

## ଶ୍ରୀସୂକ୍ତମହାତ୍ମ୍ୟମ୍

{॥ ଶ୍ରୀସୂକ୍ତମହାତ୍ମ୍ୟମ୍ ॥}

These verses narrate the glory of Shri Suktam, the vedic hymn in praise of Shri or Laxmi Devi. They are in the form of a dialogue between Parasurama and Pushkara, the son of Varuna and are from chapter 129 of Shri Vishnu Dharmottara purana. The English translation given after each verse is not exact, but will convey the meaning of the verse.

Shri is the bestower of all that is auspicious to her devotees.

Generally She is said to grant wealth. But this limitation is in our mind only. Really She can grant all wishes including mokSha itself. The ShriSuktam thus is a prayer for not only wealth but all that is required for leading a dharmic life and attaining Her grace.

ରାମ ଉବାଚ-

ଏକଂ ମନ୍ତ୍ରଂ ସମାଚକ୍ଷ୍ମ ବେଦେ ଲକ୍ଷ୍ମୀ ବିବର୍ଧନମ୍ ।

ପ୍ରତିବେଦଂ ଜଗନ୍ନାଥ ଯାଦୋଗଣନୃପାୟକ ॥ ୧ ॥

Parasurama said: O Lord! son of Varuna! Kindly tell me the mantras mentioned in each veda for attaining prosperity.

ପୁଷ୍କର ଉବାଚ-

ଶ୍ରୀସୂକ୍ତଂ ପ୍ରତିବେଦଞ୍ଚ ଜ୍ଞେୟଂ ଲକ୍ଷ୍ମୀବିବର୍ଧନମ୍ ।

ଅସ୍ମିଲ୍ଲୋକେ ପରେ ବାପି ଯଥାକାମଂ ଦ୍ଵିଜସ୍ୟ ତୁ ॥ ୨ ॥

Pushkara said: The Shri Suktam contained in each veda is capable of giving all prosperity to one living in any of the worlds.

ରାମ ଉଦ୍ଧାର-

ପ୍ରତିବେଦଂ ସମାଚକ୍ଷ୍ମ୍ବ ଶ୍ରୀସୁକ୍ତଂ ପୁଷ୍ଟିବର୍ଧନମ୍ ।

ଶ୍ରୀସୁକ୍ତସ୍ୟ ତଥା କର୍ମ ସର୍ବଧର୍ମଭୂତାଂ ବର ॥ ୩ ॥

Parasurama said: O you who knows all details about dharmal kindly tell me about the Shri Suktam that is to be found in the vedas and also the procedure to be followed in observing it.

ପୁଷ୍କର ଉଦ୍ଧାର-

ହିରଣ୍ୟବର୍ଣାଂ ହରିଣୀଂ ଋଚଃ ପଞ୍ଚଦଶ ଦ୍ବିଜ ।

ଶ୍ରୀସୁକ୍ତଂ କଥିତଂ ପୁଣ୍ୟଂ ଋବେଦେ ପୁଷ୍ଟିବର୍ଧନମ୍ ॥ ୪ ॥

Pushkara replied as follows. The fifteen verses beginning ହିରଣ୍ୟ ବର୍ଣାମ୍ are to be seen in the Rig veda.

It is auspicious and can confer prosperity.

ରଥେ ଅକ୍ଷେଷୁ ବାଜେତି ଚତସ୍ରସ୍ତୁ ତଥା ଋଚଃ ।

ଶ୍ରୀସୁକ୍ତଂ ତୁ ଯଜୁର୍ବେଦେ କଥିତଂ ପୁଷ୍ଟିବର୍ଧନମ୍ ॥ ୫ ॥

Similarly, the four verses beginning ରଥେ ଅକ୍ଷେଷୁ ବଜେ and

~ the Shri Suktam to be seen in the Yajur veda are very beneficial.

ଶ୍ରୀୟନ୍ତୁଃ ତଥା ସାମ ସାମବେଦେ ପ୍ରକୀର୍ତ୍ତିତମ୍ ।

ଶ୍ରୀୟଂ ଦାତୁର୍ମୟ ଦେହି ପ୍ରୋକ୍ତମାଥର୍ବଣେ ତଥା ॥ ୬ ॥

Similarly the verses beginning ଶ୍ରୀୟନ୍ତୁଃ in the Sama veda

and the verses beginning ଶ୍ରୀଯମ୍ ଦାତୁର୍ଯଦଦେହି in the  
Atharvana veda along with the Shri Sukta are really very beneficial.

ଶ୍ରୀସୁକ୍ତଂ ଯୋ ଜପେଭକ୍ତ୍ୟା ତସ୍ୟାଲକ୍ଷ୍ମୀର୍ବିନଶ୍ୟତି ।  
ଦୁହ୍ନୁଯାଦ୍ୟଶ୍ଚ ଧର୍ମଜ୍ଞ ହବିଷ୍ୟଶ ବିଶେଷତଃ ॥ ୭ ॥

One who recites the Shri Sukta will get rid of his poverty in toto.

One who performs homa with oblations  
will receive similar benefits.

ଶ୍ରୀସୁକ୍ତେନ ତୁ ପଦ୍ମାନାଂ ଦୃତାକ୍ରାନାଂ ଭୃଗୁଭ୍ରମ ।  
ଅୟତଂ ହୋମଯେଦ୍ୟସ୍ତୁ ବହ୍ନୌ ଭକ୍ତିୟୁତୋ ନରଃ ॥ ୮ ॥

One performing the homa offering one thousand lotus flowers dipped in  
ghee (continued in the next verse)

ପଦ୍ମହସ୍ତା ଚ ସା ଦେବୀ ତଂ ନରଂ ତୁପତିଷ୍ଠତି ।  
ଦଶାୟତଂ ତୁ ପଦ୍ମାନାଂ ଜୁହୁଯାଦ୍ୟସ୍ତଥା ଜଲେ ॥ ୯ ॥

will be blessed by laxmi devi who holds the lotus flower in her  
hands. Like wise, if one offers homa with one hundred thousand  
flowers (with Shri Sukta) in water, (continued in the next verse)

ନାପୈତି ତକ୍ମଲାଲକ୍ଷ୍ମୀଃ ବିଷ୍ଣୋର୍ବିଷ୍ଣଗତା ଯଥା ।  
ଦୃତାକ୍ରାନାନ୍ତୁ ବିଲ୍ବାନାଂ ଦୁତ୍ବା ରାମାୟତଂ ତଥା ॥ ୧୦ ॥

Laxmi will reside in his house permanently, as She stays in the  
chest of Shri Vishnu. Further, if one performs homa with ten  
thousand bilva leaves dipped in ghee, (continued in the next verse)

ବହୁବିଭୀଷଣପୂଜା ସଂପାଦନାସଂକଳନ ।

ବିଲ୍ୱାନାମଂ ଲକ୍ଷହୋମେନ କୁଲେ ଲକ୍ଷ୍ମୀମୁପାଶ୍ରୁତେ ॥ ୧୧ ॥

he gets immense wealth as per his wish. If he performs homa for a hundred thousand times with bilva leaves then Laxmi will stay in his house permanently.

ପଦ୍ମାନାମଥ ବିଲ୍ୱାନାମଂ କୋଟିହୋମଂ ସମାଚରେତ୍ ।

ଶ୍ରୀଧ୍ୟାନଃ ସମାପ୍ନୋତି ଦେବେନ୍ଦ୍ରଭବମପି ଧୁବମ୍ ॥ ୧୨ ॥

If one performs homa for ten million times with lotus and bilva leaves he is sure to attain the position of Indra.

ସଂପୂଜ୍ୟ ଦେବୀଂ ବରଦାଂ ଯଥାବତ୍ ପଢ଼େତ୍ସଂସିତୈର୍ବା କୁସୁମୈସ୍ତଥାନୈଃ ।

କ୍ଷୀରେଣ ଧୂପୈଃ ପରମାନୁଭକ୍ଷୈଃ ଲକ୍ଷ୍ମୀମବାପ୍ନୋତି ବିଧାନତଃ ॥ ୧୩ ॥

Similarly one who worships Her with lotus, white flowers, milk, incense and excellent food items as prescribed will receive great wealth.

ଇତି ଶ୍ରୀ ବିଷ୍ଣୁଧର୍ମୋତ୍ତରେ ଦ୍ୱିତୀୟାଂଶେ ମାର୍କଣ୍ଡେୟବ୍ରହ୍ମସଂବାଦେ

ରାମଂ ପ୍ରତି ପୁଷ୍କରୋପାଖ୍ୟାନେ ଶ୍ରୀସୁକ୍ରମହାତ୍ମ୍ୟକଥନଂ ନାମ

ଅଷ୍ଟାବିଂଶତ୍ୟୁତ୍ତର ଶତତମୋଽଧ୍ୟାୟଃ ॥

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