

What is Dhatri Havana ?

Doing the pooja of Dhatri – Nellikayi Tree (Amalika) during Karteeka Maasa with the pooja of Karteeka Damodara with Shodachopachaara with Jageery-Tovve-Ghee with Dhatri Namana mantra - Homa etc- afterwards Brahmins and Suvaasinis are fed in the open place near that tree. By doing Vana Bhojana during this month one would get rid of the evil of eating Paraanna Bhojana

When is the Dhatri Havana conducted ?

– Vanabojana is usually done on Karthika Shudda Trayodashi, Chaturdashi, Poornime, upto Karthika Bahula Panchami. Dhatri – Nellikayi not to be eaten on Saptami and Sunday, Tuesday and Friday. As such, Dhatri Havana will not be done on Sunday, Tuesday and Friday and Saptami. We can use the new Nellikai only after the Dhatri Havana. i.e., samarpana of Dhatri to Srihari.

1

Where to the Dhatri Havana?

We have to do the Havana under the shadow of Dhatri Vruksha. Now a days Dhatri Vruksha may not be available everywhere, so we have to atleast bring some root part of dhatri plant and plant it in the place, and do the pooja.

What is the Benefit of Dhatri Havana?

– Vana Bhojana - By doing Dhatri Havana the dosha which has generated on us by doing bhojana in other's house (paranna bhojana) , eating Shanda's house, and eating of Marjara, dustanna bhojana, etc will be removed.

What is Dustanna ? Bhojana which we had done from Avaishnava people (other than Vaishnavas) is termed as

Dustanna. Eg – Eating in Hotel, Mess Meals, Eating in the house of Soothaka, eating the food given by chandalaru, etc. Seeing Sootaki, Shanda, Marjara, Kukkata, Patita, Aviddha are also prohibited. Seeing the below mentioned people also is prohibited :

Sootaki – refers to Brahmana Stree who is not a pativrate, and men who have not maintained their brahmacharya. The food given by them are prohibited.

Shanda – refers to not only hermaphrodite (napunsaka – the person without any gender), those who never does Vaishwadeva homa, who does not do regular snaana-daana, pitrushraddha, nitya pooja, are also termed as Shandaru.

2

Marjara - Those who are doing Yajna, Tapassu, snaana, daana only for show and who does not do it for para loka saadhana are termed as Marjara.

Rats – Rats refers to those who inspite of having sufficient property and not utilizing for the daana , dharma, and are lobhis.

Kukkuta – Hen - One who is doing partiality in the pandita sabha. Eg., When many pundits are in the platform, doing namana only to the guru which amount disrespect to other pundits – he will be termed as hen (koli).

“patita”. - One who leaves his dharma and joins other dharma will be termed as “patita”. Similarly one who leaves sanyasashrama and drops to guruhastashrama will be

termed as “Patita”. We must never see such patita at all. But in the present day sceneria, there will be many such people.

“Aviddha” - One who has done Brahmana hatye, vipraninde, stree ninde is termed as “Aviddha”.

“Nagna” - A Brahmana, who does not do Vedadhyayana, Shastra adhyayana, is termed as “Nagna”.

3

Not observing Chaturmasya – During Chaturmasya, we must not eat the ones which are against Srihari’s wishes. During the first month of Chaturmasya if we are not observing, it will lead to eating bones, the second month if we eat curds it leads to eating gomaamsa, in the third month drinking/using milk leads to drinking alcohol and in the fourth month if we eat dwidala it leads to eating insects.

What is the Phala (benefit) of Dhatrihavana ?–

- We may have eaten in the above people’s house or at their cost in some places, or we may have taken dakshine from these people. Eating in these people’s house refers to “Dustanna”. These sins will be forfeited by taking bhojana in Vanabhojana. It is called as “Dhatri Havana Bhojana”. All those doshas will be destroyed by attending or doing Dhatri Havana. Further, during Chaturmasya due to some constraints we may not have done the Vratacharane fully. That Vratalopa dosha also would be removed.

We will get the phala of doing thousands of Ashwamedha phala and hundreds of Vajapeya yaaga, many ganga

snaana phala by just doing the vanabhojana. Those who does the pradakshine during Balipradana will get saayujya alongwith their pitru devates. If Vanabhojana not done – he will go to hell.

Whom to do the pooja during Dhatri Havana?

In the Dhatri Vruksha, we must do the anusandhana of Sri Radha Damodarabhinna Sri Lakshminarayana with the names dhatri, shanti, kaanti, etc. After doing the Dhatri pooja, brahmana – suvasinees must be feeded with yathashakti daana dakshine.

4 While doing we have to have the shed made up of sugarcane, coconut, mango roots. We must have three peetaas and name them as Vaikunta, Anantasana, Shwethadweepa. In the top floor we must do the pratistapane of Kartika Damodara, who will be there with Sridevi, Bhoodevi and adorned with ornaments, flowers. Do Shodachopachara pooja, etc. The pradhana devate for Dhatri homa are Lakshmiswaroopa 21 devates viz., Dhatri, Shanti, Kanti, Maaya, Prakruti, Vishnupatni, Mahalakshmi, Rama, Kamala, Indira, Lokamaata, KalyaaNi, Mangala, Savitri, Jagaddaatri, Gayatri, Sudhruti, Avyakta, Vishwaroopa, Sri and Abdhitanaya.

Medicinal features of Dhatri phala –

From Dhatriphala – DhaatryariShta named medicine will be prepared. Nellikai rasa, honey, sugarcandy will be used to prepare Dhatriyarista. From this Paanduroga, jaundice, heart problem, and many other deceases can be cured.

From Dhatriphala – Gojju, Pickles, Chatni, Tokku, Chitranna can be prepared which are very tasty.

Birth of Dhatri ?

Once during pralaya period, the entire world was drowned. Brahmadeva was doing the penance to Srihari sitting in Padmapeeta. Pleased with his tapassu, Srihari appeared in front of him. On seeing the apraakruta shareera of Srihari, Brahmadeva felt very happy and rejoiceful tears fell from his eyes. There itself the Dhatri plant grew. As it was the first to born from the anandabhashpa of Brahma it was called as “Adiroha”. As per the orders of Bhagavanta, Brahmadeva did the srusti of vanaspati, people, devates etc.

5

After the birth of gods, they all came near the Dhativruksha which is the most liked by Srihari. At that time there was “Akaashavani” which told that – Dhatri Vruksha is the best amongst all vanaspatees and is the most liked tree for Srihari. By doing the smarana of Dhatri itself, we would have godana phala. By the darshana of Dhatri Vruksha, double the godana phala and by eating nivedita dhatri phala thrice the punya of godana phala. In Dhativruksha Sri Vishnu will be in the moola, in the top portion pitamaha will be there, and in the tree branches there will be sannidhana of Rudra, in the flowers Maruttu devates, in the phala prajapatees will be there. In this way, Dhatri is the avasa sthana for all the gods.

Story regarding Dhatri pooja –

Once there lived a Brahmana named Devasharma near Kaveri basin, who was well versed in Veda, vedanga and was a satkarmanu nista. He had a son who is cruel and

never respected the elders and never did the namaskara to any god. He refused to take bath in the river and to do any satkarya during a karthika masa. Getting anger at his son, Devasharma cursed his son to born as a rat. Then he realized his mistake and went to his father to seek pardon. Then the father told him, you will be free from the janma of rat, once you hear the karteeka vratha mahatma. For a long time, the son was staying in a tree as a rat.

6 Once during Kartika Masa Vishvamitra Maharshi came there for taking bath alongwith his shishyaas. After taking bath, they kept the pooja box below the dhatri tree and Vishmatraadi maharshi and shishyaas did the pooja of Radha Damodara. Vishwamitra started telling the story of Karteeka Masa Mahatme under the Dhatri tree. At the same time, an hunter came there with the idea of attacking them. But he kept all his weapons aside and started hearing the story. On hearing the story, the rat lost its janma and got the earlier body of a man. He went to Heaven in a aeroplane from the svargaloka. Seeing this, the hunter also felt surprised and fell on the foot of Vishwamitra to save him. The hunter as per the advice of Vishwamitra did the Srihari Dhyana, did the shravana of Kartika Mahime, and got heaven.

ಧಾತ್ರಿ ಸ್ತುತಿ :

ಧಾತ್ರೀ ಶಾಂತಿಸ್ತಥಾ ಕಾಂತಿರ್ಮಯಾ ಪ್ರಕೃತಿರೇವ ಚ |
ವಿಷ್ಣುಪತ್ನೀ ಮಹಾಲಕ್ಷ್ಮೀ ರಮಾ ಚ ಕಮಲಾಂ ತಥಾ |
ಇಂದಿರಾ ಲೋಕಮಾತಾ ಚ ಕಲ್ಯಾಣೀ ಮಂಗಲಾ ತಥಾ |
ಸಾವಿತ್ರೀ ಚ ಜಗದ್ಧಾತ್ರೀ ಗಾಯತ್ರೀ ಸುಧೃತಿಸ್ತಥಾ |

ಅವ್ಯಕ್ತಾ ವಿಶ್ವರೂಪಾ ಚ ಶ್ರೀರಬ್ಧಿತನಯಾ ತಥಾ |
 ದೇವಿ ಧಾತ್ರೀ ನಮಸ್ತುಭ್ಯಂ ಗೃಹಾಣ ಬಲಿಮುತ್ತಮಂ |
 ಮಿಶ್ರಿತಂ ಗುಡಸೂಪಾಭ್ಯಾಂ ಸರ್ವಮಂಗಲದಾಯಿನಿ |
 ಪುತ್ರಾನ್ ದೇಹಿ ಮಹಾಪ್ರಾಜ್ಞೇ ಯಶೋ ದೇಹಿ ನಿರಂತರಂ |
 ಪ್ರಜ್ಞಾಂ ಮೇಧಾಂ ಚ ಸೌಭಾಗ್ಯಂ ವಿಷ್ಣುಭಕ್ತಿಂ ಚ ದೇಹಿ ಮೇ |
 ನಿರೋಗಂ ಕುರು ಮಾಂ ನಿತ್ಯಂ ನಿಷ್ಪಾಪಂ ಕುರು ಸರ್ವದಾ |
 ವಾಗ್ಮಿನಂ ಕುರು ಮಾಂ ದೇವಿ ಧನವಂತಂ ಚ ಮಾಂ ಕುರು |
 ಇತಿ ತಾಂ ಪ್ರಾರ್ಥಯೇದ್ದೇವೀಂ ಪ್ರಾಗಾದಿ ಪ್ರಕ್ಷಿಪೇತ್ ಬಲಿಂ |
 ಬಲಿಪ್ರದಾನಕಾಲೇ ತು ಯೇ ಕುರ್ವಂತಿ ಪ್ರದಕ್ಷಿಣಂ |
 ತೇ ಯಾಂತಿ ವಿಷ್ಣು ಸಾಲೋಕ್ಯಂ ಪಿತೃಭಿಃ ಸಾರ್ಧಮೇವ ಚ |
 ಧಾತ್ರೀ ವೃಕ್ಷಸ್ಯ ಮೂಲಸ್ಥಂ ಮಂದಸ್ಥಿತ ರಮಾಪತಿಂ |
 ತೇ ಯಾಂತಿ ವಿಷ್ಣು ಸಾಯುಜ್ಯಂ ಯೇ ಪಶ್ಯಂತೀಹ ಚಕ್ಷುಷಾ |
 ಶ್ರೀ ಪಂಚರಾತ್ರಾಗಮೇ ಭಾರದ್ವಾಜ ಸಂಹಿತಾಯಾಂ ಧಾತ್ರೀಸ್ತುತಿಃ ಸಂಪೂರ್ಣಂ |

7

ಧಾತ್ರಿ ಸ್ತುತಿ :

ಧಾತ್ರಿ ಶಾಂತಿस्तಥಾ ಕಾಂತಿರ್ಮಯಾ ಪ್ರಕೃತಿರೇವ ಚ |
 ವಿಷ್ಣುಪತ್ನಿ ಮಹಾಲಕ್ಷ್ಮಿ ರಮಾ ಚ ಕಮಲಾಂ ತಥಾ |
 ಇಂದಿರಾ ಲೋಕಮಾತಾ ಚ ಕಲ್ಯಾಣಿ ಮಂಗಲಾ ತಥಾ |
 ಸಾವಿತ್ರಿ ಚ ಜಗದ್ಧಾತ್ರಿ ಗಾಯತ್ರಿ ಸುಧೃತಿस्तಥಾ |
 ಅವ್ಯಕ್ತಾ ವಿಶ್ವರೂಪಾ ಚ ಶ್ರೀರಬ್ಧಿತನಯಾ ತಥಾ |
 ದೇವಿ ಧಾತ್ರಿ ನಮಸ್ತುಭ್ಯಂ ಗೃಹಾಣ ಬಲಿಮುತ್ತಮಂ |
 ಮಿಶ್ರಿತಂ ಗುಡಸೂಪಾಭ್ಯಾಂ ಸರ್ವಮಂಗಲದಾಯಿನಿ |
 ಪುತ್ರಾನ್ ದೇಹಿ ಮಹಾಪ್ರಾಜ್ಞೇ ಯಶೋ ದೇಹಿ ನಿರಂತರಂ |
 ಪ್ರಜ್ಞಾಂ ಮೇಧಾಂ ಚ ಸೌಭಾಗ್ಯಂ ವಿಷ್ಣುಭಕ್ತಿಂ ಚ ದೇಹಿ ಮೇ |
 ನಿರೋಗಂ ಕುರು ಮಾಂ ನಿತ್ಯಂ ನಿಷ್ಪಾಪಂ ಕುರು ಸರ್ವದಾ |

वाग्मिनं कुरु मां देवि धनवंतं च मां कुरु ।
इति तां प्रार्थयेद्देवीं प्रागादि प्रक्षिपेत् बलिं ।
बलिप्रदानकाले तु ये कुर्वन्ति प्रदक्षिणं ।
ते यांति विष्णु सालोक्यं पितृभिः सार्धमेव च ।
धात्री वृक्षस्य मूलस्थं मंदस्मित रमापतिं ।
ते यांति विष्णु सायुज्यं ये पश्यन्तीह चक्षुषा ।
श्री पंचरात्रागमे भारद्वाज संहितायां धात्रीस्तुतिः संपूर्णं ।

dhātri stuti :

8 dhātrī śāntistathā kāntirmayā prakṛtirēva ca |
viṣṇupatnī mahālakṣmī ramā ca kamalām tathā |
imdirā lōkamātā ca kalyāṇī maṅgalā tathā |
sāvitrī ca jagaddhātrī gāyatrī sudhṛtistathā |
avyaktā viśvarūpā ca śrīrabdhitanayā tathā |
dēvi dhātrī namastubhyaṃ gṛhāṇa balimuttamaṃ |
miśritaṃ guḍasūpābhyāṃ sarvamaṅgaladāyini |
putrān dēhi mahāprājñe yaśō dēhi niraṃtaraṃ |
prajñāṃmēdhāṃ ca saubhāgyaṃ viṣṇubhaktiṃ ca dēhi mē |
nirōgaṃ kuru māṃ nityaṃ niṣpāpaṃ kuru sarvadā |
vāgminaṃ kuru māṃ dēvi dhanavaṃtaṃ ca māṃ kuru |
iti tāṃ prārthayēddēvīm prāgādi prakṣipēt baliṃ |
balipradānakālē tu yē kurvaṃti pradakṣiṇaṃ |
tē yāṃti viṣṇu sālōkyāṃ pitṛbhi: sārddhamēva ca |
dhātrī vṛkṣasya mūlasthaṃ maṃdasmita ramāpatiṃ |
tē yāṃti viṣṇu sāyujyaṃ yē paśyaṃtīha cakṣuṣā |

śrī pañcarātrāgamē bhāradvāja saṁhitāyām dhātrīstuti:
saṁpūrṇam |

धात्रि प्रार्थनं –

देवि धात्री नमस्तुभ्यं गृहाण बलिमुत्तमं ।
मिश्रितं गुडसूपाभ्यां सर्वमंगलदायिनि ।
पुत्रान् देहि महाप्राज्ञे यशो देहि निरंतरं ।
प्रज्ञां मेधां च सौभाग्यं विष्णुभक्तिं च देहिमे ।
निरोगं कुरु मां नित्यं निष्पापं कुरु सर्वदा ।
वाग्मिनं कुरु मां देवि धनवंतं च मां कुरु ।
इति संप्रार्थयेद्देवीं प्रागादि प्रक्षिपेद्भलिं ।
9 बलिप्रदान कालेतु ये कुर्वति प्रदक्षिणं ।
ते यांति विष्णु सायुज्यं पितृभिः सार्धमेव च ।

dhātri prārthanam -

dēvi dhātrī namastubhyaṁ grhāṇa balimuttamaṁ |
miśritaṁ guḍasūpābhyāṁ sarvamaṅgaladāyini |
putrān dēhi mahāprājñē yaśō dēhi niraṁtaraṁ |
prajñāṁ mēdhāṁ ca saubhāgyaṁ viṣṇubhaktiṁ ca
dēhimē |
nirōgaṁ kuru māṁ nityaṁ niṣpāpaṁ kuru sarvadā |
vāgminaṁ kuru māṁ dēvi dhanavaṁtaṁ ca māṁ
kuru |
iti saṁprārthayēddēvīm prāgādi prakṣipēdbhalim |

balipradāna kālētu yē kurvaṃti pradakṣiṇaṃ |
tē yāṃti viṣṇu sāyujyaṃ pitṛbhi: sārdhamēva ca |

ಧಾತ್ರಿ ಪ್ರಾರ್ಥನಂ -

ದೇವಿ ಧಾತ್ರೀ ನಮಸ್ತುಭ್ಯಂ ಗೃಹಾಣ ಬಲಿಮುತ್ತಮಂ |
ಮಿಶ್ರಿತಂ ಗುಡಸೂಪಾಭ್ಯಾಂ ಸರ್ವಮಂಗಲದಾಯಿನಿ |
ಪುತ್ರಾನ್ ದೇಹಿ ಮಹಾಪ್ರಾಜ್ಞೇ ಯಶೋ ದೇಹಿ ನಿರಂತರಂ |
ಪ್ರಜ್ಞಾಂ ಮೇಧಾಂ ಚ ಸೌಭಾಗ್ಯಂ ವಿಷ್ಣುಭಕ್ತಿಂ ಚ ದೇಹಿಮೇ |
ನಿರೋಗಂ ಕುರು ಮಾಂ ನಿತ್ಯಂ ನಿಷ್ಪಾಪಂ ಕುರು ಸರ್ವದಾ |
ವಾಗ್ಮಿನಂ ಕುರು ಮಾಂ ದೇವಿ ಧನವಂತಂ ಚ ಮಾಂ ಕುರು |
ಇತಿ ಸಂಪ್ರಾರ್ಥಯೇದ್ದೇವೀಂ ಪ್ರಾಗಾದಿ ಪ್ರಕ್ಷಿಪೇದ್ಭಲಿಂ |
10 ಬಲಿಪ್ರದಾನ ಕಾಲೇತು ಯೇ ಕುರ್ವಂತಿ ಪ್ರದಕ್ಷಿಣಂ |
ತೇ ಯಾಂತಿ ವಿಷ್ಣು ಸಾಯುಜ್ಯಂ ಪಿತೃಭಿಃ ಸಾರ್ಧಮೇವ ಚ |

Karteeka Damodara Stotra

ಮತ್ಸ್ಯಾಕೃತಿಧರ ಜಯದೇವೇಶ
ವೇದವಿಭೋದಕ ಕೂರ್ಮಸ್ವರೂಪ |
ಮಂದರಗಿರಿಧರ ಸೂಕರರೂಪ
ಭೂಮಿವಿಧಾರಕ ಜಯ ದೇವೇಶ || ೧ ||
ಕಾಂಚನಲೋಚನ ನರಹರಿರೂಪ
ದುಷ್ಟಹಿರಣ್ಯಕ ಭಂಜನ ಜಯ ಭೋ |
ಜಯ ಜಯ ವಾಮನ ಬಲಿವಿಧ್ವಂಸಿನ್
ದುಷ್ಟಕುಲಾಂತಕ ಭಾರ್ಗವರೂಪ || ೨ ||
ಜಯವಿಶ್ವವಸಃ ಸುತವಿಧ್ವಂಸಿನ್
ಜಯ ಕಂಸಾರೇ ಯದುಕುಲತಿಲಕ |

ಜಯವೃಂದಾವನಚರ ದೇವೇಶ
 ದೇವಕಿನಂದನ ನಂದಕುಮಾರ || ೩ ||
 ಜಯಗೋವರ್ಧನಧರ ವತ್ಸಾರೇ
 ಧೇನುಕಭಂಜನ ಜಯ ಕಂಸಾರೇ |
 ರುಕ್ಮಿಣಿನಾಯಕ ಜಯ ಗೋವಿಂದ
 ಸತ್ಯಾವಲ್ಲಭ ಪಾಂಡವ ಬಂಧೋ || ೪ ||
 ಖಿಗವರವಾಹನ ಜಯಪೀತಾರೇ
 ಜಯ ಮುರಭಂಜನ ಪಾರ್ಥಸಖೇತ್ವಮ್ |
 ಭೌಮವಿನಾಶಕ ದುರ್ಜನಹಾರಿನ್
 ಸಜ್ಜನಪಾಲಕ ಜಯದೇವೇಶ || ೫ ||
 ಶುಭಗುಣಗಣಪೂರಿತ ವಿಶ್ವೇಶ
 ಜಯ ಪುರುಷೋತ್ತಮ ನಿತ್ಯವಿಬೋಧ |
 11 ಭೂಮಿಭರಾಂತಕ ಕಾರಣರೂಪ
 ಜಯ ಖಿರಭಂಜನ ದೇವವರೇಣ್ಯ || ೬ ||
 ವಿಧಿಭವಮುಖಿಸುರ ಸತತಸುವಂದಿತ
 ಸಚ್ಚರಣಾಂಬುಜ ಕಂಜಸುನೇತ್ರ |
 ಸಕಲಸುರಾಸುರನಿಗ್ರಹಕಾರಿನ್
 ಪೂತನಿಮಾರಣ ಜಯದೇವೇಶ || ೭ ||
 ಯದ್ಭ್ರೂವಿಭ್ರಮ ಮಾತ್ರಾತ್ತದಿದಂ
 ಆಕಮಲಾಸನ ಶಂಭುವಿಪಾದ್ಯಂ |
 ಸೃಷ್ಟಿಸ್ಥಿತಿಲಯಮೃಚ್ಚತಿಸರ್ವಂ
 ಸ್ಥಿರಚರವಲ್ಲಭಸತ್ತ್ವಂ ಜಯಭೋ || ೮ ||
 ಜಯ ಯಮಲಾರ್ಜುನಭಂಜನಮೂರ್ತೇ
 ಜಯ ಗೋಪೀಕುಚಕುಂಕುಮಾಂಕಿತಾಂಗ |
 ಪಾಂಚಾಲೀ ಪರಿಪಾಲನ ಜಯ ಭೋ
 ಜಯ ಗೋಪೀಜನರಂಜನ ಜಯ ಭೋ || ೯ ||

ಜಯ ರಾಸೋತ್ಸವರತ ಲಕ್ಷ್ಮೀಶ
ಸತತ ಸುಖಾಣವ ಜಯ ಕಂಜಾಕ್ಷ |
ಜಯ ಜನನೀಕರ ಪಾಶಸುಬದ್ಧ
ಹರಣಾನ್ನವನೀತಸ್ಯ ಸುರೇಶ || ೧೦ ||
ಬಾಲಕ್ರೀಡನಪರ ಜಯ ಭೋ ತ್ವಂ
ಮುನಿವರವಂದಿತಪಾದ ಪದ್ಮೇಶ |
ಕಾಲಿಯಘನಿಘನಮರ್ದನ ಜಯ ಭೋ
ದ್ವಿಜಪತ್ನ್ಯಪಿತ ಮತ್ಸಿವಿಭೋನ್ನಂ ||೧೧||
ಕ್ಷೀರಾಂಬುಧಿಕೃತನಿಲಯನ ದೇವ
ವರದ ಮಹಾಬಲ ಜಯ ಜಯಕಾಂತ |
ದುರ್ಜನ ಮೋಹಕ ಬುದ್ಧಸ್ವರೂಪ
ಸಜ್ಜನ ಬೋಧಕ ಕಲ್ಕಿಸ್ವರೂಪ || ೧೨ ||
12 ಜಯ ಯುಗಕೃತ್ ದುರ್ಜನ ವಿಧ್ವಂಸಿನ್ |
ಜಯ ಜಯ ಜಯ ಭೋ ಜಯ ವಿಶ್ವಾತ್ಮನ್ || ೧೩ ||
ಇತಿ ಮಂತ್ರಂ ಪಠನ್ನೇವ ಕುರ್ಯಾನ್ನೀರಾಜನಂ ಬುಧಃ |
ಘಟಿಕಾದ್ವಯಶಿಷ್ಟಾಯಾಂ ಸ್ನಾನಂ ಕುರ್ಯಾದ್ಯಥಾವಿಧಿ | ೧೪ ||
ಅನ್ಯಥಾ ನರಕಂ ಯಾತಿ ಯಾವದಿಂದ್ರಾಶ್ಚತುರ್ದಶ |
ಇತಿ ಶ್ರೀ ಕಾರ್ತೀಕ ದಾಮೋದರ ಸ್ತೋತ್ರಂ ಸಂಪೂರ್ಣಂ ||೧೫||
ಇತಿ ಶ್ರೀ ಪಂಚರಾತ್ರಾಗಮೇ ಹಂಸಬ್ರಹ್ಮ ಸಂವಾದೇ ಶ್ರೀ ಕಾರ್ತೀಕ
ದಾಮೋದರ ಸ್ತೋತ್ರಮ್ |

Shri Karteeka Radha Damodara preetyartam |
Sri Madhwantargata Sri Krishnarpanamastu

ಆಧಾರ –

ಧಾತ್ರಿಮಹಿಮೆ (ಶ್ರೀನಿವಾಸ ಸು ಮಠದ)

ಚೈತ್ರಾದಿಮಾಸ ಕರ್ತವ್ಯಗಳು – ಶ್ರೀ ಚತುರ್ವೇದಿ ವೇದವ್ಯಾಸಾಚಾರ್ಯ