

Veena Puskata Dharini

Ragam: Thoya Vegavahini (16th mela variant)
Talam: Khanda Ekam (Misra Jhampa)
Composer: Dikshitar
Version: M.S. Subbalakshmi

Pallavi:

Veena Pustaka Dharineem Aashraye
Vegavaahineem Vaaneem Aashraye

Anupallavi:

Enangayutha Jataajuta Makutanthaam
Ekaagra Chittha Nidhaatham Vidhi Kaantham

Charanam:

Paraadyakhila Sabda Swaroopa Avakaasham
Pownamee Chandrikaa Dhavala Sankaasham
Karaara Vindaam Kalyanadaam Bhaasham
Kanaka Champaka Dhaam Bhuusha Vishshaam
Nirantharam Bhaktha Jihwaagra Vaasaam
Nikhila Prapancha Sankoosha Vikaasaam
Naraadhama Aanana Vilooka Shoka Apahaam
Naraharihara Guruguha Poojitha Vighraam

Meaning: (From T.K. Govinda Rao's book)

I seek the blessings ("Aashraye") of Goddess Saraswati, having in her hands ("Dharineem"), the sacred scriptures ("Pustaka") and the instrument ("Vina") of Vegavahini - the external manifestation of an internal emotion. Who is of the form of speech ("Vaaneem").

She wears the crescent moon ("enangayutha") , and diadem ("makuta") on her locks of hair ("Jataajuta"). Who is meditated ("nidhaathaam") with full concentration ("ekaagra") in the mind ("chitha"). And she is the beloved one ("kaantham") of Brahma ("Vidhi"), the creator.

She is the personification ("avakaashaam") of the different forms ("swaroopa") of sound and speech ("shabda"), such as PARA etc ("paradyakhila"). She is of a whitish ("Dhavala") hue ("sankaashaam"), like the full moon ("Pownamee Chandrika"). Whose hands ("Karaara") are like the lotus ("vindaam") and she is the bestower of auspiciousness ("Kalyanadaam"). She is the personification of languages ("Bhaashaam"). She is especially ("vishsha") decorated ("dhaam or bhusha") with gold ("kanaka") necklace of champaka hue. She sports ("vaasaam") in the tip ("vaagra") of the tongue ("jih") of devotees ("Bhakta"). She dissolutes ("vikaasham") and originates ("sankosha") the entire ("nikhila") universe ("prapancha"). She wipes out ("apahaam") the sorrow ("shoka") arising out of the sight ("viloka") of crooked people ("naraadamaanana"). Her form ("vighraam") is worshipped ("pujitha") by human beings ("nara"), Hari, Hara, and Guruguha.

Pallavi:

Veena Pustaka Dharineem Aashraye Vegavaahineem Vaaneem Aashraye

I seek the blessings ("Aashraye") of Goddess Saraswati, having in her hands ("Dharineem"), the sacred scriptures ("Pustaka") and the instrument ("Vina") of Vegavahini - the external manifestation of an internal emotion. Who is of the form of speech ("Vaaneem").

sn S ; mg M ; ppmg M P || D ; psnd P pndp mg M mp mp mg R rsS ||
Vee naa - Pu stha ka Dha ri- ni -- maa - shra - ye - -

S ; ; mg M ; ppmg M P || D ; psnd P pndp mg M mp mp mg R rsS ||
 Vee naa - Pu stha ka Dha ri- ni -- maa - shra - ye - -

S ; N nd dsnd P nd pmM ; dpmg M || P D - Dns dnP D - dn R sn S ; ; ||
 Ve ga vaa -- hi- - neem Vaa neem Aa - - - shra- - ye - -

S ; N nd dsnd P nd pmM ; dpmg M || P D - dn Srs nds nN D - dn R sn S ; ; ||
 Ve ga vaa -- hi- - neem Vaa neem Aa - - - shra- - ye - -

Anupallavi:

Enangayutha Jataajuta Makutanthaam Ekaagra Chittha Nidhyaatham Vidhi Kaantham

She wears the crescent moon (“enangayutha”), and diadem (“makuta”) on her locks of hair (“Jataajuta”). Who is meditated (“nidhaathaam”) with full concentration (“ekaagra”) in the mind (“chitha”). And she is the beloved one (“kaantham”) of Brahma (“Vidhi”), the creator.

P ; S ; ,n D P Pnd pmM ; || dp pmG M P ,n D D P snN D dp M ||
 E nan ga yu tha Ja taa ju - ta Maku tan -- thaam --

P ; P dn S ,n D P Pnd pmM ; || dp pmG M P ,n D D P snN D ; ||
 E nan ga yu tha Ja taa ju - ta Maku tan -- thaam --

drSR r s r g M rs r rs S ; n d p d || n s n d d p p m gr m m mgR ; rs S ; ||
 E - kaa - - gra Chi - ttha Ni dhyaa tham - - Vidhi Kaan tham -

Charanam

Paraadyakhila Sabda Swaroopa Avakaasham Pownamee Chandrikaa Dhavala Sankaasham
 Karaara Vindaam Kalyaanadaam Bhaasham Kanaka Champaka Dhaama Bhuusha Vishesham
 Nirantharam Bhaktha Jihwaagra Vaasaam Nikhila Prapancha Sankoosha Vikaasaam
 Naraadhama Aanana Vilooka Shoka Apahaam Naraharihara Guruguha Poojitha Vighrahaam

[She is the personification (“avakaashaam”) of the different forms (“swaroopa”) of sound and speech (“shabda”), such as PARA etc (“paradyakhila”).]

S , d ; dp dsnd P M ; P dp || M G mg G M P ; D P dn D ; ||
 Pa raa dya- khi - - - la Sab da - - Swa roo - - pa Vaa kaa --- sham--

[She is of a whitish (“Dhavala”) hue (“sankaashaam”), like the full moon (“Pownamee Chandrika”).]

M ; ; dp P mp gm P mn D || ; P , N , D M P ; ; P ; ; ||
 Powr na mee - Chan - - dri kaa Dha va la San kaa sham

[Whose hands (“Karaara”) are like the lotus (“vindaam”) and she is the bestower of auspiciousness (“Kalyaanadaam”). She is the personification of languages (“Bhaashaam”).]

pm mg M P nd N n D n S ; n d || p m P dp M G mg G - gm m d pm P ||
 Ka ra - ara Vin - daam - Kal - - - yaa - na daam - - Bhaa -- sham--

[She is especially (“vishesha”) decorated (“dhaam or bhusha”) with gold (“kanaka”) necklace of champaka hue.]

dn D M - P dp - M mp mgR r s S || M ; ; G mg G M P ; gm p d || (P ;)
 Ka na ka Cham -- pa ka Dhaa ma Bhuu sha-- - Vi she shaam --

[She sports (“vaasaam”) in the tip (“vaagra”) of the tongue (“jih”) of devotees (“Bhakta”). She dissolutes (“vikaasham”) and originates (“sankosha”) the entire (“nikhila”) universe (“prapancha”).]

s R m M G m P D n s n S ; || n s N -d N d P p d p-g M P ;||
Ni ran tha ram Bha ktha Jih waa gra Vaa- saam Ni khi la Pra pancha San koo sha Vi kaa saam

[She wipes out (“apahaam”) the sorrow (“shoka”) arising out of the sight (“viloka”) of crooked people (“naraadamaanana”). Her form (“vighrahaam”) is worshipped (“pujitha”) by human beings (“nara”), Hari, Hara, and Guruguha.]

s R s r m g r s ns n -dn D n S , || s n dn dp-dpmp -M mp-M M mgR||
Na raa dha ma - na na Vi loo ka Sho- kaa - pa haam Narahari hara Guru guha Poo jitha Vi gra haam-
