

शारदाम्बुजङ्गस्तोत्रम्

Śāradābhujāṅgastotram

सुवक्षोजकुम्भां सुधापूर्णकुम्भां
प्रसादावलम्बां प्रपुण्यावलम्बाम् ।
सदास्येन्दुबिम्बां सदानीष्ठबिम्बां
भजे शारदाम्बामजस्रं मदम्बाम् ॥१॥
कटाक्षे दयाद्रां करे ज्ञानमुद्रां
कलाभिर्विनिद्रां कलापैः सुभद्राम् ।
पुरस्त्रीं विनिद्रां पुरस्तुङ्गभद्रां
भजे शारदाम्बामजस्रं मदम्बाम् ॥२॥
ललामाङ्कफालां लसद्गानलोलां
स्वभक्तैकपालां यशःश्रीकपोलाम् ।
करे त्वक्षमालां खनत्प्रबललोलां
भजे शारदाम्बामजस्रं मदम्बाम् ॥३॥
सुसीमन्तवेर्णीं दृशा निर्जितैर्णीं
रमत्कीरवाणीं नमद्बुजपाणीम् ।
सुधामन्थरास्यां मुदाचिन्त्यवेर्णीं
भजे शारदाम्बामजस्रं मदम्बाम् ॥४॥
सुशान्तां सुदेहां दृगन्ते कचान्तां
लसत्सल्लताङ्गीमनन्तामचिन्त्याम् ।
स्मरेत्तापसैः सङ्गपूर्वस्थितां तां
भजे शारदाम्बामजस्रं मदम्बाम् ॥५॥
कुरङ्गे तुरङ्गे मृगेन्द्रे खगेन्द्रे
मराले मदेभे महोक्षेऽधिरूढाम् ।
महत्यां नवम्यां सदा सामरूपां
भजे शारदाम्बामजस्रं मदम्बाम् ॥६॥
ज्वलत्कान्तिवह्निं जगन्मोहनाङ्गीं
भजे मानसाम्भोजसुभ्रान्तभृङ्गीं ।
निजस्तोत्रसङ्गीतनृत्यप्रभाङ्गीम्
भजे शारदाम्बामजस्रं मदम्बाम् ॥७॥
भवाम्भोजनेत्राजसम्पूज्यमानां
लसन्मन्दहासप्रभावत्रुचिह्नाम् ।
चलच्चलाचारुताटङ्ककर्णां
भजे शारदाम्बामजस्रं मदम्बाम् ॥८॥

I continuously adore Mother Śāradā, Who has beautiful pot like breasts, Who has breast-pots which are filled with nectar, Who is the support of benevolence, Who is the support of virtue, Whose face is adorned by a servant-like moon, Who has red lips which are full of giving-quality, and Who is my Mother.[1]

I continuously adore Mother Śāradā, Who has merciful sympathy in Her glance, Who possesses knowledge in Her hands, Who is awakened with respect to art-forms, Who is adorned by a beautiful bell-garland at the waist, Who is the first among woman, Who is sleepless, Who is the leading beautiful, and Who is my Mother.[2]

I continuously adore Mother Śāradā, Who has beautiful curved sides like a plough-head, Who has a tongue resounding with songs, Who is the unique nourisher of Her devotees, Who has cheeks resplendent with glory and surreal wealth, Who possesses akṣamālā in Her hands¹, Who has tongue resounding with traditional verses, and Who is my Mother.[3]

I continuously adore Mother Śāradā, Who is adorned by a beautiful and tied hair-braid, Whose eyes are superior to that of a deer, Who voice is enticing like a parrot, Who is revered by Indra, Who has a nectar-moon like face, Who has a hair-braid which cannot be meditated upon, and Who is my Mother.[4]

I continuously adore Mother Śāradā, Who is serene, Who has a beautiful body, Whose tress-locks fall at the end of Her eyes, Who has flashing creepers like (delicate) organs, Who is immeasurable and unthinkable, Who should be remembered by sages with devotion according to traditions, and Who is my Mother.[5]

I continuously adore Mother Śāradā, Who sits on a deer, a horse, a lion, a Garuḍa, a swan, an elephant and a bull (in various forms), Who is great, Who is equally poised in all the nine-forms², and Who is my Mother.[6]

I continuously adore Mother Śāradā, Who is resplendent like burning fire, Who is adorned with a world-enticing body, Who is the beautiful wandering bumble-bee for the lotus like heart, Who is resplendent with the dance and music of Her own eulogies, and Who is my Mother.[7]

I continuously adore Mother Śāradā, Who is immensely revered by the lotus-eyes of Śiva (Bhava) and Brahmā, Whose face is resplendent with the signs of a mild smile, Whose ears have shimmering and shivering earrings, and Who is my Mother.[8]

Footnotes:

¹ As per tantra, the vowels and consonants from a-kāra to kṣa-kāra are called as akṣa. And akṣamālā represents these sounds which form the basis of knowledge.

² The nine forms of Durgā are as follows -- Kumārikā, Trimūrti, Kātyāyanī, Rohiṇī, Kālikā, Caṇḍikā, Śāmbhavī, Durgā, and Bhadrā. According to Devīkavacam these can be as follows -- Śailaputrī, Brahmācāriṇī, Kālikā, Kūṣmāṇḍā, Skandamātā, Kātyāyanī, Mahāgaurī, Kālarātri, and Siddhidātri.