
GangAShTakam 2

ಗಂಗಾಷ್ಠಕಮ್ ೨

Document Information



Text title : ga.ngAShTakam 2

File name : gangAShTakam2.itx

Category : aShTaka, devii, nadI, shrIdhara-venkaTasha, devI

Location : doc_devii

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Latest update : November 22, 2006

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November 16, 2019

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GANGASHTAKAM by Shri Shridharavenkatesa of
Tiruvisanallur respectfully called as Ayyaval.

|| ಶ್ರೀ ಅಯ್ಯಾವಾಲ್ ಇತಿ ಪ್ರಸಿದ್ಧಃ ಶ್ರೀಧರವೇಂಕಟೇಶಾಭಿಧ್ಯಃ ವಿರಚಿತಮ್ ||

Introduction:- Once, the author Shridhara had to perform the shrAddha ceremony wherein his ancestors are propitiated. In this ceremony three pious brahmins who are well versed in the vedas and are of exemplary character are invited. The Manusmriti gives details about the qualifications of the brahmins to be invited on this occasion. The forefathers are invoked in them. Then these brahmins are honoured, as one would do his ancestors with food, clothes and dakShina. In Shridhara's case the ceremony fell on an Amavasya day in the month of Kartika (8th month of the solar calendar). He had made all arrangements to conduct the ceremony as ordained in the shastras, including inviting the three brahmins. The food items to be served to the brahmins (who represent his ancestors) were being cooked. As the preparations were in progress, he heard the plaintive cry of a beggar. The beggar was an outcaste. He said he had not eaten for hours, and so is famished and distressed. Shridhara, who was a very pious person, saw in this outcaste the image of Lord Siva and was immensely moved. He immediately gave the food items prepared for the shrAddha ceremony to the beggar and ensured his hunger was appeased. He beggar ate heartily and went away after invoking Lord's blessings on Shridhara and his family members. Shridhara came to himself some time after the beggar went away and realised his "folly. One is not expected to serve the food prepared specifically for serving to the ancestors (invoked

in the brahmins) to anyone else till the ceremony was over. He was very upset and asked the brahmins as to how he should expiate for his act. They said that the only way to atone is to take a bath in the sacred Ganges. But Shridhara felt that this was impossible to be done as the trip to Ganges will take many weeks. This implied that he will not be able to perform the shrAddha ceremony on that day. So it will be an act of ommission and will invite serious sin.

Shridhara felt that the only thing to do in such a predicament is to surrender to the Lord. So, in the following verses he explained his predicament to Lord Siva and prayed to Him to release Ganga from His matted locks as He did on an earlier occasion in response to the prayers of sage Bhagirata. The kindly Lord could not bear to see His devotee upset. So He released Ganga from His locks. The well in Shridhara's house started to overflow. Many animals like fish, tortoises came out along with the gushing waters. The villagers were astounded at the sight and were wonderstuck at the intensity of Shridhara's piety. They realised his greatness. They requested him to control the flow of the water which was threatening to flood the village. Shridhara prayed and the flow from Ganges subsided. All, including the brahmins who had been invited specially for the ceremony were only too willing to accept that if Shridhara took bath in the waters of the well it will be equal to a bath in the Ganges. Shridhara was very happy at the decision of the brahmins. He took bath in the water drawn from the well and completed the shrAddha ceremony.

This incident is celebrated every year on the Amavasya day in the month of Krittika at the village. The faithful throng in large number at the house in Tiruvisanallur village where Shridhara lived on that day every year and take bath in the water drawn from the well. They believe that the bath gives the same benefit as a bath in the Ganges.

COMMENTS. The scriptures

assure that a true devotee will not encounter misfortune or problems in life. ನ ವಾಸುದೇವಭಕ್ತಾನಾಂ ಅಶುಭಂ ವಿದ್ಯತೇ ಕ್ಷಚಿತ್ | says Vishnusahasranama in the phalashruti. Lord Krishna gives an assurance to this effect in Gita (9-31). ಕೌಂತೇಯ ಪ್ರತಿಜಾನೀಹಿ ನ ಮೇ ಭಕ್ತಃ ಪ್ರಣಶ್ಯತಿ | The question, then, is why should devotees like Shridhara and many others like Prahladha face problems? The answer is that the problems they face may be attributed to prArabdham or deeds they might have committed in their past births. But, though the problem appears to be of serious nature to us, it does not appear to be so to the devotees themselves. They do not lose their serenity in the face of adversity, nor is there least change in their devotion.

ಘೃಷ್ಣಂ ಘೃಷ್ಣಂ ಪುನರಪಿ ಪುನಶ್ಚಂದನಂ ಚಾರು ಗಂಧಂ
ಛಿನ್ನಂ ಛಿನ್ನಂ ಪುನರಪಿ ಪುನಃ ಸ್ವಾದು ಚೈವೇಕ್ಷುಖಂಡಮ್ |
ದಗ್ಧಂ ದಗ್ಧಂ ಪುನರಪಿ ಪುನಃ ಕಾಂಚನಂ ಕಾಂತವರ್ಣಂ
ನ ಪ್ರಾಣಾಂತೇ ಪ್ರಕೃತಿವಿಕೃತಿಃ ಜಾಯತೇ ಸಜ್ಜನಾನಾಮ್ ||

This says that a piece of sandal wood, when repeatedly rubbed against a stone emits only a pleasant flavour. Even when the sugarcane is cut into many pieces it will continue to taste sweet only. A chunk of gold when heated in the fire again and again will give out its natural shine only. So also, the qualities of the great people will not undergo the least change even at the end of their lives. To repeat, a devotee of the Lord will certainly encounter problems. They are designed by the Lord to bring out the devotee's unshakeable faith in the Lord so that others may understand his greatness. The devotee himself never complains that he is undergoing immense suffering. But he thinks of the Lord as usual for help. He gets it and is happy that his problem is solved. In fact, Kunti-the mother of Pandavas, cleverly converted the problems into advantage. She found from experience that she thought of the Lord whenever she faced a problem. Krishna promptly appeared on the scene and helped her. So, she prayed to Krishna that she should face problems every

now and then so that she can have His darshan often. She said:

ವಿಪದಃ ಸಂತು ನಃ ಶಶ್ವತ್ಸತ್ರ ತತ್ರ ಜಗದ್ಗುರೋ |

ಭವತೋ ದರ್ಶನಂ ಯಸ್ಮಾದಪುನರ್ಭವ-ದರ್ಶನಮ್ || Shri Bhagavatam (1-8-25).

The verses of Gangashtakam are given below. The translations of the verses given here are not exact.

ಶಂಭೋ ಭವನ್ನಾಮ ನಿರಂತರಾನುಸಂಧಾನ ಭಾಗ್ಯೇನ ಭವಂತಮೇವ |

ಯದ್ಯೇವ ಸರ್ವತ್ರ ತಥಾಂತ್ಯಜೇಽದ್ಯ ಪಶ್ಯತ್ಯಹೋ ಕೋಽತ್ರ ಕೃತೋಽಪರಾಧಃ || ೧ ||

O Lord Shambhu! I am used to repeating Your name all the time. As

a result I am blessed to see You only every where. So, today I

saw You only in this outcaste also. Is there anything wrong in

this?

ಅಸ್ತೇಷ ಮಂತುಃ ಪಿತೃಯಜ್ಞ ನಿಷ್ಠೇ ಗಜಾಪ್ಲವೋ ಯೋ ವಿಹಿತೋಽಪಚಿತ್ಯೈ |

ದೂರಾತ್ನು ತನ್ನಾಮಜಪೇನ ಶುದ್ಧಿಃ ನ ಸ್ಯಾತ್ ಕಥಂ ಮೇ ಸ್ಮೃತಿರರ್ಥವಾದಃ || ೨ ||

Let me agree that a bath

in the Ganges is the proper atonement for my transgression of the

rules pertaining to the shrAddha ceremony. But the Smriti texts

say that even if one just repeats the name “Ganga few times he

becomes pure. Can not I take recourse to this expediency in this

situation?

ತ್ವನ್ನಾಮನಿಷ್ಠಾ ನ ಹಿ ತಾವತೋ ಮೇ ಶ್ರದ್ಧಾ ಯತಃ ಕರ್ಮಸು ನ ಪ್ರದಗ್ಧಾ |

ತ್ರೈಶಂಕವಂ ಮೇ ಪಸುಪಾಂತರಾಯಃ ಮುಚ್ಯೇಯ ತಸ್ಮಾತ್ಕಥಂ ಆರ್ತಬಂಧೋ || ೩ ||

O Lord, I accept that I have not

got that intense faith in Your name that I can give up performance

of duties like shrAddha. Thus I am in an awkward situation, like

king Trishanku. How do I get relieved from this situation?

ಯದ್ಯದ್ಯ ತೇ ಶ್ರಾದ್ಧವಿನಿಷ್ಠಿರಿಷ್ಠಾ ಕೋಽಹಂ ತತೋಽನ್ಯಚ್ಛರಿತುಂ ಸಮರ್ಥಃ |

ಶ್ರಾದ್ಧೇ ವೃತಾಃ ಪೂರ್ವದಿನೋಪವಾಸಾಃ ನಾನ್ಯತ್ರ ಭುಂಜೀಯುಃ ಇದಂ ತು ಬಿದ್ಯೇ ||

೪ ||

If it is Your wish that the shrAddha

should be missed let it be lost. I cannot go against Your will.

But, what about the brahmins who have been specially invited for the occasion? They have been fasting since yesterday and will not take food at any other place.

ಶ್ರದ್ಧಾಲವಃ ಶ್ರಾದ್ಧವಿಘಾತಭೀತ್ಯಾ ಸ್ವಾತ್ಮೋಪರೋಧಂ ವಿಘ್ನಯ್ಯ ಧೀರಾಃ |
ಯತ್ಪ್ರೋಚಕರತ್ರಾಪಚಿತಂ ಮಹಾಂತಃ ತತ್ರೋಚಿತಂ ಯದ್ವಯಯಾ ವಿಧೇಹಿ || ೫ ||

These brahmins

are noble souls. They have prescribed the expiation, not with any selfish motive but only to make sure that the shrAddha should not become deficient in any manner. They have not taken into account the inconvenience that they will face in the process.

ಗಂಗಾಧರ! ತ್ವದ್ವಜನಾಂತರಾಯ ಭೀತ್ಯಾ ಗೃಹೇ ಕೂಪಕೃತಾವಗಾಹಃ |
ಜಾನೇ ನ ತೀರ್ಥಾಂತರಂ ಅದ್ಯ ಗಂಗಾಂ ಆಸಾದಯೇಯಂ ಕಥಮಾರ್ತಬಂಧೋ! ||
೬ ||

On account of the

fear that the chanting of Your name should not be interrupted even for a moment, I have been taking bath only in the well in the house itself. I do not know any other holy river or waters.

This being the case, how will I go in search of Ganga?

ನಾಹಂ ತಪಸ್ವೀ ಸಗರನ್ವವಾಯಃ ಜಾನೇ ನ ಜಹಹ್ನುಃ ಚರತಿ ಕ್ವವೇತಿ |
ಶಂಭೋ! ಜಟಾಜೂಟಮಪಾವೃಣುಷ್ವೇತ್ಯಭ್ಯರ್ಥನೇ ನಾಲಮಯಂ ವರಾಕಃ || ೭ ||

I am not an ascetic like Bhagiratha nor do

I know the whereabouts of the sage Jahnu. I am not qualified even to pray to You to release Ganga from Your locks.

ಗಂಗಾಧರಾಖ್ಯಾ ಗತಿರತ್ರ ನಾನಾ್ಯ ತಾಮಾಶ್ರಯೇ ಸಂಕಟ-ಮೋಚನಾಯ |
ಹಂತ! ಪ್ರವಾಹಃ ಕಥಮತ್ರ ಕೂಪೇ ವಿಸ್ತೂರ್ಜತೀಶಃ ಖಲು ತೇ ಪ್ರಸನ್ನಃ || ೮ ||

So, Your name Gangadhara is my refuge. I see

no other way out. Oh! What a wonder! Even as i say this, I see the well overflowing! surely, the Lord has shown mercy.

ಗಂಗೇತಿ ಗಂಗೇತಿ ಹರತಿ ಗೃಣ್ಹನ್ ಆಪ್ತಾವಿತೋಹಂ ದಯಯಾ ಪುರಾರೇಃ |
ಕೂಪೋತ್ತಿತೋಯಂ ಕರುಣಾಪ್ರವಾಹಃ ಗಾಂಗಶ್ಚಿರಾಯಾತ್ರ ಜನಾನ್ ಪುನಾತು || ೯ ||

As I repeat the name “Ganga, the very mercy
of the Lord has taken the form of a flood and submerged me. May
this flow of the waters of Ganga purify the people in the days to
come.

CONCLUSION. One may ask as to how it was possible for
Shridhara to have a vision of Siva in a beggar. The answer is that
he was convinced that every thing in this world is the Lord only
and there is no second thing. Krishna says this in the Bhagavad
Gita. He explains that He manifests Himself as the world using the
power of maya. Though He is every thing in the world, people are
deluded by the powerful maya. Their vision is veiled. They see the
objects and overlook the God behind them. As an example, we see that
several ornaments are made of a piece gold. They are given various
names like bangle, chain etc. If we think a bit we will find that
the word “bangle” is not a substance but only a name given to a
particular shape of gold. Gold can exist as gold but bangle cannot
exist without the gold. Similarly, a person can go to sleep and
have a dream. The dream is not substantial and is dependant on the
dreamer; but not the other way round. Such things as the ornament
that have no separate existence but have shape and name are called
unreal objects or ಮಿಥ್ಯಾ ವಸ್ತು . They do not have a permanent
existence. A bangle may be melted and made into another ornament
any number of times. They are therefore impermanent or ಅನಿತ್ಯಮ್ |
But the items like gold that lend substance to them are known as
real or ಸತ್ಯಮ್ | . They are permanent or ನಿತ್ಯಮ್ . They do
not change when the ornament is changed. We may say that gold
pervades the bangle as, really speaking, there is no such thing
as bangle. Krishna says He pervades the entire universe.
ಮಯಾ ತತಮಿದಂ ಸರ್ವಂ ಜಗದವ್ಯಕ್ತ-ಮೂರ್ತಿನಾ | Gita(9-4). The right
knowledge will, then, be to understand first that the ornament
is gold. Overlooking the very existence of gold will be a major

error and will have serious consequences. Extending this idea, we should be able to see that every thing in this universe ವಿಶ್ವಮ್ is impermanent and changing. People and animals come and go. So do the seas and mountains. We learn that even the sun and the stars are not permanent but have limited life only. Thus, the universe is ಅನಿತ್ಯಮ್ only. These impermanent, changing objects are many names and forms of the Lord only. In other words God is the real thing or ಸತ್ಯಮ್ . God gives substance to the world and is the substratum or ಅಧಿಷ್ಠಾನಮ್ | Krishna explains this to Arjuna and says the right vision is to see Him every where. But we are taken by the world and do not see the God hiding behind it. To start with, we do not see the Lord within us, but identify ourselves with the bodies. This results in numerous problems. We have to take care of the body, ensure it is fed and clothed properly. We require so many things to protect it and keep it happy and secure. To get all these things we have to work hard. The need for comfort and security makes us desire many things. We get a family and friends around ourselves. We import their joys and sorrows on to ourselves. This leads to likes and dislikes. We like things and people who add to our joy and comforts and dislike those who do not. This corrupts our minds. As we go on working hard for ourselves and our family and friends, we do many things that are right and many times compromise with values and do wrong things. The results are puNyam and pApam. We have to enjoy the fruits of the puNyam and pApam in our account and to do this we have to take one or many births. Repeated births and deaths is sorrow only. The only way out of this problem is to have the right vision that shows that God is in every thing and every where. Yama tells this to Nachiketha in Kathopanishad. (2-1-10).
ಯದೇವೇಹ ತದಮುತ್ರ ಯದಮುತ್ರ ತದನ್ವಿಹ |
ಮೃತ್ಯೋಃ ಸ ಮೃತ್ಯುಮಾಪ್ನೋತಿ ಯ ಇಹ ನಾನೇವ ಪಶ್ಯತಿ ||
He says that one who sees plurality is condemned to be born and die again and again. Krishna says that

by intense devotion one gets an understanding of the Lord's true nature and gets such a right vision. Gita (18-55).

ಭಕ್ತ್ಯಾ ಮಾಂ ಅಭಿಜಾನಾತಿ ಯಾವಾನ್ಯಶ್ಚಾಸ್ತಿ ತತ್ತ್ವತಃ |

Thus a true devotee is able to see the Lord in every being.

ವಿದ್ಯಾವಿನಯ-ಸಂಪನ್ನೇ ಬ್ರಾಹ್ಮಣೇ ಗವಿ ಹಸ್ತಿನಿ |

ಶುನಿ ಚೈವ ಶ್ವಪಾಕೇ ಚ ಪಂಡಿತಾಃ ಸಮದರ್ಶಿನಃ || Gita (5-18).

He says that a person endowed with wisdom sees the same

brahman in a brahmin endowed with wisdom and humility, in a cow, an elephant as also in a dog, and in an outcaste who eats a dog. Sage

Narada said the same in his advice to Yudishtira. Bhagavatha (7-14-9).

ಮೃಗೋಷ್ಪ-ಖರ-ಮರ್ಕಾಖು-ಸರೀಸೃಪ್ಪಗಮಕ್ಷಿಕಾಃ |

ಆತ್ಮನಃ ಪುತ್ರವತ್ ಪಶ್ಯೇತ್ ತೈರೇಷಾಮಂತರಂ ಕಿಯತ್ ||

One should look upon a deer, camels, donkeys, monkeys, rats, reptiles, birds and flies as though they were his own children. What is it that makes them separate from these (own children)?

The vedic seers had this grand vision. The great vedic hymn Shri Rudram has three hundred salutations to the Lord, not by His names, but as being available in various beings, both animate and inanimate. He is saluted as being the one available in the streams, shoals, clouds, lightnings, trees, grass, animals like horses, vultures and even in cheats and thieves! Because the hymn contains such a lofty idea its recitation is very inspiring. But, everyone may not be expected to study the scriptures like the upanishads, Gita and Shri Rudram. Understanding this limitation of the people in general our rishis had incorporated these valuable ideas in the popular hymns.

We see these names encountered above ವಿಶ್ವಮ್ , ಸತ್ಯಃ , and

ಅಧಿಷ್ಠಾನಮ್ in the Vishnusahasranamam. One of Lalita's names in

Lalitasahasranamam (No. 734) ಮಿಥ್ಯಾಜಗದಧಿಷ್ಠಾನಾ | (i.e.) She is

the substratum of this unreal universe, says this fact explicitly. As

we keep on reading or reciting these prayers, the great vedantic

truths contained in them will gradually enter our mind and change

our concept of God. That is why we have the practice of pArAyaNam or

reciting such stotras daily. By repeated reading we will understand that God is not a Being residing in remote places like Vaikuntha or Kailasa, but He is very intimately available in any thing we see or hear about - including our bodies. This is said in the Narayana Suktam
ಯಚ್ಚ ಕಿಂಚಿಜ್ಜಗತ್ಸರ್ವಂ ದೃಶ್ಯತೇ ಶ್ರೂಯತೇಽಪಿ ವಾ |
ಅಂತರ್ಬಹಿಶ್ಚ ತತ್ಸರ್ವಂ ವ್ಯಾಪ್ಯ ನಾರಾಯಣ-ಸ್ಥಿತಃ |

Understanding and accepting the facts stated above will cause a great change in our personality and attitude. We will know that we are surrounded by God resident in all things and beings. So, we are never alone or away from Him. This idea will give us great sense of security, as we can get His help at any time or place.

Krishna says this in Gita(6-30).

ಯೋ ಮಾಂ ಪಶ್ಯತಿ ಸರ್ವತ್ರ ಸರ್ವಂ ಚ ಮಯಿ ಪಶ್ಯತಿ |
ತಸ್ಯಾಹಂ ನ ಪ್ರಣಶ್ಯಾಮಿ ಸ ಚ ಮೇ ನ ಪ್ರಣಶ್ಯತಿ ||

Since He is in all things and beings we will show great respect and love for them. We will enjoy immense peace of mind and confidence. This is how the great men like the sages and saints could be calm and enjoyed happiness. Thus Shridhara's experience teaches us an important lesson to be followed in life.

ಗಂಗಾಷ್ಠಕಮ್ ೨

|| ಗಂಗಾಷ್ಠಕಮ್ ೨



ಶಂಭೋ ಭವನ್ನಾಮ ನಿರಂತರಾನುಸಂಧಾನ ಭಾಗ್ಯೇನ ಭವಂತಮೇವ |
ಯದ್ಯೇವ ಸರ್ವತ್ರ ತಥಾಂತ್ಯಜೇಂದ್ಯ ಪಶ್ಯತ್ಯಹೋ ಕೋಸತ್ರ ಕೃತೋಸಪರಾಧಃ || ೧ ||
ಅಸ್ತೇಷ ಮಂತುಃ ಪಿತೃಯಜ್ಞ ನಿಷ್ಠೇ ಗಜಾಪ್ಲವೋ ಯೋ ವಿಹಿತೋಸಪಚಿತ್ಯೈ |
ದೂರಾತ್ನು ತನ್ನಾಮಜಪೇನ ಶುದ್ಧಿಃ ನ ಸ್ಯಾತ್ ಕಥಂ ಮೇ ಸ್ಮೃತಿರರ್ಥವಾದಃ || ೨ ||
ತ್ವನ್ನಾಮನಿಷ್ಠಾ ನ ಹಿ ತಾವತೋ ಮೇ ಶ್ರದ್ಧಾ ಯತಃ ಕರ್ಮಸು ನ ಪ್ರದಗ್ಧಾ |
ತ್ರೈಶಂಕವಂ ಮೇ ಪಸುಪಾಂತರಾಯಃ ಮುಚ್ಯೇಯ ತಸ್ಮಾತ್ಕಥಂ ಆರ್ತಬಂಧೋ || ೩ ||
ಯದ್ಯದ್ಯ ತೇ ಶ್ರಾದ್ಧವಿನಷ್ಟಿರಿಷ್ಠಾ ಕೋಸಹಂ ತತೋಸನ್ಯಚ್ಚರಿತುಂ ಸಮರ್ಥಃ |
ಶ್ರಾದ್ಧೇ ವೃತಾಃ ಪೂರ್ವದಿನೋಪವಾಸಾಃ ನಾನ್ಯತ್ರ ಭುಂಜೀಯುಃ ಇದಂ ತು ಖಿದ್ಯೇ ||
೪ ||
ಶ್ರದ್ಧಾಲವಃ ಶ್ರಾದ್ಧವಿಘಾತಭೀತ್ಯಾ ಸ್ವಾತ್ಮೋಪರೋಧಂ ವಿಘ್ನಯ್ಯ ಧೀರಾಃ |
ಯತ್ಪೋಚುರತ್ರಾಪಚಿತಿಂ ಮಹಾಂತಃ ತತ್ರೋಚಿತಂ ಯದ್ವಯಯಾ ವಿಧೇಹಿ || ೫ ||
ಗಂಗಾಧರ! ತ್ವದ್ವಜನಾಂತರಾಯ ಭೀತ್ಯಾ ಗೃಹೇ ಕೂಪಕೃತಾವಗಾಹಃ |
ಜಾನೇ ನ ತೀರ್ಥಾಂತರಂ ಅದ್ಯ ಗಂಗಾಂ ಆಸಾದಯೇಯಂ ಕಥಮಾರ್ತಬಂಧೋ! ||
೬ ||
ನಾಹಂ ತಪಸ್ವೀ ಸಗರನ್ವವಾಯಃ ಜಾನೇ ನ ಜಹಹ್ನುಃ ಚರತಿ ಕ್ವವೇತಿ |
ಶಂಭೋ! ಜಟಾಜೂಟಮಪಾವೃಣುಷ್ವೇತ್ಯಭ್ಯರ್ಥನೇ ನಾಲಮಯಂ ವರಾಕಃ || ೭ ||
ಗಂಗಾಧರಾಖ್ಯಾ ಗತಿರತ್ರ ನಾನಾ ತಾಮಾಶ್ರಯೇ ಸಂಕಟ-ಮೋಚನಾಯ |
ಹಂತ! ಪ್ರವಾಹಃ ಕಥಮತ್ರ ಕೂಪೇ ವಿಸ್ತೂರ್ಜತೀಶಃ ಖಲು ತೇ ಪ್ರಸನ್ನಃ || ೮ ||
ಗಂಗೇತಿ ಗಂಗೇತಿ ಹರತಿ ಗೃಣ್ಣನ್ ಆಪ್ತಾವಿತೋಹಂ ದಯಯಾ ಪುರಾರೇಃ |
ಕೂಪೋತ್ತಿತೋಯಂ ಕರುಣಾಪ್ರವಾಹಃ ಗಾಂಗಶ್ಚಿರಾಯಾತ್ರ ಜನಾನ್ ಪುನಾತು || ೯ ||
ಇತಿ ಶ್ರೀಅಯ್ಯಾವಾಲ್ ಏವಂ ಶ್ರೀಧರವೇಂಕಟೇಶಾಭಿಧ್ಯೈಃ ವಿರಚಿತಂ ಗಂಗಾಷ್ಠಕಂ
ಸಂಪೂರ್ಣಮ್ |

Written, encoded, and proofread by N.Balasubramanian bbalu at sify.com



GangAShTakam 2

pdf was typeset on November 16, 2019



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