್ಧತಃ ಸಾರಭಾಗೋ ನದೀ ನೀಚೋಚ್ಚಸೂಚಕಃ || 8 ||

Mantralaya Prabhugalu Sri Raghavendra Swamigalu explained and details the comparative significance of rivers in the Brahma Purana.

|| ಇತಿ ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥಕೃತಂ ನದೀತಾರತಮ್ಯಸೋತ್ರಂ ಸಂಪೂರ್ಣಮ್ ||
||ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು ||

|| Iti śrīrāghavēndratīrthakṛtaṁ nadītānatamyastōtram
sampūrṇam ||

||śrīkṛṣṇārpaṇamastu ||



ವಿಷ್ಣುಪಾದಾಬ್ಜ ಸಂಭೂತಾ ಗಂಗಾ ಸರ್ವಾಧಿಕಾ ಮತಾ |
ತತೋ ಗೋದಾವರೀ ನ್ಯೂನಾ ಕೃಷ್ಣವೇಣೀ ತತೋಧಮಾ ||1||

ಸ್ವಾಮಿ ಚಂದ್ರಾ ಪುಷ್ಕರಿಣ್ಯ ಮಾನಸಂ ಚ ಸರೋವರಂ |
ಕೃಷ್ಣವೇಣ್ಯಾಃ ಸಮಸ್ತಾಭ್ಯಃ ಕಾವೇರೀ ಚ ಸರಸ್ವತೀ ||2||

ಹಿನೇಽನ್ಯೋನ್ಯಸಮೇ ತಾಭ್ಯಾಮೂನಾ ಚ ಸರಯೂ ತಥಾ |
ತುಂಗಭದ್ರಾ ಸಮಾ ತಸ್ಯಾಃ ಕಾಲಿಂದ್ಯೂನಾ ತತೋಽಧಮೇ ||3||

ನರ್ಮದಾಸಿಂಧುಸರಿತೌ ತತ್ಸಮಾ ಭವನಾಶಿನೀ |
ತತಃ ಕುಮುದ್ವತೀ ನೀಚಾ ತತೋ ನೀಚಾ ಮಲಾಪಹಾ ||4||

ತಾಮ್ರಪರ್ಣೀ ಭೀಮರಥೀ ವಂಜುಲಾ ಚ ಪಿನಾಕಿನೀ |
ಪೃಥಕ್ ಸಾಗರಗಾಮಿನೋ ನದ್ಯೋ ಭೀಮರಥೀಸಮಾಃ ||5||

ತತೋಽನ್ಯಾಃ ಸರಿತೋ ನೀಚಾಸ್ತಟಾಕಾಶ್ಚ ತತೋಽಧಮಾಃ |
ತತೋ ನೀಚಾಃ ಪುಷ್ಕರಿಣ್ಯೋ ದೇವಖಾತಾಶ್ಚ ತತ್ಸಮಾಃ ||6||

ತತೋ ವಾಪ್ಸೋಧಮಾಸ್ತಾಭ್ಯಃ ಕೂಪಾಃ ಸರ್ವಾಧಮಾ ಮತಾಃ |
ಸ್ತೋತ್ರಮಾರ್ಘ್ಯಂ ಪ್ರದಾತವ್ಯಂ ಅವರಾಸು ನ ಚಾನ್ಯಥಾ ||7||

ರಾಘವೇಂದ್ರೇಣ ಯತಿನಾ ಬ್ರಹ್ಮಾಂಡಾಖ್ಯ ಪುರಾಣಗಃ |
ಇತ್ಯುದ್ಭುತಃ ಸಾರಭಾಗೋ ನದೀ ನೀಚೋಚ್ಚ ಸೂಚಕಃ ||8||

|| ಇತಿ ಶ್ರೀ ರಾಘವೇಂದ್ರಯತಿಕೃತ ನದೀತಾರತಮ್ಯಸ್ತೋತ್ರಂ ||