

मीनाक्षी पञ्चरत्नम्  
**Mīnakshi Pancharatnam**

Mīnakshi Pancharatnam by Adi Shankara is a stotram of five gems in the praise of Mīnakshi, the One who has fish-like eyes. The fish is a simile for beautiful eyes. Further, just as the fish takes care of and nourishes its young ones just by glancing at them, Mīnakshi as Mīna Lochani is able to bless us with everything we want with Her mere glance. Mīnakshi is also known by the name Raja Māthangi.

1 . उद्यद्भानुसहस्रकोटिसदृशां केयूरहारोज्ज्वलां बिम्बोष्ठीं स्मितदन्तपङ्क्तिरुचिरां पीताम्बरालङ्कृताम् ।  
विष्णुब्रह्मसुरेन्द्रसेवितपदां तत्त्वस्वरूपां शिवां मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥

**1. udyadbhānusahasrakoṭisadr̥śāṃ keyūrahārojvalāṃ  
vimboṣṭhīm smitadantapaṅktirucirāṃ pītāambarālaṅkṛtām |  
viṣṇubrahmasurendrasevitapadāṃ tattvasvarūpāṃ śivāṃ  
mīnākṣīm praṇato'smi santatamahaṃ kāruṇyavārāṇnidhim ||**

**Meaning and Explanation:**

This shloka describes the splendor of Mīnakshi.

उद्यद्भानुसहस्रकोटिसदृशां केयूरहारोज्ज्वलां /

**udyadbhānusahasrakoṭisadr̥śāṃ keyūrahārojvalāṃ**

उद्यत् - udyat - rising; भानु - bhānu - sun; सहस्र - sahasra - thousand; कोटि - koṭi - crore; सदृशां - sadr̥śāṃ - similar to; केयूर - keyūra - armllet; हार - hāra - necklace; उज्ज्वलां - ujjvalāṃ - shining with.

Mīnakshi whose splendor is similar to a thousand crore rising suns; who shines with armllets and necklaces.

बिम्बोष्ठीं स्मितदन्तपङ्क्तिरुचिरां पीताम्बरालङ्कृताम् /

**bimboṣṭhīm smitadantapaṅktirucirāṃ pītāambarālaṅkṛtām**

बिम्ब - bimba - (red) bimba fruit; ओष्ठी - oṣṭhīm - lips; स्मित - smita - gentle smile; दन्त - danta - teeth; पङ्क्ति - paṅkti - row; रुचिरां - rucirāṃ - shining; पीताम्बर - pītāmbara - yellow (silk); अलङ्कृताम् - alaṅkṛtām - dressed.

Mīnakshi whose lips are red as the bimba fruit; whose gentle smile adds to the shine of Her row of teeth; who is dressed in yellow (silk).

विष्णुब्रह्मसुरेन्द्रसेवितपदां तत्त्वस्वरूपां शिवां /

**viṣṇubrahmasurendrasevitapadāṃ tattvasvarūpāṃ śivāṃ**

विष्णु - viṣṇu - Vishnu; ब्रह्म - brahma - Brahma; सुरेन्द्र - surendra - Chief of the Suras, Indra; सेवित - sevita - worshipped; पदां - padāṃ - feet; तत्त्व - tattva - truth; स्वरूपां - svarūpāṃ - form; शिवां - śivāṃ - form of auspiciousness, Mangalāmbika.

Mīnakshi whose feet are worshipped by Vishnu, Brahma, and Indra; who is of form of truth and

auspiciousness.

**Notes:**

*Parabrahman is the only truth and reality. Parabrahman appears as Nirguna (without form or attributes) or Saguna (with form and attributes). Both these forms are equally meritorious for the sādḥaka (spiritual aspirant). Though the ultimate aim of the sādḥaka is to reach Nirguna Brahman, Saguna Brahman is equally important for him. Mīnakshi embodies the reality of Parabrahman in the Saguna form.*

मीनाक्षीप्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् /

**mīnākṣīṃ praṇato'smi santatamaḥaṃ kāruṇyavārāṇnidhim**

मीनाक्षी - mīnākṣīṃ - to Mīnakshi; प्रणत - praṇata - worship; अस्मि - asmi - I am; सन्ततम् - santatam - always; अहं - ahaṃ - I; कारुण्य - kāruṇya - compassion; वारां - vārāṇ - waters; निधिम् - nidhim - treasure; ocean is the treasure or receptacle of waters.

I always keep worshipping Mīnakshi who is an ocean of compassion.

**Summary:**

I always worship Mīnakshi who is an ocean of compassion, whose splendor is similar to a thousand crore rising suns, who shines with armlets and necklaces, whose lips are red as the bimba fruit, whose gentle smile adds to the shine of Her row of teeth, who is dressed in yellow silk, who is of the form of truth and auspiciousness, and whose feet are worshipped by Vishnu, Brahma, and Indra.

2. मुक्ताहारलसकिरीटरुचिरां पूर्णेन्दुवक्त्रप्रभां शिञ्जन्नूपुरकिङ्किणीमणिधरां पद्मप्रभाभासुराम् ।  
सर्वाभीष्टफलप्रदां गिरिसुतां वाणीरमासेवितां मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥

**2. muktāhāralasatkirīṭarucirāṃ pūrṇenduvaktraprahāṃ  
śiñjannūpurakiṅkiṇīmaṇidharāṃ padmaprahābhāsuraṃ |  
sarvābhīṣṭaphalapradāṃ girisutāṃ vāṇīramāsevītāṃ  
mīnākṣīṃ praṇato'smi santatamaḥaṃ kāruṇyavārāṇnidhim ||**

**Meaning and Explanation:**

This shloka describes the beauty of the form of Mīnakshi and Her great qualities.

मुक्ताहारलसकिरीटरुचिरां पूर्णेन्दुवक्त्रप्रभां /

**muktāhāralasatkirīṭarucirāṃ pūrṇenduvaktraprahāṃ**

मुक्ता - muktā - pearl; हार - hāra - garland, necklace, rings; लसत् - lasat - shine; किरीट - kirīṭa - crown; रुचिरां - rucirāṃ - shining with; पूर्ण - pūrṇa - full; इन्दु - indu - moon; वक्त्र - vaktra - face; प्रभां - prabhāṃ - shining.

Mīnakshi who shines with the lustrous crown with rings of pearls; whose face shines like the full moon.

शिञ्जन्नूपुरकिङ्किणीमणिधरां पद्मप्रभाभासुराम् /

### **śiñjannūpurakiñkiṇīmañidharāṃ padmaprabhābhāsūrāṃ**

शिञ्जन् - śiñjan - jingling sound; नूपुर - nūpura - anklet; किङ्किणी - kiñkiṇī - tiny bells (of the anklet or waist-band/kanchi/odyānam); मणि - maṇi - gems; धरा - dharāṃ - wearing; पद्म - padma - lotus; प्रभा - prabhā - shine; भासुराम् - bhāsūrāṃ - shining with.

Mīnakshi whose gem-studded anklets and waist-band jingle with sounds of tiny bells; who shines with the the radiant lotus.

सर्वाभीष्टफलप्रदां गिरिसुतां वाणीरमासेवितां /

### **sarvābhīṣṭaphalapradāṃ girisutāṃ vāṇīramāsevitāṃ**

सर्व - sarva - all; अभीष्ट - abhīṣṭa - keen desires; फल - phala - fruit; प्रदा - pradāṃ - gives; गिरि - giri - mountain; सुता - sutāṃ - daughter (of the mountain Himavan) ; वाणी - vāṇī - Saraswati; रमा - ramā - Lakshmi; सेविता - sevitāṃ - served by.

Mīnakshi who gives the fruit of all keen desires; who is the daughter of Himavān; who is served by Saraswati and Lakshmi.

#### **Notes:**

*We can not receive the fruit of our desires unless Devi ordains it. If we receive a fruit we should understand that it is due to Devi's blessing. If we do not receive the fruit despite our efforts then it is because of our karma. Both scenarios are Devi's prasādam and need to be accepted with Prasāda Buddhi.*

*As described in Lalitha Sahasranāmam, Devi is served by Saraswati and Lakshmi who are always at Her service. This implies that if Devi is pleased with us, we will also be blessed with knowledge from Saraswati and wealth from Lakshmi.*

मीनाक्षीप्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् /

### **mīnākṣīṃ praṇato'smi santatamaham kāruṇyavārāṇnidhim**

मीनाक्षी - mīnākṣīṃ - to Mīnakshi; प्रणत - praṇata - workshop; अस्मि - asmi - I am; सन्ततम् - santatam - always; अहं - aham - I; कारुण्य - kāruṇya - compassion; वारा - vārāṃ - waters; निधिम् - nidhim - treasure; ocean is the treasure or receptacle of waters.

I always keep worshipping Mīnakshi who is an ocean of compassion.

#### **Summary:**

I always worship Mīnakshi who is an ocean of compassion, who shines with the lustrous crown with rings of pearls, whose face shines like the full moon, whose gem-studded anklets and waist-band jingle with beautiful sounds of tiny bells, who shines with a radiant lotus, who is the giver of the fruits of all our desires, who is the daughter of Himavān, and who is served by Saraswati and Lakshmi.

3. श्रीविद्यां शिववामभागनिलयां हीङ्गारमन्त्रोज्ज्वलां श्रीचक्राङ्कितबिन्दुमध्यवसतिं श्रीमत्सभानायिकाम् ।

श्रीमत्सम्मुखविघ्नराजजननीं श्रीमज्जगन्मोहिनीं मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥

3. śrīvidyāṃ śivavāmbhāganilayāṃ hrīṅkāramantrojjvalāṃ

śrīcakrāṅkitabindumadhyavasatiṃ śrīmatsabhānāyikāṃ |  
śrīmatṣaṅmukhavighnarājajananīṃ śrīmajjaganmohinīṃ  
mīnākṣīṃ praṇato'smi santatamaḥaṃ kārūṇyavārāṃnidhim ||

### **Meaning and Explanation:**

This shloka uses the words of 'Sri' and 'Srimat' emphasizing the fact that there is splendor or vaibhava wherever Devi is present.

श्रीविद्यां शिववामभागनिलयां हीङ्कारमन्त्रोज्ज्वलां /

**śrīvidyāṃ śivavāmahāganīlayāṃ hrīṅkāramantrojjvalāṃ**

श्रीविद्यां - śrīvidyāṃ - Embodiment of highest Vedantic knowledge attained through a specialized method of worship of Devi through Srichakra and Navavarna Puja etc.; शिव - śiva - Shiva; वाम - vāma - left; भाग - bhāga - part, side; निलयां - residence, abode; हीङ्कार - hrīṅkāra - hreem, the beeja mantra of Devi; मन्त्र - mantra - mantra; उज्ज्वलां - ujjvalāṃ - shining with.

Mīnakshi who is the personification of Srividya; who resides on the left side of Shiva; who is radiant with the Hreemkāra mantra.

### **Notes:**

*Srividya, apart from being a method of sādhana, is also a personification of Devi. Srividya is 'Knowing Sri (Devi)' just as Brahavidya in Vedanta is 'Knowing Brahman'.*

*Hreem is the beeja mantra of Devi just as Om is the beeja mantra of Shiva. Hreem contains all of Devi's beeja aksharas such as Shreem, Aim, Kleem. Devi is within the Hreemkāra mantra and She is present whenever the mantra is uttered.*

श्रीचक्राङ्कितबिन्दुमध्यवसतिं श्रीमत्सभानायिकाम् /

**śrīcakrāṅkitabindumadhyavasatiṃ śrīmatsabhānāyikāṃ**

श्रीचक्र - śrīcakra - a complex geometric form of squares, circles, and up and down pointing triangles; अङ्कित - marked by, present in; बिन्दु - bindu - dot representing Devi as the unity of Shiva and Shakti (Shiva-Shakti Aikya); मध्य - madhya - center; वसति - vasatiṃ - having Her abode in; श्रीमत् - śrīmat - splendid; सभा - sabhā - hall; नायिकाम् - nāyikāṃ - presiding leader.

Mīnakshi who resides in the center of the bindu that marks the center of the Srichakra; who shines as the presiding leader of the splendid hall.

### **Notes:**

*Devi is the Sabhānāyikā-where the sabhā can be interpreted as either the hall of Kailāsa or the Garbagrha (sanctum sanctorum) of the Madurai Mīnakshi Temple where Devi shines.*

*Devi can also be called Sabhānāyikā as the She is the consort of Sabhānāyaka which is a term associated with Natarāja. Natarāja is the Chita Sabhā Nāyaka as He dances in the Golden Hall of Consciousness (Chit Sabhā) in Chidambaram and in the Silver Hall in Madurai (Rajata Sabhā/Velliambalam).*

श्रीमत्षण्मुखविघ्नराजजननीं श्रीमज्जगन्मोहिनीं /

**śrīmatṣaṅmukhavighnarājajanānīm śrīmajjaganmohinīm**

श्रीमत् - śrīmat - splendid, glorious; षण्मुख - ṣaṅmukha - the six-faced Subrahmanya; विघ्नराज - vighnarāja - destroyer of obstacles, Ganesha; जननीं - janānīm - Mother; श्रीमत् - śrīmat - splendid, glorious; जगत् - jagat - universe; मोहिनीं - mohinīm - enchanting, attractive.

Mīnakshi who is the Mother of glorious Ṣaṅmukha and Vighnarāja; who enchants and attracts through Her splendid form of the universe.

**Notes:**

*Ganesha as the lord of obstacles can either command obstacles to appear or disappear at His will.*

*Devi is attractive and enchanting in Her form of the universe which is splendid with its natural wonders and varieties in creation. This includes man-made wonders as man himself is a creation of Devi. The beauty of the world attracts us towards Devi. Adi Shankara, here, calls for an eye to see the beauty of the world and to realize Devi as the force behind this beauty.*

मीनाक्षीप्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् /

**mīnākṣīm praṇato'smi santatamaham kāruṇyavārāṇnidhim**

मीनाक्षी - mīnākṣīm - to Mīnakshi; प्रणत - praṇata - worship; अस्मि - asmi - I am; सन्ततम् - santatam - always; अहं - aham - I; कारुण्य - kāruṇya - compassion; वारां - vārāṇ - waters; निधिम् - nidhim - treasure; ocean is the treasure or receptacle of waters.

I always keep worshipping Mīnakshi who is an ocean of compassion.

**Summary:**

I always worship Mīnakshi who is an ocean of compassion, who is the personification of Srividya, who resides on the left side of Shiva, who is radiant with the Hreemkāra mantra, who resides in the center of the bindu that marks the center of the Srichakra, who is the presiding leader of the splendid hall (or consort of Sabhānāyaka), who is the Mother of glorious Subrahmanya and Ganesha, and who is the splendid force behind the enchanting nature of the universe.

4. श्रीमत्सुन्दरनायिकां भयहरां ज्ञानप्रदां निर्मलां श्यामाभां कमलासनार्चितपदां नारायणस्यानुजाम् ।  
वीणावेणुमृदङ्गवाद्यरसिकां नानाविधाम्बिकां मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥

4. śrīmatsundaranāyikāṃ bhayaharāṃ jñānapradāṃ nirmalāṃ  
śyāmābhāṃ kamalāsanārcitapadāṃ nārāyaṇasyānujām |  
vīṇāveṇumṛdaṅgavādyarasikāṃ nānāvidhāmambikāṃ  
mīnākṣīm praṇato'smi santatamaham kāruṇyavārāṇnidhim ||

**Meaning and Explanation:**

This shloka continues to describe Mīnakshi.

श्रीमत्सुन्दरनायिकां भयहरां ज्ञानप्रदां निर्मलां /

**śrīmatsundaranāyikāṃ bhayaharāṃ jñānapradāṃ nirmalāṃ**

श्रीमत् - śrīmat - splendid, glorious; सुन्दर - sundara - beautiful; नायिकां - nāyikāṃ - presiding leader; भय - bhaya - fear; हरां - harāṃ - the one who takes away, remover, thief; ज्ञान - jñāna - knowledge of one's true nature; प्रदां - pradāṃ - giver; निर्मलां - nirmalāṃ - ever free from malā (blemish or fault).

Mīnakshi who is the glorious and beautiful presiding leader of the universe (also, the consort of Sundareshwara); who removes all fears including the greatest fear of death; who is the giver of Jnāna; who is ever free from blemish.

**Notes:**

*The form of Shiva at the Madurai Mīnakshi Temple is called Sundareshwara since Shiva took a beautiful, handsome form when He arrived at Madurai from Kailāsa to wed Mīnakshi.*

*Jnāna is the only way to attain Moksha - 'Jnānādeva hi kaivalyam'. To attain the height of Moksha we use the ladder of Karma and Bhakti, and Jnāna is the final jump from the top rung of the ladder to the ultimate destination of Moksha.*

*Jnāna is the realization of the unity of Jīva and Parabrahman. Unless we realize within ourselves that we are no different from Parabrahman, we cannot become that Parabrahman. All Shastras unanimously state that this realization can not happen without the grace of Devi. The form of Devi at Kālahasti is Jnanaprasūnāmbika as She generates Jnāna in the devotee.*

श्यामाभां कमलासनार्चितपदां नारायणस्यानुजाम् /

**śyāmābhāṃ kamalāsanārcitapadāṃ nārāyaṇasyānujām**

श्यामाभां - śyāmābhāṃ - shining in black; कमल आसन - kamala āsana - the one seated on the lotus, Brahma; अर्चित - ārcita - worshipped; पदां - padāṃ - feet; नारायणस्य - nārāyaṇasyā - of Narayana; अनुजाम् - anujām - younger sister.

Mīnakshi who shines in black (the form of Kāli who destroys evil or who destroys the universe at the end of its cycle); who is worshipped by Brahma; who is the younger sister of Nārāyana.

**Notes:**

*The Pradhanika Rahasyam in Rahasya Thrayam in Devi Mahātmyam describes how Adi Parashakti splits Herself into Mahākali, Mahālakshmi, and Mahāsaraswati. Each of these forms split further into a male and female form. Nārāyana and Gowri are one of the brother-sister pairs.*

वीणावेणुमृदङ्गवाद्यरसिकां नानाविधामम्बिकां /

**vīṇāveṇumṛdaṅgavādyarasikāṃ nānāvidhāmambikāṃ**

वीणा - vīṇā - veena; वेणु - veṇu - flute; मृदङ्ग - mṛdaṅga - drum; वाद्य - vādya - musical instruments; रसिकां - rasikāṃ - enjoys; नाना - nānā - several; विधाम् - vidhām - form; अम्बिकां ambikāṃ - Mother.

Mīnakshi who enjoys the music of the veena, flute, and mṛdaṅga and other musical

instruments; who is the Mother who manifests as several forms and experiences.

**Notes:**

*All that we see, hear, taste, touch, smell should be realized as that of Devi (Ambika). All our experiences whether pleasing or grievous should be realized as that of Devi. Jnāna is the equanimity to see Ambika in all forms of creation and in all experiences.*

मीनाक्षीप्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् /

**mīnākṣīṃ praṇato'smi santatamaham kāruṇyavārāṇnidhim**

मीनाक्षी - mīnākṣīṃ - to Mīnakshi; प्रणत - praṇata - worship; अस्मि - asmi - I am; सन्ततम् - santatam - always; अहं - aham - I; कारुण्य - kāruṇya - compassion; वारां - vārāṃ - waters; निधिम् - nidhim - treasure; ocean is the treasure or receptacle of waters.

I always keep worshipping Mīnakshi who is an ocean of compassion.

**Summary:**

I always worship Mīnakshi who is an ocean of compassion, who is the consort of Sundareshwara, who removes all fears, who bestows the ultimate jnāna to attain moksha, who shines in black in Her form that destroys, who is worshipped by Brahma, who is the younger sister of Nārayana, who enjoys the veena-flute-mrdaṅga, and who manifests as various forms and experiences.

5. नानायोगिमुनीन्द्रहृत्त्रिवसतीं नानार्थसिद्धिप्रदां नानापुष्पविराजिताङ्घ्रियुगलां नारायणेनार्चिताम् ।  
नादब्रह्ममयीं परात्परतरां नानार्थतत्त्वात्मिकां मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥

**5. nānāyogimunīndrahṛnnivasatiṃ nānārthasiddhipradāṃ  
nānāpuṣpavirājitaṅghriyugalāṃ nārāyaṇenārcitām |  
nādabrahmamayīṃ parātparatarāṃ nānārthatattvātmikāṃ  
mīnākṣīṃ praṇato'smi santatamaham kāruṇyavārāṇnidhim ||**

**Meaning and Explanation:**

This Shloka continues to describe Mīnakshi.

नानायोगिमुनीन्द्रहृत्त्रिवसतीं नानार्थसिद्धिप्रदां /

**nānāyogimunīndrahṛnnivasatiṃ nānārthasiddhipradāṃ**

नाना - nānā - many different types; योगि - yogi - yogis; मुनीन्द्र - munīndra - chiefs among munis, muni is the one who meditates; हृत् - hṛt - heart; निवसति - nivasatiṃ - resides in ; नाना - nāna - अर्थ - ārtha - desired objectives; सिद्धि - siddhi - attainments; प्रदां - pradāṃ - giver.

Mīnakshi who resides in the heart of many types of yogis and chiefs of munis; who grants the attainment of the desired objectives (Puruṣārtha).

**Notes:**

*Yoga is that which unites us with Devi. Yoga can be of different types such as Hatha Yoga, Kundalini Yoga, Mantra Yoga, Japa Yoga, Havana Yoga. And therefore, there are many different*

types of yogis who practice different types of yogas.

*Dharma (righteousness), Kama (desire), Artha (wealth), and Moksha (liberation) are the four types of desired objectives of the human being, and are called the Puruṣārthas. These Puruṣārthas can be attained only with the grace of Devi.*

नानापुष्पविराजिताङ्घ्रियुगलां नारायणेनार्चिताम् /

**nānāpuṣpavirājītāṅghriyugalāṃ nārāyaṇenārcitām**

नाना - nānā - many different types; पुष्प - puṣpa - flower; विराजित - virājita - shining ; अङ्घ्रि - aṅghri - feet; युगलां - yugalāṃ - two, twin; नारायणेन - nārāyaṇena - by Nārāyaṇa; अर्चिताम् - ārcitām - worshipped.

Mīnakshi whose two feet shine with many different flowers; who is worshipped by Nārāyaṇa.

**Notes:**

*To offer flowers at the feet of Mīnakshi is to offer our heart, thoughts, meditation at the feet of Mīnakshi. While offering physical flowers is an important part of any pūja, Devi is most pleased with the offering of the flower of the heart. The many different flowers signify that different types of people make different offerings at different times in many different ways.*

*Devi Bhāgavatam describes how Brahma, Vishnu, and Shiva visit Devi in Sripuram to offer their prayers as they are unable to do their allocated functions of creation, sustenance, and destruction. In response to their prayers and to enable their functioning, Devi gives them Saraswati, Lakshmi, and Gowri respectively as Her shaktis.*

नादब्रह्ममयीं परात्परतरां नानार्थतत्त्वात्मिकां /

**nādabrahmamayīṃ parātparatarāṃ nānārthatattvātmikāṃ**

नादब्रह्ममयीं - nādabrahmamayīṃ - manifestation of Parabrahman as Nāda; परात् - parāt - supreme; परतरां - paratarāṃ - higher than highest; नाना - nāna - various; अर्थ - artha - materials, concepts; तत्त्व - tattva - essence, core; आत्मिकां - ātmikāṃ - of the form.

Mīnakshi who as Nādabrahmam starts the creation with Nāda; who is of the form of the essence of different types of materials and concepts.

**Notes:**

*Devi is Parabrahman. The first manifestation of Parabrahman at the time of creation is as Nāda or Omkāra Nāda. As Nāda is the starting point of creation and is itself an emanation of Parabrahman, Parabrahman is also called Nādabrahmam or Shabdabrahmam.*

*All materials and concepts derive their shakti from Devi.*

मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् /

**mīnākṣīṃ praṇato'smi santatamaham kāruṇyavārāṇnidhim**

मीनाक्षीं - mīnākṣīṃ - to Mīnakshi; प्रणत - praṇata - workshop; अस्मि - asmi - I am; सन्ततम् - santatam - always; अहं - aham - I; कारुण्य - kāruṇya - compassion; वारां - vārāṇ - waters; निधिम् - nidhim -



treasure; ocean is the treasure or receptacle of waters.

I always keep worshipping Mīnakshi who is an ocean of compassion.

**Summary:**

I always worship Mīnakshi, who is an ocean of compassion, who resides in the heart of yogis and munis, who bestows the various puruṣārthas, whose feet glow with many flowers, who is worshipped by Nārayana, who as Nadābrahmam starts the creation with nāda, who is higher than the highest, and who is at the core of all materials and concepts.

**|| Shri Minakshi Pancharatnam Sampurnam ||**