Shri Annapurna Chalisa

About these texts

Sources	Each text is printed with its source, tradition and version. Wording may differ slightly in other traditions and editions.
Transliteration	The Roman line is IAST transliteration derived from the Devanagari (ā = long a, ṃ = anusvara, ḥ = visarga, ś/ṣ = sh sounds, c = ch as in “church”). In Hindi, Awadhi and Braj texts the silent final “a” is dropped. Transliteration does not show Vedic accents.

Shri Annapurna Chalisa

Type	Chalisa
Deity	Annapurna
Version	Verified text
Tradition	Shakta
Source	51 Chalisa Sangrah (Artiyon Sahit) — Randhir Prakashan, Haridwar (2004) — Scan pages 244–247
Credits	Text transcribed from 51 Chalisa Sangrah, Randhir Prakashan, Haridwar (2004). Summary and meaning: Udyog Jyotish editorial team.
Copyright	Traditional devotional text in wide circulation. The poet named in the closing verse is a traditional attribution; no mo

विश्वेश्वर पदपदम की, रज निज शीश लगाय ।

viśveśvar padapadam kī, raj nij śīś lagāy |

अन्नपूर्णे तव सुयश, बरनौं कवि मतिलाय ॥

annapūrṇe tav suyaś, baranauṃ kavi matilāy ||

नित्य अनंद करिणी माता ।

nitya anaṃd kariṇī mātā |

वर अरु अभय भाव प्रख्याता ॥ १ ॥

var aru abhay bhāv prakhyātā || 1 ||

जय सौंदर्य सिंधु जग जननी ।

jay sauṃdarya siṃdhu jag jananī |

अखिल पाप हर भव भय हरनी ॥ २ ॥

akhil pāp har bhav bhay haranī || 2 ||

श्वेत बदन पर श्वेत बसन पुनि ।

śvet badan par śvet basan puni |

संतन तुव पद सेवत ऋषिमुनि ॥ ३ ॥

saṃtan tuv pad sevat ṛṣimuni || 3 ||

काशी पुराधीश्वरी माता ।

kāśī purādhīśvarī mātā |

माहेश्वरी सकल जग त्राता ॥ ४ ॥

māheśvarī sakal jag trātā || 4 ||

बृषभारूढ़ नाम रुद्राणी ।

Traditional texts with source notes. No guaranteed results are claimed.

bṛṣabhārūṛh nām rudrāṇī |

विश्व विहारिणि जय कल्याणी ॥ ५ ॥

viśva vihāriṇi jay kalyāṇī || 5 ||

पतिदेवता सुतीत शिरोमनि ।

patidevatā sutīt śiromani |

पदवी प्राप्त कीह्न गिरि नंदिनी ॥ ६ ॥

padavī prāpta kīhna giri naṃdinī || 6 ||

पति विछोह दुख सहि नहि पावा ।

pati vichoh dukh sahi nahi pāvā |

योग अगिन तब बदन जरावा ॥ ७ ॥

yog agin tab badan jarāvā || 7 ||

देह तजत शिव चरण सनेहू ।

deh tajat śiv caraṇ sanehū |

राखेहु जाते हिमगिरि गेहू ॥ ८ ॥

rākhehu jāte himagiri gehū || 8 ||

प्रकटी गिरिजा नाम धरायो ।

prakaṭī girijā nām dharāyo |

अति आनंद भवन मँह छायो ॥ ९ ॥

ati ānaṃd bhavan mam□h chāyo || 9 ||

नारद ने तब तोहिं भरमायहु ।

nārad ne tab tohiṃ bharamāyahu |

ब्याह करन हित पाठ पढ़ायहु ॥ १० ॥

byāh karan hit pāṭh paṛhāyahu || 10 ||

ब्रह्मा वरुण कुबेर गनाये ।

brahmā varuṇ kuber ganāye |

देवराज आदिक कहि गाये ॥ ११ ॥

devarāj ādik kahi gāye || 11 ||

सब देवन को सुजस बखानी ।

sab devan ko sujas bakhānī |

मतिपलटन की मन मँह ठानी ॥ १२ ॥

matipalaṭan kī man mam□h ṭhānī || 12 ||

अचल रहीं तुम प्रण पर धन्या ।

acal rahīṃ tum praṇ par dhanyā |

कीह्नी सिद्ध हिमाचल कन्या ॥ १३ ॥

kīhnī siddha himācal kanyā || 13 ||

निज कौ तव नारद घबराये ।

nij kau tav nārad ghabarāye |

तब प्रण पूरण मंत्र पढ़ाये ॥ १४ ॥

tab praṇ pūraṇ maṃtra paṛhāye || 14 ||

करन हेतु तप तोहिं उपदेशेउ ।

Traditional texts with source notes. No guaranteed results are claimed.

karan hetu tap tohiṃ upadeśeu |

संत बचन तुम सत्य परेखेहु ॥ १५ ॥

saṃt bacan tum satya parekhehu || 15 ||

गगनगिरा सुनि टरी न टारे ।

gaganagirā suni ṭarī na ṭāre |

ब्रह्मा तब तुव पास पधारे ॥ १६ ॥

brahmā tab tuv pās padhāre || 16 ||

कहेउ पुत्रि वर माँगु अनूपा ।

kaheu putri var mām□gu anūpā |

देहुँ आज तुव मति अनुरूपा ॥ १७ ॥

dehum□ āj tuv mati anurūpā || 17 ||

तुम तप कीह्न अलौकिक भारी ।

tum tap kīhna alaukik bhārī |

कष्ट उठायेहु अति सुकुमारी ॥ १८ ॥

kaṣṭa uṭhāyehu ati sukumārī || 18 ||

अब संदेह छाँड़ि कछु मोसों ।

ab saṃdeh chām□ṛi kachu mosoṃ |

है सौगंध नहीं छल तोसों ॥ १९ ॥

hai saugaṃdh nahīṃ chal tosoṃ || 19 ||

करत वेद विद ब्रह्मा जानहु ।

karat ved vid brahmā jānahu |

वचन मोर यह सांचो मानहु ॥ २० ॥

vacan mor yah sāṃco mānahu || 20 ||

तजि संकोच कहहु निज इच्छा ।

taji saṃkoc kahahu nij icchā |

देहौं मैं मन मानी भिक्षा ॥ २१ ॥

dehauṃ maiṃ man mānī bhikṣā || 21 ||

सुनि ब्रह्मा की मधुरी बानी ।

suni brahmā kī madhurī bānī |

मुखसों कछु मुसुकायि भवानी ॥ २२ ॥

mukhasoṃ kachu musukāyi bhavānī || 22 ||

बोली तुम का कहहु विधाता ।

bolī tum kā kahahu vidhātā |

तुम तो जगके स्रष्टाधाता ॥ २३ ॥

tum to jagake sraṣṭādhātā || 23 ||

मम कामना गुप्त नहिं तोंसों ।

mam kāmanā gupta nahiṃ toṃsoṃ |

कहवावा चाहहु का मोसों ॥ २४ ॥

kahavāvā cāhahu kā mosoṃ || 24 ||

दक्ष यज्ञ महँ मरती बारा ।

Traditional texts with source notes. No guaranteed results are claimed.

dakṣa yajña maham maratī bārā |

शंभुनाथ पुनि होहिं हमारा ॥ २५ ॥

śaṃbhunāth puni hohiṃ hamārā || 25 ||

सो अब मिलहिं मोहिं मनभाये ।

so ab milahiṃ mohiṃ manabhāye |

कहि तथास्तु विधि धाम सिधाये ॥ २६ ॥

kahi tathāstu vidhi dhām sidhāye || 26 ||

तब गिरिजा शंकर तव भयऊ ।

tab girijā śaṃkar tav bhayaū |

फल कामना संशय गयऊ ॥ २७ ॥

phal kāmanā saṃśay gayaū || 27 ||

चन्द्रकोटि रवि कोटि प्रकाशा ।

candrakoṭi ravi koṭi prakāśā |

तब आनन महँ करत निवासा ॥ २८ ॥

tab ānan maham karat nivāsā || 28 ||

माला पुस्तक अंकुश सोहै ।

mālā pustak aṃkuś sohai |

करमँह अपर पाश मन मोहे ॥ २९ ॥

karamamh apar pāś man mohe || 29 ||

अन्नपूर्णे सदपूर्णे ।

annapūrṇe sadapūrṇe |

अज अनवद्य अनंत अपूर्णे ॥ ३० ॥

aj anavadya anaṃt apūrṇe || 30 ||

कृपा सगरी क्षेमंकरी माँ ।

kṛpā sagarī kṣemaṃkarī mām |

भव विभूति आनंद भरी माँ ॥ ३१ ॥

bhav vibhūti ānaṃd bharī mām || 31 ||

कमल बिलोचन विलसित बाले ।

kamal bilocan vilasit bāle |

देवि कालिके चण्डि कराले ॥ ३२ ॥

devi kālike caṇḍi karāle || 32 ||

तुम कैलास मांहि है गिरिजा ।

tum kailās māṃhi hai girijā |

विलसी आनंदसाथ सिंधुजा ॥ ३३ ॥

vilasī ānaṃdasāth siṃdhujā || 33 ||

स्वर्ग महालछमी कहलायी ।

svarga mahālachamī kahalāyī |

मर्त्य लोक लछमी पदपायी ॥ ३४ ॥

martya lok lachamī padapāyī || 34 ||

विलसी सब मँह सर्व सरूपा ।

Traditional texts with source notes. No guaranteed results are claimed.

vilasī sab mam□h sarva sarūpā |

सेवत तोहिं अमर पुर भूपा ॥ ३५ ॥

sevat tohiṃ amar pur bhūpā || 35 ||

जो पढ़िहहिं यह तुव चालीसा ।

jo paṛihihahiṃ yah tuv cālīsā |

फल पइहहिं शुभ साखी ईसा ॥ ३६ ॥

phal paihahiṃ śubh sākhī īsā || 36 ||

प्रात समय जो जन मन लायो ।

prāt samay jo jan man lāyo |

पढ़िहहिं भक्ति सुरुचि अधिकायो ॥ ३७ ॥

paṛihihahiṃ bhakti suruci adhikāyo || 37 ||

स्त्री कलत्र पनि मित्र पुत्र युत ।

strī kalatra pani mitra putra yut |

परमैश्वर्य लाभ लहि अद्भुत ॥ ३८ ॥

paramaiśvarya lābh lahi adbhut || 38 ||

राज विमुखको राज दिवावै ।

rāj vimukhako rāj divāvai |

जस तेरो जन सुजस बढ़ावै ॥ ३९ ॥

jas tero jan sujas baṛhāvai || 39 ||

पाठ महा मुद मंगल दाता ।

pāṭh mahā mud maṃgal dātā |

भक्त मनो वांछित निधिपाता ॥ ४० ॥

bhakta mano vāṃchit nidhipātā || 40 ||

जो यह चालीसा सुभग, पढ़ि नावहिंगे माथ ।

jo yah cālīsā subhag, paṛhi nāvahiṃge māth |

तिनके कारज सिद्ध सब, साखी काशी नाथ ॥

tinake kāraj siddha sab, sākhī kāśī nāth ||

Meaning

Annapurna is praised as queen of Kashi, giver of joy, boons and fearlessness. The chalisa retells how Sati gave up her body in the yoga fire, was reborn as Girija, held to her vow despite Narada's tests, and was granted Shiva by Brahma after her austerity. She is then hailed as Kali, Lakshmi and Parvati at once, and the closing verses say that reading it at dawn brings family, wealth and honour.

Traditional texts with source notes. No guaranteed results are claimed.

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Meanings are short explanations in our own words, not scholarly translations. Benefits mentioned in a text's own verses are part of the text and are not guarantees.

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