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
Pownnamee Chandrikaa Dhavala Sankaasham
Karaara Vindaam Kalyaanadaam Bhaasham
Kanaka Champaka Dhaam Bhuusha Visheshaaam
Nirantharam Bhaktha Jihwaagra Vaasaam
Nikhila Prapancha Sankaashaam
Naraadhamaa Aananaa Vilookaa Shoka Apaahaaam
Nararaharaa Guruguhaa Poojithaa Vighrahaam

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 (“Jatajuta”). 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 (“Pownnamee Chandrika”). Whose hands (“Karaara”) are like the lotus (“vindaam”) and she is the bestower of auspiciousness (“Kalyaanadaam”). She is the personification of languages (“Bhaasham”). She is especially (“vishesha”) 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 dissolves (“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 (“vighrahaam”) 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”).
She wears the crescent moon ("enangayutha") and diadem ("makuta") on her locks of hair ("Jatajuta"). Who is meditated ("nidhaathaam") with full concentration ("ekaagra") in the mind ("chitha"). And she is the beloved one ("kaantham") of Brahma ("Vidhi"), the creator.

Paradyakhila Sabda Swaroopa Avakaasham Pownamee Chandrikaa Dhavala Sankaasham
Kararaa Vindaam Kalyaanadaam Bhaasham Kanaka Champaka Dhaama Bhuusha Visheshaam
Nirantharam Bhaktha Jiwaagra Vaasaam Nikhila Prapancha Sankaooasha Vikaasaam
Naraadhamaa Aanana Vilooka Shoka Aapahaam Nararahirihaa Guruguha Poojitha Vigraahaam

[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 ("Powrnamee Chandrika").]

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

[She is especially ("vishesha") decorated ("dhaam or bhusha") with gold ("kanaka") necklace of chamapaka hue.]

She sports (“vaasaam”) in the tip (“vaagra”) of the tongue (“jih”) of devotees (“Bhakta”). She dissolves (“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 (“vigrahaam”) is worshipped (“pujitha”) by human beings (“nara”), Hari, Hara, and Guruguha.