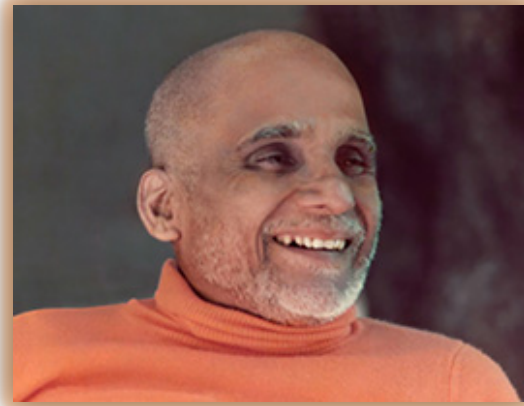


# DAILY INVOCATIONS



SWAMI KRISHNANANDA

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## **ABOUT THIS EDITION**

Though this eBook edition is designed primarily for digital readers and computers, it works well for print too. Page size dimensions are 5.5" x 8.5", or half a regular size sheet, and can be printed for personal, non-commercial use: two pages to one side of a sheet by adjusting your printer settings.

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## PUBLISHERS' INTRODUCTION

The Satarudriya, Purusha Sukta, Narayana Sukta and Sri Sukta are generally recited in a series in most of the temples of worship, especially during the performance of the holy ritual of *abhisheka*. These hymns, which are from the original Vedas, represent in quintessence an invocation of the Almighty manifest as Rudra-Siva, Narayana as the Virat-Purusha, and Lakshmi as the Goddess of Prosperity.

The Satarudriya, which is also known as the Rudra-Adhyaya, occurs in the Yajurveda and is a magnificent vision of the Creator of the universe, designated here as Siva or Rudra, in His aspects as an awe-inspiring immanence in everything that can be found or even conceived of in creation. Here the ordinary notions of religion and even of God are lifted from the limitations of human thinking and made to cover the vast variety which God has revealed as all this manifestation. In this comprehensive attitude of devotion to God, the Satarudriya resembles the description found in the Purusha Sukta.

The Purusha Sukta is a hymn dedicated to the Cosmic Person—we may call this Divine Person as Narayana, or Virat-Purusha, as we like—and here is also to be found the cosmological suggestion that God pervades all things, not merely as a sort of enveloping or as entering into everything, but even forming the very stuff and substance of creation as a whole. All that was, is, and will be is hallowed and adored as the one Supreme Purusha. The great Indian tradition that all life is *yajna*, or sacrifice, has its origin in this sublime hymn of the Veda, where the act of

creation by God is regarded as the First Sacrifice performed by God Himself, as it were, by way of a Self-alienation of Himself into this objective universe. Thus, every form of self-alienation which is involved in any sacrifice or service rendered by the human being is indwelt, even in its lowest form, by this highest spirit of the original Divine Sacrifice.

A sacrifice is the way by which one becomes another; the subject sees himself in the object and looks upon the object as one would look upon one's own self. This is the beginning of *dharma—tani dharmani prathamanyasan*. These original principles of creation became the primary roots of all *dharma*, virtue, or righteousness in this world.

The Purusha Sukta, also, for the first time, makes mention of the fourfold classification of human society into Brahmana, Kshatriya, Vaisya and Sudra, representing the spiritual, political, economic and working aspects of human society. What a wonderful inclusiveness of contemplation we find in this small hymn, which embodies in itself the mightiest seeds of philosophic, spiritual and social values!

The Narayana Sukta, again, is a hymn on the Supreme Being as the Father of creation, inconceivably transcendent and yet hiddenly present in the heart of everyone, being nearer than even the nearest of things. This is a tiny but incisive form of meditation by which the human spirit endeavours to commune with the Supreme Spirit.

The Sri Sukta is an invocation to Mahalakshmi as the Divinity presiding over all prosperity in every form—material and social, as well as spiritual. Intriguingly, the feminine gender is used in addressing Lakshmi as the Goddess of Fortune, in keeping with the tradition in human

thought that the universe is the Glory of God, the Power of God, conceived almost as the Consort of God, for purpose of popular adoration and worship. This would explain the mystery behind the gender. In fact, God and His Powers are beyond the range of human evaluation or values, and thus above the ideas of male and female.

These hymns are presented here in their original Sanskrit with the transliteration and English translation for the benefit of the public which, we hope, will be of immense utility in people's daily prayers.

## THE SIGNIFICANCE OF THE SATARUDRIYA

The Rudra-Adhyaya, known also as the Satarudriya, occurring in the Yajur Veda, is a soul-stirring hymn offered to the all-pervading Almighty, designated as Rudra-Siva. He is present in auspicious, benign forms by way of sustenance of all things created, and also as terrible forms which He assumes at the time of the dissolution and destruction of the cosmos at the end of time. Apart from these two major aspects of the Supreme Reality, viz., the sustaining and the destroying, the constructive and the destructive—we may say the positive and the negative—there is an inscrutable, un-understandable mystery behind the envisagement of God-Being in our practical lives.

The purpose of this magnificent hymn, the Satarudriya, is to set aside, once and for all, the extra-cosmic notion of God that people sometimes entertain in their religious fervour, and to instil into the minds of people the greater, profounder knowledge of the fact that God is not merely the creative extra-cosmic Parent of the universe, but He is also immanent in every particle, in every speck of space, in every unit of time, in every nook and corner, in every particle of creation.

A very intriguing aspect of God presented in this wondrous hymn is that God is both the good and the bad, the beautiful and the ugly, the right and the wrong, the positive and the negative, the high and the low, the conceivable and the inconceivable, the mortal and the immortal, existence and non-existence —every blessed notion of God and its correlative, or we may say the



counter-correlative, the opposite, which also is included in the existence of God. Thus the counter-correlative of white is black, and God is both the white and the black. If we say that something is good, there has to be something else that is bad. But God is both aspects blended in a transcendent Presence which is neither the good nor the bad, yet is both the good and the bad, the subject and the object. Every experience, every perception, every way of human thought is involved in this predicament of juxtaposing, blending or bringing together contraries in God-Being.

The whole of life is nothing but a war field, as we are sometimes told, a Mahabharata—an arena of battle where forces collide with one another—because the universe does not present itself as a uniform, featureless, spread-out continuum of a single form of existence, but as a mixture of contrary elements. We may call them the centripetal movements and the centrifugal movements—energies that tend towards the centre and energies that direct themselves away from the centre towards the periphery of the cosmos, towards the objects of sense. The battlefield of life is nothing but the field of the conflict of these two tendencies, everywhere, in the process of evolution—a tendency towards the centre of the universe, and the opposite tendency that moves away from the centre towards the circumference of the cosmos.

Thus, whenever our conceptions, cognitions and perceptions get tuned to the tendencies in the universe that move toward the centre of the cosmos, we appear to be seeing good things, beautiful things, happy things, pleasant things; but whenever perceptions, cognitions, outlooks get

entangled in those tendencies which move outwards—away from the centre, towards the objects, thus externalising consciousness—things appear unhappy, ugly, bad and evil. So, the perception of this disparity of characters in things is not due to any actual disparity in the cosmos, as disparity is not really there, but is due to the incapacity of the human individual to conceive the totality of being at one stroke. The weakness of the faculty of human perception is that it can only dichotomise those characters that belong to the subject and those belonging to the object.

The Rudra-Adhyaya lifts us above all these human ways of looking at things, above mortal thinking and individualistic perception, and admonishes us to recognise the Mighty Being in every little thing in the cosmos, whether they are liked ones or disliked ones, good ones or bad ones, necessary ones or unnecessary ones, pleasant ones or unpleasant ones. It is only here that we read, with consternation, that God is praised as the Lord of thieves, the Lord of bandits, the Lord of dacoits marauding on the mountain tops, and as He who is present in workshops, in marketplaces, in the streets, in earth, water, fire, air and ether—in all things in creation.

The Rudra-Adhyaya, or the Satarudriya, is a great meditation on the cosmos, or the Virat-Svarupa of the Lord, as the original Almighty before creation and also after creation, in whom the whole of creation is absorbed in a blend of unity with its own existence. The mind of man cannot operate here, because to think all things at once—in every way, and in every form of description—is something practically impossible for the human mind; and meditation

supreme is nothing but this effort of the human mind to lift itself above bodily and empirical perceptions and to envisage the universe as one single being in which the subject and the object are blended together.

Usually, the human being is regarded as the subject and the universe, or the world of objects, is regarded as something external. Here, in this meditation of the Almighty, Rudra or Siva, is conceived as the Universal Presence in all creation. The distinction usually drawn between the thinker and the thought, consciousness and matter, subject and object, is overcome by an effort of consciousness which unites itself by a deep communion with that Being who is not only the consciousness that meditates, but also that which is meditated upon.

In a way, the Purusha Sukta is similar to the Vishvakarma Sukta, the Hiranyagarbha Sukta, and such other great hymns of the Vedas, including the Varuna Sukta of the Atharva Veda, all of which present a picture of the Almighty as a blend of contraries—not only philosophically or metaphysically, but even socially, ethically and morally—so that no one who has not lifted himself above the limitations of human thought can offer prayers in this manner. No man, except a superman, can pray to God in this way. I feel this is not a man's prayer to God; this is a superman's dedication to the Almighty, a great protective measure, a solacing force and a redeemer from every difficulty and trouble in life.

This Rudra Adhyaya, this Satarudriya, this hymn should be chanted, heard, and made an instrument of daily prayer to God, by which one's mortal sins are destroyed

and the spiritual light is lit within—by which one's internal eye beholds that Presence which outwardly is manifest as the universe and inwardly as the mind and consciousness. Thus, this is a universal meditation which is expressed in the Vedas as a hymn of prayer to the Supreme Being, here addressed by the epithet of Rudra, Siva—the One without a second. May His Grace be upon us all!

## THE SIGNIFICANCE OF THE PURUSHA SUKTA

The Purusha Sukta of the Vedas is not only a powerful hymn of the insight of the great Seer, Rishi Narayana, on the Cosmic Divine Being as envisaged through the multitudinous variety of creation, but also a shortcut provided to the seeker of Reality for entering into the state of Superconsciousness. The Sukta is charged with a fivefold force potent enough to rouse God-experience in the seeker. Firstly, the Seer (Rishi) of the Sukta is Narayana, the greatest of sages ever known, who is rightly proclaimed in the Bhagavata as the only person whose mind cannot be disturbed by desire and, as the Mahabharata says, whose power not even all the gods can ever imagine. Such is the Rishi to whom the Sukta was revealed and who gave expression to it as the hymn on the Supreme Purusha. Secondly, the mantras of the Sukta are composed in a particular metre (*chandas*) which makes its own contribution by the generating of a special spiritual force during the recitation of the hymn. Thirdly, the intonation (*svara*) with which the mantras are recited adds to the production of the correct meaning intended to be conveyed through the mantras, and any error in the intonation may produce a different effect altogether. Fourthly, the Deity (*devata*) addressed in the hymn is not any externalised or projected form as a content in space and time, but is the Universal Being which transcends space and time and is the indivisible supra-essential essence of experience. Fifthly, the Sukta suggests, apart from the universalised concept of the

Purusha, an inwardness of this experience, thus distinguishing it from perception of any object.

The Sukta begins with the affirmation that all the heads, all the eyes, and all the feet in creation are of the Purusha. Herein is implied the astonishing truth that we do not see many things, bodies, objects, persons, forms, or colours, or hear sounds, but rather only the limbs of the One Purusha. And, just as when we behold the hand, leg, ear or nose of a person as various parts we do not think that we are seeing many things but only a single person in front of us, and we develop no separate attitude whatsoever in regard to the various parts of the person's body—because here our attitude is one of a single whole of consciousness beholding one complete person irrespective of the limbs or the parts of which the person may be the composite—in the same manner, we are to behold creation not as a conglomeration of discrete persons and things with which we have to develop a different attitude or conduct, but as a single Universal Person who gloriously shines before us and gazes at us through all the eyes, nods before us through all the heads, smiles through all the lips and speaks through all the tongues. This is the Purusha of the Purusha Sukta. This is the God sung in the hymn by Rishi Narayana. This is not the god of any religion, and this is not one among many gods. This is the only God who can possibly be anywhere, at any time.

Our thought, when it is extended and trained in the manner required to see the universe before us, receives a stirring shock, because this very thought lays the axe at the root of all desires, for no desire is possible when all creation

is but one Purusha. This illusion and this ignorance in which the human mind is moving when it desires anything in the world— whether it is a physical object or a mental condition, or a social situation—is immediately dispelled by the simple but most revolutionary idea which the Sukta deals to the mind with one stroke. We behold the One Being (*ekam sat*) before us, not a manifoldness or a variety to be desired or avoided.

But a greater shock is yet to be, for the Sukta implies to any intelligent thinker that he himself is one of the heads or limbs of the Purusha. This condition where even to think would be to think as the Purusha thinks—for no other way of thinking is even possible, and it would be to think through all persons and things in creation simultaneously— would indeed not be human thinking or living. Just as we do not think merely with one cell of our brain but think with the entire brain, any single thinker forming but a part of the Purusha's Universal Thinking Centre, 'a Centre which is everywhere with circumference nowhere', cannot afford to think as is usually attempted by what are called *jivas*, or individual fictitious centres of thinking. There is no other way—*na anyah pantha vidyate*. This is Supramental thinking. This is Divine Meditation. This is the *yajna* which, as the Sukta says, the Devas performed in the beginning of time.

The Purusha-Sukta is not merely this much. It is something more to the seeker. The above description should not lead us to the erroneous notion that God can be seen with the eyes—as we see a cow, for instance—though it is true that all things are the Purusha. It is to be

remembered that the Purusha is not the 'seen' but the 'seer'. The point is simple to understand. When everything is the Purusha, where can there be an object to be seen? The apparently 'seen' objects are also the heads of the 'seeing' Purusha. There is, thus, only the *seer seeing himself without a seen*.

Here, again, the seer's seeing of himself is not to be taken in the sense of a perception in space and time, for that would again be creating an object where it is not. It is the seer seeing himself not through eyes, but in Consciousness. It is the absorption of all objectification in a Universal Being-ness. In this meditation on the Purusha, which is the most normal thing that can ever be conceived, man realises God in the twinkling of a second.



## THE SIGNIFICANCE OF THE NARAYANA SUKTA

The Narayana Sukta is, in a way, the mystical appendix to the Purusha Sukta of the Veda, the only difference between the Purusha Sukta and the Narayana Sukta being the divination of the Deity addressed by them. The Purusha Sukta beholds the Supreme Being as the All-encompassing, Impersonal Purusha, while the Narayana Sukta addresses the Lord as Narayana. The Purusha Sukta, thus, is a hymn addressed to the Purusha extending beyond the cosmos yet at the same time present within creation, and the Narayana Sukta is a devout, touching, feelingful and personal address to the Creator of the universe. In the Narayana Sukta some clarification of the hidden meaning of the Purusha Sukta is to be discovered.

Narayana is the thousand-headed one, thousand-eyed, and thousand-limbed. But Narayana is not merely the Father or Creator of the cosmos, beyond creation, but is also hidden in the heart of everyone. Like a resplendent flame in the heart of the individual, Narayana can be visualised in deep meditation. In the lotus of the heart there is the citadel of the cosmos, the palace of the Creator of the universe. Thus, the worshipper of the Supreme Narayana need not necessarily look up to the sky to behold Him and adore Him. One can as well see the same Narayana within himself, in his own heart. While Narayana creates the world from outside, He also impels everyone through feeling and action from within. Through every nerve-current, life flows and vibrates. This vibration, this flow of life, is the

*chaitanya*, or Consciousness, of Narayana moving in creation. Narayana is adored as the One Being extending beyond Brahma, Vishnu, Siva, Indra and all the gods and angels, while Himself appearing as every one of them—the Imperishable, Self-existent All. Whatever all this universe is—*yacca kincit jagat sarvam*—seen or unseen, in its depths or merely heard of, Narayana is within and without all these, enveloping everyone. May Narayana bless us, and bestow upon us glory.

## THE SIGNIFICANCE OF THE SRI SUKTA

The Sri Sukta of the Veda is recited with benefit especially on Fridays, together with formal worship of the Goddess, for peace, plenty, and all-round prosperity. Lakshmi, who is usually identified as the Spouse of Vishnu, or Narayana, represents the glory and magnificence of God. Narayana and Lakshmi, actually, stand for Being and Becoming. The Creator in all His glory manifests Himself in the variety in creation.

Generally, spiritual seekers make the mistake of imagining that God is outside the world and the world has to be rejected in spiritual pursuits. This is an inadequate view, because the world is the glory of God, as light is the glory of the Sun and light cannot be disassociated from the Sun. The values and glories and the abundances of this vast creation cannot be separated from God, the Almighty, even in our love for God.

Narayana represents God, and Lakshmi represents the magnificence, abundance, plentifulness and grandeur of Narayana. The tradition, among the Vaishnavas especially, is that Narayana cannot be approached except through Lakshmi, even as some devotees hold that Krishna cannot be approached except through Radha, or Rukmini. This is to say that the Absolute can be reached only through the relative. The Invisible can be contacted only through the visible. The universe of perception and experience includes the very meditator, the seeker, the student or the devotee. Only an over-enthusiastic devotee can imagine that he is outside the world and then erroneously reject the values of

life, forgetting thereby that in the act of such rejection he has rejected himself also, since he is a part of this creation. A truly transcendent devotion to God is impracticable, for God is not merely transcendent; He is also immanent.

The four Purusharthas—*dharma*, *artha*, *kama* and *moksha*—mentioned in the scriptures, very wisely lay down the principles of an integration of living, so that we have to be properly aligned inwardly not only in our body, mind and spirit, but also outwardly in respect of the manifold articles of creation—animate, inanimate, organic or inorganic. The prayer to Lakshmi in the Sri Sukta is a supplication to God through the visible form of His magnificence and glory which is this indescribable universe. Lakshmi is prosperity, and all the wealth of life is nothing but prosperity. By wealth we are not to understand merely gold and silver, and the like. All forms of happiness, satisfaction, abundance and status come under Lakshmi, the Divine Glory. Any form of superior grandeur, greatness and glory is Lakshmi. Who can say that these are undesirable, when they are reflections of God himself? Has not Bhagavan Sri Krishna told us in the Gita that wherever there is glory, grandeur and excellence in a superb form of manifestation, it is He that is manifest there? Actually, in the end, there is nothing in the world that deserves our rejection. We have also to learn that meditation, or yoga, is not a rejection of realities but an inclusion of all existence, a harmony established between ourselves and the vast atmosphere around us. So the glory of the earth is not always an obstacle to God-realisation; but, rather, the great values of life are actually indicators of the majesty and

beauty of God. As the ray of the Sun gives us a suggestion as to what the Sun is, the world points to us what God could be. Prakriti and Purusha are not two different things. The world and God are inseparables.

Narayana and Lakshmi, says the Vishnu Purana, are like fire and heat, flower and fragrance, oil and greasiness, water and liquidity, sun and light, etc. And by such comparisons it is made out that the two are in fact One Being envisaged as twofold for meditation and worship. The Sri Sukta is the invocation of God Himself as the great glory of His creation, His lordliness, sovereignty and supreme suzerainty. The emotions of man, when they are religiously roused, have a tendency to consider the world as an evil and God as an other-worldly goal of life. This is an overestimation of the path that is to be trodden and an underestimation of the world. Neither is it advisable to overestimate the world, nor is it advisable to underestimate supersensible realities. The path of truth is a *via media*, or a golden mean. May we humbly surrender ourselves to this great mystery of God's Glory as Lakshmi, revealed to us as prosperity all round, through which we reach the Eternal Abundance, Narayana.

## THE SATARUDRIYA

### अथ शतरुद्रियम्

ॐ नमस्ते रुद्र मन्यव उतोत इषवे नमः ।

नमस्ते अस्तु धन्वने बाहुभ्यामुत ते नमः ॥

ōm namaste rudra manyava utota iṣave namaḥ,  
namaste astu dhanvane bāhubhyāmuta te namaḥ.

Prostration to Thee, Rudra; prostration to Thy wrath and Thy arrow (which destroy evil); prostration to Thy bow; prostration to Thy mighty Arms.

Note:—According to the celebrated Sayana Acharya, the Rudra chapter of the Yajur Veda consists of the mantras by which oblations are offered in the Sacrifice of Knowledge, wherein the manifold universe is visualised as the extensive manifestation of the Supreme Being.

या त इषुः शिवतमा शिवं बभूव ते धनुः ।

शिवा शरव्या या तव तया नो रुद्र मृडय ॥

yā ta iṣuḥ śivatamā śivaṁ babhūva te dhanuḥ,  
śivā śaravyā yā tava tayā no rudra mṛḍaya.

This, Thy arrow that has become exceedingly peaceful (to the devout); Thy bow become a source of auspiciousness, and Thy quiver of blessedness; with these, O Valiant One (Rudra), make us happy.

Note:—While the first mantra invokes the Terrible Power for destruction of evil, the second envisages the fulfilment

of the arms on the establishment of peace, and the now benignant phase of what was once formidable.

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।  
तया नस्तनुवा शन्तमया गिरिशंताभिचाकशीहि ॥  
yā te rudra śivā tanūraghorā'pāpakāśinī,  
tayā nastanuvā śantamayā giriśantābhicākāśīhi.

Rudra! That blessed and benign form of Thine, which obliterates the trace of all sins—with that most hallowed and calm phase of Thy being, reveal Thyself to us, O Radiator of Peace from the Mount of Kailasa!

Note:—Rudra-Siva is said to have two forms, the terrific and the beatific, which are manifested at different times.

यामिषुं गिरिशंत हस्ते विभर्ष्यस्तवे ।  
शिवां गिरित्र तां कुरु मा हिँ सीः पुरुषं जगत् ॥  
yāmiṣuṁ giriśanta haste bibharsyastave,  
śivāṁ giritra tāṁ kuru mā higṁsīḥ puruṣaṁ jagat.

O Benefactor from the Mount of Kailasa! That arrow which Thou wielded for aiming at enemies, make that benign (in respect of us). Harm not human beings or others in creation, O Protector on the sacred Mount!

शिवेन वचसा त्वा गिरिशाच्छावदामसि ।  
यथा नः सर्वमिज्जगदयक्षँ सुमना असत् ॥  
śivena vacasā tvā giriśācchāvadāmasi,  
yathā naḥ sarvamijjagadayakṣmaṁsumanā asat.

Resident of the Mountains! We pray to Thee with auspicious eulogies for the sake of attaining Thee. Do so

deign that this whole world of ours is rid of all ailment and affliction, and blooms with a joyous mind.

अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।

अहींश्च सर्वाञ्जभयन्त्सर्वाश्च यातुधान्यः ॥

adhyavocadadhivaktā prathamō daivyo bhiṣak,  
ahīṅśca sarvāñjambhayantsarvāśca yātudhānyaḥ.

May that Divine Physician, First among gods, exalt me in His all-redeeming Transcendent Being, having cut off all evil, whether in the form of poisonous creatures and wild beasts, or the demoniacal natures in creation.

असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः ।

ये चेमाँरुद्रा अभितो दिक्षु श्रिताः

सहस्रशोऽवैषाँहेड ईमहे ।

asau yastāmro aruṇa uta babhruḥ sumāṅgalaḥ,  
ye cemāṅmrudrā abhito dikṣu śritāḥ  
sahasraśo'vaiṣāṅheḍa īmahe.

This (Rudra in the form of the Sun), ruddy, pink, brownish and yellow and of variegated hue (in different stages of rising from the horizon), most auspicious (being dispeller of darkness), manifested in the bright rays enveloping (the earth) from all directions, ranging in tens and thousands—we mitigate the penetrating ferocity of these with our prostrations.



असौ योऽवसर्पति नीलग्रीवो विलोहितः ।  
उतैनं गोपा अदृशन्नदृशन्नदहार्यः ॥  
उतैनं विश्वाभूतानि स दृष्टो मृडयति नः ।

asau yo'vasarpati nīlagrīvo vilohitaḥ  
utainaṁ gopā adṛśannadṛśannudahāryaḥ  
utainaṁ viśvābhūtāni sa dṛṣṭo mṛḍayāti naḥ

This Blue-necked (due to drinking poison), Red-complexioned One, who traverses through the sky (in the form of the Sun)—Him do see (with their eyes) the unlettered cowherds as well as the maids carrying water, Him do also see all beings (both high and low). May He (Rudra) make us happy.

Note:—The import of this mantra is that while the Lord as seated in such regions as Mount Kailasa is accessible only to those who have spiritual realisation, as the Sun He is visible to everyone. In His great compassion He makes Himself felt even by our outer senses.

नमो अस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे ।  
अथो ये अस्य सत्वानोऽहं तेभ्योऽकरन्नमः ॥

namo astu nīlagrīvāya sahasrākṣāya mīḍuṣe,  
atho ye asya satvāno'haṁ tebhyo'karannamaḥ.

Salutation be to Nilagriva (with blue neck), who has a thousand eyes (as Indra), and who pours down (as rain or *parjanya*); salutation be from me to others, too, who attend upon Him (as His servants).

प्रमुञ्च धन्वनस्त्वमुभयोरार्त्नियोज्याम् ।

याश्चते हस्त इषवः परा ता भगवो वप ॥

pramun̄ca dhanvanastva-mubhayo-rārtniyorjyām,  
yāścate hasta iṣavaḥ parā tā bhagavo va.

Lord! Unfurl the string at both the ends of Thy bow. Those arrows that are in Thy hand, set them aside (now, after the enemy has been destroyed).

Note:—The term 'Lord' is the equivalent of the Sanskrit original 'Bhagavan', which means one who is possessed of all wealth (Aisvarya), valour (Virya), fame (Yasas), prosperity (Shri), wisdom (Jnana), non-attachment to things (Vairagya)—an epithet of the Almighty.

अवतत्य धनुस्त्वं सहस्राक्ष शतेषुधे ।

निशीर्य शल्यानां मुखा शिवो नः सुमना भव ॥

avatatya dhanustvagīśahasrākṣa śateṣudhe,  
niśīrya śalyānām mukhā śivo naḥ sumanā bhava.

O Thousand-eyed Divinity! Thou that hast hundreds of quivers (in war)! Setting down Thy bow, and dismantling the ends of Thy piercing arrows (after Thy purpose has been fulfilled), become Thou auspiciousness unto us, with a charming mood of blessing.

विज्यं धनुः कपर्दिनो विशल्यो बाणवाँउत ।

अनेशन्नस्येषव आभुरस्य निषङ्गथिः ॥

vijyam dhanuḥ kapardino viśalyo bāṇavāṅūta,  
aneśannasyeṣava ābhurasya niṣaṅgathiḥ.

May the bow of Kapardin (Siva) be freed from its string; and may His quiver be without the piercing ends of the arrows held above. May his arrows become incapable of piercing through, and may His bow become merely a support for the arrows (and not to shoot them).

Note:—This mantra and the others which pray for the putting down of the weapons of Rudra-Siva are invocations of His peaceful aspect, which manifests itself when He is not engaged in the work of destruction with His fierce arms.

या ते हेतिर्मीढुष्टम हस्ते बभूव ते धनुः ।  
तयाऽस्मान्विश्वतस्त्वमयक्ष्मया परिबभुज ॥

yā te hetirmīḍhuṣṭama haste babhūva te dhanuḥ,  
tayā'smānviśvatastva-mayakṣmayā paribbhujā.

O Abundant Source of all fulfilments! Protect us Thou, from all sides, with the weapons (like the sword) and the bow in Thy hands, that have ceased from purposes of destruction.

नमस्ते अस्त्वायुधायानातताय धृष्णवे ।  
उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥

namaste astvāyudhāyānātātāya dhṛṣṇave,  
ubhābhyāmuta te namo bāhubhyāṁ tava dhanvane.

Salutation be to Thy weapon arrow that has not been extended on the bow, but is capable of striking the enemy! Salutation to Thy bow. And salutation to Thy two arms.

परि ते धन्वनो हेतिरस्मान्बृणक्तु विश्वतः।  
अथो य इषुधिस्तवारे अस्मन्निधेहि तम् ॥

pari te dhanvano hetirasmānvruṅaktu viśvataḥ,  
atho ya iṣudhistavāre asmannidhehi tam.

Lord! May the pointed arrows of thy bow exclude us in every way (from their destructive operations). And that quiver of Thine, may Thou keep it far away from us (and protect us).

Note:—According to another interpretation, the second line can be rendered thus: ‘And that quiver of Thine, may Thou direct it to our enemies.’

ॐ नमस्ते अस्तु भगवन्  
विश्वेश्वराय महादेवाय  
त्र्यम्बकाय त्रिपुरान्तकाय  
त्रिकालाग्निकालाय कालाग्निरुद्राय  
नीलकण्ठाय मृत्युञ्जयाय  
सर्वेश्वराय शंकराय  
सदाशिवाय श्रीमन्महादेवाय नमः ॥

ōm namaste astu bhagavan  
viśveśvarāya mahādevāya  
tryambakāya tripurāntakāya  
trikalāgni-kālāya kālāgnirudrāya  
nīlakaṅṭhāya mrutyumjaya  
sarveśvarāya śankaraya  
sadāśivāya śrīmanmahādevāya namaḥ.

Prostration be to Thee, O Lord, Ruler of the universe,  
Great God Three-Eyed One, Destroyer of the Tripuras,

Death to the destructive Fire of the three worlds at the end of Time, Terror to even to the terrible Fire of Time, Blue-necked One, Overcomer of mortality, Overlord over everyone, Bestower of Blessedness, Ever-Auspicious, the Blessed Great God—to Thee, prostration.

नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमो  
नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमो  
नमः सस्षिञ्जराय त्विषीमते पथीनां पतये नमः ॥

namo hiraṇyabāhave senānye diśāṃ ca pataye namo  
namo vṛkṣebhyo harikeśebhyaḥ paśūnāṃ pataye namo  
namaḥ saspīñjarāya tviṣimate pathīnāṃ pataye namaḥ.

Prostration to the Golden-armed One, the Supreme Commander of all forces, the Lord of all quarters. Prostration to the Vital Essence and Source of the green-leaved trees, the Master of all created beings. Prostration to the Self-effulgent One, the Lord of the different routes (which souls take on departure from this world).

Note:—In the first section, the Rudra-Adhyaya delineated the Power of Rudra-Siva in His form as the Wielder of the bow and arrows. In the subsequent sections, His glories as revealed in all creation, as manifest in every quarter and cranny, are described. These hymns abound in a varied adoration of the Supreme Being in all things, and every word of ‘prostration’ is repeated twice, as prostration on both sides, and prostration in the beginning and in the end (which is avoided in the translation).

नमो बभ्लुशाय विव्याधिनेऽन्नानां पतये नमो  
नमो हरिकेशायोपवीतिने पुष्टानां पतये नमो  
नमो भवस्य हेत्यै जगतां पतये नमः ॥

namo babhluśāya vivyādhine'nnānām pataye namo  
namo harikeśāyopavītine puṣṭānām pataye namo  
namo bhavasya hetyai jagatām pataye namo.

Prostration to the Rider of the bull, the Chastiser of the opposing force, the Lord of food or Ruler over matter. Prostration to the One with blue hair on the head (not turned gray), the Wearer of the sacred thread (indicating auspiciousness), the Master of those who are full with the qualities of perfection. Prostration to the Severer of *samsara*, the Sovereign over all creation.

नमो रुद्रायातताविने क्षेत्राणां पतये नमो  
नमः सूतायाहन्त्याय वनानां पतये नमो  
नमः रोहिताय स्थपतये वृक्षाणां पतये नमः ॥

namo rudrāyātātāvine kṣetrāṅām pataye namo  
namaḥ sūtāyāhantyaāya vanānām pataye namo  
namaḥ rohitāya sthapataye vṛkṣāṅām pataye namaḥ.

Prostration to Rudra, who protects with His outstretched bow, the Ruler of all fields (temples, bodies and all creation). Prostration to the Charioteer (Director of all things), the Invincible One, the Lord of all forests (vegetation life). Prostration to the crimson-hued One, who, existing (even) in trees, is the Supreme Protector of all.

नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमो  
नमो भुवंतये वारिवस्कृतायौषधीनां पतये नमो  
नम उच्चैर्घोषायाक्रन्दयते पत्तीनां पतये नमो  
नमः कृत्स्नवीताय धावते सत्त्वनां पतये नमः ॥

namo mantriṇe vāṇijāya kakṣāṇām pataye namo  
namo bhuvāntaye vārivaskṛtāyauṣadhīnām pataye namo  
nama uccairghoṣāyākrandayate pattīnām pataye namo  
namaḥ kṛtsnavītāya dhāvate satvanām pataye namaḥ.

Prostration to the One who manifests Himself as the minister in a royal court, as the merchant in business, and as the ruler over all the plant kingdom; prostration to the Creator of the world, the Master of all wealth, the Lord over medicines; prostration to Him who thunders in battle and makes the enemy shriek in fear, and is the Commander of all forces; prostration to the All-enveloping One, the Fast in action, the Refuge of the self-surrendering devotees.

नमः सहमानाय निव्याधिन आव्याधिनीनां पतये नमो  
नमः ककुभाय निषङ्गिणे स्तेनानां पतये नमः ॥

namaḥ sahamānāya nivyādhina āvyādhinīnām  
pataye namo  
namaḥ kakubhāya niṣaṅgiṇe stenānām pataye namaḥ.

Prostration to the valiant Confronter of foes; the terrific Uprooter of the opposing forces, the Protector of the powers (of *dharma*) pressing from all sides; prostration to the Lord seated on the hump of the bull, armed with the sword, the Chief of (even) thieves (or stealer of everyone's heart).

Note:—The appellation ‘Chief of thieves’ is to indicate the supreme immanence and the non-exclusiveness of the Divine Being.

नमो निषङ्गिण इषुधिमते तस्कराणां पतये नमो  
नमो वञ्चते परिवञ्चते स्तायूनां पतये नमो  
नमो निचेरवे परिचरायारण्यानां पतये नमः ॥

namo niṣaṅgiṇa iṣudhimate taskarāṅām pataye namo  
namo vañcate parivañcate stāyūnām pataye namo  
namo nicerave paricarāyāraṅyānām pataye namo.

Prostration to the Chief of robbers, to Him who is armed with quiver and arrows; prostration to the deceiving, the tricky and elusive Lord of marauders; prostration to the ever-cunning Leader of the thieves lurking at home and those wandering in the streets and the forests.

Note:—The Lord is adored as the Chief of thieves, etc., in two senses. Firstly, He is the indwelling presence of even the thieves, and their lives are impossible without His existence in them as their essence. Secondly, He is also the *jiva*, which is the thief, apart from His being Isvara ranging beyond the realm of the former. Also, the Lord it is that sports as the high and low, the good and the bad, the virtuous and the debased, when looked at from the standpoint of the universe taken as a whole, a view which is hard for the *jiva* sunk in personalistic cognitions and perceptions but the right vision of those who are absorbed in Reality. Ethical concepts stand transfigured in the Absolute. These mantras of the Veda are to help the seeker in recognising God through the medium of all creation.



नमः सृकाविभ्यो जिघाँ सद्भ्यो मुष्णतां पतये नमो  
नमोऽसिमद्भ्यो नक्तंचरद्भ्यः प्रकृन्तानां पतये नमो  
नम उष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमः ॥

namaḥ sṛkā vibhyo jighāḡisadbhyo muṣṇatām pataye namo  
namo'simadbhyo naktāncaradbhyaḥ prakṛntānām pataye  
namo

nama uṣṇīṣiṇe giricarāya kuluñcānām pataye namaḥ.

Prostration to the Chief of the self-protecting animals and of the retaliating thieves ever ready to strike people to death; prostration to the Chief of dacoits, armed with swords and prowling in the night for booty; prostration to the roving Chief with helmet and turban, wandering through the mountains, who steals away people's belongings in houses and fields.

नम इषुमद्भ्यो धन्वाविभ्यश्च वो नमो  
नम आतन्वानेभ्यः प्रतिदधानेभ्यश्च वो नमो  
नम आयच्छद्भ्यो विसृजद्भ्यश्च वो नमो  
नमोऽस्यद्भ्यो विद्ध्यद्भ्यश्च वो नमः ॥

nama iṣumadbhyo dhanvāvibhyaśca vo namo  
nama ātanvānebhyaḥ pratidadhānebhyaśca vo namo  
nama āyacchadbhyo visṛjadbhyaśca vo namo  
namo'syadbhyo viddhyadbhyaśca vo namo namaḥ.

Prostration to Him who is in the forms of those that move about holding bows and using arrows; prostration to Him who is in those that string their bows and discharge the arrows; prostration to Him who is in those that stretch the bows and send arrows again; prostration to Him who is

in those that shoot the arrows and make them hit the targets.

Note:—The great commentator Sayana makes a suggestive hint that the forms are all ‘Rudras’, which implies the startling truth that the contents of the world are all God Himself—not that He is merely present in them.

नम आसीनेभ्यश्शयानेभ्यश्च वो नमो  
नमः स्वपद्भ्यो जाग्रद्भ्यश्च वो नमो  
नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमो  
नमः सभाभ्यः सभापतिभ्यश्च वो नमो  
नमो अश्वेभ्योऽश्वपतिभ्यश्च वो नमः ॥

nama āsīnebhyaśāśāyānebhyaśca vo namo  
namaḥ svapadbhyo jāgradbhyaśca vo namo  
namastiṣṭhadbhyo dhāvadbhyaśca vo namo  
namaḥ sabhābhyaḥ sabhāpatibhyaśca vo namo  
namo aśvebhyo'śvapatibhyaśca vo namaḥ.

Prostration to Thee who art the sitting and the reclining; prostration to Thee who art the sleeping and the waking; prostration to Thee who art the standing (static) and the running (dynamic); prostration to Thee who art the assemblies and the assembly chiefs; prostration to Thee who art the horses and the horse riders.

नम आब्याधिनीभ्यो विविध्यन्तीभ्यश्च वो नमो  
 नम उगणाभ्यस्तूँ हतीभ्यश्च वो नमो  
 नमो गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमो  
 नमो ब्रातेभ्यो ब्रातपतिभ्यश्च वो नमः ॥

nama āvyadhinībhyo vividhyantībhyaśca vo namo  
 nama ugaṇābhyaस्तूँ हतीभ्यश्च वो नमो  
 namo gr̥tsebhyo gr̥tsapatibhyaśca vo namo  
 namo vrātebhyo vrātapatibhyaśca vo namo namaḥ.

Prostration to Thee who art (in the form of) the Saktis competent to strike all round in various ways; prostration to Thee who art the gentle higher Saktis as well as the violent lower Saktis; prostration to Thee who art those that run after sense-pleasures as also their leaders; prostration to Thee who art the hosts of (living and non-living) beings as well as their chiefs.

Note:—The word ‘Sakti’ does not occur in the original, but is used in the translation to bring out the significance of the feminine gender of the words in the mantra, which indicate the various Saktis or Powers of the Lord. Sayana states that the gentle ones are the seven Matrikas, etc, while the violent ones are Durga, etc.

नमो गणेभ्यो गणपतिभ्यश्च वो नमो  
 नमो विरूपेभ्यो विश्वरूपेभ्यश्च वो नमो  
 नमो महद्भ्यः क्षुल्लकेभ्यश्च वो नमो  
 नमो रथिभ्योऽरथेभ्यश्च वो नमो  
 नमो रथेभ्यो रथपतिभ्यश्च वो नमः ॥

namo gaṇebhyo gaṇapatibhyaśca vo namo

namo virūpebhyo viśvarūpebhyaśca vo namo  
namo mahadbhyaḥ kṣullakebhyaśca vo namo  
namo rathibhyo'rathebhyaśca vo namo  
namo rathebhyo rathapatibhyaśca vo namaḥ.

Prostration to Thee who art (in the form of) the hosts of celestial attendants and their chiefs; prostration to Thee who art the formless and the universal-formed; prostration to Thee who art the great as well as the small; prostration to Thee who art those that ride in chariots and those that do not; prostration to Thee who art the chariots as well as the chariot owners.

नमः सेनाभ्यः सेनानिभ्यश्च वो नमो  
नमः क्षत्तृभ्यः संग्रहीतृभ्यश्च वो नमो  
नमस्तक्षभ्यो रथकारेभ्यश्च वो नमो  
नमः कुलालेभ्यः कर्मरिभ्यश्च वो नमो  
नमः पुञ्जिष्टेभ्यो निषादेभ्यश्च वो नमः ॥

namaḥ senābhyaḥ senanibhyaśca vo namo  
namaḥ kṣattṛbhyaḥ saṅgrahītṛbhyaśca vo namo  
namastakṣabhyo rathakārebhyaśca vo namo  
namaḥ kulālebhyaḥ kamārebhyaśca vo namo  
namaḥ puñjiṣṭebhyo niṣādebhyaśca vo namaḥ,

Prostration to Thee who art (in the form of) armies and army chiefs; prostration to Thee who art the trained charioteers and apprentices in chariot driving; prostration to Thee who art the carpenters and the chariot makers; prostration to Thee who art the potters and blacksmiths; prostration to Thee who art the fowlers and the fishermen.

नम इषुकृद्भ्यो धन्वकृद्भ्यश्च वो नमो  
नमो मृगयुभ्यः श्वनिभ्यश्च वो नमो  
नमः श्वभ्यः श्वपतिभ्यश्च वो नमः ॥

nama iṣukṛdbhyo dhanvakṛdbhyaśca vo namo  
namo mṛgayubhyaḥ śvanibhyaśca vo namo  
namaḥ śvabhyaḥ śvapatibhyaśca vo namaḥ

Prostration to Thee who art (in the form of) the artisans who make arrows and bows; prostration to Thee who art the hunters and the huntsmen; prostration to Thee who art the hounds and the keepers of hounds.

नमो भवाय च रुद्राय च नमः शर्वाय च  
पशुपतये च नमो नीलग्रीवाय च शितिकण्ठाय च  
नमः कपर्दिने च व्युप्तकेशाय च नमः  
सहस्राक्षाय च शतधन्वने च ॥

namo bhavāya ca rudrāya ca namaḥ śarvāya ca  
paśupataye ca namo nīlagrīvāya ca śitikaṅṭhāya ca  
namaḥ kapardine ca vyuptakeśāya ca namaḥ  
sahasrākṣāya ca śatadhanvane ca.

Prostration to the Creator and Destroyer of the Universe; prostration to the Remover of sins and the Protector of all beings; prostration to the blue-necked One and the fair-necked One; prostration to the matted-locked One and the clean-shaven One; prostration to the thousand-eyed One and Him who wields multiple bows.

Note:—“In the form of an austere mendicant, Siva is matted-locked; as a sannyasin, He is clean-shaven; as Indra,

He is thousand-eyed; in His multiformed manifestation, He holds numberless bows,” says Sayana.

नमो गिरिशाय च शिपिविष्टाय च नमो मीढुष्टमाय  
चेषुमते च नमो ह्रस्वाय च वामनाय च नमो  
बृहते च वर्षीयसे च नमो वृद्धाय च संवृध्वने च ॥

namo giriśāya ca śipiviṣṭāya ca namo mīḍhuṣṭamāya  
ceṣumate ca namo hrasvāya ca vāmanāya ca namo  
bṛhate ca varṣīyase ca namo vṛddhāya ca saṁvṛddhvane  
ca.

Prostration to the Resident of the mountains (as Siva) and the Immanent One in all beings (as Vishnu); prostration to the One who wields arrows and rains heavily through the clouds; prostration to the One who is dwarfed in size and small in limbs; prostration to the One who is huge in size and multi-formed in limbs; prostration to the Ancient One who is glorified through eternity.

नमो अग्रियाय च प्रथमाय च नम आशवे चाजिराय  
च नमः शीघ्रियाय च शीभ्याय च नम ऊर्म्याय  
चावस्वन्याय च नमः स्रोतस्याय च द्वीप्याय च ॥

namo agriyāya ca prathamāya ca nama āśave cājirāya  
ca namaḥ śīghriyāya ca śībhyāya ca nama ūrmyāya  
cāvasvanyāya ca namaḥ srotasyāya ca dvīpyāya ca.

Prostration to the Primeval One and the Chief of beings; prostration to the Omnipresent One and the agile among things; prostration to the One in the quick and the flowing; prostration to the One in the roaring waves and

the still water; prostration to the One in the swift rivers and the islands.

नमो ज्येष्ठाय च कनिष्ठाय च नमः पूर्वजाय  
चापरजाय च नमो मध्यमाय चापगल्भाय च  
नमो जघन्याय च बुध्नियाय च नमः  
सोभ्याय च प्रतिसर्याय च ॥

namo jyeṣṭhāya ca kaniṣṭhāya ca namaḥ pūrvajāya  
cāparajāya ca namo madhyamāya cāpagalbhāya ca  
namo jaghanyāya ca budhniyāya ca namaḥ  
sobhyāya ca pratisaryāya ca.

Prostration to Him who is the eldest as well as the youngest; prostration to Him who is the Ancient Being as well as all that emanates from It; prostration to Him who is the middling creation (such as the celestials, etc.) as well as the infant; prostration to Him who is the last in creation (e.g. the animals, birds, etc.) as well as the trees and plants with their branches and foliage; prostration to Him who is mixed in character (e.g. virtue and vice, representing the human beings), as well as all that is moving.

नमो याम्याय च क्षेम्याय च नम उर्वर्याय च  
खल्याय च नमः श्लोक्याय चावसान्याय च नमा  
वन्याय च कक्ष्याय च नमः श्रवाय च  
प्रतिश्रवाय च ॥

namo yāmyāya ca kṣemyāya ca nama urvaryāya ca  
khalyāya ca namaḥ ślokyāya cāvasānyāya ca namo  
vanyāya ca kakśyāya ca namaḥ śravāya ca  
pratiśravāya ca.

Prostration to Him who dispenses justice as Yama (Lord of Death) and bestows the beatitude of salvation to beings; prostration to Him who reigns over the green earth rich with harvest and is in the farm yards; prostration to Him who is in the (mantras of the) Vedas and the (meditations of the) Upanishads; prostration to Him who is in the form of trees in forests and in creepers and plants; prostration to Him who is in sound and its echo.

नम आशुषेणाय चाशुरथाय च नमः शूराय  
चावभिन्दते च नमो वर्मिणे च वरूथिने च  
नमो बिल्मिने च कवचिने च नमः श्रुताय च  
श्रुतसेनाय च ॥

nama āśuṣeṇāya cāśurathāya ca namaḥ śūrāya  
cāvabhindate ca namo varmiṇe ca varūthine ca  
namo bilmine ca kavacine ca namaḥ śrutāya ca  
śrutasenāya ca.

Prostration to Him who is in armies moving fast and in chariots rattling forth; prostration to Him who is valiant and destroys enemies; prostration to Him who wields a shield and leads the hosts (to success); prostration to Him who is helmeted and armoured; prostration to Him who is renowned (Ancient One) and whose forces are reputed (in all creation.)

नमो दुन्दुभ्याय चाहनन्याय च नमो धृष्णवे च  
प्रमृशाय च नमो दूताय च प्रहिताय च नमो  
निषङ्गिणे चेषुधिमते च ॥

namo dundubhyāya cāhananyāya ca namo dhṛṣṇave  
pramṛśāya ca namo dūtāya ca prhitāya ca namo  
niṣaṅgiṇe ceṣuḍhimate ca ॥



ca pramṛśāya ca namo dūtāya ca prahitāya ca namo  
niṣaṅgiṇe ceṣudhimate ca.

Prostration to Him who is immanent in the sound of the drum and in the sound of the tabour; prostration to Him who is in those that never retreat in war and in the ablest reconnoitres; prostration to Him who is in the spies and in military messengers; prostration to Him who is in the wielders of swords and in the operators of the quiver.

नमस्तीक्ष्णेषवे चायुधिने च नमः स्वायुधाय च सुधन्वने च  
नमः स्तुत्याय च पथ्याय च नमः काट्याय च नीप्याय च ॥

namastīkṣṇeṣave cāyudhine ca namaḥ svāyudhāya ca  
sudhanvane ca  
namaḥ srutyāya ca pathyāya ca namaḥ kāṭyāya ca nīpyāya  
ca.

Prostration to Him who uses sharp arrows and countless weapons; prostration to Him who wields the auspicious missile (trident) and the blessed bow (called Pinaka); prostration to Him who is in narrow lanes and in broad highways; prostration to Him who is in dribbling streams and in mountain torrents of water.

नमः सूद्याय च सरस्याय च नमो नाद्याय च  
वैशन्ताय च नमः कूप्याय चावट्याय च  
नमो वर्ष्याय चावर्ष्याय च नमो मेघ्याय च  
विद्युत्याय च ॥

namaḥ sūdyāya ca sarasyāya ca namo nādyāya ca  
vaiśantāya ca namaḥ kūpyāya cāvaṭyāya ca

namo varṣyāya cāvarṣyāya ca namo meghyāya ca  
vidyutyāya ca.

Prostration to Him who is in marshes and lakes;  
prostration to Him who is in rivers and reservoirs;  
prostration to Him who is in wells and pits; prostration to  
Him who is in rain and in oceans; prostration to Him who  
is in the clouds and in lightning.

नम ईध्रियाय चातप्याय च नमो वात्याय च  
रेष्मियाय च नमो वास्तव्याय च वास्तुपाय च ॥

nama īdhriyāya cātapyāya ca namo vātyāya ca  
reṣmiyāya ca namo vāstavyāya ca vāstupāya ca.

Prostration to Him who is in the autumnal clouds and  
in the heating sun; prostration to Him who is in the winds  
and in the stormy downpour of the deluge; prostration to  
Him who is in the wealth of cattle and of land.

नमः सोमाय च रुद्राय च नमस्ताम्राय  
चारुणाय च नमः शङ्गाय च पशुपतये च नम  
उग्राय च भीमाय च ॥

namaḥ somāya ca rudrāya ca namastāmrāya  
cāruṇāya ca namaḥ śaṅgāya ca paśupataye ca nama  
ugrāya ca bhīmāya ca.

Prostration to Him who has Uma as His consort and  
who causes to flee all sorrows (of *samsara*); prostration to  
Him who is crimson-coloured (as the rising sun) and is  
reddish (as the sun risen above the horizon); prostration to  
Him who brings about the peace (and happiness) of beings

and protects all creatures; prostration to Him who is terrible (to foes) and fearful (to those who oppose Him).

**नमो अग्रेवाधाय च दूरेवधाय च नमो हन्त्रे च  
हनीयसे च नमो वृक्षेभ्यो हरिकेशेभ्यो नमस्ताराय ॥**

namo agrevadhāya ca dūrevadhāya ca namo hantre ca  
hanīyase ca namo vṛkṣebhyo harikeśebhyo namastārāya.

Prostration to Him who destroys enemies in front and who destroys them from behind; prostration to Him who is the Destroyer of things here and the Destroyer of everything in the end; prostration to Him who is in the form of trees filled with green leaves; prostration to Him who is embodied in Om (Pranava).

**नमश्शंभवे च मयोभवे च नमः शंकराय च  
मयस्कराय च नमः शिवाय च शिवतराय च ॥**

namaśśaṁbhave ca mayobhave ca namaḥ śaṁkarāya  
ca mayaskarāya ca namaḥ śivāya ca śivatarāya ca.

Prostration to Him who is the source of bliss, spiritual as well as temporal; prostration to Him who dispenses all happiness, heavenly as well as earthly; prostration to Him who is the Auspicious One, and is more auspicious than anything else.

**नमस्तीर्थ्याय च कूल्याय च नमः पार्याय  
चावार्याय च नमः प्रतरणाय चोत्तरणाय च नम  
आतार्याय चालाध्याय च नमः शष्प्याय च  
फेन्याय च नमः सिकत्याय च प्रवाहाय च ॥**

namastīrthyāya ca kūlyāya ca namaḥ pāryāya

cāvāryāya ca namaḥ prataraṇāya cottaraṇāya ca nama  
ātāryāya cālādyāya ca namaḥ śaṣpyāya ca phenyāya  
ca namaḥ sikatyāya ca pravāhyāya ca.

Prostration to Him who is in the holy waters of shrines  
and in emblems erected on their banks; prostration to Him  
who is on this shore (as the bestower of prosperity) and on  
the other shore (as the blessedness beyond mortality);  
prostration to Him who is the means to cross over sin by  
ritual as well as by knowledge; prostration to Him who is  
the cause of rebirths and the fact behind the experiences of  
the fruits of karma; prostration to Him who is in the tender  
grass and in the fleeting foam; prostration to Him who is in  
the sands and the flowing waters (of rivers).

नम इरिण्याय च प्रपथ्याय च नमः किंशिलाय च  
क्षयणाय च नमः कपर्दिने च पुलस्तये च नमा गोष्ठ्याय च  
गृहाय च नमस्तल्प्याय च गेहाय च नमः काट्याय च  
गह्वरेष्ठाय च नमो हृदय्याय च निवेष्याय च ॥

nama iriṇyāya ca prapathyāya ca namaḥ kiḡśilāya ca  
kṣayaṇāya ca namaḥ kapardine ca pulastaye ca  
namo goṣṭhyāya ca  
grhyāya ca namastalpyāya ca gehyāya ca namaḥ kāṭyāya  
ca  
gahvareṣṭhāya ca namo hṛdayyāya ca niveṣpyāya ca.

Prostration to Him who is in fertile lands and in broad  
highroads; prostration to Him who is in rocky ground and  
in habitable places; prostration to Him who has matted  
locks and who reveals Himself to devotees; prostration to  
Him who is in cowsheds and in homes of people;

prostration to Him who is in bedsteads and in palaces;  
prostration to Him who is in thorny jungles and in  
mountain caves; prostration to Him who is in whirlpools  
and in dewdrops.

नमः पाँसव्याय च रजस्याय च नमः  
शुष्क्याय च हरित्याय च नमो लोप्याय  
चोलप्याय च नम ऊर्व्याय च सूर्म्याय च ॥

namaḥ pāṅśavyāya ca rajasyāya ca namaḥ  
śuṣkyāya ca harityāya ca namo lopyāya  
colapyāya ca nama ūrvyāya ca sūrmyāya ca.

Prostration to Him who is in atoms and in dust;  
prostration to Him who is in what is dry and what is green;  
prostration to Him who is in rugged terrain and in the  
green grass; prostration to Him who is in the earth and in  
the gallant-waved rivers.

नमः पर्ण्याय च पर्णशद्याय च  
नमोऽपगुरमाणाय चाभिघ्नते च  
नम आख्खिदते च प्रख्खिदते च ॥

namaḥ parṇyāya ca parṇaśadyāya ca  
namo'paguramāṇāya cābhighnate ca  
nama ākhhidate ca prakhhidate ca.

Prostration to Him who is in fresh leaves and in heaps  
of dry leaves; prostration to Him who is with uplifted  
weapons and who strikes (the sinful); prostration to Him  
who afflicts (enemies) mildly as well as severely.

नमो वः किरिकेभ्यो देवानाँ हृदयेभ्यो  
नमो विक्षीणकेभ्यो नमो विचिन्वत्केभ्यो  
नम आनिर्हतेभ्यो नम आमीवत्केभ्यः ॥

namo vaḥ kirikebhyo devānāḡihṛdayebhyo  
namo vikṣīṇakebhyo namo vicinvatkebhyo  
nama ānirhatebhyo nama āmīvatkebhyah

Prostration to You all who are the hearts of the gods, bestowing on devotees wealth (material as well as spiritual); prostration to You who are undecaying; prostration to You who grants the wishes of everyone; prostration to You who destroys evil from all sides; prostration to You who manifests Yourself abundantly.

द्रापे अन्धसस्पते दरिद्रन्नीललोहित ।  
एषां पुरुषाणामेषां पशूनां मा  
भेर्माजरो मो एषां किं चनाममत् ॥

drāpe andhasaspate daridrannīlaloḥita,  
eṣāṁ puruṣāṇāmeṣāṁ paśūnāṁ mā  
bhermā'ro mo eṣāṁ kiṁ canāmamat.

O Wielder of the rod of justice (Punisher)! O Lord of food! O Unattached Independent One (possessing nothing)! O Blue and Red One in hue! May there not be fear in these people and these cattle (of ours)! May not any one of them stray away (or perish)! May not any one of them be diseased!

या ते रुद्र शिवा तनूः शिवा विश्वाह भेषजी ।  
शिवा रुद्रस्य भेषजी तथा नो मृड जीवसे ॥

yā te rudra śivā tanūh śivā viśvāha bheṣajī,  
śivā rudrasya bheṣajī tayā no mṛḍa jīvase.

Rudra! That which is your auspicious form, auspicious as the universal panacea for all ills, auspicious as the bestower of (knowledge and realisation of) Your Rudra form—with that make us live in happiness.

इमाँ रुद्राय तवस कपर्दिने क्षयद्वीराय प्रभरामहे मतिम् ।  
यथा नः शमसद्विपद चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन् अनातुरम् ॥

imāṅrūdrāya tavase kapardine  
kṣayadvīrāya prabharāmahe matim,  
yathā naḥ śamasadvipade catuṣpade viśvaṁ puṣṭaṁ  
grāme āsmin anāturam.

We dedicate this mind of ours to Rudra, the powerful, with matted hair, causing the waning (and destruction) of enemies, so that in this our locality (village, land or country) happiness may prevail on humankind and cattle, and all living beings may remain robust and free from troubles of any kind.

मृडा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।  
यच्छं च योश्च मनुरायजे पिता तदश्याम तव रुद्र प्रणीतौ ॥

mṛḍā no rudrota no mayaskṛdhi kṣayadvīrāya namasā  
vidhema tey,  
yacchaṁ ca yośca manurāyaje pitā tadaśyāma tava rudra  
praṇītau.

Rudra! Render us happy (both) here (with material prosperity) and in the hereafter (with spiritual blessedness); with our obeisance we propitiate You, the Destroyer of our enemies (internal and external); may we attain, Rudra, with Your loving Grace, all that happiness and freedom from sorrow which our father, Manu, acquired.

मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम् ।  
मा नोऽवधीः पितरं मोत मातरं प्रिया मा नस्तनुवः रुद्ररीषिः ॥  
mā no mahāntamuta mā no arbhakaṃ mā na ukṣanta-  
muta mā na ukṣitam,  
mā no'vadhīḥ pitaraṃ mota mātaraṃ priyā mā nastanuvāḥ  
rudrarīṣiḥ.

Rudra! Destroy not our aged ones or our young ones, our infants or our babes in the womb; kill not our father or our mother, or our dear bodies.

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः ।  
वीरान्मा नो रुद्र भामितोऽवधीर्हविष्मन्तो नमसा विधेम ते ॥  
mā nastoke tanaye mā na āyuṣi mā no goṣu mā no aśveṣu  
rīriṣaḥ,  
vīrānmā no rudra bhāmito'vadhīr-haviṣmanto namaśā  
vidhema te.

Rudra! Do not, in Your anger, bring trouble on our children, our sons, our lifespan, our cattle, our horses; destroy not our brave (useful) servants; we propitiate You with (our) prostrations, offering oblations (to You).

आरात्ते गोघ्न उत पूरुषघ्ने क्षयद्वीराय सुम्नमस्म त अस्तु ।  
रक्षा च ना अधि च देव ब्रूहाथा च नः शर्म यच्छद्विबर्हाः ॥  
ārātte goghna uta pūruṣaghne kṣayadvīrāya sumnamasme



te astu,  
rakṣā ca no adhi ca deva brūhyathā ca naḥ śarma  
yacchadvibarhāḥ.

God! Let Thy gentle form, meant for our good, which spells destruction on cattle and human beings in the enemy's fighting forces, be near us; protect us, exalt us (among all things) and confer grace on us—Thou the glory of here and hereafter.

स्तुहि श्रुतं गर्तसदं युवानं मृगन्न भीममुपहत्नुमुग्रम् ।  
मृडा जरित्रे रुद्र स्तवानो अन्यन्ते अस्मन्निवपन्तु सेनाः ॥

stuhi śrutaṁ gartasadaṁ yuvānaṁ mṛganna bhīma-  
mupahatnumugram,  
mruḍā jaritre rudra stavāno anyante asmannivapantu  
senāḥ.

Praise the celebrated One; the Dweller in the cave (of the heart); ever young (new and fresh); terrible at the time of destruction (of enemies and of the universe in the end), like a ferocious lion. O Rudra, make us, praying through this mortal frame, happy. Let Thy forces (armies) wipe out what is different from us (our foes):-

परिणो रुद्रस्य हेतुर्वृणक्तु परि त्वेषस्य दुर्मतिरघायोः ।  
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृडय ॥

pariṇo rudrasya hetirvṛṇaktu pari tveṣasya  
durmatiraghāyoḥ,  
ava sthirā maghavadbhyastanuṣva mīḍhvastokāya  
tanayāya mruḍaya.

May the destructive weapon of Rudra, as also His burning angry will risen against sinners, keep away from us

(not harm us). O Granter of boons to those who surrender themselves with offerings! Turn away Your wrath from us, who are prostrate before You. Bestow happiness on our children and grandchildren.

मीढुष्टम शिवतम शिवो नः सुमना भव।

परमे वृक्ष आयुधं निधाय कृत्तिं वसान आचर पिनाकम् बिभ्रदागहि ॥

mīḍhuṣṭama śivatama śivo naḥ sumanā bhava,  
parame vrukśa āyudhaṁ nidhāya kṛttim vasāna ācara  
pinākaṁ bibhradāgahi.

O Supreme Bestower of blessings (on devotees)! O supremely Auspicious One! Be propitious and graceful towards us. Leaving Thy destructive weapons behind on the top of a high tree, descend and appear before us wearing the tiger skin and wielding Thy Pinaka bow (merely as Thy insignia).

विकिरिद विलोहित नमस्ते अस्तु भगवः ।

यास्ते सहस्रं हेतयोऽन्यमस्मन्निवपन्तु ताः ॥

vikirida vilohita namaste astu bhagavaḥ,  
yāste sahasraṅghētaayo'nyamasmannivapantu tāḥ.

O Profuse Granter of boons! O White-hued One! Prostration be to You, O Lord! May Your countless weapons, all of them, destroy what is different from us.

Note:—The above is a mantra to ward off anything that is contrary to self—disease, poverty, ignorance, enemies and, finally, the sense of separateness in Pure Being.

सहस्राणि सहस्रधा बाहुवोस्तव हेतयः ।  
तासामीशानो भगवः पराचीना मुखा कृधि ॥

sahasrāṇi sahasradhā bāhuvostava hetayaḥ,  
tāsāmīśāno bhagavaḥ parācīnā mukhā kṛdhi.

Lord! In Your hands are myriad weapons of diverse types; You are master over them all. Condescend to turn their faces away from us.

सहस्राणि सहस्रशो ये रुद्रा अधि भूम्याम् ।  
तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥

sahasrāṇi sahasraśo ye rudrā adhi bhūmyām,  
teṣāṅsahasrayojane'vadhanvāni tanmasi.

We keep unstrunged, a thousand leagues away, the bows of those myriad forms of the countless manifestations of Rudra, who range over this earth.

अस्मिन् महत्यर्णवेऽन्तरिक्षे भवा अधि ।  
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)

asmin mahatyarṇave'ntarikṣe bhavā adhi,  
(teṣāṅsahasrayojane'vadhanvāni tanmasi).

(We keep unstrunged, a thousand leagues away, the bows of those) forms of Rudra who are spread over this vast ocean of space.

Note:—The part of the mantra given within brackets does not actually occur here in the original, it being recited only once after nine half-verses beginning with the present one. We shall, however, insert the same with every half-verse to make the sentence complete and the sense clear.

नीलग्रीवाशितिकण्ठाः शर्वा अधःक्षमाचराः ।  
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)

nīlagrīvāśitikaṅṭhāḥ śarvā adhaḥ kṣamācarāḥ,  
(teṣāṅsahasrayojane'vadhanvāni tanmasi.)

(We keep unstrunged, a thousand leagues away, the bows of those) forms characterised by blue necks and also fair necks, the Sarvas (manifestations of Rudra) who wander in the nether regions (as their lords).

नीलग्रीवाशितिकण्ठा दिवँ रुद्रा उपश्रिताः ।  
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)

nīlagrīvāśitikaṅṭhā divagīrudrā upaśritāḥ,  
(teṣāṅsahasrayojane'vadhanvāni tanmasi.)

(We keep unstrunged, a thousand leagues away, the bows of those) forms characterised by blue necks and also fair necks, the Rudras who reign over the heavenly regions (as their lords).

ये वृक्षेषु सस्पिञ्जरा नीलग्रीवा विलोहिताः ।  
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)

ye vṛkṣeṣu saspimjarā nīlagrīvā vilohitāḥ,  
(teṣāṅsahasrayojane'vadhanvāni tanmasi.)

(We keep unstrunged, a thousand leagues away, the bows of those) forms who, with yellow hues, like tender grass, and with blue necks, also sometimes with reddish colour, reside in trees (as their lords).

ये भूतानामधिपतयो विशिखासः कपर्दिनः ।  
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)

ye bhūtānāmadhipatayo viśikhāsaḥ kapardinaḥ,  
(teṣāḡīsahasrayojane'vadhanvāni tanmasi.)

(We keep unstringed, a thousand leagues away, the bows of those) lords of ghostly spirits, some of whom are shaven-headed and some of whom have matted hair.

ये अन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान् ।  
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)

ye anneṣu vividhyanti pātreṣu pibato janān,  
(teṣāḡīsahasrayojane'vadhanvāni tanmasi.)

(We keep unstringed, a thousand leagues away, the bows of those) forms of Rudra who afflict (people) through food (by way of imbalance of the humours, etc.) and (afflict) those who drink in vessels (by sips and excesses, etc.)

ये पथां पथिरक्षय ऐलबृदा यव्युधः ।  
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)

ye pathān pathirakśaya ailabṛdā yavyudhaḥ,  
(teṣāḡīsahasrayojane'vadhanvāni tanmasi.)

(We keep unstringed, a thousand leagues away, the bows of those) who are the protectors of all the paths (of the soul, both here and hereafter), who control the supply of foodstuffs (to all beings), who fight with and drive away enemies (who stand in our way).

ये तीर्थानि प्रचरन्ति सृकावन्तो निषङ्गिणः ।  
(तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥)

ye tīrthāni pracaranti sṛkāvanto niṣaṅgiṇaḥ,  
(teṣāṅśahasrayojane'vadhanvāni tanmasi.)

(We keep unstrunged, a thousand leagues away, the bows of those) who stalk about (in holy places to protect them) with sharp swords and fierce instruments (in their hands).

य एतावन्तश्च भूयाँ सश्च दिशो रुद्रा वितस्थिरे ।  
तेषाँ सहस्रयोजनेऽवधन्वानि तन्मसि ॥

ya e tāvantaśca bhūyāṅśaśca diśo rudrā vitasthire,  
(teṣāṅśahasrayojane'vadhanvāni tanmasi.)

We keep unstrunged, a thousand leagues away, the bows of all these forms of Rudra, and many more (than already mentioned), who exist filling the quarters.

नमो रुद्रेभ्यो ये पृथिव्यां येऽन्तरिक्षे ये दिवि येषामन्नं वातो वर्षमिषवस्तेभ्यो  
दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वास्तेभ्यो नमस्ते ना  
मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तं वो जम्भे दधामि ॥

namo rudrebhyo ye pṛthivyāṁ ye'ntarikṣe ye divi  
yeṣāmannam vāto varṣamiṣavastebhyo daśa  
prācīrdaśa dakṣiṇā daśa  
praticīrdaśodīcīrdaśordhvāstebhyo namaste no  
mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi taṁ vo jambhe  
dadhāmi.

Prostration to the Rudras (in myriad forms) who exist in earth atmosphere and heaven, and whose arrows

(weapons) are food, wind and rain (respectively); prostration to these with folded hands, all the ten fingers joined forward in submission to the east, ten fingers thus to the south, ten fingers to the west, ten fingers to the north, ten fingers upwards; prostration to them. May they render us happy. Whomsoever we hate and whoever hates us, him we, having thus resorted, consign (O Rudras!) into your wide open mouths.

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।  
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

tryāmbakaṁ yajāmahe sugandhiṁ puṣṭivardhanam,  
urvārukamiva bandhanānmṛtyor-mukṣīya mā'mṛtāt.

We worship the Three-Eyed One, fragrant (with energy), increasing strength and prosperity (of those who adore Him); may I (we) be freed from death for (the sake of) immortality, as a cucumber is freed from its hold (of bondage to the creeper).

यो रुद्रोऽअग्नौ योऽअप्सु य ओषधीषु यो रुद्रो  
विश्वा भुवना विवेश तस्मै रुद्राय नमो अस्तु ।

yo rudro'agnau yo'apsu ya oṣadhīṣu yo rudro  
viśvā bhuvanā viveśa tasmai rudrāya namo astu.

That Rudra who is in fire, who is in water, who is in (medical) herbs, that Rudra who has entered all the worlds—to that Rudra be prostration.

तमु ष्टुहि यः स्विषुः सुधन्वा यो विश्वस्य क्षयति भेषजस्य ।  
यक्ष्वामहे सौमनसाय रुद्रं नमोभिर्देवमसुरं दुवस्य ॥

tamu ṣṭuhi yaḥ sviṣuḥ sudhanvā yo viśvasya kśayati  
bheṣajasya,  
yakśvāmahe saumanasāya  
rudraṁ namhobhirdevamasuraṁ duvasya.

Resort to Him, who is armed with excellent arrows and a good bow, who is the source of all remedies for worldly ills; we worship (that) God, Rudra, the Destroyer of pains, with (our) salutations, for (attaining) peace of mind.

अयं मे हस्तो भगवानयं मे भगवत्तरः ।  
अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥

ayaṁ me hasto bhagavānayaṁ me bhagavattaraḥ,  
ayaṁ me viśva-bheṣajo'yaḥ śivābhimarśanaḥ.

This hand of mine is blessed; this, mine, is twice blessed; this, mine, is the remedy for the ills of all the world—this, which has touched Siva (in the shrine of worship).

ये ते सहस्रमयुतं पाशा मृत्यो मर्त्याय हन्तवे ।  
तान्यज्ञस्य मायया सर्वानव यजामहे ॥

ye te sahasramayutaṁ pāśā mṛtyo martyāya hantave,  
tān yajñasya māyayā sarvānava yajāmahe.

O Destroyer (Death of death)! What thousands and tens of thousands of binding forces wielded by You there are, (which are) meant for the ruin of the mortal individual; those all we set aside with the power of sacrifice.



मृत्यवे स्वाहा मृत्यवे स्वाहा ।  
ॐ नमो भगवते रुद्राय विष्णवे मृत्युर्मे पाहि ॥

mṛtyave svāhā mṛtyave svāhā,  
ōm namo bhagavate rudrāya viṣṇave mṛtyurme pāhi.

May this offering be to the Death Supreme (Death of death, or Destroyer of all evil, sin and sorrow)! May this offering be to the Death Supreme! Om, Prostration to the All-Pervading, Blessed Lord Rudra! Save me from death (mortal existence)!

प्राणानां ग्रन्थिरसि रुद्रो मा विशान्तकः ।  
तेनान्नेनाप्यायस्व ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

prāṇānām granthirasi rudro mā viśāntakaḥ  
tenānnenāpyāyasva. ōm śāntiḥ śāntiḥ śāntiḥ

Thou, Rudra, art the centre of the vital forces; enter not (therefore) as the destroyer. With this sustaining element (of Thy Grace), make us grow into abundance and fullness! Om. May there be Peace, Peace, Peace.

ॐ तत्पुरुषाय विद्महे  
महादेवाय धीमहि ।  
तन्नो रुद्रः प्रचोदयात् ॥

ōm tatpuruṣhaya vidmahe  
mahādevāya dhīmahi,  
tanno rudraḥ prachodayāt.

We commune ourselves with that great Purusha, and meditate on Mahadeva (Great God). May that Rudra (Siva) direct us (to the Great Goal).

ॐ शान्तिः शान्तिः शान्तिः ॥

ōm śāntiḥ śāntiḥ śāntiḥ

Om. May there be Peace, Peace, Peace.

## THE PURUSHA SUKTA

### अथ पुरुषसूक्तम्

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।  
स भूमिं विश्वतो वृत्वाऽत्यत्तिष्ठद्दशाङ्गुलम् ॥

ōm sahasraśīrṣā puruṣaḥ sahasrākśaḥ sahasrapāt,  
sa bhūmim viśvato vṛtvā'atyatiṣṭaddaśāṅgulam.

Thousand-headed is the Purusha, thousand-eyed and thousand-legged. Enveloping the earth from all sides, He transcends it by ten fingers' length.

Note:—This is the first mantra of the famous Purusha Sukta of the Veda. Here the transcendent totality of all creation is conceived as the Cosmic Person, the Universal Consciousness animating all manifestation. The word 'earth' is to be understood in the sense of all creation. 'Dasangulam' is interpreted as ten fingers' length, in which case it is said to refer to the distance of the heart from the navel, the former having been accepted as the seat of the Atma and the latter symbolic of the root of manifestation. The word 'ten' is also said to mean 'infinity', as numbers are only up to nine and what is above is regarded as numberless.

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।  
 उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥  
 एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः ।  
 पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhavyam,  
 utāmṛtattvasyeśāno yadannenātirohati.  
 etāvānasya mahimā ato jyāyāgiśca pūruṣaḥ,  
 pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi.

All this (manifestation) is the Purusha alone— whatever was and whatever will be. He is the Lord of Immortality, for He transcends all in His Form as food (the universe). Such is His Glory; but greater still is the Purusha. One-fourth of Him all beings are, (while) three-fourth of Him rises above as the Immortal Being.

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवात्पुनः ।  
 ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥  
 तस्माद्विराडजायत विराजो अधिपूरुषः ।  
 स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥

tripādūrdhva udaitpuruṣaḥ pādo'syehābhavātpunaḥ,  
 tato viśvaṁ vyakrā matsāśanānaśane abhi.  
 tasmādvirāḍajāyata virājo adhipūruṣaḥ,  
 sa jāto atyaricyata paścādbhūmimatho puraḥ.

That, Three-footed (Immortal) Purusha stood above transcending (all things), and His one foot was this (world of becoming). Then He pervaded (everything) universally, the conscious as well as the unconscious. From That (Supreme Being) did the Cosmic Body (Virat) originate,

and in this Cosmic Body did the Omnipresent Intelligence manifest itself. Having manifested Himself, He appeared as all diversity, and then as this earth and this body.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत।  
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥  
तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः।  
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥

yatpuruṣeṇa haviṣā devā yajñamatanvata,  
vasanto asyāsīdājyam grīṣma idhmaḥ śaraddhaviḥ.  
taṁ yajñaṁ barhiṣi praukṣan puruṣaṁ jātamagrataḥ,  
tena devā ayajanta sādhyā ṛṣayaśca ye.

When (there being no external material other than the Purusha) the Devas performed a universal sacrifice (in contemplation by mind), with the Purusha Himself as the sacred offering, the spring season was the clarified butter, summer the fuel, autumn the oblation. They set up for sacrifice the Purusha as the object of their meditation—Him who was prior to all creation; and they, the Devas, Sadhyas and Rishis, performed (this first sacrifice).

तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम् ।  
पशूँस्ताँश्चक्रे वायव्यानारण्यान् ग्राम्याश्चये ॥  
तस्माद्यज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे ।  
छन्दाँसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

tasmādyajñātsarvahutaḥ sambhṛtaṁ pṛṣadājyam,  
paśūgīstāgīścakre vāyavyānāraṇyān grāmyāścaye.

tasmādyajñātsarvahutaḥ ṛcaḥ sāmāni jajñire,  
chandāgīsi jajñire tasmātyajustasmādajāyata.

From that (Purusha), who was of the form of a Universal Sacrifice, the sacred mixture of curds and ghee (for oblation) was produced. (Then) He brought forth the aerial beings, the forest-dwelling animals, and also the domestic ones. From that (Purusha), who was the Universal Sacrifice, the Riks and the Samans were produced; from Him the metres (of the mantras) were born; from Him the Yajus was born.

तस्मादश्वा अजायन्त ये के चोभयादतः ।  
गावो ह जज्ञिरे तस्मात् तस्माद् जाता अजावयः ॥  
यत्पुरुषं व्यधधुः कतिधा व्यकल्पयन् ।  
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥

tasmādaśvā ajāyanta ye ke cobhayādataḥ,  
gāvo ha jajñire tasmāt tasmād jātā ajāvayaḥ.  
yatpuruṣaṁ vyadhadhuh katidhā vyakalpayan,  
mukhaṁ kimasya kau bāhū kā vūrū pādā vucyete.

From Him were born horses and whatever animals have two rows of teeth. Verily, cows were born of Him; from Him were born goats and sheep. And when they contemplated the Purusha (as the Universal Sacrifice), into how many parts did they divide Him (in their meditations)? What was His mouth called, what were His arms, what were His thighs, what were His feet called?

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।  
 ऊरू तदस्य यद् वैश्यः पद्भ्याँ शूद्रो अजायत ॥  
 चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत ।  
 मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥

brāhmaṇo'sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ,  
 ūrū tadasya yad vaiśyaḥ padbhyāgi śūdro ajāyata.  
 candramā manaso jātaḥcakṣoḥ sūryo ajāyata,  
 mukhādindraścāgniśca prāṇādvāyurajāyata.

The Brahmana (spiritual wisdom and splendour) was His mouth; the Kshatriya (administrative and military prowess) His arms became. His thighs were the Vaisya (commercial and business enterprise); of His feet the Sudra (productive and sustaining force) was born. The Moon (symbol of the mind) was born from His (cosmic) mind; the Sun (symbol of self and consciousness) was born from His eyes. Indra (power of grasping and activity) and Agni (will-force) came from His mouth; from His vital energy air was born.

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।  
 पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥  
 सप्तास्यासन् परिधयस्त्रिःसप्त समिधः कृताः ।  
 देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥

nābhyā āsīdantarikṣam śīrṣṇo dyauḥ samavartata,  
 padbhyām bhūmirdiśaḥ śrotrātathā lokāṃ akalpayan.  
 saptāsyāsṇ paridhyasṛitaḥsapta samidha kṛtaḥ,  
 devā yadyajñam tanvānā abadhnaṇ puruṣam paśum.

(In that Universal Meditation as Sacrifice) the firmament came from His navel; the heavens were produced from His head; the earth from His feet; from His ears the quarters of space—so they constituted the worlds. The enclosures of the sacrificial altar were seven (the seven metres like the Gayatri), and twenty-one (the twelve months, the five seasons, the three worlds and the sun) were the logs of sacrificial fuel, when the gods (the *pranas*, the senses and the mind) celebrated the Universal Sacrifice with the Supreme Purusha as the object of contemplation therein.

यज्ञेन यज्ञमयजन्त देवाःतानि धर्माणि प्रथमान्यासन् ।  
ते ह नाकं महिमानः सचन्ते यत्र पूर्वे साध्याः सन्ति देवाः ॥

yajñena yajñamayajanta devāḥtāni dharmāṇi  
prathamānyāsan,  
te ha nākaṁ mahimānaḥ sacante yatra pūrve sādhyāḥ  
santi devāḥ.

By sacrifice (universal meditation) did the gods adore and perform (visualise) the sacrifice (Universal Being). These were the original creations and the original laws (that sustain creation). Those great ones (the worshippers of the Cosmic Being by this type of meditation) attain that Supreme Abode in which abide the primeval contemplators (the gods mentioned above) who thus worshipped that Being.



वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्।  
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

vedāhametaṁ puruṣaṁ mahāntamādityavarṇaṁ tamaśaḥ  
parastāt,  
tameva viditva'timṛtyumeti nānyaḥ  
panthā vidyate'yanāya.

I know this Great Purusha who shines like the sun  
beyond darkness. By knowing Him alone does one cross  
beyond death; there is no other way of going over there.

ॐ शान्तिः शान्तिः शान्तिः ॥

ōm śāntiḥ śāntiḥ śāntiḥ

Om. May there be Peace, Peace, Peace.

## THE NARAYANA SUKTA

### अथ नारायणसूक्तम्

ॐ सहस्रशीर्षं देवं विश्वाक्षं विश्वशम्भुवम् ।

विश्वं नारायणं देवमक्षरं परमं पदम् ॥

ōm sahasrāśīrṣaṁ devaṁ viśvākṣaṁ viśvaśambhuvaṁ,  
viśvaṁ nārāyaṇaṁ devamakṣaraṁ paramaṁ padam.

This universe is the Eternal Being (Narayana), the imperishable, the supreme, the goal, multi-headed and multi-eyed (i.e., omnipresent and omniscient), the resplendent, the source of delight for the whole universe.

Note:—With this verse commences a famous hymn of the Vedic group, stating the characters of the Absolute in its manifestation as this creation.

विश्वतः परमं नित्यं विश्वं नारायणं हरिम् ।

विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ॥

viśvataḥ paramaṁ nityaṁ viśvaṁ nārāyaṇaḡ harim,  
viśvamevedaṁ puruṣastadviśvamupajīvati.

This universe is the Supreme Being (Purusha) alone; hence, it subsists on That, the Eternal which transcends it (in every way)—the Omnipresent Absolute which destroys all sins.

पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतम् ।

नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥

patiṁ viśvasyātmeśvaraḡ śāśvatagaḡ śivamacyutam,  
nārāyaṇaṁ mahājñeyaṁ viśvātmānaṁ parāyaṇam.

The protector of the universe, the Lord of all souls (or Lord over Self), the perpetual, the auspicious, the indestructible, the Goal of all creation, the Supreme object worthy of being known, the Soul of all beings, the Refuge unfailing (is He).

**नारायणः परं ब्रह्म तत्त्वं नारायणः परः ।**

**नारायणः परो ज्योतिरात्मा नारायणः परः ॥**

**नारायणः परो ध्याता ध्यानं नारायणः परः ॥**

nārāyaṇaḥ param brahma tattvaṁ nārāyaṇaḥ paraḥ,

nārāyaṇaḥ paro jyotirātmā nārāyaṇaḥ paraḥ.

nārāyaṇaḥ paro dhyātā dhyānam nārāyaṇaḥ paraḥ.

The Lord Narayana is the Supreme Absolute; Narayana is the Supreme Reality; Narayana is the Supreme Light; Narayana is the Supreme Self; Narayana is the Supreme Meditator; Narayana is the Supreme Meditation.

**यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा ।**

**अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥**

yacca kiñcijjagatsarvaṁ dṛśyate śrūyate'pi vā,

antarbahiśca tatsarvaṁ vyāpya nārāyaṇaḥ sthitaḥ.

Whatever all this universe is, seen or heard of—pervading all this, from inside and outside alike, stands supreme the Eternal Divine Being (Narayana).

**अनन्तमव्ययं कविं समुद्रेऽन्तं विश्वशम्भुवम् ।**

**पद्मकोशप्रतीकाशं हृदयं चाप्यधोमुखम् ॥**

anantamavyayaṁ kavīṁ samudre'ntaṁ viśvaśambhuvam,

padmakōśapratīkāśaṁ hṛdayaṁ cāpyadhomukham.

He is the Limitless, Imperishable, Omniscient, residing in the ocean of the heart, the Cause of the happiness of the universe, the Supreme End of all striving, (manifesting Himself) in the ether of the heart which is comparable to an inverted bud of the lotus flower.

अथो निष्ठया वितस्त्यान्ते नाभ्यामुपरि तिष्ठति ।

ज्वालामालाकुलं भाति विश्वस्यायतनं महत् ॥

adho niṣṭayā vitasyānte nābhyāmupari tiṣṭhati,  
jvālamālākulaṁ bhāti viśvasyāyatanam mahat.

Below the Adam's apple, at a distance of a span, and above the navel (i.e., the heart which is the relative seat of the manifestation of Pure Consciousness in the human being), effulges the Great Abode of the universe, as if adorned with garlands of flames.

सन्ततं शिलाभिस्तु लम्बत्याकोशसंनिभम् ।

तस्त्यान्ते सुषिरं सूक्ष्मं तस्मिन् सर्वं प्रतिष्ठितम् ॥

santatagī śilābhistu lambatyākośasannibham,  
tasyānte suṣiragī sūkṣmam tasmin sarvaṁ pratiṣṭhitam.

Surrounded on all sides by nerve-currents (or arteries), the lotus-bud of the heart is suspended in an inverted position. In it is a subtle space (a narrow aperture, the *sushumna-nadi*), and therein is to be found the Substratum of all things.

तस्य मध्ये महानग्निर्विश्वर्चिर्विश्वतोमुखः ।

सोऽग्रभुग् विभजन् तिष्ठन् आहारमजरः कविः ॥

tasya madhye mahanagnirviśvārcirviśvatomukhaḥ,  
so'grabhug vibhajan tiṣṭhan āhāramajaraḥ kaviḥ.

In that space within the heart resides the Great Flaming Fire, undecaying, all-knowing, with tongues spread out in all directions, with faces turned everywhere, consuming all food presented before it, and assimilating it into itself.

तिर्यगूर्ध्वमधःशायी रश्मयस्तस्य सन्तताः ।  
सन्तापयति स्वं देहमापाततलमस्तकम् ।  
तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थितः ॥

tiryagūrdhvamadaḥśāyī raśmayastasya santatāḥ,  
santāpayati svaṁ dehamāpātatalamastakam,  
tasya madhye vahniśikhā aṇīyordhvā vyavasthitaḥ.

His rays, spreading all round, sideways as well as above and below, warm up the whole body from head to foot. In the centre of That (Flame) abides the Tongue of Fire as the topmost among all subtle things.

Note:—Due to the attachments and entanglement of the *jiva* in worldly enjoyment and suffering, the Consciousness is enshrouded in potential as well as expressed objectivity; hence, it appears like a tiny streak of flame within the dark clouds of ignorance. But when the *jiva* rises above worldliness, the Consciousness is realised as the Infinite.

नीलतोयदमध्यस्थाद् विद्युल्लेखेव भास्वरा ।  
नीवारशूकवत्तन्वी पीता भास्वत्यणूपमा ॥

nīlatoyadamadhyasthāḍ vidyullekheva bhāsvarā,  
nīvārasūkavattanvī pītā bhāsvatyaṇūpamā.

Brilliant like a streak of lightning set in the midst of the blue rain-bearing clouds, slender like the awn of a paddy

grain, yellow (like gold) in colour, in subtlety comparable to the minute atom, (this Tongue of Fire) glows splendid.

तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।

स ब्रह्म स शिवः स हरिः सेन्द्रः सोऽक्षरः परमः स्वराट् ॥

tasyāḥ śikhāyā madhye paramātmā vyavasthitāḥ,  
sa brahma sa śivaḥ sa hariḥ sendraḥ so'kṣaraḥ paramaḥ  
svarāṭ.

In the middle of that Flame, the Supreme Self dwells. This (Self) is Brahma (the Creator), Siva (the Destroyer), Hari (the Protector), Indra (the Ruler), the Imperishable, the Absolute, the Autonomous Being.

ऋत् सत्यं परं ब्रह्म पुरुषं कृष्णपिंगलम् ।

ऊर्ध्वरितं विरूपाक्षं विश्वरूपाय वै नमो नमः ॥

ṛtagī satyaṁ paraṁ brahma puruṣaṁ kṛṣṇapiṅgalam,  
ūrdhvaretaṁ virūpākṣaṁ viśvarūpāya vai namo namaḥ.

Prostrations again and again to the Omni-formed Being, the Truth, the Law, the Supreme Absolute, the Purusha of blue-decked yellow hue, the Centralised-force Power, the All-seeing One.

ॐ नारायणाय विद्महे वासुदेवाय धीमहि ।

तन्नो विष्णुः प्रचोदयात् ॥

ōm nārāyaṇāya vidmahe vāsudevāya dhīmahī,  
tanno viṣṇuḥ pracodayāt.

We commune ourselves with Narayana, and meditate on Vaasudeva; May that Vishnu direct us (to the Great Goal).

ॐ शान्तिः शान्तिः शान्तिः ॥  
ōm śāntiḥ śāntiḥ śāntiḥ

Om. May there be Peace, Peace, Peace.

## THE SRI SUKTA

### अथ श्रीसूक्तम्

हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम् ।  
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥  
तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।  
यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ॥

hiraṇyavarṇāṃ hariṇīm suvarṇarajatasrajām,  
candrām hiraṇmayīm lakṣmīm jātavedo ma āvaha.  
tām ma āvaha jātavedo lakṣmīmanapagāminīm,  
yasyām hiraṇyaṃ vindeyaṃ gāmaśvaṃ puruṣānaham.

Invoke for me, O Agni, the Goddess Lakshmi, who shines like gold, yellow in hue, wearing gold and silver garlands, blooming like the moon, the embodiment of wealth. O Agni! Invoke for me that unfailing Lakshmi, being blessed by whom I shall win wealth, cattle, horses and men.

अश्वपूर्वा रथमध्यां हस्तिनादप्रबोधिनीम् ।  
श्रियं देवीमुपह्वये श्रीर्मा देवीर्जुषताम् ।  
कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् ।  
पद्मे स्थितां पद्मवर्णां तामिहोपह्वये श्रियम् ।

aśvapūrvāṃ rathamadyāṃ hastinādapramodinīm,  
śriyam devīmupahvaye śrīrmā devīrjuṣatām,  
kāṃ sosmitām hiraṇyaprākārāmārdrām jvalantīm tṛptām  
tarpayantīm,  
padme sthitām padmavarṇāṃ tāmihopahvaye śriyam,



I invoke Shri (Lakshmi), who has a line of horses in front of her, a series of chariots in the middle, who is being awakened by the trumpeting of elephants, who is divinely resplendent. May that divine Lakshmi grace me. I hereby invoke that Shri (Lakshmi) who is an embodiment of Absolute Bliss; who is of pleasant smile on her face; whose lustre is like that of burnished gold; who is wet, as it were, (just from the milky ocean), who is blazing with splendour, and is the embodiment of the fulfilment of all wishes; who satisfies the desires of her votaries; who is seated on the lotus and is beautiful like the lotus.

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।  
तां पद्मिनीमीं शरणमहं प्रपद्ये अलक्ष्मीर्मे नश्यतां त्वां वृणे ॥  
आदित्यवर्णे तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ बिल्वः ।  
तस्य फलानि तपसा नुदन्त मायान्तरायाश्च बाह्या अलक्ष्मीः ॥

candrām prabhāsām yaśasā jvalantīm śriyam loke  
devajuṣṭāmudārām,  
tām padminīmīṃ śaraṇamaham prapadye alakṣmīrme  
naśyatām tvām vṛṇe.  
ādityavarṇe tapaso'dhijāto vanaspatistava vṛkṣo'tha bilvaḥ,  
tasya phalāni tapasā nudantu māyāntarāyāśca bāhyā  
alakṣmīḥ.

For shelter in this world, I resort to that Lakshmi who is beautiful like the moon, who shines bright, who is blazing with renown, who is adored (even) by the gods, who is highly magnanimous, and grand like the lotus. May my misfortunes perish. I surrender myself to Thee. O Thou, resplendent like the Sun! By Thy power and glory have the plants, (like) the *bael* tree, grown up. May the fruits thereof

destroy through Thy Grace all inauspiciousness rising from the inner organs and ignorance as well as from the outer senses.

उपैतु मां देवसखः कीर्तिश्च मणिना सह ।  
प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे ॥  
क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।  
अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ॥

upaitu mām devasakhaḥ kīrtiśca maṇinā saha  
prādurbhūto'smi rāṣṭre'smin kīrtimṛddhiṁ dadātu me.  
kṣutpipāsāmalām jyeṣṭhāmalakṣmīṁ nāśayāmyaham,  
abhūtimasamṛddhiṁ ca sarvām nirṇuda me grahāt.

O Lakshmi! I am born in this country with the heritage of wealth. May the friend of the Lord Siva (Kubera) and Kirti (fame) come to me. May these (having taken their abode with me) bestow on me fame and prosperity. I shall destroy the elder sister of Lakshmi, the embodiment of inauspiciousness and such evil as hunger, thirst, and the like. O Lakshmi! Drive out from my abode all misfortune and poverty.

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।  
ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ॥  
मनसः काममाकूतिं वाचः सत्यमशीमहि ।  
पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥

gandhadvārām durādharṣām nityapuṣṭām karīṣiṇīm,  
īśvarīm sarvabhūtānām tāmihopahvaye śriyam.  
manasaḥ kāmamākūtiṁ vācaḥ satyamaśīmahi,  
paśūnām rūpamannasya mayi śrīḥ śrayatām yaśaḥ.

I invoke hereby that Lakshmi (Shri), whose (main) avenue of perception is the odoriferous sense (i.e., who abides mainly in cows); who is incapable of defeat or threat from anyone; who is ever healthy (with such virtuous qualities as truth); whose grace is seen abundantly in the refuse of cows (the cows being sacred); and who is supreme over all created beings. O Lakshmi! May we obtain and enjoy the fulfilment of our desires and our volitions, the veracity of our speech, the wealth of cattle, the abundance of varieties of food to eat! May prosperity and fame reside in me (thy devotee)!

कर्दमेन प्रजा भूता मयि संभव कर्दम।  
 श्रियं वासय मे कुले मातरं पद्ममालिनीम्॥  
 आपः सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे।  
 निच देवीं मातरं श्रियं वासय मे कुले॥

kardamena prajā bhūtā mayi sambhava kardama,  
 śriyaṁ vāsaya me kule mātaraṁ padmamālinīm.  
 āpaḥ sṛjantu snigdhāni ciklīta vasa me gr̥he,  
 nica devīṁ mātaraṅ śriyaṁ vāsaya me kule.

Lakshmi! You have progeny in Kardama. (Hence) O Kardama, may you reside in me. Make Mother Shri with garlands of lotuses, to have Her abode in my (ancestral) line. May the (holy) waters create friendship (they being of an adhesive nature). O Chiklita (Progeny of Shri), reside in my home; and arrange to make Divine Mother Shri to stay in my lineage!

आर्द्रा पुष्करिणीं पुष्टिं सुवर्णां हेममालिनीम् ।  
 सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥  
 आर्द्रा यः करिणीं यष्टिं पिङ्गलां पद्ममालिनीम् ।  
 चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥

ārdrām puṣkariṇīm puṣṭim suvarṇām hemamālinīm,  
 sūryām hiraṇmayīm lakṣmīm jātavedo ma āvaha.  
 ārdrām yaḥ kariṇīm yaṣṭim piṅgalām padmamālinīm,  
 candrām hiraṇmayīm lakṣmīm jātavedo ma āvaha.

Invoke for me, O Agni, Lakshmi who shines like gold, is brilliant like the sun, who is powerfully fragrant, who wields the rod of suzerainty, who is of the form of supreme rulership, who is radiant with ornaments and is the goddess of wealth. Invoke for me, O Agni, the Goddess Lakshmi who shines like gold, blooms like the moon, who is fresh with anointment (of fragrant scent), who is adorned with the lotuses (lifted up by celestial elephants in the act of worship), who is the presiding deity of nourishment, who is yellow in colour, and who wears garlands of lotuses.

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।  
 यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान्विन्देयं पुरुषानहम् ॥

tāṃ ma āvaha jātavedo lakṣmīmanapagāminīm,  
 yasyām hiraṇyam prabhūtaṃ gāvo dāsyo'śvānvindeyam  
 puruṣānaham.

Invoke for me, O Agni, that Goddess Lakshmi who is ever unfailing, being blessed by whom I shall win wealth in plenty, cattle, servants, horses, and men.

ॐ महादेव्यै च विद्महे विष्णुपत्न्यै च धीमहि ।  
तन्नो लक्ष्मीः प्रचोदयात् ॥

ōm mahādevyai ca vidmahe viṣṇupatnī ca dhīmahi,  
tanno lakṣmīḥ pracodayāt.

We commune ourselves with the Great Goddess, and meditate on the Consort of Vishnu. May that Lakshmi direct us (to the Great Goal).

ॐ शान्तिः शान्तिः शान्तिः ॥

ōm śāntiḥ śāntiḥ śāntiḥ Om. May there be Peace, Peace, Peace.