

## सरस्वतीस्तुति

कृपां कुरु जगन्मातर्मा मेवं हततेजसम् ।  
 गुरुपाशात्स्मृतिभ्रष्टं विद्याहीनं च दुःखितम् ॥१  
 ज्ञानं देहि स्मृतिं विद्यां शक्तिं शिष्यप्रबोधिनीम् ।  
 ग्रन्थकर्तृत्वशक्तिं च सुशिष्यं सुप्रतिष्ठितम् ॥२  
 प्रतिभां सत्सभायां च विचारक्षमतां शुभाम् ।  
 लुप्तं सर्वं दैवयोगान्नवीभूतं पुनः कुरु ॥३  
 यथाङ्कुरं भस्मनि च करोति देवता पुनः ।  
 ब्रह्मस्वरूपा परमा ज्योतिरूपा सनातनी ॥४  
 सर्वविद्याधिदेवी या तस्यै वाण्यै नमो नमः ।  
 विसर्गबिन्दुमात्रासु यदधिष्ठानमेव च ॥५  
 तदधिष्ठात्री या देवी तस्यै नीत्यै नमो नमः ।  
 व्याख्यास्वरूपा सा देवी व्याख्याधिष्ठातृरूपिणी ॥६  
 यया विना प्रसङ्गावान्सङ्गां कर्तुं न शक्यते ।  
 कालसङ्गास्वरूपा या तस्यै देव्यै नमो नमः ॥७  
 भ्रमसिद्धान्तरूपा या तस्यै देव्यै नमो नमः ।  
 स्मृतिशक्तिर्ज्ञानशक्तिर्बुद्धिशक्तिस्वरूपिणी ॥८  
 प्रतिभाकल्पनाशक्तिर्या च तस्यै नमो नमः ।  
 सनत्कुमारो ब्रह्माणं ज्ञानं पप्रच्छ यत्र वै ॥९  
 बभूव मूकवत्सोऽपि सिद्धान्तं कर्तुमक्षमः ।  
 तदाऽऽजगाम भगवानात्मा श्रीकृष्ण ईश्वरः ॥१०

## Sarasvatīstuti

O Mother of the world! Cause mercy on me, who has indeed lost his radiance, who has lost his memory due to the trap of preceptor, who is without knowledge, and who is saddened. Please bestow conscience, memory, knowledge, power, power to awake pupils, power to write treatise, and well established good pupils.[1—2]

The natural talent (**pratibhā**), the meeting of intellectuals, the auspicious potential to think, which have disappeared due to destiny or fate — **Sarasvatī**, Who is **Brāhman-svarūpā**, Who is the supreme, Who is the [knowledge]-light and Who is eternal — please make them new just like the demi-god brings a burnt plant to life again.[3—4]

That Who is the Goddess of all the knowledge, salutations for that Goddess **Vāṇī**. That Who is the ruler of **visarga**, **bindu**, and **mātrā**, salutations for That Goddess, Who is **Nīti** (law). That Goddess is **vyākhyā** (explanation) and She is governing the explanations.[5—6]

That without whom the calculation-minded will not be able to calculate — salutations to that Goddess, Who is in the form of logical-reasoning and enumeration. That Who is in the form of misleading-principles, that Who is the memory-power, knowledge-power, and wisdom-power — salutations for that Goddess.[7—8]

That Who is natural talent (**pratibhā**) and imagination-power — salutations for that Goddess. Truly, when **Sanatkumāra** asked **Brahmā** of supreme-knowledge, He became quiet, and even He was unable to explain the principles. Then the supreme-existence **Śrīkṛṣṇa** arrived there.[9—10]

उवाच स च तां स्तौहि वाणीमिष्टां प्रजापते ।  
 स च तुष्टाव तां ब्रह्मा चाज्ञया परमात्मनः ॥११  
 चकार तत्प्रसादेन तदा सिद्धान्तमुत्तमम् ।  
 यदाप्यनन्तं पप्रच्छ ज्ञानमेकं वसुन्धरा ॥१२  
 बभूव मूकवत्सोऽपि सिद्धान्तं कर्तुमक्षमः ।  
 तदा तां स च तुष्टाव सन्नस्तः कश्यपाज्ञया ॥१३  
 ततश्चकार सिद्धान्तं निर्मलं भ्रमभङ्गनम् ।  
 व्यासः पुराणसूत्रं च पप्रच्छ वाल्मीकिं यदा ॥१४  
 मौनीभूतश्च सस्मार तामेव जगदम्बिकाम् ।  
 तदा चकार सिद्धान्तं तद्वरेण मुनीश्वरः ॥१५  
 सम्प्राप्य निर्मलं ज्ञानं भ्रमान्ध्यध्वंसदीपकम् ।  
 पुराणसूत्रं श्रुत्वा च व्यासः कृष्णकलोद्भवः ॥१६  
 तां शिवां वेद दध्यौ च शतवर्षं च पुष्करे ।  
 तदा त्वत्तो वरं प्राप्य सत्कवीन्द्रो बभूव ह ॥१७  
 तदा वेदविभागं च पुराणं च चकार सः ।  
 यदा महेन्द्रः पप्रच्छ तत्त्वज्ञानं सदाशिवम् ॥१८  
 क्षणं तामेव सञ्चिन्त्य तस्मै ज्ञानं ददौ विभुः ।  
 पप्रच्छ शब्दशास्त्रं च महेन्द्रश्च बृहस्पतिम् ॥१९  
 दिव्यं वर्षसहस्रं च स त्वां दध्यौ च पुष्करे ।  
 तदा त्वत्तो वरं प्राप्य दिव्यवर्षसहस्रकम् ॥२०

He (Kṛṣṇa) spoke, “O Prajāpati! Eulogize that Vāṇī.” Then Brahmā, the Paramatman, satisfied Her by the order. Due to the graciousness of that, He obtained the best principles. When Vasundharā asked about the supreme-knowledge to Ananta (Śeṣanāga), [11—12]

He [Ananta] became quiet and was not able to discern the principles. Then, by the order of Kaśyapa, He — who was troubled — meditated upon Her (Sarasvatī), and obtained the clear-principles which destroy confusion. Once Vyāsa asked Vālmīki about the Purāṇa-sūtras.[13—14]

Vālmīki remembered only that Jagadambikā, and due to that, the best-among sages obtained the principles as a boon. Having obtained the clear-knowledge which is like lamp for darkness-like doubts, and having heard the Purāṇa-sūtras, Vyāsa, Who is a partial incarnation of Kṛṣṇa,[15—16]

[Vyasa] held that Śivā [in thoughts] in Puṣkara (region) and then indeed he obtained the boon of being the best poet. Then he divided the Veda into three-Veda and created the Purāṇa. When Mahendra (Indra) asked about tattvajñāna (supreme-reality) to Sadāśiva,[17—18]

[Sadāśiva] Vibhu in a moment, having meditated upon That Śivā, gave knowledge to him (Mahendra). Mahendra then asked the knowledge of syllables to Bṛhaspati. Bṛhaspati held that Śivā [in thoughts] for a thousand divine-years in the Puṣkara-region; then he obtained the boon after a thousand divine-years.[19—20]

उवाच शब्दशास्त्रं च तदर्थं च सुरेश्वरम् ।  
 अद्यापिताश्च ये शिष्या यैरधीतं मुनीश्वरैः ॥११  
 ते च तां परिसञ्चिन्त्य प्रवर्तन्ते सुरेश्वरीम् ।  
 त्वं संस्तुता पूजिता च मुनीन्द्रैर्मनुमानवैः ॥१२  
 दैत्येन्द्रैश्च सुरैश्चापि ब्रह्मविष्णुशिवादिभिः ।  
 जडीभूतः सहस्रास्यः पञ्चवक्त्रश्चतुर्मुखः ॥१३  
 यां स्तोतुं किमहं स्तौमि तामेकास्येन मानवः ।  
 इत्युक्त्वा याज्ञवल्क्यश्च भक्तिनम्रात्मकन्धरः ॥१४  
 प्रणनाम निराहारो रुदोद च मुहुर्मुहुः ।  
 ज्योतीरूपा महामाया तेन दृष्टाप्युवाच तम् ॥१५  
 सुकवीन्द्रो भवेत्युक्त्वा वैकुण्ठं च जगाम ह ॥१६

Then he spoke the treatise of sounds and its meaning to the King of Sura (Deva). Those students who have been taught by Bṛhaspati, and all the learned sages who have studied under him, they became successful only after studying about the Goddess. She is eulogized and honored by the best-sages, by the men, [21—22]

[She is eulogized by] the king of demons, the demi-gods, the trinity of Brahmā, Viṣṇu and Śiva. The thousand-heads, the five-heads, and the four-heads associated with Śeṣa, Śiva, and Brahmā become dumb when it comes to eulogizing You. Then, how can a simple human with one head will eulogize You? Having uttered thus, Yājñavalkya whose shoulders were bent with devotion, saluted [Her] without food and cried often. Then, Mahāmāyā in Her resplendent was seen by him. She spoke to him, “May you become the best poet and then go to Vaikuṇṭha.” [23—26]

**Notes:**

<sup>1</sup>The poem-title is tentative. The eulogy is a part of the larger text known as Śrīmaddevībhāgavata. Prior to this eulogy, Yājñavalkya has been cursed by his preceptor; as per the curse, he lost all the acquired knowledge.

**Poet:** Yājñavalkya

**Source:** Śrīmaddevībhāgavata

**Translator:** Animesh Kumar

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