



Welcome to Amba's Home Study Courses

Course title: Shree Suktam

Duration: 3-4 weeks normally

Lesson Plan: 3 lessons. 3 apprehension quizzes. Lessons sent to you after receipt of response.

Charges: None.

Study Tips

Use your text along with your lessons. This will help in pronunciation and reinforcement.

Set a **convenient** time for study and be **regular** in the study.

Questions can be asked of us via email.

We recommend for **general reference** "Essentials of Hinduism" by Swami Bhaskarananda.

This may be purchased at any Ramakrishna Mission in India, or Vedanta Society outside of India. You can also order it through the Internet at www.vedanta.com

If you wish to use this course as a text for a **study group** please check with us for more details.

Most important is to set the goal of completing this course

We invoke the grace of the Divine in this precious endeavour.

We would appreciate if you recommend our site to those who may benefit.

Please check our website for monthly updates

Thank you for allowing Amba House to provide this Narayana Seva

www.ambahouse.org
consultations@ambahouse.org

श्री सूक्तम्

हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम् । चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥१॥

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् । यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ॥२॥

अश्वपूर्वा रथमध्यां हस्तिनादप्रबोधिनीम् । श्रियं देवीमुपह्वये श्रीर्मा देवी जुषताम् ॥३॥

कां सोस्मयां हिरण्यप्रकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् ।
पद्मे स्थितां पद्मवर्णां त्वामिहोपह्वये श्रियम् ॥४॥

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

आदित्यवर्णं तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ विल्वः ।
तस्य फलानि तपसा नदन्तु मायान्तरायाश्च बाह्या अलक्ष्मीः ॥६॥

उपैतु मां देवसखः कीर्तिश्च मनुना सह । प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिवृद्धिं ददातु मे ॥७॥

क्षुत्पिपासां मलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् । अपूतिससृद्धिं च सर्वान् निर्णुद मे गृहात् ॥८॥

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् । ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ॥९॥

मनसः काममाकूर्तिं वाचस्सत्यमशीमहि । पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः ॥१०॥

कर्दमेन प्रजाभूता मयि संभव कर्दमम् । श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥११॥

आप्रः सृजन्तु स्निग्धानि चिक्लीतां वस मे गृहे । नि च देवीं मातरं श्रियं वासय मे कुले ॥१२॥

आर्द्रां पुष्करिणीं यष्टिं पिङ्गलां पद्ममालिनीम् । चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥१३॥

आर्द्रां पुष्करिणीं पुष्टिं सुवर्णां हेममालिनीम् । सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो म आवह ॥१४॥

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् । यस्यां हिरण्यं प्रभूतं गावो दास्योश्वान् विन्देयं पुरुषानहम् ॥१५॥

शुभम्

The SHREE SUKTAM

TEXT with commentary called SUVARNA REKHAA INTRODUCTION

In Sanatana dharma the daily recitation of prayers is a common practice. It is often used to direct one's mental faculties towards a particular way of life, to invoke a solution of a need and to reinforce the value of a profound truth on a daily basis. Amongst these prayers those that are Vedic in origin or construction are said to be more powerful as they belong to "shrutis". Shrutis are powerful enough to help by just listening to them. Understanding the meaning is not compulsory for the manifestation of its power. When one recognises the importance of prosperity, welfare, progress and wealth in one's personal life then this small prayer- the Shree Suktam is well advised for use.

The Shree Suktam is a khila rik, i.e. it has been added to the Rgveda at a much later date. As a matter of fact there are many rescensions of the Rgveda that do not carry this sukta. The style of this prayer is very much in the style of the Rgveda. Its importance has come through the relevancy of its contents, the popularity of its use in recitations and homaas (fire offerings).

To adequately describe the word "shree" one would have to resort to many English words. Wealth, prosperity, fortune, resources, progress and welfare all combined is in the word shree. All these contribute to what in India we refer to as "the auspicious". That is why while corresponding we use the prefix shree, This is a condensation of the word shreejit. Shreejit is one who has acquired auspiciousness. A woman that is married is referred to as shreemati. Shreemati is one whose mental capacity is prone towards auspiciousness. By addressing men and women this way we are wishing auspiciousness for them.

Popular commentaries written on this suktam may be classified into two groups- those that approach it from Adishankara's Advaitic view and those that view this text from Vaishnava base. An example of the former is the commentary by Sayana. The commentary by Nanjiyar is well thought of by Vaishnav pundits.

The approach taken here is the Vedic approach. To understand that one has to train oneself to think in a pre-pouranic way. If this is successfully done then this prayer's application will be found to cross geographical and cultural boundaries. Its content is already applicable to any age that we live in.

PROBLEM OF TRANSLATIONS

The concept of the divine as reflected in the Vedas is very pristine. All religious thinking can find some roots of their growth right here. The truths contained in them is however readily available only to minds that are integrated and can fathom Vedic Sanskrit. The average man can access these truths only through translations. To trace the roots of current religious practices and thoughts to its root vedic source is time consuming and strenuous. Modern practitioners of Sanatana Dharma have therefore moved away from this root source. There are many other reasons that have contributed to this distancing. Here are some:-

1. Access to the scriptures in the past had been in the hands of an exclusive few. The general public had to rely on what was given to them by the former. This condition continues to exist today. All of our most valuable scriptures are in Sanskrit, a language not encouraged for study in India. The average Indian is not literate in this language.

2. The land of Bharat went through a long period in its religious history where a variety of philosophical adventures thrived often at the cost of the disappearance of others. This resulted in practices that seem like a puzzle that has some parts that don't seem to quite fit well. For eg (a) The practice of vegetarianism came from Jain and Buddhist sources and not from mainstream practices of that land. In studying the original Valmiki's Ramayana in Sanskrit one finds surprisingly that Shri Ram was not a vegetarian as shown in his travels in the forest.