

श्रीसरस्वतीस्तोत्रम् २

shrI sarasvatI stotram 2

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श्रीसरस्वतीस्तोत्रम् २



या कुन्टेन्दु-तुषार-डार धवला या शुभ्र-वस्त्रावृता  
या वीणा वर-दण्ड-मण्डित-करा या श्वेत-पद्मासना ।  
या भ्रुवाम्बुत-शङ्कर-प्रभृतिभिः देवैस्सदा पूजिता  
सा मां पातु सरस्वती भगवती निश्शेष-ज्ज्यापछा ॥ १ ॥

श्रीमन्मन्त्र-यथितो ज्वलवपुः शुक्लाम्बरा मल्लिका-  
मालालालितकुन्तला प्रविलसन्मुक्तावलीशोभना ।  
सर्वज्ञाननिदानपुस्तकधरा रुद्राक्षमालाङ्किता  
वाग्देवी वदनाम्बुजे वसतु मे त्रैलोक्यमाता शुभा ॥ २ ॥

जय जय देवि दयालहरि जननि सरस्वति पालय माम् ।  
अमले कमलासनसहिते अद्भुतचरिते पालय माम् ॥ ३ ॥

मातर्मङ्गलगुणजाले मनोज्ञशीले पालय माम् ।  
किरीटकुण्डलसुशोभिते किन्नरगीते पालय माम् ॥ ४ ॥

भगवति भारति गीर्वाणि पन्नगवेणि पालय माम् ।  
सर्वलोकपरिपूजितचरणे रत्नाभरणे पालय माम् ॥ ५ ॥

कमलमुष्णि कमलपद्मे कमलदलायतविलोचने ।  
कमलमालिके कमलकरे कमलासनदयिते वरदे ॥ ६ ॥

विमलमते विधुमकुटि विबुधगणार्थितचरणयुगे ।  
विद्वन्मानसराजसि विद्यारूपे सरस्वति ॥ ७ ॥

बुद्धियातुरीं भारति मे पूर्य देवि कृपालडरीम् ।  
मुक्ते वर्धय मयि नितरां मुदमनिशां दिश मम जननि ॥ ८ ॥

सुरमुनिगोत्रे विधिजाये सुस्मितवदने शुभसदने ।  
स्वरमयवीणापुस्तकधारिणि परब्रह्मरूपिणि वाणि ॥ ९ ॥

निरावधिकरुणे निरामये नित्ये निर्मलगुणोज्ज्वले ।  
परमपावनि त्वं मम हृदये भगवति भारति विडर सदा ॥ १० ॥  
तामरसासनमुपनिलये धार्मिकजनपालनसद्ये ।  
सर्वलोकपरिपूजितपादे रञ्जय भारति मम वाणिम् ॥ ११ ॥  
कामदुधा भव नस्तततं काञ्चनमणिमयविभूषणे ।  
सामगानलोले सुकपोले शारदाम्बिके पालय माम् ॥ १२ ॥  
॥ इति श्री सरस्वती स्तोत्रं सम्पूर्णम् ॥

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COMMENTS:- In the following comments these abbreviations are used.

SS -Sivasahasranamam (Padmapuranam with the commentary of  
Sri Paramasivendra Sarasvati.

LS - Lalithasahasranamam with the commentary of Sri Bhaskaracharya.

BG - Bhagavadgita

All living beings instinctively seek comfort and happiness.  
They all dislike discomfort and pain. But in life we find that  
the happiness that we seek eludes us. Even if we find a modicum of  
happiness, it lasts for a short period only and is followed by a  
spell of unhappiness. So our scriptures term this kind of happiness  
as not true happiness but unhappiness only because either it makes  
one hanker for more of the kind and leaves one restless and not  
enjoy the happiness on hand or is followed by unhappiness. Krishna  
wants us to ponder over this fact. He calls this life as a the  
repository of unhappiness and ephemeral. दुःखालयमशाश्वतम् ।  
BG (8-15). The ideal condition will then be to have happiness that  
is never ending. One would like to have happiness at all times and  
at all places. Such a condition appears like chimera or a distant

dream. But our scriptures say that this need not be so; because our very nature is such happiness and wisdom. But then we cannot accept this statement looking at the condition we find ourselves in now.

The reason is said to be that our true nature is veiled by spiritual ignorance. This is stated by Krishna अज्ञानेनावृतं ज्ञानं

तेन भुङ्क्षन्ति जन्तवः। BG (5-15). This spiritual ignorance is

known variously as avidya, ajnanam, maya and prakriti. The power of maya deludes us and makes us believe that we are the mixture of the body and mind and are subject to many ills such as sickness, pain, sorrow etc., that pertain to them. Krishna mentions these and says जन्म-मृत्यु-जरा-व्याधि-दुःख-दोषानुदर्शनम्।

(BG-13-8). that one should discern the defects such as birth, death, old age, disease and sorrow that are the hallmark of life. But, truly speaking these ills pertain to the body and mind and not to us - the true self. The remedy then is to get the right knowledge. Just like darkness is dispelled by light, ignorance is dispelled by right knowledge. Once the ignorance about Self is removed true knowledge shines. Then we will be able to realise that we are separate from the body/mind complex and the ills that beset the body and mind cannot affect us. Krishna points this out in BG (5-16) as follows.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥

The question then, is how to get the right knowledge? Firstly one should do the duties prescribed by the scriptures. This first step is necessary as this will cleanse the mind of impurities. चित्तस्य

शुद्धये कर्म says Shri Shankaracharya in his Vivekachudamani

(11). Then one should worship the Lord whom the vedas describe as the repository of all knowledge.

ईशानस्सर्वविद्यानां ईश्वरस्सर्वभूतानां

ब्रह्माऽधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मेऽस्तु सदाशिवोम् ॥

The Mundaka Upanishad (1.1.9).says

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।

तस्माद्वैतद्ब्रह्म नाम रूपमन्नं च जायते ॥

that He is the omniscient Being. He created Brahma the creator of all beings and taught Him (Brahma) the vedas to enable Him to carry on with the work of creation. The Svetasvataropanisad (6-18) says this as follows.

यो ब्रह्माज्ञं विदधाति पूर्वं यो वै वेदांश्च प्रच्छिन्नोति तस्मै ।

तं ह देवमात्मबुद्धिप्रकाशं भुमुक्षुर्वै शरणाभङ्गं प्रपद्ये ॥

The Lord is moved by the sincere devotion of the seeker and grants him the wisdom that helps in destroying the darkness of ignorance. He says this in BG(10-10,11).

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

तेषामेवानुक्तपार्तुं अहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्तो ज्ञानदीपेन भास्वता ॥

The vedas describe the Lord as having matted hair, three eyes and crystal clear body. When He appeared as DakShinamurty to teach the highest wisdom to the sages He had all these and also a rosary and a book in His hands. The DakShinamurtyupanisad describes His form as follows.

स्कृष्टिक-रजतवर्णं मौक्तिकीमक्षमालां

अमृतकलशविधां ज्ञानमुद्रां कराग्रे ।

दधद-मुरगकक्षं चन्द्रयूतं त्रिनेत्रं

विधृतविधिभूषं दक्षिणामूर्तिमीडे ॥

Such a Supreme Being appears in various forms to enable people to worship Him and to satisfy their diverse tastes. One such form that is popular among all is that of Sarasvati Devi. She is also described as having matted hair, three eyes and crystal clear body. She is also having rosary and a book in Her hands. She is worshipped by other gods like Brahma, Vishnu and Siva. This is said in the first verse given above. In fact our scriptures

say that it is the Supreme Being that appears as Brahma, Vishnu, Shiva etc . cf.,Narayana Suktam (Taittiriyanakam, 4.10.13) स  
ब्रह्मा स शिवः स हरिः सेन्द्रः सोऽक्षरः परमः स्वरट् ॥

Lord Krishna says that He (the Supreme Being) alone appears as all deities. Any worship offered to any form and name goes to Him alone and He alone grants the wishes of the worshippers through that form. But such worshippers of these various forms do not realise the truth.

यो यो यां यां तन्मु भक्तः श्रद्धयाऽर्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधम्यहम् ॥ BG(7-21).

Whichever form a devotee wishes to worship with faith, I make the faith more firm.

स तथा श्रद्धया युक्तः तस्याराधनमीडते ।

लभते च ततः कामान् भयैव विडितान्छितान् ॥ BG(7-22).

Possessed of that faith, he engages in the worship of that form and he obtains his desires that are indeed granted by Me alone. Thus, the Supreme being alone that is worshipped as Sharada Devi represents Brahma, Vishnu and Shiva is said in one of Her names in the 108 names (नामावलिः) as : ब्रह्म-विष्णु-शिवात्मिका । This same name can also be seen inthe 108 namavali of Laksmi. The list of 108 names also have the names शारदा, रमा, शिवा-(शिवाभेदा शिवा), चण्डिका, चामुण्डा, वाराडी । She can be worshipped by all, though each one may have different desires, and She will fulfill all those desires. Lalitha Devi has also the name Sarasvathi (LS 703).सरस्वती - सरस्वती ज्ञानाभिमानिनी  
देवता । ज्ञानसमुद्ररूपेत्यर्तः । She has the form of DakShinamurti also. (LS724). दक्षिणामूर्तिरुपिणी - शिवस्य दक्षिणाभिमुभी  
मूर्तिर्ब्रह्म-नारायणारैरध्यपकत्वेन प्रसिद्धा । All these show that whom we call as Sarasvati is the very Supreme Being only. This is said as परब्रह्मरूपिणि in verse No.9 in the poem given in the beginning.

The Mukhapanchasati says that She is also KamakShi.

विमलपटी कमलकुटी पुस्तकरुद्राक्षशस्तडस्तपुटी ।

कामाक्षि पक्षमलाक्षी कलिताविपञ्ची त्वमेव वैरिञ्ची ॥

(Mukhapanchashati - Aryashatakam -92). The verse says that KamakShi alone shines as Sarasvati wearing clean robes who is seated in a lotus flower, has a book and rosary in her beautiful hands, has charming eyes and holds the veena in Her hands.

She is also known as Sharadha Devi. She is seen at Shringeri temple with chinmudra (in which the thumb and index finger are joined together and the three other fingers stand apart), rosary, a book and a pot containing nectar. The Kamalajadayitashtakam (कमलजदयिताष्टकम् ।) composed by the late acharya Shri Nrisimha Bharati Swamigal of Shringeri describes Her form as follows.

विधामुद्राक्षमालामृतघट-विलसत्याशि-पाथोज्ज्वले

विधादान-प्रवीणो जड-अधिर-मुषेभ्योऽपि शीघ्रं नतेभ्यः ।

कामादीनन्तरान् मत्सङ्ग-रिपुवरान् देवि निर्भूत्य वेगात्

विधां शुद्धां य ब्रुद्धिं कमलज-दयिते सत्वरं देहि मलयम् ॥

विधामुद्रा = chinmudra or jnanamudra as mentioned above. The thumb represents Paramatma or the Supreme Being described as the size of the thumb (for the purpose of meditation) in the Katha Upanishad (II-1-12) in the following mantra.

अङ्गुष्ठमत्रपुरुषो मध्ये आत्मनि तिष्ठति ।

ईशानो भूतभव्यस्य न ततो विजिगृह्यते । अतद्वै तत् ।

The mudra represents the merging of the jivatma and Paramatma that is implied by the mahavakyam. The three fingers represent the three bodies (gross, subtle, causal). The jivatma, represented by the index finger, has to get free of the bodies to realise its identity with the Paramatma, represented by the thumb. Sharadha Devi has this mudra as also DakShinamurti. Then, She (as also DakShinamurthi) has the rosary in another hand. The string of beads is made of crystal



or rudrakSha beads. The rudrasha beads are from the tree that are said to have sprung from the tear drops that fell from the eyes of Shri Rudra. The RudrakShajabalopanishad says this as follows.

अथ त्रैलोक्ये कालाग्नि रुद्रं बुभुक्षुः पप्रष्ट्य कथं  
 रुद्राक्षोत्पत्तिः । तं लोवाय भगवान् कालाग्नि रुद्रः ।  
 द्विव्यवर्षसहस्राणि यक्षुरुन्मीलितं मया ।  
 भूमावाक्षि पुटान्यां तु पतिता जलबिन्दवः ।  
 तत्राश्रुबिन्दवो जाता मलारुद्राक्ष वृक्षकाः ।  
 भक्तानां धारणात् पापं दिवारान्निवृत्तं हरेत् ।  
 सुप्ते पीते सदाकालं रुद्राक्षं धारयेन्नरः ॥

The AkShamalikopanishat (अक्षमालिकोपनिषत्) gives the procedure for purifying the rosary or the string of beads. In this procedure one invokes each letter of the alphabet in each bead and does puja. Thus the first letter is अ and the last letter is क्ष. The name AkSha (अक्ष) represents all the letters of the alphabet. The letters are arranged either in the ascending order or descending order. So, we have the string having either 54 beads standing for the 54 letters or 108 beads representing both the orders.

पञ्चभिर्गव्यैः गन्धोदकेन संस्नाप्य,  
 तस्मात् सौङ्गारेण पत्र कूर्येन स्नापयित्वा,  
 अष्टभिर्गन्धैः आलिप्य, सुमनः स्थले निवेश्य,  
 अक्षत-पुष्पैराराध्य, प्रत्यक्षमादिक्क्षान्तैर्वर्णैर्भाषयेत् ।

Sarasvathi Devi uses the rosary for japa just to inspire us to do japa and gain purity of the mind. A pure mind is a prerequisite for acquiring and assimilating spiritual wisdom. The qualities that characterise a pure mind that qualifies for receiving spiritual teachings from a guru are given in detail in chapters 13 and 16 of Gita. Krishna calls these qualities as divine qualities or दैवी संपत्. She has विद्या a book, indicating the scriptural knowledge. This is said as सर्वज्ञाननिदानपुस्तकधरा in verse No.2 in the poem given in the beginning. She is ready to

give the vedic wisdom to one who worships her with devotion. This was indicated above in the verses BG(10-10,11). The famous Tamil poetess Avvaiyar gives a delightful meaning to Sarasvathi holding a book made of handful of palm leaves in Her hand. Avvaiyar says it is to show that what even She has learnt is only a handful and what is not learnt is vast as the universe. So one should never become puffed up with one's learning. Then, pot of amrita or nectar symbolising mokSha or liberation. So, if we do japa and get a pure mind, learn the scriptures from a qualified guru and understand the teachings and also worship Her She will bless us with spiritual wisdom which will lead us to liberation.

In the last line of the verse विद्यां शुद्धां च बुद्धिं  
कमलज-दधिते सत्वरं देहि मज्जम् ॥ the spiritual seeker  
prays to Her to bless him with a pure mind and knowledge. He prays  
for विद्या or knowledge. The Mundaka upanishat divides knowledge  
into two categories - the inferior one and the superior one.

द्वे विद्ये वेदितव्ये षति ७ स्म यद्ब्रह्मविदो वदन्ति परा शैवापरा च ।  
तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो  
व्यकरणं निरुक्तं छन्दो ज्योतिषमिति ।  
अथ परा यथा तदक्षरमधिगम्यते ॥

The former one represents the secular knowledge that includes the sciences, literature, grammar etc. This is termed as अपरा विद्या or the inferior knowledge. This is named “inferior” because any amount of this knowledge may help one to gain name, fame and perhaps lot of wealth but will not lead to liberation or mokSha. Sankaracharya, in his commentary says that the lower knowledge is ignorance only that has to be eradicated, inasmuch as nothing in reality is known by knowing the objects of ignorance.

अपरा हि विद्या अविद्या, सा निराकर्तव्या ।  
तद्विषये हि विदिते न किञ्चित्त्वतो विदितं स्यादिति ।  
Liberation can be had by acquiring the spiritual knowledge

only. There is no other means to gain liberation. Our scriptures very firmly assert this fact. તમેવં વિદ્વાનમૃત ઇહ ભવતિ નાન્યઃ પન્થા વિદ્યેતેડયનાય । (Purushasuktam, No. 17) We worship Sarasvati for granting us both types of knowledge.

She is described as Vak Devi or as the Goddess presiding over the power of speech. The popular hymn Shyamaladandakam says that if one meditates on Her holding a rosary of crystal beads, a book that represents essence of wisdom, a hook or goad and a noose then he will become a great poet. From his mouth will flow words in the form of prose and poetry.

પાણિપદ્મદ્રયેનાક્ષમલામપિ સ્ફાટિકી જ્ઞાનસારાત્મકં પુસ્તકં  
ચાક્રુશં પાશમાભિભ્રતી યેન સંચિન્ત્યસે,  
તસ્ય વક્ત્રાન્તરાદ્રઘપદ્યાત્મિકા ભરતી નિઃસરેત્ ॥

The Rig veda worships Her as Vak Devi.

ૐ પ્રણો દેવી સરસ્વતી વાજેભિર્વાજિનીવતી । ધીનામવિચ્ચવતુ ॥ ૐ ॥

(Rig veda. 6.5.12). Lord Shiva is also known as such. One of His names to be seen in the list of His 108 names and also in the 1008 names is ગિરિશઃ - ગિરિ ભક્તાનાં વાચિ સકલવિદ્યાપ્રવચન નિગ્રહાનુગ્રહ સામર્થ્ય પ્રદાનેન વસતિ ઇતિ ગિરિશઃ ।

She is also known as Medha Devi (મેધાદેવી). Medha implies intellectual brilliance and also retentive power. The Medha Suktam (મેધાસૂક્તમ્) in the Taittiriya Aranyakam (4.10.41-44) praises Her and says that one who receives Her grace becomes a sage, wealthy and obtains various other riches. He gets the spiritual enlightenment by which he crosses the ocean of samsara.

ત્વયા જુષ્ઠ ઋષિર્ભવતિ દેવી ત્વયા બ્રહ્મ્ડડગતશ્રીરુત ત્વયા ।

ત્વયાજુષ્ઠશ્ચિત્રં વિન્દતે વસુ સા નો જુષ્ઠ્વ દ્રવિણેન મેધે ।


Thus the worship of Sarasvati Devi is necessary to have a happy life in this world and also to get relief from the frightful cycle of birth and death. Let us wind up this short piece with a prayer to Her.

सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिडे ।


शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥ (Devimahatmya, XI,9.)

O auspicious One! You are the source of all auspiciousness. You are the accomplisher of all cherished desires. You are the giver of refuge. You possess the eye of wisdom and beautiful form. O You Power divine! salutations to You.

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*shrI sarasvatI stotram 2*

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