

hiraṇya varṇām hariṇīm
 suvarṇa raja tasrajām
 candrām hiraṇ mayīm
 lakṣmīm jātavedo ma āvaha

*O God Agni, bring forth for me
 Goddess Lakshmi also known as
 Chandra and Hiranmayee, washing
 away our sins and adorned by
 jewels of gold and silver!*

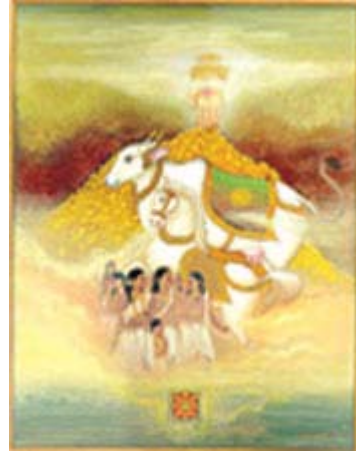
The devotee appeals to the mystic fire, Agni (Jataveda), to invite unto him Goddess Lakshmi. (symbolising good fortune), resplendent like gold, wearing garlands of gold and silver, soothingly delightful, with the soft radiance of the moon and the complexion of gold-hued doe.



tām ma āvaha jāta vedo
 lakṣmī manapa gāminīm
 yasyām hiraṇyaṃ vindeyaṃ
 gāmaśvaṃ puruṣā naham

*O ye mystic fire, transport unto me
 that goddess of good fortune, who
 will never abandon me and whose
 presence obtains for me gold,
 cows, horses and men.*

The sadhaka describes goddess Sri as one who bestows wealth-- herds of cows (for nutrition), horses (for transportation) and teams of men (for fellowship). Furthering his prayer he appeals to Agni to bring unto him Goddess Lakshmi who will never leave her devotee



aśva pūrvā ratha madhyām
 hasti nāda prabo dhinīm
 śriyaṃ devī mupah vaye
 śrīrmā devī juṣatām

*Horses ahead and chariots in the
 centre, the procession of the
 mother-goddess draws near. Her
 arrival is proclaimed by the trumpet
 of elephants. May I seek the
 proximity of this shining goddess,
 may the goddess come close to
 me.*

The verse conjures up the vision of the goddess, in answer to the devotee's prayer, arriving in splendour. The horses symbolise the sense-functions of the devotee. The 'chariot' suggests the body. Lakshmi resides in the heart of all beings, and thus she is ratha-madhyā. The 'elephant' is the symbol of ego. Its calling is the appeal for divine help.



kām sosmi tām hiraṇya
 prākārām
 ādrām jvalantīm tṛptām
 tarpayantīm
 padme sthitām padma
 varṇām
 tvāmiho pahvaye śriyam

*I invoke here the presence of that
 goddess of wealth who is the
 absolute, who smiles benevolently,
 who is of the form of gold, cool but
 beaming brightly, content but
 fulfilling the desires of devotees,
 seated on the lotus (universe), and
 having the complexion of lotus.*

This verse describes the goddess as the highest absolute divinity, verily the Brahman, who may be realised in one's own heart. The lotus refers to the heart where she resides. She has no desires to be fulfilled, but is quick to satisfy the desires of her devotees. A golden aura surrounds her.



candrām prabhāsām yaśasā
 jvalantī śriyaṃ loke
 deva juṣṭā mudārām
 tām padminīṅ
 śaraṇamaham
 prapadye'lakṣmīrme
 naśyatām tvām vṛṇe

I seek refuge in this goddess, who delights us (like the moon), effulgent, brilliantly renowned, verily the prosperity in the world, possessed of the gods, generous, and surrounded by lotuses. I have sought ye so that my misfortune may disappear.

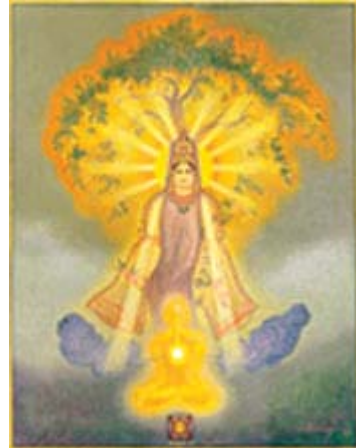
Devi refers to one who is like a lotus and is of the form of the sacred letter eem, capable of initially granting all desires and finally dispelling them all, including lust and passion. The devotee appeals to Sri, shining like the moon, to rid him of all misfortunes.



Āditya varṇe tapado'dhi jāto
 vanas patis tava vṛkṣo'tha
 bilvaḥ
 tasya phalāni tapasā
 nudantu
 māyān tarā yāśca bāhyā
 alakṣmīḥ

Sun-splendoured one, out of your penance (or will) sprang forth the bilva tree that is dear unto you. It was then that its fruits, by your grace, attained celebrity/fame. May they dispel the veil of ignorance and a host of impediments, and push out internal and external misfortunes.

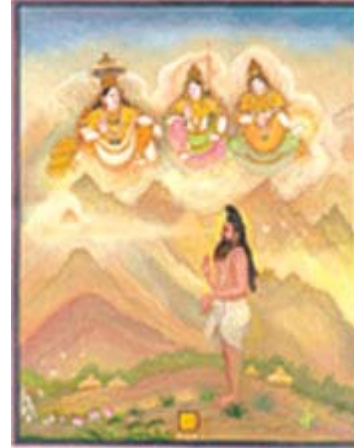
Born of the penance of Goddess Lakshmi, the fruit of the bilva tree (wood-apple tree) cleanses the body and mind alike. The devotee prays to the Goddess of Bilva (Lakshmi) to cleanse his ignorance and other impurities with her sun-like brilliance.



upaitu mām deva sakhaḥ
 kīrtiśca maṇinā saha
 prādur bhūto'smi
 rāṣṭre'smin
 kīrti mṛddhiṃ dadātu me

May the friend of god Kubera, and fame (Keerti), along with the jewel Manimalini, approach me. Born am I into this kingdom, and may he (the friend of God) grant me celebrity and prosperity.

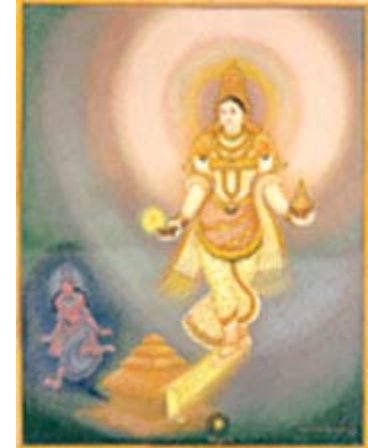
This verse seeks Lakshmi her grace, prosperity, celebrity and happiness. Prosperity is personified as Kubera, celebrity as Keerti, and happiness as Manimalini. The devotee seeks the grace of these three divinities through Lakshmi to bring prosperity, fame and plenty to his motherland.



kṣutpi pāsā malām jyeṣṭhā
 malakṣmīr nāśayām yaham
 abhūti masa mṛddhiṃ ca
 sarvān nirṇuda me grhāt

May I drive away misfortune in the shape of hunger and thirst! O ye goddess, banish from my home ill-luck and want!

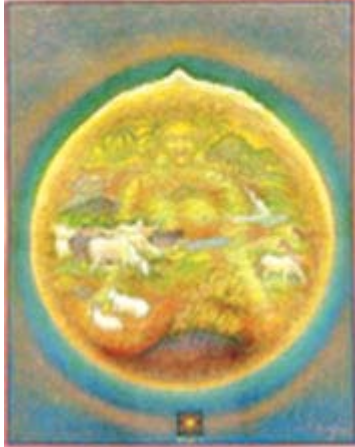
This verse is addressed to Lakshmi, the goddess of prosperity, seeking her help in banishing ill-luck and poverty personified by the elder sister Jyeshtha. The devotee prays: "Let the impurities like hunger, thirst, misfortune and failure that mark the presence of Jyeshtha be driven out of my house by the grace and presence of Goddess Lakshmi".



gandha dvārām durā
dharṣān
nitya puṣṭām karīṣiṇīm
īśvarī gṃ sarva bhūtānām
tāmiho pahvaye śriyam

I invoke the presence here of Sri, the goddess of prosperity, who is verily the earth, hard to injure, ever nourished, endowed with the abundance of cattle, and the ruler of all creatures.

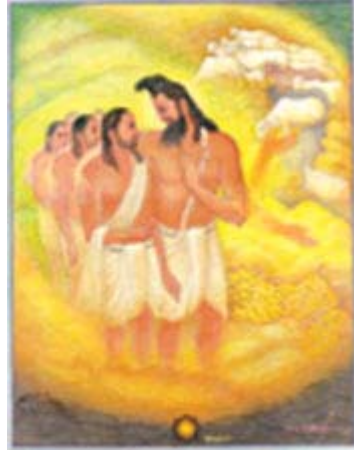
This verse is addressed to mother-earth (Bhudevi) as the visible representation of Lakshmi. The devotee is praying to the goddess who is the very embodiment of earth. She is the ruler of all creatures, enduring and with infinite forbearance she nourishes and sustains all the living beings.



manasaḥ kāmamā kūtiṃ
vācas satya maśī mahi
paśūnāgṃ rūpa mannasya
mayi śrīś śrayatām yaśaḥ

May I obtain (by your grace) the resolves of mind, wishes, and truth in utterance; and may wealth of cattle, abundant food, wealth, and good name settle in me (who is your devotee).

Now that there is an abundance of wealth of cattle and food grains because of the grace of the goddess, the devotee is praying to her further that his resolve to live uprightly by means of truth, honesty and good-will towards his fellow men be materialised.



karda mena prajā bhūtā
mayi saṃbhava kardama
śriyam vāsaya me kule
mātaram padma mālinīm

The goddess had you for a son, and hence O Kardama, reside in me and establish in my abode thy mother, the goddess of prosperity, who wears a garland of lotuses.

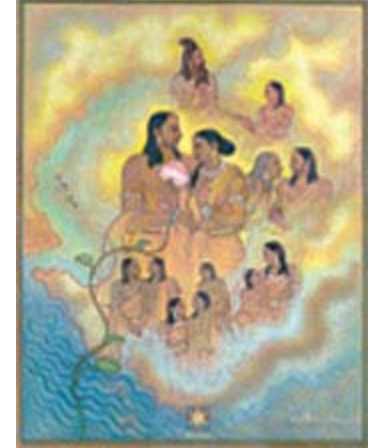
The devotee is inviting Prajapati Kardama who is the manasaputra of Goddess Lakshmi to reside with him. Seeking her son the goddess would follow Kardama and establish herself with the devotee.



āpaḥ srijantu snigdhanī
ciklīta vasa me gr̥he
ni ca devīm mātaram
śriyam vāsaya me kule

May the waters produce amiable effects: O Chikleeta, come and dwell in my abode! And make thy mother, the goddess of prosperity, abide in my household.

The devotee is praying to the rishi Chikleeta, the manasaputra of the goddess, to stay beside him so that his mother, the goddess of prosperity (who in the form of life-sustaining waters) may come and stay beside him. Love, care, respect and understanding blossom out of these waters that brings about happiness in these relationships



Ārdrām puṣkariṇīm puṣṭim
piṅgalām padmamālinīm
candrām hiraṇ mayīm
lakṣmīm
jāta vedo ma āvaha

O ye mystic fire, transport unto me Lakshmi, who radiates compassion, who is bright like the sun, wearing garlands of gold, attended by elephants and nourishing the whole world.

The devotee prays to mystic fire, Agni, to bring forth Goddess Sri who resides in the sun and nurtures the world.



Ārdrām yaḥkariṇīm yaṣṭim
suvanām hema mālinīm
sūryām hiraṇ mayīm
lakṣmīm
jāta vedo ma āvaha

O ye mystic fire, transport unto me Lakshmi on golden hue, dwelling in the lunar orb, holding the mace in her hand and wearing the garland of lotus flowers.

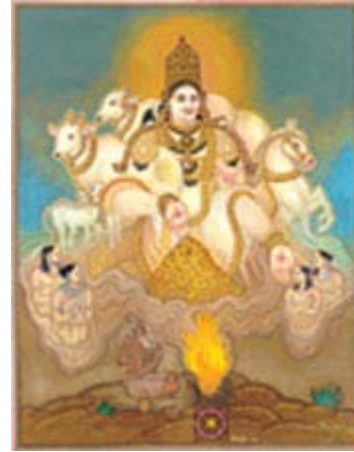
In this verse Goddess Sri is invoked in the lunar orb (Chandramandala), glowing brilliant and lustrous like the moon. This verse addresses Agni, appealing to him to bring unto the devotee the goddess who brings prosperity.



tām ma āvaha jāta vedo
lakṣmī manapa gāminīm
yasyām hiraṇyam
prabhūtam
gāvo dāsyo'śvān vindeyam
puruṣā naham

O mystic fire, transport unto me Lakshmi, who leaves me not and from whom (viz., by whose grace, or on whose arrival) I may obtain abundant wealth, cattle, horses, maids and menfolk (fellow beings).

This verse is addressed to Agni, appealing to him to facilitate the arrival of Lakshmi who is the goddess of plenty and who grants the wealth of gold, cattle, horses and men. The devotee prays to the goddess to grace him with her unswerving attention on him.



padma priye padmini
padma haste padmā
laye padma dalāya tākṣi
viśva priye viṣṇu mano'nu
kūle tvat pāda padmaṃ
mayi sannidhatsva

śriyai jātaḥ śriya āniryāya
śriyam vayo janitrbho
dadhātu
śriyam vasānā
amṛtatvamāyan bhajanti
sadyassavidhā vitadyūn

oṃ mahādevyai ca vidmahe
viṣṇupatnyai ca dhīmahi
tanno lakṣmīḥ pracodayāt