କାବେରୀ ପ୍ରାର୍ଥନା

{॥ କାବେରୀ ପ୍ରାର୍ଥନା ॥}

ମରୁଚ୍ଛତେ ମହାଭାଗେ ମହାଦେବି ମନୋହରେ ।

ସର୍ବାଭୀଷ୍ଟପ୍ରଦେ ଦେବି ସ୍ନାସ୍ଥିତାଂ ପୁଣ୍ୟବର୍ଧିନି ॥ ୧ ॥

ସର୍ବପାପକ୍ଷୟକରେ ମମ ପାପଂ ବିନାଶୟ ।

କବେରକନ୍ୟେ କାବେରି ସମୁଦ୍ରମହିଷିପ୍ରିୟେ ॥ ୨ ॥

ଦେହି ମେ ଭକ୍ତିମୁକ୍ତି ତ୍ୱଂ ସର୍ବତୀର୍ଥସ୍ୱରୂପିଣି ।

ସିନ୍ଧୁବର୍ଯେ ଦୟାସିନ୍ଧୋ ମାମୁଦ୍ଧର ଦୟାଂବୁଧେ ॥ ୩॥

ସ୍ତ୍ରିୟଂ ଦେହି ସୁତଂ ଦେହି ଶ୍ରିୟଂ ଦେହି ତତଃ ସ୍ୱଗା ।

ଆୟୁଷ୍ୟଂ ଦେହି ଚାରୋଗ୍ୟଂ ଋଣାନ୍ମୁକ୍ତଂ କୁରୁଷ୍ୱ ମାମ୍ ॥ ୪ ॥

ତାସାଂ ଚ ସରିତାଂ ମଧ୍ୟେ ସହ୍ୟକନ୍ୟାଘନାଶିନି ।

କାବେରି ଲୋକବିଖ୍ୟାତା ଜନତାପନିବାରିଣି ॥ ୫ ॥

ଇତି ବ୍ରହ୍ମାଣ୍ଡ ପୁରାଣେ କାବରୀ ପ୍ରାର୍ଥନା ॥

{ଲ୍arge

These verses are in praise of river Kaveri – a sacred river flowing in

the southern peninsula of India. The river is one of the five great rivers

flowing in South India. The other four are Mahanadi, Godavari, Narmada and

Krishna. It is also the smallest of them all, being only 765 Km long. The

river is known for the scenic beauty of the regions it flows through. The entire region it passes through is considered sacred. It has its birth at Talakaveri at a height of 1320 feet in the Brahmagiri mountain in the Western Ghats in Karnataka State. There is a small temple there where people offer worship to Kaveri. After flowing through Karnataka State the river meanders through Tamil Nadu State and empties into the Bay of Bengal on the eastern side of the peninsula. It starts as a thin strand of water and as it enters the plains at Bhagamandalam a small river Gajoti joins it. Bhagamandalam is a picturesque small village at the foothills of thickly forested mountains with the two rivers flowing through it. It has a small temple for Shiva who has the name Bhagamandaleshvara. Later on rivers Hemavati and LakShmana Teertham join Kaveri and it becomes large and deep. Here the waters of the thre rivers are collected at the Krishnaraja Sagar dam. Other tributeries that join Kaveri are Shimsha, Hemavati, Arkavati, Kabini and Bhavani. Near Tiruchy, in Tamil Nadu, the river branches and joins again after a couple of kilometers further forming the island of Srirangam. Nearby we have the Grand Anicut (Dam). It is 323 mts. long and 20 mts. high and built of stones. It was built during the 2nd century AD and stands as a tribute to the expertise of the builders of those days.

The river flows through some of the richest lands of the country and blesses the people on its course. In return the people worship it. People of Tamil Nadu worship thef floods with a festival called 18th day of Aadi month (July-August). They offer puja, light lamps and offer sweetmeats and, fruits and flowers.

One may have a question as to whether it is rational to worship an inanimate object like a river. The answer follows. Our scriptures say that it is the one God who permiates everything. The Narayana Suktam says this clearly. It says that whatever is there that is seen or heard of in the universe is pervaded in and out by the Lord.

ଯଚ୍ଚ କିଞ୍ଚିଜ୍ଜଗତ୍ସର୍ବଂ ଦୃଶ୍ୟତେ ଶ୍ରୂୟତେଽପି ବା ।

ଅନ୍ତର୍ବହିଶ୍ଚ ତତ୍ସର୍ବଂ ବ୍ୟାପ୍ୟ ନାରାୟଣଃ ସ୍ଥିତଃ ॥

Lord Krishna echos this in Gita (9-4).ମୟା ତତମିଦଂ ସର୍ବଂ ଜଗଦବ୍ୟକ୍ତ ମୂର୍ତିନା । He says that the universe is pervaded by Him - the unseen One. So, what we see as the world is The Lord only. The very first name in the Vishnu-sahasranama isବିଶ୍ୱମ୍ = the universe. But we see the world as made of myriad objects and do not see the God. Why so? Krishna gives the reason too in Gita.(7-13).

ତ୍ରିଭିର୍ଗୁଣମୟୈର୍ଭାବୈରେଭିଃ ସର୍ବମିଦଂ ଜଗତ୍ ।

ମୋହିତଂ ନାଭିଜାନାତି ମାମେଭ୍ୟଃ ପରମବ୍ୟୟମ୍ ॥

The world is deluded by His power of maya and so, does not see Him who is beyond them. An example will provide the answer. We see an ornament - say - a chain made of gold. We see the chain and talk about the chain only and not the gold which really is the substance. The 'chain' is not a substance at all. There is no chain apart from gold. When we wear the chain or handle it or lock it up in the cupboard we, in fact we are doing all these with gold only in the garb of a chain. The 'chain' is only a name for a particular form of gold. In fact there is no such 'thing' as chain! The

`chain' has its birth from gold, has its existance in gold and goes back into gold when it is melted. Gold is the substratum or(ଅଧିଷ୍ଠାନମ୍). So also is God the substratum of everything. He is known as theଅଧିଷ୍ଠାନମ୍ -

ଅଧିତିଷ୍ଠନ୍ତି ଭୂତାନି ଉପାଦାନକାରଣତ୍ୱେନ ବ୍ରହ୍ମେତି ଅଧିଷ୍ଠାନମ୍ ।

ାଦ୍ଭସ୍ଥାନି ସର୍ବଭୂତନିାଦ୍ (ଗୀତା ୯।୪) ଇତି ଭଗବଦ୍ବଚନାତ୍ ।

(Vishnusahasranamam - 324) A verse in Shri Bhagavatam (VIII-3-3) makes this abundantly clear. This was said by Gajendra the elephant in praise of the Lord who rescued him from the grip of the crocodile. He said `I take refuge in the self-existent Being in whom the universe rests, from whom it has sprung, by whom it it has been brought into being, who Himself constitutes it, and who is at the same time distinct from both the cause and effect.'

ଯସ୍ମିନ୍ନିଦଂ ଯତଶ୍ଚେଦଂ ଯେନେଦଂ ଯ ଇଦଂ ସ୍ୱୟମ୍ ।

ଯୋଽସ୍ମାତ୍ ପରସ୍ମାଚ୍ଚ ପରସ୍ତଂ ପ୍ରପଦ୍ୟେ ସ୍ୱୟମ୍ଭୁବମ୍ ॥

Taking the example of the chain, we find that it has its birth from the gold, its existence in gold and finally goes back into gold when melted. So is the case with everything in the universe. The lay person sees movie and misses the screen on which it is projected though he is looking at it all the time! To extend the logic further he sees the world and misses the Lord behind. The `world' we see is constituted of very many objects, animate and inanimate. But though they appear to be different and bear different names they are all the forms and names of the one Supreme Being only. So the Lord has the nameବିଶ୍ୱମ୍ as said above. That is the reason we have the custom of worshipping all objects. Because the worship of any object or being is equivalent to the worship of the Lord. All animals

including the cow, the monkey and even the snake are objects of worship. Even the 'inanimate' objects such as the books, trees, mountains and rivers are holy. There can be no such thing as a bad or evil thing.

The seers of ancient times had this grand vision. They could see through the seuperficial layer and perceive God in everything. Krishna says that a realised person will see only God in anything: for example a learned righteous brahmin, a cow, an elephant, a dog which is considered unclean, and also a mean outcast who eats the flesh of the dog. Gita(5-18).

ବିଦ୍ୟା-ବିନୟ-ସଂପନ୍ନେ ବ୍ରାହ୍ମଣେ ଗବି ହସ୍ତିନି ।
ଶୁନି ଚୈବ ଶ୍ୱପାକେ ଚ ପଣ୍ଡିତାଃ ସମଦର୍ଶିନଃ ॥

The word ସମଂ in this context means the Supreme Being and not 'equal.' This is made clear by Krishna in the very next verse (5-19). ନିର୍ଦୋଷଂ ହି ସମଂ ବ୍ରହ୍ମ । The famous vedic hymn Shri Rudram salutes the Supreme Being by addressing Him by names of various objects, both good and 'not good' according to common man's perception. There are salutations to trees, mountains, birds, dogs etc. There are even salutations to thieves,and cheats who are nothing but forms of God only, because there cannot be anything but God. He is the rivers also. Rudram salutes Him as ନମୋ ନାଦ୍ୟାୟ . This name ନାଦ୍ୟଃ is in the Sivasahasranamam (No.684. Padmapuranam). The commentator says ନଦୀଗତ ଜଲରୂପୋ ନାଦ୍ୟଃ। ନମୋ ନାଦ୍ୟାୟ ଚେତି ଶ୍ରୁତିଃ ॥

For this reason we consider the rivers as sacred. They are not to be polluted. Do not urinate or spit in the waters advises the vedas. ନାପ୍ସୁ

ମୂତ୍ରପୁରୀଷଂ କୁର୍ଯାତ୍। ନ ନିଷ୍ଠୀବେତ୍ । Our pilgrimages include visiting famous temples and also taking bath in sacred rivers like Ganaga, Kaveri, Yamuna etc.. We have hymns in praise of these rivers. Here we have a

short hymn in praise of the sacred river Kaveri.

The river is mentioned in the vedas and puranas. The Aghamarshana Suktam(ଅଘମର୍ଷଣସୂକ୍ତମ୍) which forms part of Mahanarayanavalli in the Taittariyopanishad is a prayer addressed to Lord Varuna - the god of waters. This is normally chanted before taking bath.ଅଘଂ = sin.ମର୍ଷଣମ୍ = cleaning or wiping off. So, this is a prayer to Varuna to make us free from sins. In this sukta we come across the following prayer addressed to some famous rivers.

ଇମଂ ମେ ଗଙ୍ଗେ ଯମୁନେ ସରସ୍ୱତି ଶୁତୁଦ୍ରି ସ୍ତୋମଗ୍ଂ ସଚତା ପରୁଷ୍ଣିଯା। ।
ଅସିକ୍ନିଯା। ମରୁଦ୍ଵୃଧେ ଵିତସ୍ତଯା। ଽଽଜୀକୀଯେ ଶୃଣୁହ୍ୟା ସୁଷୋମଯା। ॥

The rivers mentioned in this mantra are, Ganga, Yamuna, Sarasvati, Shutudri (Sutlej), Parushni (Rabi), Asikni (Seenab), Vitasta (Jilam), Sushoma (Sohan). The last four rivers mentioned here were flowing in the Sind Province. In this mantra the word(ମରୁଦ୍ଵୃତେ) Maruddhrute is a reference to Kaveri. In fact the hymn given in the beginning of this article starts addressing Kaveri by this name only. The Bhagavata Purana mentions the river more than once. It says that during his pilgrimage Lord Balarama visited Kanchi and the sacred river Kaveri.କାମକୋଟିପୁରୀଂ କାଞ୍ଚୀଂ କାବେରୀଂ ଚ ସରିଦ୍ଵରାମ୍ । (10-79-14). Again later on in Book 11 the sage Karabhajana, in his conversation with King Nimi talks of the

merits of Kaliyuga and says that it is in this age that great devotees of the Lord will appear everywhere, especially in the Dravda country where the rivers Tamaraparni, Kritamala, Payasvini, the extremely sacred Kaveri and the great river Mahanadi which flows towards the west they will be found in large numbers. (11-5-39).

କ୍ୱଚିତ୍ କ୍ୱଚିନ୍ମହାରାଜ ଦ୍ରବିଡେଷୁ ଚ ଭୂରିଶଃ ।
ତାମ୍ରପର୍ଣୀ ନଦୀ ଯତ୍ର କୃତମାଲା ପଯସ୍ୱିନୀ ।
କାବେରୀ ଚ ମହାପୁଣ୍ୟା ପ୍ରତୀଚୀ ଚ ମହାନଦୀ ॥

(ଭବିଷ୍ୟନ୍ତି ନାରାଯଣପରାଯଣାଃ ।)

Valmiki talks about it in his Ramayana. Sugriva sends various groups of soldiers to search for Sita. He sends a group headed by Angada to search in the southern direction. He gives details of places he will have to search. At that time he describes the southern mountain range and the holy river Kaveri as follows. He says that Angada will see the blessed heavenly river Kaveri carrying pellucid waters and celestial nymphs sporting in the river.

ତତସ୍ତାମାପଗାଂ ଦିବ୍ୟାଂ ପ୍ରସନ୍ନସଲିଲାଂ ଶିବାମ୍ ।
ତତ୍ର ଦ୍ରକ୍ଷ୍ୟଥ କାବେରୀଂ ବିହୃତାଂ ଅପ୍ସରୋଗଣୈଃ ॥

(Kishkindha Kanda -41-14).

Kaveri is also known as DakShin Ganga - Ganga of the South and the river's water is reputed to be limpid and sweet

ଅହଂ ଦକ୍ଷିଣଗଙ୍ଗେତି ବିଶ୍ରୁତା ବେଦମୂର୍ଧନି ।
ଇମାଂ ମଧୁରପାନୀଯାଂ ଦକ୍ଷିଣାପଥଜାହ୍ନବୀମ୍ ॥

The Agnaeya Purana says that those who are contacted by the breeze blowing from Kaveri get release from rebirth and reach the lotus feet of the Lord.

କାବ୍ୱେରି ତ୍ରିଜନ୍ମାନଃ କାବ୍ୱେରି ସଲିଲାପ୍ଲୁତା ।
କାବ୍ୱେରି ବାତାଦ୍ୟୈ ସ୍ପୃଷ୍ଟା ଯାନ୍ତି ହରେଃପଦମ୍ ॥

The Brahmavaivarta Puranam defines the word Kaveri as follows.

କକାରଃ କଲୁଷଂ ହନ୍ତି, ୱେକାରୋ ବାଞ୍ଛିତପ୍ରଦଃ ।
ରୀକାରୋ ମୋକ୍ଷଦୋ ନୃଣାଂ କାବ୍ୱେରୀତ୍ୟବଧାରୟ ॥

The letter ka stands for the destruction of sins, ve for the bestowal of desires and ri for the granting of mokSha or liberation from the cyclic births. Kaveri is also known as Kanakasarit(କନକସରିତ୍). Kanakam (କନକମ୍) means gold and sarit(ସରିତ୍) means river. The sand in the bed of Kaveri is said to be rich in gold content. Kaveri is called Ponni (pon = gold) in Tamil. The great acharya Shri Vedanta Desika mentions the glory of the river in his famous work Sri Bhagavaddhyana sopanam (verse no.2).

ୱେଲାତୀତ ଶ୍ରୁତିପରିମଲଂ ୱେଧସାଂମୌଲି ସେବ୍ୟଂ
ପ୍ରାଦୁର୍ଭୂତଂ କନକସରିତସ୍ସୈକତେ ହଂସଜୁଷ୍ଟେ ।
ଲକ୍ଷ୍ମୀଭୂମ୍ନୋଃ କରସରସିଜୈର୍ଲାଲିତଂ ରଙ୍ଗଭର୍ତୁଃ
ପାଦାଂଭୋଜ ପ୍ରତିପଲତୁ ମେ ଭାବନାଦୀର୍ଘିକାୟାମ୍ ॥

The acharya says that the lotus feet of the Lord Ranganatha appeared on the golden sands of Kaveri which are home to hamsas or swans. It is said that swans do not like to stay in turbid waters.ନ ବଦ୍ଧାତି ରତିଂ ହଂସଃ

କଦାଚିତ୍କୂର୍ଦ୍ଦମେଽମ୍ଭସି । The water of Kaveri is clean and have gold content in the sands. So, the birds prefer to stay in such lovely place. The word ହଂସଃ also mean sanyasins of the highest order – paramahamsa sanyasis. This means that the great sanyasis gather on the shores of Kaveri because of its sacredness.

STORY OF THE RIVER KAVERI

There was a king by name Kavera. He was righteous and ruled his kingdom according to the injunctions of the scriptures. He sought liberation or mokSha and with this in mind he did severe penance. Brahma the creator was pleased with his penanace and appeared before the king and wanted to know his wish. The king requested Brahma to grant him mokSha. Brahma said that this is not something which He can grant but can be attained only by one getting spiritual wisdom or jnanam. He requested Maya Devi to appear before them. Brahma asked Maya to be born as the king's daughter and impart him the required knowledge. In addition Brahma told her to become a river by name Kaveri and save all beings and also she, by another aspect to become the wife of sage Agastya and spread spiritual wisdom. Accordingly Maya appeared before the king Kavera as an infant. The king was very happy at this. He took the child with him and brought it up with loving care. After some years, the king renounced the kingdom, repaired to the forests, performed severe penanace and attained liberation. Kaveri wanted to serve the world in the form of a river and to achieve this she prayed to Lord Narayana and did penance. Pleased with her devotion, the Lord appeared before her and learned of her desire. He told her that He will reside in a gooseberry tree in the Sahyadri hills. Brahma will

worship Him in the tree and wash His feet with the water from the river Vraja in his conch. She should merge herself with those waters and flow in the southern regions and sanctify that area. She will get the names Sahya amalaka Tirtha, Shanka Tirtha and DakShina Ganga. In this period sage Agasthya was performing penanace. Brahma appeared before him and advised him to get married and lead the life of a householder. At first he sage was not agreeable to this idea. Brahma explained to him the greatness of a householders' life and suggested that he marry His daughter Kaveri. This will be of advantage to him and also to everyone. Agasthya was convinced of Brahma's words and agreed to marry Kaveri. He went to the Himalayas and met Kaveri who was performing penance there. He told her of Brahma's advice to him. Kaveri agreed to marry the sage. She divided herself into two forms. With the name Kaveri she entered the(କମଣ୍ଡଳୁ) waterpot of the sage. With another body and the name(ଲୋପାମୁଦ୍ରା) Lopamudra she bowed to the sage. The gods assembled at that place. Brahma got Lopamudra married to Agasthya as per the vedic rules. The sage with his wife saluted to the gods assembled there. Sarasvathi Devi, her mother, advised her in detail the duties of a householder's wife. After the marriage Agasthya with his wife started his journey to the south, crossed the Vindhya mountains and reached the Sahya mountains. He kept his water pot in a place and told his desciples that he is going to the nearby Swarnamukhi river to perform his ablutions and till his return to look after it. At that time Brahma saw Lord Vishnu shining in a gooseberry tree nearby. He was overjoyed. He circumambulated the tree and washed the feet of the Lord with the water that had the essence of

all the holy waters from the conch (that represented the Gaytri mantra) he had. The holy water grew into a stream and flowed down the mountain. Kaveri who was staying in sage Agasthya's water pot saw this and was filled with joy. At that time a heavenly voice addressed Kaveri and said that the time for fulfilment of her wish is very near. ``The time for you to reach the ocean has come. The holy autumn(ଶରତ୍) season has come. In this season even a small gift given to a deserving person will yield immense benefit. As the result of your severe penance this also happens to be birth of the month of Thula (7th month of the solar calendar). You should proceed and mingle with the holy waters that is flowing from the worship offered by Brahma. You will be conferring great benefit to the people of the country''. By divine will a strong wind accompanied by heavy rain started blowing at that time. The disciples of the sage forgot all about the sage's advice to take care of his water pot and ran for cover. The strong wind upset the pot. Kavri flowed from the pot, mixed with the waters in the stream and started to flow in the southern direction. Sage Agasthya returned after finishing his ablutions and saw what had happened. He was very happy to see Kaveri flowing down the mountain as a river. He summoned Kaveri and blessed her. She told the sage what all happened in his abscence and how she got mixed with the holy waters from bathing the feet of Lord Vishnu who appeared in the tree. Sage Agastya was pleased by the answer of Kaveri. He lauded her and said that the Southern Peninsula will derive great benefit from her. Then he also passed on to her some secret information he knew by his great spiritual power.

ମହାରହସ୍ୟଂ କିଞ୍ଚାତ୍ର ଶୃଣୁଷ୍ୱାତ୍ୟଦ୍ଭୁତଂ ଶୁଭେ ।
ବ୍ରବୀମି ଦିବ୍ୟଦୃଷ୍ଟ୍ୟାଦ୍ୟ ସର୍ବଶାସ୍ତ୍ରେଷୁ ନିଶ୍ଚିତମ୍ ॥

ମହାପାତକିନାଂ ପାପଂ ମୋଚଯନ୍ତ୍ୟଃ କ୍ଷଣେନ ହି।
ଗଙ୍ଗାଦିକା ମହାନଦ୍ୟସ୍ତୀର୍ଥାନି ଚ ମହାନ୍ତି ଚ ॥

ମଲୀକୃତାଶ୍ଚ ତତ୍ପାପୈଃ ଅଶକ୍ତାସ୍ତଦ୍ବିମୋଚନେ ।
ଶୋଚଯନ୍ତ୍ୟଃ ପରଂ ଦେବଂ ଯାନ୍ତି ଲୋକପିତାମହମ୍ ॥

ତାସାଂ ବିଶୁଦ୍ଧଯେ ବ୍ରହ୍ମା ସଭାଯାଂ ମୁନିଭିଃ ସହ ।
ସମ୍ୟଗ୍ବିଚାର୍ଯ ଶାସ୍ତ୍ରେଷୁ ବେଦେଷୁ ଚ ପୁନଃ ପୁନଃ ॥

ହରିଣା ଚ ତତଃ ପ୍ରୋକ୍ତଂ ପ୍ରାଯଶ୍ଚିତ୍ତଂ ବିଧାସ୍ୟତା ।
ସ୍ନାସ୍ୟନ୍ତୁ ସହ୍ୟଧାତ୍ର୍ୟଗ୍ରେ କାବେର୍ଯାଂ ତୌଲିସଙ୍ଗମେ ॥

The rivers like Ganga that are renowned to cleanse people who take bath in them of their sins were polluted by the sins washed into them. They were sad at this and approached Brahma, the Creator, to find a way to get themselves rid of this huge load of sins dumped into them. Brahma discussed this issue with the sages assembled in his court at that time and looked into the scriptures also for an answer. They came across the expiation mentioned by Shri Hari – that is they should take bath in Kaveri in the seventh month(ତୁଲା) of solar calendar. The 66 crores of waters from all the 14 worlds come to Kaveri at that period to wash off their sins. They should also go to Kaveri and take bath at that time.

ଷଟ୍‌ଷଷ୍ଟିକୋଟି ତୀର୍ଥାନି ଦ୍ୱିସପ୍ତ-ଭୁବନେଷୁ ଚ ।

ତାନି ଚାଯାନ୍ତି କାବେର୍ଯାଂ ସ୍ନାଘୌଘ-ବିନିବୃତ୍ତଯେ ॥

Such a holy river naturally attracts holy men to its banks. He said that he as also many other sages will have residence on her banks.

ଅହଂ ତୁ ବୈଖାନସ ବାଲଖିଲ୍ୟୈରନ୍ୟୈଃ ମୁନୀନ୍ଦ୍ରୈସ୍‌ସନକାଦିଭିଷ୍ଟ ।

ସର୍ବତ୍ର ତେ ପୁଣ୍ୟତଟେ ବସାମି ॥

Sage Agastya told this to Kaveri and blessed her saying that she will confer all prosperity for those living in the southern part of the country.

ବିଭୂତ୍ୟୈ ଦାକ୍ଷିଣତ୍ୟାନାଂ କ୍ଷେମାଯ ବିଜଯାଯ ଚ ।

ମଯା ଚୈବାଭ୍ୟନୁଜ୍ଞାତା ଗଚ୍ଛ ଦେବି ଯଥାସୁଖମ୍ ॥

We are indeed blessed to have such sacred rivers in our country. Let us pray to Kaveri and be cleansed of our sins. The following verse gives a description of Kaveri devi and is suitable for meditation on Her.

ଅଚ୍ଛ-ସ୍ନଚ୍ଛ-ଲସଦ୍-ଦୁକୂଲବସନାଂ ପଦ୍ମାସନାଧ୍ୟାଯନୀଂ

ହସ୍ତ-ନ୍ୟସ୍ତ-ବରାଭଯାବ୍ଜ-କଲଶାଂ ରାକେନ୍ଦୁ-କୋଟି-ପ୍ରଭାମ୍ ।

ଭାସ୍ୱଦ୍-ଭୂଷଣ-ଗନ୍ଧ-ମାଲ୍ୟ-ରୁଚିରାଂ ଚାରୁ-ପ୍ରସନ୍ନାନନାଂ

ଶ୍ରୀଗଙ୍ଗାଦି-ସମସ୍ତ-ତୀର୍ଥ-ନିଲଯାଂ ଧ୍ୟାଯାମି କାବେରିକାମ୍ ॥

The verse, roughly translated, says that I meditate on Kaveri who wears spotlessly clean silk garments, and is seated in the Padmasana pose. She has one palm of the hand pointing down indicating that She will grant

desires of those who seek her and another palm of the hand pointing up

indicating She will protect and grant freedom from fear. She wears shining

jewels and fine smelling garlands and has a pleasing smiling face. She is

the repository of all holy wates like Ganga.

}

॥ ଓଁ ତତ୍ସତ୍ ॥

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