

ஸ்ரீஸரஸ்வதீஸ்தோத்ரம் 2

shrI sarasvatI stotram 2

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யா குந்தே³ந்து³-துஷார-ஹார த⁴வளா யா ஸு⁴ர-வஸ்த்ரா³வ்ரு³தா
யா வீ³னா வர-த³ண்ட³-மண்டி³த-கரா யா ஸ்வேத-பத்³மாஸநா |
யா ப்³ரஹ்மா³ச்யுத-ஸங்கர-ப்ர⁴ரு³திபி:⁴ தே³வைஸ்ஸதா³ பூஜிதா
ஸா மாம் பாது ஸரஸ்வதீ ப⁴க³வதீ நிஸ்ஸேஷ-ஜா³யாபஹா || 1 ||

ஸ்ரீமச்சந்த³ந-சர்சிதோஜ்வலவபு: ஸூக்லாம்³ப்³ரா மல்லிகா-
மாலாலிதகுந்தலா ப்ரவிலஸந்மு³க்தாவளீ³ஸோ⁴நா |
ஸர்வஜ்ஞாநநிதா³நபுஸ்தகத⁴ரா ருத்³ரா³க்ஷமாலாங்கிதா
வாக்³தே³வீ வத³நாம்³பு³ஜே வஸது மே த்ரைலோக்யமாதா ஸூபா⁴ || 2 ||

ஜய ஜய தே³வி த³யாலஹரி ஜநநி ஸரஸ்வதி பாலய மாம் |
அமலே கமலாஸநஸஹிதே அத்³பு⁴தசரிதே பாலய மாம் || 3 ||

மாதர்மங்க³ளகு³ணஜாலே மனோஜ்ஞஸீலே பாலய மாம் |
கிரீடகுண்ட³லஸு³ஸோ⁴பி⁴தே கிந்நரகீ³தே பாலய மாம் || 4 ||

ப⁴க³வதி பா⁴ரதி கீ³ர்வாணி பந்நக³வேணி பாலய மாம் |
ஸர்வலோகபரிபூஜிதசரணே ரத்நா⁴ரணே பாலய மாம் || 5 ||

கமலமுகி² கமலபதே³ கமலத³லாயதவிலோசநே |
கமலமாலிகே கமலகரே கமலாஸநத³யிதே வரதே³ || 6 ||

விமலமதே விது⁴மகுடி விபு³த⁴க³ணர்சிதசரணயுகே³ |
வித்³வந்மாநஸராஜஹம்ஸி வித்³யா³ரூபே ஸரஸ்வதி || 7 ||

பு³த்தி⁴சாதூர்ம் பா⁴ரதி மே பூரய தே³வி க்ரு³பாலஹர்ம் |
மு³க்தே வர்த⁴ய மயி நிதராம் மு³த³மநிஸம் தி³ஸ மம ஜநநி || 8 ||

ஸுரமுநிகே³யே விதி⁴ஜாயே ஸுஸ்மிதவத³நே ஸூ⁴ஸத³நே |
ஸ்வரமயவீ³னாபுஸ்தகதா⁴ரிணி பரப்³ரஹ்மரு³பிணி வாணி || 9 ||

நிராவதி⁴கருணே நிராமயே நித்யே நிர்மலகு³ணேஜ்ஜ்வலே |

பரமபாவநி த்வம் மம ஹ்ரு³த³யே ப⁴க³வதி பா⁴ரதி விஹர ஸதா³ || 10 ||

தாமரஸாஸநமுக²நிலயே தா⁴ர்மிகஜநபாலநஸத³யே |
ஸர்வலோகபரிபூஜிதபாதே³ ரஞ்ஜய பா⁴ரதி மம வாணிம் || 11 ||

காமது³கா⁴ ப⁴வ நஸ்ஸததம் காஞ்சநமணிமயவிபூ⁴ஷணே |
ஸாமகா³நலோலே ஸுகபோலே ஸாரதா³ம்பி³கே பாலய மாம் || 12 ||

|| இதி ஸ்ரீ ஸரஸ்வதீ ஸ்தோத்ரம் ஸம்பூர்ணம் ||

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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. து:3கா²லயமஸாஸ்வதம் |

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 அஜ்ஞானேநாவ்ரு¹தம் ஜ்ஞானம் தேந முஹ்யந்தி ஜந்தவ: | 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 ஜந்ம-ம்ரு²த்ய-ஜரா-வ்யாதி⁴-து:க²-தோ³ஷாநுத³ர்ஸநம் | (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.

ஜ்ஞானேந து தத³ஜ்ஞானம் யேஷாம் நாஸிதமாத்மந: |
தேஷாமாதி³த்யவஜ்ஜ்ஞானம் ப்ரகாஸயதி தத்பரம் ||

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. சித்தஸ்ய ஸூத்³த⁴யே கர்ம says Shri Shankaracharya in his Vivekachudamani (11). Then one should worship the Lord whom the vedas describe as the repository of all knowledge.

ஈஸாநஸ்ஸர்வவித்யாநாம் ஈஸ்வரஸ்ஸர்வபூ⁴தாநாம்
ப்³ரஹ்மா⁵தி⁴ப்³ரஹ்மணோ⁵தி⁴ப்³ரஹ்மா ஸிவோ மே⁵ஸ்து ஸதா³ஸிவோம்
||

The Mundaka Upanishad (1.1.9).says

ய: ஸர்வஜ்ஞ: ஸர்வவித்யஸ்ய ஜ்ஞானமயம் தப: |

தஸ்மா தே³தத்³ப்³ரஹ்ம நாம ரூபமந்நம் ச ஜாயதே ||
 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 Svetasvataropanishad (6-18)
 says this as follows.

யோ ப்³ரஹ்மாணம் வித்³தா⁴தி பூர்வம் யோ வை வேதா³ம்ஸ்ச ப்³ரஹ்னோதி
 தஸ்மை |

தம் ஹ தே³வமாத்மபு³த்தி⁴ப்³ரகாஸம் முமுக்ஷுர்வை ஸரணமஹம் ப்³ரபத்³யே
 ||

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).

தேஷாம் ஸததயுக்தாநாம் ப⁴ஜதாம் ப்⁴திபூர்வகம் |
 த³தா³மி பு³த்தி⁴யோக³ம் தம் யேந மாமுபயாந்தி தே ||

தேஷாமேவாநுகம்பார்தம் அஹமஜ்ஞாநஜம் தம: |
 நாஸயாம்யாத்மபா⁴வஸ்தோ ஜ்ஞாநதீ³பேந பா⁴ஸ்வதா ||

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 DakShinamurtyupanishat describes His form
 as follows.

ஸ்ப²டிக-ரஜதவர்ணம் மௌக்திகீமக்ஷமாலாம்
 அம்ரு³தகஸவித்³யாம் ஜ்ஞாநமுத்³ராம் கராக்³ரே |
 த³த⁴த³-முரக³கக்ஷம் சந்த³ரகூட³ம் த்ரிநேத்ரம்
 வித்⁴ரு³தவிவித்⁴பூ⁴ஷம் த³க்ஷி³னாமுர்திமீடே³ ||

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) ஸ ப்ரஹ்மா ஸ ஸிவ: ஸ ஹரி: ஸேந்த்³ர: ஸோ⁵க்ஷர: பரம: ஸ்வராட் || 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.

யோ யோ யாம் யாம் தநும் ப⁴க்த: ஸ்ரத்³த⁴யா⁵ர்³சிதுமிச்ச²தி |
தஸ்ய தஸ்யாசலாம் ஸ்ரத்³த⁴யா⁵ம் தாமேவ வித்³த⁴யம்⁵ஹம் || BG(7-21).

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

ஸ தயா ஸ்ரத்³த⁴யா யு⁴க்த: தஸ்யாராத⁴நமீஹதே |
லப⁴தே ச தத: காமாந் மயைவ விஹிதாந்ஹிதாந் || 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 (நாமாவளி:) as : ப்ரஹ்ம-விஷ்ணு-ஸிவாத்மிகா | This same name can also be seen in the 108 namavali of Laksmi. The list of 108 names also have the names ஸாரதா³, ரமா, ஸிவா-(ஸிவாபே⁴தா³ ஸிவா), சண்டி³கா, சாமுண்டி³, வாராஹீ | 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).ஸரஸ்வதீ - ஸரஸ்வதீ ஜ்ஞாநாபி⁴மாநிநீ தே³வதா | ஜ்ஞாநஸமுத்³ரரூபேத்யர்த: | She has the form of DakShinamurti also. (LS724). த³க்ஷி³னாமுர்திரூபிணீ - ஸிவஸ்ய த³க்ஷி³னாபி⁴முகீ² மூர்திர்ப்ரஹ்ம-நாராயணதே³ரத்⁴யபகத்வேந ப்ரஸித்³தா⁴ | All these show that whom we call as Sarasvati is the very Supreme Being only. This is said as பரப்ரஹ்மரூபிணி in verse No.9 in the poem given in the beginning.

The Mukhapanchasati says that She is also KamakShi.

விமலபட கமலகுட புஸ்தகருத்³ரா க்ஷஸஸ்தஹஸ்தபட |
காமாக்ஷி பக்ஷமலாக்ஷீ கவிதாவிபஞ்சீ த்வமேவ வையிரஞ்சீ ||
(Mukhapanchasati - 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
(கமலஜத³யிதாஷ்டகம் |) composed by the late acharya Shri
Nrisimha Bharati Swamigal of Shringeri describes Her form as
follows.

வித்³யாமுத்³ரா க்ஷமாலாம்ரு³தக⁴ட-விலஸத்பாணி-பாதோ²ஜஜாலே
வித்³யாதா³ந-ப்ரவீணே ஜட³-ப³தி⁴ர-முகே²ப⁴யோ⁵பி ஸீக்⁴ரம் நதே²ப⁴ய: |
காமாதீ³நந்தராந் மத்ஸஹஜ-ரிபுவராந் தே³வி நிர்மூல்ய வேகா³த்
வித்³யாம் ஸுத்³தா⁴ம் ச பு³த்³தி⁴ம் கமலஜ-த³யிதே ஸத்வரம் தே³ஹி
மஹ்யம் ||

வித்³யாமுத்³ரா = 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 meditaitaion) in the Katha
Upanishad (II-1-12) in the following mantra.

அங்கு³ஷ்டமத்ரபுருஷோ மத்⁴யே ஆத்மநி திஷ்ட²தி |
ஈஸானோ பூ⁴தப⁴வ்யஸ்ய ந ததோ விஜிகு³ப்ஸதே | ஏதத்³வை தத் |

The mudra represents the merging of the jivatma and Paramatam 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.

அத² ஹைநம் காலாக்³நி ருத்³ரம் பு⁴ஸுண்ட:³ பப்ர²ச² கத²ம்
 ருத்³ராக்ஷோத்பத்தி: | தம் ஹோவாச ப⁴க³வாந் காலாக்³நி ருத்³ர: |
 தி³வ்யவர்ஷஸஹஸ்ராணி சக்ஷுருந்மீவிதம் மயா |
 பு⁴மாவாக்ஷி புடாப்⁴யாம் து பதிதா ஜலபி³ந்த³வ: |
 தத்ராஸ்ருபி³ந்த³வோ ஜாதா மஹாருத்³ராக்ஷ வ்ரு³க்ஷகா: |
 ப⁴க்தாநாம் தா⁴ரணாத் பாபம் தி³வாராத்ரி³க்ரு³தம் ஹரேத் |
 ஸுப்தே பீதே ஸதா³காலம் ருத்³ராக்ஷம் தா⁴ரயேந்நர: ||

The AkShamalikopanishat (அக்ஷமாலிகோபநிஷத்) 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 அ and the last letter is ஷ. The name AkSha (அக்ஷ) 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.

பஞ்சபி⁴ர்க³வ்யை: க³ந்தோ⁴த³கேந ஸம்ஸநாப்ய,
 தஸ்மாத் ஸௌங்காரேண பத்ர கூர்சேந ஸநாபயித்வா,
 அஷ்டபி⁴ர்க³ந்தை:⁴ ஆவிப்ய, ஸுமந: ஸ்த²லே நிவேஸ்ய,
 அக்ஷத-புஷ்பைராராத⁴ய, ப்ரத்யக்ஷமாதி³க்ஷாந்தைர்வர்ணீர்பா⁴வயேத் |
 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 chaptres 13 and 16 of Gita. Krishna calls these qualities as divine qualities or தை³வீ ஸம்பத். She has வித்³யா a book, indicating the scriptural

knowledge. This is said as ஸர்வஜ்ஞாநநிதா³நபுஸ்தகத⁴ரா 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 வித்³யாம் ஸூத்³தா⁴ம் ச பு³த்³தி⁴ம் கமலஜ-த³யிதே ஸத்வரம் தே³ஹி மஹ்யம் || the spiritual seeker prays to Her to bless him with a pure mind and knowledge. He prays for வித்³யா or knowledge. The Mundaka upanishat divides knowledge into two categories - the inferior one and the superior one.

த்³வே வித்³யே வேதி³தவ்யே இதி ஹ ஸம் யத்³ப்³ரஹ்மவிதோ³ வத்³ந்தி பரா சைவாபரா ச |

தத்ராபரா ரு³க்³வேதோ³ யஜுர்வேத³ ஸாமவேதோ³஽த²ர்வவேத³ ஸிக்ஷா கல்போ

வ்யகரணம் நிருக்தம் ச²ந்தோ³ ஜ்யோதிஷமிதி |

அத² பரா யயா தத்³க்ஷரமதி⁴க³ம்யதே ||

The former one represents the secular knowledge that includes the sciences, literature, grammar etc. This is termed as அபரா வித்³யா 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.

அபரா ஹி வித்³யா அவித்³யா, ஸா நிராகர்த்வயா |
 தத்³விஷயே ஹி விதி³தே ந கிஞ்சித்தத்த்வதோ விதி³தம் ஸ்யாதி³தி |
 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. தமேவம் வித்³வாநம்ரு³த இஹ ப⁴வதி
 நாந்ய: பந்தா² வித்³யதே³யநாய | (Purushasukam, 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.

பாணிபத்³மத்³வயேநாக்ஷமலாமபி ஸ்பா²டிகீம் ஜ்ஞாநஸாராத்மகம் புஸ்தகம்
 சாங்குஸம் பாஸமாபி³ப⁴ரதீ யேந ஸஞ்சிந்த்யஸே,
 தஸ்ய வக்த்ராந்தரா³க³த்³யபத்³யாத்மிகா ப⁴ரதீ நி:ஸரேத் ||

The Rig veda worships Her as Vak Devi.

ஓ ப்ரணே தே³வீ ஸரஸ்வதீ வாஜேபி⁴ர்வாஜிநீவதீ | தீ⁴நாமவித்ரயவது || ஓ ||
 (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 கி³ரிஸ: - கி³ரி ப⁴க்தாநாம் வாசி ஸகலவித்³யாப்ரவசந
 நிக்³ரஹாநுக்³ரஹ ஸாமர்த்²ய ப்ரதா³நேந வஸதி இதி கி³ரிஸ: |

She is also known as Medha Devi (மேதா⁴தே³வீ). Medha implies
 intellectual brilliance and also retentive power. The Medha Sukam
 (மேதா⁴ஸூக்தம்) 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.

த்வயா ஜுஷ்ட ரு³ஷி³ப⁴வதி தே³வீ த்வயா ப்³ரஹம்³ஸ³க³தஸ்ரீருத த்வயா |

த்வயாஜுஷ்டஸ்சித்ரம் விந்த³தே வஸு ஸா நோ ஜுஷஸ்வ த்³ரவிணேந
மேதே⁴।

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.

ஸர்வமங்க³ளமாங்க³ல்யே ஸிவே ஸர்வார்த²ஸாதி⁴கே ।
ஸரண்யே தர்யம்ப³கே கௌ³ரி நாராயணி நமோ⁵ஸ்து தே ॥ (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.

shrI sarasvatI stotram 2

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