Kamalajadayita Ashtakam with Meaning

कमलजदयिताश्चकम् सार्थम्

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The prayer is addressed to Sarasvati Devi - the beloved (दयिता) of Brahmaji kamalaja: The Lotus Born. (From Vishnu's navel, a lotus appeared and on that lotus appeared चतुमुख-ग्रहा). The author addresses Sarasvati Devi as कमलजदियता and prays to her so that he can successfully tread the spiritual path and attain liberation.
A few words on the symbolism of Sarasvati.

सरसा means lake - a reservoir of water. In the scriptures, the Vedas are symbolized as huge lake of water वेदसरः, water being the Vedic words. Out of the word-waters of the Veda lake, the lotus of Vedic wisdom - सरस्वती blooms. Knowledge is always born out of words. शब्द-प्रामणम generates knowledge - प्रमा. Therefore, सरस्वती represents the wisdom of the scriptures.

This stotram, consisting of a group of eight verses is written by a Shankaracharya of Shringeri Peetham / Sharda Peetham - Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji.

The author prays to Devi asking Her for Vidya. Though Vidya stands for any knowledge, we should understand it as Para Vidya, the knowledge that gives Moksha, removing samsara. In addition to Vidya, he is asking her to bless him
with Chitta Shuddhi - शुद्ध च बुद्धि , a refined/pure intellect, i.e a mind with all qualifications for reception, retention and internalisation of the knowledge. His prayer to Her is to give this to him urgently. - सत्वरं।

In the first verse, the author is glorifying Sarasvati Devi and asks for Vidya and Chitta Shuddhi urgently.

The words in this verse are in sambodhana, addressing Sarasvati Devi. In this verse the author glorifies Sarasvati Devi and asks for Vidya - spiritual knowledge and Chitta Shuddhi — a refined mind-intellect).

शुक्मुख मुिनिभः से आसनापूर्वे - O Sarasvati, whose splendour - fair brightness complexion dispels i.e. overpowers that of the moon and of Airavata, the white elephant, who is the vehicle of Lord Indra, the king of the Devas

(स्वाज्ञच्छाया = स्वाज्ञकांता = the splendour/fairness of her body; विघ्नता = dispels/overpowers; अमृतकर = moon, the one with nectarine rays; सुरराजाहने = the vehicle-vahanam of Lord Indra i.e Airavata, the elephant; सुर-राज = King of the Devas - Indra; वाहनम् = vehicle)

वाक्सविनित्रि = Addressing Saraswati as O rouser of speech -

शम्भु श्रीनाथमुखव्यामरवरिनकरैमदतः पूज्यमाने - O Sarasvati, who is worshipped joyfully by the host of Gods led by Shambhu (Shiva) and
In this verse, the author informs us of how Sarasvati Devi was Installed in Shringa Giri.

In the beginning of kali yuga; Lord of Parvati i.e Lord Shiva; was worshipped by hosts of eminent Gods; Lord Shiva who was desirous of reinforcing the Vedic path (to reinforce the Vedic Path, way of life came with the form of the best of Sannyasins i.e Lord Shiva assumed the body of Adi Shankaracharya; whom He installed on Shringa Giri) has a digit of the moon as an adornment on your hair; You are she who (who was installed on Shringa Giri) has a digit of the moon as an adornment on your hair; You are that (Sarasvati who has been installed) who has half-moon i.e a digit of the moon; hair i.e as adornment on your hair)
After glorifying Sharada Devi in the first two verses, now the author has a prayerful request to her asking for deep devotion and shradha/faith.

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Papāṇaḥ = group of sins; śvāsātyāḥ = having destroyed; bhū-janin+rachitaḥ = accumulated/created over several births; pūṇyaṃśātirattāḥ = bundle of pūṇya immediately; pūṇya-atimāḥ = bundle of pūṇya; ārāt = immediately/directly; sāmyayāḥ = having accomplished, brought about, āstikyakumbhīḍaḥ - reverence and faith; śruti-guruvanvesvāḥāḥ = towards the words of the Veda and Guru; ādāraḥ = respect; bhakti-dārmaḥ = strong/deep devotion; devāchārī-śrījanadīṣṭāpi = even towards Deva, Acharya and dvijā/brahmanas.

tāvākīne me manunināvēhaḥ = towards groups of mantras extolling you

Munināvēhaḥ = of mantras; (manu = mantra; niwēhaḥ = groups); tāvākīne thy/thine (extolling you) goes with munināvēhaḥ; nītāntāṃ = in a high degree / extraordinary

Vidyā = Vidya śūḍāḥ cumbhīḍaḥ = and Chitta Shuddhi kamarjodayīthate = O Sarasvati devi satvāṃ = very fast/speedily dehit = give mahāmaḥ = to me

Anvay:

Kamarjodayīthate. Tāṃ bhalanjinarcitāḥ pāpoḍoḥ śvāsātyāḥ, kīṃ c pūṇyaśātirātāḥ sāmyaḥ, āstikyaśvāsāḥ c, śruti-guruvanvesvāḥ ādāraḥ c, devāchārī-śrījanadīṣṭāpi āpi,
In line 1, the description of Devi is given, first the four hands - the whole line is one word addressing Saraswati Devi

विचा = grantha = वेदग्रंथ - in one hand the Veda; मुद्रा = चिन्मुद्रा = in the other hand a mudra in which the index finger and thumb are joined, symbolising the oneness of the individual and paramatma; अक्षमाला can be सुद्राक्षमाला or a sphatika-mala = in the third hand she holds a mala which indicates doing japa; अमृतघट = pot of nectar = in the fourth hand, she holds a pot of nectar that represents moksha.

(This means, if you study the scriptures, practise sadhanas referred to by japa, go to the Shastra, understand your oneness with paramathma, you will get moksha.

पाणि = hands; विलसत् = shining - four hands are shining; पाथोजं = जलजं - lotus i.e. the four hands are compared to lotus - the lotus hands of Saraswati is shining with these four symbols as described; जाले = group of - refers to the group of four hands

विचा-दान-पाणि = Your are expert in bestowing knowledge; जल-बिधर-मुखेभ्य: अपि - Even dull(inert) students (you can teach!) जल = dull/inert , बिधर = literally deaf, here it means one whose mind is not available to listen; मुखेभ्य: = to such students; नतेभ्य: = to those who have devotion to you; शीघ्रं = quickly;

कामादीना, आन्तराना, रिपुवरान = great internal enemies (to spiritual growth) like (impure) desires etc.
मत्सहज = innate, natural to oneself  देवी = O Devi ; निर्मूल्य = having uprooted ; वेगात = quickly 
वियां = Vidya शुद्धां च बुद्धिः = and Chitta Shuddhi कमलजदियते = O Sarasvati Devi 
सत्तरं = very fast/ speedily देहि = give मद्यम = to me

अन्वय:
हे वियामुद्राश्मालामृतगतिविलस्तपारापियोधिजातः । जडवधिरसुखेवः
अपि नतेयः शीर्ष मत्सहजरिपुरवान् अन्तरान् कामादीन् निर्मूल्य वेगात
वियादानप्रवीणः हे देवि । तव वियां च, शुद्धां बुद्धिः च, मद्यं सत्तरं देहि ।

पुंशः 
कर्मस्यावत्मोचितेषु स्थिरार्थ-धिषणां देहदार्ब्धं तदर्थ
दीर्घ चायुर्यशाश्च त्रिभुवन-विदितं पापार्गाविरधक्रियम् ।
सत्तरं सत्क्षणाः: श्रवणमपि सदा देवि दत्तवा कृपायेचे
वियां शुद्धां च बुद्धिं कमलज-दयते सत्तरं देहि मद्यमः। । ५

कर्मसु In action/karma आत्म-उचितेषु = proper / appropriate for one's 
spiritual growth (also appropriate as per my duties and designation) स्थिरार्थ-
धिषणां (add दत्ता from line 3)= give me deep conviction - स्थिरार्थ = deep-
rooted, strong. धिषणां = intellect/conviction/knowledge/clear understanding ;
तदर्थ = for implementing this good karma / karmayoga; देह-दार्ब्धं = strength/
physical fitness of the body
दीर्घं च आयुः = a sufficient long life ; चर्यशाश्च त्रिभुवन-विदितं और may you give
me a fame which spreads all over यशः = fame, त्रिभुवन = 3 lokas , विदितं
= which extends to / is known
पापार्गाविरधक्रियम् = from the path of sin विरक्रियम् = let be disinclination/detachment
सत्तरं = company of the noble; सत्क्षणाः: श्रवणम् = listening to spiritual
kathas/stories; सदा = always;
देवि कृपाये - O Devi, Ocean of mercy;
दत्ता = having given me (all this);
वियां = Vidya; शुद्धां च बुद्धिः = and Chitta Shuddhi कमलजदियते = O 
Sarasvati Devi सत्तरं = very fast/ speedily देहि = give मद्यम = to me
अन्वयः आत्मोचितेषु कर्मसु स्थिरार्थ-धिषणां दत्तवा तदर्थ देहदार्ब्धं च दीर्घं आयुः
च त्रिभुवनविदितं यशः: च पापार्गाविरक्रि सत्तरं च सत्क्षणाः: श्रवणम् अपि
कमलजदियताःकम् सार्थम्

दत्ता, हे कुपाथे, हे देवि, हे कमलजदियिते, सदा त्वं विचां च, शुद्धां बुद्धिः च, महां सत्वं देहि ।

६ श्रोकः
मातस्तत्त्वपादप्रां न विविधकुसुमेः पूजितं जातु भक्त्या
गातु नीवामिश्रे जडमति-रत्नस्तत्वदुःशान्दिव्यपचेः ।
मूके सेवाविहिने विन्यनुमकरणामभिक्षेऽमेव कृत्वा
विचां शुद्धां च बुद्धिः कमलज-दयिते सत्वं देहि महाम् ॥ ६ ॥

मातः O Mother न = not; विविधकुसुमेः = by different types of flowers;
भक्त्या = with devotion; त्यादप्रां = Your lotus feet; पूजितं = had been
worshipped; जातु = at all/ever

नैव अहम ईशे गातुः = I am not capable of / talented of even singing त्वत् मूर्त्याः
your glories, (as a pooja) दिव्यपचेः = through divine hymns;
जड-मति = dull-witted;
अलस = lazy;
अपि = even

मूके = Towards me who am dumb;
सेवाविहिने = not done any service;
अनुपम-करणामभिक्षेऽमेव कृत्वा = having had mercy on me like a mother with
unparalleled / immeasurable compassion towards her child (अनुपम-करणामः = incomparable compassion,
अमाः = mother; अर्थेऽ = towards a child,
इव = like)

विचाः = Vidya;
शुद्धां च बुद्धिः = and Chitta Shuddhi कमलजदियिते = O
Sarasvati Devi सत्वं = immediately/ very fast/ speedily देहि = give महाम् = to me

अन्वयः
हे मातः। त्वत्तपादप्रां जातु भक्त्या विविधकुसुमेः (मया) न पूजितम्। जडमति:
अलस = अहे त्वदुःशान्दिव्यपचे गातु न एव ईशे। मूके, सेवाविहिने अपि, अर्थेऽ
अमाः इव, अनुपमकरणां कृत्वा, हे कमलजदियिते, महां सदा त्वं विचां च, शुद्धां
बुद्धिः च, सत्वं देहि ।

७ श्रोकः
शान्त्याचा: सम्पदो मे वितर शुचकर्मीनित्यनित्यनित्याभिः
वेदार्यं मोक्षवाज्यांमपि लघु कलय श्री-शिवा-सेवामाने ।
विचारीथौदि-योगियवर-कर्मसरोजात-सम्पूर्णिताः
विचाः शुद्धां च बुद्धिः कमलजदियिते सत्वं देहि महाम् ॥ ७ ॥

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In this verse, the acharya is asking Devi to grant him with the four-fold qualifications required by a seeker to receive, retain and assimilate the teaching - the विद्या that he is asking for. In fact words शुद्धम च बुद्धिः is being explained. In brief the qualifications called साधन-चतुर्य-सम्पर्की are:

A. Discrimination between the real and the ephemerical - called here नित्यतंदिन्योध्यायः,

B. Dispassion towards the ephemeral / fleeting called here वैरा\संयं,

C. Deep desire for Moksha called here मोक्षवाच्चायम्, and

D: Discipline - the sixfold inner wealth / discipline referred to Here as शान्त्याय: संपदः.

In brief, these six are 1) Thought or mental regulation or शांति: or श्चान्ति: , 2) sense control - दमः , 3) quietitude, withdrawal i.e. maintaining the mastery over both the mind and senses उपरमः , 4) faith in the validity of the teaching - श्रद्धा , 5) Forbearance/ tolerance - तितिलक्षा and 6) Focused concentration including ability to focus on the long term goal without distraction / focus in life - समाधानमः.

शान्त्यायः शुभकरी: संपदो में वितर May you grant me the 6 fold auspicious, wealth of discipline starting with शान्ति or शांति: ( शान्त्यायः = beginning with शांति, शुभकरी: = causing auspiciousness, संपदो = wealth; में वितर = May you bestow on me);

नित्य-तदिन्योध्यायः = discrimination between the eternal and non-eternal;

वैरा\संयं = Dispassion, मोक्षवाच्चायम् = desire for moksha; अपि = also; लघु कल्य = May you give me quickly

श्री-दिशा-सेवयायान = O Devi who is worshipped by श्री - Lakshmi and shivA Parvathi

विद्यातीप्राप्तः-योगिप्रवर-करसरोजात-सम्पूर्णितान्त्रे You are worshipped by the Lotus hands of great Acharyas like Vidya Teertha who have adored the Shringeri Peetha ; ( योगिप्रवर = great yogis विद्यातीप्राप्तः = like Vidya Teertha etc.; करसरोजात-सम्पूर्णितान्त्रे = your feet have been worshipped by the lotus hands)
After having been blessed by Devi with the qualifications as asked for in the above verses, the Acharya is ready now for Jnana Yoga in the form of स्वातंत्र: - listening to Vedanta / Upanishad Shastra from a Guru, मननम् - reflecting and clearing doubts to get conviction and निदिश्यासनम् - meditating on the words of Upanishad Shastra for internal assimilation of the message and to get out of habitual notion that I am this body. Jnana Yoga is analysis of vedantic scriptures to know my Real nature i.e. सत्सच्चत्वात्मा - which is the unobjectifiable observer whose nature is pure existence and consciousness.

The acharya asks for help in this long drawn process and to get absorbed in His Higher Nature.(The capacity for absorption is a faculty the mind has. In short he is asking - Let me attain Moksha through Jnana Yoga.

Translation

O Mother, may you accomplish for me the three sadhanas of Jnana Yoga - श्रवणम्, मननम्, निदिश्यासनम् - quickly, endowing me with a mind which has a liking to, an inclination to this knowledge. May I remain absorbed in my real nature - सत्सच्चत्वात्मा - constantly.

You are residing/installed in the simhasana of the Shri Chakra (a very sacred symbol upon which Devi is invoked and installed) in the sacred Sharada
Temple which shines, located on the curved bank of the Tunga river. O Devi installed in the Temple, may you bless me with Vidya and Chitta Shuddhi.

मातः = O Mother, श्रुति (श्रवणम) - मनन-निदिध्यासनानि = the 3 sadhanas of shravaNam, shravaNam, nididhyAsanam; आशु = quickly; सङ्गाचर्य = Having accomplished (You should accomplish these)

Three sadhanas for me).

सचित्रपात्मनो मे = my Higher Nature i.e. Existence and Consciousness; एतद् रूचियुतम् = endowed with a taste, liking inclination for this; स्वान्तम् = in my mind; निनिवकल्पे समाधौ = remaining absorbed in (my Higher Nature); अनिशाम् = regularly, constantly

तुज्जातीराणाण्णाभुजबराजसन = Addressing Devi as the one residing in the Shri Chakra in the Sharda Temple which is situated on the curved banks of the Tunga River

( चक्रासनसनध्र = Adressing Devi as one installed / residing /situated on the Shri Chakra simhasana; विलसशर = shines; वर-गृहं = sacred temple; तुज्जातीराणाण्णाभुजबराजसन = curved bank of the तुज्जा Tunga River; तीर = bank; अंश = curved ;)

विचारं = Vidya; शृंद्रं बुद्धिं = and Chitta Shuddhi कमलजदियते = O Sarasvati DeVI सत्वरं = very fast/ speedily देहि = give मद्यम = to me

अन्वयः

हे मातः। सचित्रपात्मनः मे श्रुतिमनननिदिध्यासनानि आशु समापय, निनिवकल्पे समाधौ एतद् स्वान्तं अनिश्रूचियुतं (कुरु)। हे तुज्जातीराणाण्णाभुजबराजसनसनध्र। हे कमलजदियते। सदा ल्यं विचारं च, शृंद्रं बुद्धिं च, मद्यं सत्वं देहि।

इति श्रीशिवालयभवनसुंदरभारतीस्वामिविरित्वित श्रीकमलजदियताणक्सम्पूर्णम्।

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