

॥ श्री शारदादशकम् ॥

शारदाम्बे नमस्तुभ्यं

वन्दे त्वां चित्स्वरूपिणीम् ।

स्थापिता भव मे चित्ते

ज्ञानशक्तिप्रदायिनि ॥१॥

Sharadambe namastubhyam

Vande tvam chitsvarupinim

Sthapita bhava me chitte

*Jnana-shakti-pradayini. (1)**

Sharadambe – Oh Mother Sharada, *namah* – I bow, *tubhyam* – to you; *vande* – I salute, *tvam* – you, (who is), *chitsvarupinim* – of the nature/source of consciousness; *bhava* – be, *sthapita* – established, *me chitte* – in my mind, *Jnana-shakti-pradayini* – oh! the bestower of the power of knowledge!

Oh! Mother Sharada! I bow to you!

I salute you who is the source of Consciousness!

Be established in my mind,

Oh! the bestower of the power of knowledge. (1)

*Key to Transliteration is at the end.

त्वमेव परमं दैवं

ज्ञानदा करुणामयी ।

तव कृपां विना सर्वं

निरानन्दं निरर्थकम् ॥२॥

Tvameva paramam daivam

Jñanada karunamayī,

Tava kṛpāṃ vina sarvaṃ

Niranandam nirarthakam. (2)

Tvam eva – You are the only, *paramam*- highest, *daivam* - Divine, *jñanada* – giver/source of knowledge,(and), *karunamayī* – compassionate; *vina* – without, *tava*- your, *kṛpāṃ* – favour, *sarvaṃ* – all/ everything, (is), *niranandam* – dull/ joyless, (and), *nirarthakam* – meaningless.

You are the highest Divine,

giver of knowledge, and compassionate;

without your favour, nothing

has any joy and meaning. (2)

बुद्धिदायिनि वाग्देवि

विज्ञानोत्पत्ति-कारणे ।

सर्वस्फूर्तिप्रदे दिव्ये

सर्ववाङ्मय प्रेरके ॥३॥

Buddhi-dayini, Vagdevi,

Vijnanotpatti karane

Sarva-sphurti-prade divye

Sarva-vanmaya prerake. (3)

Buddhi-dayini – Oh the one who bestows wisdom, *Vak-Devi* – Oh Goddess/Queen of speech (and writing), *karane* – Oh the cause behind, *jnanotpatti* – the production of knowledge, *sarva-sphurti-prade* – Oh the one who gives all the inspirations, *prerake* – Oh the inspirer (of), *sarva* – all, *vanmaya* – literature, (and), *divye* – Oh the Divine.

Oh the Queen of Speech! You are the who bestows wisdom,

the cause behind production of knowledge,

the source of all inspirations,

and stimulates all literature. (3)

संगीतस्यापि माता त्वं
काव्यानां नर्तनस्य च ।
सर्वविज्ञानविद्यानां
अपार-महिमा तव ॥४॥

Sangītas̄yapi māta tvam
Kavyānam nartanas̄ya cha,
Sarvavijñanavidyānam
Apara-mahimā tava. (4)

Māta tvam – You are the mother, *sangītas̄ya* – of music, *kavyānam* – of poetry, *nartanas̄ya* – of dance, *cha* – and, *sarva-vijñana* – of all sciences, *vidyānam* – (and) arts; *tava* – your, *mahimā* – greatness, *apara* – has no limit.

You are the mother to music,
poetry, and dance,
and of all arts and sciences;
your greatness has no limit. (4)

दुर्गा त्वमेव लक्ष्मी त्वं

त्वं ब्रह्मा च शिवो हरिः ।

त्वमेव हि जगज्जीवः

सर्वमन्तर्गतं त्वयि ॥५॥

Durgā tvameva Lakshmi tvam

Tvam Brahmā cha Shivo Harih,

Tvameva hi jagajjivo

Sarvam antargatam tvayi. (5)

Tvam – You (only are), *Durgā*– Durga (the Goddess of power/strength), *tvam* – you (are), *Lakshmi* – Lakshmi (the Goddess of wealth), *tvam* – (you are), *Brahma* – Brahma (the Creator), *Shivah* – Shiva (the Auspicious), *harih* – Hari (Vishnu, the Protector), *cha* – and, *tvam eva* – you only (are), *hi* – the very, *Jagat jivah* – life/soul of the world.

You only are strength, you are wealth,

You are the Auspicious Creator and Protector,

You are the very life of the world;

everything is within You. (5)

यद्यदस्ति हि विश्वास्मिन्
सुन्दरम् सृष्टिकारकम् ।
त्वमेव कारणं तस्य
प्रसादस्ते सरस्वति ॥६॥

*Yadyadasti hi vishvasmin
Sundaram srishtikarakam,
Tvameva karanam tasya
Prasadaste Saraswati. (6)*

*Yad yad asti hi – Whatever exists, vishvasmin – in this Universe, (that is),
sundaram – beautiful, (and), srishtikarakam – creative, tvam eva – you are
only, karanam – the cause, tasya – of that (all); (it is all), prasadah te – your
favour, Saraswati - Oh! Saraswati.*

Whatever exists in this Universe
that is beautiful and creative,
you are the cause of all that;
it is all your favour, Oh Saraswati! (6)

भजेऽहं पूर्णभक्त्या त्वां

शरण्ये युक्तिदायिनि ।

देहि मे निर्मलं चित्तं

साफल्याययि भारति ॥७॥

Bhaje ham purnabhaktya tvam

Sharanye yuktidayini,

Dehi me nirmalam chittam

Saphalyayayi Bharati. (7)

Bhaje aham – I adore, *tvam* – you, *purna-bhaktya* – with full devotion, *sharanye* – Oh the source refuge, *yukti-dayini* – Oh the one who bestows (all) reasoning; *dehi me* – give me, *nirmalam* – clear, *chittam* – mind, *saphalyaya* – for fruitfulness, *ayi* – Oh, *Bhgrati* – Bharati (another name of Sharada/Saraswati).

I adore you with full devotion,

Oh the source of my refuge and reasoning!

Give me a clear mind

for fruitfulness, Oh Bharati! (7)

सामर्थ्यं देहि हे वाणि

सत्यासत्य-विमर्शने ।

विना दम्भं तु सस्नेहं

जगद्धित-प्रवृत्तये ॥८॥

Samarthyam dehi Hey Vani

Satyasatya-vimarshane,

Vina dambham tu sasneham

Jagaddhita-pravrittaye. (8)

Hey Vani- Oh Vani (Saraswati), dehi – give (me), samarthyam – capability, vimarshane – in discriminating, satya asatya - between truth and untruth, (and), pravrittaye – for progressing towards, jagaddhita - welfare of the world, vina – without, dambham – ostentation, tu - but, sasneham – with love.

Oh Vani, give me the ability

to discriminate between true and untrue,

and to contribute to people's good,

without ostentation but with love. (8)

लेखनेषु च वाचां च

व्यवहारेऽपि देहि मे ।

प्रसन्नतां च सामर्थ्यं

सौजन्यमृजुतां प्रियम् ॥९॥

Lekhaneshu cha vacham cha

Vyavaharepi dehi me

Prasannatam cha samarthyam

Saujanya rijutam priyam. (9)

Dehi me – Give me, *prasannatam* – clarity/ brightness, *samarthyam* – effectiveness/competence, *saujanya* – politeness/ civility, *cha* – and, *priyam rijutam* – a pleasant truthfulness, *lekhaneshu* – in writings, *vacham* – in speech, *cha* – and, *vyavahareshu* – in daily conduct.

Give me clarity, competence, civility,

and a pleasant truthfulness,

in my writings, speech,

and daily conduct too. (9)

अतीव पामरोऽहं वै

विना तव दयालुताम् ।

वाग्विचार-प्रदानेन

कृतार्थं कुरु मां मुदा ॥१०॥

Ativa pamaroham vai

Vina tava dayalutam,

Vagvichara-pradanena

Kritartham kuru mam muda. (10)

Aham – I (am), *ativa* – extremely, *pamarah* – stupid, *vai* – surely, *vina* – without, *tava* – your, *dayalutam* – kindness/grace; *muda* – with pleasure, *kuru mam* – make me, *kritartham* – successful/accomplished, *pradanena* – by gifting (me with), *vagvichara* – (the power of) expression and reasoning/ thinking.

I am just stupid without your grace,

but be pleased to make me

accomplished by gifting me with

the power of thinking and expression. (10)

॥ इति मङ्गेश-वेङ्कटेश-नाङ्कर्णिना रचितं श्रीशारदादशकम् ॥

(Here end the ten verses by M V Nadkarni in honour of Shri Sharada.)

Key to Transliteration

(In Alphabetical Order of Sanskrit)

Vowels

a - o as in son

i - i as in if

u - u as in full

ri - ri as in Krishna

a - a as in master

i - ee as in feel

u - oo as in boot

au - ow as in now

Consonants

kh - ckh as in blockhead

ch - ch as in chain

jh - dgeh as in hedghehog

t - t as in ten

d - d as in den

n - n as in under

t - t as in Gita

d - th as in then

n - as in not, singer, bench

ph - ph as in loophole, or as f in fit

y - y as in yard

sh - sh as in cherish, *shankara*

s - s as in Sun

h - h as in hot

gh - gh as in log-hut

chh - chh as in catch-him

th - th as in anthill

dh - dh as in godhood

th - th as in thin

dh - th as in this

bh – bh as in abho r

v, w - as in avert, awake

sh – sh as in show, *shashtha* (sixth)

l - second l as in Malayalam

Note: Illustrations of pronunciation are mostly from Swami Harshananda (*A Concise Encyclopaedia of Hinduism*, 2013: Vol. I, p. x), but the Key followed here is different, consisting simply of underlining, not using diacritical marks or symbols which need special software. This key was successfully used in Nadkarni (*A Handbook of Hinduism*, 2013).