

श्रीसूक्तमहात्म्यम्

{॥ श्रीसूक्तमहात्म्यम् ॥}

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.

राम उवाच-

एकं मन्त्रं समाचक्ष्व देव लक्ष्मी विवर्धनम् ।

प्रतिवेदं जगन्नाथ यादोगणनृपात्मज ॥ १॥

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

पुष्कर उवाच-

श्रीसूक्तं प्रतिवेदञ्च ज्ञेयं लक्ष्मीविवर्धनम् ।

अस्मिँल्लोके परे वापि यथाकामं द्विजस्य तु ॥ २ ॥

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

राम उवाच-

प्रतिवेदं समाचक्ष्व श्रीसूक्तं पुष्टिवर्धनम् ।

श्रीसूक्तस्य तथा कर्म सर्वधर्मभृतां वर ॥ ३ ॥

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.

पुष्कर उवाच-

हिरण्यवर्णां हरिणीं ऋचः पञ्चदश द्विज ।

श्रीसूक्तं कथितं पुण्यं ऋग्वेदे पुष्टिवर्धनम् ॥ ४ ॥

Pushkara replied as follows. The fifteen verses beginning

हिरण्य वर्णाम् are to be seen in the Rig veda.

It is auspicious and can confer prosperity.

रथे अक्षेषु वाजेति चतस्रस्तु तथा ऋचः ।

श्रीसूक्तं तु यजुर्वेदे कथितं पुष्टिवर्धनम् ॥ ५ ॥

Similarly, the four verses beginning रथे अक्षेषु वजे and the Shri Suktam to be seen in the Yajur veda are very beneficial.

श्रायन्तीयं तथा साम सामवेदे प्रकीर्तितम् ।

श्रियं दातुर्मयिदेहि प्रोक्तमाथर्वणे तथा ॥ ६ ॥

Similarly the verses beginning श्रायन्तीयम् in the Sama veda and the verses beginning श्रियम् दातुर्मयिदेहि in the Atharvana veda along with the Shri Sukta are really very beneficial.

श्रीसूक्तं यो जपेद्भक्त्या तस्यालक्ष्मीर्विनश्यति ।

जुहुयाद्यश्च धर्मज्ञ हविष्येण विशेषतः ॥ ७ ॥

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

One who performs homa with oblations

will receive similar benefits.

श्रीसूक्तेन तु पद्मानां घृताक्तानां भृगूत्तम ।

अयुतं होमयेद्यस्तु वह्नौ भक्तियुतो नरः ॥ ८ ॥

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

पद्महस्ता च सा देवी तं नरं तूपतिष्ठति ।

दशायुतं तु पद्मानां जुहुयाद्यस्तथा जले ॥ ९ ॥

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)

नापैति तत्कुलाल्लक्ष्मीः विष्णोर्वक्षगता यथा ।

घृताक्तानान्तु बिल्वानां हुत्वा रामायुतं तथा ॥ १० ॥

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)

बहुवित्तमवाप्नोति स यावन्मनसेच्छति ।

बिल्वानां लक्षहोमेन कुले लक्ष्मीमुपाश्रुते ॥ ११ ॥

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.

पद्मानामथ बिल्वानां कोटिहोमं समाचरेत् ।

श्रद्धधानः समाप्नोति देवेन्द्रत्वमपि ध्रुवम् ॥ १२ ॥

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

संपूज्य देवीं वरदां यथावत् पद्मैस्सितैर्वा कुसुमैस्तथान्यैः ।

क्षीरेण धूपैः परमान्नभक्ष्यैः लक्ष्मीमवाप्नोति विधानतश्च ॥ १३ ॥

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

इति श्री विष्णुधर्मोत्तरे द्वितीयखण्डे मार्कण्डेयवज्रसंवादे
रामं प्रति पुष्करोपाख्याने श्रीसूक्तमहात्म्यकथनं नाम
अष्टाविंशत्युत्तर शततमोऽध्यायः ॥

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