

108 Names of **Sarasvatī**

॥ श्रीः ॥

Compiled and edited under the guidance of
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Introduction

This booklet contains the '108 Sacred Names' of Devī Sarasvatī (the presiding deity of knowledge), along with a prayer to Śāradā Devī.

The Vedas, the sacred texts that form the foundation of the Hindu tradition, have a highly refined understanding of 'God'. In the vision of the Vedas, 'God' is not a matter of belief, but a conscious 'being' to be understood as the limitless, non-separate knowledge-and-material-cause of the entire universe. God is both immanent (in-and-through time and space) and transcendent (transcending time and space). In the scope of the Vedas, there is neither one god (monism) nor many gods (pantheism). There is only God; one Supreme Being.

The individual, through form-full worship, surrenders to the infinite intelligent whole to settle all relationship accounts. In the Vedas, this infinite-intelligent infallible God is called Īśvara. The relationship between the devotee and Īśvara has no imbalances, defects or potential conflicts. We intelligently pray for help from Īśvara, who, possessed of the attribute of infallibility, requires no help. This is intelligent-seeking.

Īśvara has all virtuous qualities in full measure. 'yathā yathā upāste tadeva bhavati': 'as we worship, as we admire and praise, so we become'. We absorb those virtues that we openly admire and praise in prayer by chanting the sacred names of Īśvara. As we chant the names (nāma) we become absorbed in the named (nāmi). Through prayer, in the context of chanting Īśvara's names, one becomes absorbed in the named Īśvara until there is only Īśvara;

understanding that everything in this creation is profoundly sacred. Through this form of prayer, one loses one's sense of alienation and isolation. When everything is understood to be sacred, one feels deeply connected to the whole, like being back in the womb. There is an expansion; a deep sense of interdependence; a freedom from isolation. Over time and with continued practice, this process will resolve all psychological core issues in the human heart, which may have remained unprocessed due to unresolved issues with mother-father, past lives, etc. This is why we can never bypass the heart; we can never bypass Īśvara.

Īśvara manifests as the limitless, non-separate knowledge and material-cause of the entire universe. Īśvara is conscious-being that sustains all 'creation'; creation, in this context, is to be understood more correctly as 'manifestation'. What is manifested is simply 'material' appearing as manifold names and forms with functions. Just as all 'ornaments' derive their existence from 'gold' (without 'gold' undergoing any change or modification), the jagat (the universe, including one's body-mind complex) draws its existence from, and is sustained by the limitless and all-pervasive Īśvara. To be the 'truth of everything', 'God' has to be free of all limitations, modifications and attributes (including gender). Yet the beauty of this vision is that when all names and forms are non-separate from 'God', Īśvara can be objectified and therefore worshiped in any gender, name, form or function

Vedic cosmology places great value on the feminine principle; not only as the creative intelligence responsible for the manifestation of all names and forms (māyā), but also as all knowledge and abundance. These feminine principles govern many human desires,

pursuits and goals. Human goals can be categorized as the following:

- 1) Dharma; earned grace (actions done based on universal values and Vedic guidance that produce grace).
- 2) Artha; security.
- 3) Kāma; pleasure.
- 4) Mokṣa; freedom from the notion of bondage/limitation and freedom from all forms of suffering.

Of these four goals, artha and kāma are generally the most popular due to the fact that they deal with easily observable material outcomes. Because one has a feeling of lack based on the incorrect belief that one is limited and incomplete, one seeks external security and pleasures to fill that seeming lack.

In the scope of the Vedas, the ultimate 'goal' of every human being is mokṣa. Since the sense of bondage, incomplete-ness and limited-ness is notional, the knowledge that one is already full and complete will dispel this ignorance. Unlike an animal, which has no self-judgment, and has no need for such knowledge, human beings are self-aware and are therefore subject to self-judgment. Judgment, limitation, inadequacy and non-acceptance are universal human conditions which transcend all cultural differences. Self-judgment arises from the ignorance of the fact that one already is limitless, full and complete; is in essence 'non-separate' from the limitless creator, Īśvara. One mistakenly takes oneself to be as limited as the body-mind-complex. This notion, born of self-ignorance, leads one to become entangled in a life of 'becoming', where one tries to compensate for this persistent notion of inadequacy by constantly trying to 'become' limitless.

There are numerous preparatory disciplines to be undertaken that will give the spiritual aspirant the needed qualifications to be able to study and be successful in gaining knowledge (to recognize and own-up one's essential nature as absolute-fullness). Primarily, one is encouraged to cultivate devotion to the teacher and to the teaching. This devotion will help to mature the person, helping them turn away from an ego-driven worldview based on selfish and isolating concepts such as 'I-ness' and 'my-ness'. One requires a strong and healthy body that is free of disease and physical weakness. This is vitally important so that one is not waylaid by physical ailments while in the process of gaining knowledge. One needs to be a mature, integrated person who is relatively content, with a capacity to accept what 'is'. One requires discrimination (viveka) and dispassion (vairāgyam); the intellectual and emotional maturity to cease looking for the infinite in finite places and the dispassion to let go of all that is finite. One also needs the grace of being in the proper place at the proper time. A bright intellect that has the power to grasp and retain what is studied is also required. All these scripturally guided disciplines, under the guidance of a traditional teacher, will help to integrate and harmonize the person physically, emotionally and cognitively. These Vedic disciplines will help one to make proper, informed choices; that is, make choices that support the goal of mokṣa. The results of these disciplines will help prepare one to discover the truth; that one is already infinite; pūrṇa; whole.

Regardless of whether one seeks to fulfill one's desires through material means (dharma, artha, kāma), or whether one seeks to resolve the desirer in the wake of knowledge of oneself (mokṣa), one finds that one is not in control (of almost anything). It is true

that one is free to act, but one has no control over the results of one's actions. Īśvara manifests as the laws of karma; the universal principles that govern the results of one's actions via cause-effect. The difference between the success and failure of any undertaking, given that one has applied timely and proper effort to its preparation, is this hidden variable that makes its appearance in the form of one's karma. Every day a portion of the karma allotted to the individual for that particular lifetime is made manifest and can bring with its manifestation difficulties and obstructions in varying degrees. Certain types of karmas can put roadblocks in one's path and can even hijack one's mindset, derailing the individual from the intended goal. Since the effects of these types of karmas are 'hidden', one cannot know when and in what form they will manifest. However, these karmas can be consciously neutralized or mitigated by right actions (puṇya karmas) in the form of prayer.

Prayer is the invocation of Īśvara as 'all-pervasive-infinite-intelligence-being'. Although there is an insect called a praying mantis, only human beings are actually capable of prayer. Prayer in action can be physical, verbal and mental. Each of these actions produces grace (dharma), because in prayer the will is generally not enslaved by one's binding desires. In prayer, one understands and acknowledges one's own helplessness. In prayer, one can choose to surrender one's limitations to the 'alter of limit-less-ness'. Like all actions, prayer produces visible and invisible results. The visible results of prayer include a strengthening of the mind, helping to make it calm and free of conflict. The invisible results of prayer have the capacity to dissolve the unseen karmic obstacles that may be in one's path, freeing one to achieve one's goals with only limited or no obstructions.

When one prays for knowledge of any kind, Īśvara is invoked in the form of Goddess Sarasvatī. The word Sarasvatī means 'the one who forms the infinite flowing river of knowledge'. Sarasvatī is the Vedic Goddess of knowledge. She presides over the knowledge of oneself as 'absolute-fullness' and the pursuit of all disciplines and arts (including speech and sound).

Vedic prayer is a form of surrender. The Sanskrit word for surrender is namaḥ. It is an invocation that consciously acknowledges the forces in one's life one cannot control or change. Namaḥ also means 'surrendering one's feelings of helplessness to the alter of that which is all-powerful'. When surrender is successful, one loses the notional feeling of alienation with the realization that one is part of the whole (indeed, is the whole), and allows one to reconnect to one's sense of purpose; that purpose being the burning desire for freedom from suffering (mokṣa).

Prayer, in the context of this booklet is in the form of one hundred and eight names. These names reveal the 'nature' of Īśvara. In truth, the number of repetitions and even the names themselves are irrelevant; all names and forms are the Goddess's alone. If one repeats the name of a person or some inanimate object all day, one would be seen as suffering from some kind of obsessive mental disorder. But if one repeats the names of the Goddess all day, such a person is respected as a devotee. This is because, in the case of the Goddess, the name and the deity are one and the same. There is no distinction between the eulogized attributes and the conscious entity that represents them.

The chanting of one hundred and eight names has a purifying effect; partly because of the poetic and alliterative arrangements of the

names and partly because, as one chants, one sees the meaning of the words as non-separate from oneself. In 'surrendering to the alter which encompasses everything'; in identifying with 'that which is all-powerful', this notional sense of alienation and limitation begins to dissolve.

There are numerous 'one hundred and eight names' compendiums available for chanting and worship; each dedicated to revealing the attributes of various deities. Of these, the one dedicated to Goddess Sarasvatī is very popular. She represents knowledge; that most salient of human pursuits. The types of names that reveal the nature of Goddess Sarasvatī are fourfold:

- 1) Names which reveal the essential nature of Īśvara: om̐ trikārajñāyai namaḥ; She who is unconditioned by time (#72).
- 2) Names which reveal Īśvara as the cause of the universe: om̐ trayīmūrtyai namaḥ; She who is the cause, sustainer and destroyer of the universe (#71).
- 3) Names which indicate 'manifest form': om̐ sarasvatyai namaḥ; She, the flowing, all-pervasive one (#1).
- 4) Names which reveal the esoteric nature of the Goddess, describing Her attributes which are often symbolic in nature: om̐ rakta-madhyāyai namaḥ; She who manifests as sacred blood (signifying the attribute of movement) (#103).

What is offered in this booklet is a simple translation, IAST (International Alphabet of Sanskrit Transliteration) and the original Sanskrit of the names of Sarasvatī in devanāgarī script. This booklet is designed for the mind of the 'modern' reader who may be new to both the Vedic tradition and Sanskrit pronunciation. May the Goddess Sarasvatī abide in the devotee's heart in the form of honeyed speech, love, perseverance and a thirst for knowledge.

Śrī Svāmīṇi Svātmaavidyānanda Sarasvatī & Śrī Svāmī Vāgīśānanda Sarasvatī

Invocation

Oh, Goddess Sarasvatī, our salutations to Thee. Oh, fulfiller of all my desires, I am to begin my sacred studies. May my pursuit of knowledge end in success.

om sarasvatī namastubhyaṃ varade kāma rūpiṇi
vidyārambhaṃ kariṣyāmi siddhirbhavatu me sadā

ॐ सरस्वती नमस्तुभ्यं वरदे काम रूपिणि ।

विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

May the self-effulgent Goddess Sarasvatī, the conduit of 'knowledge of the absolute'; the very incarnation of limitlessness (who praises those wise enough to have studied, absorbed and assimilated the four Vedas) ever reside in my heart and rest on my tongue.

om yā devī stuyate nityaṃ vibhudairvedapāragaiḥ
sā me vasatu jihvāgre brahmarūpā sarasvatī

ॐ या देवी स्तुयते नित्यं विभुदैर्वेदपारगैः ।

सा मे वसतु जिह्वाग्रे ब्रह्मरूपा सरस्वती ॥

We invoke the King among those who 'know' Brahman, who we recognize as the incarnation of limitless compassion. May the guru, the light of knowledge, the remover of darkness, stimulate and bless our intellects.

om dayānandāya vidmahe brahmajñendrāya dhīmahi
tanno guruḥ pracodayāt

ॐ दयानन्दाय विद्महे ब्रह्मज्ञेन्द्राय धीमहि ।

तन्नो गुरुः प्रचोदयात् ॥

108 Names of Sarasvatī

om atha sarasvatī aṣṭottaraśatanāmāvaliḥ

॥ ॐ अथ सरस्वती अष्टोत्तरशतनामावलिः ॥

1) Salutations to the flowing, all-pervasive one.

om sarasvatyai namaḥ

ॐ सरस्वत्यै नमः ।

2) Salutations to She who is pure grace.

om mahābhadrāyai namaḥ

ॐ महाभद्रायै नमः ।

3) Salutations to She; the wondrous, mysterious, creative power.

om mahāmāyāyai namaḥ

ॐ महामायायै नमः ।

4) Salutations to the one who grants all wishes.

om varapradāyai namaḥ

ॐ वरप्रदायै नमः ।

5) Salutations to the one who manifests abundance.

om śrīpradāyai namaḥ

ॐ श्रीप्रदायै नमः ।

6) Salutations to the one who resides in lotus-purity.
om padmanilayāyai namaḥ

ॐ पद्मनिलयायै नमः ।

7) Salutations to the lotus-eyed one.
om padmākṣyai namaḥ

ॐ पद्माक्ष्यै नमः ।

8) Salutations to the one with lotus-pure speech.
om padmavaktrakāyai namaḥ

ॐ पद्मवक्रकायै नमः ।

9) Salutations to the younger sister of Śiva.
om śivānujāyai namaḥ

ॐ शिवानुजायै नमः ।

10) Salutation to the bearer of the Vedas.
om pustakabhṛte namaḥ

ॐ पुस्तकभृते नमः ।

11) Salutations to the one whose gesture (mudrā) indicates oneness between the individual and the total.

om jñānamudrāyai namaḥ

ॐ ज्ञानमुद्रायै नमः ।

12) Salutations to She in whom all yogiṇīs revel.
om ramāyai namaḥ

ॐ रमायै नमः ।

13) Salutations to She who is free from space, time and quality.
om parāyai namaḥ

ॐ परायै नमः ।

14) Salutations to the one who manifests as desire.
om kāmarūpāyai namaḥ

ॐ कामरूपायै नमः ।

15) Salutations to She who is knowledge of the absolute.
om mahāvidyāyai namaḥ

ॐ महाविद्यायै नमः ।

16) Salutations to She who neutralizes all inhibiting factors (pāpa karma) for the 'achievement' of mokṣa.

om mahāpātakanāśinyai namaḥ

ॐ महापातकनाशिन्यै नमः

17) Salutations to the ultimate refuge for all beings.
om mahāśrayāyai namaḥ

ॐ महाश्रयायै नमः ।

18) Salutations to the garlanded one.

om mālinyai namaḥ

ॐ मालिन्यै नमः ।

19) Salutations to She who is the enjoyer of everything at once.

om mahābhogāyai namaḥ

ॐ महाभोगायै नमः ।

20) Salutations to the one whose arms are all arms.

om mahābhujāyai namaḥ

ॐ महाभुजायै नमः ।

21) Salutations to She who is most fortunate.

om mahābhāgāyai namaḥ

ॐ महाभागायै नमः ।

22) Salutations to She who manifests as great enthusiasm.

om mahotsāhāyai namaḥ

ॐ महोत्साहायै नमः ।

23) Salutations to the effulgent-limbed one.

om divyāngāyai namaḥ

ॐ दिव्याङ्गायै नमः ।

24) Salutations to She who is worshipped by all celestial beings.

om suravanditāyai namaḥ

ॐ सुरवन्दितायै नमः ।

25) Salutations to She who is time.

om mahākālyai namaḥ

ॐ महाकाल्यै नमः ।

26) Salutations to the one who manifests as the binding power of saṁsāra.

om mahāpāsāyai namaḥ

ॐ महापाशायै नमः ।

27) Salutations to the great ensnarer.

om mahākārāyai namaḥ

ॐ महाकारायै नमः ।

28) Salutations to the great controller of all immutable laws.

om mahāṅkuśāyai namaḥ

ॐ महाङ्कुशायै नमः ।

29) Salutations to She of the yellow dress.

om pītāyai namaḥ

ॐ पीतायै नमः ।

30) Salutations to the one without impurities
(binding likes and dislikes).

om̐ vimalāyai namaḥ

ॐ विमलायै नमः ।

31) Salutations to She, manifest as all
names, forms and functions

om̐ viśvāyai namaḥ

ॐ विश्वायै नमः ।

32) Salutations to She who is wreathed in pure effulgence.

om̐ vidyunmālāyai namaḥ

ॐ विद्युन्मालायै नमः ।

33) Salutations to She who is all-pervasive.

om̐ vaiṣṇavyai namaḥ

ॐ वैष्णव्यै नमः ।

34) Salutations to the one with the cool, lunar radiance.

om̐ candrikāyai namaḥ

ॐ चन्द्रिकायै नमः ।

35) Salutations to the moon-faced one whose
heart is resolved in imperturbable peace.

om̐ candravadanāyai namaḥ

ॐ चन्द्रवदनायै नमः ।

36) Salutations to She who is adorned
by the autumnal moon.

om̐ candralekhā-vibhūṣitāyai namaḥ

ॐ चन्द्रलेखा-विभूषितायै नमः ।

37) Salutations to the one who has all the sun's qualities.

om̐ sāvitrīyai namaḥ

ॐ सावित्र्यै नमः ।

38) Salutations to She whose essence is pure-knowledge.

om̐ surasāyai namaḥ

ॐ सुरसायै नमः ।

39) Salutations to the self-effulgent one.

om̐ devyai namaḥ

ॐ देव्यै नमः ।

40) Salutations to She who is adorned by light.

om̐ divyālaṅkāra-bhūṣitāyai namaḥ

ॐ दिव्यालङ्कार-भूषितायै नमः ।

41) Salutations to the Goddess of
speech, words and meanings.

om̐ vāgdevyai namaḥ

ॐ वाग्देव्यै नमः ।

42) Salutations to the giver of sustenance as infinite Mother-Earth.

om vasudhāyai namaḥ

ॐ वसुधायै नमः ।

43) Salutations to the one with the brilliant intellect.

om tivrāyai namaḥ

ॐ तीव्रायै नमः ।

44) Salutations to She, profoundly auspicious, who removes all obstacles to mokṣa.

om mahābhadrāyai namaḥ

ॐ महाभद्रायै नमः ।

45) Salutations to the one who is infinitely powerful.

om mahābalāyai namaḥ

ॐ महाबलायै नमः ।

46) Salutations to the giver of ultimate heart-comfort.

om bhogadāyai namaḥ

ॐ भोगदायौ नमः ।

47) Salutations to She who manifests as Mother.

om bhāratyai namaḥ

ॐ भारत्यै नमः ।

48) Salutations to the one who manifests as light.

om bhāmāyai namaḥ

ॐ भामायै नमः ।

49) Salutations to She who is revealed by the words of the Vedas.

om govindāyai namaḥ

ॐ गोविदायै नमः ।

50) Salutations to the one in whose heart all four Vedas reside.

om gomatyai namaḥ

ॐ गोमत्यै नमः ।

51) Salutations to the auspicious one; absolute-fullness for no reason.

om śivāyai namaḥ

ॐ शिवायै नमः ।

52) Salutations to She, who with dispassion, wears matted locks.

om jaṭilāyai namaḥ

ॐ जटिलायै नमः ।

53) Salutations to the one whose abode is the Vindhyās.

om vindhyā-vāsāyai namaḥ

ॐ विन्ध्या-वासायै नमः ।

54) Salutations to the Empress of the Vindhya Mountains.
om vindhyācala-virājītāyai namaḥ
ॐ विन्ध्याचल-विराजितायै नमः ।

55) Salutations to She as Durgā; destroyer of all suffering.
om caṇḍikāyai namaḥ
ॐ चण्डिकायै नमः ।

56) Salutations to She who is the power resting in Viṣṇu.
om vaiṣṇavyai namaḥ
ॐ वैष्णव्यै नमः ।

57) Salutations to She as infinite power, resting in Brahman.
om brāhmyai namaḥ
ॐ ब्राह्म्यै नमः ।

58) Salutations to She who is adored and worshipped
through the study of Brahma-jñāna (the Upaniṣads).
om brahmajñānaika-sādhānāyai namaḥ
ॐ ब्रह्मज्ञानैक-साधनायै नमः ।

59) Salutations to She of pure effulgence;
the light of lightning.
om saudhāminyai namaḥ
ॐ सौधामिन्यै नमः ।

60) Salutations to She who grants immortality.
om sudhāmūrtiyai namaḥ
ॐ सुधामूर्त्यै नमः ।

61) Salutations to She who manifests as great fortune.
om subhadrāyai namaḥ
ॐ सुभद्रायै नमः ।

62) Salutations to She who is adored by gods.
om surapūjītāyai namaḥ
ॐ सुरपूजितायै नमः ।

63) Salutations to the one who resides in sat;
limitless-existence.
om suvāsinyai namaḥ
ॐ सुवासिन्यै नमः ।

64) Salutations to the one who has
the most perfect of all noses.
om sunāsāyai namaḥ
ॐ सुनासायै नमः ।

65) Salutations to She;
ever-wakeful to Her essential nature.
om vinidrāyai namaḥ
ॐ विनिद्रायै नमः ।

66) Salutations to the lotus-eyed one.
om padma-locanāyai namaḥ
ॐ पद्म-लोचनायै नमः ।

67) Salutations to the one manifest as both relative and absolute knowledge.
om vidyārūpāyai namaḥ
ॐ विद्यारूपायै नमः ।

68) Salutations to the limitless, attractive-eyed one.
om viśālākṣyai namaḥ
ॐ विशालाक्ष्यै नमः ।

69) Salutations to the consort of Brahmā-jī.
om brahmajāyāyai namaḥ
ॐ ब्रह्मजायायै नमः ।

70) Salutations to She who is manifest as the fruits of knowledge.
om mahāphalāyai namaḥ
ॐ महाफलायै नमः ।

71) Salutations to She; infinite creator, sustainer and destroyer.
om trayīmūrtyai namaḥ
ॐ त्रयीमूर्त्यै नमः ।

72) Salutations to She; immediate knower of past, present and future.
om trikālajñāyai namaḥ
ॐ त्रिकालज्ञायै नमः ।

73) Salutations to She who manifests as the three guṇas.
om triguṇāyai namaḥ
ॐ त्रिगुणायै नमः ।

74) Salutations to She who is in the form of the four Vedas.
om śāstrarūpiṇyai namaḥ
ॐ शास्त्ररूपिण्यै नमः ।

75) Salutations to She who destroys the asura Śumbhā (ignorance).
om śumbhāsura-pramathinyai namaḥ
ॐ शुम्भासुर-प्रमथिन्यै नमः ।

76) Salutations to the giver of good fortune (mokṣa).
om śubhadāyai namaḥ
ॐ शुभदायै नमः ।

77) Salutations to She who exists as all sacred syllables and sounds.
om svarātmikāyai namaḥ
ॐ स्वरात्मिकायै नमः ।

78) Salutations to She who destroys the asura Raktabīja.
om raktabīja-nihantryai namaḥ

ॐ रक्तबीज-निहन्त्र्यै नमः ।

79) Salutations to the one who destroys the
asura Cāṇḍa-muṇḍa.

om cāmuṇḍāyai namaḥ

ॐ चामुण्डायै नमः ।

80) Salutations to She who manifests as the Universal Mother.
om ambikāyai namaḥ

ॐ अम्बिकायै नमः ।

81) Salutations to She who destroys the cohorts of Muṇḍaka.
om muṇḍakāya-praharaṇāyai namaḥ

ॐ मुण्डकाय-प्रहरणायै नमः ।

82) Salutations to the destroyer of the smoky-eyed one.
om dhūmralocana-mardanāyai namaḥ

ॐ धूम्रलोचन-मर्दनायै नमः ।

83) Salutations to the one praised by all lesser devas.
om sarvadeva-stutāyai namaḥ

ॐ सर्वदेव-स्तुतायै नमः ।

84) Salutations to She who is as calm
and beautiful as the moon.

om saumyāyai namaḥ

ॐ सौम्यायै नमः ।

85) Salutations to She who is worshipped
by godly and ungodly alike.

om surāsura-namaskṛtāyai namaḥ

ॐ सुरासुर-नमस्कृतायै नमः ।

86) Salutations to She who exists as
the destroyer of the cosmos.

om kālarātryai namaḥ

ॐ कालरात्र्यै नमः ।

87) Salutations to the one who is all the moon's phases.
om kalādhārāyai namaḥ

ॐ कलाधरायै नमः ।

88) Salutations to She who makes possible
the most refined of art forms.

om rūpasaubhāgya-dāyinyai namaḥ

ॐ रूपसौभाग्य-दायिन्यै नमः ।

89) Salutations to the effulgent Goddess of speech.

om vāgdevyai namaḥ

ॐ वाग्देव्यै नमः ।

90) Salutations to the one guiding all desires.

om vārārohāyai namaḥ

ॐ वारारोहायै नमः ।

91) Salutations to She who is the power of Viṣṇu.

om vārāhyai namaḥ

ॐ वाराह्यै नमः ।

92) Salutations to She whose abode
is the water-borne white lotus.

om vārijāsanāyai namaḥ

ॐ वारिजासनायै नमः ।

93) Salutations to She who wears the
entire universe as her clothing.

om citrāmbarāyai namaḥ

ॐ चित्रांबरायै नमः ।

94) Salutations to the one manifest
as sacred aromatic scents.

om citragandhāyai namaḥ

ॐ चित्रगन्धायै नमः ।

95) Salutations to She who is adorned with colorful garlands.

om citramālya-vibhūṣitāyai namaḥ

ॐ चित्रमाल्य-विभूषितायै नमः ।

96) Salutations to the most attractive, irresistible one.

om kāntāyai namaḥ

ॐ कान्तायै नमः ।

97) Salutations to She who grants all desires.

om kāma-pradāyai namaḥ

ॐ काम-प्रदायै नमः ।

98) Salutations to the one worthy of adoration.

om vandyāyai namaḥ

ॐ वन्द्यायै नमः ।

99) Salutations to She who is worshipped
as the seat of wisdom.

om vidyādharasupūjitāyai namaḥ

ॐ विद्याधरसुपूजितायै नमः ।

100) Salutations to the one whose face is purity.

om śvetānanāyai namaḥ

ॐ श्वेताननायै नमः ।

101) Salutations to She whose arms
are as beautiful as the blue sky.

om nīlabhujāyai namaḥ

ॐ नीलभुजायै नमः ।

102) Salutations to She who manifests the
fruit of the four human goals.

om caturvarga-phala-pradāyai namaḥ

ॐ चतुर्वर्ग-फल-प्रदायै नमः ।

103) Salutations to the one who manifests as
sacred blood, in and through all bodies.

om rakta-madhyāyai namaḥ

ॐ रक्त-मध्यायै नमः ।

104) Salutations to the one who is ever free from ignorance.

om nirañjanāyai namaḥ

ॐ निरञ्जनायै नमः ।

105) Salutations to She whose legs are blue.

om nīlajāṅghāyai namaḥ

ॐ नीलजङ्घायै नमः ।

106) Salutations to She who revels in emperor-ship
in concert with the four-faced Brahmā-jī.

om caturānana-sāmrājyāyai namaḥ

ॐ चतुरानन-साम्राज्यायै नमः ।

107) Salutations to the one whose vehicle is a swan.

om hamsāsanāyai namaḥ

ॐ हंसासनायै नमः ।

108) Salutations to She who manifests as the trinity:
Brahmā-Viṣṇu-Śiva.

om brahma-viṣṇu-śivātmikāyai namaḥ

ॐ ब्रह्म-विष्णु-शिवात्मिकायै नमः ।

Thus are the 108 sacred names of
Goddess Sarasvatī completed.

om tatsat iti śrī sarasvatī
aṣṭottaraśatanāmāvaliḥ sampūrṇam

ॐ तत्सत् इति श्री सरस्वती

अष्टोत्तरशतनामावलिः संपूर्णम् ।

om peace peace peace

om śāntiḥ śāntiḥ śāntiḥ

ॐ शान्तिः शान्तिः शान्तिः ॥

Śrī Śāradādevī Stotram

श्री शारदादेवी स्तोत्रम्

1) Salutations unto the effulgent Śāradā, whose form, as autumnal grace, abides in the city of Kāśmīr. I pray to You to always bless me with the gift of knowledge.

namaste śārade devī kāśmīra-puravāsīnī
tvāmahaṃ prārthaye nityaṃ vidyādānaṃ ca dehi me

नमस्ते शारदे देवी काश्मीर-पुरवासिनी ।

त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥ १ ॥

2) She who manifests as devotion, memory and intelligence; She, the Goddess of words, meaning and cognition, reposes on the tips of the tongues and in the hearts of all devotees. The beloved of Lord Brahmā-jī, She bestows emotional mastery (including the six-fold inner disciplines) which are prerequisites for those who wish to study Vedānta.

yā śraddhā dhāraṇā medhā vāgdevī vidhivallabhā
bhaktajihvāgrasadanā śamādiguṇadāyīnī

या श्रद्धा धारणा मेधा वाग्देवी विधिवल्लभा ।

भक्तजिह्वाग्रसदना शमादिगुणदायिनी ॥ २ ॥

3) I bow to Yāminī, the incarnation of spiritual discipline (yama-niyama), whose ears are studded with lightning streaks of effulgent knowledge. I bow to Bhavānī, creator of all, who is the knowledge-river of immortality, quenching the tormenting conflagration of saṃsāra.

namāmi yāminīm nātha-lekhālaṅkṛtakuntalām
bhavānīm bhavasantāpa-nirvāpaṇasudhānadīm

नमामि यामिनीं नाथ-लेखालङ्कृतकुन्तलाम् ।

भवानीं भवसन्ताप-निर्वापणसुधानदीम् ॥ ३ ॥

4) I surrender to the auspicious one who stretches in-and-through all of time, and is yet timeless. I surrender again and again unto Sarasvatī, She who manifests as the limitless flow of relative and absolute knowledge spoken of in the Upaniṣads, the Vedas and the six limbs of the Vedas.

bhadrakālyai namo nityaṃ sarasvatyai namo namaḥ
vedavedāṅgavedānta-vidyāstānebhya eva ca

भद्रकाल्यै नमो नित्यं सरस्वत्यै नमो नमः ।

वेदवेदाङ्गवेदान्त-विद्यास्तानेभ्य एव च ॥ ४ ॥

5) Salutations to the one known through speech, words and meanings; the very incarnation of Brahman – the absolute – who is the self-effulgent light of knowledge; who is the presiding Goddess over all forms of knowledge.

brahmasvarūpā paramā jyotirūpā sanātānī
sarvavidyādhīdevī yā tasyai vāṅyāi namo namaḥ

ब्रह्मस्वरूपा परमा ज्योतिरूपा सनातनी ।

सर्वविद्याधिदेवी या तस्यै वाण्यै नमो नमः ॥ ५ ॥

6) Salutations to Sarasvatī, the all-pervasive one; the infinite-intelligent deity, manifest as the knower-known-knowledge of all beings; whose presence lends jagat its existence and radiance; without whom the entire universe would be lifeless.

Yayā vinā jagatsarvaṁ śaśvajjīvanmṛtaṁ bhavet
jñānādhīdevī yā tasyai sarasvatyai namo namaḥ

यया विना जगत्सर्वं शश्वज्जीवन्मृतं भवेत् ।

ज्ञानाधिदेवी या तस्यै सरस्वत्यै नमो नमः ॥ ६ ॥

7) I surrender to the one who manifests as speech; the presiding essence of articulation. Her absence would rob the cosmos of all sounds, words and sanity, rendering it mute.

yayā vinā jagatsarvaṁ mūkamunmattavatsadā
yā devī vāgadhiṣṭhātrī tasyai vāṅyāi namo namaḥ

यया विना जगत्सर्वं मूकमुन्मत्तवत्सदा ।

या देवी वागाधिष्ठात्री तस्यै वाण्यै नमो नमः ॥ ७ ॥

Thus, the praise-chant of Śrī Śāradā Devī is complete.

om̐ iti śrī śāradādevī stotraṁ saṁpūrṇam

ॐ इति श्री शारदादेवी स्तोत्रं संपूर्णम् ॥

॥ हरिः ॐ ॥

श्री स्वामी वागीशानन्द सरस्वती

Śrī Svāmī Vāgīśānanda Sarasvatī

Śrī Svāmī Vāgīśānanda Sarasvatī is a senior disciple of Pūjya Śrī Svāmī Dayānanda Sarasvatī, and has been studying and teaching Vedānta since 1975.

Svāmī jī was in his teens when he became fascinated with mystical poetry and non-dualistic philosophies. In 1975, at the age of 19, he left his home in the United States and traveled to India to study in a traditional gurūkulam. After graduating from a three-year residential course in Vedānta and Sanskrit, he attended four subsequent three-year courses in the United States and in India.

Using the traditional methodology called saṁpradāya, Svāmī Vāgīśānanda 'unlocks' the scriptures of Vedānta, thereby removing the veil of ignorance; the cause of all human suffering. He is a traditional saṁnyāsi (a renunciant who is committed to a life of knowledge and has taken a vow of non-injury). A master of the South Indian Kṛṣṇa Yajur Veda style of chanting, Svāmī jī travels the world teaching Sanskrit, Vedic chanting and Vedānta.

ॐ Press

॥ हरिः ॐ ॥