

Kanakadhara Stotram

Kanakadh ! Stotram

Twenty-one verses invoking Lakshmi's compassionate abundance, traditionally attributed to Adi Shankaracharya.

Kanakadhara Stotram - •i&“ò 6•) “ >‘©>“ M’ò 8”r ” !“É> “iM“ @ ‘iG“Y@–B # 6”Ù2”¹ : Devanagari, IAST, English meaning, Hir

Verse 1

•Y ”Ù •” 9“ G•2 *” 2‘Y-”)7’9.“é6”Ù0’ù(“Ù\$”
‘ÙC‘™M‘y>‘™M‘y(“y5 ‘éA‘YA“)>‘Ù0’9 ‘I.“é2’ém –@
•Y ”Ù ” ”9\$“é “ù2“Y?’ÙB‘I?“ *”é ”Ù “)@“)>
‘é>‘™M‘y2”Ù/i>“%M‘IA ‘é. ‘é ”Ù “)&”y5‘I>’ù>•2 e–ye

a Ega C hare % pulaka-bh ±æ6 äv Ò . ayant °
bh [Eg äVv æPva mukul &† a Ga C tam Æ Ò À
a Eg ¶±â·A khila-vibh ·F—” Ega-I ¶Á
m äVv Ç·ad 7GR Ö Ö Ö äVv Æ ÖFPvat ‘ % ||1||

“Y”(Ù&”r 5”%M‘i>“ A ‘é(“Ù&“é0’é?“%M‘i?“ > - “) ”Ù7”Ù.” &”y5” Â ”² 9“ ? ‘YG “Y ”Ù7•98”Ù%””” *” 5“ù0“é ‘é>’, 9”% , •™(‘Y@ “i0’2 .”y –@

Lakshmi's sidelong glance adorns Vishnu as the auspicious tremor of devotion. When the mind sees grace as inseparable from the Lord, abundance is recognized as the Self's own fullness rather than something added from outside.

Verse 2

‘éA‘yM‘y> ‘éA“™A“ M“Y?’i”I@ “Y&”%G ‘éA“ >“ G•0
‘©M“ G‘é\$”Ù0’©>‘©M“ #”ù9“ù\$“é(“ò ‘I>’y\$“é(“ò d
‘é>“)>‘iC“iK“ M‘é” “ @“R .“™K‘IM‘©2”r /“à
“%> ‘éG “iM“ ?”ù ‘i?“i\$” 8“é “ 8‘ém’Ù5“é/“é –Yh–P

mugdh ðuhur vidadhat ² `adane mur &QâP
prema-trap × a Gihit æ’ v A gat æ’ À
m Á d [¶÷“ Ö F±V¶ !+va mahotpale y
s ÖR [riya C di ¶ GR 1 gara-sambhav ‘ % ||2||

The shy, returning glance is the play of consciousness delighting in its own reflection. Prosperity sought from Lakshmi is ultimately the inward wealth of joy that arises when the mind rests in the Lord.

Verse 3

•i.” 2“ù\$“é “Ù7’é“ù ‘ém’ò .” &“â .” ” (“Ù&‘ém
•i(“%M‘i “%M‘i.”%>’éG“y.”% “Ù (“Ù\$”Ù0’ém –@
•i ”y “ 8”Ù%“ù\$“Y(“ (“ù ‘© “Ù7”Ù.”%G‘IM“
‘ÙB‘IM’ùH ‘Ù5%M‘é. ‘ÙA‘É ”Ù “i/“é ”Ù ‘%>’ù>•2 e–™e

Ñ+lit ±æ6 Ò F†–v ðya mud ðukundam
æ æF Ö¶ æF Ò æ–ÖQæ6 Ò æ äVv ×F çG am |
°ekara-sthita-kan ¶æ–¶ × ±æ6Ö ÖæWG a C
bh ·G·ai bhaven mama bhuja Ega- ¶ y äVv á y âR ÇÃ7ÇÀ

Half-closed eyes express absorbed love, the mind neither fully outward nor withdrawn. Bliss is the ground of being; when attention turns to the Lord within, worldly prosperity becomes a sign of inner abundance.

Verse 4

‘É>“™M“Y(“Ù\$“ G ‘é” “ù\$•2 6”Ù0“ù\$“YL“%M‘IA’ÙG ‘ù>
“™>“ >“Y2” 5 “™0“ù(“ 2’é/” 5“ù–“é\$“ò d
‘Y>‘é*”Ù0’i> ‘Ù “Y\$”¹=‘©? ‘Y “é “Ù7’é>“)>
‘Y2”Ù/“é#‘é>“Y9‘IA ‘éG ‘Y.”>“)/“é/“é –Yj–P

b ‡`antare madhujita % . ita-kaustubhe y
h ! val ·a hari-n ¶Æ Ö y ² f–&• ti |
k Ö × ad &† v vato ‘pi ka m ±æ6 ÖÑ I
kaly äv Ò vahatu me kamal Æ y ‘ % ||4||

Her glances on Vishnu's chest show that even the supreme Lord's fulfilment flows from the divine feminine power. Welfare arises when devotion recognizes the one reality shining through beauty and desire.

Verse 5

‘Y>“)>‘ém‘ÉA‘i>“)?)2“ù\$”¹0“%> ‘YH‘ù–“é0”y
‘y>“ >‘y0”r 8”Ù+” 0‘I? ‘ù> ‘I “ù&‘™M‘y(“y5 –@
‘é>‘IA“%M“%.”%M‘I ‘y\$“é ‘é9%”@‘ù.”)0”Ù\$“ù
‘Ù&”Ù0“é#“ò .”r &“ù6‘IA ‘Ù>“ M‘y5%”(Ù&’%>’ù>•2 e–¹e

k Á mbud Æ'ÖÆ Æ—F÷ asi kai mabh &QâP
dh ! dhare sphurati y F àÖ—F äVv æPva |
m GQâR 6 Ö 7F Ö| v A C mahan ·a-m · ti %
bhadra äv' ÖR F[atu bh &v va-nandan ' % ||5||

Lightning on the rain-cloud images grace flashing on the dark ground of the Lord. The Mother of worlds is the power through which the one consciousness appears as protector and giver of good.

Verse 6

'©M" >'©M'I '©&•" *"'Ü0'Y.'I 'i2" /'IM'©M" -"é5"é\$"Ð
'é>'TM'M'y2"Ü/'Ü>'É? 'é"' . "é0"ù("ò . '%M'é0"y(-@
'é"/'Ü/"é*IG'IM'I&"ù9 'é("Ü%" . " "Ü7'9>" M'Y
'é("Ü&"é2"% " ¢ . 'Y0"é2'ù '%M'ù "é/"é -YI—P
pr F ä2 F ä2 athamata % khalu yat-prabh a t
m äVv Ç·a-bh |' Ö F±VÑ thini manmathena |
mayy FWB F B —† Ö ÇF† am ¶±æ6 äq rtha C
mand Æ 6 ä2 6 Ö ¶! laya-kanyak ' % ||6||

The glance that empowered K Ö 6†ðws divine power behind even desire. The devotee asks that the same gracious attention turn inward, melting the ego's restlessness into languid union with the Self.

Verse 7

"Y?"iM"Y>'é0"y("Ü&"Ü0'©&"Y?"ÜM" . 'i>'%&'YM"y."Ð
•i("M'i9"y\$" 0'y?'Y 'éA" 5"ù&"Ü5"ù7"1="©? -@
•%07'%0M'%0?"y@'i\$" . 'ù? 'YM"y#é@'YM"y#é0"Ü%
•y("Ü&" 5" K'i0"%09"1&" . "ù("Ü&"ù0"é/"é -Ym—P
vi ·a marendra-pada-vibhrama-d æ ÖF ±æ6 Ð
æ æF Ö†WGW" F†—¶ ä2 Ðura-vidvi co 'pi |
±æ6 â æ'æ1+datu mayi k ca Gam ¶±æ6 äq rtha C
ind ·`arodara-sahodaram indir ' % ||7||

Her glance dignifies even the gods and delights Vishnu, showing that bliss exceeds every object. A moment of true seeing reveals the Self as the source of honour and joy.

Verse 8

•y7"Ü "é5"ù6"ù7"Ü 'é\$"ùK"Ü**ò /'ù> 'i/"é0"Ü&"Ü0-
'iC"yM'ùM'ù> 'IM" ?"Y?"yM'ù*©&•" 8" 2'Ü ")·%M'IG -@
'iC"yM'ù·2 *"'Ü0"TM"C"yM'ù 'é2"1&" &" *"'Ü\$"ù0"ù7"Ü "é
'©A"yM'ù·" "97" 7"Ü 'é. '©A"yM'Y0"Y?"yM'ù0"é/"é -Yn—P
i c m f[i c ma-matayo 'pi yay F y &G a-
d [c my G ivi c mapa-pada C sulabha C labhante |
d [c mi % prah [c ma-kamalodara-d · F—" 'æ1æÑ C
pu c mi C k [c ±æ1æÖ Ö Ö Qæ6¶ a-vi c mar ' % ||8||

Compassion makes even heavenly attainment accessible, yet the devotee seeks nourishing fullness of being. True pu c mi is the growth of consciousness into its own nature, fed by the glance of grace.

Verse 9

'i&"Ü/"é&"Ü&"ù>'%A'©5'%0K 'iM" 5"ù#é."Ü, " "é0"é
•Y8"Ü. "ù("Ü('Y?'éM'©("Y?"TM "Ü "i?"iL "Y?"y#"Ü#"r d
'iA"yM'Y0"Ü. '%0"Ü. 'é*%0@'ò "ù0"é/ 'iB"
'%0>" >'ù#©M" #'ù?'%0@ ' %0/'%0>'éM'ÉA"Y>"TM -Yo—P
dady B F y àupavano dravi G Ö u-dh ! C
asminn akiñcana-viha Ega- ¶[au vi ca G Ge |
du ckarma-gharmam apan ·a cir ·a d · a C
n ! ya Ga-pra Gayin ² æ yan Ö uv † âR ÇÃ—ÇÀ

The famous plea asks the rain-cloud eyes to cool the heat of karma. When the mind admits its helplessness, grace flows as naturally as rain, dissolving the burning of past action in the waters of devotion.

Verse 10

'y@" M'iG"Y\$"y\$"ò " A' "'Ü5'É8" ("Ü&" @'I?
"i>'Y."Ü- " @'I? "i6"ù6"y " 5")M")·y\$"ò d
"%0C"yM'ù?"%0M'Y?'I?'©M" 2'ù "y2"ù7" 8·)8"Ü% "ù\$"é/"€
'18"Ü", ('é8"Ü\$"Ü0"ù- " 5'%0H'Y " 0"18"Ü\$" A'9M'ùH -Yg—ie
g ·ÖFPvateti garu a-dhvaja-sundar ·F·
± kambhar ·F' [a ¶[Ñ[ekhara-vallabheti |
s [c mi-sthiti-pralaya-keli cu sa Csthit ·ai
tasyai namas tri-bhuvanaika-guror taru Gyai ||10||

Many names converge in one power present through creation, preservation, and dissolution. The Goddess as Guru's consort points to ॥ ·F' 2 F†R Æ—f—æR FV 6†—æR F‡&÷Vv, v†—6, F†R porld is known and transcended.

Verse 11

"iM" A'IM'ùH '%.'1="M'IA "iA'Ù " M'é+"*)"Ù0"%B'IM'ùH
" \$"Ù", ('éK"Ü8"Ü\$" 0'é#" /yA'9>" M'95"é/", d
"i "Ü\$"Ù", ('éK"Ü8"Ü\$" 6'I*IM" ("ù "y\$'%>'ùH
'©A"yM'ùM'ùH '%.'1="M'IA '©A" A"yK'IM'I."Y2"Ü2'Ü>'ùH —Yg—ye

· utyai namo 'stu ·V&† Ö¶ ma-phala-pras ·G·ai
ratyai namo 'stu rama G ·a-gu G !äv v ·ai |
¶ ·G·ai namo 'stu ¶ F × G a-niketan ·ai
pu c myai namo 'stu puru cottama-vallabh ·ai ||11||

She is praised as revelation, delight, power, nourishment, and Vi c Gu's beloved. These are not separate goddesses but aspects of the one ॥ ·F' F‡&÷Vv, v†—6, F†R 6VÆb —2 ¶æðwn as fullness.

Verse 12

'%.'1="M'IA '%>")@'Y("ù-"é('%'>'ùH
'%.'1="M'IA 'iA'yM'yK'i"ù '%M'é-)."Ü/", d
'%.'1="M'IA "%K'é>'éC'I8"1&" >'ùH
'%.'1="M'IA '%>" >'ù#"Y2"Ü2'Ü>'ùH —Yg—%e

namo 'stu n Á+ka-nibh æ á yai
namo 'stu dugdhodadhi-janma-bh ¶Ðyai |
namo 'stu som Ñâ·F ×6ôF ! yai
namo 'stu n ! ya Ga-vallabh ·ai ||12||

Beauty, cosmic origin, and union with the Lord are one in Lakshmi. Birth from the milk-ocean symbolizes consciousness emerging from the undivided absolute yet remaining the Lord's own power.

Verse 13

'%.'1="M'IA "TM'G'é>'éM'ÉA'É*" "ù "é/"€
'%.'1="M'IA 'ÜB'é#"Ü!")("é/"ù "é/", d
'%.'1="M'IA 'iG"Y>'i?'i/"é*" >'ùH
'%.'1="M'IA "i>" M'TM'y>'ùA'y5")M")-"é/", e—yi—P

namo 'stu hem Ö uja-p ±æÖ†—± yai
namo 'stu bh ¶Ö äqàÖ Æ Öá yik ·ai |
namo 'stu dev F'ÖF y ! yai
namo 'stu ± r Eg —VF† ×`allabh ·ai ||13||

Golden lotus, earthly sovereignty, and divine mercy describe the one Goddess who rules manifestation. Her favour extends even to the gods because she is the splendour of Brahman appearing as the world's order.

Verse 14

'%.'1="M'IA 'iG"YM'ùH 'ÜC'yA'%'("Ü&'%'>'ùH
'%.'1="M'IA "Y?"yM'9K" A" 8"ð 8"Ü%"ù\$"é/", d
'%.'1="M'IA ") "Ü7"Ü."Ü/", 'é2"é2'ù>'ùH
'%.'1="M'IA 'i>'éK'i0"Y2"Ü2'Ü>'ùH —Yg—©e

namo 'stu devyai bh [gu-nandan ·ai
namo 'stu vi c Gor urasi sthit ·ai |
namo 'stu lak cmyai kamal Æ y ·ai
namo 'stu d ÖöF a-vallabh ·ai ||14||

Lineage, lotus-home, and place on Vi c Gu's heart unite in one salutation. To honor her on the Lord's chest is to see the non-duality of being and its manifesting glory.

Verse 15

'%.'1="M'IA 'Y>'M'IM'ùH 'Y.")G'YM"y#"é/"€
'%.'1="M'IA 'ÜB'IM'ùH 'ÜA"Y('©M" 8")\$"Ü/", d
'%.'1="M'IA 'iG"Y>'i?'Ü?" 0"Ü "ù\$"é/"€
'%.'1="M'IA '%("Ü&"é\$"Ü."É5")M")-"é/", e—yk—P

namo 'stu k çG·ai kamalek ca G ·ai
namo 'stu bh ·G·ai bhuvana-pras ·G·ai |
namo 'stu dev F—&†—" &6—A yai
namo 'stu nand FÖ | ×`allabh ·ai ||15||

Radiance, world-generativity, and worship by the gods gather in one litany. She who mothers the worlds is the creative aspect of consciousness itself, not a power apart from the Self.

Verse 16

“%.”Ù*IM‘Y0“é#”ò 8‘Y2”y(“Ù&”Ù0“ù’%“(“Ù&’%>’%?
“%>’ém“ >’ÉM“ù&“é(“Y?”Ù5“é(“ò 8“ K“ A“™>‘YM“y? –@
‘IM“Y&”Ù5’%M‘i(“é(“ò &” 0“ù\$“é9“ #”1&”Ù/’l>’%?
‘é>’égR.“é\$“ (“ù6•“)/’%M‘IA ‘é>’%M‘ùG –Yg–Ée

sampat-kar äv’ 6 ¶ ÆVæG iya-nandan æ•
s x! jya-d æ x f–&† v æ’ 6 &÷ uh ±æ6’ Å
tvad-vandan æ’ GW it † a Godyat æ•
m Ò Pva m F “ æ’[a C kalayantu m àye ||16||

The poet asks that salutation itself become the discipline that removes harm and matures prosperity. When worship unites word, sense, and intent, every act of praise turns the mind toward the Self as the source of wealth.

Verse 17

‘ù\$”Ù ‘ù>‘YM“y8‘éA’©>“%“(“é5“ù”ù “%G“Y “%M’ò 8‘Y2“é0”Ù%“%.”Ù*’i –@
“%“(“Ù\$’%K’I? “Y ‘%>‘™M‘y.“é(“%H“%M‘IM“Y>•
‘éA“ >“ ?“™C‘i/”y6”Ù5“ @•“ -‘ÉG –Yg–Ùe

yat-ka m ±æ6 x6 Ðup 6 á -vidhi % sevakasya sakal tha-sampada % |
santanoti vacan äVv ÖÑ nasais tv ä2 Ður i-h [daye ·ar ±ä2 &† ¡R ÇÄ wÇÀ

Wholehearted worship through glance, word, and mind integrates the devotee's being. The Goddess as sovereign of Vishnu's heart is the inward ruler in whom all puru c thas find their fulfilment.

Verse 18

“%0“%?“É(“ù2’ùG “%0”1 “™8”Ù\$”p
‘y5“)‘\$‘é>•)6” ‘y(“Ù”é>“)M’ù6”1–”r d
‘Ù “Y\$“ò 9“ ?“Y2”Ù2’ùG ‘é(“1 ”Ù ”p
‘IM“ ?‘ÙA“Y(‘ÙB’I?’Y0“ò **Ù0“%@’i.“™M‘ù.”Ò e–yn–P

sarasija-nilaye saroja-haste
dhavalatam ä1[uka-gandha-m Ç•a- ¶ö&†R À
bhagavati hari-vallabhe manojñe
tri-bhuvana-bh ·FÖ¶ i pras ¶F Ö Æyam ||18||

The direct prayer addresses Lakshmi as beauty and world-welfare in one form. Grace from the divine feminine is the recognition that the Self alone is the prosperity sought in all three worlds.

Verse 19

‘i?’yM“%8”Ù\$“ù–“ù ‘Y(‘Y ” .”Ù–‘éA’i>“Y8”97”Ù -
“%M“Y0”Ù5“é9“ù(“ 5“ù.“) “é0“ “>‘©M“)A’l>‘™M‘y@’ém –@
‘©M“ >‘l0”Ù(‘é>é? ‘É ‘l>•“ ‘%“(“ .‘iG“rÐ
“)K‘Y>‘y?’%>‘Y “99“ù#” .‘éC’l>‘ÉM‘y?’©A’IM“ @’ém –Yg–ùe

digghastibhi % kanaka-kumbha-mukh `as [c ma-
svarv †–â+-vimala-c u-jal ÇWA Eg ¶Ö Å
pr F “ æ Ñ mi jagat ä2 ¡ æ á+m a ¶Qæ6 Ð
lok F†–á tha-g [hi G ¶Ö Ñâ·A bdhi-putr ¶Ö ÇÄ —ÇÀ

Morning abhi ceka by the directional elephants images the cosmos honouring its source. She who is mother, consort, and ocean-born daughter is the one consciousness appearing as the world's sustaining grace.

Verse 20

‘Y.“)G ‘Y.“)>‘YM“y5“)M“)–”r \$”Ù5•
‘Y0” #“é”)0’l0’™M‘y?’IH“ *’é ”Ù ”% –@
•Y5“)K‘Y/ ‘é>’é “ù ”Ù ‘%>’%>•
‘©M“ %’é ‘©>‘IM“ .‘YC’I?’é ‘i/“é/“é –Yh–ie

kamale kamal ±æ6 x`allabhe tva C
karu G x kra-tara Egitair ap äVv ‘âR À
avalokaya m Ö ¶ÿ 6 á n ä0
prathama C p G am ak [trima C day ‘ % ||20||

Poverty offered without pretence becomes the fit vessel for compassion. The destitute devotee discovers that emptiness of ego is precisely what opens the heart to the glance of the Self.

Verse 21

‘iG“Y? ‘©M“ 8” & ‘É ‘i@‘iM“Y0“ò 2”1 ‘é>’l
‘Y2”Ù/“é#‘y>’IM“ ? ‘Y.“)G‘YM“y#‘É@“Y(“é%”r d
‘i>“ ?’iM“ M’ù–” \$“ù9”9&’ù “i0’9>‘y\$•“ .“é
•i2”1 ‘ò *”Ù0’I?’i?’% “%&“ùH“ *’é ”Ù ”% –Yh–ye

devi pras ॥F ᳚ v A+ ᳚ari loka-m F âP
kaly äv Öq tri kamalek ca Ga-j ᳚an F†R À
d idrya-bh ᳚F'Ö•â॥F ya C ॥ a G v F ä2 Ñ C
Æö॥ ya pratidina C sadayair ap äVv 'âR ÇÃ# ÇÀ

The closing prayer seeks a daily compassionate gaze upon a heart troubled by lack and fear. Refuge in the world-mother is the turning of attention to the Self that was never truly poor or afraid.

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