

16. श्री कनकधारा स्तोत्रम् / Sri Kanakadhara Stotram

Introduction:

This is a very popular stotram, the history of which is also quite well known. This was rendered by Adi Shankara at the tender age of seven whilst he was a student in the Gurukula.

The rule for Brahmacharis is to collect Anna Bhiksha from various houses and submit it to the Guru who then will distribute it to all children. Accordingly, one day as per instructions of his Guru, Adi Shankara went out for collecting Bhiksha and came to the house of a brahmana lady and said “ Bhavati Bhiksham Dehi” meaning “oh respected lady please give me Bhiksha (alms)”. As per our shastras only women are entitled to provide alms and hence the word “Bhavati” that addresses a woman, is said while asking for alms. Even in Upanayanams we follow the same. Hearing Shankara’s voice, the lady of that house came out and saw the resplendent young boy and was very much worried that she did not have anything to offer. She then remembered that she had one old amalaka (gooseberry) which she had kept for their own Dwadashi Parana (breaking the fast on the next day of Ekadashi) as that day was Dwadashi day and she offered that as alms to Adi Shankara. Adi Shankara immediately understood that she did not have any food grains to partake, and the family was mired in poverty. Moved by her plight, he beseeched Devi Sri Mahalakshmi through this Stotra; Devi appeared before Adi Shankara and, argued that she cannot provide any succour as this family was destined for poverty in this janma due to their prarabdha karma (past sins). However, the compassionate Acharya prayed to Devi to consider the amalaka she has given to him now and in return give something to this family. Devi knew that Shankara is none other than Lord Shiva himself and understood that he wanted to bless the family, so she showered gold coins (kanaka dhara) in the courtyard of that house.

1. अङ्गं हरेः पुलकभूषणमाश्रयन्ती भृङ्गाङ्गनेव मुकुलाभरणं तमालम् ।
अङ्गीकृताखिलविभूतिरपाङ्गलीला माङ्गल्यदास्तु मम मङ्गलदेवतायाः ॥

1. añgam hareh pulakabhūshanamāshrayantè bhruṅgāṅganeva mukulābharaṅam tamālam
añgèkrutākḥilavibhūtirapāṅgalèlā māṅgalyadāstu mama maṅgaladevatāyah

Meaning & Explanation:

This shloka and the next one describes the power of Sri Mahalakshmi’s sidelong glance – “apāṅga” that can bless a devotee with abundant auspiciousness.

अङ्गं हरेः पुलकभूषणमाश्रयन्ती / añgam hareh pulakabhūshanamāshrayantè

अङ्गं- aṅgam-body; हरेः- hareh- of Hari; पुलक- pulaka- ecstatic horripilation ; भूषणम्- bhūṣhanam-ornament; आश्रयन्ती- áshrayantè- residing ;

Mahalakshmi has taken refuge in the body of Sri Hari because of which he experiences the ornament of ecstatic happiness causing horripilation in him. Mahalakshmi always has her abode in the chest (Vaksha Sthalam) of Mahavishnu.

भृङ्गाङ्गनेव मुकुलाभरणं तमालम् । / bhruṅgāṅganeva mukulábharaṅam tamálam

भृङ्ग-bhruṅga-bee; अङ्गन-áṅgana-walking in and taking rest; इव- iva-as if; मुकुल- mukulá-bud which is half-open; आभरणं- ábharaṅam- ornaments; तमालम्- tamálam- tree by name tamaalam which is black in colour.

A half-open bud is like an ornament adorning the Tamala tree. Mahavishnu is referred here to Tamala tree, and the bud is his chest and like a bee that walks and rests on a half-open bud, Mahalakshmi resides in the chest of Mahavishnu.

अङ्गीकृताखिलविभूतिरपाङ्गलीला / aṅgèkrutákhilavibhütirapāṅgalèlā

अङ्गीकृत-aṅgèkruta- receptacle/reservoir of all glory; अखिल- ákhila-of all universe; विभूतिः - vibhütih-all the glory; अपाङ्गलीला -apāṅgalèlā- sporting the sidelong glance;

She is the reservoir of all the glory of all the universes. Her sporting the sidelong glance can provide all the auspiciousness to a devotee.

माङ्गल्यदास्तु मम मङ्गलदेवतायाः / māṅgalyadástu mama maṅgaladevatáyah

माङ्गल्यदा- māṅgalyadá – bestower of auspiciousness; अस्तु—ástu- may become; मम – mama-to me; मङ्गलदेवतायाः- maṅgaladevatáyah- of auspicious devata (mangala devata);

Let the sidelong glance of that Mahalakshmi who gives “mangala” become the bestower of auspiciousness on me.

Notes:

She is associated with auspiciousness, and she gives only “mangala” so known as mangala devata. As per an account in Purana, the moment Rishi Durvasa pronounced the curse on Devendra that Mahalakshmi will leave him, Devendra lost all his wealth and kingdom in a jiffy as Mahalakshmi left him and so Mahavishnu also left.

Summary:

Mahalakshmi is described as taking refuge in the form of Mahavishnu causing horripilation in him which is like an ornament for him. Mahavishnu is like a Tamala tree, and the bud of the tree is his chest adorned with an ornament which is the bee of Mahalakshmi taking rest there (vaksha sthalam). She is the receptacle of all the glories of all the worlds. Let that kind of Mahalakshmi's sporting sidelong glance become the giver of auspiciousness to me as she is the Mangala Devata.

2. मुग्धा मुहुर्विदधती वदने मुरारेः प्रेमत्रपाप्रणिहितानि गतागतानि ।
माला दृशोर्मधुकरीव महोत्पले या सा मे श्रियं दिशतु सागरसम्भवायाः ॥

2. Mugdhá muhurvidadhatè vadane muráreh Prematrapápranèhitáni gatágatáni
Málá drushormadhukarèva mahotpale yá Sá me shriyam dishatu ságarasambhaváyáh.

Meaning & Explanation:

मुग्धा मुहुर्विदधती वदने मुरारेः- Mugdhá muhurvidadhatè vadane muráreh

मुग्धा – Mugdhá - charmed; मुहुः - muhuh- frequently; विदधती – vidqadhatè-casting; वदने – vadane- on the face; मुरारेः- muráreh- of Murari/Mahavishnu (enemy/killer of asura named Mura);

She is charmed by the face of Murari, so she casts her eyes on Murari's face again and again

प्रेमत्रपाप्रणिहितानि गतागतानि - Prematrapápranèhitáni gatágatáni

प्रेम- Prema-love; त्रपा-trapá-bashfulness (shyness); प्रणिहितानि- pranèhitáni-cast/laid; गता- gatá- going; आगतानि- ágatáni-coming;

She casts her eyes momentarily owing to her love for Murari and withdraws another moment and looks elsewhere owing to her bashfulness.

माला दृशोर्मधुकरीव महोत्पले या - Málá drushormadhukarèva mahotpale yá

माला- Málá-garland; दृशोः-drushoh-her seeing; मधुकरीव - madhukarèva -one who draws honey (bee); महा- maha- huge; उत्पला - utpala- water-lily; या – yá – which Mahalakshmi

Her frequent seeing and withdrawing are like flowers separated in a garland hence her seeing is described as a garland. Her eyes are black akin to bees and Mahavishnu's face is akin to a huge water-lily flower. Like the frequent visits of the bee to a flower and returning after withdrawing the honey, the movement of Mahalakshmi's seeing and withdrawing her eyes from Mahavishnu appears like a garland.

सा मे श्रियं दिशतु सागरसम्भवायाः - Sá me shriyam dishatu ságarasambhaváyáh

सा- Sá - She; मे – me – to me; श्रियं- shriyam-all real wealth; दिशतु – dishatu-let her give; सागर सम्भवायाः- ságarasambhaváyáh- of one who was born in the ocean;

Let her, the one who was born in the milk ocean, give me all the real tangible wealth with her sidelong glance (which is explained in previous lines).

Summary:

Mahalakshmi keeps seeing the face of Murari frequently as she is charmed by the beauty of his face but not able to see continuously as she sees for a moment because of her love for Murari and withdraws immediately due to bashfulness. Her frequent seeing and withdrawing are like flowers separated in a garland. Her eyes are black like a bee and Murari's face is like a big water lily. Like the frequent visits of the bee to a flower, the movement of Mahalakshmi's seeing and withdrawing her eyes from Murari appears like a garland. Let that Mahalakshmi, the one who was born in the milk ocean, give me all the wealth.

3. विश्वामरेन्द्रपदविभ्रमदानदक्षम् आनन्दहेतुरधिकं मुरविद्विषोऽपि ।

ईषन्निषीदतु मयि क्षणमीक्षणार्धम् इन्दीवरोदरसहोदरमिन्दिरायाः ॥

3. Vishvámarendrapadavibhramadánadaksham ánandaheturadhikam muravidvishopi

èshannishèdatu mayi kshanamèkshanárdham indèvarodarasahodaramindèràyáh

Meaning & Explanation:

The initial few shlokas are directed towards the kataksha of Sri Mahalakshmi.

विश्वामरेन्द्रपदविभ्रमदानदक्षम् - Vishvámarendrapadavibhramadánadaksham

विश्व-Vishvá- all universe;अमरेन्द्र- ámarendra –Devendra/ head of devas;पद- pada- the post;
विभ्रम- vibhrama- unsteady movement(here refers to her play of eyes); दान- dána- giving;
दक्षम्- daksham -capable;

She is capable of bestowing the post of Indra, the head of all worlds by just the play of her eyes.

आनन्दहेतुरधिकं मुरविद्विषोऽपि- ánndaheturadhikam muravidvishopi

आनन्द-ánanda-of bliss; हेतुः-hetuh-cause; अधिकं- adhikam-increasing; मुर – mura - the asura Mura; विद्विषः - vidvishah- one who hates (Mahavishnu/ enemy of Mura); अपि –api-even;

Her kataksha is the cause of the increased happiness of even Mahavishnu the enemy of Mura.

ईषन्निषीदतु मयि क्षणमीक्षणार्धम् - èshannishèdatu mayi kshanamèkshanárdham

ईषत्-èshat- a little bit; निषीदतु- nishèdatu- be placed/ kept; मयि-mayi- on me; क्षणम्-kshanam-a moment; ईक्षणार्धम् - èkshanárdham- Kataksha/ half-closed eyes glance;

May a little bit of that half-closed eyes glance (described in the next line) be kept on me for a moment. Her Kataksha's glory is explained in the previous 2 lines.

इन्दीवरोदरसहोदरमिन्दिरायाः- mindèvarodarasahodaramindèráyáh

इन्दीवर-indèvara- fully blossomed blue lotus; उदर-udara-inside; सहोदरम्-sahodaram-similar to; इन्दिरायाः-indèráyáh- of the beautiful Mahalakshmi

The half-closed eyes of the beautiful Mahalakshmi are resplendent, similar to the inside of the fully blossomed blue lotus.

Summary:

Just by the play of her eyes she is capable of bestowing the post of Devendra. Her kataksha (sidelong glance) is the cause of the increased happiness of even Mahavishnu. Her half-closed eyes are resplendent similar to the inside of a fully blossomed blue lotus. May a little bit of that glance of half-closed eyes be kept on me for a moment.

4. आमीलिताक्षमधिगम्य मुदा मुकुन्दम् आनन्दकन्दमनिमेषमनङ्गतन्त्रम् ।
आकेकरस्थितकनीनिकपक्षमनेत्रं भूत्यै भवेन्मम भुजङ्गशयाङ्गनायाः ॥

4. ámilitákshamadhigamya mudá mukundam ánandakandamanimeshamanangantrantram
ákekarasthitakaninikapakshmanetram bhütyai bhavenmama bhujangashayaánganáyáh

Meaning & Explanation:

आमीलिताक्षमधिगम्य मुदा मुकुन्दम् - ámilitákshamadhigamya mudá mukundam

आमीलिताक्षम् - ámilitáksham-His eyes are closed; अधिगम्य- adhigamya-having reached;
मुदा- mudá-happily; मुकुन्दम् - mukundam-Mahavishnu

Mukunda is having his eyes closed. Mahalakshmi's vision/kataksha reaches him happily. Her kind of vision is described in the next line.

Notes:

Mukunda, the very meaningful name of Sri Mahavishnu, means one who gives Moksham. मुकुं ददाति इति मुकुन्दः / Mukum dhadhati iti mukundah; Mukum – Moksham; dhadhati- gives; iti- so ; mukundaha - Mukunda

आनन्दकन्दमनिमेषमनङ्गतन्त्रम् -ánandakasndamanimeshamanangatram

आनन्द- ánanda-happily; कन्दम्- kandam-solidified; अनिमेषम्-animesham-open eyes; अनङ्ग- ananga- body less/ Manmatha; तन्त्रम् – tantram-action/ vision;

Mahalakshmi's vision is like solidified ananda, open and capable of creating desire in Mahavishnu.

Notes:

Kanda in general means bulb of a root. Sages during their tapas eat kanda (bulb of a root), moola (root), and phalani (fruits) as mentioned in Puranas. Here it is means the "ananda" is solidified like a bulb.

Ananga refers to Manmatha as he lost his body when he was burnt by Shiva at the time of his wedding to Parvati and later by the blessings of Lord Shiva he was revived and was made visible only to his wife Rathi Devi.

आकेकरस्थितकनीनिकपक्ष्मनेत्रं – ákekarasthitakaninikapakshmanetram

आकेकर- ákekara-corner of the eye; स्थित- sthita- located in; कनीनिक - kaninika-pupil of the eye; पक्ष्म- pakshma- eye-lashes; नेत्रं- netram-eyes;

The Pupil of the eye is located in a corner of the half-closed eye. That kind of eye (kataksha) let it be directed on me.

By mentioning eye-lashes it is indicated that her eyes are half-closed.

भूत्यै भवेन्मम भुजङ्गशयाङ्गनायाः - bhütyai bhavenmama bhujangashayaánganáyah

भूत्यै - bhütyai –glory; भवेत् -bhavet-let it be; मम- mama-for me; भुजङ्गशया- bhujangashaya-lying on the serpent bed (Mahavishnu); अङ्गनायाः – ánganáyah- woman/consort of Mahavishnu i.e. Mahalakshmi

Let that kataksha of Mahalakshmi, the consort of Mahavishnu who lies on the serpent bed bestow glory upon me.

Summary:

Mahalakshmi's vision is like solidified ananda, open and able to create desire in Mahavishnu and reaches happily Mukunda whose eyes are half-closed. We should also pray for happiness at all times (awake/sleep/dream) so her blessings are ever with us which is the indirect meaning referred to here. The pupils of the half-closed eyes are in the corner meaning kataksha. Let that kataksha of Mahalakshmi the consort of Mahavishnu who lies on the serpent bed bestow prosperity upon me.

5. बाह्वन्तरे मधुजितः श्रितकौस्तुभे या हारावलीव हरिनीलमयी विभाति ।
कामप्रदा भगवतोऽपि कटाक्षमाला कल्याणमावहतु मे कमलालयायाः ॥

5. bāhvantare madhujitah shritakaustubhe yā hārāvalēva harinēlamayè vibhátè
kāmāpradā bhagavato'pi kathākshamálá kalyānamāvahatu me kamalālayáh

Meaning & Explanation:

बाह्वन्तरे मधुजितः श्रितकौस्तुभे या - bāhvantare madhujitah shritakaustubhe yā

बाहु अन्तरे – bāhu antare – between the two arms; मधुजितः- madhujitah-conqueror of the asura Madhu; श्रित-shrita- where (Mahavishnu's chest where Koustubha is present); कौस्तुभे – kaustubhe- kaustubha jewel; या – yā – which Mahalakshmi

The chest adorned by Kaustabha is protected between the two powerful arms of Mahavishnu the conqueror of the Asura Madhu. It also means the precious kataksha of Mahalakshmi falling on his chest is protected between his arms.

Notes:

When the milk ocean was churned many 'Ratnas' appeared including Mahalakshmi and one of them was the Koustubha jewel that adorns the chest of Mahavishnu.

हारावलीव हरिनीलमयी विभाति - hārāvalēva harinēlamayè vibhátè

हार आवलि इव –hāra āvali iva- like a string of precious stones; हरिनीलमयी- harinēlamayè- indraneelamayī –blue sapphire stone; विभाति – vibhátè- makes it radiant/shining

Mahalakshmi's kataksha makes that chest of Mahavishnu shine like a string of blue sapphire stones.

Notes:

Another name of Indra is Hari. The word Hari has multiple connotations in Samskrit. Hari also means - Mahavishnu, Devendra, and Monkey. In Sundara Kandam of Srimad Ramayana, we can find the usage of Hari referring to Hanuman and monkeys.

कामप्रदा भगवतोऽपि कटाक्षमाला - kámapradá bhagavato'pi kathákshamála

कामप्रदा - kámapradá –fulfilling all desires; भगवतः अपि – bhagavatah api –even of Mahavishnu; कटाक्षमाला - katháksha mála –string of kataksha (compassion);

Even Mahavishnu (who is free from all desires) feels fulfillment of desire as a result of the string of kataksha directed at him.

कल्याणमावहतु मे कमलालयायाः - kalyánamávahatu me kamalálayáh

कल्याणम्- kalyánam- all auspiciousness; आवहतु मे – ávahatu me –let it bring to me; कमलालयायाः – kamalálayáh- of one, who is seated on the lotus (Mahalakshmi);

Let that string of sidelong glances of Mahalakshmi, who is seated on the lotus, bring auspiciousness to me.

Summary:

Mahalakshmi's series of kataksha falls on the chest of Mahavishnu and makes it shine like a string of blue sapphire stones. That chest adorned by Kaustubha is protected between the two powerful arms of Mahavishnu the conqueror of the asura Madhu. It also means the precious kataksha of Mahalakshmi falling on his chest is safeguarded between his arms. Her string of Kataksha is able to kindle kama rasa even in Mahavishnu (who is free from all desires). Let that string of kataksha of Mahalakshmi, who is seated on the lotus, bring auspiciousness to me.

**6. कालाम्बुदालिललितोरसि कैटभारेर्धाराधरे स्फुरति या तडिदङ्गनेव ।
मातुः समस्तजगतां महनीयमूर्तिर्भद्राणि मे दिशतु भार्गवनन्दनायाः ॥**

**6. Kálámbudálilalitorasi kaithabhárerdháradhare sphurati yá tadidanganeva
mátuh samastajagatám mahaniyamúrtirbhadráni me dishatu bhárgavanandanáyáh**

Meaning & Explanation:

कालाम्बुदालिललितोरसि कैटभारेः - Kálámbudálilalitorasi kaithabháreh

काल – kala – black; अम्बुद- ambuda- cloud; आलि- áli- a row; ललित-lalita-gentle; उरसि – urasi- on the chest; कैटभ अरेः – kaithabha areh – of the slayer of asura by name Kaitabha (Mahavishnu)

The chest of Mahavishnu is gentle and dark like a row of black clouds.

Notes:

There are 3 episodes in Devi Mahatmyam and the first one talks about the vanquishing of the Asuras, Madhu and Kaitabha by Mahavishnu.

अम्बुं ददाति इति अम्बुदः / Ambum (water) dadathi (gives) iti (so) Ambudah (cloud) - stores and gives out water so, called ambuda.

The kataksha is always described as glorifying Mahavishnu. Such a kataksha should glorify me is the prayer always throughout the stotram.

धाराधरे स्फुरति या तडिदङ्गनेव - dhárádhare sphurati yá tadidanganeva

धारा- Dhará – shower; धरे-dhare- held (water is held in the cloud); स्फुरति या – sphuratiyá- shines with a burst; तडित् – tadith - lightning; अङ्गन- angana- resting place; इव- iva- as if

The black chest of Mahavishnu is like black clouds. The falling of kataksha of Mahalakshmi on his chest is compared to the shining lightning falling on the clouds as though it was its resting place.

मातुः समस्तजगतां महनीयमूर्तिः - mátuh samastajagatám mahaniyamürtih

मातुः- mátuh- of mother; समस्त- samasta-entire; जगतां - jagatám - universes; महनीयमूर्तिः- mahaniyamürtih-of glorious form;

The kataksha is of glorious form and belongs to Mahalakshmi, the mother of all worlds.

भद्राणि मे दिशतु भार्गवनन्दनायाः - bhadráni me dishatu bhárgavanandanáyáh

भद्राणि - bhadráni – all auspiciousness; मे - me -me; दिशतु- dishatu- bring to; भार्गव- bhárgava- of Bhrgu muni; नन्दनायाः – nandanáyáh- daughter;

Let Mahalakshmi, who incarnated as the daughter of Bhrgu Muni, give me all auspiciousness.

Notes:

Krishna is often described as “Nanda nandanah”. “Nandana -नन्दन” denotes male gender and means one who makes happy. He makes Nanda happy with his leelas. Here “Nandanaa- नन्दना” denotes female gender and refers to the daughter of Bhrgu Muni.

Summary:

The chest of Mahavishnu is gentle and dark like a row of water-bearing black clouds. The glorious kataksha of Mahalakshmi the mother of all worlds falls on his chest like the burst of shining lightning as though it was its resting place. Let that kataksha of Mahalakshmi, who incarnated as the daughter of Bhrgu Muni, give me all auspiciousness.

7. प्राप्तं पदं प्रथमतः किल यत्प्रभावान् माङ्गल्यभाजि मधुमाथिनि मन्मथेन ।
मय्यापतेत्तदिह मन्थरमीक्षणार्धं मन्दालसं च मकरालयकन्यकायाः ॥

7. práptam padam prathamatah kila yatprabháván máñgalyaáji madhumáthini manmathena
mayyápatettadiha mantharamikshanárdham mandálasam ca makarálakanyakáyah

Meaning & Explanation:

प्राप्तं पदं प्रथमतः किल यत्प्रभावान्- práptam padam prathamatah kila yatprabháván-

प्राप्तं - práptam – was obtained; पदं - padam – place/state; प्रथमतः- prathamatah - foremost; किल - kila – an expression of wonder; यत् – yat –which; प्रभावात्- prabhávát—by the power of ;

By the power of which kataksha, the foremost place among the devas was obtained by (Manmatha)

माङ्गल्यभाजि मधुमाथिनि मन्मथेन - máñgalyaáji madhumáthini manmathena

माङ्गल्य- máñgalya-auspiciousness; भाजि - bháji - holding; मधुमाथिनि- madhumáthini- in enemy of Madhu (in Mahavishnu); मन्मथेन – manmathena- by Manmatha;

Manmatha got the foremost place and is liked very much by Mahavishnu, who is holding auspiciousness by the kataksha of Mahalakshmi

मय्यापतेत्तदिह मन्थरमीक्षणार्धं- mayyápatettadiha mantharamikshanárdham

मयि- mayi-on me; आपतेत् –ápatet- let it drop; तत्-tat-that vision; इह –iha- here; मन्थरम् - mantharam-gentle; ईक्षणार्धं- mikshanárdham- sight of the half-closed eyes

Let that gentle and slow vision of Mahalakshmi's half-closed eyes fall on me here (at that house where Adi Shankara was standing and asking Bhiksha).

मन्दालसं च मकरालयकन्यकायाः - mandálasam ca makarálakanyakáyah

मन्द- mandá- gentle; अलसं- alásam-slow; च - ca –and; मकरालय- makarálaya – abode of big fishes(sharks) – the ocean; कन्यकायाः –kanyakáyah- of daughter of ocean of milk;

Let the vision of the daughter of the ocean, the abode of Makara, be slow and gentle on me.

Notes:

Makara has many connotations. Makara is the vehicle of Ganga Devi. Kundalas of various devatas are also shaped in Makara (big fish). Mahavishnu wears Makara Kundalas. Manda can also be interpreted as slow. Shaneeshwarah is referred to as Manda Graha the slow-moving one.

Summary:

By the power of which Kataksha Manmatha obtained the foremost position in Mahavishnu who slew Madhu and holds auspiciousness, that slow and gentle kataksha of the half-closed eyes of Mahalakshmi who is the daughter of the Ocean the abode of Makaras may please be dropped here (at the house where Acharya was standing for alms).

8. दद्याद् दयानुपवनो द्रविणाम्बुधाराम् अस्मिन्नकिञ्चनविहङ्गशिशौ विषण्णे ।
दुष्कर्मघर्ममपनीय चिराय दूरं नारायणप्रणयिनीनयनाम्बुवाहः ॥

dadyáddayánupavano dravinámbudhárám asminnakiòcanavihañgashishau vishanne
dushkarmagharmamapaniya ciráya düram náránapranayininayaniámbuváhah

Meaning & Explanation:

दद्याद् दयानुपवनो द्रविणाम्बुधाराम् - dadyáddayánupavano dravinámbudhárám

दद्याद्- dadyád- please give (to this family); दया – dayá- compassion; अनु-ánu- continuous;
पवनः – pavanah- wind; द्रविण – draviná- wealth; अम्बु – ámbu- water; धाराम् - dhárám- flow;

Please direct the shower of wealth, powered by the continuous flow of your wind of compassion on the baby bird (referred to in the next line).

अस्मिन्नकिञ्चनविहङ्गशिशौ विषण्णे - asminnakiòcanavihañgashishau vishanne

अस्मिन्- asminna- this; अकिञ्चन- akiòcana- destitute; विहङ्ग- vihañga- bird; शिशौ – shishau-
baby; विषण्णे – vishanne- miserable;

This destitute baby bird (Brahmana family) is in a miserable state.

Notes:

The mystical Chataka bird drinks water only from the raindrop directly and not from any water collection on the ground. Acharya is comparing the Brahmana family to a miserable baby Chataka bird that waits for the rain to shower, to quench its thirst. This destitute family is in a miserable state waiting for the rain of wealth that Acharya is praying to Mahalakshmi to shower upon the family.

दुष्कर्मघर्ममपनीय चिराय दूरं - dushkarmagharmamapaniya ciráya düram

दुष्कर्म – dushkarma- evil deeds; घर्मम्-gharmam- the heat of; अपनीय- apniya- let it remove; चिराय - ciráya – for a long time; दूरं- düram- over a long distance;

Let the kataksha remove the heat of evil deeds (of this Brahmana family) forever over a long distance

Notes:

Gharma indicates heat. The summer season is known as 'Gharma ritu'. By saying a long time, he means the evil deeds should never come back.

नारायणप्रणयिनीनयनाम्बुवाहः – náráyanapranayininayaniámbuváhah

नारायण- náráyana- Mahavishnu; प्रणयिनी – pranayini- beloved of; नयन-nayana- eye (kataksha); अम्बु—ámbu- water; वाहः – váhah- flow;

The kataksha of the beloved of Mahavishnu should come like a flow of water in a stream.

Notes:

Nara means water, ayana means resting. Mahavishnu is resting in the milk ocean hence he is called Narayana.

Summary:

Let the kataksha of Mahalakshmi the beloved of Narayana flow like water in a stream, powered by the wind of compassion, remove the heat of the evil deeds over a long distance forever, and shower the rain of wealth on this destitute Chataka bird (Brahmana family) which is in a miserable state.

**9. इष्टा विशिष्टमतयोऽपि यया दयार्द्रदृष्ट्या त्रिविष्टपपदं सुलभं लभन्ते ।
दृष्टिः प्रहृष्टकमलोदरदीप्तिरिष्टां पुष्टिं कृषीष्ट मम पुष्करविष्टरायाः ॥**

**9. ishtá vishishthamatayo'pi yayá dayárdra drushtyá trivshthapapadam sulabham labhante
drusshthih prahrushtkamalodaradiptirishtám pushtim krusishta mama pushkaravishtharáyáh**

Meaning & Explanation:

इष्टा विशिष्टमतयोऽपि यया दयार्द्र - ishtá vishishtamatayo'pi yayá dayárdra

इष्टा - ishtá – devotees of Mahalakshmi; विशिष्टमतयः– vishishtamatayaha- of special intellect/ sharp intelligent individuals; अपि - api - even those; यया – yayá- of whom; दया आर्द्र - daya árdra -soaked in daya/compassion;

Mahalaskmí's sight is soaked in Daya. Devotees who are very sharp and intelligent get Swarga Loka easily (described in next line) by that sight.

Notes:

Here intelligent devotees mean those who know that only Mahalakshmi can give what they need and not by asking a wealthy person.

दृष्ट्या त्रिविष्टपपदं सुलभं लभन्ते - drushthyá trivshthapapadam sulabham labhante

दृष्ट्या – drushthyá-sight; त्रिविष्टप– trivshthapa- swarga; पदं - padam - state; सुलभं - sulabham -easily; लभन्ते – labhante- get;

Her sight soaked in compassion easily gives Swarga padhavi (position of living in Swarga Loka) to her devotees.

Notes:

Vishtapa signifies the highest point, trivshthapa signifies the highest point of the three worlds which is the Swarga Loka.

दृष्टिः प्रहृष्टकमलोदरदीप्तिरिष्टां - drusshthih prahrushthkamalodaradiptirishtám

दृष्टिः- drusshthih- sight; प्रहृष्ट – prahrushtha-very happy; कमल उदर- kamala udara- inside of lotus; दीप्तिः – diptih- the shine; इष्टां– ishtám-desired;

Her sight is exultant and shines like the inside of a lotus.

If Prahrusta is considered as an adjective, then the meaning can be taken as fully bloomed lotus thus meaning - Her sight shines like the inside of a fully bloomed Lotus.

पुष्टिं कृषीष्ट मम पुष्करविष्टरायाः pushtim krushishta mama pushkaravishtaráyáh

पुष्टिं – pushtim-nourishment; कृषी-krushi- please do; इष्ट- ishta-desire; मम - mama – my; पुष्कर–pushkara-lotus;विष्टरायाः- vishtaráyáh -seated;

Mahalakshmi, one who is seated on the lotus, please direct your glimpse to nourish my desire.

Her sight is described in the previous lines.

Notes:

Vishtarā generally means a mat made of Darbha grass. It also means seat. Here it is Pushkara Vishtara which means Lotus seat.

Summary:

By the compassion-soaked sight of Mahalakshmi, the highly intelligent devotees get even a position in Swarga Loka very easily; that sight which is exultant and shines like the inside of a fully bloomed lotus, Mahalakshmi who is seated on the lotus, please direct the glimpse of that sight upon me to nourish my desire.

**10. गीर्देवतेति गरुडध्वजसुन्दरीति शाकम्भरीति शशिशेखरवल्लभेति ।
सृष्टिस्थितिप्रलयकेलिषु संस्थितायै तस्यै नमस्त्रिभुवनैकगुरोस्तरुण्यै ॥**

**10. girdevateti garuãadhavajasundariti shákambhariti shashishekharavallabheti
srushthisthiti pralayakelishu samsthitáyai tasyai namastribhuvanaikagurostarunyai**

Meaning & Explanation:

Several names of Mahalakshmi are presented in this shloka.

गीर्देवतेति गरुडध्वजसुन्दरीति - girdevateti garudadhvasundariti

गीर्देवता इति – girdevata iti- known as Saraswati; गरुड- garuda- garuda (vahana of mahavishnu); ध्वज- dhavaja - flag; सुन्दरी इति – sundari iti – known as the beautiful consort;

Mahalakshmi is known as Saraswati. Mahalakshmi is known as the beautiful consort of the one whose flag is Garuda (Mahavishnu).

Notes:

Girdevata refers to Saraswati. गीः means “word”. Saraswati is the devata of speech. It is said here that Mahalakshmi is known as Saraswati, Parvati and, Mahalakshmi. This is because they are all same, only the different manifestations of Adi Parashakti; which is brought out well here by Adi Shankara.

Generally, the flag and vahana (vehicle) of a devata are the same. Bull is the flag and vahana for Shiva. Garuda is the vahana and also the flag for Mahavishnu.

शाकम्भरीति शशिशेखरवल्लभेति - shákambhariti shashishekharavallabheti

शाकम्भरी इति – shákambhari iti- known as Adi Parashakthi in the form of vegetables; शशि शेखर- shashishekhara- one who is having moon on his head - Shiva; वल्लभा इति – vallabha iti –known as the beloved;

She is known by the form of Shakambhari and the beloved of Shiva, the one who has the moon on his head

Notes:

Shakambhari is a manifestation of Durga Devi. Adi Parashakti had to kill an asura by the name of Durgama who took a boon from Brahma to take possession of all the Vedas and thus took all Vedas held by Brahmanas and Devas and ensured that only he knew Vedas. This resulted in Brahmanas not performing yagas as they lost their knowledge on Vedic rituals and in turn the devas did not get any ahuti (offering); so they did not shower any rains which resulted in a great famine. So Brahmanas and Devas approached Adi Parashakti and prayed to her. Devi came in the form of Durga, fought a big war, and killed Durgama. Devi then handed over the Vedas to the Brahmanas and Devas and said that the Vedas are epitomes of her form or body (“मम तनुः- mama tanuh- my body”) and therefore they need to protect the Vedas safely.

To get rid of the famine, Devi first took the form of Shatakshi, the one with 100 eyes, and led down water/tears from those eyes which formed water streams on earth and made it fertile in no time. This is mentioned in detail in Devi Bhagavatam and briefly in Devi Mahatmyam. However, to remove hunger and provide food immediately (as cultivating food would take its own time), out of compassion she took the form of Shakambhari – Shaka – vegetable –bhari – full of. Thus, she took the form having all vegetables and fruits from head to toe and distributed them to all. This enabled the Brahmanas to perform yagas and fulfill the needs of the Devas in the form of Ahuti which in turn provided rains and thereby restored prosperity and balance of life.

सृष्टिस्थितिप्रलयकेलिषु संस्थितायै - srushthisthiti pralayakelishu samsthitáyai

सृष्टि- srushthi- creation; स्थिति- sthiti - sustaining; प्रलय- pralaya- merger; केलिषु – kelishu- sporting; संस्थितायै – samsthitáyai- established;

She is engaged in the sport of creation, sustenance, and destruction of this universe.

तस्यै नमस्त्रिभुवनैकगुरोस्तरुण्यै - tasyai namastribhuvanaikagurostarunyai

तस्यै - tasyai – to her ; नमः – namah- prostrate; त्रिभुवन एक गुरोः -tribhuvana eka guroh- only lord of three worlds (Mahavishnu); तरुण्यै – tarunyai- young consort (consort full of beauty – Mahalakshmi);

I prostrate to that Devi who is the young consort of the one and only Lord of the three worlds, Mahavishnu.

Summary:

I prostrate to the young consort of the one and only Lord of all the three worlds, Mahavishnu, who is known as Saraswathi, Mahalakshmi, Shaakambhari and Parvathi, and who is engaged in the sport of creation, sustenance, and destruction.

11. श्रुत्यै नमोऽस्तु शुभकर्मफलप्रसूत्यै रत्यै नमोऽस्तु रमणीयगुणार्णवायै ।
शक्त्यै नमोऽस्तु शतपत्रनिकेतनायै पुष्ट्यै नमोऽस्तु पुरुषोत्तमवल्लभायै ॥

11. shrutyai namo'stu shubhakarmaphalapasütyai ratyai namo'stu ramanèyagunárnáváyai
shaktyai namo'stu shatapatraniketánáyai pushtyai namo'stu purushotthamavallabháyai.

Meaning & Explanation:

श्रुत्यै नमोऽस्तु शुभकर्मफलप्रसूत्यै - shrutyai namo'stu shubhakarmaphalapasütyai

श्रुत्यै – shrutyai- all Vedas; नमः - namah- prostration; अस्तु - astu- be ; शुभकर्म-
shubhakarma- good deeds; फल- phala- fruits; प्रसूत्यै- prasütyai- to generator;

May my prostrations be to all Vedas (Mahalakshmi is in the form of Vedas) who generate the fruit for all auspicious karmas that we do.

Notes:

All our karmas are based on Vedas which is the basic authority. All karmas have their fruit associated with them but still, we need Bhagavati to bestow that fruit on us. This was the dispute between the followers of Purva Mimamsa and Vedanta. Adi Shankara defeated the argument of Purva Mimamsa proponents who said that rituals alone were sufficient to get the fruit, by his arguments straight and established that an agency-Parabrahmam is required to provide the fruit. Though Parabrahmam would not intervene in giving the fruit for a ritual performed, it is to be understood that he is the giver of the fruit. The intervention does happen if one has done karma without any aspiration for fruit. In such a scenario Bhagawan intervenes and gives the fruit accordingly.

रत्यै नमोऽस्तु रमणीयगुणार्णवायै - ratyai namo'stu ramanèyagunárnáváyai

रत्यै- ratyai – very enchanting devata ; नमः - namah- prostration; अस्तु - astu- be ; रमणीय-
ramanèya- attractive; गुण अर्णवायै – guna arnaváyai- to ocean of enchanting qualities;

May my prostration be to the very beautiful devata (Mahalakshmi); an ocean of enchanting qualities

Rati is the wife of Manmatha who is very enchanting and beautiful.

शक्त्यै नमोऽस्तु शतपत्रनिकेतनायै- shaktyai namo'stu shatapatraniketanaáyai

शक्त्यै - shaktyai; shakthi- energy नमः - namah- prostration; अस्तु - astu- be ; शतपत्र- shatapatra- lotus of hundred petals; निकेतनायै- nicketanaáyai- to one having abode/residence;

May my prostrations be to Shakti who has her abode on the lotus of hundred petals.

Notes:

Without her energy, nothing moves in the universe. She is the manifestation of Adi Parashakti who provides the energy to Brahma, Vishnu, and Shiva.

Some commentators associate this Shatapatra to the kundalini shakti associated with 7 chakras. The six chakras have petals of varied numbers and the Sahasrara chakra has 1000 petals. She is the one who moves along these chakras, and she is the kundalini shakti.

पुष्ट्यै नमोऽस्तु पुरुषोत्तमवल्लभायै - pushtyai namo'stu purushottamavallabháyai

पुष्ट्यै - pushtyai – nourishment; नमः - namah- prostration; अस्तु - astu- be ;पुरुषोत्तम- purushottama- Mahavishnu; वल्लभायै- vallabháyai- consort /beloved of ;

May my prostrations be to that shakti of nourishment, the beloved of Purushottama, Mahavishnu.

Notes:

She is the one who nourishes in the form of food, wealth, and other blessings.

Purusha is Atma who is inside our body. “Puri shete iti purushah”- the one who dwells in a city that is the body in this context. Jivatma is called Purusha and Purushottama is the Paramatma. There is no difference between Jivatma and Paramatma in Advaita. Just for our understanding, we call him Purushottama.

Summary:

May my prostrations be to the one in the form of Vedas giving all the fruit to our Karmas; May my prostrations be to the very beautiful Devata an ocean of enchanting qualities; May my prostrations be to Shakti who has her abode on the lotus of hundred petals; May my prostrations be to that Shakti of nourishment, the beloved of Purushottama, Mahavishnu.

12. नमोऽस्तु नालीकनिभाननायै नमोऽस्तु दुग्धोदधिजन्मभूम्यै ।
नमोऽस्तु सोमामृतसोदरायै नमोऽस्तु नारायणवल्लभायै ॥

12. namo'stu nálikanibhánanáyai namo'stu dughdodadijanmaboomai

namo'stu somámrtasodaráyai namo'stu náráyanavallabháyai(12)

Meaning & Explanation:

नमोऽस्तु नालीकनिभाननायै - namo'stu nálikanibhánanáyai

नमः - namah- prostration; अस्तु - astu- be ; नालीक- nálika- lotus; निभ - nibhá- similar to; आननायै - ánanáyai- face;

May my prostrations be to the one whose face is similar to the splendor of a Lotus.

नमोऽस्तु दुग्धोदधिजन्मभूम्यै - namo'stu dughdodadijanmaboomai

नमः - namah- prostration; अस्तु - astu- be ; दुग्ध – dughda- milk; उदधि - udadi- ocean of ; जन्म भूम्यै –janma boomai - place of birth;

May my prostrations be to the one whose place of birth is the milk ocean.

नमोऽस्तु सोमामृतसोदरायै - namo'stu somámrtasodaráyai

नमः - namah- prostration; अस्तु - astu- be ; सोम-somá- moon (Chandra); अमृत-ámruta- nectar; सोदरायै- sodaráyai- born along with;

May my prostration be to the one who was born along with Soma and Amruta

Notes:

When milk ocean was churned by Devas and Asuras for Amruta, Moon also came along with Mahalakshmi. Hence Moon is always referred to as brother of Mahalakshmi.

“Sodaraya” is an interesting term used by Adi Shankara.

Sodarah – brother, sodari – sister, sodaraa is a common term for both brother and sister.

नमोऽस्तु नारायणवल्लभायै - namo'stu náráyanavallabháyai

नमः - namah- prostration; अस्तु - astu- be ; नारायण-náráyana- Narayana (Mahavishnu); वल्लभायै- vallabháyai- consort/beloved of

May my prostrations be to the beloved of Narayana.

Summary:

May my prostrations be to the one whose face is similar to the splendor of a Lotus. May my prostrations be to the one whose place of birth is the milk ocean. May my prostrations be to

the one who was born along with Soma and Amruta. May my prostrations be to the beloved of Narayana.

13. सम्पत्कराणि सकलेन्द्रियनन्दनानि साम्राज्यदानविभवानि सरोरुहाक्षि ।
त्वद्वन्दनानि दुरिताहरणोद्यतानि मामेव मातरनिशं कलयन्तु मान्ये ॥

13. Sampatkaráni sakalendriyanandanáni Sámrájjadánavibhaváni saroruhákshi
tvadvandanáni duritaharanodyatáni mámeva mátaranisham kalayantu mánye.

Meaning & Explanation:

सम्पत्कराणि सकलेन्द्रियनन्दनानि - Sampatksaráni sakalendriyanandanáni

सम्पत्कराणि - Sampatkaráni - generator of wealth on earth; सकल – sakal- to all; इन्द्रिय –
endriya- sense organs ; नन्दनानि – nandanáni –very pleasing;

My prostrations to you, who are the generator of wealth and very pleasing to all my sense
organs (speech, hearing, smell, touch, seeing).

साम्राज्यदानविभवानि सरोरुहाक्षि - Sámrájjadánavibhaváni saroruhákshi

साम्राज्य दान- Sámrájya dána- ownership of empire can be granted; विभवानि - vibhaváni –
splendor/glory; सरोरुह- saroruha- lotus ; अक्षि – akshi- eyes;

Oh, lotus-eyed Mother, my prostrations to you, who provide the glory of ownership of empire.
The glory of prostration itself is glorified here.

त्वद्वन्दनानि दुरिताहरणोद्यतानि - tvadvandanáni duritaharanodyatáni

त्वत् –tvat- to you; वन्दनानि - vandanáni –prostrations; दुरित-durita- sin/ misery; आहरण –
aaharana- removal; उद्यतानि – udyatáni- engaged in efforts

My prostrations to you, who are engaged in the removal of all my sins and miseries.

मामेव मातरनिशं कलयन्तु मान्ये - mámeva mátaranisham kalayantu mánye

माम् - mám - me ; एव –eva – only; मातः –mátah- oh mother; अनिशं –anisham-
always; कलयन्तु – kalayantu-take hold of me; मान्ये – mánye- oh respected

Oh, respected mother, let only those prostrations (described in previous lines) to you, take hold
of me always.

Notes:

Prostrations need not be always physical as one cannot be prostrating always so it can also be via thoughts. Vandana can also mean meditation. So let my meditation be always on you which provides all the benefits like wealth and other materialistic things and also removes all my sins and miseries.

Summary:

My prostrations to you, who are the generator of wealth and very pleasing to all my sense organs. My prostrations to you, who are engaged in the removal of all my sins and miseries. Oh, lotus-eyed Mother, my prostrations to you, who provide the glory of ownership of empire. Oh, respected mother, let only these prostrations to you, take hold of me always.

**14. यत्कटाक्षसमुपासनाविधिः सेवकस्य सकलार्थसम्पदः ।
संतनोति वचनाङ्गमानसैस्त्वां मुरारिहृदयेश्वरीं भजे ॥**

**14. yatkatákshasamupásanavidhih sevakasya sakalárthasampadah
samtanoti vacanáñgamaánaistaivaám murárihridayeshvarim bhaje**

Meaning & Explanation:

यत्कटाक्षसमुपासनाविधिः – yatkatákshasamupásanavidhih

**यत्- yat – whose; कटाक्ष- katáksha-sidelong glance; समुपासना- samupána-intense worship;
विधिः –vidhih-procedure**

The procedure of worship, of your sidelong glance, is through intense concentration.

सेवकस्य सकलार्थसम्पदः - sevakasya sakalárthasampadah

**सेवकस्य - sevakasya – of worshipper; सकल अर्थ –sakala artha-all kinds of desire; सम्पदः –
sampadah- all wealth;**

Such worshipper is bestowed with all kinds of desires and all kinds of wealth.

Notes:

Wealth does not mean bank balance always, it means Ashtalakshmi Kataksha(Vidya Lakshmi, Santahana Lakshmi, and other Lakshmis). One gets all these by concentrating on her kataksha.

संतनोति वचनाङ्गमानसैः - samtanoti vacanáñgamaánaisah

**संतनोति – samtanoti-bestows/ grants; वचन- vacaná-word (all the words spoken); अङ्ग-
áñga- body (deeds performed by the body); मानसैः -maánasaih- thought (by mind);**

One should worship through thought, word, and deed. Though one may be doing mundane activities one should keep Mahalakshmi in thought and do his chores.

Notes:

Without her kataksha nothing is possible. She is the power that has to be meditated upon while doing our chores.

We have to always do both things simultaneously as said by Bhagawan in Srimad Bhagavad Gita, 8.7

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च / *tasmat sarvesu kalesu mam anusmara yudhya ca*

You should always think of Me and at the same time carry out your prescribed duty of fighting.

त्वां मुरारिहृदयेश्वरीं भजे - tvaám muráirhrudayeshvarim bhaje

**त्वां – tvaám- you; मुरारि- murári- murari (enemy of asura Mura i.e Mahavishnu); हृदय-
hrudaya- heart ; ईश्वरीं – eshvarim-controller; भजे - bhaje- worship;**

I worship you who is the controller of the heart of Mahavishnu, the one who killed the asura Mura.

Notes:

Mahavishnu cannot entertain any thoughts without Mahalakshmi's kataksha. In Vaishnava sampradaya, Mahalakshmi is referred to as Purushakara meaning the one who recommends us to Mahavishnu. If we obtain the blessings of Ishwari then we are automatically assured of the blessings of Murari.

Summary:

The procedure of worship of your sidelong glance with full concentration bestows the worshipper with all wealth and fulfills all the desires. I worship you who is the possessor of that Kataksha and who is the controller of the heart of Murari through thought word and deed.

**15. सरसिजनिलये सरोजहस्ते धवलतमांशुकगन्धमाल्यशोभे ।
भगवति हरिवल्लभे मनोज्ञे त्रिभुवनभूतिकरि प्रसीद मह्यम् ॥**

**15. sarasijanilaye sarojahaste dhavalatamámshukagandhamályashobhe
bhagavati harivallabhe manojñe tribhuvanabhutikari prasèda mahyam**

This is a very famous shloka that is chanted as dhyana shloka of Lakshmi Ashtottara Stotram.

Meaning & Explanation:

सरसिजनिलये सरोजहस्ते - sarasijanilaye sarajahaste

सरसिज- sarasija - lotus; निलये – nilaye-abode ; सरोज- saroja- lotus; हस्ते – haste-hands;

Mahalakshmi's abode is in lotus, and her hands are akin to lotus.

Notes:

Lotus is closely associated with Mahalakshmi, and Acharya has brought out the different names for lotuses very beautifully.

धवलतमांशुकगन्धमाल्यशोभे - dhavalatamámshukagandhamályashobhe

**धवल- dhavala- white; तम- tama- superlative (whitest); अंशुक –ámshuka- dress; गन्ध-
gandha-sandal paste; माल्य- málya- garland; शोभे – shobhe- bright;**

Mahalakshmi is wearing the whitest and extremely bright dress and adorned with fragrant sandal paste and fragrant garland.

Notes:

In Samskrit for specifying the degree of comparison, we use tara and tama, comparative and superlative respectively. Here tama is used which means superlative. Dhavala means white so when Dawala Tama is used it conveys “whitest”. In some books, it is mentioned as Dawala Tara which means “whiter”.

भगवति हरिवल्लभे मनोज्ञे - bhagavati harivallabhe manojñe

**भगवति - bhagavati – Devi; हरि- hari- Mahavishnu ; वल्लभे - vallabhe – consort / beloved of ;
मनोज्ञे – manojñe- very enchanting;**

Oh! Bhagavati, who is enchanting and never leaves my mind, and the beloved of Mahavishnu

Notes:

One who has six qualities as outlined in the below verse (Vishnu Purana (6.5.74) is called Bhagavati.

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः। ज्ञान-वैराग्ययोश्चैव षण्णां भग इतीरणा ॥

aiśvaryaśya samagrasya vīryasya yaśasaḥ śriyaḥ | jñāna-vairāgyayoścaiva ṣaṇṇāṃ bhaga
itīraṇā ||

She possesses the entire wealth of the universes, dharma, fame, glory and also Gnana and Vairagya and that is why Devi is called Bhagavathi.

त्रिभुवनभूतिकरि प्रसीद मह्यम् - tribhuvanabhutikari prasèda mahyam

त्रिभुवन- tribhuvana- three worlds; भूति- bhuti- wealth; करि- kari-generator; प्रसीद - prasèda -be happy; मह्यम् – mahyam- to me;

You are the generator of wealth in all three worlds, be pleased with me and bless me.

Notes:

Mahalakshmi is known by various names depending on where she resides. In Devi Bhagavatham it is mentioned that she is known as Swargalakshmi when she is in Swarga Loka, in our house, she is known as Gruhalakshmi, and when in Patala Loka she is known as Patala Lakshmi and known as Mahalakshmi when she is in Vaikunta. There are a lot of instructions in our shastras on how to make her stay as she is known for unsteadiness (chanchala).

Devendra incurred the displeasure of Sage Durvasa as he dishonoured the garland of Mahavishnu that the sage gave him. Durvasa, on his way back from Vaikunta with the garland that he got from Mahavishnu, saw Indra on the way riding on his elephant Iravata. He gave the garland to Indra, who out of his arrogance did not alight from his elephant and prostrate to Durvasa. Instead seated on top of Iravata he collected the garland and without any respect threw it on Iravata's head. The elephant pulled it down and stamped with its feet. Seeing this greatest act of sin of Indra, Durvasa got angry and cursed that Mahalakshmi will renounce him. Instantly even before Indra got down from the elephant, Devi left him. Indra realized his mistake and prostrated Durvasa and asked him to pardon him, but Durvasa left without giving him any solution. Then Indra goes around to Brahma and then to Vishnu. Mahavishnu gives him solace and asks him to churn the milk ocean along with Asuras and worship Mahalakshmi who will appear from the ocean. He did this and got back the blessings of Mahalakshmi. The first detailed worship of Mahalakshmi as per Vedic procedures was performed by Indra. The procedure that we follow today to worship Mahalakshmi evolved from this worship of Indra.

To retain Mahalakshmi, one needs to be very careful. House should be clean and follow achara as stipulated in sashtras. For example, Lamp, Shivalinga, Shaligram are not to be kept on floor. She takes abode in houses where Sri Rudram is chanted and Mahavishnu is worshipped.

Summary:

Mahalakshmi's abode is in lotus, and her hands are akin to lotus. She is wearing the whitest and extremely bright dress and adorned with fragrant sandal paste and fragrant garland. Oh! Bhagavati, who is enchanting, and the beloved of Mahavishnu, the generator of wealth in all three worlds, be pleased with me and bless me.

16. दिग्घस्तिभिः कनककुम्भमुखावसृष्ट स्वर्वाहिनीविमलचारुजलप्लुताङ्गीम् ।
प्रातर्नमामि जगतां जननीमशेष लोकाधिनाथगृहिणीममृताब्धिपुत्रीम् ॥

16. digghastibhih kanakakumbhamukhávastruta svarváhinèvimalacárujaláplutáañgèṃ
prátarnamámi jagatam jananèmeshesha lokádhináthagruhinimamrutábdhiputrèṃ

Meaning & Explanation:

दिग्घस्तिभिः कनककुम्भमुखावसृष्ट - digghastibhih kanakakumbhamukhávastruta

दिक् हस्तिभिः – dik- elephants in (8) directions; कनक- kanaka- golden; कुम्भ- kumbha-
pitcher; मुख- mukha- mouth; अवसृष्ट - ávasruta- dropping from

Elephants from eight directions are pouring water (Celestial Ganga water explained in next line)
from the mouth of a golden pitcher

स्वर्वाहिनीविमलचारुजलप्लुताङ्गीम् - svarváhinèvimalacárujaláplutáañgèṃ

स्वर्वाहिनी –svarváhinè- celestial Ganga (akasha Ganga); विमल- vimala- very pure; चारु- cáru-
very pleasing; जल- jalá- water; प्लुता –áplutá- soaked; अङ्गीम् – añgèṃ- form (Mahalakshmi's
body);

Mahalakshmi's form is soaked by the pure and pleasing celestial Ganga water from the golden
pitcher held by the elephants.

Notes:

Ganga has 3 paths and is known as Tripathaga – flowing in 3 channels – Akasha Ganga in
Swarga Loka, Bhagirathi on Earth, Patala Ganga in Patala Loka. She thus purifies all the 3 worlds.

प्रातर्नमामि जगतां जननीमशेष- prátarnamámi jagatam jananèmeshesha

प्रातः - prátah- early morning; नमामि - namámi – I worship; जगतां - jagatam – of the world;
जननीम्- jananèṃ- mother; (अशेष - ashesha- complete without any balance) this word to be
read along with the next line

I worship the mother of all the worlds early in the morning.

The best time to meditate and worship is always the early morning time.

लोकाधिनाथगृहिणीममृताब्धिपुत्रीम् - Lokádhináthagruhinimamrutábdhiputrèṃ-

(अशेष) लोक अधिनाथ- (ashesha) loka adhinátha- Lord of all the worlds without leaving any;
गृहिणीम्-gruhinim- mistress of the house; अमृत- amrutá- nectar; अब्धि –ábdhi- ocean;
पुत्रीम् – putrèṃ- daughter;

She is the mistress of the house of Mahavishnu who controls all the worlds without leaving any, meaning there is no world left out that is not under his control. She is the daughter of the ocean from which Amrutha was born.

Notes:

Gruhini has a lot of importance in our sashtras and Acharya has brought out the importance of Gruhini in this shloka. For a Gruhasta, Gruhini is very important. Without her, a gruhasta cannot perform any rituals. She is the “saha dharma charini”.

Summary:

The form of Mahalakshmi is soaked by the pure and pleasing celestial Ganga water poured from the golden pitchers held by the elephants in eight directions. I worship that Mahalakshmi who is the mother of all the worlds early in the morning who is the mistress of the house of Mahavishnu who controls all the worlds without leaving any. She is the daughter of the ocean from which Amrutha was born.

17. कमले कमलाक्षवल्लभे त्वं करुणापूरतरङ्गितैरपाङ्गैः ।
अवलोकय मामकिञ्चनानां प्रथमं पात्रमकृत्रिमं दयायाः ॥

17. kamale kamalákshavallabhe tvam karunápüratarangitairapáñgaih
avalokaya mámakincanánám prathamam pátramakrutrimam dayáyáh

Meaning & Explanation:

कमले कमलाक्षवल्लभे त्वं - kamale kamalákshavallabhe tvam

कमले - kamale – seated on lotus/ Mahalakshmi; कमलाक्ष- kamaláksha- lotus-eyed
Mahavishnu; वल्लभे – vallabhe- beloved/consort; त्वं - tvam – you;

Oh, Mahalakshmi, seated on lotus, you are the beloved of the lotus-eyed Mahavishnu.

Kamala is a very famous name of Mahalakshmi.

करुणापूरतरङ्गितैरपाङ्गैः – karunápüratarangitairapáñgaih

करुणापूर- karunápūra- filled with compassion; तरङ्गितैः - tarangitaih- full of waves; अपाङ्गैः – apáñgaih- sidelong glance(s)

Your waves of sidelong glances filled with compassion

Notes:

This family needs to be raised from deep poverty to a decent level so Acharya praying to shower her sidelong glance on that family not just once but many times hence referring in the plural as "glances".

अवलोकय मामकिञ्चनानां - avalokaya mámakincanánám

अवलोकय – avalokaya- look; माम्- mama- at me; अकिञ्चनानां – akincanánám- destitute (absolutely nothing)

Please look at me who is destitute

प्रथमं पात्रमकृत्रिमं दयायाः - prathamam pátramakrutrimam dayátáh

प्रथमं - prathamam – foremost; पात्रम्-pátrama- fit recipient; अकृत्रिमं – Akrutrimam- true and natural, not artificial; दयायाः – dayáyáh- compassion;

I am the foremost among the destitute and fit for being a natural recipient of your compassion.

Notes:

Many of us pretend simplicity and suffering in order to earn the grace of someone. Further the suffering is the result of our present wrong actions. This is “Krutrimam”. Here the poor family is in misery, not because of any wrong-doing now and is a real fit candidate for Devi’s compassion, Arkrutrimam.

Summary:

Oh, Mahalakshmi, seated on lotus, you are the beloved of the lotus-eyed Mahavishnu. I am the foremost among the destitute and fit for being a natural recipient of your waves of sidelong glances filled with compassion.

18. स्तुवन्ति ये स्तुतिभिरमूभिरन्वहं त्रयीमयीं त्रिभुवनमातरं रमाम् ।
गुणाधिका गुरुतरभाग्यभागिनो भवन्ति ते भुवि बुधभाविताशयाः ॥

18. stuvanti ye stutibhiramūbhiranvaham trayèmayèm tribhuvanamátaram ramám
gunádhiká gurutarabhágyabháginno bhavanti te bhuvi budhabhávításhayáh

This is phalashruthi shloka.

Meaning & Explanation:

स्तुवन्ति ये स्तुतिभिरमूभिरन्वहं - stuvanti ye stutibhiramūbhiranvaham

स्तुवन्ति ये- stuvanti ye- those who chant; स्तुतिभिः -stutibhih- praises of Devi; अमूभिः- amūbhih- these stuthis; अन्वहम्- anvaham- every day/ day after day;

Those who chant this stotra containing several shlokas in praise of Devi every day

त्रयीमयीं त्रिभुवनमातरं रमाम् - trayèmayèm tribhuvanamátaram ramám

त्रयीमयीं - trayèmayèm – form of 3 Vedas – Rig, Yajur and Sama; त्रिभुवन मातरं –Tribhuvana Mataram- mother of the 3 worlds; रमाम्- ramám- Rama (Mahalakshmi);

Rama whose form is of 3 Vedas and the mother of the three worlds (Swarga Loka, Bhuloka, Patala Loka)

गुणाधिका गुरुतरभाग्यभागिनो - gunádhiká gurutarabhágyabháginó

गुण अधिका – guna adhiká – a lot of virtues; गुरु तर- guru tara- larger and heavier; भाग्य – bhágya- good fortune; भागिनः – bháginah- possessor/ participants;

They become possessors of a lot of virtues and good fortune that is heavy and large

Notes:

Guru means large and also heavy. Guru is known as Guru because he is large in learning and compassion.

भवन्ति ते भुवि बुधभाविताशयाः- bhavanti te bhuvi budhabhávításhayáh

भवन्ति - bhavanti - become; ते- te- those (who chant this stuthi); भुवि- bhuvi- this world; बुध- budha- by the wise; भावित- bhávítá- honoured; आशयाः –áshayáh- bent of mind;

They become possessors of a bent of mind which will be honoured by the wise in this world.

Notes:

This stotram is not only a harbinger of wealth (Kanaka) but also of those virtues which are more important than wealth and a bent of mind and attitude suitable for moksha which is honoured by the wise.

Summary:

Those who chant this stotra containing several shlokas every day, and praise Rama whose form is of the three Vedas and who is the mother of the three worlds, are endowed with a lot of virtues and good fortune that is huge and become possessors of a bent of mind that will be honoured by the wise in this world.

॥ श्री कनकधारा स्तोत्रम् सम्पूर्णम् ॥
॥ Sri Kanakadhara Stotram Sampurnam ॥