Prayer to Goddess ShAradA

श्रीशारदार्पार्थना अथवा सरस्वतीस्तुतिः

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नमस्ते शारदे देवि काश्मीरपुरवासिनि।
त्वामहं प्रार्थ्ये नित्यं विचारानं च देहि मे॥ १॥

या श्रद्धा धारणा मेधा वामदेवी वियिवहुभा।
भक्तजीवक्ष्रसदना शमादिगुणदायिनी॥ २॥

नमामि यामिनीनाथेश्वरं कुकुंकुतं तत्तम॥
भवानीं भवसन्तपरिवारणां सुधान्दीम॥ ३॥

भद्रकाल्ये नमो नित्यं सरस्वत्यं नमो नमः।
वेदवेदं वेदान्तविदारणाश्च एव च॥ ४॥

भद्रस्रूपः परमं ज्योतिरूपः सनातनी।
सर्वाविदार्धिदेवी या तस्ये वाणः नमो नमः॥ ५॥

यया विना जगत्सर्वं शक्तिस्वरूपमभवेतु।
झानाविदार्धिदेवी या तस्ये सरस्वत्यं नमो नमः॥ ६॥

यया विना जगत्सर्वं मुक्तमन्मश्वस्तदा।
या देवी वागाधिश्रावी तत्स्ये वाणः नमो नमः॥ ७॥

|| इति श्रीशारदाप्रार्थना समासा ||

Some of these verses are from Yajnyavalkya's shrIsarasvatIstotram or vANIstavanam from Brahmavaivarta Purana.
So this appears to be a compiled stotra.

Prayer to Goddess ShAradA

नमस्ते शारदे देवि काश्मीरपुरवासिनि।
त्वामहं प्रार्थ्यें नित्यं विद्यादानं च देहि मे ॥ १ ॥
हे शारदे । हे देवि । नमः ते ।
काञ्चियपरमवासिनिः
हे काञ्चिय पुर्वा वासिनी one who lives ;
त्वां भवती अहं प्रार्थ्यें प्र very much ;
अर्थं १० A to request अर्थं उत्तम पुरुष एक वचने;
नित्यं प्रतिदिनम् । विद्यादानं विद्याया: दानं
मे महं देहि ददातु ।.

Namaste Saraswati! O effulgent Sarada, worshipped in the city of Kashmir (substitute your city’s name here - worshipped in the city of North Brunswick). I pray to you everyday. Please give the pure knowledge. 1

या श्रद्धा धारणा मेधा वामेवी विधिविहभा ।
भक्तजिह्याग्रसदना शमादिगुणादायिनी ॥ २ ॥
या श्रद्धा faith ;
धारणा one who holds, memory ;
मेधा intelligence वामेवी वाचः देवी
विधिविहभा विधे: ब्रह्मण: विधभा पल्ली ।
भक्तजिह्याग्रसदना भक्तानाः;
जिह्याया: of tounge अथे ;
सदना one who is, lives ;
भक्तजिह्याग्रसदना one who graces devotees’ speech ;
शमादि शम दम ततितश्च इत्यादि गुणान्
दायिनि दार्शि ।.

You are faith, memory, intelligence, the divinity of speech, the spouse of Creator Brahma. You grace the devotees’ speech, you are the bestower of inner peace, and all other excellences. 2.

नमामि यामिनीं नाथ्येववाळंतुकुन्तलाम् ।
भवानीं भवसन्तपनिवर्णणसुधानदीम् ॥ ३ ॥
यामिनी यामा अस्यं सन्तीति यामिनी इति अमरम्।
यामः restraint, forbearance;
यामिनि she is restraint, forbearance;
नाथ protector लेखा streaks;
नाथलेखा streaks of lightening standing for sparkling knowledge;
अतः decorated;
कुन्तला one with ear-ornaments;
Her ear ornaments are decorated with streaks of sparkling knowledge;
भवानी भवस्य पल्ली भवानी इति अमरम्।
भव लोकस्य सन्ताप दुभानां निर्वापण killing, extinguishing;
सुधा अमृतं नदी river;.

I prostrate Yamini, one who is forbearance herself, who has her ears
decorated with streaks of sparkling knowledge; who is BhavAni, who is a
river of nectar that extinguishes the torments of worldly life. 3.

भद्रकाल्य्य नमो नित्यं सरस्वतः नमो नमः।
वेदवेदाङ्विदांन्तविद्यास्थानेभ्य एव च ॥ ४॥
भन्दै भद्रम्। auspicious;
भद्रकल्याणी One who bestows auspiciousness;
नित्यं प्रति दिनं;
सरः प्रसरण सेवतां अस्तीति सरस्वती।
She exists everywhere as a flow (of knowledge) and hence she is Saraswati.
From where? Answer:
वेद वेदाङ्विदां विद्या स्थानेभ्यः।

Constant salutations to you, O Mother Beneficient!
You are the one who exists everywhere as a flow of knowledge
originating from the Veda, the auxiliary branches of Veda, Upanishads,
and all other forms of Learning. Salutations to you again. 4.

श्रीशारदापार्थना अथवा सरस्वतीस्तुतिः:

यामिनो यामाः अस्यं सन्तीति यामिनी इति अमरम्।
यामः restraint, forbearance;
यामिनि she is restraint, forbearance;
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सुधा अमृतं नदी river;.

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decorated with streaks of sparkling knowledge; who is BhavAni, who is a
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भद्रकाल्य्य नमो नित्यं सरस्वतः नमो नमः।
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नित्यं प्रति दिनं;
सरः प्रसरण सेवतां अस्तीति सरस्वती।
She exists everywhere as a flow (of knowledge) and hence she is Saraswati.
From where? Answer:
वेद वेदाङ्विदां विद्या स्थानेभ्यः।

Constant salutations to you, O Mother Beneficient!
You are the one who exists everywhere as a flow of knowledge
originating from the Veda, the auxiliary branches of Veda, Upanishads,
and all other forms of Learning. Salutations to you again. 4.

श्रीशारदापार्थना अथवा सरस्वतीस्तुतिः:
Prostrations to that Vani
who is the supreme spirit,
who is the divine light,
who is The Eternal Being, and
who is the presiding deity of all learning. 5.

Prostrations to Sarasvati,
Without who, the whole world would appear dead (even though living).
And who is the presiding deity of knowledge.
A person is as good as dead without the learning, Sarasvati.
That is the import. 6.
ौीशारदाूाथना
अथवा
सरती
नुितः

possessed
of
madness

अिधाऽी

She is the instrument through which presiding
over is done. Or simply presiding.

Prostrations to VAni

Without whom the whole world would appear dumb and demented;
who is the presiding deity of speech. 7.

॥ इित श्रीशारदापार्थना समासा ॥

Appendix philosophical interest

BhavAni

Why is Saraswati described as BhavAni? I will
briefly quote Sankara on the topic in Rudra
bhAshyaM.

BhavAni, Uma are adjectives of the Rudra. Rudra
means - One who melts the miseries of worldly
life. Since the destruction of ignorance
or misery of worldly is only possible with
knowledge, it is appropriately said that
Rudra-Uma sahita is capable of melting that
misery.

See RudrabhAsyam for detailed explanation:
namaH somAya cha.

Rudra is sheer power. BhavAni is all knowledge,
self-restraint, control. And, you see, Power
is all about Control.

SArada

SArada means effulgence as was translated in
the first sloka of shankara rachita shAradA
prArthanA.
Namaste Saraswati! O effulgent Sarada,

Right now, that is, the two months (Oct. 2nd, 1997 - Nov. 29, 1997) where in Sarasvati pUjA (or DasarA festival) falls (AsvIyuja, kArtIka) are called sharad Ritu. During the Sarad Ritu, what do you notice when you drive to work? It is a good day – neither cold nor hot, but the turnpike is jammed; but no accident! And after turning to the radio, you find out that traffic is crawling due to the radiant splendour (glare) of bhagavAn (or one who has a welath – of radiance) Aditya. That effulgence is called SAradA.

What does it represent?

Have you ever been in the presence of a learned man - be the subject matter is programming languages, neural networks, analog computers or financial mergers or Veda/GeetAs? In his presence, that subject suddenly seems to be very simple, questions seem to be answered with ease and the whole subject matter appears like simple common sense and you feel an unexplainable power and joy. What is it and Where do you think that brilliance flows? That brilliance is ShAradA, That flow is SarasvatI, Those sounds are VAnI.

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