

SrI Lakshmi NaaraayaNa Hrudayam

(from the Tamil translation and meaning by
Sri ArasANippAlai Gopala Desikan svAmi)



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SrI Mahaalakshmi Kavacam

Commentaries and Meanings by
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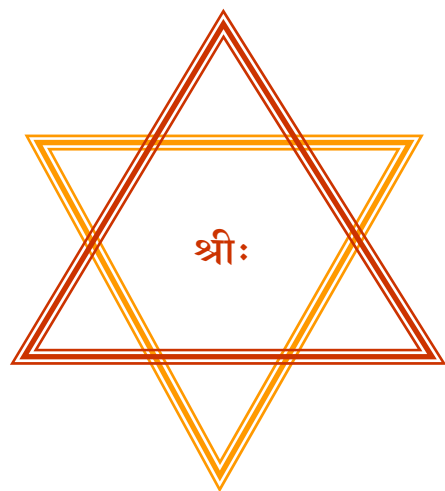
SrI lakshmi sahasra yantrams

Drawn based on the 21st Chapter "Chittrastabhaka" of
SrI Lakshmi sahasram
by
ArasANippAlai VenkatAdhvari SvAmi





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CONTENTS

General Introduction to the stotram	1
SrI nArAyaNa hrudayam	5
dhyAna slokam	7
Slokams and Commentaries	11
Slokams 1 - 10	13 - 25
Slokams 11 - 20	26 - 38
Slokams 21 - 30	39 - 49
Slokams 31 - 37	49 - 56
SrI Lakshmi hrudayam -Introduction	57
Slokams and Commentaries	65
Slokam 1 - 20	67 - 94
Slokam 21 - 40	95 - 119
Slokam 41 - 60	120 - 140
Slokam 61 - 80	141 - 161
Slokam 81 - 100	162 - 184
Slokam 101 - 108	185 - 194
nigamanam	194
Appendices	195
SrI MahAlakshmi kavacam	197
SrI LakshmiSahasra yantrams	204





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moksha dayakan
(Courtesy : Sri. Murali Bhattar)





॥ श्रियै नमः ॥

॥ श्रीमते नारायणाय नमः ॥

॥ श्रीलक्ष्मीनारायणहृदयम् ॥

SrI lakshmi nArAyaNa hrudayam



Introduction

For a prapanna, the path to realization is based on the pramANams that are based on the Srutis and the teachings of our sampradayaic AchAryAs. These mahAns spend their life for the ujjevanam of the baddha janams and show them the proper way to attain mOksha thru' the performance of prapatti to Lord Sriman NArAyaNan. Though many other deities exist, none of them has the power to grant the ultimate treasure (i.e) mOksham or grant the ultimate boon (i.e) eternal service to the divya dampathis at Sri VaikunTham. Sriman NArAyaNan alone is moksha dAyaKan, the supreme lord of all others. In this unique and distinguishing aspect of EmperumAn, His consort Sri MahAlakshmi plays the central role of being the interceder on behalf of baddha jeevans for attaining moksham. It is Sruti pramANam that to perform the yaj~nam of baktha rakshaNam, EmperumAn needs thAyAr, His Divine Consort and cannot do the yaj~nam all alone by Himself. SrI (thAyAr) and Sriya: pathi (EmperumAn) are both involved in the process of aiding the jeevans in crossing the turbulent samsAric ocean to Parama Padam.

For most of the jeevans that revolve in various stages of samsAric woes, our beloved Mother, SrI MahAlakshmi thru' Her benevolent glances (kaTAksham) and merciful intercession (purushAkAram) with Her beloved husband (sriya:

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pathi) EmperumAn SrIman NArAyaNan, grants us with various wealth (sampath) both material and spiritual. Acquiring of these will further lead us to the ruchi of kaimkaryam to the divya dampathis both in this world and thereafter.

The 24th sLOkam of Sri Lakshmi Sahasram reveals Sri DEvi's unique contribution for "AapannArthi prasamanam" (BhagavAn's vratam for quenching the sorrows of those in dangerous situations). The meaning of this sLOkam as given by Sri NavalpAkkam KaNNan Swamy is: "Externally, the sound, light, taste, fragrance and similar vishayams land us in danger. Internally, desire, anger and others expose us to additional dangers. BrahmA and other DevathAs cannot come to our rescue against these dangers.

PerumAL can save us but He cannot be accessed by sinners like us except through His AarAdhanam requiring niyamam. For those of us exposed to many such dangers and sufferings, Oh Lakshmi, You alone are our refuge. Through Your katAksham (glances) alone, You quench the heat of SamsAric sufferings".

Similarly the 23rd sLOkam of Sri Stuti by Sri NigamAntha mahA Desikan is recited for being blessed with Kaimkarya PrApthi (realization of Service) to the Divine Couple:

माता देवि त्वमसि भगवान् वासुदेवः पिता मे

जातः सोऽहं जननि युवयोर् एक लक्ष्यं दयायाः ।

दत्तो युष्मत् परिजनतया देशिकैरप्यतस्त्वं

किं ते भूयः प्रियमिति किल स्मेर वक्त्रा विभासि (श्री स्तुति - श्लोक २३)

MaathA DEvi! Thvamsi BhagavAn VaasudEva: PithA mE

Jaatha: sOaham Janani yuvayO: yEka-lakshyam dayAyA:

dhatthO yushmath parijanatayA Desikair-api ata: Thvam





Kim tE BhUya: priyamithi kila smEravakthrA vibhAsi (SrI Stuti-SlokaM23)

The key passage of this sLOkam is: "Aham YuvayO: DayaayA: yEKalakshyam Jaatha:" ("Oh Sri Devi! adiyEn has become the target (key object) of both of Your Dayaa".) Swamy Desikan exults here over the many anugrahams received from the Dhivya Dampathis.

Meaning:

"Oh PirAtti! Through Your compassionate nature of overlooking adiyEn's trespasses, You serve as my Mother. Your Lord, who has the intention of correcting me for all my trespasses, stands in the role of my Father. As a result, I have become the key object of both of Your dayaa as You take on the role of my Father and Mother. Thanks to Your grace, adiyEn is blessed to have noble AchAryans. They in turn presented me as Your servant to perform kaimkaryams for You. Oh Mother! When adiyEn looks at Your smiling face, it appears to me that You are asking me the question: Are You contented? What else can I do for you?. AdiyEn is indeed blessed to have all these soubhAgyams."

Brighu Maharishi

The divya dampathis are always waiting to bless us with all auspiciousness. We in turn resort to the recitation of stutis and chanting of nAmAs out of our gratitude and joy for Their boundless dayA on us. Some of these stutis and stotraas have powerful mantrams and beejAksharams within them. The ancient rishis and our beloved Achaaryaas have woven these sacred mantras into these slokas in their mercy to enable everyone to be blessed by the benefits of chanting them, which would otherwise require great rigor and strict observances. Sri Lakshmi NaaraayaNa Hrudayam is one such powerful sthOthram to invoke the kaTAKshams of thAyAr and perumAL for soubhAgyams of every kind.

Sri Lakshmi NaaraayaNa Hrudayam is housed in the utara khaNDam of





atharva vedam. It is written by Sri Brighu Maharishi. He has bequeathed this jewel for posterity to be recited by one and all that have mahA visvAsam in the divya dampathis. Since the divya dampathis are inseparable and always together, Sri NaaraayaNa Hrudayam is read first, followed by Sri Lakshmi Hrudayam and finally Sri NaaraayaNa Hrudayam is read again to complete one recital. Reciting this wonderful sthOthram with devotion and sincerity will result in sarvAbhIshTa siddhi and the ultimate saubhAgyam of the divine dampathis taking permanent residence in the sanctum of one's hrudayam for eternity!

NaaraayaNa! NaarayaNa! NaaraayaNa!



अथर्वरहस्ये - उत्तरकण्डे

श्रीनारायणहृदयम्

atharva rahasyam - uttara kaNDam

SrI nArAyaNa hrudayam



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wearing yellow silk garment
(Courtesy: Sri. Narasimhan)





ध्यान श्लोकम्

(dhyAna sIOkam)

उद्यादादित्यसङ्काशं पीतवासं चतुर्भुजम् ।

शङ्खचक्रगदापाणिं ध्यायेल्लक्ष्मीपतिं हरिम् ॥

udyAdAditya sankAsam peetavAsam caturbhujam |

sankhacakra gadApANim dhyAyEt lakshmeepatim harim ||

Meaning:

One should meditate on Hari, the Lord of Lakshmi, who is lustrous like the rising sun, wearing yellow silk garment, having four arms, holding the conch, the disc and the mace in his hands.

Comments:

Many BhakthAs of Sri Lakshmi NaaraayaNan have visualized the asAdhAraNa (extraordinary) and matchless soundaryam of the dhivya mangaLa vigraham in a way consistent with the vision of Sri Lakshmi NaarAyaNan in this Atharva Rahasyam, Utthara KaNDam section that is being covered in this e-book.

A recording of Sri Lakshmi Narayana hrudhayam is available at : <http://www.tradebit.com/filedetail.php/1413802>

Acharya Ramanuja's inspired visualization of the Lord's dhivya MangaLa vigraham takes this form in his SaraNAgathi gadhyam (7th - 8th ChUrNikais):

-----निरतिशयौज्ज्वल्य किरीट मकुट चूडावतंस मकरमुण्डल ग्रैवेयक हार
केयूर कटक श्रीवत्स कौस्तुभ मुक्तादाम उदरबन्धन पीताम्बर काञ्चीगुण
नूपुराद्यपरिमित दिव्यभूषण् स्वानुरूप अचिन्त्यशक्ति शङ्खचक्र गदासि





शाङ्गद्यसंख्येय नित्यनिरवद्य निरतिशय कल्याणदिव्यायुध्

"niratisaya oujwalya kireeta mukTa cUDaavatamsa makara-kuNDala graivEyaka hAra kEyUra kaTaka SrIvatsa koustuba muktAdAma udarabandhana peethAmbhara kAnchiguNa noopurAdi aparimita divya-bhUshaNa! svAnuroopa acintya Sakti Sankha cakra gadAsi SaarngAdi asankyEya nitya niravadya niratiSaya kalyANa divyAyudha!"

Arjuna with Jn~Ana chakshus is blessed by the Lord in the battle field of KurukshEthram is overpowered by the Visva roopam of the Lord and describes his extraordinary anubhavam this way (Gita: 11.11):

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवं अनन्तं विश्वतोमुखम् ॥

divya maalAmbaradharam, divya-gandhaanulEpanam |

sarvAScharyamayam devam anantam viSvatO-mukham ||

Azhwars have been mesmerized by such visions of Sriya:Pathi with their Jn~Ana Chakshus (eyes) and enjoyed the matchless beauty of His weapons and Jewelery and have dwelt at length on their insatiable anubhavams.

त्रैलोक्याधारचक्रं तदुपरि कमठं तत्र चानन्तभोगी ।

तन्मध्ये भूमि पद्माङ्कुश शिखरदलं कर्णिकाभूत मेरुम् ।

तत्रत्यं शान्तमूर्तिं मणिमयमकुटं कुण्डलोद्भासिताङ्गं ।

लक्ष्मीनारायणाख्यं सरसिजनयनं सन्ततं चिन्तयामः ॥

trailOkyaAdhAracakram tadupari kamaTham tatra cAnantabhogee

tanmadhyE bhoomi padmAnkusa sikharadaLam karNikAbhoota mERum |

tatratyam sAntamoortim maNimaya makuTam kuNDalAdbhAsitAngam |



lakshmeenArAyaNAkhyam sarasija nayanam santatam cintayAmah ||



sriya: pathi
(Courtesy: Sow. R. Chitralekha)

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Meaning:

Let us meditate on Lakshmee nArAyaNaa, whose eyes are like lotuses, whose form is peaceful, shining with jeweled crown and ear ornaments on His body, who is inside the chakra which is the support of the three worlds, the primeval tortoise on it, the body of Sesa in it, in the middle of which is the earth and lotus ankusa, Meru on the top at the centre of the lotus.

Comments:

The Cosmic architecture with Sriya: Pathi holding that together is visualized here in the following aspects:

1. The dhyAnam of the PuNDareekAkshan (Lotus-eyed Lord)
2. His "SaanthAkAra" svaroopam (inherent nature),
3. His presence inside a chakram supporting the three worlds as JagadhAdharan
4. The Aadhi Koormam,
5. Aadhi Seshan with earth in the middle along with lotus goad (ankusa) and
6. The SvarNa (golden) Meru Mountain.

The third mantram of Mahaa NarayaNOpanishad pays tribute to this cosmic Lord extending His presence to the atmospheric, celestial and terrestrial regions this way:

"He, by whom the atmospheric region, the celestial region and the terrestrial region are pervaded by whose splendor and heat the sun, illumines, and whom the wise sages known as residing in the supreme immutable abode. He is Brahman."



SrI nArAyaNa hrudayam
Slokams & Commentaries



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**My salutations to you
Sthalasayana perumal thiruvadi
(Courtesy: Sri Senthil)**





SLOKAM 1

(प्रणवम्) ॥ नारायणः परं ज्योतिरात्मा नारायणः परः ।

नारायणः परं ब्रह्म नारायण नमोऽस्तु ते ॥ १ ॥

(praNavam) || nArAyaNah param jyotirAtmA nArAyaNah parah |
nArAyaNah param brahma nArAyaNa namOstu tE || 1

Meaning:

nArAyaNaa is the supreme light, nArAyaNaa is the supreme self (while the jeeva is the lower self); nArAyaNaa is the supreme brahman. My salutations to You, nArAyaNaa!

Comments:

The beloved one of SrI Devi is the personal God bearing the name NaryaNa as attested by Taittiriya AraNyakam VI.9:

"narAyaNa param brahma, tatvam naarAyaNa: para:,
naarAyaNa parO jyOthi, Aathma naarAyaNa: para:".

The Sruthi here points out that He is the ParamAthmaa and is the tEjOmaya Brahman (Param JyOthi/Param sudar). The supermacy of Sriman NaarAyaNa is upheld here as in the ParadEvathA PaaramArthya adhikAram of Swamy Desikan's Srimath Rahasya Thraya Saaram.





SLOKAM 2

नारायणः परो देवो धाता नारायणः परः ।

नारायणः परो धाता नारायण नमोऽस्तु ते ॥ २ ॥

nArAyaNah parO dEvO dhAtA nArAyaNah parah |

nArAyaNah parO dhAtA nArAyaNa namOstu tE || 2

Meaning:

nArAyaNaa is the supreme deity; nArAyaNaa is the supreme creator;
nArAyaNaa is the supreme support, my salutations to You, nArAyaNaa!

Commentary:

The reference here is to the doctrine that the Para Brahman or the Absolute Being of the Upanishads is the personal God with the name of NarAyaNa, the Creator, Protector and Destroyer of the Universe. There is no One equal or higher than Him and He takes on the role of VishNu as the Rakshakan and that Brahma and Siva, the ones subject to the rule of Karma are born out of Him. He is the ultimate reality qualified by His many/limitless attributes (SaguNa Brahman).



SLOKAM 3

नारायणः परं धाम ध्यानं नारायणः परः ।

नारायण परो धर्मो नारायण नमोऽस्तु ते ॥ ३ ॥

nArAyaNah param dhAma dhyAnam nArAyaNah parah |

nArAyaNah parO dharmO nArAyaNa namOstu tE || 3



Object of meditation - Thiruvanbil vadivazhagar



Meaning:

nArAyaNaa is the supreme abode; nArAyanaa is the object of meditation;
nArAyana is the supreme dharma; my salutations to nArAyaNa!

Commentary:

When we reflect on the 93rd and the 94th Mantrams of Mahaa NaarAyaNa Upanishad

naarAyaNa param brahma tatthvam naarAyaNa: para: ,

naarAyaNa parO jyOthirAthmaa naaraayaNa: para:

and

yaccha kimchith jagath asmin dhruSyathE SrUyathEapi vaa,

antharbahisccha tath sarvam vyApya naarAyaNa: sthita:

it becomes clear why Sriman NaarAyaNan is saluted as the Supreme abode, object of Meditation and dharmam. Here the emphasis is not on Sri Vaikuntham, the Supreme abode of the Lord but the Lord being the Supreme abode/shelter for the Jeevan.





SLOKAM 4

नारायणः परो देवो विद्या नारायणः परः ।

विश्वं नारायणः साक्षात् नारायण नमोऽस्तु ते ॥ ४ ॥

nArAyaNah parO dEvO vidyA nArAyaNah parah |

visvam nArAyaNah sAkshAt nArAyaNa namOstu tE || 4

Meaning:

nArAyaNaa is the highest deity; nArAyaNaa is the highest learning; nArAyaNaa is the Universe in reality; my salutations to nArAyaNaa !

Commentary:

The Mahaa NaarAyaNOpanishad mantrams to recall in this context are the third and the fifth mantrams (yENaavrutham kham ca ... and atha: param...):

"He, by whom the atmospheric region, the celestial region and the terrestrial region are pervaded, by whose splendour and heat the Sun illumines and whom the wise sages know as residing in the Ocean, is residing in the supreme immutable abode (yadhaksharE paramE vyOman). He is Brahman, the highest of deities".

"There is no other entity, which is subtler than this. It is higher than the vast. It is the One. It is the unmanifest. It is of infinite forms. It is the Universe. It is the most primeval. It is beyond Tamas :

avyaktham anantha roopam ViSvam purANam tamasa: parasthAth





SLOKAM 5

नारायणाद् विधिर्जातो जातो नारायणादœ भवः ।

जातो नारायणादिन्द्रो नारायण नमोऽस्तु ते ॥ ५ ॥

nArAyaNAd vidhirjAtO jAtO nArAyaNAd bhavah |
jAtO nArAyaNAdindrO nArAyaNa namOstu tE || 5

Meaning:

The creator, Brahma originated from nArAyaNaa; from nArAyaNaa Siva came and from nArAyaNaa came Indra; my salutations to nArAyaNaa.

Commentary:

Thirumazhisai Azhwar's Naanmukhan ThiruvandAathi is all about establishing the Parathvam (Undisputed Supremacy of Sriman NaarAyaNa as the Lord of all deities).

The very first paasuram of this Prabhandham asserts that Brahma was created by NaarAyaNa and Brahma created Sivan



The creator of all

(Naanmuhanai NaarAyaNan padaitthAn, Naanmuhanum taann muhamAyi Sankaranait-thAnn PadaitthAn).



SLOKAM 6

रविर्नारायणस्तेजः चन्द्रो नारायणो महः ।

वह्निर्नारायणः साक्षात् नारायण नमोऽस्तु ते ॥ ६ ॥

ravir nArAyaNastejah candrO nArAyaNO mahah |

vahnirnArAyaNah sAkshAt nArAyaNa namOstu tE || 6

Meaning:

The brilliance of nArAyaNaa is the sun and the moon is the light of nArAyaNaa; The fire is nArAyaNaa Himself; my salutations to nArAyaNaa!

Commentary:

The echoes of the Lord being the antharyAmi of the Sun, Moon and the Agni are heard in the 60th Mantram of MahAnaarAyaNOpanishad: "This oblation (Athman) is offered through the nama: sabdham to the ParamAthman, who is the inner self of Agni signified by the vyAhruthi "Bhuh"; this oblation is to Prithvi and to the great. This oblation is to Vaayu, who is signified by the VyAhruthi, "Bhuvah" and to antariksham and to the great. This oblation is offered to Aditya, who is signified by "Suvah" and to the celestial region and to the great. Bhur Bhuvah Suvah - this oblation is to the Moon, the Stars and to the directions and to the great...."



SLOKAM 7

नारायण उपास्यः स्याद् गुरुर्नारायणः परः ।

नारायणः परो बोधो नारायण नमोऽस्तु ते ॥ ७ ॥

nArAyaNa upAsyah syAd gurur nArAyaNah parah |

nArAyaNah parO bodhO nArAyaNa namOstu tE || 7

Meaning:

nArAyaNaa is to be meditated; nArAyaNaa is the supreme guru; nArAyaNaa is the highest knowledge; my salutations to nArAyaNaa !

Commentary:

The reasons why we should meditate on NaarAyaNa and accept Him as our Guru and the Parama Vidhya is movingly stated by AchArya RaamAnuja in the 17th ChoorNikai of his SaraNAgathy gadhyam:

tvamEva MaathA ca PithA tvamEva,

tvamEva bandhusccha Gurus-tvamEva----

"You are my Mother at the time of creation. Your nature is one of love and hence You are my Father; You always wish us welfare and therefore You are my friend. You remove our ignorance and hence You are my Guru/AchAryan. For the helpless, You are the object of worship and hence You are my draviNam. You are both the means and the end (tvamEva sarvam mama dEva dEva)".



SLOKAM 8

नारायणः फलं मुख्यं सिद्धिर्नारायणः सुखम् ।

हरिर्नारायणः शुद्धिर्नारायण नमोऽस्तु ते ॥ ८ ॥

nArAyaNah phalam mukhyam siddhir nArAyaNah sukham |

harir nArAyaNah suddhir nArAyaNa namOstu tE || 8



The main goal-tirunarayana-melkote
(Courtesy : www.Stephen-Knapp.com)



Meaning:

nArAyaNaa is the main goal (fruit) to be achieved. nArAyaNaa gives joy. He is the success. nArAyaNaa, the Lord Hari is purity (His namasankirthana will remove sins and make one pure). My Salutations to nArAyaNaa !

Commentary:

For one who has the sanchala mind, upadEsam is given here for dhruDa bhakthi for Sriman NaarAyaNa. The need for the development of Mahaa ViswAsam, one of the key angams of Prapatthi is emphasized. Bhagavan reminds Arjuna at the end of His upadEsam in the battle field (Srimad Bhagavat Gita 18.62):

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

tamEva SaraNam gaccha sarvabhAvEna bhaarata |

tat prasAdAthparam Saantim sthAnam prApyasi Saasvatam ||

Parama PurushArtham is Moksham (Vaikunta dhivya sthAnam): He reaches the end of the journey, the highest abode of VishNu declares KaThOpanishad.



SLOKAM 9

निगमावेदितानन्त कल्याणगुण वारिधे ।

नारायण नमस्तेऽस्तु नरकार्णव तारक ॥ ९ ॥

nigamAvEditAnanta kalyANaguNa vAridhE |

nArAyaNa namastEastu narakArNava tAraka || 9



Anantha kalyana gunathmakan



Meaning:

Salutations to You, Oh nArAyanaa, the ocean of the innumerable auspicious qualities declared by the vedas, and the deliverer from the sea called hell.

Commentary:

Our Lord as Anantha KalyANa GuNATHmakan (possessor of limitless auspicious attributes) and the One who as Moksha Dhaayaka Mukundhan freeing us from roudhravAdhi narakams is referred to here.



SLOKAM 10

जन्म मृत्यु जरा व्याधि पारतन्त्रयादिभिः सदा ।

दोषैरस्पृष्टरूपाय नारायण नमोऽस्तु ते ॥ १० ॥

janma mrtyu jarA vyAdhi pAratantryAdibhih sadA |

dOshairasprshTa roopAya nArAyaNa namOstu tE || 10

Meaning:

Salutations to You who is never touched by the defects such as birth, death, old age, disease etc., rising out of bondage (Except the Lord, all other beings from Brahma till a blade of grass are affected by these).

Commentary:

His svaroopam (intrinsic nature) as akhila hEya Prathyanikan (devoid of even an iota of any blemish) is saluted here. The defects that touch human beings made of pancha bhUthams like birth, aging, disease and death; these do not touch the Lord. "ajaayamAnO bahudhA vijAyathE" is the salutation regarding His birth. His avathAra rahasyams have been celebrated by AchAryAs. There is no one equal to Him or Superior to Him (TannoppAr illappan). Brahma and others are karma VasyALs and are affected by old age, death etc but not SarvEswaran. This is recognized by the GeethA passage (11.43): "There is none equal to You. How could there be One in the three worlds greater than You? Oh Being of matchless greatness (aprathima PrabhAva)!"



SLOKAM 11

वेदशास्त्रार्थविज्ञान साध्यभक्त्येकगोचर ।

नारायण नमस्तेऽस्तु मामुद्धर भवार्णवात् ॥ ११ ॥

vEdasAstrArtha vij~nAna sAdhya bhaktyEka gOcara |

nArAyaNa namastEstu mAmuddhara bhavArNavAt || 11

Meaning:

I bow to You, who is comprehended only by devotion arising out of the knowledge of the purport of vedas and sastras. Rescue me from the sea of samsara.

Commentary:

The second hexad of Bhagavath Gita is devoted to Bhakthi Yogam (7th to 12th Chapter). The continuous and uninterrupted flow of Bhakthi (Consciousness towards Sriman narAyaNaa) is the way to salvation. Bhakthi Yogam and Prapatthi Yogam are the only two ways to gain Moksha Siddhi. Out of His compassion, the Lord declares "No devotee of Mine will ever perish". This Lord of Mystery and Majesty becomes a personal God for His BhakthAs and a God of infinite love. The tension between Parathvam and Soulabhyam is resolved for a true Bhakthan of the Lord "VaasudEva: Sarvamithi, sa MahAthmaa dhurlabha:" is the description of this JnAni by the Lord.





SLOKAM 12

नित्यानन्द महोदार परात्पर जगत्पते ।

नारायण नमस्तेऽस्तु मोक्षसाम्राज्यदायिने ॥ १२ ॥

nityAnanda mahOdAra parAtpara jagatpatE |

nArAyaNa namastEstu mOkshasAmrAjya dAyaInE || 12

Meaning:

Salutations to You, nArAyaNaa, who is everlasting bliss, supremely benevolent, higher than the highest, the Lord of the universe and the one who gives mOksha.

Commentary:

The poet performs SaraNagathy for Moksham by saluting the Supremacy (Paratthvam) of the Lord of SrI Devi here. He salutes Him as MahOpakAran in the spirit of Swamy Desikan's UpakAra Sangraham and as ParAthparan. The address to "Namudai NampperumAL" reminds one of the deep SaraNagathy of Thirumangai Mannan to the Lord of NaimichAraNyam:

"naanudaittavatthAl Thiruvadi adainthEn ,

naimichAraNiyalutthu YenthAi"

-- Periya Thirumozhi : 1.6.9

"PaavinAr insoll pann malar koNDunn

PaadhamE Paravi nann paNinthu,

Yenn nAvinAl vanthu Thiruvadi adainthEn

naimichAraNiyatthuelanthAi"

--- Periya Thirumozhi: 1.6.8





SLOKAM 13

आब्रह्मस्थम्ब पर्यन्तम् अखिलात्म महाश्रय ।

सर्वभूतात्म भूतात्मन् नारायण नमोऽस्तु ते ॥ १३ ॥

Abrahmasthanba paryantam akhilAtma mahAsraya |

sarvabhootAtma bhootAtman nArAyaNa namOstu tE || 13

Meaning:

Salutations to You, nArAyaNaa, who is present as indweller from the tiny blade of grass to the mighty Brahma dEvan! You are the great refuge for all the chEtanams and achEtanams of this universe.

Commentary:

The antharyAmi Brahman saluted in BruhadhAraNyaka Upanishad (3.7.7 to 3.7.27) is the object of focus here. He is the sarva bhUtha Aathmakan: "He who inhabits the Mind, who is within it, whom the mind does not know, whose body is the mind, and who controls the mind from within, is your own Self -the Internal Ruler - the Immortal

yEsha tE athmAnthsryAmyamrutha:

-(BrahadhAraNyakam: 3.7.24)



SLOKAM 14

पालिताशेष लोकाय पुण्यश्रवण कीर्तन ।

नारायण नमस्तेऽस्तु प्रळयोदक शायिने ॥ १४ ॥ १४

pAlitAsEsha lOkAya puNyasravaNa keertana |

nArAyaNa namastEstu praLayOdaka sAyinE || 14



RamanAma Sravanamu

Meaning:

Salutations to You, nArAyaNaa, the protector of all the worlds, to hear or say whose nAmA is meritorious, who is sleeping in the milky-ocean at the time of deluge.



Commentary:

Here, the Naama Sankeerthana Vaibhavam and Naama SravaNa outhsukyam (uthsAham) is celebrated as paths to Moksham. This reminds one of the upadEsam of Saint Thyagaraja in his Janaranjani Krithi: "SmaraNE Sukham" where he says that the constant listening of Raama Naamam etches the form of that name in the heart and fills the heart with love for Him

Raama naama SravaNamu valla naama roopamu,

hrudhayamunindi PrEma butta jEyaga lEdhaa?

His naama mahAthmyam is saluted by ThyAgabrahmam as "Paamara-PaNDitha Paavanakara NaamadhEya" in the Maahuri Raaga Krithi in Maamava Raghuvara.



SLOKAM 15

निरस्त सर्वदोषाय भक्त्यादि गुणदायिने ।

नारायण नमस्तेऽस्तु त्वां विना नहि मे गतिः ॥ १५ ॥

nirasta sarvadOshAya bhaktyAdi guNadAyinE |

nArAyaNa namastEstu tvAm vinA nahi mE gatih || 15

Meaning:

Salutations to You, nArAyaNaa, who removes all defects and bestows qualities like devotion. I do not have any other refuge than You.

Commentary:

The suddhikaraNam of those who stray away from His sAsthRAs out of His Dayaa for those who seek His refuge and the granting of Bhakthi for Him is saluted here. In the age of Kali, the purification resulting from the utterance of BhagavAn's Sahasra Naamams is hinted here - "bhagavatha Aadhi purushasya naaraayaNasya naama uccharaNamAthrENa nirdhUtha: kalirbhavathy" according to Sage Naaradha.



SLOKAM 16

धर्मार्थ काम मोक्षाख्य पुरुषार्थ प्रदायिने ।

नारायण नमस्तेऽस्तु पुनस्तेऽस्तु नमो नमः ॥ १६ ॥

dharmArtha kAma mOkshAkhya purushArtha pradAyine |

nArAyaNa namastEstu punastEstu namO namah || 16

Meaning:

Salutation again and again, to You, nArAyaNaa, who is the provider of the purushArtha, dharma, artha, kAma and mOksha.

Commentary:

BhagavAn SrIman NArAyaNan is the grantor of all the four PurushArthams. There are other DevathAs, who can bless one or other PurushArthams EXCEPT Moksham. Brahma, Sivan et al can not grant Moksham. Lord alone is known as Moksha DhAyaka Mukundan. That is why Swamy NammAzhwAr salutes SrIman NaarAyaNan as-"MoovarAhiya Moorthiyayai, Mudhal Moovarkku Mudhalvan tannai, saapamuLLana neekuvAnai-Deva Devanai-paava naasanai PankayattaDam-KaNNanaip-paravuminO" (ThiruvAimozhi: 3.6.2)

NaarAyaNa Atharva Siropanishad says in this context:

“(PraNvam) namO naarAyaNAyEthi mantrOpAsaka:

Vaikunta bhuvana lOkam gamishyathi”

(Mantram 4)

(The meditator of the Holy ashtAkshari attains the world of Vaikuntha and is freed from the cycles of births and deaths - attains Moksham.)





SLOKAM 17

॥अथ प्रार्थना ॥

prArthana

नारायण त्वमेवासि दहराख्ये हृदि स्थितः ।

प्रेरिता प्रेर्यमाणानां त्वया प्रेरित मानसः ॥ १७ ॥

nArAyaNa tvamEvAsi daharAkhyE hrDi sthitah |

prErita prEryamaNAnaM tvaya prErita mAnasah || 17

Meaning:

nArAyaNaa, You are in the space inside the heart called daharAkasa; You are the driving force behind all who are urged into action; My mind is guided by you.

Commentary:

The DhaharAkasa Moorthy (NaarAyaNa Parabrahmam) residing at the subtle hole at the end of the heart lotus amidst a blazing fire as a subtle flame is saluted here in the mode of MahA NaarAyaNOpanishad (Mantram 88 and 96):

दहं विपाप्मं परवेश्मभूतं यत्पुण्डरीकं पुरमध्यसँस्थम् ।

तत्रापि दहं गगनं विशोकस्तस्मिन् यदन्तस्तदुपासितव्यम् ॥

- (८८)

dahram vipApmam paravESmabhUtam

yat puNDareekam puramadyasagustham |

tatrApi daharam gaganam viSokas-tasmin

yadanthas-tadupAsithavyam ||

-Mantram 88





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residing in our hearts





Meaning

"That small lotus of the heart, which is opposed to all that is defiling and which is the abode of ParamAthman, is stationed in the middle of the body of the aspirant. Even there, the small ether, which is within that abode and which is characterized by sinlessness and others and that which is within that ether -both are to be meditated upon".

हृदयं तद्विजानीयाद्विश्वस्यायतनं महत् ।

- (९६)

hrudayam tad vijAneeyAd visvasyAyatanam mahat

-Mantram 96

"That heart should be known as the place of the Lord, who is the supporter of the universe".

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SLOKAM 18

त्वदाज्ञां शिरसा कृत्वा भजामि जनपावनम् ।

नानोपासन मार्गाणां भवकृद् भावबोधकः ॥ १८ ॥

tvadaj~nAm sirasA krtvA bhajAmi janapAvanam |

nAnOpAsana mArgANAm bhavakrd bhAvabOdhakah || 18

Meaning:

I will carry Your orders which purify all, with bowed head. There are various kinds of meditation which are created by You and You are the instructor of good attitudes (The good thoughts are the result of j~nana and bhakthi as given in the Gita. Only j~nana combined with bhakthi can secure moksha in Bhakthi yOgam).

Commentary:

Here is a vow to obey the Purusha, who is the size of a thumb and is residing in the heart as the Controller and Master of all this universe and is the Seshin of every thing other than Himself. The mantram recognizes this Purushan as the very consumer of the entire universe and appeals to Him to be pleased with the Kaimkaryams.

The 128th Mahaa NaarAyaNOpanishad houses this prayer:

अङ्गुष्ठमात्रं पुरुषोऽङ्गुष्ठश्च समाश्रितः ।

ईशः सर्वस्य जगतः प्रभुः प्रीणाति विश्वभुक् ॥

angushThamAtram PurushOangushDasccha samASrita: |

Isa: sarvasya jagata: prabhu: preeNaati viSvabhuk ||



SLOKAM 19

भावार्थकृद् भवातीतो भव सौख्यप्रदो मम ।

त्वन्मायामोहितं विश्वं त्वयैव परिकल्पितम् ॥ १९ ॥

bhAvArthakrd bhavAteetO bhava soukhyapradO mama |

tvanmAyAmOhitam visvam tvayaiva parikalpitam || 19

Meaning:

You give the meaning to things and You are beyond transmigration; be my benefactor. The world is pervaded by Your maya which is Your own creation. (As said by the Lord in the Gita 7:14, only those who surrender to Him are able to cross over His maya. "mama mAyA duratyayA mamEva yE prapadyantE mAyAmEtam taranti tE")

Commentary:

The Lord who instructed Arjuna that there is nothing higher than Himself (mattha: parataram nAnyath kimchidhasthi Dhananjaya) also pointed out that the divine Mayaa of His consisting of the three GuNAs (assumed sportingly) is hard to overcome (dhaivee hyEshaa guNamayee mama maayaa dhurathyayaa). The only way to overcome that Maayaa of the Lord is by seeking His refuge (maamEva yE prabhadhyanthE maayAm yEthAm taranthi tE).



SLOKAM 20

त्वदधिष्ठान मात्रेण सा वै सर्वार्थकारिणी ।

त्वमेव तां पुरस्कृत्य मम कामान् समर्थय ॥ २० ॥

tvadadhishThAna mAtrENa sA vai sarvArthakAriNee |

tvamEva tAm puraskrtya mama kAmAn samarthaya || 20

Meaning:

The mayaa has the power to fulfill all desires because of Your support. So You Yourself fulfill my wishes through (Your) mayaa.

Commentary:

The power of the Lord "Maayaa (yoga Maayaa)" is stated by Him: "Veiled by My Maayaa, I am not manifest to all. Those who have utter faith in Me and surrender unto Me attain the highest PurushArtham (Gitaa 18.66)."



SLOKAM 21

न मे त्वदन्यस्त्रातास्ति त्वदन्यन्न हि दैवतम् ।

त्वदन्यं न हि जानामि पालकं पुण्यवर्धनम् ॥ २१ ॥

na mE tvadanyastrAtAsti tvadanyanna hi daivatam |
tvadanyam na hi jAnAmi pAlakam puNyavardhanam || 21

Meaning:

I have no other protector than You, no God other than You, I do not know any saviour other than You who makes my merit grow.

Commentary:

The ananya gathithvam and Aakinchanyam are invoked in the context of SaraNagathy here: vide, [ananyaSaraNa: SaraNamaham prapadhye](#) - AchArya RaamAnujA's SaraNagathy Gadhya passage. Oh Protector of the helpless (aSaraNya SaraNya)! I seek protection at Your Lotus feet as I have no one else to protect me (ananya SaraNa: tvat paadhAravindha YugaLam SaraNam aham PrapadhyE!).



SLOKAM 22

यावत्सांसारिको भावो मनस्स्थो भावनात्मकः ।

तावत्सिद्धिर्भवेत् साध्या सर्वदा सर्वदा विभो ॥ २२ ॥

yAvat sAmsArikO bhAvO manassthO bhAvanAtmakah |

tAvat siddhir bhavEt sAdhyA sarvada sarvada vibhO || 22



sarva sAkshi

Meaning:

O Lord! Always at all times the worldly thoughts that arise in the mind should be achieved successfully.

Commentary:

This is a prayer to the Sarva SAkshi (witness to all thoughts), the Lord, to guide every mental activity towards Him as the source of all existence and savior of all Jeevans to attain success in the Saadhanaa undertaken.



SLOKAM 23

पापिनामहमेकाग्रो दयाळूनां त्वमग्रणीः ।

दयनीयो मदन्योऽस्ति तव कोऽत्र जगत्त्रये ॥ २३ ॥

pApinAmaham yEkAgrO dayALoonAm tvamagraNeeh |
dayaneeyO madanyOsti tava kO atra jagatrayE || 23

Meaning:

I am the prominent among sinners and You are the first and foremost among the merciful. There is none more deserving for Your mercy than me in the whole world.

Commentary:

This mantra is the mood of nirvEdham over the Jevan's utter destituteness over its limitless sins and the Lord's apaara Dayaa guNam. Here the Lord is reminded about the wonderful match between the jeevan as an AparAdha Chakravarthy needing rakshaNam from samsAric bheehti and the Lord as the most powerful rakshakan with the optimal combination of the three attributes required (Viz)., Jn~Anam, Dayaa and Sakthi. You have taken ParirakshaNa dheekshai (Vow to protect those who seek Your refuge) and if you do not come to my rescue, there will be harm to Your name as Dheena Rakshakan. adiyEn is the most deserving object for your Dayaa.



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sarvalOka saraNyan



SLOKAM 24

त्वयाहं नैव सृष्टश्चेत् न स्यात्तव दयालुता ।

आमयो वा न सृष्टश्चेत् औषधस्य वृथोदयः ॥ २४ ॥

tvayAham naiva srushTascEt na syAttava dayALutA |

AmayO vA na srushTascEt oushadhasya vruthOdayah || 24

Meaning:

If I have not been created, there will not be any recipient for Your mercy. If there has been no disease been created, there is no use for the medicine.

Commentary:

The jeevan in a mood of fear and frustration makes a dig at the Lord and aims to nudge the Lord to perform His duties as SarvalOka SaraNyan in the spirit of the Paasura Vaakyam of ANDAL in Her NaaciyAr Thirumozhi (8.9):

Gathi yenRum thaann Aavaan karuthAthu,

ippeNNkodiya vadahi seythaan

yenum soll vyatthAr mathiyArE

Here ANDAL asks as to how the Lord forgot His unassailable role as the eternal means and ends for a SaraNya Jeevan experiencing distress through His act of neglect and risk and thereby courting the adverse opinion of the people of the world and be called an undependable One in the matters of those who seek His refuge.



SLOKAM 25

पापसङ्ग परिश्रान्तः पापात्मा पापरूपधृक् ।

त्वदन्यः कोऽत्र पापेभ्यः त्रातास्ति जगतीतले ॥ २५ ॥

pApasanga parisrAntah pApAtmA pAparoopadhruk |

tvadanyah kO atra pApEbhyah trAtAsti jagateetalE || 25

Meaning:

To one who is fatigued by committing sins, who is sinful and has sinful perception, there is no one in the world to protect them from their sins except You.

Commentary:

adiyEn has Kalushaika vritthi, the occupation of accumulating bundles of sins. Those bundles are drowning me down in the ocean of samsAram. I am filled with nirvEdam over these sins. You are Meru Samaana dheeran in destroying these sins in a fraction of a second, if you so will. ChalamElaraa? SaakEtha Raamaa! (Why are You cross with me?). Where could I go except to the shade of Your lotus feet? What could I do with Your KaruNa Kadaaksham falling on Me? (Yenthu BhOdhu nE nEmi sEyadanu?). To whom shall I unburden my agony? (yeparithO nEdelpudhu?) You are unresponsive. Oh All Merciful One! Which prince but You will protect such a sinner? (DhuDuku gala nannE dhorakOdaku BrOchuraa? yenthO).



SLOKAM 26

त्वमेव माता च पिता त्वमेव

त्वमेव बन्धुश्च सखा त्वमेव ।

त्वमेव सेव्यश्च गुरुस्त्वमेव

त्वमेव सर्वं मम देवदेव ॥ २६ ॥

tvamEva mAAtA ca pitA tvamEva

tvamEva bandhusca sakhA tvamEva |

tvamEva sEvyasca guruh tvamEva

tvamEva sarvam mama dEva dEva || 26

Meaning:

You are my Mother, You are my Father, You are my relative and my friend are You. You are the one to be served and You are the Guru and You are all to me, my Lord of Lords.

Commentary:

Swami Alavanthar's tribute to Swamy NammAzhwAr comes to our mind here: "Maathaa Pithaa Yuvathayas tanayaa VibhUthis-sarvam yatEva niyamEna madhanvayAnAm (For us and Our associates Thou art in the order, our Mother, Father, wife, children and wealth). AchArya RaamAnujA's moving declaration in this context is: "tvamEva Sarvam mama Deva Deva"



SLOKAM 27

प्रार्थना दशकं चैव मूलाष्टक मतः परम् ।

यः पठेच्छृणुयान्नित्यं तस्य लक्ष्मीः स्थिरा भवेत् ॥ २७ ॥

prArthanaA dasakam ca yEva moolAshTaka mathah param |

yah paThEt sruNuyAnnityam tasya lakshmeeh sthirA bhavEt || 27

Meaning:

The ten verses are by way of prayer and another eight are explaining the main subject (the Lord). To the one who reads or hears these, every day Goddess Lakshmi will stay with him for ever. (The rest of the nArAyaNa hrdayam is Phala Sruti).

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Thirukannapuram ThAyAr





फलश्रुतिः

PhalasaruthiH

SLOKAMS 28 & 29

नारायणस्य हृदयं सर्वाभीष्ट फलप्रदम् ।

लक्ष्मीहृदयकं स्तोत्रं यदि चैतद्विनाकृतम् ॥ २८ ॥

nArAyaNasya hrdayam sarvAbhIshTa phalapradam |

lakshmeehrdayakam stOtram yadi caitat vinAkrutam || 28

तत्सर्वं निष्फलं प्रोक्तं लक्ष्मीः क्रुध्यति सर्वदा ।

एतत्सङ्कलितं स्तोत्रं सर्वाभीष्ट फलप्रदम् ॥ २९ ॥

tatsarvam nishphalam prOktam lakshmeeh krudhyati sarvada |

yEtat sankalitam stOtram sarvAbheeshTa phalapradam || 29



She always resides in His Vakshasthalam

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Meaning:

nArAyaNaa hrdayam will fulfill all desires. If lakshmee hrdaya stotram is read without this, it will be in vain because lakshmee will be displeased and when both are read together will fetch all desired results.

Commentary:

MahA Lakshmi resides on the Vakshasthalam of Her Lord and is never ever away from Him. When Swamy NammAzhwAr addresses the Lord of Thirumala, he addresses Him as "ahalahillen yenRu alarmElmangai uRai MaarbhA". She is "anapAyini" and hence we have to recite the sthOthrams together.



SLOKAM 30 & 31

जपेत् सङ्कलितं कृत्वा सर्वाभीष्टमवाप्नुयात् ।

नारायणस्य हृदयमादौ जप्त्वा ततः परम् ॥ ३० ॥

japEt sankalitam krtvA sarvAbheeshTam avApnuyAt |

nArAyaNasya hrdayam Adou japtvA tatah param || 30

लक्ष्मीहृदयकं स्तोत्रं जपेन्नारायणं पुनः ।

पुनर्नारायणं जप्त्वा पुनर्लक्ष्मीनुतिं जपेत् ॥ ३१ ॥

lakshmeehrdayakam stOtram japEt nArAyaNam punah |

punar nArAyaNam japtvA punar lakshmeenutim japEt | 31|

Meaning:

Therefore they should be read together. First nArAyaNa hrdayam and then lakshmee hrdayam and again nArAyaNa hrdayam should be read in that order and one who does this will have all his desires fulfilled.



SLOKAM 32

तद्वद्धोमाधिकं कुर्यादितत्सङ्कलितं शुभम् ।

एवं मध्ये द्विवारेण जपेत् सङ्कलितं शुभम् ॥ ३२ ॥

tadvat hOmAdhikam kuryAt yEtat sankalitam subham |

yEvam madhyE dvivArENa japEt sankalitam subham || 32

Meaning:

Similarly when doing homa etc., the two sthothras should be read together. To read nArAyaNa hrdayam twice in the middle will be auspicious.

Commentary:

The PrayOga Vidhi for the fulfillment of one's desires, whatever the sought after PurushArtham, is outlined.



SLOKAM 33

लक्ष्मीहृदयके स्तोत्रे सर्वमन्यत् प्रकाशितम् ।

सर्वान् कामानवाप्नोति आधिव्याधिभयं हरेत् ॥ ३३ ॥

lakshmeehrdayakE stOtrE sarvamanyat prakAsitam |

sarvAn kAmAnavApnOti AdhivyAdhibhayam harEt || 33

Meaning:

The rest are mentioned in the lakshmee hrdaya stotra. By this, one obtains all desired objects and also gets rid off all diseases of the mind and body.

Commentary:

The need to do the joint PaarAyaNam of both NaarAyaNa and Lakshmi Hrudhayam is referred to here. The recitation of One without the other is an incomplete act by a Saadhakan.



SLOKAM 34

गोप्यमेतत् सदा कुर्यात् न सर्वत्र प्रकाशयेत् ।

इति गुह्यतमं शास्त्रं प्रोक्तं ब्रह्मादिभिः पुरा ॥ ३४ ॥

gOpyamEtat sadA kuryAt na sarvatra prakAsayEt |

iti guhyatamam sAstram prOktam brahmAdibhih purA || 34

Meaning:

This stotra should be guarded with secrecy and should not be told indiscriminately to those without devotion. This most secret treatise has been instructed by Brahma and others long ago.

Commentary:

Vedam and AchAryAs are always reminding us not to give away mantrams to anArhathaas (undeserving and unqualified). One should evaluate the Pakkuvam of the seeker before upadEsam of sacred mantrams given to one by his/her Acharyan. One can remember the tribulations that AchArya RaamAnuja went thru to receive the sacred UpadEsam from ThirukkOshtiyUr Nambi.



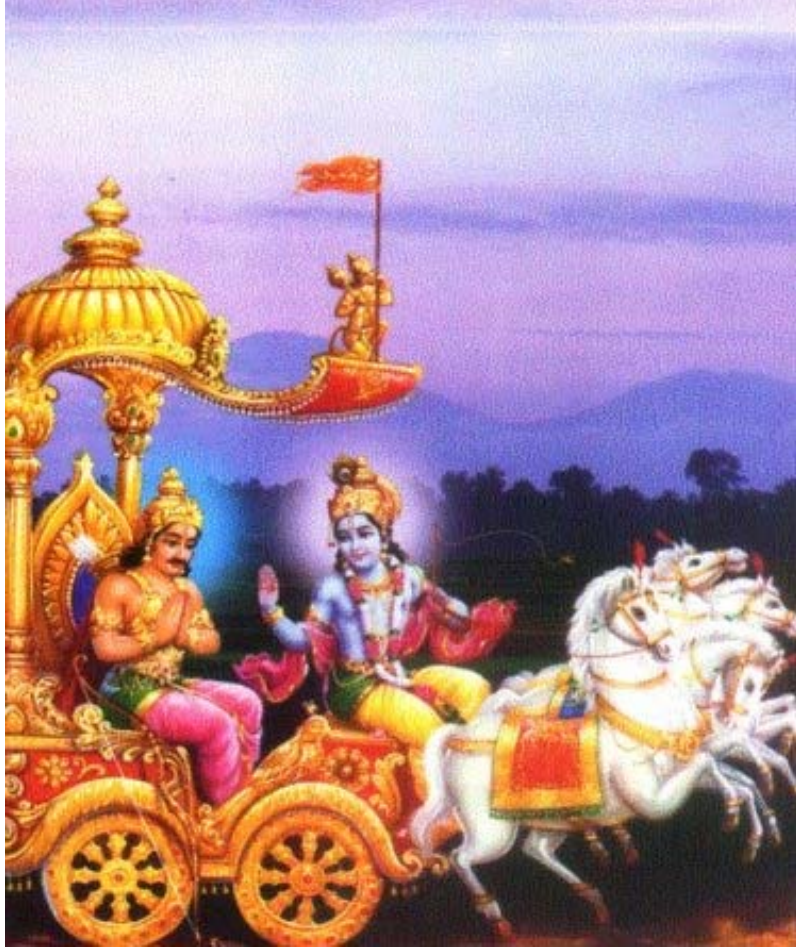
SLOKAM 35

लक्ष्मीहृदयप्रोक्तेन विधिना साधयेत् सुधीः ।

तस्मात् सर्वप्रयत्नेन साधयेत् गोपयेत् सुधीः ॥ ३५ ॥

lakshmeehrdaya prOktEna vidhinA sAdhayEt sudheeh |

tasmAt sarvaprayatnEna sAdhayEt gOpayEt sudheeh|| 35



gitopadesam

Meaning:

The wise should try and get success doing as it is told in the lakshmee hrdaya and make all efforts to achieve his end, while guarding that as secret.



Commentary:

"Mantram yathnEna thrAyEth" is the message here. Lord KrishNa reminds Arjuna about His GithOpadEsam (18.67): "Never should this be told by You to one who is not austere (atapaskan), who is not a devotee (abhakthan), nor to one who has no wish to listen nor certainly to one who traduces Me through display of asooyai for Me".



SLOKAM 36

यत्रैतत्पुस्तकं तिष्ठेत् लक्ष्मीनारायणात्मकम् ।

भूतपैशाचवेताळ भयं नैव तु सर्वदा ॥ ३६ ॥

yatraitat pustakam tishThEt lakshmeenArAyaNAtmakam |

bhoota paisAca vEtALa bhayam naiva tu sarvada || 36



lakshmeenArAyaNAtmakam

(Courtesy: Sri.B.Senthil)

Meaning:

There is no fear from evil spirits in the place where this book, which is the embodiment of Lord nArAyaNaa and lakshmee, exists.



SLOKAM 37

भृगुवारे तथा रात्रौ पूजयेत् पुस्तकद्वयम् ।

सर्वदा सर्वदा स्तुत्यं गोपयेत् साधयेत् सुधीः ।

गोपनात् साधनाल्लोके धन्यो भवति तत्त्वतः ॥ ३७ ॥

bhrguvArE tathA rAtrou poojayEt pustakadvayam |

sarvadA sarvadA stutyam gOpayEt sAdhayEt sudheeh |

gOpanAt sAdhanAt lOkE dhanyO bhavati tattvatah || 37

Meaning:

On Friday night these two books, nArAyaNa hrdayam and lakshmee hrdayam should be worshipped and read. Always this book which is praiseworthy should be guarded and sadhana should be done with it. By doing that one becomes fortunate in this world.

॥ श्रीनारायणहृदयम् संपूर्णम् ॥

SrI nArAyaNa h.rdayam sampoorNAm

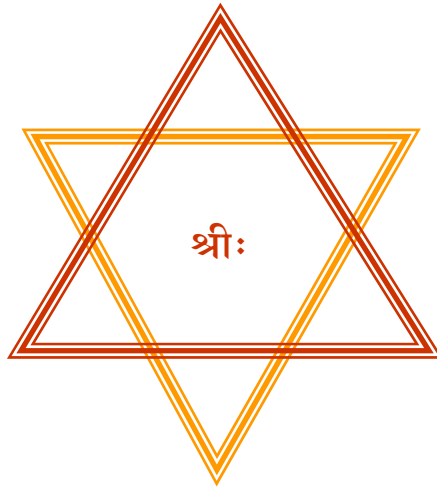


॥ श्रीलक्ष्मीहृदयम् ॥

SrI Lakshmi hrudayam



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॥ श्री रङ्गनायकि समेत श्री रङ्गनाथ परब्रह्मणे नमः ॥

SrI Ranganaayaki samEta SrI Ranganaatha parabrahmaNE nama:

Introduction:

At the outset of the coverage of SrI Lakshmi Hrudhayam, adiyEn would like to share with You all the most auspicious content sent to us from Srirangam on this Aadi Friday (PathinettAm Perukku dinam). You will have the darsana soubhAgyam of Sri RanganAyaki and SrI Kamalavalli ThAyaar of UrayUr.

The URL for this magnificent web site created by Sriman Murali Battar of SrIrangam is: <http://www.srirangapankajam.com>

Please connect to Gallery and today's event hyperlinks for content on the most delightful sEva of Mahaa Lakshmi and sthuthi on Her by Smt. AruNaa Sairaam.

May MahA Lakshmi's KaruNaa Kataaksham fall on all of us!

SrI narAyaNa Hrudhayam has 37 sLOkams, whereas SrI Lakshmi Hrudhayam contains 108 sLOkams. Echoes of the Khila Rk of SrI Sooktham, AchArya SthOthrams on Sri Devi ring in our ears as we recite SrI Lakshmi Hrudhayam along with SrI narayaNa Hrudhayam.

In the very first ChoorNikai of SaraNagathy gadhyam, AchArya RaamAnuja showed us the way to perform SaraNagathy to the Lord through SaraNAGathy to MahA Lakshmi first :

Bhagavatheem Sriyam Deveem nithyAnapAyineem

niravadhyAm Devadeva-dhivyamahisheem,

akhilajaganmAtharam asman-Maatharam,

aSaraNyaSaraNyAm ananyaSaraNa: SaraNamaham PrapadhyE.

Here AchArya RaamAnuja salutes Mahaa Lakshmi as:

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SrI RanganAyaki ThAyAr





1. the most-loved, deserving and (he one) abounding in divine qualities like svaroopA, roopA, guNA, vibhava, aishwarya, Seela - शील (and such endlessly exquisite/rare/innumerable kalyANa guNAs);
2. Bhagavathy, Sri Devi;
3. dwelling in the lotus garden;
4. being never separated from VishNu;
5. not having an iota of defect/ flaw;
6. being naarAyaNA's devoted consort;
7. the Mother of the Universe. ("Oh our Mother, protector of the helpless, I who has no other refuge surrender unto You").

These salutations of AchArya RaamAnuja about the Vaibhavam of Mahaa Lakshmi are based on the PramANams in SrI VishNu PurANam (I.9.131-135) as SarvAbhIsta PradhAyinee: "To those who earn Her attention, She will bless them with every auspiciousness".

MahA Lakshmi never leaves the Lord's side even for a moment and She takes on a roopam similar to His (anuroopam) during His many avathArams: She is born as SitA during Her Lord's RaamAvathAram and as RukmiNi during the avathAram as KrishNa:

RaagavathvEabhavath SeethA RukmiNee KrishNa Janmani

anyEshu chAvathArEshu VishNOrEshAanapaayinee

- Sri VishNu PurANam : I.9.144

The prayers housed in SrI Lakshmi Hrudayam are echoes from Rg Veda Khila Rk, SrI Sooktham. Please listen to an excellent rendering of SrI Sooktham by Brahma SrI. H.A. ShAstry and SrI.Y.N. Sharma in the devotional section of Music India online:





<http://www.musicindiaonline.com/music/devotional/s/album.471/language.10/>

The inseparable link between naarAyaNa Hrudhayam and Lakshmi Hrudhayam can be understood from the individual mantrams, where SrIman NaarAyaNa is appealed to bring His divine consort close to the bhakthan:

**"thaamm ma aavaha jAthavEdhO LakshImanapagAmineem,
asyAm hiraNyam prabhUtham gaavO dhAsyOaSvAn
vindhEyam purushAnaham"**

(Oh Omnipotent Lord, SrIman NaarAyaNa! May Thou bless adiyEn to have that glorious consort of Yours be next to me always! May adiyEn be blessed to receive from Her gold, cows, horses, male and female servants in plenty!

The phalans for UpAsana of Mahaa Lakshmi with Her inseparable Lord is pointed out as

**"santhatamruchaa vashaDkruthyam
sandhatam sandheeyathE prajayA paSubhi:
Ya yEvam vEdha"**

(upAsana of this divine couple yields the soubhAgyam of righteous progeny, cows, horses and all kinds of wealth in this life).

She is Brahman and therefore Her upAsakAs gain the wealth of Kaimkaryam/ Kaimkarya SrI (Sriya yEvainam tacchriyamAdhadhAthi). The prayer is for MahA Lakshmi to place Her lotus feet on the head of the UpAsakaa and remove all inausicousness:

**ViSvapriyE VishNu-manOnukoolE,
tvat Paadha Padhmam mayi sannidhatsva**

Prior to studying the Lakshmi Hrudhayam, let us reflect on the Lakshmi Gayathri for completion of this kaimkaryam without vignam:





periya piratti

**(PraNavam) MahaadEvyai ca vidmahE VishNupatnyai ca dheemahi
tannO Lakshmi: prachOdhayAth ||**

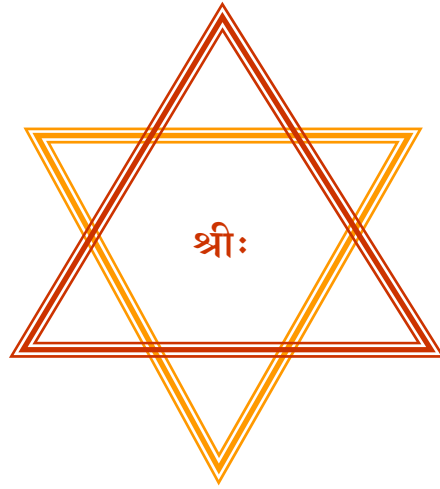
May we engage in the UpAsanai to receive the anugraham of MahA Lakshmi (Periya PirAtti)! May we meditate without interruption on the Dharma Pathni of the Lord, Who has taken the dheekshai to bless those, who have taken refuge in Him with anyone of the four kinds of PurushArthams desired by them! May MahA Lakshmi stimulate us to engage in the dhyAnam of Her!

Subhamasthu ! Saanthirasthu! Sarva MangaLAni santhu !





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SrI Lakshmi hrudayam Slokams & Commentaries



Supreme Auspiciousness



SLOKAM 1

वन्दे लक्ष्मीं परशिवमयीं शुद्धजाम्बूनदाभां

तेजोरूपां कनकवसनां सर्वभूषोज्ज्वलाङ्गीम् ।

बीजापूरं कनककलशं हेमपद्मं दधानां

आद्यां शक्तिं सकलजननीं सर्वमाङ्गल्य युक्ताम् ॥ १ ॥

vandE lakshmeem parasivamayeem suddha jAmboonadAbhAm

tEjOroopAm kanakavasanAm sarvabhooshOjjvalAngeem |

beejApooram kankakalasangam hEmapadmam dadhAnAm

AdyAm sakteem sakalajananeem sarvamAngalya yuktAm || 1

Meaning:

I bow down to Lakshmi, who is of supreme auspiciousness, of the hue of pure gold, lustrous, wearing golden garment, adorned with several ornaments on her limbs holding on her hands the golden pot filled with pomegranate seeds and golden lotus, the prime power, the Mother of all and full of all auspicious things.





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Fountainhead of good fortune



SLOKAM 2

श्रीमत्सौभाग्यजननीं स्तौमि लक्ष्मीं सनातनीम् ।

सर्वकाम फलावाप्ति साधनैक सुखावहाम् ॥ २ ॥

sreemat sowbhAgya jananeem stoumi lakshmeem sanAtaneem |

sarvakAma phalAvApti sAdhanaika sukhAvahAm || 2

Meaning

I praise Lakshmi who is the fountainhead of all good fortune, who ever exists, who is the sole cause of all happiness through the fulfillment of all desires.



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kanakavalli - Thiruvellur



SLOKAM 3

स्मरामि नित्यं देवेशि त्वया प्रेरितमानसः ।

त्वदाज्ञां शिरसा धृत्वा भजामि परमेश्वरीम् ॥ ३ ॥

smarAmi nityam dEvEsi tvayA prErita mAnasah |

tvadhAj~nAm SirasA dhrtvA bajAmi paramEsvareem || 3

Meaning

Oh goddess of all gods, I meditate on You by Your direction carrying Your command with my head.



SLOKAM 4

समस्तसम्पत्सुखदां महाश्रियं

समस्तकल्याणकरीं महाश्रियम् ।

समस्तसौभाग्यकरीं महाश्रियं

भजाम्यहं ज्ञानकरीं महाश्रियम् ॥ ४ ॥

samasta sampatsukhadAm mahAsriyam

samasta kalyAnakareem mahAsriyam |

samasta sowbhAgyakareem mahAsriyam

bajAmyaham j~nAnakareem mahAsriyam || 4

Meaninig

I worship MahAlakshmi, who gives all wealth and joy, makes all auspicious things to happen, provides all good things in life and bestows knowledge.



SLOKAM 5

विज्ञानसंपत्सुखदां महाश्रियं

विचित्रवाग्भूतिकरीं मनोरमाम् ।

अनन्तसौभाग्यसुखप्रदायिनीं

नमाम्यहं भूतिकरीं हरिप्रियाम् ॥ ५ ॥

vij~nAna sampat sukhadAm mahAsriyam

vicitra vAgbhootikareem manOramAm |

ananta sowbhAgya sukhapradAyineem

namAmyaham bhootikareem haripriyam || 5



komalavalli thAyAr



Meaning

I bow down to MahAakshmi, who gives joy to the heart and dear to Lord Hari, who grants the happiness due to the wealth of wisdom, who makes one richly eloquent, who gives infinite happiness and prosperity and wealth.





SLOKAM 6

समस्तभूतान्तरसंस्थिता त्वं

समस्तभक्तेश्वरि विश्वरूपे ।

तन्नास्ति यत्त्वद्व्यतिरिक्तवस्तु

त्वत्पादपद्मं प्रणमाम्यहं श्रीः ॥ ६ ॥

samasta bhootAntara samsthitA tvam

samasta bhaktEsvari visvarupE |

tannAsti yat tvat vyatirikta vastu

tvat pAdhapadmam praNamAmyaham Sreeh || 6

Meaning

I bow down to Your lotus feet, Sreedevi, You are inside every being, the Goddess of all devotees, pervading the whole world and there is nothing that is not You in this world.





SLOKAM 7

दारिद्र्य दुःखौघ तमोनिहन्त्रि

त्वत्पादपद्मं मयि सन्निधत्स्व ।

दीनार्तिविच्छेदन हेतुभूतैः

कृपाकटाक्षैरभिषिञ्च मां श्रीः ॥ ७ ॥

dAridrya duhkougha tamO nihantri

tvat pAdapadmam mayi sannidhatsva |

deenArti vicchEdana hEtubhootaih

krpA katAkshaih abhishinca mAm Sreeh || 7

Meaning

You dispel the darkness of grief due to poverty. Place Your lotus feet on me and shower me with your glance of mercy which cause the destruction of the sorrow of the afflicted.



thirukkudal thAyar



SLOKAM 8

विष्णुस्तुतिपरां लक्ष्मीं स्वर्णवर्णस्तुतिप्रियाम् ।

वरदाभयदां देवीं वन्दे त्वां कमलेक्षणे ॥ ८ ॥

vishNustutiparAm lakshmeem svarNavarNa stutipriyAm |

varadAbhayadAm dEveem vandE tvAm kamalEkshaNE || 8



chenchulakshmi thayar

Meaning

I bow down to You, Lakshmi, with lotus eyes, who is pleased with the praise of nArAyaNaa by good words and who gives protection from fear.



SLOKAM 9

अंब प्रसीद् करुणापरिपूर्णदृष्ट्या

मां त्वत्कृपाद्रविणगेहमिमं कुरुष्व ।

आलोकय प्रणतहृद्गतशोकहन्त्रि

त्वत्पादपद्मयुगळं प्रणमाम्यहं श्रीः ॥ ९ ॥

amba praseeda karuNA paripoorNadrshTyA

mAm tvat krpA draviNagEham imam kurushva

AlOkaya praNata hrdgata SOka hantri

tvat pAdapadma yugaLam praNamAmyaham Sreeh || 9

Meaning

Oh Mother, be pleased and with Your full glance of mercy make this house and me filled with riches of Your mercy. You destroy the sorrow of those who bow down to You and I worship Your lotus feet.

Commentary:

The mantrams of Sri Sooktham has to be invoked here. Swamy Desikan's Sri Sthuthi (<http://sundarasimham.org/ebooks/ebook1.htm>), Swamy ALavanthAr's ChathussLOki, Sri ParAsara Bhattar's GuNarathna Kosam (<http://sundarasimham.org/ebooks/ebook38.htm>), SrI KurEsar's SrI Sthavam would provide additional material for reflection on the Vaibhavam of Mahaa Lakshmi.



SLOKAM 10

शान्त्यै नमोऽस्तु शरणागतरक्षणायै

कान्त्यै नमोऽस्तु कमनीयगुणाश्रयायै ।

क्षान्त्यै नमोऽस्तु दुरितक्षयकारणायै

धात्र्यै नमोऽस्तु धनधान्यसमृद्धिदायै ॥ १० ॥

SAntyai namOstu SaraNagata rakshaNAyai

kAntyai namOstu kamaneeya guNAsrayAyai |

kshAntyai namOstu duritakshaya kArANyai

dhAtryai namOstu dhanadhAnya samrddhidAyai || 10

Meaning

My salutations to (the Mother) Her who protects those who surrender, I bow down to Her who is lustrous and the abode of auspicious qualities. I worship Her who is patient and removes the sins and who gives wealth and prosperity.



Protector - thuppul thayar



chandra sodhari
(Courtesy:Sow.R.Chitralkha)



SLOKAM 11

शक्त्यै नमोऽस्तु शशिशेखर संस्थितायै

रत्यै नमोऽस्तु रजनीकरसोदरायै ।

भक्त्यै नमोऽस्तु भवसागरतारकायै

मत्यै नमोऽस्तु मधुसूदनवल्लभायै ॥ ११ ॥

Saktyai namOstu SaSiSEkhara samsthitAyai

ratyai namOstu rajaneekara sOdarAyai |

bhaktyai namOstu bhavasAgara tArakAyai

matyai namOstu madhusoodana vallabhAyai || 11

Meaning

Salutations to shakthi the power of Siva, adorned with the moon as his crest jewel (that is the power that is manifest in the universe), salutations to one who is the sister of the moon and the power of love. (Lakshmi was born out of the milky ocean which is also the origin of the moon and hence she is termed as his sister). Salutations to Her who is the means of crossing the ocean of samsara in the form of devotion. Salutations to Her who is the wisdom and dear to the Lord Madhusoodhana.



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worshipped by all devas



SLOKAM 12

लक्ष्म्यै नमोऽस्तु शुभलक्षणलक्षितायै

सिद्धयै नमोऽस्तु सुरसिद्धसुपूजितायै ।

धृत्यै नमोऽस्तु मम दुर्गतिभञ्जनायै

गत्यै नमोऽस्तु वरसद्गतिदायकायै ॥ १२ ॥

lakshmyai namOstu SubhalakshaNa lakshitAyai

siddhyai namOstu surasiddha supoojitAyai |

dhrtyai namOstu mama durgati bhanjanAyai

gatyai namOstu varasadgati dAyakAyai || 12

Meaning

Namaskarams to Lakshmi who is endowed with auspicious signs, who is worshipped by devas and siddhas in the form of siddhi. I bow down to Her who is of the form of fortitude that destroys my propensity to proceed on evil path. Salutations to Her who is the means of attaining the highest goal of life.



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Lord of Earth goddess



SLOKAM 13

देव्यै नमोऽस्तु दिवि देवगणार्चितायै

भूत्यै नमोऽस्तु भुवनार्तिविनाशकायै ।

शान्त्यै नमोऽस्तु धरणीधरवल्लभायै

पुष्ट्यै नमोऽस्तु पुरुषोत्तमवल्लभायै ॥ १३ ॥

dEvyai namOstu divi dEva gaNArcitAyai

bhootyai namOstu bhuvanArti vinAsakAyai |

SAntyai namOstu dharaNeedhara vallabhAyai

pushTyai namOstu purushOttama vallabhAyai || 13

Meaning

Salutations to the devi, who is worshipped by the devas in the celestial world, who, being the bounty, removes the afflictions of people on earth, who is peaceful and dear to the Lord nArAyaNaa, the Lord of earth goddess and who preserves us.



SLOKAM 14

सुतीव्र दारिद्र्य तमोपहन्त्र्यै

नमोऽस्तु ते सर्व भयापहन्त्र्यै ।

श्रीविष्णुवक्षस्थल संस्थितायै

नमो नमः सर्वविभूतिदायै ॥ १४ ॥

suteevra dAridrya tamOpahantryai

namOstu tE sarva bhayApahantryai |

sreevishNu vakshasthala samsthitAyai

namO namah sarva vibhootidAyai || 14

Meaning

Namaskarams to You Oh devi, who destroys the terrible darkness of poverty, who removes all fear, who resides in the heart of Lord VishNu and gives all good fortune.



SLOKAM 15

जयतु जयतु लक्ष्मीर्लक्षणालङ्कृताङ्गी

जयतु जयतु पद्मा पद्मसद्माभिवन्द्या ।

जयतु जयतु विद्या विष्णुवामाङ्कसंस्था

जयतु जयतु सम्यक्सर्वसंपत्करा श्रीः ॥ १५ ॥

jayatu jayatu lakshmeeh lakshaNAlamkr+Angee

jayatu jayatu padmA padmasadmAbhivandya |

jayatu jayatu vidyA vishNu vAmAnka samsthA

jayatu jayatu samyak sarvasampatkarA sreeh || 15



padma-poRRAmaraiyAL



Meaning

Let Lakshmi adorned with all ornaments shine forth successfully, Let Padma, worshipped by the one whose abode is the Lotus (Brahma), the eternal one, seated on the left lap of the Lord VishNu, who grants all wealth shine victorious.



SLOKAM 16

जयतु जयतु देवी देवसङ्घाभिपूज्या

जयतु जयतु भद्रा भार्गवी भाग्यरूपा ।

जयतु जयतु नित्या निर्मलज्ञानवेद्या

जयतु जयतु सत्या सर्वभूतान्तरस्था ॥ १६ ॥

jayatu jayatu dEvi dEvasanghAbhipoojya

jayatu jayatu bhadra bhArgavee bhAgyaroopa |

jayatu jayatu nitya nirmalaj~nAna vEdya

jayatu jayatu satya sarvabhootAntarastha || 16

Meaning

Victory to You Devi, who is worshipped by the hosts of devas, who is auspicious, who was born as the daughter of Brghu maharshi, who is the embodiment of good fortune, who is eternal and cognized through pure knowledge and who is the reality and is inside the heart of all beings.



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Thanjai Mamanikoil Thayar



SLOKAM 17

जयतु जयतु रम्या रत्नगर्भान्तरस्था

जयतु जयतु शुद्धा शुद्धजाम्बूनदाभा ।

जयतु जयतु कान्ता कान्तिमद्भासिताङ्गी

जयतु जयतु शान्ता शीघ्रमागच्छ सौम्ये ॥ १७ ॥

jayatu jayatu ramyA ratna garbhAntarasthA

jayatu jayatu SuddhA SuddhajAmboonadAbha |

jayatu jayatu kAnta kAntimat bhAsitAngee

jayatu jayatu SAntA SeegramAgaca soumyE || 17

Meaning

Victory to the beautiful and the light inside the precious gems, who is pure and has limbs shining like pure gold. Come quickly, You who is peaceful and pleasant.



SLOKAM 18

यस्याः कलायाः कमलोद्भवाद्या

रुद्राश्च शक्रप्रमुखाश्च देवाः ।

जीवन्ति सर्वेऽपि सशक्तयस्ते

प्रभुत्वमाप्ताः परमायुषस्ते ॥ १८ ॥

yasyAh kalAyAh kamalOdbhavAdyAh

rudrAsca SakrapramukhAsca dEvAh |

jeevanti sarvEpi saSaktayastE

prabhutvam AptAh paramAyushastE || 18

Meaning

Lakshmi, lotus-born by the power of whose kalas (parts) the devas like rudra, Indra and others exist with their Sakthi and from whom they got their lordship and longevity (May She be victorious)



SLOKAM 19

लिलेख निटिले विधिर्मम लिपिं विसृज्यान्तरं

त्वया विलिखितव्यमेतदिति तत्फलप्राप्तये ।

तदन्तिकफलस्फुटं कमलवासिनि श्रीरिमां

समर्पय समुद्रिकां सकलभाग्यसंसूचिकाम् ॥ १९ ॥

lilEkha niTiLE vidhirmama lipim visrjyAntaram

tvayA vilikhithavya mEtat iti tatphalaprAptayE |

tadhantika phalasphtam kamalvAsini sreerimAm

samarpayaya samudrikAm sakalabhAgya samsuocikAm || 19

Meaning

The letters of fate which the creator has written on my head should be changed by You for the sake of attaining good results, Sreelakshmi, who resides in the lotus. Also provide Your signature near that to indicate all good fortune.



SLOKAM 20

कलया ते यथा देवि जीवन्ति सचराचराः ।

तथा संपत्करी लक्ष्मि सर्वदा संप्रसीद मे ॥ २० ॥

kalayA tE yathA dEvi jeevanti sacarAcarAh |

tathA sampatkaree lakshmi sarvada sampraseeda mE || 20

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Oh! Lakshmidivi!

Meaning

All beings, sentient and insentient live due to the power of the infinitesimal part of You. Oh Lakshmidivi, You have to be pleased with me always and give me prosperity.



SLOKAM 21

यथा विष्णुर्ध्रुवं नित्यं स्वकलां सन्नयवेशयत् ।

तथैव स्वकलां लक्ष्मि मयि सम्यक्समर्पय ॥ २१ ॥

yathA vishNuh dhruvam nityam svakalAm sannyavESayat |

tathaiva svakalAm lakshmi mayi samyak samarpaya || 21



Thirupernagar Thayar



Meaning

Oh Devi, You have to provide me with Your amsa as Lord VishNu has pervaded the heavenly regions.



SLOKAM 22

सत्वसौख्यप्रदे देवि भक्तानामभयप्रदे ।

अचलां कुरु यत्नेन कलां मयि निवेशिताम् ॥ २२ ॥

satva soukhyapradE dEvi bahktAnAm abhayapradE |

acalAm kuru yatnEna kalAm mayi nivESitAm || 22

Meaning

Oh Devi, who gives goodness and well being to all and gives refuge to the devotees, when You place Your amsa in me make it firm through Your efforts.



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Stay in my eyes always



SLOKAM 23

मुदास्तां मत्फाले परमपदलक्ष्मीः स्फुटकला

सदा वैकुण्ठश्रीर्निवसतु कला मे नयनयोः ।

वसेत्सत्ये लोके मम वचसि लक्ष्मीर्वरकला

श्रियश्चेत द्वीपे निवसतु कला मे स्वकरयोः ॥ २३ ॥

mudAstAm matphAle paramapada lakshmeeh sphuTakala

sadA vaikuNTha sreernivasatu kala mE nayanayOh |

vasEt satyE IOkE mama vacasi lakshmeeh varakala

Sriyah SvEtadveepE nivasatu kala mE svakarayoh || 23

Meaning

Let the clear kala of Mahaklakshmi, who is in the paramapadha, be with me happily. Let the kala which is in vaikunta stay with me always in my eyes. The kalas which is in Sathyaloka may abide in my speech. The kalas of Lakshmi in svetha dveepa may reside in my hands.



SLOKAM 24

तावन्नित्यं ममाङ्गेषु क्षीराब्धौ श्रीकला वसेत् ।

सूर्याचन्द्रमसौ यावत् तावल्लक्ष्मीपतिश्रियौ ॥ २४ ॥

†Avannityam mamaangEshu ksheerAbdhou srikalA vasEt |

sooryA candhramasou yAvat †Avat lakshmeepatisriyau || 24

Meaning

As long as the kala of Lakshmi remain in the milky ocean may I remain in my limbs and the Lord lakshmi pathi along with Her may remain in me as long as the sun and the moon exist.



SLOKAM 25

सर्वमङ्गलसम्पूर्णा सर्वैश्वर्यसमन्विता ।

आद्यादिश्रीमहालक्ष्मीः त्वत्कला मयि तिष्ठतु ॥ २५ ॥

sarvamangala sampoorNA sarvaisvarya samanvita |

AdyAdi sreemahAlakshmeeh tvatkala mayi tishTatu || 25



Adilakshmi -Jayanagar mahalakshmi thayar



Meaning

May Your kala stay in me, Oh MahAlakshmi who is full of auspiciousness and wealth and who is the Adhilakshmi and so on! (meaning ashtalakshmi).



SLOKAM 26

अज्ञानतिमिरं हन्तुं शुद्धज्ञानप्रकाशिका ।

सर्वैश्वर्यप्रदा मेऽस्तु त्वत्कला मयि संस्थिता ॥ २६ ॥

aj~nAna timiram hantum Suddhaj~nana prakASika |

sarvaiSvaryapradA mE astu tvatkala mayi samsthitA || 26

Meaning

Let Your kala which is capable of giving all wealth and by its brilliance destroys the darkness of ignorance become well established in me.



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Like rays of sun -Yedugiri nachchiyar





SLOKAM 27

अलक्ष्मीं हरतु क्षिप्रं तमस्सूर्यप्रभा यथा ।

वितनोतु मम श्रेयस्त्वत्कला मयि संस्थिता ॥ २७ ॥

alakshmeem haratu kshipram tamah sooryaprabhA yathA |

vitanOtu mama SrEyah tvatkalaA mayi samsthitA || 27

Meaning

May Your kala staying in me remove the poverty instantaneously like the rays of the sun remove the darkness and let it be with me enhancing my wellbeing.

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SLOKAM 28

ऐश्वर्यमङ्गळोत्पत्तिः त्वत्कलायां निधीयते ।

मयि तस्मात्कृतार्थोऽस्मि पात्रमस्मि स्थितेस्तव ॥ २८ ॥

aisvarya mangaLOtpattih tvatkaAyAm nidheeyatE |

mayi tasmAt krtArthOsmi pAtram asmi sthitEstava || 28

Meaning

I am fortunate that the origination of prosperity and auspiciousness is from Your kalas and I am the proper abode of You.



SLOKAM 29

भवदावेशभाग्याहो भग्यवानस्मि भर्गवि ।

त्वत्प्रसादात्पवित्रोऽहं लोकमातर्नमोऽस्तु ते ॥ २९ ॥

bhavadAvESa bhAgyArhAh bhAgyavAn asmi bhArgavi |

tvat prasAdAt pavitrOham lOkamAtah namOstu tE || 29

Meaning

I am blessed to have the good fortune of Your entry into me, Oh Bhargavi, I am purified by Your grace, and I bow down to You, the Mother of the Universe.



SLOKAM 30

पुनासि मां त्वत्कलयैव यस्मात्

अतस्समागच्छ ममाग्रतस्त्वम् ।

परं पदं श्रीर्भव सुप्रसन्ना

मय्यच्युतेन प्रविशादिलक्ष्मीः ॥ ३० ॥

punAsi mAm tvatkalyaiva yasmAt

atah samAgaccha mamAgratastvam |

param padam sreeh bhava suprasannA

mayyacyutEna praviSAdilaksmeeh || 30

Meaning

You purify me with Your kala and therefore You come in front of me, and be the supreme abode being well pleased and enter in me with the Lord Achyutha.



SLOKAM 31

श्रीवैकुण्ठस्थिते लक्ष्मि समागच्छ ममाग्रतः ।

नारायणेन सह मां कृपादृष्ट्याऽवलोकय ॥ ३१ ॥

sreevaikuNThasthitE lakshmi samAgaccha mamAgratah |

nArAyanNEna saha mAm krpAdrshTyAvalOkaya || 31



Appear in front of me with your Lord-Vaikunta nathan
(Courtesy:Sri.B.Senthil)

Meaning

Lakshmi who reside in Vaikunta appear in front of me with nArAyaNaa and look at me with Your merciful glance.



SLOKAM 32

सत्यलोकस्थिते लक्ष्मि त्वं ममागच्छ सन्निधिम् ।

वासुदेवेन सहिता प्रसीद् वरदा भव ॥ ३२ ॥

satya lOkasthitE lakshmi tvam mamAgaccha sannidhim |

vAsudEvEna sahitA praseeda varadA bhava || 32

Meaning

Lakshmi who is in sathyalOkA approach me with Vasudeva, be pleased and give me boons.



SLOKAM 33

श्वेतद्वीपस्थिते लक्ष्मि शीघ्रमागच्छ सुव्रते ।

विष्णुना सहिता देवि जगन्मातः प्रसीद मे ॥ ३३ ॥

svEtadveepasthitE lakshmi Seeghram Agaccha suvratE |

vishNunA sahita dEvi jaganmAtah praseeda mE || 33



Sri Rangantha with Thayar
(Courtesy: Sow.R.Chitralkha)

Meaning

Lakshmi who is in svetadveepa and with good resolve, come soon with VishNu,
Oh devi, the Mother of the Universe be pleased with me.



SLOKAM 34

क्षीरांबुधिस्थिते लक्ष्मि समागच्छ समाधवे ।

त्वत्कृपादृष्टिसुधया सततं मां विलोकय ॥ ३४ ॥

ksheeraAmbudhisthitE lakshmi samAgaccha samAdhavE |

tvat krupaadrshiti sudhaya satatam mAm vilOkaya || 34

Meaning

Oh Lakshmi who is in the milky ocean with Madhava, come and look at me always with the nectar of Your glance of mercy.



SLOKAM 35

रत्नगर्भस्थिते लक्ष्मि परिपूर्णहिरण्मयि ।

समागच्छ समागच्छ स्थित्वाऽशु पुरतो मम ॥ ३५ ॥

ratnagarbhasthitE lakshmi paripoorNa hiraNmayi |

samAgaccha samAgaccha sthitvASu puratO mama || 35

Meaning

Oh Devi, who is the light within the gems and completely golden, come quickly
come soon and stand in front of me.



SLOKAM 36

स्थिरा भव महालक्ष्मि निश्चला भव निर्मले ।

प्रसन्नकमले देवि प्रसन्नहृदया भव ॥ ३६ ॥

sthirA bhava mahAlakshmi niscalA bhava nirmalE |

prasanna kamalE dEvi prasanna hrdayA bhava || 36

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Mulbhagal Padmavati thayar(residing in Lotus)
(Courtesy:Sri.Lakshminarasimhan Sridhar)

Meaning

Mahalakshmi please be firm and steady in me Oh pure one, who resides in full blown lotus, be heartily pleased.



SLOKAM 37

श्रीधरे श्रीमहालक्ष्मि त्वदन्तस्स्थं महानिधिम् ।

शीघ्रमुद्धृत्य पुरतः प्रदर्शय समर्पय ॥ ३७ ॥

sreedharE sreemahAlakshmi tvadantasstham mahAnidhim |

Seegram uddhrtya puratah pradarSaya samarpaya || 37

Meaning

MahAlakshmi who has all the wealth, extract all the great treasures in You soon and show them in front of me and give them to me.



SLOKAM 38

वसुन्धरे श्रीवसुधे वसुदोग्धि कृपामयि ।

त्वत्कुक्षिगतसर्वस्वं शीघ्रं मे संप्रदर्शय ॥ ३८ ॥

vasundharE sreevasudhE vasudOgdhri krupAmayi |

tvat kukshigata sarvasvam Seeghram mE sampradarsayE || 38

Meaning

You, who wears all bounty and give them, making them flow, who is full of mercy, bestow all riches that is within You.



SLOKAM 39

विष्णुप्रिये रत्नगर्भे समस्तफलदे शिवे ।

त्वद्गर्भगतहेमादीन् संप्रदर्शय दर्शय ॥ ३९ ॥

vishNupriyE ratnagarbhE samasta phaladE SivE |

tvat garbhagata hEmAdeen sampradarSaya darSaya || 39

Meaning

You who is dear to Lord vishNu, who has all the precious gems inside You, who gives all and auspicious, exhibit the gold and other treasures inside You to me.



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You are dear to Lord prahlada varadan



SLOKAM 40

रसातलगते लक्ष्मि शीघ्रमागच्छ मे पुरः ।

न जाने परमं रूपं मातर्मे संप्रदर्शय ॥ ४० ॥

rasAtalagatE lakshmi SeeghramAgaccha mE purah |

na jAnE paramam roopam mAtarmE sampradarsaya || 40

Meaning

Lakshmi who is in the underworld come quickly in front of me. I do not know Your form and You show it to me.



SLOKAM 41

आविर्भव मनोवेगात् शीघ्रमागच्छ मे पुरः ।

मा वत्स भैरिहेत्युक्त्वा कामङ्गौरिव रक्ष माम् ॥ ४१ ॥

Avirbhava manOvEgAt SeeghramAgaccha mE purah |

mA vatsa bhairihEtyuktva kAmangouriva raksha mAm || 41

Meaning

Appear before me coming quickly as fast as the mind travels and reassure me like a Kamadhenu, saying, "Do not fear, my child" and protect me.



SLOKAM 42

देवि शीघ्रं ममागच्छ धरणीगर्भसंस्थिते ।

मातस्त्वद्भृत्यभृत्योहं मृगये त्वां कुतूहलात् ॥ ४२ ॥

dEvi Seeghram mamAgaccha dharaNee garbha samsthitE |

mAtah tvat bhrtya brtyOham mrgayE tvAm kutoohalAt || 42

Meaning

Devi come soon, You who dwell inside the earth. I am the servant of Your servant Oh Mother and I am looking for you with eagerness.



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Ranganayaki thayar
(Courtesy:Sri.Murali Bhattar)





SLOKAMS 43 & 44

उत्तिष्ठ जागृहि मयि समुत्तिष्ठ सुजागृहि ।

अक्षय्यान् हेमकलशान् सुवर्णेन सुपूरितान् ॥ ४३ ॥

uttishTha jAgrhi mayi samuttishTha sujAgrhi |

akshayyAn hEmakalaSAn suvarNEna supooritAn || 43

निक्षेपान्मे समाकृष्य समुद्धृत्य ममाग्रतः ।

समुन्नतानना भूत्वा सम्यग्देहि धरातलात् ॥ ४४ ॥

nikshEpAn mE samAkrshya samuddhrtya mamAgratah |

samunnatAnanA bhootvA samyagdEhi dharAtalAt || 44

Meaning

Rise up, wake up towards me well and show me the gold vessels full of gold taken out from the earth and give them to me with pleasure.





SLOKAMS 45

मत्सन्निधिं समागच्छ मदाहितकृपारसा ।

प्रसीद श्रेयसां दोग्ध्री लक्ष्मीर्मे नयनाग्रतः ॥ ४५ ॥

matsannidhim samAgaccha madAhita krupArasA |

praseeda SrEyaSAm dOgdhree laksmeer mE nayanAgratah || 45

Meaning

Lakshmi, come in front of me, with in my eyesight, with mercy on me. Be pleased Oh giver of prosperity.



SLOKAM 46

अत्रोपविश्य लक्ष्मि त्वं स्थिरा भव हिरण्मयि ।

सुस्थिरा भव संप्रीत्या प्रसन्ना वरदा भव ॥ ४६ ॥

atra upaviSya lakshmi tvam sthirA bhava hiraNmayee |

susthirA bhava sampreetyA prasanna varadA bhava || 46

Meaning

Oh Lakshmi of golden hue,
be seated here and be
steady. Be pleased and
generous with love and
stay here firmly.



Of Golden Hue-Woraiyur Kamalavalli thayar
(Courtesy:Sri.Murali Bhattar)



SLOKAM 47

आनीतांस्तु त्वया देवि निधीन्वै संप्रदर्शय ।

अद्य क्षणेन सहसा दत्त्वा संरक्ष मां सदा ॥ ४७ ॥

AneetAmstu tvayA dEvi nidheen vai sampradarSaya |

adya kshaNEna sahasA datvA samraksha mAm sadA || 47

Meaning

Oh Devi, show the treasures brought by you well and giving them me soon at this moment and protect me well always.





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salutations to Mahalakshmi - Kadamba





SLOKAM 48

मयि तिष्ठ तथा नित्यं यथेन्द्रादिषु तिष्ठसि ।

अभयङ्कुरु मे देवि महालक्ष्मि नमोऽस्तु ते ॥ ४८ ॥

mayi tishTha tathA nityam yathEndrAdishu tishThasi |

abhayam kuru mE dEvi mahAlakshmi namOstu tE || 48

Meaning

Oh Devi, stay in me always as You stay with the Indra and the other devas.
Give refuge to me Devi, salutations to You MahAlakshmi.



SLOKAM 49

समागच्छ महालक्ष्मि शुद्धजांबूनदस्थिते ।

प्रसीद पुरतः स्थित्वा प्रणतं मां विलोकय ॥ ४९ ॥

samAgaccha mahAlakshmi Suddha jAmboonada sthitE |

praseeda puratah sthitva praNatam mAm vilOkaya || 49

Meaning

MahAlakshmi, who is in the pure gold, be pleased and stand in front me and look at me who is bowing down to You.



SLOKAM 50

लक्ष्मीर्भुवङ्गता भासि यत्र यत्र हिरण्मयि ।

तत्र तत्र स्थिता त्वं मे तव रूपं प्रदर्शय ॥ ५० ॥

lakshmeer bhuvangata bhAsi yatra yatra hiraNmayee |

tatra tatra sthita tvam mE tava roopam pradarsaya || 50

Meaning

Wherever on earth You shine with Your golden form, You show me Yourself there as manifest therein.





SLOKAM 51

क्रीडन्ती बहुधा भूमौ परिपूर्णाकृपा मयि ।

मम मूर्धनि ते हस्तमविलंबितमर्पय ॥ ५१ ॥

kreeDantee bahudhA bhoomou paripoorNa krupA mayi

mama moordhani tE hastam avilambinam arpaya || 51

Meaning

Playing on earth in different ways are You full of mercy. Place Your hand on my head without delay.

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SLOKAM 52

फलभाग्योदये लक्ष्मि समस्तपुरवासिनी ।

प्रसीद मे महालक्ष्मि परिपूर्णमनोरथे ॥ ५२ ॥

phalabhAgyOdayE lakshmi samasta pura vAsinee |

praseeda mE mahAlakshmi paripoorNa manOrathE || 52

Meaning

Lakshmi, who gives the good results and good fortune, who resides in all places of residence and who has infallible wish, be pleased with me.



SLOKAM 53

अयोध्यादिषु सर्वेषु नगरेषु समास्थिते ।

वैभवैर्विविधैर्युक्तैः समागच्छ मुदान्विते ॥ ५३ ॥

ayOdhyaAdishu sarvEshu nagarEshu samAsthitE |

vaibhavair vividhair yuktaih samAgaccha mudAnvitE || 53

Meaning

You are found to stay in all flourishing towns like Ayodhya and the resort of all riches. You come to me with pleasure.



Residing in Ayodhya
Madurantakam Janakavalli thayar
(Courtesy: Sri.V.C.Govindarajan)



SLOKAM 54

समागच्छ समागच्छ ममाग्रे भव सुस्थिरा ।

करुणारसनिष्यन्द नेत्रद्वयविलासिनी ॥ ५४ ॥

samAgaccha samAgaccha mamAgrE bhava susthirA |

karuNArasa nishyanda nEthra dvaya vilAsinee || 54

Meaning

Oh Devi, You have a pair eyes filled with mercy. Come, come, and stay in front of me firmly.



SLOKAM 55

सन्निधत्स्व महालक्ष्मि त्वत्पाणिं मम मस्तके ।

करुणासुधया मां त्वमभिषिच्य स्थिरं कुरु ॥ ५५ ॥

sannidhatsva mahAlakshmi tvatpANim mama mastakE |

karuNASudhayA mAam tvam abhishicya sthiram kuru || 55

Meaning

Oh MahAlakshmi place Your hand on my head and drench me with the nectar of Your mercy and make me steady.



SLOKAM 56

सर्वराजगृहे लक्ष्मि समागच्छ बलान्विते ।

स्थित्वाऽऽशु पुरतो मेऽद्य प्रसादेनाभयं कुरु ॥ ५६ ॥

sarva rAjagruhE lakshmi samAgaccha balAnvitE |

sthitvASu puratO mEadya prasAdEnAbhayam kuru || 56

Meaning

Lakshmi devi, You powerfully reside in all royal houses. Grace me and give me refuge by staying before me.



SLOKAM 57

सादरं मस्तके हस्तं मम त्वं कृपयाऽर्पय ।

सर्वराजस्थिते लक्ष्मि त्वत्कला मयि तिष्ठतु ॥ ५७ ॥

sAdaram mastakE hastam mama tvam krupayA arpaya |

sarvarAjasthitE lakshmi tvat kala mayi tishThatu || 57

Meaning

Oh Lakshmi place Your hand on my head with mercy and love. Let Your kala which is in all kings, be with me.

SLOKAM 58

आद्यादि श्रीमहालक्ष्मि विष्णुवामाङ्कसंस्थिते ।

प्रत्यक्षं कुरु मे रूपं रक्ष मां शरणागतम् ॥ ५८ ॥

AdyAdi sreemahAlakshmi vishNu vAmAnka samsthitE |

pratyaksham kuru mE roopam raksha mAm saraNAgatam || 58

Meaning

You, Yourself are Adhilakshmi and others (ashtalakshmis) and You are seated on the left knee of the Lord VishNu. Appear before me and protect me who has surrendered to You.



kAttu azhagiyasingar

SLOKAM 59

प्रसीद मे महालक्ष्मि सुप्रसीद महाशिवे ।

अचला भव सुप्रीता सुस्थिरा भव मदृगृहे ॥ ५९ ॥

praseeda mE mahAlakshmi supraseeda mahASivE |

acalA bhava supreetA susthirA bhava madgrhE || 59

Meaning

Be pleased with me MahAlakshmi, being well pleased stay on my house firm and steady with pleasure.



SLOKAM 60

यावत्तिष्ठन्ति वेदाश्च यावच्चन्द्रदिवाकरौ ।

यावद्विष्णुश्च यावत्त्वं तावत्कुरु कृपां मयि ॥ ६० ॥

yAvat tishThanti vEdAsca yAvat candra divakarou |

yAvat vishNusca yAvat tvam tAvat kuru krpAm mayi || 60

Meaning

As long as the vedas and the sun and the moon exist, and as long as Lord VishNu and You are there, You show mercy on me.



SLOKAM 61

चान्द्री कला यथा शुक्ले वर्धते सा दिने दिने ।

तथा दया ते मय्येव वर्धतामभिवर्धताम् ॥ ६१ ॥

cAndree kalA yathA sukIE vardhatE sA dinE dinE |

tathA dayA tE mayyEva vardhatAm abhivardhatAm || 61

Meaning

Just as the parts of the moon grows steadily in Suklapaksha, so too may Your grace grow in me more and more.



Show Your grace - Arumpuliyur Anandavalli thayar



SLOKAM 62

यथा वैकुण्ठनगरे यथा वै क्षीरसागरे ।

तथा मद्भवने तिष्ठ स्थिरं श्रीविष्णुना सह ॥ ६२ ॥

yathA vaikuNTha nagarE yathA vai ksheerasAgarE |

tathA madbhanE tishTha sthiram sreevishNunA saha || 62

Meaning

Stay in my house permanently with Lord VishNu as You are in the milky ocean and VaikuNta.





SLOKAM 63

योगिनां हृदये नित्यं यथा तिष्ठसि विष्णुना ।

तथा मद्भवने तिष्ठ स्थिरं श्रीविष्णुना सह ॥ ६३ ॥

yOginAm hrdayE nityam yath tishThasi vishNunA |

tathA madbhavanE tishThA sthiram sreevishNunA saha || 63

Meaning

Just as You stay ever in the hearts of the yogis with Lord VishNu, stay also in my house with Him.

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The midunam-Vyaya sErthi (Courtesy:Sri.Murali Bhattar)

SLOKAM 64

नारायणस्य हृदये भवती यथास्ते

नारायणोऽपि तव हृत्कमले यथास्ते ।

नारायणस्त्वमपि नित्यविभू तथैव

तौ तिष्ठतां हृदि ममापि दयान्वितौ श्रीः ॥ ६४ ॥

nArAyaNasya hrdayE bhavatee yathAstE

nArAyaNOpi tava hrdkamalE yathAsthe |

nArAyaNastvamapi nitya vibhoo tathaiva

tou tishThatAm hrdi mamApi dayAnvitou sreeh || 64

Meaning

As You are in the heart of nArAyaNaa and He in the lotus of Your heart and thus both of You lord over all, may You two be in my heart also with full of mercy!



SLOKAM 65

विज्ञानवृद्धिं हृदये कुरु श्रीः

सौभाग्यवृद्धिं कुरु मे गृहे श्रीः ।

दयासुवृष्टिं कुरुतां मयि श्रीः

सुवर्णवृष्टिं कुरु मे करे श्रीः ॥ ६५ ॥

vij~nAna vrddhim hrdayE kuru Sreeh

soubhAgya vrddhim kuru mE grhE Sreeh |

dayA suvrshTim kurutAm mayi Sreeh

suvarNa vrshTim kuru mE karE Sreeh || 65

Meaning

Lakshmi You make the knowledge grow in my mind and make my mind grow with soubhagya. Have abundant flow of mercy in me and shower gold in my hands.



SLOKAM 66

न मां त्यजेथाः श्रितकल्पवलि
सद्भक्ति चिन्तामणि कामधेनो ।

न मां त्यजेथा भव सुप्रसन्ने
गृहे कळत्रेषु च पुत्रवर्गे ॥ ६६ ॥

na mAm tyajEthAh Sritakalpavalli
sadh bhakti cintAmaNi kAmadhEnO |
na mAm tyajEthA bhava suprasannE
grhE kaLatrEshu ca putravargE || 66

Meaning

You who are like the celestial wish-giving tree to those who surrender to You do not forsake me, You are like chinthamani and Kamadhenu to Your devotees (both give what ever is desired). Be well pleased and do not leave me nor my wives and children.



Belur ranganyaki thayar
(Courtesy:Sri.L.Sridhar)

SLOKAM 67

आद्यादिमाये त्वमजाण्डबीजं

त्वमेव साकार निराकृती त्वम् ।

त्वया धृताश्चाब्ज भवाण्ड सङ्घाः

चित्रं चरित्रं तव देवि विष्णोः ॥ ६७ ॥

AdyAdi mAyE tvam ajAndabeejam

tvamEva sAkAra nirAkrtEE tvam |

tvayA dhrtAscAbja bhavANda sanghAh

citram caritram tava dEvi vishNOh || 67

Meaning

You are the first ever mAyA and You are the seed of the cosmic egg. You are the form and formless. The groups of Brahma and Siva and others are supported by You. The actions of You and the Lord VishNu are wonderful indeed.



SLOKAM 68

ब्रह्मरुद्रादयो देवा वेदाश्चापि न शक्नुयुः ।

महिमानं तव स्तोतुं मन्दोऽहं शक्नुयां कथम् ॥ ६८ ॥

brahmarudrAdayO dEvA vEdAscApi na Saknuyuh |

mahimAnam tava stOtum mandOham SaknuyAm katham || 68

Meaning

Even Brahma, Rudra and other devas and the vedas are not capable of describing Your glory. How can I with my limited intellect do so!



SLOKAM 69

अंब त्वद्वत्सवाक्यानि सूक्तासूक्तानि यानि च ।

तानि स्वीकुरु सर्वज्ञे दयालुत्वेन सादरम् ॥ ६९ ॥

amba tvat vatsa vakyani sooktAsooktAni yAni ca |

tAni sveekuru sarvaj~nE dayAlutvEna sAdaram || 69

Meaning

Oh Mother, who is omniscient, accept my words good or not as the speech of Your child with care and mercy.



SLOKAM 70

भवन्तं शरणं गत्वा कृतार्थास्स्युः पुरातनाः ।

इति सञ्चिन्त्य मनसा त्वामहं शरणं व्रजे ॥ ७० ॥

bhavantam SaraNam gatvA krtArthAssyuh purAtanAh |

iti sancintya manasA tvAm aham SaraNam vrajE || 70

Meaning

I surrender to You after deep thought seeing that my forefathers attained the fruit of their desire.



SLOKAM 71

अनन्ता नित्यसुखिनः त्वद्भक्तास्त्वत्परायणाः ।

इति वेदप्रमाणाद्धि देवि त्वां शरणं ब्रजे ॥ ७१ ॥

anantA nitya sukhinah tvat bhaktAh tvatparAyaNAh |

iti vEdapramANAt hi dEvi tvAm SaraNam vrajE || 71

Meaning

Those who take refuge in You and devoted to You are infinite. Thus says the veda and hence I surrender to You.



SLOKAM 72

तव प्रतिज्ञा मद्भक्ता न नश्यन्तीत्यपि क्वचित् ।

इति सञ्चिन्त्य सञ्चिन्त्य प्राणान् सन्धारयाम्यहम् ॥ ७२ ॥

tava pratij~na madbhaktA na naSyanteetyapi kvacit |

iti sancintya sancintya prANAn sandhArayAmyaham || 72

Meaning

Only thinking of Your promise that Your devotees will never be destroyed, I maintain my life.



SLOKAM 73

त्वदधीनस्त्वहं मातः त्वत्कृपा मयि विद्यते ।

यावत्सम्पूर्णकामः स्यां तावद्देहि दयानिधे ॥ ७३ ॥

thvadadheenastvaham mAtah tvatkrpA mayi vidyatE |

yAvat sampoorNa kAmA syAm tAvaddEhi dayAnidhE || 73

Meaning

I belong to You Oh Mother, and You have mercy on me. Give me that much with which I will get all my desires fulfilled.



Oh Mother! - Thiruvelliangudi Thayar



SLOKAM 74

क्षणमात्रं न शक्नोमि जीवितुं त्वत्कृपां विना ।

न हि जीवन्ती जलजा जलं त्यक्त्वा जलाश्रयाः ॥ ७४ ॥

kshaNamAtram na SaknOmi jeevitum tvatkrpAm vinA |

na hi jeevanti jalajA jalam tyaktvA jalASrayAh || 74

Meaning

I will not be able to live even one moment without Your grace. The lotuses which water-born will not exist without water.





SLOKAMS 75 & 76

यथा हि पुत्रवात्सल्यात् जननी प्रस्नुतस्तनी ।

वत्सं त्वरितमागत्य संप्रीणयति वत्सला ॥ ७५ ॥

yathA hi putravAtsalyAt jananee prasnutastanee |

vatsam tvaritam Agatya sampreenayati vatsala || 75

यदि स्यात्तव पुत्रोऽहं माता त्वं यदि मामकी ।

दयापयोधरस्तन्य सुधाभिरभिषिञ्च माम् ॥ ७६ ॥

yadi syAt tava putrOham mAtA tvam yadi mAmakee |

dayApayOdharastanya sudhAbhish abhishinca mAm || 76

Meaning

As a mother secreting milk out of love for her child comes quickly and pleases her child like that You should also shower Your milk of Mercy on me if it is true that I am your offspring (because You are the Mother of the Universe).





SLOKAM 77

मृग्यो न गुणलेशोऽपि मयि दोषैकमन्दिरे ।

पांसूनां वृष्टिबिन्दूनां दोषाणाञ्च न मे मतिः ॥ ७७ ॥

mrgyO na guNaIESOpi mayi dOshaika mandirE|

pAmsoonAm vrshTibindoonAm dOshANAm ca na mE matih || 77

Meaning

As the dust particles and the raindrops are countless, so are my faults and I am the abode of faults where You cannot find one good quality.



SLOKAM 78

पापिनामहमेकाग्रो दयालूनां त्वमग्रणीः ।

दयनीयो मदन्योऽस्ति तव कोऽत्र जगत्त्रये ॥ ७८ ॥

pApinAm aham yEkAgrah dayAloonAm tvam agraNeeh |

dayaneeyO madanyOsti tava kO atra jagattrayE || 78

Meaning

I am the foremost among sinners and You are the first among the merciful. Whoever can be more deserving for Your mercy than me in all the three worlds.



First among merciful
Belur Sowmyanayaki thayar
(Courtesy: Sri.Lakshminarasimhan Sridhar)

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SLOKAM 79

विधिनाहं न सृष्टश्चेत् न स्यात्तव दयालुता ।

आमयो वा न सृष्टश्चेदौषधस्य वृथोदयः ॥ ७९ ॥

vidhinAham na srshTascEt na syAt tava dayAlutA |

AmayO vA na srshTascEt oushadhasya vrthOdayah || 79

Meaning

If I were not created (as a sinner) there will be no need for You to be merciful. If not for the existence of disease there need be no medicine.



SLOKAM 80

कृपा मदग्रजा किं ते अहं किं वा तदग्रजः ।

विचार्य देहि मे वित्तं तव देवि दयानिधे ॥ ८० ॥

krupa madagrajA kim tE aham kim vA tadagrajah |

vicArya dEhi mE vittam tava dEvi dayAnidhE || 80

Meaning

Consider whether Your mercy was born before me or I was born before it and give me wealth as You are the Ocean of Mercy (which shows that Your mercy was there before me).



**Goddess of universe-Kazhicheerama vinnagaram LokanayagiThayar
(Courtesy:Thirumananjeri Sri. Krishnan)**

SLOKAM 81

माता पिता त्वं गुरुसद्गतिः श्रीः

त्वमेव सञ्जीवनहेतुभूता ।

अन्यं न मन्ये जगदेकनाथे

त्वमेव सर्वं मम देवि सत्यम् ॥ ८१ ॥

matA pitA tvam guru sadhgateh Sreeh

tvamEva sanjeevanahEtubhootA |

anyam na manyE jagadEka nAthE

tvamEva sarvam mama dEvi satyam || 81

Meaning

You are my Mother, Father, Guru and refuge. You are the reason for my living. You are everything to me, being the Goddess of the entire world and this is the absolute truth.



SLOKAM 82

आद्यादिलक्ष्मीर्भव सुप्रसन्ना

विशुद्धविज्ञानसुखैकदोग्धि ।

अज्ञानहन्त्री त्रिगुणातिरिक्ता

प्रज्ञान नेत्री भव सुप्रसन्ना ॥ ८२ ॥

AdhyAdi lakshmeer bhava suprasanna

visuddha vij~nAna sukhaika dOgdhrI |

aj~nAna hantree triguNAtirikTA

praj~nAna nEtrI bhava suprasanna || 82

Meaning

Oh Adhilakshmi who is also other lakshmis, be well pleased. You increase the knowledge of ours and be beneficial. You destroy ignorance and transcend the three gunas. You have the eyes of wisdom, be pleased.



SLOKAM 83

अशेषवाग्जाड्य मलापहन्त्री

नवंनवं सुष्टु सुवाक्यदायिनी ।

ममैव जिह्वाग्रसुरङ्गवर्तिनी

भव प्रसन्ना वदने च मे श्रीः ॥ ८३ ॥

asEsha vagjADya malAphahantri

navam navam sushTu suvAkyadAyinee |

mamaiva jihvAgra surangavartinee

bhava prasanna vadanE ca mE Sreeh || 83

Meaning

Lakshmi, You who eradicate all ignorance in speech and give the ability to speak well and stay in the stage set well by my tongue, be pleased and also stay in my face.



You make everything shine well-(Courtesy:Narasimhan Sampathkumar)

SLOKAM 84

समस्तसंपत्सु विराजमाना

समस्ततेजस्सु विभासमाना ।

विष्णुप्रिये त्वं भव दीप्यमाना

वाग्देवता मे वदने प्रसन्ना ॥ ८४ ॥

samasta sampatsu virAjamAnA

samasta tEjassu vibhAsamAnA |

vishNupriyE tvam bhava deepyamAnA

vAkdEvatA mE vadanE prasannA || 84

Meaning

You shine on my face pleasant and lustrous, Oh Devi who is dearest to Lord VishNu, and who is the Goddess of speech and shines in all wealth and in all luminous bodies.



SLOKAM 85

सर्वप्रदर्शे सकलार्थदे त्वं

प्रभासुलावण्यदयाप्रदोग्धि ।

सुवर्णदे त्वं सुमुखी भव श्रीः

हिरण्मयी मे नयने प्रसन्ना ॥ ८५ ॥

sarvapradersE sakalArthadE tvam

prabhAsulAvaNya dayApradOgdhree |

suvarNadE tvam sumukhee bhava Sreeh

hiraNmayee mE nayanE prasanna || 85

Meaning

You who make everything shine well, who provides beauty and grace by Your rays of light and who gives gold and of golden form, are pleased and stay in my eyes.



SLOKAM 86

सर्वार्थदा सर्वजगत्प्रसूतिः

सर्वेश्वरी सर्वभयापहन्त्री ।

सर्वोन्नता त्वं सुमुखी च नः श्रीः

हिरण्मयी मे भव सुप्रसन्ना ॥ ८६ ॥

sarvArthada sarvajagat prasootih

sarvEsvaree sarva bhayApahantree |

sarvOnnatA tvam sumukhee ca nah sreeh

hiraNmayee mE bhava suprasannA || 86

Meaning

Lakshmi of golden form, You are the giver of everything, the origin of the world, Isvari of all the worlds, dispeller of all fear, and the supreme power, show your benign face and be pleased with us.



SLOKAM 87

समस्ताविघ्नौघ विनाश कारिणी

समस्तभक्तोद्धरणे विचक्षणा ।

अनन्त संमोद (सौभाग्य) सुख प्रदायिनी

हिरण्मयी मे नयने प्रसन्ना ॥ ८७ ॥

samasta vignougha vinASa kAriNee

samasta bhaktOddharaNE vicakshaNA

ananta samOda (soubhAgya) sukha pradAyinee

hiraNmayee mE nayanE prasannA || 87

Meaning

Lakshmi of golden form, be present in my eyes, You who destroy all obstacles and adept in the uplifting of all devotees, giving them all riches and happiness.



SLOKAM 88

देवि प्रसीद् दयनीयतमाय मह्यं

देवाधिनाथ भव देवगणादि वन्द्ये ।

मातस्तथैव भव सन्निहिता दृशोर्मे

पत्या समं मम मुखे भव सुप्रसन्ना ॥ ८८ ॥

dEvi praseeda dayaneeyatamAya mahyam

dEvAdhinAtha bhava dEvagaNAdi vandyE |

mAtah tathaiva bhava sannihitA drSOrmE

patyA samam mama mukhE bhava suprasanna || 88

Meaning

Oh Devi be pleased with me who most deserves Your pity. You are worshipped by all devas, Indra and Siva. Be present, Mother, always in my eyes along with Your Lord and stay in my face with benevolence.



SLOKAM 89

मा वत्स भैरभयदानकरोर्पितस्ते

मौळौ ममेति मयि दीनजनानुकम्पे ।

मातः समर्पय मुदा करुणाकटाक्षं

माङ्गळ्यबीजमिह नः सृज जन्म मातः ॥ ८९ ॥

mA vatsa bhairabhayadAna karOrpitas tE

mouLou mamEti mayi deenajanAnukampE |

mAtah samarpaya muda karuNAkaTAksham

mAngaLya beejam iha nah srja janma mAtah || 89

Meaning

Your hand is placed on my head saying "do not fear my child" as You are merciful towards the suffering. Oh Mother, turn Your merciful glances towards me with pleasure and create the seed of auspiciousness for us here.



SLOKAM 90

कटाक्ष इह कामधुक् तव मनस्तु चिन्तामणिः

करः सुरतरुः सदा नवनिधिस्त्वमेवेन्द्रिरे ।

भवेत्तव दयारसो रसरसायन चान्वहं

मुखं तव कलानिधिर्विविध वाञ्छितार्थप्रदम् ॥ ९० ॥

kaTAksha iha kAmadhuk tava manastu cintAmaNih

karah surataruh sadA navanidhih tvamEva indirE |

bhavEttava dayArasO rasarasAyana cAnvaham

mukham tava kaAnidhih vividha vAncchitartha pradam || 90

Meaning

Here in this world Your glance is the Kamadhenu. Your mind is the wish giving gem. Your hand is the kalpavrksha. Oh IndhirA, You are ever the treasure of navanidhi, shanka, padma etc. Your mercy is the elixir that is fruitful every day. Your face is the treasure of kalAs which fulfills all desires.



Nagamangala thayar
(Courtesy: Sri.L.Sridhar)



SLOKAM 91

यथा रसस्पर्शनतोऽयसोऽपि

सुवर्णता स्यात् कमले तथा ते ।

कटाक्षसंस्पर्शनतो जनानां

अमङ्गलानामपि मङ्गलत्वम् ॥ ९१ ॥

yathA rasasparsanatOayasOpi

suvarNatA syAt kamalE tathA tE |

kaTAksha samsparsanatO janAnAm

amangaLAnAmapi mangaLatvam || 91

Meaning

Just as even the iron becomes gold by the contact with the alchemical liquid so too, Kamala devi, even inauspicious will become auspicious with the contact of Your glance.



SLOKAM 92

देहीति नास्तीति वचः प्रवेशात्

भीतो रमे त्वां शरणं प्रपद्ये ।

अतः सदास्मिन्नभयप्रदा त्वं

सहैव पत्या मयि सन्निधेहि ॥ ९२ ॥

dEheeti nAsteeti vacah pravESAt

bheetO ramE tvAm SaraNam prapadyE |

atah sadA asmin abhayapradA tvam

sahaiva patyA mama sannidhEhi || 92

Meaning

I am frightened of the words 'give' and 'no' and hence Oh RamA, I surrender to You. Therefore You who is the refuge come to me with your Lord.



SLOKAM 93

कल्पद्रुमेण मणिना सहिता सुरम्या

श्रीस्ते कलामयि रसेन रसायनेन ।

आस्तामतो मम च दृशरपाणिपाद-

स्पृष्ट्या सुवर्णवपुषः स्थिरजङ्गमाः स्युः ॥ ९३ ॥

kalpadrumENa maNinA sahitA suramyA

SreestE kalAmayi rasEna rasAyanEna |

Astam atO mama ca druk karapANipAda-

sprshTya suvarNavapushah sthirajangamAh syuh || 93

Meaning

Lakshmi who is with kalpatharu and chinthamani, be full of essence of all your kalas. Hence the contact with my eyes, hands, arm and feet may turn all beings mobile and immobile into golden form.



SLOKAM 94

आद्यादिविष्णोः स्थिरधर्मपत्नी

त्वमंब पत्या (त्वमेव) मम सन्निधेहि ।

आद्यादिलक्ष्मि त्वदनुग्रहेण

पदेपदे मे निधिदर्शनं स्यात् ॥ ९४ ॥

AdyAdivishNOh sthira dharma patni

tvamamba patyA (tvamEva) mama sannidhEhi |

AdyAdilakshmi tvadanugrahENa

padE padE mE nidhidarsanam syAt || 94

Meaning

You are the eight forms of lakshmi and the pathni of the Lord who is the first cause. You stay with me with Your Lord and through Your grace let me find wealth at each and every step.



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SriRanganayaki Thayar
(Courtesy:Sri.Murali Bhattar)



SLOKAM 95

आद्यादिलक्ष्मीहृदयं पठेद्यः

स राज्यलक्ष्मीमचलां तनोति ।

महादरिद्रोऽपि भवेद्धनाढ्यः

तदन्वये श्रीः स्थिरतां प्रयाति ॥ ९५ ॥

AdyAdilakshmee hrdayam paThEdyah

sa rAjyalaksmeem acalAm tanOti |

mahAdaridrOpi bhavEt dhanADhyah

tadanvayE sreeh sthiratAm prayAti || 95

Meaning

One who reads this sthothra of AdhyAdhi lakshmi, will spread the steady glory of Rajyalakshmi. Even if he is miserably poor he will become rich and Lakshmi will stay forever with his descendants.



SLOKAM 96

यस्य स्मरणमात्रेण तुष्टा स्याद्विष्णुवल्लभा ।

तस्याभीष्टं ददात्याशु तं पालयति पुत्रवत् ॥ ९६ ॥

yasya smaraNamAtrENa tushTA syAt vishNuvallabha |

tasyAbheeshTam dadAtyASu tam pAlayati putravat || 96

Meaning

Lakshmi becomes pleased with the one who simply thinks of Her, fulfils all his wishes and protects him like a son.



SLOKAM 97

इदं रहस्यं हृदयं सर्वकामफलप्रदम् ।

जपः पञ्चसहस्रं तु पुरश्चरणमुच्यते ॥ ९७ ॥

idam rahasyam hrdayam sarvakAmaphalapradam |

japah pancasahasram tu puraScaraNam uchyatE || 97

Meaning

This secret hrdhayam which is the means of fulfillment of all wishes should be chanted 5000 times before it starts giving result.



SLOKAM 98

त्रिकालमेककालं वा नरो भक्तिसमन्वितः ।

यः पठेच्छृणुयाद्वापि स याति परमां श्रियम् ॥ ९८ ॥

trikAlam yEkakAlam vA narO bhaktisamanvitah

yah paThEt srunuyAt vApi sa yAti paramAm Sriyam || 98

Meaning

One who reads this or hears with full of devotion once or thrice, he attains glory.



SLOKAM 99

महालक्ष्मीं समुद्दिश्य निशि भार्गववासरे ।

इदं श्रीहृदयं जपत्वा पञ्चवारं धनी भवेत् ॥ ९९ ॥

mahAlakshmeem samuddiSya niSi bhArgava vAsarE |

idam sreehrdayam japtvA pancavAram dhaneE bhavEt || 99

Meaning

By chanting this lakshmeE hrdayam to MahAlakshmi on Friday night five times, one becomes rich.



kalale Aravindavalli thayar



SLOKAM 100

अनेन हृदयेनान्नं गर्भिण्या अभिमन्त्रितम् ।

ददाति तत्कुले पुत्रो जायते श्रीपतिः स्वयम् ॥ १०० ॥

anEna hradyEnAnnam garbhiNyA abhimantritam |

dadAti tatkulE putrO jAyatE Sreepatih svayam || 100

Meaning

In the family of one who gives the food to the pregnant wife after chanting this manthra Lord VishNu Himself is born.



SLOKAM 101

नरेणाप्यथवा नार्या लक्ष्मीहृदयमन्त्रिते ।

जले पीते च तद्वंशे मन्दभाग्यो न जायते ॥ १०१ ॥

narENApYathavA nAryAh lakshmee hrdhaya mantritE |

jalE peetE ca tat vamSE mandabhAgyO na jAyatE || 101

Meaning

In the family of a man or woman who drinks the water purified by the chanting of this manthra no one with bad luck is born.



SLOKAM 102

य आश्वयुङ्मासि च शुक्लपक्षे

रमोत्सवे सन्निहिते च भक्त्या ।

पठेत्तथैकोत्तरवारवृद्ध्या

लभेत सौवर्णमयीं सुवृष्टिम् ॥ १०२ ॥

ya ASvayungmAsi ca SuklapakshE

ramOtsavE sannihitE ca bhaktyA |

paThEt tathaikOttara vAravrddhya

labhEta souvarNamayeem suvrishTim || 102

Meaning

One who reads this in the month of PurattAsi suklapaksha, navarathri with devotion first day once, second day twice etc., and on the ninth day nine times, there will be rain of gold.



SLOKAM 103

य एकभक्त्यान्वहमेकवर्ष

विशुद्धधीः सप्ततिवारजापी ।

स मन्दभाग्योऽपि रमाकटाक्षाद्

भवेत्सहस्राक्षशताधिकश्रीः ॥ १०३ ॥

ya yEkabhaktyA anvaham yEkavarsham

viSuddhadheeh saptativArajApee |

sa mandabhAgyOpi ramAkataKshAd

bhavEt sahasrAksha SatAdhika Sreeh || 103

Meaning

One who chants this everyday for a year seven times with pure heart, with devotion even if he is without money and poor he will become equal to Indhra in wealth.



Kalkunte Ranganayaki thayar

SLOKAM 104

श्रीशाङ्घ्रिभक्तिं हरिदासदास्यं

प्रसन्नमन्त्रार्थदृढैकनिष्ठाम् ।

गुरोस्स्मृतिं निर्मलबोधबुद्धिं

प्रदेहि मातः परमं पदं श्रीः ॥ १०४ ॥

SreeSAnghribhahktim haridAsa dAsyam

prasanna mantrArtha drDhaika nishThAm |

gurOh smrtim nirmalabOdha buddhim

pradEhi mAtah paramam padam Sreeh || 104

Meaning

Oh Mother, give me the devotion towards the Lord and let me serve His devotees, and let me have the remembrance of my Guru and pure knowledge and attain the highest state of salvation.



SLOKAM 105

पृथ्वीपतित्वं पुरुषोत्तमत्वं

विभूतिवासं विविधार्थसिद्धिम् ।

सम्पूर्णकीर्तिं बहुवर्षभोगं

प्रदेहि मे लक्ष्मि पुनःपुनस्त्वम् ॥ १०५ ॥

prthveepatitvam purushOttamatvam

vibhootivAsam vividhArthasiddhim |

sampoorNakeertim bahu varshabhOgam

pradEhi mE lakshmi punah punah tvam || 105

Meaning

Lakshmi, You give me again and again the kingship, the status of being best among men, abiding in glory, and success in all things, complete fame and enjoyment of all pleasures for many years.



SLOKAM 106

वादार्थसिद्धिं बहुलोकवश्यं

वयः स्थिरत्वं ललनासु भोगम् ।

पात्रादिलब्धिं सकलार्थसिद्धिं

प्रदेहि मे भार्गवि जन्मजन्मनि ॥ १०६ ॥

vAdArthasiddhim bahulOka vaSyam

vayah sthiratvam lalanAsu bhOgam |

pAtrAdi labdhim sakalArtha siddhim

pradEhi mE bhArgavi janmajanmani || 106

Meaning

Oh BhArgavi, give me success in arguments, mastery over the worlds, long life and joy through women, and may be deserving all these and attain all things successfully in all my lives to come.



SLOKAM 107

सुवर्णवृद्धिं कुरु मे गृहे श्रीः

सुधान्यवृद्धिं कुरु मे गृहे श्रीः ।

कल्याणवृद्धिं कुरु मे गृहे श्रीः

विभूतिवृद्धिं कुरु मे गृहे श्रीः ॥ १०७ ॥

suvarNavrddhim kuru mE grhE Sreeh

sudhAnyavrddhim kuru mE grhE Sreeh

kalyANavrddim kuru mE grhE Sreeh

vibhootivridhim kuru mE grhE Sreeh || 107

Meaning

Let there be shower of gold in my house, shower of grains, growth of auspicious things and prosperity.





The glory of Achyuta



SLOKAM 108

ध्यायेल्लक्ष्मीं प्रहसितमुखीं कोटिबालार्कभासां

विद्युद्वर्णाम्बरवरधरां भूषणाढ्यां सुशोभाम् ।

बीजापूरं सरसिजयुगं बिभ्रतीं स्वर्णपात्रं

भर्त्रा युक्तां मुहुरभयदा मह्यमप्यच्युतश्रीः ॥ १०८ ॥

dhyAyEt lakshmeem prahasitamukheem kOTibAlArkabhAsAm

vidyut varNAmbaradharAm bhooshaNADhyAm suSObhAm |

beejApooram sarasijayugam bibhrateem svarNapAtram

bhartrA yuktAm muhurabhayadA mahyamapyacutaSreeh || 108

Meaning

Laksmi, glory of acyuta, of smiling face, lustrous like a million rising suns, wearing garment in the colour of lightning, adorned with ornaments, carrying a golden pot filled with pomegranate seeds and two lotuses, accompanied with her Lord and giving me refuge very often.

॥ श्रीलक्ष्मीहृदयम् संपूर्णम् ॥

SrI lakshmi hridayam sampoornam

इति लक्ष्मीहृदयम् इति लक्ष्मीहृदयम् इति लक्ष्मीहृदयम् इति लक्ष्मीहृदयम्



Appendices



SrI Mahaalakshmi Kavacam

Commentaries and Meanings by
SrI nrusimha sEva rasikan
Oppiliappan kOil Sri.VaradAchAri SaThakOpan



SrI lakshmi sahasra yantrams

Drawn based on the 21st Chapter "Chitrastabhaka" of
SrI Lakshmi sahasram
by
ArasANippAlai VenkatAdhvari SvAmi





Appendix I

॥श्रीः॥

श्रीमहालक्ष्मीकवचम्

Sri Mahalakshmi Kavacam



Introduction:

SrI MahAlakshmi, the Divine Mother has as Her proud place of residence the chest of SrIman NArAyaNan, the jagat-pitA, the Divine Father of all. She is both His danam and kavacham, in that She enhances His powers by Her magnetic presence. As the divya mithunam, they are inseparable. So prayer to one of them always reaches both of Them due to this aspect. 'SrI' embodies wealth. Her treasury abounds with every kind of material wealth, but for a prapanna the most coveted treasure is Her anugraham to perform nitya kaimkaryam to the Divya Dampathis both here on earth and in SrI VaikuNTham. For a prapanna who adopts this thought while performing their daily ArAdanams and anushtAnams, the material wealth flows on its own as an after effect of the nishkAmya karmAs performed by them. Such is the dayai and priyam of the divine Mother towards Her children who seek nothing but the lotus feet of the Divya Dampathis.

This MahAlakshmi Kavacham invokes ThAyAr's mercy on us to protect our body as a Kavacham (armor) from harm, so that this body may continue to be:

1. a residence fit for Their divine presence and
2. be strong and healthy to perform kaimkaryam to Them.





SLOKAS AND COMMENTARY:

अस्य श्रीमहालक्ष्मीकवचमन्त्रस्य ब्रह्मा ऋषिः गायत्री छन्दः

महालक्ष्मीर्देवता महालक्ष्मीप्रीत्यर्थम् जपे विनियोगः ।

asya shrImahAlakShmIkavacamantrasya brahma R^iShiH gAyatrI chhandaH

mahAlakShmIrdevatA mahAlakShmIprItyartham jape viniyogaH |

Meaning:

For this Mahaa Lakshmi Kavacha Mantram, Brahmaa is the Rishi, Mahaa Lakshmi is the Devathaa and Gayathri is the chandas. The Japam is presented to please Mahaa Lakshmi.

SLOKAM 1

इन्द्र उवाच ।

समस्तकवचानां तु तेजस्वि कवचोत्तमम् ।

आत्मरक्षणमारोग्यं सत्यं त्वं ब्रूहि गीष्पते ॥ १ ॥

indra uvAca |

samastakavacAnAM tu tejasvi kavacottamam |

AtmarakShaNamArogyaM satyaM tvaM brUhi gIShpate || 1||

Meaning:

Indhran said: "Guru DevA! Please reveal to me the most lustrous and the loftiest kavacham among all the kavachams that protect the self and health-conferring as well as unailing.

SLOKAM 2

श्रीगुरुरुवाच ।





महालक्ष्म्यास्तु कवचं प्रवक्ष्यामि समासतः ।

चतुर्दशसु लोकेषु रहस्यं ब्रह्मणोदितम् ॥ २ ॥

shrIgururuvAca |

mahAlakShmyAstu kavacaM pravakShyAmi samAsataH |

caturdashasu lokeShu rahasyaM brahmaNoditam || 2||

Meaning:

The Guru said: "I shall instruct you briefly on the Kavacham, which is the most secret one in all of the fourteen lokams and it arose from BrahmaDevan .

SLOKAM 3

ब्रह्मोवाच ।

शिरो मे विष्णुपत्नी च ललाटममृतोद्भवा ।

चक्षुषी सुविशालाक्षी श्रवणे सागराम्बुजा ॥ ३ ॥

brahmovAca |

shiro me viShNupatnI ca lalATamamR^itodbhavA |

chakShuShI suvishAlakShI shravaNe sAgarAmbuja || 3||

Meaning:

Brahma said: "May VishNu Pathni (the divine consort of VishNu) protect my head; May the one who arose from the nectar during the churning of the milky ocean protect my forehead! May the lady with the auspicious and broad eyes reaching up to Her ears protect my eyes! May the lotus residing in the milky ocean protect my ears!

SLOKAM 4

घ्राणं पातु वरारोहा जिह्वामाम्नायरूपिणी ।





मुखं पातु महालक्ष्मीः कण्ठं वैकुण्ठवासिनी ॥ ४ ॥

ghrANaM pAtu varAroha jihvAmAmnAyarUpiNI |

mukhaM pAtu mahAlakShmIH kaNThaM vaikuNThavAsinI || 4||

Meaning:

May VaraarOhaa (Mahaa Lakshmi) protect my nose and may the veda svaroopiNi protect my tongue! May Mahaa Lakshmi protect my face as an armour! May the lady residing in Vaikuntam as the consort of Sriman NaarAyaNa protect my neck!

SLOKAM 5

स्कन्धौ मे जानकी पातु भुजौ भार्गवनन्दिनी ।

बाह द्वौ द्रविणी पातु करौ हरिवराङ्गना ॥ ५ ॥

skandhau me jAnakI pAtu bhujau bhArgavanandinI |

bAha dvau draviNI pAtu karau harivarA~NganA || 5||

Meaning:

May Jaanaki Maathaa protect my shoulders ! May my arms be protected by the One who delights Bhrgu Maharishi ! May my shoulders be protected by the One who is the Goddess of wealth ! May my hands be protected by the one with the beautiful limbs adored by Hari !

SLOKAM 6

वक्षः पातु च श्रीर्देवी हृदयं हरिसुन्दरी ।

कुक्षिं च वैष्णवी पातु नाभिं भुवनमातृका ॥ ६ ॥

vakShaH pAtu ca shrIrdevI hR^idayaM harisundarI |

kukShiM ca vaiShNavI pAtu nAbhiM bhuvanamAtR^ika || 6||





Meaning:

May my chest be protected by SrI DEvi and my heart by the most beautiful one adored by Hari! May VaishNavi protect my stomach! May my navel be protected by the Mother of the Universe!

SLOKAM 7

कटिं च पातु वाराही सक्थिनी देवदेवता ।

ऊरू नारायणी पातु जानुनी चन्द्रसोदरी ॥ ७ ॥

kaTiM ca pAtu vArAhI sakthinI devadevatA |

UrU nArAyaNI pAtu jAnunI candrasodarI || 7||

Meaning:

May VaarAhi protect my hips! May my upper thighs be protected by the Goddess of gods! May the region between my thighs and the knee be protected by NaarAyaNi! May my knees be protected by the sister of Chandra!

SLOKAM 8

इन्दिरा पातु जङ्घे मे पादौ भक्तनमस्कृता ।

नखान् तेजस्विनी पातु सर्वाङ्गं करूणामयी ॥ ८ ॥

indirA pAtu ja~Nghe me pAdau bhaktanamaskR^itA |

nakhAn tejasvinI pAtu sarvA~NgaM karUNAmayI || 8||

Meaning:

May Indhiraa protect the region from knee to the ankle! May Mahaa Lakshmi worshipped by Her devotees protect my feet! May the lustrous one protect my nails! May the one full of compassion protect all of my limbs!





SLOKAM 9

ब्रह्मणा लोकरक्षार्थं निर्मितं कवचं श्रियः ।

ये पठन्ति महात्मानस्ते च धन्या जगत्त्रये ॥ ९ ॥

brahmaNA lokarakShArthaM nirmitaM kavacaM shriyaH |

ye paThanti mahAtmAnaste ca dhanya jagattraye || 9||

Meaning:

This SrI kavacham was constructed for the protection of the world by Brahmaa. The noble ones who recite this kavacham will be the ones who are the most blessed in all the three worlds.

SLOKAM 10

कवचेनावृताङ्गानां जनानां जयदा सदा ।

मातेव सर्वसुखदा भव त्वममरेश्वरी ॥ १० ॥

kavacenAvR^ita~NgAnAM janAnAM jayadA sadA |

mAteva sarvasukhadA bhava tvamamareshvarI || 10||

Meaning:

Those whose limbs are covered by this kavacham will always be victorious. Oh Mahaa Lakshmi (AmarEswari)! May Thou Be generator of all kinds of sukham like a comforting Mother!

SLOKAM 11

भूयः सिद्धिमवाप्नोति पूर्वोक्तं ब्रह्मणा स्वयम् ।

लक्ष्मीर्हरिप्रिया पद्मा एतन् नामत्रयं स्मरन् ॥ ११ ॥

bhUyaH siddhimavAptoti pUrvok{ }taM brahmaNA svayam |





lakShmIrharipriyA padmA etan nAmatrayaM smaran || 11||

Meaning:

One will gain all siddhis again by reciting this Kavacahm uttered first by Brahmaa himself. When one reflects on the triad of names of the Mother Divine (Lakshmi, Hari Priyaa and Padhmaa) One attains again all that one desires in this world and the other.

SLOKAM 12

नामत्रयमिदं जप्त्वा स याति परमां श्रियम् ।

यः पठेत्स च धर्मात्मा सर्वान् कामान् अवाप्नुयात् ॥ १२ ॥

nAmatrayamidaM japtvA sa yAti paramAM shriyam |

yaH paThetsa ca dharmAtmA sarvAn kAmAn avApnuyAt || 12||

Meaning:

By japam of the above triad of names, one attains the supreme auspiciousness. The righteous ones who recite this kavacham will have all of their wishes fulfilled.

॥ इति श्रीब्रह्मपुराणे इन्द्रोपदिष्टं श्रीमहालक्ष्मीकवचं सम्पूर्णम् ॥

|| iti shrIbrahmapurANe indropadiShTaM shrImahAlakShmIkavacaM
sampUrNam ||

Meaning:

The Mahaa Lakshmi Kavacham received as upadEsam by Indhran and housed in Brahma PurANam is now concluded.





Appendix II

SrI Lakshmi Sahasra Yantrams

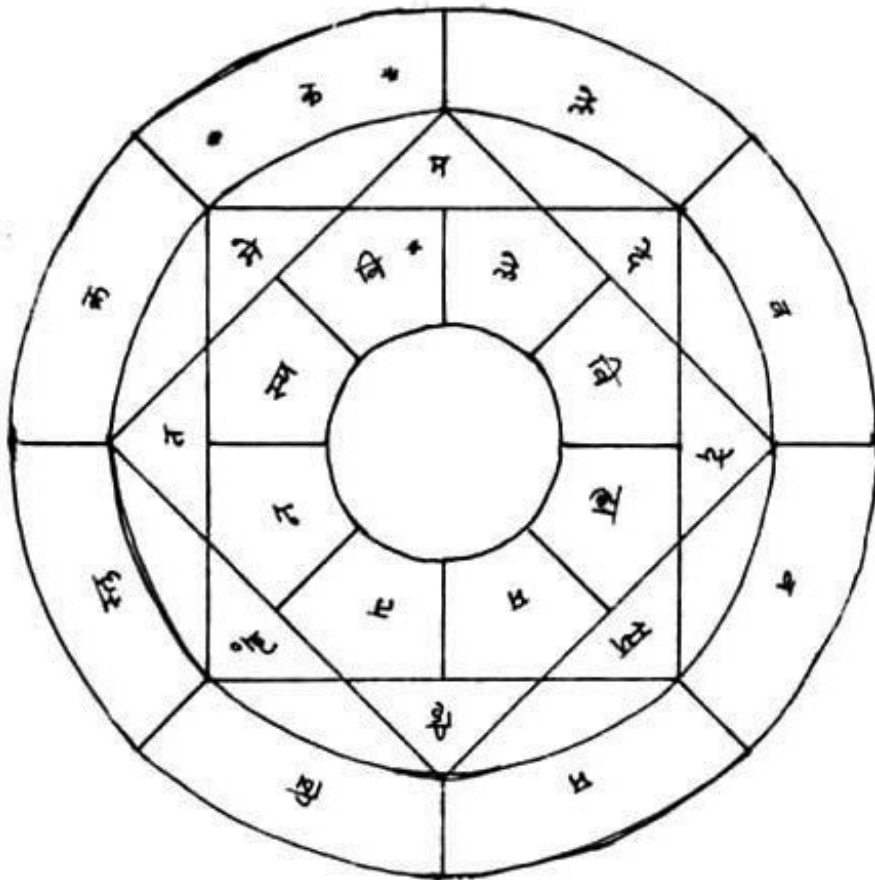
YANTRAM 1

बन्धचित्रम्

• द्विचतुष्क चक्र बन्धः • (गोमूत्रिका बन्धः)

१०१ कमले देवदेवस्य महिषि त्वं स्तुतरूपे ।

विमले देविदेहस्य महितलं नतस्य मे ॥



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YANTRAM 2

914 माघे ते पदभक्तेऽस्मिन् प्रभीद कमलै हितै ।
तेजसा दह रक्तेऽद्य सिप्रमुद्यदघं मम ॥

• द्विशुद्धाटक चक्रवन्धः •

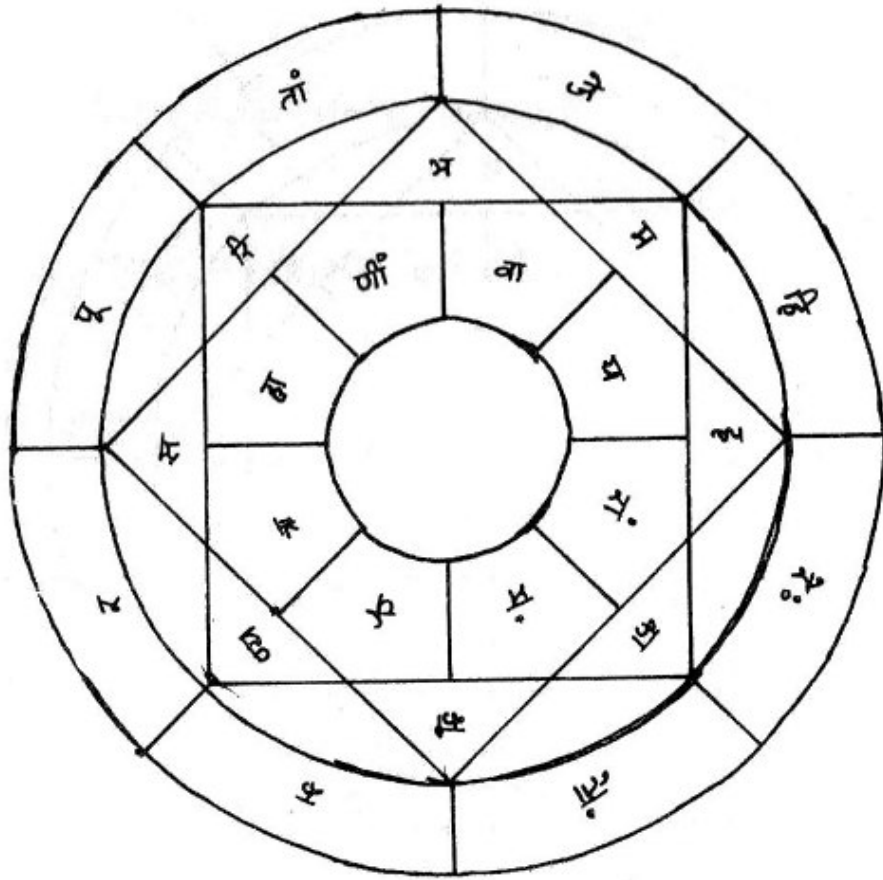




YANTRAM 3

* द्विचतुष्क चक्रबन्धः *

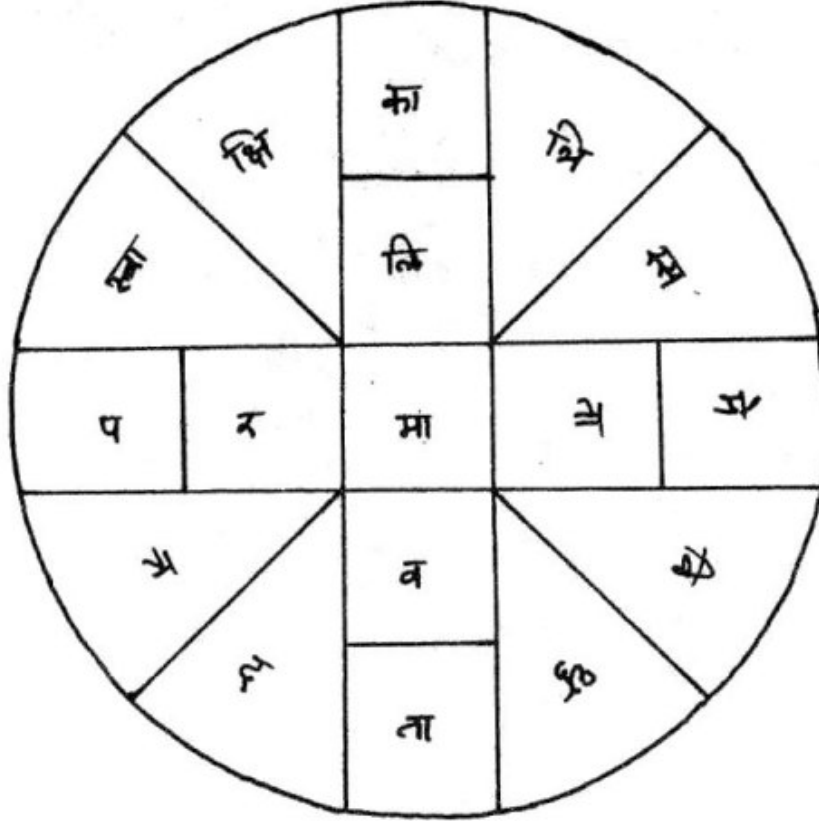
915 भजेमहि हरेः कान्तां कारुण्यरसपूरितां ।
भवाप्रयहरां कामं कार्पण्यत्रासह्यदिगीं ॥



YANTRAM 4

916 मावतादत्र परमा मारपत्वाक्षिकालिमा ।
मालिकात्रिस्ममेतामा प्राता त्रै त्रिधुतावमा ॥

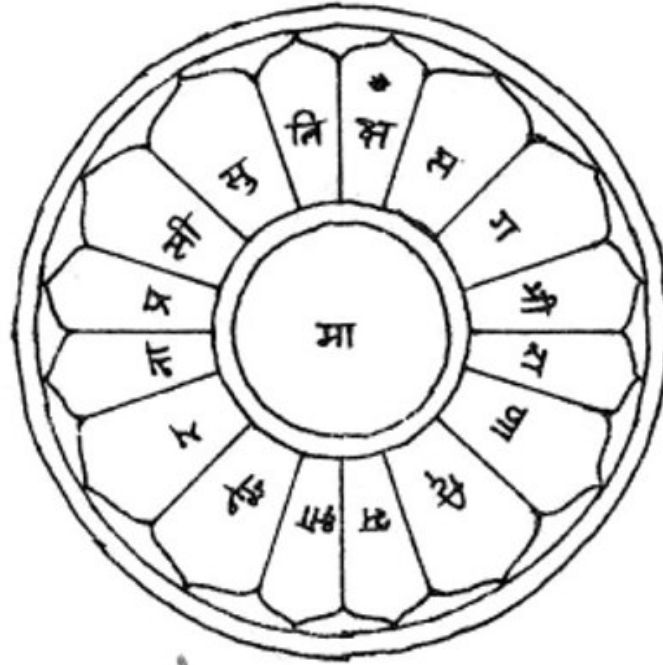
* चतुरचक्र बन्धः *



YANTRAM 5.1 A

* षोडशदलपद्मं *

११७ - क्षमा समागमा भीमा रामाणाघ्रादिमा समा ।
क्षामा क्षेमा रमानामा प्रभाक्षीमासु प्राति मा ॥



(बन्धान्तरे प्रकारान्तर निवेशनं)

YANTRAM 5.1 B

(वन्धान्तरे प्रकारान्तर निवेशनं)

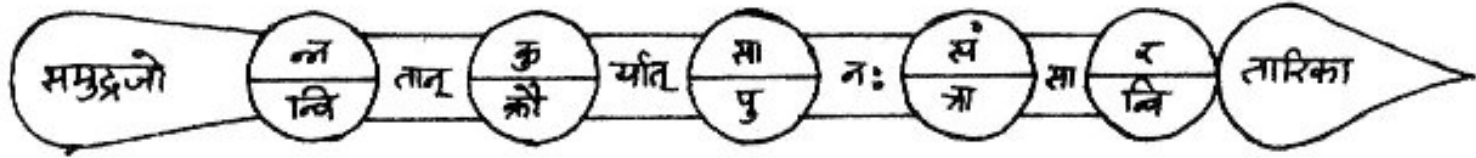


YANTRAM 5.2

११९ समुद्रजोन्नतान्कुर्यात्सानस्संसार तारिका ।*

समुद्रजोन्नितान्कुर्यात्पुनस्त्रासान्वितारिका ॥

* शरब्धः *

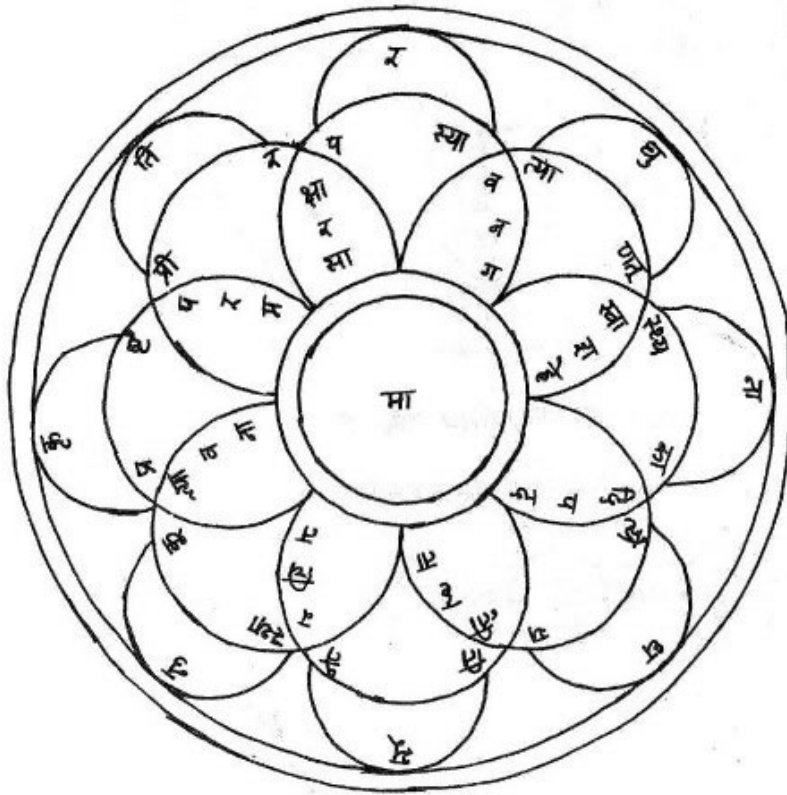




YANTRAM 6.2

* कविनामाङ्कितमष्टदलपद्मं *

934 प्रासादभापदस्यावनगगगनवत्याघुणत्स्वाकोहेमा मोहेशस्वास्थ्यनाकादिपदददपदित्येधयन्तीह
 प्राताहन्तीति सूतेरचितततचरस्थानुक्रन्ध्यावनप्राप्तानावन्या प्रकृष्टं परमममरयप्रीतिरभारसाप्रा ॥
 - तामा ।





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