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.

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 Gaurī) to help the devotees.

(Pratyāhāra is a stage in ‘yoga’ when the sense organs that detract 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 Anandavalli. Devi being ‘karuṇāmayī’ the Compassionate mother, takes the form of Gaurī to help the ‘Sādhakas’ realise the Truth.)

(3)

चन्द्रार्द्धान्तिर्मण्डलस्मितवक्तां
चन्द्रार्द्धान्तिकृताननस्चलचराम् ।
इन्द्रोपेन्द्रवर्तिन्तपदाम्रपुषुकु मां
गौरीम्यायम्युरुहारकी महीनै ||

I adore Gaurī, 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)

आदिधार्मिकश्रवस्तुर्मूलविषाणती
भृथे भृथे भृथक्रद्दम्ब्रश्रीस्मी ||
शब्दक्रमम्युरुहारकी सातंतदाम्य
गौरीम्यायम्युरुहारकी महीनै ||
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)

मूलाधारप्रदिष्टश्वाय विपिनम्
सौर चान्द्रेऽव्याप्य विहारज्ज्वलिताकीम्।
प्रक्षो मुहोद्वस्स्वतन्त्रां मृक्षुर्यां
गौरीमन्मान्मुहोद्वस्समवोऽहैदे॥

I adore Gauri, the Divine mother with lotus-like eyes. The Šakti arises from the mūlādhāra goes up through the upward path to the Brahmāradhra, 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 Kūṇḍalinī Šakti, otherwise called 'Māheśvari sakti'. The 'Kūṇḍalinī' located at the base of the spine when aroused by due yogic process to intense activity rushes up through the various ādārās or loci of power 'mūlādhāra' etc., along 'sūsumnā', and on the Candrakalā and Sūryakalā being activised beings in the ecstatic experience of oneness with the Supreme Bliss. This is marked by the unfolding of the 'Ṣahasradala' in the 'Brahmarandhra'. In the penultimate state one experiences supernormal mental faculties and spiritual powers.)
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 Kailása 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 śārdham' reminds us of the Ardhanāriśvara form.

(8)

यस्यामोतं प्रोतम्भेयं मणिमाला
सुत्रे पद्मत्वापि चरं चाप्यचरं च।
तामस्यामध्यमानपद्य्य गमनीयान्
गौरीमम्ब्राम्बुरुषाहाष्ट्रीमहोऽही॥

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)

नानाकाण्डं शक्तिकंदमेवपुर्णानि
व्याप्य स्वैर्क्रीडः यें स्वयमेका।
कल्याणी तां कल्याणतामानतिभाजा
गौरीमम्ब्राम्बुरुषाहाष्ट्रीमहोऽही॥

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)

आशापाशक्तिश्वरिनां विद्धानां
पादम्पोजध्यानपराणा पुरुषार्गम्।
ईशामीराधारीः तामभरामां
गौरीमम्मतुरुषाठीमहामले॥

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 भावविशेषः प्रणिधाना-
प्रक्ष्णानं नित्यं जल्यति गौरीदशकं यः॥
वाचं सिद्धं संपरमेञ्चां शिवभक्तिः
तस्तबसवं पर्वतपुत्री विद्धाति॥

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.