A Garland of One Hundred Eight Names of Śrī Sundarakucāmba

I worship Lord Gaṇeśa.

I worship the one with beautiful breasts,1 Goddess,² spouse of Tejinīśvara,³ most auspicious daughter, ⁴ delightful⁵ fruit of Kātyāyana’s tapas,⁶ born in the waters of the flowering pool;⁷ skilled in giving boons to Vikacendī,⁸ virgin⁹ from the land where it rains three times a month.¹⁰

I worship the goddess with the smiling face,¹¹ most brilliant,¹² dressed in red,¹³ the fortunate¹⁴ daughter of the mountain,¹⁵ beloved of Śiva,¹⁶ full of food,¹⁷ giver of food¹⁸, deity who is devoid of suffering¹⁹ by her meditation.²⁰

I Worship the goddess who is the color of the china rose,²¹ with a smiling face,²² dangling golden earrings,²³ wearing clinging garments²⁴; the shining one²⁵ with tinkling anklets and belts,²⁶ a pearl necklace hanging over the top of her breasts,²⁷ and is adorned with brilliant jingling bangles and bracelets.²⁸

I worship the goddess with curved eyebrows,²⁹ eyes like a deer,³⁰ a gaze full of compassion,³¹ a sweet voice like a cooing cuckoo,³² who is lovely to behold.³³

I worship the goddess who is beloved of Sarasvātī, Lakṣmī, and the earth;³⁴ giver of eloquence,³⁵ who takes away the misery of birth³⁶ and lifts up the weak and abandoned.³⁷

I worship the goddess who is given offerings by the wishing cow, the wish fulfilling tree, and others;³⁸ submerged in bliss, ³⁹ the fair one,⁴⁰ ocean of compassion,⁴¹ who succeeds in everything,⁴² and is resplendent.⁴³
I worship the goddess who is truth, supremely auspicious, radiant, and supremely beautiful; the ax that cuts down the tree rebirth, beloved and merciful, who mends the tears and twists of the world.

I worship the goddess, the giver of riches, the first to be joined with supreme wisdom who grants wishes to devotees, resting in comfort on a bed bedecked with wishing stones.

I worship the goddess who sits on the lap of Śiva and is naked in the forest of wishing trees; her loveliness is like lightning, and whose throne of gems is established in the shade of the tree of the five gods, the picture of perfect beauty, dwelling in the mountains.

I worship the goddess with feet embraced by Kāṇāsundar, mounted on bull; abundant in victory and well served by Durga. She is fanned with fly whisks on the left and right by Lakṣmī and Sarasvatī, and is guarded by Indrani holding an umbrella. She is the path that reveals delight, and is given offerings by lovely celestial ladies. She rests in the lap of Śiva and is attended on by Viṣṇu who sprinkles water.

I worship the goddess of Tejini city, who chose Śiva as her own. She is enchanting to Śiva, beloved of Śiva, gives numerous pleasures to yogis, and gives the boon of liberation to all who seek release.

I worship the goddess bathed in the milk of the wishing cow, whose breasts gush forth rivers of milk. She delighted Manmatha with the gift of a sugar cane bow and flower arrows.

I worship the goddess whose sandals are praised by Kāma who was able to conquer the world, who revived Kāma, great queen, Śaṅkarā who vanquished Kāma.
I worship the goddess who gives sons and grandsons,\textsuperscript{86} takes away sorrow,\textsuperscript{87} and bestows fortune.\textsuperscript{88} She is filled with waves of compassion,\textsuperscript{89} the loving\textsuperscript{90} goddess of desire,\textsuperscript{91} who is praised by all.\textsuperscript{92}

I worship the goddess with breasts as high as the peak of Mount Meru.\textsuperscript{93} She is garlanded with the moon,\textsuperscript{94} with a streak of vermilion in the part of her long hair\textsuperscript{95} that is impetuously curled.\textsuperscript{96}

I Worship the goddess whose tender side-long glance, full of compassion, is a treasure for devotees;\textsuperscript{97} whose feet destroy misfortune.\textsuperscript{98} She is the fruit of tapas on the snowy mountain,\textsuperscript{99} and performs austerities.\textsuperscript{100}

I worship the goddess who lives in the lotus hearts of excellent yogis,\textsuperscript{101} is well praised by Viṣṇu,\textsuperscript{102} whose feet are worshipped by Viṣṇu’s eyes,\textsuperscript{103} and who gives all desired ends.\textsuperscript{104}

I worship the wondrous\textsuperscript{105} goddess who gives birth to the world,\textsuperscript{106} who takes the form of the letters of the Aksamātraṇa mantra,\textsuperscript{107} and is the embodiment of the powers of will, knowledge, and action.\textsuperscript{108}

I worship the goddess with beautiful breasts.\textsuperscript{109}

This concludes garland of one hundred eight names to Śrī Sundarakucāmba.\textsuperscript{110}
This text is one of hundreds of a genre called a Nāmāvali, or garland of names, which is a list of 108 or 1000 names of a particular deity that are offered as part of a ritual in which the devotee, or a priest officiating on their behalf, reciters the list and offerers a flower or a pinch of ash or red powder to the deity with each recitation of a name.

This particular Nāmāvali comes from a text called: Sri Tejinivana Mahathmyam (Chennai: Sri Bhagawan Nama Publications, 2010). I found the text reproduced on a website called sanskritdocuments.org devoted to the distribution of Sanskrit religious texts to the general public. The text was transcribed by Sivakumar Thyagarajan. I would like to take this opportunity to thank him and all the other volunteers who have offered these texts to the world.

The Tejinivana Mahathmyam is written in Sanskrit and is one of a class of myth cycles that were written to glorify a particular temple. In this case, the temple is dedicated to Śiva with the name of Vīḻināṭasvāmi (Veerinathaswami) in the town of Tiruviḻimīḷai, in Nannilam Taluk near Kumbakonam, in Tamil Nadu. Tejinivana is the Sanskrit name of this temple.

I had a chance to visit this temple in January, 2018. I arrived in the middle of the morning and there were only a handful of people in attendance. I was able to spend more than half an hour by myself in the goddess sanctum, and I had what my Indian friends might call a “very good darshan”. I started looking for any text that might honor this particular goddess, and I eventually found this website and this Nāmāvali.

My first aim in translating this text was just to understand what the names meant. Once I had finished my first draft, I thought that I might be able to reformat the names into a form that was easier to read. I notice that texts like the Lālitāsahasranāma are often presented in Śloka form, with the individual names separated out for the purpose of offering them in worship. In this case, I am reversing this precedent and turning a text that was only intended as a list to be recited as an offering, into poetry, which I like to think of as my own personal offering.

In so doing, I have tried to take as few liberties with the original text as possible. I have kept the names in their original order and have numbered each with footnotes that contain the original name in both Devanagari and Roman transliteration.. The greatest change I have made is to combine several names into single phrases, often attributing adjectives that appear as individual names as modifiers for names that follow them.

I also noticed that the original author groups names into units that make sense when arranged together. I used this to organize the names into verses. I did take the liberty of
adding the phrase: “I worship the goddess . . .” at the start of each verse. This takes the place of the word “namah” that appears as the end of each name.

Careful readers will, undoubtedly, notice many instances where my translation is flat out wrong. For this, I crave their indulgence, and also their suggestions and corrections. I have particular doubts about numbers: 16, 27, 48, 51, 61, 62, 72, 95, and 96. I would have preferred to translate 84 and 85 as “great queen OF Śaṅkara, who vanquished Kāma” to make it more consistent with the standard mythology in which Kāma is burned by Śiva and revived by Pārvati, as mentioned in 83. However, the text clearly uses the feminine form of Śankarā to conform with the frequent attribution of all of Śiva’s actions and qualities to his consort.

This is my first attempt at translating a Sanskrit text on my own, and I am sure my ignorance is obvious. I will admit that on many occasions, when I could not find a word in a dictionary, or when I did, I chose the meaning that best suited what I thought the passage ought to say. The American poet Robert Frost once quipped that “Poetry is that which is lost in translation.” The Russian poet Yuri Yevtushenko observed that “Translation is like a woman. If it is beautiful, it is not faithful. If it is faithful, it is most certainly not beautiful.” (I wonder if this was translated properly from Russian). Witticisms notwithstanding, translation is always a series of individual choices, and these are mine.
<table>
<thead>
<tr>
<th>No.</th>
<th>Mantra</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>श्री गणेशाय नमः</td>
<td>OM Śrī Gaṇeśāya namaḥ</td>
</tr>
<tr>
<td>2</td>
<td>सुन्दरकुचायै नमः</td>
<td>OM Sundra-kucāyai namaḥ</td>
</tr>
<tr>
<td>3</td>
<td>देव्यै नमः</td>
<td>OM Devyai namaḥ</td>
</tr>
<tr>
<td>4</td>
<td>तेजीनिध्रनायिकायै नमः</td>
<td>OM Tejīnī-dhṛna-nāyikāyai namaḥ</td>
</tr>
<tr>
<td>5</td>
<td>सुमंगलासुतायै नमः</td>
<td>OM Sumāngalāsūtāyai namaḥ</td>
</tr>
<tr>
<td>6</td>
<td>रम्यायै नमः</td>
<td>OM Ramyāyai namaḥ</td>
</tr>
<tr>
<td>7</td>
<td>कात्यायनलप:फलायै नमः</td>
<td>OM Kātyāyana-tapah-phalāyai namaḥ</td>
</tr>
<tr>
<td>8</td>
<td>तीर्थपुक्तिर्णीजातायै नमः</td>
<td>OM Tīrtha-puṣkariṇī-jātāyai namaḥ</td>
</tr>
<tr>
<td>9</td>
<td>विकचेद्विरोढतोयै नमः</td>
<td>OM Vikacendī vara-udgatoiyai namaḥ</td>
</tr>
<tr>
<td>10</td>
<td>कन्यायै नमः</td>
<td>OM Kanyāyai namaḥ</td>
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<tr>
<td>11</td>
<td>त्रिवर्षेषीयोयै नमः</td>
<td>OM Trivarṣa-deṣīyāyai namaḥ</td>
</tr>
<tr>
<td>12</td>
<td>स्मेरवक्त्रयै नमः</td>
<td>OM smera-vaktrāyai namaḥ</td>
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<tr>
<td>13</td>
<td>महाद्युतये नमः</td>
<td>OM Mahādyutaye namaḥ</td>
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<tr>
<td>14</td>
<td>कात्यायन्यै नमः</td>
<td>OM Kātyāyanyai namaḥ</td>
</tr>
<tr>
<td>15</td>
<td>गिरोजातायै नमः</td>
<td>OM Giri-jātāyai namaḥ</td>
</tr>
<tr>
<td>16</td>
<td>गिरोजातायै नमः</td>
<td>OM Šīvēritāyai namaḥ</td>
</tr>
<tr>
<td>17</td>
<td>अन्नपुणार्यै नमः</td>
<td>OM Anna-puṇāyai namaḥ</td>
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<tr>
<td>18</td>
<td>अन्नदयै नमः</td>
<td>OM Annadāyai namaḥ</td>
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<tr>
<td>19</td>
<td>अन्नधदेवतायै नमः</td>
<td>OM Ann-ādhi-devatāyai namaḥ</td>
</tr>
<tr>
<td>20</td>
<td>जपाकृत्यै नमः</td>
<td>OM japā-kṛtyai namaḥ</td>
</tr>
</tbody>
</table>
21 ॐ जपावणाय प्रायः नमः: OM japā-varṇāyai namaḥ
22 ॐ स्मितमुख्यै नमः: OM smita-mukhyai namaḥ
23 ॐ वल्गतकुण्डलायै नमः: OM valgat-kana-kuṇḍalāyai namaḥ
24 ॐ सक्ताम्बरधरायै नमः: OM Sakta-āmbara-dharāyai namaḥ
25 ॐ दीप्तायै नमः: OM Dīptāyai namaḥ
26 ॐ शिशञ्जन्मञ्जीरमेखलायै नमः: OM Śiñjan-mañjīra-mekhalāyai namaḥ
27 ॐ मुक्तादप्रिष्वक्तुङ्गपीनपयोधरायै नमः: OM muktādama-priṣvaka-tuṅga-pina-payodharāyai namaḥ
28 ॐ मणिकेयुपतककाक्षप्राणितायै नमः: OM Mani-keyura-pataka-kaṭaka-abharana-aṇjītāyai namaḥ
29 ॐ नमद्वृवे नमः: OM namad-bhruve namaḥ
30 ॐ विशालाक्ष्यै नमः: OM Viśālakṣyai namaḥ
31 ॐ करुणापूणर्वीक्षणायै नमः: OM Karuṇā-puṇa-vīkṣaṇāyai namaḥ
32 ॐ कोकिलालपमधुवाचे नमः: OM Kokilā-lāpa-madhu-vāce namaḥ
33 ॐ आसेचनकदशर्नायै नमः: OM Āsanečaka-dārśanāyai namaḥ
34 ॐ सरस्वतीधरासक्ष्मीवृतायै नमः: OM Sarasvatī-dharā-sakṣmī-vṛtāyai namaḥ
35 ॐ सारस्वतप्रदायै नमः: OM Sārasvata-pradāyai namaḥ
36 ॐ जनमूक्तवहिरण्यै नमः: OM Janmamūkta-vahirṇyai namaḥ
37 ॐ क्षामक्षेपसमुद्यतायै नमः: OM Kṣāma-kṣepa-samudyatāyai namaḥ
38 ॐ कल्पदुर्गामधेन्वादिदुपूजितायै नमः: OM Kalpadru-kāmadhenu-ādi-pūjītāyai namaḥ
39 ॐ आनन्दसम्प्लुतायै नमः: OM Ānanda-samplūtāyai namaḥ
40 ॐ गौयै नमः: OM Gauryai namaḥ
41 ॐ कारुण्यजलधये नमः  Oṃ Kāruṇya-jaladhaye namaḥ
42 ॐ सर्नसस्मप्तक्यें नमः  Oṃ Sarva-sampat-karyai namaḥ
43 ॐ शुभाये नमः  Oṃ Subhāyai namaḥ
44 ॐ सत्ये नमः  Oṃ Satyai  namaḥ
45 ॐ परमकल्याण्ये नमः  Oṃ Paramakalyāṇyai namaḥ
46 ॐ शुभ्राये नमः  Oṃ Śubhrāyai namaḥ
47 ॐ परमशोभनाये नमः  Oṃ Parama-śobhanāyai namaḥ
48 ॐ संसारवृक्षचित्तकठाराये नमः  Oṃ Samsāra-vrka-vṛkṣa-chit-kṛthārāyai namaḥ
49 ॐ दयिये नमः  Oṃ Dayiṇyai namaḥ
50 ॐ दयये मनः  Oṃ Dayāyai namaḥ
51 ॐ दारिद्रविनमल्लोककल्पवल्लयै नमः  Oṃ dāri-drya-viṇamal-loka-kalpavallayai namaḥ
52 ॐ धनप्रदाये नमः  Oṃ dhana-pradāyai namaḥ
53 ॐ आदिसक्तये नमः  Oṃ Ādi-saktayai namaḥ
54 ॐ पराये मनः  Oṃ Parāyai namaḥ
55 ॐ विद्यये नमः  Oṃ Vidyāyai namaḥ
56 ॐ भक्ताभीष्ठप्रदायिये नमः  Oṃ bhakta-abhiṣṭa-pradāyinyai namaḥ
57 ॐ चिन्तामण्युप्तपयाङ्कसुखाशिनाये नमः  Oṃ cintāmaṇi-upta-paryaṅka-sukha-āśīnāyai namaḥ
58 ॐ शिवाङ्कगाये नमः  Oṃ Śiva-aṅkagāyai namaḥ
59 ॐ कल्पद्रुकाननावासाये नमः  Oṃ Kalpadru-kānana-avāsāyai namaḥ
60 ॐ विद्युत्रतिमकांतिमते नमः  Oṃ Vidyut-pratima-kāntimate namaḥ
ॐ पञ्चदेव चाराक्पतनयासनायः नमः
OM Pañca-deva-dra-c-chāyā-klpta-ratna-maya-āsanāyai namaḥ

ॐ सौन्दर्यसारस्वभूताय नमः
OM Saundarya-sārarsa-svabhūtāyai namah

ॐ व्रजात्रदक्षिणसुन्दराष्ट्रदोयुगायः नमः
OM Vṛṣa-adi-rūḍha-kalyāṇa-sundar-āśliṣṭa-dor-yugāyai namaḥ

ॐ निन्ददिर्शिसि तमागर्गायः नमः
OM Nandi-dārsita-mārgāyai namaḥ
ॐ पयोधारापायै नमः ॐ पुष्पशुगेक्षु चपिददानतोषितमन्तथायै नमः ॐ जगजौजः वस्पनकामवन्दितपादुकायै नमः ॐ कन्दपर्जीवन्यै नमः ॐ राज्यै नमः ॐ कामिनिजर्तशङ्करायै नमः ॐ पुत्रपौत्रप्रदायै नमः ॐ दुःखमोचन्यै नमः ॐ शुभदायिन्यै नमः ॐ उल्लोलकरुणाधिन्यै नमः ॐ काम्यायै नमः ॐ कामेश्वयैर् नमः ॐ ईदतायै नमः ॐ सुमेरुिशखरोत्तुङ्गकु चायै नमः ॐ चन्द्रावतंिसकायै नमः ॐ केशान्त्यसिंदूरेक्षिकायै नमः ॐ ललितालकायै नमः ॐ कटाक्षकरुणापुरकन्दलद्भक्तवैभवायै नमः ॐ पयोधारापगावृतायै नमः ॐ पुष्पशुगेक्षुचपिददानतोषितमन्तथायै नमः अम puṣpa-śuga-ikṣu-capā-ādi-dāna-toṣita-manmathāyai namaḥ ॐ जगजौजः जात्र्वस्पननकामवन्दितपादुकायै नमः अम jagaj-jātṛtvasāmpnankāmavanditapādūkāyai namaḥ ॐ कन्दपर्जीवन्यै नमः अम kandarpa-jīvanyai namaḥ ॐ राज्यै नमः अम Rājnyai namaḥ ॐ कामिनिजर्तशङ्करायै नमः अम kāma-nirjita-śāṅkarāyai namaḥ ॐ पुत्रपौत्रप्रदायै नमः अम Putra-pautra-pradāyai namaḥ ॐ दुःखमोचन्यै नमः अम Duḥkha-mocināyai namaḥ ॐ शुभदायिन्यै नमः अम Śubha-dāyinyai namaḥ ॐ उल्लोलकरुणाधिन्यै नमः अम ullola-karuṇa-ādhināyai namaḥ ॐ काम्यायै नमः अम Kāmyāyai namaḥ ॐ कामेश्वयैर् नमः अम Kāmeśvaryai namaḥ ॐ ईदितायै नमः अम Īdītāyai namaḥ ॐ सुमेरुिशखरोत्तुङ्गकु चायै नमः अम Sumeru-sikara-uttuṅga-kucāyai namaḥ ॐ चन्द्रावतंिसकायै नमः अम Candra-avataṃsikāyai namaḥ ॐ केशान्त्यसिंदूरेक्षिकायै नमः अम Keśānta-nyasta-sindūra-rekhiyai namaḥ ॐ ललितालकायै नमः अम Lalitālakāyai namaḥ ॐ कटाक्षकरुणापुरकन्दलद्भक्तबैभवायै नमः अम Kaṭākṣa-karuṇā-pura-kandalad-bhakta-vaibhavāyai namaḥ
ॐ पादान्तविपद्धन्ये नमः  
OM Pādānta-vipad-d-hantryai namaḥ

ॐ प्रालेयालिपिवफलायै नमः  
OM Prāleyādri-tapāḥ-phalāyai namaḥ

ॐ तपोमय्यै नमः  
OM Tapomayyai namaḥ

ॐ योगिवर्यहद्मोजवासिन्यै नमः  
OM yogi-varya-hṛd-ambhoja-vāsīnyai namaḥ

ॐ विश्वुसंस्तुतायै नमः  
OM Viṣṇu-saṁstutāyai namaḥ

ॐ विश्वनेत्राचित्तपदायै नमः  
OM Viṣṇu-netra-archita-padāyai namaḥ

ॐ प्रेसिताध्यात्मदायियै नमः  
OM prepsita-ārtha-pradāyinyai namaḥ

ॐ चित्रायै नमः  
OM citrāyai namaḥ

ॐ जगत्प्रसुवे नमः  
OM jagat-prasuve namaḥ

ॐ अक्षमातृकाक्षररूपण्यै नमः  
OM Akṣa-māṭka-akṣara-rūpīṇyai namaḥ

ॐ इच्छाशक्तिज्ञाशक्तिक्रियाशक्तिस्वरूपयै नमः  
OM Iccha-śakti-jñāna-śakti-kriyā-śakti-svarūpīṇyai namaḥ

ॐ श्री सुन्दरकुण्डलिकाये नमः  
Śrī Sundaracūmbikāyai namaḥ

इति श्रीसुन्दरकुण्डलिकायदशस्त्रतन्मावलि सम्पत्ता ।
iti Śrī-sundara-kucāmba-aṣṭottasata-nāmāvali samaptā