

# Vedic Significance Of The Sandhyaa Devathaas



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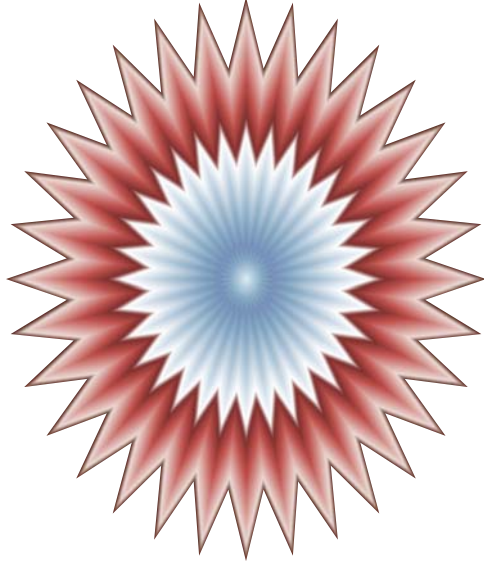
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# Vedic Significance of Sandhyaa Devathaas



## INTRODUCTION: THE THREE SANDHYAA DEVATHAAS



### Gayathri

Gaayathri is considered as the essence of the Vedaas. Gaayathri, the triple hymn with three times eight syllables in each of its three paadhams, is also the name for a Vedic metre. This three-paadha Gaayathri Manthram is what one uses during the worship of the sandhyAs. This manthram is also considered as the Mother of VedAs. Gaayathri is also called Saavithri (hymn to the Sun, Savithru, the seven of the DwAdasa AadithyAs). There is also a chathur Paadha (Four-legged) Gaayathri Manthram with 32 syllables. It is powerful and is rarely recited, since it needs special initiation and a high degree of spiritual realization.

Gaayathri, the hymn to the Sun (Sriman NaarAyaNan in the middle of the orb of the Sun) is revered as Gaayathri at dawn (prAtha: SandhyA), Saavithri at mid-day (maadhyAhnikaM) and Sarasvathi at Saayam SandhyA.

Gaayathri manthram is housed in Rg Veda samhithai (Rg Veda: 3. 62. 10). It is recited to attain the four goals of life (PurushArthams) through contemplation of the meanings of PraNavam and AkAra Vaachyan, Sriman NaarAyaNan and the sesha -sEshi relationship to SaraNya Dampathis.

BrahadAraNyaka Upanishad (5. 14. 4, 5. 15) and ChAndhOgya Upanishad (3. 12-13) salute Gaayathri as the protector of Vital Energies. ChAndhOgya passages

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elaborate on Gaayathri Brahma VidhyA and its relation to Moksha Saadhanam by contemplating Brahman as made up of the 24 syllables (6 times 4). The six refers to the 6 of " the guNAs of Brahman" for meditation and the four refer to the four paadhams (quarters or feet). This upanishidhic passage connects Gayathri's one paadham to be in prithvI (on Earth) and the remaining in Sri Vaikuntam as referred to in Purusha Sooktham. The attributes of the other three paadhams are elaborated in this section of ChAndhOgya Upanishad.

### Sarasvathi

DevarAja Yasvan, the noted commentator of Yaska's Niruktham has derived the word Sarasvathi as "Sara: PrasaraNamasyAsthi" or One whose expanse is this entire creation or One in whom such knowledge is sustained. It refers thus again to Vedic Speech.

In Gaayathri manthram, the last section prays:

"dhiyO ---prachOdhayAth" We can see the echo of the above two words in two Rg veda manthrams (I. 3. 11 & 12):

chOdhayathri sUnruthAnAm chEthanthi sumathInAm

yaj~nam dhadhE Sarasvathi

Meaning:

Sarasvathi, who inspires those delighting in Truth, (who is) the AchAryan of the right-minded, has graciously accepted our Yaj~nam (Havis/offering).

mahO arNa: Sarasvathi prachEthayathi kEthunA dhiyO visvA virAjathi

Meaning:

Sarasvathi manifests by her acts as a mighty river and (in Her own form) enlightens all understandings (provides illuminating meanings).

adiyEn has elaborated on the Vedic Significance of Sarasvathi in the section





devoted for Sarasvathi.

## Savithri

Her name translates in to "belonging to the Sun". This Sun or Aadithyan is SavithA, the 7th among he DWAdasa AadhityAs. If Gayathri is "triple hymn", Saavithri is the "solar hymn". These hymns to the Sun is as mentioned before are visualized as Gaayathri at dawn, Saavithri at midday and Sarasvathi at saayam sandhya.





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moolavar-hayagreevar-oushadri-Thiruvaheendrapuram







## VEDIC SIGNIFICANCE OF SARASVATHI

### Introduction

IthihAsa, PuRaNAs, Tantra Sastram, AchArya SthOthrams and Sthala purAnams give a prominent place to Sarasvathi. Although the tradition of Sarasvathi PuJA is an important one in many families, ParamaikAnthis and PrapannAs perform Aaraadhanam on this day to Lord HayagrIvan, who blesses Sarasvathi with Her powers of speech. There are many layers of meaning for the word Sarasvathi beyond the conception and celebration of Her as the Goddess of Knowledge. The Vedic Symbolism of Her is ancient and She is one of the three types of speeches there. Sarasvathi manthram is one of the Pancha PraNavams (**AIM** pronounced as **AYM**). Saarsavatha PrayOgam is eloquent speech blessed by Sarasvathi Devi. Sarasvathi also means flowing water (Knowledge). **The DhAthu "Rayi" forming the word Sarasvathi means, "Water" or "Wealth".**

1. **Sarasvathi Devi is the consort of BrahmA** at the post-Vedic, purANic level. The Lord of Creation and son of PadmanAbhA are wedded to Knowledge (Sarasvathi). Many of the stories referred to in BrahmaNAs and PurANAs regarding the creation and the origin of mankind center around the figure of Chathurmukhan, the HiraNya Garbhan (the golden embryo) Brahmaa and His consort (Sarasvathi), their progeny PrajApathis, Maanasa puthrAs like NaaradhA, Sanath KumArA et al, SvAayambhuva Manu (one of the great law givers) et al. If BrahmA is the source of Knowledge (VedAs) as a result of Sri HayagrIva BhagavAn's blessings and initiation, then Sarasvathi is considered as manifestation of that Knowledge itself. She represents the union of power and intelligence from which organized creation arises.

2. **She is worshipped as BrahmaNi in Sandhyaavandhanam.** She is involved here as SandhyAdhi Devathai. In each of the SandhyAs, Sarasvathi is invoked at different directions to receive our salutations:





**Morning:** Sarasvathyai nama: (North)

**Noon:** Sarsavathyai nama: (West)

**Evening:** Sarasvathyai nama: (South)

The prefix of PraNavam goes before the vandhanams.

**3. Sarasvathi is revered as Vaak in Rg Vedam and its AraNyakam (AitrEya AraNyakam):** Hence Vaak (Divine Speech) is everything (A. A: 3. 1. 6). In atharva Vedam, she appears as KamadhEnu because of her role in giving divine speech,

"The Triple Hymn" (Gayathri), the Vedic meter of 24 syllables that houses the most sacred Gayathri Manthram, which we are reciting today 1008 times. This hymn to sandhyAs and Adityan is called Gayathri at dawn, Savithri at midday and Sarasvathi at Sunset.

**4. Varadha Tantram (574)** explains the significance of her manthram: **aimm (imm)**. This bhIjAksharam "ai" represents Sarasvathi. The nasalization (**imm**) means the removing of pain from avidhyA. The purpose of doing the japam of this Pancha PraNavam is for the acquiring of knowledge and wisdom, mastery over words and the power of speech.

**5. There will be no RaamAyaNam without Sarasvathi.** BrahmA says in Baala KaaNDam to Sage Vaalmeeki:

श्लोक एव त्वया बद्धो नात्र कार्या विचारणा ।

मच्छन्दादेव ते ब्रह्मन् प्रवृत्तेयं सरस्वती ॥

slOka yEvA thvayA baddhO naatra kaarya vicAraNA |

macchandAdEva tE brahman pravrutteyam sarasvatee ||

---- (Srimadh RaamAyaNam: Bala KhANDam-canto2. 31)





### Meaning:

Let the metrical composition be conducive to your glory alone. You need not brood over this anymore. Through My will alone, has this speech (Sarasvathi) flowed from your lips.

Here the reference is to the SLOkam, "Maa nishAdha. . . .", which spontaneously flowed from Sage Valmeeki's lips, when he saw the painful death of one of the Krouncha Pakshi dampathis by an unfeeling hunter near his tapOvanam.

7. There will be no YathOkthakAri PerumAL, VegA Sethu SthOthram or Kanchi VaradarAjan incarnating as the phalan of Brahma's Yajnam without Sarasvathi.



**VegA Sethu PerumAL**

She is the personification of the Vegavathi River, who flowed in fury over her husband's insult and the Lord incarnated as the Sethu (aNai or dam) to stop His daughter-in-law intent on destroying the Yajnam at Hasthigiri done by His





son. First came Thiruvehha EmperumAn (YathOkthakaari) and next came Kaanchi VaradarAjan. Swami Desikan salutes this Lord in VegA sethu sthuthi:

एकम् वेगवती मध्ये हस्तिशैले च दृश्यते ।

उपायफल भावेन स्वयं व्यक्तं परं महः ॥

yEkam vEgavati madhyE hasti sailE ca drusyate |

upAya phala bhAvEna svayam vyakatam param maha:

-- vEgasEtu stOtram, sIOkam 1

Next Swami says, here stopped the flow of Sarasvathi:

यत्र सारस्वतं स्रोतो विश्राम्यति विशृङ्खलम्

yatra saarasvatam srOtO visrAmayati visrunkhalam

That is why at this divya desam, Sarasvathi stands with anjali at the foot of the reclining Lord offering Kaimkaryam to Her father in law to overcome the apachAram.

Without additional quotations from the sources, adiyEn would like to say that Sarasvathi Pooja is an important tradition. Lord HayagrIvan's small portion of sakthi (sakthi lEsam) provides the power for Vaak dEvi, DakshiNA mUrthy and Sage VyAsA:

--देवी सरोजासन धर्मपत्नी ।

--स्फुरन्ति सर्वे तव शक्ति लेशैः ॥

---dEvI sarOjAsana dharmapatnee

---sphuranti sarvE tava sakti lEsai:

. . . Sri HayagrIva SthOthram : SIOkam 7





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**saraswathy prostrating at the feet of yathokthakari perumAL**

It is in this context, we have to understand the sacredness and the importance of Sarasvathi in our Vaidhika SampradhAyam.





## 8. The Vedic Connotations of Sarasvathi are profound

The Vedic Understanding of the word Sarasvathi and some observations on the sacredness of Bhagavan Hayagrivan and some of the confusion related to the name being linked to an asura or asuras and the tantric cult worship in Tibetan Buddhism, which is a second generation offshoot of Vedic theism. I will state at the outset that Buddhism and Jainism are considered as avaidhika or Veda Baahya mathams and their glaring deficiencies have been pointed out by the three darsanams connected with Acharya Raamanuja, Adhi Sankara and SriAnanda Theertha. There is no special reason hence to dwell here on the Veda Baahya mathams emphasizing the concept of Soonyam and NirIsvara Vaadham such as Buddhism. This is not for belittling Buddhism or Jainism, but to put things in perspective for our discussions.

### Vedas and Upanishads as PramANams for Us

In our source literatures, VedAs and Vedic Literature take precedence over PurANAs and IthihAsAs. Latter two take their authority from the VedAs and Upanishads. Whenever in doubt, our AcharyAs have gone to the VedAs and the Upanishads for answers to our doubts. Brahma Soothra commentaries are such examples. There are at least three levels of interpretation of the Veda Manthrams: the most superficial (literal), intermediate and esoteric. When studied in depth with the support of VedAngAs and Upanishads, one gets a better understanding of the greatness of the timeless message enshrined in our VedAs.

### Bhagavan HayagrIva and VedAs

Sri HayagrIva Upanishad is one of the 108 Upanishads, just as NarAyaNa, Nrusimha taapini, Raama taapini, VaasudEva, Varaha, Gopaala Poorva and Gopaala Uttara taapini Upanishads for celebrating the glories of SrimaanarAyaNaa. Sri HayagrIva manthram is enshrined in Sri HayagrIva Upanishad. That Swami Desikan was initiated into this MahA Manthram by none other than Garuda Bhagavan at Thiruvaheendrapuram to bless our





SampradhAyam with the great works that support and sustain us is enough proof.

### *Vedic prayers for Universal concordance and cessation of strife*

It is appropriate therefore to reflect on the majestic and ennobling thoughts covered by two Saanthi Paatams of VedAs as we hit yet another bump in the road in our discussions:

#### **Veda manthram 1:**

भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाँ सस्तनूभिः ।

व्यशेम देवहितं यदायुः ।

bhadram karNEbhi: sruNyAma dEvA: |

bhadram pasyEma akshabhiryajatrA: |

sthirair-angai: stushtuvAgum sa stanUbhi: |

vyasEma dEvahitam yadAyu: |

This prayer is addressed to the Vedic Gods like Brahma and Indra and to Goddesses like Sarasvathi. This prayer is for always seeing that which is Good (auspicious), for having a healthy physical frame to pray to the celestials and thereby leading a long and prosperous life. Actually, this prayer is to the antharyAmi Brahmam residing inside the frames of these celestials for Veda Sampath.

The first word, "bhadram" is the important word enshrined in the powerful Nrusimhanushtup manthram; to adiyEn, this prayer is for Sri Lakshmi





Nrusimhan, the antharyAmi brahmam of this universe and its beings.

**Veda Manthram 2:**

शं नो वातः पवतां मातरिश्वा शं न स्तपतु सूर्यः ।

अहानि शं भवन्तु नश्शंरात्रिः प्रति धीयताम् ॥

**Sam nO vaata: pavatAm matarisvA Sam na stapatu soorya: |**

**ahAni Sam bhavantu na: Sam rAtri: prati dhIyatAm ||**

**Meaning:**

May the winds bestow on us what is good, May the rays of the Sun grant us that, which is for our good, let both the day and night grant us happiness.

Here Happiness stands for the joy arising out of true knowledge about the Brahman and the destruction of ViparItha Jn~Anam.

The Upanishads as part and parcel of the VedAs have similar prayers that salute the ideology of concordance among all the creations of the Lord. These prayers are not for an individual and his/her well being, but are for the welfare of the entire world. That is the Vedic speech to be discussed later.

**Goddess Sarasvathi as a Vedic Triumvirate for Vedic Speech**

In Vedic parlance, division of doctrines, divinities into a three fold classification is very popular. ChandhOgya Upanishad refers to this three-fold partition for those with names and forms: taasAm thrivritham ekaikam karavANIthi (Ch. U: VI. 3. 2-3). This means: This aforesaid Brahman entering these deities as the individual Self, which is THE SELF, evolved the differentiation of the (various) names and forms (naama roopa VyAkaravANithi).

These three fold differentiation for Vedic Speech according to the Vedam is:







iLaa, Sarasvathi and Bhaarathi.

Here iLaa (or iDaa) is praiseworthy speech;

Sarasvathi is the speech full of Knowledge;

Bhaarathi is the speech full of Vedic lore as understood from the following manthram of Yajur Vedam:

**tisrO dEvIrbahirdhagum sadhanthviDA Sarasvathi Bhaarathi**

**MahI gruNAnA**

-- Yajur Vedam: Canto 28. 19

**Meaning:**

May IDA or ILA, Sarasvathi and Bhaarathi or MahI, three mighty forms of speech (eulogies) fill this sathas (Yaaga sAIA)!

AitrEya BrAhmaNAm points out distinctly that **Sarasvathi is the Divine Speech** (Ait. Br. II. 24; III. 1, 2). She is the Goddess of the Word in a symbolic sense.

The word **Sarasvathi** also refers to the **Supreme Brahman** as well. The commentators have agreed with this interpretation of the Lord's name as Sarasvathi on the basis of conviction that there can not be any one associated with Brahma VidyA or supreme knowledge that redeems us. It has been pointed out that "Our Lord has manifested Himself in His creation and in His word (Vedas) as "Knowledge Personified" (Saras: prasmAsithA jn~AnaadhaayO guNA vidhyanthE yasyaam saa sarva vidhyaa praapikaa vaak).

**Derivation of the Word Sarasvathi:**

The word takes its birth from the root "Sr", (gathou) meaning to move or to flow. When the particle "math" up is added, we get the word "Sarasvathi". Saras also means knowledge of transcendental kind and the One in whom such





Knowledge is sustained is Sarasvathi. The connection to Supreme Brahman and Sarasvathi is hinted at Rg Vedic Manthram:

सरस्वतीं देवयन्तो हवन्ते

सरस्वतीं अध्वरे तायमाने ।

सरस्वती सुकृतो अहव्यन्त

सरस्वती दाशुषे वार्य दात् ॥

sarasvathIm dEvayantO havantE; sarasvathIm adhvarE tAyamAnE |

sarasvathIm sukrutO ahavyanta ; sarasvathI dhAsushE vaarya dAt ||

-- Rg. Vedam X. 17. 7

Meaning:

Men aspiring for transcendental knowledge invoke Sarasvathi; when one aspires to undertake sacred works for the good of all (adhvaraa), they also invoke SarasvathI. This Sarasvathi blesses all of them who dedicate themselves for the noble ends.

It is interesting to point out the SanyAsis of Adhi SankarA lineage have taken on the suffix of Sarasvathi, BhArathi et al to denote their Vedic connection.

In the post-vedic period, the name Sarasvathi was given to the wife of Brahma in PurANams and IthihAsams.

*Other vedic references to the three fold forms of speech:*

इळा सरस्वती मही तिस्रो देवीर्मयोभुवः ।

बर्हिः सीदन्त्वस्त्रिधः ॥





iLaa sarasvathI mahI tistrO dEvIrmayObhuva:

barhi: seedantvastridha:

--Rg Vedam : I. 13. 9

Meaning:

May the three undecaying Goddesses, givers of the delight of enlightened speech, ILA, SarasvathI and Mahi, sit down upon the sacred grass (ThUppul) of this Yaj~nam.

All these three Goddesses occupy their specific places in the Barhi (place of Sacred yaj~nA), which is also performed incessantly inside our heart, where the Lord (Sri HayagrIvan) resides and presides.

Of the three speeches, Goddesses Sarasvathi is the most fascinating from the Vedic perspective. She is vigour, the cutting edge of the vigorous (Kavi tArkika Simhams):

प्र णो देवी सरस्वती वाजेभिर्वाजिनीवति ।

pra NO dEvI sarasvatI vAjEbhIr vaajinIvatI

-- Rg Vedam VI. 61. 4

She is the motivator/inspirer of everything that is noble/auspicious and sacred (pavithram) and she kindles all of our mental faculties:

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् ।

cOdayitrI sUnrutAnAm cEtantI sumatInAm

-- Rg Vedam: I. 3. 11

She generates the waves in the Ocean of Cosmic mind or the mahath tatvA:

महो अर्णः सरस्वती प्र चेतयति केतुना । धियो विश्वा विराजति ॥





mahO arNa: sarsvathI pra cEtayati kEtunA |  
dhiyO visvA virAjati ||

--Rg Vedam: 1. 3. 12 and VI. 61. 8

For all these reasons, she is invoked by everyone for Her blessings:

सरस्वतीं देवयन्तो हवन्ते

सरस्वतीं अध्वरे तायमाने ।

सरस्वती सुकृतो अहव्यन्त

सरस्वती दाशुषे वार्य दात् ॥

saravathIm dEvayantO havantE  
saravathIm adhvarE tAyamAnE |  
saravathIm sukrutO ahvayanta  
saravathI dhAsushE vaarya dAt ||

Meaning:

The true seekers of divine Knowledge invoke the Goddess of Speech; They worship Her at the sacred altar. The virtuous people pray to the Goddess of Speech. May the Divine Goddess of Speech bestow her blessings upon the dedicated devotees!

सरस्वतीं यां पितरो हवन्ते

दक्षिण यज्ञाभिनक्षमाणाः ।

saravathIm yAmm pitarO havantE

dakshiNa yaj~nAmabhinakshamANA :

--Rg Vedam: X. 17. 9





**Meaning:**

May this divine Goddess of Speech, whom our illustrious forefathers have been invoking, come right forward to our solemn service!

This divine knowledge (revealed knowledge) thru SarasvathI is meant for ALL, irrespective of caste, creed, race or color:

**yathE maam vaacham kalyaaNeem aavadhAni janEbhya:**

**brahma raajAnyAmyAgum sUdrAya chayyArya ca**

**svayA chAraNAya**

**--Yajur Vedam : XXVI. 2**

**Meaning:**

That I (Sri HayagrIvan) to ALL the people (My creation), address this invocatory speech, to the Priest (BraahmaNA), the King (KshathriyA), SudrA, AaryA, VaisyA, to one of our kin and to the stranger.

Sage Aurobindo of Pondicheri, who has translated the VedAs at a non-literal level, concludes that Sarasvathi is the word, the inspiration that comes from Ritham (the truth-consciousness). Ritham is always connected to Sathyam (sathyam Jn~Anam anantham Brahma). In this context, Sage Aurobindo equates the triad of Satyam -Ritham-Bruhath to the three speech goddess triad, ILA-Sarasvathi-Mahi (Bruhath).

According to Aurobindo, Sarasvathi represents the inspired word (Sruthi), ILA represents the dhrushti or inspired truth-Vision and Bharathi (Mahi-Bruhath) is the larger Truth-Consciousness of that word and vision. Altogether, the three Speech Goddesses can be connected to another sacred Triad, Sath-Chidh-Aanantham (SacchidhAnantham), which stands for divine existence, divine consciousness and divine bliss. Sage Aurobindo goes on to combine the three divine principles of SacchidAnantham (Sath+Chidh+Aanantham) to three human realities, (viz), Mind (manas), Life (PrANA) and body (SarIrA). So far





we have got six connected as a result of uniting mind et al at the INDIVIDUAL LEVEL to Divine consciousness et al the SacchidhAnantham level. They still do not hold together. A glue to hold them is missing. That glue is the Ritham Brihath or MahArNavam principle, which is the cosmic intelligence of the Vedic texts standing as the code for Sarasvathi. The proof for this has been provided by two verses from Rg Vedam's first canto (I. 3. 11-12):

**Manthram (Rk) 1:**

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् ।

यज्ञं दधे सरस्वती ।

cOdayitrI sUnrutAnAm cEtanti sumatInAm |

Yaj~nam dadhE sarasvatI |

-- Rg vedam: I. 3. 11

**Meaning:**

Sarasvathi, Oh Divine Speech! You provide inspiration for those, who delight in truth. You instruct the diligent. Please bless us in our efforts to perform the yaj~nam. The yaj~nam here refers to the noblest act performed without attachment (nishkAma Karmam) and expectation of fruits. This yaj~nam is in the spirit of the definition of Sathpatha BrAhmaNam: Yaj~nO vai mahimA (SB: VI. 2. 3. 18).

The next manthram (Rg Vedam I. 3. 12) salutes what Sarasvathi does through her blessings, when prayed to:

महो अर्णः सरस्वती प्र चेतयति केतुना ।

धियो विश्वा विराजति ॥





mahO arNa: sarsvathI pra cEthayati kEthunA |

dhiyO visvA virAjati ||

**Meaning:**

Sarasvathi in Her role as the divine-speech "sets in motion all the energies of the soul and intellect". She enlightens the wisdom of all devotees, who are saadhakAs (seekers of Truth).

*Selected Salutations to Sarasvathi from the other Vedaas:*

There are many salutations to Sarasvathi as the divine speech in Vedams other than Rg Vedam, which we have quoted mostly so far.

**1. Saama Vedam: UttarArchika Saaman: XIV. 1**

तिस्त्रो वाच उदीरते गावो मिमन्ति धेनवः ।

हरिरेति कनिक्रदत् ॥

tisrO vaaca udhIrathE gAvO mimanti dhEnava: |

harirEti kanikradat ||

**Meaning:**

The three divine speeches (iLaa, Sarasvathi and Bhaarathi) urge us as the inviting milch-kline bending their udders for their calves. . . . .

**2. Yajur Vedam: Canto-XXVIII. 8**

hOthA ----hOtharyaja

**Meaning:**

Here, the hOthA is asked to pay his homage to the three venerable speeches, ILA, Sarasvathi and Bhaarathi, and cultivate them for gaining the boons of divine knowledge.





### 3. Yajur Vedam: XXIX. 8

Here, the link is made between the three divine speeches (Vaaks) and their correlates. The prayer to ILA, Sarasvathi and Bhaarathi as divine speeches is to place the aarAdhakan among the Immortals (nithya SURis). The correlations are as follows:

**BhArathI** --the speech of AadithyAs full of information and vigor

**Sarasvathi**- the Speech of RudrAs full of Divine knowledge

**iLaa**--The speech of the Vasus full of Vedic eulogies

There are 8 Vasus, eleven RudrAs and twelve AadithyAs according to SaasthrAs.

**Atharva Vedam: XVIII: Hymn IV-47 (4479<sup>th</sup> manthram)**

**Sarasvathi yaa saratham yayAthOkthai:**

**svadhAbhirdEvi pithrubhirmadhanthee**

**sahasrArgameedE athra bhAgam**

**raayaspOsham yajamAnAya dEhi**

**Meaning:**

Oh Sacred Sarasvathi (Vedic Speech)! Thou responded warmly to those who eulogize you. Please bless these YajamAnAs, "the self-sustaining elders" of this world engaged in saluting You with thousand-fold wealth and nourishing annam and other riches in the form of main-fold streams of Knowledge.

**The Many Names of Sarasvathi**

**BharathI** -- Eloquence

**MahA VidyA** -- Transcendent Knowledge

**Maha VaaNi** -- Transcendent Word







AaryA -- The Noble and revered One

Braahmi -- The power behind the immense One

Kaama DhEnu -- The wish granting Cow

Bija Garbhaa -- Womb of the elements of divine speech

KarapAtri's Sri Bhagavathi Tattvam and Harsha CharithA give a beautiful description of Sarasvathi Devi as a beautiful Goddess clad in white and sitting on a white lotus with a VeeNA, Pusthakam, Japa MaalA and ankusam and occasionally with a conch and a bow et al (VishNU chinnams in general and that of Sri HayagrIvA in particular).

### Her AarAdhanam

On the Sarasvathi PoojA day, books, Sri Sookthis and musical instruments are dusted, placed on an altar and She is invoked and saluted as the embodiment of Vedic speech and Divine Knowledge by many.

The paramaikAnthins follow the direction of Swami Desikan and recognize Her as having the power of Divine Speech due to the anugraham of Sri HayagrIva BhagavAn. They perform a special AarAdhanam for BhagavAn HayagrIva (vaajI vaktrA vaasudEvasya moorthy:) that day. Their reasoning is that Sarasvathi, DakshINA Moorthy and Sages VyaasA, ParAsarA and VaalmIki shine as great ones due to a small speck of the power of Sri HayagrIvan.

Sri HayagrIva BhagavAn has been saluted by Swami Desikan as possessing Manthra Mayam SarIram (HayagrIva Manthra SvarUpi). This VaagIsvaran creates the names and forms of the prapancham from moola Prakruthi. BhagavAn's right hand carries the Jn~Ana Mudhrai; the left hand holds the Japa Maalai. Sarasvathi dEvi carries the Japa maalai and pusthakam like Her anugraha dhAthA, Bhagavaan HayagrIvan. The eulogy of BhagavAn as shown by Swami Desikan connects the power of Vaak or divine speech:





त्वां चिन्तयन् त्वन्मयतां प्रपन्नः

त्वामुद्गुणन् शब्दमयेन धाम्ना ।

tvAm cintayan tvanmayatAm prapanna:

tvaam udgruNan sabdamayEna dhaamnaa |

--SrI hayagrIva stOtram, sIOkam 29

sabda mayEna dhAmnA gets us into the enjoyment of the unfolding of a multimedia image that is the effulgence (light) in the form of manthrAm (sound-Sabdha mayam) of the BhagavAn, who is the VaagIsvaran.

adiyEn will conclude this posting with a salutation for Sri HayagrIvan through the dhyAna sIOkam for him composed endearingly by Swami Desikan:

व्याख्या मुद्रां करसरसिजैः पुस्तकं शङ्खचक्रे

बिभ्रद्भिन्नस्फटिकरुचिरे पुण्डरीके निषण्णः ।

अम्लानश्रीरमृतविशदैरंशुभिः प्लावयन् मां

आविर्भूयादनघ महिमा मानसे वागधीशः ॥

vyaakhyA mudrAm kara sarasijai: pustakam sankha cakrE

bibrat bhinna sphatika rucirE punDarIkE nishaNNa: |

amlAna SrI: amruta visadai: amsubhi: plAvayan maam

aavirbhUyaat anaga mahimA maanasE vaagadhIsa: ||

-- Sri HayagIva Stotram, Slokam 32

Meaning:

Lord HayagrIva has Sudarsanam and Paanchajanyam in two of His uplifted hands; in the two other hands closer to us, he holds a Book and Jn~Ana





MudhrA. He is seated on a beautiful White Lotus and makes us wonder, whether He is a piece of white crystal (Spatikam). His effulgence never diminishes. There is no limit to the auspicious glories of this Lord, who is free of any blemish, whatsoever. He is the first Lord of Divine knowledge. May the cool nectar like nourishing white rays of the Lord fall on me and cools me and May He reside in my heart cavity always!



SrI HayagrIva para brahmaNE nama:

dAsan,

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