

Sharada Bhujangam

सुवक्षोजकुम्भां सुधापूर्णकुम्भां

प्रसादावलम्बां प्रपुण्यावलम्बाम् ।

सदास्येन्दुबिम्बां सदानोष्ठबिम्बां

भजे शारदाम्बामजस्रं मदम्बाम् ॥१॥

Suvaksoja-Kumbhaam Sudhaa-Puurnna-Kumbhaam

Prasaada-Avalambaam Prapunnya-Avalambaam |

Sadaa-[Aa]sye[a-l]ndu-Bimbaam Sadaan-Ossttha-Bimbaam

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||1||

Meaning: (Salutations to Mother Sharada) Whose beautiful Bosom is filled with the Pitcher of Nectar, ...

... inside which rests abundant Grace (Prasada) and Auspiciousness (Prapunya),

Whose Face always reflect the Beauty of Moon, over which Her Lips always shine like (reddish) Bimba Fruits,

I worship Mother Sharada, Who is my Eternal Mother,

कटाक्षे दयार्द्रां करे ज्ञानमुद्रां

कलाभिर्विनिद्रां कलापैः सुभद्राम् ।

पुरस्त्रीं विनिद्रां पुरस्तुङ्गभद्रां

भजे शारदाम्बामजस्रं मदम्बाम् ॥२॥

Kattaaksse Daya-[A]ardraam Kare Jnyaana-Mudraam

Kalaabhir-Vinidraam Kalaapaih Subhadraam |

Pura-Striim Vinidraam Puras-Tungga-Bhadraam

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||2||

Meaning: (Salutations to Mother Sharada) Whose Glance is moist with Compassion, and Whose Hand shows the Gyana Mudra (Gesture of Knowledge),

Who is (ever) Wakeful by Her Arts (which She showers), and Who looks (ever) Auspicious by Her Ornaments (which She is adorned with),

Who is the ever Awake Mother Goddess of the Town (of Sringeri), the Blessed Town (by the bank of) river Tunga which is ever Auspicious (by Her presence),

I worship Mother Sharada, Who is my Eternal Mother,

ललामाङ्कफालां लसद्गानलोलां

स्वभक्तैकपालां यशःश्रीकपोलाम् ।

करे त्वक्षमालां कन्तप्रत्नलोलां

भजे शारदाम्बामजस्रं मदम्बाम् ॥३॥

Lalaama-Angka-Phaalaam Lasad-Gaana-Lolaam

Sva-Bhaktai[a-E]ka-Paalaam Yashah-Shrii-Kapolaam |

Kare Tva[u-A]kssa-Maalaam Kanat-Pratna-Lolaam

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||3||

Meaning: (Salutations to Mother Sharada) Whose Forehead is decorated with a beautiful Curved Mark, and Who is moved by beautiful Song and Music (sung by the Devotees),

Who is the one Refuge of Her Devotees, to whom She bestows Glory and Prosperity which radiates from the two Cheeks (of Her Face),

Who holds the Beads of Rosary in Her Hand, whose gentle movement moves the Tradition (and ushers a new generation),

I worship Mother Sharada, Who is my Eternal Mother,

सुसीमन्तवेणीं दृशा निर्जितैणीं

रमत्कीरवाणीं नमद्वज्रपाणीम् ।

सुधामन्थरास्यां मुदा चिन्त्यवेणीं

भजे शारदाम्बामजस्रं मदम्बाम् ॥४॥

Su-Siimanta-Venniim Drshaa Nirjitai[a-E]nniim

Ramat-Kiira-Vaanniim Namad-Vajra-Paanniim |

Sudhaa-Mantha-Raasyaam Mudaa Cintya-Venniim

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||4||

Meaning: (Salutations to Mother Sharada) Whose Hair is parted (in the middle) and forms a Braid, the Beauty (like Black Deer) of which has conquered (the directions),

(This is accompanied by) Her Delightful Voice like a Parrot, before which the one with Vajra in Hand (i.e. Indra Deva) bows down,

She stirs up a Play of Nectar (of Bliss) which should be meditated upon as a stream of Joy (within the Heart),

I worship Mother Sharada, Who is my Eternal Mother,

सुशान्तां सुदेहां दृगन्ते कचान्तां

लसत् सल्लताङ्गीमनन्तामचिन्त्याम् ।

स्मतां तापसैः सर्गपूर्वस्थितां तां

भजे शारदाम्बामजस्रं मदम्बाम् ॥५॥

Sushaantaam Sudehaam Drg-Ante Kaca-Antaam

Lasat Sal-Lataa-[A]nggiim-Anantaam-Acintyaam |

Smataam Taapasaih Sarga-Puurva-Sthitaam Taam

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||5||

Meaning: (Salutations to Mother Sharada) Who is very Calm with a Beautiful Form; And Her Hair extends(Endlessly) till the End of Sight (outer as well as inner),

(Similarly) Her Shining Form like a Creeper is Endless and Inconceivable,

(Her Divine Form) is contemplated upon by the Ascetics (within their Hearts); That Form which existed prior to Creation,

I worship Mother Sharada, Who is my Eternal Mother,

कुरङ्गे तुरङ्गे मृगेन्द्रे खगेन्द्रे

मराले मदेभे महोक्षेऽधिरूढाम् ।

महत्यां नवम्यां सदा सामरूपां

भजे शारदाम्बामजस्रं मदम्बाम् ॥६॥

Kurangge Turangge Mrgendre Khagendre

Maraale Made[a-I]bhe Mahoksse-[A]dhiruuddhaam |

Mahatyaam Navamyaam Sadaa Saama-Ruupaam

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||6||

Meaning: (Salutations to Mother Sharada) Who rides on a Deer (Kuranga), Who rides on a Horse (Turanga), Who rides on the king of Animals (Lion) (Mrigendra), Who rides on the king of Birds (Eagle) (Khagendra), ...

... Who rides on a Swan (Marala), Who rides on an Intoxicated Elephant (Mada Iva), and Who rides on a Large Bull (Mahoksha),

She manifests Nine Great Forms, but (essentially) She is always very Tranquil (Sada Samorupam),

I worship Mother Sharada, Who is my Eternal Mother,

ज्वलत्कान्तिवहिनं जगन्मोहनाङ्गीं

भजन्मानसाम्भोजसुभ्रान्तभृङ्गीम् ।

निजस्तोत्रसङ्गीतनृत्यप्रभाङ्गी

भजे शारदाम्बामजस्रं मदम्बाम् ॥७॥

Jvalat-Kaanti-Vahnim Jagan-Mohana-Anggiim

Bhajan-Maanasa-Ambhoja-Subhraanta-Bhrnggiim |

Nija-Stotra-Sanggiita-Nrtya-Prabhaanggi

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||7||

Meaning: (Salutations to Mother Sharada) Whose Form shines with the Beauty of a Blazing Fire (Jwalat Kanti Vahnim), which enchants the whole World (Jagan Mohana Angim),

I worship (meditate) within the Lotus of my Mind (Heart) that wondrous Form which wanders like a Bee (wandering over a Lotus), ...

... [That Form] which shines with the Glory of Her own Stotra set to the melody of Music and Dance,

I worship Mother Sharada, Who is my Eternal Mother,

भवाम्भोजनेत्राजसम्पूज्यमानां

लसन्मन्दहासप्रभावक्त्रचिहनाम् ।

चलच्चञ्चलाचारुताटङ्ककर्णा

भजे शारदाम्बामजस्रं मदम्बाम् ॥८॥

Bhava-Ambhoja-Netra-Aja-Sampuujiyamaanaam

Lasan-Manda-Haasa-Prabhaa-Vaktra-Cihnaam |

Calac-Can.calaa-Caaru-Taattangka-Karnnaam

Bhaje Shaaradaa-[Aa]mbaam-Ajasram Mad-Ambaam ||8||

Meaning: (Salutations to Mother Sharada) Whose Eyes are like the Unborn (Immortal) Lotus born on the water of this (Mortal) World (Bhava Ambhoja Netra Aja) (to take the Devotees beyond); (those Eyes) which are fit to be Worshipped (to go beyond this Mortal World),

Whose Shining Face is marked by a Gentle Smile (playing over it),

Whose Ears are adorned with Beautiful Ear-Rings, moving (with the movement of Her Beautiful Face),

I worship Mother Sharada, Who is my Eternal Mother,

Sringeri is the first statue (monastery) built by Sri Adi Shankaracharya. It has the famous temple of Devi Sharada inside it. The figures are found on the banks of the Tunga River. According to legend, Sage Vibhandaka and his son Rishyasringa (Valmiki Ramayana) had their hermitage in the area. The name Sringeri is derived from the name of sage Rishyasringa.