

## ଶ୍ରୀସରସ୍ବତୀସ୍ତୋତ୍ରମ୍ ୨

{॥ ଶ୍ରୀସରସ୍ବତୀସ୍ତୋତ୍ରମ୍ ୨ ॥}

ଯା କୁନ୍ଦେନ୍ଦୁ-ତୁଷାର-ହାର ଧବଳା ଯା ଶୁଭ୍ର-ବସ୍ତ୍ରାବୃତା  
ଯା ବୀଣା ବର-ଦଣ୍ଡ-ମଣ୍ଡିତ-କରା ଯା ଶ୍ବେତ-ପଦ୍ମାସନା ।  
ଯା ବ୍ରହ୍ମାରୂପ-ଶଙ୍କର-ପ୍ରଭୃତିଭିଃ ଦେବୈସ୍ସଦା ପୂଜିତା  
ସା ମାଂ ପାତୁ ସରସ୍ବତୀ ଭଗବତୀ ନିଶ୍ଶେଷ-କାତ୍ୟାୟିନୀ ॥ ୧ ॥

ଶ୍ରୀମନ୍ଦନ-ଚର୍ଚ୍ଚିତୋକ୍ତବଲ୍ଲବପୁଃ ଶୁକ୍ଳାମ୍ବରା ମଲ୍ଲିକା-  
ମାଲ୍ୟାଲିତକୁନ୍ତଳା ପ୍ରବିଲସନ୍ନୁକ୍ରାବଲୀଶୋଭନା ।  
ସର୍ବଜ୍ଞାନନିଦାନପୁସ୍ତକଧରା ରୁଦ୍ରାକ୍ଷମାଲ୍ୟାଙ୍ଗିତା  
ବାସ୍ତେବୀ ବଦନାମୁଜେ ବସତୁ ମେ ତ୍ରେଲୋକ୍ୟମାତା ଶୁଭା ॥ ୨ ॥

ଜୟ ଜୟ ଦେବି ଦୟାଲହରି ଜନନି ସରସ୍ବତୀ ପାଲୟ ମାମ୍ ।  
ଅମଲେ କମଳାସନସହିତେ ଅଭୃତଚରିତେ ପାଲୟ ମାମ୍ ॥ ୩ ॥

ମାତର୍ମଙ୍ଗଲଗୁଣଜାଲେ ମନୋଜ୍ଞଶୀଲେ ପାଲୟ ମାମ୍ ।  
କିରୀଟକୁଣ୍ଡଳସୁଶୋଭିତେ କିନ୍ନରଗୀତେ ପାଲୟ ମାମ୍ ॥ ୪ ॥

ଭଗବତି ଭାରତି ଗୀର୍ବାଣୀ ପଦ୍ମଗବେଶି ପାଲୟ ମାମ୍ ।  
ସର୍ବଲୋକପରିପୂଜିତଚରଣେ ରତ୍ନାଭରଣେ ପାଲୟ ମାମ୍ ॥ ୫ ॥

କମଲମୁଖି କମଲପଦେ କମଲଦଲ୍ୟାୟ ତବିଲୋଚନେ ।  
କମଲମାଲିକେ କମଲକରେ କମଳାସନଦୟାତେ ବରଦେ ॥ ୬ ॥

ବିମଲମତେ ବିଧୁମକୁଟି ବିରୁଧଗଣାର୍ଚିତଚରଣୟୁଗେ ।

ବିଦ୍‌ବନ୍ନାନସରାଜହଂସି ବିଦ୍ୟାରୁପେ ସରସ୍‌ବତି ॥ ୭ ॥

ବୁଦ୍ଧିଚାତୁରୀଂ ଭାରତି ମେ ପୁରୟ ଦେବି କୃପାଲହରୀମ୍ ।

ମୁକ୍ତେ ବର୍ଧୟ ମୟ ନିତରାଂ ମୁଦମନିଶଂ ଦିଶ ମମ ଜନନି ॥ ୮ ॥

ସୁରମୁନିଗେୟେ ବିଧିଜାୟେ ସୁସ୍ଥିତବଦନେ ଶୁଭସଦନେ ।

ସ୍‌ବରମୟବୀଣାପୁସ୍ତକଧାରିଣି ପରବ୍ରହ୍ମରୂପିଣି ବାଣି ॥ ୯ ॥

ନିରାବଧିକରୁଣେ ନିରାମୟେ ନିତ୍ୟେ ନିର୍ମଲଗୁଣୋଦ୍‌ଭବଲେ ।

ପରମପାବନି ତ୍‌ବଂ ମମ ହୃଦୟେ ଭଗବତି ଭାରତି ବିହର ସଦା ॥ ୧୦ ॥

ତାମରସାସନମୁଖନିଲୟେ ଧାର୍ମିକଜନପାଲନସଦୟେ ।

ସର୍ବଲୋକପରିପୂଜିତପାଦେ ରଞ୍ଜୟ ଭାରତି ମମ ବାଣିମ୍ ॥ ୧୧ ॥

କାମଦୁଘା ଭବ ନସ୍‌ସତତଂ କାଞ୍ଚନମଣିମୟବିଭୂଷଣେ ।

ସାମଗାନଲୋଲେ ସୁକପୋଲେ ଶାରଦାମ୍ବିକେ ପାଲୟ ମାମ୍ ॥ ୧୨ ॥

॥ ଇତି ଶ୍ରୀ ସରସ୍‌ବତୀ ସ୍ତୋତ୍ରଂ ସମ୍ପୂର୍ଣ୍ଣମ୍ ॥

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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. ଦୁଃଖାଲୟମଣିଶ୍ଚତମ୍ ।

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 ଅଜ୍ଞାନେନାବୃତଂ ଜ୍ଞାନଂ

ତେନ ମୁହ୍ୟନ୍ତି ଜନ୍ତୁବଃ । 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 ଜନ୍ମ-ମୃତ୍ୟୁ-ଜରା-ବ୍ୟାଧି-ଦୁଃଖ-ଦୋଷାନୁଦର୍ଶନମ୍ ।

(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.

ଜ୍ଞାନେନ ତୁ ତଦଜ୍ଞାନଂ ଯେଷାଂ ନାଶିତମାତ୍ମନଃ ।

ତେଷାମାଦିତ୍ୟବଜ୍ଞାନଂ ପ୍ରକାଶୟତି ତତ୍ପରମ୍ ॥

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

ଇଶାନସ୍ତର୍ବବିଦ୍ୟାନାଂ ଇଶ୍ଵରସ୍ତର୍ବଭୂତାନାଂ

ବ୍ରହ୍ମାଧିପତିର୍ବ୍ରହ୍ମଣୋଧିପତିର୍ବ୍ରହ୍ମା ଶିବୋ ମେଃସ୍ତୁ ସଦାଶିବୋମ୍ ॥

The Mundaka Upanishad (1.1.9).says

ଯଃ ସର୍ବଜ୍ଞଃ ସର୍ବବିଦ୍ୟସ୍ୟ ଜ୍ଞାନମୟଂ ତପଃ ।

ତସ୍ମାଦେତଦ୍ବ୍ରହ୍ମ ନାମ ରୂପମନଂ ତ ଜାୟତେ ॥

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.

ଯୋ ବ୍ରହ୍ମାଣଂ ବିଦଧାତି ପୂର୍ବଂ ଯୋ ବୈ ବେଦାଂଶ୍ଚ ପ୍ରହିଣୋତି ତ ସ୍ତୈ ।  
ତଂ ହ ଦେବମାମ୍ବୁଭିପ୍ରକାଶଂ ମୁମୁକ୍ଷୁର୍ବୈ ଶରଣମହଂ ପ୍ରପଦ୍ୟେ ॥

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).

ତେଷାଂ ସତତଯୁକ୍ତାନାଂ ଭଜତାଂ ପ୍ରୀତିପୂର୍ବକମ୍ ।  
ଦଦାମି ବୁଦ୍ଧିଯୋଗଂ ତଂ ଯେନ ମାମୁପଯାନ୍ତି ତେ ॥

ତେଷାମେବାନୁକଂପାର୍ତ୍ତଂ ଅହମଜ୍ଞାନକଂ ତମଃ ।  
ନାଶୟାମ୍ୟାମ୍ଭାବସ୍ତ୍ରେ ଜ୍ଞାନଦୀପେନ ଭାସ୍ବତା ॥

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.

ଝଟିକ-ରଜତବର୍ଣଂ ମୈତ୍ରିକୀମକ୍ଷମାଲୀଂ  
ଅମୃତକଲଶବିଦ୍ୟାଂ ଜ୍ଞାନମୁଦ୍ରାଂ କରାଗ୍ରେ ।  
ଦଧଦ-ମୁରଗକକ୍ଷଂ ଚନ୍ଦ୍ରଚୂଡ଼ଂ ତ୍ରିନେତ୍ରଂ  
ବିଧୂତବିବିଧଭୂଷଂ ଦକ୍ଷିଣାମୂର୍ତ୍ତିମୀତେ ॥

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 (Taittiriyaanyakam, 4.10.13) ସ

ବ୍ରହ୍ମା ସ ଶିବଃ ସ ହରିଃ ସେନ୍ଦ୍ରଃ ସୋଃକ୍ଷରଃ ପରମଃ ସ୍ବରାଟ୍ ॥

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.

ଯୋ ଯୋ ଯାଂ ଯାଂ ତନୁଂ ଭକ୍ତଃ ଶ୍ରଦ୍ଧୟାଃଚିତୁମିଚ୍ଛତି ।

ତସ୍ୟ ତସ୍ୟାଚରାଂ ଶ୍ରଦ୍ଧାଂ ତାମେବ ବିଦଧମ୍ୟହମ୍ ॥ BG(7-21).

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

ସ ତୟା ଶ୍ରଦ୍ଧୟା ମୁକ୍ତଃ ତସ୍ୟାଚାରାଧନମୀହତେ ।

ଲଭତେ ଚ ତତଃ କାମାନ୍ ମୟୈବ ବିହିତାନ୍ହିତାନ୍ ॥ 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

(ନାମାବଲିଃ) as : ବ୍ରହ୍ମ-ବିଷ୍ଣୁ-ଶିବାଦ୍ଭିକା । This same name

can also be seen in the 108 namavali of Laksmi. The list of 108 names

also have the names ଶାରଦା, ରମା, ଶିବା-(ଶିବାଭେଦା ଶିବା),

ଚଣ୍ଡିକା, ଚାମୁଣ୍ଡୀ, ବାରାହୀ । 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). ସରସ୍ବତୀ - ସରସ୍ବତୀ ଜ୍ଞାନାଭିମାନିନୀ

ଦେବତା । ଜ୍ଞାନସମୁଦ୍ରରୁ ପେତ୍ୟର୍ତ୍ତଃ । She has the form of DakShinamurti

also. (LS724). ଦକ୍ଷିଣାମୂର୍ତ୍ତିରୂପିଣୀ - ଶିବସ୍ୟ ଦକ୍ଷିଣାଭିମୁଖୀ

ମୂର୍ତ୍ତିର୍ବ୍ରହ୍ମ-ନାରାୟଣାଦେରଧ୍ୟପକତ୍ବେନ ପ୍ରସିଦ୍ଧା । All these show

that whom we call as Sarasvati is the very Supreme Being only. This

is said as ପରବ୍ରହ୍ମରୂପିଣୀ in verse No.9 in the poem given in

the beginning.

The Mukhapanchasati says that She is also KamakShi.

ବିମଳପଟୀ କମଳକୁଟୀ ପୁଷ୍ପକରୁଦ୍ରାକ୍ଷଣସ୍ତହସ୍ତପୁଟୀ ।

କାମାକ୍ଷି ପକ୍ଷ୍ମଲକ୍ଷୀ କଲିତାବିପତ୍ତୀ ତ୍ବମେବ ବୈରିତ୍ତୀ ॥

(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 (କମଳଜଦୟତାଷ୍ଟକମ୍) composed by the late acharya Shri Nrisimha Bharati Swamigal of Shringeri describes Her form as follows.

ବିଦ୍ୟାମୁଦ୍ରାକ୍ଷମାଲୀମୃତଦତ୍ତ-ବିଲସପ୍ତାଶି-ପାଥୋଜଜାଲେ

ବିଦ୍ୟାଦାନ-ପ୍ରବୀଣେ ଜତ-ବଧିର-ମୁଖେଭ୍ୟୋଃପି ଶୀଘ୍ରଂ ନତେଭ୍ୟଃ ।

କାମାଦାନନ୍ତରାନ୍ ମହୁଜ-ରିପୁବରାନ୍ ଦେବି ନିର୍ମୂଲ୍ୟ ବେଗାତ୍

ବିଦ୍ୟାଂ ଶୁଭ୍ରାଂ ଚ ବୁଦ୍ଧିଂ କମଳଜ-ଦୟତେ ସତ୍‌ବରଂ ଦେହି ମହ୍ୟମ୍ ॥

ବିଦ୍ୟାମୁଦ୍ରା = 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.

ଅକ୍ଷୁଷ୍ମତ୍ରପୁରୁଷୋ ମଧ୍ୟେ ଆତ୍ମନି ତିଷ୍ଠତି ।

ଇଶାନୋ ଭୂତଭବ୍ୟସ୍ୟ ନ ତତୋ ବିଜିଗୁଷ୍ଠତେ ।ଏତଦ୍‌ବୈ ତତ୍ ।

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.

ଅଥ ହୈନଂ କାଲଗ୍ନି ରୁଦ୍ରଂ ଭୁସୁଣ୍ଠଃ ପପ୍ରୁଚ୍ଚ କଥଂ  
ରୁଦ୍ରାକ୍ଷୋପୂର୍ତ୍ତିଃ। ତଂ ହୋବାଚ ଭଗବାନ୍ କାଲଗ୍ନି ରୁଦ୍ରଃ ।  
ଦିବ୍ୟବର୍ଷସହସ୍ରାଣି ଚକ୍ଷୁରୁନ୍ନଲିତଂ ମୟା ।  
ଭୂମାବାକ୍ଷି ପୁଟାଭ୍ୟାଂ ତୁ ପତିତା ଜଲବିନ୍ଦବଃ ।  
ତଦ୍ରାଶ୍ମୁବିନ୍ଦବୋ ଜାତା ମହାରୁଦ୍ରାକ୍ଷ ବୃକ୍ଷକାଃ।  
ଭକ୍ତାନାଂ ଧାରଣାତ୍ ପାପଂ ଦିବାରାତ୍ରିକୃତଂ ହରେତ୍ ।  
ସୁସ୍ତେ ପୀତେ ସଦାକାଲଂ ରୁଦ୍ରାକ୍ଷଂ ଧାରୟେନ୍ନରଃ॥

The AkShamalikopanishat (ଅକ୍ଷମାଲିକୋପନିଷତ୍) 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 ଅ and the last letter is କ୍ଷ. The name AkSha (ଅକ୍ଷ) 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.

ପଞ୍ଚଭିର୍ଗବ୍ୟୋଃ ଗନ୍ଧୋଦକେନ ସଂସ୍ନାପ୍ୟ,  
ତସ୍ମାତ୍ ସୌଜ୍ଞାରେଣ ପତ୍ର କୂର୍ଚ୍ଚେନ ସ୍ନାପୟତ୍ୱା,  
ଅଷ୍ଟଭିର୍ଗକ୍ଷୋଃ ଆଲିପ୍ୟ, ସୁମନଃ ସ୍ତଲେ ନିବେଶ୍ୟ,  
ଅକ୍ଷତ-ପୁଷ୍ପେରାରାଧ୍ୟ, ପ୍ରତ୍ୟକ୍ଷମାଦିକ୍ଷାନ୍ତେର୍ବର୍ତ୍ତେର୍ଭାବୟେତ୍ ।

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 ଦୈବୀ ସଂପଦ୍. She has ବିଦ୍ୟା a book, indicating the scriptural knowledge. This is said as ସର୍ବଜ୍ଞାନନିଦାନପୁସ୍ତକଧରା 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 ବିଦ୍ୟାଂ ଶୁଦ୍ଧାଂ ଚ ବୁଦ୍ଧିଂ

କମଲଜ-ଦୟତେ ସତ୍ତ୍ବରଂ ଦେହି ମହ୍ୟମ୍ || the spiritual seeker

prays to Her to bless him with a pure mind and knowledge. He prays for ବିଦ୍ୟା or knowledge. The Mundaka upanishat divides knowledge into two categories – the inferior one and the superior one.

ଦ୍ବେ ବିଦ୍ୟେ ବେଦିତବ୍ୟେ ଇତି ହ ସ୍ତ୍ନ ଯଦୁଦ୍ଧବିଦୋ ବଦନ୍ତି ପରା ଚୈବାପରା ଚ ।

ତଦ୍ରାପରା ରଗ୍ବେଦୋ ଯଜୁର୍ବେଦଃ ସାମବେଦୋଽଥର୍ବବେଦଃ ଶିକ୍ଷା କଲ୍ପୟୋ

ବ୍ୟକରଣଂ ନିରୁକ୍ତଂ ଛନ୍ଦୋ ଜ୍ୟୋତିଷମିତି ।

ଅଥ ପରା ଯଯା ତଦକ୍ଷରମଧିଗମ୍ୟତେ ॥

The former one represents the secular knowledge that includes the sciences, literature, grammar etc. This is termed as ଅପରା ବିଦ୍ୟା or the inferior knowledge. This is named "inferior" because any amount of this knowlege 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.

ଅପରା ହି ବିଦ୍ୟା ଅବିଦ୍ୟା, ସା ନିରାକର୍ତ୍ତବ୍ୟା ।

ତଦ୍‌ବିଷୟେ ହି ବିଦିତେ ନ କିଞ୍ଚିତ୍‌କ୍ୱଚ୍ଚେତୋ ବିଦିତଂ ସ୍ୟାଦିତି ।

Liberation can be had by acquiring the spiritual knowledge only. There is no other means to gain liberation. Our scriptures very firmly assret this fact. ତମେବଂ ବିଦ୍‌ବାନମୃତ ଇହ ଭବତି ନାନ୍ୟଃ ପଛା ବିଦ୍ୟତେଽୟନାୟ । (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.

ପାଣିପଦ୍ମଦ୍ୱୟେନାକ୍ଷମଲୀମପି ଛାଟିକୀଂ ଜ୍ଞାନସାରାମ୍ବୁକଂ ପୁସ୍ତକଂ

ଚାଙ୍କୁଶଂ ପାଶମାବିଭ୍ରତୀ ଯେନ ସଂଚିନ୍ତ୍ୟସେ,

ତସ୍ୟ ବକ୍ତ୍ରାନ୍ତରାଢ୍ଵଦ୍ୟପଦ୍ୟାତ୍ରିକା ଭରତୀ ନିଃସରେତ୍ ॥

The Rig veda worships Her as Vak Devi.

ଓଂ ପ୍ରଣୋ ଦେବୀ ସରସ୍ଵତୀ ବାଜେଭିର୍ବାଜିନୀବତୀ। ଧୀନାମବିତ୍ର୍ୟବତୁ ॥ ଓଂ ॥

(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 ଗିରିଶଃ - ଗିରି ଭକ୍ତାନାଂ ବାଚି ସକଲବିଦ୍ୟାପ୍ରବଚନ

ନିଗ୍ରହାନୁଗ୍ରହ ସାମର୍ଥ୍ୟ ପ୍ରଦାନେନ ବସତି ଇତି ଗିରିଶଃ।

She is also known as Medha Devi (ମେଧାଦେବୀ). Medha implies intellectual brilliance and also retentive power. The Medha Suktam (ମେଧାସୁକ୍ତମ୍) 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.

ଭବୟା ଜୁଷ୍ଠ ରକ୍ଷିର୍ଭବତି ଦେବୀ ଭବୟା ବ୍ରହ୍ମଃଃଗତଶ୍ଚିରୁତ ଭବୟା।।

ଭବୟାଜୁଷ୍ଠକ୍ଷିତ୍ରଂ ବିନ୍ଦତେ ବସୁ ସା ନୋ ଜୁଷ୍ଠବ ଦ୍ରବିଣେନ ମେଧେ।

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.

ସର୍ବମଙ୍ଗଲମାଙ୍ଗଲ୍ୟେ ଶିବେ ସର୍ବାର୍ଥସାଧିକେ।

ଶରଣ୍ୟେ ତ୍ର୍ୟମ୍ଭୁକେ ଗୌରି ନାରାୟଣି ନମୋଽଷ୍ଟୁ ତେ ॥ (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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