

॥ गौरीदशकम् ॥

GAURĪDAŚAKAM

(1)

लीलालब्धस्थापितलुप्ताखिललोकां

लोकातीतैर्योगिभिरन्तश्चिरमृग्याम् ।

बालादित्यश्रेणिसमानद्युतिपुञ्जां

गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥

I adore Gaurī, the Divine mother with lotus-like eyes. All the worlds were brought into being sustained and made to disappear by Her with effortless ease. She is being sought for long in their heart even by yogis who have transcended the earthly order of things. This Divine Goddess is as refulgent as the collective lustre of a row of rising Suns.

(2)

प्रत्याहारध्यानसमाधिस्थितिभाजां

नित्यं चित्ते निर्वृतिकाष्ठां क्लयन्तीम् ।

सत्यज्ञानानन्दमयीं तां तनुरूपां

गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥

I adore Gaurī, the divine mother with lotus-like eyes. She generates supreme bliss for ever in the minds of those who have attained the state of

Samādhi or deep trance after passing through the state of *pratyāhāra* and *dhyāna*. Her real being is Truth-consciousness-bliss; yet she takes the form (of Gauri) to help the devotees.

(*Pratyāhāra* is a stage in 'yoga' when the sense organs that deflect the mind into the channels of lust, anger and ignorance are held in check and the mind is in its state of pristine purity. *Dhyāna* is that continuous meditation on the appropriate object without being sidetracked on irrelevant paths. *Samādhi*, says Yājñavalkya, is the togetherness of the soul and the Supreme Self. Devi represents the Supreme Bliss and hence is described elsewhere as *Ānandavallī*. Devi being 'karuṣāmayī' the Compassionate mother, takes the form of Gauri to help the 'Sādhakas' realise the Truth.)

(3)

चन्द्रापीडानन्दितमन्दस्मितवक्त्रा
 चन्द्रापीडालंकृतनीलालकभाराम् ।
 इन्द्रोपेन्द्राद्यर्चितपादान्मुञ्चयुग्मां
 गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥

I adore Gauri, the Divine mother, with lotus-like eyes. Her face is marked by a gentle smile, happiness being infused in her by the Moon-crested Lord (Śiva). Her black tresses are adorned by the jewel of Moon. Her pair of lotus-like feet are worshipped by gods such as Indra and Upendra.

(4)

आदिशान्तागक्षरमूर्त्या विलसन्ती
 भूते भूते भूतकन्दम्बप्रसवित्रीम् ।
 शब्दब्रह्मानन्दमयीं तां तटिदाभां
 गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥

I adore Gauri, the Divine mother, with lotus-like eyes. She is in the form of 'akshara' beginning from 'a' and ending with 'Ksha.' She creates the various living beings in everyone of the cosmic elements. She is of the nature of Śabdabrahman identical with the Supreme Bliss. She is as refulgent as the streak of lightning.

(5)

मूलाधारादुत्थितवीष्णा विधिरन्ध्रं

सीरं चान्द्रं व्याप्य विहारज्वलिताङ्गीम् ।

येवं सूक्ष्मात्सूक्ष्मतनुस्तां सुखरूपां

गीरीमम्बाम्बुरुह्याशीमद्मदीदे ॥

I adore Gauri, the Divine mother with lotus-like eyes. The Śakti arises from the mūlādhāra goes up through the upward path to the Brahmarandhra, pervading the Solar and Lunar kalās, assuming a lustrous frame as she is engaged in this sportive act. Her form is subtler than every other subtle thing and is blissful in content.

(This verse refers to the rousing of Kuṇḍalinī Śakti, otherwise called 'Māhetvari sakti'. The 'Kuṇḍalinī' located at the base of the spine when aroused by due yogic process to intense activity rushes up through the various ādhāras or loci of power 'mūlādhāra' etc. along 'susumnā', and on the Candrakalā and Sūryakalā being activated betoga in the ecstatic experience of oneness with the Supreme Bliss. This is marked by the unfolding of the 'Sahasradalā' in the 'Brahmarandhra'. In the penultimate state one experiences supernormal mental faculties and spiritual powers.)

(6)

नित्यः शुद्धो निष्कल एको जगदीशः

साक्षी यस्याः सर्गविधौ संहरणे च ।

विश्वत्राणक्रीडनलोलां शिवपत्नीं

गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥

I adore Gaurī, the Divine mother with lotus-like eyes. The One Lord of the world (Śiva) who is eternal, pure and impartible stands witness to the cosmic deed of creation, and dissolution (of the Universe) by the consort of Śiva who is at the same time engaged in the effortless deed of protecting the Universe.

(7)

यस्याः कुक्षौ लीनमखण्डं जगदण्डं

भूयो भूयः प्रादुरभूदुत्थितमेव ।

पत्या सार्धं तां रजताद्रौ विहरन्ती

गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥

I adore Gaurī, the Divine mother with lotus-like face. The entire Universe is embedded in the womb of the Divine mother. This Universe that was created by Her is being created again and again periodically. I praise Gaurī sporting on the silver mountain (Kailasa) in the company of Her Lord.

(The idea that the Divine mother is the sole eternal Reality and that the Universe emerges from Her and merges in Her periodically is mooted here to show the utter dependence of the living and non-living on Her. The sports of the Divine

Couple on the Kailāsa alluded to here is intended to show that they stand afar uncontaminated by the worldly ills and impurities though ever engrossed in their cosmic deeds designed to lead the souls on their onward path of spiritual progress. It is the functioning of that 'anugrahaśakti' that is called the 'Vihāra' or sport of Gaurī in this verse. The phrase 'Patyā sārđham' reminds us of the Ardhanārīśvara form.)

(8)

यस्यामोतं प्रोतमशेषं मणिमाला
सूत्रे यद्वत्क्वापि चरं चाप्यचरं च ।
तामध्यात्मज्ञानपदव्या गमनीयां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥

I adore Gaurī, the Divine mother with lotus-like eyes. In her are entwined everything that is moving and non-moving in the same way as in a gem-necklace a number of gems (of varied hue and size) are interwoven around a string. That Divine mother is to be attained by the path of spiritual knowledge.

(9)

नानाकारैः शक्तिकदम्बैर्भुवनानि
व्याप्य स्वैरं क्रीडति येयं स्वयमेका ।
कल्याणीं तां कल्पलतामानतिभाजां
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥

I adore Gaurī, the Divine mother with the lotus-like face. This Gaurī, alone and by Herself, sports pervading unimpededly all the worlds with

Her manifold Śaktis. She is the auspicious Goddess who plays the role of Kalpalatā (wish-granting creeper) to those who salute Her.

(10)

आशापाशक्लेशविनाशं विदधानां

पादाम्भोजध्यानपराणां पुरुषाणाम् ।

ईशामीशार्धाङ्गहरां तामभिरामां

गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥

I adore Gaurī, the Divine mother with lotus-like face. She destroys the sufferings arising out of desire and bonds of persons who are in the habit of meditating on her lotus-like feet. This Goddess who has appropriated half of the body of Śiva is one radiating beauty all around.

(11)

प्रातःकाले भावविशुद्धः प्रणिधाना-

द्भक्त्या नित्यं जल्पति गौरीदशकं यः ।

वाचां सिद्धिं संपदमग्र्यां शिवभक्तिं

तस्यावश्यं पर्वतपुत्री विदधाति ॥

One who utters early in the morning with thoughts pure and single-minded devotion everyday this decad of verses in praise of Gaurī, to him Pārvatī shall vouchsafe surely power of speech immense prosperity and devotion to Śiva.

