

Composer: P.V.R. Narasimha Rao
Date: 2012 July 15

Metre: Anushtup

Verse:

dasha mahA vidyA stotram

kAlIkAMbAM kAlamUIAM kAlAtItAM kharUpiNIM|
AdyAM sarvAshrayAM devIM mahAvidyAM namAmyahaM|| 1

taaraAMbAM dustaraAM turyaaM akShobhyAM abhayapradAM|
sahasrabhAnubhAsAbhAM mahAvidyAM namAmyahaM|| 2

shoDashIM cakrabindusthAM trijagatparipAlinIM|
laliTAMbAM surArAdhyAM mahAvidyAM namAmyahaM|| 3

shubhadAM jagadAdhArAM trailokyasthitikAriNIM|
varadAM bhuvaneshyaMbAM mahAvidyAM namAmyahaM|| 4

jIvalokakShayakarIM layakarIM punaHkarIM|
bhairavyaMbAM dayApArAM mahAvidyAM namAmyahaM|| 5

ChinnamastAMBikAM devIM piNDabrahmANDatulyakIM|
vajravairocanIM nityAM mahAvidyAM namAmyahaM|| 6

jyeShThAMBikAM nirAkArAM cinmudrAM varadAyinIM|
dhUmAvatIM anIshAM tAM mahAvidyAM namAmyahaM|| 7

valgAMbAM bhargasaMyuktAM aShTapAshavimocanIM|
ShaTChatrunAshanakarIM mahAvidyAM namAmyahaM|| 8

trailokyamohanakarIM vANIM pashuvashaMkarIM|
mAtaMgyaMbAM mahodArAM mahAvidyAM namAmyahaM|| 9

shubhadAM varadAM lakShmIM vasudAM ca hiraNmayIM |
kamalAMbAM vibhUtisthAM mahAvidyAM namAmyahaM|| 10

दशमहाविद्यास्तोत्रम्

कालिकांबां कालमूलां कालातीतां खरूपिणीं।
आद्यां सर्वाश्रयां देवीं महाविद्यां नमाम्यहं॥ 1

तारांबां दुस्तरां तुर्यां अक्षोभ्यां अभयप्रदां।
सहस्रभानुभासाभां महाविद्यां नमाम्यहं॥ 2

शोडशीं चक्रबिन्दुस्थां त्रिजगत्परिपालिनीं।
ललितांबां सुराराध्यां महाविद्यां नमाम्यहं॥ 3

शुभदां जगदाधारां त्रैलोक्यस्थितिकारिणीं।
वरदां भुवनेश्यांबां महाविद्यां नमाम्यहं॥ 4

जीवलोकक्षयकरीं लयकरीं पुनःकरीं।
भैरव्यंबां दयापारां महाविद्यां नमाम्यहं ॥ 5

छिन्नमस्तांबिकां देवीं पिण्डब्रह्माण्डतुल्यकीं।
वज्रवैरोचनीं नित्यां महाविद्यां नमाम्यहं ॥ 6

ज्येष्ठांबिकां निराकारां चिन्मुद्रां वरदायिनीं।
धूमावतीं अनीशां तां महाविद्यां नमाम्यहं ॥ 7

वल्गांबां भर्गसंयुक्तां अष्टपाशविमोचनीं।
षट्छत्रुनाशनकरीं महाविद्यां नमाम्यहं ॥ 8

त्रैलोक्यमोहनकरीं वाणीं पशुवशंकरीं।
मातंग्यंबां महोदारां महाविद्यां नमाम्यहं ॥ 9

शुभदां वरदां लक्ष्मीं वसुदां च हिरण्मयीं।
कमलांबां विभूतिस्थां महाविद्यां नमाम्यहं ॥ 10

Meaning:

(1) I (ahaM) pray (namAmi) to [the personification of] Supreme Learning (mahAvidyAM) Mother Kali (kAlIkAMbAM), who is the root of Time (kAlamUIAM), beyond time (kAlAtItAM), of the form of great void (kharUpiNIM), the initial one (AdyAM), the divine one (devIM) who is the refuge for everything and everyone (sarvAshrayAM).

(2) I (ahaM) pray (namAmi) to [the personification of] Supreme Learning (mahAvidyAM) Mother Tara (taaraaMbAM), who is invincible/uncrossable (dustaraaM) [also means: one who makes one cross], who is the supreme one beyond 3 states (turyaaM), who is the consort of Akshobhya, the unperturbable one (akShobhyAM), one who removes fears (abhayapradAM), who radiates the lustre of thousand Suns (sahasrabhAnubhAsAbhAM).

(3) I (ahaM) pray (namAmi) to [the personification of] Supreme Learning (mahAvidyAM) Mother Lalita (lalitAMbAM), who manages the 16 parts (shoDashIM), who is stationed in the central point of Sri Chakra (cakrabindusthAM) [the source of various energies that run the cycle of this universe], who rules the three worlds (trijagatparipAlinIM), one who is worshipped by all gods (surArAdhyAM).

(4) I (ahaM) pray (namAmi) to [the personification of] Supreme Learning (mahAvidyAM) Mother Bhuvaneshi (bhuvaneshyaMbAM), who gives auspicious things (shubhadAM), who supports the animated universe (jagadAdhArAM), who causes the sustenance of three worlds (trailokyasthitikAriNIM), who grants great boons (varadAM).

(5) I (ahaM) pray (namAmi) to [the personification of] Supreme Learning (mahAvidyAM) Mother Bhairavi (bhairavyaMbAM), who causes decay/destruction (kShayakarIM) of beings and worlds (jIvaloka), causes oneness (layakarIM), causes renewal (punaHkarIM), who has unbounded compassion (dayApArAM) [the compassion that results in decay of the weakened and its renewal].

(6) I (ahaM) pray (namAmi) to [the personification of] Supreme Learning (mahAvidyAM) Mother Chhinnamasta (ChinnamastAMBikAM), the divine one (devIM), one who causes the equality of microcosm and macrocosm (piNDabrahmANDatulyakIM), who illumines like [the unbreakable] diamond (vajravairocanIM), eternal one (nityAM).

(7) I (ahaM) pray (namAmi) to [the personification of] Supreme Learning (mahAvidyAM) Mother Jyeshtha (jyeShThAMbikAM), who has no form, i.e. beyond form (nirAkArAM), who shows chinmudra, the seal of pure awareness (cinmudrAM), varadAyinIM (gives great boons), one made of smoke (dhUmAvatIM), one without a Lord (anIshAM), that one (tAM).

(8) I (ahaM) pray (namAmi) to [the personification of] Supreme Learning (mahAvidyAM) Mother Valga (valgAMbAM), well-joined by (saMyuktAM) splendor (bharga) [also means a Rudra], one who liberates from the eight bondages (aShTapAshavimocanIM), one who causes the destruction of six enemies (ShaTChatrunAshanakarIM).

(9) I (ahaM) pray (namAmi) to [the personification of] Supreme Learning (mahAvidyAM) Mother Matangi (mAtaMgyaMbAM), who enchants/attracts the three worlds (trailokyamohanakarIM), who is speech/vibration personified (vANIM), who brings ignorant beings under control (pashuvashaMkarIM), who is highly generous (mahodArAM). [Matangi represents speech and that represents all vibration/thinking at all levels, which vibrates the mind and engages it with the world.]

(10) I (ahaM) pray (namAmi) to [the personification of] Supreme Learning (mahAvidyAM) Mother Kamala (kamalAMbAM), who gives auspicious things (shubhadAM), who gives great boons (varadAM), Lakshmi (lakShmIM), who gives prosperity and well-being (vasudAM) and (ca) filled with the pure gold essence of Supreme Soul (hiraNmayIM), who is stationed in the state of abundance and prosperity (vibhUtisthAM).