

# bhU sUktam

(taittirIya samhitA)



'Sri nrsimha sevA rasikan'

Oppiliappan Koil Sri VaradAcAri SaThakopan

and

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(Srirangam)

Sincere Thanks To:

1. SrI Srinivasan Narayanan for Sanskrit/ITrans texts and proof reading
2. Nedumtheru SrI Mukund Srinivasan, SrI L Sridhar and [www.oppiliappan.org](http://www.oppiliappan.org) for providing images
3. Smt Jayashree Muralidharan for eBook assembly



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**NOTE:** Please click the following link to enjoy the majestic rendition of the bhU sUkta verses by a veda goshTi, along with beautiful pictures. There are additional mantrams in this recitation that are not used in VaishNava dinacaryAs.

<http://www.youtube.com/watch?v=YiCKf-Nz8yo>





ஸ்ரீ ஒப்பிலியப்பன்  
ஸ்ரீ பூமிதேவி                      ஸ்ரீமார்க்கண்டேயர்



॥ श्रीः ॥

भूसूक्तम्

bhUsUktam

ॐ ✪ ॐ

### *INTRODUCTION BY SRI V. SADAGOPAN*

BhU sUktam is one of the panca sUktams that is recited by us during Tirumanjanams for SrIman nArAyaNan and other auspicious occasions. This sUktam is an eulogy to the infinite kalyANa guNams and nAmAs of BhUmi devi, the KshamA (Forbearance) amSam of SrI devi. She is very dear to Her Lord and He displays His love for Her by carrying Her on His thousand heads in His AdiSesha rUpam, while He carries SrI devi only on His chest. That is the mode of expression of His affection (**premai**) for BhU devi. He took the VarAha avatAram to rescue Her from under the oceans, where She was held by an asuran. He destroyed the asuran and lifted His devi out of the ocean on His shoulder gently and placed Her on His left side forever as one of the ubhaya nAcchimAr. He adorned the name of BhU VarAhan to match that name with that of SrIdharan (**VakshaH sthala lakshmiIdharan**).

Our Lord's VarAha avatAram invokes the gigantic Lord taking the shape of a boar, diving into the vast ocean, killing the asuran HiraNyAkshan, who stole BhUmi devi and bringing Her back on His tusk (VishNu purANam 1.4.45-50, taittirIya samhita:7.1.5 and taittirIya brahmaNa: 1.1.3.6. The taittirIya AraNyaka says that BhUmi devi was lifted from under the ocean by a black boar with hundred arms (**krshNena Sata bAhuna**). Satapata brAhmaNa also salutes this BhU VarAha avatAram (14.1.2.11). This avatAram of the Lord is thus Veda prasiddham.

The compassionate BhUmi PirATTi had a great concern on behalf of us and



begged Her Lord VarAha PerumAn to reveal a laghu upAyam (easy to practice means) for uplifting Their children suffering in samsAram. Her Lord responded with alacrity and used His devi as an excuse (vyAjam) to bless the baddha jIvans with two auspicious Slokams known as VarAha carama Slokams. The meanings and commentaries on these two Slokams are assembled as the 37<sup>th</sup> eBook in [www.ahobilavalli.org](http://www.ahobilavalli.org) and 80<sup>th</sup> e-book in [www.srihayagrivan.org](http://www.srihayagrivan.org)

Swami Desikan also composed a stuti with 33 Slokams to celebrate the vaibhavam of BhUmi PirATTi and named it as BhU stuti. (This stuti has been released as eBook # 2 in [www.sundarasimham.org](http://www.sundarasimham.org)). This stuti has many echoes of BhU sUktam. In one of the Slokams of BhU stuti, Swami Desikan states that the living beings of this world are the object of mercy (anukampA) of BhUmi devi and get nourished through Her blessings. Swamy Desikan also points out that it is not only the cetanams that get nourished by Her compassion but Her Lord SrIman nArAyaNan also gets nourished by association with her (mAdhavitvat sangamAt haricandana: bhavati labdha posha:) and states that Her energized Lord goes about performing the many duties praised by the hundreds of branches of the Vedic tree. Our Lord indeed gets His nourishment to perform His duties such as jagat srshTi and rakshaNam. Swamy Desikan also says that among the five elements (PrthvI, water, Agni, Vaayu and ether), only PrthvI, the amSam of BhU devi has the five qualities such as taste, fragrance, shape, touch and sound (rUpa, rasa, gandha, Sabdam and sparSam). The rest of the four panca bhUtams have at best one or two of the five attributes only; as a result, BhUmi devi is the embodiment of mighty riches (Vasumati, VasundharA). Swamy Desikan reminds us that BhUmi devi has many other names by which her ananta kalyANa guNams are celebrated (anyAni ca nAmAni anya vimukhAni abidhAna vrTTYA tava anubhAvam kathayanti). Some of these names besides PrthvI, Vasumati, KshamA and ViSvambarA are: sarvam sahA, avani, acalA, vipulA, anantA and daridhrI.

Swamy Desikan instructs us that She is the first among the VyAhrtis following PraNavam (akAra vAcyam, BhagavAn) that is recited before performing



GaayatrI mantra japam. nigamAnta mahA Desikan describes BhUmi PirATTi as the shore for the ocean of BhagavAn (vishNu jaladhe: velA iva) and that She is the ultimate limit for the rows of Bhagavat tattvams (tattva taranga pankte: viSrAnti bhUmi: asi).

She has the vAllabhyam over Her Lord and through that vaSIkaraNa Sakti makes it easy for the sinners to approach Her Lord without fear. Exercising Her PurushakAram (interceding on behalf of Her children), She becomes the ladder (svargApavarga saraNi) as it were for ascent to svargam and moksham by baddha jIvans.

She is seen and enjoyed by the yogis through their eyes of samAdhi (munibhi: samAdhi nayanena paSyanti). She showers the wealth equivalent to Kuberan for those who seek such wealth (tvAm sabhUtim samcintayan dhanadAdhikAran labhate). Of all the anugrahams that BhUmi PirATTi can confer, nothing can excel the one in which She stays as the upAyam (means) for accessing Her Lord and interceding with Him to bless the jIvans (kshame! nitya aparAdha nivahAt cakitasya janto: mukunda caraNau gantum tvam SaraNam). She is the embodiment of blemishless compassion (anagha anukampA) and takes a vow on Her own to protect the suffering jIvans (tanu bhrtAm rakshA vidhau mahatIm apekshAm svayam vitanushe). Swamy Desikan concludes the BhU stuti with a moving appeal for Her to place him at the sacred feet of the Lord (sarvam sahe! vaiAna sUkara pate: caraNa aravinde samarpayitum tvam kshama nanu).

In the BhU stuti, Swamy Desikan pays tribute to BhUmi PirATTi's Kshama guNam (forbearance) and easy approachability and infinite compassion (sulabha anukampA) and staying as the wish granting Kaamadhenu to those who have no recourses and resources (akincana kAmadhenU). Swamy Desikan performs his SaraNAgati at Her sacred feet as one who has no other means (varAha mahishIm viSvasya mAtaram viSvambarAm aSaraNa: SaraNam prapadye). Swamy Desikan compares Her to the divine wish granting celestial kalpaka creeper (sankalpa kalpa latika) and recognizes Her as the ultimate boundary of all tattvams (tattva taranga pankte: viSrAnti bhumi: asi). The Kavi simham





states that BhUmi PirATTi is beyond the words of praise (vAcAm abhUmi) and yet She is easy to approach (bhUmi: asi) by the devotees, who seek Her protection. She has immense power over Her dear Lord and intercedes successfully on behalf of Her children suffering from the ills of tApa trayam.

dAsan,

Oppiliappan Koil VaradAchAri Sadagopan

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# Mantrams and Commentaries





bhUmi devi tAyAr with SrI Oppiliappan in sesha vAhanam - tiruviNNagaram  
(Thanks: [www.oppiliappan.org](http://www.oppiliappan.org))



॥ श्रीः ॥

भूसूक्तम्

bhUsUktam

ॐ ✪ ॐ

॥ हरिः ओम् ॥

भूमिर्भूम्ना द्यौर्वरिणाऽन्तरिक्षं महित्वा ।

उपस्थे ते देव्यदितेऽग्निमन्नादमन्नाद्यायादधे ॥

|| hari: om ||

bhUmirbhUmNA dyaur-variNA antariksham mahitvA |

upasthe te devyadite agnim annAdam annAdyAyAdadhe || 1 ||

*Meaning:*

Oh BhUmi PirATTi! You are called BhUmi because you are rich in all kinds of wealth. You are vast in Your breadth and length, lofty through Your vaibhavam and are resplendent and glorious in the milky way as well in all the space that is desired by all! Oh Devi, whose source (mother) is 'aditi' implying a good force as opposed to the evil force as You are ever ready to help us by being nearby, because of your unlimited compassion (nirhetuka-dayA) and your ever-forgiving attitude (aj~nAta-nigraha). Oh Devi who cannot be split by anyone! In the middle of You between the sky and the earth, I invoke you through AdhAna agni, who can consume the offered havis.

*Comments:*

Oh BhUmi devi! You are immeasurable in Your dimensions. It is not possible to assess Your expanse. You shine forth in a manner that is respected by every



one. Your qualities of compassion and forbearance elevate You to dizzying heights. You cannot be divided into finite pieces by anyone. We offer the Agni that is capable of consuming the Havis for You producing the food that nourishes us.



SrI bhUmi devi is lofty through Her vaibhavam  
SrI BhUmi devi tAyAr with SrI Oppiliappan - tiruviNNagaram

आऽयं गौः पृश्निरक्रीदसनन्मातरं पुनः ।

पितरं च प्रयन् सुवः ॥ २ ॥

Ayam gau: prSnirakramIdasanan mAtaram puna: |

pitaram ca prayan suva: || 2||

*Meaning:*

With His rays, the radiant Sun comes to our side like the food giving protective



Mother and blesses us with the fields rich in crops and ascends to the sky and blesses us from there with the rain like the Father who nourishes us.

*Comments:*

In the 12<sup>th</sup> Slokam of BhU stuti, Swamy Desikan refers to the dhana dhAnyA samrddhi attained by the jantus, which become the objects of affection of BhUmi PirATTi (bhUteshu yat tvat abhimAna viSesha pAtram, tat eva posham bhajati). The three rainfalls in a month, the abundance of foods from crops are made possible from the performance of various soma yAgams by learned srautis. One such soma yAgam among the seven is athirAthram, which is a twelve day long yAgam done for loka kshemam. Such a yAgam is taking place from April 4-15, this year (2011) at Panjal, a Vaishika village near Trisoor, Kerala, India.. The last time the athirAthra yAgam was performed at Panjal was thirty five years ago. Please enjoy reading about the details of the preparation for this rare yAgam and the meticulous planning to perform it in the sampradhAyc way at <http://wn.com/athirathram2011> (Item 3 to 5 are in English).

त्रिंशद्धाम विराजति वाक् पतङ्गाय शिश्रिये ।

प्रत्यस्य वह द्युभिः ॥

trigum SaddhAma virAjati vAk patangAya SiSriye |

pratyasya vaha dyubhi: || 3 ||

*Meaning:*

With the movement (sancAram) of the sUryan, the world shines with light for thirty nAzhikais (12 hours). May my speech in the form of eulogy reach Him as He moves rapidly in the sky! Oh Lord Preceptor sUrya! May Thou chase away my aparAdhAms and blemishes with the lustre of Your rays! May You be cool to me and favour me with health for eloquence in speech and May Thou accept the havis offered by me through Your jvAlais!



*Comments:*

The upcoming fifth mantram will refer to the close relationship between Agni and sUryan and the links of the sAdhaka to both. One of the Rg veda mantrams captures these links between the three (Rk I.1.7):

upa tvAgne dive dive doshAvastardhiyA vayam; namo bharanta emasi

Sage Aurobindo provides the meaning for the above Rk:

"To Thee day by day, O Agni, in night and light, we by the thought come bearing our submissions (offerings)".

During the day (light), it is the Sun, who transfers His radiance to Agni during the night.

अस्य प्राणादपानत्यन्तश्चरति रोचना ।

व्यख्यन् महिषः सुवः ॥

asya prANAt apAnatyanta: carati rocanA |

vyakhyan mahisha: suva: || 4 ||

*Meaning:*

His (sUryan's) lustre spreads from morning to evening, in between the earth and the sky and moves inside and out through the vital airs and invigorates as a life-giver by ( Bhumi) Devi's grace. He reveals the great world of svargam for those dear to Him.

*Comments:*

The world perceptible to human kind is dividable into three spheres:- Earth, space and sky.

A form of Fire (agni) is recognized in each of the spheres. His names are Agni

in this world, Vaayu in the intermediary space/world and sUryan in the sky/ AkASam. When contemplated together, one universal fire principle emerges as PrajApati (the Lord of Progeny). Agni, Vaayu and sUrya come from this totality, PrajApati. The chAndogya mantrams (4.17.1-3) attest to the origin of the three (Agni, Vaayu and sUryan): "The Lord of progeny, for the sake of the world, entered into meditation (dhyAna). From the heat (born of His thought) the essence of the three worlds/spheres sprang forth. From Earth came Fire, from space, wind and from the sky came the Sun". The above BhU sUkta mantram refers to this relationships among the three spheres and the Lord of Progeny, the Lord of all.



SrI BhUmi devi tAyAr and SrI Oppiliappan in sUrya prabhai  
Thanks: [www.oppiliappan.org](http://www.oppiliappan.org)

यत्त्वा क्रुद्धः परो वपमन्युना यदवर्त्या ।

सुकल्पमग्ने तत्तव पुनस्त्वोदीपयामसि ॥

yattvA kruddha: paro vapa manyunA yadavartyA |

sukalpamagne tat tava punastvoddIpayAmasi || 5 ||

*Meaning:*

Oh sUrya! Out of the extreme anger (fury) born out of my enmity/poverty, I might have slipped in my ArAdhanam for You. Oh fire god! By your industriousness/entrepreneurship, You sow the seed and pour water for the Earth to grow! (agnerApa: adbhya: prthivI - taittirIyopanishad). From now, I vow to eulogize You in a way that will please You. Please accept our worship as well done, accept it and please be more effulgent again! (according to scriptures, the sun's brilliance is transferred to the fire from the evening twilight to the morning twilight-hence the sun is fire! Supporting kAlidAsa's words in the first verse of the fourth canto of raghuvamSa - dinAnte nihitam teja: savitrA hutASana:)

*Comments:*

The usage of the powerful word "manyu" in this mantram reminds us of the upAkarmA, where we do the "kAmokArshIt manyorakArshIt" mantra japam to seek pardon for our many trespasses.

यत्ते मन्युपरोत्सस्य पृथिवीमनु दध्वसे ।

आदित्या विश्वे तद्देवाः वसवश्च समाभरन् ॥

yat te manyuparoptasya prthivImanu dadhvase |

AdityA viSve taddevA: vasavaSca samAbharan || 6 ||

*Meaning:*

Because of your anger from which emanated the earth and grew, May you sustain it! May the vasus, rudrAs, AdityAs and ViSvadevAs come together and take the collective responsibility to return to me my bhagavat bhakti that I





threw away on ground because of my anger!

*Comments:*

After paying tribute to the power of sankalpa Sakti of the Lord to create and next protect what was created, the sAdhakan begs for the restoration of bhagavat bhakti, which he discarded in anger. He repents now and seeks the help of the ashTa vasus, ekAdaSa rudrAs, the twelve AdityAs and the universal gods (viSva devA-s) for the restoration of that lost bhakti.

मेदिनी देवी वसुन्धरा स्याद्वसुधा देवी वासवी ।

ब्रह्मवर्चसः पितृणां श्रोत्रं चक्षुर्मनः ॥

medinI devI vasundharA syAd vasudhA devI vAsavI |

brahmavarcasa: pitrNAM Srotram cakshurmana: || 7 ||

*Meaning:*

She might be addressed by Her many names: medinI, devI, VasundharA, VasudhA, VaasavI (as indrA as a representative, activates) but She is for sure with Brahma varcas (spiritual splendour) and is the ear, eye and the mind of the pitrs (manes).

*Comments:*

Swamy Desikan's BhU stuti Slokams provide the meanings for the many names of BhU devi and salutes the doctrines linked to BhU devi as the divine consort of the Lord (the second e-book in the Sundarasimham series, <http://www.sundarasimham.org>).

देवी हिरण्यगर्भिणी देवी प्रसूवरी ।

devI hiraNya-garbhini devI prasUvarI | 8





VasundharA with brahma varcas! - SrI ANDAL



*Meaning:*

The goddess of Earth (Mother Earth) is pregnant (En-ceinte) with the whole universal gold egg, as the best creator and the best sustainer.

*Comments:*

The definition for the nAmA, "bhUmi" in taittirIya brAhmaNa is: "That, which became". She is the creator of all the wealth (vasu-s) for the created beings as Vasumati and She is the sustainer of them too.

रसने सत्यायने सीद । समुद्रवती सावित्री ह नो देवी मह्यङ्गी ।

rasane satyAyane sIda |

samudravatI sAvitrI ha no devI mahyangI | 9

*Meaning:*

May you reach and reside in my tongue to make it truthful! You (She as the Mother Earth) comprise of all the seas and hence You are called 'samudravatI', and You are named 'sAvitrI' since You are associated with the Sun by Your wonderful brightness. You are our presiding deity benevolent, self-luminous and a benign care-taker, day and night.

*Comments:*

This is a moving tribute to BhUmi devi by the mantra-drashTA. BhUmi devi with the oceans as Her garland (samudravatI) and as one of the three vedic hymns to the Sun as sAvitrI is saluted here.

महो धरणी महोऽध्यधिष्ठाः श्रुङ्गे श्रुङ्गे यज्ञे यज्ञे विभीषिणी ।

maho dharaNI mahodhyadhishThA:

SrngE SrngE yaj~ne yaj~ne vibhIshiNI | 10



*Meaning:*

You are the great Mother Earth (who bears everything without a grudge or murmur!) established on a firm-footing (on His side in standing posture - ninRa tirukkOlam - and on the horn of the great boar, varAha) on the top of every creation and fearlessly in every sacrifice (as also like yaj~no vai vishNu:) thus assuring the prapannAs complete protection from morbid and mundane fears and never threatening the devotees like a tIkshNa-daNDa-dhara: (a tyrant/dictator).

*Comments:*

BhUmi devi is the saha dharma cAriNi of yaj~na VarAhan. All the vessels used in the Yaj~nams are found in the different limbs of this Yaj~na VarAha mUrti. As the consort of the Yaj~na VarAhar and as One who was rescued from the prison of HiraNyAkshan by Her Lord, BhUmi devi has limitless bhakti for Her Prabhu. She worships Her Lord at the utara Kuru varsham with His mantram and stotram (SrImad bhAgavatam: 5.18.33 and 5.18.39). Her namaskaraNams are described by SrI NaarAyaNa BhaTTadiri in SrI nArAyaNIyam:

kincottareshu kurushu priyayA dharaNyA,

samsevito mahita mantranuti prabhedai: --- daSakam 21.7

Here, BhaTTadiri refers to Yaj~na VarAha mUrti being worshipped by His dear consort BhUmi devi with powerful and glorious mantrams and stotrams (mahita mantra nuti prabhedai:). BhUmi devi salutes Her Lord as omkAra rUpi, as One understood through Veda Mantrams, as One whose svarUpam is defined by Yaj~nam and kratu, as One whose limbs house big yaj~nams, as One who is Karma Suddhar and as One of the form of the three yugams.

Wherever there is a Yaj~nam, Yaj~na VarAhan is present as the Yaj~na pati with His patni, BhUmi devi. He performs the Yaj~nam as yajvA for those who are unable to conduct that Yaj~nam. He also acts as Yaj~nAngan and helps



others to perform the Yaj~nam by investing them with necessary power, sraddhA and Yaj~nopakaraNams and He becomes this way the Yaj~na vAhanan. With all these help assisted at the same time by His dharma patni, He brings the Yaj~nams to completion as yaj~na bhrt. It is all understandable that He plays all these roles because He first created the Yaj~nam as yajn~a krt for the well being of the universe and performed it with SrI and BhUmi devi on His side as described in Purusha sUktam. The importance of Yaj~nams and His devi's role is saluted by this mantram. (Refer also to the nAmAs in SrI VishNu Sahasra nAmam as eBooks # 29 to # 33 at [www.ahobilavalli.org](http://www.ahobilavalli.org))

इन्द्रपत्नी व्यापिनी सुरसरिदिह

वायुमती जलशयनी श्रियन्धा ।

राजा सत्यन्धो परिमेदिनी श्वो परिधत्तं गाय ।

indrapatnI vyApinI surasaridiha

vAyumatI jalaSayanI SriyandhA |

rAjA satyandho parimedini Svo paridhattam gAya | 11

*Meaning:*

She is the consort of the leader (indra), pervading everywhere (omnipresent) and the divine river (mandAkinI/gangA) here on the earth, thus purifying the errant/erring souls. She is full of movement like air, brisk and breath of everyone to be alive. she reclines on the water (payodhi), holds the riches in abundance associated with the goddess of fortune. You are truly alive, on the top of the earth all around.

*Comments:*

Here is another mantram full of poetic splendor as conceived by the Mantra-drashTA.



upendran is a name for VishNu. indirA therefore is the name of MahA Lakshmi (indra patnI). Like Her Lord, She has vyApti, the pervasive presence everywhere (vyApini). He is saluted as "antar bahiSca tat sarvam vyApya nArayaNa: sthita:". She is pure and precious like the celestial rivers (surasaridha) and destroys the sins of errant souls. She is dynamic in movement like the fast flowing winds (vAyumatI) in the antariksham. Her Lord is jala Sayanan and She is therefore jala Sayani and seeks the ocean as Her abode (jala sayanI). As a glorious consort of sarva VyApi, BhU devi shares the abundance of wealth along with SrI devi, the other consort of SrIman nArAyaNa.



'mahIm devIm!'

SrI bhUmi devi tAyAr and SrI Oppiliappan - tiiruviNNagaram



विष्णुपत्नीं महीं देवीं माधवीं माधवप्रियाम् ।

लक्ष्मीप्रियसखीं देवीं नमाम्यच्युतवल्लभाम् ।

vishNu patnIm mahIm devIm mAdhavIm mAdhavapriyAm |

lakshmI priyasakhIm devIm namAmyacyuta-vallabhAm | 12

*Meaning:*

We salute BhUmi PirATTi (mahIm devIm), the consort of VishNu; we salute that mAdhavI, who is dear to Maadhavan (Her Lord ) and who is the dearest friend of LakshmI devi. Our salutations are to BhUmi PirATTi, who has vAllabhyam (vaSIkaraNam) over Her Lord, acyutan.

ओं धनुर्धरायै विद्महे सर्वसिद्धयै च धीमहि ।

तन्नो धरा प्रचोदयात् ॥

om dhanurdharAyai vidmahe sarvasiddhyai ca dhImahi |

tanno dharA pracodayAt || 13 ||

*Meaning:*

We worship Her by knowing Her as One who (wields the bow and looks also like a bow, lean in the middle) is adorning the bow. For that purpose we meditate upon the One who blesses us with all success (sarva siddhi). May that dharaNi dharA/BhUmi devI, prompt us for that meditation! (We worship Her for the sake of worship - sAttvIka tyAga)

श्रृण्वन्ति श्रोणाममृतस्य गोपाम् । पुण्यामस्या उपश्रृणोमि वाचम् ।

SrNvantI SroNAmamrtasya gopAm |

puNyAmasyA upaSruNomi vAcam | 14





As a mother SHE carefully listens to all our pleas!  
SrI bhUmi devi tAyAr - tiruviNNagaram





*Meaning:*

As a Mother, she carefully listens to all our appeals for ever and she is the hidden and holy river of nectar; and as a bhaktA, aDiyEn never misses hearing Her words of solace and being comforted by being near Her.

महीं देवीं विष्णुपत्नीमजूर्याम् ।

प्रतीचीमेनाहविषा यजामः ।

त्रेधा विष्णुरुरुगायो विचक्रमे ।

महीं दिवं पृथिवीमन्तरिक्षम् ॥

mahIm devIm vishNu-patnImajUryAm |

pratIcImenAgum havisha yajAma: |

tredhA vishNururugAyo vicakrame |

mahIm divam prthivImantariksham | 15

*Meaning:*

Let us all pray to this Goddess of Earth, the consort of Lord VishNu especially in sacrifices (yaj~na) by offering the oblations of food (havis) which will in turn, come back to us as Her grants. Lord VishNu with the gigantic stature (by incarnating as trivikrama) treaded the three steps (the great strides) and measured the fourteen worlds inclusive of the Earth (mahIm prthivIm) and the sky (divam and antariksham).

तच्छ्रोणैति श्रव इच्छमाना ।

पुण्यह श्लोकं यजमानाय कृण्वती ॥

॥ हरिः ओम् ॥





tacchroNaiti Srava icchamAnA |

puNyagum Slokam yajamAnAya krNvatI || 16 ||

|| hari: om ||

*Meaning:*

The Goddess of Earth thus is paying utmost attention faithfully to the devotees' prayers with a great care and involved interest sans pains and transfers the holy eulogies to make the Lord, our Master hear and bless us (plays the role of purushakAratvam)

*nigamanam*

In all the above bhUsUkta mantrAs, the underlying current is that Goddess Mother Earth is in tune with every aspect of Lord SrIman nArAyaNa and worshipping Her amounts to (is as good as) worshipping Him directly! Let us pray to Goddess kshamA (with Her attitude of patience/forbearance with us).

hari: om!

SrI bhUmi devi sameta SrI SrInivAsa parabrahmaNe nama:

**NOTE:** Please click the following link to enjoy the majestic rendition of the bhU sUkta verses by a veda ghoshTi, along with beautiful pictures. There are additional mantrams in this recitation that are not used in VaishNava dinacaryAs.

<http://www.youtube.com/watch?v=YiCKf-Nz8yo>





SrI bhU varAha perumAL - Kalahalli, Karnataka (Thanks: SrI L Sridhar)