

श्रीसूक्तम्

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हरिः ॐ ॥

हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥ १ ॥
तां म आ वह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ॥ २ ॥
अश्वपूर्वा रथमध्यां हस्तिनादप्रबोधिनीं
श्रियं देवीमुपह्वये श्रीर्मा देवी जुषताम् ॥ ३ ॥
कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् ।
पद्मे स्थितां पद्मवर्णां तामिहोपह्वये श्रियम् ॥ ४ ॥

Hari Om!

O Agni (Jātavedas),¹ bring her to me, that Lakṣmī, who is the color of gold and of yellow,² who wears a garland of gold and silver, who shines [and pleases] like the moon and is made of gold.³ (1)

Bring her to me, O Agni; that Lakṣmī who never departs. When she [is present] I shall obtain gold, cows, horses, and people. (2)

I call to her who is preceded by horses, who is in the midst of chariots, who announced by the trumpeting of elephants, the goddess Śrī. May the goddess Śrī be pleased with me. (3)

I call her here, Śrī, someone⁴ whose gentle smile is lovely, whose color is the color of gold, who is moist⁵ and glowing, who is pleased and pleasing to others, who is seated on a lotus flower and who an image of the lotus flower. (4)

¹According to the commentators, Agni is addressed here because he is the messenger of the gods. As the sacrificial fire, he brings the gods to the feast and carries the offerings to them. Thus, the context for these hymns should be seen as a sacrificial fire. According to the Śrī Vaiṣṇava tradition, Jātavedas refers not to Agni but to Nārāyaṇa.

²The word here is *hariṇī*, which can mean the color yellow or green (*harita*) or it can mean “one who takes the form of a doe.” According to the Śrī Vaiṣṇava interpretation of Raṅganātha, *hariṇī* means “one who takes away sins.”

³This being made of gold is said by Vidyāraṇya, one of the commentators, to refer to an image of Lakṣmī made of gold. If this is true, it suggests the lateness of these hymns, since the worship of images is a rather late development in Indic religion.

⁴This is the interrogative pronoun *kā* in the accusative case. It is said by the commentators to indicate someone unknown and unknowable in this context. She is beyond words and mind. Her true nature is difficult to discern or describe. Another possible interpretation is “she whose nature is Brahman.” This depends on *ka* meaning Brahman. According to an unspecified *śruti* text: “*ka* is your name, o Lord of Creatures!” (को हि ते नाम प्रजापते.)

⁵She is moist, says a commentator, when she emerges from the ocean of milk. Moist also means soft-hearted and compassionate.

चन्द्रां प्रभासां यशसा ज्वलन्तीं
श्रियं लोके देवजुष्टामुदाराम् ।
तां पद्मिनीमीं शरणमहं प्रपद्ये
ऽलक्ष्मीर्मे नश्यतां त्वां वृणे ॥ ५ ॥

आदित्यवर्णे तपसोऽधिजातो
वनस्पतिस्तव वृक्षोऽथ बिल्वः ।
तस्य फलानि तपसा नुदन्तु
मायान्तरा याश्च बाह्या अलक्ष्मीः ॥ ६ ॥

उपैतु मां देवसखः कीर्तिश्च मणिना सह ।
प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे ॥ ७ ॥

क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् ।
अभूतिमसमृद्धिं च सर्वां निर्णुद मे गृहात् ॥ ८ ॥

Appearing like the moon, the finest in splendor, blazing with fame, radiant, satisfied by the gods in this world, magnanimous, and lotus-like, to her do I go for shelter. Let my misfortune be destroyed. I choose you. (5)

O you, the color of the sun. The lord of trees born of askesis is your tree, the bilva. May the fruit of that tree by askesis wipe out misfortunes, both the external ones of *māyā* (ignorance) and the internal ones. (6)

[O Śrī!] Let the friend of God (Kuvera)⁶ and fame (Kīrti)⁷ come to me along with the jewel.⁸ I was born in this country. Let him give me fame and fortune. (7)

I cause the destruction of the elder⁹ misfortune, who is withered by hunger and thirst. O Śrī, you drive from my house all calamity and failure. (8)

⁶The god referred to here according to Vidyāraṇya is Śiva. Thus, his friend is Kuvera, the lord of wealth.

⁷This may also refer to the daughter of Dakṣa, named Kīrti, according to V.

⁸The jewel is the Thought-jewel, Cintāmaṇi, the jewel that bestows one's wishes as soon as they are thought.

⁹Elder misfortune means misfortunes produced or born before the appearance of Śrī. One commentator (Pṛthvīdhara) says that at the time of the churning of the ocean of milk, since misfortune Alakṣmī was produced before Lakṣmī she is considered her elder.

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।
ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ॥ ९ ॥
मनसः काममाकूतिं वाचः सत्यमशीमहि ।
पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥ १० ॥
कर्दमेन प्रजाभूता मयि सम्भव कर्दम ।
श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥ ११ ॥
आपः सृजन्तु स्निग्धानि चिक्रीत वस मे गृहे ।
नी च देवीं मातरं श्रियं वासय मे कुले ॥ १२ ॥

I call here Śrī ...

आर्द्रां पुष्करिणीं पुष्टिं पिङ्गलां पद्ममालिनीम् ।
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो मे आवह ॥ १३ ॥
आर्द्रां यः करिणीं यष्टिं सुवर्णां हेममालिनीम् ।
सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥ १४ ॥
तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् ।
यस्यां हिरण्यं प्रभूतं गावो दास्योश्चन्विदेयं पुरुषानहम् ॥ १५ ॥
यः शुचिः प्रयतो भूत्वा जुहुयादाज्यमन्वहम् ।
श्रियः पञ्चदशर्चञ्च श्रीकामः सततं जपेत् ॥ १६ ॥

[The hymn ends with these verses, though the last is said to be by the author of the *Nirukta*, his proclamation of the result of reciting this hymn. The verses that follow are other proclamations of the results arising from reciting this hymn. There is also in verse 23 the inclusion of a Lakṣmī *gāyātrī*]

सरसिजनिलये सरोजहस्ते धवलतरांशुकगन्धमाल्यशोभे ।
भगवति हरिवल्लभे मनोज्ञे त्रिभुवनभूतिकरि प्रसीद मह्यम् ॥ १७ ॥
धनमग्निर्धनं वायुर्धनसूर्यो धनं वसुः ।
धनमिन्द्रो बृहस्पतिर्वरुणं धनमश्विनौ ॥ १८ ॥
वैनतेय सोमं पिब सोमं पिबतु वृत्रहा ।
सोमं धनस्य सोमिनो मह्यं ददातु सोमिनः ॥ १९ ॥
न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां श्रीसूक्तं जपेत् ॥ २० ॥
पद्मानने पद्मोरु पद्माक्षि पद्मसम्भव ।
तन्मे भजसि पद्माक्षि येन सौख्यं लभाम्यहम् ॥ २१ ॥
विष्णुपत्नीं क्षमां देवीं माधवीं माधवप्रियाम् ।
विष्णुप्रियसखीं देवीं नमाम्यच्युतवल्लभाम् ॥ २२ ॥

O Abode of Lotuses! ...

महालक्ष्मीं च विद्महे विष्णुपत्नीं च धीमहि ।
तन्नो लक्ष्मीः प्रचोदयात् ॥ २३ ॥
पद्मानने पद्मिनि पद्मपत्रे पद्मप्रिये पद्मदलायताक्षि ।
विश्वप्रिये विश्वमनोनुकूले त्वत्पादपद्मं मयि सन्निधस्व ॥ २४ ॥
आनन्दः कर्दमः श्रीदः चिक्रीत इति विश्रुताः ।
ऋषयः श्रियः पुत्राश्च मयि श्रीर्देवी देवता ॥ २५ ॥
ऋणरोगादिदारिद्र्यं पापञ्च अपमृत्यवः ।
भयशोकमनस्तापा नश्यन्तु मम सर्वदा ॥ २६ ॥
श्रीर्वर्चस्वमायुष्यमारोग्यमाविधात्पवमानं महीयते ।
धनं धान्यं पशुं बहुपुत्रलाभं शतसंवत्सरं दीर्घमायुः ॥ २७ ॥

इति फलश्रुतिसहितं श्रीसूक्तं समाप्तम् ॥

The Lakṣmī *gāyatrī*: