

LESSON_ 2 SHREE SUKTAM

कां सोस्मयां हिरण्यप्राकारामाद्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् ।
पद्मे स्थितां पद्मवर्णां त्वामिहोपह्वये श्रियम् ॥४॥
kāṃ sōsmayāṃ hiraṇyaprākāramādrāṃ jvalantīṃ tṛptāṃ tarpayantīm .
padmē sthitāṃ padmavarṇāṃ tvāmihōpahvayē śriyam ..4..

upahvayē- I call upon

iha- here

tvām- you

śriyaṃ- the source of auspiciousness

kām- who is

sōsmayāṃ- oozing

hiraṇyaprākāram- walled with gold

ādrām- drenched

jvalantīṃ- glowing

tṛptāṃ- content

tarpayantīṃ- the poured one

padmēsthitāṃ- seated or located- in the padma flower/in the resourceful earth/in our psychic chakra

padmavarṇāṃ- of the nature- of padmaflower/ of the gold coin/ of the psychic chakra

There is a sense of immediacy in this stanza. With a strong presence of mind the call is made to the divine for its immediate coming to the locale by those who are involved in the act of the homa.

On one hand we get the feeling of how the molten gold is poured into walled containers from which the coins are cast. These gold coins then become the shree with which acquisitions are made. This wealth is given and acquisitions are taken in. This give and take is like the opening and closing of the lotus flower.

The source of auspiciousness is always replenishing itself no matter how many people draw from it. Its nature is that of contentment. It's contents are available to those who are willing to pour their energy and effort towards that gain. This is possible by the tapping of our chakras and by diverting the resultant energy through proper channels.

Touched by this auspiciousness the person in turn glows with it. He also becomes drenched, meaning that he becomes benevolent.

** Scholars believe that this whole sukta can be interpreted perfectly to describe the metallurgical process of extracting, refining and the making of gold coins.

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् ।
तां पद्मनेमिं शरणमहं प्रपद्ये अलक्ष्मीर्म नश्यतां त्वां वृणे ॥५॥
candrāṃ prabhāsāṃ yaśasā jvalantīṃ śriyaṃ lōkē dēvajusṭāmudārām .
tāṃ padmanēmiṃ śaraṇamaham prapadyē alakṣmīrmē naśyatāṃ tvāṃ vṛṇē ..5..

ahaṃ- I

śaraṇaṃ prapadyē- take refuge

padmanēmiṃ- the padma-rimmed one

tāṃ- that

candrāṃ- moonlike, pleasing

prabhāsam- with aura

yaśasā- with fame

jvalantīṃ- glowing

śriyaṃ- source of auspiciousness

lōkē- in the realm

dēvajusṭām- causing joy for the devas, divine illuminators

udārām- beneficent

alakṣmi- inauspiciousness

naśyatāṃ- may be destroyed

me : in me

tvām- you

vṛṇē- to a sense of gratification

The period of shukla paksha i.e. when the moon wanes, its rays feed the devas or divine illuminators. The final day of this cycle is pournami when the full moon is a complete golden orb. The source of wealth or shri also is similiarly well rounded and pleasing like the full moon. So too is its tangible form in the shape of the gold coins. These gold coins then may be considered its rays or effects which in turn support and nourish divine works. The invoker of the divine thus reveals the purpose for which he wishes to use the wealth for. If we seriously consider the source of auspiciousness as being divine and that our wealth is procured from this source then we must consciously remember to use wealth only for purposes that promote the evolution of man in his ascent in the divine..

An appeal is made in the second line to this divine source of wealth. The request is to destroy any sign of inauspiciousness that the person requesting may have. As a result he will be gratified. Any condition that lacks auspiciousness automatically is inauspicious. This condition is considered as an internal one here. Padmanemi could mean encircled by the padma coins. The word nemi suggests circular movement. That means true wealth cannot be stagnant. It has to be put to use and therefore it keeps moving just as the rim of the wheel (nemi) that comes in contact with the earth only for a short time as it moves. When nemi is taken to mean the pulley then we have the imagery of a well from which water is drawn with the aid of a pulley. A sense of effort and movement is indicated here with regard to the manner in which wealth is produced and used. The combination of the two words padma and nemi indicates royalty. Royalty is recognised in the supreme source of wealth i.e. shriyam. Just as subjects turn towards the king for support and protection so too the invoker of auspiciousness calls on shriyam to permit or facilitate the removal of that condition which harbors inauspiciousness. It is a condition with which no mark can be made. It is a condition with which no divine efforts can be patronised. This then is the condition of "alakshmi". This stanza closes with a sense of gratitude towards this infinite source of wealth and resources or shriyam in anticipation of the granting of the wish above.

आदित्यवर्णं तपसोधिजातो वनस्पतिस्तव वृक्षोथ विल्वः ।

तस्य फलानि तपसा नदन्तु मायान्तरायाश्च बाह्या अलक्ष्मीः ॥६॥

ādityavarṇē tapasōdhijātō vanaspatistava vṛkṣōtha vilvaḥ .

tasya phalāni tapasā nadantu māyāntarāyāśca bāhyā alakṣmīḥ ..6..

nadantu- may destruction happen

tapasā- by this sacrifice

bāhyā alakṣmīḥ- to the outer inauspiciousness

antarāyā ca- and to the inner (auspiciousness)

māyā- magically

ādityavarṇē - like the sun

tapasōdhijātō- known by its blazing

vanaspati- (amongst) the lords of the woods (trees)

tava vṛkṣōtha- is indeed your tree

vilvaḥ- the vilva

tasya phalāni- by its fruits

The presence of the sun in the sky is known by its glow, similiarly among the trees the vilva tree associated with auspiciousness reigns. Its fruits being offered in the homa is said to ensure the destruction of alakshmi and the automatic coming of lakshmi. The act of offering proper ingredients into the homa accompanied by specific chants can bring about results that are hard to believe. The term maya here means more out of the ordinary rather than magical.

The term tapas has been used two ways here. It means glowing as in the case of the sun. In the second line it is used to indicate the offering. Tapas glows as it burns. In man this is seen in the directed channeling of life's energies towards a particular goal, or in maintaining a particular way of life. When man's energies are in perfect harmony with the divine, he too begins to glow.

We are given a glimpse into the tradition of offering vilva fruits for ensuring lakshmi. Vilva is commonly called beyl in the north and kuvala in some parts of the south of India. It is amongst one of the most sacred trees in Bharat. In Ayurveda the vilva is highly regarded for its many medicinal properties. The fruits of this tree is interestingly called "shreephala". In the puranas this tree is associated with Shiva and Lakshmi.

Two forms of alakshmi is spoken of here- one is the internal mental condition whereby a person is prone towards sluggishness, clutter and lack of enthusiasm and- the second is the external manifestation of this in the form of a life lived in a disorganised, unproductive way and in surroundings that are conducive to this behaviour. Here are two good reasons for conducting the Shree Sukta homa. If this condition is recognised and one is convinced of its major contribution for the lack of shree in personal life then this homa becomes remedial in nature. If one wishes to remind oneself of the value of shree and the role of lakshmi in life even though he may currently be enjoying shree then the performance of this homa enforces that belief.

In this verse there is a strong sense of conviction in the value of conducting this type of a homa for propitiating shree. If the bilva fruit symbolises shree then by offering these fruits shree is assured.

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

upaitu māṃ dēvasakhaḥ kīrtiśca manunā saha . prādurbhūtōs smi rāṣṭrēs smin kīrtivṛddhiṃ dadātu mē ..7..

upaitu māṃ - may I attain

dēvasakhaḥ- friendship with the divine illuminators

kīrtiśca - and recognition

manunā saha- along with (recognition from) the manus.

prādurbhūtōs smi- I have already taken birth

rāṣṭrēs smin- in this nation **

dadātu mē - grant me

kīrtivṛddhiṃ - progressive recognition

Assured of the coming of shree into his life the homa -performer indicates in this verse what he expects to do with this shree. It is very important to understand that an attitude of friendliness must be adopted towards the divine illuminators. The devas are there ever ready to benefit us provided we act out our lives in conjunction with the divine. "vyashema deyva hitam yadaayuhu." With this friendly attitude all good works must be performed.

The jeeva is known as an individual due to the space he occupies with his bodycomplex. This body is governed by divine illuminators or devas. It is with this bodycomplex that all actions are done. A friendly attitude of respect towards the devas is a very practical approach for anyone who wishes to engage in good works.

Space connections being taken care of, man's connections to time are handled next. Attention is brought to the manu-s. These are the cosmic rulers whose reigning period is calculated to cover several millions of human years. Each manu 's reign covers all four yugas- satya, treta, dvaapara and kali (kuh-li). We are now in kali yuga and the manu is Vaivasvata. The manu is the ruler of the cosmos with all its nations, unions, countries and states. All rulers have an infinitesimal portion of the manu's power when they are chosen to be rulers. That this is a blessing from the divine is not remembered unfortunately these days. Rulers are connected to the subjects in the act of ruling. In turn we are all connected to manu Vaivasvata at this time. This connection can be understood better if we study the monarchy system of ruling. These days a body of elected rulers, the government, has taken over the function of a king. The relationship is still the same. A relationship in which the subject is recognised by the ruler stands a good chance for the growth of his good works. This then is what is meant by the words kirti vridhi, progressive recognition as opposed to a one- time- only- recognition.

** If rashtrey is taken in the locative sense then the relevancy of one's birth in a specific nation or land is pointed out here. In that case the invoker of shree is making a case for recognition in the land of his birth or from the nation to which he owes his allegiance.

If rashtrey is taken in the vocative sense then it qualifies the divinity shree as the ruler of the nation. As a matter of fact it is shree that is the real ruler of all nations. The invoker is stating then that "it is you who have facilitated this birth of mine therefore please grant me the progression in recognition for the continuance of good works".

क्षुत्पिपासां मलां ज्येष्ठां लक्ष्मीं नारायणस्य हम् । अभूतिमसमृद्धिं च सर्वान् निर्णुद मे गृहात् ॥८॥

kṣutpipāsāṃ malāṃ jyēṣṭhāmalakṣmīṃ nāśayāmyaham . abhūtimasamṛddhiṃ ca sarvān nirṇuda mē grhāt ..8..

aham- I

nāśayām- will destroy

kṣut- hunger

pipāsām- thirst

malām- filth

jyēṣṭhām- precedent

alakṣmī-inauspiciousness

nirṇuda-remove

mē grhāt- from my home

sarvān-all forms of

abhūtim- lack of welfare

asamṛddiṃ ca- lack of progress

A bold declaration is made in this stanza. All thoughts here are centered around one's home. The invoker declares that he will take it upon himself the alleviation of hunger and thirst by providing food and drink. He also declares that he will remove filth, garbage, trash etc and provide clean surroundings. This then is baahya alakshmi, conditions that are removed. Internally speaking he will provide spiritual nourishment by way of upaasana and svaadhyaaya and live a clean life whereby a vigilant removal takes place of any sources, remnants of degrading thoughts and trashy values. These tend to form and accumulate from time to time. This then is the removal of antara alakshmi from his home.

In the second line he calls on the Divine to enforce welfare and progress by removing the lack of these from his home. This appeal is made because he realises that no matter what he does there are circumstances beyond his control. For this reason he appeals to the cosmic source of shree for help.

Puranically speaking in the story of the Amrita mantanam, the Churning for Ambrosia, before the devi Lakshmi appears, her sister Jyeshthaalakshmi is born. This devi is assigned to haunt areas where dishonesty is a way of life, where filth prevails and where inebriation is favoured. This devi in the south of India is prayed to as Keta bhagavati or Jyeshtha lakshmi. In Tantras she is one of the Dasamahaavidyas, Dhoomaavati. This set includes Kaali, Taara, Tripurasundari (includes Lalitaa), Bhuvanesvari, Maatangi, Chinnamasta, Tripurabhairavi, Bagalaamukhi and Kamalaa. The Tantric upasana of Shree is the Vidya of Kamalaa.

END OF PART TWO

SHREE SUVARNA REKHA JAYATU OM

TEXT SHREE SUKTAM

RESPONSE-2

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Please write a short paragraph on each of the following words with relevance to this text..

1. padma 2. shriyam 3. alakshmi 4. tapas 5. manu 6. padmanemi 7..devasakhah