

Kali Stotram

Hymns to Goddess Kali



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“The mind can disentangle itself from worldliness if, through Her grace, She makes it turn toward Herself. Only then does it become devoted to the lotus feet of the Divine Mother.”

~ Sri Ramakrishna Paramahansa

In India there has been an unbroken tradition of worshiping God in the form of the Divine Mother Kali for many thousands of years. Kali is She from whom all are born and into whom all must eventually return. She is the ultimate power of creation and destruction, and pervades every aspect of the universe. While Her iconography and mythology have deep mystical and symbolic meaning, Her essence is simple: transformation. Loving Her transforms our lives. She annihilates limitations, purifies hearts, fills lives with joy and protects Her children in ways understandable only to those who worship and depend on Her.

Kali is the Goddess of the Tantric tradition, which is characterized by dynamic spiritual practices aimed at transforming consciousness. Primary among these is the devotional recitation of mantras and hymns. Chanting gives expression to the heart's innate longing for the Divine while awakening subtle energies within the body and mind.

This collection of rare hymns to Goddess Kali is being made available with the prayer that they will be approached with humility, devotion, and unselfishness.

kāli gāyatri

Gayatri Mantra for Goddess Kali



**om ādyāyai vidmahe
paramēśvāyai dhīmahi /
tanno kālī pracodayāt //**

*May we realize the primordial One.
May we meditate upon the Supreme Goddess.
May that Kali illuminate us.*

dakṣiṇā-kālī-dhyānam

Meditation on Dakshina Kali

This meditation mantra is found in *Kali Tantra* and *Tanta Sara*. Dhyana mantras are recited to sonically invoke and mentally visualize the subtle forms of deities before meditation and worship. *Dakshina Kali* is an auspicious form of the Goddess with Her right foot forward.

**om karālvadanām ghorām
mukta-keśīm catur-bhujām /
kālikām dakṣiṇām divyām
muṇḍa-mālā vibhūṣitām //** 1

Fearsome, with gaping mouth, freely flowing hair and four arms, the Divine Dakshina Kali is adorned with a garland of heads.

**sadyaśchina-śiraḥ kharga-
-vāmā-dhordhva-karām-bhujām /
abhayām varadañ-caiva
dakṣiṇaḥ urdhvādhaḥ pāṇikām //** 2

In Her left lower and upper hands She holds a freshly severed head and a sword. Her upper and lower right hands show the gestures granting fearlessness and blessings.

**mahā-megha-prabhāṃ śyāmāṃ
tathā caiva digambarīm /
kaṇṭhāvatam-satā-muṇḍālī
galad-rudhiracarcitām // 3**

*As splendorous as a huge cloud, dark, wearing space as
Her garment, a garland of heads hangs from Her neck
dripping blood from their severed edges.*

**karnāvatam-satā-nīta-
-śava yugmabhayānakām /
ghora-daṁṣṭrām karālāsyām
pīnon-nata-payo-dharām // 4**

*Her earrings are corpses. Her gaping mouth reveals fierce
teeth, and Her breasts are full.*

**śavānām kara-saṅghātaiḥ
krita-kāñcīm hasan-mukhīm /
sṛkkadvaya galad-rakta-
-dhārā-visphuritānanām // 5**

*The arms of corpses have been fashioned into Her girdle.
Her face shines. From the corners of Her mouth trickle
red drops.*

**ghora-rāvām mahā-raudrīm
śmaśānālaya-vāsinīm /
bālārka-maṇḍalā-kāra
locana-tritayanvitām // 6**

*Shouting fiercely, She is the great terrifier who dwells in
the cremation ground. She is endowed with a third eye
shaped like a circle resembling the newly risen sun.*

**danturām dakṣiṇa-vyāpi
muktā-lamvika-coccayām /
śava-rūpa-mahā-deva-
-hrdayo-pari-saṁsthitām // 7**

*Filling everywhere, She pervades the south. She is
unattached. She stands upon the heart of Mahadeva
(Shiva) who lies like a corpse.*

**śivābhir-ghoraravābhiś-
-catur-dikśu samanvitām /
mahā-kālena ca samam
viparītaratāturām // 8**

*Her auspicious and dreadful shouts fill the four directions.
Standing on top of Mahakala, She is united with Him.*

**sukha-prasanna-vadanām
smerānana-saroruhām /
evaṁ samcintayet kālīm
dharma-kāma-ārtha-siddhidām // 9**

*Her smiling face is pleasant and peaceful. Mother Kali,
the granter of righteousness, enjoyment, wealth, and
perfection, should be meditated upon in this way.*



kāli kavacām

Armor of Mother Kali

This hymn, known as the *Trailokya-Vijayasyasya* (that which gives victory in the three worlds) is from *Mahanirvana Tantra*. The recitation of *kavacha* (armor) mantras invokes the holy names of the deity as a powerful spiritual shield of divine protection.

**om hrīm ādyā me śiraḥ pātu
śrīm kālī vadanām mama /
hṛdayam krīm parā śaktiḥ
pāyāt kaṇṭham parāt-parā // 1**

May Adya (the Primordial) protect our head. May Kali protect our face. May Parashakti (the supreme power) abide in our heart, and may Paratpara (supreme transcendent) protect our throat.

**netre pātu jagad-dhātrī
kaṇṇau rakṣatu śaṅkarī /
ghrāṇam pātu mahā-māyā
rasanām sarva-maṅgalā // 2**

May our eyes be protected by Jagaddhatri (support of the universe). May our ears be protected by Shankari (consort of Shiva). May our nose be protected by Mahamaya (great deluder) and our taste by Sarvamangala (most auspicious).

**dantān rakṣatu kaumārī
kapolau kamalālayā /
oṣṭādharau kṣamā rakṣet
cibukaṁ cāruhāsinī // 3**

May our teeth be protected by Kaumari (the virgin). May Kamalaya (residing in a lotus) reside in our cheeks. May Kshama (forgiveness) protect our two lips, and Caruhasini (sweetly smiling) our chin.

**grīvām pāyāt kuleśānī
kakut pātu kṛpā-mayī /
dvau bāhū bāhudā rakṣet
karau kaivalya-dāyinī // 4**

May our neck be protected by Kuleshani (ruler of the family), and may our chest be protected by Kripamayi (full of mercy). May our two arms be protected by Bahuda (giver of strength), and may our hands be protected by Kaivalyadayini (giver of non-duality/liberation).

**skandhau kapardinī pātu
prṣṭhaṁ trailokya-tāriṇī /
pārśve pāyādaparṇā me
kaṭiṁ me kamaṭhāsanā // 5**

May our two shoulders be protected by Kapardini (with knotted hair), and may our back be protected by Trailokyatarini (savior of the three worlds). May our

sides be protected by Payadaparna (indivisible). May our waist be protected by Kamathasana (who resides in strength).

**nābhau pātu viśālākṣī
prajāsthānaṁ prabhā-vatī /
ūrū rakṣatu kalyāṇī
pādaṁ me pātu pārvatī // 6**

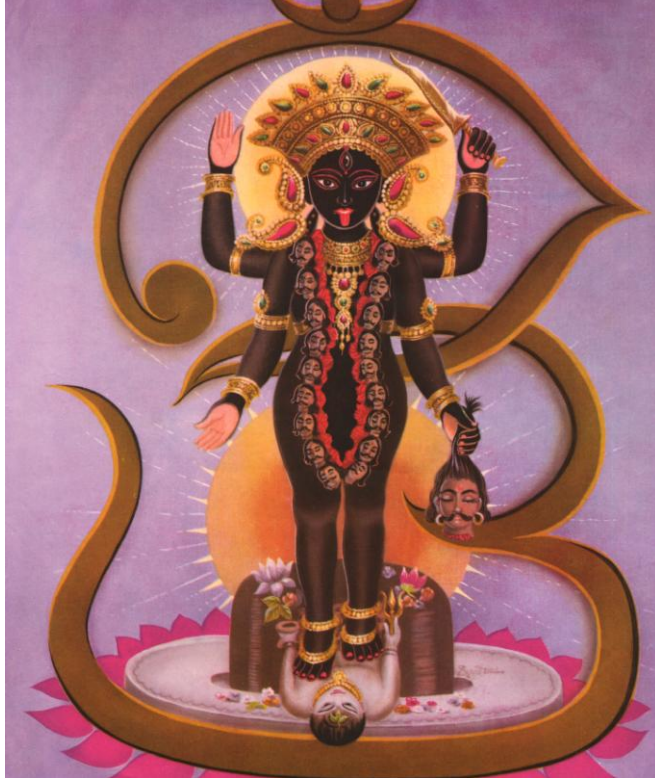
May our navel be protected by Vishalakshi (large eyed) and may our sexual organ be protected by Prabhavati (radiant). May our thighs be protected by Kalyani (bringer of auspiciousness) and may our feet be protected by Parvati (daughter of the Himalayas).

**jaya-durgā'vatu prāṇān
sarvāṅgaṁ sarva-siddhidā /
rakṣāhīnamtu yat sthānaṁ
varjitaṁ kavacena ca // 7**

May Jayadurga (victorious Durga) protect our life airs, and may all our limbs be protected by Sarvasiddhida (giver of all perfections). May all the places not mentioned in this armor be protected as well.

ādyā stotram

Hymn to the Primordial Goddess



This beautiful hymn from *Brahma Yamala Purana* reveals a series of divine names by which the primordial goddess is known in various realms. It also contains Her divine seed-mantra and verses of divine protection. Around 1915 Adya Kali appeared to the Bengali visionary saint Sri Annada Thakur and said, “When someone recites Adya Stotram before Me, I become very pleased.”

om namaḥ ādyayai

We bow to You, Mother Adya.

**om hrīm brahmāṇī brahma-loke ca
vaikuṇṭhe sarva-maṅgalā /
indrāṇī amarāvatya-
-ambikā varuṇālaye // 1**

You are known as Brahmani in Brahma’s realm, and in Vaikunta (Vishnu’s realm) You are Sarvamangala (all-auspicious). You are Indrani in Amaravati (the land of immortals—the abode of Indra) and Ambika in the home of Varuna (Lord of the oceans).

**yamālaye kāla-rūpā
kubera-bhavane śubhā /
mahānandāgni koṇe ca
vāyavyām mṛga vāhinī // 2**

In the abode of death Your form is time, and in the land of Kubera (lord of wealth) You are Shubha (goodness and radiance). You are Mahananda (the great bliss) in Agni’s direction (the southeast) and Mrigavahini (riding a deer) in the home of Vayu (the northwest).

**nairṛtyām rakta-dantā ca
aiśānyām śula-dhāriṇī /
pātāle vaiṣṇavī rūpā
simhale deva-mohinī // 3**

*In the southwest You are Raktadanta (blood red teeth),
and in the northeast You are Shuladharini (holding a
spear). In Patala (the underworld) Your form is
Vaishnavi, and in Simhal You are Devamohini (who
mesmerizes the gods).*

**surasā ca mani-dvīpe
laṅkāyām bhadra-kālikā /
rāmeśvarī setu-bandhe
vimalā puruṣottame // 4**

*You are Surasa (mother of the gods) in Manidvip (the
island of jewels), and in Lanka
You are Bhadra Kali (auspicious Kali). You are
Rameshvari (Sita) in Setubandhe
and Vimala (stainless) in Puri.*

**virajā audra-deśe ca
kāmakhyā nīla-parvate /
kālikā baṅga-deśe ca
ayodhyāyām maheśvarī // 5**

*You are Viraja (the great warrior) in the country of
Audra and Kamakhya (womb) in the blue mountains (of
Assam). You are Kali in the country of Bengal, and in
Ayodhya You are Maheshvari.*

**vārāṇasyām-anna-pūrṇā
gayā-kṣetre gayeśvarī /
kuru-kṣetre bhadra-kālī
vraje kātyāyanī parā // 6**

*In Varanasi You are Annapurna (full of food), and in the
fields of Gaya You are Gayeshvari (goddess of Gaya). In
Kuru-Kshetra You are Bhadra (good) Kali, and in the
land of Vraja You are Katyayani, the Supreme*

**dvārakāyām mahā-māyā
mathurāyām māheśvarī /
kṣudhā tvaṁ sarva-bhūtānām
velā tvaṁ sāgarasya ca // 7**

*In Dwarka You are Maha-Maya (the great illusion), and
in Mathura You are Maheshwari (great goddess/spouse
of Shiva). You are hunger in all beings and the tides of
the oceans.*

**navamī kṛṣṇa pakṣasya
śuklas-aikādaśī parā /
dakṣasya duhitā devī
dakṣa-yajña vināśinī // 8**

You are the ninth day of the dark fortnight and the eleventh day of the bright fortnight. You are the daughter of Daksha, O Goddess, the destroyer of Daksha's sacrifice.

**rāmasya jānakī tvam̐ hi
rāvaṇa-dhvaṁsa kārini /
caṇḍa-muṇḍa-vadhe devī
rakta-bīja vināśinī // 9**

You are Rama's consort Janaki (Sita), the cause of Ravana's destruction. You are the destroyer of the demons Chanda and Munda, O Goddess, and the destroyer of the demon Raktabija.

**niśumbha śumbha mathanī
madhu kaitābha ghātinī /
viṣṇu bhakti pradā durgā
sukhadā mokṣadā sadā // 10**

You are the killer of the demons Nishumbha and Shumbha and the destroyer of the demons Madhu and Kaitabha. You are Durga, the giver of devotion to Vishnu, and the granter of happiness and liberation for all.

**imam̐ ādyā stavam̐ puṇyam̐
yaḥ paṭhet satatam̐ naraḥ /
sarva-jvara-bhayam̐ na syāt
sarva-vyādhi vināśanam // 11**

Whoever regularly chants this virtue-producing hymn to Mother Adya will be free from all affliction and fear and all disease will be destroyed.

**koṭi tīrtha phalañcāsau
labhate nātra saṁśayaḥ /
jayā me cāgrataḥ pātu
vijayā pātu prṣṭhataḥ //12**

One acquires the fruit of visiting millions of holy places of pilgrimage without a doubt. May Jaya (victory) protect us from the front, and may Vijaya (supreme victory) protect us from behind.

**nārāyaṇī śirṣa-deśe
sarvāṅge simha-vāhinī /
śiva-dūti ugra-caṇḍā
pratyaṅge parameśvarī // 13**

May Narayani protect the region of our head, and may all our limbs be protected by Simhavahini (riding a lion). May You, who are Shiva Duti (the messenger of Shiva) and Ugra-Chandi (angry Chandi), protect all our limbs, Supreme Goddess.

**viśalākṣī mahā-māyā
kaumārī śaṅkhiṇī śivā /
cakriṇī jaya-dātrī ca
raṇa-mattā raṇa-priyā // 14**

May Vishalakshi (large eyes), Maha-Maya, Kaumari (virgin), Shankhini (holder of the conch), Shivaa (the consort of Lord Shiva), Chakrini (holder of the Chakra), Jayadatri (giver of victory), Ranamatta (intoxicated by delight), Ranapriya (lover of delight),

**durgā jayantī kālī ca
bhadra-kālī maho-darī /
nāra-simhī ca vārāhī
siddhi-dātrī sukha-pradā // 15**

Durga (the deliverer from suffering), Jayanti Kali (victorious Kali), Bhadra Kali, Mahodari (holder of confusion), Narashimhi (man-lion), Varahi (boar), Siddhi-Datri (giver of perfection), Sukha-Prada (giver of comfort),

**bhayaṅ-karī mahā-raudrī
mahā-bhaya vināśinī /
iti brahmā-yamale
brahmā nārada sambade // 16**

... Bhayankari (destroyer of fear), and Maha-Raudri (the great terrifying One) destroy our great fear. Here in the Brahma-Yamala, this dialogue between Brahma and Narada ...

ādyā stotram samāptam //

...ends the Adya Stotram.

