

**nityānandakarī varābhayakarī saundaryaratnākārī  
nirdhūtākhilaghōrapāvanakarī pratyakṣamāheśvarī |  
prāleyācalavaṃśapāvanakarī kāśīpurādhīśvarī  
bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī || 1 ||**

*O Mother Annapūrṇā, ever bestowing happiness, granting boons and dispelling fear, Ocean of Beauty who bestows purity on devotees destroying all their terrible sins, Thou art verily the Great Goddess who purified the dynasty of the Himālayas, Presiding Deity of the city of Kāshī, O renderer of the support of compassion, grant me alms !*

**nityānandakarī** – She who bestows (*karī*) eternal (*nitya*) happiness (*ānanda*);  
**varābhayakarī** – She whose hands grant (*karī*) boons (*vara*) and bestow fearlessness (*abhaya*);  
**saundaryaratnākārī** – She who is the ocean (*ratnākārī*) of beauty (*saundarya*);  
**nirdhūtākhilaghōrapāvanakarī** – She who destroys (*nirdhūta*) all (*akhila*) the terrible sins (*ghora*) and bestows (*karī*) purity (*pāvana*);  
**pratyakṣamāheśvarī** – She who is verily (*pratyakṣa*) the Great Goddess (*māheśvarī*);  
**prāleyācalavaṃśapāvanakarī** – She who purified (*pāvanakarī*) the lineage (*vaṃśa*) of the snowclad (*prāleya*) mountains (*acala*) i.e. the Himālayas (by being born as the daughter of Himavān);  
**kāśīpurādhīśvarī** – Empress/Patron Deity (*adhīśvarī*) of the city (*pura*) of Kāśī (*kāśī*);  
**bhikṣāṃ** – alms, food; **dehi** – grant me; **kṛpāvalambanakarī** – She who provides (*karī*) the prop/crutch (*avalambana*) of compassion/grace (*kṛpā*);  
**mātānnapūrṇeśvarī** – Mother (*mātā*) of the Universe and the Goddess (*īśvarī*) of bountiful (*pūrṇā*) food (*anna*) viz. the Goddess of Plenty and Nourishment



**nānāratnavicitrabhūṣaṇakarī hemābarādāmbārī  
muktāhāravilambamānavilasadvakṣojakumbhāntarī |  
kāśmīrāgaruvāsītārucikārī kāśīpurādhīśvarī  
bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī || 2 ||**

*O Mother Annapūrṇā, bedecked with beautiful ornaments made of various gems, who takes pleasure in wearing golden garments, whose chest is replendent with a dangling necklace of pearls, whose beauty is enhanced with the fragrance of the rare aloeswood tree*

*that grows in Kashmir, Presiding Deity of the city of Kāshī, O renderer of the support of compassion, grant me alms !*

**nānāratnavicitrabhūṣaṇakarī** – She who is adorned with (*karī*) beautiful (*vicitra*) ornaments (*bhūṣaṇa*) made of various (*nānā*) gems (*ratna*); **hemāambarāḍambarī** – She who takes pleasure (*āḍambarī*) in wearing golden (*hema*) garments (*ambara*); **muktāhāravilambamānavilasadvakṣojakumbhāntarī** – She who has resplendent (*vilasat*) pearl (*muktā*) necklaces (*hāra*) hanging (*vilambamāna*) between (*āntarī*) Her breasts (*vakṣojakumbha*); **kāśmīrāgaruvāsītārucikarī** – She who is (*karī*) exquisitely beautiful (*ruci*) with the fragrance (*vāsītā*) of the rare agallochum/aloeswood tree (*agaru*) from Kashmir (*kāśmīra*)



**yogānandakarī ripukṣayakarī dharmārthaniṣṭhakarī**  
**candrārkānalabhāsamānalaharī trailokyarakṣākarī |**  
**sarvaiśvaryasamastavāñchitakarī kāśīpurādhīśvarī**  
**bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī || 3 ||**

*O Mother Annapūrṇā, who bestows the bliss of union with Her, destroyer of enemies, inspirer of devout steadfastness toward the goal of righteousness, whose refulgence resembles the light waves of the sun, moon and fire, Protectress of the universe who grants absolute self-mastery and fulfils all desires, Presiding Deity of the city of Kāshī, O renderer of the support of compassion, grant me alms !*

**yogānandakarī** – She who bestows (*karī*) the bliss (*ānanda*) of merging into Her (*yoga*); **ripukṣayakarī** – She who destroys/annihilates (*kṣayakarī*) enemies (*ripu*); **dharmārthaniṣṭhakarī** – She who inspires/instils (*karī*) devotion/steadfastness/one-pointedness (*niṣṭhā*) towards the goal (*artha*) of righteousness (*dharma*); **candrārkānalabhāsamānalaharī** – She whose effulgence (*bhāsa*) resembles (*māna*) the light waves (*laharī*) of the moon (*candra*), sun (*arka*) and fire (*anala*); **trailokyarakṣākarī** – Protectress (*rakṣākarī*) of the three worlds (*trailokya*); **sarvaiśvaryasamastavāñchitakarī** – She who grants (*karī*) absolute (*sarva*) supremacy (*aiśvarya*) and all (*samasta*) desires (*vāñchita*)

**kailāsācalakandarālayakarī gaurī umā śaṅkarī**  
**kaumārī nigamārthagocarakarī oṅkārabījākṣarī |**  
**mokṣadvāarakavāṭapāṭanakarī kāśīpurādhīśvarī**  
**bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī || 4 ||**

*O Mother Annapūrṇā, resident of the caves of the Kailāsa mountain, fair-complexioned Consort of Śaṅkara, who practised terrible austerities, eternally youthful, who gives insight into the meaning of the Vedas, who is the essence of the syllable 'Om', who throws open the door to liberation, Presiding Deity of the city of Kāshī, O renderer of the support of compassion, grant me alms !*

**kailāsācalakandarālayakarī** – She who has made (*karī*) Her dwelling (*ālaya*) in the cave (*kandara*) of the Kailasa (*kailāsa*) mountain (*acala*); **gaurī** – fair complexioned; **umā** – Name of Pārvatī; said to be derived from *u* [O (child)] *mā* [do not (practise austerities)]. This exclamation was addressed to Pārvatī by her mother when she was performing severe penance to obtain Lord Śiva as her husband; **śaṅkarī** – Consort of Śaṅkara; **kaumārī** – endowed with youth, young girl, maiden; **nigamārthagocarakarī** – She who gives (*karī*) insight (*gocara*) into the meaning/purport (*artha*) of the Vedas (*nigama*); **oṅkārabījākṣarī** – She who is the essence (*bīja*) of the mystical syllable (*akṣarī*) Om (*oṅkāra*); **mokṣadvāarakavāṭapāṭanakarī** – She who throws open/cuts asunder (*pāṭanakarī*) the door (*kavāṭa*) at the threshold (*dvāra*) to liberation (*mokṣa*)



**dr̥śyādr̥śyavibhūtivāhanakarī brahmāṇḍabhāṇḍodarī**  
**līlānāṭakasūtrakhelanakarī vijñānadīpāṅkurī |**  
**śrīviśveśamaṇḥprasādanakarī kāśīpurādhīśvarī**  
**bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī || 5 ||**

*O Mother Annapūrṇā, who supports and pervades all that is visible and invisible, who contains the entire cosmos within Her womb, who playfully pulls the strings of the sportive drama that is the world, who lights the lamp of wisdom, who delights the heart of*

*the Lord of the Universe, Presiding Deity of the city of Kāshī, O renderer of the support of compassion, grant me alms !*

**dr̥śyādr̥śyavibhūtivāhanakarī** – She who provides (*karī*) support (*vāhana*) and pervades (*vibhūti*) all that is seen / visible / manifest (*dr̥śya*) and unseen / invisible / unmanifest (*adr̥śya*); **brahmāṇḍabhāṇḍodarī** – She who contains the entire cosmos (*brahmāṇḍa*) within Her womb (*bhāṇḍodarī*); **līlānāṭakasūtrakhelanakarī** – She who playfully (*khelana*) wields (*karī*) the strings (*sūtra*) of the sportive (*līlā*) drama (*nāṭaka*) of the world; **viññānadīpāṅkurī** – She who lights (*aṅkurī*) the lamp (*dīpa*) of knowledge (*viññāna*); **śrīviśveśamanaḥprasādanakarī** – She who pleases (*prasādanakarī*) the heart (*manaḥ*) of the auspicious (*śrī*) Lord of the Universe (*viśveśa*)



**urvī sarvajaneśvarī bhagavatī mātānnapūrṇeśvarī**

**veṇīnīlasamānakuntaladharī nityānnadāneśvarī |**

**sākṣānmokṣakarī sadāsubhakarī kāśīpurādhīśvarī**

**bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī || 6 ||**

*O Mother Annapūrṇā, who is Mother Earth, Governess of all beings, Divine Mother who grants bountiful nourishment and sustenance, whose dark tresses are arranged in braids, who ever nourishes, verily the great Deliverer and bestower of eternal welfare, Presiding Deity of the city of Kāshī, O renderer of the support of compassion, grant me alms !*

**urvī** – She who is Mother Earth; **sarvajaneśvarī** – She who is the Governess (*īśvarī*) of all (*sarva*) creatures (*jana*); **bhagavatī** – She who possesses the six virtues (*bhaga*) in infinite measure i.e. mastery (*aiśvarya*), strength (*vīrya*), fame (*yaśaḥ*), wealth (*śrī*), knowledge (*jñāna*) and renunciation (*vairāgya*); **mātānnapūrṇeśvarī** – Mother (*mātā*) of the Universe and the Goddess (*īśvarī*) of bountiful (*pūrṇā*) food (*anna*) viz. the Goddess of Plenty and Nourishment; **veṇīnīlasamānakuntaladharī** – She who possesses (*dharī*) locks of hair (*kuntala*) arranged in braids (*veṇī*) whose blue-black dark color resembles (*samāna*) the indigo plant (*nīla*); **nityānnadāneśvarī** – The Goddess (*īśvarī*) who gives (*dāna*) food (*anna*) daily/perennially (*nitya*); **sākṣānmokṣakarī** – She who grants (*karī*) direct (*sākṣāt*) liberation (*mokṣa*) OR She who is verily (*sākṣāt*) the cause of

liberation (*mokṣakarī*); **sadāśubhakarī** – She who ever (*sadā*) bestows (*karī*) welfare (*śubha*)



**ādikṣāntasamastavarṇanakarī śambhostribhāvākārī**

**kāsmīrā trijaneśvarī trilaharī nityāṅkurā śarvarī |**

**svargadvāarakavāṭapāṭanakarī kāśīpurādhīśvarī**

**bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī || 7 ||**

*O Mother Annapūrṇā, Creator of all letters of the alphabet (viz. creator of all names and all forms), cause of the three acts of Śiva (viz. creation, preservation and dissolution), saffron colored, Queen of the three worlds whose power manifests as the power to will, act and know, who is ever creating and is also the night of dissolution, who throws open the gates of heaven, Presiding Deity of the city of Kāshī, O renderer of the support of compassion, grant me alms !*

**ādikṣāntasamastavarṇanakarī** – She who is the creator (*karī*) of all (*samasta*) alphabets (*varṇana*) starting from (*ādi*) अ (*a*) (the first letter of the Sanskrit alphabet) and ending in (*ānta*) ञ (*ṅṣa*) (the last letter of the Sanskrit alphabet) i.e. She who is the basis of all names and all forms; **śambhostribhāvākārī** – She who activates (*karī*) the threefold aspects (*tribhāvā*) of Shambhu (*śambhoḥ*) i.e. creation, sustenance and dissolution; **kāsmīrā** – She who wears vermillion (*kuṅkuma*) i.e. She whose husband has eternal life OR She who is saffron colored; **trijaneśvarī** – Queen of the three worlds; **trilaharī** – She who is triple-waved i.e. She who possesses three potencies ù power of will (*icchā śakti*), power of action (*kriyā śakti*) and power of knowledge (*jñāna śakti*) OR She who is *Māyā* comprising the three attributes (*sattva, rajas and tamas*); **nityāṅkurā** – She who is ever (*nitya*) creating (*aṅkurā*); **śarvarī** – She who is the night (of dissolution of the universe, *pralaya*); **svargadvāarakavāṭapāṭanakarī** – She who throws open/cuts asunder (*pāṭanakarī*) the door (*kavāṭa*) at the gates (*dvāra*) of heaven (*svarga*)



**devī sarvavicitraratnaracitā dākṣāyaṇī sundarī**  
**vāme svādupayodharā priyakarī saubhāgyamāheśvarī |**  
**bhaktābhīṣṭakarī sadāsubhakarī kāśīpurādhīśvarī**  
**bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī || 8 ||**

*O Mother Annapūrṇā, adorned with various wonderful and dazzling gems, daughter of Dakṣa, Most Beautiful One, holding a vessel full of delicious porridge in her left hand, the Great Goddess who grants love and fortune, fulfiller of Her devotees' desires and bestower of eternal auspiciousness, Presiding Deity of the city of Kāshī, O renderer of the support of compassion, grant me alms !*

**devī** – Goddess, *lit.* the effulgent One; **sarvavicitraratnaracitā** – She who is studded / adorned (*racitā*) with all kinds (*sarva*) of charming and wonderful (*vicitra*) gems (*ratna*); **dākṣāyaṇī** – Daughter of Dakṣa; **sundarī** – She who is most beautiful; **vāme svādupayodharā** – She who holds a container (*dharā*) of sweet/delicious (*svādu*) milk/porridge (*payah*) in her left hand (*vāme*); **priyakarī** – She who gives (*karī*) love and affection (*priya*); **saubhāgyamāheśvarī** – The Great Goddess (*māheśvarī*) of all good fortune and welfare (*saubhāgya*); **bhaktābhīṣṭakarī** – She who fulfils (*karī*) all the desires (*abhīṣṭa*) of Her devotees (*bhakta*); **sadāsubhakarī** – She who always (*sadā*) bestows (*karī*) auspiciousness (*śubha*)



**candrārkanalakoṭīkoṭīśadṛśī candrāṃśubimbādhari**  
**candrārkāgnisamānakuṇḍaladharī candrārkaavarṇeśvarī |**  
**mālāpustakapāśasāṅkuśadharī kāśīpurādhīśvarī**  
**bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī || 9 ||**

*O Mother Annapūrṇā, who shines with the splendor of millions and millions of moons, suns and fires, whose lips are lustrous like moonbeams and red as the bimba fruit, whose ear-rings are as bright as the moon, sun and fire, who is resplendent like the moon and the sun, who bears in Her hands a rosary, the scriptures, a noose and a goad, Presiding Deity of the city of Kāshī, O renderer of the support of compassion, grant me alms !*

**candrārkanalakotīkotīsadrśī** – She whose dazzling brilliance resembles (*sadrśī*) that of millions (*koti*) and millions (*koti*) of moons (*candra*), suns (*arka*) and fires (*anala*); **candrāmśubimbādhari** – She who is endowed with lips (*adhari*) whose luster reflects the beams (*aṃśu*) of the moon (*candra*) and whose redness resembles the *bimba* fruit (*Momordica Monodelpha*); **candrārkāgnisamānakunḍaladhari** – She who wears (*dhari*) ear-rings (*kunḍala*) whose radiance resembles (*samāna*) that of the moon (*candra*), sun (*arka*) and fire (*agni*); **candrārka-varṇeśvari** – Empress (*īśvari*) whose fair complexion (*varṇa*) is resplendent like the moon (*candra*) and sun (*arka*); **mālāpustakapāśasāṅkuśadhari** – She who holds (*dhari*) in her hands the rosary (*mālā*), the scriptures (*pustaka*), the noose (*pāśa*) and (*sa*) the goad (*aṅkuśa*)



**kṣatratrāṇakarī mahābhayaharī mātā kṛpāsāgarī**

**sarvānandakarī sadāśivakarī viśveśvari śrīdharī |**

**dakṣākrandakarī nirāmayakarī kāśipurādhīśvari**

**bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvari || 10 ||**

*O Mother Annapūrṇā, Protectress of those who protect others, dispeller of the supreme fear of Death, Mother who is the Ocean of Compassion, grantor of happiness to all, the ever auspicious Queen of the Universe, the repository of all fortune, remover of all ills, who made Dakṣa cry, Presiding Deity of the city of Kāshī, O renderer of the support of compassion, grant me alms !*

**kṣatratrāṇakarī** – She who grants (*karī*) protection (*trāṇa*) to those who protect society i.e. soldiers (*kṣatra*); **mahābhayaharī** – She who dispels (*hari*) the supreme (*mahā*) fear (*bhaya*) (of death); **mātā kṛpāsāgarī** – Mother (*mātā*) who is the ocean (*sāgarī*) of compassion (*kṛpā*); **sarvānandakarī** – She who gives (*karī*) happiness (*ānanda*) to all (*sarva*); **sadāśivakarī** – She who always (*sadā*) bestows (*karī*) auspiciousness (*śiva*); **viśveśvari** – Sovereign Monarch (*īśvari*) of the Universe (*viśva*); **śrīdharī** – She who is the repository (*dhari*) of all prosperity and wealth (*śrī*) i.e. She who is Goddess Lakṣmī; **dakṣākrandakarī** – She who made (*karī*) her father Dakṣa (*dakṣa*) weep/lament (*ākṛanda*). Gaurī, the wife of Śiva, in her former birth was Satī, the daughter of King Dakṣa. Dakṣa performed a great sacrifice to which he did not invite Satī and Śiva as he did not approve of their marriage. Satī still attended uninvited and Dakṣa insulted her

by abusing Śiva. Satī who could not bear this died of grief and Śiva who mourned her loss destroyed the sacrifice of King Dakṣa; **nirāmayakarī** – She who grants (*karī*) freedom (*nir*) from illness and disease (*āmaya*) i.e. She who bestows (physical, mental and spiritual) health



**annapūrṇe sadāpūrṇe śaṅkaraprāṇavallabhe |**

**jñānavairāgyasiddhyartham bhikṣām dehi ca pārvati || 11 ||**

*O Annapūrṇā who art ever full ! You are dearer than life to Lord Śiva. O Pārvatī, grant me alms that I be firmly established in knowledge and renunciation.*

**annapūrṇe** – O Annapūrṇā; **sadāpūrṇe** – O Thou art ever (*sadā*) full (*pūrṇe*); **śaṅkaraprāṇavallabhe** – Who is dear (*vallabhe*) as life (*prāṇa*) itself to Lord Śiva (*śaṅkara*); **jñānavairāgyasiddhyartham** – so that (*artham*) I be firmly established (*siddhi*) in knowledge (*jñāna*) and renunciation (*vairāgya*); **bhikṣām** – alms, food; **dehi** – grant me; **ca** – and; **pārvati** – O Pārvati



**mātā ca pārvatī devī pitā devo maheśvaraḥ |**

**bāndhavāḥ śivabhaktāśca svadeśo bhuvanatrayam || 12 ||**

*My mother is Goddess Pārvatī, Lord Śiva my father, my relations are the devotees of Lord Śiva and I belong to the entire universe.*

**mātā** – Mother; **ca** – and; **pārvatī** – Pārvatī; **devī** – Goddess; **pitā** – Father; **devaḥ** – Lord; **maheśvaraḥ** – Śiva; **bāndhavāḥ** – relatives, relations, kinsmen; **śivabhaktāḥ** – devotees (*bhaktāḥ*) of Lord Śiva (*śiva*); **ca** – and; **svadeśaḥ** – motherland, homeland, one's own country; **bhuvanatrayam** – the three (*trayam*) worlds (*bhuvana*) i.e. the universe

