

श्री सूक्तम् [ऋग्वेद खिल (परिशिष्ट भाग)]

Śhrī Sūktam (from ṛgvēda appendix)

Śhrī Sūktam word-by-word meanings¹

The *śhrī sūktam* is very popular amongst chanters because of the popular perception that “chanting this fetches a lot of money”. While that may be partially true, the real purport of this *sūktam* is to gain mental peace.

We in the current *yuga*, stoop to any level, however repugnant, to possess “tons of money”. All this is not for money’s sake, but with the unspoken goal of “gaining perpetual mental peace”. “To retire young and go fishing / playing golf / etc. everyday” so to say. That may be a desired goal, but not attainable for the majority. Can lots of money guarantee that a tsunami will never drown all my loved ones or my most prized possessions? Can it ensure that an asteroid strike will never destroy whole / part of all life of our Planet Earth? If not, how can it guarantee perpetual peace? Here we are talking about money obtained legally. (gangsters also amass money, but...)

For some veda chanters, this “*śhrī*” represents eight (or more) types of wealth: like large family, lots of cattle, large farmlands, vehicles, servants, good health, well-matched-spouse, obedient children, fame, a ‘kind’ Government, etc. Even this view of *aṣṭa-lakṣmi* (eight types of wealth) is short of the actual picture. We all want peace. Constant peace. Constant bodily comfort. As long as we identify our self with the body and sense organs, that is impossible. Someday the body may fall sick. Someday, the body will certainly die.

Again, some veda chanters equate this “*śhrī*” to Mother Earth, which provides us with food, clothing, shelter and all our body comforts. Our body itself is rendered “possible” by elements from this Mother Earth!

In the further ripened vedic mind, this “*śhrī*” represents mental peace; and whatever efforts we undertake to obtain long-term mental peace. Make peace happen for as long as possible for as many as possible by means considered as righteous. (*dharma-aviruddha-rītyā prayatnēna bahu jana hitāya bahu jana sukhāya*)

Now, *vēdānta* teaches us that the mind is fickle. The mind itself, by its very nature and constitution, is the very reason for us not being “established” in “mental” peace. The phrase “mental peace” is seen as a paradox. As long as one is bound by the mind-sense-body-complex, perpetual peace can never unfold itself from us. As soon as one transcends this mind-sense-body-complex limitation, one discovers that peace was always present. It had never gone away in the first place. The very nature of the pure self is perpetual peace. The final lesson that the entire Veda tells us is:

discover this perpetual peace “within” as one’s own true Self.

We address a person in *Bhārata-varṣha* (India) by a prefix of “*śhrī*”. This normally indicates respect of the person’s wisdom, learning and/or wealth. *Bhagavān* Sri Sathya Sai Baba has commented that we never say “*śhrī Śhiva*” because Śhiva was not a person who incarnated in a human body. We say “*śhrī Rāma*” and “*śhrī Kṛṣṇa*” because they were in a human body form. The prefix “*śhrī*” indicates all kinds of auspiciousness attached to the bodies of Rāma and Kṛṣṇa. Śhiva is an “essence” or acme of goodness, that which is ever-auspicious, hence there is no necessity of addressing Śhiva by the prefix “*śhrī*”.

The chants of *śhrī sūktam* belong to a now-extinct *ṛgvēda* branch. It has 15 *ṛks* which are included in the appendix portion of the only surviving *ṛgvēda* branch currently available. This is thought to be the reason why the *śhrī sūktam* chant intonations vary somewhat from veda-school to veda-school. Had that *ṛgvēda* branch been surviving, we would have had a chant-teacher as an authority to show us the “perfect version”. For now, we have no choice but to accept the different variations of this *sūktam*.

¹ ref: <http://www.sanskritdocuments.org/sites/giirvaani/giirvaani/ss/ss.htm>

ॐ हिरण्यवर्णा हरिणीं सुवर्णं रजतस्रजाम् । चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म् , आ वह ॥ १ ॥

। हिरण्य-वर्णाम् । हरिणीम् । सुवर्ण-रजत-स्रजाम् ॥ चन्द्राम् । हिरण्मयीम् । लक्ष्मीम् । जात-वेदः । मे । आ । वह ॥

ॐ hi^{ra}ṇ'yavar'ṇām' ha^{ri}ṇīm' su^{var}'ṇa ra^{ja}tas'rajām ।

chan'drām' hiraṇ'ma^{yī}m' lak'shmīn' jā^{ta}vēdō ma , ā va^{ha} ॥ 1 ॥

। hiraṇya-varṇām । hariṇīm । suvarṇa-rajata-srajām ॥

। chandrām । hiraṇmayīm । lakṣhmīm । jāta-vēdaḥa । mē । ā । vaha ॥

हिरण्य-वर्णाम् hiraṇya-varṇām = of glowing-shining countenance. Lit. hiraṇya = golden & varṇām = coloured ॥ हरिणीम् hariṇīm = green ॥ सु-वर्णं su-varṇa = suṣṭhu varṇa = excellent colour; also refers to gold ॥ रजतं rajata = silver ॥ स्रजाम् srajām = lustred

चन्द्राम् chandrām = of moon (cooling) ॥ हिरण्मयीम् hiraṇmayīm = golden shining; although shining like the sun, she is not hot but cooling like the moon ॥ लक्ष्मीम् lakṣhmīm = fem. from lakṣhma which means a “trace” or “copy” of God² ॥ जात-वेदः jāta-vēdaḥa = born-knowing (one who is born with all divine knowledge). Refers to agni or fire used in vedic yajñas, this agni-fire is the “visible lakṣhma” or trace of God. ॥ मे mē = for me ॥ आ-वह ā-vaha = call, beckon

This refers to Mother Earth, representing the pure energy which congealed into matter to support life.

Of glowing countenance shining lush-green, radiant with rays of shining gold & silver.

Of soothingly gold shine, jātavēda, knowledgeable ab-initio,

O lakṣhmī, God's representative sign, for me, I beckon thee.

तां म् , आ वह जातवेदो लक्ष्मीमनपगामिनीम् । यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ॥ २ ॥

। ताम् । मे । आ । वह । जात-वेदः । लक्ष्मीम् । अन्-अप-गामिनीम् ॥

। यस्याम् । हिरण्यम् । विन्देयम् । गाम्-अश्वम् । पुरुषान् । अहम् ॥

tām' ma , ā va^{ha} jā^{ta}vēdō lak'shmīm^{ana}pa^{ga}minīm ।

yas'yām' hiraṇ'yam' vin'dēyaṅ' gāmaśh'vam' pu^{ru}ṣhāna^{ham} ॥ 2 ॥

। tām । mē । ā । vaha । jāta-vēdaḥa । lakṣhmīm । an-apa-gāminīm ॥

। yasyām । hiraṇyam । vindēyam । gām-aśhvam । puruṣhān । aham ॥

ताम् tām = in this manner ॥ मे mē = for me ॥ आ-वह ā-vaha = call, beckon

॥ जात-वेदः jāta-vēdaḥa = born-knowing (see above) ॥ लक्ष्मीम् lakṣhmīm = fem. from “lakṣhma” meaning trace or copy of God (see above) ॥ अन् an = not ॥ अप apa = wrong or misplaced

॥ गामिनीम् gāminīm = fem. for going; hence the entire word an-apa-gāminīm means not-astray-wandering

यस्याम् yasyām = from whose Grace ॥ हिरण्यम् hiraṇyam = shining-golden-lustre

॥ विन्देयम् vindēyam = I obtain ॥ गाम् gām = cattle ॥ अश्वम् aśhvam = horses

॥ पुरुषान् puruṣhān = people = family, friends, servants, etc. ॥ अहम् aham = I

In such manner, I beckon thee, O jāta-vēda lakṣhmīm, who strays never

From whose Grace, obtain I, all these that add to my lustre: cattle, horses, family, friends.

² see this link 2nd last paragraph for Swāmi's interpretation: http://www.saibaba.ws/articles2/the_soul_of_my_life.htm

अश्वपूर्वा रथमध्यां हस्तिनाद प्रबोधिनीम् । श्रियं देवीमुप ह्वये श्रीर्मा देवी जुषताम् ॥ ३ ॥

। अश्व-पूर्वाम् । रथ-मध्याम् । हस्ति-नाद । प्र । बोधिनीम् ॥ श्रियम् । देवीम् । उपह्वये । श्रीः । मा । देवी । जुषताम् ॥

aśh'vapūr'vām' rathamadh'yām' has'tinādap' prabōdhinīm ।

śhriyan' dēvimupah' hvayēśh' śhrīr'mā dēvī juṣhatām ॥ 3 ॥

। aśhva-pūrvām । ratha-madhyām । hasti-nāda । pra । bōdhinīm ॥

। śhriyam । dēvim । upahvayē । śhrīḥi । mā । dēvī । juṣhatām ॥

अश्व-पूर्वाम् aśhva-pūrvām = horses-in the lead OR breath leading (me) ॥ रथ-मध्याम् ratha-madhyām = chariot-amidst OR body-chariot amidst – The second reading is subtle “led by my breath-energy, guide me, seated amidst this body-chariot” ॥ हस्ति-नाद hasti-nāda = elephants’ trumpeting OR (me, the person) energetically roaring ॥ प्र pra = manifestly ॥ बोधिनीम् bōdhinīm = letting me be aware

श्रियम् śhriyam = (your) energy, power, wealth ॥ देवीम् dēvim = divine ॥ उपह्वये upahvayē = draw near (to me) ॥ श्रीः śhrīḥi = O śhrīḥi (here the personified manifestation of pure energy, all powers, wealth etc. is directly addressed as śhrīḥi) ॥ मा mā = to me ॥ देवी dēvī = (fem.) deity ॥ जुषताम् juṣhatām = upon being pleased

Elephants trumpeting, I am made aware (of your coming) amidst a chariot, led by horses (or horse power).

Upon being pleased, O śhrīḥi, draw near to me, your divine powers-wealth be with me.

कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् ।

पद्मेस्थितां पद्मवर्णां तामिहोप ह्वये श्रियम् ॥ ४ ॥

। काम् । सो-स्मिताम् । हिरण्य-प्राकाराम् । आर्द्राम् । ज्वलन्तीम् । तृप्ताम् । तर्पयन्तीम् ॥

। पद्मे-स्थिताम् । पद्म-वर्णाम् । ताम् । इह । उपह्वये । श्रियम् ॥

kām' soos'mitām' hiraṇ'yap'rākārāmār'drāñ' jvalan'tīn' tṛp'tān' tar'payan'tīm ।

pad'mēs'thitām' pad'mavar'ṇān' tāmiḥopah' hvayēśh' śhriyam ॥ 4 ॥

। kām । sō-smitām । hiraṇya-prākārām । ārdhrām । jvalantīm । tṛptām । tarpayantīm ॥

। padmē-sthitām । padma-varṇām । tām । iha । upahvayē । śhriyam ॥

काम् kām = (fem.) who? ॥ स-उ-स्मिताम् sa-u-smitām = with-elevating-smile. Refers to a mysteriously enigmatic smile because lakṣmī never reveals her intention: whether she is coming or going. Her “coming” indicates power & wealth. Her “going” indicates poverty & wretchedness.

॥ हिरण्य hiraṇya = glowing golden ॥ प्राकाराम् prākārām = aura. Normally the word “prākāra” means “(protective) fort wall or bastion”, here it indicates a dazzlingly golden aura ॥ आर्द्राम् ārdhrām = wet, moist (with motherly compassion). This indicates a mother whose overflowing Love makes her breast flow full of nourishment for her child. ॥ ज्वलन्तीम् jvalantīm = flaming ॥ तृप्ताम् tṛptām = satiated, one whose thirst is satisfied ॥ तर्पयन्तीम् tarpayantīm = (in turn) satisfying our thirst (wishes or desires)

पद्मे-स्थिताम् padmē-sthitām = (pink) lotus-situated. Comparing one to a lotus, this refers to someone who is in the midst of mud (desires); yet sitting above it all, untouched by the same mud of desires. One who lives amongst people-with-many-desires, yet is desireless oneself. ॥ पद्म-वर्णाम् padma-varṇām = (pink) lotus hued. This indicates a healthy pink appearance ॥ ताम् tām = in such manner ॥ इह iha = here & now ॥ उपह्वये upahvayē = come near ॥ श्रियम् śhriyam = (your) energy, power, wealth

*Enigmatically smiling, who is she with golden aura? Wet with Love yet flaming with fire?
Satiated & satisfying?*

Amidst worldliness yet desireless, healthy pink, come here & now, come with śhriyam.

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।

तां पद्मिनीमीं शरणमहं प्र पद्ये , अलक्ष्मीमे नश्यतां त्वां वृणे ॥ ५ ॥

। चन्द्राम् । प्र । भासाम् । यशसा । ज्वलन्तीम् । श्रियम् । लोके । देव-जुष्टाम् । उदाराम् ॥

। ताम् । पद्मिनीम् । ईम् । शरणम् । अहम् । प्र-पद्ये । अ-लक्ष्मीम् । मे । नश्यताम् । त्वाम् । वृणे ॥

chan'drām' pra**bhāsān'** yaśhasāj' jva**lan'tim'** śhriyam' lōkē dēva**juṣh'**ṭāmudārām ।
tām' pad'mi**nīm'** śhara**ṇa**ma**ham'** pra pad'yē ,

a**lak'**śhmīr'**mē** naśh'yatān' tvām' vṛ**ṇē** ॥ 5 ॥

। chandrām । pra । bhāsām । yaśhasā । jvalantīm । śhriyam । lōkē । dēva-juṣhṭām । udārām ॥

। tām । padminīm । im । śharaṇam । aham । pra-padyē । a-lakṣhmīm । mē । naśhyatām । tvām । vṛṇē ॥

चन्द्राम् chandrām = moon-like (soothing cooling light as opposed to harsh sunlight)

॥ प्र-भासाम् pra-bhāsām = manifestly-shining ॥ यशसा yaśhasā = by her renown ॥ ज्वलन्तीम् jvalantīm = fiery flaming ॥ श्रियम् śhriyam = energy, power, wealth ॥ लोके lōkē = in this existence

॥ देव-जुष्टाम् dēva-juṣhṭām = divinely pleased ॥ उदाराम् udārām = munificent, generous

ताम् tām = thus (with these qualities) ॥ पद्मिनीम् padminīm = the most desired *sāttvik* form of feminine energy (Elsewhere mentioned are four types of feminine forms in descending order of excellence:

padminī, chitriṇī, śhaṅkhiṇī, hastinī) ॥ ईम् im = the *bīja-akṣhara* (seed sound-syllable) of *lakṣhmī*

॥ शरणम् śharaṇam = shelter ॥ अहम् aham = I ॥ प्र-पद्ये pra-padyē = at the “presented” front part of the feet, i.e. the toe+fingers ॥ अ-लक्ष्मीम् a-lakṣhmīm = “anti” *lakṣhmī*, i.e. poverty & wretchedness. Also refers to ill-gotten earnings/wealth which cannot render its owner any long-term happiness & peace

॥ मे mē = for me ॥ नश्यताम् naśhyatām = destroy ॥ त्वाम् tvām = by your ॥ वृणे vṛṇē = choosing

Whose shine manifestly soothes & cools, yet fiery flaming by her renown.

Whose energy pervades this existence, is divinely pleased and munificent.

To such a padminīm, I put my head at thy lotus feet, saying “im” the śhakti sound.

Remove & destroy my a-lakṣhmī, by thy choice divine.

आदित्यवर्णे तपसोऽधि जातो वनस्पतिस्तव वृक्षोऽथ बिल्वः ।

तस्य फलानि तपसा नुदन्तु मा यान्तरायाश्च बाह्या , अलक्ष्मीः ॥ ६ ॥

। आदित्य-वर्णे । तपसः । अधि । जातः । वनस्पतिः । तव । वृक्षः । अथ । बिल्वः ॥

। तस्य । फलानि । तपसा । नुदन्तु । मा । या । यान्तरायाः । च । बाह्या । अ-लक्ष्मीः ॥

ādit'ya**var'**ṇē tapasō (a)**dhi** jātō vanas'patis'ta**va** vṛk'**ṣhō** (a)tha bil'vaḥa ।

tas'ya pha**lā**ni tapasā nu**dan'**tu mā yān'ta**rāyāś'**cha bāh'yā , a**lak'**śhmī-ḥi ॥ 6 ॥

। āditya-varṇē । tapasaḥa । adhi । jātaḥa । vanaspatiḥi । tava । vṛkṣhaḥa । atha । bilvaḥa ॥

। tasya । phalāni । tapasā । nudantu । mā । yā । antarāyāḥa । cha । bāhyā । a-lakṣhmīḥi ॥

आदित्य-वर्णे āditya-varṇē = solar hued ॥ तपसः tapasaḥa = austerities ॥ अधि adhi = out of

॥ जातः jātaḥa = those who are birthed. ॥ वनस्पतिः vanaspatiḥi = plant or herb ॥ तव tava = your

॥ वृक्षः vṛkṣhaḥa = tree ॥ अथ atha = hence ॥ बिल्वः bilvaḥa = the tree *Aegle marmelos* commonly known as the *bilva* or the *vilva* tree

तस्य tasya = by these (austerities) ॥ फलानि phalāni = as a result of (lit. the word means “fruits”)

॥ तपसा tapasā = by these austerities ॥ नुदन्तु nudantu = drive away ॥ मा mā = mine

॥ या yā = whichever ॥ यान्तरायाः antarāyāḥa = inner hindrances ॥ च cha = and ॥ बाह्या bāhyā = (cast) out ॥ अ-लक्ष्मीः a-lakṣhmīḥi = wretchedness & ill-health

O solar hued one, your austerities birthed the bilva tree (infused it with many medical properties). These (austerities) drive away inner hindrances, the (bilva) fruits drive away outer wretchedness (due to) ill health.

उपैतु मां देवसखः कीर्तिश्च मणिना सह ।

प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे ॥ ७ ॥

। उप । एतु । माम् । देव । सखः । कीर्तिः । च । मणिना । सह ॥

। प्रादुः-भूतः । अस्मि । राष्ट्रे । अस्मिन् । कीर्तिम् । ऋद्धिम् । ददातु । मे ॥

upai^{tu} mān' dēvasakha[hk]' kīr'tiśh'cha maṇinā saha ।

prādur'bhūtō (a)s'mi rāṣh'trē (a)s'miṇ' kīr'timṛd'dhin' dadātu mē ॥ 7 ॥

। upa । ētu । mām । dēva । sakhaḥa । kīrtiḥi । cha । maṇinā । saha ॥

। prāduḥu-bhūtaḥa । asmi । rāṣh'trē । asmin । kīrtim । ṛddhim । dadātu । mē ॥

उप **upa** = near ॥ एतु **ētu** = come ॥ माम् **mām** = to me ॥ देव **dēva** = divine ॥ सखः **sakhaḥa** = friend

॥ कीर्तिः **kīrtiḥi** = renown ॥ च **cha** = and ॥ मणिना **maṇinā** = the *chintā-maṇi* i.e. the wish-fulfilling gem

॥ सह **saha** = alongwith

प्रादुः-भूतः **prāduḥu-bhūtaḥa** = come to light, become manifest ॥ अस्मि **asmi** = I am

॥ राष्ट्रे **rāṣh'trē** = in (this) fraternity (this world) ॥ अस्मिन् **asmin** = this ॥ कीर्तिम् **kīrtim** = fame, renown

॥ ऋद्धिम् **ṛddhim** = ever-increasing plenitude ॥ ददातु **dadātu** = give ॥ मे **mē** = for me

Divine friend, come near with your famed chintāmaṇi (wish-fulfilling-gem).

I have become manifest in this world, give me ever-increasing plenitude and fame.

क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।

अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ॥ ८ ॥

। क्षुत्-पिपासा । मलाम् । ज्येष्ठाम् । अ-लक्ष्मीम् । नाशयामि । अहम् ॥

। अ-भूतिम् । अ-सम्-ऋद्धिम् । च । सर्वां । निः । नुद । मे । गृहात् ॥

kṣhut'pipāsāmalāñ' jyēṣh'thāmalak'shmīn' nāśhayām'yaham ।

abhūti^{ma}samṛd'dhiñ' cha sar'vān' nir'ṇuda mē grhā-te ॥ 8 ॥

। kṣhut-pipāsā । malām । jyēṣh'thām । a-lakṣhmīm । nāśhayāmi । aham ॥

। a-bhūtim । a-sam-ṛddhim । cha । sarvān । niḥi । nuda । mē । grhāt ॥

क्षुत्-पिपासा **kṣhut-pipāsā** = hunger-thirst ॥ मलाम् **malām** = dirt or blemishes

॥ ज्येष्ठाम् **jyēṣh'thām** = major ॥ अ-लक्ष्मीम् **a-lakṣhmīm** = wretchedness, poverty

॥ नाशयामि **nāśhayāmi** = (I) destroy ॥ अहम् **aham** = I

अ-भूतिम् **a-bhūtim** = lack ॥ अ-सम्-ऋद्धिम् **a-sam-ṛddhim** = shortage ॥ च **cha** = and

॥ सर्वां **sarvān** = (these) all ॥ निः **niḥi** = in me ॥ नुद **nuda** = drive away ॥ मे **mē** = (from) my

॥ गृहात् **grhāt** = from my dwelling

I destroy my poverty (alongwith its) major blemishes like hunger & thirst.

Drive away from within me the feeling of lack & shortage, and so; remove them from my dwelling too.

गन्धद्वारां दुराधर्षा नित्यपुष्टां करीषिणीम् ।

ईश्वरीं सर्वभूतानां तामिहोप ह्वये श्रियम् ॥ ९ ॥

। गन्ध-द्वाराम् । दुराधर्षाम् । नित्य-पुष्टाम् । करीषिणीम् ॥

। ईश्वरीम् । सर्व-भूतानाम् । ताम् । इह । उपह्वये । श्रियम् ॥

gan'dhad'vārān' durādhar'ṣhān' nit'yapuṣh'tān' karīṣhiṇīm ।

iśh'varīm' sar'vabhūtānān' tāmihōpah' hvayēśh' śhriyam ॥ 9 ॥

। gandha-dvārām । durādharṣhām । nitya-puṣhṭām । karīṣhiṇīm ॥

। iśhvarīm । sarva-bhūtānām । tām । iha । upahvayē । śhriyam ॥

गन्ध **gandha** = smell ॥ द्वाराम् **dvārām** = door ॥ दुः+आ-धर्षम् **duḥu+ā-dharṣhām** = *duḥu* = with great difficulty, *ā* = with deliberate intent, *dharṣhām* means disgusting. The phrase means “extremely difficult to deliberately feel disgusted with”. ॥ नित्य **nitya** = always ॥ पुष्टम् **puṣhṭām** = nourishing ॥ करीषिणीम् **karīṣhiṇīm** = plentiful with cow-dung (and other similar natural fertilizers so essential to plant growth)

ईश्वरीम् **iśhvarīm** = The (fem.) Lord and Master ॥ सर्व-भूतानाम् **sarva-bhūtānām** = (of) all in this creation ॥ ताम् **tām** = of these attributes ॥ इह **iha** = here & now ॥ उपह्वये **upahvayē** = come near ॥ श्रियम् **śhriyam** = (your) energy, power, wealth

Extremely difficult to resist, pulling us all with an irresistible fragrance at her doorway, nourishing & fertile always.

My Ladyship ruling over all creatures, come hither, come near with your energy and power, here and now itself !!!

मनसः काममाकूतिं वाचः सत्यमशीमहि ।

पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥ १० ॥

। मनसः । कामम् । आकूतिम् । वाचः । सत्यम् । अशीमहि ॥

। पशूनाम् । रूपम् । अन्नस्य । मयि । श्रीः । श्रयताम् । यशः ॥

ma^{na}sa[hk]' kāma^{mā}kūtim' vāchas' sat'yamaśhīmahī ।

paśhūnām' rūpaman'^{nas}'ya mayiśh' śhriśh' śhra^{yata}n' yaśhaḥa ॥ 10 ॥

। manasaḥa । kāmam । ākūtim । vāchaḥa । satyam । aśhīmahī ॥

। paśhūnām । rūpām । annasya । mayi । śhriḥi । śhrayatām । yaśhaḥa ॥

मनसः **manasaḥa** = mind's ॥ कामम् **kāmam** = desire ॥ आकूतिम् **ākūtim** = resolution

॥ वाचः **vāchaḥa** = utterance ॥ सत्यम् **satyam** = truth ॥ अशीमहि **aśhīmahī** = depend upon

पशूनाम् **paśhūnām** = of animals ॥ रूपम् **rūpam** = form ॥ अन्नस्य **annasya** = of food ॥ मयि **mayi** = my

॥ श्रीः **śhriḥi** = prosperity ॥ श्रयताम् **śhrayatām** = let them take shelter, abide

॥ यशः **yaśhaḥa** = fame & renown

Mind's desires, resolutions, utterances all these depend upon truth.

Animals' bodies depend upon food, (but) my prosperity, fame & renown abides upon truth, not on food.

क॒र्दमे॑न प्र॒जा भू॒ता म॒यि स॒म्भ॒व क॒र्द॒म ।

श्रि॒यं वा॒सय॑ मे कु॒ले मा॒तरं॑ पद्म॒मालि॑नीं ॥ ११ ॥

। क॒र्दमे॑न । प्र॒जा । भू॒ता । म॒यि । स॒म्-भ॒व । क॒र्द॒म ॥

। श्रि॒यम् । वा॒सय॑ । मे । कु॒ले । मा॒तरम् । पद्म॒-मालि॑नीम् ॥

kar'damēnap' prajā bhūta mayisam'bhava kar'dama ।

śhriyam' vāsaya mē kulē mātarām' pad'mamālinīm ॥ 11 ॥

। kardamēna । prajā । bhūtā । mayi । sam-bhava । kardama ॥

। śhriyam । vāsaya । mē । kulē । mātarām । padma-mālinīm ॥

क॒र्दमे॑न **kardamēna** = with ṛṣhi Kardama OR with mud ॥ प्र॒जा **prajā** = offspring ॥ भू॒ता **bhūtā** = became (she) ॥ म॒यि **mayi** = my ॥ स॒म् **sam** = equally ॥ भ॒व **bhava** = become ॥ क॒र्द॒म **kardama** = ṛṣhi Kardama OR mud

श्रि॒यम् **śhriyam** = power & wealth ॥ वा॒सय॑ **vāsaya** = reside ॥ मे **mē** = my ॥ कु॒ले **kulē** = in my tribe ॥ मा॒तरम् **mātarām** = O Mother ॥ पद्म॒-मालि॑नीम् **padma-mālinīm** = lotus garlanded

She, whose offspring is ṛṣhi Kardama or mud; become manifest in me with these offspring. O Mother garlanded by lotuses, reside in my tribe as power and wealth.

आपः॑ सृ॒जन्तु॑ स्निग्धा॒नि चि॒ह्नी॒त व॑स मे गृ॒हे ।

नि च॑ दे॒वीं मा॒तरं॑ श्रि॒यं वा॒सय॑ मे कु॒ले ॥ १२ ॥

। आपः॑ । सृ॒जन्तु॑ । स्निग्धा॒नि । चि॒ह्नी॒त । व॑स । मे । गृ॒हे ॥

। नि । च॑ । दे॒वीम् । मा॒तरम् । श्रि॒यम् । वा॒सय॑ । मे । कु॒ले ॥

āpas' sṛjan'tus' snigd'hāni chik'līta vasa mē grhē ।

ni cha dēvīm' mātarām' śhriyam' vāsaya mē kulē ॥ 12 ॥

। āpaḥ । sṛjantu । snigd'hāni । chiklīta । vasa । mē । grhē ॥

। ni । cha । dēvīm । mātarām । śhriyam । vāsaya । mē । kulē ॥

आपः॑ **āpaḥ** = waters ॥ सृ॒जन्तु॑ **sṛjantu** = sprang forth ॥ स्निग्धा॒नि **snigd'hāni** = unctuous ॥ चि॒ह्नी॒त **chiklīta** = moisture collector ॥ व॑स **vasa** = reside ॥ मे **mē** = in my ॥ गृ॒हे **grhē** = in house

नि **ni** = nearest ॥ च॑ **cha** = too ॥ दे॒वीम् **dēvīm** = (fem.) deity ॥ मा॒तरम् **mātarām** = O Mother

॥ श्रि॒यम् **śhriyam** = power & wealth ॥ वा॒सय॑ **vāsaya** = reside ॥ मे **mē** = in my ॥ कु॒ले **kulē** = in tribe

O Mother Earth, who sprang forth from the primordial waters (outer space), reside in my house as moisture and unctuous-ness (plenty and prosperity).

As the Mother nearest too, reside in my tribe as power and wealth.

आर्द्रा यःकरिणीं यष्टिं पिङ्गलां पद्ममालिनीम् । चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म् , आ वह ॥ १३ ॥

। आर्द्राम् । यः । करिणीम् । यष्टिम् । पिङ्गलाम् । पद्म-मालिनीम् ॥ चन्द्राम् । हिरण्मयीम् । लक्ष्मीम् । जात-वेदः । मे । आ । वह ॥

ār'drān' ya[hk]'ka^{ri}ṇīn' yaṣh'tim' piṅ'ga^{lām}' pad'mamā^{linīm} ।

chan'drām' hiraṇ'mayīm' lak'shmīn' jā^{ta}vēdō ma , ā^{va}ha ॥ 13 ॥

। ārdrām । yaḥa । kariṇīm । yaṣṭīm । piṅgalām । padma-mālinīm ॥

। chandrām । hiraṇmayīm । lakṣhmīm । jāta-vēdaḥa । mē । ā । vaha ॥

आर्द्राम् ārdrām = wet, moist (with motherly compassion). This indicates a mother whose overflowing Love makes her breast flow full of nourishment for her child. ॥ यः-करिणीम् yaḥa-kariṇīm = ever flowing ॥ यष्टिम् yaṣṭīm = pole or sceptre (sym. of authority) ॥ पिङ्गलाम् piṅgalām = yellow ॥ पद्म-मालिनीम् padma-mālinīm = lotus-garlanded

चन्द्राम् chandrām = of moon (cooling) ॥ हिरण्मयीम् hiraṇmayīm = golden shining; although shining like the sun, she is not hot but cooling like the moon. ॥ लक्ष्मीम् lakṣhmīm = fem. from lakṣhma which means a “trace” or “copy” of God. ॥ जात-वेदः jāta-vēdaḥa = born-knowing (one who is born with all divine knowledge). Refers to agni or fire used in vedic yajñas, this agni-fire is the “visible lakṣhma” or trace of God. ॥ मे mē = for me ॥ आ-वह ā-vaha = call, beckon

This refers to Mother Earth, representing the pure energy which congealed into matter to support life.

Lovingly wet and compassionately moist, ever flowing, lotus-garlanded with sceptre of Divine power,

*Of soothingly gold shine, jātavēda, knowledgable ab-initio,
O lakṣhmī, God's representative sign, for me, I beckon thee.*

आर्द्रा पुष्करिणीं पुष्टिं सुवर्णां हेममालिनीम् ।

सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो म् , आ वह ॥ १४ ॥

। आर्द्राम् । पुष्करिणीम् । पुष्टिम् । सु-वर्णाम् । हेम-मालिनीम् ॥

। सूर्याम् । हिरण्मयीम् । लक्ष्मीम् । जात-वेदः । मे । आ । वह ॥

ār'drām' puṣh'ka^{ri}ṇīm' puṣh'tim' su^{var}'ṇām' hē^{ma}mā^{linīm} ।

sūr'yām' hiraṇ'mayīm' lak'shmīn' jā^{ta}vēdō ma , ā^{va}ha ॥ 14 ॥

। ārdrām । puṣhkariṇīm । puṣṭīm । su-varṇām । hēma-mālinīm ॥

। sūryām । hiraṇmayīm । lakṣhmīm । jāta-vēdaḥa । mē । ā । vaha ॥

आर्द्राम् ārdrām = see verse 13 above ॥ पुष्करिणीम् puṣhkariṇīm = ever nourishing ॥ पुष्टिम् puṣṭīm = nourishment & excellent health ॥ सु-वर्णाम् su-varṇām = with a golden aura ॥ हेम-मालिनीम् hēma-mālinīm = gold-garlanded

सूर्याम् sūryām = like the sun, dazzling ॥ हिरण्मयीम् hiraṇmayīm = golden shining; although shining like the sun, she is not hot but cooling like the moon ॥ लक्ष्मीम् lakṣhmīm = fem. from lakṣhma which means a “trace” or “copy” of God ॥ जात-वेदः jāta-vēdaḥa = born-knowing (one who is born with all divine knowledge). Refers to agni or fire used in vedic yajñas, this agni-fire is the “visible lakṣhma” or trace of God. ॥ मे mē = for me ॥ आ-वह ā-vaha = call, beckon

This refers to Mother Earth, representing the pure energy which congealed into matter to support life.

*Lovingly wet and compassionately moist, nourishing, gold-garlanded with excellent health,
Of dazzlingly gold shine, jātavēda, knowledgable ab-initio,
O lakṣhmī, God's representative sign, for me, I beckon thee.*

तां म् , आ वह जातवेदो लक्ष्मीमनपगामिनीम् ।

यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान् विन्देयं पुरुषानहम् ॥ १५ ॥

। ताम् । मे । आ । वह । जात-वेदः । लक्ष्मीम् । अन्-अप-गामिनीम् ॥

। यस्याम् । हिरण्यम् । प्र । भूतम् । गावः । दास्यः । अश्वान् । विन्देयम् । पुरुषान् । अहम् ॥

tām' ma , āva ha jāta vēdō lak'ṣhmīma na pa gāminīim |

yas'yām' hiraṇ'yam' pra bhūtan' gāvō

dās'yō (a)śh'vāān' vin'dēyam' puruṣhāna ham ॥ 15 ॥

| tām | mē | ā | vaha | jāta-vēdaḥa | lakṣhmīm | an-apa-gāminīm ॥

| yasyām | hiraṇyam | pra | bhūtam | gāvaḥa | dāsyaḥa | aśhvān | vindēyam | puruṣhān | aham ॥

ताम् tām = in this manner ॥ मे mē = for me ॥ आ-वह ā-vaha = call, beckon

॥ जात-वेदः jāta-vēdaḥa = born-knowing (see above) ॥ लक्ष्मीम् lakṣhmīm = fem. from "lakṣhma" meaning trace or copy of God (see above) ॥ अन् an = not ॥ अप apa = wrong or misplaced

॥ गामिनीम् gāminīm = fem. for going; hence the entire word an-apa-gāminīm means not-astray-wandering

यस्याम् yasyām = from whose Grace ॥ हिरण्यम् hiraṇyam = shining-golden-lustre

॥ प्र-भूतम् pra-bhūtam = power & generosity ॥ गावः gāvaḥa = cattle ॥ दास्यः dāsyaḥa = servants

॥ अश्वान् aśhvān = horses ॥ विन्देयम् vindēyam = I obtain ॥ पुरुषान् puruṣhān = people = family, friends, etc. ॥ अहम् aham = I

In such manner, I beckon thee, O jāta-vēda lakṣhmīm, who strays never.

From whose Grace, obtain I, all these that add to my lustre: power & generosity, cattle, horses, family, friends, servants.

The following is the mahā-lakṣmī gāyatrī, not a part of the original śhrī sūktam. Nevertheless, it is chanted with or without some additional stōtras on lakṣhmī.

महादेव्यै च विद्महे विष्णुपत्न्यै च धीमहि । तन्नो लक्ष्मी प्रचोदयात् ॥

। महा-देव्यै । च । विद्महे । विष्णु-पत्न्यै । च । धीमहि ॥ तत् । नः । लक्ष्मी । प्र । चोदयात् ॥

ma hā de v'yai cha vid'ma hē viṣh'ṇu pat'nyai cha dhīmahi |

tan'nō lak'ṣhmīp' pra chōdayāte ॥

| mahā-dēvyai | cha | vidmahē | viṣhṇu-patnyai | cha | dhīmahi ॥

| tat | naḥa | lakṣhmī | pra | chōdayāt ॥

महा-देव्यै mahā-dēvyai = to the great dēvī (fem. deity) ॥ च cha = too ॥ विद्महे vidmahē = (we all) cognize

॥ विष्णु-पत्न्यै viṣhṇu-patnyai = to the wife of viṣhṇu ॥ च cha = and ॥ धीमहि dhīmahi = (we all) concentrate upon

तत् tat = that ॥ नः naḥa = for us ॥ लक्ष्मी lakṣhmī = lakṣhmī (see verse no.1 above for detailed explanation) ॥ प्र pra = manifestly ॥ चोदयात् chōdayāt = inspire (us all)

We all cognize the great lady deity,

We all concentrate upon her as the viṣhṇu-patnī,

O that great power, manifest & inspire us.

(We are proactively concerned with the correctness and accuracy of all our presentations.

Any suggestions, corrections, remarks will be treated with gratitude, promptness and respect.

Please email them to Maunish Vyas: maunish dot vyas at gmail dot com)