

## 7.श्रीअन्नपूर्णा स्तुति: / Sri Annapoorna Stuti

### Introduction:

There is a story on how Annapoorna, the Bhagavati of Kashi, appeared here. Once upon a time, Shiva and Parvati were playing dice in Kailasa. During the conversation, Shiva said that everything is illusion (Maya) including the food we consume. He further added that there is nothing substantial other than Parabrahmam. Parvati did not agree and argued that food is essential for the survival of all living beings. This led to a quarrel. (It is to be noted that all these quarrels have a purpose, which is to teach us a lesson that we will understand at the end of the story).

Parvati became angry and disappeared from Kailasa. Subsequently, along with her, all substances including food disappeared from earth. Everyone felt hungry, including Devas, as they depend on humans for Ahuthi (Anna / ghee etc.) which is offered through Yagnas. They all prayed to Shiva, who ultimately found her in Kashi, where she was running a kitchen and doling out food. There he himself had to beg for food and finally agreed that food is essential for all living beings. Thus the quarrel ended, and Parvati returned to Kailasa. However Annapoorna stayed in Kashi permanently to bless the devotees. Later Shiva himself built a temple in Kashi in honour of Devi Annapoorna. In this temple, even now, there is a celebration where Devi Annapoorna goes out in procession in a chariot made of laddus during Diwali. This temple always offers food liberally to all.

Annapoorna worship is very famous in Sanatana Dharma. Annapoorna Shatha Nama Stotra, SahasranamaStotra etc. are very famous. There is a vrata called Annapoornavrata (though not familiar in the south) and the procedure to perform this vrata is explained in a few books. Bhavishyottara Purana describes this vrata and the associated story by way of 170 shlokas. In this we come across a lot of lessons on Dharma particularly connected with food, which is associated with human behavior.

As per this Purana, while Yudhishtira was in exile (vanavasa), he practised Annapoorna vrata on the advice of Agastya to overcome hunger. Agastya further mentioned that Rama, Lakshmana and Sita who also suffered from hunger, observed Annapoorna vrata based on a Rishi's advice.

A further story in this purana talks about a brahmana called Dhananjaya, who was suffering from pangs of hunger. He met a sage who explained to him about the Annapoorna vrata and also why he was suffering from hunger in that birth. Dhananjaya in his previous birth, was a friend of a prince. They both got stranded in a forest and felt very hungry. A sage, in his hermitage (ashram) offered them healthy cereal powder (saththu maavu). The prince took it with great respect, while Dhananjaya threw it away which was also picked up and consumed by his friend. Dhananjaya suffered in the present birth because of the sin committed by ignoring the prasada offered by the sage in his previous birth. The prince who respected it, became the King of Kashi. Then the sage advised Dhananjaya to observe Annapoorna vrata. He then searched for people to teach him this vrata, and finally landed in Kamaroopa, Assam. He found some women (they were not humans, but indeed Devis and this is a drama played by Annapoorna) performing this vrata and learnt from them. After performing this vrata, he

became wealthy. However, he started to slowly swerve from the path of Dharma. He became arrogant and then weak. Because of the good deeds performed by him in the past, Devi herself appeared before him again, and advised him to perform this vrata once again. Subsequently he was relieved from the problems.

This vrata is performed by giving a vessel full of Anna, to 17 brahmanas, once a year, and this needs to be continued for 17 years. The vrata is completed at the end of 17 years by doing Udyapana.

A lot of Dharmas are explained about Anna, viz, Anna should never be disrespected (“Annam Na Nindyat” – Thaitthriya Upanishad); even if we do not like, we should not criticize; nor waste / disrespect; when a guest is waiting, we should not have food, without offering him. These are considered to be great sins.

Rama himself mentioned a lot of sins that he might have committed in his previous birth because of which he was suffering. In this context, there are a lot of Dharmas taught to us. One of the sins mentioned by him is that he might have refused to accept an invite to participate in shraadh (annual ritual performed for Pitrus) as shraadha brahmana. This itself is a great sin. These days, Shraadha brahmanas are considered as a separate category exclusively available for this purpose, which is a wrong notion. They are one among us and should not be isolated. We should participate in shraadha, if invited, even if we have not studied Vedas as long as we are able to recite the prativachanas. Even if we cannot recite those, the Purohita will help saying some Prathivachanas on our behalf. There are a lot of Dharmas connected with food and other related aspects, mentioned in Annapoorna Vrata. Now let us move on to the shlokas.

**1.नित्यानन्दकरी वराभयकरी सौन्दर्यरत्नाकरी निर्धृताखिलघोरपापनिकरी प्रत्यक्षमाहेश्वरी ।  
प्रालेयाचलवंशपावनकरी काशीपुराधीश्वरीभिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥**

**1.nityānandakarī varābhayakarī saundaryaratnākārī nirdhūtākhilaghorapāpanikārī  
pratyakṣamāheśvarī;  
prāleyācalavaṃśapāvanakarī kāśīpurādhiśvarī bhikṣāṃ dehi kṛpāvalambanakārī  
mātānnapūrṇeśvarī .**

### **Meaning & Explanation:**

**नित्यानन्दकरी वराभयकरी सौन्दर्यरत्नाकरी - nityānandakarī varābhayakarī saundaryaratnākārī**

नित्य-nityā – eternal; आनन्द-ananda – bliss; करी - karī – who does; वर – vara – giving Boon;  
अभयकरी- Abhayakarī–relieves one from fear ; सौन्दर्य– saundarya – beauty; रत्न– ratna –  
gems; आकरी–ākārī– treasure

Devi always grants us with eternal bliss, gives us boon, and relieves us from fear. She is the embodiment of treasure of gems of beauty.

**Notes:**

*There is a lilting music about this Stuti – all the shlokas have the same tune with beautiful descriptions. Adi Shankara, as usual, never loses sight of the ultimate aim of Moksha, which brings us the eternal bliss, and this is brought out right at the very first word.*

*She has varada mudra (grants us boon) on one hand and abhaya mudra (frees us from fear) on the other hand. She is so beautiful, and we cannot have a better word to describe her beauty than “Soundarya Ratnakari”. Ratnakari means, treasure of gems. Ocean is described as ‘Ratnakara’ receptacle of all gems – as all gems emerge from oceans only. It is to be noted that the initial gems like Kausthuba which Mahavishnu is wearing came from the Milk Ocean.*

**निर्धूताखिलघोरपापनिकरी प्रत्यक्षमाहेश्वरी- nirdhūtākhilaghorapāpanikarī pratyakṣamāheśvarī ;**

निर्धूत – nirdhūta – removes / washes away; अखिल– akhila - entire; घोर –ghora - terrible ; पाप – pāpa - sins; निकरी - nikari – heap / accumulation ; प्रत्यक्ष– pratyakṣa– in front of our own eyes; माहेश्वरी – Māheśvarī– consort of Shiva

She completely removes the entire heap of terrible sins, which one has accumulated from crores of previous births. She is Sakshath Maaheswari, the consort of Shiva, appearing to me in person, in front of my eyes.

**प्रालेयाचलवंशापावनकरी काशीपुराधीश्वरी - prāleyācalavaṃśapāvanakarī kāśīpurādhiśvarī**

प्रालेय- prāleya- Snow; अचल - acala– mountain; वंश – vaṃśa - lineage; पावनकरी– pāvanakarī - purifies; काशीपुर– kāśīpura– of Kashi; अधीश्वरी– adhiśvarī – over Lord (Mistress)

Devi, the mistress of Kashi, purifies the entire lineage of her father, Himavan.

**Notes:**

*Himachala and Praaleyaachala are one and the same. She chose to be born as Himavan’s daughter and purified the entire lineage. This is described in detail in Devi Bhagavatham.*

*Devas were worried about Soorapadma and Tharakasura. They wanted Shiva to marry Parvati, so that Subrahmanya would manifest to kill these demons. So, all of them (including Himavan) prayed to Adi Parashakti who appeared and announced that she will be born as the daughter of Himavan, who was pleasantly surprised by this announcement and started to sing and dance in happiness. Then, he prayed to Adi Parashakti, to give upadesha of gnana, and this is how Devi Gita originated. Devi Bhagavatham has a few chapters where Devi Gita is given to Himavan and Devas by Adi Prarashakti herself. This is the greatness of Himavan. Hence there is no surprise that Parvati chose to be born as the daughter of Parvatharaja, Himavan.*

*It is a myth that Kanyas (girl children), after getting married become integral to husband's family and get disconnected with the family in which they were born and hence they do not support their own family. In fact by embracing pativrata dharma (being faithful to husband), she is not only helping husband's family to carry out religious duties but brings equal credit to her own family. This notion is emphasized here. We see that Parvati, after marrying Shiva, is still able to purify her lineage. That is the greatness of Parvati and all Kanyas.*

**भिक्षां देहि कृपावलम्बनकरी मातात्रपूर्णेश्वरी - bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī.**

भिक्षां देहि – bhikṣāṃdehi –give me alms; कृपा - kṛpā– compassion; अवलम्बनकरी -  
avalambanakarī– gives support;मातात्रपूर्णेश्वरी–mātānnapūrṇeśvarī- oh mother Annapoorna,

Oh, Mother Annapoorna, please give me alms of compassion and support.

**Notes:**

*Devi is the mother for all of us. She has manifested herself as prapancha. Without Shakti, Shiva cannot perform any creation. Devi grants us whatever we seek. If we seek Anna / gnana / moksha, she will bless us with those. When whole world was without food, she was running the kitchen. She is full (poorna) of Anna (food) hence known as Annapoorneshwari.*

*In Chandogya Upanishad commentary, Anna has been interpreted not only as food, but as food for all our sense organs (Indriyas) as well. This whole creation of world is full of beauty. We are not only eating delicious food, but enjoy living in beautiful house, wearing beautiful dresses and enjoying many other pleasures. All these are due to the blessings of Annapoorna. She is the mother who takes care of all our needs. She is full of mercy and compassion and grants the wishes of those who pray.*

*We are all destitute, and there is nobody to support us. To get rid of our day-to-day distress, we need her compassion and support. All the worldly materialistic things are transient, and will vanish one day. Annapoorna's compassion is the only permanent support to us, available always. Like in the case of an old man who needs the support of a walking stick, Devi rushes to us with her compassion and provides us the support.*

*In this shloka Adi Shankara is not mentioning specific alms, but only describes the beauty / features of Devi and he is leaving it to the will of Devi to fulfill our needs. So the indirect message here is that we need not ask anything specific. However, he talks about what to seek, at the end of the stotra.*

*In Shankara Vijayam it is mentioned that when Adi Shankara went to Mandanamishra's house, he offered food with great reluctance to Adi Shankara. Then Adi Shankara said he did not come for anna bhiksha, but for debate (Vaada bhiksha).*

*In this context, it will be interesting to note the significance of Avahanthi homam which should be performed every day to invoke Goddess Annapoorna for Anna Sammrudhdhi (plenty) and for wealth. If we cannot perform the homam, it is important to at least chant the Avahanthi Mantra. Anna is mentioned in Vedas frequently in different contexts. It is important to note, Anna Sooktham comes in Udaka Shanthi also. Anna Sooktham is chanted as a practice, before brahmanas start to eat in shraadh.*

**2. नानारत्नविचित्रभूषणकरी हेमाम्बराडम्बरी मुक्ताहारविलम्बमानविलसद्वक्षोजकुम्भान्तरी ।  
काश्मीरागरुवासिताङ्गरुचिरा काशीपुराधीश्वरी भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥**

**2. nānāratnavicitrabhūṣaṇakarī hemāambarāḍambarī muktāhāravilambamānavilasad  
vakṣojakumbhāntarī ।  
kāśmīrāgaruvāsitaṅgarucirā kāśīpurādhīśvarī bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī ॥**

### **Meaning & Explanation:**

This shloka describes the splendid appearance of Devi. All shlokas, in general, describe the various appearances, leelas, and the characters, of the deities and the story associated with them to develop our devotion towards the deity. Similarly for Devi, the description of the adornments, ornaments, splendor, glory, etc. adds to our fervor of devotion towards her.

**नानारत्नविचित्रभूषणकरी हेमाम्बराडम्बरी - nānāratnavicitrabhūṣaṇakarī  
hemāambarāḍambarī**

नाना – nānā –various; रत्न - ratna– gems; विचित्र – vicitra –rare and beautiful varieties;भूषणकरी -  
bhūṣaṇakarī – wearing ornaments; हेम – hemā – gold; अम्बर–ambara– dress; आडम्बरी -  
āḍambarī – glory, splendor, pleasure, happiness;

Annapoorna is glorious in her golden dress, wearing rare ornaments studded with various gems.

**मुक्ताहारविलम्बमानविलसद्वक्षोजकुम्भान्तरी - muktāhāraḍambamānavilasad  
vakṣojakumbhāntarī**

मुक्ता–muktā – pearl; हार–hāra – necklace; विलम्बमान - vilambamāna – hanging long;विलसत्–  
vilasat –shining; वक्षोज - vakṣoja – the two breasts; कुम्भ - kumbha – pot like;अन्तरी–āntarī –  
space between the two breasts.

The space between Annapoorna’s pot like breasts is shining because of the long, beautiful pearl necklaces hanging there. Devi’s breasts are the source of gnana for all of us. Hence it is said that Milk of Gnana was given to Thirugnanasambandar and Lord Subrahmanya which is the indirect indication here.

### काशमीरागरुवासिताङ्गरुचिरा काशीपुराश्वरी - kāśmīrāgaruvāsitaṅgarucirā kāśīpurādhiśvarī

काशमीर – kāśmīra –saffron; अगरु – agaru –incense; वासित - vāsita –perfumed, fragrant; अङ्ग - āṅga – limbs; रुचिरा – rucirā – shining, charming or attractive; काशीपुर – kāśīpurā– of Kashi अधीश्वरी – adhīśvarī– overlord (Mistress)

Annapoorna's limbs are attractive and fragrant with saffron and the Agar. She is the Mistress (overlord) of Kashi.

### भिक्षां देहि कृपावलम्बनकरी मातात्रपूर्णेश्वरी - bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī

भिक्षां देहि – bhikṣāṃdehi - give me alms; कृपा - kṛpā– compassion; अवलम्बनकरी - avalambanakarī– gives support; मातात्रपूर्णेश्वरी– mātānnapūrṇeśvarī - oh mother Annapoorna, Oh, Mother Annapoorna, please give me alms of compassion and support.

3. योगानन्दकरी रिपुक्षयकरी धर्मैकनिष्ठाकरी चन्द्रार्कानलभासमानलहरी त्रैलोक्यरक्षाकरी ।  
सर्वैश्वर्यकरी तपःफलकरी काशीपुराधीश्वरी भिक्षां देहि कृपावलम्बनकरी मातात्रपूर्णेश्वरी ॥ ३ ॥

3. yogānandakarī ripukṣayakarī Dharmaikaniṣṭhākarī candrārkānalabhāsamānalaharī trailokyarakṣākārī

sarvaiśvaryakarī tapaḥphalakarī kāśīpurādhiśvarī bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī .

### Meaning & Explanation:

योगानन्दकरी रिपुक्षयकरी धर्मैकनिष्ठाकरी - yogānandakarī ripukṣayakarī  
Dharmaikaniṣṭhākarī

योग- yoga – union; आनन्द-ānanda –bliss (of Devi); करी–karī –giver; रिपु–ripu –enemy; क्षयकरी - kṣayakarī –decimates or destroys; धर्म–Dharma–righteousness; एक– eka–only; निष्ठा - niṣṭhā – being established (shraddha); करी–karī – bestows.

She grants eternal bliss to those who attempt to unite with her. She destroys the enemies that are existing in our mind. She blesses those devotees whose mind is established only in Dharma.

### Notes:

*She is the only one in the form of consciousness, awareness, and bliss. Yoga is union. Through our meditation and various practices (sadhanas) we must attempt to unite with her. Once the union is complete, she grants us bliss (ananda).*

*There are various enemies who reside in us. Enemies, not only refer to normal enemies that are hostile to us, but also various circumstances which are unfavorable to us. All these unfavourable circumstances will become favorable because of her compassion. More importantly, there are six enemies (shad ripus) that are constantly within us. These enemies reside in our mind as Kama, Krodha, Lobha, Moha, Madha and Matsarya. Shastras describe these in detail, and we experience these every day. Annapoorna will bestow her grace and destroy these enemies provided we make an attempt from our side. Per Shastras, success depends on our attempt or efforts and Devi's grace.*

*Mind should only be on Dharma or righteousness and not in Artha or Kama, which are subservient to Dharma; when mind is established only in Dharma, and not in Artha or Kama, one gets Devi's blessings.*

### **चन्द्रार्कानलभासमानलहरी त्रैलोक्यरक्षाकरी - candrārṅkānalabhāsamānalaharī trailokyarakṣākārī**

चन्द्र – candra –Moon; अर्क–arka – Sun; अनल – anala –fire; भासमान – bhāsamāna – shining. लहरी – laharī – wave like, not continuous; त्रैलोक्य – trailokya – Three lokas (earth, upper worlds (six) and netherworlds (seven)); रक्षाकरी - rakṣākārī –provider of protection.

She has three eyes viz, Sun (Surya), Moon (Chandra) and Fire (Agni) and gives us light / energy like waves. She shines and protects the fourteen lokas and provides various nourishments.

#### **Notes:**

*She is the basic source of light and energy and she makes these available to us for our life to sustain. She shines and makes us shine too.*

*Once Vindhya increased in height in competition with Meru and surpassed Meru, as instigated by Sage Narada. Sun and other planets (navagrahas) orbit around Meru Mountain. Due to this increased height of Vindhya, Sun's movement was obstructed, making entire south of Vindhya, dark and also making living beings suffer. Shiva then intervened and subdued the Vindhya's pride with the help of Sage Agastya.*

*This shows the importance of lahari- waves. Everything has to be in the form of waves – up and down, present, and absent. In our lives, we witness the presence and absence of the Moon, Sun and Fire that are Devi's ways of sending it like waves to protect and provide nourishment to our lives.*

**सर्वेश्वर्यकरी तपःफलकरी काशीपुराधीश्वरी - sarvaiśvaryakarī tapaḥphalakarī kāśīpurādhīśvarī**

सर्व –sarva – all; ऐश्वर्यकरी - aiśvaryakarī –giver of all kinds of wealth or accomplishments; तपः - tapaḥ - penance; फलकरी – phalakarī –giver of fruits; काशीपुर – kāśīpurā– of Kashi ; अधीश्वरी – adhīśvarī – over Lord (Mistress)

Devi, the Mistress of Kashi, blesses us with all kinds of wealth and accomplishments and gives us the fruit of our penance.

**Note:**

*Meditation (Tapas) used to be performed in Kritha Yuga by spending many years inside the caves in Himalayas. It is not possible in all Yugas. More so in Kali Yuga, any effort that takes us closer to God is considered as penance. This could be in the form of prayers, worship, reciting hymns, visiting temples, listening to discourses and singing songs etc. Devi blesses us with the fruits of these meditations.*

**भिक्षां देहि कृपावलम्बनकरी मातात्रपूर्णेश्वरी - bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī**

भिक्षां देहि – bhikṣāṃdehi - give me alms; कृपा - kṛpā– compassion; अवलम्बनकरी - avalambanakarī – gives support; मातात्रपूर्णेश्वरी– mātānnapūrṇeśvarī - oh mother Annapoorna,

Oh, Mother Annapoorna, please give me alms of compassion and support.

**4. कैलासाचलकन्दरालयकरी गौरी ह्युमा शाङ्करी कौमारी निगमार्थ गोचरकरी ह्योङ्कारबीजाक्षरी ।  
मोक्षद्वारकवाटपाटनकरी काशीपुराधीश्वरी भिक्षां देहि कृपावलम्बनकरी मातात्रपूर्णेश्वरी ॥ ४ ॥**

4.kailāsācalakandarālayakarī gaurī hyumā śāṅkarī kaumārī nigamārthagocarakarī hyoṅkārabījākṣarī ; mokṣadvārakavāṭapāṭanakarī kāśīpurādhīśvarī bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī.

**Meaning & Explanation:**

**कैलासाचलकन्दरालयकरी गौरी ह्युमा शाङ्करी - kailāsācalakandarālayakarī gaurī hyumā śāṅkarī**

कैलास– kailāsa – mount Kailasa; अचल – acala – mountain; कन्दर – kandara – cave;. आलयकरी– ālayakarī – maker of residence, dwelling place; गौरी–gaurī – white – (first appearance of Devi) हि उमा – hi Umā – Uma (latter appearance of Parvati); शाङ्करी - śāṅkarī – consort of Shankara.



Devi, who is known by various names, viz, Gauri, (her first appearance) Uma (latter appearance) and Shaankari (consort of Shiva), is having the cave inside the Kailasa Mountain as her residence.

**Notes:**

*Gauri means one who is white in color. Adi Parashakti's first appearance (Amshavatara) when she marries Shiva is Gauri.*

*Uma is another name of Parvati. Dakshayani disappears in the Agni during Daksha Yagna, and after many years of penance by Shiva and other Devas, she reappeared as the daughter of Parvataraja. Parvati was found on a flower by Parvataraja and he brought her home and handed over to his wife Mena. This story and the sequences are beautifully described in Kumara Sambhavam. At the young age of five, when Parvati goes for meditation (tapas), her worried parents out of great affection for her, stopped her from going into meditation by uttering the words U, Ma. 'U', refers to the way of calling someone and Ma means 'don't'. This became her name, Uma which means "Don't go".*

*Uma is not just an interjection of Mena but has a deeper meaning. Sri Shankara draws our attention to Omkara Bheejakshari. The word 'Uma' has connection with 'Omkara' and the composition is the same for both. Omkara is formed by the letters 'A' 'u' 'ma'. Uma is also formed by the same three letters 'u', 'ma' and 'A' but the sequence of letters is only interchanged.*

**कौमारी निगमार्थगोचरकरी ह्योङ्कारबीजाक्षरी - kaumārī nigamārthagocarakarī  
hyōṅkārabijākṣarī**

कौमारी – kaumārī – Shakti of Kumara (everyone gets shakti from her); निगम – nigama – the Vedas; अर्थ – artha – meaning; गोचरकरी – gocara – understandable, visible to the mind. हि – hi – and ; ओंकार - oṅkāra – letter 'Om' (Pranava mantra); बीजाक्षरी - bijākṣarī – seed letter

She is Kaumari, the one who grants Shakti to Kumara (Subrahmanya). She makes the deepest meaning of Nigamas (Vedas or Sacred Scriptures) into easily understandable form. She is the very form of seed mantra 'Omkara'.

**Notes:**

*Kumara without giving any adjective, always refers to Subrahmanya. Kaumaram (worship of Kumara) is one of the Shan- Matas (six disciplines of worship) established by Adi Shankara. She is the one who grants Shakti to Kumara.*

*She makes the difficult, abstruse meaning of Vedas understandable to ordinary people. She is the one who gives Smrithi, Buddhi and Medha. Without it, it is impossible to perform mundane activities let alone comprehend the Vedas. So, she is referred as “Nigamarthagocharakari”.*

*Vedas are actually difficult to understand without Bhashyams or commentaries. The Samskrit for Vedas came well before, and different from the Panini Samskrit we study these days. The benevolent Devi got into the mind of Acharya Vidyaranya Swamigal (also known as Saayanacharya), and made him write Veda Bhashyas (Commentaries). It is understood from the life history of Vidyaranya Swamigal that he was a great devotee of Devi who performed penance for a long time towards Gayatri Devi who appeared in person and blessed him.*

*She is the very form of Omkara bheejakshara. Om is the seed letter and there are many other seed letters in Mantra Shastras like Aim, Hreem, Kleem, Sowm, Shreem, for Devi and for other Devatas also. There is a beejakashara for every Devata. Example, ‘Ram’ is the beejakshara for Rama. The seed letter Om, although associated with Shiva, owes its form to Devi. Om and Devi are inseparable.*

### **मोक्षद्वारकवाटपाटनकरी काशीपुराधीश्वरी - mokṣadvāarakavāṭapāṭanakarī kāśīpurādhiśvarī**

मोक्ष - mokṣa –liberation; द्वार–dvāra –entrance ; कवाट - kavāṭa –door; पाटनकरी - pāṭanakarī – breaking; काशीपुर – kāśīpurā– of Kashi; अधीश्वरी – adhiśvarī– over Lord (Mistress)

Devi the Mistress of Kashi breaks open the door to the entrance of Moksha.

#### **Notes:**

*If one imagines Moksha as a room, Devi breaks open the door to that room. The door is an obstruction to Moksha and Devi just not opens it, but she breaks it open. Moksha is only a state and not something tangible that is to be attained. Devi destroys the obstacle, the screen of Maya, between us and the state of Moksha. Paramatma resides in our hearts. Maya prevents us from visualizing (Sakshatkaram) that Paramatma. Devi destroys that illusion, agnana, avidya and bestows on us the Sakshatkaram required to visualize Devi or Paramatma residing in our hearts.*

*If the door is not destroyed, then the Maya can close the door again. Devi destroys the Agnana and Avidya leaving no room for Maya to creep in again. If one is in the state of Moksha, Devi ensures that he does not return to the previous state, by destroying Maya forever, and leaving him permanently in the state of Moksha.*

### **भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी - bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī**

भिक्षां देहि – bhikṣāṃdehi - give me alms; कृपा - kṛpā– compassion; अवलम्बनकरी - avalambanakarī– gives support; मातान्नपूर्णेश्वरी– mātānnapūrṇeśvarī - oh mother Annapoorna,

Oh, Mother Annapoorna, please give me alms of compassion and support.

5. दृश्यादृश्यविभूतिवाहनकरी ब्रह्माण्डभाण्डोदरी लीलानाटकसूत्रखेलनकरी विज्ञानदीपाङ्कुरी ।  
श्रीविश्वेशमनःप्रसादनकरी काशीपुराधीश्वरी भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ५ ॥

5. dṛśyādṛśyavibhūtivāhanakarī brahmāṇḍabhāṇḍodarī līlānāṭakasūtrakhelanakarī vijñānadīpāṅkurī  
śrīviśveśamaṇḥprasādanakarī kāśīpurādhīśvarī bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī

### Meaning & Explanation:

More of her splendor is brought out in this shloka.

दृश्यादृश्यविभूतिवाहनकरी ब्रह्माण्डभाण्डोदरी- dṛśyādṛśyavibhūtivāhanakarī  
brahmāṇḍabhāṇḍodarī

दृश्य - dṛśya – seen; अदृश्य -ādṛśya – unseen; विभूति- vibhūti – splendor; वाहनकरी–vāhanakarī - makes the vehicle (of splendor); ब्रह्माण्ड–brahmāṇḍa - the egg shaped universe; भाण्ड–bhāṇḍa - vessel or container; उदरी - udarī– stomach.

She creates the means (vehicle) of manifestation of splendors which are seen and unseen. The egg shaped universe is contained in her belly as if contained in a vessel.

### Notes:

*This creation, a vehicle that has been manifested by her grace, is full of seen and unseen splendors. The sunrise, the moonrise, the mountains, and the waterfalls are just a few examples of this splendor. Apart from these, there are many man-made splendors created by man's intelligence, which again is due to Devi's vibhuti or splendor. The seen splendor, both in nature and man-made, are seen and experienced by us. There are numerous unseen splendors that we have not experienced due to limited vision. For instance, we have heard of the three lokas, but have not experienced the pleasures of Heaven (Swarga loka), the tapas, intelligence, the grace of Brahmaloaka, and the pleasures of Pathala lokas. We have no means of experiencing what these lokas have to offer. Another deep meaning for this verse is, there are high levels of experience inside us that have been experienced by gnanis due to their yogic power that enables them to travel and experience those that are not encountered by ordinary humans. The Rishis and Munis, with their higher level of experience, were able to grasp the Vedas from the outer atmosphere (space), which again is a splendor of Devi's creation. The seen and unseen experiences depend on the gnana. For ordinary human beings, the splendors are limited to those that can be only seen by them.*

*In the Vibhuthi yoga (chapter 10) in Bhagavath Gita, Sri Krishna declares to Arjuna*

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।  
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥

*naanto'sti mama divyaanaam vibhooteenaam parantapa  
esha too'ddeshatah prokto vibhootervistaro mayaa // 10.40*

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।  
तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥

*yad yad vibhūtimat sattvaṁ śhrīmad ūrjitam eva vā  
tat tad evāvagachchha tvaṁ mama tejo 'nśha-sambhavam //10.41*

*Krishna says that there is no end to his splendor and divine manifestations (Vibhoothi). What is seen is only a glimpse, a small part of his splendor. He goes on to say that whenever, wherever there is splendor seen, then one can be assured that it is only a spark of his splendor.*

**लीलानाटकसूत्रखेलनकरी विज्ञानदीपाङ्कुरी - līlānāṭakasūtrakhelanakarī vijñānadīpāṅkurī**

लीला-līlā - sport; नाटक - nāṭaka – drama; सूत्र-sūtra –string; खेलनकरी-khelanakarī – playing with; विज्ञान-vijñāna – experience of gnana; दीप-dīpa – light; अङ्कुरी- aṅkurī – the sprout;

Devi's actions are effortless and sports like. The Panchakrityas that Shiva performs - creation (srushti), preservation (sthithi), destruction (samharam), concealment (Thirodhanam), blessing / providing salvation (anugraham) are all a sport (effortless) for her. The enactment of these five actions is a puppet show for her, with Devi holding the string and playing with it effortlessly. However, this puppet show is controlled by Devi wherein all the fruits of our karmas – both good and bad – come to the jeevas in a systematic manner mixed with her blessings making the bad fruits of the karmas bearable. Without her blessings, the bad fruits of the karmas would be unbearable for the jeevas.

Vigñāna means the experience of gnana, moksha, knowledge, Devi, etc. She is the sprout of the Vignana deepa. Devi is the kindling agent that lights up the deepa of Vignana through which we experience gnana, moksha, knowledge and Devi herself.

**श्रीविश्वेशमनःप्रसादनकरी काशीपुराधीश्वरी - śrīviśveśamanahprasādanakarī kāśīpurādhīśvarī**

श्रीविश्वेश-śrīviśveśa – Sri Vishvesha (accompanied by Shakti) - ; मनः - manah - mind ; प्रसादनकरी-prasādanakarī – state of bliss; काशीपुर – kāśīpurā– of Kashi; अधीश्वरी – adhīśvarī– over Lord (Mistress)

Sri Vishveshwara is ever happy, in peace, and in a blissful state because of Annapoorna and this is the meaning at a higher level. Another meaning is, as divine couple, Annapoorna by her pativrata dharma following all duties of a wife provide bliss and happiness to SriVishveshwara.

Third meaning is, as she is the one who is the cause of his happiness, she is able to plead with Vishveshwara on behalf of ordinary jeevas. Unlike SriVishveshwara, Annapoorna, the universal mother is easily approachable. Despite our faults and blemishes, she listens and puts across our pleas to SriVishveshwara creating a favorable atmosphere for us. This is known as 'Purushakara' in Vaishnava theological language. Devi is purushakara for Vishnu as she is the one who pleads with Vishnu.

**भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी - bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī**

भिक्षां देहि – bhikṣāṃdehi - give me alms; कृपा - kṛpā– compassion; अवलम्बनकरी -  
avalambanakarī– gives support;मातान्नपूर्णेश्वरी– mātānnapūrṇeśvarī - oh mother Annapoorna,

Oh, Mother Annapoorna, please give me alms of compassion and support.

**6. आदिक्शान्तसमस्तवर्णनिकरी शम्भुप्रिया शाङ्करी काश्मीरात्रिपुरेश्वरी त्रिनयनी विश्वेश्वरी शर्वरी ।  
स्वर्गद्वारकवाटपाटनकरी काशीपुराधीश्वरी भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ६ ॥**

**6. ādikṣāntasamastavarṇanikarī śambhupriyā śāṅkarī kāśmīrātripureśvarī trinayanī viśveśvarī  
śarvarī ;  
svargadvāarakavāṭapāṭanakarī kāśīpurādhiśvarī bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī**

### **Meaning & Explanation:**

**आदिक्शान्तसमस्तवर्णनिकरी शम्भुप्रिया शाङ्करी - ādikṣāntasamastavarṇanikarī śambhupriyā  
śāṅkarī**

आदि – ādi – starting with letter 'a' (अ);क्षान्त-kṣānta - ending with letter 'ksha' (क्ष);समस्त -  
samasta - all; वर्ण – varna – letter;निकरी –Nikari – group (of letters); शम्भुप्रिया - śambhupriyā -  
beloved of Shambhu; शाङ्करी - Shakti/consort of Shiva.

Devi is the creator and the very form of all the 51 letters from 'a' (अ) to 'Ksha' (क्ष); beloved of Shambhu and the consort of Shiva who is also the Shakti behind the five manifested powers of Shiva (Panchakrithya).

### **Notes:**

*Devi Bhagavatham mentions 108 Shakti peethas and also mentions about 51 which are the important ones amongst them. Samskrit has 51 letters of alphabet starting with 'a' (अ) and ending with 'Ksha' (क्ष). Each of these 51 letters is associated with the 51 Shakti Peethas. Again, of these 51, three are singled out as most important - which are in Kancheepuram, (Tamilnadu), Kamakhya (Kamaroopa, in Assam) and Jwalakukhi (Himachal Pradesh).*

## काश्मीरात्रिपुरेश्वरी त्रिनयनी विश्वेश्वरी शर्वरी - kāśmīrātripureśvarī trinayanī viśveśvarī śarvarī

काश्मीरा – kāśmīrā– Seated in Kashmir; त्रिपुरेश्वरी - tripureśvarī - Eshwari of three cities; त्रिनयनी - trinayanī - having three eyes; विश्वेश्वरी viśveśvarī – Eshwari of the entire universe; शर्वरी- śarvarī – night;

She lives in Kashmir. She controls the three states (waking, dream and deep sleep - called cities), has three eyes and controls the entire universe. She is the Goddess of the night (Rathri Devi).

She lives in Sharada Peetha in Kashmir, which is one of the Great Shakti Peethas. This place is always associated with Devi and Shiva. Another meaning for Kashmira is Saffron meaning she is red colored, like Saffron

### **Notes:**

*Devi is known as Thripura Sundari (Thripureshwari) as she is the creator of the three states (also known as cities) and takes us through these three states-waking state, dream state, and state of deep sleep every day. Without her blessing we cannot enjoy the deep sleep, cannot have any good dreams (like seeing Devi, Acharya in our dreams) which gives happiness to us. She is the guiding force, who will lead us to the fourth state, viz the Samadhi state, (state of higher consciousness) which is beyond the three states.*

*Further, there are three bodies (Shareeras), also known as Tripura, viz, Gross body, subtle body and causal body (Stoola / Sookshma/ karana shareera) and she will take us to the state beyond the three bodies, which is bodiless state, the subtle state, which is her own state.*

*She is having three eyes, - Sun, Moon and Fire (Surya, Chandra, Agni respectively) through which she blesses us all the time. She controls the entire world and known as “Brahmanda Bhandodari”, having Brahmanda in her belly.*

*She is the Devi of night (Rathri Devi). Day time is important as it is associated with yagna, pooja etc. But night is equally important as there is no day without night and vice versa. Rathri sooktham in Vedas explains the importance of rathri. This is chanted during Durga saptasathi recitation (parayanam). This has two versions – Vedoktha Rathri Sooktham which is chanted by people who are proficient in Vedas as there are Vedic swaras associated with this. Tantroktha Rathiri Sooktham comprises of shlokas which anyone (including women) can read. Tantra is group of literatures which are different from Vedas. Tantra books are interpreted as Shiva’s preaching (updesam) to Parvati.*

*Rathri sooktham also indicates that she is the form of Brahmaidya (Brahmaidya Swaroopini) granting us gnana. Night of agnana is followed by dawn of gnana and the dawn of gnana is (Brahmaidya). Sadhakas do practice (sadhana) throughout the night and they get blessings of*

*Devi in “Ushas kaalam” (early morning 4 - 6 is called Ushas time). This is mentioned in Rathri Sooktham.*

*At a mundane level, nighttime (Rathri) gives us rest, without which we cannot work during the day. Feeling of happiness when one gets rest at night is given by her.*

### **स्वर्गद्वारकवाटपाटनकरी काशीपुराधीश्वरी - svargadvāarakavāṭapāṭanakarī kāśīpurādhiśvarī**

स्वर्ग - svarga- heaven; द्वार - dvāra - entrance ; कवाट - kavāṭa – door; पाटनकरी - pāṭanakarī– breaks open; काशीपुर – kāśīpurā– of Kashi; अधीश्वरी – adhiśvarī – over Lord (Mistress);

She breaks open the door of heaven (Swarga) and is the Mistress of Kashi.

#### **Note:**

*She is the one who clears the obstacles between us and heaven (Swarga). In one of the previous shlokas, Adi Shankara talks about Moksha and now about heaven (Swarga) because, all of us are not qualified for moksha. Further, all of us have hidden desires to enjoy various pleasures in life.*

*All happiness and pleasures we enjoy on earth are given by Devi in the form of heaven (Swarga). Heaven connotes nothing but enjoyment of pleasures. Vedas define benefits of performing various yagnas by which one can attain Swarga or Moksha as per one’s desire. Devi breaks open the obstacle between us and the heaven. She even grants heaven on earth (we need not physically go to heaven). This is the indirect meaning.*

### **भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी - bhikṣāṃ dehi kṛpāvalambanakarī mātānnapūrṇeśvarī**

भिक्षां देहि – bhikṣāṃdehi - give me alms; कृपा - kṛpā– compassion; अवलम्बनकरी - avalambanakarī– gives support; मातान्नपूर्णेश्वरी– mātānnapūrṇeśvarī - oh mother Annapoorna,

Oh, Mother Annapoorna, please give me alms of compassion and support.

**7. उर्वी सर्वजनेश्वरी जयकरी माता कृपासागरी नारीनीलसमानकुन्तलधरी नित्यान्नदानेश्वरी ।  
साक्षान्मोक्षकरी सदा शुभकरी काशीपुराधीश्वरी भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥७॥**

**7. urvī sarvajaneśvarī jayakarī mātā kṛpāsāgarī nārīnīlasamānakuntaladharī  
nityānnadāneśvarī ;  
sākṣānmokṣakarī sadā śubhakarī kāśīpurādhiśvarī bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī .**

#### **Meaning & Explanation:**

## उर्वी सर्वजनेश्वरी जयकरी माता कृपासागरी- urvī sarvajaneśvarī jayakarī mātā kṛpāsāgarī

उर्वी - urvī – fertile earth; सर्वजनेश्वरी- sarvajaneśvarī – guides the entire universe; जयकरी- jayakarī – gives victory; माता कृपासागरी - mātā kṛpāsāgarī – Mother who is the ocean of mercy and compassion.

She is in the form of fertile earth. All our essentials / pleasures are provided by earth. She is the Mother who comes running to help and guide all beings in the entire universe. She brings victory to all. She is an ocean of mercy and compassion. We owe our success to her as the success we achieve in any field is because of her blessings.

### Notes:

*Story from Kenopanishad: Once Devas felt proud on their victory over demons in a battle. Devi, wanting to teach them a lesson, brought Shiva in the form of a Yakshas (a great column of light) to the assembly of Indra. The sudden appearance of a column of light perplexed everybody and Indra sent Agni to find out the identity of this Yakshas.*

*Agni displayed his prowess to the Yakshas, but he was unable to burn a small dry blade of grass that the Yakshas had challenged him to burn. Agni lost his pride and returned to Indra. Indra dispatched Vayu but Vayu was unable to shake this smallest blade of grass. Vayu lost his pride and returned to Indra.*

*Indra now went out to see the Yakshas himself. He saw the Yakshas at a great distance but as Indra got closer the Yakshas disappeared. Indra, worried about being unlucky, prayed to Devi - “Agni and Vayu had darshan of the Yakshas, but I am unable to, I am a worse sinner than them” thus he lamented. He performed tapas and continuously chanted ‘hreem’ mantra for many years. Devi appeared before Indra and said that his arrogance was the reason for Shiva to come in the form of a Yakshas to teach him a lesson and said - “You are incapable of burning or shaking a blade of grass, yet you claim that you won the battle against the asuras through your own power, your victory was because of my power”. She then initiated him into ‘hreem’ mantra and ‘Brahmavidya’ once again. She advised all Devas to shed pride and be humble. That is “Jayakari”.*

## नारीनीलसमानकुन्तलधरी नित्यान्नदानेश्वरी - nārīnīlasamānakuntaladharī nityānnadāneśvarī

नारी- nārī – woman ; नीलसमान -nīlasamāna – blue colour equal to sapphire stone; कुन्तलधरी - kuntala dharī – has beautiful hair on head; नित्य- nityā - always; अन्नदानेश्वरी - annadāneśvarī – doles out food;

Devi always exhibits all qualities that women should have, and she has hair that is in sapphire blue colour on her head. She always provides food in Kashi.



Qualities namely, humility, bashfulness (lajja), co-operation, soft speech etc which are associated only with women (Nari), are exhibited by Devi, so that we, humans can learn from that. She always gives food to all living beings particularly in Kashi all the time. She not only gives food but blesses the devotees with good / pleasurable things.

**साक्षान्मोक्षकरी सदा शुभकरी काशीपुराधीश्वरी - sākṣānmokṣakarī sadā śubhakarī  
kāśīpurādhīśvar**

साक्षात् - sākṣāth - can see with one's own eyes ; मोक्षकरी - mokṣakarī – bestows liberation;  
सदा- sadā- always; शुभकरी- śubhakarī – blesses with auspiciousness ; काशीपुर – kāśīpurā– city  
of Kashi ; अधीश्वरी – adhīśvarī– over Lord (Mistress)

Devi the Mistress of Kashi bestows liberation on all living beings in Kashi, and this can be seen with our own eyes if we are gnanis. She always blesses one with auspiciousness.

**Note:**

*Saint Ramakrishna Paramahansa substantiated the fact “Sakshath”- that one can see with one's own eyes when he visited Kashi. Because of his divine vision, he saw, with his own eyes, all living beings, who were dying in Kashi attaining moksha. Devi places the dying person's head on her lap and Shiva chants Taraka nama in his right ear, and Bhairava puts him through compressed good and bad experiences which are due to him in future births. Then he gets moksha. All these are described in shastras. As we believe shastras, we believe this to be true. However, if we are gnanis, we can see this with our own eyes. This is the speciality of Kashi.*

**भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी- bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī .**

भिक्षां देहि – bhikṣāṃdehi - give me alms; कृपा - kṛpā– compassion; अवलम्बनकरी -  
avalambanakarī – gives support; मातान्नपूर्णेश्वरी– mātānnapūrṇeśvarī - oh mother Annapoorna,

Oh, Mother Annapoorna, please give me alms of compassion and support.

**8. देवी सर्वविचित्ररत्नरुचिरा दाक्षायणी सुन्दरीवामे स्वादुपयोधरा प्रियकरी सौभाग्यमाहेश्वरी ।**

**भक्ताभीष्टकरी सदा शुभकरी काशीपुराधीश्वरीभिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥**

**8.devī sarvavicitraratnarucirā dākṣāyaṇī sundarī; vāme svādupayodharā priyakarī  
saubhāgyamāheśvarī ।**

**bhaktābhiṣṭakarī sadā śubhakarī kāśīpurādhīśvarī; bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī ॥**

### **Meaning & Explanation:**

**देवी सर्वविचित्ररत्नरुचिरा दाक्षायणी सुन्दरी- devī sarvavicitraratnarucirā dākṣāyaṇī sundarī**

देवी- devī- Mother ; सर्वविचित्र - sarvavicitra- having all rare; रत्नरुचिरा- ratnarucirā- Attractive shining gems; दाक्षायणी - dākṣāyaṇī - Daksha Prajapati's daughter; सुन्दरी – sundarī - most beautiful;

Mother who is always shining with different kinds of rare gems, the daughter of Daksha Prajapati and who is most beautiful.

### **Notes:**

*Devi in her first appearance was called Gauri. In the second, she appeared as Dakshayani. In the third she appeared as Parvati. Daksha prajapati had done severe penance to have Devi as his daughter. Adi Parashakti granted his wish and appeared as his daughter Dakshayani. Unfortunately, he did not conduct himself properly. He developed enmity towards Shiva, his son in law. He thought being a son in law, Shiva is junior to him and so he should pay respect to him. That is how it started. Nandi gave Daksha a curse that he will meet his end soon. Later on, for the Daksha yagna, he did not invite Shiva and his own daughter. He invited all other Devas including Vishnu, and Indra. Dakshayani took the permission of Shiva and went to the Yagna and argued with Daksha but he did not pay any attention.*

*Srimad Bhagavatham, the purana which is devoted to Lord Vishnu's glory, explains the "Daksha yagna" episode in great detail, where Dakshayani pleads to Daksha and tells him the glory of Shiva in so many shlokas. It is worth to read these shlokas to know the greatness of Shiva.*

*At the end Dakshayani submits herself to Agni which is the story as given in Shiva Purana. Skaanda Purana describes this in great detail where it says Dakshayani came back to Shiva, who knowing what happened, became very angry, and destroyed Daksha and his yagna. At the prayer of Brahma, Shiva gave life to Daksha with goat's head and enabled him to complete the yagna. Later, as Dakshayani did not like the body given to her by Daksha she disappeared from Kailasa to be born as Parvati. This illustrate show she taught Daksha, the greatness of Shiva, greatness of being humble, greatness of following shastras, which describe the greatness and importance of Lord Shiva in Yagnas.*

*Dakshayani thus represents the highest standards of the virtue of 'Paativratya', faithfulness to husband*

**वामे स्वादुपयोधरा प्रियकरी सौभाग्यमाहेश्वरी- vāme svādupayodharā priyakarī saubhāgyamāheśvarī;**

वामे – vāme – in the left hand; स्वादु – svādu- very tasty; पयोधरा– payodharā –holding milk – प्रियकरी- priyakarī - does good for us and liked by us; सौभाग्य - saubhāgya - good luck; माहेश्वरी- māheśvarī – consort / Shakti of Maheswara;

Devi who is the consort of Maheswara, holds very tasty milk in her left hand, always does what is good for us and grants good luck.

**Notes:**

*Payas means milk. It is actually Milk porridge – like “payasam” in gem- studded container. She is holding a vessel in her left hand and a ladle in her right hand through which she serves Annam. Here Annam is described as milk porridge (Paayasam).*

*Kathopanishad explains preyas (liked by one) and shreyas (good for one). What is liked by us (preyas) may not be good for us (shreyas). With her kripa (mercy) she takes care, not to give all that we ask for. But owing to her motherly aspect, as we know in general, mothers do not deny what is asked for; hence sometimes she may give what is asked for, that is not in our interest. So, one has to be careful in asking.*

*All that which goes with soubhagya (good luck) are associated with Devi. She always grants soubhagya to the one who prays to her as she is the personification of soubhagya and gets them out of daurbhāgya (bad luck). In fact, she is the cause of soubhagya of Maheswara himself. There is a shloka in Soundaryalahari, which beautifully says, mentioning Shiva, “you consumed poison without care for your life, prana- who protected you? It is Devi, because of whose paativraatya you survived”. She is the personification of soubhagya even to Maheswara hence she is also known as Maheshwari.*

**भक्ताभीष्टकरी सदा शुभकरी काशीपुराधीश्वरी - bhaktābhīṣṭakarī sadā śubhakarī  
kāśīpurādhīśvarī;**

भक्त – bhaktha –devotee ; अभीष्टकरी– ābhīṣṭakarī -grants wishes; सदा– sadā- always; शुभकरी - śubhakarī -grants auspiciousness; काशीपुर – kāśīpurā– city of Kashi; अधीश्वरी– adhīśvarī – over Lord (Mistress);

She, who is the Mistress of Kashi always fulfills the desires of her devotees and grants auspiciousness.

**Note:**

*Devi grants the wishes of her devotees. This is more or less a repetition of priyakari. Sometimes repetition is required to emphasise that she always grants the desires of her devotees which are in their interest.*

**भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी - bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī.**

भिक्षां देहि – bhikṣāṃdehi – give me alms; कृपा - kṛpā– compassion; अवलम्बनकरी - avalambanakarī– gives support; मातान्नपूर्णेश्वरी– mātānnapūrṇeśvarī - oh mother Annapoorna,

Oh, Mother Annapoorna, please give me alms of compassion and support.

9.चन्द्रार्कानलकोटिकोटिसदृशी चन्द्रांशुबिम्बाधरी चन्द्रार्कग्निसमानकुण्डलधरी चन्द्रार्कवर्णेश्वरी ।  
मालापुस्तकपाशसाङ्कुशधरी काशीपुराधीश्वरी भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

9.candrārkānalakoṭikoṭisadr̥śī candrāṃśubimbādhārī candrārkāgnisamānakūṇḍaladhārī  
candrārkavarṇeśvarī ।  
mālāpustakapāśasāṅkuśadhārī kāśīpurādhīśvarī bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī ॥

### **Meaning & Explanation :**

चन्द्रार्कानलकोटिकोटिसदृशी चन्द्रांशुबिम्बाधरी- candrārkānalakoṭikoṭisadr̥śī  
candrāṃśubimbādhārī;

चन्द्र – candrā- moon (refers to cool light); अर्क- ārkā- sun- refers to radiation –brilliance; अनल-  
ānala- agni- (refers to redness of flame); कोटिकोटी – koṭikoṭi - crores and crores ; सदृशी -  
sadr̥śī -equal to; चन्द्र – candrā -moon; अंशु - āṃśu -rays; बिम्ब- Bimba – Bimba fruit (kovai  
pazham in Tamil / Ivy gourd); अधरी-adhārī –having lips .

She is equal to crores and crores of sun, moon, and fire; her lips are red like the bimba fruit and sheds cool rays like that of the moon.

### **Notes:**

*Surya goes with brilliance and Chandra goes with coolness. If one can imagine the brilliance of crores and crores of suns, it can be seen in her. Now if one cannot bear the sight of one sun then how can anyone see crores and crores of suns, at the same time? But Devi can be seen because she is very cool. Though she is brilliant and radiating so much of light like crores and crores of suns, one is able to see her and enjoy because she is so cool like the radiation from crores and crores of moon.*

*Agni is related to redness of the flame. One can correlate the red color of Devi to the red color seen in the flame of crores and crores of Agni. Devi is predominantly represented with red color, though she has many other representations like Gowri, white in color, Kali, in black and, Menashe in green. All these forms are shown to help and bless the human beings. Her lips are red like bimba fruit. They are also shedding rays of coolness.*

*The phrase “bimbādhārī” has been preceded with “chandrāṃśu” – emphasizing that the redness is not related to anger – rather those red lips are shedding the coolness of the Moon, just like her face.*

**चन्द्रार्कग्निसमानकुण्डलधरी चन्द्रार्कवर्णेश्वरी- candrārkaḡnisamānakunḡḡaladhārī  
candrārka-varṇeśvarī;**

चन्द्र – candrā- moon; अर्क- ārka- sun; अग्नि-agni-fire; समान – samāna- equal to; कुण्डलधरी – kunḡḡaladhārī –wearing hanging earrings; चन्द्रार्क – candrārka- Moon and Sun; वर्णेश्वरी - varṇeśvarī - whose quality is Chandra (moon) and arka (sun);

Acharya beautifully brings Chandra, Arka and Agni, again and again in different formats.

She is wearing hanging earrings which possess the coolness of the Moon, the radiance of the Sun and the redness of the Agni. She is the “Eshwari” who decides the quality of Chandra, Arka and Agni.

**Note:**

*Kundalas are always important for Devi. There is a practice called Tatanka Pratishta, for Akilandeshwari in Thiruvanaikaval (in Trichirapalli). Tatanka is an earring similar to Kundalas. The Kanchi Acharyas perform the Tatanka prathista, whenever the old Tatanka needs replacement. The Tatanka of Akilandeshwari which is in the form of Sri Chakra was dedicated by Adi Shankara himself to subdue her ugra (ferocious) nature. Her ferocious nature was so terrible that he had to subdue it by making Srichakra as kundala and also installing her son Ganapathi in front of her. So kundala is very important for Devi. Tatanka is also referred in Soundharyalahari (Shloka 28) where Adi Shankara says because of Devi's Tatanka Mahima, Lord Shiva is alive even after consuming poison.*

*करालं यत्क्ष्वेलं कबलितवतः कालकलना न शम्भोस्तन्मूलं तव जननि ताटङ्कमहिमा॥*

*karalam yatksavelam kabalitavatah kalakalana na sambhostanmulam tava janani tatanka mahima*

*The importance of Tatanka for women is brought out in this Shloka.*

*She is the Eshwari whose varna is of Chandra (moon) and Arka (sun). Now if one interprets varna as colour then it is already said she is red in colour. But one can argue that she is having different colours in different times/forms. But more suitable interpretation would be to interpret varna as quality, similar to the four varnas of human beings. These varnas are associated with birth and quality. Like the way human beings have four varnas, Devi who is “Eshwari” - decides the qualities of Chandra (Coolness), Arka (Radiance) and Agni (Redness). As mentioned also in Bhagavad Gita & Vedas, the cool rays of the Chandra (quality given by Devi) is the reason for the nourishment of food grains on earth. Similarly, the radiance of the Sun (quality given by Devi) is the reason for life and food grains; the heat of Agni enables food preparation and many other human activities.*

**मालापुस्तकपाशसाङ्कुशधरी काशीपुराधीश्वरी- mālāpustakapāśasāṅkuśadharī kāśīpurādhisvarī;**

माला – mālā - mala (rudhraksha mala); पुस्तक - pustaka - books; पाश - pāśa rope; सा- sa – alongwith; अङ्कुश-āṅkuśa- goad; धरीdharī – wearing/holding; काशीपुर – kāśīpurā– city of Kashi; अधीश्वरी – adhīśvarī – over Lord (Mistress)

Annapoorni – The Mistress of Kashi is holding in her hands, Mala, Book, Rope and Goad

**Notes:**

*She is holding Akshamala in her hand in the form of Saraswati. The mala here is indicative of concentration. Mala is an external aid to make our wavering (chanchala) mind focus on Devi / Ishta Devata while doing chanting (Japa). Hence, it is used during Japa.*

*Pusthaka (Book) represents the source of knowledge. Without knowledge/Gnana, one cannot get Vignana. First one should know the importance of Vignana, which is the experience that comes only through Gnana. The books represent source of knowledge. Pasha (rope) and Ankusha (goad) are generally found in the hands of many Devatas.*

*Pasha represents the Rope of attachment. It attaches us to mundane/worldly things. One has to detach themselves or cut themselves from this rope/Pasha. We refer to Lord Shiva also as “Pashu Pati” – who cuts off the attachments from living beings. Similarly, Devi also cuts off the Pasha the mundane/worldly attachments from us and holds it in her hand and reminds us to attach to Devi. Pasha reminds us of two aspects - we have to get detached from Samsara and get attached to Devi.*

*Ankusha refers to “krodha” (Anger). It has a reference in Sri Lalitha Sahasra Nama Stotram (Verse 2) also-*

*“रागस्वरूप-पाशाढ्याक्रोधाकाराङ्कुशोज्ज्वला/raagasvaroopapaashaadhyaa  
krodhaakaaraankushojjvalaa”.*

*As per Shastras, one gets krodha if he does not get what he wishes for and is a very highly negative emotion which is hard to overcome. Anger is worse than attachment. To remind the devotees of this krodha, she is holding the ankusha. When a sadhaka loses control over sense organs due to krodha or pasha, they have to be brought under control with ankusha, similar to a trainer who controls the elephant with goad/anukusha,*

*Ankusha helps to control the negative emotions, whereas pasha controls the attachment - the source of those negatives and to develop pasha towards Devi.*

**भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी - bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī.**

भिक्षां देहि – bhikṣāṃdehi – give me alms; कृपा - kṛpā– compassion; अवलम्बनकरी - avalambanakarī– gives support; मातान्नपूर्णेश्वरी– mātānnapūrṇeśvarī - oh mother Annapoorna,

Oh, Mother Annapoorna, please give me alms of compassion and support.

**10.क्षत्रत्राणकरी महाभयकरी माता कृपासागरीसर्वानन्दकरी सदा शिवकरी विश्वेश्वरी श्रीधरी ।  
दक्षाक्रन्दकरी निरामयकरी काशीपुराधीश्वरीभिक्षां देहि कृपावलम्बनकरी मातात्रपूर्णेश्वरी ॥**

10.kṣatratrāṇakarī mahābhayaharī mātā kṛpāsāgarī sarvānandakarī sadā śivakarī viśveśvarī śrīdharī ।  
dakṣākrandakarī nirāmayakarī kāśīpurādhīśvarī bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī ॥

### **Meaning and Explanation:**

**क्षत्रत्राणकरी महाभयकरी माता कृपासागरी- kṣatratrāṇakarī mahābhayaharī mātā kṛpāsāgarī;**

क्षत्र- kṣatra – kshathriya (secondvarna); त्राणकरी- trāṇakarī- protects; महाभयकरी – mahābhayaharī- gives abhaya (protection) to us; माता- mātā-Mother; कृपासागरी- kṛpāsāgarī- ocean of grace (krupa);

Mother, the ocean of compassion, blesses the quality of Kshatriya and protects us from all kinds of fears.

### **Notes:**

*Mother, the ocean of grace manifests herself in several forms. Devi's grace is needed in every moment of our life, to sustain. That is explained through various phrases in this shloka.*

*क्षतात् त्रायते इति क्षत्रम् / kshatat trayate iti-kshatram- is the phrase representing the quality of Kshatriyas– meaning a Kshatriya protects his subjects from decline and harm. Kshatriyas who exhibit that quality of Kshatra is protected by Devi. She also protects and gives the quality of Kshatra, when it is required by other varnas. Sometimes, Brahmana also needs the quality of Kshatriya. That is what Parasurama exhibited in his avatara. Parasurama was a brahmana by birth and had no Kshatriya qualities. But he developed it as he had to teach the duty to few of the Kings, who forgot the duties /qualities of Kshatriya and became the source of harm for the people. In fact, one of the Kings killed Parasurama's father. This caused his anger point and with his Kshatriya qualities, he decided to teach a lesson of duty to all kings. This is an avatara which tells us that even a brahmana has to develop the quality of Kshatriya when required. Similarly, the people of the other varnas viz, vasya and shudra should also develop Kshatriya quality whenever required. Devi helps us in developing these Kshatriya qualities.*

*Devi being “Mahabhayakari” gives us freedom from fear. Fear is a constant companion of human beings, always present from childhood to old age. We have fear of losing things which*

*we like; fear of getting those which we do not like; fear for materialistic things; and the greatest fear – the fear of Death. Devi gives “Abhayam” (Protection/Relief) from all these fears.*

**सर्वानन्दकरी सदा शिवकरी विश्वेश्वरी श्रीधरी- sarvānandakarī sadā śivakarī viśveśvarī śrīdharī;**

सर्वानन्दकरी- sarvānandakarī- source of bliss;सदा- sadā- always;शिवकरी –śivakarī- she brings auspiciousness;विश्वेश्वरी- viśveśvarī –mother of all the universe; श्रीधरी- śrīdharī- she is associated with wealth, glory, plenty;

Devi is the mother of all universes and she is always the source of bliss, brings auspiciousness, wealth, and glory to all.

**Notes:**

*Devi, being the mother of the entire universe shows equal affection / grace (Krupa) towards all her children. This is similar to how a mother treats all her children equally in our samsara. The form (anger / praise etc) in which she exhibits this compassion might be different with different beings. By showing this grace, she grants bliss to all the living beings not just human beings hence she is referred as “Sarva anandakari”.*

*Devi is referred as “Brahmanda Bhandodari”, meaning she holds the entire universe in her stomach (udaram). Hence she is “Vishveshwari-the Eshwari/mother of the entire universe*

*The word “Sri” in Sridhari is associated with the glory/wealth (Vaibhava) and Goddess Mahalakshmi. Mahavishnu is holding Mahalakshmi (Sri) in his chest and hence he is called “Sridhara”. The Shakti behind this “Sridhara” is Devi. She is also called as “Narayani”, being the Shakti of Narayana(Vishnu). Just as Lord Shiva cannot do anything without Devi, Mahavishnu also cannot do anything without Shakti.*

**दक्षाक्रन्दकरी निरामयकरी काशीपुराधीश्वरी- dakṣākrandakarī nirāmayakarī kāśīpurādhiśvarī;**

दक्ष – Daksha- Daksha Prajapati; आक्रन्दकरी – akrandakarī-makingto cry like baby-; निरामयकरी - nirāmayakarī - giver of freedom from disease/disease of Samsara;काशीपुर – kāśīpurā – city of Kashi; अधीश्वरी – adhiśvarī – over Lord (Mistress);

Devi the Mistress of Kashi, who made Daksha Prajapati cry like baby, frees the Jeevas from all diseases including the greatest disease of samsara.

**Notes:**

*When Daksha Prajapati conducted “Daksha Yagna” without Lord Shiva, Devi advised Daksha to invite Lord Shiva and conduct himself properly. But Daksha paid no attention to her words and ended up with the destruction of Yagna. He cried at the end of the Yagna’s destruction but did*



*not plead for mercy. Hence, he lost his life. So, it is Devi who made him cry and hence “Daksha aakrandakari”.*

*As a living being, all will have illness/diseases. But the greatest disease one goes through is “Samsara” – being born again and again. All our great Saints advised humans to worry about Samsara illness rather than bodily illness. Devi grants relief from such a great disease, i.e., she frees the jeevas from this samsara and grants liberation (Mukti).*

**भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी - bhikṣāṃ dehi kṛpāvalambanakarī  
mātānnapūrṇeśvarī.**

भिक्षां देहि – bhikṣāṃdehi – give me alms; कृपा - kṛpā– compassion; अवलम्बनकरी -  
avalambanakarī – gives support; मातान्नपूर्णेश्वरी – mātānnapūrṇeśvarī - oh mother Annapoorna;

Oh, Mother Annapoorna, please give me alms of compassion and support.

**11. अन्नपूर्णे सदापूर्णे शङ्करप्राणवल्लभे । ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥**

**11. annapūrṇe sadāpūrṇe śaṅkaraprāṇavallabhe ; jñānavairāgyasiddhyartham bhikṣāṃ dehi ca pārvati**

### **Meaning & Explanation:**

अन्नपूर्णे – annapūrṇe - oh Annapoorna! (addressing Devi); सदापूर्णे - sadāpūrṇe - always complete; शङ्कर - śaṅkara - Sankara / Shiva; प्राण - prāṇa - breath; वल्लभे - vallabhe - beloved; ज्ञान – gñāna - knowledge; वैराग्य – vairāgya - detachment; सिद्ध्यर्थं - siddhyartham - for attainment; भिक्षां - bhikṣāṃ - alms; देहि – dehi - give; च- ca- and; पार्वति – pārvati- Oh Mother Parvati;

Oh Annapoorna! (addressing Devi) you are always full (Poorna) and the Prana (breath) of beloved Shiva. Please grant me alms to attain spiritual knowledge and detachment from worldly desires.

### **Notes:**

*This is the first shloka where Devi is addressed directly as “Oh! Annapoorna”. Devi is referred as ever full (“sada poorne”).*

*Isha Vasya Upanishad (Shanti Mantra) says -*

**पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥**

**Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate |  
Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate**

*This means-even if something is removed/taken away from Poorna, still it remains Poorna i.e., "Paramatma". Devi being Paramatma is always Poorna even after removing anything from her. Here, Poorna is the quality which is ever present and not connected with any materialistic object. Rather it is the bliss that always remains i.e., Consciousness (Sat- Chit -Ananda). She is ever present in the form of inherent qualities - Consciousness and Bliss. Hence, she is "Sada Poorne" and devotee will also become "Sada Poorna", when she blesses one with Liberation (Moksha).*

*Devi is referred as "śaṅkara prāṇa vallabhe" – being the breath of Shiva. Lord Shiva is not an ordinary being to have Prana. But here it is used as a metaphor to describe the relationship between Devi and Lord Shiva; they are one, not two.*

*For all beings, Prana (breath) is very important. Prana is life breath. Similarly, Devi is the "Shakti" ("Prana") for Lord Shiva, without which Lord Shiva cannot do anything (Even the first shloka of the Soundaryalahari refers to this).*

*For living beings, Prana leaves at the time of the death and merges with air in the outer space. In fact all the "Pancha bhootas" inside the body will merge with the external "Pancha bhootas". Only the "Karana Shareera" (Subtle body) is permanent that goes to the next birth and takes another Gross body - (Sthoola Shareera). In fact when we do "Prana Pratishta" for any Devata during puja, Prana Shakti is in the feminine form as "Devi" and not as "Deva". There is a shloka which describes the form (Swaroopa) of Prana Shakti and is recited while doing Prana Pratishta.*

*Lord Shiva metamorphically also has prana, like anybody else, and Devi is holding/controlling it. As Prana is very dear to everyone, Devi is dear to Lord Shiva and hence she is "śaṅkara prāṇa vallabhe". This particular Phrase "Prana Vallabhe" has many references in Puranas. In Devi Bhagavatam, it is described that Radha is the "Prana" of Sri Krishna, similarly Shankara's prana held by Devi is described here.*

*She is addressed as Parvati - Parvata Raja kumari (Daughter of the Mountain King), Himavan's daughter (last of her three appearances, which continues to this day). Coming to the Bhiksha/alms, Adi Shankara is requesting Goddess Parvati to give him a bhiksha to help attain "Gnana" and "Vairaagya". (ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति / jñānavairāgyasiddhyartham bhikṣāṃ dehi ca pārvati)*

*Once Adi Shankara as a sanyasi (Hermit) visited Mandana Mishra's (who later became Sureshwaraacharya) place on the day he was performing "Shraadha" (Annual ritual for ancestors). With the intervention of Vyasa, Mandana Mishra reluctantly offered "Anna bhiksha" to Adi Shankara. However, Adi Shankara put down the offer and asked for "Vaada bhiksha" (Offering of debate) instead.*

*The same Adi Shankara who asked Sureshwaraacharya (Mandana Mihsra) the "Vada Bhiksha" is now asking Devi (Parvati) to give him the bhiksha of "Gnana" and "Vairaagya". Here Gnana is not the Knowledge of mundane/worldly matters rather the real knowledge of Paramatma. One needs*

to get detached from the worldly matters to gain the knowledge of Paramatma, that sense of detachment is “Vairagya”. So, with the help of Vairagya, one can attain Gnana and with that Gnana, Saadhaka can try to attain Devi finally. Hence Adi Shankara is requesting Devi to offer the bhiksha which finally helps to attain Devi.

**12. माता च पार्वतीदेवी पिता देवो महेश्वरः । बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयम् ॥**

**12.mātā ca pārvatīdevī pitā devo maheśvaraḥ ; bāndhavāḥ śivabhaktāśca svadeśo bhuvanatrāyam.**

### **Meaning & Explanation:**

माता- mātā- Mother; च- ca- and ; पार्वतीदेवी- pārvatīdevī- Parvati Devi; पिता- pita- father; देवो- devo- Lord; महेश्वरः- maheśvaraḥ - Maheshwara/Shiva;

बान्धवाः- bāndhavāḥ – relatives; शिवभक्ताश्च - śivabhaktāśca – all those who worship Shiva; स्वदेशो; svadeśo – own country; भुवनत्रयम्- bhuvanatrāyam- in the three worlds;

For me, mother is Parvati Devi, father is Lord-Maheshwara, relatives are all those who are devotees of Shiva and who belong to not only the earth but to the three world(s).

### **Notes:**

*This verse is quoted very often in public speeches by various speakers just like “Vasudhaiva Kutumbakam”-. The entire world is one family. Similarly, “svadeśo bhuvanatrāyam”- my Desha/country is not limited to any particular place/planet (earth) but to all the three bhuvanas.*

*Bhuvanatrāyam means -*

- All the six worlds above the Earth
- The Earth
- All the seven worlds below the Earth.

*This entire world is the creation and the manifestation of Devi. So the way to attain Devi is to develop oneness with her creation. That feeling of oneness with her creation is referred as “svadeśo bhuvanatrāyam”.*

*Goddess Parvati, who is the creator of this entire bhuvana is the “Mother” and Lord Shiva/Maheshwara is the “Father”. All the creation made by them is “svadeśo bhuvanatrāyam” – not limited.*

*“bāndhavāḥ śivabhaktāśca” means– All the living beings in the creation who worship Lord Shiva (śivabhaktāśca) should be treated as relatives (bāndhavāḥ).*

*The shloka gradually unfolds the “Universe” – It starts with affection towards Mother (Goddess Parvati), then Father (Lord Shiva/Maheshwara), then moves to relatives who are Shiva Bhaktas and finally says “svadeśo bhuvanatrāyam” – oneness with the entire creation of Devi.*

*This is how one has to extend the vision, a great lesson for all of us to develop bhakti towards not only Eshwara and Eshwari but also affection towards fellow beings and spread that oneness not only in earth but in the entire universe.*

॥ अन्नपूर्णास्तुतिः सम्पूर्णा ॥

. *annapūrṇāstutiḥ sampūrṇā.*