

## 12. श्रीशारदा भुजङ्ग प्रयाताष्टकम् / Sri Śāradā bhujaṅga prayātāṣṭakam

### Introduction:

Adi Shankara composed this stōtram, praising Goddess Śāradā, in bhujaṅga prayātā metre similar to other bhujaṅga stōtrams - Subrahmanya and Devi bhujaṅgam. This Śāradā-bhujaṅga comprises of eight shlokas and so is an āṣṭakam.

Śāradā means Saraswati. Śāradā signifies absolute, clear jñāna (knowledge). During sharad kālām (autumn season), the sky is very clear without clouds, and the Chandra (moon) appears splendourous. Hence he is referred to as Sharadchandra. On similar lines, Goddess Śāradā is the provider of clear, absolute, unobstructed knowledge that is free from doubts. That is the personification of Saraswati known as Śāradā.

1. सुवक्षोजकुम्भां सुधापूर्णकुम्भां प्रसादावलम्बां प्रपुण्यावलम्बाम् ।  
सदास्येन्दुबिम्बां सदानोष्ठबिम्बां भजे शारदाम्बामजस्रं मदम्बाम् ॥
1. suvakṣojakumbhām sudhāpūrṇakumbhām prasādāvalambām prapuṇyāvalambām ।  
sadāsyendubimbām sadānoṣṭhabimbām bhaje śāradāmbāmajasraṁ madambām ॥

### Meaning and Explanation:

सुवक्षोजकुम्भां सुधापूर्णकुम्भां / suvakṣojakumbhām sudhāpūrṇakumbhām

सु- su - beautiful; वक्षोज - vakṣoja - bosom; कुम्भां - kumbhām - pot; सुधा - sudhā - amruta, nectar of life; पूर्ण - pūrṇa - full; कुम्भां - kumbhām - kalasa (pot, pitcher);

She has a beautiful pot - like bosom and holds an amruta - (nectar) filled pitcher in her hand.

### Notes:

Here amruta (nectar of life) refers to knowledge. The Vedās, that are real knowledge, form the life-breath of Parameshwara and are eternal. Śāradā is Parabrahma Swaroopini and an embodiment of real knowledge. She holds the pitcher of nectar to represent eternal knowledge.

प्रसादावलम्बां प्रपुण्यावलम्बाम् / prasādāvalambām prapuṇyāvalambām

प्रसाद - prasāda - grace, kindness, compassion; अवलम्बां - avalambām - support ; प्रपुण्य - prapuṇya - vishesha (special) punya; अवलम्बाम् - avalambām - support;

Sharada's kindness and compassion are the only support for us, which we can attain provided we take the support of special punya.

**Notes:**

Devi Śāradā's support is her grace to humanity. It is mentioned in Devi Mahātyam that all our Vidya (knowledge), smṛuti (power of recollecting knowledge), medha (power of retention) - everything comes from Śāradā. Without her grace, no knowledge is possible.

Prapuṇya, प्रकर्षेण पुण्य - prakarshēna punya, means vishesha (special) punya. The prasāda support has to be attained through prapuṇya. What this means is that only if you have special punya to your credit, you will get the grace of Śāradā.

**सदास्येन्दुबिम्बां सदानोष्ठबिम्बां / sadāsyendubimbāṃ sadānoṣṭhabimbāṃ**

सदा - sadā - always; आस्य - āsya - face; इन्दु - indu - Chandra (full-moon); बिम्बा - bimbā - round;  
सदा - sadā - always; आन - āna - mouth; ओष्ठ - oṣṭha - lips; बिम्बां - bimbāṃ - bimba fruit;

Her face is always like the round moon and her mouth and lips are as red as bimba fruit.

**Notes:**

For human beings, the face changes with age and time. Her face never changes, is full of grace and knowledge and is always like the full moon. Her mouth and lips are always as red as the bimba fruit.

**भजे शारदाम्बामजस्रं मदम्बाम् / bhaje śāradāmbāmajasraṃ madambām**

भजे - bhaje - I worship; शारदाम्बाम् - śāradāmbām - mother Śāradā; अजस्रं - ajasraṃ - always, continuously; मत् - mat - my; अम्बाम् - ambām - mother;

I always worship mother Śāradā, the universal mother of knowledge, who is also my mother.

**Summary:**

I always worship my mother Śāradāmba, who has beautiful pot-like bosom, who holds in her hand a pitcher full of nectar - undying knowledge, who gives us the support with her grace, provided we have prapuṇya in our account, who always has a beautiful round face like the moon and whose mouth and lips are red colored like a bimba fruit.

2. कटाक्षे दयार्द्रां करे ज्ञानमुद्रां कलाभिर्विनिद्रां कलापैः सुभद्राम् ।  
पुरस्तीं विनिद्रां पुरस्तुङ्गभद्रां भजे शारदाम्बामजस्रं मदम्बाम् ॥
2. kaṭākṣe dayārdrāṃ kare jñānamudrāṃ kalābhirvinidrāṃ kalāpaiḥ subhadrām ।  
purastrīm vinidrāṃ purastuṅgabhadrāṃ bhaje śāradāmbāmajasraṃ madambām ॥

### Meaning and Explanation:

कटाक्षे दयार्द्रां करे ज्ञानमुद्रां / kaṭākṣe dayārdrāṃ kare jñānamudrāṃ

कटाक्षे - kaṭākṣe - in sidelong glance ; दया - dayā - compassion; आर्द्रा - ardrāṃ - wet/ moist;  
करे - kare - in the hand ; ज्ञानमुद्रां - jñānamudrāṃ - chinmudra (gesture of knowledge);

Her sidelong glance is wet with compassion and she shows jñānamudrāṃ through her hand.

### Notes:

Devi Śāradāmba is very generous and compassionate. Wetness is associated with compassion while dryness is associated with anger and bad feelings. Her sidelong glance is full of compassion.

Chinmudra is the union of Jeevātma (index finger) and Paramātma (thumb). Like Dakshinamurthy, she too gestures chinmudra through her hand, indicating that she is the receptacle of all knowledge. Saraswati is the sister of Parameshwara and both of them exhibit similar characteristics like white complexion, wearing a white dress and gesturing chinmudra representing jñāna . ज्ञानमिच्छेत् महेश्वरात् - jñānā michchet Maheshwarāt, so says the Shāstra. If one needs jñāna , one goes to Maheshwara. One could reach out to Goddess Saraswati as well for jñāna , due to her similarities with Maheshwara.

कलाभिर्विनिद्रां कलापैः सुभद्राम् / kalābhirvinidrāṃ kalāpaiḥ subhadrām

कलाभिः - kalābhiḥ - with her arts; विनिद्रां - vinidrāṃ - efflorescence, expansion; कलापैः - kalāpaiḥ - ornaments and decorations ; सुभद्राम् - subhadrām - very auspicious ;

All arts are being expanded through her grace, she is very auspicious wearing various types of ornaments and decorations.

### Notes:

Devi is the master of all arts and all the 64 art forms emanate from her. Expansion of arts is her characteristic. By the grace of Sarada Devi the arts emanate dynamically without which there would be no new books, no new art, no expansion of knowledge, no science, and no discourses.

She has various types of ornaments and decorations which add to the auspiciousness of her form. She is ever auspicious and these ornaments, decorations are brightening her auspiciousness.

### **पुरस्त्रीं विनिद्रां पुरस्तुङ्गभद्रां / purastrīm vinidrām purastuṅgabhadrām**

पुरस्त्रीं - purastrīm - mistress of the city of Sringeri; विनिद्रां - vinidrām - without sleep, being alert; पुरस्- puras - in front of; तुङ्गभद्रां - tuṅgabhadrām - river Tuṅgabhadra;

She is the mistress of the city of Sringeri, ever alert in protecting that city and has manifested on the bank of river Tuṅgabhadra.

#### **Notes:**

Wherever you invoke Saraswati, she is always alert and readily available to protect your knowledge. Here, pura refers to the city of Sringeri (Sringa Giri) where she has manifested. According to Shankara Vijayam, Śāradā was following Adi Shankara, he stopped for a while at the city of Sringeri and looked back. Śāradā took her abode at Sringeri in front of river Tungabhadra to bless Adi Shankara.

### **भजे शारदाम्बामजस्रं मदम्बाम् / bhaje śāradāmbāmajasraṁ madambām**

भजे - bhaje - I worship; शारदाम्बाम् - śāradāmbām - mother Śāradā; अजस्रं - ajasraṁ - always, continuously; मत् - mat - my; अम्बाम् - ambām - mother;

I always worship mother Śāradā, the universal mother of knowledge, who is also my mother.

#### **Summary:**

I always worship that Devi, who is very compassionate, gesturing jñāna mudra in her hand, indicating that she is the receptacle of all knowledge; from whom, all knowledge and arts emanate and are always expanding; who is very auspicious with her ornaments and decorations and ever alert to protect the city of Sringeri, and who is seated on the banks of river Tuṅgabhadra.

3. ललामाङ्गफालां लसद्गानलोलां स्वभक्तैकपालां यशःश्रीकपोलाम् ।  
करे त्वक्षमालां कनत्प्रतनलोलां भजे शारदाम्बामजस्रं मदम्बाम् ॥

3. lalāmāṅgaphālāṁ lasadnānalolāṁ svabhaktaikapālāṁ yaśaḥśrīkapolām ।  
kare tvakṣamālāṁ kanatpratnalolāṁ bhaje śāradāmbāmajasraṁ madambām ॥

### **Meaning and Explanation:**

**ललामाङ्कफालां लसद्गानलोलां / lalāmāṅkaphālāṃ lasadnānalolām**

ललाम - lalāma - ornament, a mark ; अङ्क - aṅka - mark ; फाला - phālā - forehead; लसत् - lasat - excellent; गान - gāna - music ; लोलां - lolām - she is enjoying;

Her forehead is marked by a beautiful mark or an ornament and she is fond of excellent music.

#### **Note:**

Lalāma - Some ornaments hang on the forehead or it can be kasturi tilakam that adds beauty to her forehead. She enjoys excellent music.

**स्वभक्तैकपालां यशःश्रीकपोलाम् / svabhaktaikapālāṃ yaśaḥśrīkapolām**

स्वभक्त - svabhakta - her devotees; एक - eka - unique; पालां - pālām - protector; यशः - yaśaḥ - beautiful; श्री - śrī - glory, splendor; कपोलाम् - kapolām - cheeks;

She is the only protector of her devotees. Her cheeks are beautiful and splendid.

#### **Notes:**

She protects her devotees by granting them real knowledge. Real knowledge is the best protection that one can have. Shāstra mentions that ज्ञाना देवहि कैवल्यं - jñānā devahi kaivalyam - There is no means of attaining mōksha other than the real knowledge of Parabrahman as opposed to the knowledge of the world and all the inferior types of knowledge. Having the superior knowledge of Parabrahman, one can be saved from the miseries of the Samsāra and be taken to the state of moksha.

**करे त्वक्षमालां कनत्प्रतनलोलां / kare tvakṣamālāṃ kanatpratnalolām**

करे - kare - her hand; तु - tu - and also ; अक्षमालां - akṣamālāṃ - mālā of rudrāksha beads; कनत् - kanat - radiant; प्रतन - pratna - ancient ; लोलां - lolām - speech ;

She holds akṣamālā in her hand and she is known for radiant and ancient speech.

#### **Notes:**

She holds rudrāksha mālā in her other hand. Rudrāksha stands for knowledge and concentration. One cannot get anything done in this world without knowledge and concentration.

Śāradā stands for speech and knowledge. If one is blessed by Śāradā, then his speech will be meaningful and radiant. It will also contain the ancient knowledge of Vedas in the form of speech, shlokas etc.

**भजे शारदाम्बामजस्रं मदम्बाम् / bhaje śāradāmbāmajasraṃ madambām**

भजे - bhaje - I worship; शारदाम्बाम् - śāradāmbām - mother Śāradā; अजस्रं - ajasraṃ - always, continuously; मत् - mat - my; अम्बाम् - ambām - mother;

I always worship mother Śāradā, the universal mother of knowledge, who is also my mother.

**Summary:**

I worship Śāradāmba who has the beautiful kasturi tilaka marking or ornament on her forehead, who enjoys excellent music, who is the unique protector of all her devotees, whose cheeks are beautiful and splendid, who holds akṣamālā in her hands and whose speech is radiant and ancient.

4. सुसीमन्तवेणीं दृशा निर्जितैणीं रमत्कीरवाणीं नमद्वज्रपाणीम् ।

सुधामन्थरास्यां मुदा चिन्त्यवेणीं भजे शारदाम्बामजस्रं मदम्बाम् ॥

4. susīmantaveṇīṃ dṛśā nirjitaiṇīṃ ramatkīravāṇīṃ namadvajrapāṇīm ।

sudhāmantharāsyāṃ mudā cintyaveṇīṃ bhaje śāradāmbāmajasraṃ madambām ॥

**Meaning and Explanation:**

सुसीमन्तवेणीं दृशा निर्जितैणीं / susīmantaveṇīṃ dṛśā nirjitaiṇīṃ

सुसीमन्त - susīmanta - well parting of the two braids of the hair; वेणीं - veṇīṃ - hair on the head; दृशा - dṛśā - in her looks; निर्जित - nirjita - defeated; ऐणीं - eṇīṃ - female deer;

She has beautiful parting of the two braids of the hair. Her looks conquer the looks of a female deer.

**Notes:**

The saṃskāra (function) which is done when a woman becomes pregnant is called sīmanta unnayanam - parting of the hair is done by the husband as a mark of the auspiciousness and for the wellness of the baby-to-be-born.

Her braid of hair is beautifully parted at the forehead.

The beauty of the eyes of Sharada is described as conquering the female deer.

**रमत्कीरवाणीं नमद्वज्रपाणीम् / ramatkīravāṇīm namadvajrapāṇīm**

रमत् - ramat - very attractive; कीर - kīra - parrot; वाणीं - vāṇīm - speech; नमत् - namat - worshipped by; वज्रपाणीम् - vajrapāṇīm - one who possesses vajrāyudha, Indra (head of Devatas);

Her speech is very attractive like that of a parrot, she is worshipped by Indra (head of Devatas) for gaining knowledge.

**Notes:**

Her speech is as attractive as that of a parrot.

Indra, head of Devas, gains all his knowledge by worshipping Saraswati. Devas are ever shining with knowledge.

There is a legend in Vedas on how Indra teaches Brahma-Vidya to certain Devas and Rishis (sages). There is another legend from Vedas where the sage Bharadwāja wants to master all Vedas. When his allocated life of 100 years was complete, he prays to Bhagavān for the extension of his life, with a mission to mastering the Vedas. Indra appears before him and grants his wish, extending his life for another 100 years. At the end of 200 years, the sage gets a second extension for another 100 years, and only for the purpose of mastering Vedas. At the end of 300 years, sage Bharadwāja felt there was more knowledge left to be acquired and prays again to Bhagavān. Indra appears before him and explains that the knowledge acquired by him over 300 years is like a handful of soil, while the actual knowledge is as big as three mountains, which he shows him. The compassionate Indra then suggests to the sage to ask for Brahma-Vidya. Sage Bharadwāja learns his lesson and seeks Brahma-Vidya. That is the greatness of Indra whose knowledge comes from Saraswati.

**सुधामन्थरास्यां मुदा चिन्त्यवेणीं / sudhāmantharāsyāṃ mudā cintyaveṇīm**

सुधा - sudhā - amrutam, nectar; मन्थरा - manthara - receptacle, holding vessel; आस्यां - āsyāṃ - face; मुदा - mudā - happily; चिन्त्य - cintya - to be meditated upon; वेणीं - veṇīm - stream, river of knowledge;

Her face is a vessel of amruta (nectar) and her stream of knowledge is to be meditated upon.

**Notes:**

Her face is beautiful, radiant, and shining with knowledge, which is the amruta. Adi Shankara describes her face as the receptacle of amruta. Saraswati holds the actual amruta in a pot in her hand, which is in another form. Here her face itself is described as amruta.

The stream of knowledge is happily to be meditated upon. Knowledge is always compared to a river and should never be static but ever flowing. Knowledge is always expansive. Knowledge should not be contained and/or stopped with one human being but should cascade. This is referred to as jñāna yagna. (Shankara Stotra Makaranda is also a jñāna yagna, wherein knowledge is being given to people). Jñāna expands by giving, wealth shrinks by giving. Hence jñāna is like a stream. Saras means flowing, Saraswati means a river that is flowing. River Saraswati's name is linked to Devi Saraswati.

### भजे शारदाम्बामजस्रं मदम्बाम् / bhaje śāradāmbāmajasraṁ madambām

भजे - bhaje - I worship; शारदाम्बाम् - śāradāmbām - mother Śāradā; अजस्रं - ajasraṁ - always, continuously; मत् - mat - my; अम्बाम् - ambām - mother;

I always worship mother Śāradā, a universal mother of knowledge, who is also my mother.

#### Summary:

Her braid of hair is beautifully parted at the forehead, her eyes are so beautiful that they defeat the eyes of the female deer, her speech is so attractive like a parrot, she is worshipped by Devendra for gaining knowledge, her face itself is the receptacle of amruta (nectar of life) and we should always meditate on her stream of knowledge of speech, and I always worship that Devi.

5. सुशान्तां सुदेहां दृगन्ते कचान्तां लसत्सल्लताङ्गीमनन्तामचिन्त्याम् ।  
स्मृतां तापसैः सर्गपूर्वस्थितां तां भजे शारदाम्बामजस्रं मदम्बाम् ॥

5. suśāntāṁ sudehāṁ dṛgante kacāntāṁ lasatsallatāṅgīmanantāmacintyām ।  
smṛtāṁ tāpasaiḥ sargapūrvasthitāṁ tāṁ bhaje śāradāmbāmajasraṁ madambām ॥

#### Meaning and Explanation:

सुशान्तां सुदेहां दृगन्ते कचान्तां / suśāntāṁ sudehāṁ dṛgante kacāntāṁ

सुशान्तां - suśāntāṁ - having good peace of mind; सुदेहां - sudehāṁ - having beautiful form; द्रक् - dṛk - eyes; अन्ते - ante - end of; कचान्तां - kacāntāṁ - end of the hair (of the head);

She has a beautiful and peaceful form whose eyes are big and beautiful, extending to the end of the hair. One will be able to focus on knowledge by meditating on her form in the mind.

#### Notes:

Shānti, peace of mind comes by steadily attaching to Paramātmā. In Srimad Bhagavad Gita, Bhagavān mentions सशान्तिं अधिगच्छति - sashāntiṁ adhigacchati- he considers shānti as the



ultimate to be attained. If somebody has attained the jñāna of Parabrahman he or she gets shānti. Bhagavān raises this question in another context – अशांतस्य कुतः सुखम्? ashāntasya kutaḥ sukham? - if someone doesn't attain shānti, how can he be comfortable?

Shānti stands for steady abidance of mind in the knowledge of Parabrahman, not the mind being carried away by many distractions. One should carry out the duties as per his varnāshrama dharma without any attachment to the work. The mind should be attached only to Parabrahman, this is referred to as Shānti. Saraswati represents this Shānti because she represents jñāna (knowledge).

Dṛgante kacāntām - her hair comes right up to the end of her eyes - here, the beauty of the hair as well as those of the eyes are being described. Eyes are so long that they go right up to the hair, and hair is so dense and beautiful that it comes right up to the eyes.

**लसत्सल्लताङ्गीमनन्तामचिन्त्याम् / lasatsallatāṅgīmanantāmacintyām**

लसत् - lasat - shining; सल्लताङ्गीम - sallatāṅgīm - beautiful and slender creeper; अनन्तम् - anantam - boundless (no beginning and end); अचिन्त्याम् - acintyām - beyond the scope of thoughts;

Her form is shining and is like a beautiful creeper, she is boundless and beyond imagination.

**Notes:**

Latāṅgīm - latā is a creeper, anga means limbs. Here Devi's limbs are compared to a beautiful creeper. These are the attributes used to describe the beauty of a woman, not rigid and huge. Kalpalatā, a creeper in swarga-loka (heaven) is said to be shining brilliantly. Here Devi Śāradāmba's form is compared to a creeper, shining and very beautiful.

She is boundless and is beyond the scope of thought and words (manasā vacā). She is beyond all the definitions.

**स्मृतां तापसैः सर्गपूर्वस्थितां तां / smṛtām tāpasaiḥ sargapūrvasthitām tām**

स्मृतां - smṛtām - thought of ; तापसैः - tāpasaiḥ - by tapasvis, saints ; सर्ग - sarga - creation ; पूर्व - pūrva - before; स्थितां- sthitām - was present; तां - tām - that Devi;

She is always being meditated upon by tapasvis and was present even before the creation.

**Notes:**

Tapāsa means tapasvi, a saint who is engaged in tapas (penance). Tapasvis are always meditating upon Śāradāmba, as they are interested in only jñāna (knowledge).

Devi has no beginning and no end and is ever-present. She was present even before the creation.

**भजे शारदाम्बामजस्रं मदम्बाम् / bhaje śāradāmbāmajasraṃ madambām**

भजे - bhaje - I worship; शारदाम्बाम् - śāradāmbām - mother Śāradā; अजस्रं - ajasraṃ - always, continuously; मत् - mat - my; अम्बाम् - ambām - mother;

I always worship mother Śāradā, a universal mother of knowledge, who is also my mother.

**Summary:**

I always worship that Devi, who is being meditated upon by tapasvis, who is beyond the scope of thought, who is boundless, whose form is like a beautiful creeper, who is the very embodiment of Shānti, who is having a beautiful form to meditate upon, and whose eyes are extending right up to the hair and hair is extending right up to the eyes.

6. कुरङ्गे तुरङ्गे मृगेन्द्रे खगेन्द्रे मराले मदेभे महोक्षेऽधिरूढाम् ।  
महत्यां नवम्यां सदा सामरूपां भजे शारदाम्बामजस्रं मदम्बाम् ॥

6. kuraṅge turaṅge mṛgendre khagendre marāle madebhe mahokṣe'dhirūḍhām ।  
mahatyāṃ navamyāṃ sadā sāmārūpāṃ bhaje śāradāmbāmajasraṃ madambām ॥

**Meaning and Explanation:**

**कुरङ्गे तुरङ्गे मृगेन्द्रे खगेन्द्रे / kuraṅge turaṅge mṛgendre khagendre**

कुरङ्गे - kuraṅge - mṛga vāhana (deer); तुरङ्गे - turaṅge - ashwa vāhana (horse); मृगेन्द्रे - mṛgendre - simha vāhana (lion, head of all animals); खगेन्द्रे - khagendre - garuda vāhana (head of all pakshis, birds);

Mṛga vahana - deer, ashwa vahana - horse, simha vahana - lion, garuda vāhana - Garuda (Eagle)

**मराले मदेभे महोक्षेऽधिरूढाम् / marāle madebhe mahokṣe'dhirūḍhām**

मराले - marāle - hamsa vāhana (swan); मदेभे - madebhe - proud elephant vāhana ; महोक्षे - mahokṣe - vrushaba vāhana (nandi, great bull); अधिरूढाम् - adhirūḍhām - mounted on these vāhanas;

She is mounted on hamsa vahana - swan, proud elephant vahana, nandi vāhana - great bull.

**महत्यां नवम्यां सदा सामरूपां / mahatyāṃ navamyāṃ sadā sāmārūpāṃ**

महत्यां - mahatyām - great (Maha); नवम्यां - navamyām - on Navami tithi; सदा - sadā - always ;  
साम - sāma - balance of mind,; रूपां - rūpām - in the form of;

During Mahā Navami, she mounts on some of the vāhanas. She is always in the form of Sāma Veda.

**Notes:**

There are four Navarātris in a year. Vasanta Navarātri (during spring), Māgha Navarātri (during Māgha), Ashāda Navarātri (during Ashāda -Month of Aadi) and Sharad Navarātri (during Sharad rutu - autumn). Mahā Navami falls on the Shukla paksha Navami of these four months. Among these, Vasanta Navarātri and Sharad Navarātri are the most famous and celebrated. Mahā Navami is the last day of the Navarātri when Devi Saraswati is specially worshipped.

Saraswati and Navarātri Pūja are recollected in this shloka. During the Mahā Navami and on the previous days leading to Navami, Devi mounts on some of the vāhanas. The beauty and elegance of how we celebrate Navarātri are described here.

Sāma is the balance of mind, free from agitation. She is also in the form of Sāma Veda. Though Devi is the form of all Vedas, Sāma Veda is regarded as the sweetest and Devi is considered as the form of Sāma. Sāma Veda derives its name because of the quality of being very pleasant due to the balance of mind and Shānti (the highest attainment).

All Devatas including Sharada are described in Stotras to be specially fond of Sama Veda. Bhagawān mentions this in Srimad Bhagavad Gita as वेदानां सामवेदोस्मि -Vedānām Sāma Vedōsmi. Among the three Vedās, Sāma Veda is picked by Bhagawān.

**भजे शारदाम्बामजस्रं मदम्बाम् / bhaje śāradāmbāmajasraṁ madambām**

भजे - bhaje - I worship; शारदाम्बाम् - śāradāmbām - mother Śāradā; अजस्रं - ajasraṁ - always, continuously; मत् - mat - my; अम्बाम् - ambām - mother;

I always worship mother Śāradā, a universal mother of knowledge, who is also my mother.

**Summary:**

I always worship that Devi Śāradāmba who during Mahānavami mounts on various vāhanas - mṛga vāhana, ashwa vāhana, simha vāhana, garuda vāhana, hamsa vāhana, ibha vāhana, vrushaba vāhana, who always is in the form of Sāma (Shanti - peace).

7. ज्वलत्कान्तिवर्हिं जगन्मोहनाङ्गीं भजे मानसाम्भोजसुभ्रान्तभृङ्गीम् ।  
निजस्तोत्रसङ्गीतनृत्यप्रभाङ्गीं भजे शारदाम्बामजस्रं मदम्बाम् ॥

7. jvalatkāntivahniṃ jaganmohanāṅgīṃ bhaje mānasāmbhojasubhrāntabhṛṅgīm ।  
nijastotrasaṅgītanṛtyaprabhāṅgīṃ bhaje śāradāmbāmajasraṃ madambām ॥

**Meaning and Explanation:**

ज्वलत्कान्तिवह्निं जगन्मोहनाङ्गीं / jvalatkāntivahniṃ jaganmohanāṅgīṃ

ज्वलत् - jvalat - shining brilliantly; कान्ति - kānti - radiance; वह्निं - vahniṃ - agni; जगत् - jagat - for entire universe; मोहन - mohana - very attractive, enchanting; अङ्गीं - āṅgīṃ - her limbs;

She is shining brilliantly like Agni; her limbs are very enchanting for the entire universe.

**Notes:**

Devi is shining brilliantly like Agni. Her form is very attractive for the entire universe. One cannot take the eyes off from Devi's enchanting form.

भजे मानसाम्भोजसुभ्रान्तभृङ्गीम् / bhaje mānasāmbhojasubhrāntabhṛṅgīm

भजे - bhaje - I worship; मानस - mānasa - my mind; अम्भोज - ambhoja - lotus; सुभ्रान्त - subhrānta - intoxicated (deluded) because of the nectar(honey) in the lotus; भृङ्गीम् - bhṛṅgīm - bee (that comes to the lotus);

I pray to Devi that my mind be a lotus, and she should ever remain in my mind like a bee.

**Notes:**

Because of the honey in the lotus, the bee becomes intoxicated, deluded. The bee that is intoxicated by the honey would never leave the lotus. Here lotus refers to the mind. My mind should become a lotus (with so much honey) so that Devi Saraswati should ever remain in my mind as a bee, attracted to the lotus of mind.

निजस्तोत्रसङ्गीतनृत्यप्रभाङ्गीं / nijastotrasaṅgītanṛtyaprabhāṅgīṃ

निजस्तोत्र - nija stotra - her stotra; सङ्गीत - saṅgīta - music in praise of her; नृत्य - nṛtya - dance to please her; प्रभाङ्गीं - prabhāṅgīṃ - her limbs/forms are all radiant;

She becomes specially attractive, enchanting whenever she finds somebody is playing music, dancing, chanting her Stotra.

**Notes:**

Her form is very brilliant. Adi Shankara being very poetic finds many reasons for her attractive form and describes one of the reasons here. Whenever she finds somebody playing music in praise of her, dancing to please her, chanting her stotra, Devi becomes attractive, enchanting and she becomes very happy. Her happiness is her brilliance. All these add to the shine of her form.

Saṅgīta and nṛtya are compulsory upachāras in any Devi pūja. Devi becomes very pleased with Saṅgīta and nṛtya.

**भजे शारदाम्बामजस्रं मदम्बाम् / bhaje śāradāmbāmajasraṁ madambām**

भजे - bhaje - I worship; शारदाम्बाम् - śāradāmbām - mother Śāradā; अजस्रं - ajasraṁ - always, continuously; मत् - mat - my; अम्बाम् - ambām - mother;

I always worship mother Śāradā, a universal mother of knowledge, who is also my mother.

**Summary:**

I always worship Devi Śāradāmba, who is shining brilliantly like Agni, whom I pray, to remain ever in my mind Lotus like a bee attracted to the nectar of lotus, who is pleased whenever she finds somebody playing music (in praise of her), dancing (to please her) and chanting her stotra.

8. भवाम्भोजनेत्राजसम्पूज्यमानां लसन्मन्दहासप्रभावक्तचिह्नम् ।

चलच्चञ्चलाचारुताटङ्ककर्णा भजे शारदाम्बामजस्रं मदम्बाम् ॥

8. bhavāmbhojanetrājasampūjyamānāṁ lasanmandahāsaprabhāvaktracihnām ।

calaccañcalācārutāṭaṅkakarnāṁ bhaje śāradāmbāmajasraṁ madambām ॥

**Meaning and Explanation:**

**भवाम्भोजनेत्राजसम्पूज्यमानां / bhavāmbhojanetrājasampūjyamānāṁ**

भव - bhava - Śiva; आंभोजनेत्र - ambhojanetra - lotus-eyed - Vishnu; अज - aja - self-born -Brahma; सम्पूज्यमानां- sampūjyamānāṁ - who is worshipped, to whom Pūja is offered;

The one who is worshipped by Śiva, Vishnu and Brahma

**Notes:**

Bhava is another name for Śiva. भवाय देवाय नमः - bhavāya devāya namaḥ - that is the first name by which he is praised. Ambhojanetra - the lotus-eyed - is Vishnu. Aja - one who is not born of a

womb, Self-born, refers to Brahma. Devi Śāradāmba is very well worshipped by Siva, Vishnu, and Brahma.

### लसन्मन्दहासप्रभावक्लचिह्नम् / lasanmandahāsaprabhāvaktracihnām

लसत् - lasat - shining; मन्द - manda - gentle; हास - hāsa - smile; प्रभा - prabhā - special radiance; वक्त्र - vaktra - face; चिह्नम् - cihnām - marked by;

A radiant gentle smile is the mark of brilliance on her face.

**Note:** Her face is marked by a special radiance, which is caused by the gentle radiant smile.

### चलच्चञ्चलाचारुताटङ्ककर्णम् / calaccañcalācārutāṭaṅkakarnām

चलत् - calat - moving; चञ्चल - cañcalā - moving eyes; चारु - cāru - very beautiful; ताटङ्क - tāṭaṅka - ornament (of the ear, ear stud); कर्णम् - karṇām - in the ear;

Her eyes are beautified by their movement, and her moving tāṭaṅkas (ear studs) add to her beauty.

#### **Notes:**

Tāṭaṅka is the ornament of the ear - ear stud. Devi is wearing beautiful ear studs, which keep moving. Devi's eyes are always moving, (cañcala) not steady, because she wants to bless many devotees. The beauty of moving eyes is further beautified by the beautiful ear studs which are also moving.

Whenever Devi turns her eyes, her face turns and the ear studs also move. The movement of ear studs is so beautiful and adds to the beauty of the moving eyes.

### भजे शारदाम्बामजस्रं मदम्बाम् / bhaje śāradāmbāmajasraṁ madambām

भजे - bhaje - I worship; शारदाम्बाम् - śāradāmbām - mother Śāradā; अजस्रं - ajasraṁ - always, continuously; मत् - mat - my; अम्बाम् - ambām - mother;

I always worship mother Śāradā, a universal mother of knowledge, who is also my mother.

#### **Summary:**

I always worship that Devi Śāradāmba who is worshipped by Trimūrtis (Brahma, Vishnu, and Shiva), whose face is marked by a special radiance because of her gentle smile, whose moving eyes are so beautiful which are further beautified by the beautiful moving ear studs.

॥ ॐ ॥

॥ श्रीशारदा भुजङ्ग प्रयाताष्टकं सम्पूर्णम् ॥

॥ SriŚāradā bhujaṅga prayātāṣṭakam sampūrṇam ॥