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Introduction

The *Devi Mahatmya*, also known as the '*Durga Saptashati*', is a Divine Book of the Soul – helping to understand Consciousness of the Universe. The Divine Mother, through Divine Allegory, explains the workings of Her Play (Leela) as the World and Life, and describes clearly how human Consciousness and the Consciousness of the Universe, works and how to live properly life.

“The Devi Mahatmya (Durga Saptashati) teaches how to attain self-realization and become Enlightened.”

Traditionally the '*Devi Mahatmyam*' is a portion of the *Markandeya Mahapurana*. The *Devi Mahatmya* is variously known as *Sri Durga Saptashati*, *Sri Chandi or Saptashati*. It is referred to as *Saptashati* as It comprises of seven hundred mantras.

'*Devi Mahatmyam*' literally means 'Glory of The Goddess'. Simply put the word 'Devi' means 'Goddess'. While the word 'Devi' may be used to refer to any Goddess, here it is used to denote the Supreme Goddess adored as The Divine Mother of the entire universe. It is more popularly known as *Chandi* because it describes The Glory of The Goddess as *Chandika*, The Terrible.

Whilst Its stories can be taken as metaphors relating to our own psycho-spiritual landscape as well the challenges we face in life, there isn't a single approach to The Devi Mahatmyam or the Chandi. The various hymns to The Goddess in The Devi Mahatmyam inspire us to devotion for The Personal Forms of God as Mother while “its deeper, philosophical and esoteric interpretation leads us to the realization of God as the impersonal supreme reality”.

MAHAMANTRA - The Devi Mahatmya

“The Devi Mahatmya as

A MahaMantra

not only provides wisdom but impacts through Divine Vibration”

Though the Devi Mahatmyam constitutes chapters 81-93 in the Markandeya Purana, it is not merely treated as a part of a purana. Unlike the Purana that has the status of being an auxiliary limb (upanga) of the Veda, Devi Mahatmyam has attained the status of sruti, the very status accorded to the Veda. It has an intrinsic independent status by itself. It does not derive its significance from its Puranic background. It is a full-fledged scripture by itself. On one hand it is like a synthesis of many myths from many sources, skillfully integrated into a single narrative and thus incorporates the best of the puranic approach.

Part narrative and part hymn, The Devi Mahatmyam combines the strengths of both the oral and written traditions. On the other hand, it also displays the bardic style of the vedic approach, that combines the best of preliterate and literate strengths of expression, in so far as the hymns are concerned.

The Katyayani tantra considers each verse of The Devi Mahatmyam as A Mantra. Others consider every word of The Text is A Mantra.

The whole text is treated like One Maha Mantra. Though three-fourths of the scripture deals with description of battles and their associated narratives, even these contents are considered to be mantras.

The actual number of verses in the text is only 518, not 700 as stated by some modern writers. ***The number 700 is thus not related to the number of verses, but indicates the total number of mantras in the Devi Mahatmyam.*** There are 537 sloka mantras (full slokas), 38 ardha-sloka mantras (half slokas), 66 khanda mantras (part of a sloka), 57 uvacha mantras and 2 punarukta mantras, thus totalling 700 altogether. The details of the break-up of the mantras are important for Chandi Homa, Japa and Archana. **Apart from these 700 mantras, there are other covert mantras within the text. At times mantras are encoded into the narrative.**

Exploring the encoded mantras is possible only through an exclusive commentary written with the aim of exploring The Devi Mahatmyam as A Great Mantramaya Text.

Occult Knowledge

The *Devi Mahatmyam* is a highly occult text. “Only those who have inner eyes will perceive the hidden truths; others know not”. It is held that Markandeya the seer of this myth had seen the ever-existent glory of The Goddess with the inner eye. Sri Bhaskararaya named his commentary on the *Devi Mahatmyam* as ‘Guptavati’ thus denoting the hidden and highly occult nature of Devi Mahatmyam.

The *Devi Mahatmya* inspires everyone to be able to fight against the inner demons and liberate their ‘true self’.

Table of Contents

Introduction.....	1
MAHAMANTRA - The Devi Mahatmya.....	1
Occult Knowledge.....	2
Chapter 1: The Slaying of Madhu and Kaiṭabha.....	4
Chapter 2: The Slaughter of Maḥiṣāsura’s Armies.....	21
Chapter 3: The Slaying of Maḥiṣāsura.....	33
Chapter 4: Praise by Indra and the Other Gods.....	41
Chapter 5: The Devī’s Conversation with the Messenger.....	50
Chapter 6: The Slaying of Dhūmrilocana.....	64
Chapter 7: The Slaying of Caṇḍa and Muṇḍa.....	69
Chapter 8: The Slaying of Raktabīja.....	74
Chapter 9: The Slaying of Niśumbha.....	85
Chapter 10: The Slaying of Śumbha.....	92
Chapter 11: Hymn to Nārāyaṇī.....	97
Chapter 12: The Promise of Blessings.....	107
Chapter 13: The Granting of Boons to Suratha and the Merchant.....	112
CREDITS.....	117

Chapter 1: The Slaying of Madhu and Kaiṭabha



OM namaś caṇḍikāyai

OM. Salutation to Caṇḍikā

OM aiṁ mārkaṇḍeya uvāca

1.1 OM aiṁ. Mārkaṇḍeya said:

**sāvarṇiḥ sūryatanayo yo manuh kathyate 'ṣṭamaḥ
niśāmaya tad utpattiṁ vistarād gadato mama**

1.2 Sāvarṇi, who is Sūrya's son, is called the eighth manu. Listen while I relate the story of his birth

**mahāmāyānubhāvena yathā manvantarādhipaḥ
sa babhūva mahābhāgah sāvarṇis tanayo raveḥ**

1.3 and of how, by Mahāmāyā's authority, he—the illustrious son of the sun god—came to be the lord of an age.

**svārociṣe 'ntare pūrvaṃ caitravaṃśasamudbhavaḥ
suratho nāma rājābhūt samaste kṣitimaṇḍale**

1.4 Long ago in the age of the manu Svarociṣba, there arose from the line of Caitra a king named Suratha, who ruled over the whole earth.

**tasya pālayataḥ samyak prajāḥ putrānivaursān
babhūvuḥ śatravo bhūpāḥ kolāvidhvarhsinas tadā**

1.5 He looked after his subjects justly, as if they were his own children. But there were princes at that time who attacked the native hill tribes and became his enemies.

**tasya tair abhavad yuddham atiprabaladaṇḍinaḥ
nyūnair api sa tair yuddhe kolāvidhvamsibhir jitaḥ**

1.6 Though mightily armed and resolved to fight against them, he suffered defeat in battle, despite his enemies' inferior forces.

**tataḥ svapuram āyāto nijadeśādhipo 'bhavat
ākrāntaḥ sa mahābhāgas tais tadā prabalāribhiḥ**

1.7 And so, with only his native province left to rule, he returned to his own city. There, powerful adversaries set upon him, the illustrious Suratha,

**amātyair balibhir duṣṭair durbalasya durātmabhiḥ
kośo balam cāpahṛtaṃ tatrāpi svapure tataḥ**

1.8 now bereft of strength. His ministers, mighty, corrupted, and disposed to evil, seized power and plundered the treasury, even there in his own city.

**tato mṛgayāvyājena hṛtasvāmyaḥ sa bhūpatiḥ
ekākī hayam āruhya jagāma gahanam vanam**

1.9 Thus robbed of his dominion, the king mounted his horse on the pretext of hunting and rode off alone into the dense forest.

**sa tatrāśramam adrākṣīd dvijavaryasya medhasaḥ
praśāntaśvāpadākīrṇaṁ muniśiṣyopaśobhitam**

1.10 He came upon the hermitage of Medhas, chief among the twice-born, and beheld a forest retreat, graced by the sage's disciples. There he saw beasts once wild now peacefully abiding.

**tasthau kañcit sa kālaṁ ca muninā tena satkṛtaḥ
itaś cetaś ca vicaraṁs tasmin munivarāśrame**

1.11 Welcomed by the sage, he remained at the hermitage for some time, wandering here and there about the enclosure.

so 'cintayat tadā tatra mamatvākrṣṭamānasah

1.12 In that setting, self-centered concerns came to seize his mind, and he reflected:

**matpūrvaiḥ pālitaṁ pūrvaṁ mayā hīnaṁ puraṁ hi tat
madbhṛtyais tair asadvṛttair dharmataḥ pālyate na vā**

1.13 I have left behind the capital that my ancestors governed before me. Are my perverse officials overseeing it justly or not?

**na jāne sa pradhāno me śūro hastī sadāmadaḥ
mama vairivaśaṁ yātaḥ kān bhogān upalapsyate**

1.14 My prized elephant, valiant and of unceasing prowess, has fallen into the hands of my enemies. I know not what comforts he'll now enjoy.

**ye mamānugatā nityam prasādadhanabhojanaiḥ
anuvṛttiṁ dhruvaṁ te 'dya kurvanty anyamahībhṛtām**

1.15 Those retainers of mine, constantly eager for favor, wealth, and feasting, now surely submit to other lords.

**asamyagvyayaśīlais taiḥ kurvadbhiḥ satataṁ vyayam
sañcitaḥ so 'tiduḥkhena kṣayaṁ kośo gamiṣyati**

1.16 Their habitual squandering will soon deplete the wealth I so laboriously amassed.

**etac cānyac ca satatam cintayāmāsa pārthivaḥ
tatra viprāśramābhyāse vaiśyam ekaṁ dadarśa saḥ**

1.17 While pondering those and other questions, the king caught sight of a lone merchant approaching the sage's hermitage.

**sa pṛṣṭas tena kastvaṁ bho hetuś cāgamane 'tra kaḥ
saśoka iva kasmāt tvaṁ durmanā iva lakṣyase**

1.18 "Who are you," he asked, "and what brings you here? Why do you look so sorrowful and dejected?"

**ity ākarṇya vacas tasya bhūpateḥ praṇayoditam
pratyuvāca sa taṁ vaiśyaḥ praśrayāvanato nṛpam**

1.19 Hearing the king speak in friendship, the merchant bowed respectfully and replied.

vaisyā uvāca

1.20 The merchant said:

**samādhir nāma vaisyo 'ham utpanno dhanināṁ kule
putradāir nirastaś ca dhanalobhād asādhubhiḥ**

1.21 "I am a merchant named Samādhi, born in a wealthy family. My wife and children grew wicked through avarice and cast me out.

**vihīnaś ca dhanair dāraiḥ putrair ādāya me dhanam
vanam abhyāgato duḥkhī nirastaś cāptabandhubhiḥ**

1.22 Destitute of riches, wife, and children, my wealth taken from me, I have arrived in the forest, distressed and forsaken by trusted kinsmen.

**so 'ham na vedmi putrāṇāṃ kuśalākuśalātmikām
pravṛttiṃ svajanānāṃ ca dārāṇāṃ cātra samsthitaḥ**

1.23 Being here, I know not whether good fortune or ill has befallen my children, wife, and family.

kiṃ nu teṣāṃ grhe kṣemam akṣemaṃ kiṃ nu sāmpratam

1.24 At present is well-being or misfortune theirs at home?

kathaṃ te kiṃ nu sadvṛttā durvṛttāḥ kiṃ nu me sutāḥ

1.25 How are my children? Is their behavior virtuous or vile?"

rāj ovāca

1.26 The king said:

yair nirasto bhavāṃl lubdhaiḥ putradārādibhir dhanaiḥ

1.27 "Those greedy sons, wife, and others who dispossessed you of your wealth—

teṣu kiṃ bhavataḥ sneham anubadhnāti mānasam

1.28 why does your mind still cherish them?"

vaiśya uvāca

1.29 The merchant said:

**evam etad yathā prāha bhavān asmad gataṁ vacaḥ
kiṁ karomi na badhnāti mama niṣṭhuratām manaḥ**

1.30 “Even as you say it, this very thought occurs to me. But what can I do? My heart is not inclined to rancor

**yaiḥ santyajya piṭṛsnehaṁ dhanalubdhair nirākṛtaḥ
patiḥ svajanahārdaṁ ca hārdi teṣv eva me manaḥ**

1.31 but still turns with affection to those who drove me away, scorning love for father, husband, and kinsman, out of lust for wealth.

**kim etan nābhijānāmi jānann api mahāmate
yat premapravaṇaṁ cittaṁ viguṇeṣv api bandhuṣu**

1.32 I recognize this, O wise one. Still, I do not understand how my thoughts are drawn in love to my unworthy kinsfolk.

teṣāṁ kṛte me niḥśvāso daurmanasyaṁ ca jāyate

1.33 Because of them I sigh, overcome with despair.

karomi kiṁ yan na manasteṣv aprītiṣu niṣṭhuraṁ

1.34 What can I do, since the pain has failed to harden my heart?”

mārkaṇḍeya uvāca

1.35 Mārkaṇḍeya said:

tatas tau sahitaṁ vipra taṁ munim samupasthitaṁ

1.36 Then together they approached the sage,

samādhir nāma vaiśyo ’sau sa ca pārthivasattamaḥ

1.37 that merchant named Samādhi and Suratha, the best of kings.

**kṛtvā tu tau yathānyāyaṁ yathārhaṁ tena saṁvidam
upaviṣṭau kathāḥ kāścic cakratur vaiśyapārthivau**

1.38 Having observed the respect that was the sage's due, the merchant and the king sat down to tell their stories.

rājovāca

1.39 The king said:

bhagavaṁs tvāṁ ahaṁ praṣṭum icchāmy ekaṁ vadasva tat

1.40 "Revered sir, I wish to ask you one thing. Please reply.

duḥkhāya yan me manasaḥ svacittāyattatām vinā

1.41 Without control of my thoughts, my mind is coming to grief.

**mamatvam gatarājyasya rājyārigeṣv akhileṣvapi
jānato 'pi yathājñasya kim etan munisattama**

1.42 I remain possessive toward my lost kingdom and all parts of the realm as if unaware that they are no longer mine. Venerable sage, how can this be?

**ayaṁ ca nikṛtaḥ putrail dārair bhṛtyais tathojjhitaḥ
svajanena ca santyaktas teṣu hārdī tathāpyati**

1.43 And this fellow has been humiliated by his children and wife, deserted by his servants, and forsaken by his own people. Still he feels exceeding affection for them.

**evam esa tathāhaṁ ca dvāvapyatyantaduḥkhitau
dṛṣṭadoṣe 'pi visaye mamatvākṛṣṭamānasau**

1.44 It is the same with me. We both are distressed to the utmost, held by attachment to things, even though we see their faults.

**tat kenaitan mahābhāga yan moho jñāninor api
mamāsyā ca bhavaty eṣā vivekāndhasya mūḍhatā**

1.45 Venerable sir, how is it that we who should know better can be so deluded? Ours is the perplexity of those who are blind to right understanding.”

ṛṣir uvāca

1.46 The seer said:

**jñānam asti samastasya jantor viṣayagocare
viṣayās ca mahābhāga yānti caivaṁ pṛthak pṛthak**

1.47 “Illustrious king, through the perceptions of the senses, every living being has knowledge of the manifest universe. The objects of sense-perception reveal themselves in various ways.

**divāndhāḥ prāṇinaḥ kecid rātrāv andhās tathāpare
kecid divā tathā rātrau prāṇinas tulyadrṣṭayaḥ**

1.48 Some creatures are blind by day, and others are blind by night. Some creatures see equally by day and night.

**jñānino manujāḥ satyaṁ kintu te na hi kevalam
yato hi jñāninaḥ sarve paśupakṣimṛgādayaḥ**

1.49 Truly, humans are endowed with the power of perception, but they are not alone, for cattle, birds, wild animals, and all other living creatures also perceive.

**jñānaṁ ca tan manusyāṅāṁ yat teṣāṁ mṛgapakṣiṅāṁ
manuṣyāṅāṁ ca yat teṣāṁ tulyam anyat tathobhayaḥ**

1.50 That awareness which humans have, birds and beasts possess also; and their awareness, humans have, too. In other ways also the two are similar.

**jñāne 'pi sati paśyaitān patangāñ chāvacañcusu
kaṇamokṣād ṛtān mohāt pīḍyamānān api kṣudhā**

1.51 Look at these birds. Though feeling the pangs of hunger, out of delusion they still busy themselves by dropping food into the beaks of their young.

**mānuṣā manujavyāghra sābhilāṣāḥ sutān prati
lobhāt pratyupakārāya nanv etān kiṁ na paśyasi**

1.52 Illustrious sir, humans long for offspring, surely expecting gratitude in return. Do you not see this?

**tathāpi mamatāvarte mohagarte nipātītāḥ
mahāmāyāprabhāveṇa samsārasthitikāriṇā**

1.53 In this very manner they are hurled into the whirlpool of attachment, the pit of delusion, by the power of Mahāmāyā, Who produces the continuing cycle of this transitory world.

**tan nātra vismayaḥ kāryo yoganidrā jagatpateḥ
mahāmāyā hareś caiṣā tayā sammohyate jagat**

1.54 Do not be astonished. This same Mahāmāyā is Yoganidrā, the meditative sleep of Viṣṇu, the lord of the world. By Her this world is deluded.

**jñāninām api cetāmsi devī bhagavatī hi sā
balād ākrṣya mohāya mahāmāyā prayacchati**

1.55 She, the blessed Goddess Mahāmāyā, seizes the minds of even the wise and draws them into delusion.

**tayā visṛjyate viśvaṁ jagad etac carācaram
saiṣā prasannā varadā nṛṇām bhavati muktaye**

1.56 She creates all this universe, moving and unmoving, and it is She Who graciously bestows liberation on humanity.

sā vidyā paramā mukter hetubhūtā sanātānī

1.57 She is the supreme knowledge and the eternal cause of liberation ,

saṁsārabandhahetuś ca saiva sarveśvareśvarī

1.58 even as She is the cause of bondage to this transitory existence. She is the sovereign of all lords.”

rājovāca

1.59 The king said:

**bhagavan kā hi sā Devī mahāmāyeti yāṁ bhavān
bravīti katham utpannā sā karmāsyās ca kiṁ dvija**

1.60 “Revered sir, Who is that Goddess whom you call Mahāmāyā? How did She originate, and in what ways does She Act?

yat prabhāvā ca sā Devī yat svarūpā yad udbhavā

1.61 And whatever Her Glory, this Goddess, whatever Her Form and Origin,

tat sarvaṁ śrotum icchāmi tvat to brahmavidāṁ vara

1.62 all that I wish to learn from you, who are supreme among the knowers of Brahman.”

ṛṣir uvāca

1.63 The seer said:

nityaiva sā jagannmūrtis tayā sarvam idaṁ tatam

1.64 “She Is Eternal, having the world as Her Form. She Pervades All This.

tathāpi tat samutpattir bahudhā śrūyatām mama

1.65 Yet She Emerges in various ways. Hear it from me.

**devānām kāryasiddhyartham āvirbhavati sā yadā
utpanneti tadā loke sā nityāpy abhidhlyate**

1.66 Although She Is Eternal, when She Manifests to accomplish the purpose of the Gods, She Is said to be Born in the world.

**yoganidrām yadā viṣṇur jagaty ekārṇavīkṛte
āstīrya śeṣam abhajat kalpānte bhagavān prabhuḥ**

1.67 At the end of the cosmic day, when the universe dissolved into the primordial ocean, the blessed lord Viṣṇu stretched out on the serpent Śeṣa and entered into meditative sleep.

**tadā dvāv asurau ghorau vikhyātau madhukaiṭabhau
viṣṇukarṇamalodbhūtau hantuṁ brahmāṇam udyatau**

1.68 Then two fearsome asuras, the notorious Madhu and Kaiṭabha, issued forth from the wax in Viṣṇu's ears, intent on slaying Brahmā,

**sa nābhikamale viṣṇoḥ sthito brahmā prajāpatiḥ
dṛṣṭvā tāv asurau cograu prasuptam ca janārdanam**

1.69 who was seated on the lotus that grew from Viṣṇu's navel. When he saw the raging asuras and the sleeping Viṣṇu,

**tuṣṭāva yoganidrām tām ekāgrahṛdayaḥ sthitaḥ
vibodhanārthāya harer harinetrakṛtālayām**

1.70 Brahmā could think of nothing but to awaken him, and to that end he extolled Yoganidrā, Who had settled over Viṣṇu's eyes

**viśveśvarīm jagaddhātrīm sthitisamhārakāriṇīm
nidrām bhagavatīm viṣṇor atulām tejasaḥ prabhuḥ**

1.71 as his blessed sleep. The resplendent lord Brahmā extolled Her Who rules the universe, Who Sustains and Dissolves it. He extolled Her Who Is Incomparable.

brahmovāca

1.72 Brahmā said:

**Tvaṁ svāhā Tvaṁ svadhā Tvaṁ hi Vaṣaṭkāraḥ Svarātmikā
sudhā Tvam akṣare nitye tridhāmātrātmikā sthitā**

1.73 'You Are The Mantras of Consecration to the Gods and the ancestors. At Your Bidding They Are Uttered, and they are your very embodiment. You Are The Nectar of Immortality, O Imperishable, Eternal One. Truly, You Abide As The Transcendent Being,

**ardhamatra sthitā nityā yānuccāryāviśeṣataḥ
Tvam eva sā tvaṁ sāvitrī Tvaṁ devajananī parā**

1.74 yet in every moment you abide, inseparable and inexpressible, as the eternal source of all becoming. Indeed You Are That. You Are Sāvitrī, the Source of All Purity and Protection; You Are the Supreme Mother of The Gods.

**Tvayaitad dhāryate viśvaṁ tvayaitat sṛjyate jagat
Tvayaitat pālyate Devi Tvam atsy ante ca sarvadā**

1.75 By You is this universe supported, of You is this world born, by You is it protected, O Devī, and You always Consume it at the end.

**visṛṣṭau sṛṣṭirūpā tvam sthītirūpā ca pālāne
tathā samhṛṣṭirūpānte jagato 'sya jagānmaye**

1.76 You Are the Creative Force at the World's Birth and Its Sustenance for as long as it endures. So even at the end of this world, You Appear as Its Dissolution, You Who Encompass it all.

**Mahāvidyā Mahāmāyā Mahāmedhā Mahāsmṛtiḥ
Mahāmohā ca Bhavatī Mahādevī Mahāsuri**

1.77 You Are The Great Knowledge and The Great Illusion, The Great Intelligence, The Great Memory and The Great Delusion, The Great Goddess and The Great Demoness.

**prakṛtis Tvam ca Sarvasya Guṇatrayavibhāvinī
Kālarātrir Mahārātrir Moharātrīś ca dāruṇā**

1.78 You Are Primordial Matter, Differentiating into the Threefold Qualities of Everything. You Are The Dark Night Of Periodic Dissolution, The Great Night of Final Dissolution, and The Terrifying Night Of Delusion.

**Tvaṁ śrīs Tvam īśvari Tvaṁ hrīs Tvaṁ buddhir bodhalakṣaṇā
Lajjā puṣṭis tathā tuṣṭis Tvaṁ śāntiḥ kṣāntir eva ca**

1.79 You Are Radiant Splendor; You Reign Supreme Yet Are Unassuming; You Are The Light Of Understanding. Modesty Are You, And Prosperity, Contentment, Tranquillity and Forbearance.

**khaḍginī śūlinī ghorā gadinī cakriṇī tathā
śankhinī cāpinī bāṇabhuśuṇḍīparighāyudhā**

1.80 Armed With Sword And Spear, And With Club And Discus, Waging War With Conch, Bow And Arrows, Sling And Iron Mace, You Inspire Dread.

**saumyā saumyatarāśesasaumyebhyas tv Atisundarī
parāparāṇām Paramā Tvam Eva Parameśvarī**

1.81 Yet, You Are Pleasing, More Pleasing Than All Else That Is Pleasing, and Exceedingly Beautiful. Transcending Both Highest and Lowest, You Are Indeed The Supreme Sovereign.

**yac ca kiñcit kvacid vastu sadasadvākhilātmike
tasya sarvasya yā śaktiḥ sā Tvaṁ kiṁ stūyase Mayā**

1.82 Whatever exists, true or untrue, and wherever it may be, O Soul of Everything, You Are The Power Of All That. How can I praise You?

**yayā Tvayā jagatsraṣṭā jagatpātātti yo jagat
so 'pi nidrāvaśam nītaḥ kastvām stotum iheśvaraḥ**

1.83 By You, even he Who Creates, Protects, and Devours the world is Subdued with Sleep. Who here can praise You?

**viṣṇuḥ śarīragrahaṇam aham īśāna eva ca
kāritāste yato 'tas Tvām kaḥ stotum śaktimān bhavet**

1.84 You have caused even Viṣṇu, Śiva, and Me to assume Our embodied forms. Who then can truly praise You?

**sā Tvam ittham prabhāvaiḥ svair udāir Devi samstutā
mohayitau durādharṣāv asurau madhukaiṭabhau**

1.85 Thus Extolled, O Devī, may You with Your Exalted Powers Confound Those Unassailable asuras, Madhu and Kaiṭabha.

prabodham ca jagatsvāmī nīyatām acyuto laghu

1.86 Let Viṣṇu, the lord of the world, be quickly awakened from his slumber

bodhaś ca kriyatāmasya hantum etau mahāsurau

1.87 and be roused to slay the two great asuras.”

ṛṣir uvāca

1.87 and be roused to slay the two great asuras.”

**evam stutā tadā Devī tāmasī tatra vedhasā
viṣṇoḥ prabodhanārthāya nihantum madhukaitabhau**

1.89 “Praised thus by the creator to rouse Viṣṇu into slaying Madhu and Kaiṭabha, then and there The Dark Goddess

**netrāsyanāsikābāhuhṛdayebhyas tathorasah
nirgamya darśane tasthau brahmaṇo 'vyaktajanmanah**

1.90 Emerged from his eyes, mouth, nostrils, arms, heart, and chest, and appeared before Brahmā, Who is born from the Unmanifest.

**uttasthau ca jagannāthas tayā mukto janārdanah
ekārṇave 'hisayanāt tataḥ sa dadṛśe ca tau**

1.91 And released by Her, Viṣṇu, the Lord of the world, arose from his serpent couch on the undifferentiated ocean and beheld

**madhukaiṭabhou durātmānāv ativīryaparākramau
krodharaktekṣaṇāv atturh brahmāṇaṁ janitodyamau**

1.92 the evil-natured Madhu and Kaiṭabha, exceedingly strong and courageous, seeing red with anger and determined to devour Brahmā.

**samutthāya tatas tābhyāṁ yuyudhe bhagavān hariḥ
pancavarṣasahasrāṇi bāhupraharaṇo vibhuḥ**

1.93 Then the blessed, all-pervading Viṣṇu rose up and fought with them in hand-to-hand combat for five thousand years.

tāv apyatibalonmattau mahāmāyāvimohitau

1.94 And they, mad with the arrogance of power and confounded By Mahāmāyā,

uktavantau varo 'smatto vriyatām iti keśavam

1.95 exclaimed to him, 'Ask a boon from us!'

śrī Bhagavān uvāca

1.96 The blessed lord Viṣṇu said:

bhavitām adya me tustau mama vadhyāv ubhāv api

1.97 ‘Since you are pleased with me, so be it. I will surely slay both of you now.

kim anyena vareṇātra etāvad dhi vṛtaṁ mama

1.98 What other boon is there to ask?’”

ṛṣir uvāca

1.99 The seer said:

**vañcitābhyām iti tadā sarvam āpomayaṁ jagat
vilokya tābhyām gadito bhagavān kamalekṣaṇaḥ**

1.100 “Thus deceived, and beholding that the world consisted entirely of water, they addressed the lotus-eyed Viṣṇu, saying:

āvām jahi na yatorvī salilena pariplutā

1.101 ‘Slay us where water does not flood the earth.’”

ṛṣir uvāca

1.102 The seer said:

**tathety uktvā Bhagavatā śankhacakraḡadābhṛtā
kṛtvā cakreṇa vai chinne jaghane śirasī tayoh**

1.103 “‘So be it,’ said Viṣṇu, the wielder of conch, discus, and mace. Taking the two of them onto his lap, he cut off their heads with his discus.

**Evam eṣā samutpannā Brahmaṇā saṁstutā svayam
prabhāvam asyā Devyās tu bhūyah śṛṇu vadāmi te**

1.104 Thus did The Devī Herself appear when praised by Brahmā. Hear still more of Her Glory, which I will tell you.”

Chapter 2: The Slaughter of Mahiṣāsura's Armies



OM hrīm rṣir uvāca

2.1 OM hrīm. The seer said:

**devāsuram abhūd yuddhaṁ pūrṇam
abdaśataṁ purā mahiṣe 'surāṇām adhiṣe devānām ca purandare**

2.2 “Long ago, when Mahiṣa was chief of the asuras and Indra was chief of the gods, there was a war between their forces for a full hundred years.

**tatrāsuir mahāvīryair devasainyaṁ parājitam
jītvā ca sakalān devān indro 'bhūn mahiṣāsuraḥ**

2.3 The valorous asuras vanquished the army of the gods, and after all were conquered, Mahiṣa became the lord of heaven.

**tataḥ parājitā devāḥ padmayoniṁ prajāpatim
puraskṛtya gatās tatra yatreśagaruḍadhvajau**

2.4 Then led by Brahmā, the lord of beings, the defeated gods went to Viṣṇu and Śiva

**yathāvṛttaṁ tayos tadvan mahiṣāsura-ceṣṭitam
tridaśāḥ kathayāmāsur devābhibhavavistaram**

2.5 and related in detail what had happened. The thirty gods told how Mahiṣāsura had wrought their defeat:

**sūryendrāgnyanilendūnām yamasya vanmasya ca
anyeṣām cādhikārān sa svayam evādhitiṣṭhati**

2.6 'He has usurped the authority of Sūrya, Indra, Agni, Vāyu, and Candra, and of Yama, Varuṇa, and all the others.

**svargān nirākṛtāḥ sarve tena devagaṇā bhuvi
vicaranti yathā martyā mahiseṇa durātmanā**

2.7 Cast out from heaven by the evil Mahiṣa, all the multitudes of gods wander over the earth as mere mortals.

**etad vaḥ kathitaṁ sarvam amarāriviceṣṭitam
śaraṇaṁ vaḥ prapannāḥ smo vadhastasya vicintyatām**

2.8 We have related all that this foe of the gods has done, and we seek refuge in You. Be pleased to devise a means for his destruction.'

**itthaṁ niśamya devānām vacāmsi madhusūdanaḥ
cakāra kopām śambhuś ca bhrukuṭikuṭilānanau**

2.9 When Viṣṇu and Śiva heard the entreaties of the gods, they knit their brows in fury and contorted their faces,

**tato 'tikopapūrṇasya cakriṇo vadanāt tataḥ
niścakrāma mahat tejo brahmaṇaḥ śaṅkarasya ca**

2.10 whereupon a great radiance came forth from Viṣṇu's rage-filled countenance, and so, too, from Brahmā's and Śiva's.

**anyeṣāṃ caiva devānāṃ śakrādīnāṃ śarīrataḥ
nirgataṃ sumahat tejas tac caikyāṃ samagacchata**

2.11 And from Indra's body and from the bodies of all the other gods, a very great light issued, and it united and became one.

**atīva tejasaḥ kūṭaṃ jvalantam iva parvatam
dadṛśus te sūrās tatra jvālāvyāptadigantaram**

2.12 The gods saw before them a peak of light like a mountain, blazing brightly and pervading the sky in every direction with its flames.

**atulaṃ tatra tat tejaḥ sarvadevaśarīrajam
ekasthaṃ tadabhūn nārī vyāptalokatrayaṃ tviṣā**

2.13 Unequaled light, born from the bodies of all the gods, coalesced into a female form and pervaded the three worlds with its splendor.

**yad abhūc chāmbhavaṃ tejas tenājāyata tan mukham
yāmyena cābhavan keśā bhāvo viṣṇutejasā**

2.14 From Śiva's light came that which formed the Devī's face. Yama's radiance formed Her hair, and Viṣṇu's effulgence became Her arms.

**saumyena stanayor yugmaṃ madhyaṃ caindreṇa cābhavat
vāruṇena ca jaṅghorū nitambas tejasā bhuvaḥ**

2.15 The moon god's soft light formed Her breasts, and Indra's brilliance became Her waist. Varuṇa's light became Her legs, and earth's splendor formed Her hips.

**brahmaṇas tejasā pādaḥ tad aṅgulyo 'rkatejasā
vasūnāṃ ca karāṅgulyaḥ kaubereṇa ca nāsikā**

2.16 Her feet took shape from Brahmā's light and Her toes from Sūrya's brilliance. From the Vasus' light Her fingers formed and from Kubera's light, Her nose.

**tasyāstu dantāḥ sambhūtāḥ prājāpatyena tejasā
nayanatritayaṃ jajñe tathā pāvakatejasā**

2.17 From Prajāpati's lustre came Her teeth, and from Agni's radiance Her three eyes were born.

**bhruvau ca sandhyayos tejah śravaṇāv anilasya ca
anyeṣāṃ caiva devānāṃ sambhavas tejasāṃ śivā**

2.18 Dawn and dusk became Her eyebrows, the wind god's splendor shaped Her ears, and all else born of the other gods' light shone too as the auspicious Devī.

**tataḥ samastadevānāṃ tejorāśisamudbhavām
tām vilokya mudraṃ prāpur amarā mahiṣārditāḥ**

2.19 Then, beholding Her who appeared from out of their amassed light, all those gods, tormented by Mahiṣa, rejoiced.

**tato devā dadus tasyai svāni svānyāyudhāni ca
śūlam śulād viniṣkr̥ṣya dadau tasyai pinākadhṛk**

2.20 Then the gods bestowed on Her their own weapons and adornments. From his trident Śiva drew forth another and gave it to Her,

**cakraṃ ca dattavān kṛṣṇaḥ samutpāṭya svacakrataḥ
śaṅkhaṃ ca varuṇaḥ śaktiṃ dadau tasyai hutāśanaḥ**

2.21 and Viṣṇu bestowed a discus spun out from his own. Varuṇa gave Her a conch; and Agni, the eater of oblations, gave Her a spear.

**māruto dattavāṃś cāpaṃ bāṇapūrṇe tatheṣudhī
vajram indraḥ samutpāṭya kuliśād amarādhipaḥ**

2.22 Vāyu, the wind god, presented a bow and two quivers filled with arrows. Extracting a thunderbolt from his own, Indra, the lord of the immortals,

**dadau tasyai sahasrākṣo ghaṇṭām airāvatād gājāt
kāladaṇḍād yamo daṇḍam pāśam cāmbupatir dadau**

2.23 the all-seeing one, gave it to Her along with a bell from his elephant Airāvata. From his staff of death Yama produced another staff, and Varuṇa, the lord of waters, gave a noose.

**prajāpatiś cākṣamālāṃ dadau brahmā kamaṇḍalum
samastaromakūpeṣu nijaraśmīn divākarah**

2.24 Brahmā, the lord of beings, gave prayer beads and an ascetic's waterpot. Sūrya, the bringer of day, bestowed his rays of sunlight on all the pores of Her skin;

**kālaś ca dattavān khaḍgaṃ tasyāś carma ca nirmalam
kṣīrodaś cāmalaṃ hāram ajare ca tathāmbare**

2.25 and Kāla, the lord of time, presented a sword and shining shield. The ocean of milk bestowed a necklace of flawless pearls, ever-new garments,

**cūḍāmaṇim tathā divyaṃ kuṇḍale kaṭakāni ca
ardhacandram tathā śubhraṃ keyūrān sarvabāhuṣu**

2.26 a celestial crest-jewel, earrings, and bracelets, a radiant crescent-shaped ornament, armllets for all Her arms,

**nūpurau vimalau tadvad graiveyakam anuttamam
aṅgullyakarātṇāni samastāsvaṅgulīṣu ca**

2.27 a pair of shining anklets, a necklace beyond compare, and bejeweled rings for all Her fingers.

**viśvakarmā dadau tasyai paraśuṃ cātinirmalam
astrāṅy anekarūpāṇi tathā 'bhedyāṃ ca daṃśanam**

2.28 Viśvakarman gave Her a gleaming ax, weapons of all kinds, and impenetrable armor.

**amlānapankajām mālām śirasy urasi cāparām
adadaj jaladhis tasyai pankajām cātiśobhanam**

2.29 Garlands of unfading lotuses for Her head and breast the ocean gave to Her, and yet another magnificent lotus to grace Her hand.

**himavān vāhanam simhaṁ ratnāni vividhāni ca
dadāv asūnyaṁ surayā pānapātraṁ dhanādhipaḥ**

2.30 Himālaya, the lord of mountains, gave Her a lion to ride upon and jewels of many kinds; and Kubera, the lord of wealth, presented a drinking vessel ever-brimming with wine.

**śeṣaś ca sarvanāgeśo mahāmaṇivibhūṣitam
nāgahāraṁ dadau tasyai dhatte yaḥ pṛthivīmimām**

2.31 Śeṣa, the lord of serpents, who supports this earth, gave Her a garland of snakes, adorned with precious gems.

**anyair api surair devī bhūsaṇair āyudhais tathā
sammānitā nanādoccaiḥ sāṭṭahāsaṁ muhur muhuḥ**

2.32 Honored also by the other gods with adornments and weapons, the Devī laughed thunderously and defiantly again and again.

**tasyā nādena ghoreṇa kṛtsnam āpūritaṁ nabhaḥ
amāyatātimahatā pratiśabdo mahānabhūt**

2.33 She filled the entire sky with Her terrible roar, and from the immeasurable din a great echo resounded.

**cukṣubhuh sakala lokāḥ samudraś ca cakampire
cacāla vasudhā celuḥ sakalās ca mahldharāḥ**

2.34 All the worlds shook, and the oceans churned. The earth quaked, and the mountains heaved.

**jayeti devās ca mudā tām ūcuḥ simhavāhinīm
tuṣṭuvur munayaś cainārṁ bhaktinamrātmamūrtayaḥ**

2.35 In joy the gods exclaimed, 'Victory!' to the lion-mounted Devī; and with bodies bowed in devotion, the sages praised Her.

**dr̥ṣṭvā samastaṁ sar̥ṅkṣubdhaṁ trailokyam amarārayaḥ
sannaddhākhilasainyāste samuttasthur udāyudhāḥ**

2.36 When the enemies of the gods saw the three worlds in upheaval, they readied all their forces for battle and rose up as one, with weapons held high.

**āḥ kim etad iti krodhād ābhāṣya mahiṣāsuraḥ
abhyadhāvata taṁ śabdāmaśeṣair asurair vṛtaḥ**

2.37 'Aha! What is this?' Mahiṣāsura bellowed in wrath. Surrounded by countless asuras, he rushed toward the sound

**sa dadarśa tato devīm vyāptalokatrayām tviṣā
pādākrāntyā natabhuvaṁ kirīṭollikhitāambarām**

2.38 and then beheld the Devī, who pervaded the three worlds with Her radiance, bending the earth under Her tread, scraping the sky with Her diadem,

**kṣobhitāśeṣapātālām dhanurjyāniḥsvanena tām
diśo bhujasahasreṇa samantād vyāpya samsthitām**

2.39 shaking all the nether regions with the resonance of Her bowstring, and standing there, penetrating every direction with Her thousand arms.

**tataḥ pravavṛte yuddhaṁ tayā devyā suradviṣām
śastrāstrair bahudhā muktair ādīpitadigantaram**

2.40 Thereupon, the battle began between the Devī and the enemies of the gods. Swords and missiles, hurled in every direction, lit up the quarters of the sky.

**mahiṣāsurasenānīś cikṣurākhyo
mahāsuraḥ yuyudhe cāmaraś cānyaiś caturangabalānvitaḥ**

2.41 Mahiṣāsura's general, the great asura named Cikṣura, battled there, and Cāmara led cavalry, charioteers, elephant-drivers, and foot soldiers.

**rathānāmayutaiḥ ṣaḍbhir udagrākhyo mahāsuraḥ
ayudhyatāyutānām ca sahasreṇa mahāhanuḥ**

2.42 The great asura called Udagra commanded sixty thousand chariots, Mahāhanu gave battle with his ten million,

**pañcāśadbhiś ca niyutair asilomā mahāsuraḥ
ayutānām śataiḥ ṣaḍbhir bāṣkalo yuyudhe raṇe**

2.43 and the mighty Asiloman fought with forces fifty million strong. With sixty million Bāṣkala fought in the conflict.

**gajavājisahasraughair anakaiḥ parivāritaḥ
vṛto rathānām koṭyā ca yuddhe tasminn ayudhyata**

2.44 Encircled by streaming multitudes of elephants and horses, Parivārita fought in that battle with ten million chariots,

**biḍālākhyo 'yutānām ca pañcāśadbhir
athāyutaiḥ yuyudhe samyuge tatra rathānām parivāritaḥ**

2.45 and he who is called Biḍāla, with five billion chariots surrounding him, engaged in combat there.

**anye ca tatrāyutaso rathanāgahayair vṛtāḥ
yuyudhuḥ samyuge devyā saha tatra mahāsuraḥ**

2.46 Amid chariots, elephants, and horses, myriads of other great asuras battled with the Devī,

**koṭikoṭisahasrais tu rathānām dantinām tathā
hayānām ca vṛto yuddhe tatrābhūn mahiṣāsuraḥ**

2.47 their countless chariots, elephants, and horses surrounding Māhiṣāsura there in the fray.

**tomarair bhindipālais ca śaktibhir musalais tathā
yuyudhuḥ samyuge devyā khaḍgaiḥ paraśupaṭṭisaiḥ**

2.48 With lances and javelins, spears and clubs, swords and axes, and sharp-edged spears, they fought with the Devī.

**kecic ca cikṣipuḥ śaktīḥ kecit pāsāms tathāpare
Devīm khaḍgaprahārais tu te tām hantum pracakramuḥ**

2.49 Some hurled spears while others threw nooses; intent on killing Her, they began an assault with their swords.

**sāpi Devī tatas tāni śastrāṇy astrāṇi Caṇḍikā
llayaiva praciccheda nijaśastrāstravarṣiṇī**

2.50 But She, the Devī Caṇḍikā, showered down all manner of weapons and cut through their armaments as if in play.

**anāyastānanā Devī stūyamānā surarṣibhiḥ
mumocāsurasadeheṣu śastrāṇyastrāṇi ceśvarī**

2.51 Praised by gods and seers, She remained serene, even while unleashing Her weapons at the asuras' bodies.

**so 'pi kruddho dhutasato Devyā vāhanakesarī
cacārāsurasainyeṣu vanesv iva hutāśanaḥ**

2.52 Her lion-mount, shaking its mane in fury, stalked among the demon throngs as fire rages through a Forest.

**niḥśvāsān mumuce yāms ca yudhyamānā raṇe 'mbikā
ta eva sadyaḥ sambhūtā gaṇāḥ śatasahasraśaḥ**

2.53 The sighs that Ambikā heaved while fighting became at once Her legions by the hundreds and thousands.

**yuyudhus te paraśubhir bhindipālāsipaṭṭisaiḥ
nāsayanto 'suragaṇān Devīsaktyupabṛmhitāḥ**

2.54 They fought with axes, javelins, swords, and sharp-edged spears, and drawing strength from Her power, they destroyed the demon hordes.

**avādayanta paṭahān gaṇāḥ śankhāms tathāpare
mṛdaṅgāṃś ca tathaivānye tasmin yuddhamahotsave**

2.55 Some of Her throngs beat war drums resoundingly, some blew conches, and others drummed upon tabors in their zest for battle.

**tato Devī trisūlena gadayā śaktivr̥ṣṭibhiḥ
khaḍgādibhiś ca śataśo nijaghāna mahāsurān**

2.56 Then the Devī, with Her trident, club, and volleys of spears, with Her swords and other weapons, slew great asuras by the hundreds

**pātayāmāsa caivānyān ghaṇṭāsvanavimohitān
asurān bhuvī pāśena baddhvā cānyān akarṣayat**

2.57 and brought down still more with the confounding din of Her bell. Binding other asuras with Her noose, She dragged them along the ground.

**kecid dvidhākṛtās tīkṣṇaiḥ khaḍgapātais tathāpare
vipothitā nipātena gadayā bhuvī serate**

2.58 Her swordstrokes slashed others in two, while crushing blows from Her mace brought still more down,

**vemuś ca kecid rudhiraṃ musalena bhṛśaṃ hatāḥ
kecin nipatitā bhūmau bhinnāḥ sūlena vakṣasi**

2.59 and those bludgeoned by Her club vomited forth blood. Others fell to the ground, pierced through the chest by Her trident.

**nirantarāḥ śaraugheṇa kṛtāḥ kecid
raṇājire śalyānukāriṇaḥ prāṇān mumucus tridaśārdanāḥ**

2.60 Her steady stream of arrows made some on that battlefield resemble bristling porcupines, and those tormenters of the gods breathed their last.

**keṣāñcid bāhavaś chinnāś chinnagrīvās tathāpare
śirāmsi petur anyeṣām anye madhye vidāritāḥ**

2.61 Some had their arms severed, others their necks broken. The heads of others rolled, and still others had their bodies ripped apart.

**vicchinnajāṅghās tv apare petur urvyāṃ mahāsurāḥ
ekabāhvakṣicaraṇāḥ kecid Devyā dvidhākṛtāḥ**

2.62 Great asuras, their legs cut from under them, toppled to the ground. Some, severed lengthwise by the Devī, were left one-armed, one-eyed, one-legged.

**chinne 'pi cānye śirasi patitāḥ punar utthitāḥ
nanṛtuś cāpare tatra yuddhe tūryalayāśritāḥ**

2.63 While others there in the battle danced to the throbbing drums, those that She decapitated fell and rose again,

**kabandhās chinnaśirasaḥ khadgaśaktyrṣṭipāṇayaḥ
tiṣṭha tiṣṭheti bhāṣanto Devīm anye mahāsurāḥ**

2.64 headless bodies, still grasping swords, spears, and lances in hand. 'Stop! Stop!' other great asuras cried out to the Devī.

**pāṭitai rathanāgāśvair asuraiś ca vasundharā
agamyā sābhavat tatra yatrābhūt sa mahāraṇaḥ**

2.65 Where that great battle raged, the earth was impassable with fallen chariots, elephants, horses, and corpses.

**śoṇitaughā mahānadyaḥ sadyas tatra visusruvuḥ
madhye cāsurasainyasya vāraṇāsuravājinām**

2.66 Torrents of blood, like mighty rivers, gushed from elephants, asuras, and horses there in the midst of the demon army.

**ksaṇena tan mahāsainyam asurāṇām tathāmbikā
ninye kṣayaṁ yathā vahnistr̥ṇadārumahācayam**

2.67 In an instant, Ambikā led that vast legion of foes to its destruction, as quickly as fire consumes a heap of straw and wood.

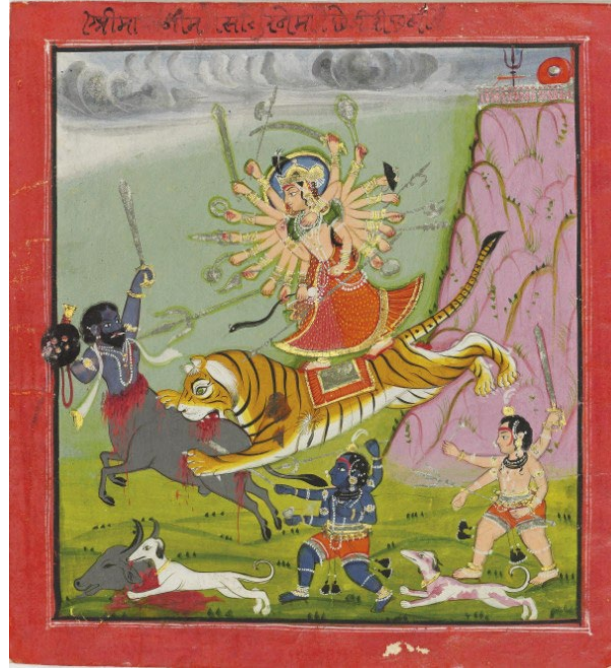
**sa ca simho mahānādam utsrjan dhutakesaraḥ
sarīrebhyo 'marārīṇām asūn iva vicinvati**

2.68 And Her lion, roaring thunderously and shaking its mane, prowled about in search of life- breath still issuing from the enemies' bodies.

**Devyā gaṇaiś ca tais tatra kṛtaṁ yuddhaṁ tathāsuraiḥ
yathaiṣāṁ tuṣṭuvur devāḥ puspavṛṣṭimuco divi**

2.69 So did the Devī's hosts wage war against the asuras. So also did the gods in heaven shower down flowers in praise."

Chapter 3: The Slaying of Maḥiṣāsurā



ṛṣir uvāca

3.1 The seer said:

**nihanyamānaṃ tat sainyam avalokya mahāsuraḥ
senānīś cikṣuraḥ kopād yayau yoddhum athāmbikām**

3.2 “Now when he saw the army being slaughtered, Cikṣura, the great asura general, went forth in fury to battle with Ambikā.

**Sa Devīm śaravarṣeṇa vavarṣa 33amara ‘suraḥ
yathā merugireḥ śṛṅgam toyavarṣeṇa toyadaḥ**

3.3 He rained showers of arrows on the Devī in the combat, just as a raincloud showers the summit of Mount Meru.

**Tasya chitvā tato Devī līlayaiva śarotkarān
jaghāna turagān bāṇair yantāraṁ caiva vājinām**

3.4 But easily shattering his volley, the Devī killed his steeds and charioteer with Her arrows.

**Ciccheda ca dhanuḥ sadyo dhvajaṁ cātisamucchritam
vivyādha caiva gātreṣu chinnadhanvānam āśugaiḥ**

3.5 Like lightning, She slashed through his bow and highflying banner. Having destroyed his bow, She wounded him in the limbs with Her swift arrows.

**Sa chinnadhanvā viratho hatāśvo hatasārathiḥ
abhyadhāvata tāṁ Devīm khaḍgacarmadharo 'surah**

3.6 With bow broken, chariot wrecked, and horses and charioteer slain, the asura, armed with sword and shield, rushed at the Devī.

**Siṁham āhatya khaḍgena tīkṣṇadhāreṇa mūrdhani
ājaghāna bhuje savye Devīm apyativegavān**

3.7 First striking Her lion on the head with his sharp-edged sword, he violently struck the Devī's left arm.

**Tasyāḥ khadgo bhujam prāpya paphāla nṛpanandana
tato jagrāha śūlam sa kopād aruṇalocanaḥ**

3.8 O king, as soon as the sword touched Her, it shattered. Then, the great asura, his eyes red with rage, seized his blazing lance

**cikṣepa ca tatas tat tu bhadrakālyām mahāsuraḥ
jājvalyamānaṁ tejabhī ravibimbam ivāambarāt**

3.9 and flung it at Bhadrakālī, as though he were hurling the very sun from the sky.

**Dṛṣṭvā tad āpatac chūlam Devī śūlam amuñcata
tac chūlam śatadhā tena nītaṁ sa ca mahāsuraḥ**

3.10 Seeing it approach, the Devī released Her lance and shattered the great asura and his weapon into a hundred pieces.

**Hate tasmin mahāvīrye mahiṣasya camūpatau
ājagāma gajārūḍhaś cāmaras tridaśārdanaḥ**

3.11 When Mahiṣa's mighty general lay slain, Cāmara, the afflictor of the gods, advanced, mounted on an elephant.

**So 'pi śaktim mumocātha devyās tām ambikā drutam
hunkārābhihatām bhūmau pātayāmāsa niṣprabhām**

3.12 He dispatched his spear toward the Devī. Quickly Ambikā's contemptuous outcry sent it hurtling powerless to the ground.

**Bhagnām śaktim nipatitām drṣṭvā krodhasamanvitaḥ
cikṣepa cāmaraḥ śūlam bāṇais tad api saccinat**

3.13 Seeing it fallen and shattered, the enraged Cāmara flung a lance, and that, too, She destroyed with Her arrows.

**Tataḥ simhaḥ samutpatya gajakumbhāntarasthitaḥ
bāhuyuddhena yuyudhe tenocchais tridaśāriṇā**

3.14 Her lion then leapt up and, astride the elephant's forehead, engaged fiercely in direct combat with the enemy of the gods.

**Yudhyamānu tatas tau tu tasmān nāgān mahīm gatau
yuyudhāte 'tisaṁrabdhau prahārair atidāruṇaiḥ**

3.15 Struggling, the two fell from the elephant to the ground, still locked in dreadful combat.

**Tato vegāt kham utpatya nipatya ca mṛgāriṇā
karaprahāreṇa śiraś cāmarasya pṛthak kṛtam**

3.16 In a flash the lion sprang skyward, then alighted and severed Cāmara's head with a single blow of its paw.

**Udagraś ca raṇe Devyā śilāvṛkṣādibhir hataḥ
dantamuṣṭitalaiś caiva karālaś ca nipātitaḥ**

3.17 In the fighting the Devī assailed the asura Udagra with rocks and trees; and biting, punching, and slapping Karāla, She felled him, too.

**Devī kruddhā gadāpātaiś cūrṇayāmāsa coddhatam
bāṣkalaṃ bhindipālena bāṇaiś tāmraṃ tathāndhakam**

3.18 Enraged, the Devī crushed Uddhata to a pulp with the blows of Her mace. She killed Bāṣkala with Her javelin and Tāmra and Andhaka with Her arrows,

**ugrāsyam ugravīryaṃ ca tathaiva ca mahāhanum
trinetrā ca trīśūlena jaghāna parameśvarī**

3.19 and with Her trident the supreme three-eyed Goddess slew Ugrāsyā, Ugravīrya, and also Mahāhanu.

**Biḍālasyaśinā kāyāt pātayāmāsa vai śiraḥ
durdharaṃ durmukhaṃ cobhau śarair ninye yamakṣayam**

3.20 With Her sword She struck Biḍāla's head from his body, and with Her arrows She dispatched both Durdhara and Durmukha to the abode of death.

**Evaṃ samkṣīyamāṇe tu svasainye mahiṣāsuraḥ
māhiṣeṇa svarūpeṇa trāsayāmāsa tān gaṇān**

3.21 While his army thus met destruction, Mahiṣāsura terrified the Devī's hosts with his own buffalo form,

**kāmścit tuṇḍaprahāreṇa khurakṣepais tathāparān
lāṅgūlatāḍitāṃś cānyān śṅgābhyaṃ ca vidāritān**

3.22 jostling some with his snout and pawing others with his hooves. Others he lashed with his tail and lacerated with his horns.

**Vegena kāmścid aparān nādena bhramaṇena ca
niḥśvāsapavanenānyān pātayāmāsa bhūtale**

3.23 He toppled some of them to the ground with the unleashed force of his bellowing and wheeling about, and the blast of his breath brought still others down.

**Nipātya pramathānīkam abhyadhāvata so ‘suraḥ
siṁhaṁ hantuṁ mahādevyāḥ kopāṁ cakre tato ‘mbikā**

3.24 After destroying the great Goddess’s forces, Maḥiṣāsura rushed forward to slay Her lion. At that, Ambikā became enraged.

**So ‘pi kopān mahāvīryaḥ khurakṣuṇṇamahītaḥ
śṛṅgābhyāṁ parvatān uccāṁś cikṣepa ca nanāda ca**

3.25 But Maḥiṣāsura, great in valor, struck the earth angrily with his hooves, flung mountains skyward with his horns, and bellowed frightfully.

**Vegabhramaṇavikṣuṇṇā mahī tasya vyaśīryata
lāṅgūlenāhataś cābdhiḥ plāvayāmāsa sarvataḥ**

3.26 Under his frenzied wheeling, the trampled earth broke apart. Lashed by his tail, the ocean overflowed all around.

**Dhutaśṛṅgavibhinnās ca khaṇḍaṁ khaṇḍarh yayur ghanāḥ
śvāsānilāstāḥ śataśo nipetur nabhaso ‘calāḥ**

3.27 Thrashed by his horns, the clouds fragmented and dispersed. Tossed about on his blasting breath, mountains by the hundreds fell from the sky.

**Iti krodhasamādhmātam āpatantaṁ mahāsuram
dṛṣṭvā sā Caṇḍikā kopāṁ tad vadhāya tadākarot**

3.28 When She saw the great asura approaching, inflated with rage, Caṇḍikā aroused Her wrath and prepared to slay him.

**Sā ksiptvā tasya vai pāśaṁ taṁ babandha mahāsuram
tatyāja māhiṣaṁ rūpaṁ so ‘pi baddho mahāmṛdhe**

3.29 She threw Her noose over him and bound him. Fettered thus in the fierce battle, the great asura left his buffalo form

**tataḥ sirṁho 'bhavat sadyo yāvat tasyāmbikā śiraḥ
chinatti tāvat puruṣaḥ khadgapāṇir adṛśyata**

3.30 and assumed the shape of a lion. No sooner had Ambikā severed his head than he appeared as a man with sword in hand.

**Tata evāśu puruṣaṁ Devī ciccheda sāyakaiḥ
taṁ khaḍgacarmanā sārḍhaṁ tataḥ so 'bhūn mahāgajaḥ**

3.31 Instantly, with Her arrows the Devī cut him to shreds along with his sword and shield. Then he took the form of a great elephant

**kareṇa ca mahāsimhaṁ taṁ cakarṣa jagarja ca
karṣatas tu karaṁ Devī khaḍgena nirakṛntata**

3.32 and dragged Her mighty lion along with his trunk, but while he trumpeted loudly, the Devī chopped off his trunk with Her sword.

**Tato mahāsuro bhūyo māhiṣaṁ vapurāsthitaḥ
tathaiva kṣobhayāmāsa trailokyaṁ sacarācaram**

3.33 Once more the great asura assumed his buffalo form and caused the three worlds, with all that is moving and unmoving, to tremble.

**Tataḥ kruddhā jaganmātā Caṇḍikā pānam uttamam
papau punaḥ punaś caiva jahāsāruṇalocanā**

3.34 Angered, Caṇḍikā, the Mother of the worlds, drank a divine potion, and with eyes reddened She laughed again and again.

**Nanarda cāsuraḥ so 'pi balavīryamadoddhataḥ
viṣṇābhyām ca cikṣepa Caṇḍikāṁ prati bhūdharān**

3.35 The asura bellowed in return, intoxicated with his own might and valor, and with his horns he hurled mountains at Caṇḍikā.

**Sā ca tān prahitāms tena cūrṇayantī śarotkaraiḥ
uvāca taṁ madoddhūtamukharāgākulākṣaram**

3.36 Her volley of arrows reduced them to dust. Her face flushed with inebriation from the divine drink, and She addressed him excitedly.

Devy uvāca

3.37 The Devī said:

**garja garja kṣaṇaṁ mūḍha madhu yāvat pibāmy aham
mayā tvayi hate ‘traiva garjiṣyanty āśu devatāḥ**

3.38 ‘Bellow, you fool, bellow for now while I drink this potion. After I have slain you, the gods will cheer in this very place.’”

Rṣir uvāca

3.39 The seer said:

**evam uktvā samutpatya sārūḍhā taṁ mahāsuram
pādenākramya kaṅṭhe ca śulenainam atāḍayat**

3.40 “Having declared that, She leapt upon the great asura, pinned his neck down with Her foot, and pierced him through with Her spear.

**Tataḥ so ‘pi padākrāntas tayā nijamukhāt tataḥ
ardhaniṣkrānta evāsīd Devyā vīryeṇa saṁvṛtaḥ**

3.41 Trapped there under the Devī’s foot and crushed by Her might, he emerged half-way in his true form from his buffalo mouth.

**Ardhaniṣkrānta evāsau yudhyamāno mahāsuraḥ
tayā mahāsinā Devyā śiraśchittvā nipātitaḥ**

3.42 Half-revealed and fighting still, that great asura fell to the Devī, beheaded by Her great sword.

**Tato hāhākṛtaṁ sarvaṁ daityasainyaṁ nanāśa tat
prahaṣaṁ ca paraṁ jagmuḥ sakalā devatāgaṇāḥ**

3.43 Then crying out in alarm, the whole demon army perished, and all the divine hosts exulted.

**Tuṣṭuvus tāṁ surā Devīm saha divyair maharṣibhiḥ
jagur gandharvapatayo nanṛtuś cāpsarogaṇāḥ**

3.44 Together with the great heavenly seers the gods praised the Devī, the celestial musicians sang, and throngs of cloud-nymphs danced.”

Chapter 4: Praise by Indra and the Other Gods



ṛṣir uvāca

4.1 The seer said:

ṛṣir uvāca

4.1 The seer said:

**śakrādayaḥ suragaṇā nihate 'tivīrye
tasmin durātmani surāribale ca Devyā
tām tuṣṭuvuḥ praṇatinamraśirodharāṁsā
vāgbhiḥ prahaṣapulakodgamacārudehāḥ**

4.2 “When The Devī Had Struck Down the brave but wicked mahiṣāsura and his army of the Gods’ foes, Indra and the hosts of Gods lifted their voices to Her in praise, their heads bowed in reverence, their bodies made beautiful by the thrill of rapture.

**Devyā yayā tatam idaṁ jagad ātmaśaktyā
niḥśeṣadevagaṇaśaktisamūhamūrtyā**

**Tām Ambikām akhiladevamaharṣipūjyām
bhaktyā natāḥ sma vidadhātu śubhāni sā naḥ**

4.3 'To The Devī, Who Spreads Out this world Through Her Own Power and Who Embodies Herself As All The Powers of the hosts of Gods; to Ambikā, Who Is Worthy of worship by all the Gods and great seers, we bow down in devotion. May She Grant us that which is Auspicious.

**yasyāḥ prabhāvam atulaṁ bhagavān ananto
brahmā haraś ca na hi vaktum alaṁ balaṁ ca
sā Caṇḍikākhilajagat Paripālanāya
nāsāya cāśubhabhayasya matiṁ karotu**

4.4 May She Whose Unequaled Might and Splendor even the blessed Viṣṇu, Brahmā, and Śiva are powerless to describe, May She, Caṇḍikā, Be Intent on Protecting all the world and on Destroying the fear of misfortune.

**yā Śrīḥ Svayaṁ sukṛtinām bhavaneṣvaLakṣmīḥ
pāpātmanām kṛtadhiyām hṛdayeṣu Buddhiḥ
Śraddhā satām kulajanaprabhavasya Lajjā
tām Tvām natāḥ sma Paripālaya Devi viśvam**

4.5 O Devī, we bow before You
Who Are Yourself Good Fortune in the dwellings of the virtuous and
Misfortune in the abodes of the wicked,
Intelligence in the hearts of the learned,
Faith in the hearts of the good, and
Modesty in the hearts of the high-born.
May You Protect the universe!

**kiṁ varṇayāma Tava Rūpam acintyam etat
kiṁ Cātivīryam asurakṣayakāri bhūri
kiṁ Cāhaveṣu Caritāni Tavāti Yāni
sarveṣu Devy asuradevagaṇādikeṣu**

4.6 How can we describe This Form Of Yours, Which Surpasses thought?
And Your Abundant, Exceeding Valor That destroys evil?
And Your Deeds in battle, O Devī, among all the throngs of Gods and demons?

**Hetuḥ Samastajagatām Trigunāpi Doṣair
na Jñāyase hariharādibhir Apyapārā
sarvāśrayākhilam idam jagad Amśabhūtam
Avyākṛtā hi Paramā Prakṛtis Tvam Ādyā**

4.7 You Are The Cause of all the worlds.
Though Containing The triple forces of creation Within Yourself, You Are Untouched
by any imperfection.
You Are Unfathomable even to Viṣṇu, Śiva, and the other Gods.
You Are The Resort of all.
You Are This Entire, Manifold World and You Are Primordial Matter, Supreme And
Untransformed.

**Yasyāḥ Samastasuratā Samudīraṇena
Tṛptim Prayāti sakaleṣu Makheṣu Devi
Svāhāsi vai pitṛgaṇasya ca Tṛptihetur
Uccāryase Tvam Ata Eva Janaiḥ Svadhā ca**

4.8 O Devī, You Are The Mantra Of Consecration
Whose Utterance in all sacrifices Brings Satisfaction to the whole assemblage of
Gods, and
You Are The Mantra Which humans proclaim as The Cause Of Satisfaction to the
hosts of ancestral spirits.

**Yā Muktihetur Avicintyamahāvratā Tvaṁ
abhyasyase suniyatendriyatattvasāraiḥ
mokṣārthibhir munibhir astasamastadoṣair
Vidyāsi Sā Bhagavatī Paramā Hi Devi**

4.9 O Devī, Who Are The Cause of Liberation and Great, Inconceivable Austerities:
sages yearning for liberation contemplate You with senses restrained,
intent upon truth, with all faults cast off,
for You Are The Blessed, Supreme Knowledge.

**Śabdātmikā suvimalargyajuṣām nidhānam
Udgītharamyapadapāṭhavatām ca sāmnam
Devī Trayī Bhagavatī bhavabhāvanāya
Vārtā ca sarvajagatām Paramārtihantrī**

4.10 With sound as Your Essence,
You Are The Treasury That Holds the taintless Vedic hymns, sung to resound
joyfully with Your Holy Name.

You Are The Blessed Devī, Who Embodies The Three Vedas.
Intent On Conferring well-being, You Are The Supreme Destroyer of pain in all the worlds.

**Medhāsi Devi viditākhilāśāstrasārā
Durgāsi Durgabhavasāgaranaur Asaṅgā
Śrīḥ Kaiṭabhārihṛdayaikakṛtādhivāsā
Gaurī Tvaṁ eva śaśimaulikṛtapraṭiṣṭhā**

4.11 O Devī, You Are The Intelligence By Which the essence of all scriptures is understood.

You Are Durgā, The Vessel Free Of Attachments That Takes one across life's difficult ocean.

You Are Śrī, The Radiant Splendor That Abides in the heart of Viṣṇu.

You Are Gaurī, The Shining Goddess Who Abides with the moon-crowned Śiva.

**Īṣatsahāsam Amalaṁ Paripūrṇacandra-
bimbānukāri kanakottamakāntikāntam
Atyadbhutaṁ prahr̥tam āttaruṣā tathāpi
vaktraṁ vilokya sahasā mahiṣāsuraṇa**

4.12 Gently Smiling, Your Shining Face Resembles the full moon's orb and Is As Pleasing as the lustre of the finest gold.

Beholding It, how could mahiṣāsura, even though enraged, be moved to strike it?

**dṛṣṭvā tu Devi Kupitaṁ Bhrukuṭīkarālam
udyacchaśāṅkasadr̥śacchavi yan na sadyaḥ
prāṇān mumoca mahiṣas tad Atīva Citraṁ
Kair Jīvyate Hi Kupitāntakadarśanena**

4.13 Still stranger was it, O Devī, that mahiṣa did not perish the instant he beheld Your Wrathful Face, Reddened like the rising moon and Scowling Frightfully.

For who can behold the Enraged Face Of Death and still live?

**Devi Prasīda Paramā Bhavatī Bhavāya
sadyo Vināśayasi Kopavatī Kulāni
vijñātam etad adhunaiva yad astam etan
nītaṁ balaṁ Suvipulaṁ mahiṣāsurasya**

4.14 O Devī, Who are Supreme, be Gracious to all creation, for when Angered You Can Annihilate Multitudes.

we saw this the moment You Brought mahiṣāsura's vast power to an end.

**Te Sammatā Janapadeṣu dhanāni teṣāṃ
teṣāṃ yaśāṃsi na ca sīdati dharmavargaḥ
dhanyāsta eva nibhṛtatmajabhṛtyadārā
yeṣāṃ sadābhyudayadā bhavatī prasannā**

4.15 Those to whom You Are Bounteous are honored among peoples,
theirs are riches, theirs are glories, and their righteous acts know no limit.
They indeed are Blessed with devoted children, attendants, and partners.

**dharmyāṇi Devi Sakalāni sadaiva karmāṇy
atyādṛtaḥ pratidinaṃ sukṛtī karoti
svargaṃ prayāti ca tato Bhavatī Prasādāl-
Lokatraye 'Pi phaladā nanu Devi Tena**

4.16 One who is virtuous and ever mindful performs daily all righteous deeds, O
Devī, and by Your Grace attains to heaven.
Are You not, then, The Giver of Rewards in all the three worlds?

**Durge Smṛtā Harasi bhītim aśeṣajantoḥ
svasthaiḥ smṛtā matim atīva śubhāṃ Dadāsi
Dāridryaduḥkhabhayahāriṇi kā Tvad Anyā
Sarvopakāraḥ Sadārdracittā**

4.17 Remembered in distress, You Remove fear from every creature.
Remembered by the untroubled, You Confer even greater serenity of mind.
Dispeller of poverty, suffering, and fear, Who other than You Is Ever Intent on
Benevolence toward all?

**Ebhir Hatair jagad upaiti sukhaṃ tathaitē
kurvantu nāma narakāya cirāya pāpam
Samgrāma Mṛtyum Adhigamya Divaṃ Prayāntu
Matveti nūnam Ahitān Vinihaṃsi Devi**

4.18 The world attains happiness when You Slay its foes,
and though they may have committed enough evil to keep them long in torment,
even as You Strike Down our enemies, O Devī, You Think, May They Reach Heaven
Through Death In Battle With Me.

**dṛṣṭvaiva kiṃ na Bhavatī Prakaroti bhasma
sarvāsuraṇ ariṣu yat prahiṇoṣi śaṣtram
lokān prayāntu ripavo 'pi hi Śastrapūtā
itthaṃ matir bhavati teṣv Api Te 'Tisādhvī**

4.19 Why does Your Mere Glance not reduce all asuras to ashes?
Because when Assailed By Your Weapons and thus Purified,
even those adversaries may attain the higher worlds.

**Khadgaprabhānikaravisphuraṇais tathograiḥ
Śūlāgrakāntinivahena Dṛśo 'surāṇām
yan Nāgatā vilayam Amśumad Indukhaṇḍa
Yogyānanam Tava Vilokayatām tad Etat**

4.20 If the intense light flashing frightfully from Your Sword
or the glaring brilliance of Your Spearpoint did not blind the asuras' eyes,
it was because You Made Them Behold
the Moonlike Radiance Beaming From Your Face.

**durvṛttavṛttaśamanaṁ Tava Devi Śīlaṁ
Rūpaṁ tathaitad Avicintyam Atulyam Anyaiḥ
Vīryaṁ ca hantr hṛtadevaparākramāṇām
vairiṣv Api Prakṛitaiva Dayā Tvayettham**

4.21 Even toward them Your Intentions Are Most Gracious.
O Devī, Your Nature Is to Subdue the misconduct of the wicked.
Others cannot equal Your Inconceivable Grace,
for even while Your Might Destroys those who have wrested power from the Gods,
You Show Compassion toward those very foes.

**kenopamā Bhavatu Te 'Sya Parākramasya
Rūpaṁ ca Śatrubhayakāry Atihāri kutra
Citte Kṛpā Samaraniṣṭhuratā ca drṣṭā
Tvay Eva Devi Varade bhuvanatraye 'pi**

4.22 To what may Your Prowess be compared?
Where else is there Beauty So Ravishing, yet Striking Fear into enemies?
Where in the three worlds are Compassion In Heart and Resolve In Battle seen as
They Are In You, O Beneficent Devī?

**trailokyam Etat Akhilaṁ Ripunāśanena
trātam Tvayā Samaramūrdhani Te 'Pi Hatvā
Nītā Divaṁ Ripugaṇā bhayam Apy Apāstam
asmākam unmada surāribhavam namaste**

4.23 Destroying all foes, You Have Saved the three worlds.
Slaying Them at the battle-front,

You Led even those frenzied, hostile throngs to heaven,
even while Dispelling our fear of them. Salutations to You!

**Śūlena Pāhi No Devi Pāhi Khaḍgena Cāmbike
Ghaṇṭāsvanena Naḥ Pāhi Cāpajyānisvanena Ca**

4.24 Protect us with Your Spear, O Devī,
and Protect us with Your Sword, O Ambikā.
Protect us with the Clangor of Your Bell
and the Resonance of Your Bowstring.

**Prācyām Rakṣa Praṭicyām Ca Caṇḍike Rakṣa Dakṣine
bhrāmaṇenātmaśūlasya Uttarasyām Tatheśvari**

4.25 Guard us in the east and in the west, O Caṇḍikā. Guard us in the south and
also in the north, O Īśvarī, by Brandishing Your Spear.

**Saumyāni Yāni Rūpāṇi Trailokye Vicaranti Te
Yāni cātyantaghorāṇi Tai Rakṣāsmāms tathā bhuvam**

4.26 With Your Gentle Forms That Move Through the three worlds and With Your
Surpassingly Terrible Ones, Protect us and also the earth.

**KhaḍgaŚūlaGadādīni Yāni Cāstrāṇi Te 'Mbike
Karapallavaśaṅgīni Tair asmān Rakṣa sarvataḥ**

4.27 O Ambikā, with Sword, Spear, Mace, and whatever other Weapons Your
Tender Hands Have Touched, Protect us on all sides.”

ṛṣir uvāca

4. 28 The seer said:

**evaṁ stutā surair Divyaiḥ Kusumair Nandanodbhaviḥ
arcitā Jagatām Dhātrī tathā gandhānulepanaiḥ**

4.29 “In that way the Gods praised Her Who Supports the worlds, honoring Her with
flowers that bloom in Indra’s paradise and anointing Her with perfumes.

**bhaktyā samastais Tridaśair Divyair Dhūpaiḥ sudhūpitā
prāha prasādasumukhī samastān praṇatān surān**

4.24 Devotedly the assembled Gods offered heavenly incense to Her. Serene of countenance, She Spoke to all the Gods, who were bowed down in reverence.

Devy Uvāca

4.31 The Devī Said:

**VRIYATĀM TRIDAŚĀḤ SARVE YAD ASMATTO 'BHIVĀÑCHITAM
DADĀMY AHAM ATIPRĪTYĀ STAVAIR EBHIḤ SUPŪJITĀ**

4.32 'All You Gods, ask whatever You wish of Me. Well pleased with Your hymns, I Will Gladly Grant it.'

Devā ūcuḥ

4.33 The Gods said:

**Bhagavatyā Kṛtaṁ Sarvaṁ na kiñcid avasiṣyate
yad ayaṁ nihataḥ śatrur asmākam mahiṣāsuraḥ**

4.34 'Since You, The Glorious One, have Slain our enemy, this mahiṣāsura, all has been Accomplished; nothing remains to be done.'

**yadi cāpi Varo deyas Tvayā 'Smākaṁ Maheśvari
saṁsmṛtā saṁsmṛtā Tvam no himsethāḥ Paramāpadaḥ**

4.35 But if You Are to Grant a Blessing, O Great Sovereign, May You Destroy our direst misfortunes whenever we remember You.

**yaś ca Martyaḥ stavair Ebhis Tvām stoṣyaty amalānane
tasya vittarddhivibhavair dhanadārādisampadām**

4.36 O You Of Spotless Countenance, May You Bring increased wealth, family, and success to whatever mortal shall praise You with these hymns.

Vṛddhaye 'Smat Prasannā Tvam Bhavethāḥ SarvadĀmbike

4.37 Through Your Power Of Abundance, O Ambikā, Be Ever Gracious unto us!”

ṛṣir uvāca

4.38 The seer said:

**iti prasādītā de vair jagato 'RTHE TATHĀTMANAḤ
tathety Uktvā [Maa] Bhadrakālī Babhuvāntarhitā nṛpa**

4.39 “O king, thus propitiated by the Gods for the world’s sake and for their own, [Maa] Bhadrakālī Said, ‘**So Let It Be,**’ and Vanished from sight.

**ity etat kathitaṁ bhūpa sambhūtā sā yathā purā
Devī Devaśarīrebhyo Jagattrayahitaiṣiṇī**

4.40 So is it told, O king, How She Came Forth long ago from the bodies of the Gods, The Devī Who Desires the wellbeing of the three worlds.

**punaś ca GaurīDehāt sā Samudbhūtā Yathābhavat
vadhāya duṣṭadaityānām tathā śumbhaniśumbhayoḥ**

4.41 I shall relate further how, for the destruction of śumbha and niśumbha and other wicked daityas, She Appeared From The Body Of Gaurī,

**Rakṣanāya ca lokānām devānām Upakāriṇī
tac chṛṇuṣva mayākhyātaṁ yathāvat kathayāmi te**

4.42 The Benefactor of the Gods, for the Protection of the three worlds. Hear me tell it. I shall relate it to you as it happened.”

Chapter 5: The Devī's Conversation with the Messenger



OM klīm ṛṣir uvāca

5.1 OM klīm. The seer said:

**purā śumbhanisumbhābhyām asurābhyām śacīpateḥ
trailokyam yajñabhāgās ca hṛtā madabalāśrayāt**

5.2 “Long ago, grown arrogant with power, the asuras Śumbha and Niśumbha seized Indra’s sovereignty over the three worlds and his share of the sacrifices.

**tāv eva sūryatām tadvad adhikāram tathaindavam
kauberam atha yāmyam ca cakrāte varuṇasya ca**

5.3 In like manner they usurped the authority of the sun and the moon, and that of Kubera, Yama, and Varuṇa—the lords of wealth, death, and the ocean.

**tāv eva pavanarddhiṃ ca cakratur vahnikarma ca
tato devā vinirdhūtā bhraṣṭarājyāḥ parājitāḥ**

5.4 They seized the wind god's power and Agni's functions. The gods were defeated, deposed, and driven out.

**hṛtādhikārās tridaśās tābhyāṃ sarve nirākṛtāḥ
mahāsurābhyāṃ tām Devīm saṃsmaranty Aparājitām**

5.5 Stripped of their powers and cast out by those two great asuras, all the gods remembered The Invincible Devī.

**tayāsmākaṃ varo datto yathāpatsu smṛtākḥilāḥ
bhavatām nāśayiṣyāmi tatkṣaṇāt paramāpadaḥ**

5.6 'She granted us a boon, saying, "Whenever you remember Me in times of distress, from that very moment I Will put an End to all your worst calamities.'"

**iti kṛtvā matiṃ devā himavantāṃ nageśvaram
jāgmus tatra tato Devīm viṣṇumāyām pratuṣṭuvuḥ**

5.7 With that in mind, the gods went to Himālaya, the lord of mountains, and there praised The Devī, Who is Viṣṇumāyā.

Devā ūcuḥ

5.8 The gods said:

**namo Devyai MahāDevyai Śivāyai satataṃ namaḥ
namaḥ prakṛtyai bhadṛāyai niyatāḥ praṇatāḥ sma tām**

5.9 'Salutation to The Devī, to The Great Devī. Salutation always to Her Who Is Auspicious. Salutation to Her Who Is The Primordial Cause, to Her Who Is Gracious. With minds intent, we bow down to Her.

**raudrāyai namo nityāyai Gauryai dhātryai namo namaḥ
jyotsnāyai cendurūpiṇyai sukhāyai satataṃ namaḥ**

5.10 Salutation to Her Who Is Terrible. To Gaurī, The Eternal, Shining One; to Her Who Sustains the universe, salutations again and again. Salutation always to Her Who Is Moonlight, Who Has The Form of the Moon and Is Blissful.

**kalyāṅyai praṇatā vṛddhyai siddhyai kurmo namo namaḥ
nairṛtyai bhūbhṛtām lakṣmyai śarvāṅyai te namo namaḥ**

5.11 We bow to Her Who Is Auspicious Beauty. We make salutations again and again to Her Who Is Prosperity and Attainment. Salutations again and again to Her Who Is The Fortune and Misfortune of kings, to Śarvāṅī, The Consort of Śiva.

**Durgāyai Durgapārāyai sārāyai sarvakāriṅyai
khyātyai tathaiva kṛṣṇāyai dhūmrāyai satatam namaḥ**

5.12 Salutation always to Durgā, Who Takes us through difficulties, Who Is The Creator and Indwelling Essence of all, Who Is Right Knowledge, and Who also Appears Dark As Smoke.

**atisaumyātiraudrāyai natās tasyai namo namaḥ
namo jagatpratiṣṭhāyai Devyai Kṛtyai namo namaḥ**

5.13 We bow down to Her Who is at once Most Gentle and Most Fierce. Salutations to Her again and again. Salutation to The Support of the world. To The Devī, Who Is Creative Action, salutations again and again.

**yā Devī Sarvabhūteṣu Viṣṇumāyeti Śabdītā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.14-16 To the Devī, Who in all beings is called Viṣṇumāyā, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī sarvabhūteṣu Cetanety Abhidhīyate
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.17-19 To The Devī, Who in all beings is seen as Consciousness, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Buddhirūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.20-22 To the Devī, Who Abides in all beings in the form of Intelligence, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Nidrārūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.23-25 To The Devī, Who Abides in all beings in the form of sleep, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Kṣudhārūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.26-28 To The Devī, Who Abides in all beings in the form of Hunger, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Chāyārūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.29-31 To The Devī, Who Abides in all beings in the form of Shadow, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Śaktirūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.32-34 To The Devī, Who Abides in all beings in the form of Power, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu tṛṣṇārūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.35-37 To The Devī, Who Abides in all beings in the form of Thirst, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Kṣāntirūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.38–40 To The Devī, Who Abides in all beings in the form of Forgiveness, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Jātirūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.41–43 To The Devī, Who Abides in all beings in the form of Order, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Lajjārūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.44–46 To The Devī, Who Abides in all beings in the form of Modesty, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Śāntirūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.47–49 To The Devī, Who Abides in all beings in the form of Peace, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Śraddhārūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.50–52 To The Devī, Who abides in all beings in the form of Faith, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Kāntirūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.53–55 To The Devī, Who Abides in all beings in the form of Loveliness, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Lakṣmīrūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.56–58 To The Devī, Who Abides in all beings in the form of Good Fortune, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Vṛttirūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.59–61 To The Devī, Who Abides in all beings in the form of Activity, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Smṛtirūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.62–64 To The Devī, Who abides in all beings in the form of Memory, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Dayārūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.65–67 To The Devī, Who Abides in all beings in the form of Compassion, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Tuṣṭirūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.68–70 To The Devī, Who Abides in all beings in the form of Contentment, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Māṭṛrūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.71–73 To The Devī, Who Abides in all beings in the form of Mother, salutation to Her, salutation to Her, salutation to Her again and again.

**yā Devī Sarvabhūteṣu Bhrāntirūpeṇa Saṁsthitā
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.74–76 To The Devī, Who Abides in all beings in the form of Error, salutation to Her, salutation to Her, salutation to Her again and again.

**Indriyāṇām Adhiṣṭhātrī Bhūtānām Cākhileṣu yā
Bhūteṣu Satataṁ Tasyai vyāptidevyai namo namaḥ**

5.77 To Her Who Presides over the elements and the senses, and Is Ever Present in all beings, to The All-Pervading Devī, salutations again and again.

**Citirūpeṇa yā kṛtsnam etad vyāpya Sthitā jagat
namas tasyai namas tasyai namas tasyai namo namaḥ**

5.78–80 To Her Who Pervades this entire world and Abides in the form of Consciousness, salutation to Her, salutation to Her, salutation to Her again and again.

**stutā suraiḥ pūrvam abhīṣṭasaṁśrayāt tathā surendreṇa dineṣu sevitā
karotu sā naḥ śubhahetur Īsvarī śubhāni bhadrāṇy abhiantu cāpadaḥ**

5.81 Praised long ago by the gods for Fulfilling their desires and likewise honored daily by the lord of the gods, may Īsvarī, The Source of all good, Create happiness and prosperity for us, and may She Destroy our misfortunes.

**yā sāmprataṁ coddhatadaityatāpitair asmābhir īsā ca surair namasyate
yā ca smṛtā tat kṣaṇam eva hanti naḥ sarvāpado bhaktivinamramūrtibhiḥ**

5.82 Tormented by arrogant daityas, we gods now honor Her, The Supreme Power. With bodies bowed down in devotion, at this moment we remember Her Who Destroys all afflictions.”

ṛṣir uvāca

5.83 The seer said:

**evam stavādiyuktānām devānām tatra Pārvatī
snātum abhyāyayau toyē jāhnavyā nṛpanandana**

5.84 “O king, while the gods were thus engaged in praise and adoration, Pārvatī Came to Bathe in the waters of the Gaṅgā.

**sābravīt tān surān subhrūr bhavadbhiḥ stūyate ’tra kā
śarīrakośataś cāsyāḥ samudbhūtā ’bravīc chivā**

5.85 She Who is Fair of Countenance asked the gods, 'Whom are you praising?'
From Her Own Body An Auspicious Form Emerged and Replied:

**stotraṁ Mamaitat kriyate śumbhadaityanirākṛtaiḥ
Devaiḥ sametaiḥ samare niśumbhena parājitaiḥ**

5.86 'This hymn is an appeal to Me by those whom the daitya aumbha cast out, by
the assembled gods whom niśumbha defeated in battle.'

**Śarīrakośād yat tasyāḥ Pārvatya NiḥsṛtĀmbikā
Kauśikīti Samasteṣu tato lokeṣu gīyate**

5.87 And since Ambikā Came Forth from Pārvatī's Bodily Form, She Is Glorified in all
the worlds as Kauśikī.

**tasyāṁ vinirgatāyāṁ tu kṛṣṇābhūt sāpi Pārvatī
Kāliketi samākhyātā himācalakṛtāśrayā**

5.88 Thereupon, Pārvatī Became Black. Thus known as Kālikā, She Makes Her
abode in the Himālayas.

**tato 'Mbikāṁ Paraṁ Rūpaṁ Bibhrāṇāṁ sumanoharam
dadarśa caṇḍo muṇḍaś ca bhṛtyau śumbhaniśumbhayoḥ**

5.89 Then caṇḍa and muṇḍa, two servants of sumbha and niśumbha, beheld
Ambikā's Captivating Beauty.

**tābhyāṁ śumbhāya cākhyātā sātīva sumanoharā kāpyāste Strī mahārāja
bhāsayantī himācalam**

5.90 And they told sumbha, 'O great king, an Unknown Woman, Surpassingly
Beautiful, Dwells Illuminating the Himālayas.

**naiva tādrk kvacid Rūpaṁ Drṣṭaṁ kenacid Uttamam
jñāyatāṁ kāpy asau Devī gṛhyatāṁ cāsuresvara**

5.91 Nowhere has anyone ever seen Such Supreme Beauty. May you learn Who
that Goddess is and take possession of Her, O lord of asuras!

**Stnīratnam Aticārvaṅgī dyotayantī dīśas tviṣā
sā tu tiṣṭhati daityendra tām bhavān draṣṭum arhati**

5.92 She Abides there, a Jewel among Women, Fairest of limb, Casting Her Radiance in all directions. O chief of daityas, surely you must behold Her!

**yāni ratnāni maṇayo gajāśvādīni vai prabho
trailokye tu samastāni sāmpratam bhānti te gr̥he**

5.93 Master, whatever gems and jewels, elephants, horses, and other riches exist in the three worlds, all those now enhance your dwelling.

**airāvataḥ samānīto gajaratnam purandarāt
pārijātataruś cāyam tathavoccaiḥśravā hayaḥ**

5.94 From Indra you have taken Airāvata, the jewel among elephants, and also The Celestial Coral Tree and the horse Uccaiḥśravas.

**vimānam hamsasamyuktam etat tiṣṭhati te 'ngaṇe
ratnabhūtam ihānītaṁ yadāsīd vedhaso 'dbhutam**

5.95 Taken from Brahmā, this wondrous jewel among chariots, yoked with swans, stands here in your courtyard.

**nidhir eṣa mahāpadmaḥ samānīto dhaneśvarāt
kiñjalkinīṁ dadau cābdhir mālām amlānapaṅkajām**

5.96 Seized from Kubera, the lord of wealth, is his treasure. And the lord of the ocean has relinquished his garland of unfading lotuses.

**chatraṁ te vāruṇam gehe kāñcanasrāvi tiṣṭhati
tathā 'yam syandanavaro yaḥ purāsīt prajāpateḥ**

5.97 Varuṇa's umbrella, which showers down gold, now stands in your house along with this best of chariots, which once was Prajāpati's.

**mṛtyor utkrāntidā nāma śaktir īśa tvayā hṛtā
pāśaḥ salilarājasya bhrātus tava parigrahe**

5.98 Master, you have taken Yama's spear, which grants departure from this life. Varuṇa's noose is among your brother's possessions.

**niśumbhasyābdhijātās ca samastā ratnajātayaḥ
vahniś cāpi dadau tubhyam agniśauce ca vāsasī**

5.99 To niśumbha belong all manner of gems born of the sea. And to the two of you, Agni has given garments purified by his own fire.

**evam daityendra ratnāni samastany āhṛtāni te
Strīratnam eṣā kalyāṇi tvayā kasmān na gṛhyate**

5.100 Thus, O chief of daityas, you have appropriated all things of value. Why then do you not seize this Jewel among Women for yourself?"

ṛṣir uvāca

5.101 The seer said:

**niśamyeti vacaḥ śumbhaḥ sa tadā caṇḍamuṇḍayoḥ
preṣayāmāsa sugrīvaṁ dūtaṁ Devyā mahāsuram**

5.102 "On hearing these words of caṇḍa and muṇḍa, sumbha sent the great asura sugrīva as a messenger to The Devī.

**iti ceti ca vaktavyā sā gatvā vacanān mama
yathā cābhyeti samprītyā tathā kāryaṁ tvayā laghu**

5.103 Instructing him, he said: 'Go to Her and speak such words on my behalf that She will be Delighted and will quickly come to me.'

**sa tatra gatvā yatrāste śailoddeśe 'tiśobhane
sā Devī tām tataḥ prāha ślakṣṇam madhurayā girā**

5.104 sugrīva went there to the resplendent, craggy place where The Devī Dwelt and spoke honeyed words to Her in unctuous tones.

dūta uvāca

5.105 The messenger said:

**Devi daityeśvaraḥ śumbhas trailokye parameśvaraḥ
duto 'ham preṣitas tena tvat sakāśam ihāgataḥ**

5.106 'O Devī, in the three worlds sumbha, the lord of daityas, is the supreme sovereign. I am his messenger. I have come here to your presence, sent by him

**avyāhatājñāḥ sarvāsu yaḥ sadā devayoniṣu
nirjitākhiladaityāriḥ sa yadāha śṛṇuṣva tat**

5.107 who has conquered all the enemies of the daityas and whose command is never resisted in the dwellings of the gods. Hear what he says:

**mama trailokyam akhilaṁ mama devā vaśānugāḥ
yajñabhāgān ahaṁ sarvān upāśnāmi pṛthak pṛthak**

5.108 "all the three worlds are mine, and the gods submit to my will. I enjoy each one's share of the sacrifices, every one of them.

**trailokye vararatnāni mama vaśyāny aśeṣataḥ
tathaiva gajaratnaṁ ca hṛtaṁ devendravāhanam**

5.109 Indeed I possess all the finest gems in the three worlds, and I have taken Airāvata, the jewel among elephants and Indra's mount.

**kṣīrodamathanodbhūtam aśvaratnaṁ mamāmaraiḥ
uccaiḥśravasasarṁmjñam tat praṇipatya samarpitam**

5.110 The immortal gods, bowed down in reverence, offered me uccaiḥśravas, the jewel among horses, born from the churning of the milk ocean.

**yāni cānyāni deveṣu gandharveṣūrageṣu ca
ratnabhūtāni bhūtāni tāni mayy eva śobhane**

5.111 And whatever else is precious among the gods and celestial beings, all that is mine, O fair one.

**strīratnabhūtām tvām Devi loke manyāmahe vayam
sā tvam asmān upāgaccha yato ratnabhujō vayam**

5.112 We think of you, O Goddess, as The Jewel among Women in the world, which indeed You Are. Come to us, for we take pleasure in all the finest things.

**mām vā mamānujaṁ vāpi niśumbham uruvikramam
bhaja Tvam cañcalāpāṅgi Ratnabhūtāsi vai yataḥ**

5.113 Choose either me or my valiant younger brother, niśumbha, for with Your Flashing Eyes You Are truly a Jewel.

**paramaiśvaryam atulam prāpsyase matparigrahāt
etad buddhyā samālocya matparigrahātām vraja**

5.114 By taking me you will obtain dominion beyond compare. With reasoning mind, consider this well and become my wife.'”

ṛṣir uvāca

5.115 The seer said:

**ity uktā sā tadā Devī gambhīrāntaḥsmitā jagau
Durgā Bhagavatī Bhadrā yayedaṁ dhāryate jagat**

5.116 “Thus addressed, The Devī Smiled inscrutably. The Blessed, Auspicious Durgā, Who Supports the universe, Spoke.

Devy Uvāca

5.117 The Devī Said:

**satyam uktaṁ tvayā nātra mithyā kiñcit tvayoditam
trailokyādhipatiḥ śumbho niśumbhaś cāpi tādr̥ṣaḥ**

5.118 'You have spoken the truth; there is nothing false in what you have said.
sumbha is the ruler of the three worlds, and so also is niśumbha.

**kiṁ tvatra yat parijñātam mithyā tat kriyate katham
śrūyatām alpabuddhitvāt pratijñā yā kṛtā purā**

5.119 But how can I 'Go back on My Word? Hear of the vow I once Made out of
foolishness:

**yo Mām jayati saṅgrāme yo Me darpaṁ vyapohati
yo Me pratibao loke sa Me bhartā bhaviṣyati**

5.120 He alone Who conquers Me in battle, Who removes My pride, Who equals My
strength in the world, will become My husband.

**tadāgacchatu śumbho 'tra niśumbho vā mahāsuraḥ
mām jitvā kiṁ cireṇātra pāṇim gr̥hṇātu me laghu**

5.121 Therefore let sumbha or the great asura niśumbha come here. Why delay?
having conquered Me, let him take My Hand in marriage.'

dūta uvāca

5.122 The messenger said:

**avaliptāsi maivaṁ tvaṁ devi brūhi mamāgrataḥ
trailokye kaḥ pumāns tiṣṭhed agre śumbhaniśumbhayoḥ**

5.123 'You are arrogant, O Devī. Speak not so in my presence. What man in the
three worlds surpasses sumbha and niśumbha?

**anyeṣām api daityānām sarve devā na vai yudhi
tiṣṭhanti sammukhe Devi kim punaḥ Strī Tvam ekikā**

5.124 Even against the other daityas, all the gods cannot stand face to face in battle, O Devī. How then Can You, Who Are one Woman alone?

**indrādyāḥ sakalā devās tasthur yeṣām na saṁyuge
śumbhādīnām katham teṣām Strī prayāsyasi sammukham**

5.125 Indra and all the other gods could not resist sumbha and the other demons in battle. How Will You, A Woman, Go Forth and Confront them?

**sā tvaṁ gaccha mayaivoktā pārsvaṁ śumbhaniśumbhayoḥ
keśākarṣaṇanirdhūtagauravā mā gamiṣyasi**

5.126 As I have said, go to sumbha and niśumbha's side. Suffer not the indignity of being dragged there by Your Hair.'

Devy Uvāca

5.127 The Devī Said:

**evam etad balī śumbho niśumbhaś cātivīryavān
kiṁ karomi pratijñā Me Yad anālocitā purā**

5.128 'So must it be. sumbha is mighty and niśumbha is exceedingly heroic, but what Can I do? My rash vow was made long ago.

**sa tvaṁ gaccha Mayoktaṁ te yad etat sarvam ādṛtaḥ
tad ācakṣvāsurendrāya sa ca yuktaṁ karotu yat**

5.129 Go back and tell the chief of asuras exactly what I Have Said. And let him do what is fitting.'"

Chapter 6: The Slaying of Dhūmralocana



ṛṣir uvāca

6.1 The seer said:

**ity ākamyā vaco Devyāḥ sa dūto 'marṣapūritaḥ
samācaṣṭa samāgamyā daityarājāya vistarāt**

6.2 “On hearing the Devī’s words, the messenger was filled with indignation. He returned to the king of the daityas and related everything in great detail.

**tasya dūtasya tad vākyam ākarṇyāsurarāt tataḥ
sakrodhaḥ prāha daityānām adhipaṁ dhūmralocanam**

6.3 On hearing his messenger’s report, the asura king grew enraged and said to Dhūmralocana, the chieftain of the daityas:

**he dhūmralocanāśu tvaṁ svasainyaparivāritaḥ
tām ānaya balād duṣṭām keśākarṣaṇavihvalām**

6.4 'Dhūmralocana, hasten with your army and bring that vile woman here by force, dragging her by the hair, kicking and screaming.

**at paritrāṇadah kaścid yadi vottiṣṭhate 'parah
sa hantavyo 'maro vāpi yakṣo gandharva eva vā**

6.5 If anyone rises up to save her, even a god or other celestial being, he is to be slain.”

ṛṣir uvāca

6.6 The seer said:

**tenājñaptas tataḥ śīghraṁ sa daityo dhūmralocanaḥ
vṛtaḥ ṣaṣṭyā sahasrāṇām asurāṇām drutaṁ yayau**

6.7 “Commanded thus by Śumbha, the daitya Dhūmralocana quickly set off, accompanied by sixty thousand asuras.

**sa drṣṭvā tāṁ tato Devīṁ tuhinācalasaṁsthitām
jagādoccaiḥ prayāhīti mūlaṁ śumbhaniśumbhayoḥ**

6.8 And when he saw the Devī stationed on the snowy mountain, he thundered, ‘Come to the presence of Śumbha and Niśumbha.

**na cet prītyādya bhavatī madbhartāram upaiṣyati
tato balān nayāmy eṣa keśākarṣaṇavīhvalām**

6.9 And if Her highness will not come in gladness to my master now, then I will take Her by force, dragging Her by the hair, kicking and screaming.’

Devy uvāca

6.10 The Devī said:

**daityeśvareṇa prahito balavān balasamvṛtaḥ
balān nayasi mām evaṁ tataḥ kiṁ te karomy aham**

6.11 ‘You who are sent by the lord of the daityas are mighty yourself and accompanied by your army. If you take me by force, what can I do to you?’”

ṛṣir uvāca

6.12 The seer said:

**ity uktaḥ so ’bhyadhāvat tām asuro dhūmralocanaḥ
huṅkāreṇaiva taṁ bhasma sā cakārāmbikā tataḥ**

6.13 “Thus addressed, the asura Dhūmralocana rushed at Her. Thereupon, with a contemptuous outcry, Ambikā reduced him to ashes.

**atha kruddhaṁ mahāsainyam asurāṅgām tathāmbikām
vavarṣa sāyakais tīkṣṇais tathā śaktiparaśvadhaiḥ**

6.14 The great army of asuras, now provoked, rained sharp arrows, spears, and axes upon Ambikā.

**tato dhutasaṭaḥ kopāt kṛtvā nādaṁ subhairavam
papātāsurasenāyām siṁho Devyāḥ svavāhanaḥ**

6.15 Then the lion, the Devī’s mount, angrily shook its mane. Emitting a terrifying roar, it fell upon the demon army.

**āṁścit karaprahāreṇa daityān āsyena cāparān
ākrāntyā cādhareṅyān sa jaghāna mahāsuraṅ**

6.16 With blows of its paws, it slew some daityas and crushed others in its jaws. And it trampled other great asuras under its hind legs.

**keṣāñcit pāṭayāmāsa nakhaiḥ koṣṭhāni kesarī
tathā talaprahāreṇa śirāṁsi kṛtavān pṛthak**

6.17 With its claws, the lion tore into the entrails of some and beheaded others with the stroke of a paw.

**vicchinnabāhuśirasaḥ kṛtās tena tathāpare
papau ca rudhiram koṣṭhād anyeṣām dhutakesaraḥ**

6.18 It tore the arms and heads off others still, and tossing its mane, it lapped up the blood from the bellies of others.

**kṣaṇena tad balaṁ sarvaṁ kṣayaṁ nītaṁ mahātmanā
tena kesariṇā Devyā vāhanenātikopinā**

6.19 In an instant that noble, infuriated lion which bore the Devī wreaked destruction on all that army.

**śrutvā tam asuraṁ Devyā nihataṁ dhūmralocanam
balaṁ ca kṣayitaṁ kṛtsnaṁ Devīkesariṇā tataḥ**

6.20 When he heard that the Devī had slain the asura Dhūmralocana and that Her lion had destroyed his entire army,

**cukopa daityādhipatiḥ śumbhaḥ prasphuritādharah
ājñāpayāmāsa ca tau caṇḍamuṇḍau mahāsura**

6.21 Śumbha, the king of daityas, shook with rage. His lower lip quivering, he commanded the two great asuras, Caṇḍa and Muṇḍa:

**he caṇḍa he muṇḍa balair bahulaiḥ parivāritau
tatra gacchataṁ gatvā ca sā samānīyatām laghu**

6.22 ‘Caṇḍa! Muṇḍa! Go there with immense forces, and bring Her here at once,

**keśeṣvākrṣya baddhvā vā yadi vaḥ saṁsāyo yudhi
tadāśeṣyudhaiḥ sarvair asurair vinihanyatām**

6.23 seizing Her by the hair or tying Her up. But if you hesitate to do this, then let all the asuras with all their weapons strike Her down in battle.

**tasyāṁ hatāyāṁ duṣṭāyāṁ simhe ca vinipātite
śīghram āgamyatāṁ baddhvā gṛhītṵvā tāṁ athāmbikāṁ**

6.24 When that vile Woman has been wounded and Her lion slain, seize Her, bind Her, and bring Her here without delay!”

Chapter 7: The Slaying of Caṇḍa and Muṇḍa



ṛṣir uvāca

7.1 The seer said:

**ājñaptāste tato daityāś caṇḍamuṇḍapurogamāḥ
caturaṅgalopetā yayur abhyudyatāyudhāḥ**

7.2 “Headed by Caṇḍa and Muṇḍa, the daityas’ fourfold army of elephants, charioteers, cavalry, and infantry went forth at Śumbha’s command, brandishing weapons.

**dadṛśus te tato Devīm iṣaddhāsām vyavasthitām
simhasyopari śailendraśṛṅge mahati kāñcane**

7.3 They saw The Devī Smiling Gently, Seated Upon Her Lion Atop the great, golden peak of the highest mountain.

**te dr̥ṣtvā tām samādātum udyam añcakrur udyatāḥ ākr̥ṣṭacāpāsīdharās
tathānye tat samīpagāḥ**

7.4 Seeing Her, they contrived to Carry Her Off. While some approached with swords drawn and bows poised in readiness,

**tataḥ kopam cakāroccair Ambikā tām arīm prati
kopena cāsya vadanam maṣīvarṇam abhūt tadā**

7.5 Ambikā cried out angrily against those foes, and In Wrath Her Face Turned As Black As Ink.

**bhrukuṭīkuṭilāt tasyā lalāṭaphalakād drutam
Kālī karālavadanā viniṣkrāntāsipāśinī**

7.6 From Her Scowling Brow, Kālī Sprang Forth, Frightful Of Countenance And Armed With Sword And Noose,

**vicitrakhaṭvāṅgadarā naramālāvibhūṣaṇā
dvīpicarmaparīdhānā śuṣkamāmsātibhairavā**

7.7 Bearing A Strange Skull-Topped Staff, Adorned With A Garland Of Skulls, And Clad In A Tiger's Skin. Her Emaciated Flesh Appalling,

**ativistāravadanā jihvālanabhīṣaṇā
nimagnāraktanayanā nādāpūritadinmukhā**

7.8 Her Mouth Gaping, Her Lolling Tongue Horrifying, Her Sunken Eyes Glowing red, She Filled the four quarters of the sky With Her Roars.

**sā vegenābhipatitā ghātayantī mahāsurān
sainye tatra surāriṇām abhakṣayata tad balam**

7.9 Swiftly Falling Upon the great asuras in that army, She Slew And Devoured Those hosts of the Gods' foes.

**pārṣṇigrāhāṅkuśagrāhiyodhaghaṇṭāsamanvitān
samādāyaikahastena mukhe cikṣepa vāraṇān**

7.10 Attacking the rear guard and Seizing the elephants with their drivers, warriors, and bells, She Flung them Into Her Mouth With A Single Hand.

**tathaiva yodham turagai ratham sārathinā saha
nikṣipyā vaktre daśanaś carvayat atibhairavam**

7.11 In like Manner, She Tossed the cavalry with its horses and the charioteers with their chariots Into Her Mouth and Ground them Furiously Between Her Teeth.

**ekam jagrāha keśeṣu grivāyām atha cāparam
pādenākramya caivānyam urasānyam apothayat**

7.12 She Seized one asura by the hair and another by the throat. Crushing another Underfoot, She Slammed yet another Against Her breast.

**tair muktāni ca śastrāṇi mahātrāṇi tathāsuraḥ
mukhena jagrāha ruṣā daśanair mathitāny api**

7.13 The weapons and great missiles the asuras hurled She Caught In Her Mouth and Ground Angrily Between Her Teeth.

**balinām tad balaṁ sarvam asurāṇām durātmanām
mamardābhakṣayac cānyān anyāṁś cātāḍayat tathā**

7.14 All that army of mighty and evil-natured asuras She Ravaged, Devouring some and Beating others Severely.

**asinā nihatāḥ kecit kecit khaṭvāṅgatāḍitāḥ
jagmur vināśam asurā dantāgrābhihatās tathā**

7.15 She Struck Down some With Her Sword and Battered others with Her Skull-Topped Staff. Other asuras met their destruction Between Her Gnashing Teeth.

**kṣaṇena tad balaṁ sarvam asurāṇām nipātitam
dṛṣṭvā caṇḍo 'bhidudrāva tām Kālīm atibhīṣaṇām**

7.16 When Caṇḍa saw the entire army of asuras swiftly struck down, he rushed at The Terrifying Kālī.

**śaravarṣair mahābhīmair bhīmākṣīm tām mahāsuraḥ
chādayāmāsa cakrais ca muṇḍaḥ kṣiptaiḥ sahasraśaḥ**

7.17 With a formidable deluge of arrows, that great asura engulfed The Glowering Kālī while Muṇḍa hurled discuses at Her by the thousands,

**tāni cakraṇy anekāni viśamānāni tan mukham
babhur yathā 'rkabimbāni subahūni ghanodaram**

7.18 myriad discuses That Entered Her Mouth as so many solar orbs vanishing into the denseness of a cloud.

**ato jahāsātiruṣā bhīmaṁ bhairavanādinī
Kālī karālavaktrāntar durdarśadaśanojjvalā**

7.19 With A Terrifying Roar, Kālī Laughed In Fury, Her Fearsome Teeth Gleaming Within Her Ghastly Mouth.

**utthāya ca mahāsimhaṁ Devī Daṇḍam adhāvata
grhītvā cāsya keśeṣu śiras tenāsinācchinat**

7.20 Mounting Her Great Lion, The Devī Rushed at Caṇḍa, seized him by the hair, and Severed his head With Her Sword.

**atha muṇḍo 'bhyadhāvat tām dr̥ṣṭvā caṇḍam nipātitam
tam apyapātayad bhūmau sā khaḍgābhihatam ruṣā**

7.21 Seeing Caṇḍa slain, Muṇḍa attacked Her. She Pushed him to the ground and Struck him In Fury With Her Sword.

**hataśeṣam tataḥ sainyaṁ dr̥ṣṭvā caṇḍam nipātitam
muṇḍam ca sumahāvīryam diśo bheje bhayāturam**

7.22 Seeing Caṇḍa and also the most valorous Muṇḍa slain, the remaining army panicked and fled in all directions.

**śiraś caṇḍasya Kālī ca grhītvā muṇḍam eva ca
prāha pracaṇḍāṭṭahasamiśram abhyetya Caṇḍikām**

7.23 And Kālī, Grasping the heads of Caṇḍa and Muṇḍa, Approached Caṇḍikā. Mingling Fierce, Loud Laughter With Her Words, She Said:

**mayā tavātropahr̥tau caṇḍamuṇḍau mahāpaśū
yuddhayajñe Svayaṁ śumbhaṁ niśumbhaṁ ca haniṣyasi**

7.24 'I Here Present To You Caṇḍa and Muṇḍa As Two Great Offerings in the sacrifice of battle. You Yourself Shall Slay Śumbha and Niśumbha.'

ṛṣir uvāca

7.25 The seer said:

**tāv ānītau tato dr̥ṣṭvā caṇḍamuṇḍau mahāsaurau
uvāca Kālīm̐ kalyāṇī lalitām̐ Caṇḍikā vacaḥ**

7.26 “When She Saw Those two great asuras, Caṇḍa and Muṇḍa, Brought Before Her, The Auspicious Caṇḍikā Spoke These Playful Words To Kālī:

**yasmāc caṇḍam̐ ca muṇḍam̐ ca gr̥hītvā Tvam upāgatā
Cāmuṇḍeti tato loke khyātā Devi bhaviṣyasi**

7.27 ‘Because You Have Overpowered Caṇḍa and Muṇḍa And Delivered Them To Me, You, O Devī, Will Henceforth Be Known In The World As Cāmuṇḍā.’”

Chapter 8: The Slaying of Raktabīja



ṛṣir uvāca

8.1 The seer said

**caṇḍe ca nihate daitye muṇḍe ca vinipātite
bahuleṣu ca sainyeṣu kṣayiteṣv asureśvaraḥ**

8.2 “After Caṇḍa was killed, Muṇḍa slain, and the vast armies annihilated, the lord of asuras

**tataḥ kopaparādhīnacetaḥ śumbhaḥ pratāpavān
udyogaṁ sarvasainyānām daityānām ādideśa ha**

8.3 burned with rage. His reason overcome, Śumbha ordered the marshaling of all the demon hosts:

**adya sarvabalair daityāḥ ṣaḍaśītir udāyudhāḥ
kambūnām caturasītir niryāntu svabalair vṛtāḥ**

8.4 'Now let the daitya clans with all their troops go forth, the eighty-six Udāyudha and the eighty-four Kambu families, together with their forces.

**koṭivīryāṇi pañcāśad asurāṇām kulāni vai
śataṁ kulāni dhaumrāṇām nirgacchantu mamājñayā**

8.5 Let the fifty Koṭivīrya families and the hundred Dhaumra clans depart at my command

**kālakā daurhṛdā mauryāḥ kālakeyās tathāsurāḥ
yuddhāya sajjā niryāntu ājñayā tvaritā mama**

8.6 So also at my command, let the Kālaka, Daurhṛda, Maurya, and Kālakeya asuras set out in haste, armed for battle.'

**ity ājñāpyāsurapatiḥ śumbho bhairavaśāsanah
nirjagāma mahāsainyasahasrair bahubhir vṛtāḥ**

8.7 Having issued his orders, Śumbha, the despotic lord of asuras, went forth, attended by many thousands of mighty troops.

**āyāntaṁ Caṇḍikā dṛṣṭvā tat sainyam atibhīṣaṇam
jyāsvanaīḥ pūrayāmāsa dharaṇīgaganāntaram**

8.8 Seeing that most formidable army approach, Caṇḍikā filled the space between earth and sky with the resonance of Her bowstring

**tataḥ sirṁho mahānādam atīva kṛtavān nṛpa
ghaṇṭāsvanena tān nādān Ambikā copabṛṁhayat**

8.9 Thereupon her lion emitted a deafening roar, O king, and Ambikā heightened the noise with Her clanging bell.

**dhanurjāsīmhaḡaṅṡānām nādāpūritadiṅmukhā
ninādair bhīṡanaiḡ Kālī jigye vistāritānanā**

8.10 Kālī drowned out the din of bowstring, lion, and bell, filling every direction with terrifying howls from Her gaping mouth.

**taṁ ninādam upaśrutya daityasainyaiś caturdiśam
Devī simhas tathā Kālī saroṡaiḡ parivāritāḡ**

8.11 Hearing the tumult, the enraged demon armies closed in on the Devī, her lion, and Kālī from all four sides.

**etasminn antare bhūpa vināśāya suradviṡām
bhavāyāmarasiṁhānām ativīryabalānvitāḡ**

8.12 O king, at that very moment, to insure the well-being of the supreme gods and to annihilate their adversaries, surpassingly brave and powerful

**brahmeśaguhaviṡṅūnām tathendrasya ca śaktayaḡ
śarīrebhyo viniṡkramaḡ tadrūpaiś Caṅḡikām yayuḡ**

8.13 śaktis, the gods' embodied powers, sprang forth from the bodies of Brahmā, Śiva, Skanda, Viṡṅu, and Indra, mirroring the form of each. They approached Caṅḡikā.

**yasya devasya yadrūpaṁ yathā bhūṡaṅavāhanam
tad vad eva hi tac chaktir asurān yoddhum āyayau**

8.14 Whatever that god's form was, whatever his adornments and his mount, in that very form his śakti went forth to combat the asuras.

**haṁsayuktavimānāgre sākṡasūtrakamaṅḡaluḡ
āyātā brahmaṅaḡ śaktir Brahmāṅī sābhidhiyate**

8.15 In a celestial chariot drawn by swans, Brahmā's śakti came forth with prayer beads and waterpot in hand. She is called Brahmāṅī.

**Māheśvarī vṛṣārūḍhā trisūlavaradhāriṇī
mahāhivalayā prāptā candrarekhāvibhūṣaṇā**

8.16 Māheśvarī arrived astride a bull, holding the finest trident, wearing great serpents for bracelets, and adorned with the crescent moon.

**Kaumārī śaktihastā ca mayūravavāhanā
yoddhum abhyāyayau daityān Ambikā guharūpiṇī**

8.17 Ambikā, having the war god's form and riding a fine peacock, came forth as Kaumārī with spear in hand to fight against the daityas.

**tathaiva Vaiṣṇavī śaktir garuḍopari samsthitā
śaṅkhacakraḡadāśārṅgakhadḡahastābhyupāyayau**

8.18 Likewise the śakti Vaiṣṇavī, mounted on Garuda, approached holding conch, discus, mace, bow, and sword.

**yajñavārāham atulaṁ rūpaṁ yā bibhrato hareḡ
śaktiḡ sāpyāyayau tatra Vārāhīm bibhratī tanum**

8.19 The śakti of Hari, who bears the unique form of the sacrificial boar, came forward as Vārāhī in that boarlike aspect.

**nārasimhī nṛsimhasya bibhratī sadṛśaṁ vapuḡ
prāptā tatra saṭākṣepakṣiptanakṣatrasamhatīḡ**

8.20 Nārasirhī, resembling Viṣṇu's embodiment as a man-lion, arrived there, scattering the constellations with the toss of Her mane.

**vajrahastā tathaivaindrī gajarājopari sthitā
prāptā sahasranayanā yathā śakrastathaiva sā**

8.21 Thousand-eyed like Indra, and in like manner with thunderbolt in hand, Aindrī arrived riding on the lord of elephants.

**tataḥ parivṛtas tābhir īśāno devaśaktibhiḥ
hanyantām asurāḥ śīghram mama prītyāha Caṇḍikām**

8.22 Then Śiva, surrounded by those śaktis of the gods, said to Caṇḍikā, ‘Let the asuras quickly be slain for My satisfaction.’

**tato devīsarīrāt tu viniṣkrāntātibhīṣaṇā
caṇḍikāśaktir atyugrā śivāśataninādīnī**

8.23 Thereupon from the Devī’s body there issued forth Caṇḍikā’s Own terrifying śakti, savage in her fury and howling like a hundred jackals.

**sā cāha dhūmrajaṭilam īśānam aparājitā
dūtas tvaṁ gaccha bhagavan pārśvaṁ śumbhaniśumbhayoḥ**

8.24 And She, the unvanquished one, said to Śiva of dark, matted locks, ‘Go, My lord, as My messenger to Śumbha and Niśumbha.

**brūhi śumbhaṁ niśumbhaṁ ca dānavav atigarvitau
ye cānye dānavās tatra yuddhāya samupasthitāḥ**

8.25 Say to those two arrogant dānavas, Śumbha and Niśumbha, and to the other dānavas assembled there for battle:

**trailoyam indro labhatām devāḥ santu havirbhujāḥ
yūyaṁ prayāta pātālaṁ yadi jīvitum icchatha**

8.26 “Indra must regain the three worlds, the gods must again enjoy the sacrificial oblations, and you must return to the nether world if you wish to live.

**balāvalepād atha ced bhavanto yuddhakāṅkṣiṇāḥ
tadāgacchata tṛpyantu macchivāḥ piśitena vaḥ**

8.27 But if through the conceit of strength you are desirous of battle, then come and let My jackals be satiated with your flesh!”

**yato niyukto dautyena tayā Devyā śivaḥ svayam
śivadūtīti loke 'smiṁs tataḥ sā khyātimāgatā**

8.28 Since the Devī appointed Śiva himself as messenger, she has come to be known in this world as Śivadūtī.

**te 'pi śrutvā vaco Devyāḥ sarvākhyātaṁ mahāsurāḥ
amarṣāpūritā jagmur yataḥ Kātyāyanī sthitā**

8.29 Hearing Śiva declare the Devī's words, the great asuras were filled with indignation and went to where Kātyāyanī stood.

**tataḥ prathamam evāgre śaraśaktyrṣṭivrṣṭibhiḥ
vavarṣur uddhatāmarṣās tāṁ Devīm amarārayaḥ**

8.30 At the outbreak of battle, the gods' adversaries, arrogant in their anger, rained torrents of arrows, spears, and lances upon the Devī.

**sā ca tān prahitān bāṇāñ chūlaśaktiparaśvadhān
ciccheda līlayādhmātadhanurmuktair maheṣubhiḥ**

8.31 And She, with great arrows shot from Her resounding bow, playfully split asunder their hurtling arrows, lances, spears, and axes.

**tasyāgratas tathā Kālī śūlapātavidāritān
khaṭvāṅgapothitāṁś cārīn kurvatī vyacarat tadā**

8.32 Kālī roamed about the battlefield, slashing Her enemies to shreds with Her spear and crushing them with Her skull-topped staff

**kamaṇḍalujalākṣepahatavīryān hataujasaḥ
Brahmāṇī cākaroc chatrān yena yena sma dhāvati**

8.33 And Brahmāṇī, wherever She went, left Her enemies sapped of strength, disabled by the holy water sprinkled from Her waterpot.

**Māheśvarī trīsulena tathā cakreṇa Vaiṣṇavi
daityāñ jaghāna Kaumārī tathā śaktyātikopanā**

8.34 Māheśvarī slew the daityas with Her trident; so, too, did Vaiṣṇavī with Her discus, Kaumārī with Her spear, and the wrathful

**aindrī kulīśapātena śataśo daityadānavāḥ
petur vidāritāḥ pṛthvyāṃ rudhiraughaprarvaṣiṇaḥ**

8.35 Aindrī with Her thunderbolt. Daityas and dānavas, tom asunder, fell by the hundreds, discharging torrents of blood upon the earth.

**tuṅḍaprahāraividhvastā darṣṭrāgrakṣatavakṣasaḥ
vārāhamūrtyā nyapataṃś cakreṇa ca vidāritāḥ**

8.36 They fell, scattered by blows from Vārāhī's boarlike snout, pierced through the chest by Her tusks, and ripped apart by Her discus.

**nakhair vidāritāṃś cānyān bhaksayantī mahāsurān
Nārasimhī cacārājau nādāpūrṇadigambarā**

8.37 Nārasimhī, tearing other great asuras apart with Her claws and devouring them, roamed about the battlefield, filling the sky with Her roars.

**caṇḍāṭṭahāsair asurāḥ śivadūty abhidūṣitāḥ
petuḥ pṛthivyāṃ patitāṃś tāṃś cakhādātha sā tadā**

8.38 Dazed by Śivadūtī's violent laughter, the asuras fell to the ground, and She devoured those fallen ones.

**iti mātrgaṇaṃ kruddhaṃ mardayantāṃ mahāsurān
dṛṣtvābhyupāyair vividhair neśur Devārisainikāḥ**

8.39 When the enemy troops saw the enraged band of Mothers crushing the mighty asuras by diverse means, they fled.

**palāyanaparān dṛṣṭvā daityān mātrgaṇārditān
yoddhum abyāyayau kruddho raktabījo mahāsuraḥ**

3.40 Seeing the remaining daityas flee, tormented thus by the band of Mothers, the great asura Raktabīja went forth in anger to do battle.

**raktabindur yadā bhūmau pataty asya śarīrataḥ
samutpatati medinyām tatpramāṇas tadāsuraḥ**

3.41 Whenever a drop of blood fell from his body to the ground, an asura of like measure would rise up from the earth.

**yuyudhe sa gadāpāṇir indraśaktyā mahāsuraḥ
tataś Caindrī svavajreṇa raktabījam aṭādayat**

8.42 With club in hand the great asura fought with Indra's śakti. Then Aindrī struck Raktabīja with Her thunderbolt.

**kuliśenāhatasyāśu bahu susrāva śoṇitam
samuttasthus tato yodhās tadrūpās tatparākramāḥ**

8.43 Blood streamed in torrents from the stricken asura, and from that blood rose up warriors of identical form and might.

**yāvantaḥ patitās tasya śarīrād raktabindavaḥ
tāvantaḥ puruṣā jātās tadvīryabalavikramāḥ**

8.44 As many drops of blood fell from his body, so many beings of equal valor, strength, and courage arose,

**te cāpi yuyudhus tatra puruṣā raktasambhavāḥ
samaṁ mātrbhīr atyugraśastrapātātibhīṣaṇam**

8.45 and those who sprang up from his blood battled there with the Mothers ever more fiercely, hurling the most formidable of weapons.

**punaś ca vajrapātena kṣatam asya siro yadā
vavāha raktaṁ puruṣās tato jātāḥ sahasraśaḥ**

8.46 When the Devī's thunderbolt struck Raktabīja's head, blood flowed again, and from it asuras were born by the thousands

**vaiṣṇavī samare cainaṁ cakreṇābhijaghāna ha
gadayā tāḍayāmāsa Aindrī tam asureśvaram**

8.47 In the combat Vaiṣṇavī attacked the lord of asuras with Her discus, and Aindrī beat him with Her mace.

**vaiṣṇavīcakrabhinnasya rudhirāsravasambhavaiḥ
sahasraśo jagad vyāptaṁ tatpramāṇair mahāsuraiḥ**

8.48 Blood flowed from the cuts of Vaiṣṇavī's discus, and there from great asuras of equal measure arose by the thousands and filled the world.

**śaktyā jaghāna Kaumārī Vārāhī ca tathāsinā
Māheśvarī trīśūlena raktabījaṁ mahāsuram**

8.49 Kaumārī with her spear, Vārāhī with her sword, and Māheśvarī with her trident struck the great asura Raktabīja,

**sa cāpi gadayā daityaḥ sarvā evāhanat pṛthak
mātṛḥ kopasamāviṣṭo raktabījo mahāsuraḥ**

8.50 and he, the mighty, rage-filled daitya, struck all the Mothers one by one with his club.

**tasyāhatasya bahudhā śaktiśūlādibhir bhuvi
papāta yo vai raktaughas tenāsaṅ chataśo 'surāḥ**

8.51 Out of the blood that streamed upon the earth from the relentless wounds of spear, lance, and other weapons, asuras sprang up by the hundreds,

**tais cāsurasṅksambhūtair asuraiḥ sakalaṁ jagat
vyāptam āsīt tato devā bhayam ājagmur uttamam**

8.52 and those demons born from this one demon's flowing blood pervaded all the world. Utter terror seized the gods.

**tān viṣaṅṅān surān drṣṭvā Caṇḍikā prāhasat tvarā
uvāca kālīm Cāmuṅḍe vistīrṇaṁ vadaṇaṁ kuru**

8.53 Caṇḍikā burst into laughter at their despair and said to Kālī, 'O Cāmuṅḍā, open wide your mouth

**macchastrapātasambhūtān raktabindūn mahāsurān
raktabindoḥ pratīccha tvaṁ vaktreṅānena vegitā**

8.54 and quickly drink in the drops of blood from my weapons' blows and the great asuras born therefrom.

**bhakṣayantī cara raṇe tadutpannān mahāsurān
evam eṣa kṣayaṁ daityaḥ kṣīṇarakto gamiṣyati**

8.55 Roam about on the battlefield and devour the great demons sprung from Raktabīja. So shall this daitya, drained of blood, go to his destruction.

**bhakṣyamāṅās tvayā cogrā na cotpatsyanti cāpare
ity uktvā tāṁ tato Devī śūlenābhijaghāna tam**

8.56 As you consume those fierce asuras, others shall not arise.' Having spoken thus, the Devī attacked Raktabīja with her lance,

**mukhena Kālī jagrhe raktabījasya śoṇitam
tato 'sāvājaghānātha gadayā tatra Caṇḍikām**

8.57 while Kālī avidly lapped up his blood. Raktabīja turned upon Caṇḍikā with his club,

**na cāsyā vedanām cakre gadāpāto 'lpikām api
tasyāhatasya dehāt tu bahu susrāva śoṇitam**

8.58 but his cudgel blows caused Her not even the slightest pain. From his beaten body blood flowed copiously

**yatas tatas tad vaktreṇa Cāmuṇḍā sampratīcchati
mukhe samudgatā ye 'syā raktapātān mahāsurāḥ**

8.59 in every direction, and Cāmuṇḍā engulfed it with Her mouth. And within Her mouth those great asuras who sprang into being from the flow,

tāmś cakhādātha cāmuṇḍā papau tasya ca śoṇitam

8.60 those She now devoured, even while drinking Raktabīja's blood.

**Devī śūlena vajreṇa bāṇair asibhir ṛṣṭibhiḥ
jaghāna raktabījam taṁ Cāmuṇḍāpītaśoṇitam**

8.61 The Devī assailed Raktabīja with lance, thunderbolt, arrows, swords, and spears while Cāmuṇḍā drank his blood.

**sa papāta mahīprṣṭhe śastrasaṁghasamāhataḥ
nīrakṭas ca mahīpāla raktabījo mahāsuraḥ**

8.62 O king, battered by that array of weapons and drained of blood, the great asura Raktabīja toppled to the ground.

**tatas te harṣam atulam avāpus tridaśā nṛpa
tēṣām mātrgaṇo jāto nanartāsṛṇmadoddhataḥ**

8.63 The gods attained immeasurable joy, O king, and the band of Mothers born from them danced about, intoxicated with blood."

Chapter 9: The Slaying of Niśumbha



Rājovāca

9.1 The king said:

**vicitram idam ākhyātaṁ bhagavan bhavatā mama
Devyāś caritamāhātmyaṁ raktabījavadhāśritam**

9.2 “Wonderful is this, revered sir, that you have told me about the Devī’s glorious deed in slaying Raktabīja.

**bhūyaś cecchāmy ahaṁ śroturṁ raktabīje nipātite
cakāra śumbho yatkarma niśumbhaś cātikopanaḥ**

9.3 I wish to hear more about what Śumbha and the wrathful Niśumbha did after Raktabīja was killed.”

ṛṣir uvāca

9.4 The seer said:

**cakāra kopām atulaṁ raktabīje nipātite
śumbhāsuro niśumbhaś ca hateṣv anyeṣu cāhave**

9.5 “After Raktabīja was killed and the others slain in battle, Śumbha and Niśumbha fell into unparalleled rage.

**hanyamānaṁ mahāsainyaṁ vilokyāmarṣam udvahan
abhyadhāvan nisumbho ’tha mukhyayāsurasenayā**

9.6 Seeing that his mighty army was being slaughtered, Niśumbha was overcome with fury and rushed forward with the best of his demon forces.

**tasyāgratas tathā pṛṣṭhe pārśvayoś ca mahāsurāḥ
sandaṣṭauṣṭhapuṭāḥ kruddhā hantuṁ Devīm upāyayuh**

9.7 In front of him, behind him, and on both sides, great asuras, their lips compressed in anger, advanced to slay the Devī.

**ājagāma mahāvīryaḥ śumbho ’pi svabalair vṛtaḥ
nihantuṁ Caṇḍikāṁ kopāt kṛtvā yuddhaṁ tu mātrbhiḥ**

9.8 Having battled the Mothers, Śumbha, mighty in valor and surrounded by his forces, came forward in fury to attack the Devī.

**tato yuddham atīvāsīd Devyā śumbhaniśumbhayoḥ
śaravarṣam ativograṁ meghayor iva varṣatoḥ**

9.9 Fierce fighting erupted between them, and like two thunderclouds, Śumbha and Niśumbha rained down torrents of arrows on the Devī.

**cicchēdāstāñ charāms tābhyāṁ Caṇḍikā svaśarotkaraiḥ
tāḍayāmāsa cāñgeṣu śastraughair asureśvarau**

9.10 Caṇḍikā intercepted them with Her Own volley of arrows and struck the demon chiefs in the limbs with a stream of weapons.

**niśumbho niśitam khaḍgaṁ carma cādāya suprabham
atāḍayan mūrdhni simhaṁ Devyā vāhanam uttamam**

9.11 Niśumbha, seizing his sharpened spear and shining shield, struck the lion, the Devī’s magnificent mount, on the head.

**tāḍite vāhane Devī kṣurapreṇāsīm uttamam
niśumbhasyāśu ciccheda carma cāpyaṣṭacandrakam**

9.12 Her lion assaulted, the Devī swiftly cut through Niśumbha's superb sword with Her razor-sharp arrow and through his shield, emblazoned with eight moons.

**chinne carmaṇi khaḍge ca śaktim cikṣepa so 'suraḥ
tām apy asya dvidhā cakre cakreṇābhimukhāgatām**

9.13 His shield and sword broken, the asura hurled his spear, and as it came toward Her, that, too, the Devī cut in half with Her discus.

**kopādhmāto niśumbho 'tha śūlam jagrāha dānavaḥ
āyāntaṁ muṣṭipātena Devī tac cāpy acūrṇayat**

9.14 Blustering with rage, the dānava Niśumbha seized his lance, and as it came flying, the Devī crushed it with a blow of Her fist.

**āvidhyātha gadām so 'pi cikṣepa Caṇḍikām prati
sāpi Devyā trīśūlena bhinnā bhasmatvam āgatā**

9.15 Then swinging his club, Niśumbha flung it at Caṇḍikā. The Devī's trident reduced it to ashes.

**tataḥ paraśuhastaṁ tam āyāntaṁ daityapuṅgavam
āhatya Devī bāṇaughair apātayata bhūtale**

9.16 After wounding the onrushing demon chief with ax in hand, the Devī forced him to the ground with a volley of arrows.

**tasmin nipātite bhūmau niśumbhe bhīmavikrame
bhrātary aīva samkruddhaḥ prayayau hantum Ambikām**

9.17 When he saw Niśumbha, his brother of fearsome strength, lying fallen on the ground, Śumbha moved forward, greatly enraged, to slay Ambikā.

**sa rathasthas tathāty uccair grhītaparamāyudhaiḥ
bhujair aṣṭābhīr atulair vyāpyāśeṣaṁ babhau nabhaḥ**

9.18 Standing in his chariot and holding aloft magnificent weapons, he shone forth and filled the entire sky with his eight incomparable arms

**tam āyāntaṃ samālokya Devī śankham avādayat
jyāśabdaṃ cāpi dhanuṣaś cakārātīva duḥsaham**

9. 19 While She watched him approach, the Devī sounded Her conch, set off an unbearable reverberation with Her bowstring,

**pūrayāmāsa kakubho nijaghaṇṭāsvanena ca
samastadaityasainyānām tejovadhavidhāyinā**

9.20 and filled the firmament with the ringing of Her bell, which sapped the strength of the assembled demon armies.

**tataḥ siṃho mahānādais tyājitebhamahāmadaiḥ
pūrayāmāsa gaganam gāṃ tathopadiśo daśa**

9.21 Then the lion filled every direction with great roars that caused even the elephants' mighty prowess to falter.

**tataḥ Kālī samutpatya gaganam kṣmām atāḍayat
karābhyām tan ninādena prākṣvanāste tirohitāḥ**

9.22 Kālī sprang skyward and alighted, pounding the earth with Her two hands. The noise drowned out all the previous sounds.

**aṭṭāṭṭahāsam aśivam śivadūtī cakāra ha
taiḥ śabdair asurās tresuḥ śumbhaḥ kopam param yayau**

9.23 Śivadūtī laughed loudly and menacingly. When the asuras grew terrified at the sounds, Śumbha flew into a monstrous rage.

**durātmaṃs tiṣṭha tiṣṭheti vyājahārāmbikā yadā
tadā jayety abhīhitam devair ākāśasamsthitaḥ**

9.24 Ambikā cried out for him, that evil-natured one, to stop, and the gods cheered Her on to victory from their positions in the sky.

**śumbhenāgatya yā śaktir muktā jvālātibhīṣaṇā
āyānti vahnīkūṭābhā sā nirastā maholkayā**

9.25 But Śumbha approached and hurled a fearsome, flaming spear, an oncoming mass of fire that the Devī's own firebrand warded off.

**simhanādena śumbhasya vyāptaṁ lokatrayāntaram
nirghātaniḥsvano ghorō jitavān avanīpate**

9.26 Śumbha's leonine roar pervaded the space between heaven, earth, and the netherworld, but the Devī's violent thunderclap drowned it out, O king.

**śumbhamuktāñ charān Devī śumbhas tatprahitān charān
ciccheda svaśarair ugraiḥ śataśo 'tha sahasraśaḥ**

9.27 The Devī split Śumbha's flying arrows with sharp arrows of Her own, and likewise he split Hers, each discharging arrows by the hundreds and thousands.

**tataḥ sā Caṇḍikā kruddhā śūlenābhijaghāna tam
sa tadābhihato bhūmau mūrcchito nipapāta ha**

9.28 Then the enraged Caṇḍikā pierced Śumbha with Her lance. Wounded, he fainted and fell to the ground.

**tato niśumbhah samprāpya cetanām āttakārmukaḥ
ājaghāna śarair Devīm Kālīm kesariṇaṁ tathā**

9.29 Meanwhile Niśumbha, regaining consciousness, seized his bow and shot arrows at the Devī, Kālī, and the lion.

**punaś ca kṛtvā bāhūnām ayutaṁ danujeśvaraḥ
cakrāyudhena ditijaś chādayāmāsa Caṇḍikām**

9.30 And then, creating ten thousand arms for himself, the daitya chief, that son of Diti, engulfed Caṇḍikā with ten thousand discuses.

**tato Bhagavatī kruddhā Durgā Durgārtināśiṇī
ciccheda tāni cakrāṇi svaśaraiḥ sāyakāms ca tān**

9.31 Thus provoked, the glorious Durgā, who destroys adversity and afflictions, cut through his discuses and missiles with arrows of Her own.

**tato niśumbho vegena gadām ādāya Caṇḍikām
abhyadhāvata vai hantuṁ daityasenāsamāvṛtaḥ**

9.32 Niśumbha, surrounded by his demon army, swiftly seized his club and rushed at Caṇḍikā to kill Her.

**tasyāpatata evāśu gadām ciccheda Caṇḍikā
khaḍgena śítadhāreṇa sa ca śūlam samādade**

9.33 Instantly She split the onrushing Niśumbha's club with Her keen-edged sword.
He grasped his lance,

**śūlahastaṁ samāyāntaṁ niśumbham amarārdanam
hṛdi vivyādha śūlena vegāviddhena Caṇḍikā**

9.34 and as he approached with weapon in hand, Caṇḍikā pierced him, the afflictor
of the gods, through the heart with a swiftly hurled spear.

**bhinnasya tasya śūlena hṛdayān niḥsṛto 'paraḥ
mahābalo mahāvīryas tiṣṭheti puruṣo vadan**

9.35 From his heart's gaping wound came forth another mighty and valorous being,
who shouted for the Devī to stop.

**tasya niṣkrāmato Devī prahasya svanavat tataḥ
śiraś ciccheda khaḍgena tato 'sāvapatad bhuvī**

9.36 Bursting into derisive laughter, She severed his head with Her sword, and the
figure who had thus emerged fell to the ground.

**tataḥ sirhaś cakhādogradamṣṭrākṣuṇṇaśirodharān
asurāms tāms tathā Kālī śivadūtī tathāparān**

9.37 The lion then devoured the asuras whose necks it had crushed with its
fearsome fangs, while Kālī and Śivadūtī devoured others.

**Kaumārīśaktinirbhinnāḥ kecin neśur mahāsurāḥ
brahmāṇimantrapūtena toyenānye nirākṛtāḥ**

9.38 Great asuras perished, pierced through by Kaumārī's spear; others shrank
away from the water sanctified by Brahmāṇī's mantras.

**māheśvarītriśūlena bhinnāḥ petus tathāpare
Vārāhītuṇḍaghātena kecic cūrṇikṛtā bhuvī**

9.39 Others fell, ripped open by Māheśvarī's trident; some lay on the ground,
smashed by the blows of Vārāhī's snout.

**khaṇḍaṁ khaṇḍaṁ ca cakreṇa vaiṣṇavyā dānavāḥ kṛtāḥ
vajreṇa caindrīhastāgravimuktena tathāpare**

9.40 Dānavas were cut to pieces, some by Vaiṣṇavī's discus and others by the thunderbolt discharged from Aindrī's fingertips.

**kecid vineśur asurāḥ kecin naṣṭā mahāhavāt
bhakṣitās cāpare Kālīśivadūtīmrḡādhīpaiḥ**

9.41 Some asuras perished, some fled from the great battle, and others were devoured by Kālī, Śivadūtī, and the lion."

Chapter 10: The Slaying of Śumbha



ṛṣir uvāca

10.1 The seer said:

**niśumbhaṁ nihataṁ dṛṣṭvā bhrātaraṁ prāṇasammitam
hanyamānaṁ balaṁ caiva śumbhaḥ kiuddho 'bravīd vacaḥ**

10.2 "Seeing the lifeless body of Niśumbha, the brother who was as dear to him as life itself, and seeing his forces being slaughtered, the enraged Śumbha spoke these words:

**balāvalepaduṣṭe tvam Mā Durgē garvam āvaha
anyāsāṁ balaṁ āśritya yuddhyase yātimānī**

10.3 'O Durgā, who are corrupt with the arrogance of power, do not show your pride here, for though you are haughty, you fight depending on the strength of others.'

Devy uvāca

10.4 The Devī said:

**Ekaivāham jagaty atra dvitīyā kā mamāparā
paśyaitā duṣṭa mayy eva viśantyo madvibhūtayaḥ**

10.5 'I Am Alone Here in the world. Who else is there besides Me? Behold, O vile one! These are but Projections of My Own Power, now Entering Back into Me.'

**tataḥ samastās tā Devyo Brahmāṇīpramukhā layam
tasyā Devyās tanau jagmur ekaivāsīt Tadāmbikā**

10.6 Thereupon All Those Goddesses, Led By Brahmāṇī, Merged Into The Devī's Body. Then Ambikā Alone Remained.

Devy uvāca

10.7 The Devī Said:

**Ahaṁ vibhūtyā bahubhir iha rūpair yadāsthitā
tat saṁhṛtaṁ Mayaikaiva tiṣṭhāmy ājau sthiro Bhava**

10.8 'I have Now Withdrawn the Many Forms I Inhabited Here, Projected by My power. I Stand Alone. Be resolute in combat.'

ṛṣir uvāca

10.9 The seer said:

**tataḥ pravavṛte yuddhaṁ Devyāḥ śumbhasya cobhayaḥ
paśyatām sarvadevānām asurāṇām ca dāruṇam**

10.10 "Then a horrific battle broke out between the two of them, the Devī and Śumbha, while all the Gods and asuras looked on.

**śaravarṣaiḥ śitaiḥ śastrais tathāstraiś caiva dāruṇaiḥ
tayor yuddham abhūd bhūyaḥ sarvalokabhayaṅkaram**

10.11 With showers of arrows, sharp weapons, and terrifying missiles, the two met again in a combat that frightened all the world.

**Divyāny astrāṇi śataśo mumuce yāny Athāmbikā
babhaṅja tāni daityendras tatpratīghātakartṛbhiḥ**

10.12 The Wondrous Weapons That Ambikā Now Unleashed by the hundreds, the daitya chief deflected with defensive strikes.

**muktāni tena cāstrāṇi Divyāni Parameśvarī
babhañja līlayaivograhauṅkāroccāraṇādibhiḥ**

10.13 And the magic missiles that he hurled, the Supreme Devī Shattered Playfully With Fierce Cries of Contempt.

**tataḥ śaraśatair Devīm ācchādayata so 'suraḥ
sāpi tatkupitā Devī dhanuś ciccheda ceṣubhiḥ**

10.14 Then the asura covered Her with hundreds of arrows. Provoked, the Devī Discharged Her arrows and Split his bow.

**chinne dhanuṣi daityendras tathā śaktim athādade
ciccheda Devī cakreṇa tām apy asya kare sthitām**

10.15 His bow broken, the daitya chief took up his spear, but even as it rested in his hand, the Devī Cut Through it With Her Discus.

**tataḥ khaḍgam upādāya śatacandraṁ ca bhānumat
abhyadhāvat tadā Devīm daityānām adhipeśvaraḥ**

10.16 Then, grasping his sword, emblazoned with a hundred moons, the supreme lord of the daityas rushed at the Devī.

**tasyāpatata evāśu khaḍgaṁ ciccheda Caṇḍikā
dhanurmuktaiḥ śitair bāṇaiś carma cārkarāmālam**

10.17 As he advanced, Caṇḍikā Broke his sword with sharp Arrows shot from Her bow, and also his shield that shone as the sun's rays.

**hatāśvaḥ sa tadā daityaś chinnadhanvā visārathiḥ
jagrāha mudgaraṁ ghoram Ambikānidhanodyataḥ**

10.18 His steed slain, his bow broken, his chariot wrecked, the daitya grasped his fearsome mace, intent on destroying Ambikā.

**cicchedāpatatas tasya mudgaraṁ niśitaiḥ śaraiḥ
tathāpi so 'bhyadhāvat tām muṣṭim udyamya vegavān**

10.19 With sharp Arrows, She Shattered the onrushing Śumbha's mace. Still, he rushed at Her with fist upraised.

**sa muṣṭim pātayāmāsa hr̥daye daityapuṅgavaḥ
Devyās taṁ cāpi sā Devī talenorasy atāḍayat**

10.20 The daitya chief slammed his fist down on the Devī's Heart, and She Struck him on the chest with Her Palm.

**talaprahārābhīhato nipapāta mahītale
sa daityarājaḥ sahasā punareva tathothithaḥ**

10.21 Struck by that blow, the demon king fell to the ground. At once, he rose up again,

**utpatya ca pragṛhyocair Devīm gaganam āsthithaḥ
tatrāpi sā nirādhārā yuyudhe tena Caṇḍikā**

10.22 and springing upward, he seized the Devī and ascended high into the sky. There in midair Caṇḍikā Battled with him.

**niyuddham khe tadā daityas Caṇḍikā ca parasparam
cakratuḥ prathamam siddhamunivismayakārakam**

10.23 In the sky, the daitya and Caṇḍikā fought hand to hand as never before, to the astonishment of saints and sages.

**tato niyuddham suciram kṛtvā tenāmbikā saha
utpātya bhrāmayāmāsa cikṣepa dharaṇītale**

10.24 And after prolonged combat, Ambikā Snatched him up, swung him around, and Flung him to the earth.

**sa kṣipto dharaṇīm prāpya muṣṭim udyamya vegataḥ
abhyadhāvata duṣṭātmā Caṇḍikānidhanecchayā**

10.25 Striking the ground, the evil one immediately raised his fist and ran forward, desirous of destroying Ambikā.

**tam āyāntam tato Devī sarvadaityajaneśvaram
jagaty am pātayāmāsa bhītvā śūlena vakṣasi**

10.26 The Devī thrust Her Spear through his chest and Threw that onrushing lord of all demonic creatures to the ground.

**sa gatāsuḥ papātorvyāṃ Devī śūlāgravikṣataḥ
cālayan sakalāṃ pṛthvīm sābdhidvīpām saparvatām**

10.27 Pierced through by The Devī's Weapon, his life-breath gone, he fell to the ground, shaking all the earth together with its oceans, islands, and mountains.

**tataḥ prasannam akhilaṃ hate tasmin durātmani
jagat svāsthyam atīvāpa nirmalaṃ cābhavan nabhaḥ**

10.28 When the evil one was slain, all the universe became calm, regaining its natural order, and the sky cleared.

**utpātameghāḥ solkā ye prāgāsaṃs te śamaṃ yayuḥ
sarito mārgavāhinyas tathāsaṃs tatra pātite**

10.29 The flaming clouds of portent that formerly gathered now subsided, and rivers again flowed along their courses when Śumbha fell slain.

**tato devagaṇāḥ sarve harṣanirbharamānasāḥ
babhūvur nihate tasmin gandharvā lalitaṃ jaguḥ**

10.30 All the hosts of Gods were overjoyed when he lay slain, and the celestial musicians sang sweetly.

**avādayaṃs tathaivānye nanṛtuś cāpsarogaṇāḥ
vavuḥ puṇyās tathā vātāḥ suprabho 'bhūd divākaraḥ**

10.31 Others sounded their instruments, and throngs of heavenly nymphs danced. Favorable winds blew, and the sun shone in glory.

jajvalus cāgnayaḥ śāntāḥ śāntadigjanitasvanāḥ

10.32 The sacred fires glowed peacefully, and the sounds born of the four directions faded away."

Chapter 11: Hymn to Nārāyaṇī



ṛṣir uvāca

11.1 The seer said:

**Devyā hate tatra mahāsurendre sendrāḥ surā vahṇipurogamās tāṁ
kātyāyanīm tuṣṭuvur iṣṭalābhād vikāśivaktrābjavikāsitāsāḥ**

11.2 “After The Devī Had Slain the great asura chief, Indra and the Other Gods, led by Agni, praised Kātyāyanī for Granting their wishes. With hopes fulfilled, their faces beamed.

**Devi prapannārtihare prasīda prasīda Mātar jagato 'khillasya
Prasīda Viśveśvari pāhi viśvam Tvam īśvarī Devi carācarasya**

11.3 ‘O Devī, Who Remove the sufferings of those who take refuge in you, be gracious. Be Gracious, Mother of the entire world. Be Gracious, Ruler of All. Protect the universe, O Devī, Who Are The Ruler of the Moving and the Unmoving.

**ādhārabhūtā jagatas Tvam Ekā mahīsvarūpeṇa yataḥ stithāsi
apāṁ svarūpasthitayā tvayaitad āpyāyate kṛtsnam alaṅghyavīrye**

11.4 You Alone Are The Sustaining Power Of The World, for You Abide In The Form Of The Earth. By You, Who Exist In The Form Of Water, all this universe prospers, O Devī Of Unsurpassable Strength.

**tvam Vaiṣṇavī śaktir anantavīryā viśvasya bījam paramāsi Māyā
sammohitaṁ Devi samastam etat Tvaṁ vai prasannā bhuvī muktihetuḥ**

11.5 Of Boundless Might, You Are Viṣṇu's Power, The Source Of All, The Supreme Māyā. Deluded, O Devī, is all this universe. In this world, You Alone, When Pleased, Are The Cause Of Liberation.

**vidyāḥ samastās tava Devi bhedāḥ striyaḥ samastāḥ sakalā jagatsu
Tvayaikayā pūritam Ambayaitat Kā te stutiḥ stavyaparāparoktiḥ**

11.6 All Forms Of Knowledge Are Your Aspects, O Devī, as are All Women In The world. By You Alone, The Mother, Is This world filled. What praise can be sung to You Who Are Beyond Praise?

**Sarvabhūtā yadā Devī bhuktimuktipradāyini
Tvaṁ stutā stutaye kā vā bhavantu paramoktayaḥ**

11.7 O Devī, Who Have Become All Things, Who Bestow Enjoyment And Liberation—when You are praised, what Words, however excellent, can extol You?

**Sarvasya Buddhirūpeṇa janasya hṛdi samsthite
svargāpavargade Devi Nārāyaṇī namo 'stu te**

11.8 Salutation be To you, Devī Nārāyaṇī, Who Abide As Intelligence In The Hearts Of All Beings, Granting Heavenly Reward And Final Liberation.

**kalākāṣṭhādirūpeṇa pariṇāmaPradāyini
viśvasyoparatau Śakte Nārāyaṇī namo 'stu te**

11.9 Salutation be To You, Nārāyaṇī, Who Bring Change As The Moments Of Ever-Passing Time, Who Are The Power At The Cessation of the universe.

**Sarvamaṅgalamāṅgalye Śive sarvārthasādhike
saraṇye Tryambake Gauri Nārāyaṇi namo 'stu te**

11.10 Salutation be To You, Nārāyaṇī, Who Are The Good Of All Good, The Auspicious One; To You Who Accomplish Every Intent; To You, The Refuge, The All-Knowing, Shining Gauri!

**Sṛṣṭisthitivināśānām Śaktibhūte Sanātani
Guṇāsrāye Guṇamāye Nārāyaṇi namo 'stu te**

11.11 Salutation be To You, Nārāyaṇī, Who Are The Power Of Creation, Sustenance, And Destruction; Who Are Eternal; Who Are The Source And Embodiment Of The Threefold Energy.

**śaraṇāgatadīnārtaparitrāṇaparāyaṇe
sarvasyārtihare Devi Nārāyaṇi namo 'stu te**

11.12 Salutation be To You, Nārāyaṇī, Who Are Intent On Rescuing the distressed and afflicted that take refuge in You; to You, O Devī, Who Remove the suffering of all.

**haṁsayuktavimānasthe Brahmāṇīrūpadhāriṇi
kauśāmbhaḥkṣarike Devi Nārāyaṇi namo 'stu te**

11.13 Salutation be To You, Nārāyaṇī, Who Assume The Form Of Brahmāṇī, Riding In A Swan-yoked Chariot, O Devī, And Sprinkling sanctified water.

**triśūlacandrāhidhare Mahāvṛṣabhavāhini
Māheśvarīsvarūpeṇa Nārāyaṇi namo 'stu te**

11.14 Salutation be To You, Nārāyaṇī, Who Have The Form Of Māheśvarī, Bearing Trident, Moon, and Serpent, and Riding a mighty bull.

**mayūrakukkuṭavṛte mahāśaktidhare 'naghe
Kaumārīrūpasamsthāne Nārāyaṇi namo 'stu te**

11.15 Salutation be To You, Nārāyaṇī, Who Have The Form Of Kaumārī, The Faultless One attended by peacock and cock, and Bearing A Great Spear.

**śaṅkhacakraḡadāśārṅgagṛhītaparamāyudhe
prasīda Vaiṣṇavīrūpe Nārāyaṇi namo 'stu te**

11.16 Salutation be To you, Nārāyaṇī, Who Have The Form Of Vaisṇavi, Holding The Supreme Weapons of Conch, Discus, Mace, and Bow. Be Gracious!

**gṛhītogramahācakre daṁṣṭroddhṛtavasundhare
Varāharūpiṇi Śive Nārāyaṇi namo 'stu te**

11.17 Salutation be To You, Nārāyaṇī, Auspicious One, Who Have Viṣṇu's Boarlike Form, Grasping A Great, Formidable Discus and Uplifting The Earth With Your tusks.

**Nṛsimharūpeṇogreṇa hantum daityān kṛtodyame
trailokyatrāṇasahite Nārāyaṇi namo 'stu te**

11.18 Salutation be To You, Nārāyaṇī, Who In The Ferocious Form Of The Man-Lion Are Intent On Killing the daityas and Protecting the three worlds.

**kirīṭini mahāvajre Sahasranayanojjvale
vṛtraprāṇahare Cāindri Nārāyaṇi namo 'stu te**

11.19 Salutation be To You, Nārāyaṇī, Who Are Adorned With Diadem, Great Thunderbolt, and Thousand-Eyed Radiance; to You, O Aindrī, Who Took the demon vṛtra's life-breath!

**Śivadūtīsvarūpeṇa hatadaityamahābale
Ghorarūpe Mahārāve Nārāyaṇi namo 'stu te**

11.20 Salutation be To You, Nārāyaṇī, Who In The Form Of Śivadūtī, Of Frightful Visage and Piercing Shrieks, Slew the mighty demon army.

**daṁṣṭrākarālavadane śiromālāvibhūṣaṇe
Cāmuṇḡe muṇḡamathane Nārāyaṇi namo 'stu te**

11.21 Salutation be To You, Nārāyaṇī, Whose Mouth Bares Its Terrifying Teeth and Whose Neck Is Adorned With A Garland Of Skulls; To You, O Cāmuṇḡā, Destroyer of Muṇḡa!

**Lakṣmi Lajje Mahāvidye Śraddhe Puṣṭi Svadhe Dhruve
Mahārātri Mahāmāye Nārāyaṇi namo 'stu te**

11.22 Salutation be To You, Nārāyaṇī, Who Are Good Fortune, Modesty, Great Knowledge, Faith, Prosperity, Satisfaction to The Ancestral Spirits, Constancy, The Great Night, and The Great Illusion.

**Medhe Sarasvati vare bhūti bābhravi tāmāsi
niyate Tvaṁ prasīdeśe Nārāyaṇi namo 'stu te**

11.23 Salutation be To You, Nārāyaṇī, Most Excellent Sarasvatī, Who Are Intelligence and Well-Being, The Divine Consort and The Dark One, Ever Constant. Be gracious, O You Who Are Supreme!

**Sarvasvarūpe Sarveśe Sarvaśaktisamanvite
bhayebhyas trāhi no Devi Durge Devi namo 'stu te**

11.24 O Devī, Who Exist In The Form Of All, Who Are The Ruler Of All, Possessing All Power, protect us from fears. O Devī Durgā, salutation be to You!

**etat te Vadanam Saumyam Locanatrāyabhūṣitam
pātu naḥ sarvabhūtebhyaḥ Kātyāyani namo 'stu te**

11.25 May This Gentle Face Of Yours, Adorned With Three Eyes, protect us in every way. O Kātyāyanī, salutation be to you!

**Jvālākarālam Atyugram aśeṣāsurasūdanam
Trisūlam pātu No Bhīter Bhadrakālī namo 'stu te**

11.26 May Your Terrible, Flaming Trident, Exceedingly Sharp and Destroying all asuras, protect us from dread. O Bhadrakālī, salutation be to You!

**hinasti daityatejāmsi svanenāpūrya yā jagat
Sā Ghaṇṭā pātu No Devi pāpebhyo naḥ sutān iva**

11.27 May Your Bell that destroys the daityas' life-force and fills the world with its ringing protect us from all evils, O Devī, even As A Mother Protects her children.

**asurāsr̥gvasāpaṅkacarcitas te karojjvalaḥ
śubhāya khaḍgo Bhavatu Caṇḍike Tvāṁ natā vayam**

11.28 May Your Sword, smeared with the mire of asuras' blood and fat and blazing as the sun's rays, be for our welfare. O Caṇḍikā, we bow to You!

**rogān aśesān apahaṁsi tuṣṭā ruṣṭā tu kāmān sakalān abhīṣṭān
Tvām Āśritānām na vipannarāṇām Tvām āśritā hy āśrayatām prayānti**

11.29 When pleased, You Destroy All Afflictions, but when Displeased, You Thwart all aspirations. No calamity befalls those who have taken refuge In You, and they who resort To You become a refuge to others.

**etat Kṛtaṁ Yat Kadanam Tvayādya Dharmadviṣām Devi mahāsurāṇām
Rūpair Anekair Bahudhātmamūrtiṁ Kṛtvāmbike tat prakaroti Kānyā**

11.30 O Devī, Multiplying Your Own Form Into Many, You Have Wrought Destruction on the mighty asuras who hate righteousness. O Ambikā, Who Else can accomplish that?

**Vidyāsu Śāstreṣu Vivekadīpeṣv Ādyeṣu Vākyeṣu Ca Kā Tvad Anyā
Mamatvagarte 'timahāndhakāre vibhrāmayaty etad atīva viśvam**

11.31 Who Other Than You Abides In All Forms of Learning, In The Sacred Texts That Are Lights Of Understanding, In The Primordial Wisdom Of The Vedas? yet Who Else Confounds this universe in the darkest abyss of attachment?

**Rakṣāmsi yatrograviṣās ca nāgā yatrārayo dasyubalāni yatra
dāvānalo yatra tathābdhimadhye tatra sthitā Tvaṁ Paripāsi Viśvam**

11.32 Where malevolent beings and venomous serpents lurk, where enemies and thieves abound, where forest conflagrations rage, there and even in mid-ocean You Stand And Protect the universe.

**Viśveśvari Tvaṁ paripāsi Viśvaṁ Viśvātmikā Dhārayasīti Viśvam
Viśveśavandyā Bhavatī Bhavanti Viśvāśrayā ye Tvayi Bhaktinamrāḥ**

11.33 O Ruler Of The Universe, You Protect the universe. You Are The Essence Of all things, and You Support All that Is. All kings must praise You, O Revered One, and those who bow to You in devotion become the Refuge of all.

**Devi Prasīda Paripālaya no 'ribhīter Nityaṁ yathāsuravadhād adhunaiva
sadyaḥ
pāpāni sarvajagatām Praśamaṁ nayāśu utpātapākajanitāmś ca mahopasargān**

11.34 Be Gracious, O Devī. Even As You Have destroyed the asuras, protect us always from the fear of enemies. May You Subdue the evils of all the worlds and great disasters born of ominous portents.

**praṇatānām Prasīda Tvaṁ Devi Viśvārtihāriṇi
trailokyavāsinām ṛḍye lokānām varadā bhava**

11.35 To those who bow down To You, Be Gracious, O Devī, Who Remove the afflictions of all and Who Are Worthy of praise by the dwellers of the three worlds. Confer Your Boons upon the worlds.'

Devy Uvāca

11.36 The Devī Said:

**Varadāhaṁ Suragaṇā Varam Yan Manasecchatha
Taṁ Vṛṇudhvaṁ Prayacchāmi Jagatām Upakārakam**

11.37 'O hosts of gods, I Am The Giver Of Boons. whatever blessing is your heart's desire, choose that, and I Will Grant it for the welfare of the world.'

Devā ūcuḥ

11.38 The Gods said:

**Sarvābādhāpraśamanaṁ Trailokyasyākhilesvari
evam eva Tvayā kāryam asmadvairivināśanam**

11.39 'O Ruler of all, may You Allay All the Miseries of the three worlds and so, too, annihilate our enemies.'

Devy Uvāca

11.40 The Devī Said:

**Vaivasvate 'ntare Prāpte Aṣṭāvimśatime Yuge
śumbho niśumbhaś caivānyāv utpatsyete mahāsurau**

11.41 'When the twenty-eighth cycle in the age of the manu Vaivasvata has come, two other great asuras, also named śumbha and niśumbha, will arise.

**Nandagopagrhe jātā Yaśodāgarbhasambhavā
tatas tau nāśayiṣyāmi Vindhyācalanivāsini**

11.42 Then Shall I Be Born in the home of the Cowherd Nanda, brought forth From Yaśodā's womb; and Dwelling in the Vindhya Mountains, I Shall Destroy the two asuras.

**punar apy atiraudreṇa rūpeṇa pṛthivītale
Avatīrya haniṣyāmi vaipracittāms tu dānavān**

11.43 Again, Having Incarnated on earth in a Surpassingly Horrific Form, I Shall Slay the demons descended from Vipracitti.

**Bhakṣayantyās ca tān ugrān vaipracittān mahāsurān
Raktā Dantā bhaviṣyanti Dāḍimīkusumopamāḥ**

11.44 Upon Devouring those fierce asuras, My Teeth Will Become Red like Pomegranate Flowers.

**tato Mām Devatāḥ svarge martyaloke ca mānavāḥ
stuvanto vyāhariṣyanti SataTām Raktadantikām**

11.45 Thereafter, In Praise Of Me, The Gods in heaven and the humans in the mortal realm Will Forever Call Me Raktadantikā.

**Bhūyas ca Śatavārṣikyām anāvṛṣṭyām anambhasi
munibhiḥ saṁstutā Bhūmau Sambhaviṣyāmy Ayonijā**

11.46 Again, when no rain has fallen for a hundred years and there is no water on earth, Then Praised by sages, I Shall Appear, But Not Born Of A Womb.

**tataḥ Śatena Netrāṇām nirīkṣiṣyāmi yan munīn
kīrtayiṣyanti manuḥjāḥ śatākṣim iti Mām tataḥ**

11.47 since I Shall Behold the Sages With A Hundred Eyes, humankind Will Glorify Me As Śatākṣī.

**tato 'Ham akhilaṁ lokam ātmadehasamudbhavaḥ
bhariṣyāmi surāḥ śākair āvr̥ṣṭeḥ prāṇadhāraḥ**

11.48 Causing the rains to fall, O gods, I Shall Support The Entire World With Life-Sustaining Vegetables Brought Forth From My Own Substance.

Śākambharīti Vikhyātiṁ tadā yāsyāmy Ahaṁ Bhuvi

11.49 Thus Shall I Be Celebrated On Earth As Śākambharī,

**tatraiva ca vadhiṣyāmi durgamākhyāṁ mahāsuram
Durgādevīti Vikhyātaṁ Tan Me Nāma bhaviṣyati**

11.50 and then also Shall I Slay a great asura called durgama and thus come to be Celebrated As The Devī Durgā.

**Punaś Cāhaṁ Yadā Bhīmaṁ Rūpaṁ Kṛtvā himācale
Rakṣāmsi kṣayayīṣyāmi munīnāṁ trāṇakāraṇāt**

11.51 again, when I Have Assumed A Terrible form in the Himālayas, I Shall Destroy malevolent beings for the protection of the Sages.

**tadā Mām munayaḥ sarve stoṣyanty Ānamramūrtayaḥ
Bhīmādevīti Vikhyātaṁ tan Me Nāma bhaviṣyati**

11.52 Then all the Sages, with bodies bowed, will praise Me. Thus Shall I come to be Celebrated by the Name of Bhīmādevī.

**yadāruṇākhyas trailokye mahābādhāṁ kariṣyati
Tadāhaṁ Bhrāmaraṁ Rūpaṁ Kṛtvāsaṅkhyeyaṣaṭpadam**

11.53 When a demon called Aruṇa wreaks great havoc in the three worlds, then Shall I Assume Form As A Swarm Of Countless Bees

**trailokyasya hitārthāya vadhiṣyāmi mahāsuram
Bhrāmarīti Ca Mām lokāstadā stoṣyanti sarvataḥ**

11.54 and Slay the great asura for the welfare of the three worlds. Thus will people everywhere extol Me As Bhrāmarī.

**itthaṁ yadā yadā bādhā dānavotthā bhaviṣyati
tadā TadāvatlryāHaṁ Kariṣyāmy AriSaṅkṣayam**

11.55 And so, whenever danger arises from demonic sources, I Shall Descend And Bring about the Complete Destruction of enemies.”

Chapter 12: The Promise of Blessings



Devy Uvāca

12.1 The Devī Said:

ebhiḥ stavaiś Ca Mām Nityam stoṣyate yaḥ samāhitah

TasyāHaṁ sakalām bādhām Nāsayiṣyāmy asaṁśayam

12.2 “I Shall Without Doubt Destroy every misfortune of those who with collected mind will Praise Me always with these Hymns.

madhukaiṭabhanāśam ca mahiṣāsuraghātanam

kīrtayiṣyanti ye tadvad vadham śumbhaniśumbhayoḥ

12.3 Those who recite the destruction of madhu and kaiṭabha, the killing of mahiṣāsura, and the slaying of śumbha and niśumbha

aṣṭamyām ca caturdaśyām navamyām caikacetasaḥ

śroṣyanti caiva ye bhaktyā Mama Māhātmyam Uttamam

12.4 with singleness of mind on the eighth, fourteenth, and ninth days of the lunar fortnight, and those who listen with devotion to This Supreme Poem of My Glory

na teṣām duṣkṛtaṁ kiñcid duṣkṛtothā na cāpadaḥ

bhaviṣyati na dāridryam na caiveṣṭaviyojanam

12.5 will have no evil befall them, nor any misfortunes arising from wrongdoing. For them there will be neither poverty nor separation from loved ones,

**śatruto na bhayaṁ tasya dasyuto vā na rājataḥ
na śastrānalatoyaughāt kadācit sambhaviṣyati**

12.6 nor danger from enemies, robbers, or kings. Nor at any time will danger arise from weapons, fire, or flood.

**tasmān Mamaitan Māhātmyaṁ paṭhitavyaṁ samāhitaiḥ
śrotavyaṁ ca sadā bhaktyā Paraṁ Svastyayanaṁ Hi Tat**

12.7 Therefore this poem of My Glory is to be recited by those of concentrated mind and heard always with devotion, for it is the Supreme Way to Well-Being.

**upasargān aśeṣāms tu mahāmārīsamudbhavān
tathā trividham utpātaṁ Māhātmyaṁ Śamayaṁ Mama**

12.8 May this Glorification of Mine put to rest all misfortunes born of pestilence, and also the three kinds of calamity.

**yatraitat paṭhyate samyaṁ nityam āyatane Mama
sadā na tad vimokṣyāmi Sānnidhyaṁ tatra Me Sthitam**

12.9 Where It is always and rightly recited in My Sanctuary, that place Shall I Never Abandon. There My Presence Is Abiding.

**balipradāne pūjāyāṁ agnikārye mahotsave
sarvaṁ Mamaitac Caritam uccāryaṁ śrāvyam eva ca**

12.10 In the offering of oblations, in worship, in the fire ceremony, and in the great festival, All These Deeds Of Mine Are To Be Proclaimed and Heard.

**jānatājānatā vāpi balipūjāṁ tathā kṛtām
praticchiṣyāmy Ahaṁ Prītyā VahnihoMaṁ tathākṛtam**

12.11 When offerings are made in worship, with or without proper knowledge, I Shall Receive Them Gladly and also the fire oblation performed in like manner.

**śaratkāle mahāpūjā kriyate yā ca vārṣikī
tasyāṁ Mamaitan Māhātmyaṁ śrutvā bhaktisamanvitaḥ**

12.12 At the great annual worship which is performed in the autumn season, those who hear This Poem of My Glory and are filled with devotion

**sarvābādhāvinirmukto dhanadhānyasutānvitaḥ
maṇṣyo matprasādēna bhaviṣyati na saṁśayaḥ**

12.13 will be Freed by My Grace from all afflictions and Endowed with wealth, grain, and progeny. Of this there is No Doubt.

**śrutvā Mamaitan Māhātmyaṁ tathā cotpattayaḥ śubhāḥ
parākraMaṁ ca yuddheṣu jāyate nirbhayaḥ pumān**

12.14 Hearing of My Glory, My Auspicious Manifestations, and My Prowess in battles, they become fearless.

**ripavaḥ samkṣayaṁ yānti kalyāṇaṁ copapadyate
nandate ca kularh puṁsāṁ Māhātmyaṁ Mama śṛṇvatām**

12.15 For those who hear My Glorification, their adversaries go to utter destruction. Well-Being comes to them, and their families rejoice.

**śāntikarmaṇi sarvatra tathā duḥsvapnadarśane
grahapīḍāsu cogrāsu Māhātmyaṁ śṛṇuyān Mama**

12.16 For those troubled by nightmares or the ill-boding of stars, at rituals for Averting Evil This Poem Of My Glory should always be heard.

**upasargāḥ śamaṁ yānti grahapīḍās ca dāruṇāḥ
duḥsvapnaṁ ca nṛbhir dṛṣṭaṁ susvapnam upajāyate**

12.17 It Causes misfortunes and evil portents to Subside, and It Turns nightmares into sweet dreams.

**bālagrahābhibhūtānām bālānām śāntikārakam
saṅghātabhede ca nṛṇām Maitrikaraṇam Uttamam**

12.18 It Pacifies children overcome by seizures, and wherever discord divides, It Best Restores Friendship.

**durvṛttānām aśeṣāṇām balahānikaraṁ param
rakṣobhūtapīśācānām paṭhanād eva nāśanam**

12.19 It Is Unsurpassed In Diminishing the might of all evildoers. Truly Its Recitation Brings about the destruction of fiends, ghosts, and ghouls.

sarvaṁ Mamaitan Māhātmyaṁ Mama sannidhikārakam

12.20 This Entire Glorification Of Mine Draws one near to Me.

**paśupuṣpārghyadhūpaiś ca gandhadīpaiś tathottamaiḥ
viprāṇām bhojanair homaiḥ prokṣaṇīyair ahamiśam**

12.21 As by the offerings of finest cattle, flowers, gifts, incense, perfumes, and lights, made day and night for a year; and as by the feeding of Brāhmaṇas, by oblations, by consecrated water;

**anyaiś ca vividhair bhogaiḥ pradānair vatsareṇa yā
Pṛītir Me Kriyate sāsmin sakṛt sucarite śrute**

12.22 and as by diverse other propitiations and offerings; so also by Hearing the Recital of My Auspicious Deeds Am I Pleased.

**śrutaṁ harati pāpāni tathārogyaṁ prayacchati
rakṣāṁ karoti bhūtebhyo Janmanām Kīrtanaṁ Mama**

12.23 When Heard, This Poem of My Glory Removes Impurities and Grants Freedom from disease. The Relating of My Births Confers Protection from evil spirits.

**Yuddheṣu Caritaṁ Yanme duṣṭadaityanibarhaṇam
Tasmiñc chrute vairikṛtaṁ bhayaṁ puṁsāṁ na jāyate**

12.24 Since It Recounts My Deeds In Battle, Crushing the wicked daityas, when Heard, It Dispels all fear of enemies.

**yuṣmābhiḥ stutayo yās ca yās ca brahmaṣibhiḥ kṛtāḥ
brahmaṇā ca kṛtās tās tu prayacchanti śubhām matim**

12.25 Praises Uttered by you and The Brāhmanical seers and by Brahmā himself Produce an auspicious mind.

**Araṇye Prāntare vāpi Dāvāgniparivāritaḥ
dasyubhir vā vṛtaḥ śūnye gṛhīto vāpi śatrubhiḥ**

12.26 When in a Forest, or on a lonely road, or surrounded by a Forest fire, when encircled by robbers in a desolate place or seized by enemies,

**simhavyāghrānuyāto vā vane vā vanahastibhiḥ
rājñā kruddhena cājñapto vadhyo bandhagato 'pi vā**

12.27 when stalked by lions and tigers or wild elephants in the jungle, when imprisoned or sentenced to death by a wrathful king,

**āghūrṇito vā vātena sthitaḥ pote mahārṇave
patatsu cāpi śastreṣu saṁgrāme bhṛśadāruṇe**

12.28 when in a wind-tossed boat on the mighty sea or assailed by hurtling weapons in the midst of battle,

**sarvābādhāsu ghorāsu Vedanābhyardito 'pi vā
Smaran Mamaitac Caritam Naro Mucyeta Saṅkaṭāt**

12.29 when caught in dreadful straits or tormented with agony, whoever remembers These Deeds Of Mine is freed from danger.

**Mama Prabhāvāt simhādyā dasyavo vairiṇas tathā
dūrād eva palāyante smarataś Caritaṁ Mama**

12.30 By My Power, lions and beasts, robbers and enemies flee far Away from one who remembers These Deeds Of Mine.”

ṛṣir uvāca

12.31 The seer said:

**ity uktvā sā Bhagavatī Caṇḍikā Caṇḍavikramā
paśyatām eva devānām tatraivāntaradhīyata**

12.32 “Having spoken thus, The Blessed Caṇḍikā, Fierce In Valor, Vanished from the sight of the Gods.

**te 'pi devā nirātānkāḥ svādhikārān yathā purā
yajñabhāgabhujaḥ sarve cakrur vinihatārayaḥ**

12.33 Their enemies Struck Down, The Gods were Delivered from affliction. They reclaimed their own dominions as before, and all partook of their shares in the sacrifices.

**daityās ca Devyā nihate śumbhe devaripau yudhi
jagadvidhvamsini tasmin mahogre ’tulavikrame**

12.34 As for the daityas, after The Devī Had Slain in battle those two enemies of the gods—
śumbha, the afflictor of the world, terribly fierce and unequalled in prowess,

niśumbhe ca mahāvīrye śeṣāḥ pātālam āyayuḥ

12.35 and niśumbha, great in valor—the rest of them returned to the netherworld.

**evam Bhagavatī Devī sā nityāpi punaḥ punaḥ
sambhūya kurute bhūpa jagataḥ paripālanam**

12.36 Thus, O king, Does The Blessed Devī, Though Eternal, Manifest Again and Again for the
Protection of the world.

**tayaitan Mohyate Viśvaṁ Saiva Viśvaṁ Prasūyate
sā yācitā ca vijñānaṁ tuṣṭā ṛddhiṁ Prayacchati**

12.37 By Her this universe is Deluded. She Herself Brings Forth everything. Entreated, She
Bestows Right Knowledge; Propitiated, She Bestows Prosperity.

**vyāptaṁ tayaitat sakalaṁ brahmāṇḍaṁ manujeśvara
Mahākālyā Mahākāle MahāmārīSvarūpayā**

12.38 O king, By Her all this universe is Pervaded, By Mahākālī, Who Takes Form As The
Great Destroyer at the end of time.

**Saiva Kāle mahāmārī Saiva Sṛṣṭir Bhavaty Ajā
Sthitiṁ Karoti Bhūtānām saiva kāle Sanātani**

12.39 At that time, She Herself Is The Great Destroyer. Existing from all eternity, She Herself
Becomes The Creation. She, The Eternal One, Sustains All Beings.

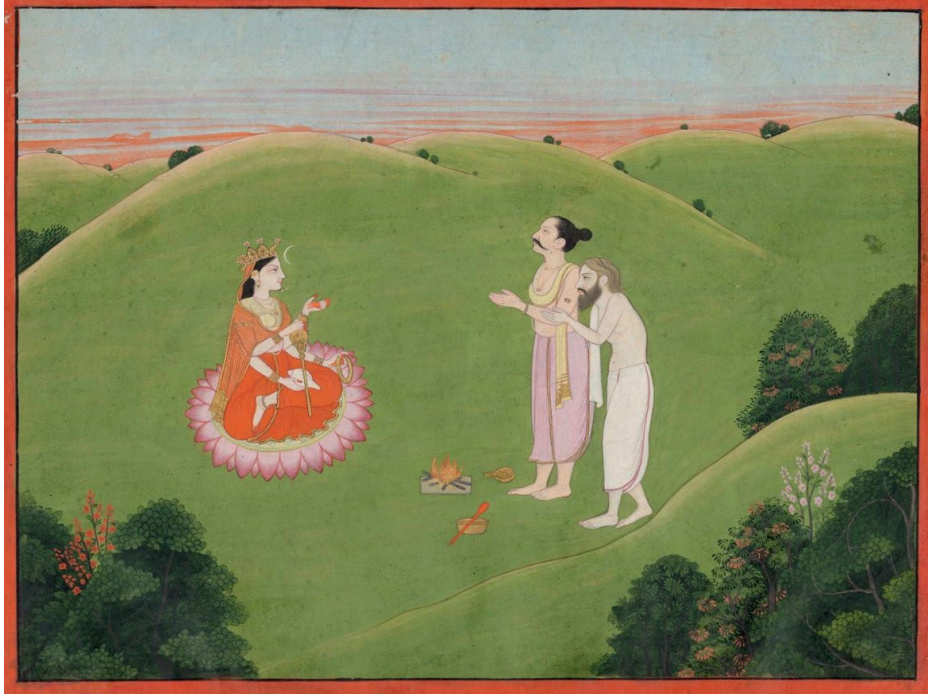
**bhavakāle nṛṇām saiva Lakṣmīr vṛddhipradā grhe
saivābhāve tathāLakṣmīr Vināśāyopajāyate**

12.40 In times of well-being She Is Indeed Good Fortune, Granting Prosperity in the homes
of humankind. In times of privation, She Exists as Misfortune, Bringing about ruin.

**stutā sampūjitā puṣpair dhūpagandhādibhis tathā
dadāti vittaṁ putrāṁś ca matim dharme gatim śubhām**

12.41 And so, Praised and Worshiped with flowers, incense, perfumes, and the like, She
Grants wealth, progeny, and a pure mind established in righteousness.”

Chapter 13: The Granting of Boons to Suratha and the Merchant



ṛṣir uvāca

13.1 The seer said:

etat te kathitaṁ bhūpa Devīmāhātmyam uttamam

13.2 “Thus have I related to you, O king, this supreme glorification of the Devī:

**evamprabhāvā sā Devī yayedam dhāryate jagat
vidyā tathaiva kriyate bhagavadviṣṇumāyā**

13.3 Such is the splendor of the Devī, by whom the world is upheld, and such is the knowledge fashioned by the blessed Viṣṇumāyā.

**tayā tvam eṣa vaiśyaś ca tathaivānye vivekinaḥ
mohyante mohitāś caiva moham eṣyanti cāpare**

13.4 By Her are you and this merchant and other thoughtful people deluded, just as others have been and will be deluded.

**tām upaihi mahārāja śaraṇam parameśvarīm
ārādhitā saiva nṛṇām bhogasvargāpavargadā**

13.5 O great king, take refuge in Her, the Supreme Sovereign. When worshiped, She truly confers enjoyment, heaven, and final liberation on humanity.”

mārkaṇḍeya uvāca

13.6 Mārkaṇḍeya said:

**iti tasya vacaḥ śrutvā surathaḥ sa narādhipaḥ
praṇipatya mahābhāgaṁ tam ṛṣim saṁśitavratam**

13.7 Hearing his words, Suratha the king bowed in reverence to the illustrious seer of steadfast austerities.

**nirviṇṇo ’timamatvena rājyāpaharaṇena ca
jagāma sadyas tapase sa ca vaiśyo mahāmune**

13.8 Despondent over excessive attachment and the loss of his kingdom, he went at once to practice austerities, O great sage, and so did the merchant,

**sandarśanārtham ambāyā nadīpulinasamsthitaḥ
sa ca vaiśyas tapas tepe Devīsūktam paraṁ japan**

13.9 that they might obtain a vision of the Mother. The king and the merchant settled on a riverbank and engaged in spiritual practice, chanting the supreme hymn to the Devī.

**tau tasmin puline Devyāḥ kṛtvā mūrtiṁ mahīmayīm
arhaṇām cakratus tasyāḥ puṣpadhūpāgnitarpaṇaiḥ**

13.10 When they had fashioned an earthen image Of Her on the riverbank, the two of them worshiped The Devī with flowers, incense, fire, and libations of water.

**nirāhārau yatāhārau tanmanaskau samāhitau
dadatus tau baliṁ caiva nijagātrāsṛgukṣitam**

13.11 Now fasting, now restraining their senses, with minds constant in concentration, they made offerings sprinkled with the blood of their own bodies.

**evam samārādhayatos tribhir varṣair yatātmanoḥ
parituṣṭā jagaddhātṛī pratyakṣam prāha Caṇḍikā**

13.12 When they had worshiped Her in this way with self-restraint for three years, Caṇḍikā, The Support Of The Universe, Was Well Pleased. She Appeared Before Them And Spoke.

Devy uvāca

13.13 The Devī Said:

yat prārthyate tvayā bhūpa tvayā ca kulanandana

13.14 “That which you desire, O king, and you, the delight of your family,

mat tas tat prāpyatām sarvaṁ parituṣṭā dadāmi tat

13.15 receive all that from Me. Well pleased, I will grant it.”

mārkaṇḍeya uvāca

13.16 Mārkaṇḍeya said:

**tato vavre nṛpo rājyam avibhraṁśyanyajanmani
atra caiva nijaṁ rājyaṁ hataśatrubalaṁ balāt**

13.17 Thereupon the king chose a kingdom imperishable even in another lifetime and also his own kingdom here, to be reclaimed by force from his enemies' control.

**so 'pi vaiśyas tato jñānaṁ vavre nirviṇṇamānasah
mametyaham iti prājñah saṅgavicyutikārakam**

13.18 And then the wise merchant, dispassionate in mind, chose that knowledge which severs attachment from “I” and “mine.”

Devy Uvāca

13.19 The Devī Said:

svalpair ahobhir nṛpate svarājyaṃ prāpsyate bhavan

13.20 “In a few days, O king, you will reclaim your own kingdom.

hatvā ripūn askhalitaṃ tava tatra bhaviṣyati

13.21 When your enemies are slain, thenceforth it will assuredly be yours.

mṛtaś ca bhūyaḥ samprāpya janma devād vivasvataḥ

13.22 And after your death you will obtain another birth from the sun god Vivasvat.

sāvṛṇiko nāma manur bhavān bhuvi bhaviṣyati

13.23 Dwelling on earth, you will become the lord of the age, the manu named Sāvṛṇi.

vaiśyavarya tvayā yaś ca varo ’smatto ’bhivāñchitaḥ

13.24 And the boon that you, O best of merchants, desire,

tam prayacchāmi saṃsiddhyai tava jñānam bhaviṣyati

13.25 that do I grant you. The knowledge that leads to final liberation shall be yours.”

mārkaṇḍeya uvāca

13.26 Mārkaṇḍeya said:

**iti datvā tayor Devī yathābhilaṣitaṁ varam
babhūvāntarhitā sadyo bhaktyā tābhyām abhiṣṭutā**

13.27 When She had given each his desired boon, The Devī, lovingly praised by both of them, vanished at once.

**evaṁ Devyā varam labdhvā surathaḥ kṣatriyaṣabhaḥ
sūryāj janma samāsādya sāvarṇir bhavitā manuḥ**

13.28 Thus, having received The Devī's Boon, Suratha, the best of sovereigns will obtain birth from the sun god and will become the manu named Sāvarṇi,

sāvarṇir bhavitā manuḥ klīm OM

13.29 will become the manu named Sāvarṇi. Klīm OM.

srīsaptaśatiDevīmāhātmyam samāptam

The Devīmāhātmya of seven hundred verses is concluded.

OM tat sat OM

CREDITS

1. **In Praise of the Goddess – The Devimahatmya and Its Meaning**, by Devadatta Kali
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