

The Devi Mahatmyam

'The Glory of the Goddess'

The **Devi Māhātmyam** is one of the foremost texts in the Worship of the Goddess, with the **Śhrīmad Devī Bhagavatam** and the **Lalitā Sahasranāma**. Also known as the **Durgā Sapta-śhati** – *'Seven Hundred Shlokas about Śhrī Durga'* it is a part of the **Markaṇḍeya Purāṇa**. It is recited especially during ***Navarātri** – *'Nine Nights'*.

The first chapter is dedicated to **Śhrī Mahākālī**, the next three to **Śhrī Mahālakṣhmī** then six chapters to **Śhrī Mahāsarasvatī**, finishing with the great **'Hymn to Nārāyaṇī'** (Ch.11) and the concluding chapters This signifies the progression from **Tamasik** to **Rajasik** to **Sattvik** and finally obtaining liberation.

It is recommended to read the Devi Māhātmyam every day during Navaratri, otherwise it may be read in parts, viz:-

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Day 1.	Ch 1	Destruction of Madhu Kaitabha (<i>Brahma Stuti- p.6</i>)	2
Day 2.	Ch 2-4	Destruction of Mahiṣhāsurā (<i>Shukrādyā Stuti- p.17</i>)	9,14,17
Day 3.	Ch 5,6	Slaying of Dhūmra-lochana (<i>Devi Sūktam- p.26</i>)	25,31
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This document contains an English translation with the Sanskrit of the four main Hymns of Praise (*in brackets*) given in annotated Roman script.

* **Sharada** – *'Autumn'* **Navarātri** is the most important of the four **Navaratri**s of the year and starts on the first day of the month **Ashvin**, the New Moon with the Sun in Virgo in Vedic astrology, or roughly with the Sun in Libra in Western astrology. (Sept 18-Oct 17) The Tenth Day of **Sharada Navaratri** is called **Dussehra** or **Vijaya-daśhami** – *'Victory Tenth'* when **Śhrī Rāma** is worshipped and an effigy of the ten-headed demon **Rāvana** is ceremonially burned.

The other three **Navaratri**s are **Vasantha** – *'Spring'* (Chaitra–March/April), **Ashada** (June/July), and **Magha** (Dec/Jan). Essentially these times when the seasons change are considered dangerous and one needs extra protection.

For more information see *'Notes'* on page 55.

The Devi Mahatmyam

CHAPTER 1

The Slaying of Madhu and Kaitabha

Om Śhrī Gaṇeśhāya namaḥ - *'Salutations to Śhrī Gaṇeśha'*

Om Aim Hrīm Klīm Chāmuṇḍāyai vichche namaḥ

'Salutations and Victory to the Goddess who is the Powers of Creation, Sustenance, Destruction and Bliss, and the Destroyer of Demonic Tendencies'

Meditation on Śhrī Mahākālī

Om khaḍgaṁ chakra-gadeṣhu ch'āpa-parighāñ śhūlam

Bhuśhuṇḍīm śhiraḥ śhankhaṁ saṁdadhatīm karais

Tri-nayanām sarv'āṅga bhūṣh'āvṛitām |

Nīlāśhma-dyutimāsyā pāda daśhakām s'eva Mahākālikām

Yāmast'aut-svapite harau kamalajo hantum Madhum Kaitabham ||

I take refuge at the Feet of the Three-eyed Shrī Mahākālī, who holds in Her Ten Hands the Sword, Discus, Mace, Arrows, Bow, Club, Spear, Missile, Human Head and Conch, Whose Limbs are rich with ornaments, is Luminous like a Blue-black Jewel; and whom the Lotus-born Brahmā extolled in order to rouse Shrī Viṣṇu from His Mystic Sleep and destroy the demons Madhu and Kaitabha.

1. Mārkaṇḍeya said to his disciple Bhaguri: 'Savarni, the son of Sūrya, is called the eighth Manu. Listen, while I describe in detail about his birth, how Savarni, the illustrious son of Sūrya, became the Lord of the Eighth Manvantara by the grace of Mahāmāyā.
4. In previous times there was a King named Suratha, born of the Chaitra dynasty, ruling over the whole world in the period of Svarochiṣha. He protected his subjects duly like his own children. At that time the Kolā kings, who were the destroyers of the Chaitras, became his enemies.
6. He, the wielder of powerful weapons, fought a battle with the Kolā destroyers, but was defeated by them though they were a small force. Then he returned to his own city, and ruled over his own country. Then that illustrious King was attacked by those powerful enemies.

8. Even in his own city, the King, now bereft of strength, was robbed of his treasury and army by his own powerful, vicious and evil-disposed ministers. Thereafter, deprived of this sovereignty, the King left alone on horse-back for a dense forest, under the pretext of hunting.
10. He saw there the hermitage of Medhas- the supreme among the twice-born - inhabited by wild animals which were peaceful, and graced by the disciples of the Sage. Entertained by the Sage, Suratha spent some time moving about in the hermitage of the great Sage.
12. Then, overcome with attachment, he fell into the thought, 'I do not know whether the capital which was well guarded by my ancestors and recently deserted by me is being guarded righteously or not by my servants of evil conduct. I do not know what enjoyments my chief elephant, heroic and always elated, and now fallen into the hands of my foes, will get. Those who were my constant followers and received favour, riches and food from me, now certainly pay homage to other kings. The treasure which I gathered with great care will be squandered by those constant spendthrifts, who are addicted to improper expenditures.'
17. The King was continually thinking of these and other things. Near the hermitage of the Sage he saw a merchant, and asked him: 'Ho! Who are you? What is the reason for your coming here? Wherefore do you appear as if afflicted with grief and depressed in mind?' Hearing this speech of the King, uttered in a friendly spirit, the merchant bowed respectfully and replied to the King.
20. The Merchant said: 'I am a merchant named Samadhi, born in a wealthy family. I have been cast out by my sons and wife, who became wicked through their greed for wealth. My wife and sons have misappropriated my riches, and left me penniless. Cast out by my trusted kinsmen, I have come to the forest grief-stricken. Dwelling here, I do not know anything as regards good or bad of my sons, kinsmen and wife. At present is welfare or ill-luck theirs at home? How are they? Are my sons living good or evil lives?'
26. The King said: 'Why is your mind affectionately attached to those covetous folk, your sons, wife and others, who have deprived you of your wealth?'

29. The Merchant said: 'This very thought has occurred to me, just as You have uttered it. What can I do? My mind does not become harsh; it bears deep affection to those very persons who have driven me out in their greed for wealth, abandoning love for a father and attachment to one's master and kinsmen. I do not comprehend although, I know it. O noble hearted King, how it is that the mind is prone to love even towards worthless kinsmen. On account of them I heave heavy sighs and feel dejected. What can I do since my mind does not become hard towards those unloving ones?'
35. Mārkaṇḍeya said: 'Then O Brahmana, the merchant Samadhi and the noble King together approached the Sage Medhas; and after observing the proper etiquette as was worthy of him, they sat down and conversed with him on various topics.
39. The King said: 'Sir, I wish to ask You one thing. Be pleased to reply to it. Without the control of my intellect, my mind is afflicted with sorrow. Though I have lost the kingdom, like an ignorant man - though I know it - I have an attachment to all the paraphernalia of my kingdom. How is this, O Best of Sages? And this merchant has been disowned by his children, wife and servants, and forsaken by his own people; still he is inordinately affectionate towards them. Thus both he and I, drawn by attachment towards objects whose defects we know, are exceedingly unhappy. How does this happen, then, sir, that though we are aware of it, this delusion comes? This delusion besets me as well as him, blinded as we are in respect of discrimination.'
46. The Ṛṣhi said: 'Sir, every being has the knowledge of objects perceivable by the senses. And object of sense reaches it in various ways. Some beings are blind by day, and others are blind by night; some beings have equal sight both by day and night. Human beings are certainly endowed with knowledge, but they are not the only beings to be so endowed, for cattle, birds, animals and other creatures also cognize objects of the senses.
50. The knowledge that men have, birds and beasts too have; and what they have men also possess; and the rest like eating and sleeping is common to both of them. Look at these birds, which though they possess knowledge, and are themselves distressed by hunger are yet, because of the delusion, engaged in dropping grains into the beaks of their young ones. Human beings are, O tiger

among men, attached to their children because of greed for return help. Do you not see this? Even so men are hurled into the whirlpool of attachment, the pit of delusion, through the power of Mahāmāyā the Great Illusion, who makes the existence of the world possible. Marvel not at this. This Mahāmāyā is the Yoga-nidra of Viṣṇu, the Lord of the World. It is by Her the World is deluded. Verily She, the Bhagavati, the Mahāmāyā forcibly drawing the minds of even the wise, throws them into delusion. She creates this entire Universe, both moving and unmoving. It is She who, when propitious, becomes a boon-giver to human beings for their final liberation. She is the Supreme Knowledge, the Cause of Final Liberation, and Eternal; She is the Cause of the Bondage of Transmigration and the Sovereign over All Lords.'

59. The King said: 'Venerable sir, who is that Devi whom You call Mahāmāyā? How did She come into being and what is Her sphere of action, O Brahmana? What constitutes Her Nature? What is Her Form? Wherefrom did She originate? All that I wish to hear from You, Supreme amongst the Knowers of Brahman.'
63. The Ṛṣi said: 'She is Eternal, Embodied as the Universe. By Her all this is pervaded. Nevertheless She incarnates in manifold ways; hear it from me. When She manifests Herself in order to accomplish the purposes of the Devas, She is said to be born in the world, though She is Eternal. At the end of a Kalpa-'Age' when the Universe was one ocean with the waters of the deluge and the adorable Lord Viṣṇu was reclining on the serpent Śheṣha in Mystic Slumber, two terrible Asuras, the infamous Madhu and Kaiṭabha, sprung into being from the wax of Viṣṇu's ears and sought to slay Brahmā, the Father of Beings, seated in the Lotus that emerged from Viṣṇu's Navel. Seeing these two fierce Asuras and *Janārdana asleep, and with a view to awakening *Hari, Brahmā with concentrated mind extolled Śhrī Yoga-nidra, dwelling in Hari's eyes. The resplendent Lord Brahmā extolled the incomparable Goddess Yoga-nidra, the Queen of the Cosmos, the Supporter of the Worlds, the Cause of the Sustentation and Dissolution alike of the Universe.

*The following Brahmā Stuti, the first of the four great Hymns of the Devi Mahatmyam, is in Anushtubh Metre (four blocks of eight syllables) an easy flowing rhythm for recitation or singing. * Janārdana and Hari are names of Śhrī Vishnu.*

The Brahmā Stuti – ‘Praise by Shrī Brahmā’

Tvam svāhā Tvam svadhā Tvam hi vaṣhaṭ-kāraḥ svar’ātmikā |

Sudhā Tvam akṣhare nitye tridhā-mātr’ātmikā sthitā || 73

You are Svāhā and Svadhā; the Controller and the Embodiment of Sound.

You are the Nectar, O Eternal and Imperishable Essence of the Threefold AUM.

Ardha-mātrā sthitā nityā y’ān-uchchāryā viśheṣhataḥ |

Tvameva sāndhyā sāvitrī Tvam Devi janani parā || 74

You are particularly the Eternal Half-syllable, which cannot be uttered.

You are Times of Worship, Power of the Sun and the Divine Mother Supreme.

Tvayai tad dhāryate viśhvaṁ tvayai tat sṛijyate jagat |

Tvayai tat pālyate Devi Tvam atsy’ante cha sarvadā || 75

By You This Universe is carried, by You This World is created.

By You it is protected, O Devi, and You always consume it at the end.

Viśristau sṛisti-rūpā Tvam sthiti-rūpā cha pālāne |

Tathā saṁhṛiti-rūpānte jagato-'sya jagan-maye || 76

O You, whose Form is the Universe, at the time of creation You are the

Creative Force, at the time of sustentation You are the Protective Power, and

at the time of the dissolution of the World, You are the Destructive Power.

Mahā-vidyā mahā-māyā mahā-medhā mahā-smṛitiḥ |

Mahā-mohā cha bhavatī mahā-devī mah’āsurī || 77

You are the Supreme Knowledge and Great Illusion, the Highest Intelligence

and Contemplation, and the Great Delusion, the Supreme Goddess and the

Great Demoness.

Prakṛitis-tvam cha sarvasya guṇa-trayā vibhāvinī |

Kāla-rātrir mahā-rātrir mohā-rātriśh cha dāruṇā || 78

You are the Primordial Cause of Everything, bringing into force the Three

Qualities. You are the Dark Night of Periodic Dissolution, You are the Great

Night of Final Dissolution, and the Terrible Night of Delusion.

Tvam Śhrīs-tvam Īsvaraī Tvam Hrīs-tvam buddhir bodha-lakṣhaṇā |

Lajjā puṣṭis-tathā tuṣṭis-tvam śhāntiḥ kṣhāntir eva cha || 79

You are the Goddess of Good Fortune, the Supreme Ruler, Modesty, Intelligence characterized by Knowledge, Bashfulness, Nourishment, Contentment, Tranquillity and Patience.

Khadginī śhulinī ghorā gadinī chakriṇī tathā |

Śhaṅkhinī chāpinī bāṇa-bhuṣhuṇḍī parigh'āyudhā || 80

Armed with Sword, Spear, Club, Discus, Conch, Bow, Arrows, Sling and Iron Mace, You are of Very Terrifying Appearance.

Saumyā saumyatar'āśheṣha saumyebhyas tv'ati-sundarī

Par'āparāṇām paramā Tvameva parameśhvaraī || 81

At the same time You are Pleasing, More Pleasing than all pleasing things and Exceedingly Beautiful. You are the Supreme Ruler, beyond All Duality.

Yachcha kiñchit kvachid-vastu sad-asadv'ākṣhil'ātmike |

Tasya sarvasya yā śhaktiḥ sā Tvam kim stūyase tadā || 82

Wherever a thing exists, real or unreal, whatever power that possesses is You. O You who are the Soul of Everything, how can I extol You more?

Yayā tvayā jagat-sraṣṭhā jagat pātyatti yo jagat |

So-'pi nidrā vaśham nītaḥ kastvām stotum-iheśhvaraḥ || 83

By You, even He who creates, sustains and devours this world, is put to sleep. Who is here capable of extolling You?

Viṣṇuḥ śharīrā grahaṇām aham Īśhānā evā cha |

Kāritāste yato-'tastvām kaḥ stotum śhaktimān bhavet || 84

Who is capable of praising You, who have made all of us- Viṣṇu, Myself and Śhiva- take our embodied forms?

Sā Tvam-ittham prabhāvaiḥ svair udārair Devi saṁstutā |

Mohayaitau durādharṣhā vasurau Madhu Kaiṭabhau || 85

O Devi, being lauded thus, bewitch these two unassailable Asuras Madhu and Kaitabha with Your Superior Powers.

Prabodham cha jagat-svāmī nīyatām achyuto laghu || 86

Bodhaśh-cha kriya tāmasya hantum-etau mahāsurau || 87

Let Viṣṇu, the Master of the world, be quickly awakened from sleep and rouse up His Nature to slay these two great Asuras.'

Here ends the Brahma-stuti.

88. The Ṛṣhi said: 'There, the Devi of Delusion, extolled thus by Brahmā, the Creator, in order to awaken Viṣṇu for the destruction of Madhu and Kaitabha, drew herself out from His eyes, mouth, nostrils, arms, heart and breast, and appeared in the sight of Brahmā of Inscrutable Birth. Janārdana, Lord of the Universe, quitted by Her, rose up from His couch on the Universal Ocean, and saw those two evil Asuras, Madhu and Kaitabha, of exceeding heroism and power, eyes red with anger, endeavouring to devour Brahmā. Thereupon the All-pervading Bhagavan Viṣṇu got up and fought with the Asuras for five thousand years, using His Own Arms as Weapons. And they, frenzied with their exceeding power, and deluded by Mahāmāyā, exclaimed to Viṣṇu, ' Ask a boon from us.'
96. Bhagavan Viṣṇu said: 'If You are satisfied with Me, You must both be slain by Me now. What need is there of any other boon here? My choice is this much indeed.'
99. The Ṛṣhi said: 'Those two Asuras, thus bewitched by Mahāmāyā, gazing then at the entire world turned into water, told Bhagavan, the Lotus-eyed One, 'Slay us at the spot where the Earth is not flooded with water.'
102. The Ṛṣhi said: 'Saying 'Be it so', Bhagavan Shrī Viṣṇu, the Great Wielder of Conch, Discus and Mace, took them on His Loins and there severed their heads with His Discus. Thus Mahāmāyā Herself appeared when praised by Brahma. Now listen as I again expound the Glory of this Devi.'

Here ends the First Chapter called 'The Slaying of Madhu and Kaitabha' of Devī Māhātmyam in Mārkaṇḍeya Purāṇa, during the period of Savarni, the Manu.

CHAPTER 2

The Slaughter of the Armies of Mahiṣhāsurā

Meditation on Śhrī Mahālakṣhmī

**Om Akśharak paraśhum gadeśhu kuliśham padmam
dhanuḥ kuṇḍikām daṇḍam śhaktim-asim cha
charma-jalajam ghantām sur'ābhājanam
Śhūlam pāsha sudarśhane cha dadhīm hastaiḥ
prasann'ānanām s'eve sairibha-mardinīm iha
Mahālakṣhmiṁ saroja-sthitām ||**

I resort to Shrī Mahālakṣhmī, the Cheerful-faced Destroyer of the Buffalo Demon, who is seated on a Lotus, is of the complexion of Coral and who holds in Her Eighteen Hands Rosary, Axe, Mace, Arrow, Thunderbolt, Lotus, Bow, Pitcher, Rod, Spear, Sword, Shield, Conch, Bell, Wine-cup, Trident, Noose and the Discus Sudarṣhana.

1. The Ṛishi said: 'Of yore when Mahiṣhāsurā was the Lord of Asuras-*'Demons'* and Indra the Lord of Devas-*'Gods'*, there was a war between the Devas and Asuras for a full hundred years. Finally the army of the Devas was vanquished by the valorous Asuras. After conquering all the Devas, Mahiṣhāsurā became the Lord of Heaven.
4. Then the vanquished Devas headed by Brahmā, the Lord of Beings, went to the place where Śhiva and Viṣṇu were. The Devas described to them in detail, as it had happened, the story of their defeat wrought by Mahiṣhāsurā.
6. 'Mahiṣhāsurā himself has assumed the jurisdictions of Sūrya, Indra, Agni, Vayu, Chandra, Yama and Varuna and other Devas. Thrown out from Heaven by that evil-natured Mahiṣha, the hosts of Devas wander on the Earth like mortals. All that has been done by this enemy of the Devas has been related to You both, and we have sought shelter under You both. May both of You be pleased to think out the means of his destruction.'

9. Having thus heard the words of the Devas, Viṣṇu was angry and also Śhiva, and their faces became fierce with frowns.
10. There issued forth a great light from the face of Viṣṇu who was full of intense anger, and from that of Brahmā and Śhiva too. From the bodies of Indra and other Devas also sprang forth a very great light. And all this light united together.
12. The Devas saw there a concentration of light like a mountain blazing excessively, pervading all the quarters with its flames. Then that unique light, produced from the bodies of all the Devas, pervading the Three Worlds with its lustre, combined into one and became a female form.
14. By that which was Śhiva's light, Her face came into being; by Yama's light Her hair, by Viṣṇu's light Her arms; and by Chandra's light Her two breasts. By Indra's light Her waist, by Varuna's light Her shanks and thighs and by Earth's light Her hips.
16. By Brahma's light Her feet came into being; by Sūrya's light Her toes, by Vasu's light Her fingers, by Kubera's light Her nose; by Prajapati's light Her teeth came into being and similarly by Agni's light Her three eyes were formed. The light of the two Sandhyas became Her eye-brows, the light of Vayu Her ears; the manifestation of the lights of other Devas too contributed to the being of the auspicious Devi.
19. Then looking at Her, who had come into being from the assembled lights of all the Devas, the Immortals who were oppressed by Mahiṣhāsura experienced joy.
20. The Bearer of Pinaka, Śhiva, drawing forth a Trident from His Own Trident presented it to Her; and Viṣṇu bringing forth a Discus out of His Own Discus gave Her. Varuna gave Her a Conch, Agni a Spear; and Maruta gave a Bow as well as two Quivers full of Arrows.
22. Indra, Lord of Devas, bringing forth a Thunderbolt out of His Own Thunderbolt and a Bell from that of His Elephant Airavata, gave Her. Yama gave a Staff from His Own Staff of Death and Varuna, the Lord of Waters, a Noose; and Brahma, the Lord of Beings, gave a String of Beads and a Water-pot.
24. Sūrya bestowed His Own Rays on all the pores of Her Skin and Kāla –'Time' gave a spotless Sword and a Shield.

25. The Ocean of Milk gave a pure Necklace, a pair of un-decaying Garments, a divine Crest-jewel, a pair of Ear-rings, Bracelets, a brilliant half-moon Ornament, Armllets on all Arms, a pair of shining Anklets, a unique Necklace and excellent Rings on all the Fingers. Viśhvakarman gave Her a very brilliant Axe, weapons of various forms and also an impenetrable Armour. The Ocean gave Her a Garland of unfading lotuses for Her Head and another for Her Breast, besides a very beautiful Lotus in Her Hand. The Mountain Himavat gave Her a Lion to ride on and various jewels.
30. The Lord of Wealth Kubera gave Her a Drinking Cup, ever full of Nectar. Śheṣha, the Lord of all Serpents, who supports this Earth, gave Her a Serpent-necklace bedecked with the best jewels. Honoured likewise by other Devas with ornaments and weapons, She the Devi gave out a loud roar with a decrying laugh again and again. By Her unending, exceedingly great, terrible roar the entire sky was filled, and there was great reverberation. All the Worlds shook, and the Seas trembled.
34. The Earth quaked and all the mountains rocked. 'Victory to You' exclaimed the Devas in joy to Her, the Lion-rider. The Sages, bowing their bodies in devotion, extolled Her. Seeing the Three Worlds agitated, the Foes of the Devas mobilized all their armies and rose up together with uplifted weapons. Mahiṣhāsurā, exclaiming in wrath, 'Ha! What is this?' rushed towards that roar, surrounded by innumerable Asuras. Then he saw the Devi pervading the Three Worlds with Her Lustre, making the Earth bend with Her Footstep, scraping the Sky with Her Diadem, shaking the Nether Worlds with the Twang of the Bowstring, and standing there pervading all the quarters around with Her Thousand Arms.
41. Then began a battle between that Devi and the enemies of the Devas, in which the quarters of the sky were illumined by the weapons and arms hurled on both sides. Mahiṣhāsurā's general, a great Asura named Chikṣhura, and Chāmara, attended by forces comprising the four parts (*Infantry, Cavalry, Chariots and Elephants*), and other Asuras fought. A great Asura named Udagra with sixty thousand chariots, and Mahāhanu with ten million chariots gave battle. Asiloman, another great Asura, with fifteen million chariots, and Baskala with six million fought in that battle. Privarita with many thousands of

elephants and horses, and surrounded by ten million chariots, fought in that battle. An Asura named Bidala fought in that battle surrounded with five hundred crores of chariots. And other great Asuras, thousands in number, surrounded with chariots, elephants and horses fought with the Devi in that battle.

47. Mahiṣhāsurā was surrounded in that battle with thousands of crores of horses, elephants and chariots. Others Asuras fought in the battle against the Devi with iron maces and javelins, with spears and clubs, with swords, axes and halberds. Some hurled spears and others nooses.
49. They began to strike Her with swords in order to kill Her. Showering Her own weapons and arms, that Devi Chandikā very easily cut into pieces all those weapons and arms. Without any strain on Her face, and with the Gods and Sages extolling Her, the Īśhvarī threw Her weapons and arms at the bodies of the Asuras. And the Lion also which carried the Devi, shaking its mane in rage, stalked among the hosts of the Asuras like a conflagration amidst the forests. The sighs which Ambikā, engaged in the battle, heaved became at once Her battalions by hundreds and thousands. Energized by the power of the Devi, these battalions fought with axes, javelins, swords, halberds, and destroyed the Asuras. Of these battalions, some beat drums, some blew conches and others played on tabors in that great martial festival. Then the Devi killed hundreds of Asuras with Her trident, club, showers of spears, swords and the like, and threw down others who were stupefied by the noise of Her bell; and binding others with Her noose, She dragged them to the ground. Some were split into two by the sharp slashes of Her sword, and others, smashed by the blows of Her mace, fell to the ground; and some severely hammered by Her club vomited forth blood.
59. Pierced in the breast by Her trident, some fell on the ground. Pierced all over by Her arrows and resembling porcupines, some of the enemies of the Devas gave up their lives on that field of battle. Some had their arms cut off, some, their necks broken the heads of others rolled down; some others were torn asunder in the middle of their trunks, and some great Asuras fell on the ground with their legs severed.

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62. Some rendered one-armed, one-eyed, and one-legged were again clove in twain by the Devi. And others, though rendered headless, fell and rose again.
63. Headless trunks fought with the Devi with their finest weapons in their hands. Some of these headless trunks danced there in the battle to the rhythm of the musical instruments.
64. The trunks of some other great Asuras, with their swords, spears and lances still in their hands, shouted at the Devi with their just severed heads, 'Stop, stop'. That part of the Earth where the battle was fought became impassable with the Asuras, elephants, horses and chariots that had been felled.
66. The profuse blood from the Asuras, elephants and horses flowed immediately like large rivers amidst that army of the Asuras. As fire consumes a huge heap of straw and wood, so did Ambikā destroy that vast army of Asuras in no time.
68. And Her carrier-lion, thundering aloud with quivering mane, prowled about in the battlefield, appearing to search out the vital breath from the bodies of the enemies of the Devas. In that battlefield the battalions of the Devi fought in such a manner with the Asuras that the Devas in Heaven, showering flowers, extolled them.

Here ends the Second Chapter called 'Slaughter of the Armies of Mahiṣhāsura' of Devī Māhātmyam in Mārkaṇḍeya Purāṇa, during the period of Savarni, the Manu.

CHAPTER 3

The Slaying of Mahiṣhāsurā

The Ṛiṣhi said:

1. 'Then Chikśhura, the great Asura general, seeing that army being slain by the Devi, advanced in anger to fight with Ambikā. That Asura rained showers of arrows on the Devi in the battle, even as a cloud showers rain on the summit of Mount Meru.
4. Then the Devi, easily cutting asunder the masses of his arrows, killed his horses and their controller with Her arrows. Forthwith She split his bow and lofty banner, and with Her arrows pierced the body of that Asura whose bow had been cut. His bow shattered, his chariot broken, his horses killed and his charioteer slain, the Asura armed with sword and shield rushed at the Devi. Swiftly he smote the lion on the head with his sharp-edged sword and struck the Devi on Her left arm.
8. O King, his sword broke into pieces as it touched Her arm. Thereon his eyes turning red with anger, he grasped his pike. The great Asura flung at Bhadrakālī the pike, blazing with lustre, as if he was hurling the very sun from the skies.
10. Seeing that pike coming upon Her, the Devi hurled Her pike that shattered both his pike into a hundred fragments and the great Asura himself.
11. Mahiṣhāsurā's very valiant general having been killed, Chāmara, the afflictor of the Devas, mounted on an elephant, advanced. He also hurled his spear at the Devi. Ambikā quickly assailed it with a whoop, made it lustreless and fall to the ground. Seeing his spear broken and fallen, Chāmara, full of rage, flung a pike, and She split that also with Her arrows.
14. Then the lion, leaping up and seating itself at the centre of the elephant's forehead, engaged itself in a hand to hand fight with that foe of the Devas. Fighting, the two then came down to the Earth from the back of the elephant, and fought very impetuously, dealing the most terrible blows at each other.
16. Then the lion, springing up quickly to the sky, and descending, severed Chāmara's head with a blow from its paw.

17. And Udagra was killed in the battle by the Devi with stones, trees and the like, and Karala also stricken down by Her teeth and fists and slaps.
18. Enraged, the Devi ground Uddhata to powder with the blows of Her club, and killed Baskala with a dart and destroyed Tamra and Andhaka with arrows.
19. The Three-eyed Supreme Īśhvarī killed Ugrasya and Ugravīrya and Mahāhanu also with Her trident. With Her sword She struck down Bidala's head from his body, and dispatched both Durdhara and Durmudha to the abode of Death with Her arrows.
21. As his army was thus being destroyed, Mahiṣhāsurā terrified the troops of the Devi with his own buffalo form. Some he laid low by a blow of his muzzle, some by stamping with his hooves, some by the lashes of his tail, and others by the thrusts of his horns. Some he laid low on the face of the Earth by his impetuous speed, some by his bellowing and wheeling movement, and others by the blast of his breath.
24. Having laid low Her army, Mahiṣhāsurā rushed to slay the lion of the Mahādevī. This enraged Ambikā.
25. Mahiṣhāsurā, great in valour, pounded the surface of the Earth with his hooves in rage, tossed up the high mountains with his horns, and bellowed terribly.
26. Crushed by the velocity of his wheeling, the Earth disintegrated, and lashed by his tail, the sea overflowed all around. Pierced by his swaying horns, the clouds went into fragments. Cast up by the blast of his breath, mountains fell down from the sky in hundreds.
28. Seeing the great Asura swollen with rage and advancing towards Her, Chandikā displayed Her wrath in order to slay him. She flung Her noose over him and bound the great Asura. Thus bound, he quitted his buffalo form.
30. Then he became a lion suddenly. While Ambikā cut off the head of his lion form, he took the appearance of a man with sword in hand.
31. Immediately then the Devi with Her arrows chopped off the man together with his sword and shield. Then he became a big elephant.
32. The elephant tugged at Her great lion with his trunk and roared loudly, but as he was dragging, the Devi cut off his trunk with Her sword.

Devi Mahatmyam - Chapter 3

33. The great Asura then resumed his buffalo shape and shook the Three Worlds with their movable and immovable objects.
34. Enraged there-at, Chandikā, the Mother of the World, quaffed a divine drink again and again, and laughed, Her eyes becoming red.
35. And the Asura also roared, intoxicated with his strength and valour, and hurled mountains against Chandikā with his horns.
36. And She with showers of arrows pulverized those mountains hurled at Her, and spoke to him in flurried words, the colour of Her face accentuated with the intoxication of the divine drink.
37. The Devi said: 'Roar, roar, O fool, for a moment while I drink this wine. When You will be slain by Me, the Devas will soon roar in this very place.'
39. The Ṛṣhi said: 'Having exclaimed thus, She jumped and landed herself on that great Asura, pressed him on the neck with Her foot and struck him with Her spear.
41. And thereupon, caught up under Her foot. Mahiṣhāsurā half issued forth in his real form from his own buffalo mouth, being completely overcome by the valour of the Devi.
42. Fighting thus with his half-revealed form, the great Asura was slain by the Devi who struck off his head with Her great sword.
43. Then, crying in consternation, the whole Asura army perished; and all the hosts of Devas were in exultation.
44. With the Great Sages of Heaven, the Devas praised the Devi. The leading Gandharvas –'Celestial Musicians' sang and troupes of Apsarās –'Heavenly Maidens' danced.

Here ends the Third Chapter called 'The Slaying of Mahiṣhāsurā' of Devī Māhātmyam in the Mārkaṇḍeya Purāṇa during the period of Savarni, the Manu.

CHAPTER 4 - The Shagr'adya Stuti

'Praise by Śhrī Indra and the other Gods'

The Ṛishi said:

Śhagr'ādayaḥ sura-gaṇā nihate-'tivīrye*

Tasmin dur-ātmani surāri-bale cha devyā |

Tam tuṣṭuvuḥ praṇati namra śhiro dharāmsā

Vāgbhiḥ praharṣha pulak'od-gama chāru dehaḥ ||

2

When that most valiant but evil-natured Mahiṣhāsura and his army were destroyed by the Devi, Indra and the hosts of Devas, their heads reverently bent, their bodies rendered beautiful and their hair bristling with great joy, uttered these words of praise:-

Devyā yayā tatam-idam jagad-ātma śhaktya

Niḥśheṣa deva-gaṇa śhakti samūha-mūrtyā |

Tām-ambikām akhila deva maharṣhi pūjyam

Bhaktyā natāḥ sma vidadhātu śhubhāni sā naḥ ||

3

To that Mother Goddess who pervades this World with Her Power; who is worthy of worship by all Gods and Sages whose powers are just one of Her forms, we bow in devotion. May She grant us auspiciousness and happiness!

Yasyāḥ prabhavam-atulam bhagavān-ananto

Brahmā haraśh-cha nahi vaktu malam balaṁ cha |

Sā chaṇḍik'ākhila jagat paripālanāya

Nāśhāya chāśhubha bhayasya matim karotu ||

4

May Chandikā, whose incomparable greatness and power Bhagavan Viṣṇu, Brahmā and Śhiva are unable to describe, bestow Her mind on protecting the Whole World and destroying the Fear of Evil.

* See Notes (p.55) for details on the metre and rhythm of this poem.

Yā śhrīḥ svayam sukṛitinām bhavaneṣhv'alakṣhmīḥ

Pāp'ātmanam kṛitadhiyām hṛidayeṣhu buddhiḥ |

Sraddhā satām kulajana prabhavasya lajjā

Tām tvām natāḥ sma paripālaya Devi viśhvam ||

5

O Devi, we bow before You, who are good fortune in the dwellings of the virtuous, and ill-fortune for the vicious, 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!

Kim varṇayāma tava rūpam-achintyam-etat

Kim chāti vīrya masura kṣhaya kāri bhūri |

Kim chāhaveṣhu charitāni tavād bhutāni

Sarveṣhu devy'asura deva gaṇādi keṣhu ||

6

O Devi, how can we describe Your inconceivable form, or Your abundant excelling Valour that destroys the Asuras, or Your wonderful Feats in battle among the hosts of Gods and Demons?

Hetuḥ samasta jagatām triguṇ'āpi doṣhair-

Na jñāyase hari-har'ādibhir apy'apārā |

Sarvā śhray'ākhilam idam jagadam śhabhūtam-

Avyākṛitā hi paramā prakṛitis Tvam-ādyā ||

7

You are the Origin of all the Worlds! Though possessed of the Three Guṇas You have none of their defects like passion! You are beyond the comprehension of even Viṣṇu, Śhiva and the other Gods! You are the Refuge of this Entire World which is but an Infinitesimal Portion of Yourself! You are the Supreme Spirit and the Primordial Substance.

Yasyāḥ samasta suratā samudīraṇena,

Tṛiptim prayāti sakaleṣhu makheṣhu Devi |

Svāhāsi vai pitṛi-gaṇasya cha tṛipti hetur-

Uchchāryase tvam-ata eva janaiḥ svadhā cha ||

8

O Devi, You are Svāhā, whose utterance propitiates the Gods during Sacrifices. You are Svadhā which gives satisfaction to the Ancestors. Therefore people chant to You as Svāhā and Svadhā in Sacrifices.

Ya mukti hetu-ravi chintya mahā-vratā tvam

Abhyasyase suniyat'endriya tattva-sāraiḥ |

Mokṣh'ārthibhir munibhir-asta samasta doṣhair-

Vidyāsi sā bhagavatī paramā hi Devi ||

9

O Possessor of Divine Qualities, Liberating Sun of Reason and Ever-faithful to Great Vows, You are the Supreme Knowledge, the Essence of Truth, meditated on by Sages with their senses restrained, for the Purpose of attaining Liberation and the Destruction of Evil Tendencies.

Śḥabd'ātmikā suvimala'rg'yajuṣhām nidhānam-

Udgītha ramya padapāṭha vatām cha sāmnam |

Devi trayī bhagavatī bhava-bhāvanāya

Vārt'āsi sarva jagatām param'ārti hantrī ||

10

You are the Essence of Sound, containing the pure Rig, Yajur and Sama Vedas, whose recital is beautiful! You are the Three-fold Goddess who produces Existence; the Welfare of the Whole World and the Destroyer of the Greatest Sorrows.

Medhāsi Devi vidit'ākhila śhastra-sārā

Durgāsi durga bhava-sāgara naur-asaṅgā |

Śhrīḥ kaiṭabhāri hṛidayai kakṛit'ādhivāsā

Gaurī tvameva śhaśhi-mauli kṛita pratiṣṭhā ||

11

O Devi, You are the Intelligence which grasps the Essence of All Scriptures. You are Śhrī Durga, the Unobstructed Boat that carries us across the difficult Ocean of Worldly Existence. You are Goddess Lakshmi whose abides in the heart of Śhrī Viṣṇu. You are Śhrī Gaurī whose place is ever with the Moon-crested Lord Śhiva.

**Īṣhat-sahā sam-amalaṁ pari-pūrṇa chandra
Bimb'ānukāri kanak'ottama kānti kāntam |
Aty-adbhutam prahṛitamata taruṣha tath'āpi
Vaktraṁ vilokya sahasā Mahiṣh'āsureṇa ||**

12

Your Face, smiling, pure, resembling the Full Moon, is beautiful like the finest gold. Yet strangely, being swayed by anger, Mahiṣhāsura suddenly struck on seeing Your Face.

**Dṛiṣhṭvā tu Devi kupitaṁ bhrūkuṭi-karalam
Udyaccha-śhāṅka sadṛisacḥ chhavi yanna sadyaḥ |
Prāṇān mumocha Mahiṣhas tadatīva chitraṁ
Kair-jīvyate hi kupit'āntaka darśhanena ||**

13

Even stranger that, after seeing Your Face wrathful, O Devi, frowning and red like the rising moon, Mahiṣhāsura did not immediately lose his life! For, who can live after beholding the enraged Destroyer?

**Devi prasīda paramā bhavatī bhavāya
Sadyo vināśhayasi kopavatī kulāni |
Vijñātam etad adhun'aiva yadastam etan
Nītaṁ balaṁ suvipulaṁ mahiśh'āsurasya ||**

14

O Devi, if pleased, You give Supreme Prosperity. If enraged, You quickly destroy whole races. This was known when the vast forces of Mahiṣhāsura were annihilated.

**Te sammatā jana-padeṣhu dhanāni teṣhām
Teṣhām yaśhāmsi na cha sīdati dharmavargah
Dhanyāsta eva nibhṛit-ātmaja-bhṛitya-dārā
Yeṣhām sadābhy'udayadā bhavatī prasannā ||**

15

Those Fortunate Ones with whom You are well pleased, are celebrated in their countries, have riches, glories, and their acts of righteousness never perish; they are indeed blessed and possessed of devoted children, servants and wives.

**Dharmyāṇi Devi sakalāni sadaiva karmāṇy'
Aty'ādṛitaḥ pratidinaṁ sukṛitī karoti |
Svargaṁ prayāti cha tato bhavatī prasādāl-
Loka-traye-'pi phaladā nanu Devi tena ||**

16

Those Blessed by Your Grace, O Devi, perform righteous acts every day with great care and thereby attain Heaven. Indeed, You are the Giver of Rewards in the Three Worlds.

**Durge smṛita harasi bhītima śheṣha jantoḥ
Svasthaiḥ smṛitā matimatīva śhubham dadāsi |
Dāridrya duḥkha bhaya hāriṇi kā tvadanyā
Sarv'opakāra karaṇāya sadā-'rdra chittā ||**

17

When remembered in difficulties by anyone, You remove fear. When called to mind during good fortune, You bestow an auspicious and happy mind. Who but You, O Dispeller of Poverty, Pain and Fear, is always Compassionate and Benevolent to All?

**Ebhir-hatair jagad'upaiti sukhaṁ tathaite
Kurvantu nāma narakāya chirāya pāpam |
Saṁgrāma mṛityu-madhigamya divaṁ prayāntu
Matveti nūnama-hitān vinihaṁsi Devi ||**

18

By the killing of these foes the world becomes happy. Although they have sins enough to keep them long in Hell, let them reach Heaven by meeting death in the battle with Me - thinking thus benevolently, O Devi, You destroy our enemies.

**Dṛiṣṭv'aiva kiṁ na bhavatī prakaroti bhasma
Sarvā surānariṣhu yat prahiṇoṣhi śhastram |
Lokān prayāntu ripavo-'pi hi śhastra-pūtā
Ittham matir bhavatī teṣhvahi teṣhu sādhvī ||**

19

Can You not reduce all Asuras to ashes by mere sight? And yet You direct Your Weapons against them so that even the most inimical, purified by those missiles, may attain the Higher Worlds. Such is Your kindly intention towards them.

Khaḍga prabhā nikara visphuraṇais tathograiḥ

Śhūlāgra-kānti nivahena dṛiśho-'surāṇam |

Yannāgatā vilaya maṁśhu madindu khaṇḍa-

Yogyānanam tava vilokayatām tadetat ||

20

If not by the flashes of Your sword or the sparkle of Your spear-point, surely the eyes of the Asuras had been put out by seeing Your Moon-like Face radiating Coolness.

Dur-vṛitta vṛitta śhamanam tava Devi śhīlam

Rūpaṁ tath'aitad avichintyam atulyam anyaiḥ |

Vīryaṁ cha hanṭri hṛita-deva-parākramāṇām

Vairiṣhv'api prakāṭit'aiva dayā tvay'ettham ||

21

O Devi, Your nature is to pacify the conduct of the wicked; Your peerless beauty is inconceivable for others; Courageously destroying those who robbed the Devas of their prowess, You have thus manifested Your compassion even towards the enemies.

Kenopamā bhavatu te-'sya parākramasya

Rūpaṁ cha śhatru bhaya kāryati hāri kutra |

Chitte kṛipā samara niṣṭhu-ratā cha dṛiṣṭa

Tvayy'eva Devi varade bhuvana-traye-'pi ||

22

To what may Your prowess be compared? Or this Beauty of Yours most charming, yet striking fear in enemies? Compassion of Heart and Relentlessness in Battle are seen only in You, O Devi, Bestower of Boons to the Three Worlds!

Trailokyam-etad akhilam ripu-nāśhanena

Trātaṃ tvayā samara mūrdhani te-'pi hatvā |

Nītā divaṃ ripu-gaṇā bhayam apy'apāstam

Asmākam unmada surāri bhavaṃ namaste ||

23

By destroying these enemies, You protect the entire Three Worlds. Having killed them in the battle, You led those demonic hosts to Heaven, dispelling our fear from those frenzied enemies of the Devas. Salutations to You!

Metre changes to Anushtubh.

Śhūlena pāhi no Devi pāhi khaḍgena ch'āmbike |

Ghaṇṭa-svanena naḥ pāhi chāpajyāniḥ svanena cha ||

24

O Devi, protect us with Your spear. O Ambikā, protect us with Your sword, protect us by the sound of Your bell and the twang of Your bow-string.

Prāchyām rakṣha pratīchyām cha chaṇḍike rakṣha dakṣhiṇe |

Bhrāmaṇen'ātma śhūlasya uttarasyām tath'eśhvari ||

25

O Chandikā, guard us in the East, in the West, in the North and in the South by the Divine Power of Your Spear, O Ruler of All!

Saumyāni yāni rūpāṇi trailokye vicharanti te |

Yāni chāty'artha-ghoraṇi tai rakṣhāsmāms tatha bhuvam ||

26

Protect us and the Earth with those lovely forms of Yours moving about in the Three Worlds, as also with Your exceedingly terrible forms.

Khaḍga śhūla gadādīni yāni ch'āstrāni te-'mbike |

Kara pallava saṅgīni tairasmān rakṣha sarvataḥ ||

27

O Ambikā, protect us on every side with Your Sword, Spear and Club and whatever other weapons Your Delicate Hand has touched.'

Here ends the **Śhrī Shukr'ādi Stuti**.

Devi Mahatmyam - Chapter 4

28. The Ṛiṣhi said: 'Thus the Supporter of the Worlds was praised by the Devas, worshipped with Celestial Flowers that blossomed in Nandana and with perfumes and unguents; and with devotion all of them offered Her - Heavenly incense. Benignly serene in countenance She spoke to all obeisant Devas.
31. The Devi said: 'Choose all of You, O Devas, whatever You desire of me. Gratified immensely with these hymns, I grant it with great pleasure '
33. The Devas said: 'Since our enemy, this Mahiṣhāsurā, has been slain by You, O Bhagavati, everything has been accomplished, and nothing remains to be done. And if a boon is to be granted to us by You, O Māheśhvarī, whenever we think of You again, destroy our direct calamities.
36. O Mother of spotless countenance, and whatever mortal shall praise You with these hymns, may You, who have become gracious towards us, be also for his increase in this wealth, wife, and other fortunes together with riches, prosperity and life, O Ambikā!'
38. The Ṛiṣhi said: 'O King, being thus propitiated by the Devas for the sake of the world and for their own sake, Bhadrakālī said, 'So be it' and vanished from their sight.
40. Thus have I narrated, O King, how the Devi who desires the good of all the Three Worlds made Her appearance of yore out of the bodies of the Devas.
41. And again how, as a benefactress of the Devas, She appeared in the form of Gaurī for the slaying of wicked Asuras as well as Śhumbha and Niśhumbha, and for the protection of worlds, listen as I relate it. I shall tell it to You as it happened.'

Here ends the Fourth Chapter called 'The Devi Stuti' of the Devī Māhātmyam in Mārkaṇḍeya Purāṇa during the period of Savarni, the Manu.

CHAPTER 5

Devi's conversation with the messenger

Meditation on Śhrī Mahāsaraswatī

**Om Ghaṇṭā śhūla halāni śhaṅkha musale chakram dhanuḥ sāyakam,
Hast'ābjair-dadhatīm ghan'ānta vilasat śhīt'āmśhu tulya prabhām,
Gaurī deha samudbhavām trijagat-ātmādhāra bhūtām,
Mahā-pūrvām atra Sarasvatīm anubhaje Śhumbh'ādi daity'ārdinīm**

I meditate on the incomparable Śhrī Mahāsaraswatī who holds in Her Eight Lotus-like Hands Bell, Trident, Plough, Conch, Mace, Discus, Bow and Arrow; who is Effulgent like the Destroyer of Śhumbha and other Asuras, who issued forth from Pārvatī's body and is the Substratum of the Three Worlds.

1. The Rīṣhi said: 'Of yore Indra's sovereignty over the Three Worlds and his portions of the sacrifices were taken away by the Asuras, Śhumbha and Niśhumbha, by force of their pride and strength. The two, themselves, took over likewise, the offices of the Sun, the Moon, Kubera, Yama, and Varuna. They themselves exercised Vayu's authority and Agni's duty. Deprived of their lordships and sovereignties, the Devas were defeated.
5. Deprived of their functions and expelled by these two great Asuras, all the Devas thought of the invincible Devi.
6. 'She had granted us the boon, 'Whenever in calamities You think of Me, that very moment I will put an end to all Your worst calamities.'
7. Resolving thus, the Devas went to Himavat, Lord of the mountains, and there extolled the Devi, who is the Illusive Power of Viṣṇu. The Devas praised Her thus:

*There follows the **Tantrika Devi Sūktam** – 'Auspicious Utterance to the Goddess'.*

*It is referred to as **Tantrika**-'from the Tantras' to distinguish it from the **Vaidika**-'from the Vedas' **Devi Sūktam** – ('aham rudrebhir') which is also recited at Navaratri as a part of the **Sapta-śhati aṅga** –'limbs of the Devi Mahatmyam'*

The Tantrika Devi Sūktam

'Aparājitā Hymn' – 'Praise to the Eternally Undefeated Goddess'

**Namo Devyai Mahā-devyai
Śhivāye satatam namaḥ,
Namaḥ prakṛityai bhadrāyai
Niyutāḥ praṇatāḥ sma tām.**

*To the Devi, to the Supreme Goddess,
To the Benevolent One, we bow eternally
The Auspicious Goddess, Primordial Cause,
Ever-humble Prostrations to Her.*

**Raudrāyai namo nityāyai
Gauryai dhātryai namo namaḥ,
Jyotsnāyai ch'endu-rūpinyai
Sukhāyai satatam namaḥ.**

*Salutations to Her who is Terrible, Eternal,
To Shri Gaurī, Supporter of the Universe,
To Her who is the Moon and Moonlight,
And Happiness itself, we bow constantly.*

**Kalyānyai praṇatām vṛiddhyai
Siddhyai kurmo namo namaḥ,
Nairṛityai bhū-bhṛitam lakṣhmyai
Śharvānyai te namo namaḥ.**

*To the Embodiment of Virtue, Prosperity
and Success, we make obeisance.
To the Good Fortune of Kings and
Wife of the Destroyer, we bow to You*

**Durgāyai durga-pārāyai
Sārāyai sarva-kārinyai,
Khyātyai tath'aiva kṛiṣṇāyai
Dhumrāyai satatam namaḥ.**

*Shri Durga, who takes us across hardships,
Being the Essential Cause of Everything,
The Possessor of Fame and Glory,
To the Blue-black Smoke-hued Goddess,*

**Ati-saumy'āti-raudrāyai
Natās-tasyai namo namaḥ,
Namo jagat-pratiṣṭhāyai
Devyai kṛutyai namo namaḥ.**

*We bow to Her who is at once,
Most gentle and most terrible.
To the Support of the World,
The Creative Goddess, we bow.*

**Yā Devī sarva-bhūteśhu
Viṣṇu-māyeti śhabditā,
Namas-tasyai, namas-tasyai
Namas-tasyai, namo namaḥ.**

*To the Devi who in all beings,
is called Shri Viṣṇumāyā,
Salutations to Her, Salutations to Her,
Salutations to Her, again and again.*

**Yā Devī sarva-bhūteṣhu
Chetanetya bhi-dhīyate,
Namas-tasyai, namas-tasyai
Namas-tasyai, namo namaḥ.**

*To the Devi who in all beings,
is termed as Consciousness,
Salutations to Her, Salutations to Her,
Salutations to Her, again and again.*

**Yā Devi sarva-bhūteṣhu
Buddhi rūpeṇa samsthitā,
Namas-tasyai, namas-tasyai
Namas-tasyai, namo namaḥ.**

*To the Devi who abides in all beings,
In the **Form of Intelligence**,
Salutations to Her, Salutations to Her,
Salutations to Her, again and again.*

**Nidrā rūpeṇa
Kṣhudhā rūpeṇa
Chhāyā rūpeṇa
Śhakti rūpeṇa
Tṛiṣṇā rūpeṇa**

*Form of Sleep
Form of Hunger
Form of Shadow
Form of Energy
Form of Thirst*

**Kṣhānti rūpeṇa
Jāti rūpeṇa
Lajjā rūpeṇa
Śhānti rūpeṇa
Śhraddhā rūpeṇa**

*Form of Patience
Form of Position by birth
Form of Modesty
Form of Peace
Form of Faith*

**Kānti rūpeṇa
Lakṣhmī rūpeṇa
Vṛitti rūpeṇa
Smṛiti rūpeṇa**

*Form of Beauty
Form of Good Fortune
Form of Character
Form of Memory*

**Dayā rūpeṇa
Tuṣṭi rūpeṇa
Mātri rūpeṇa
Bhrānti rūpeṇa**

*Form of Compassion
Form of Contentment
Form of Mother
Form of Delusion and Error*

**Indriyānām adhiṣṭhātrī
Bhūtānām chākhileśhu yā
Bhūteśhu satatam tasye
Vyāpti-devye namo namaḥ**

*To the All-pervading Devi,
Who presides over the senses of all beings,
And governs all the elements,
We bow to Her.*

**Chiti-rūpeṇa yā kṛtsna
Metad-vyāpya samsthitā jagat
Namas-tasyai, namas-tasyai
Namas-tasyai, namo namaḥ**

*Salutations to Her who pervades the
Entire world in the Form of Consciousness,
Salutations to Her, Salutations to Her,
Salutations to Her, again and again.*

Here ends the Devi Sūktam.

81. 'Invoked of yore by the Devas for the sake of their desired object, and adored by the Lord of the Devas every day, may She, the Īśhvarī, the Source of all good, accomplish for us all auspicious things and put an end to our calamities!
82. And who is now again, revered by us, Devas, tormented by arrogant Asuras and who, called to mind by us obeisant with devotion, destroys this very moment all our calamities.'
83. The Ṛṣhi said: 'O Prince, while the Devas were thus engaged in praises and other acts of adoration, Pārvatī came there to bathe in the waters of the Gaṅgā. She, the lovely-browed, said to those Devas, 'Who is praised by You here?' An auspicious Goddess, springing forth from Her physical sheath, gave the reply:
86. 'This hymn is addressed to Me by the assembled Devas set at naught by the Asura Śhumbha and routed in battle by Niśhumbha.'
87. Because that Ambikā came out of Pārvatī's physical sheath Koṣha, She is glorified as Kauṣhikī in all the worlds. After She had issued forth, Pārvatī became dark and was called Kālīka and stationed on Mount Himalaya.
89. Then, Chaṇḍa, and Muṇḍa, two servants of Śhumbha and Niśhumbha, saw that Ambikā Kauṣhikī bearing a surpassingly charming form.
90. They both told Śhumbha: 'O King, a certain woman, most surpassingly beautiful, dwells there shedding lustre on Mount Himalaya. Such supreme beauty was never seen by anyone anywhere. Ascertain who that Goddess is and take possession of Her, O Lord of the Asuras!

92. She is a gem among women, of exquisitely beautiful limbs, illuminating the quarters with Her lustre, O Lord of the Daityas. You should see Her.
93. O Lord, whatever jewels, precious stones, elephants, horses and others there are in the Three Worlds, they are all now in Your house. Airāvata, gem among elephants, has been brought away from Indra and so also this Pārijāta tree and the horse Uchchaiśhravas.
95. Here stands in Your courtyard the wonderful chariot yoked with swans, a wonderful gem of its class. It has been brought here from Brahmā to whom it originally belonged. Here is the treasure named Mahāpadma brought from the Lord of Wealth. And the Ocean gave a garland named Kiñjalkinī made of unfading lotus flowers. In Your house stands the gold-showering umbrella of Varuna. And here is the excellent chariot that was formerly Prajāpati's.
98. By You, O Lord, Death's Śhakti weapon named Utkrāntidā has been carried off. the noose of the ocean-king is among Your brother's possessions. Niśhumbha has every kind of gem produced in the sea. Fire also gave You two garments which are purified by fire. Thus, O Lord of Asuras, all gems have been brought by You. Why this beautiful lady-jewel is not seized by You?’
101. The Ṛṣhi said: ‘On hearing these words of Chaṇḍa and Muṇḍa, Śhumbha sent the great Asura Sugrīva as messenger to the Devi. He said: 'Go and tell Her thus in my words and do the thing in such a manner that She may quickly come to me in love.'
104. He went there where the Devi was staying in a very beautiful spot on the mountain and spoke to Her in fine and sweet words. The messenger said: 'O Devi, Śhumbha, Lord of Asuras, is the supreme sovereign of the Three Worlds. Sent by him as messenger, I have come here to Your presence. Hearken to what has been said by him whose command is never resisted among the Devas and who has vanquished all the foes of the Asuras:
108. He says, ‘All the Three Worlds are mine and the Devas are obedient to me. I enjoy all their hares in sacrifices separately. ‘All the choicest gems in the Three Worlds are in my possession; and so is the gem of elephants, Airavata, the vehicle of the King of Devas carried away be me. The Devas themselves offered to me with salutations that gem of horses named Uchchaiśhravas which arose at the churning of the Milk-ocean.

111. O Beautiful Lady, whatever other rare objects there existed among the Devas, the Gandharvas and Nāgas are now with me. We look upon You, O Devi, as the jewel of womankind in the world. You who are such, come to me, since we are the enjoyers of the best objects.
113. Take to me or to my Younger brother Niśhumbha of great prowess, O unsteady-eyed lady, for You are in truth a jewel. Wealth, great and beyond compare, You will get by marrying me. Think over this in Your mind, and become my wife.'
115. The Ṛṣhi said: 'Thus told, Durga the adorable and auspicious, by whom this Universe is supported, then became serene and spoke.
117. The Devi said: 'You have spoken truth; nothing false has been uttered by You in this matter. Śhumbha is indeed the sovereign of the Three Worlds and likewise is also Niśhumbha. But in this matter, how can that which has been promised be made false? Hear what promise I had made already out of foolishness.
120. 'He who conquers Me in battle, removes My pride and is My match in strength in the world shall be My husband.' So let Śhumbha come here then, or Niśhumbha the great Asura. Vanquishing Me here, let him soon take My hand in marriage. Why delay?'
122. The messenger said: 'O Devi, You are haughty. Talk not so before me. Which man in the Three Worlds will stand before Śhumbha and Niśhumbha? All the Devas verily cannot stand face to face with even the other Asuras in battle. Why mention You, O Devi, a single woman? Indra and all other Devas could not stand in battle against Śhumbha and other demons, how will You, a woman, face them? On my word itself, You go to Śhumbha and Niśhumbha. Let it not be that You go to them with Your dignity lost by being dragged by Your hair.'
127. The Devi said: 'Yes, it is; Śhumbha is strong and so is Niśhumbha exceedingly heroic! What can I do since there stands My ill-considered vow taken long ago? Go back, and tell the Lord of Asuras carefully all this that I have said; let him do whatever he considers proper.'

Here ends the Fifth Chapter called 'Devi's Conversation with the Messenger' of the Devī Māhātmyam in the Mārkaṇḍeya Purāṇa during the period of Savarni, the Manu.

CHAPTER 6

The Slaying of Dhūmra-lochana

The Ṛṣhi said:

1. 'The messenger, filled with indignation on hearing the words the Devi, returned and related them in detail to the King of the Daityas.
3. Then the Asura monarch, enraged on hearing that report from his messenger, told Dhūmra-lochana, a chieftain of the Daityas: 'O Dhūmra-lochana, hasten together with Your army and fetch here by force that shrew, distressed when dragged by Her hair.
5. Or if any one else stands up as Her saviors, let him be slain, be he a God, a yaksha or a gandharva.' The Ṛṣhi said:
6. Then the Asura Dhūmra-lochana, commanded thus by Śhumbha, went forth quickly, accompanied by sixty thousand Asuras.
8. On seeing the Devi stationed on the snowy mountain, he asked Her aloud, 'Come to the presence of Śhumbha and Niśhumbha.
9. If You will not go to my Lord with pleasure now, here I take You by force, distressed when dragged by Your hair.'
10. The Devi said: 'You are sent by the Lord of the Asuras, mighty Yourself and accompanied by an army. If You thus take Me by force, then what can I do to You?'
12. The Ṛṣhi said: 'Thus told, the Asura Dhūmra-lochana rushed towards Her and thereupon Ambikā reduced him to ashes with a mere heave of the sound 'hum'
14. Then the great army of Asuras became enraged and showered on Ambikā sharp arrows, javelins, and axes.
15. Then the lion, vehicle of the Devi, shaking its mane in anger, and making the most terrific roar, fell on the army of the Asuras.
16. Some Asuras, it slaughtered with a blow of its fore paw, others with its mouth, and other great Asuras, by treading over with its hind legs.

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17. The lion, with its claws, tore out the hearts of some and severed heads with a blow of the paw.
18. And it severed arms and heads from others, and shaking its mane drank the blood from the hearts of others.
19. In a moment all that army was destroyed by that high-spirited and exceedingly enraged lion who bore the Devi.
20. When Śhumbha, the Lord of Asuras, heard that Dhūmra-lochana was slain by the Devi and all his army was destroyed by the lion of the Devi, he was infuriated, his lip quivered and he commanded the two mighty Asuras Chaṇḍa and Muṇḍa:
22. 'O Chaṇḍa, O Muṇḍa, go there with large forces, and bring Her here speedily, dragging Her by Her hair or binding Her. But if You have any doubt about doing that, then let the Asuras strike Her in the fight with all their weapons.
24. When that shrew is wounded and Her lion stricken down, seize that Ambikā, bind and bring Her quickly.'

Here ends the Sixth Chapter called 'The Slaying of Dhūmra-lochana' of Devī Māhātmyam in the Mārkaṇḍeya Purāṇa during the period of Savarni, the Manu.

CHAPTER 7

The Slaying of Chaṇḍa and Muṇḍa

The Ṛṣhi said:

1. Then at his command the Asuras, fully armed, and with Chaṇḍa and Muṇḍa at their head, marched in fourfold array.
3. They saw the Devi, smiling gently, seated upon the lion on a huge golden peak of the great mountain. On seeing Her, some of them excited themselves and made an effort to capture Her, and others approached Her, with their bows bent and swords drawn.
5. Thereupon Ambikā became terribly angry with those foes, and in Her anger Her countenance then became dark as ink. Out from the surface of Her forehead, fierce with frown, issued suddenly Kālī of terrible countenance, armed with a sword and noose.
7. Bearing a skull-topped staff, decorated with a garland of skulls, clad in a tiger's skin, very appalling owing to Her emaciated flesh, with gaping mouth, fearful with Her tongue lolling out, having deep-sunk reddish eyes and filling the regions of the sky with Her roars, and impetuously falling upon and slaughtering the great Asuras in that army, She devoured those hosts of the foes of the Devas.
10. Snatching the elephants with one hand She flung them into Her mouth together with their rear men and drivers and their warrior-riders and bells. Taking likewise into Her mouth the cavalry with the horses, and chariot with its driver, She ground them most frightfully with Her teeth.
12. She seized one by the hair and another by the neck; one She crushed by the weight of the foot, and another of Her body.
13. And She caught with Her mouth the weapons and the great arms shot by those Asuras and crunched them up with Her teeth in Her fury.
14. She destroyed all that host of mighty and evil-natured Asuras, devoured some and battered others.

15. Some were killed with Her word, some were beaten with Her skull-topped staff, and other Asuras met their death being ground with the edge of Her teeth.
16. On seeing all the hosts of Asuras laid low in a moment, Chaṇḍa rushed against that Kālī, who was exceedingly terrible.
17. The great Asura Chaṇḍa with very terrible showers of arrows, and Muṇḍa with discuses hurled in thousands covered that terrible-eyed Devi.
18. Those numerous discuses, disappearing into Her mouth, looked like numerous solar orbs disappearing into the midst of a cloud.
19. Thereat Kālī, who was roaring frightfully, whose fearful teeth were gleaming within Her dreadful mouth, laughed terribly with exceeding fury.
20. Then the Devi, mounting upon Her great lion, rushed at Chaṇḍa, and seizing him by his hair, severed his head with Her sword.
21. Seeing Chaṇḍa laid low, Muṇḍa also rushed at Her. She felled him also the ground, striking him with Her sword in Her fury.
22. Seeing the most valiant Chaṇḍa and Muṇḍa laid low, the remaining army there became panicky and fled in all directions.
23. And Kālī, holding the heads of Chaṇḍa and Muṇḍa in Her hands, approached Chandikā and said, Her words mingled with very loud laughter.
24. 'Here have I brought You the heads of Chaṇḍa and Muṇḍa as two great animal offerings in this sacrifice of battle; Śhumbha and Niśhumbha, You shall Yourself slay.' The Ṛiṣhi said:
25. Thereupon seeing those Asuras, Chaṇḍa and Muṇḍa brought to Her, the auspicious Chandikā said to Kālī these playful words: 'Because You have brought Me both Chaṇḍa and Muṇḍa, You O Devi, shall be famed in the world by the name Chāmuṇḍā.

Here ends the Seventh Chapter called 'The slaying of Chaṇḍa and Muṇḍa' of Devī Māhātmyam in Mārkaṇḍeya Purāṇa, during the period of Savarni, the Manu.

CHAPTER 8

The Slaying of Raktabīja

The Ṛṣhi said:

1. After the Daitya Chaṇḍa was slain and Muṇḍa was laid low, and many of the battalions were destroyed, the powerful Śhumbha, Lord of the Asuras, with mind overcome by anger, commanded the mobilization of all the Daitya hosts:
4. 'Now let the eighty-six Asuras - upraising their weapons - with all their forces, and the eighty-four Kambūs, surrounded by their own forces, go out. Let the fifty Asura families of Koṭivīryas and the hundred families of Dhaumras go forth at my command. Let the Kālakas, Daurhṛidas, the Mauryas and the Kālakeyas hasten at my command and march forth ready for battle.'
7. After issuing these orders, Śhumbha, the Lord of the Asuras and a ferocious ruler, went forth, attended by many thousands of battalions.
8. Seeing that most terrible army coming, Chandikā filled the space between the Earth and the Sky with the twang of Her bow-string.
9. Thereon Her Lion made an exceedingly loud roar, O King, and Ambikā magnified those roars with the clanging of Her Bell.
10. Kālī, expanding Her Mouth wide and filling the quarters with the sound 'Hum' overwhelmed the noises of Her bow-string, Lion and Bell by Her terrific roars.
11. On hearing that roar the enraged Asura battalions surrounded the Lion, the Devi Chandikā and Kālī on all four sides.
12. At this moment, O King, in order to annihilate the enemies of Devas and for the well-being of the Devas, there issued forth, endowed with exceeding vigour and strength, Śhaktis from the bodies of Brahma, Śhiva, Karttikeya, Viṣṇu and Indra, and with the form of those Devas went to Chandikā.
14. Whatever was the form of each Deva, whatever his ornaments and vehicle, in that very form his Śhakti advanced to fight with the Asuras.
15. In a Heavenly Chariot drawn by Swans advanced Brahmā's Śhakti carrying a Rosary and a Water-pot. She is called Brahmāṇī.
16. Māheśhvarī arrived, seated on a bull, holding a fine trident, wearing bracelets of great snakes and adorned with a crescent moon.

17. Ambikā Kaumarī, in the form of Karttikeya, holding a spear in hand riding on a fine peacock, advanced to attack the Asuras.
18. Likewise the Śhakti of Viṣṇu came, seated upon Garuda, holding conch, club, bow and sword in hand.
19. The Śhakti of Hari, who assumed the incomparable form of a sacrificial boar, She also advanced there in a boar-like form.
20. Nārasimhī arrived there, assuming a body like that of Narasimha-‘Man-lion’, bringing down the constellations by the toss of Her mane.
21. Likewise the thousand-eyed Aindrī, holding a thunderbolt in hand and riding on the Lord of Elephants arrived just like Śhakra Indra.
22. Then Śhiva, surrounded by those Śhaktis of the Devas, said to Chandikā, 'Let the Asuras be killed forthwith by You for My gratification.'
23. Thereupon from the body of Devi issued forth the Śhakti Chandikā, most terrific, exceedingly fierce and yelling like a hundred jackals.
24. And that invincible Śhakti told Śhiva, of dark-coloured matted locks, 'Go, My Lord, as Ambassador to the presence of Śhumbha and Niśhumbha. Tell those two haughty Asuras and the other Asuras assembled there for battle. 'Allow Indra to reclaim the Three Worlds and let the Devas once more enjoy the sacrificial oblations. Go you to the Nether World, if you wish to live. But if, proud of your strength, you are anxious for battle, come then. Let My jackals be satiated with your flesh.' Because that Devi appointed Lord Śhiva Himself as Ambassador thenceforth She became renowned in this world as 'Śhiva-dūti'.
29. Those great Asuras, on their part, hearing the words of the Devi communicated by Śhiva, were filled with indignation and went to where Kātyāyanī stood. Immediately the enraged foes of the Devas poured on the Devi showers of arrows, javelins and spears. But lightly, with the huge arrows shot from Her full-drawn bow, She clove those arrows, spears, darts and axes hurled by them.
32. Then, in front of Śhumbha stalked Kālī, slicing the enemies to pieces with Her spear and crushing them with Her skull-topped staff.
33. And Brahmāṇī, wherever She moved, made the enemies bereft of valour and prowess by sprinkling on them the water from Her Kamandalu.

34. The very wrathful Māheśhvarī slew the Daityas with Her trident, and Vaiṣṇavī, with Her discus and Kaumarī, with Her javelin.
35. Torn to pieces by the thunderbolt which came down upon them, hurled by Aindrī, Daityas and Dānavas fell on the Earth in hundreds, streams of blood flowing out of them.
36. Shattered by the boar-formed Goddess Vārāhī with blows of Her snout, wounded in their chests by the point of Her tusk and torn by Her discus, the Asuras fell down.
37. Nārasimhī, filling all the quarters and the sky with Her roars, roamed about in the battle, devouring other great Asuras torn by Her claws.
38. Demoralised by the violent laughter of Śhiva-dūtī, the Asuras swooned on the Earth; then She devoured those who had fallen.
39. Seeing the enraged band of Mother Goddesses crushing the great Asuras thus by various means, the troops of the enemies of Devas took to their heels.
40. Seeing the Asuras harassed by the band of Mother Goddesses and fleeing, the great Asura Raktabīja strode forward to fight in wrath. Whenever from his body there fell to the ground a drop of blood, at that moment rose up from the Earth an Asura of his same stature. The great Asura fought with Indra's Śhakti with club in his hand; then Aindrī also struck Raktabīja with Her thunderbolt.
43. Blood flowed quickly and profusely from him who was wounded by the thunderbolt. From the blood rose up fresh combatants of his form and valour; As many drops of blood fell from his body, so many warriors came into being, with his same courage, strength and valour. And those persons also sprung up from his blood fought there with the Mother Goddesses in a more dreadful manner hurling very formidable weapons.
46. And again when his head was wounded by the fall of Her thunder-bolt, his blood flowed and therefrom were born soldiers in thousands.
47. Vaiṣṇavī struck him with Her discus in the battle, Aindrī beat that Lord of Asuras with Her club. The world was pervaded by thousands of great Asuras of his stature and who rose up from the blood that flowed from him when cloven by the discus of Vaiṣṇavī.

49. Kaumarī struck the great Asura Raktabīja with Her spear, Vārāhī with Her sword, and Māheśhvarī with Her trident.
50. And Raktabīja, that great Asura, filled with wrath, struck each of the Mother Goddesses severally with his club.
51. From the stream of blood which fell on the Earth from him when he received multiple wounds by the spears, darts and other weapons, hundreds of Asuras came into being. And those Asuras that were born from the blood of Raktabīja pervaded the whole world; the Devas got intensely alarmed at this.
53. Seeing the Devas dejected, Chandikā laughed and said to Kālī, 'O Chāmuṇḍā, open out Your mouth wide; with this mouth quickly take in the drops of blood generated by the blow of My weapon and also the great Asuras born of the drops of blood of Raktabīja.
55. Roam about in the battle-field, devouring the great Asuras that spring from him. So shall this Daitya, with his blood emptied, perish.
56. As You go on devouring these, other fierce Asuras will not be born.' Having enjoined Her thus, the Devi next smote Raktabīja with Her dart.
57. Then Kālī drank Raktabīja's blood with Her mouth. Then and there he struck Chandikā with his club.
58. The blow of his club caused Her not even the slightest pain. And from his stricken body wherever blood flowed copiously, there Chāmuṇḍā swallowed it with Her mouth. Then Chāmuṇḍā devoured those great Asuras who sprang up from the flow of blood in Her mouth, and drank Raktabīja's blood.
61. The Devi Kauṣhikī smote Raktabīja with Her dart, thunderbolt, arrows, swords, and spears, when Chāmuṇḍā went on drinking his blood.
62. Stricken with a multitude of weapons and bloodless, the great Asura Raktabīja fell to the ground, O King.
63. Thereupon the Devas attained great joy, O King. The band of Mother Goddesses who sprang from them danced, being intoxicated with blood.'

Here ends the Eighth Chapter called 'The Slaying of Raktabīja' of Devī Māhātmyam in Mārkaṇḍeya Purāṇa, during the period of Savarni, the Manu.

CHAPTER 9

The Slaying of Niśhumbha

King Suratha said:

1. 'Wonderful is this that You, adorable sir, have related to me about the greatness of the Devi's act in slaying Raktabīja. I wish to hear further what the very irate Śhumbha and Niśhumbha did after Raktabīja was killed.'
4. The Ṛṣhi said: 'After Raktabīja was slain and other Asuras were killed in the fight, the Asura Śhumbha and Niśhumbha gave way to unbounded wrath.
6. Enraged on seeing his great army slaughtered, Niśhumbha then rushed forward with the chief forces of the Asuras.
7. In front of him behind him and on both sides of him, great Asuras, enraged and biting their lips, advanced to slay the Devi.
8. Shumbha also, mighty in valour, went forward, surrounded, with his own troops to slay Chandikā in this rage, after fighting with the Mother Goddesses.
9. Then commenced severe combat between the Devi on one side and on the other, Śhumbha and Niśhumbha who, like two thunder-clouds, rained a most tempestuous shower of arrows on Her.
10. Chandikā with numerous arrows quickly split the arrows shot by the two Asuras and smote the two lords of Asuras on their limbs with Her mass of weapons.
11. Niśhumbha, grasping a sharp sword and a shining shield, struck the Lion, the Great Carrier of the Devi, on the head.
12. When Her Carrier was struck, the Devi quickly cut Niśhumbha's superb sword with a sharp-edged arrow and also his shield on which eight moons were figured. With his shield split and his sword too broken, the Asura hurled his spear; but that missile also, as it advanced towards Her, was split into two by Her discus.
14. Then the Dānava Niśhumbha, swelling with wrath, seized a dart; and that also, as it came, the Devi powdered with a blow of Her fist.

15. Then brandishing his club, he flung it against Chandikā; cleft by the trident of the Devi, it also turned to ashes.
16. Then the Devi assailed the heroic Dānava advancing with battle-axe in hand, and laid him low on the ground.
17. When his brother Niśhumbha of terrific prowess fell to the ground, Śhumbha got infuriated in the extreme, and strode forward to slay Ambikā.
18. Standing in his chariot and grasping excellent weapons in his long and incomparable eight arms, he shone by pervading the entire sky.
19. Seeing him approaching, the Devi blew Her conch, and made a twang of Her bow-string, which was unbearable in the extreme.
20. And the Devi filled all directions with the ringing of Her bell, which destroys the strength of all the Daitya hosts.
21. The Lion filled the Heaven, the Earth and the ten quarters of the sky with loud roars, which made the elephants give up their violent rut.
22. Then Kālī, springing upwards in the sky, came down and struck the Earth with both Her hands; by its noise all the previous sounds were drowned.
23. Śhivadūtī made a loud ominous peal of laughter, the Asuras were frightened by those sounds, and Śhumbha flew into an utmost rage.
24. As Ambikā said, 'O evil-natured one, stop, stop', the Devas stationed in the sky cheered Her with the words, 'Be victorious'.
25. The spear which Śhumbha hurled, flaming most terribly and shining like a mass of fire, was put out by a great firebrand from the Devi as it came.
26. The space between the Three Worlds was pervaded by Śhumbha's lion-like roar, but the dreadful thunder-clap of the Devi smothered that, O King.
27. The Devi split the arrows shot by Śhumbha, and Śhumbha also split the arrows discharged by Her, each with sharp arrows in hundreds and thousands.
28. Then Chandikā became angry and smote him with a trident. Wounded therewith, he fainted and fell to the ground.
29. Then Niśhumbha, regaining consciousness seized his bow and struck with arrows the Devi and Kālī and the Lion.

30. And the Danuja-lord, the son of Diti, putting forth a myriad of arms, covered Chandikā with myriad discuses.
31. Then Bhagavati Durga, the Destroyer of Difficulties and Afflictions, became angry and split those discuses and those arrows with Her own arrows.
32. Thereupon Niśhumbha, surrounded by the Daitya host, swiftly seizing his club, rushed at Chandikā to slay Her.
33. As he rushed at Her, Chandikā clove his club with Her sharp-edged sword; and he took hold of a dart.
34. As Niśhumbha, the afflictor of the Devas, was advancing with the dart in hand, Chandikā pierced him in the heart with a swiftly hurled dart.
35. From Niśhumbha's heart that was pierced by the dart, issued forth another person of great strength and valour, exclaiming to the Devi 'Stop.'
36. Then the Devi, laughing aloud, severed the head of him, who issued forth, with Her sword. Thereupon he fell to the ground.
37. The Lion then devoured those Asuras whose necks he had crushed with his fierce teeth, and Kālī and Śhiva-dūtī devoured others.
38. Some great Asuras perished, being pierced through by the spear of Kaumarī. Others were repulsed by showers of the water purified by the incantation of Brahmāṇī. Others fell, pierced by a trident wielded by Māheśhvarī; some were powdered on the ground by the blows from the snout of Vārāhī.
40. Some Dānavas were cut to pieces by the discus of Vaiṣṇavī, and others again by the thunderbolt discharged from the palm of Aindrī. Some Asuras perished themselves, some fled from the great battle, and others were devoured by Kālī, Śhivadūtī and the lion.

Here ends the Ninth Chapter called 'the Slaying of Niśhumbha' of Devī Māhātmyam in Mārkaṇḍeya Purāṇa during the period of Savarni, the Manu.

CHAPTER 10

The Slaying of Śhumbha

The Ṛṣhi said:

1. 'Seeing his brother Niśhumbha slain, who was as dear to him as his life, and his army being slaughtered, Śhumbha angrily said. 'O Durga who are puffed up with pride in your strength, don't show Your pride here. Though You are exceedingly haughty, You fight by resorting to the strength of others.'
4. The Devi said: 'I am all alone in the world here. Who else is there besides me? See, O vile one, these Goddesses, who are but My own powers, entering into My own self!'
6. Then all those, Brahmāṇī and the rest, were absorbed in the body of the Devi. Ambikā alone then remained.
7. The Devi said: 'The numerous forms which I projected by My power here - those have been withdrawn by Me, and now I stand alone. Be steadfast in combat.'
9. The Ṛṣhi said: 'Then began a dreadful battle between them both, the Devi and Śhumbha, while all the Devas and Asuras looked on.
11. With showers of arrows, with sharp weapons and frightful missiles, both engaged again in a combat that frightened all the worlds. The Lord of Daityas broke the divine missiles, which Ambikā discharged in hundreds, with weapons that repulsed them. With fierce shout of 'hum' and the like, the Parameśhvarī playfully broke the excellent missiles that he discharged.
14. Then the Asura covered the Devi with hundreds of arrows, and the Devi in wrath split his bow with Her arrows. And when the bow was split the Lord of the Daityas took up his spear. With a discus, the Devi split that spear also in his hand.
16. Next the supreme monarch of the Daityas, taking his sword bright like the sun and shining shield bearing the images of a hundred moons, rushed at the Devi at that moment. Just as he was rushing forward, Chandikā split his sword with sharp arrows from Her bow, and also his shield as bright as the solar rays.

Devi Mahatmyam - Chapter 10

18. With his steeds slain, his bow broken, deprived of a charioteer, the Daitya then grasped his terrible mace, being ready to kill Ambikā. With sharp arrows, She split the mace of Śhumbha, who was rushing at Her. Even then, raising his fist, he rushed swiftly at Her. The Daitya-king brought his fist down on the heart of the Devi, and the Devi also with Her Palm smote him on his chest.
21. The Daitya-king, wounded by the blow of Her Palm fell to the Earth, but immediately he rose up again. Seizing the Devi, he sprang up and mounted on high into the sky. There also Chandikā, without any support, fought with him.
23. Then the Daitya Śhumbha and Chandikā fought as never before, with each other in the sky in close contact, which wrought surprise to the Siddhas and Sages.
24. Ambikā then, after carrying on a close fight for a very long time with him, lifted him up, whirled him around and flung him down on the Earth. Flung thus, the evil-natured Śhumbha reaching the Earth and raising his fist, hastily rushed forward desiring to kill Chandikā. Seeing that Lord of all the Daitya-folk approaching, the Devi, piercing him on the chest with a dart, threw him down on the Earth. Pierced by the pointed dart of the Devi he fell lifeless on the ground, shaking the entire Earth with its seas, islands and mountains.
28. When that evil-natured Asura was slain, the Universe became happy and regained perfect peace, and the sky grew clear. Flaming portent-clouds that were in evidence before became tranquil, and the rivers kept within their courses when Śhumbha was stricken down there.
30. When he had been slain, the minds of all the bands of Devas became overjoyed, and the Gandharvas sang sweetly. Others sounded their instruments, and the bands of nymphs danced; likewise favourable winds blew; the sun became very brilliant; the sacred fires blazed peacefully and tranquil became the strange sounds that had risen in different quarters.

Here ends the Tenth Chapter called 'The Slaying of Śhumbha' of Devī Māhātmyam in Mārkaṇḍeya Purāṇa, during the period of Savarni, the Manu.

CHAPTER 11

Hymn to Narayani

The Ṛiṣhi said:

1. 'When the great Lord of Asuras was slain there by the Devi, Indra and other Devas led by Agni, with their object fulfilled and their cheerful faces illumining the quarters, praised Her, Kātyāyanī:
3. The Devas said: 'O Devi, You who remove the sufferings of Your suppliants, be gracious. Be propitious, O Mother of the Whole World. Be gracious, O Mother of the Universe. Protect the Universe. You are, O Devi, the Ruler of all that is moving and unmoving.
4. You are the Sole Substratum of the World, because You subsist in the form of the Earth. By You, who exist in the shape of water, all this Universe is gratified, O Devi of inviolable valour!
5. You are the Power of Viṣṇu, and have endless valour. You are the Primeval Māyā, which is the Source of the Universe; by You all this Universe has been thrown into an illusion, O Devi. When propitiated, You become the Cause of Final Emancipation in this World.
6. All forms of Knowledge are Your aspects O Devi; so are All Women in the World, endowed with various attributes. By You alone, the Mother, this World is filled. What praise can there be for You who are beyond all praise?

The following praise is known in Sahaja Yoga as the song 'Sarva Mangala Māngalye'.

- 7) **Sarva-bhūtā yadā Devi** *O Goddess, who to All Beings*
Bhukti mukti pradāyinī *Bestows Enjoyment and Liberation,*
Twam stutā stutaye kā vā *What words, however excellent*
Bhavantu param'oktayah *Can praise You?*
- 8) **Sarvasya buddhi rūpeṇa** *You abide as Intelligence*
Janasya hṛidi samsthite *In the hearts of all creatures,*
Swarg'āpavarga-de Devi *O Bestower of Heaven and Liberation,*
Nārāyaṇi namo-'stu te *Salutations to You, the Refuge of Humanity.*

- 9) **Kalā kāṣṭh'ādi rūpeṇa
Pariṇāma-pradāyini
Viśhvasy'oparatau śhakte
Nārāyaṇi namo-'stu te** *You manifest as the Course of Time,
Bringing about changes in things,
Having the Power to destroy the Universe,
Salutations be to You, O Narayani*
- 10) **Sarva maṅgala māṅgalye
Śhiva sarv'ārtha sādlike
Śharaṇye tryambake Gauri
Nārāyaṇi namo-'stu te** *You are the Auspiciousness of All Goodness,
Benevolent Devi, who fulfils Every Object,
The Giver of Refuge, O Three-eyed Gauri,
Salutations be to You, O Narayani,*
- 11) **Sṛiṣṭi s'hiti vināśhānām
Śhakti-bhūte sanātani
Guṇ'āśhraye guṇa-maye
Nārāyaṇi namo-'stu te** *Creation, Sustenance and Destruction
are Your Powers, O Eternal Goddess.
O Source and Embodiment of Qualities
Salutations be to You, O Narayani*
- 12) **Śharaṇ'āgata dīnārta
Pari-trāṇa parāyane
Sarva syārti hare Devi
Nārāyaṇi namo-'stu te** *To those that seek Refuge in You,
You give Protection and Final Liberation.
O Devi, who removes the Suffering of All,
Salutations be to You, O Narayani*
- 13) **Hāmsā yuktā vimāna-sthe
Brahmāṇi rūpa dhāriṇī
Kauśhāmbhaḥ kṣharike Devi
Nārāyaṇi namo-'stu te** *Riding in a Chariot Yoked with Swans
Embodied as the Śhakti of Shri Brahma
O Devi, who sprinkles Kusha Grass water.
Salutations be to You, O Narayani*
- 14) **Triśhūla chandrāhi dhare
Mahā-vṛiṣhabha vāhini
Māheśhwari swa-rūpeṇa
Nārāyaṇi namo-'stu te** *Carrying a Trident, the Moon, a Snake
And riding a Huge Bull,
You are the Creative Power of Shri Śhiva,
Salutations be to You, O Narayani*
- 15) **Mayūra kukkuṭa vṛite
Mahāśhakti dhare-'naghe
Kaumārī-rūpa samsthāne
Nārāyaṇi namo-'stu te** *Attended by a Peacock and a Cockerel
Bearing a Great Spear, without Impurity
Taking the Form of the Shakti of Karttikeya
Salutations be to You, O Narayani*

- 16) **Śhañkha chakra gadā śhārñga** *You wield the Supreme Weapons*
Gṛihīta param'āyudhe *Of Conch, Discus, Club and Bow,*
Prasīda Vaiṣṇavī rūpe *Be gracious, O Śhakti of Shri Viṣṇu*
Nārāyaṇi namo-'stu te *Salutations be to You, O Narayani*
- 17) **Grihīt'ogra mahā-chakre** *Grasping a Huge Formidable Discus,*
Danṣhtr'oddhṛita vasun-dhare *Uplifting the Earth with Your Tusks,*
Varāha-rūpiṇī Śhīve *O Auspicious Devi, of a Boar-like Form,*
Nārāyaṇi namo-'stu te *Salutations be to You, O Narayani.*
- 18) **Nṛisimha rūpeṇ'ogreṇa** *In the Fierce Form of a Man-Lion,*
Hantum daityān kṛit'odyame *You succeeded in Slaying the Demons,*
Trailokya trāṇa sahite *O Benevolent Saviour of the Three Worlds,*
Nārāyaṇi namo-'stu te *Salutations be to You, O Narayani.*
- 19) **Kirīṭinī mahāvajra** *With a Diadem and a Great Thunderbolt,*
Sahasra nayan'oj-jvale *Dazzling with a Thousand Eyes,*
Vṛitra prāṇa hare ch'Aindri *You slew the Demon Vritra, O Aindri,*
Nārāyaṇi namo-'stu te *Salutations be to you, O Narayani.*
- 20) **Śhiva-dūtī swa-rūpeṇa** *You took the Form of Śhiva's Messenger,*
Hata daitya mahābale *Slaying the Mighty Hosts of the Demons,*
Ghora rūpe mahārāve *O You of Terrible Form and Loud Roar,*
Nārāyaṇi namo-'stu te *Salutations be to You, O Narayani.*
- 21) **Danṣhtrā-karāla vadane** *You have a Face with Fearsome Jaws,*
Śhiro-mālā vi-bhūṣhaṇe *And are adorned with a Garland of Heads,*
Chāmuṇḍe muṇḍa mathane *O Crusher of Chaṇḍa and Muṇḍa,*
Nārāyaṇi namo-'stu te *Salutations be to you, O Narayani.*
- 22) **Lakṣhmi lajje mahā-vidye** *You are Prosperity, Modesty and Wisdom*
Śhraddhe puṣṭi swadhe dhruve *Faith, Nourishment, Self-establishment*
Mahā-rātri mahā-māye *The Great Night and Great Illusion,*
Nārāyaṇi namo-'stu te *Salutations be to You, O Narayani.*

23) **Medhe Saraswati vare,
Bhūti bābhravi tāmasi,
Niyate tvam prasīdeśhe
Nārāyaṇi namo-'stu te**

*Excellent Giver of Speech and Intelligence
The Dark-coloured Consort of Shri Vishnu
O Thou, Dispenser of Fate, be Propitious.
Salutations be to You, O Narayani*

24) **Sarva swarūpe sarveśhe
Sarva śhakti samanvite
Bhaye bhyas-trāhi no Devi
Durge Devi namo-'stu te**

*You are the Substratum and Ruler of All,
Possessing Every Power
Save us from Fear and Error, O Devi.
Salutations to You, O Goddess Durga*

25) **Etat-te vadanam saumyam
Lochana-traya bhūṣhitam
Pātu naḥ sarva bhūti-bhyaḥ
Kātyāyani namo-'stu te**

*May this Benign Countenance of Yours
Adorned with Three Eyes,
Protect us from all Fears of Existence
Salutations be to You, O Kātyāyanī*

26) **Jvālā-karālam atyugram
Aśheṣh'āsura sūdanam
Triśhūlam pātu no bhīter
Bhadrakāli namo-'stu te**

*Blazing with Terrible Ferocity,
Completely annihilating the Demons,
May Your Trident guard us from fear,
Salutations be to You, O Bhadrakali.*

27) **Hinasti Daitya-tejāṃsi
Svanenā-pūrya yā jagat
Sā ghaṇṭā pātu no Devi
Pāpebhave naḥ sutāniva**

*Your Bell saps the prowess of the Daityas,
And fills the World with its Ringing,
Guard us, O Devi, as a Mother protects
Her children from all sins and fears.*

28) **Asur'āsṛigva sāpaṅka
Charchitaste kar'ojjvalaḥ
Śhubhāya khadgho bhavatu
Chaṇḍike tvām natā vayam**

*May Your Sword, smeared with the
Mire-like blood and fat of the Asuras,
Gleaming with Rays, be for Our Welfare,
O Power of Divine Anger, we bow to You.*

**Praṇatānām prasīda Twam
Devi viśhv'ārti-hāriṇī
Trai-lokyā vāsinām īḍye
Lokānām varadā bhava (35)**

*Be gracious to those who bow to You.
O Remover of the pains of the Universe
Worshipped by the Three Worlds
Be the Boon-giver to those Worlds*

Here ends the portion normally sung in Anushtubh Metre.

29. When satisfied, You destroy illness but when wrathful You frustrate longed-for desires. No calamity befalls men who have sought You. Those who have sought You become verily a refuge for others.
30. This slaughter that You, O Devi, multiplying Your One Form into many, have now wrought on the great Asuras who hate righteousness, O Ambikā, which other Goddess can do that work?
31. Who is there except You in the sciences, in the scriptures, and in the Vedic sayings, the Light in the Lamp of Discrimination? Still You cause this Universe to whirl about again and again within the dense darkness of deep attachment.
32. Where Rakshasas and snakes of virulent poison abound, where foes and hosts of robbers exist, where forest conflagrations occur, there and in the mid-sea, You stand and save the World.

Viśhveśhvarī Twam paripāsi viśhvaṃ,

Viśhv'ātmikā dhārayasīti viśhvam

Viśhveśha-vandyā bhavati bhavanti,

Viśhv'āśhrayā ye Twayi bhakti-namrāḥ (33)

33. O Queen of the Universe, You protect the Universe. As the Self of the Universe, You support the Universe. You are the Goddess worthy to be adored by the Lord of the Universe. Those who bow to You with Devotion become themselves the Refuge of the Universe.
34. O Devi, be pleased and protect us always from fear of foes, as You have done just now by the slaughter of Asuras. And destroy quickly the sins of all worlds and the great calamities which have sprung from the maturing of evil portents.

Praṇatānām prasīda twam Devi viśhv'ārti-hāriṇī

Trai-lokya-vāsinām-īḍye lokānām varadā bhava (35)

35. O Devi who removes the afflictions of the Universe, be gracious to those who bow to You. O You worthy of adoration by the dwellers of the Three Worlds, be boon-giver to the worlds.'
36. The Devi said: 'O Devas, I am prepared to bestow a boon. Choose whatever boon You desire in Your mind, for the welfare of the world. I shall grant it.'

38. The Devas said: 'O Queen of all, in this same manner, You must destroy all our enemies and all the afflictions of Three Worlds.
40. The Devi said: 'When the twenty-eighth age has arrived during the period of Avaisvata Manu, two other great Asuras, Śhumbha and Niśhumbha will be born. Then born from the womb of Yaśhodā, in the home of cowherd Nanda, and dwelling on the Vindhya mountains, I will destroy them both. And again having incarnated in a very terrible form on the Earth, I shall slay the Dānavas, who are the descendants of Viprachitti.
44. When I shall devour the fierce and great Asuras descended from Viprachitti, My teeth shall become red like the flower of pomegranate. Therefore when Devas in Heaven and men on the Earth praise Me, shall always talk of Me as Rakta-dantikā- '*Red-toothed.*'
46. And again when rain shall fail for a period of hundred years, propitiated by the Munis I shall be born on the drought-ridden Earth, but not womb-begotten. Then I shall behold the Munis with a hundred eyes and so mankind shall glorify Me as the Śhatākṣhī - '*Hundred-eyed.*'
48. At that time, O Devas, I shall maintain the whole world with life-sustaining vegetables, born out of My own cosmic body, till rains set in. I shall be famed on the Earth then as Śhākambharī – '*Herb-nourishing.*'
50. At that very period I shall slay the great Asura named Durgama. Thereby I shall have the celebrated name of Durgā Devī. And again, assuming a terrible form on the mountain Himalaya, I shall destroy the Rakshasas for the protection of the Munis. Then all the Munis, bowing their bodies reverently, shall praise Me, and thereby I shall have the celebrated name of Bhimā Devī – '*Formidable Goddess.*'
54. When the Asura named Aruna shall wreak great havoc in the Three Worlds, taking a Collective Bee-Form consisting of innumerable bees, I shall slay the great Asura for the good of the World. And then people shall laud Me everywhere as Bhrāmarī – '*Bee-formed.*'
55. Thus whenever trouble arises due to the advent of the Dānavas, I shall incarnate and destroy the foes.'

Here ends the Eleventh Chapter called 'Hymn to Narayani' of Devī Māhātmyam in the Mārkaṇḍeya Purana, during the period of Savarni, the Manu.

CHAPTER 12

Eulogy of the Merits

The Devi said:

1. 'Whoever with a concentrated mind shall pray to Me constantly with these, hymns, I shall without doubt put down every trouble of his; and those who shall laud the story of the destruction of Madhu and Kaitabha, the slaughter Niśhumbha likewise.
4. And those also who shall listen with devotion to this sublime poem on My greatness on the eighth, the fourteenth and on the ninth days of the fortnight with concentrated mind, to them nothing wrong shall happen, nor calamities that arise from wrong doings nor poverty and never separation from beloved ones. He shall not experience fear from enemies, or from robbers and kings, or from weapon, fire and flood.
7. Hence this poem of My Greatness must be chanted by men of concentrated minds and listened to always with devotion; for it is the supreme course of well-being.
8. May this poem of My Glories quell all epidemic calamities, as also the threefold natural calamities.
9. The place of My Sanctuary where this poem is duly chanted every day, I will never forsake and there My Presence is certain.
10. When sacrifice is offered, during worship, in the fire-ceremony, and at a great festival, all this poem on My acts must be chanted and heard.
11. I will accept with love the sacrifice and worship that are made and the fire-offering that is offered likewise, whether they are done with due knowledge of sacrifice or not.
12. During autumnal season, when the great annual worship is performed, the man hearing this glorification of mine with devotion shall certainly through My Grace, be delivered without doubt from all troubles and be blessed with riches, grains and children.

14. Hearing this glorification and auspicious appearances of Mine, and My feats of prowess in battles, a man becomes fearless.
15. Enemies perish, welfare accrues and the family rejoices for those who listen to this glorification of Mine.
16. Let one listen to this glorification of Mine everywhere, at a propitiatory ceremony, on seeing a bad dream, and when there is the great evil influence of planets.
17. By that means evil portents subside, as also the unfavourable influence of planets, and the bad dream seen by men turns into a good dream.
18. It creates peacefulness in children possessed by the seizures of children i.e., evil spirits, and it is the best promoter of friendship among men when division occurs in their union.
19. It diminishes most effectively the power of all men of evil ways. Verily demons, goblins, and ogres are destroyed by its mere chanting.
20. This entire Glorification of Mine draws a devotee very near to Me. And by offerings of the finest cattle, flowers, Arghya and incenses, and by perfumes and lamps, by feeding Brahmanas, by oblations, by sprinkling consecrated water, and by various other offerings and gifts, if one worships day and night for a year, the gratification, which is done to Me, is attained by listening but once to this Holy Story of Mine.
24. The chanting and hearing of the story of My Manifestations removes sins, grants perfect health and protects one from evil spirits; and when My martial exploit in the form of the slaughter of the wicked Daityas is listened to, men will have no fear from enemies. These hymns uttered by you, by the Divine Sages, and those by Brahmā bestow a pious mind. He who is lost on a lonesome spot in a forest, or is surrounded by forest fire, or who is surrounded by robbers in a desolate spot, or who is captured by enemies, or is being pursued by a lion or tiger, or by wild elephants in a forest, or who, under the orders of a wrathful king, is sentenced to death or imprisonment, or who is tossed about in his boat by a tempest in the vast sea, or who is in the most terrible battle under a shower of weapons, or who is amidst all kinds of dreadful troubles, or is afflicted with pain - such a man on remembering this

story of Mine is saved from his strait. Through My Power, lions etc., robbers and enemies, flee to a distance from him who remembers this story of mine.'

31. The Ṛiṣhi said: 'Having spoken thus, the adorable Chaṇḍikā, fierce in prowess, vanished on that very spot even as the Devas were gazing on.
33. Their foes having been killed, all the Devas also were delivered from fear; all of them resumed their duties as before and accepted their shares of sacrifices.
34. When the exceedingly valorous Śhumbha and Niśhumbha, the most fierce foes of the Devas, who brought ruin on the world, and who were unparalleled in prowess, had been slain by the Devi in battle, the remaining Daityas went away to Patala-*'Hell'*.
36. Thus, O King, the adorable Devi, although Eternal, incarnating again and again, protects the World.
37. By Her this Universe is deluded, and it is She who creates this Universe. And when entreated, She bestows Supreme Knowledge, and when propitiated, She bestows Prosperity. By Her, Śhrī Mahākālī, who takes the form of the Great Destroyer at the End of Time, all this Cosmic Sphere is pervaded.
39. She indeed takes the form of the Great Destroyer at the proper time. She, the Unborn, indeed becomes this Creation at the time proper for re-creation. She herself, the Eternal Being, sustains the beings at other times.
40. In times of Prosperity, She indeed is Śhrī Lakshmī, who bestows Prosperity in the homes of men; and in times of misfortune, She herself becomes the Goddess of Misfortune, and brings about ruin.
41. When praised and worshipped with flowers, incense, perfumes, etc., She bestows wealth, sons and a mind bent on righteousness and prosperous life.

Here ends the Twelfth Chapter called 'Eulogy of the Merits' of Devī Māhātmyam in the Mārkaṇḍeya Purana, during the period of Savarni, the Manu.

CHAPTER 13

The Bestowing of Boons to King Suratha and the Merchant

The Ṛṣhi said:

1. 'I have now narrated to You, O King, this sublime poem on the Glory of the Devi.
3. The Devi is endowed with such majestic power. By Her this world is upheld. Knowledge is similarly conferred by Her, the Illusive Power of Bhagavān Viṣṇu. By Her, yourself, this merchant and other men of discrimination, are being deluded; and others were deluded in the past, and will be deluded in the future.
5. O Great King, take refuge in Her, the Supreme Īśhvarī. She indeed when worshipped bestows on men Enjoyment, Heaven and Final Release from Transmigration.'
6. Mārkaṇḍeya said to his disciple Bhaguri: 'O Great Sage, King Suratha who had become despondent due to his excessive attachment and the deprivation of his kingdom, and the Merchant, having heard this speech, prostrated before the illustrious Ṛṣhi of severe penances and immediately prepared to perform austerities.
9. Both the King and the Merchant, in order to obtain a vision of Ambā, stationed themselves on the sand-bank of a river and practised penances, chanting the supreme Devi-sūktam-'Hymn to the Devi'.
10. Having made an earthen image of the Devi on the sands of the river, they both worshipped Her with flowers, incense, fire and libation of water.
11. Now abstaining from food, and now restraining in their food, with their minds on Her and with concentration, they both offered sacrifices sprinkled with blood drawn from their own bodies.
12. When they, with controlled minds, propitiated Her thus for three years, Chandikā, the Upholder of the World, was well pleased and spoke to them in visible form.

13. The Devi said: ‘What you solicit, O King, and you, O family’s pride, receive all that from Me. Well-pleased, I bestow those to you both.’
16. Mārkaṇḍeya said: ‘Then the King chose a kingdom, imperishable even in another life and in this life itself, his own kingdom wherein the power of his enemies is destroyed by force.
18. Then the Wise Merchant also, whose mind was full of dispassion for the world, chose the knowledge which removes attachments in the form of ‘mine’ and ‘I’.
19. The Devi said: ‘O King, after slaying Your foes in a few days, You shall obtain Your own kingdom and it shall last with You there.
22. And, when You are dead, You shall gain another birth from the Deva Vivasvat Sun, and shall be a Manu –‘*law-giver*’ on Earth by name Savarni.
24. O Best of Merchants, I grant you the boon which you have desired of me. Supreme Knowledge shall be yours, for your Self-realization’.
26. Mārkaṇḍeya said: ‘Having thus granted them both the desired boons, the Devi disappeared forthwith, as they were extolling Her with devotion.
28. Having thus gained the boon from the Devi, Suratha, the foremost of Kshatriyas, shall obtain a new birth through Sūrya and of his wife Savarna, and shall be the Manu eighth named Savarni, shall be the Manu named Savarni.

Here ends the Thirteenth Chapter called ‘The Bestowing of Boons to Suratha and the Vaisya’ of Devī Māhātmyam in the Mārkaṇḍeya Purana, during the period of Savarni, the Manu.

Here ends the Devī Māhātmyam of 700 Mantras.

OM TAT SAT OM.

‘Om, the Supreme Consciousness is alone the Truth of this Universe’

Notes

Durgā Sapta-śhati – ‘Seven Hundred Verses to Śhrī Durgā’

Also known simply as **Sapta-śhati**, the **Devī Māhātmyam** has some **aṅga’s-‘limbs’** - extra praises associated with its recitation. The main ones are the 108 Names of **Śhrī Durgā**, **Devi Kavach**, **Argala** and **Kilaka Stotra**, **Devi Atharva Sheersha** and **Kuñjika Stotram**.

Story of Mahishāsura.

Mahiṣha means a ‘buffalo’ as well as ‘mighty’. His father **Rambha** performed tapas to **Śhrī Agni** (God of Fire) to get a mighty son who would conquer the Three Worlds (Earth, Sky and Heaven) He was born of a she-buffalo. **Mahiṣhāsura** had a boon that he could only be killed by a woman, which is why the Gods manifested a female form with all their powers. (Chapter 2)

Names for the Gods and Demons.

The demons have several names in this poem. Often they are referred to as the ‘Enemies of the **Devas**’ as well as **Asuras**, **Daityas**, **Dānavas** and **Danujas**.

Aditi, **Diti** and **Danu** were sisters all married to **Sage Kashyapa** – a ‘mind-born’ son of **Lord Brahmā**. **Aditi’s** 12 children were the **Ādityas** – ‘*Descendents of Aditi*’ who are the chief of the **Devas** - ‘*Gods, resplendent, divine*’, also called **Suras** - ‘*Shining Ones*’ and **Amaras** - ‘*Immortals*’.

Diti’s children are the **Daityas** – ‘*descendents of Diti*’ and **Danu’s** 100 sons are known as the **Dānavas** or **Danujas** – ‘*descendents of Danu*’. The **Dānavas**, **Daityas** and other demons are known as **Asuras** - ‘*Demons, opposed to the Gods, not shining.*’

Metres – Shagrādya Stuti

Three of the four hymns in the **Devī Māhātmyam** are in **Anushtubh Metre** – an easy flowing rhythm – but the **Shagrādya Stuti** in Chapter 4 is in a more complex metre with 4 x 14 syllable lines per verse sung in 12/16 time.

1 2 3 4, 1 2 3 4, 1 2 3

Dā di di dā di di dā di di dā di di dā dā

with the stress (2 beats) at the end of alternate lines on the penultimate and last syllable. On the internet there are several different tunes/versions but they all use this rhythm.