

कर्ममेन प्रजाभूता मयि संभव कर्मम् । श्रियं वासय मे कुले मातरं पद्ममालिनीम् ॥११॥
 karmāṇa prajābhūtā mayi sambhava karmam: śriyaṃ vāsaya mē kulē mātaraṃ padmamālīnīm: 11..
 karmāṇa-from thecreatix:mud
 prajābhūtā-offspring(creatures) come into being
 mayi sambhava= may happen to me
 karmam- the capacity to produce
 vāsaya - reside
 mē kulē- in my clan
 śriyaṃ- source of auspiciousness
 mātaraṃ- mother
 padmamālīnīm- adorned by lotuses

The first half of line one states the amazing observation as to the appearance of living things from mud. It is no wonder that one of the names of the creator, prajapati-brahma is kardama. Mud is a substratum that is firm and yet not rigid so that it permits growth. The request to have that same capacity to produce offspring is the request made by the homa offerer. He details this wish on behalf of his whole clan in line two; Shriyam here means wealth in the form of children and offspring. Addressing this shriyam which is also karmam as a fully adorned mother suggests a maternal connection of this shriyam to the suppliant one.

Here is a genuine wish for the welfare of the whole family. Unfortunately this fullness in family life is being torn down every day by man who is perpetuating "individualism" to the point of merely becoming slaves to a purely and exclusively economic society. His ties and obligatory fears are more to his work place rather than the family

आपः सृजन्तु स्निग्धानि चिक्लीतं वस मे गृहे । नि च देवीं मातरं श्रियं वासय मे कुले ॥१२॥
 āpaḥ sṛjantu snigdhanī ciklītaṃ vasa mē gṛhē . ni ca dēvīm mātaraṃ śriyaṃ vāsaya mē kulē ...12..
 āpaḥ - waters/ fluids
 sṛjantu - create
 snigdhanī - attachments
 ciklītaṃ- wetness
 vasa - reside
 mē gṛhē- in my home
 ni vāsaya ca- and reside
 dēvīm mātaraṃ- divine mother
 śriyaṃ- source of auspiciousness
 mē kulē- in my clan

The observed fact is that water causes the condition of wetness that makes things cling to each other. The term snigdha is therefore appropriately used to mean affection too! Chiklita or moisture is this condition of wetness or clinging that is characteristic of love. The request is that the offerer's home be one where love thrives. This request is also made on behalf of his whole clan.

Chiklita in the puranas is an attendant of lakshmi that is usually posted at the entrance of the devi's inner chamber.

Here then we are seeing a legitimate request for bonding in families.

There is also a direct relationship between the speaker and the truth of his words. When words are uttered the capacity to actualise is already inherent in them. The force of actualisation however and its intensity depends on the level of integration of the speaker. This may be the reason why the wisest amongst us speak only few meaningful words the truth of which is already there and waiting for us to discover.

The desires expressed here as a result of appropriate thoughts in the mind result in the form of the phrase -
 * may auspiciousness and recognition be attained by us in the material form of herds of cattle and plenty of food grains *. This is an appeal made by a community that is agrarian. Today cattle and grains represent provisions and commodities for most of us.

There are two beautiful verses from the mahānārāyaṇōpaniṣad that we are giving below for reference.

कामो -अकार्षन्नमो । कामो -अकार्षत्कामः करोति नाहं करोति कामः कर्ता कामः कारयिता नाहं कारयिता नाहं कारयिता एष ते काम कामाय
 स्याह ॥

kāmō -akārṣānnamō . kāmō -akārṣītkāmaḥ karōti nāhaṃ karōti kāmāḥ kartā kāmāḥ kārayitā nāhaṃ kārayitā
 nāhaṃ kārayitā eṣa tē kāma kāmāya svāhā..

Obeisance to kaama that draws in. Kaama draws in. Kaama performs. I do not perform. Kaama is the responsible agent not I. Kaama is the motivator not I. To you oh kaama through kaama (. desire) I offer this oblation.

सत्येन वायुरावाति सत्येनादित्यो रोचते दिवि सत्यं वाचः प्रतिष्ठा सत्ये सर्वं प्रतिष्ठितं तस्मात् सत्यं परमं वदन्ति ॥
 satyēna vāyurāvāti satyēnādityō rōcatē divi satyaṃ vācaḥ pratiṣṭhā satyē sarvaṃ pratiṣṭhitaṃ tasmāt satyaṃ
 paramaṃ vadanti..

The wind blows because of truth. The sun shines in the day-sky because of truth. Truth is manifested basis of words. By truth all is concretised. Therefore they say that truth is the greatest(reality).

The verse above and the following two verses have a common pattern. The first half of the first line will be stating a discovered fact. The second half of the first line presents the appropriate personal request. The second

line indicates the details of that request. For example manasaḥ kāmāṃ ākūṭim is the observed truth. vācasatyaṃ aśīmahi is the request. paśūnāṃ rūpaṃ annasya mayi śrī śrayatāṃ yaśaḥ is the detail of the request.

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

kardamēna prajābhūtā mayi sambhava kardamam . śriyaṃ vāsaya mē kulē mātaraṃ padmamālinīm ॥11..

kardamēna-from the creatrix-mud
 prajābhūtā-offspring(creatures) come into being
 mayi sambhava- may happen to me
 kardamam- the capacity to produce
 vāsaya - reside
 mē kulē- in my clan
 śriyaṃ- source of auspiciousness
 mātaraṃ- mother
 padmamālinīm- adorned by lotuses

The first half of line one states the amazing observation as to the appearance of living things from mud. It is no wonder that one of the names of the creator, prajāpati-brahma is kardama. Mud is a substratum that is firm and yet not rigid so that it permits growth. The request to have that same capacity to produce offspring is the request made by the homa offerer. He details this wish on behalf of his whole clan in line two. Shriyam here means wealth in the form of children and offspring. Addressing this shriyam which is also kardamam as a fully adorned mother suggests a maternal connection of this shriyam to the suppliant one

आर्द्रा पुष्करिणीं यष्टिः पिङ्गलां पद्ममालिनीम् । चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो ममाऽऽ वह ॥१३॥
 ādrām puṣkariṇīm yaṣṭim piṅgalām padmamālinīm . candrām hiraṇmayīm lakṣmīm jātavēdō mamāṣṣ vaha ..13..
 आर्द्रा पुष्करिणीं यष्टिः सुवर्णां हेममालिनीम् । सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो ममाऽऽ वह ॥१४॥
 ādrām puṣkariṇīm puṣṭim suvarṇām hēmamālinīm . sūryām hiraṇmayīm lakṣmīm jātavēdō mamāā vaha ..14..

jātavēdō-oh jatavedas agni
 mamāā vaha -bring to me
 lakṣmīm-that one with which I can make a mark
 ādrām -that is drenched
 puṣkariṇīm- a reservoir-lake
 yaṣṭim-the stalk
 piṅgalām-that is tawny
 padmamālinīm-lotus wreathed
 candrām hiraṇmayīm-glowing substance as pleasing as the moon
 puṣṭim- fullness of growth
 suvarṇām-beautiful to behold
 hēmamālinīm- golden wreathed
 sūryām hiraṇmayīm- glowing like the sun

These two verses have some common words. The first movement towards completing the circle of thought that began in the sukta starts here. The three luminaries or illuminators, the fire, the moon and the sun are brought to the forefront. The initial request to the fire for facilitating the coming of auspiciousness in all its tangible forms that is "lakshmi- the one that marks" is repeated here.

There are two main features in the acquisition of lakshmi, one is effort the other is result. The effort is tawny or fiery that involves the exertion of energy. This then is the stalk on which pleasing results are borne like lotuses that come out of the mire in the lake. The manner in which these results appear is also cyclical like the moon. The lake or source of shree on the other hand is a like a reservoir that never gets depleted. It is full or drenched. The result of these efforts has the capacity of providing growth that is well rounded or full. Once a person obtains this shree then he too becomes a source of illumination just like the sun. In other words just as the sun with its glow enables life, support and nourishment so too a man who is a SHREEJITH will be a source of auspiciousness to others.

तां म आवह जातवेदो लक्ष्मीमनपगामिनीम् । यस्यां हिरण्यं प्रमृतं गावो दास्योश्वान् विन्देयं पुरुषानहम् ॥१५॥
 tāṃ ma āvaha jātavēdō lakṣmīmanapagāminīm . yasyām hiraṇyam prabhūtaṃ gāvō dāsyōśvān vindēyam
 puruṣānaham ..15..

jātavēdō-oh jatavedas agni
 tāṃ ma āvaha-bring that to me
 lakṣmīmanapagāminīm- the lakshmi that will not leave me
 yasyām hiraṇyam- by whose substance
 gāvō- cattle
 dāsyōśvān-servitors and horses
 puruṣān- men
 prabhūtaṃ- brought into existence
 ahaṃ- i
 vindēyam- can obtain

The last verse of the Shree Suktam reflects the second verse except for the substitution of the word prabhutam in the place of vindeyam, the addition of the word daso and insertion of vindeyam at the end before purushan. Here we find a reinforcement of the initial appeal to the homa fire. The request is for that substance by which one can make a mark in this world. The request is for a continuity of this shree. It is through shree that one can obtain provisions and amenities that make for a comfortable life for the family, society and nation. It is shree that makes dependents available to carry out activities for the provider. It is with this shree that one can travel places to get things done. It is shree that provides strength in the form of human support that is often needed to achieve goals.

In typical Vedic style in a single suktam the following facts have been indicated.

1. The tapping of the eternal source of auspiciousness through the act of homa.
2. The process of extracting gold from the earth and making coins. Gold representing auspiciousness -wealth by which all amenities, services, support and strength are obtained
3. The stimulating of the internal padmas or chakras within us by cultivating a proper cosmic attitude to the pursuit of wealth. This involves effort and expending energy in the form of a particular lifestyle. This in turn brings results that are the tangible forms of wealth.
4. Just as the beautiful lotus strives to come out of the mire so too man must strive to emerge from the mire of inauspiciousness and come up with results of creativity.
5. The recognition of the valuable role that auspiciousness-wealth plays in the growth and strength of the family, in turn it does the same for societies and nations.
6. The important role played by the individual in making sure that inauspicious conditions are removed so that welfare and progress can come his way. The devatas are friendly to such a person and the ruler of the manvantara will indeed favour him.

श्रीम्

Thus the commentary named **Suvarna rekhaa** - a glorification of the **Shree Suktam**- inspired by the gold line that divides the jyotirlingam at the holy shrine of Shree Mookaambikaa of Kolluru in Dakshina Karnaataka - is concluded JaranaamaSamvat 2056, Phalguna maasa, shukla paksha, prathama tithow, Mangalavaara (Tuesday, March 7 2000)- at Shree Vishnumaayadurgaa Devaalayam in Westchester, California, USA.

Shubham

SHREE SUKTAM RESPONSE 3

I. Write a paragraph on the following terms with reference to this text.

a. kareeshineem b. kardamam c. aapah d. pushti e. yashti

II. What would the terms gaava, daasa, asva, purusha mean for us today.

III. Explain how Shriyam is different from Shree.

IV. Explain how the Vedic concept of the word lakshmi is different from the Puranic concept of the same word.

EMAIL RESPONSE FOR THOSE OUTSIDE USA-ambahouse@yahoo.com

~~POSTAL RESPONSE FOR THOSE IN USA- AMBA, 7867 YORKTOWN AVE, LOS ANGELES, CA 90045.~~