

# **DAILY INVOCATIONS**

*by*

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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 a 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 of an awe-inspiring immanence in everything that can be found or even conceived of in creation. The ordinary notions of religion and even of God are lifted here 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 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 would like, and here is to be found also the cosmological suggestion that God pervades all things, not merely as a sort of enveloping or 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*, or virtue, or righteousness, in this world. The Purusha-Sukta, also, for the first time, makes mention of the fourfold classification of human society into the *brahmana*, *kshatriya*, *vaisyas* and *sudra* types, representing the spiritual, political, economic and working aspects of human society. What a wonderful inclusiveness of contemplation do 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 itself with the Supreme Spirit.

The Sri-Sukta is an invocation to Mahalakshmi as the Divinity presiding over all prosperity in every form, - material, social as well as spiritual. Intriguingly, the feminine gender is used in addressing Lakshmi as the Goddess of Fortune, in falling 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 here presented in their original, with a translation in the English language, 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, 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 the 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, ununderstandable mystery behind the envisagement of God-Being in our practical lives. The purpose of this magnificent hymn, 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, mortality and immortality, 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. 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 which is bad. But God is both aspects blended in a transcendent Presence, which is neither the good nor the bad; yet 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 warfield, 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 a mixture of contrary elements. We may call them the centripetal movements and the centrifugal movements, energies that tend themselves 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 one that moves away from the centre towards the circumference of the cosmos. Thus, whenever our conceptions, cognitions and perceptions get tuned up to the tendencies in the Universe that move in the direction of 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 the tendencies in the Universe which move out, away from the centre, towards the objects, externalising consciousness, things appear unhappy, ugly, bad and evil. So, the perception of this disparity of characters in things is not due to the existence, objectively, of any disparity in the cosmos, which is not really there, but 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 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, and necessary ones or unnecessary ones, pleasant ones or unpleasant ones. It is only here that we do with consternation read that God is praised as the Lord of thieves, Lord of bandits, Lord of dacoits marauding in the mountains tops, and He who is present in workshops, in market-places, 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, 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; the Vishvakarma-Sukta, the Hiranyagarbha-Sukta, and such other great hymns of the Vedas, including the Varuna-Sukta of the Atharva-Veda, 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, listened to 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 is outwardly manifest as the Universe and inwardly is the mind and consciousness. Thus, this is a universal meditation which is expressed in the Veda 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 SATARUDRIYA

### shatrūdriya

ōm namaste rudra manyava uto ta iṣave namaḥ  
namaste astu dhanvane bāhubhyāmuta te namaḥ

Prostration to Thee, Rudra; prostration to Thy Wrath and Thy Arrow (which destroy evil); prostration be to Thy bow; prostration to Thy mighty Arms.

**Note:** According to the celebrated Sayana Acharya, the Rudra chapter of the Yajurveda 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.

yā ta iṣuḥ śivatamā śivam babhūva te dhanuḥ  
śivā śaravyā yā tava tayā no rudra mṛdaya

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

yā te rudra śivā tanūraghorā'pāpakāśinī  
tayā nasthanuvā śantamayā giriśamtābhicākaśīhi

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.

yāmiṣum giriśamta haste bibharsyastave  
śivām giritra tām kuru mā hisīḥ puruṣam jagat

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

śivena vacasā tvā giriśācchā vadāmasi  
yathā naḥ sarvamijjagadayakṣma sumanā 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.

adhyavocadadhivaktā prathamo daivyo bhiṣak  
ahīśca 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.

asau yastāṃro aruṇa uta babhruḥ sumarṅgalaḥ  
ye cemārudrā abhito dikṣu śritāḥ sahasraśo'vaiṣāheḍa 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, - of these the penetrating ferocity we mitigate with our prostrations.

asau yo'vasarpati nīlagrīvo vilohitaḥ  
utainaṃ gopā adṛśannadrśannudahāryaḥ  
utainaṃ viśvā bhūtāni sa dr̥ṣṭo 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.

namo astu nīlagrīvāya sahasrākṣāya mīḍhuṣe  
atho ye asya satvāno'haṃ tebhyo'karan namaḥ

Salutation be to *nīlagrīva* (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).

pramuñca dhanvanastva-mubhayo-rārtniyorjyām  
yāśca te hasta iṣavaḥ parā tā bhagavo vāpa

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 (*sri*), wisdom (*jnana*), non-attachment to things (*vairagya*); - an epithet of the Almighty.

avatatya dhanustva sahasrākṣa 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.

vijyaṁ dhanuḥ kapardino viśalyo bāṇavā uta  
aneśannasyeṣava ābhurasya niṣaṁgathiḥ

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.

yā te hetirmīdhuṣṭama haste babhūva te dhanuḥ  
tayā'smānviśvatastva-mayaḥmayā 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.

namaste astvāyudhāyānātātāya dhr̥ṣṇave  
ubhābhyāmuta te namo bāhubhyām 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.

pari te dhanvano hetirasmānvruṅaktu viśvataḥ  
atho ya iṣudhistavāre asmānidhehi 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 on our enemies.'

namaste astu bhagavan viśveśvarāya mahādevāya tryāmbakāya  
tripurāntakāya trikāgni-kālāya kālāgnirudrāya nīlakaṇṭhāya  
mrutyumjayāya sarveśvarāya 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.

namo hiraṇyabāhave senānye diśāṁ ca pataye namo namo  
vṛkṣebhyo harikeśebhyaḥ paśūnām pataye namo namaḥ  
saspiṅcarāya tviṣimate pathinām pataye namo 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).

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

**Prostration to the Rider over the Bull, the Chastiser of the opposing force, the Lord of food or Ruler over matter). Prostration to the One with blue hairs 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.**

namo rudrāyātātāvīne kśetrāṇām pataye  
namo namaḥ sūtāyāhantiyāya vanānām pataye  
namo namaḥ rohitāya sthapataye vṛkśāṇām 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 Crimsonhued One, who, existing (even) in trees, is the Supreme Protector of all.**

namo mantriṇe vāṇijāya kakśāṇām pataye  
namo namo bhuvamṭaye vārivaskṛtāyauśadhīnām 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.**

namaḥ sahamānāya nivvyādhina āvyādhinīnām pataye namo namaḥ  
kakubhāya niṣaṅgiṇe stenānām pataye namo 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 hunch 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.

namo niṣaṅgiṇa iṣudhimate taskarāṅāṁ pataye  
namo namo vañcate parivañcate stāyūnāṁ pataye  
namo namo nicerave paricarāyāraṅyānāṁ pataye namo namaḥ

**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 *jīva*, 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 *jīva* sunk in personalistic cognitions and perceptions, but the right vision of those who are absorbed into Reality. Ethical concepts stand transfigured in the Absolute. These *mantras* of the Veda are to help a seeker in recognising God through the medium of all creation.**

namaḥ srkāvibhyo jighāsadbhyo muṣṇatām pataye  
namo namo 'simadbhyo naktam caradbhyaḥ prakṛtānām pataye  
namo nama uṣṇiṣiṇe 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 nights 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.**

nama iṣumadbhyo dhanvāvibhyaśca vo namo nama ātanvānebhyaḥ  
pratidadhānebhyaśca vo namo nama āyacchadbhyo visrjadbhyaśca  
vo namo namo 'syadbhyo viddhyadbhyaśca vo namo nama

**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.**

nama āsīnebhyaḥ śayānebhyaśca vo namo namaḥ  
svapadbhyo jāgradbhyaśca vo namo namastiṣṭhadbhyo  
dhāvadbhyaśca vo namo namaḥ sabhābhyaḥ sabhāpatibhyaśca  
vo namo namo aśvebhyo'śvapātibhyaśca 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.

nama āvyadinībhyo vividhyantībhyaśca vo namo nama  
ugaṇābhyastr̥hatībhyaśca vo namo namo gr̥tsebhyo gr̥tsapatībhyaśca  
vo namo namo vr̥ātebhyo vr̥ātapatībhyaśca vo namo namo

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.

namo gaṇebhyo gaṇapatībhyaśca vo namo namo virūpebhyo  
viśvarūpebhyaśca vo namo namo mahadbhyaḥ kśullakebhyaśca  
vo namo namo rathibhyo'rathebhyaśca vo namo namo  
rathebhyaḥ rathapatībhyaśca vo namo namaḥ

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

namaḥ senābhyaḥ senanībhyaśca vo namo namaḥ  
kśattr̥bhyaḥ saṁgrahīt̥rbhyaśca vo namo namastakśabhyo  
rathakārebhyaśca vo namo namaḥ kulālebhyaḥ karmārebhyaśca  
vo namo namaḥ puñjiṣṭebhyo niṣādebhyaśca vo namo nama

Prostration to Thee who are (in the form of) armies and army-chiefs; prostration to Thee who are 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 are the fowlers and the fishermen.

nama iṣukṛdbhyo dhanvakṛdbhyaśca vo namo namo  
mrugayubhyaḥ śvanībhyaśca vo namo namaḥ  
śvabhyaḥ śvapatībhyaśca 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.

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

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 Visnu). Prostration to the One who wields arrows and rains heavily through the clouds; prostration to the one who is dwarf in size and small in limbs; prostration to the One who is huge in size and multiformed in limbs; prostration to the Ancient One who is glorified through eternity.

namo agriyāya ca prathamāya ca nama āśave  
cājirāya ca namḥ śīghriyāya ca śībhyāya  
ca nam 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.

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.

namo yāmyāya ca kśemyāya 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.

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 the renowned (Ancient One) and whose forces are reputed (in all creation.)

namo dundubhyāya cāhananyāya ca namo dhr̥ṣṇave ca pram̐śāya 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 reconnoiters; prostration to Him who is in the spies and in military messengers; prostration to Him who is in the wielders of swords and in operators of the quiver.

namastīkśṇeṣave cāyudhine ca namaḥ svāyudhāya ca sudhanvane ca  
namaḥ srutyāya ca pathyāya ca namaḥ kātyāya 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.

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 rains and in oceans; prostration to Him who is in the clouds and in lightning.

nama īghriyāya 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 downpours of the deluge; prostration to Him who is in the wealth of cattle and land.

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).

namo agrevadhāya ca dūrevadhāya ca namo hantre ca  
hanīyase ca namo vṛkśebhyo 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*).

namaḥ śāmbhave ca mayobhave ca namaḥ śāṁkarāya 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.

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 in 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 river )

nama iriṇyāya ca prapathyāya ca namaḥ kiśilāya ca kśayaṇāya ca  
namaḥ kapardine ca pulastaye ca namo goṣṭhyāya ca gṛhyāya ca  
namastalpyāya ca gehyāya ca namaḥ kātyāya 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 grounds 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 dew-drops.

namaḥ pāsavyāya ca rajasyāya ca namaḥ śuṣkyāya ca harityāya ca  
namo lopyāya colapyāya ca nama ūrvyāya ca sūrmyāya ca

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

namaḥ parṇyāya ca parṇaśadyāya ca  
namo'paguramāṇāya cābhighnate ca  
nama ākhkhidate ca prakkhidate 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.

namo vaḥ kirikebhyo devānā hṛdayebhyo  
namo vikṣīṇakebhyo namo vicinvatkebhyo  
nama ānirhatebhyo nama āmīvatkebhyaḥ

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 grant the wishes of everyone; prostration to You who destroy evil from all sides; prostration to You who manifest yourselves abundantly.

drāpe andhasaspate daridrannīlahita  
eṣāṁ puruṣāṇāmeṣāṁ paśūnāṁ mā bhermāro mo  
eṣāṁ kirīcanāmamat

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 anyone of them stray away (or perish)! May not anyone of them be diseased!

yā te rudra śivā tanūḥ 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.

imārudrāya tavase kapardine kśayadvīrāya prabharāmahe matim  
yathā naḥ śamasaddvipade catuṣpade viśvaṁ puṣṭaṁ grāme āsminnanāturam

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 remain robust and free from troubles of any kind.

mṛḍā no rudrotano mayaskṛdhi kśayadvīrāya namasā vidhema te  
yacchaṁ ca yośca manurāyaje pitā tadaśyāma tava rudra praṇītau

Rudra! Render us happy (both) here (with material prosperity) and here after (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.

mā no mahāntamuta mā no arbhakaṁ mā na ukśanta-muta mā na ukśitam  
mā no vadhiḥ pitaraṁ mota mātaraṁ priyā mā nastanuvo rudra rīriṣaḥ

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, and our dear bodies.

mānastoke tanaye mā na āyuṣi mā no goṣu mā no aśveṣu rīriṣaḥ  
vīrānmā no rudra bhāmito'vadhī-rhaviṣmanto namasā vidhema te

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

ārātte goghna utta pūruṣaghne kśayadvīrāya sumnamasme te astu  
rakśā ca no adhi ca deva brūhyathā ca naḥ śarma yaccha dvibarhāḥ

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.

stuhi śrutam gartasadam yuvānam 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). (This is a prayer for the success of oneself over one's enemies, external as well as internal. What is different from us is what is other than the true Self or Atman.)

pariṇo rudrasya hetirvṛṇaktu pari tveṣasya durmatiraghāyoḥ  
ava sthirā maghavadbhyastanuṣva mīdhvastokāya 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.

mīdhuṣṭama śivatama śivo naḥ sumanā bhava  
parame vrukśa āyudham nidhāya kṛttim vasāna  
ācara pinākam vibhradāgahi

O Supreme Bestower of blessings (on devotees)! O Supremely Auspicious One! Be propitious and graceful to 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).

vikirida vilohita namaste astu bhagavaḥ  
yāste sahasrahetayo'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, enemy, and finally the sense of separateness in pure being.

sahasrāṇi sahasradhā bāhuvostava hetayaḥ  
tāsāmīśāno bhagavaḥ parācīnā mukhā kṛdhi

Lord! In Your hands are myriad weapons of diverse types; master over them all, condescend to turn their faces away from us:

sahasrāṇi sahasraśo ye rudrā adhi bhūmyām  
teṣāsahasrayojane'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.**

asmin mahatyaṛṇave'ntarikṣe bhavā adhi  
(teṣāsahasrayojane'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.**

nīlagrīvāḥ śitikaṅṭhāḥ śarvā adhaḥ kśamācarāḥ  
(teṣāsahasrayojane'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).**

nīlagrīvāḥ śitikaṅṭhā divarudrā upaśritāḥ  
(teṣāsahasrayojane'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).**

ye vṛkṣeṣu saspimjarā nīlagrīvā vilohitāḥ  
(teṣāsahasrayojane'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).**

ye bhūtānāmadhipatayo viśikhāsaḥ kapardinaḥ  
(teṣāsahasrayojane'vadhanvāni tanmasi)

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

ye anneṣu vividhyanti pātreṣu pibato janān  
(teṣāsahasrayojane'vadhanvāni tanmasi)

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

ye pathāṃ pathirakśaya ailabḍḍā yavyudhaḥ  
(teṣāsahasrayojane'vadhanvāni tanmasi)

**(We keep unstrunged, 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 on our way).

ye tīrthāni pracaranti sṛkāvanto niṣaṅgiṇaḥ  
(teṣāsahasrayojane'vadhanvāni tanmasi)

(We keep unstrung, 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).

ya etāvantaśca bhūyāśca diśo rudrā vitasthira  
teṣāsahasra-yojane avadhanvāni tanmasi  
(teṣāsahasrayojane'vadhanvāni tanmasi)

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

namo rudrebhyo ye pṛthivyām ye antarikṣe ye divi yeṣāmanam vāto  
varṣamiṣava-stebhyo daśa prācīrdaśa dakṣiṇā daśa  
praticīrdaśodīcīrdaśordhvāstebhyo namaste no mṛdayantu 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 in the east, ten fingers thus in the south; ten (fingers in the west, ten fingers in 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.

tryambakam yajāmahe sugandhim 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).

yo rudro agnau yo apsu ya ośadhīṣu  
yo rudro viśvā bhuvanāviveśa  
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.

tamuṣṭuhi yaḥ sviṣuḥ sudhanvā yo viśvasya kśayati bheṣajasya  
yakśvāmahe saumanasāya rudram nabhobhi rdevamasuram duvasya

Resort to Him, who is armed with excellent arrows and 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.

ayaṁ me hasto bhagavānayaṁ me bhagavattaraḥ  
ayaṁ me viśva-bheṣajo'ya 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).**

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

**O Destroyer (Death of death)! What thousands and tons 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.**

mṛtyave svāhā mṛtyave svāhā  
oṁ 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)!**

prāṇānāṁ granthirasi rudro mā viśāntakaḥ  
tenānnenāpyāyasva oṁ 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.**

oṁ tatpurushaya vidmahe mahādevāya dhīmahe  
taṇo rudra prachodayāt oṁ śāntiḥ śāntiḥ śāntiḥ

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

**oṁ śāntiḥ śāntiḥ śāntiḥ**

Om, May there be Peace, Peace, peace.

## 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 short-cut 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 desire has not been able to shake 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 has its own contribution to make in the generation of a special spiritual force during the recitation of the hymn. Thirdly, the intonation (*svara*) with which the *mantras* are recited adds a part 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 the Universal Being which transcends space and time and is the Indivisible Supraessential 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, colours or hear sounds, but only the limbs of the One Purusha. And, just as, when we behold the hand, leg, ear, or nose of a person differently, 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 these parts of the body of the person, because here our attitude is one of a single whole of consciousness beholding one complete person irrespective of the limbs or the part of which the person may be the composite, we are to behold creation not as a conglomeration of discrete persons and things, with each one of whom 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 lips and speaks through all 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 the most revolutionary idea which the *sukta* deals at 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 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 through one cell in our brain but think through 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 it is usually being 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 Be-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 PURUSHA-SUKTA

## puruṣasūkta

om sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt  
sa bhūmīm viśvato' vṛtvā atyaṭiṣṭaddaśāṅgulam

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.

puruṣa evedaṁ sarvā yadbhūtaṁ yacca bhavyam  
utāmṛtatvasyeṣānaḥ yadannēnātirohaṭi  
etāvānasya mahimā ato jyāyāṁśca pūruṣaḥ  
pādo'sya viśvā bhūtāni tripādāsyāmṛtaṁ 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.

tripādūrdhva udaitpuruṣaḥ pādo'syehābhavātpunaḥ  
tato viśvaṅvyākṛāmat sāsānānaśane abhi  
tasmādvirāḍajāyata virājo adhi pūruṣaḥ  
sa jāto atyāricyata paś cādbhūmimatho' 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.

yatpuruṣeṇa haviṣā devā yajñamataṅvata  
vasanto aśyāsīdājyam grīṣma idhmaśśaraddhaviḥ  
saptāsyāsanparidhayaḥ triḥ sapta samidhaḥ kṛtāḥ  
devā yadyajñāṁ tānvānāḥ abādhnanpūruṣāṁ paśum  
taṁ yajñāṁ barhiṣi praukṣan' puruṣāṁ jātamagrataḥ  
tena' devā ayajanta sādhyā ṛṣāyaśca 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 in their meditation, Him who was, prior to all creation, and they, the *devas*, *sadhya*s and *rishis*, performed (this first sacrifice).

tasmādyajñātsārvahutaḥ sambhṛtaṁ pṛṣadājyam  
 paśūmstāmścakre vāyavyān' āraṇyāngrāmyāśca ye  
 tasmādyajñātsārvahutaḥ ṛcaḥ sāmāni jajñire  
 chandām'si jajñire tasmāt yajustasmādajāyata

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.

tasmādaśvā' ajāyanta ye ke cobhayādātaḥ  
 gāvo' ha jajñire tasmāt tasmājātā ajāvayaḥ  
 yatpuruṣaṁ vyādadhuh katidhā vyakalpayan  
 mukhaṁ kimaśya kau bāhū kāvūrū pādāvucyete

From Him were born horses and whatsoever 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 His arms, what His thighs, what were His feet called?

brāhmaṇo'sya mukhaṁāsīt bāhū rājanyaḥ kṛtaḥ  
 ūrū tadaśya yadvaiśyaḥ padbhyām sūdro ajāyata  
 candramā manaśo jātaḥ cakśoḥ sūryo' ajāyata  
 mukhādindraścāgniśca' prāṇādvāyurajāyata

The Brahmana (spiritual wisdom and splendour) was His Mouth; the *kshatriya* (administrative and military prowess) His Arms became. His Thighs the *vaiśya* (commercial and business enterprise) was; 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.

nābhya' āsīdantarikśam śirṣṇo dyauḥ samāvartata  
 padbhyām bhūmirdiśaḥ śrotrāt tathā lokām akalpayan  
 saptāsyāṣṇ paridhyasṛitaḥsapta samidḥa kṛtaḥ  
 devā yajñam tanvānā abḍhnaḥ purūshaṁ pashum

(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*, senses and the mind) celebrated the universal sacrifice with the Supreme Purusha as the object of contemplation therein.

yajñena' yajñamayajanta devāḥ tāni 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.

vedāhametaṁ puruṣaṁ mahāntam ādityavarṇaṁ tamaśaḥ parastāt  
tamevaṁ vidvānamṛta' iha bhāvati nānyaḥ panthā' vidyateya'nāya

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.

**om śāntiḥ śāntiḥ śāntiḥ**

Om, May there be Peace, Peace, peace.

## 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 definition 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, though, 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 is all this Universe, - *yacca kincit jagat sarvam*, - seen or unseen, in its depths, or is merely heard of, - within and without all these, Narayana is, enveloping everyone. May Narayana bless us, and bestow upon us glory.

## THE NARAYANA-SUKTA

### ṅarayanasukta

om sahasraśīrṣaṁ devaṁ viśvākṣaṁ viśvaśāmbhuvaṁ  
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.**

viśvataḥ paramānṅityaṁ viśvaṁ nārāyaṇaṁ haṛim  
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**

patiṁ viśvaśyātmeśvaraṁ śāśvataṁ śivamaćyutam  
nārāyaṇaṁ mahājñeyaṁ viśvātmānaṁ parāyaṇam

**The protector of the universe, the Lord of all souls (or Lord over Self), the petpetual, 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).**

nārāyaṇapaṛo jyotirātmā nārāyaṇaḥ paṛaḥ  
nārāyaṇa paṛam brahma tatvaṁ nārāyaṇaḥ paṛaḥ  
nārāyaṇapaṛo dhyātā dhyānam nārāyaṇaḥ paṛaḥ

**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.**

yacca' kiñcijjāgatsarvaṁ drśyate śrūyate'pi vā  
antārbahiśca' 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).**

anāntamavyayaṁ kaviṁ sāṁudre'ntaṁ viśvaśāmbhuvam  
padmakośa pratīkāśaṁ 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.**

adho' niṣṭayā vītasyānte nābhyāmuṛi tiṣṭhāti  
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.

santātaṁ śilābhiṣṭulambātyākośasannibham  
tasyānte' suṣiraṁ sūkṣmaṁ tasmin sarvaṁ pratiṣṭhitam

Surrounded on all sides by nerve-currents (or arteries), suspends the lotusbud of the heart 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.

tasya madhye' mahanāgagnirviśvārcirviśvatōmukhaḥ  
so'grabhugvibhajantiṣṭhannāhāramajaraḥ 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.

tiryagūrdhvamaḍhaśśāyī raśmayāstasya santātā  
santāpayati svarṁ dehamāpādalamastakaḥ  
tasya madye vahniśikhā aṇīyordhvā vyavasthītaḥ

His rays, spreading all round, side ways 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 *jīva* in worldly enjoyment and suffering, the Consciousness is enshrouded in potential as well as expressed objectivity, and hence it appears like a tiny streak of flame within the dark clouds of ignorance. But when the *jīva* rises above worldliness the Consciousness is realised as the Infinite.

nīlato'yadāmadhyasthādvidyullekheva bhāsvaīā  
nīvāraśūkāvattanvī pītā bhāśvatyaṇūpāmā

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.

tasyāḥ śikhāyā madhye paramātmā vyavasthītaḥ  
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.

ṛtaṁ satyaṁ paraṁ brahma puruṣaṁ kṛṣṇapiṅgalam  
ūrdhvaretaṁ vīrūpākṣaṁ 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-Forced Power, the All-Seeing One.

om nārāyaṇāya' vidmahe'  
vāsudevāya' dhīmahi  
tanno' viṣṇuḥ pracodayāt

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

**om śāntiḥ śāntiḥ śāntiḥ**

Om, May there be Peace, Peace, peace.

## 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 of 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, Lakshmi 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, he being 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 aligned properly not only in our body, mind and spirit inwardly, 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, there is nothing in the world which deserves our rejection in the end. 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 actually the great values of life are indicators of the majesty and beauty of God. As the ray of the Sun gives as 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 smell, 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 a twofold aspect 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 over-estimation of the path that is to be trodden and an under-estimation of the world. Neither is it advisable to over-estimate the world nor under-estimate 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 SRI-SUKTA

### shrī sūktah

hiraṇyavarṇām hariṇīm suvarṇarajatasrajām  
candrām hiraṇmayīm lakṣmīm jātavedo mamāvaha  
tām ma āvaha jātavedo lakṣmīmanapagāminīm  
yasyām hiraṇyaṁ vindeyaṁ gāmaśvaṁ 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.

aśvapūrvām rathamadhyām hastinādapramodinīm  
śriyaṁ devīmupahvaye śrīrmā devī juṣatām  
kāmsosmi tām hiraṇyaprākārāmārdrām jvalantīm tṛptām tarpayantīm  
padmesthitām padmavarṇām tāmihopahvaye śriyam

I Invoke Shri (Lakshmi), who has a line of horses in her front, 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 in 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.

candrām prabhāsām yaśasā jvalantīm śriyaṁ loke devajuṣtāmudārām  
tām padminīmīm śaraṇamaham prapadye'lakṣmīrme naśyatām tvām vṛṇe  
ādityavarṇe tapaso'dhijāto vanaspatistava vṛkṣo'tha bilvaḥ  
tasya phalāni tapasānudantumāyāntarāyāśca bāhyā alakṣmīḥ

I resort to that Lakshmi for shelter in this world, 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, have 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.

upaitu mām devasakhaḥ kīrtiśca maṇinā saha  
prādurbhūto'smi rāṣṭresminkīrtimṛddhim dadātu me  
kṣutpipāsāmalām jyeṣṭhāmalakṣmīm nāśayāmyaham  
abhūtimasamṛddhim ca sarvām nirṇudame grhāt

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 to 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.

gandhadvārām durādharṣām nityapuṣṭām karīṣiṇīm  
īśvarīm sarvabhūtānām tāmihopahvaye śriyam  
manasaḥ kāmamākūtim 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)!

kardamena prajābhūtāmayi sambhavakardama  
śriyam vāsaya me kule mātaram padmamālinīm  
āpaḥ srjantu snigdhanī ciklītavasame gr̥he  
nicadevīm mātaram śriyam 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 at my home; and arrange to make Divine Mother *Shri* to stay in my lineage !

ārdrām puṣkariṇīm puṣṭīm suvarṇām hemamālinīm  
sūryām hiraṇmayīm lakṣmīm jātavedo ma āvaha  
ārdrām yaḥkariṇīm yaṣṭīm 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.

tām ma āvaha jātavedo lakṣmīmanapagāminīm  
yasyām hiraṇyam prabhūtam gāvodāśyośvānvindeyam puruṣānam

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.

om mahādevya 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).

**om śāntiḥ śāntiḥ śāntiḥ**

Om, May there be Peace, Peace, peace.