

## Sarveshaam Svastirbhavatu

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ॐ सर्वेषां स्वस्तिर्भवतु  
सर्वेषां शान्तिर्भवतु  
सर्वेषां पुर्णभवतु  
सर्वेषां मङ्गलंभवतु  
ॐ शान्तिः शान्तिः शान्तिः

*Om sarvesham svastirbhavatu  
sarvesham shantirbhavatu  
sarvesham purnambhavatu  
sarvesham mangalambhavatu  
Om shantih shantih shantih*

Om, may there be well-being for all, may there be peace for all, may there be fulfilment for all, may there be auspiciousness for all. Om, peace, peace, peace.

**ॐ (om)** – The sacred syllable representing the ultimate reality and universal consciousness.

**सर्वेषां (sarveśāṃ)** – For all beings; referring to everyone.

**स्वस्ति (svasti)** – Well-being; prosperity and welfare.

**भवतु (bhavatu)** – May it be; an expression of a wish or prayer.

**शान्तिः (śāntiḥ)** – Peace; tranquillity and harmony.

**पूर्णम् (pūrṇam)** – Completeness or fulfillment; wholeness in all respects.

**मङ्गलम् (maṅgalam)** – Auspiciousness; all that is good, favorable, and beneficial.

**ॐ शान्तिः शान्तिः शान्तिः (om śāntiḥ śāntiḥ śāntiḥ)** – Om peace, peace, peace (at all levels).

## Explanation

This sublime Sanskrit prayer, like the previous one (Om Sarve bhavanthu sukhinah), transcends individual welfare to embrace the well-being of the entire creation. The repeated use of 'Sarvesham' (meaning 'for all' or 'of everyone', without exception) emphasises its universal scope, reflecting a consciousness that recognises the interconnectedness of all existence.

The mantra begins by invoking auspiciousness or well-being (Svasti) for all - “sarveśāṃ svastirbhavatu.” It then asks for peace (Shanti) for all - “sarveśāṃ śāntirbhavatu.” The prayer then deepens with completeness or fulfilment (Purnam) for all - “sarveśāṃ purnāmbhavatu.” A state of perfect completeness where nothing is lacking. But it does not stop there. The blessing of auspiciousness (Mangalam) is sought for all - “sarveśāṃ maṅgalaṃbhavatu.”

This raises a question as to what more can be desired if one is already Purnam, complete, fulfilled.

This is no ordinary seeker, as we shall see. This is a deeply contemplative string of requests, sequenced brilliantly. The prayer starts with **Svasti (Well-being)** - the foundational need for harmony at the external, material, and environmental levels. If these external conditions are not conducive, deeper spiritual work becomes challenging. This well-being lays the groundwork for the prayer's progression. The mantra next seeks **Shanti (peace)**, which addresses the inner dimension - the state of mental stillness and spiritual tranquillity. Once external harmony (Svasti) is established, Shanti becomes possible as the deeper state of consciousness, where all internal turbulence dissolves. Together, Svasti and Shanti create an environment where the individual is no longer constrained by external and internal disturbances, paving the way for experiencing Purnam.

The third request now, is for **Purnam (completeness, fulfilment)**, pointing to the realisation of our true, limitless nature, Brahman, which is ever-present, unchanging and independent of any objective experience including external well-being and internal peace.

But the mantra does not end there. There is yet a final request, for **Mangalam (auspiciousness)** for all. What further need could there be for one who has realised their true nature as Purnam - complete and fulfilled? Yes, it is true that Purnam is completeness beyond duality. But there is still manifestation to deal with, as long as the body is alive in this world. A self-realised being continues to exist in the world of manifestation, even after recognising its illusory nature. **Managalam refers to auspiciousness in Manifestation.** Mangalam is not separate from Purnam but is its reflective expression in the world of duality. Mangalam is how the completeness of Purnam manifests as grace, goodness and harmony in our lived experience. From a Vedantic perspective, **Purnam is the Substratum (the real) and Mangalam is its expression, appearance (the reflected real).** In the progression of the mantra, Mangalam follows Purnam because once completeness (Purnam) is realised, the natural outcome is an auspicious and harmonious life (Mangalam) in the relative plane. This connection highlights the integral relationship between transcendence (Purnam) and immanence (Mangalam), both pointing back to the ultimate truth of the Self.

The mantra culminates in the invocation of peace to pervade our inner being, our relationship with the world and with divine forces.