

॥ देवी दशश्लोकीस्तुती ॥

.. Devi Dasha Shloki Stuti ..

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॥ देवी दशश्लोकीस्तुती ॥

अथवा अम्बाष्टकम् देवी प्रणवश्लोकी स्तुति च

चेटी भवन् निखिल खेटी कदंबवन-वाटीषु नाकिपटली  
कोटीर चारुतर-कोटी मणीकिरण-कोटी करंबित पदा ।  
पाटीर गन्धि कुचशाटी कवित्व परिपाटीम्-अगाधिप सुता  
घोटी खुरादधिक धाटीम् उदार मुख वीटी रसेन तनुताम् ॥ १

चेटी भवन् निखिल खेटी = being served by all the worlds  
(and their inhabitants; also sky-dwellers i.e., devas)

करंबित पदा = having feet adorned by

मणीकिरण-कोटी = millions of dazzling gems

कोटीर चारुतर-कोटी = on millions of beautiful crowns

नाकि-पटली = on the heads of a huge multitude of Gods

पाटीर-गन्धि = sandalwood-smelling

कुच-शाटी = breast-cloth (portion of saree covering the breasts)

घोटी-खुरात् अधिक धाटीम् = A swifter gait than that of horse  
hooves

मुख-वीटी रसेन तनुताम् = may she bestow with the betel juice in  
her mouth

द्वैपायन प्रभृति शापायुध त्रिदिव सोपान धूलि चरणा  
पापापह स्वमनु-जापानुलीन-जन तापापनोद निपुणा ।  
नीपालया सुरभि धूपालका दुरितकूपाद्-उदंचयतु माम्  
रूपाधिका शिखरि भूपाल वंश मणिदीपायिता भगवती ॥ २

धूलि चरणा = the dust of whose feet is

त्रिदिव सोपान = stairs to heaven

द्वैपायन-प्रभृति शापायुध = for Sage vyAsa and other  
curse-weapon-wielders (ascetics)

पापापहस्व = destroy my sins

ताप अपनोद निपुणा = O mother who are highly skilled in removing  
the

sorrow of  
मनु-जाप-अनुलीन जन = people who are engrossed in your  
meditation

and worship  
नीपालया = O dweller of the kadamba forest!  
सुरभि धूप अलका = having fragrant frontal hair curls  
दुरित-कूपात् उदंचयतु माम् = pull me out of the abyss/well of  
past bad karma

रूपाधिका = O lovely one!  
शिखरि-भूपाल वम्शमणि-दीपायिता = who brought light (by being  
born) into the clan of the Mountain-King (Himalaya)

आळीभिर्-आप्त तनुराळी लसत् क्रिय कपोळीषु खेलति भव  
व्याळी नकुल्यसित चूळी भरा चरण धूळी लसन्-मुनिगणा ।  
आळी-भृत श्रवसि ताळी-दलम् वहति याळीक शोभि तिलका  
साळी करोतु मम काळी मनः स्वपद नाळीक सेवन विधौ ॥ ३

आळी = bee  
भव-व्याळी नकुली = She who is mongoose to the Serpent-like  
birth-death cycle

असित चूळी भरा = having profuse thick black hairdo  
चरण धूळी लसन्-मुनिगणा = the dust from whose feet irradiates  
the ascetics gathered near them

आळी-भृत श्रवसि = in her honey-pot-like ears  
ताळी-दळम् वहति ता = who wears a folded leaf as her ear-ornament  
अलीक शोभि तिलका = and a bright red tilaka shining on her forehead  
सा काळी आळी करोतु मम मनः = May that KALI turn my manas into  
a black bee

स्व-पद नाळीक सेवन विधौ = ever hovering around her black-lotus feet

Alternatively,

काळी मम मनः शाली करोतु = May Kali make my mind adept at  
स्वपद-नालीक-सेवन-विधौ = the art of worshipping her lotus feet

बालामृतांशु-निभ-फाला मनाग्-अरुण चेला नितंब फलके  
कोलाहल क्षपित कालामराकुशल कीलाल शोषण रविः ।  
स्थूला कुचे जलद नीला कचे कलित वीला कदंब विपिने  
शूलायुध प्रणत शीला विधातु हृदि शैलाधि-राज-तनया ॥ ४

कंबावतीव स विडंबा गलेन नव तुंबाग वीण सविधा  
विंबाधरा विनत शंबायुधादि निकुरुंबा कदंब विपिने ।  
अंबा कुरङ्ग मद जन्ताळ रोचिरिह लंबालका दिशतु मे  
शम् बाहुलेय शशि विंब अभिराम मुख संबाधित स्तन भरा ॥ ५

दासायमान सुमहासा कदंबवन वासा कुसुंभ सुमनो  
वासा विपञ्चि कृत रासा विधूत मधु मासारविंद मधुरा ।  
कासार सून तति भास अभिराम तनुर् आसार शीत करुणा  
नासा मणि प्रवर भासा शिवा तिमिरमासायेद्-उपरतिम् ॥ ६

पङ्काकरे वपुषि कङ्काल रक्त पुषि कङ्कादि पक्षि विषये  
त्वं कामनाम्-अयसि किम् कारणम् हृदय पंकारि मे हि गिरिजाम् ।  
शंका शिला निशित टङ्कायमान पद संकाशमान सुमनो  
इंकारि भृंग ततिम्-अङ्कानुपेत शशि संकाश वक्र कमलाम् ॥ ७

जंभारि कुंभि पृथु कुंभापहासि कुच संभाव्य हार तिलका  
रंभा करींद्र कर दंभापहोरु गति डिंभा अनुरंजित पदा ।  
शंभा उदार परिरंभाङ्कुरात् पुलक दंभानुराग पिशुना  
शम् भासुर आभरण गुंफा सदा दिशतु शुंभासुर प्रहरणा ॥ ८

दाक्षायणी दनुज शिक्षा विधौ वितत दीक्षा मनोहर गुणा  
भिक्षाशिनो नटन वीक्षा विनोद मुख दक्षाध्वर प्रहरणा ।  
वीक्षाम् विधेहि मयि दक्षा स्वकीय जन पक्षा विपक्ष विमुखी  
यक्षेश सेवित निराक्षेप शक्ति जय लक्ष्यावधान कलना ॥ ९

दाक्षायणी = the daughter of dakSha prajApati

वितत दीक्षा = seriously involved

दनुज-शिक्षा-विधौ = in keeping our demoniac tendencies under check

मनोहर गुणा = has charming qualities

वीक्षा विनोद मुख = whose face betrays her immense amusement in watching

भिक्षा अशिनः नटन = the dance of the alms-eater, Siva

दक्षा वीक्षाम् विधेहि मयि = May the intelligent one shower her  
look on me

स्वकीय-जन-पक्षा = she who is on the side of those who consider  
themselves to belong to her

विपक्ष विमुखी = and indifferent to those who pit themselves against  
her

निराक्षेप शक्ति = unchallenged power

यक्षेश सेवित = served by kubera, the king of yakShas, and lord of  
wealth

जय लक्ष्य अवधान कलना = who brings about attainment and  
retention of one's cherished objectives

वंदारु लोक वर संधायिनी विमल कुंदावदात रदना  
वृंदारु-वृंद मणि-वृंदारविंद मकरंदाभिषिक्त चरणा ।  
मंदानिला कलित मंदार दामभिर्-अमंदाभिराम मकुटा  
मंदाकिनी जवन भिंदान वाचम्-अरविंदानना दिशतु मे ॥ १०

यत्राशयो गलति तत्रागजा भवतु कुत्रापि निस्तुल शुका  
सुत्राम काल मुख सत्रासन प्रकर सुत्राण कारि चरणा ।  
छत्रानिलापि रय पत्राभिराम गुण मित्रामरी सम वधूः  
कु त्रास हीन मणि चित्राकृति स्फुरित पुत्रादि दान निपुणा ॥ ११

कूलाति गामि भय तूला वलि ज्वलन कीला निज स्तुति विधा  
कोला हल क्षपित काला अमरी कुशल कीलाल पोषण रता ।  
स्थूला कुचे जलद नीला कचे कलित लीला कदंब विपिने  
शूलायुध प्रणति शीला विभातु हृदि शैलाधिराज-तनया ॥ १२

इंधान कीर मणिबंधा भवे हृदय-बंधावतीव रसिका  
संधावती भुवन संधारणेऽप्यमृत सिंधावुदार निलया ।  
गंधानुभाव मुहुरंधालि पीत कच बंधा समर्पयतु मे  
शम् धाम भानुमपि रूंधानमाशु पद संधानमप्यनुगता ॥ १३

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- एतावत् गीयते कथ्यते -

Though this is said to contain 10 verses, it has three more in some recensions, and they too are included in the end (11-13).

The metre used for these verses is

called अश्व घाटि the cadence of hooves of horses, meaning that Mother

Nature's gait is not slow placed, nor hurrying, but rhythmic and rational. So

the chanters are requested to know each word, hence they are painfully

cleaved, blend it with the other and then rhythmically chant. Then only you can

listen to its beauty. Desiraju H. Rao.

The verses appears to be known as kAlIkA stuti or devI praNava dashashlokI stuti.

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Encoded and proofread by Santhi spasumarthi@yahoo.com and Desiraju H. Rao

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