Sri Suktam - Sanskrit Text with English Translation

Rig. 10.9.22.6 Khalil Sukta

श्रीसूक्तम् / लक्ष्मी-सूक्तम्

हिरण्यवर्णां हरिणीं सुवर्णरजतस्रजाम् ।

चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥1॥

hiraṇyavarṇāṃ hariṇīṃ suvarṇarajatasrajām ।

chandrāṃ hiraṇmayīṃ lakṣmī-ñjātavēdō mamāvaha ॥

Meaning:

1.1: (Om. O Jatavedo, Invoke for me that Lakshmi) Who is of Golden Complexion, Beautiful and Adorned with Gold and Silver Garlands.

(Gold represents Sun or the Fire of Tapas; Silver represents Moon or the Bliss and Beauty of Pure Sattva.)

1.2: Who is like the Moon with a Golden Aura, Who is Lakshmi, the Embodiment of Sri; O Jatavedo, please Invoke for Me that Lakshmi.

(Moon represents the Bliss and Beauty of Pure Sattva and the Golden Aura represents the Fire of Tapas.)

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।

यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ॥2॥

tā-mma āvaha jātavēdō lakṣmīmanapagāminīm ।

yasyāṃ hiraṇyaṃ vindēya-ṅgāmaśva-mpuruṣānaham ॥

Meaning:

2.1: (Om) O Jatavedo, Invoke for Me that Lakshmi, Who does not Go Away,

(Sri is Non-Moving, All-Pervasive and the Underlying Essence of All Beauty. Devi Lakshmi as the Embodiment of Sri is thus Non-Moving in Her essential nature.)

2.2: By Whose Golden Touch, I will Obtain Cattle, Horses, Progeny and Servants.

(Golden Touch represents the Fire of Tapas which manifests in us as the Energy of Effort by the Grace of the Devi. Cattle, Horses etc are external manifestations of Sri following the effort.)

अश्वपूर्वां रथमध्यां हस्तिनादप्रबोधिनीम् ।

श्रियं देवीमुपह्वये श्रीर्मा देवी जुषताम् ॥3॥

aśvapūrvāṃ rathamadhyāṃ hastināda-prabōdhinīm ।

śriya-ndēvīmupahvayē śrīrmā dēvīrjuṣatām ॥

Meaning:

3.1: (Om. O Jatavedo, Invoke for me that Lakshmi) Who is Abiding in the Chariot of Sri (in the Middle) which is driven by Horses in Front and Whose Appearance is Heralded by the Trumpet of Elephants,

(Chariot represents the Abode of Sri and Horses represents the Energy of Effort. The Trumpet of Elephants represents the Awakening of Wisdom.)

3.2: Invoke the Devi who is the Embodiment of Sri Nearer so that the Devi of Prosperity becomes Pleased with Me.

(Prosperity is the external manifestation of Sri and is therefore pleased when Sri is Invoked.)

कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् ।

पद्मे स्थितां पद्मवर्णां तामिहोपह्वये श्रियम् ॥4॥

kāṃ sōsmitāṃ hiraṇyaprākārāmārdrā-ñjvalantī-ntṛptā-ntarpayantīm ।

padmē sthitā-mpadmavarṇā-ntāmihōpahvayē śriyam ॥

Meaning:

4.1: (Om. O Jatavedo, Invoke for me that Lakshmi) Who is Having a Beautiful Smile and Who is Enclosed by a Soft Golden Glow; Who is eternally Satisfied and Satisfies all those to whom She Reveals Herself,

(Beautiful Smile represents the Trancendental Beauty of Sri Who is Enclosed by the Golden Glow of the Fire of Tapas.)

4.2: Who Abides in the Lotus and has the Colour of the Lotus; (O Jatavedo) Invoke that Lakshmi Here, Who is the Embodiment of Sri.

(Lotus represents the Lotus of Kundalini.)

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।

तां पद्मिनीमीं शरणमहं प्रपद्येऽलक्ष्मीर्मे नश्यतां त्वां वृणे ॥5॥

cha̱ndrā-mpra̍bhā̱sāṃ ya̱śasā̱ jvala̍nt̲īṃ śriya̍ṃ lō̱kē dē̱vaju̍ṣṭāmudā̱rām ।

tā-mpa̱dminī̍mī̱ṃ śara̍ṇama̱ha-mprapa̍dyē-'la̱kṣmīrmē̍ naśyatā̱-ntvāṃ vṛ̍ṇē ॥

Meaning:

5.1: (Om. O Jatavedo, Invoke for me that Lakshmi) Who is the Embodiment of Sri and Whose Glory Shines like the Splendour of the Moon in all the Worlds; Who is Noble and Who is Worshipped by the Devas.

5.2: I take Refuge at Her Feet, Who Abides in the Lotus; By Her Grace, let the Alakshmi (in the form of Evil, Distress and Poverty) within and without be Destroyed.

(Lotus represents the Lotus of Kundalini.)

आदित्यवर्णे तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ बिल्वः ।

तस्य फलानि तपसानुदन्तु मायान्तरायाश्च बाह्या अलक्ष्मीः ॥6॥

ā̱di̱tyava̍rṇē̱ tapa̱sō-'dhi̍jā̱tō vana̱spati̱stava̍ vṛ̱kṣō-'tha̍ bi̱lvaḥ ।

tasya̱ phalā̍ni̱ tapa̱sānu̍dantu mā̱yāntа̍rā̱yāścha̍ bā̱hyā a̍la̱kṣmīḥ ॥

Meaning:

6.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is of the Colour of the Sun and Born of Tapas; the Tapas which is like a Huge Sacred Bilva Tree,

(The Golden Colour of the Sun represents the Fire of Tapas.)

6.2: Let the Fruit of That Tree of Tapas Drive Away the Delusion and Ignorance Within and the Alakshmi (in the form of Evil, Distress and Poverty) Outside.

उपैतु मां देवसखः कीर्तिश्च मणिना सह ।

प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे ॥7॥

upai̍tu̱ mā-ndē̍vasa̱khaḥ kī̱rtiścha̱ maṇi̍nā sa̱ha ।

prā̱du̱rbhū̱tō-'smi̍ rāṣṭrē̱-'smin kī̱rti̱mṛ̍ddhi-nda̱dātu̍ mē ॥

Meaning:

7.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) By Whose Presence will Come Near me the Companions of the Devas along with Glory (Inner Prosperity) and various Jewels (Outer Prosperity),

7.2: And I will be Reborn in the Realm of Sri (signifying Inner Transformation towards Purity) which will Grant me Inner Glory and Outer Prosperity.

क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।

अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ॥8॥

kṣu̱tpi̱pā̱sāmȧlā-ñjyē̱ṣṭhāma̱la̱kṣī-rnā̍śayā̱myaham ।

abhū̍ti̱masȧmṛddhi̱-ñcha sa̱rvā̱-nnirṇu̍da mē̱ gṛhāt ॥

Meaning:

8.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Whose Presence will Destroy Hunger, Thirst and Impurity associated with Her Elder Sister Alakshmi,

8.2: And Drive Away the Wretchedness and Ill-Fortune from My House.

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।

ईश्वरींग् सर्वभूतानां तामिहोपह्वये श्रियम् ॥9॥

ga̱ndha̱dvā̱rā-ndu̍rādha̱rṣā̱-nni̱tyapu̍ṣṭā-ṅkarī̱ṣiṇī̍m ।

ī̱śvarīg̍ṃ sarvȧbhūtā̱nā̱-ntāmi̱hōpȧhvayē̱ śriyam ॥

Meaning:

9.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is the Source of All Fragrances, Who is Difficult to Approach, Who is Always Filled with Abundance and leaves a Residue of Abundance wherever She Reveals Herself.

9.2: Who is the Ruling Power in All Beings; (O Jatavedo) Please Invoke Her Here, Who is the Embodiment of Sri.

मनसः काममाकूतिं वाचः सत्यमशीमहि ।

पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥10॥

manas̍a̱ḥ kāma̱māku̍tiṃ vā̱cha-ssa̱tyama̍śīmahi ।

pa̱śū̱nāgṃ rū̱pamanna̍sya̱ mayi̱ śrī-śśra̍yatā̱ṃ yaśa̍ḥ ॥

Meaning:

10.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) For Whom my Heart Truly Yearns and to Whom my Speech Truly tries to Reach,

10.2: By Whose Presence will come Cattle, Beauty and Food in my Life as (External) Prosperity and Who will Reside (i.e. Reveal) in me as (Inner) Glory of Sri.

कर्दमेन प्रजाभूता मयि सम्भव कर्दम ।

श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥11॥

ka̱rdame̍na pra̍jābhū̱tā̱ ma̱yi̱ sambha̍va ka̱rdama ।

śriya̍ṃ vā̱saya̍ mē ku̱lē̱ mā̱tara̍-mpadma̱māli̍nīm ॥

Meaning:

11.1: (Harih Om. O Kardama, Invoke for me your Mother) As Kardama (referring to Earth represented by Mud) acts as the substratum for the Existence of Mankind, Similarly O Kardama (now referring to sage Kardama, the son of Devi Lakshmi) you Stay with me,

11.2: And be the cause to bring your Mother to Dwell in My Family; Your Mother who is the Embodiment of Sri and Encircled by Lotuses.

आपः सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे ।

नि च देवीं मातरं श्रियं वासय मे कुले ॥12॥

āpa̍-ssr̥̱jantu̍ sni̱gdhā̱ni̱ chi̱klī̱ta va̍sa mē̱ gṛhē ।

ni cha̍ dē̱vī-mmā̱tara̱ṃ śriya̍ṃ vā̱saya̍ mē ku̱lē ॥

Meaning:

12.1: (Harih Om. O Chiklita, Invoke for me your Mother) As Chiklita (referring to Moisture represented by Water) Creates Loveliness in all things by its presence, similarly O Chiklita (now referring to Chiklita, the son of Devi Lakshmi) you Stay with me,

12.2: And by your presence bring your Mother, the Devi who is the Embodiment of Sri (and essence of all Loveliness) to Dwell in my Family.

आर्द्रां पुष्करिणीं पुष्टिं पिङ्गलां पद्ममालिनीम् ।

चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥13॥

ā̱rdrā-mpu̱ṣkari̱ṇī-mpu̱ṣṭiṃ pi̱ṅga̱lā-mpa̍dmamā̱linīm ।

cha̱ndrāṃ hi̱raṇma̍yīṃ la̱kṣmī-ñjāta̍vēdō ma̱māva̍ha ॥

Meaning:

13.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is like the Moisture of a Lotus Pond which Nourishes a Soul (with Her Soothing Loveliness); and Who is Encircled by Light Yellow Lotuses,

13.2: Who is like a Moon with a Golden Aura; O Jatavedo, please Invoke that Lakshmi for me.

(Devi Lakshmi in the form of a Moon represents the Transcendental Bliss and Beauty of Sri. This Soothing Loveliness is compared with the Moisture of a Lotus Pond which Nourishes a Soul.)

आर्द्रां यः करिणीं यष्टिं सुवर्णां हेममालिनीम् ।

सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥14॥

ā̱rdrāṃ ya̱ḥ kari̱ṇīṃ ya̱ṣṭiṃ su̱va̱rṇāṃ he̍mamā̱linīm ।

sū̱ryāṃ hi̱raṇma̍yīṃ la̱kṣmī̱-ñjāta̍vēdō ma̱māva̍ha ॥

Meaning:

14.1: (Harih Om. O Jatavedo, Invoke for me that Lakshmi) Who is like the Moisture (figuratively representing Energy) which Supports the Performance of Activities; and Who is Encircled by Gold (Glow of the Fire of Tapas),

14.2: Who is like a Sun with a Golden Aura; O Jatavedo, please Invoke that Lakshmi for me.

(Devi Lakshmi in the form of a Sun represents the Fire of Tapas. This Fire is compared with the moisture within activities, the moisture figuratively signifying energy. The Fire of Tapas manifests as the Energy of Activities.)

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।

यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान् विन्देयं पुरुषानहम् ॥15॥

tā-mma̱ āva̍ha̱ jāta̍vēdō la̱kṣmīmana̍paga̱mini̍m̐ ।

yasya̱ṃ hira̍ṇya̱-mprabhū̍ta̱-ṅgāvo̍ dā̱syō-'śva̍m̐, vi̱ndēya̱-mpurū̍ṣānaham ॥

Meaning:

15.1: (Harih Om). O Jatavedo, Invoke for me that Lakshmi, Who does not Go Away,

(Sri is Non-Moving, All-Pervasive and the Underlying Essence of All Beauty. Devi Lakshmi as the Embodiment of Sri is thus Non-Moving in Her essential nature.)

15.2 By Whose Golden Touch I will obtain (i.e. Sri will be manifested as) Abundant Cattle, Servants, Horses and Progeny.

(Golden Touch represents the Fire of Tapas which manifests in us as the Energy of Effort by the grace of the Devi. Cattle, Horses etc are external manifestations of Sri following the effort.)

यः शुचिः प्रयतो भूत्वा जुहुयादाज्यमन्वहम् ।

सूक्तं पञ्चदशर्चं च श्रीकामः सततं जपेत् ॥16॥

yaśśuchi̍ḥ prayatō bhū̱tvā̱ ju̱huyā̍-dājya̱-manva̍ham ।

śriya̍ḥ pa̱ñchada̍śarcha-ñcha śrī̱kāma̍ssata̱ta̱-ñja̍pēt ॥

Meaning:

16.1: Those who after Becoming Bodily Clean and Devotionally Disposed perform Sacrificial Offering with Butter Day after Day,

16.2: By Constantly Reciting the Fifteen Verses of Sri Suktam will have their Longing for Sri Fulfilled by the Grace of Devi Lakshmi.

पद्मानने पद्म ऊरू पद्माक्षी पद्मसंभवे ।

त्वं मां भजस्व पद्माक्षी येन सौख्यं लभाम्यहम् ॥17॥

padmānanē pa̍dma ū̱rū̱ pa̱dmākṣī pa̍dmasa̱mbhavē ।

tva-mmā̍̍-mbha̱jasva̍ padmā̱kṣī yē̱na saukhya̍ṃ labhā̱myaham ॥

Meaning:

17.1: (Harih Om, Salutations to Mother Lakshmi) Whose Face is of Lotus, Who is supported (indicated by Thigh) by Lotus, Whose Eyes are of Lotus and Who is Born of Lotus.

(Lotus indicates Kundalini. Face indicates the nature of a person, thighs indicate support and eyes indicate the spiritual vision. This verse describes the transcendental nature of Mother Lakshmi. She is born of Yoga, united with Yoga and revealed to a devotee in his spiritual vision.)

17.2: O Mother, You manifest in Me in the Spiritual Vision (indicated by Lotus Eyes) born of intense Devotion by Which I am filled with (i.e. Obtain) Divine Bliss.

अश्वदायि गोदायि धनदायि महाधने ।

धनं मे जुषतां देवि सर्वकामांश्च देहि मे ॥18॥

aśvadāyī gōdāyī dhanadāyī mahādhānē ।

dhanam-mmē juṣatā-ndēvī sarvakāmārtha siddhayē ॥

Meaning:

18.1: (Harih Om, Salutations to Mother Lakshmi) Who is the Giver of Horses, Cows and Wealth to all; and Who is the Source of the Great Abundance in this World.

18.2: O Devi, Please be Gracious to grant Wealth (both inner and outer) to Me and Fulfil All my Aspirations.

पुत्रपौत्र धनं धान्यं हस्त्यश्वादिगवे रथम् ।

प्रजानां भवसि माता आयुष्मन्तं करोतु माम् ॥19॥

putrapautra dhana-ndhānyam hastyaśvājāvigō ratham ।

prajānā-mbhavasi mātā āyuṣmanta-ṅkarōtu mām ॥

Meaning:

19.1: (Harih Om, Salutations to Mother Lakshmi) O Mother, bestow us with Children and Grandchildren to continue our lineage; and Wealth, Grains, Elephants, Horses, Cows and Carriages for our daily use.

19.2: We Are Your Children, O Mother; Please make our lives Long and full of Vigour.

धनमग्निर्धनं वायुर्धनं सूर्यो धनं वसुः ।

धनमिन्द्रो बृहस्पतिर्वरुणं धनमश्नुते ॥20॥

dhana-magni-rdhanam vāyu-rdhanam sūryō dhanam vasuḥ ।

dhanamindrō bṛhaspati-rvarṇa-ndhanamaśnutē ॥

Meaning:

20.1: (Harih Om, Salutations to Mother Lakshmi) O Mother, You (indicated by Dhanam) are the Power behind Agni (the God of Fire), You are the Power behind Vayu (the God of Wind), You are the Power behind Surya (the God of Sun), You are the Power behind the Vasus (celestial beings).

20.2: You are the Power behind Indra, Vrhaspati and Varuna (the God of Water); You are the All-Pervading Essence behind Everything.

वैनतेय सोमं पिब सोमं पिबतु वृत्रहा ।

सोमं धनस्य सोमिनो मह्यं ददातु सोमिनः ॥21॥

vainatēya sōma-mpiba sōmá-mpibatu vṛtrahā ।

sōmạ-ndhanasya sōminō̤ mahyá-ndadātu sōminī̤ ॥

Meaning:

21.1: (Harih Om, Salutations to Mother Lakshmi) Those who carry Sri Vishnu in their Heart (like Garuda, the son of Vinata carries Him on his back) always drink Soma (the Divine Bliss within); Let all Drink that Soma by Destroying their inner Enemies of desires (thus gaining nearness to Sri Vishnu).

21.2: That Soma originates from Sri Who is the embodiment of Soma (the Divine Bliss); O Mother, please Give that Soma to Me too, You Who are the possessor of that Soma.

न क्रोधो न च मात्सर्य न लोभो नाशुभा मतिः ।

भवन्ति कृतपुण्यानां भक्तानां श्रीसूक्तं जपेत्सदा ॥22॥

na krōdhō na cha mātsạrya-nna lōbhō̤ nāśubhā matiḥ ।

bhavanti kṛta puṇyānā-mbhạktānāṃ śrī sṳ̄kta-ñjapētsadā ॥

Meaning:

22.1: (Harih Om, Salutations to Mother Lakshmi) Neither Anger Nor Jealousy, Neither Greed Nor Evil Intentions ...

22.2: Can Exist in the Devotees who have acquired Merit by Always Reciting with Devotion the great Sri Suktam.

सरसिजनिलये सरोजहस्ते धवलतरांशुक गन्धमाल्यशोभे ।

भगवति हरिवल्लभे मनोज्ञे त्रिभुवनभूतिकरि प्रसीद मह्यम् ॥23॥

sarasijanilaye sárojahaste dʰavalatarāṃ śubʰagaṃdʰámālyaśobʰe /
Halfverse: b bʰagavati harivallábʰe manojñe tribʰuvanabʰūtikarí pra sīda mahyaṃ /

Meaning:

23.1: (Harih Om, Salutations to Mother Lakshmi) Who Abides in Lotus and Holds Lotus in Her Hands; Dressed in Dazzling White Garments and Decorated with the most Fragrant Garlands, She Radiates a Divine Aura,

23.2: O Goddess, You are Dearer than the Dearest of Hari and the most Captivating; You are the Source of Wellbeing and Prosperity of all the Three Worlds; O Mother, Please be Gracious to Me.

विष्णुपत्नीं क्षमां देवीं माधवीं माधवप्रियाम् ।

विष्णोः प्रियसखीं देवीं नमाम्यच्युतवल्लभाम् ॥24॥

víṣṇupatnḯṃ kṣamāṃ devḯṃ mādʰávīṃ mādʰavápriyāṃ /
Halfverse: b lákṣmīṃ priyásakʰīṃ devḯṃ namā́ny acyutavállabʰāṃ /

Meaning:

24.1: (Harih Om, Salutations to Mother Lakshmi) O Devi, You are the Consort of Sri Vishnu and the embodiment of Forbearance; You are One with Madhava (in essence) and extremely Dear to Him.

24.2: I Bow to You O Devi Who is the Dear Companion of Sri Vishnu and extremely Beloved of Acyuta (another name of Sri Vishnu literally meaning Infallible).

महादेव्यै च विद्महे विष्णुपत्नी च धीमहि ।

तन्नो लक्ष्मीः प्रचोदयात् ॥25॥

mmaḥāḍēvyai chȧ vi̱dmahė̱ viṣṇupa̱tnī chȧ dhīmahi ।

tanno̱ lakṣmīḥ prachō̱dayā̎t ॥

Meaning:

25.1: This (the Essence of Mahalakshmi) Indeed is Veda (the ultimate Knowledge).

25.2: May we Know the Divine Essence of the Great Devi by Meditating on Her, who is the Consort of Sri Vishnu,

25.3: Let That Divine Essence of Lakshmi Awaken our Spiritual Consciousness.

श्रीवर्चस्यमायुष्यमारोग्यमाविधात् पवमानं महियते ।

धनं धान्यं पशुं बहुपुत्रलाभं शतसंवत्सरं दीर्घमायुः ॥26॥

śrī-rvarchȧsva̱-māyu̍ṣya̱-mārō̎gya̱-māvī̍dhā̱t-śōbhȧmāna-mmahī̱yatē̎ ।

dhā̱nya-ndha̱na-mpa̱śu-mba̱hupu̍tralā̱bhaṃ śa̱tasā̎mvatsa̱ra-ndī̱rghamāyu̍ḥ ॥

Meaning:

26.1: (Harih Om, Salutations to Mother Lakshmi) O Mother, Let Your Auspiciousness Flow in our lives as the Vital Power, making our lives Long and Healthy, and filled with Joy.

26.2: And let Your Auspiciousness manifest around as Wealth, Grains, Cattle and Many Offsprings who live Happily for Hundred Years; who live Happily throughout their Long Lives.