

# The Devī Māhātmyam

‘The Glory of the Goddess’

The **Devī Māhātmyam**<sup>1</sup> is one of the foremost praises in the worship of the Goddess, along with the **Śhrīmad Devī Bhagavatam** and the **Lalitā Sahasranāma** – ‘thousand names’. Also known as the **Durgā Sapta-śhati** – ‘Seven Hundred Verses to Śhrī Durga’ it is a part of the **Mārkaṇḍeya Purāṇa**, although probably older, being composed around 5<sup>th</sup>c. CE. It is recited especially during **Navarātri** – ‘nine nights’.

The first chapter is dedicated to **Śhrī Mahākālī**, the next three to **Śhrī Mahālakṣmī** then six chapters to **Śhrī Mahāsarasvatī**, finishing with the great ‘**Hymn to Nārāyanī**’ (Ch.11) and the concluding chapters. This signifies the progression from **Tamasic** to **Rajasic** to **Sattvic** and finally obtaining liberation.

Traditionally the **Devi Māhātmyam** is read every day during **Navarātri**, or it may be read in parts, viz:-

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<b>Day 1. Ch 1</b>	Killing of <b>Madhu</b> & <b>Kaitabha</b> ( <i>Brahma Stuti- p.20</i> )		11
<b>Day 2. Ch 2-4</b>	Killing of <b>Mahiṣhāsura</b> ( <i>Shakrādya Stuti- p.42</i> )		23,35,42
<b>Day 3. Ch 5,6</b>	Slaying of <b>Dhūmra-lochana</b> ( <i>Devi Sūktam- p.53</i> )		51,65
<b>Day 4. Ch 7</b>	Slaying of <b>Chāṇḍa</b> and <b>Muṇḍa</b>		68
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<b>Day 6. Ch 9,10</b>	Slaying of <b>Niśhumbha</b> and <b>Śhumbha</b>		81,88
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<sup>1</sup> **Māhātmyam** – ‘greatness, glory’ is a vowel-lengthened form of **Mahātma** – ‘great soul, noble-minded, Supreme Spirit’, and can mean ‘noble-minded-ness’ or ‘divinity’.

## ❖ The Durgā Sapta-śhati (A Brief Summary) ❖

‘Seven Hundred Verses in praise of Shri Durgā’

The **Sapta-śhati** –‘Seven hundred verses’ is another name for the **Devī Māhātmyam** – ‘Glory of the Goddess’. The thirteen chapters are in four sections, devoted to **Śhrī Mahākāli**, **Śhrī Mahālakṣhmī** and **Śhrī Mahāsaraswatī**, telling the stories of the destruction of various demons and each section containing a glorious hymn of praise. Finally there are the great **Hymn to Nārāyanī** (Ch.11 – *Sarva maṅgala...*) and the concluding two chapters.



### Section 1: The Slaying of Madhu and Kaitabha.

**Chapter 1.** The Story of the Merchant and the King.

**p.11**

A king and a merchant, both in despair at the ways of the world, find themselves in **Sage Medhas’** ashram. The Sage kindly enlightens them by recounting the Glory of the Goddess:

While **Śhrī Viṣṇu** was in **Yoga-nidra** –‘mystic sleep’ reclining on the serpent **Śheṣha** on the waters covering the Earth, two demons, **Madhu** and **Kaiṭabha**, sprung from His ear-wax and tried to destroy **Śhrī Brahmā**, seated on a lotus emerging from **Śhrī Viṣṇu’s** navel. **Brahmā** invoked **Śhrī Mahākālī** to remove Her **Yoga-nidra** (*mystic slumber -Tamas*) from **Śhrī Viṣṇu**, who then awoke and destroyed the demons.

**Hymn – Brahmā-stutī** (‘*Twam swāhā Twam ..*’) to **Śhrī Mahākāli**

**p.20**

## Section 2: The Slaying of Mahiṣhāsura.

**Ch.2.** Mahiṣhāsura has conquered heaven and expelled the **Devas** who seek Śhrī Viṣhṇu's assistance to destroy the demon king. A beautiful Goddess forms from light emanating from all the Gods. Mahiṣhāsura's army is annihilated by this **Devi** and Her lion. **p.23**

**Ch.3.** Mahiṣhāsura has a mighty duel with the **Devi** and is killed. **p.35**

**Ch.4.** The Goddess is praised by **Lord Indra** (*aka. Śhakra*) and the other **Devas** for saving them from **Mahiṣhāsura**, with the **Śhakrādi Stuti** – 'Praise by Indra and the other Gods' which is one of the deepest, subtlest and most beautiful of hymns. **p.42**

## Section 3: The Slaying of Śhumbha and Niśhumbha.

**Ch.5.** Śhumbha and Niśhumbha, after defeating the Gods and taking over Heaven, hear of the **Devi's** beauty and desire to marry Her. She declares Her vow to marry only one who can defeat Her in battle. Śhrī Mahā-saraswatī is invoked with the **Devī Sūktam** ('Ya Devi sarva bhūteśhu') **p.51**

**Ch.6.** Śhumbha sends his mighty general Dhumralochana to capture the Goddess, but he is killed in battle. **p.65**

**Ch.7.** Chāṇḍa and Muṇḍa then go to the **Himālayas** to seize Her, but also come to a sticky end. **p.68**

**Ch.8.** The warrior Raktabīja creates danger by multiplying his forms but Kālī solves the problem and he is killed. **p.72**

**Ch.9.** In the ensuing battle Niśhumbha is slain. **p.88**

**Ch.10.** Finally, after a fierce duel, the Goddess kills Śhumbha. **p.108**

## Section 4: The Concluding Chapters.

**Ch.11.** Hymn to Nārāyanī ('Sarva maṅgala') (**Śhrī Mahālakshmi**). The Goddess is praised as the **Śhaktis** of all the Deities. **p.93**

**Ch.12.** The **Devi** explains the benefits of the **Devī Māhātmyam**. **p.103**

**Ch.13.** After performing austerities for three years, the King and the Merchant receive boons from the Goddess. **p.110**

## Notes

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

Often referred to simply as the **Sapta-śhati**, the **Devī Māhātmyam** has **aṅga’s** –‘limbs’ – extra praises associated with its recitation. The main ones are the **108 Names of Śhrī Durgā**, **Devi Kavach**, **Argala** and **Kilaka Stotram**, **Devi Atharva Śhrīrsha** and **Kuñjika Stotram**. These are all collected in the RiSY book ‘Navaratri – prayers, praises and protocols’ available to download free from the symb-ol.org website.

In the **Mārkaṇḍeya Purāṇa**, Śhrī Mārkaṇḍeya explains to his disciple **Bhaguri** how **Sage Medhas** recounted the **Devī Māhātmyam** to **King Suratha** and the **Merchant**. **Mārkaṇḍeya’s** comments only introduce and round off the story, at the beginning of Ch. 1 and the end of Ch. 13; and the **Devī Māhātmyam** itself, with its four great hymns, is recounted by **Sage Medhas**.

Śhrī Ādi Śhaṅkarāchārya’s (c.550 CE) hymn ‘**Ayi Giri-nandinī**’ (aka. ‘**Mahiṣhāsura Mardinī Stotram**’) is a condensed form of the **Devī Māhātmyam**. The full poem has twenty verses describing the slaying of **Raktabīja**, **Śhumbha** and **Niśhumbha**, etc. and is in the ‘**Navaratri**’ book on symb-ol.org.

### **Navarātri** –‘The Nine Nights’ [*nava* –‘nine’, *rātri* –‘night’]

The most important of the four **Navarātris** of the year is **Sharada** – ‘Autumn’ **Navarātri** which starts on the first day of the month **Ashvin**, the New Moon with the Sun in Virgo in Vedic astrology, or Libra in Western astrology (Sept 18 – Oct 17). The Tenth Day of **Sharada Navarātri** is called **Dussehra** or **Vijaya-daśhamī** –‘victory tenth’ when Śhrī Rāma is worshipped and an effigy of the ten-headed demon **Rāvaṇa** is ceremonially burned. The other main **Navarātri** is the **Vasantha** –‘Spring’ (Chaitra–March/April). Essentially these are the times when the seasons change and one needs extra protection.

## The Names of the Goddess and Her Weapons

The Goddess is referred to mainly as **Devī** –‘Goddess’ and **Ambikā** –‘Mother’. In Her collective incarnation She is called **Kātyāyanī** which, as well as ‘The Daughter of Sage Katayana’, can mean ‘of many incarnations’ as She was composed of the powers of all the Gods. Other names such as **Chāndikā** –‘wrathful’ are translated in the text.

The Devi’s weapons symbolize divine attributes and the spiritual powers to destroy evil, empowering devotees to conquer their inner demons.

- **Trident:** Transcending the three Gunas, three times, etc.
- **Spear:** Truth and righteousness, sustained effort, overcoming weakness.
- **Chakra** –‘discus’: Destroying ignorance, maintaining righteousness and cosmic order.
- **Sword:** Discrimination, giving sharp intellect and knowledge.
- **Conch:** The primordial sound Om; awakening the Kundalini.
- **Bow & Arrow :** Controlling energy, using power, achieving goals.
- **Lotus:** Purity and liberation (**moksha**), rising above worldly affairs.
- **Mace:** Love, devotion, loyalty, spiritual growth, overcoming ego.
- **Thunderbolt:** Firm conviction, unshakable determination, the power to destroy obstacles.
- **Axe:** Destroying egotism, power to create and destroy.
- **Garland of heads:** Removal of ego and conditionings.
- **Rosary:** Achieving spiritual growth through prayer and meditation.
- **Water-pot:** Vibrated water to purify and cleanse. Power of Kundalini.

## The Names of the Gods and Demons

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

**Aditi**, **Diti** and **Danu** were sisters all married to **Sage Kaśhyapa** – a ‘mind-born’ son of **Lord Brahmā**. **Aditi’s** thirty-three divine children are the

**Ādityas** –‘sons of Aditi’ who are the chief **Devas** –‘Gods, resplendent, divine’, also called **Sura** –‘shining’, **Amara** –‘immortal’ and **Tridaśha** –‘thirty’. The eldest son and King of the **Devas** is **Indra** also known as **Śakra** –‘powerful’ (as in *Śakrādi Stuti* –‘The Praise by Indra and the other Gods’, p.18).

**Diti**’s children are the demonic **Daityas** –‘sons of Diti’ and similarly **Danu**’s one hundred sons are the **Dānavas** or **Danujas** –‘sons of Danu’. The **Daityas**, **Dānavas** and other demons are known as **Asuras** –‘not shining, demons, opposed to the gods’ and **Rākshasas** –‘ones from whom we need protection’.

The demons’ names mostly reflect bad qualities: **Śhumbha** and **Niśhumba** mean ‘slaughter’, **Chanda** –‘anger’, **Muṇḍa** –‘bald (egotistical)’, **Madhu** –‘intoxication’, **Kaiṭabha** –‘buzzing insect (incessant mental activity)’, **Durmukha** –‘foul-mouthed’, etc.

## The Story of Mahiṣhāsura

**Mahiṣha**, as well as a ‘buffalo’, means ‘great, powerful, foremost’ (*like mahā*) and **Mahiṣhāsura** is the most powerful of the demons. His father, the demon king **Rambha**, performed penances to **Śhrī Agni** –‘God of Fire’ to get a mighty son who would conquer the three worlds (*Earth, Sky and Heaven – see below*). **Mahiṣhāsura** was born of a she-buffalo and had the ability to assume the form of any animal. He performed severe penances to **Lord Brahmā**, who, unable to grant him the immortality he desired, gave him the boon that he could only be killed by a woman (*which he thought made him safe*), and hence the Gods manifested a female form by the combination of all their powers (*described in Chapter 2*).

## The Three Worlds

Phrases like ‘The sound of Her bell filled the three worlds’ abound in the **Devī Māhātmyam**. The ‘Three Worlds’ are **Bhūr-Bhuvah-Swah** –‘Earth, Atmosphere (sky) and Heaven’ which correspond to the three states of consciousness, three levels of the Subtle System, etc. and are the

dwelling-places of men, saints and Gods. This is all explained in the RiSY book ‘The Three Worlds – an investigation into the three-fold nature of creation’ available to download free from the symb-ol.org website.

## Metres – **Shakrādi Stuti**

Most of the story and three of the four hymns are in **Anuṣṭubh Metre** – an easy flowing rhythm of 4 x 8-syllable lines – but the **Shakrādi Stuti** in Ch.4 has a more complex metre. Each verse is four lines of fourteen syllables, in 12/4 time (*Vasanta-tilaka* –‘ornament of spring’ metre).

1 2 3 1 2 3 1 2 3 1 2/3

**Di dā di di dā di di dā di di dā dā**

The second syllable of each line is always long and stressed. There is a stress of two beats at the end of the line alternately on the penultimate and last syllable. So lines 1 and 3 have an extra beat on the penultimate syllable and lines 2 and 4 have the extra beat at the end. The internet has several different versions but they all use this rhythm.

## **Trishṭubh Metre**

11 verses of Ch.11 (*Hymn to Narayani*) and some other praises are in **Trishṭubh**. The metre is four lines of eleven syllables with a caesura –‘break’ after the first four or five syllables of each line, at the end of a word.

(8) 1 2 3 4 5 6 (7)

**Di dā di dā di dā di dā di dā dā**

## **Note on Rig Ved'oktam Devi Sūktam (p.124) and other Vedic hymns:**

Vedic pronunciation differs slightly from classical Sanskrit, in that **Y** (*when it is an elided -i*) is pronounced as a syllable: so **bibharmy'aham** is written **bibharmi aham** where it runs over a line, and **vyadh** is written **viyadh**, which preserves the **Trishṭubh** metre. Also an elided **-u** is still a syllable so **apsvanta** is written **apsuvanta** to give the correct pronunciation.

## **Translation**

The English translation has been reworked to be more literal and to preserve as much as possible the original order of the Sanskrit (*such as*

(translating the first line first). The English-only version in the RiSY book ‘Navaratri - prayers, praises and protocols’ is more flowing and slightly shorter, and is more suitable for reciting. A pdf of the book can be downloaded free on the symb-ol.org website.

## Quotes about the Devī Māhātmyam

### by H.S.H. Shri Mataji

‘The greatest power belonging to the Mother is your protection. Protection from all kinds of things – all the Left Side protections are there. They are described in the Devī Māhātmyam – what a protection She gives you. So tremendous in Her protecting power. And this protecting power gives you understanding – how kind She is and how, I should say, how very, very protective, extremely protective.’

*Navaratri, Los Angeles, 27-10-02.*

‘Who is Vishnumāyā? It’s very important to know because in the Devī Māhātmyam She is only described as the incarnation of the Goddess, ‘Vishnumāyeti shabditā’ – ‘She is called as Vishnumāyā’. But let’s see who is She, after all, this Vishnumāyā? So Vishnumāyā is the Kālī, we can say, and is the daughter of Mahākālī. She came on this Earth and killed many, many devils and many Rakshasas to save the saints from their aggression and She always acts in that manner to kill all the negativity of the world.’ *Vishnumaya Puja, 4-7-92, Belgium.*

‘For you also it is important that you must surrender to Me fully recognizing Me as Mother. Read more about the Devī Māhātmyam, about the names, the thousand names (*of Shri Lalita*), what does that mean? What Devī is doing, what has She done before, try to understand. See some people have gone very far. They read and understand. And try to read Sanskrit; try to understand what it is; you have to, it’s a knowledge.’ *Advice to Leaders. Melbourne, 18-03-85.*

# Sanskrit Notation and Pronunciation

The notation is based on the IAST (ISO 15919) Sanskrit notation while retaining traditional Sahaja Yoga spellings.

Notation used in this book	IAST – ISO 15919
-śh eg. Śhiva, Śhrī, Gaṇeśha	-ś eg. Śiva, Śrī, Gaṇeśa
-ṣh eg. Viṣṇu, Kṛiṣṇa	-ṣ eg. Viṣṇu, Kṛiṣṇa
-ch eg. Chandra, nirvichara	-c eg. Candra, nirvicara
-chh eg. Chandas, gachchhami	-ch eg. Chandas, gacchhami
The vowel ṛi or Ṛu eg. Kṛiṣṇa, Amṛut	-ṛ eg. Kṛiṣṇa, Amṛut.

Consonants, apart from those listed below, are pronounced roughly as in English with aspirated consonants **th**, **dh**, etc. quite exaggerated. The vowels are generally more ‘closed’ and lower in the throat.

Traditional IPA symbols are in italic square brackets [ə].

## 1. Vowels

**ā, ī and ū** are long vowels as in **cart** (UK style), **keen** and **cool**. **a, ī or ū** without a line on top are short. Long **ā** and short **a** are different sounds, whereas long **ī** and **ū** are the short sounds lengthened.

Short a [ə] (which is a closed –uh) is like the **u** in **but** [bət] or the **a** in **local** [ləʊkəl] and never hard as in **bat** [bæt]. It is the shortest vowel (known as ‘schwa’) and is close to saying the consonants without any vowels. **Gaṇapati**, is ‘g-n-p-ti’, roughly like ‘gunner-putty’.

Long ā [a:] is like ‘fāther’ (UK style, [fa:ðər]) or ‘**Aachen**’ [a:kən].

Short ī - as in **bit** [bɪt]. Long ī - as in **beet** [bi:t].

Short ū - as in **pull** [pʊl] and not as in **fun**. Long ū - as in **pool** [pu:l].

**o** and **e** are always long; **med-** is like English ‘maid’ [meɪd] and **mod-** like ‘modem’ [məʊdəm] and never short as in ‘modern’. **Om** rhymes with ‘home’ but in the Scottish manner or like the French ‘eau’ but longer, with the lips pouted. Final **e** is pronounced long é.

**au** and **ai** are diphthongs -’double sounds’ -’aa-oo’ and ‘aayee’, so **praud** is like English ‘proud’ [praud] and **praid** like ‘pride’ [praɪd].

## Consonants

2. The letters with dots under: **ṭ, ṭh, ḍ, ḍh, ṇ** and **ṣh** - are 'retroflex' or 'cerebral' (*in the head*), pronounced with the tip of the tongue curled back against the roof of the mouth, eg. **Idā Nāḍī** has both **ḍ**'s retroflex and sounds a bit like '**Irdā Nārdī**'.
3. There are no labial fricatives (**th, f, v**) in Sanskrit. **Th** is not as in 'the' but is an aspirated **t**, as in 'boat'house'; **ph** is not **f** but an aspirated **p**, as in 'top'hat'.
4. Both **v** and **w** are used but are the same letter. Normally **v** is used when on its own (*Śhiva, Viṣhṇu*) and **w** when compounded (*twam, swāmī*) sounding like 'vw' i.e. **tvwam**. One suggestion is to pronounce 'w' with the upper teeth touching the lower lip.
5. There are three sibilants:-
  - (1) **śh** is soft with the tip of the tongue just behind the teeth, as in 'sure' rather than 'shore' (*Śhiva, Gaṇeśha, Śhri*).
  - (2) **ṣh** is retroflex – '*with the tongue curled back*' and is usually found joined with other retroflex consonants (*Viṣhṇu, aṣhṭa*).
  - (3) **s** is always unvoiced, like 'hiss' and not 'his'.
6. The aspirated word ending **-ḥ**, e.g. **namah**, has an echo of the final vowel with the aspiration, but is not a full syllable. It is described as 'a very short **ha** (*as in 'hull' but shorter*) after **a, ā, u, ū, o** and **au**, and a very short **hi** (*as in 'hill' but shorter*) after **i, ī, e** and **ai'**. The main effect is to strengthen the final vowel which otherwise would be almost swallowed.
7. **ṛ** is a vowel, written **ṛi**, as in **ṛitam, Kṛiṣhṇa, Sanskṛit**; or **ṛu**, as in **amṛut, gruha**. Both the vowel **ṛ** and consonant **r** are retroflex (*with the tongue curled back*) and should be rolled in the Scottish manner.
8. The letter **jñ** is written and pronounced **gñy** (*the ñ is a nasalization of the g*) as in **gñyāna** -'knowledge' or **Āgñyā** -'Control Chakra'.
9. **g** is always as in **begin** and not as in **vegetable**, which is **j (dʒ)**.
10. **y** is always a consonant (*except in Vedic Sanskrit*) so **buddhy'aham** is only three syllables although an elision of **Buddhi-aham** (*four syllables*).

# The Devī Māhātmyam

**Atha Śhrī Durgā Sapta-śhatī.** *The Seven-hundred (verses) to Shri Durgā*  
**Om Śhrī Gaṇeśhāya namaḥ.** *Salutations to Shri Ganesha*  
**Om Śhrī Durgāyai namaḥ.** *Salutations to Shri Durgā*  
**Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhri Nirmalā Devyai namo namaḥ**  
*Who is incarnated in person as Our Holy Mother Shri Mataji Nirmala Devi*

## 1. Madhu Kaiṭabha vadho nāma prathamo-'dhyāyah.

*Chapter One: The Slaying of Madhu and Kaitabha.*

**Asya śhrī prathama charitrasya,** *Of this first sacred history*  
**Brahmā ṛiṣhiḥ,** *Brahma is the composing seer*  
**Mahākālī devatā,** *Mahakali is the presiding deity*  
**Gāyatrī chhandah,** *Gayatri is the metre*  
**Nandā śaktih,** *Nanda is the power*  
**Rakta-dantikā bijam,** *The Red-toothed Goddess is the seed*  
**Agnis tattvam,** *The God of Fire is the principle*  
**Rig Vedaḥ svarūpam,** *The Rig Veda is the form*  
**Śhrī Mahākālī prīty'arthe prathama charitra jape viniyogah.**

*To please Shri Mahakali the recitation of this first history is undertaken*

### **Dhyānam - The Meditation:**

**Om, Khaḍgam chakra gadeśhu chāpa parighāñ śhūlam**  
**Bhuśhuṇḍīm śhiraḥ śhaṇkham sam-dadhatīm karais,**  
**Tri-nayanām sarv'āṅga bhūṣh'āvṛitām, nīlāśhma dyutim**  
**Āsyā-pāda daśhakām seve Mahākālikām yām asta**  
**Utsvapite Harau Kamala-jo hantum Madhum Kaiṭabham.**

*Om, wielding sword, discus, mace, bow, iron club, spear, catapult, demon's head and conch in the hands, with three eyes and the whole body bedecked with ornaments, whose lotus-face shines brightly like a dark blue gem, I worship that ten-armed supreme black Goddess, Śhrī Mahākālī, who was invoked by the Lotus-born Brahma to rouse Shri Vishnu from sleep, for the destruction of Madhu and Kaitabha.*

Om Aim.

**Mārkandeya uvācha** - *Sage Markandeya is narrating*

1.1.

*the story to his disciple Bhaguri:*

**Sāvarṇih Sūrya-tanayo yo Manuḥ kathyate-'ṣṭamah,**

**Niśhāmaya tad utpattim vistarād gadato mama.**

1.2.

*'Sāvarni, the son of Sūrya, is known as the eighth Manu –'law-giver'.*

*Listen, while I describe the details of his birth.*

**Mahāmāyānubhāvena yathā manv'antar'ādhipah,**

**Sa babhūva mahā-bhāgaḥ Sāvarṇis tanayo Raveḥ.**

1.3.

*By the grace of Mahāmāyā, that Sāvarni, the illustrious son of*

*Sūrya, became the Manu, the Lord of the Era.*

**Svārochiṣhe-'ntare pūrvam chaitra vamśha sam-udbhavah.**

**Suratho nāma rājā bhūt samaste kṣhiti-maṇḍale.**

1.4.

*In the previous Era of Svarochiṣha, there was a king named Suratha,*

*in the Chaitra dynasty, ruling over the whole region.*

**Tasya pālayataḥ samyak prajāḥ putrāni vaurasān.**

**Babhūvuḥ śhatravo bhūpāḥ Kolā vidhvam̄sin astadā.**

1.5.

*He protected his subjects duly like his own children. The Kolā*

*kings, those death-dealing destroyers, became his enemies.*

**Tasya tair abhavad yuddham ati-prabala daṇḍinah,**

**Nyūnair api sa tair yuddhe Kolā vidhvam̄si-bhir jitah.**

1.6.

*Wielding the most potent weapons, he fought a battle with the Kolā*

*destroyers, but, though they were only a small force, he was defeated.*

**Tataḥ svapuram āyāto nija deś'ādhipo-'bhavat,**

**Ākrāntaḥ sa mahā-bhāgas tais tadā prabal'āri-bhiḥ.**

1.7.

*Returning to his city, he ruled over his own country.*

*Then that illustrious King was attacked by powerful enemies.*

**Amātyair balibhir duṣṭair dur-balasya dur'ātma-bhiḥ,  
Kośho balam ch'āpa-hṛitam tatr'āpi svapure tataḥ.**

1.8.

*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-minded ministers.*

**Tato mṛiga yā vyājena hṛita svāmyaḥ sa bhū-patiḥ,  
Ekākī hayam'āruhya jagāma gahanāṁ vanam.**

1.9.

*So, deprived of his sovereignty, the King departed alone on horse-back for the dense forest, on the pretext of hunting.*

**Sa tatr'āśrama madr'ākṣhīd dvija varyasya Medhasaḥ,  
Praśhāntaśhv'āpadā-kīrṇāṁ muni śiṣhy'opa-śobhitam.**

1.10.

*He happily saw there the hermitage of Sage Medhas, the supreme among the twice-born, peacefully inhabited by wild animals, and graced by the sage's disciples.*

**Tasthau kañchit sa kālāṁ cha muni nā tena sat-kṛitah,  
Itaś chetaśh cha vicharams tasmin muni var'āśhrame.**

1.11.

*Entertained by the Sage, Suratha spent some time in his hermitage.*

**So-'chintayat tadā tatra mamatvā kṛiṣṭa mānasah,  
Mat pūrvaiḥ pālitam pūrvam mayā hīnāṁ puram hi tat.  
Mad bhṛityais tair asad vṛittair dharmataḥ pālyate na vā,**

1.12.

*Then, overcome by attachment, he started thinking, "What about my city, protected by my ancestors and recently deserted by me? Is it being guarded righteously by my servants of evil conduct?*

**Na jāne sa pradhāno me śhūro hastī sadā madaḥ.  
Mama vairi vaśham yataḥ kāmbhog'ānu-palapsyate,**

1.13.

*I do not know about my heroic and ever-rampant chief elephant; It is surely being harnessed and ridden by my enemies.*

**Ye mam'ānugatā nityam̄ prasāda dhana bhojanaiḥ.** 1.14.

**Anu-vṛittim̄ dhruvam̄ te-'dya kurvany'anya mahī-bhṛitām,**  
**Asamyag vyaya śīlais taiḥ kurvad-bhiḥ satatam̄ vyayam.** 1.15.

*My constant followers who received position, wealth and food from me, now certainly pay homage to other kings. The treasure I gathered will be squandered by those spendthrifts, who are addicted to extravagance".*

**Sañchitah so-'ti-duḥkhena kṣhayam̄ kośho gamiṣhyati,**  
**Etat-ch'ānyat cha satatam̄ chinta-yāmāsa pārthivah.** 1.16.

*Thinking thus the King became very dejected and was continually beset by such contemplations.*

**Tatra vīpr'āśram abhyāśhe vaiśhyam̄ ekam̄ dadarśha saḥ,**  
**Sa priṣṭas tena kas tvam̄ bho hetuś ch'āgamane-'tra kah.** 1.17.

*Near the hermitage he saw a merchant and asked him:  
"Who are you? What is the cause of your coming here?*

**Saśhoka iva kasmāt tvam̄ durmanā iva lakṣhyase,**  
**Ity'ākarṇya vachas tasya bhū-pateḥ praṇay'oditam.** 1.18.

**Praty'uvācha sa tam̄ vaiśhyah praśhray'āvanato nṛipam.** 1.19.

*Why do You appear afflicted with grief and depressed in mind?" Hearing the King's friendly enquiry, the merchant bowed respectfully and replied:*

**Vaiśhya uvācha - The Merchant said:** 1.20.

**Samādhir nāma vaiśhyo-'ham utpanno dhaninām kule.** 1.21.

*"I am a merchant named Samadhi, born in a wealthy family.*

**Putra dārair nirastaś cha dhana lobhā dasādhu-bhiḥ,**  
**Vihīnaś-cha dhanair dāraiḥ putrair-ādāya me dhanam.** 1.22.

*I have been cast out by my sons and wife, whose greed for wealth has made them wicked. They have taken my riches and left me penniless.*

**Vanam abhy'āgato duḥkhī nirastaś ch'āpta bandhu-bhiḥ,  
So-'ham na vedmi putrāṇāṁ kuśhal'ākuśhal'ātmikām.** 1.23.

*Banished by my trusted kinsmen and grief-stricken, I have come to the forest. I do not know if my children are happy or unhappy.*

**Pravṛittim sva-janānāṁ cha dārāṇāṁ ch'ātra samsthitaḥ, 1.25.  
Kim nu teṣhāṁ gṛihe kṣhemam akṣhemam kim nu sāmpratam.  
Kathāṁ te kim nu sad-vṛittā dur-vṛittāḥ kim nu me sutāḥ.** 1.24.

*Dwelling here, I know nothing, good or bad, about my relations.  
At present is welfare or ill-luck theirs at home? How are they?  
Are my children living good or evil lives?"*

**Rāj'ovācha - The king said:** 1.26.

**Yair nirasto bhavāṁ lubdhaiḥ putra dār'ādi-bhir dhanaiḥ. 1.27.  
Teṣhu kim bhavataḥ sneham anu-badhnāti mānasam.** 1.28.

*"Those covetous folk, your sons, wife and others, who have deprived you of your wealth; why is your mind affectionately attached to them?"*

**Vaiśhya uvācha - The merchant said:** 1.29.

**Evam etad yathā prāha bhavan asmad gatām vachāḥ. 1.30.  
"This very thought has occurred to me, just as you said.**

**Kim karomi na badhnāti mama niṣṭhura tām manāḥ,  
Yaiḥ san-tyajya pitṛi-sneham dhana lubdhair nir-ākṛitāḥ.** 1.31.

*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.*

**Pati-svajana hārdam cha hārditeṣhv'eva me manāḥ,  
Kim etan n'ābhi-jānāmi jānann api mahā-mate.** 1.32.

*They have lost affection for their master and kinsmen. Although aware of this, I do not comprehend, O noble-hearted King,*

**Yat prema pravaṇāṁ chittāṁ viguṇeṣhv'api bandhuṣhu,  
Teṣhāṁ kṛite me niḥśhvāso daur-manasyāṁ cha jāyate.** 1.33.  
**Karomi kim yan na manas teṣhv'aprītiṣhu niṣṭhuram.** 1.34.

*How it is that the mind is prone to love even worthless relations. On account of them I heave heavy sighs and feel dejected. What to do, since my mind does not harden towards those unloving wretches?"*

**Mārkaṇḍeya uvācha – Markandeya said:** 1.35.  
**Tatas tau sahitau vipra tam muniṁ sam-upasthitau.** 1.36.  
**Samādhir nāma vaiśhyo-'sau sa cha pārthiva sattamaḥ.**  
*'Then, together, the merchant Samadhi and the noble King approached Sage Medhas.*

**Kṛitvā tu tau yath'ānyāyāṁ yath'ārham tena saṁvidam.** 1.37.  
**Upa-viṣṭau kathāḥ kāśhchit cha kratur vaiśhya pārthivau.** 1.38.  
*Observing the proper etiquette due to him, they sat down and conversed with him on various topics.*

**Rāj'ovācha - The king said:** 1.39.  
**Bhagavāṁs tvāṁ aham praṣṭumit śhāmy'ekāṁ vadasva tat.** 1.40.  
*"Sir, I wish to ask you one thing. Please reply to it.*

**Duḥkhāya yan me manasāḥ sva-chittāyat tatāṁ vinā,  
Mamatvāṁ gata-rājyasya rājy'āṅgeṣhv'akhileṣhv'api.** 1.41.  
*Beyond the control of my intellect, my mind is afflicted with sorrow. Though I have lost the kingdom, I am attached to all the trappings of it.*

**Jānato-'pi yath'āgñyasya kim etan muni sattama,  
Ayaṁ cha nikṛitaḥ putrair dārair bhrityais tath'oj-jhitaḥ.** 1.42.  
*Although aware of it, I act like one ignorant. How is this, O best of sages? And this merchant has been disowned by his children, wife and servants.*

**Sva-janena cha sanyak-tastešhu hārdī tath'āpy'ati,  
Evam eṣha tath'āham cha dvāvapy'aty'anta duḥkhitau.** 1.43.

*But, though forsaken by his own people, he is still inordinately affectionate towards them.*

**Driṣṭa doṣhe-'pi viṣhaye māmatvā kriṣṭa mānasau,  
Tat kim etan mahā-bhāga yan moho gñyānin'orapi.** 1.44.  
**Mamāsyā cha bhavaty'eṣhā vivek'āndhasya mūḍhatā.** 1.45.

*Thus both he and I, through attachment to objects whose defects we know, are exceedingly unhappy. How does this happen, sir, that, though we are aware of it, this delusion persists? Both myself and this worthy gentleman are blinded in matters of discrimination."*

**Riṣhir uvācha - Sage Medhas said:** 1.46.  
**Jñānam asti samas-tasya jant'orviṣhaya gochare.** 1.47.

*"Every being has the knowledge of objects perceived by the senses.*

**Viṣhayāś-cha mahā-bhāga yānti chaivam pṛithak pṛithak,  
Divāndhāḥ prāṇināḥ kechid rātr'āvandhāḥ tath'āpare.** 1.48.

*Such objects reach it in various ways. Some beings are blind by day, and others are blind by night.*

**Kechid divā tathā rātrau prāṇinas tulya driṣṭayah,  
Jñānino manujāḥ satyam kim tu te na hi kevalam.** 1.49.

*Some beings have equal sight both by day and night. Human beings are certainly endowed with knowledge, but they are not the only ones.*

**Yato hi gñyāninaḥ sarve paśhu-pakṣhi mṛig'ādayaḥ,  
Jñānam cha tan manuṣhyāṇāṁ yat teṣhāṁ mṛiga pakṣhiṇām.** 1.50.

*The knowledge that men have, birds and beasts have too; and what they have men also possess.*

**Manuṣhyāṇāṁ cha yat teṣhāṁ tulyam anyat tatho-bhayoh,  
Jñāne-’pi sati paśhyaitān pataṅg’āñchh’āva-chañchuṣhu.** 1.51.

*And the rest like eating and sleeping is common to both of them. Look at these birds; though possessing knowledge, and distressed by hunger....*

**Kaṇa mokṣh’ādṛitān mohāt pīḍyamānān api kṣhudhā,  
Mānuṣhā manuja vyāghra s’ābhilāṣhāḥ sutān prati.** 1.52.

*Due to delusion, they are dropping grains into the beaks of their young. Human beings are similarly attached to their children, O tiger among men.*

**Lobhāt praty-upakārāya nanvetān kim na paśhyasi,  
Tath’āpi matāvartte moha garte nipātitāḥ.** 1.53.

*This is partly due to greed for return help. Do you not see? Hence, from self-interest, men are hurled into the pit of delusion.*

**Mahāmāyā prabhāveṇa saṁsāra sthiti kāriṇā,  
Tann’ātra vismayah kāryo yoga nidrā Jagat-pateḥ.** 1.54.

*By the power of Mahāmāyā is this illusory world created; that amazing power which threw even the Lord of the Earth (Vishnu) into mystic slumber.*

**Mahāmāyā hareśh ch’aiṣhā tayā sammohyate jagat,  
Jñāninām api chetāmsi Devī Bhagavatī hi Sā.  
Balādā kṛiṣhya mohaya Mahāmāyā prayacchati.** 1.55.

*By this Great Power of Illusion is the world entranced. Verily She, the Goddess Bhagavati, distracts the minds of even the wise. Tugging the mind here and there, the power of Māyā causes confusion.*

**Tayā visṛijyate viśvam jagad etat char’ācharam,  
Saiṣhā prasannā varadā nṛiṇāṁ bhavati muktaye.** 1.56.

*By Her everything in this Universe, living or non-living is created. When propitiated, She gives human beings the boon of liberation.*

**Sā vidyā paramā mukter hetu bhūtā sanātanī.** 1.57.

**Samsāra bandha hetuś cha saiva sarv'eśhvar'eśhvarī.** 1.58.

*She is the supreme knowledge, the ancient and eternal means of final liberation; but She is also the cause of bondage in this world, governing even the greatest of the Deities."*

**Rāj'ovācha** - *The king said:* 1.59.

**Bhagavan kā hi sā Devī Mahāmāy'eti yām bhavān.** 1.60.

**Brav'īti katham utpannā sā karmāsyāś cha kiṁ dvija.**

*"O Noble sir, who is that Devi whom You call Mahāmāyā?*

*Say how She came to be and how She acts, O Twice-born.*

**Yat prabhāvā cha sā Devī yat svarūpā yad udbhavā.** 1.61.

**Tat sarvam śhrotum icchāmi tvatto brahma-vidām vara.** 1.62.

*What is Her nature? What Her form? What Her birth?*

*All that I wish to hear from You, O best of the knowers of Brahman."*

**Riśhir uvācha** - *Sage Medhas said:* 1.63.

**Nity'aiva Sā jagan mūrtis tayā sarvam idam tatam,**

**Tath'āpi tat sam-utpattir bahudhā śhrūyatām mama.** 1.64.

*"She is eternal, embodied as the universe. By Her is all this pervaded.*

*Nevertheless, She incarnates in manifold ways, as I will tell you.*

**Devānām kārya siddhy'artham āvir-bhavati sā yadā,**

**Utpann'eti tadā loke sā nity'āpy'abhi-dhīyate.** 1.65.

*When She manifests to accomplish the purposes of the Devas,*

*She is said to be born in the world, though She is eternal.*

**Yoga-nidrām yadā Viśhṇur jagaty'ek'ārṇavī kṛite,** 1.66.

**Āstīrya śhesham abhajat kalp'ānte Bhagavān prabhuḥ,**

**Tadā dvāv'asurau ghorau vikhyātau Madhu Kaiṭabhu.** 1.67.

*Shri Vishnu was in a mystic slumber when the world was covered by ocean at the end of the era. While the adorable Lord was reclining*

*on the serpent Śheśha in yogic sleep, two terrible Asuras,  
the infamous Madhu and Kaiṭabha arose.*

**Viṣhṇu karṇa mal'odbhūtau hantuṁ Brahmāṇam udyatau,  
Sa nābhi kamale Viṣhṇoḥ sthito Brahmā Prajāpatih.**

1.68.

*Springing from Vishnu's earwax, they sought to slay Brahmā, the  
Father of Creation, seated in a lotus emerging from Vishnu's navel.*

**Driṣṭītvā tāv asurau ch'ograu prasuptam̄ cha Janārdanam,  
Tuṣṭāva yoga-nidrām̄ tām ek'āgra hṛidayah̄ sthitah̄.**

1.69.

**Vibodhan'ārthāya Harer Hari netra kṛit'ālayām.**

*Seeing these two fierce Asuras attacking him and the Stirrer of People (Vishnu) blissfully immersed in the mystic slumber in His heart, Brahmā extolled that Goddess ensconced in Vishnu's eyes. in order to awaken the Remover of Sins (Vishnu),*

**The Brahmā Stuti – 'The Praise by Shrī Brahmā'**

**The Tantrika Rātri Sūktam – 'Hymn to the Goddess of the Night'**

**Viśv'eśhvarīm jagad dhātrīm sthiti saṁhāra kāriṇīm.**

1.70.

**Nidrām Bhagavatīm Viṣhṇor atulām tejasah̄ prabhuḥ.**

1.71.

*O Queen of the cosmos, the creator, sustainer and dissolver of the universe, O Goddess of Sleep, You are the power of consciousness in the incomparable Lord Vishnu.*

**Brahm'ovācha – Shrī Brahmā said:**

1.72.

**Tvam svāhā Tvam svadhā Tvam hi vaṣhaṭ-kāraḥ svar'ātmikā,**

**Sudhā Tvam akṣhare nitye tridhā mātr'ātmikā sthitā.**

1.73

*You are the sacred mantras of fire, protection and attainment and the embodiment of all sounds. You are the nectar, O eternal and imperishable essence of the three-syllabled Om.*

**Ardha-mātrā sthitā nityā y'ān-uchchāryā viśheśhataḥ,  
Tvameva sāndhyā Sāvitrī Tvam Devi jananī parā.**

1.74

*You are particularly the eternal half-syllable, which cannot be uttered.  
You are the sacred times of worship, the power of the sun and the  
Divine Mother supreme.*

**Tvayai tad dhāryate viśhvam̄ Tvayai tat sriyyate jagat,  
Tvayai tat pālyate Devi Tvam atsyante cha sarvadā.**

1.75

*By You this universe is supported, by You is this world is created.  
By You it is protected, O Devi, and You consume it at the end.*

**Visṛistau sṛisti-rūpā Tvam sthiti rūpā cha pālane,  
Tathā samhṛiti rūpānte jagato-'sya jagan-maye.**

1.76

*O You, who contains the whole 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 universe's dissolution,  
You are the destructive power.*

**Mahā-vidyā mahā-māyā mahā-medhā mahā-smṛitiḥ,  
Mahā-mohā cha bhavatī mahā-devī mah'āsuṛī.**

1.77

*You are the supreme knowledge and the great illusion, the highest  
intelligence and contemplation, and the greatest delusion,  
the greatest Goddess and the greatest Demoness.*

**Prakṛitis Tvam cha sarvasya guṇa-trayā vibhāvinī,  
Kāla-rātrir mahā-rātrir mohā-rātriśh cha dāruṇā.**

1.78

*You are the primordial cause of everything, bringing into force the  
three qualities. You are the dark night of dissolution of the ego, the  
great night of final dissolution, and the terrible night of delusion.*

**Tvam Śrīs Tvam Īśhvaraḥ Tvam hrīs Tvam buddhir bodha-lakṣhaṇā  
Lajjā puṣṭis tathā tuṣṭis Tvam śāntiḥ kṣhāntir eva cha.**

1.79

*You are the Goddess of good fortune, the supreme ruler, modesty,  
intelligence characterized by wisdom, bashfulness, nourishment,  
contentment, tranquillity and patience.*

**Khadginī śhulinī ghorā gadinī chakriṇī tathā,  
Śhaṅkhinī chāpinī bāṇa bhuśhuṇḍī parigh'āyudhā.** 1.80  
*Armed with sword, spear, mace, discus, conch, bow, arrows, sling and iron club, You are of very terrifying appearance.*

**Saumyā saumyatar'āśheśha saumye-bhyas Tv'ati-sundarī,  
Par'āparāṇām paramā Tvameva Parameśhvārī** 1.81  
*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'ākhil'ātmike,  
Tasya sarvasya yā śaktih sā Tvam kim stūyase tadā.** 1.82  
*Whatever things exists, real or unreal, whatever power they possess, is You. O You who are the Soul of Everything, how can I extol You more?*

**Yayā Tvayā jagat-sraṣṭā jagat pātyatti yo jagat,  
So-'pi nidrā vaśham nītaḥ kas Tvām stotum ih'eśhvaraḥ.** 1.83  
*By You, even He who creates, sustains and devours this world is put to sleep. Who here is capable of extolling You?*

**Viṣṇuḥ śaṅīrā grahaṇām aham Īśhānā evā cha,  
Kāritās Te yato-'tastvām kah stotum śhaktimān bhavet.** 1.84  
*O Thou who made even Vishnu, Śhiva and Myself take our embodied forms, who is capable of praising You?*

**Sā Tvam ittham prabhāvaiḥ svair udārair Devi samstutā,  
Moha-yaitau dur-ādharṣhāv'asurau Madhu Kaiṭabhou.** 1.85  
*O Devi, being lauded thus, delude these two unassailable Asuras Madhu and Kaitabha with Your superior powers.*

**Prabodham cha Jagat-svāmī nīyatām achyuto laghu.  
Bodhaśh cha kriya tāmasya hantum etau mah'āsurau.** 1.86  
*Let Vishnu, the imperishable Master of the world, be quickly awakened and rouse up His Nature to slay these two mighty Asuras.'*

*Here ends the **Brahmā Stuti**.*

<b>Riśhir uvācha</b> - Sage Medhas said:	1.88.
<b>Evam stutā tadā Devī Tāmasī tatra vedhasā.</b>	1.89.
<b>Viśhṇoḥ pra-bodhan'ārthāya nihantum Madhu Kaiṭabhau.</b>	
<i>'Thus praised, the Goddess of darkness and delusion appeared there, to awaken Vishnu for the destruction of Madhu and Kaitabha.</i>	
<b>Netrāsyā nāsikā bahu hṛidaye-bhyas tath'orasaḥ.</b>	1.90.
<b>Nir-gamya darśhane tasthau Brahmaṇo-'vyakta janmanah.</b>	
<i>Drawing out from His eyes, nose, arms and heart, She appeared in the sight of Brahmā of inscrutable birth.</i>	
<b>Uttasthau cha jagan nāthas tayā mukto janārdanah.</b>	1.91.
<b>Ek'ārṇave-'hi śhayanāt tataḥ sa dadṛiśhe cha tau.</b>	
<i>Raising up from His couch on that one ocean, the awakening Lord of the Universe saw them....</i>	
<b>Madhu Kaiṭabhau dur-ātmānāv'ati-vīrya parākramau.</b>	1.92.
<b>Krodha rakt'ekṣhaṇ'āvattum Brahmāṇam janit'odyamau.</b>	
<i>Those two evil Asuras, Madhu and Kaitabha, very heroic and powerful, eyes red with anger, endeavouring to devour Brahmā.</i>	
<b>Samutthāya tatast'ābhyaṁ yuyudhe Bhagavān Hariḥ.</b>	1.93.
<b>Pañcha varṣha sahasrāṇi bahu praharāṇo vibhuḥ.</b>	
<i>Then the All-pervading Lord arose and fought with the Asuras for five thousand years, using His own arms as weapons.</i>	
<b>Tāv-apy'ati-bal'omattau Mahāmāyā vimohitau.</b>	1.94.
<b>Uktav'antau varo-'smatto vriya tām iti Keśhavam.</b>	1.95.
<i>And they, frenzied with their great power, and deluded by Mahāmāyā, exclaimed to Vishnu, "Ask a boon from us."</i>	

<b>Śhrī Bhagavān uvācha – The Lord said:</b>	1.96.
<b>Bhavetām adya me tuṣṭau mama vadhyāv ubhāv'api.</b>	1.97.
<b>Kim anyena varen'ātra etāvaddhi vṛitam mayā.</b>	1.98.

*“If You are satisfied with Me, may you both be slain by Me now. What other boon is there? This is My choice.”*

<b>Riṣhir uvācha - Sage Medhas said:</b>	1.99.
<b>Vañchit'ābhyām iti tadā sarvam āpo-mayam jagat,</b>	1.100.
<b>Vilokya tābhyām gadito Bhagavān kamal'ekṣhaṇah,</b>	

**Āvām jahi na yatr'orvī salilena pariplutā.** 1.101.

*‘Thus tricked and seeing the world covered with water, those two Asuras told the Lotus-eyed Lord, “Slay us at the spot where the Earth is not flooded with water.”*

<b>Tath'ety'uktvā Bhagavatā śhaṅkha chakra gadā bhṛitā.</b>	1.102.
<b>Kṛitvā chakreṇa vai chhinne jaghane śirasī tayoh.</b>	1.103.

*“So be it”, said the blessed wielder of conch, discus and mace, and, taking them on His lap, severed their heads with His discus.*

<b>Evam eṣhā sam-utpannā Brahmaṇā samstutā svayam,</b>	1.104.
<b>Prabhāvam asyā Devy'āstu bhūyah śṛiṇu vadāmi te.</b>	

*This is how that Goddess Herself appeared when praised by Brahma. Now listen as I again expound to you the Glory of the Devi.’*

**Āīṁ Om.**

**Svasti Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Madhu Kaitabha vadho' nāma  
prathamo-'dhyāyah.**

*Here ends the first chapter of the Devi Mahatmyam from the Markandeya Purana, in the era of the Manu Sāvarni, called 'The Slaying of Madhu and Kaitabha'.*

**Uvācha 14, ardha-ślōkāḥ 24, ślōkāḥ 66, evam'āditah. 104.**

14 'said's, 24 half-verses, 66 verses: Total 104 (out of 700)

## 2. Mahiṣhāsura sainya vadho nāma dvitīyo-'dhyāyah.

*Chapter Two: The Destruction of Mahishasura's army*

Asya śrī madhyama charitrasya	<i>Of this sacred central history</i>
Viṣhṇur ṣiṣhiḥ.	<i>Shri Vishnu is the composing seer</i>
Śrī Mahālakṣhmīr devatā.	<i>Shri Mahalakshmi is the presiding deity</i>
Uṣhṇik chhandaḥ.	<i>Ushnika is the metre</i>
Śhākambharī śaktih.	<i>The Life-supporting Goddess is the power</i>
Durgā bījam.	<i>Shri Durga is the seed</i>
Vāyus tattvam.	<i>The God of the Air is the principle</i>
Yajur Vedah svarūpam.	<i>The Yajur Veda is the form</i>
Śrī Mahālakṣhmī prīty'arthe madhyama charitra jape viniyogah.	<i>To please Shri Mahalakshmi this central history is recited</i>

### Dhyānam – The Meditation:

Om Akṣha-srak paraśhū gadeśhu kuliśham padmam  
 Dhanuh kuṇḍikām daṇḍam śhaktim asim cha  
 Charma jalajam ghaṇṭām sur'ābhājanam.  
 Śhūlam pāsha sudarśhane cha dadhatīm hastaiḥ  
 Pravāla prabhām seve sairibha mardinīm  
 Iha Mahālakṣhmīm saroja sthitām.

*Om, with a rosary, axe, mace, thunderbolt, lotus, bow, water-pot, rod, spear, sword, shield, conch and bell, She is worshipped by the Gods. Holding a trident, noose and the Sudarshana Chakra in the hands, shining like coral and putting the sky to shame, I worship Śrī Mahālakshmi, residing in a lotus.*

**Om Hrīm. Ṣiṣhir uvācha - Sage Medhas said:**

2.1.

Dev'āsuram abhūdy'uddham pūrṇam abda śhataṁ purā,  
 Mahiṣhe-'surāṇām adhipe devānām cha purandare.

2.2.

*There was war between the Devas and Asuras for a full hundred years.*

*Mahiṣhāsura was the Lord of the demons and Indra the Lord of the Gods.*

**Tatr'āsurair mahā-vīryair deva-sainyaṁ parājitam,  
Jitvā cha sakalān devān-indro-'bhūn Mahiṣh'āsuraḥ.**

2.3.

*The army of the Gods was vanquished by the valorous Asuras. After conquering all the Devas, Mahiṣhāsura became the Lord of Heaven.*

**Tataḥ parājītā devāḥ padma-yonīm Prajāpatim,  
Puras-kṛitya gatās tatra yatr'eśha Garuḍa dhvajau.**

2.4.

*Then the vanquished Devas headed by the Lotus-born Brahmā, went to the realm of the Eagle-bannered Lord (Vishnu).*

**Yath'āvṛittam tayos tad-van Mahiṣhāsura cheṣṭitam,  
Tri-daśhāḥ kathayām'āsur dev'ābhi-bhava vistaram.**

2.5.

*Describing the exploits of Mahiṣhāsura, the Thirty (Devas) told the story of the Gods' humiliation by the demons in detail.*

**Sūry'endr'āgny'anil'endūnām yamasya varuṇasya cha,  
Anyeṣhām ch'ādhi-kārānsa svayam ev'ādhi-tiṣṭhati.**

2.6.

*Mahiṣha had assumed for himself the powers of Sūrya, Indra, Agni, Vayu, Chandra, Yama, Varuna and the other Devas.*

**Svargān nir-ākṛitāḥ sarve tena deva-gaṇā bhuvi,  
Vicharanti yathā martyā Mahiṣhena dur-ātmanā.**

2.7.

*Thrown out of heaven by that evil-natured Mahiṣha, the hosts of Devas wander on the Earth like mortals.*

**Etad vaḥ kathitam sarvam amar'āri vicheṣṭitam,  
Śharanām vaḥ prapannāḥ smo vadhas tasya vichintyatām.**

2.8.

*"Thus have we related all the evil acts of that enemy of the immortals. Surrendering, we humbly request You to think out the means of his destruction."*

**Itthām niśhamya devānām vachāṁsi Madhu-sūdanāḥ,  
Chakāra kopām Śhambhuś cha bhrukuṭī kuṭil'ānanau.**

2.9.

*After hearing the words of the Devas, Vishnu was angry and Śhiva's face became fierce with frowns.*

**Tato-’ti-kopa pūrṇasya chakriṇo vadānāt tataḥ,  
Niśh-chakrāma mahat tejo Brahmaṇaḥ Śhaṇkarasya cha.** 2.10.  
*Then the face of the Chakra-wielder (Vishnu) filled with rage,  
and a great light filled the innocent faces of Brahmā and Śhiva too.*

**Anyeśhām ch’ava devānām Śhakr’ādīnām śharīrataḥ,  
Nirgatām su-mahat tejas tat ch’aikyām sama-gacchata.** 2.11.  
*Also from the bodies of Indra and the other Devas sprang forth  
a very great light; and all this light came together.*

**At’īva tejasah kūṭam jvalantam iva parvatam,  
Dadṛiṣhus te surās tatra jvālā vyāpta digantaram.** 2.12.  
*The Devas saw there a mighty blaze of light like a mountain peak,  
filling every direction with its flames.*

**Atulām tatra tat tejaḥ sarva-deva śharīra-jam,  
Eka-stham tad abhūn nārī vyāpta loka trayām tviṣhā.** 2.13.  
*Then that incomparable light, born from the bodies of all the Devas,  
pervading the three worlds with its lustre, combined into one  
and became a female form.*

**Yada bhūt śhāmbhavām tejas tenā jāyata tan mukham,  
Yāmyena ch’ābhavan keśhā bāhavo viṣhṇu tejasā.** 2.14.  
*By Śhiva's light, Her face came into being; by Yama's light Her hair,  
by Vishnu's light Her arms.*

**Saumyena stanayor yugmām madhyām ch’aindreṇa ch’ābhavat,  
Vārunenā cha jaṅghorū nitambas tejasā bhuvaḥ.** 2.15.  
*By the Moon's light Her two breasts; by Indra's light Her waist;  
by Varuna's light Her thighs and by Earth's light Her hips.*

**Brahmaṇas tejasā pādau tad aṅgulyo-’rka tejasā,  
Vasūnām cha kar’āṅgulyaḥ Kaubereṇa cha nāsikā.** 2.16.  
*From Brahma's light came Her feet; by the Sun's light Her toes;  
by Vasu's light Her fingers and by Kubera's light Her nose.*

**Tasyāstu dantāḥ sambhūtāḥ Prājā-patyena tejasā,  
Nayana tritayam jagñye tathā pāvaka tejasā.**

2.17.

*From Brahma's light came Her teeth; and the purifying  
Agni's light gave rise to Her three eyes.*

**Bhruvau cha sandhyayos tejaḥ śravaṇāv'anilasya cha,  
Anyeśhām ch'aiva devānām sambhavas tejasām Śivā.**

2.18.

*Her eye-brows came from Dawn and Dusk (the sacred times), and Her  
ears from the Wind God; and the light of the other Devas combined  
to create that auspicious Goddess.*

**Tataḥ samasta devānām tejo-rāshi sam-udbhavām,  
Tām vilokyam udām prāpuram arā Mahiṣh'ārditāḥ.**

2.19.

*Then looking at Her, born from the mass of all their lights, those  
Immortals, formerly oppressed by Mahiṣhāsura, experienced joy.*

**Tato devā dadus Tasyai svāni svāny'āyudhāni cha.  
Śhūlam śhūlād viniṣh-kriṣhya dadau Tasyai pināka dhṛik,**

*The Gods each gave Her of their own weapons. Drawing forth a trident  
from his own trident, the Bearer of Pinaka (Śhiva), gave it to Her.*

**Chakram cha dattavān Kriṣhṇaḥ sam-utpātya sva-chakrataḥ. 2.20.  
Śhaṅkham cha varuṇaḥ śhaktim dadau Tasyai hut'āśhanaḥ.**

*The Black-skinned Lord (Vishnu), gave Her a discus out of his own discus.  
Varuna gave Her a conch, Agni a spear.*

**Māruto dattavāmś chāpam bāṇa pūrṇe tath'eṣhudhī.  
Vajram Indraḥ sam-utpātya kuliśhād amar'ādhipaḥ.**

2.21.

*Maruta gave a bow and two quivers full of arrows. Indra, chief  
of the Gods, brought forth a thunderbolt from His thunderbolt.*

**Dadau Tasyai sahasr'ākṣho ghaṇṭām Airāvatād gajāt.  
Kāla daṇḍād Yamo daṇḍām pāśham ch'āmbu-patir dadau.**

2.22.

*The thousand-eyed God (Indra) also gave Her a bell from his elephant Airavata. Yama gave a staff from his own staff of death and the Ocean Lord proffered a noose.*

**Prajāpatiś ch'ākṣha mālāṁ dadau Brahmā kamandalum,** 2.23.  
**Samasta roma kūpeśhu nija raśhmīn div'ākaraḥ.**

*Brahma, the Lord of Creation, gave a rosary and a water-pot and Sūrya bestowed his rays on all the pores of Her skin.*

**Kālaś cha dattavān khaḍgam tasyai charma cha nirmalam.** 2.24.  
**Kṣhīr'odaś ch'āmalaṁ haram ajare cha tath'āmbare.**

*Kāla – 'time' gave a spotless sword and shield and the Ocean of Milk gave an immaculate garland, and a set of undecaying garments....*

**Chūḍā-maṇīṁ tathā divyam kūṇḍale kaṭakāni cha.** 2.25.  
**Ardha-chandram tathā śhubhram keyūrān sarva-bāhuṣhu.**

*A resplendent crest-jewel, ear-rings and bracelets, a brilliant half-moon ornament, armlets for all Her arms....*

**Nūpurau vimalau tad vad graiveyakam anuttamam.** 2.26.  
**Āṅguliya karat nāni samastāsv'āṅgulīṣhu cha.**

*And a pair of shining anklets, an unsurpassed necklace and excellent rings for all Her fingers.*

**Viśhva-karmā dadau Tasyai paraśhum ch'āti-nirmalam.** 2.27.  
**Astrāṇy'aneka rūpāṇi tathā bhedyam cha daṁśhanam.**

*Viśhvakarma gave Her a very brilliant axe, weapons of various forms and an impenetrable armour.*

**Amlāna pañkajāṁ mālāṁ śhirasy'urasi ch'āparām.** 2.28.  
**Adadaj-jaladhis Tasyai pañkajāṁ ch'āti-śobhanam.**

*The ocean gave Her a garland of unfading lotuses for Her head and another for Her chest, besides a very beautiful lotus in Her hand.*

**Himavān vāhanaṁ simhaṁ ratnāni vividhāni cha.**

2.29.

**Dadāva śhūnyam surayā pāna pātram dhan'ādhipah.**

*The Snow-mountain gave Her a lion vehicle and various jewels.*

*The Lord of Wealth gave Her a drinking cup, ever full of nectar.*

**Śheśhaś cha sarva nāgeśho mahā-maṇi vibhūṣhitam.**

2.30.

**Nāga-hāram dadau Tasyai dhatte yaḥ Pr̄ithivīm imām.**

*Śheśha, the lord of all serpents, gave ornaments of the finest jewels.*

*A pearl necklace was given by the Mother Earth.*

**Anyair api surair Devī bhūṣhaṇair āyudhais tathā.**

2.31.

**Sammānitā nanād'occhaiḥ sāṭṭa-hāsam muhur-muhuh.**

*Likewise by the other Gods was that Goddess adorned with weapons.*

*Thus honoured She gave a mighty shout, laughing loudly again and again.*

**Tasyā nādena ghoreṇa kṛitsnam āpūritam nabhaḥ.**

2.32.

**Amāyat āti-mahatā prati-śabdo mahā-nabhūt.**

*By Her terrible shout the entire ether was filled and there was a great reverberation in the cosmos.*

**Chukṣhu-bhuḥ sakalā lokāḥ samudrāś-cha chakampire.**

2.33.

**Chachāla vasudhā cheluḥ sakalāś-cha mahī-dharāḥ.**

*All the worlds shook and the seas trembled; the earth quaked and the mountains rocked.*

**Jayeti devāś-cha mudā tām ūchuḥ simha vāhinīm.**

2.34.

**Tuṣṭuvur munayaś-chainām bhakti namrāt mamūrtayah.**

*“Victory to You” exclaimed the Devas joyfully to Her mounted on the lion. The sages, bowing down in devotion, extolled Her.*

**Driṣṭvā samastam saṅ-kṣhubdham trai-lokyam amar'ārayah.** 2.35.

**Sannaddh'ākhila sainy'āste sam-uttasthur udāyudhāḥ.**

*Sensing agitation in the three worlds, the foes of the Devas mobilized all their armies and massed together with uplifted weapons.*

Āḥ kim etad iti kroḍhād ābhāśhya Mahiṣh'āsuraḥ.

2.36.

Abhy'adhbāvata tam śhabdam aśheśhair asurair vṛitah.

*Mahiṣhāsura exclaimed angrily, “Ha! What is this?” and hastened in response towards that shout, surrounded by his whole army,*

Sa dadarśha tato Devīm vyāpta loka trayām tviṣhā.

2.37.

Pād'ākrāntyā nata bhuvām kīrīṭol likhit'āmbarām.

*There he saw the Devi pervading the three worlds with Her lustre, making the Earth bend with Her footprint, scraping the sky with Her diadem....*

Kṣhobhit'āśheśha pātālām dhanur jyāniḥ svanena tām.

2.38.

Diśho bhuja sahasreṇa samant'ādvya'āpya sāṁsthitām.

*Shaking the nether worlds with the twang of Her bowstring, and pervading all the regions around with Her thousand arms.*

Tataḥ pravavṛite yuddham tayā Devy'āsura dviṣhām.

2.39.

Śhastr'āstraै bahudhā muktair ādīpita digantaram.

*There ensued a mighty battle between the Gods and the demons. The whole sky was illumined by the many weapons and missiles loosed.*

Mahiṣhāsura senānīś Chikṣhur'ākhyo mah'āsuraḥ.

2.40.

Yuyudhe ch'āmaraś ch'ānyaiś chatur aṅga bal'ānvitah.

*Mahiṣhāsura's general, the mighty demon Chikṣhura, engaged the Immortal's four-limbed army (Infantry, Cavalry, Chariots and Elephants) with his sixty thousand chariots.*

Rathānām-ayutaiḥ ṣhaḍ-bhir Udagr'ākhyo mah'āsuraḥ.

2.41.

Ayudhyat āyutānām cha sahasreṇa Mahā-hanuh.

*The Asura Udagra gave battle with his ten million chariots and Mahahanu with fifty million.*

Pañch'āśhad-bhiś-cha niyutair Asilomā mah'āsuraḥ.

2.42.

Ayutānām śhataiḥ ṣhaḍ-bhir bāśhkalo yuyudhe raṇe.

*Asiloma, another great Asura, fought in that battle with a hundred million chariots....*

**Gaja vājī sahasr'aughair anekaiḥ pari-vāritaḥ.**

2.43.

**Vṛito rathānāṁ koṭyā cha yuddhe tasmin ayudhyata.**

*And with many thousands of elephants and horses.*

*Vrita came with ten million chariots to that combat.*

**Biḍāl'ākhyo-'yutānāṁ cha pañch'āśhad bhi rath'āyutaiḥ.**

2.44.

**Yuyudhe saṃyuge tatra rathānāṁ pari-vāritaḥ.**

*The demon Bidala came to battle accompanied by his five hundred million chariots.*

**Anye cha tatr'āyutaśho ratha nāga hayair vṛitāḥ.**

2.45.

**Yuyudhuḥ saṃyuge Devyā saha tatra mah'āsurāḥ.**

*And with yet more thousands of chariots, elephants and horses other powerful Asuras joined in that battle with the Devi.*

**Koṭi koṭi sahasrais tu rathānāṁ dantināṁ tathā.**

2.46.

**Hayānāṁ cha vṛito yuddhe tatr'ābhūn Mahiṣh'āsurāḥ.**

*So, with thousands of millions of chariots, elephants and horses was Mahiṣhāsura endowed in that fight.*

**Tomarair bhindi-pālaiś-cha śakti-bhir musalaīs tathā.**

2.47.

**Yuyudhuḥ saṃyuge Devyā khaḍgaiḥ paraśhu paṭṭiśhaiḥ.**

*Wielding iron maces, javelins, spears and clubs, other Asuras joined battle with the Devi's swords, axes and spears.*

**Kechit-cha chikṣhipuḥ śaktīḥ kechit pāshāṁs tathā pare.**

2.48.

**Devīm khaḍga prahārais tu te tāṁ hantum prachakramuḥ.**

*Some hurled spears and others nooses; the Goddess with strokes of Her sword destroyed their army as it came at Her.*

**S'āpi Devī tatas tāni śastrāṇy'astrāṇi Chaṇḍikā.**

2.49.

**Līlay'aiva pra-chiccheda nija śastr'āstra varṣhiṇī.**

*They assailed Chandika with showers of weapons and missiles but playfully that Devi cut them to pieces with Her own missiles.*

**Anāyast'ānanā Devī stūya-mānā sura-rṣhi-bhiḥ.**  
**Mumoch'āsura deheśhu śastr'ānyastrāṇi ch'eśhvarī.**

2.50.

*With a serene face, while being extolled by the Gods and sages,  
that Goddess threw Her missiles at the bodies of the Asuras.*

**So-'pi kruddho dhutasāṭo Devyā vahana kesarī.**  
**Chachār'āsura sainyeśhu vaneśhv'iva hutāśhanaḥ.**

2.51.

*And the lion carrying the Devi, shaking its mane in rage,  
stalked among the demonic hosts like a fire in the forest.*

**Nih-śhvāsān mumuche yāmś-cha yudhya-mānā rāṇe-'mbikā.**  
**Ta eva sadyaḥ sambhūtā gaṇāḥ śhata sahasraśhah.**

2.52.

*The clouds of breath exhaled by Ambikā while fighting became  
at once Her battalions by hundreds and thousands.*

**Yuyudhuste para-śhubhir bhindi pālāsi pāṭṭiśhaiḥ.**  
**Nāśhayanto-'sura-gaṇān Devī śhakty'upa-bṛīṁhitāḥ.**

2.53.

*Energized by the power of the Devi, these battalions fought with axes,  
javelins, swords and spears, and destroyed the Asura troops.*

**Avādayanta paṭahān gaṇāḥ śhaṅkhāṁs tathā pare.**  
**Mṛidaṅgāṁś-cha tath'aiv'ānye tasmin yuddha mah'otsave.**

2.54.

*Some beat drums, some blew conches and others played dholaks  
in that great martial festival.*

**Tato Devī tri-śhūlena gadayā śhakti vṛiṣṭi-bhiḥ.**  
**Khaḍg'ādi-bhiś-cha śhataśho nija ghāna mah'āsurān.**

2.55.

*Then the Devi killed hundreds of Asuras with Her trident, mace,  
showers of spears, sword and the like.*

**Pāta-yāmāsa ch'aiv'ānyān ghaṇṭāsva na vimohitān.**  
**Asurān bhuvi pāśhena baddhvā ch'āny'āna-karşhayat.**

2.56.

*Others were cast down, stupefied by the sound of Her bell; and  
binding others with Her noose, She dragged them to the ground.*

**Kechid dvidh'ākṛit'āst'īkṣhṇaiḥ khaḍga pāt'ais tathā pare.** 2.57.

**Vipothitā nipātena gadayā bhuvi śherate.**

*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.*

**Vemuś cha kecid rudhiram̄ musalena bhṛiśham̄ hatāḥ.** 2.58.

**Kechin nipatitā bhūmau bhinnāḥ śhūlena vakṣhasi.**

*Severely hammered by Her club, some vomited blood.  
Pierced in the breast by Her trident, others sunk to the ground.*

**Nirantarāḥ śhar'augheṇa kṛitāḥ kecid raṇājire.** 2.59.

**Śhyen'ānu-kāriṇāḥ prāṇān mumuchus tri-daś'ārdanāḥ.**

*Impaled all over with Her arrows like porcupines, some of the Devas'  
enemies gave up their lives on that field of battle.*

**Keśhāñ chid bāhavaś-chhinnāś-chhinna grīvās tathā pare.** 2.60.

**Śhir'āṁsi petur-anyeṣh'āmanye madhye vidāritāḥ.**

*Some had their arms cut off, some their necks broken, the heads  
of others rolled down and some were torn in half.*

**Vichchinna jaṅghāstva pare petur urvyāṁ mah'āsurāḥ.** 2.61.

**Eka bāhv'akṣhi charaṇāḥ kecid Devyā dvidh'ākṛitāḥ.**

*Some demons fell to the ground with their legs severed; rendered  
one-armed, one-eyed, and one-legged by being sliced in two by the Devi.*

**Chhinne-'pi ch'ānye śhirasi patitāḥ punar utthitāḥ.** 2.62.

**Kabandhā yuyudhur Devyā gṛihīta param'āyudhāḥ.**

*And others, though decapitated, fell and rose again. Headless  
bodies fought the Devi with various weapons in their hands.*

**Na-nṛituś-ch'āpare tatra yuddhe tūrya lay'āśhritāḥ.** 2.63.

**Kabandhāś-chhinna śhirasaḥ khaḍga śhakty'riṣhṭi pāṇayah,**

**Tiṣhṭha tiṣhṭheti bhāṣhanto Devī-manye mah'āsurāḥ.** 2.64.

*Some headless bodies danced in that battle to the rhythm of the musical instruments with swords, spears and lances still in their hands, and their severed heads shouted “Stop, stop” to the Devi.*

**Pātitair atha nāg'āśhvair asuraiś cha vasundharā,  
Agamyā s'ābhavat tatra yatrā-bhūt sa mahā-ranah.**

2.65.

*With all the slain Asuras, dead elephants, horses and broken chariots that battlefield became impassable.*

**Śhoṇit'aughā mahā-nadyah sadyas tatra pra-susruvuḥ,  
Madhye ch'āsura sainyasya vāraṇ'āsura vājinām.**

2.66.

*Blood flowed in great rivers, gushing through that opposing army of demons.*

**Kṣhaṇena tan mahā-sainyam asurāṇām tath'āmbikā,  
Ninye kṣhayam yathā vahni strīṇa dāru mahā-chayam.**

2.67.

*Ambikā destroyed that mighty horde of Asuras in no time, like fire consuming a vast heap of straw and wood.*

**Sa cha siṁho mahā-nādam utsrījan dhuta-kesaraḥ,  
Śharīre-bhyo-'mar'ārīṇām asūn-iva vichinvati.**

2.68.

*Her lion, roaring fiercely with bristling mane, drove the vital breath from the bodies of the demons.*

**Devyā gaṇaiś-cha tais tatra kṛitam yuddham tath'āsuraiḥ,  
Yath'aiṣhām tutuṣhur devāḥ puṣhpā vṛiṣhtim ucho divi.**

2.69.

*The Devi's troops fought in that battle with the Asuras such that the Gods in Heaven, showering flowers, praised them greatly.*

**Svasti Śhrī Mārkaṇḍeya Purāṇe, Sāvarṇike Manvantare, Devī Māhātmye 'Mahiṣhāsura sainya vadho' nāma dvitīyo-'dhyāyah.**

*Here ends the second chapter of the 'Greatness of the Goddess', from the Markandeya Purana, in the Era of the Manu Sāvarṇi, called 'The Destruction of the Buffalo-demon's Army'.*

**Uvācha 1, ardha-śhlokāḥ 68, śhlokāḥ 69, evam'āditaḥ 173.**

1 'said', 68 half-verses, 69 verses: Total - 173

### 3. Mahiṣhāsura vadho nāma ṭṛitīyo-'dhyāyah.

*Chapter 3. The Slaying of Mahishasura.*

**Riśhir uvācha** - Sage Medhas said:

3.1.

**Nihanya mānam tat sainyam avalokya mah'āsurah,**

**Senānīś Chikṣhurah kopād yayau yoddhum ath'Āmbikām.**

3.2.

*'Then the Asura general Chikṣhura, seeing the army being hewn down by the Devi, was filled with anger and advanced to join battle with Ambikā.*

**Sa Devīm śhara varṣheṇa vavarṣha samare-'surah,**

**Yathā Meru gireḥ śhriṅgam toya varṣheṇa toya-dah.**

3.3.

*That Asura showered arrows on the Devi, like a cloud-burst on the peak of Mount Meru.*

**Tasya chhītvā tato Devī līlay'aiva śhar'otkarān,**

**Jaghāna turagān bāṇair yantāram ch'aiva vājinām.**

3.4.

*Then the Devi, playfully slicing through his cluster of arrows, struck his horses and their driver with an arrow.*

**Chiccheda cha dhanuh sadyo dhvajam ch'ātisam utśhṛitam,**

**Vivyādha ch'aiva gātreśhu chhinna dhanvānam āśhugaiḥ.**

3.5.

*Splitting his bow and high-flying banner, She wounded his arms and legs with arrows from Her bow*

**Sat-chhinna dhanvā viratho hatāśhvo hata sārathiḥ,**

**Abhy'adhāvata tām Devīm khaḍga charma dharo-'surah.**

3.6.

*His bow shattered, his chariot broken, his horses killed and his charioteer slain, that Asura armed with sword and shield rushed at the Devi.*

**Simham āhatya khaḍgena tīkṣhṇa dhāreṇa mūrdhani,**

**Ājaghāna bhuje savye Devīm apy'ati-vegavān.**

3.7.

*Swiftly he smote the lion on the head with his sharp-edged sword and struck the Devi on Her left arm.*

**Tasyāḥ khaḍgo bhujaṁ prāpya paphāla nṛipa nandana,  
Tato jagrāha śhūlam sa kopād aruṇa lochanah.**

3.8.

*His sword broke into pieces as it touched Her arm, O King.  
Then, his eyes red with anger, he grasped his spear.*

**Chikṣhepa cha tatas tattu Bhadra-kālyāṁ mah'āsurah,  
Jājvalya-mānam tejo-bhī ravi bimbam iv'āmbarāt.**

3.9.

*The mighty Asura flung it at the lovely Goddess, flaming violently,  
as if he was hurling the very sun from the skies.*

**Dṛiṣṭvā tadā patat śhūlam Devī śhūlam amuñchata,  
Tena tat śhatadhā nītam śhūlam sa cha mah'āsurah.**

3.10.

*Spying that flaming missile, the Devi hurled Her spear, shattering it  
into a hundred fragments and killing the great Asura himself.*

**Hate tasmin mahā-vīrye Mahiṣhasya chamū-patau,  
Ājagāma gaj'ārūḍhaś Chāmaras tri-daś'ārdanaḥ.**

3.11.

*With Mahiṣha's valiant general slain, Chāmara, that afflicter  
of the Devas, mounted his elephant and attacked.*

**So-'pi śaktim mumoch'ātha Devyās tām Ambikā drutam,  
Huṇkār'ābhi-hatāṁ bhūmau pāta-yāmāsa niṣhprabhām.**

3.12.

*He also hurled his spear at the Devi, who, with a shout of 'Huṇ',  
rendered it powerless on the ground.*

**Bhagnāṁ śaktim nipatitāṁ dṛiṣṭvā kroḍhasamanvitah,  
Chikṣhepa Chāmarah śhūlam bāṇais tad api s'ācchinat.**

3.13.

*Seeing his spear broken and fallen, Chāmara, full of rage,  
flung a pike, but She split that also with Her arrows.*

**Tataḥ simhah sam-utpatya gaja kumbh'āntare sthitah,  
Bāhu yuddhena yuyudhe ten'otchais tri-daś'āriṇā.**

3.14.

*Then the lion, leaping up onto the elephant's forehead, engaged  
in direct battle with that foe of the Devas.*

**Yudhya-mānau tatastau tu tasmān nāgān mahīm gatau,  
Yuyudhāte-'ti-sam-rabdhau prahārair ati-dāruṇaiḥ.**

3.15.

*Valiantly fighting that mighty elephant, and descending to the ground, they dealt each other the most terrible blows.*

**Tato vegāt kham utpatya nipatya cha mṛig'āriṇā,  
Kara prahāreṇa śiraś Chāmarasya pṛithak kṛitam.**

3.16.

*Then the lion, suddenly leaping up into the sky and dropping down, severed Chāmara's head with a swipe of its paw.*

**Udagraś cha raṇe Devyā śhilā vṛikṣh'ādi-bhir hataḥ,  
Danta muṣṭhi-talaiś chaiva karālaś cha nipātitah.**

3.17.

*Udagra was killed by the Devi in that battle with stones, trees, etc. being pulverised by terrific blows from Her teeth and hands.*

**Devī kruddhā gadā pātaiś chūrṇa-yāmāsa ch'oddhatam,  
Bāshkalam bhindi-pālena bāṇais tāmram tath'āndhakam.**

3.18.

*The Devi ground Uddhata to powder with furious blows of Her mace, killed Bashkala with a javelin and destroyed the red-hued Andhaka with arrows.*

**Ugrāsyam Ugra-vīryam cha tath'aiva cha Mahā-hanum,  
Tri-nestrā cha tri-śhūlena jaghāna Parameśhvarī.**

3.19.

*With Her trident, the Three-eyed Goddess killed Ugrasya, Ugravīrya and Mahāhanu.*

**Biḍālasy'āsinā kāyāt pāta-yāmāsa vai śirah.  
Durdharam Durmukham ch'obhau śharair ninye yama kṣhayam.**

3.20.

*With Her sword She severed Bidala's head from his body, and with Her arrows, sent both Durdhara and Durmukha to the mysterious abode of death.*

**Evaṁ saṅkṣhīya-māṇe tu sva sainye Mahiṣhāsuraḥ,  
Māhiṣheṇa svarūpeṇa trāsa-yāmāsa tān gaṇān.**

3.21.

*Even as his army was being thus destroyed, Mahiṣhāsura was terrorizing the Devi's troops with his buffalo form.*

**Kāṁś-chit tuṇḍa prahāreṇa khura kṣhepais tath'āparān,  
Lāṅgūlat'ādi tāṁś ch'ānyān śṛiṅgā-bhyāṁ cha vidāritān.**

3.22.

*Some he struck with his muzzle, others with his hoofs; some by the lashing of his tail and others were torn apart by his horns.*

**Vegena kāṁś-chid aparān nādena bhramaṇena cha,  
Niḥ-śvāsa pavanen'ānyān pāta-yāmāsa bhūtale.**

3.23.

*Some he knocked to the ground with his impetuous speed, some by his bellowing and wheeling around, and others by the blast of his breath.*

**Nipātya pramath'ānīkam abhya dhāvata so-'suraḥ,  
Simhāṁ hantum Mahā-devyāḥ kopam chakre tato-'mbikā.**

3.24.

*Having overthrown Her army, that Asura rushed to slay the mighty Goddess' lion; then Ambikā became angry.*

**So-'pi kopān mahā-vīryaḥ khura kṣhuṇṇa mahī-talah.  
Śṛiṅgā-bhyāṁ parvat'ānuchchāṁś chikṣhepa cha nanāda cha.**

*The very powerful Mahiṣhāsura pounded the ground with his hooves in rage, and laid low mountains with the tossing of his horns and loud bellowing.*

**Vega bhramaṇa vikṣhuṇṇā mahī tasya vyaśhīryata,  
Lāṅgūlen'āhataś-ch'ābdhiḥ plāvay'āmāsa sarva-taḥ.**

3.26.

*Crushed by the speed of his wheeling, the earth disintegrated, and, lashed by his tail, the sea overflowed all around.*

**Dhuta śṛiṅga vibhinnāś cha khaṇḍam khaṇḍam yayur ghanāḥ,  
Śhvās'ānilāś tāḥ śhataśho nipetur nabhaso-'chalāḥ.**

3.27.

*Cleft by the shaking of his horns, the clouds were torn in pieces and the blast of his breath caused them to fall from the sky in hundreds.*

**Iti krodha samādhamātam āpatantaṁ mah'āsuram,  
Driṣṭvā sā Chaṇḍikā kopam tad vadhyā tad'ākarot.**

3.28.

*Seeing the great Asura swollen with rage and advancing towards Her, Chandikā became wrathful in order to slay him.*

**Sā kṣiptvā tasya vai pāśham tam babandha mah'āsuram,  
Tat yāja māhiṣham rūpam so-'pi baddho mahā-mṛidhe.**

3.29.

*She flung Her noose over him and entangled the powerful Asura. Thus immobilized, he quitted his buffalo form.*

**Tataḥ simho-'bhavat sadyo yāvat tasy'Āmbikā śirah,  
Chhinatti tāvat puruṣhaḥ khaḍga pāṇir adriṣhyata.**

3.30.

*Then he immediately became a lion, but Ambikā cut off the lion's head, so he assumed the form of a man brandishing a sword.*

**Tata evāśhu puruṣham Devī chiccheda sāyakaiḥ,  
Tam khaḍga charmaṇā sārdham tataḥ so-'bhūn mahā-gajah.** 3.31.

*Swiftly the Devi sliced the man and his sword and shield with Her arrows. Then he became an enormous elephant.*

**Kareṇa cha mahā-simham tam chakarṣha jagarja cha,  
Karṣha tastu karam Devī khaḍgena nirakṛintata.**

3.32.

*The elephant tugged at Her lion with his trunk and roared loudly, but as he pulled, the Devi cut off his trunk with Her sword.*

**Tato mah'āsuro bhūyo māhiṣham vapur āsthitah,  
Tath'aiva kṣhobhay'āmāsa trai-lokyam sa char'ācharam.**

3.33.

*Then, resuming his buffalo form, the great Asura shook everything in the three worlds both living and unliving.*

**Tataḥ kruddhā jagan-matā Chaṇḍikā pānam uttamam,  
Papau punaḥ punaś chaiva jahāś'āruṇa lochanā.**

3.34.

*Still very angry, the Mother of the World quaffed a divine drink again and again, and laughed, Her eyes becoming red.*

**Nanarda ch'āsurah so-'pi bala vīrya mad'od-dhataḥ,  
Viṣhāṇā-bhyāṁ cha chikṣhepa Chanḍikāṁ prati bhūdharān.** 3.35.

*Again the Asura roared, intoxicated with his strength and valour, and hurled mountains at Chandikā with his horns.*

**Sā cha tāṁ prahitāṁs tena chūrṇayantī śhar'otkaraiḥ,  
Uvācha tam mad'oddhūta mukha rāg'ākul'ākṣharam.** 3.36.

*But She pulverized them with showers of arrows, and berated him in words full of passion, Her face exalted with excitement.*

**Devy'uvācha** – *The Goddess said:* 3.37.

**Garja garja kṣhaṇāṁ mūḍha madhu yāvat pibāmy'aham,  
Mayā tvayi hate-'traiva garjīṣhy'antyāśhu devatāḥ.** 3.38.

*“Roar, roar, O fool, for a moment while I drink this nectar. When You are slain by Me, the Devas will soon roar in this very place.”*

**Riśhir uvācha** - *Sage Medhas said:* 3.39.

**Evam uktvā sam-utpatya sārūḍhā tam mah'āsuram,  
Pāden'ākramya kaṇṭhe cha śhūlen'ainamat-ādayat.** 3.40.

*Exclaiming thus, She sprang onto that great Asura, pressed him on the neck with Her foot and struck him with Her spear.*

**Tataḥ so-'pi pad'ākrāntas tayā nija mukhāt tadā,  
Ardha niṣhkrānta evāśid Devyā vīryeṇa saṁvṛitāḥ.** 3.41.

*Then, trapped under Her foot, Mahiṣhāsura's real form half-issued from his buffalo mouth, overcome by the Devi's valour.*

**Ardha niṣhkrānta evāsau yudhya māno mah'āsurah,  
Tayā mah'āsinā Devyā śhiraś chhittvā nipātitāḥ.** 3.42.

*Struggling in his half-revealed form, that mightiest of demons was slain by the Devi who struck off his head with Her divine sword.*

**Tato hāh'ākṛitam̄ sarvam̄ daitya sainyam̄ nanāśha tat,  
Praharṣham̄ cha param̄ jagmuḥ sakalā devatā gaṇāḥ.**

3.43.

*Then, wailing in consternation, the Asura army was all destroyed;  
and the whole company of the Deities was in supreme exultation.*

**Tuṣṭuvus tām̄ surā Devīm̄ saha divyair maharṣhi-bhiḥ,  
Jagur gandharva patayo nanṛituś ch'āpsaro gaṇāḥ.**

3.44.

*Celebrating, the Devas and the great saints of heaven praised  
that Goddess. The celestial musicians sang and troupes of  
heavenly maidens danced.*

**Svasti Śrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Mahiṣhāsura vadho' nāma  
trītyo-'dhyāyah.**

*Here ends the Third Chapter of the Devī Māhātmyam from  
the Mārkaṇḍeya Purāṇa in the era of the Manu Sāvarni,  
called 'The Slaying of Mahiṣhāsura'.*

**Uvācha 3, ardha-ślōkāḥ 41, ślōkāḥ 44, evam'āditāḥ 217.**

*3 'said's, 41 half-verses, 44 verses: Total- 217*

#### 4. Śhakr'ādi stutir nāma chaturtho-'dhyāyah.

*Chapter Four. The Praise by Lord Indra and the other Devas.*

\* See p.5 for details of the metre and rhythm of this poem.

**Riśhir uvācha** - Sage Medhas said:

4.1.

**Śhakr'ādayah sura gaṇā nihate-'ti-vīrye  
Tasmin dur-ātmani sur'āri bale cha Devyā.  
Tām tuṣṭuvuḥ praṇati namra śhiro dharāṁsā  
Vāg-bhiḥ praharṣha pulak'odgama chāru dehāḥ.**

4.2.

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

**Devyāya yāta tam idam jagad ātma śhaktyā  
Niḥ-śheṣha deva-gaṇa śhakti samūha mūrtyā,  
Tām Ambikām akhila deva maharṣhi pūjyāṁ  
Bhaktyā natāḥ sma vidadhātu śhubhāni sā nah.**

4.3.

*To that Divine Power who creates this world by Herself, who manifests as the powers of all the gods; to that Mother Goddess worshipped by all the Devas and great saints, we bow in devotion. May She grant us auspiciousness and happiness!*

**Yasyāḥ prabh'āvam atulam bhagavān ananto  
Brahmā haraś cha na hi vaktu malam balam cha,  
Sā Čaṇḍik'ākhila jagat pari-pālanāya  
Nāśhāya ch'āśhubha bhayasya matim karotu.**

4.4.

*May Chandikā, whose incomparable greatness and power the blessed Vishnu, Brahmā and Śhiva are unable to describe, bestow protection on the whole world and destroy the fear of evil.*

Yā Śrīḥ svayaṁ su-kṛitināṁ bhavan'ēshva lakṣhmīḥ  
Pāp'ātmanāṁ kṛita dhiyāṁ hṛidayeṣhu buddhiḥ,  
Śhraddhā satāṁ kula jana prabhavasya lajjā  
Tāṁ Tvāṁ natāḥ sma pari-pālaya Devi viśvam.

4.5.

*O Devi, we bow to You, who are prosperity in the homes of the virtuous and ill-fortune for the vicious; wisdom in the hearts of the learned, faith in the good, and modesty in the hearts of the high-born. May You protect the Universe!*

Kim varṇayāma Tava rūpam achintyam etat  
Kiñch'āti-vīryam asura kṣhaya-kāri bhūri,  
Kim ch'āhavēṣhu charitāni Tav'ātiyāni  
Sarveṣhu Devy'asura deva gaṇ'ādikeṣhu.

4.6.

*O Devi, how to describe Your inconceivable form, Your great prowess in destroying the Asuras, or Your wonderful feats in the battle between the gods and the demons?*

Hetuḥ samasta jagatāṁ tri-guṇ'āpi doṣhair  
Na gñyāyase Hari Har'ādi-bhir apyapārā,  
Sarv'āśhray'ākhilam idam jagad amśha bhūtam  
Avy'ākṛitā hi paramā prakṛitis Tvam ādyā.

4.7.

*O Origin of the whole world, without the defects of the three attributes; beyond the comprehension of even Vishnu, Śhiva and the other Gods! You are the refuge of this entire world which is but an infinitesimal portion of Yourself who are the Supreme Spirit and the Primordial Substance.*

Yasyāḥ samasta suratā samudīraṇena  
Tṛiptim prayāti sakaleṣhu makheṣhu Devi,  
Svāhāsi vai pitṛi gaṇasya cha tṛipti hetur  
Uṭchāryase Tvamata eva janaiḥ svadhā cha.

4.8.

*O Devi, You are satisfied with the saying of mantras in ceremonies. You are Swāhā, whose utterance propitiates the Gods during havans; and You are Svadhā which people chant to please the ancestors.*

**Yā mukti hetur avichintya mahā-vratā Tvaṁ  
Abhy'asyase suniyat endriya tattva sāraiḥ,  
Mokṣh'ārthi-bhir muni-bhir asta samasta doṣhair  
Vidyāsi sā bhagavatī paramā hi Devi.**

4.9.

*Beyond thought, the cause of liberation to those who practice austerity and restraint of the senses, You are the essence of reality and the cause of the release of saints from all errors. You are all knowledge and the Supreme Goddess of good fortune.*

**Śhabd'ātmikā su-vimala'rg yajuṣhāṁ nidhānam  
Udgītha ramya pada pāṭha-vatāṁ cha sāmnām,  
Devi trayī bhagavatī bhava bhāvanāya  
Vārtāsi sarva-jagatāṁ param'ārti hantrī.**

4.10.

*You are the pure essence of sound, containing the Rig, Yajur and Sama Vedas, and the Om whose recital is beautiful! You are the three-fold Goddess from whom existence flows, the welfare of the whole world and the remover of even the greatest sorrows.*

**Medhāsi Devi vidit'ākhila śhāstra sārā  
Durgāsi Durga bhava-sāgara naur asaṅgā,  
Śhrīḥ kaiṭabh'āri hrīday'aika-kṛit'ādhivāsā  
Gaurī Tvameva śhašhi mauli kṛita pratiṣṭhā.**

4.11.

*O Devi, You are the Intelligence which grasps the essence of all the scriptures; You are Śhrī Durga, the boat that carries us unobstructed across the treacherous ocean of worldly existence; You are Goddess Lakshmi abiding in the heart of Śhrī Vishnu; and You are Śhrī Gaurī who is ever with the moon-crested Lord Śhiva.*

Īśhat sahā-sam-amalam pari pūrṇa chandra  
Bimb'ānu-kāri kanak'ottama kānti-kāntam,  
Aty'adbhutam prahṛitamāt taruṣhā tath'āpi  
Vaktram vilokya sahasā Mahiṣh'āsureṇa.

4.12.

*Your face, smiling, pure like the full moon, is beautiful like the finest gold.  
Miraculously, the conqueror Mahiṣhāsura was immediately conquered  
on seeing Your Face.*

Dṛiṣṭvā tu Devi kūpitam bhrukuṭī karālam  
Udyat śaśh'āṅka sadṛiśhat chhavi yan na sadyah,  
Prāṇān mumocha Mahiṣhas tadaś īva chitram  
Kair jīvyate hi kūpit'āntaka darśhanena.

4.13.

*Even stranger, O Devi, that, after seeing Your face frowning with terrible  
anger and red like the rising moon, he did not immediately give up his life!  
For who can live after beholding the enraged Destroyer?*

Devi prasīda paramā bhavatī bhavāya  
Sadyo vināśhayasi kopavatī kulāni,  
Vigñyātam etad adhun'aiva yadas tam etan  
Nītam balam su-vipulam Mahiṣhāsurasya.

4.14.

*O Devi, if pleased, You give supreme felicity; but if enraged, You  
quickly destroy whole races. This was clearly seen in the  
annihilation of Mahiṣhāsura's vast forces.*

Te sammatā jana padeśhu dhanāni teśhām  
Teśhām yaśhāmsi na cha sīdati bandhu-vargah,  
Dhanyāsta eva nibhṛit'ātmaja bhṛity'adārā  
Yeśhām sad'ābhya'udayadā bhavatī prasannā.

4.15.

*Those enjoying Your favour become wealthy, their glory never fades  
among their people; they are blessed with devoted children, wives  
and servants, and their happiness is ever-increasing.*

**Dharmyāṇi Devi sakalāni sad'aiva karmān  
Yatyādṛitah pratidinam sukṛitī karoti,  
Svargam prayāti cha tato bhavatī prasādāt  
Loka-traye-'pi phala-dā nanu Devi tena.**

4.16.

*Those blessed by Your grace, O Devi, perform good deeds every day with great care and thereby attain heaven. Indeed, You are the giver of rewards in the three worlds.*

**Durge smṛitā harasi bhītim aśheṣha jantoh  
Svasthaiḥ smṛitā matimat'īva śubhāṁ dadāsi,  
Dāridrya duḥkha bhaya hāriṇī kā Tvad-anyā  
Sarv'opa-kāra karaṇāya sadārdra chittā.**

4.17.

*When remembered in difficulties, You remove fear. When recalled in good times, You give wisdom and auspiciousness. Who but You, O dispeller of poverty, pain and fear, is always compassionate and benevolent to all?*

**Ebhīr hatair jagad upaiti sukham tathaite  
Kurvantu nāma narakāya chirāya pāpam,  
Saṅgrāma mṛityum adhi-gamya divam prayāntu  
Matv'eti nūnam ahitān vinihamṣi Devi.**

4.18.

*By killing these foes the world becomes happy. "Although having sins enough for a long time in Hell, let them reach Heaven through death in battle": thinking thus, O Devi, You destroy these evil beings.*

**Dṛiṣṭv'aiva kiṁ na bhavatī prakaroti bhasma  
Sarvāśurān ariṣhu yat prahiṇoṣhi śastram,  
Lokān prayāntu ripavo-'pi hi shastra pūtā  
Ittham matir bhavati teṣv'ahiteshu sādhvī.**

4.19.

*Can You not, by a mere glance, reduce all demons to ashes?*

*And yet You direct Your weapons so that even the most hateful, purified by those missiles, may attain the higher worlds.*

*Such is Your kindly intention towards those evil ones.*

**Khaḍga prabhāni kara visphuraṇais tath'ograih  
Śhūl'āgra kānti nivahena dṛiśho-'surāṇām,  
Yan nāgatā vilayam amśhu mad indu khaṇḍa  
Yogyānanām Tava vilokaya tām tad etat.**

4.20.

*If not by the flashes of Your sword or the gleam of Your spear-point,  
surely the vision of the Asuras had been dimmed by seeing  
Your moon-like face radiating coolness.*

**Dur-vṛitta vṛitta śhamanām Tava Devi śhīlam  
Rūpām tath'aitad avi-chintyam atulyam anyaiḥ,  
Vīryam cha hanṭri hrīta deva par'ākramāṇām  
Vairiṣhv'api prakaṭit'aiva dayā Tvay'ettham.**

4.21.

*O Devi, Your nature is to pacify the conduct of the wicked. Your inconceivable beauty has no comparison. Courageously destroying those who robbed the Devas of their prowess, You have thus manifested Your compassion even towards their enemies.*

**Ken'opamā bhavatu Te-'sya parākramasya  
Rūpām cha śhatru bhaya-kāryat ihāri kutra,  
Chitte kṛipā samara niṣh-ṭhuratā cha dṛiṣṭā  
Tvay-yeva Devi varade bhuvana traye-'pi.**

4.22.

*To what may Your prowess be compared? Or Your charming beauty, which strikes fear in enemies? Only You are compassionate yet relentless in battle, O Devi, who grants boons to the three worlds!*

**Trai-lokyam etad akhilam ripu nāśhanena  
Trātam Tvayā samara mūrdhani Te-'pi hatvā,  
Nītā divam ripu-gaṇā bhayam apy'apāstam  
Asmākam unmada sur'āri bhavam namaste.**

4.23.

*By destroying these adversaries, You protect everyone in the three worlds. Having killed them in battle, You took those demonic hosts to heaven, dispelling our fear from those intoxicated enemies of goodness. Salutations to You!*

**Śhūlena pāhi no Devi pāhi khadgena ch'Āmbike,  
Ghaṇṭ'āsvanena naḥ pāhi chāpa-jyāniḥ svanena cha.**

4.24.

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

**Prāchyāṁ rakṣha pratīchyāṁ cha Chaṇḍike rakṣha dakṣhiṇe,  
Bhrāmaṇen'ātma śhūlasya uttarasyāṁ tath'eśvari.**

4.25.

*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 trai-lokye vicharanti Te,  
Yāni ch'āty'anta ghorāṇi Tai rakṣh'āsmāṁs tathā bhuvam.**

4.26.

*Protect those on earth with Your lovely forms pervading the three worlds, and also with Your very terrible forms.*

**Khadga śhūla gad'ādīni yāni ch'āstrāni Te-'mbike,  
Kara pallava saṅgīni Tair asmān rakṣha sarvataḥ.**

4.27.

*O Mother, guard us everywhere with Your sword, spear and mace and whatever weapons Your tender hand has touched.'*

*Here ends the Śrī Shakrādi Stuti – 'Praise by Indra and the other Devas'.*

**Riśhir uvācha** - Sage Medhas said:

4.28.

**Evaṁ stutā surair divyaiḥ kusumair nandan'odbhavaiḥ,  
Architā jagatāṁ dhātrī tathā gandh'ānu-lepanaiḥ.**

4.29.

*'Praised thus by the Devas, She was worshipped with celestial flowers from Indra's garden and anointed with fragrant paste.*

**Bhaktyā samastais tri-daśhair divyair dhūpaiḥ sudhūpitā,  
Prāha prasāda sumukhī samastān praṇatān surān.**

4.30.

*Devotedly they all worshipped Her with heavenly incense. With a happy and serene countenance, She spoke to the prostrating Devas:*

**Devy'uvācha** – *The Goddess said:* 4.31.  
**Vriyatāṁ tri-daśhāḥ sarve yadas Matto-'bhi-vāñchhitam.** 4.32.  
*"Choose, O Devas, whatever You desire of Me."*

**Devā ūchuḥ** - *The Devas said:* 4.33.  
**Bhagavatyā kṛitam sarvam na kiñchid ava-śiṣhyate.** 4.34.  
**Yad ayam nihataḥ śhatrur asmākam Mahiṣhāsurah.**  
*"O Embodiment of Good Fortune, everything is accomplished, and nothing remains to be done since our enemy, this Mahiṣhāsura, has been slain."*

**Yadi ch'āpi varo deyas Tvay'āsmākam Maheśvari.** 4.35.  
**Saṁsmṛitā saṁsmṛitā Tvam no himsethāḥ param'āpadah.**  
*Yet if a boon be granted us, O Supreme Goddess, whenever we think of You, may You destroy our misfortunes.*

**Yaśh cha martyaḥ stavair ebhis Tvāṁ stoṣhyaty'amal'ānane.** 4.36.  
**Tasya vittarddhi vibhavair dhanadār'ādi sam-padām,**  
**Vṛiddhaye-'smat prasannā Tvam bhavethāḥ sarvad'āmbike.** 4.37.  
*O Mother of pure countenance, if any mortal praises You with these hymns, may You, being gracious to us, increase his wealth, health and other blessings".*

**Riśhir uvācha** - *Sage Medhas said:* 4.38.  
**Iti prasāditā devair jagato-'rthe tath'ātmanah,**  
**Tath'ety'uktvā Bhadrakālī babhūv'āntar-hitā nrīpa.** 4.39.  
*'O King, being thus propitiated by the Devas for the sake of the world and for their own, that auspicious black-skinned Goddess said: "So be it" and vanished from their sight.*

**Ity'etat kathitaṁ bhūpa sambhūtā sā yathā purā,  
Devī deva śharīre-bhyo jagat traya hit aiśhiṇī.**

4.40.

*So this is the story, O King, of how that Devi, who is the welfare of the three worlds, arose from the combined bodies of the Devas.*

**Punaś cha Gaurī dehātsā sam-udbhūtā yath'ābhavat,  
Vadhāya duṣṭa daityānāṁ tathā Śhumbha Niśhumbha yoḥ.** 4.41.

*Once more, listen to how that shining Goddess was destined to incarnate, to slay the wicked Asuras Śhumbha and Niśhumbha ....*

**Rakṣhaṇāya cha lokānāṁ devānāṁ upa-kāriṇī.  
Tat śrīṇuṣhva may'ākhyātāṁ yathā-vat kathayāmi te.**

4.42.

*For the protection of the people and the benevolence of the Gods.  
Listen as I tell you that history as it happened.'*

**Hrīṁ Om.**

**Svasti Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Śhakr'ādi stutir' nāma chaturtho-'dhyāyah.**

*Here ends the Fourth Chapter of the Devī Māhātmyam from the Mārkaṇḍeya Purāṇa in the era of the Manu Sāvanni, called 'The Praise by Indra and the other Gods'.*

**Uvācha 5, ardha-śhlokaḥ 2, śhlokāḥ 35, evam'āditah 259.**  
5 'said's, 2 half-verses, 35 verses: Total- 259

## 5. Devyā dūta saṁvādo nāma pañchamo-'dhyāyah.

*Chapter Five. The Communication of the Devi's Messenger.*

**Asya śrī uttara charitrasya**

*Of this sacred final history*

**Rudra ṛiṣhiḥ.**

*Shri Śhiva is the composing seer*

**Śhrī Mahāsarasvatī devatā.**

*Shri Mahasaraswati is the presiding deity*

**Anuṣṭup chhandaḥ.**

*Anushtubh is the metre*

**Bhīmā śaktih.**

*The Awesome Goddess is the power*

**Bhrāmarī bījam.**

*The Bee-form is the seed*

**Sūryas tattvam.**

*The Sun God is the principle*

**Sāma Vedah svarūpam.**

*The Sāma Veda is the form*

**Śhrī Mahāsarasvatī prīty'arthe uttara charitra pāṭhe viniyogah.**

*To please Shri Mahasaraswati is this final history recited*

**Dhyānam – The Meditation:**

**Ghaṇṭā śhūla halāni śhaṅkha musale chakram**

**Dhanuh sāyakam hast'ābjair dadhatīm**

**Ghan'ānta vilasat śhīt'āṁśhu tulya prabhām,**

**Gaurī deha sam-udbhavām tri-jagatām ādhāra bhūtām**

**Mahā-pūrvām atra Sarasvatīm anubhaje**

**Śhumbh'ādi daity'ārdinīm.**

*Holding bell, trident, plough, conch, mace, discus, bow and arrow in Her lotus hands, the destroyer of ignorance, shining like a cloudless moon, born from Shri Pārvatī's body; the foundation of the three worlds; I worship the supremely powerful Śhrī Mahāsaraswati, the destroyer of Śhumbha and the other demons.*

**Om Klīṁ. Ṛiṣhir uvācha - Sage Medhas said:**

5.1.

**Purā Śhumbha Niśhumbh'ābhyām asurābhyām Śhachī-pateḥ,**

**Trai-lokyām yajna bhāgāś cha hrītā mada bal'āśhrayāt.**

5.2.

*'Long ago, Indra's reign over the three worlds and his share of sacrifices were stolen by the proud and powerful Asuras, Śhumbha and Niśhumbha.*

**Tāv'eva Sūryatāṁ tad-vad adhikāraṁ tath'aindavam,  
Kauberam atha yāṁ yāṁ cha chakrāte Varuṇasya cha.** 5.3.  
*They took over the offices of the Sun, Moon, Kubera, Yama, and Varuna.*

**Tāveva pavan arddhim̄ cha chakratur vahni karma cha,  
Tato devā vinirdhūtā bhraṣṭa rājyāḥ parājitāḥ.** 5.4.  
*They themselves held Vayu's authority and Agni's duty. The defeated Devas were deprived of their lordships and sovereignties.*

**Hṛit'ādhi-kār'āstrida śhāstā-bhyāṁ sarve nir-ākṛitāḥ,  
Mah'āsurā-bhyāṁ tāṁ Devīṁ sam-smaranty'aparājitāṁ.** 5.5.  
*Having lost their positions and expelled by these two great Asuras, the Devas thought of the invincible Goddess.*

**Tay'āsmākam̄ varo datto yathā patsu smṛit'ākhilāḥ,  
Bhavatāṁ nāśhay-iṣhyāmi tat kṣhaṇāt param'āpadah.** 5.6.  
*"She has granted us the boon, 'Whenever in difficulties you think of Me, immediately will I put an end to your calamities'.*

**Iti kṛitvā matiṁ devā hima-vantam̄ nag'eśvaram,  
Jagmus tatra tato Devīṁ Viṣhṇu-māyāṁ pratuṣṭuvuḥ.** 5.7.  
*With this in mind, the Devas went to the Himalayas, those monarchs of mountains, and there extolled the Devi, the Illusion-creating Power of Vishnu.*

### The Tantrikta Devī Sūktam

*'Hymn to the Goddess as described in the Tantras'*

**Devā ūchuh - The Devas praised Her thus:** 5.8.  
**Namo Devyai Mahā-devyai Śhivāyai satataṁ namah,  
Namah Prakṛityai Bhadrāyai niyatāḥ praṇatāḥ sma tām.** 5.9.  
*'We salute that Devi, the Supreme Goddess; to that benevolent and auspicious Deity, we bow eternally. Humble obeisance to the primordial cause and the embodiment of well-being.'*

**Raudrāyai namo nityāyai Gauryai dhātryai namo namaḥ,  
Jyotsnāyai ch'endu-rūpiṇyai sukhāyai satataṁ namaḥ.**

5.10.

*Salutations to Her who is terrifying, eternal, radiantly pure, the creator of the universe; to Her who is the moon and moonlight, and happiness itself, we bow constantly.*

**Kalyānyai praṇatāṁ vṛiddhyai siddhyai kurmo namo namaḥ,  
Nairṛityai bhū-bhṛitāṁ Lakṣhmyai Śharvānyai Te namo namaḥ.**

5.11.

*To the embodiment of virtue, prosperity and success, we make obeisance; to Her who is both the hardships and the good fortune of kings and the Goddess of the night, we bow again and again.*

**Durgāyai durga pārāyai sārāyai sarva kāriṇyai,  
Khyātyai tath'aiva Kṛiṣhṇāyai dhūmrāyai satataṁ namaḥ.**

5.12.

*To Shri Durga, carrying us across difficulties, the essence and cause of everything, the possessor of fame and glory, to that blue-black smoke-hued Goddess, we bow eternally.*

**Ati-saumy'āti-raudrāyai natās Tasyai namo namaḥ,  
Namo jagat pratiṣṭhāyai Devyai kṛityai namo namaḥ.**

5.13.

*We bow to Her who is at once most gentle and most terrible; we surrender to that Goddess who is the doer and supporter of the world.*

**Yā Devī sarva-bhūteśhu Viṣhṇu-māyeti śhabditā,  
Namas Tasyai namas Tasyai namas Tasyai namo namaḥ.**

5.14-16.

*That Goddess who in all beings is the illusory creative power, salutations to Her, salutations to Her, salutations to Her, again and again.*

**Yā Devī sarva-bhūteśhu chetan'ety'abhidhīyate,  
Namas Tasyai namas Tasyai namas Tasyai namo namaḥ.**

5.17-19.

*That Goddess who in all beings is known as consciousness, salutations to Her.....*

**Yā Devī sarva-bhūteśhu Buddhi rūpeṇa saṁsthitā,**

**Namas Tasyai namas Tasyai namas Tasyai namo namah.** 5.20-22.

*That Goddess residing in all beings in the form of intelligence, salutations to Her, salutations to Her, salutations to Her, again and again.*

**Nidrā rūpeṇa**

*In the form of Sleep*

**Kṣhudhā rūpeṇa**

*In the form of Hunger*

**Chhāyā rūpeṇa**

*In the form of Shadow*

**Śhakti rūpeṇa**

*In the form of Energy*

**Trīśhnā rūpeṇa**

*In the form of Thirst*

**Kṣhānti rūpeṇa**

*In the form of Patience*

**Jāti rūpeṇa**

*In the form of Position by birth*

**Lajjā rūpeṇa**

*In the form of Modesty*

**Śhānti rūpeṇa**

*In the form of Peace*

**Śhraddhā rūpeṇa**

*In the form of Faith*

**Kānti rūpeṇa**

*In the form of Beauty*

**Lakṣhmī rūpeṇa**

*In the form of Good Fortune*

**Vṛitti rūpeṇa**

*In the form of Character*

**Smṛiti rūpeṇa**

*In the form of Memory*

**Dayā rūpeṇa**

*In the form of Compassion*

**Tuṣṭhi rūpeṇa**

*In the form of Contentment*

**Mātrī rūpeṇa**

*In the form of Mother*

**Bhrānti rūpeṇa**

*In the form of Delusion and Error*

**Indriyāṇām adhi-śhṭhātrī bhūtānām ch'ākhileśhu yā,**

**Bhūteśhu satatām Tasyai vyāptyai Devyai namo namah.**

5.77.

*To the all-pervading Goddess who presides over the senses of all beings, and governs all the elements, we bow for ever and ever.*

**Chiti rūpeṇa yā kṛitsnam etad vyāpya sthitā jagat,  
Namas Tasyai namas Tasyai namas Tasyai namo namaḥ.** 5.78-80.

*Salutations to Her who pervades the whole universe in the form of consciousness, salutations to Her, salutations to Her, salutations to Her, again and again.*

*Here ends the Devi Sūktam.*

**Stutā suraiḥ pūrvam abhīṣṭa samśhrayāt  
Tathā surendreṇa dineṣhu sevitā,  
Karotu Sā nah śubha hetur Īshvarī<sup>5.81.</sup>  
Śhubhāni bhadrāṇy'abhi-hantu ch'āpadah.**

*Praised by the Gods as the fulfiller of their desired objects, and worshipped every day by the king of the Devas, may She, the Supreme Empress, the source of all happiness, grant us well-being and auspiciousness and banish adversities!*

**Yā sāmpratam choddhata daitya tāpitair  
Asmābhir Īshā cha surair namasyate,  
Yā cha smṛitā tat kṣhaṇam'eva hanti nah  
Sarv'āpado bhakti vinamra mūrtibhiḥ.** 5.82.

*Being again tormented by arrogant Asuras, we prostrate before that Goddess who, when remembered with devotion and humility, removes all misfortunes.'*

**Riśhir uvācha - Sage Medhas said:** 5.83.  
**Evam stav'ābhi-yuktānām devānām tatra Pārvatī,  
Snātum abhy'āyayau toye Jāhnavyā nrīpa nandana.** 5.84.

*'While the Devas were eulogising thus, Shri Pārvatī came there to bathe in the waters of the Gaṅgā, O beloved prince.*

**Sā bravīttān surān subhrūr bhavad-bhiḥ stūyate-'tra kā,  
Śharīra kośhataś ch'āsyāḥ sam-udbhūtā bravīt śivā.** 5.85.

*Addressing the Devas, that lovely-browed lady asked: “Who are you praising here?” An auspicious Goddess, springing forth from Her physical sheath, replied:*

**Stotram mam’aitat kriyate Śhumbha daitya nir-ākritaiḥ,  
Devaiḥ sametaiḥ samare Niśhumbhena parājitaḥ.** 5.86.

*“This hymn is addressed to Me who destroyed the demon Śhumbha and with the Devas conquered Niśhumbha in battle.”*

**Śharīra kośh’ādyat tasyāḥ pārvatyā niḥ-sṛit’āmbikā,  
Kauśhik’īti samasteśhu tato lokeśhu gīyate.** 5.87.

*Because that Ambikā came out of Pārvatī’s physical kośha –‘sheath’, She is glorified as Kauśhikī in all the worlds.*

**Tasyāṁ vinir-gat’āyāṁ tu kṛiṣhnā-bhūt s’āpi Pārvatī,  
Kālik’eti samākhyātā himāchala kṛit’āśhrayā.** 5.88.

*After She had issued forth, Pārvatī’s complexion became dark and, achieving fame as Kālīka, She resorted to the Himalayas.*

**Tato-’mbikāṁ param rūpāṁ bibhrāṇāṁ sumano-haram.  
Dadarśha Chaṇḍo Muṇḍaś-cha  
bhṛityau Śhumbha-Niśhumbayoh.** 5.89.

*Then Chaṇḍa and Muṇḍa, the servants of Śhumbha and Niśhumbha, seeing that Goddess’s supreme beauty, were enraptured.*

**Tābhyāṁ Śhumbhāya ch’ākhyātā sāt’īva sumano-harā,  
Kāpyāste strī mahā-rāja bhāsayantī himāchalam.** 5.90.

*They told Śhumbha: “O King, there is woman, most surpassingly lovely, whose beauty illumines the Himalayas.*

**N’āiva tādṛik kvachid rūpāṁ dṛiṣṭāṁ kenachid uttamam,  
Jñāyatāṁ kāpyasau Devī gṛihyatāṁ ch’āsur’eśhvara.** 5.91.

*Never was such supreme beauty seen by anyone anywhere. Ascertain who is that Goddess and add Her to your household, O Lord of Asuras!*

**Strī ratna-mati chārv'aṅgī dyotayantī diśhas tviṣhā,  
Sā tu tiṣṭhati daity'endra tām bhavān draṣṭum arhati.** 5.92.

*She is a gem among women, with a lovely body, illuminating the whole region with Her glory. O Lord of the Daityas, she is worth seeing.*

**Yāni ratnāni maṇayo gaj'āśhv'ādīni vai prabho,  
Trailocye tu samastāni sāmpratam bhānti te gṛihe.** 5.93.

*O Lord, whatever jewels and gems of elephants, horses, etc. exist in the three worlds, they are all now in Your retinue.*

**Airāvataḥ samānīto gaja ratnaṁ purandarāt,  
Pārijāta taruś-ch'āyam tathaiv'ochchaiḥ-śhravā hayah.** 5.94.

*Airāvata, that gem of an elephant, has been taken from Indra and also his heavenly-perfumed tree and the seven-headed flying horse.*

**Vimānam hamṣa samyuktam etat tiṣṭhati te-'ṅgaṇe,  
Ratna-bhūtam ih'ānītam yadāsī dvedhaso-'dbhutam.** 5.95.

*In your courtyard stands the doubly wonderful jewel-like chariot yoked with swans, brought here from Brahmā.*

**Nidhir eṣha mahā-padmaḥ samānīto dhan'eśhvarāt,  
Kiñjalkinīṁ dadau ch'ābdhir mālām amlāna paṅkajām.** 5.96.

*And here is the treasured 'Supreme Lotus' brought from the Lord of wealth; this garland of unfading many-petaled lotuses was given by the Ocean God.*

**Chhatram te vāruṇam gehe kāñchana srāvi tiṣṭhati,  
Tathā yaṁ syandana varo yaḥ purāsīt prajāpateḥ.** 5.97.

*In Your house stands Varuna's umbrella dripping with gold.  
And here is the excellent chariot that was formerly Prajāpati's.*

**Mrityor utkrāntidā nāma śaktir īśha tvay'āhṛitā,  
Pāśhah salila rājasya bhrātus tava parigrahe.** 5.98.

*Death's spear named 'granting release' has been taken by you, and the ocean-king's lasso is among Your brother's possessions.*

**Niśhumbhasy'ābdhi jātāś-cha samastā ratna jātayah,  
Vahnir api dadau tubhyam agni-śhauche cha vāsasi.**

5.99.

*Niśhumbha has every kind of gem produced in the ocean.  
The Fire-god also gave You garments purified by flames.*

**Evam daityendra ratnāni samastāny'āhṛitāni te,  
Strī ratnam eṣhā kalyāṇī tvayā kasmān na gṛihyate.**

5.100.

*Thus, O Lord of Asuras, all gems have been collected by You.  
Why not seize this beautiful jewel of a woman?"*

**Riśhir uvācha - Sage Medhas said:**

5.101.

**Niśhamy'eti vachaḥ Śhumbhaḥ sa tadā Chanḍa Muṇḍayoh,  
Preṣha-yāmāsa sugrīvam dūtam Devyā mah'āsuram.**

5.102.

*'On hearing these words of Chanḍa and Muṇḍa, Śhumbha sent  
the great Asura Sugrīva as a messenger to the Devi.*

**Iti ch'eti cha vaktavyā sā gatvā vachanān mama,  
Yathā ch'ābhyeti samprītyā tathā kāryam tvayā laghu.**

5.103.

*He said: "Go quickly and convey my words to Her so that She may  
come here willingly."*

**Sa tatra gatvā yatr'āste śhail'oddeśhe-'ti-śhobhane,  
Tām cha Devīm tataḥ prāha śhlakṣṇam madhurayā girā.**

5.104.

*Arriving there where the Devi was staying in a very beautiful spot  
on the mountain, he spoke to Her in fine and sweet words.*

**Dūta uvācha – The messenger said:**

5.105.

**Devi daity'eśhvaraḥ Śhumbhas trai-lokye parameśhvaraḥ,  
Dūto-'ham preṣhitas tena tvat sakāśham ihā gataḥ.**

5.106.

*"O Devi, Śhumbha, the Lord of Asuras, is the supreme sovereign of the  
three worlds. Sent by him as a messenger, I have come here to see You.*

**Avyāhat āgñyaḥ sarvāsu yaḥ sadā deva-yoniṣhu,  
Nir-jit’ākhila daity’āriḥ sa yadāha śṛiṇuṣhva tat.**

5.107.

*Listen to what he says, whose commands are never contradicted by the Asuras and who has vanquished all their foes:*

**Mama trai-lokyam akhilam mama devā vaśh’ānugāḥ,  
Yagñya bhāgān aham sarv’ānu-pāśhnāmi pṛithak pṛithak.**

5.108.

*“The three worlds are all mine and the Devas obey me. I consume all their shares of sacrifices one-by-one.*

**Trai-lokye vara ratnāni mama vaśhyānya śheṣhataḥ,  
Tath’āiva gaja ratnam cha hṛitam devendra vāhanam.**

5.109.

*All the finest gems in the three worlds are in my possession; including that gem of an elephant, Airavata, the vehicle of Indra.*

**Kṣhīro damathan’odbhūtam aśhva ratnam mam’āmaraiḥ,  
Uchchaiḥ-śhravasa samgñyam tat prāṇi-patya samarpitam.**

5.110.

*That jewel of a horse called ‘Neighing-loudly’, which arose from the churning of the Milk-ocean, was offered by the Immortals as they bowed down to me.*

**Yāni ch’ānyāni deveṣhu gandharveṣh’ūrageshu cha,  
Ratna bhūtāni bhūtāni tāni mayy’eva śhobhane.**

5.111.

*O Beautiful Lady, whatever other rare objects were owned the Devas, Gandharvas or Nāgas are now with me.*

**Strī ratna bhūtām tvām Devi loke manyā-mahe vayam,  
Sā tvam asmān upāgaccha yato ratna bhujo vayam.**

5.112.

*We look upon You, O Devi, as the jewel of womankind in the world. Being such, come to us, as we are the enjoyers of the best jewels.*

**Mām vā mam'ānujaṁ v'āpi Niśumbam uru-vikramam,  
Bhaja tvam̄ chañchal'āpāṅgi ratna bhūtāsi vai yataḥ.** 5.113.

*Come to me or to my brother Niśumbha of great prowess,  
O capricious-eyed lady, for You are in truth a jewel.*

**Param'aiśhvaryam atulam̄ prāpsyase mat pari-grahāt,  
Etad buddhyā samālochya mat pari-grahatāṁ vraja.** 5.114.

*Incomparable supremacy You will gain by marrying me.  
Consider well and wisely and become my wife."*

**Riśhir uvācha - Sage Medhas said:**

5.115.

**Ity'uktā sā tadā Devī gambhīr'āntaḥ smitā jagau,**

**Durgā bhagavatī bhadrāya y'edam̄ dhāryate jagat.** 5.116.

*'Thus informed, the adorable and auspicious Durgā, the upholder of this Universe, became serious, though smiling inside.*

**Devy'uvācha – The Goddess said:**

5.117.

**Satya muktam̄ tvayā n'ātra mithyā kiñchit tvay'oditam,**

**Trai-loky'ādhipatiḥ Śhumbho Niśumbaś-ch'āpi tādriśhaḥ.** 5.118.

*"You speak the truth; nothing false have you uttered. Śhumbha is indeed the sovereign of the three worlds, and Niśumbha also.*

**Kim tvatra yat prati-gñyātāṁ mithyā tat kriyate katham,  
Śhrūyat āmalpa buddhitvāt prati-gñyā yā kṛitā purā.** 5.119.

*But, tell me, how can I be untrue to my vow? Hear, in my foolishness, what vow I have made.*

**Yo mām jayati saṅgrāme yo me darpam̄ vyapohati,  
Yo me prati-balo loke sa me bhartā bhaviṣhyati.** 5.120.

*Only he who conquers Me in battle, who quells My pride and can match My prowess shall be My husband.*

**Tad āgacchatu Śhumbho-'tra Niśhumbho vā mahā-balah,  
Mām jitvā kim chireṇ'ātra pāṇim gṛihṇātu me laghu.** 5.121.  
*So let Śhumbha come here, or Niśhumbha the mighty. Vanquishing  
Me he may quickly take My hand in marriage. Why delay?"*

**Dūta uvācha – The messenger said:** 5.122.  
**Ava-liptāsi m'aivam tvam Devi brūhi mam'āgrataḥ.** 5.123.  
**Trailokye kaḥ pumāṁs tiṣṭhēd agre Śhumbha Niśhumbayoh.**  
*"O Devi, You are haughty. Talk not so before me. What man in the  
three worlds can stand against Śhumbha and Niśhumbha?"*

**Any'eṣhāṁ api daityānāṁ sarve devā na vai yudhi,  
Tiṣṭhānti sammukhe Devi kiṁ punaḥ strī Tvam ekikā.** 5.124.  
*All the Devas verily cannot stand face to face with even the other Asuras in  
battle; how much less You, O Devi, a single woman?*

**Indr'ādyāḥ sakalā devās tāstur yeṣhāṁ na samyuge.** 5.125.  
**Śhumbh'ādīnāṁ kathāṁ teṣhāṁ strī prayāsyasi sammukham.**  
*If Indra and all the Devas could not stand against Śhumbha and his  
demons, how will You, a woman, face them?*

**Sā tvam gaccha may'aiv'oktā  
Pārśvam Śhumbha Niśhumbayoh,  
Keśh'ākarṣhaṇa nir-dhūta gauravā mā gamiṣhy'asi.** 5.126.  
*Go thou to Śhumbha and Niśhumbha as I said. Better not to lose  
Your dignity and be dragged by the hair."*

**Devy'uvācha – The Goddess said:** 5.127.  
**Evam etad balī Śhumbho Niśhumbaś ch'āpi tādriśhah.**  
**Kiṁ karomi prati-gñyā me yad an'ālochitā purā.** 5.128.  
*"Indeed Śhumbha is strong and Niśhumbha exceedingly heroic!  
But what to do since there stands My imprudent vow taken long ago?"*

**Sa tvaṁ gaccha may'oktaṁ te yad etat sarvam ādṛitah,  
Tadā chakṣhv'āsur'endrāya sa cha yuktam̄ karotu yat.**

5.129.

*Go back, and tell that Lord of Asuras all I have said; let him do whatever seems good in his eyes".*

**Svasti Śrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Devyā dūta saṁvādo' nāma  
pañchamo-'dhyāyah.**

*Here ends the Fifth Chapter of the Devī Māhātmyam from the Mārkaṇḍeya Purāṇa in the era of the Manu Sāvanni, called 'The Devi's Conversation with the Messenger'.*

**Uvācha 9, tripān-mantrāḥ 66, ślokaḥ 54, evam'āditaḥ. 388.**

9 'said's, 66 three-part prayers, 54 verses: Total- 388

## 6. Śhumbha Niśhumbha senānī Dhūmra-lochana vadho nāma śhaśṭho-'dhyāyah.

*Chapter Six. The Slaying of Śhumbha and Niśhumbha's general  
Dhumralochana –'smoke-eyed'.*

**Riśhir uvācha** - Sage Medhas said:

6.1.

**Ity'ākarṇya vacho Devyāḥ sa dūto-'marṣha pūritah,  
Sam'āchaśṭa sam'āgamya daitya rājāya vistarāt.**

6.2.

*'The messenger, filled with indignation at the Devi's words, returned  
and related them in detail to the Daitya King.*

**Tasya dūtasya tad vākyam ākarṇy'āsurarāṭ tataḥ,  
Sa krodhaḥ prāha daityānām adhipam Dhūmra-lochanam.**

6.3.

*Then that Asura, enraged on hearing his messenger's report,  
told Dhūmra-lochana, a commander of the Daityas:*

**He Dhūmra-lochan'āśhu tvāṁ sva-sainya pari-vāritaḥ,  
Tāmānaya balād duṣṭām keś'ākarṣhaṇa vihvalām.**

6.4.

*"O Dhūmra-lochana, hasten with Your army and forcibly fetch that  
proud shrew, dragging Her roughly by the hair.*

**Tat pari-trāṇadaḥ kaś-chid yadi v'ottishṭhate-'parah,  
Sa hantavyo-'maro v'āpi yakṣho gandharva eva vā.**

6.5.

*If anyone stands up as Her saviour, let him be slain, be he a god,  
a sorcerer or a celestial."*

**Riśhir uvācha** - Sage Medhas said:

6.6.

**Ten'āgnyaptas tataḥ śīghram sa daityo Dhūmra-lochanah,  
Vṛitaḥ śhaśṭyā sahasrāṇām asurāṇām drutam yayau.**

6.7.

*'Commanded thus, the 'smoke-eyed' Asura set off quickly, with  
sixty thousand demons.*

**Sa dṛiṣṭvā tāṁ tato Devīṁ tu himāchala saṁsthitāṁ,  
Jagād'ochchaiḥ prayāh'īti mūlam Śhumbha Niśumbayoh.**

6.8.

*Sighting the Devi resting on the snowy mountain, he shouted,  
"Come to Śhumbha and Niśumbha's citadel.*

**Na chet prīty'ādyā bhavatī mad bhartāram upaiṣhyati,  
Tato balān nayām yeṣha keśh'ākarṣhaṇa vihvalām.**

6.9.

*If You do not come to my masters willingly, I will take You by force,  
dragging You by the hair".*

**Devy'uvācha – The Goddess said:**

6.10.

**Daity'eśhvareṇa prahito balavān bala saṁ-vṛitaḥ,  
Balān nayasi mām evam tataḥ kim te karomy'aham.** 6.11.

*"Your Asura chief has sent a powerful warrior accompanied by an army. If You take Me by force, what can I do?"*

**Riśhir uvācha - Sage Medhas said:**

6.12.

**Ity'uktah so-'bhya dhāvat tāṁ asuro Dhūmra-lochanaḥ,  
Hum-kāreṇ'aiva tam bhasma Sā chakārĀmbikā tadā.**

6.13.

*'Thus told, the Asura Dhūmralochana rushed at Her but Ambikā reduced him to ashes with the mere utterance of the sound 'Hum'.*

**Atha kruddham mahā-sainyam asurāṇāṁ tathĀmbikā,  
Vavarṣha sāyakais tīkṣṇais tathā śakti paraśhv'adhaiḥ.**

6.14.

*The great army of demons were furious and showered that powerful lady with arrows, swords, spears and axes.*

**Tato dhuta saṭah kopāt kṛitvā nādām su-bhairavam,  
Papāt'āsura senāyām simho devyāḥ sva-vāhanah.**

6.15.

*But, with a terrifying roar, its mane shaking with rage, the Devi's lion-mount fell on the army of the Asuras.*

**Kāṁś-chit kara prahāreṇa daityā nāsyena ch'āparān,  
Ākrāntyā ch'ādhareṇ'ānyān jaghāna sa mah'āsurān.**

6.16.

*Some demons it slaughtered with a blow of its fore-paw, others with its mouth, and other great Asuras were trampled under its hind legs.*

**Keśhāñchit pāṭay'āmāsa nakhaiḥ koṣṭhāni kesarī,  
Tathā tala prahāreṇa śhirāṁsi kṛitavān prīthak.**

6.17.

*It tore out hearts with its claws and cut off heads with a swipe of its paw.*

**Vicchinna bahu śhirasah kṛitās tena tath'āpare,  
Papau cha rudhiram koṣṭhād anyeṣhām dhuta kesarah.**

6.18.

*It severed arms and heads and, with bristling mane, drank the blood from the hearts of others.*

**Kṣhaṇena tad balam sarvam kṣhayam nītam mahāt-manā,  
Tena kesariṇā Devyā vāhanen'ātikopinā.**

6.19.

*In no time the whole army was destroyed by that high-spirited and exceedingly furious lion who carried the Devi.*

**Śhrutvā tam asuram Devyā nihataṁ dhūmra-lochanam,  
Balam cha kṣhayitam kṛitsnam Devī kesariṇā tataḥ.**

6.20.

*On hearing of Dhūmralochana's slaying by the Devi and the destruction of his army by the Devi's lion....*

**Chukopa daity'ādhipatiḥ Śhumbhah pra-sphurit'ādharaḥ,  
Āgnyāpa-yāmāsa cha tau Chaṇḍa Muṇḍau mah'āsurau.**

6.21.

*Śhumbha, the Asura chief, was incensed, and, with quivering lip, he commanded the two mighty Asuras Chaṇḍa and Muṇḍa:*

**He Chaṇḍa he Muṇḍa balair bahu-bhiḥ pari-vāritau,  
Tatra gacchata gatvā cha Sā sam'ānīya tām laghu.**

6.22.

*"O Chaṇḍa, O Muṇḍa, go there in great strength, and bring Her here speedily....*

**Keśheśhv'ākṛiṣhya baddhvā vā yadi vaḥ saṁśhayo yudhi,  
Tad'āśheś'āyudhaiḥ sarvair asurair vinihanyatām.**

6.23.

*Dragging Her by the hair or binding Her. If there is any resistance, then let the Asuras attack Her with all their weapons.*

**Tasyāṁ hatāyāṁ duṣṭāyāṁ simhe cha vinipātite,  
Śhīghram āgamyatāṁ baddhvā gṛihītvā tām ath'Āmbikām.**

6.24.

*When that wicked lady is wounded and Her lion stricken down, seize and bind that Ambikā, and bring Her here quickly."*

**Svasti Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Śhumbha Niśhumbha senānī<sup>1</sup>  
Dhūmra-lochana vadho' nāma ṣhaṣṭho-'dhyāyah.**

*Here ends the Sixth Chapter of the Devī Māhātmyam from the Mārkaṇḍeya Purāṇa in the era of the Manu Sāvarni, called 'The Slaying of Shumbha and Nishumbha's general Dhūmra-lochana'.*

**Uvācha 4, ślokaḥ 24, evam'āditaḥ. 412.**

4 'said's, 24 verses: Total- 412

## 7. Chaṇḍa Muṇḍa vadho nāma saptamo-'dhyāyah.

*Chapter 7. The Slaying of Chanda and Munda.*

**Riśhir uvācha** - Sage Medhas said:

7.1.

Āgñyaptās te tato daityāś Chaṇḍa Muṇḍa puro gamāḥ,  
Chatur-aṅga bal'opetā yayur abhy-udyat āyudhāḥ.

7.2.

*Then, at his command, the Asuras, fully armed, with Chaṇḍa and Muṇḍa at their head, marched in four-fold array.*

Dadṛiśhuste tato Devīm iṣhad dhāsāṁ vyava sthitām,  
Simhasy'opari śhail'endra śhriṅge mahati kāñchane.

7.3.

*They saw the Devi, smiling gently, seated on Her lion on a golden peak of the great mountain.*

Te dṛiṣṭvā tāṁ samādātum udyamāṁ chakrur udyatāḥ,  
Ākṛiṣṭa ch'āpāsi dharās tath'ānye tat samīpa gāḥ.

7.4.

*On espying Her, some became excited and tried to capture Her, and others approached Her with their bows bent and swords drawn.*

Tataḥ kopāṁ cha kār'ochchair Ambikā tān arīn prati,  
Kopena ch'āsyā vadanaṁ maśhī varṇam abhūttadā.

7.5.

*Thereupon Ambikā became terribly angry with those foes, and in Her anger Her face became as dark as ink.*

Bhru-kuṭī kuṭilāt tasyā lalāṭa phalakād drutam,  
Kālī karāla vadanaṁ viniṣhkrānt'āsi pāśhini.

7.6.

*Out of Her forehead, frowning fiercely, issued the Goddess Kālī of terrifying countenance, armed with a sword and noose....*

Vichitra khaṭvāṅga dharā nara mālā vibhūṣhaṇā,  
Dvīpi charma parīdhānā śhuṣhka māṁs'āti-bhairavā.

7.7.

*Adorned with a skull-topped staff, a garland of human heads and clad in a tiger skin, very appalling due to Her emaciated flesh....*

**Ati-vistāra vadānā jihvāla lana bhīṣhaṇā,  
Nimagnā rakta nayanā nādā pūrita diṇ mukhā.**

7.8.

*With Her mouth gaping wide and Her tongue lolling out, and formidable deep-sunk red eyes, She filled the whole region with Her roars.*

**Sā vegeṇ'ābhi-patitā ghātayantī mah'āsurān,  
Sainye tatra sur'ārīṇām abhakṣhayata tad balam.**

7.9.

*Violently attacking and slaughtering those great Asuras, She consumed that army of the Gods' enemies.*

**Pārṣhṇi grāhāṇ kuśha grāha yodha ghaṇṭā samanvitān,  
Samādāy'aika-hastena mukhe chikṣhepa vāraṇān.**

7.10.

*Grasping the elephants with one hand She tossed them into Her mouth with all their drivers, warriors, bells and harnesses.*

**Tathaiva yodham turagai ratham sārathinā saha,  
Nikṣhipya vakte daśhanaiś-charva yanty'ati-bhairavam.**

7.11.

*Consuming likewise the cavalry and chariots with horses and drivers, She ground them most frighteningly with Her teeth.*

**Ekam jagrāha keśheṣhu grīvā yāmatha ch'āparam,  
Pāden'ākramya chaiv'ānyam uras'ānyam apothayat.**

7.12.

*Seizing one by the hair and another by the neck; crushing one with Her foot and another with Her chest....*

**Tair muktāni cha śastrāṇi mah'āstrāṇi tath'āsuraiḥ,  
Mukhena jagrāha ruṣhā daśhanair mathitāny'api.**

7.13.

*She caught in Her mouth the missiles and mighty weapons loosed by those Asuras and crunched them up furiously with Her teeth.*

**Balinām tad balam sarvam asurāṇām dur-ātmanām,  
Mam ardābhakṣhayat ch'ānyān anyāṁś-ch'ātādayat tadā.**

7.14.

*She destroyed that whole army of powerful and evil-natured Asuras, devouring some and battering others.*

**Asinā nihatāḥ kechit kechit khaṭvāṅga tāḍitāḥ,  
Jagmur vināśham asurā dant'āgr'ābhi-hatās tathā.**

7.15.

*Some She killed with Her sword, some with Her skull-topped staff,  
and other Asuras perished on being ground between Her teeth.*

**Kṣhaṇena tad balam sarvam asurāṇāṁ nipātitam,  
Dṛiṣṭvā Chanḍo-'bhidu drāva tāṁ Kālīm ati-bhīṣhaṇāṁ.**

7.16.

*On seeing that whole army of Asuras annihilated in a moment,  
Chanḍa rushed against that very frightening Kālī....*

**Śhara varṣhair mahā-bhīmair bhīm'ākṣhīm tāṁ mah'āsurah,  
Chhāda-yāmāsa chakraiś-cha Muṇḍah kṣhiptaiḥ sahasraśhah.** 7.17.

*Firing a tremendous shower of arrows at that fierce-eyed Goddess,  
and Muṇḍa attacked by hurling thousands of discuses.*

**Tāni chakrāṇy'anekāni viśhamānāni tan mukham,  
Babbur yath'ārka bimbāni subahūni ghanodaram.**

7.18.

*Those innumerable discuses, disappearing into Her mouth,  
looked like solar orbs disappearing into a cloud.*

**Tato jahās'āti-ruṣhā bhīmāṁ bhairava nādinī,  
Kālī karāla vadānā dur-darśha daśhan'oj-jvalā.**

7.19.

*Then, laughing furiously, Kālī gave a fearful shout, with Her  
deadly teeth flashing in Her awesome mouth.*

**Utthāya cha mahā-simham Devī Chanḍa madhāvata,  
Gṛihītvā ch'āsyā keśheśhu śiras ten'āsināt chhinat.**

7.20.

*Mounted on Her huge lion, the Devi rushed at the inflamed Chanḍa,  
and, seizing him by the hair, severed his head with Her sword.*

**Atha Muṇḍo-'bhya-dhāvat tāṁ dṛiṣṭvā Chanḍam nipātitam,  
Tam apy'apātayad bhūmau sā khaḍg'ābhi-hatām ruṣhā.** 7.21.

*Seeing Chanḍa slain, Muṇḍa attacked but She felled him  
to the ground, striking him fiercely with Her sword.*

**Hata śheśhaṁ tataḥ sainyam dṛiṣṭvā Chaṇḍam nipātitam,  
Muṇḍam cha sumahā-vīryam diśho bheje bhayāturam.** 7.22.

*Seeing the most valiant Chaṇḍa and Muṇḍa destroyed, the rest of the army panicked and fled in all directions.*

**Śhiraś Chaṇḍasya kālī cha gṛihītvā Muṇḍam eva cha,  
Prāha prachaṇḍāt ṭahā samiśram abhyetya Chaṇḍikām.** 7.23.

*Kālī, grasping the heads of Chaṇḍa and Muṇḍa, approached Chandikā, laughing loudly as She spoke:*

**Mayā tav'ātr'opa-hṛitau Chaṇḍa Muṇḍau mahā-paśhū.** 7.24.  
**Yuddha yagñye svayam Śhumbham Niśhumbham cha haniṣhyasi.**

*"Here are the heads of Chaṇḍa and Muṇḍa as two great animal offerings in this sacrifice of battle. You shall slay Śhumbha and Niśhumbha Yourself".*

**Riśhir uvācha - Sage Medhas said:** 7.25.

**Tāv'ānītau tato dṛiṣṭvā Chaṇḍa Muṇḍau mah'āsurau,  
Uvācha Kālīm kalyāṇī lalitam Chaṇḍikā vachah.** 7.26.

*Seeing those Asuras Chaṇḍa and Muṇḍa thus brought to Her, the auspicious Chandikā addressed Kālī playfully:*

**Yasmāt Chaṇḍam cha Muṇḍam cha gṛihītvā Tvam upāgatā,  
Chāmuṇḍ'eti tato loke khyātā Devī bhaviṣhyasi.** 7.27.

*"Because You came to Me grasping the heads of both Chanda and Munda, O Devi, You shall be famed in the world as Chāmundā".*

**Svasti Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye, 'Chaṇḍa-Muṇḍa-vadho' nāma  
saptamo-'dhyāyah.**

*Here ends the Seventh Chapter of the Devī Māhātmyam from the Mārkaṇḍeya Purāṇa in the era of the Manu Sāvarṇi, called 'The Slaying of Chaṇḍa and Muṇḍa'.*

**Uvācha 2, śhlokāḥ 25, evam'āditaḥ 439.** 2 'said's, 25 verses: Total- 439

## 8. Raktabīja-vadho nām'āśhtamo-'dhyāyah.

*Chapter Eight. The Slaying of Raktabīja.*

**Riśhir uvācha** - Sage Medhas said:

8.1.

**Chaṇḍe cha nihate daitye Muṇḍe cha vinipātite,**

**Bahuleshu cha sainyešhu kṣhayitešhv'asur'eśhvarah.**

8.2.

*With the demonic Chaṇḍa and Muṇḍa slain, and many of their battalions destroyed....*

**Tataḥ kopa par'ādhīna chetāḥ Śhumbhaḥ pra-tāpavān,**

**Udyogam sarva-sainyānāṁ daityānām'ādi deśha ha.**

8.3.

*The powerful Śhumbha, Lord of the Asuras, burning with rage, commanded the mobilization of all the Daitya hosts:*

**Adya sarva balair daityāḥ ṣhaḍ-aśhītir udāyudhāḥ,**

**Kambūnāṁ chatur-aśhītir niryāntu sva-balair vṛitāḥ.**

8.4.

*"Let the eighty-six sons of Diti, with upraised weapons, go there with all their forces, and the eighty-four Kambūs with their troops.*

**Koṭi-vīryāṇi pañchāśhad asurāṇāṁ kulāni vai,**

**Śhatāṁ kulāni dhaumrāṇāṁ nir-gacchantu mam'āgñyayā.**

8.5.

*Let the fifty clans of Koṭivīrya demons and the hundred clans of Dhaumras go forth at my command.*

**Kālakā daurhṛidā maurvāḥ kālikeyās tath'āsurāḥ,**

**Yuddhāya sajjā niryāntu āgñyayā tvaritā mama.**

8.6.

*Let the Kālakas, Daurhṛidas, Maurus and Kālikeyas hasten at my command and prepare for battle."*

**Ity'āgñy'āpy'āsura patiḥ Śhumbho bhairava śhāsanāḥ,**

**Nir-jagāma mahā-sainya sahasrair bahu-bhir vṛitāḥ.**

8.7.

*Having issued these orders, Śhumbha, that ferocious ruler of the Asuras, rode there at the head of many thousands of battalions.*

Āyāntam Chaṇḍikā dṛiṣṭvā tat sainya mati bhīṣhaṇam,  
Jyāsvanaiḥ pūra-yāmāsa dharaṇī gagan'āntaram. 8.8.

*Seeing that most terrible army coming, Chandikā filled the space between the earth and the sky with the twang of Her bow-string.*

Tataḥ simho mahā-nādamat'īva kṛita-vān nrīpa,  
Ghaṇṭā svanena tān nādān Ambikā ch'opa-bṛīṁhayat. 8.9.

*Thereon Her lion made an exceedingly loud roar, O King, and Ambikā magnified those roars by clanging Her bell.*

Dhanur jyā simha ghaṇṭānām nādā pūritadiṁ mukhā,  
Nin'ādair bhīṣhaṇaiḥ Kālī jigye vistārit'ānanā. 8.10.

*Kālī, Her mouth open wide, filled the whole region with the sound 'Hum', overwhelming the noises of bow-string, lion and bell by Her terrific roars.*

Tam ninādam upa-śrutyā daitya sainyaiś chatur diśham,  
Devī simhas tathā Kālī saroṣhaiḥ pari-vāritāḥ. 8.11.

*On hearing that roar the Asura army angrily surrounded the lion and the Goddesses Chandikā and Kālī on all sides.*

Etasmin antare bhūpa vināśhāya sura dviṣhām,  
Bhavāy'āmara simhānām ati-vīrya bal'ānvitāḥ. 8.12.

*Then, O King, for the destruction of the Devas' enemies and the Immortals' well-being, endowed with great vigour and strength, there issued .....*

Brahm'eśha Guha Viṣhṇūnām tath'endrasya cha śaktayah,  
Śharīre-bhyo viniṣh-kramya tad rūpaiś Chaṇḍikām yayuh. 8.13.

*Śhaktis from the bodies of Brahma, Śhiva, Kārttikeya, Vishnu and Indra, who, in the same forms as those deities, accompanied Chandikā.*

Yasya devasya yad rūpam yathā bhūṣhaṇa vāhanam,  
Tad vad eva hi tat śaktir asur'āny'oddhumā yayau. 8.14.

*Whatever the attributes of each Deva, whatever their ornaments and vehicle, in that very form their Śhaktis came to fight with the Asuras.*

**Haṁsa yukta vimān'āgre sākṣha sūtra kamaṇḍaluḥ,  
Āyātā Brahmaṇaḥ śaktir Brahmāṇīty abhidhīyate.**

8.15.

*In a heavenly chariot drawn by swans advanced Brahmā's power Brahmāṇī, carrying a rosary and a water-pot.*

**Māheśvarī vṛiṣh'ārūḍhā triśhūla vara dhāriṇī,  
Mahāhi valayā prāptā chandra rekha-āvi-bhūṣhaṇā.**

8.16.

*Māheśvarī arrived, riding a bull, holding the finest of tridents, encircled with snakes and adorned with a crescent moon.*

**Kaumārī śakti-hastā cha mayūra vara vāhanā,  
Yoddhum abhyā yayau daityān Ambikā Guha rūpiṇī.**

8.17.

*Mother Kaumārī, in the guise of Karttikeya, holding a spear, riding on a fine peacock, advanced to attack the Asuras.*

**Tath'aiva Vaiṣhṇavī śaktir Garuḍ'opari saṁsthitā,  
Śhaṅkha chakra gadā śhārṅga khaḍga hast'ābhy'upāyayau.** 8.18.

*Likewise the Śakti of Vishnu came, seated on Garuda, holding conch, discus, mace, bow and sword in hand.*

**Yagñya-vārāham atulam rūpam yā bibhrato Hareḥ,  
Śaktih s'āpy'āyayau tatra Vārāhīm bibhratī tanum.**

8.19.

*Varāhī, the Śakti of Hari in His incomparable boar-form, also advanced there in that shape.*

**Nārasimhī nṛi-simhasya bibhratī sadṛiśham vāpuḥ,  
Prāptā tatra saṭ'ākṣhepa kṣhipta nakṣhatra saṁhatih.**

8.20.

*Nārasimhī, with a body like that of Shri Vishnu's man-lion incarnation, brought down the constellations by the toss of Her mane.*

**Vajra-hastā tath'aiv'Aindrī gaja rāj'opari sthitā,  
Prāptā sahasra nayanā yathā Śhakras tathaiva sā.**

8.21.

*And the thousand-eyed Aindrī, holding a thunderbolt and riding the king of elephants, arrived just like Indra.*

**Tataḥ pari-vṛitas tābhir Īśhāno deva śakti-bhiḥ,  
Hanyantām asurāḥ śīghram Mama prītyāha Chaṇḍikām.** 8.22.  
*Then Śhiva, surrounded by those Śhaktis of the Gods, said to Chandikā,  
“Let the Asuras be killed forthwith for My gratification.”*

**Tato Devī śharīrāt tu viniṣh-krānt’āti-bhīṣhaṇā,  
Chaṇḍikā śhaktir aty’ugrā śhivā śhatani nādinī.** 8.23.  
*From the body of Chandikā there issued forth a very terrible Goddess,  
exceedingly fierce and howling like a hundred jackals.*

**Sā ch’āha dhūmra jaṭilam Īśhānam aparājītā.  
Dūta Tvām gaccha Bhagavan pārśvam Śhumbha Niśhumbayoh.** 8.24.  
*And that invincible Śhakti told Śhiva, of smoke-hued matted locks,  
“Go, My Lord, as an ambassador to Śhumbha and Niśhumbha.*

**Brūhi Śhumbham Niśhumbham cha dānavāv’ati-garvitau,  
Ye ch’ānye dānavās tatra yuddhāya sam-upa-sthitāḥ.** 8.25.  
*Tell those two haughty Asuras and the other Asuras there to  
prepare for battle and say:*

**Trai-lokyam Indro labhatām devāḥ santu havir bhujah,  
Yūyam prayāta pātālam yadi jīvitum icchatha.** 8.26.  
*“Let Indra reclaim the three worlds and the Devas once more enjoy  
the sacrificial oblations. Go to the Nether World, if you wish to live.*

**Bal’āva-lepād atha ched bhavanto yuddha kāṅkṣhiṇah,  
Tad āgacchata tripyantu Mat śhivāḥ piśhitena vah.** 8.27.  
*But if, proud of your strength, you are anxious for battle, then come;  
let My jackals be satiated with your flesh.”*

**Yato niyukto dautyena tayā Devyā Śhivah svayam,  
Śhiva-dūt’īti loke-’smiṁs tataḥ sā khyātim āgatā.** 8.28.  
*Because that Devi appointed Lord Śhiva Himself as an ambassador  
She became renowned in this world as ‘Śhiva-dūtī’.*

**Te-’pi śhrutvā vacho Devyāḥ śharv’ākhyātaṁ mah’āsurāḥ,  
Amarṣ’āpūritā jagmur yatra Kātyāyanī sthitā.**

8.29.

*Those mighty demons, hearing the Devi’s words communicated by Lord Śhiva, were filled with indignation and went to Kātyāyanī’s dwelling-place.*

**Tataḥ prathamam ev’āgre śhara śhakty’ṛiṣṭi vṛiṣṭi-bhiḥ,  
Vavarṣhu ruddhatā marṣhās tāṁ Devīm amar’ārayaḥ.**

8.30.

*Immediately the enraged foes of the Devas lashed showers of arrows, javelins and spears at the Devi.*

**Sā cha tāṁ prahitān bāṇ’āñchhūla śhakti paraśhv’adhān,  
Chiccheda līlāy’ādhmāta dhanur muktair maheśhu-bhiḥ.**

8.31.

*But lightly, with powerful arrows shot from Her full-drawn bow, She clove those arrows, spears, javelins and axes hurled by them.*

**Tasyā gratas tathā Kālī śhūla pāta vidāritān,  
Khaṭvāṅga pothitāṁś-ch’ārīn-kurvati vyacharat tadā.**

8.32.

*Then, in front of Śhumbha stalked Kālī, slicing up the enemies with Her spear and crushing them with Her skull-topped staff.*

**Kamanḍalu jal’ākṣhepa hata vīryān hatau jasah,  
Brahmāṇī ch’ākarot śhatrūn yena yena sma dhāvati.**

8.33.

*And Brahmāṇī, wherever She moved, sapped the demons’ valour and prowess by sprinkling them with water from Her Kamandalu.*

**Māheśvarī tri-śhūlena tathā chakreṇa Vaiṣhṇavī,  
Daityān jaghāna Kaumārī tathā śhakty’āti-kopanā.**

8.34.

*The very wrathful Māheśvarī slew the Daityas with Her trident, Vaiṣhṇavī with Her discus and Kaumarī with Her spear.*

**Aindrī kuliśha pātena śhataśho daitya-dānavāḥ,  
Petur vidāritāḥ pṛithvyāṁ rudhir’augha pravarṣhiṇaḥ.**

8.35.

*Torn to pieces by the thunderbolts hurled by Aindrī, the Daityas and Dānavas fell to the ground in hundreds, shedding rivers of blood.*

**Tuṇḍa prahāra vidhvastā daṁṣṭr'āgra kṣhata vakṣhasah,  
Vārāha mūrtyān ya patamś chakreṇa cha vidāritāḥ.** 8.36.  
*Shattered by blows of Vārāhī's snout, their chests impaled by the points of Her tusks and torn by Her discus, the Asuras fell in droves.*

**Nakhair vidāritāṁś ch'ānyān bhakṣhayantī mah'āsurān,  
Nārasimhī cha chārājau nādā pūrṇa digambarā.** 8.37.  
*Nārasimhī, filling every direction with Her roars, roamed through the battle, devouring the demon-warriors ripped open with Her claws.*

**Chaṇḍ'āṭṭa-hāsair asurāḥ Śhiva-dūty'abhi-dūṣhitāḥ,  
Petuh pṛithivyāṁ patitāṁs tāṁś cha khādātha sā tadā.** 8.38.  
*Demoralised by the violent laughter of Śhiva-dūtī, the Asuras fainted on the ground where She devoured them.*

**Iti mātri gaṇam kruddham mardayantam mah'āsurān,  
Dṛiṣṭv'ābhya-upāyair vividhair neśhur dev'āri sainikāḥ.** 8.39.  
*Beholding that band of Mother Goddesses furiously crushing the Asuras by various means, the army of the Gods' enemies scattered.*

**Palāyan aparān dṛiṣṭvā daityān mātri gaṇ'ārditān,  
Yoddhum abhy-āyayau kruddho Raktabījo mah'āsurah.** 8.40.  
*Seeing the Asuras overwhelmed by the Mother Goddesses and fleeing, the powerful demon Raktabīja entered the battle angrily.*

**Rakta bindur yadā bhūmau patat yasya śharīrataḥ,  
Samut patati medinyāṁ tat pramāṇo mah'āsurah.** 8.41.  
*Wherever a drop of his blood fell to the ground, there immediately rose up another demon with his same power.*

**Yuyudhe sa gadā pāṇīr Indra śhaktyā mah'āsurah,  
Tataś-ch'aindrī sva-vajreṇa Raktabījam atāḍayat.** 8.42.  
*That mighty Asura, wielding a mace, fought with Indra's Śhakti; but Aindrī struck Raktabīja with Her thunderbolt.*

**Kuliśhen'āhatasy'āśhu bahu susrāva śhoṇitam,  
Sam-uttasthus tato yodh'āsta drūpās tat parākramāḥ.**

8.43.

*Blood gushed profusely from the thunderbolt wound; and from the blood rose up fresh warriors with his form and valour.*

**Yāvantah patitās tasya śharīrād Rakta-bindavah,  
Tāvantah puruṣhā jātās tad vīrya bala vikramāḥ.**

8.44.

*As many drops of blood as fell from his body, so many warriors sprung up, with the same courage, strength and prowess.*

**Te ch'āpi yuyudhus tatra puruṣhā rakta sam-bhavāḥ,  
Samāṁ mātri-bhir aty'ugra shastra pātāti bhīṣhaṇam.**

8.45.

*Those born from his blood fought with the Mother Goddesses in the same very dreadful manner, hurling formidable weapons.*

**Punaś cha vajra pātena kṣhatam asya śhiro yadā,  
Vavāha raktam puruṣhās tato jātāḥ sahasraśhah.**

8.46.

*And when his head was again wounded by Her thunder-bolt, his blood spurted out and soldiers in thousands were born therefrom.*

**Vaiṣhṇavī samare chainam chakren'ābhi-jaghāna ha,  
Gadayā tāḍa-yāmāsa Aindrī tam asur'eśhvaram.**

8.47.

*Vaiṣhṇavī struck him with Her discus in the battle, and Aindrī beat that Lord of Asuras with Her mace.*

**Vaiṣhṇavī chakra bhinnasya rudhira srāva sam-bhavaiḥ,  
Sahasraśho jagad vyāptam tat pramāṇair mah'āsuraiḥ.**

8.48.

*The world was pervaded by thousands of great Asuras of his stature who rose up from the blood released by Vaiṣhṇavī's discus.*

**Śhaktyā jaghāna Kaumārī Vārāhī cha tath'āsinā,  
Māheśvarī tri-śhūlena Raktabījam mah'āsuram.**

8.49.

*Kaumārī struck the very demonic Raktabīja with Her spear, Vārāhī with Her sword and Māheśvarī with Her trident.*

**Sa ch'āpi gadayā daityaḥ sarvā ev'āhanat pṛithak,  
Māṭrīḥ kopa samāviṣṭo Raktabījo mah'āsurah.**

8.50.

*And the supremely wicked Raktabīja, filled with wrath,  
struck each of the Mother Goddesses with his mace.*

**Tasy'āhatasya bahudhā śakti śhūl'ādi-bhir bhuvi,  
Papāta yo vai rakt'aughas tenā sam-chhataśho-'surāḥ.**

8.51.

*The stream of blood falling on the Earth from his many wounds by spears,  
tridents and other weapons, gave birth to lakhs of Asuras.*

**Taiś-ch'āsur'āśrik sam-bhūtair asuraiḥ sakalam jagat,  
Vyāptam āśīttato devā bhayam ājagmur-uttamam.**

8.52.

*Those demons born from Raktabīja's blood were spreading  
throughout the whole world, and the Devas were greatly alarmed.*

**Tān viśhaṇūnān surān dṛiṣṭvā Chaṇḍikā prāhasat varam,  
Uvācha Kālīṁ Chāmuṇḍe vistīrṇam vadanaṁ kuru.**

8.53.

*Seeing the Devas demoralized, Chandikā laughed and said to Kālī:  
"O Chāmuṇḍā, open Your mouth wide....*

**Mat śhastra pāta sambhūtān Rakta-bindūn mah'āsurān,  
Rakta-bindoh pratītśha Tvam vaktren'ānena veginā.**

8.54.

*And take in the drops of blood released by My weapons;  
also consume the demons born from Raktabīja's blood.*

**Bhakṣhayantī chara raṇe tad utpannān mah'āsurān,  
Evam eṣha kṣhayam daityaḥ kṣheṇa rakto gam-iṣhyati.**

8.55.

*Go about in the battle-field, devouring the Asuras that appear.  
So shall this Daitya, with his blood emptied, perish.*

**Bhakṣhyamāṇās Tvayā ch'ogrā na ch'ot-patsyanti ch'āpare,  
Ity'uktvā tāṁ tato Devī śhūlen'ābhi-jaghāna tam.**

8.56.

*As You devour these, other fierce Asuras will not be born". Having  
instructed Her thus, the Devi smote Raktabīja with Her javelin.*

**Mukhena Kālī jagṛihe Rakta-bījasya śhoṇitam,  
Tato-'sāvā jaghān'ātha gadayā tatra Chaṇḍikām.**

8.57.

*Then Kālī caught Raktabīja's blood in Her mouth. Then and there he struck Chandikā with his mace.*

**Na ch'āsy'āvedanāṁ chakre gadā pāto-'lpikām api,  
Tasy'āhatasya dehāttu bahu susrāva śhoṇitam.**

8.58.

*The blow of his mace caused Her not the slightest stumble or complaint, and She struck his body causing a great flow of blood.*

**Yatasta tastad vakteṇa Chāmuṇḍā sam-pratīcchati,  
Mukhe sam-udgatā ye-'syā rakta pātān mah'āsurāḥ.  
Tāṁś cha khād'ātha Chāmuṇḍā papau tasya cha śhoṇitam.**

8.59.

*Wherever the blood flowed from his stricken body, Chāmuṇḍā caught it in Her mouth and devoured those demons rising up from the blood.*

**Devī śhūlena vajreṇa bāṇair asibhir ṛiṣṭibhiḥ,  
Jaghāna Raktabījam tam Chāmuṇḍā pīta Śhoṇitam.**

8.60.

*The Goddess kept striking Raktabīja with Her javelin, thunderbolt, arrows, sword and spear, and Chāmuṇḍā kept on drinking Raktabīja's blood.*

**Sa papāta mahī-priṣṭhe shastra saṅgha sam-āhataḥ,  
Nīraktaś cha mahī-pāla Raktabījo mah'āsuraḥ.**

8.61.

*Stricken with this mass of weapons and all his blood gone, the very wicked Raktabīja fell lifeless to the ground, O King.*

**Tataste harṣham atulam avāpus tri-daśhā nrīpa,  
Teṣhāṁ māṭri gaṇo jāto nanart'āśriṇ mad'oddhataḥ.**

8.62.

*Thereupon the Devas attained great joy, O Protector of the people. And that band of Mother Goddesses danced, intoxicated with blood.'*

**Svasti Śhrī Mārkandeya Purāṇe Sāvarnike Manv'antare  
Devī Māhātmye 'Raktabīja-vadho' nām'āṣṭhamo-'dhyāyah.**

*Here ends the Eighth Chapter of the Devī Māhātmyam from the Mārkandeya Purāṇa, in the era of the Manu Sāvarni, called 'The Slaying of Raktabīja'*

## 9. Niśhumbha-vadho nāma navamo-'dhyāyah.

*Chapter Nine. The Slaying of Niśhumbha.*

**Dhyānam** – *The Meditation:*

**Om Bandhūka kāñchana nibham ruchir'ākṣha mālāṁ  
Pāś'āñkuśhau cha varadāṁ nija bahu dāñdaiḥ bibhrāṇam  
Indu-śhakal'ābharaṇam tri-netram ardh'Āmbike  
Śhama-niśham vapur'āśhrayāmi.**

*Om, shining like a golden Bandhuka flower, holding rosary, noose, goad and blessings in the hands, wearing the half-moon, with three eyes, I seek refuge in that Mother Goddess who destroys the night-prowling demons bodily.*

**Om, Rāj'ovācha** – *King Suratha said:*

9.1.

**Vichitram idam ākhyātāṁ bhagavan bhavatā mama,**

**Devyāś charita māhātmyāṁ Raktabīja vadhaśritam.**

9.2.

*“Wonderful is this account that You, adorable sir, have related to me about the great deeds of the Devi in slaying Raktabīja.*

**Bhūyaś-chet śāmy'aham śhrotum Raktabīje nipātite,**

**Chakāra Śhumbho yat karma Niśhumbhaś ch'āti-kopanah.**

9.3.

*I wish to hear further what the very irate Śhumbha and Niśhumbha did after Raktabīja was killed.”*

**Riśhir uvācha** - *Sage Medhas said:*

9.4.

**Chakāra kopam atulāṁ Raktabīje nipātite,**

**Śhumbh'āsuro Niśhumbhaś cha hateśhv'anyeshu ch'āhave.**

9.5.

*‘After the killing of Raktabīja and the other Asuras in that battle, Śhumbha and Niśhumbha were overcome by unparalleled wrath.*

**Hanyamānam mahā-sainyām vilokyām arsham udvahan,**

**Abhyadhāvan Niśhumbho'-tha mukhya y'āsura senayā.**

9.6.

*Enraged on seeing his great army slaughtered, Niśhumbha hastened there with the main army of the Asuras.*

**Tasyā gratas tathā priṣṭhe pārśhvayoś-cha mahāsurāḥ,  
San-daṣṭau ṣṭhapuṭāḥ kruddhā hantum Devīm upāyayuḥ.** 9.7.

*With mighty Asuras pressing angrily in front, behind and on both sides of him in that rugged place, he advanced to slay the Devi.*

**Ājagāma mahā-vīryaḥ Śhumbho-’pi sva balair vṛitah,  
Nihantum Chaṇḍikāṁ kopāt kṛitvā yuddham tu mātri-bhiḥ.** 9.8.

*The formidable Shumbha also attacked with his own troops to slay Chandikā, furiously joining battle with the Mother Goddesses.*

**Tato yuddham atīv'āśid Devyā Śhumbha Niśhumbhayoḥ,  
Śhara varṣham atīv'ogram meghayor iva varṣhatoḥ.** 9.9.

*Then ensued severe combat between the Devi and Śhumbha and Niśhumbha who, like two thunder-clouds, rained a most tempestuous shower of arrows on Her.*

**Chicched āstāñ śharāṁs tābhyāṁ Chaṇḍikā sva-śhar'otkaraiḥ,  
Tāḍa-yāmāsa ch'āṅgeśhu śhastr'aughair asur'eśhvarau.** 9.10.

*Splitting the arrows fired by those two with a swarm of Her own arrows, Chandikā's flood of missiles smote the bodies of the two Asura lords.*

**Niśhumbho niśhitam khaḍgam charma chādāya su-prabham,  
Atāḍayan mūrdhni simham Devyā vāhanam uttamam.** 9.11.

*Niśhumbha, with a keen sword and clad in gleaming armour, struck the Devi's excellent lion vehicle on the head.*

**Tāḍite vāhane Devī kṣhura-preṇ'āsim uttamam.** 9.12.  
**Niśhumbhasy'āśhu chiccheda charma chāpy'aṣṭa chandrakam.**

*When Her ride was struck, the Devi shattered Niśhumbha's superb sword with a sharp-edged blade and cleft his armour decorated with eight moons.*

**Chhinne charmaṇi khadge cha Śaktiṁ chikṣhepa so-'suraḥ,  
Tāmapyasya dvidhā chakre chakreṇ'ābhi-mukhā gatām.** 9.13.  
*With his armour split and his sword broken, the Asura hurled his spear, which, as it flew at Her, was sliced in two by the Devi's discus.*

**Kop'ādhmāto Niśhumbo-'tha śhūlam jagrāha dānavah,  
Āyātam muṣṭi-pātena Devī tat chāpya chūrṇa yat.** 9.14.  
*That Dānava Niśhumbha, swelling with rage, seized a lance and came at Her, but the Devi pulverized the lance with a blow of Her fist.*

**Āvidy'ātha gadām so-'pi chikṣhepa Chaṇḍikām prati,  
S'āpi Devyās tri-śhūlena bhinnā bhasmatvam āgatā.** 9.15.  
*Then, swinging his mace, he flung it at Chandikā, but, shattered by the Devi's trident, it turned to ashes.*

**Tataḥ paraśhu hastam tam āyāntam daitya puṅgavam,  
Āhatya Devī bāṇ'aughair apātayata bhūtale.** 9.16.  
*As that heroic Dānava charged with battle-axe in hand, the Devi felled him to the ground with a swarm of arrows.*

**Tasmin nipatite bhūmau Niśhumbe bhīma vikrame,  
Bhrātar yatīva sañ-kruddhaḥ prayayau hantum Ambikām.** 9.17.  
*With his terrifically powerful brother Niśhumbha unconscious on the ground, Śhumbha, mad with rage, stormed forward to slay Ambikā.*

**Sa ratha sthas tath'āty'uchchair gṛihīta param'āyudhaiḥ,  
Bhujair aṣṭābhīr atulair vyāpyā śheṣham babbau nabhaḥ.** 9.18.  
*Standing in his chariot, with the deadliest weapons in his eight arms of unequalled power, he appeared like a cloud of death in the sky.*

**Tam āyāntam samālokya Devī śhaṅkham avādayat,  
Jyā-śabdām chāpi dhanuṣhaś chakārāt'īva duḥ-saham.** 9.19.  
*Seeing him approaching, the Devi blew Her conch and twanged Her bow-string, which reverberated unbearably.*

**Pūra-yāmāsa kakubho nije ghanṭā svanena cha,  
Samasta daitya sainyānāṁ tejo vadha vidhāyinā.**

9.20.

*The Goddess filled the atmosphere with the ringing of Her bell,  
sapping the energy of the whole Daitya army.*

**Tataḥ simho mahā-nādais tyājit'ebha mahā-madaiḥ,  
Pūra-yāmāsa gaganam gām tath'aiva diśho daśha.**

9.21.

*The Lion's mighty roars, filling the ten quarters of the sky,  
made the elephants abandon their violent rut.*

**Tataḥ Kālī sam-utpatya gaganam kṣhmāmat ādayat,  
Karā-bhyām tan ninādena prāksvan'āste tirohitāḥ.**

9.22.

*Then Kālī, springing up into the sky and dropping down,  
struck the Earth with Her hands, completely drowning out  
all the previous sounds.*

**Aṭṭatṭa hāsam aśivam Śhiva-dūtī chakāra ha,  
Vaiḥ śabdair asur'āstresuḥ Śhumbhaḥ kopam param yayau.** 9.23.

*Śhivadūtī gave a loud and ominous peal of laughter, which frightened  
the demons, and Śhumbha flew into the utmost rage.*

**Durāt māṁs tiṣṭha tiṣṭh'eti vyāja-hār'Āmbikā yadā,  
Tadā jay'ety'abhihitam devair ākāśha sam-sthitaiḥ.**

9.24.

*As Ambikā shouted, "O evil-natured one, stop, stop", the Devas stationed  
in the sky cheered Her on with: "Victory to You".*

**Śhumbhen'āgatya yā śaktir muktā jvāl'āti-bhīṣhaṇā,  
Āyāntī vahni kūṭābhā sā nirastā mah'olkayā.**

9.25.

*The spear loosed by the attacking Śhumbha, flaming most  
terribly and shining like a pinnacle of fire, was extinguished  
by the Devi's firebrand.*

**Siṁha nādena Śhumbhasya vyāptaṁ loka-tray'āntaram,  
Nirghāta niḥsvano ghoro jitavān avanī-pate.**

9.26.

*The whole of the three worlds was pervaded by Śhumbha's lion-like roar, but the Devi's violent thunder-clap smothered that, O King.*

**Śhumbha-muktāñ śharān Devī Śhumbhas tat prahitāñ śharān,  
Chiccheda sva-śharair ugraiḥ śhataśho-'tha sahasraśhah.**

9.27.

*The Devi split the arrows shot by Śhumbha, and he split the arrows fired by Her, each with hundreds and thousands of keen arrows.*

**Tataḥ sā Chaṇḍikā kruddhā śhulen'ābhi-jaghāna tam,  
Sa tad'ābhi-hato bhūmau mūrcchito nipapāta ha.**

9.28.

*Chandikā smote him angrily with a trident, and, wounded, he fell to the ground, unconscious.*

**Tato Niśhumbah sam-prāpya chetan āmāttā kārmukah,  
Āja-ghāna śharair Devīm kālīm kesariṇām tathā.**

9.29.

*Then Niśhumbha regained consciousness, and, seizing his bow, fired arrows at the Devi, Kālī and the Lion.*

**Punaś cha kṛitvā bāhūnām ayutām danuj'eśhvaraḥ,  
Chakr'āyudhena ditijaś chhāda-yāmāsa Chaṇḍikām.**

9.30.

*Again the Danuja-lord created innumerable arms, causing Chandikā to protect Herself from myriad discuses.*

**Tato bhagavatī kruddhā Durgā durgārti nāśhini,  
Chiccheda Devī chakrāṇi sva-śharaiḥ sāyakāmś cha tān.**

9.31.

*Then the Divine Durga, the destroyer of afflictions, became angry and split those discuses with Her own arrows.*

**Tato Niśhumbo vegena gadām ādāya Chaṇḍikām,  
Abhyadhāvata vai hantum daitya sainya sam-āvṛitah.**

9.32.

*Niśhumbha, accompanied by the Daitya army, swiftly seized his mace and rushed at Chandikā to slay Her.*

**Tasy'āpatata evāśhu gadāṁ chiccheda Chaṇḍikā,  
Khaḍgena śita-dhāreṇa sa cha śhūlam samādade.**

9.33.

*As he charged at Her, Chandikā clove his mace with Her sharp-edged sword; and he took hold of a javelin.*

**Śhūla hastam sam-āyāntam Niśhumbham amar'ārdanam,  
Hṛidi vivyādha śhūlena veg'āviddhena Chaṇḍikā.**

9.34.

*As Niśhumbha, the afflicter of the Devas, attacked, javelin in hand, Chandikā pierced him in the heart with a swiftly hurled spear.*

**Bhinnasya tasya śhūlena hṛidayān niḥ-sṛito-'paraḥ,  
Mahā-balo mahā-vīryas tiṣṭheti puruṣho vadān.**

9.35.

*Out of his heart pierced by that spear issued forth another being of great strength and valour, exclaiming 'Stop!' to the Devi.*

**Tasya niṣh-krāmato Devī prahasya sva-navat tataḥ,  
Śhiraś chiccheda khaḍgena tato-'sāva patad bhuvi.**

9.36.

*But the Devi, laughing aloud, severed that emerging warrior's head with Her sword and he fell dead to the ground.*

**Tataḥ simhaś chakhād'ogra damṣṭṛ'ākṣhuṇ ṇaśhir'odharān,  
Asur'āṁstāṁs tathā Kālī Śhiva-dūtī tathā parān.**

9.37.

*The Lion then consumed those Asuras whose necks he crushed with his fierce teeth, and Kālī and Śhivadūtī devoured others.*

**Kaumārī Śhakti nir-bhinnāḥ kechin neśhur mah'āsurāḥ,  
Brahmāṇī mantra pūtena toyen'ānye nir-ākṛitāḥ.**

9.38.

*Some great Asuras perished, impaled on Kaumari's spear. Others were repulsed by water purified by Brahmāṇī's incantations.*

**Māheśvarī tri-śhūlena bhinnāḥ petus tathā pare,  
Vārāhī tuṇḍa ghātena kechit chūrṇī-kṛitā bhuvi.**

9.39.

*Some fell, transfixed by Māheśvarī's trident; others were pulverised on the ground by blows from Varahi's snout.*

**Khaṇḍam khaṇḍam cha chakreṇa vaiṣhṇavyā dānavāḥ kṛitāḥ,**

**Vajreṇa ch'aindrī hast'āgra vimuktena tathā pare.**

9.40.

*Some Dānavas were cut to pieces by Vaiṣhṇavī's discus,  
and others by the thunderbolts released from Aindrī's hand.*

**Kechid vineśhur asurāḥ kechin naṣṭā mahā-havāt,**

**Bhakṣhitāś ch'āpare Kālī Śhiva-dūtī mr̥ig'ādhipaiḥ.**

9.41.

*Some Asuras perished there, some fled from the great battle,  
and the rest were devoured by Kālī, Śhivadūtī and the lion.*

**Svasti Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Niśhumbha vadho' nāma navamo-'dhyāyah.**

*Here ends the Ninth Chapter of the Devī Māhātmyam from  
the Mārkaṇḍeya Purāṇa in the era of the Manu Sāvarni,  
called 'The Slaying of Niśhumbha'.*

**Uvācha 2, ardha-śhlokāḥ 39, śhlokāḥ 41, evam'āditaḥ 543.**

*2 'said's, 39 half verses, 41 verses: Total- 543*

## 10. Śhumbha-vadho nāma daśhamo-'dhyāyah,

*Chapter Ten. The Killing of Śhumbha.*

### Dhyānam – The Meditation:

Om uttапta hema ruchirām	Radiant like red-hot gold
Ravi chandra vahni netrām	Whose eyes are the sun, moon and fire
Dhanuśh śharayut	Holding bow and arrows
Ānkuśha pāsha śhūlam.	A goad, noose and spear
Ramyair bhujaś-cha dadhatīm	In Your lovely arms
Śhiva śhakti rūpām	Whose forms are the God and the Goddess
Kām'eśhvarīm hṛidi	The Goddess of Love in the heart
Bhajāmi dhṛit'endu lekhām.	I worship the Upholder of the moon's phases

**Riśhir uvācha** - Sage Medhas said:

10.1.

**Niśhumbham nihatām dṛiśhtvā bhrātaram prāṇa sammitam,  
Hanya-mānam balam chaiva Śhumbhaḥ kruddho-'bravīd vachah.**

*'Seeing his brother Niśhumbha slain, who was as dear to him as his own life, and his army being slaughtered, Śhumbha angrily said:*

10.2.

**Bal'āvalepa duṣhṭe Tvām Mā Durge garvam āvaha,  
Anyāsām balam āśhritya yuddhyase ch'āti-māninī.**

10.3.

*"O Durga, full of arrogance and pride in Your prowess, You are exceedingly haughty, but You fight by resorting to the strength of others."*

**Devy'uvācha** – The Goddess replied:

10.4.

**Ek'aiv'āham jagat yatra dvitīyā kā Mam'āparā,  
Paśhyaitā duṣhṭa mayy'eva viśhantyo Mad vibhūtayah.**

10.5.

*"I am all alone. Who else is there in the world but me?  
Witness, O evil one, My own powers vanishing into Myself!"*

**Tataḥ samast'āstā Devyo Brahmāṇī pramukhā layam,  
Tasyā Devyās tanau jagmur ek'aiv'āsīt tad Āmbikā.**

10.6.

*Then all those, Brahmāṇī and the rest, were absorbed in  
the body of the Goddess until Ambikā alone remained.*

**Devy'uvācha** – *The Goddess said:*

10.7.

**Aham vibhūtyā bahubhir iha rūpair yadā sthitā,  
Tat saṁ-hṛitam may'aik'aiva tiṣṭhām yājau sthīro bhava.**

10.8.

*"The many forms of my power projected here have been withdrawn  
by Me, and now I remain alone; so stand fast and fight!"*

**Riśhir uvācha** - *Sage Medhas said:*

10.9.

**Tataḥ pravavṛite yuddham Devyāḥ Śhumbhasya ch'obhayoh,  
Paśhyatām sarva-devānām asurāṇām cha dāruṇam.**

10.10.

*'Then began a violent battle between the Devi and Śhumbha, while  
all the Devas and Asuras looked on.*

**Śhara varṣhaiḥ śhitaiḥ śhastraīs tathā ch'āstraiḥ sudāruṇaiḥ,  
Tayor yuddham abhūd-bhūyah sarva-loka bhayaṇ-karam.** 10.11.

*With showers of arrows, frightful weapons and sharp missiles, they  
engaged in a fight to the death that filled the whole world with fear.*

**Divyāny'astrāṇi śhataśho mumuche yān yath'āmbikā,  
Babhaṇja tāni daity'endras tat pratīghāta karṭri-bhiḥ.**

10.12.

*The Daitya Lord repulsed and shattered the divine missiles  
discharged by Ambikā in hundreds.*

**Muktāni tena ch'āstrāṇi divyāni parameśvarī,  
Babhaṇja līlay'aiv'ogra huṇ-kār'ochchāraṇ'ādi-bhiḥ.**

10.13.

*With fierce shouts of 'Hum' and the like, that Supreme Goddess  
playfully smashed the celestial missiles that he loosed.*

**Tataḥ śhara śhatair Devīm ācchādayata so-’suraḥ,  
S’āpi tat kūpitā Devī dhanuś chiccheda ch’eshu-bhiḥ.**

10.14.

*Then the Asura covered the Devi with hundreds of arrows,  
and the Devi furiously split his bow with Her arrows.*

**Chhinne dhanuṣhi daity’endras tathā śhakti mathādade,  
Chiccheda Devī chakreṇa tām apyasya kare sthitām.**

10.15.

*With his bow split, the Lord of the Daityas took up his spear.  
With a discus, the Devi split that spear in his hand.*

**Tataḥ khaḍgam upādāya śhata chandram cha bhānu-mat,  
Abhy-adhāvata tām Devīm daityānām adhip’eshvarah.**

10.16.

*Next, that supreme king of the Daityas, with a sword blazing  
like a hundred moons, rushed at the Devi.*

**Tasyā patata ev’āśhu khaḍgam chiccheda Chaṇḍikā,  
Dhanur-muktaiḥ śhitair bāṇaiśh charma ch’ārka-kar’āmalam,  
Aśhvāṁś cha pāta-yāmāsa ratham sārathinā saha.**

10.17.

*As he attacked, Chandikā quickly split his sword with sharp arrows  
from Her bow, and, smashing his spotless sun-rayed shield,  
destroyed his chariot along with its horses and driver.*

**Hat’āśhvah sa tadā daityaś chhinna dhanvā visa-rathiḥ,  
Jagrāha mudgaram ghoram Ambikā nidhan’odyataḥ.**

10.18.

*With his steeds slain, his bow broken, deprived of a charioteer,  
the Daitya then grasped his terrible mace, ready to kill Ambikā.*

**Chicched āpatatas tasya mudgaram niśhitaiḥ śharaiḥ,  
Tath’āpi so-’bhya-dhāvat tām muṣṭim udyamya vegavān.**

10.19.

*With Her keen arrows, She split that mace as he rushed at Her.  
Even then, raising his fist, he impetuously ran at Her.*

**Sa muṣṭiṁ pāta-yāmāsa hṛidaye daitya-puṅgavah,  
Devyāstam ch'āpi sā Devī talen'oras yat ādayat.**

10.20.

*The Daitya-king smashed his fist on the Devi's heart, but the Devi also smote him on his chest with Her hand.*

**Tala prahār'ābhi-hato nipapāta mahī-tale,  
Sa daitya-rājaḥ sahasā punar eva tath'otthitah.**

10.21.

*The Daitya-king, wounded by the blow of Her hand, fell to the ground, but immediately he rose up again.*

**Utpatya cha pra-gṛihy'ochchair Devīm gaganam āsthitah,  
Tatr'āpi sā nir-ādhārā yuyudhe tena Chāṇḍikā.**

10.22.

*Seizing the Devi, he sprang up and rose high in the sky. Even there, without any support, Chandikā fought with him.*

**Niyuddham khe tadā daityaś Chāṇḍikā cha paras param,  
Chakratuh prathamam siddha muni vismaya kārakam.**

10.23.

*Then that Daitya and Chandikā fought in the sky with each other, with exploits that caused unprecedented amazement to those saints and sages watching.*

**Tato niyuddham suchiram kṛitvā ten'Āmbikā saha,  
Utpātya bhrāma-yāmāsa chikṣhepa dharaṇī-tale.**

10.24.

*Finally, after fighting together for a long time, Ambikā lifted him up, and, whirling him round, flung him down on the earth.*

**Sa kṣhipto dharaṇīm prāpya muṣṭiṁ udyamya vegavān,  
Abhyad hāvata duṣṭ'ātmā Chāṇḍikā nidhan'ecchayā.**

10.25.

*Even hurled to the ground, that evil-natured Śhumbha, with raised fist, rushed forward with the intention of killing Chandikā.*

**Tam āyāntam tato Devī sarva daitya jan'eśhvaram,  
Jagat yām pāta-yāmāsa bhittvā śhūlena vakṣhasi.**

10.26.

*As that greatest of all demons attacked, the Devi pierced his chest with a javelin.*

**Sa gatāsuḥ papātorv'yāṁ Devī śhūl'āgra vikṣhataḥ,  
Chālayan sakalāṁ pṛithvīṁ s'ābdhi dvīpāṁ sa-parvatāṁ.** 10.27.  
*Skewered by the Devi's sharp-tipped spear, he fell lifeless to the ground,  
shaking the entire earth with its oceans, islands and mountains.*

**Tataḥ prasannam akhilāṁ hate tasmin dur'ātmani,  
Jagat svāsthyaṁ atīvāpa nirmalaṁ ch'ābhavan nabhaḥ.** 10.28.  
*When that evil-natured Asura was slain, everyone was joyous;  
the earth became peaceful, and the sky grew clear.*

**Utpāta meghāḥ s'olkā ye prāgā sāṁste śhamāṁ yayuḥ,  
Sarito mārga vāhiny'as tathā sāṁstatra pātite.** 10.29.  
*The ill-omened clouds and meteors present became tranquil,  
and the rivers kept in their appointed courses.*

**Tato deva-gaṇāḥ sarve harṣha nirbhara mānasāḥ,  
Babhūvur nihate tasmin gandharvā lalitām jaguḥ.** 10.30.  
*Blessed by his demise, the minds of all the Devas were overjoyed,  
and the Gandharvas sang sweetly.*

**Avādayaṁs tath'aiv'ānyena nṛituś ch'āpsaro gaṇāḥ,  
Vavuḥ puṇyās tathā vātāḥ suprabho-'bhūddi vākaraḥ.** 10.31.  
**Jajvaluś ch'āgnayah śhāntāḥ śhāntā dig-janita svanāḥ.** 10.32.

*Others sounded their instruments and the celestial maidens danced;  
balmy breezes blew; the sun shone brightly; the sacred fires burned  
peacefully and the eerie sounds all around became silent.*

**Svasti Śrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Śhumbha vadho' nāma daśhamo-'dhyāyah.**

*Here ends the Tenth Chapter of the Devī Māhātmyam  
from the Mārkaṇḍeya Purāṇa, in the era of the Manu Sāvarṇi,  
called 'The Slaying of Śhumbha'.*

# 11. Nārāyaṇī stutir nām'aikādaśho-'dhyāyah

*Chapter Eleven: The Hymn to Narayani*

**Dhyānam** – *The Meditation:*

**Oṁ, Bālara vidyutim indu-kirīṭāṁ tuṅga-kuchāṁ  
Nayana-traya-yuktāṁ, smera-mukhīṁ varad'āṅkuśha  
Pāsh'ābhīti karāṁ prabhaje Bhuvaneśhīṁ.**

*Om, shining like early dawn, moon-crested, mountain-breasted, adorned with three eyes and a smiling face, holding goad and noose, and granting boons and fearlessness with the hands, I worship that Supreme Mistress of all the worlds.*

*Note: The first five verses are in Triṣṭubh metre (4 x 11 syllables). See p.7 for details.*

**Riśhir uvācha** - Sage Medhas said:

11.1.

**Devyā hate tatra mah'āsur'endre  
S'endrāḥ surā vahni puro gamāstām,  
Kātyāyanīṁ tuṣṭuvur iṣṭa lābhād  
Vikāshi vaktr'ābja vikāśhit'āshāḥ.**

11.2.

*'When that mighty Lord of Asuras was slain there by the Devi, Indra and the other Devas, led by Agni, praised Kātyāyanī, with their object fulfilled and their cheerful faces illumining the quarters:*

**Devi prapann'ārti hare prasīda  
Prasīda Mātar jagato-'khilasya,  
Prasīda Viśveśhvare pāhi viśhvam  
Tvam Īśvarī Devi char'ācharasya.**

11.3.

*"O Devi, who removes the sufferings of Your supplicants, be pleased. Be propitious, O Mother of the whole world. O Ruler of the universe, be gracious. Protect everyone, O Divine Ruler of all that lives or lives not.*

**Ādhāra bhūtā jagatas Tvam ekā  
Mahī sva-rūpeṇa yataḥ sthitāsi,  
Apāṁ sva-rūpa sthitayā Tvay'aitad  
Āpyāyate kṛtsnam alaṅghya vīrye.**

11.4.

*You are the sole substratum of the world, existing in the form of the Earth. In the form of water, you grant satisfaction, O Goddess of unsurpassed power!*

**Tvam Vaiṣṇavī śaktir ananta vīryā  
Viśhvasya bījam paramāsi māyā,  
Sam-mohitam Devi samastam etat  
Tvam vai prasannā bhuvi mukti hetuḥ.**

11.5.

*You are the energy of Shri Vishnu, of unlimited prowess, the Supreme Māyā, the seed of the Universe; by You everyone is deluded, O Devi, but when propitiated, You are the cause of liberation in this world.*

**Vidyāḥ samastās Tava Devi bhedāḥ  
Striyāḥ samastāḥ sakalā jagatsu,  
Tvay'aikayā pūritam Amba yaitat  
Kā Te stutiḥ stavya par'āpar'oktiḥ.**

11.6.

*All forms of knowledge are Your aspects, O Goddess; as are all women in the world, with their various attributes. By You alone, O Mother, this world is fulfilled. How to praise You who are beyond all praise?*

*Metre changes to **Anushtubh** (4 x 8 syllables).*

**Sarva bhūtā yadā Devi  
Bhukti mukti pradāyinī  
Twam stutā stutaye kā vā  
Bhavantu param'oktayah**

*O Goddess, who to all beings  
Bestows enjoyment and liberation,  
What words, however excellent      11.7.  
Can praise You, who are beyond words?*

**Sarvasya buddhi rūpeṇa  
Janasya hrīdi samsthite  
Swarg'āpavarga de Devi  
Nārāyaṇi namo-'stu Te**

*You abide as Intelligence  
In the hearts of all creatures,  
O Bestower of heaven and liberation,   11.8.  
Salutations to You, O Refuge of Humanity.*

**Kalā kāṣṭhādi rūpeṇa  
Pariṇāma pradāyinī  
Viśhvasy'oparatau śakte  
Nārāyaṇi namo-'stu Te**

*You manifest as the course of time,  
Bringing about all results, 11.9.  
Having the power to destroy the universe,  
Salutations to You, O Saviour of the world.*

**Sarva mañgala māñgalye  
Śhive sarv'ārtha sādhike  
Śharaṇye try'ambake Gauri  
Nārāyaṇi namo-'stu Te**

*You are all auspiciousness and happiness,  
Benevolent Devi, who fulfils every object,  
Granting refuge, O Three-eyed Gauri,  
Salutations to You, Narayani. 11.10.*

**Śrīṣṭi sthiti vināśhānām  
Śhakti bhūte sanātani  
Guṇ'āśhraye guṇa maye  
Nārāyaṇi namo-'stu Te**

*Creation, sustenance and destruction  
are Your powers, O Eternal Goddess.  
Source and embodiment of qualities  
Salutations to You, O Narayani 11.11.*

**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 11.12.*

**Hāṁsā yuktā vimāna-sthe  
Brahmāṇi rūpa dhāriṇī  
Kauśhāmbhaḥ kṣhārike Devi  
Nārāyaṇi namo-'stu Te**

*Riding in a chariot yoked with swans  
Embodyied as the Śhakti of Shri Brahma  
O Devi, who sprinkles Kusha grass water.  
Salutations be to You, O Narayani 11.13.*

**Triśhūla chandr'āhi dhare  
Mahā-vṛiṣhabha vāhinī  
Māheśhwari swa-rūpeṇa  
Nārāyaṇi namo-'stu Te**

*With a trident, crescent moon and snake  
Riding a huge bull,  
You are the creative power of Shri Śhiva,  
Salutations to You, O Narayani 11.14.*

**Mayūra kukkuṭa vṛite  
Mahāśakti dhare-‘nahe  
Kaumārī rūpa samsthāne  
Nārāyaṇi namo-‘stu Te**

*Attended by a peacock and a cockerel  
Bearing a great spear, very innocent  
Taking the form of Karttikeya’s power  
Salutations be to You, O Narayani*      11.15.

**Śhaṅkha chakra gadā śhārṅga  
Gṛihīta paramāyudhe  
Prasīda Vaiṣhṇavī rūpe  
Nārāyaṇi namo-‘stu Te**

*Wielding the supreme weapons  
Of conch, discus, mace and bow,  
Be gracious, O Śhakti of Shri Viṣhṇu  
Salutations to You, Narayani*      11.16.

**Grihīt’ogra mahā-chakre  
Danṣhtr’oddhṛita vasun-dhare  
Varāha rūpiṇī Śhive  
Nārāyaṇi namo-‘stu Te**

*Formidable with a huge discus,  
Uplifting the Earth with Your tusks,  
O Auspicious Devi, of a boar-like form,  
Salutations to You, O Narayani.*      11.17.

**Nṛisiṁha rūpeṇ’ogreṇa  
Hantum daityān kṛit’odyame  
Trailokya trāṇa sahite  
Nārāyaṇi namo-‘stu Te**

*In the fierce form of a man-lion,  
You succeeded in slaying the demons,  
O benevolent saviour of the three worlds,  
Salutations to You, O Narayani.*      11.18.

**Kirīṭinī mahāvajra  
Sahasra nayan’oj-jvale  
Vṛitra prāṇa hare ch’Aindrī  
Nārāyaṇi namo-‘stu Te**

*With a diadem and a mighty thunderbolt,  
Dazzling with a thousand eyes,  
You slew the demon Vṛitra, O Aindrī,  
Salutations to you, Narayani.*      11.19.

**Śhiva-dūtī swa-rūpeṇa  
Hata daitya mahābale  
Ghora rūpe mahārāve  
Nārāyaṇi namo-‘stu Te**

*Using Shri Śhiva as Your messenger,  
You slayed the mighty hosts of demons,  
Of terrible form and loud roar,  
Salutations to You, O Narayani.*      11.20.

**Daṁśhtrā karāla vadane  
Śhiro-mālā vibhūṣhaṇe  
Chāmuṇḍe muṇḍa mathane  
Nārāyaṇi namo-'stu Te**

*You have a face with fearsome jaws,  
And are adorned with a garland of heads,  
O Crusher of *Chāṇḍa* and *Muṇḍa*,  
Salutations to you, O *Narayani*.*      11.21.

**Lakṣhmi lajje mahā-vidye  
Śhraddhe puṣṭi swadhe dhruve  
Mahā-rātri mahā-māye  
Nārāyaṇi namo-'stu Te**

*You are prosperity, modesty and wisdom  
Faith, nourishment, self-establishment  
The great night and the great illusion,  
Salutations to You, O *Narayani*.*      11.22.

**Medhe Saraswati vare,  
Bhūti bābhravi tāmasi,  
Niyate Tvam prasīdeśhe  
Nārāyaṇi namo-'stu Te**

*Excellent giver of speech and intelligence  
The dark consort of the ash-coated *Śhiva*  
O Thou dispenser of fate, be propitious.  
Salutations to You, O *Narayani**      11.23.

**Sarva swarūpe sarveśhe  
Sarva śakti 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, Goddess *Durga*.*      11.24.

**Etat Te vadanam saumyam  
Lochana traya bhūṣhitam  
Pātu naḥ sarva bhūti-bhyah  
Kātyāyani namo-'stu Te**

*May this benign countenance of Yours  
Adorned with three eyes,  
Protect us from all fears of existence  
Salutations to You, O *Kātyāyanī**      11.25.

**Jvālā karālam aty'ugram  
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 to You, O *Bhadrakali*.*      11.26.

**Hinasti daitya tejāṁsi  
Svanen'āpūrya yā jagat  
Sā ghaṇṭā pātu no Devi  
Pāpebhyo naḥ sutān iva**

*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. 11.27.*

**Asur'āśrig vasā pañka  
Charchitas Te kar'ojjvalah  
Śhubhāya khadgho bhavatu  
Chaṇḍike Tvām natā vayam**

*May Your gleaming sword, smeared  
With the mire-like blood and fat of 11.28.  
The demons, be for our welfare.  
O Power of Divine Anger, we bow to You.*

*Metre changes back to *Triṣṭubh* (4 x 11 syllables).*

**Rogā naśheśhān apa-haṁsi tuṣṭā  
Ruṣṭā tu kāmān sakal'āna-bhīṣṭān,  
Tvām āśhritānāṁ na vipan-narāṇāṁ  
Tvām āśhritā hy'āśhrayatāṁ prayānti.**

11.29.

*When satisfied, You destroy illness but when wrathful You frustrate  
longed-for desires. No calamity befalls men who have sought You.  
Those who take refuge in You become verily a refuge for others.*

**Etat kṛitam yat kadanāṁ tvay'ādya  
Dharma dviṣhāṁ Devi mah'āsurāṇāṁ,  
Rūpair anekair bahudh'ātma mūrtim  
Kṛitv'āmbike tat prakaroti kānyā.**

11.30.

*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?*

**Vidyāsu śhāstreśhu viveka dīpeśh  
Śhvādyeśhu vākyeśhu cha kā Tvad anyā,  
Mamatva garte-'ti-mah'āndha kāre  
Vibhrāma yat yetad atīva viśhvam.**

11.31.

*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 in the dense darkness of deep attachment.*

**Rakṣhāṁsi yat rogra viṣhāś cha nāgā**  
**Yat rārayo dasyu balāni yatra,**  
**Dāvānalo yatra tath'ābdhi-madhye**  
**Tatra sthitā Tvam paripāsi viṣhvam.**

11.32.

*Where devils and venomous snakes abound, where enemies and robbers prowl and forest fires spring up, there and in the mid-ocean, You stand and save the world.*

**Viṣhveśvari Tvam paripāsi viṣhvam**  
**Viṣhv'ātmikā dhārayasīha viṣhvam,**  
**Viṣhveśha vandyā bhavatī bhavanti**  
**Viṣhv'āśhrayā ye Tvayi bhakti namrāḥ.**

11.33.

*O Queen of the Universe, You protect the Universe. As the Soul of the Universe, You support the Universe. You are worthy to be adored by the Lords of the Universe. Those who bow to You with devotion become themselves the refuge of the Universe.*

**Devi prasīda pari-pālaya no-'ri bhīter**  
**Nityam yath'āsura vadhāda dhun'aiva sadyaḥ,**  
**Pāpāni sarva jagatāṁ praśhamāṁ na yāśhu**  
**Utpāta-pāka janitāṁś cha mah'opa-sargān.**

11.34.

*Be pleased, O Devi, and protect us ever from the fear of foes, as You have just done by killing these Asuras. Nullify all the sins of the world and protect us from calamities resulting from eclipses.*

*Metre changes back to **Anushtubh** (4 x 8 syllables) till the end.*

**Praṇatānāṁ prasīda Tvaṁ Devī viśhvārti hāriṇī,  
Trai-lokya vāsināṁ īḍye lokānāṁ varadā bhava.**

11.35.

*O Devī who removes the afflictions of the Universe, be gracious to those who bow to You. O Thou worthy of adoration by the dwellers of the three worlds, be boon-giver to the worlds."*

**Devy'uvācha – The Goddess said:**

11.36.

**Varadāham sura-gaṇā varam yan manas'ecchatha,**

**Tam vṛiṇudhvam prayacchāmi jagatām upa-kārakam.**

11.37.

*"O Devas, I am prepared to bestow a boon. Choose whatever You desire for the welfare of the world and I shall grant it."*

**Devā ūchuḥ - The Devas said:**

11.38.

**Sarvābādhā pra-śhamanām trai-lokyasyākhil'eśhvari,**

**Evam eva Tvayā kāryam asmad vairi vināśhanam.**

11.39.

*"O Ruler of all the three worlds, pacify all our afflictions as You have done and continue to destroy our enemies".*

**Devy'uvācha – The Goddess said:**

11.40.

**Vaivasvate-ntare prāpte aṣṭā-vimśhatime yuge,**

**Śhumbho Niśhumbaś chaivānyāv'utpatsyete mahāsurau.**

11.41.

*"In the twenty-eighth age during the era of the Manu Avaisvata, two other great Asuras, Śhumbha and Niśhumbha will be born.*

**Nanda gopa gṛihe jātā Yaśhodā garbha sambhavā,**

**Tatas tau nāśhay-iṣhyāmi vindhyāchala nivāsinī.**

11.42.

*Then, born from the womb of Yaśhodā, in the home of cowherd Nanda, and dwelling on the Vindhya mountains, I will destroy them both.*

**Punar apy'ati-raudreṇa rūpeṇa prīthivī-tale,**

**Ava-tīrya han-iṣhyāmi vaipra-chittāṁś cha dānavān.**

11.43.

*And again incarnating in a very fearful form on the Earth, I shall slay those demonic descendants of Viprachitti.*

**Bhakṣhayantyāś cha tān ugrān vaipra-chittān mah'āsurān,  
Raktā dantā bhaviṣhyanti dāḍimī kusumo pamāḥ.**

11.44.

*When I devour those fierce Asuras of Viprachitti's line,  
My teeth will become red like pomegranate flowers.*

**Tato māṁ devatāḥ svarge martya-loke cha mānavāḥ,  
Stuvanto vyāhar-iṣhyanti satataṁ Rakta-dantikām.**

11.45.

*Therefore when the Devas in heaven or men on earth praise Me,  
I shall be called Rakta-dantikā- 'Red-toothed.'*

**Bhūyaś cha śhata vārṣhiky'āman'āvriṣṭhy'āman ambhasi,  
Muni-bhiḥ sam-smṛitā bhūmau sam-bhaviṣhyāmy'ayonijā.** 11.46.

*And when rain shall cease for a hundred years, then, propitiated  
by the sages, I shall appear on the drought-ridden Earth, but not  
born of a womb.*

**Tataḥ śhatena netrāṇāṁ nirīkṣhiṣh yāmy'aham munīn,  
Kīrtay-iṣhyanti manujāḥ śhat'ākṣhīm iti māṁ tataḥ.**

11.47.

*I will behold those sages with a hundred eyes and so mankind  
shall celebrate Me as Śhatākṣhī -'hundred-eyed.'*

**Tato-'ham akhilam lokam ātma-deha sam-udbhavaiḥ,  
Bhar-iṣhyāmi surāḥ-śhākair āvriṣṭheḥ prāṇa-dhārakaiḥ,  
Śhākambhar'īti vikhyātīm tadā yāsyāmy'aham bhuvi.**

11.48.

*At that time, O Devas, I shall sustain the whole world with herbs and  
vegetables produced from My own body, till rain sets in. So shall I be  
famed on the Earth as Śhākambharī –'herb-nourishing'.*

**Tatr'aiva cha vadhiṣhyāmi durgam'ākhyām mah'āsuram.  
Durgā Devī'īti vikhyātām tan Me nāma bhaviṣhyati,**

11.49.

*There I will slay a powerful Asura named Durgama and become famous as  
Durgā Devī.*

**Punaś ch'āham yadā bhīmaṁ rūpaṁ kṛitvā himāchale.  
Rakṣhāṁsi bhakṣhay-iṣhyāmi munīnāṁ trāṇa kāraṇāt,**

11.50.

*And again, assuming a fierce form in the Himalayas, I shall  
destroy the Rakshasas for the protection of the saints.*

**Tadā māṁ munayah sarve stoṣhyanty'ānamra mūrtayah. 11.51.  
Bhīmā Dev'īti vikhyātāṁ tan me nāma bhaviṣhyati,**

*Then all the saints, bowing reverently, will praise Me, and as  
Bhimā Devī – 'Formidable Goddess' shall I be celebrated.*

**Yad'āruṇ'ākhyas trai-lokye mahā-bādhāṁ kar-iṣhyati. 11.52.**

**Tad'āham bhrāmaram rūpaṁ kṛitv'āsaṁ-khyeya ṣhaṭ padam,**

*When the demon Aruna causes great suffering in the three worlds,  
in a collective bee-form of innumerable six-footers....*

**Trai-lokyasya hit'ārthāya vadhiṣhyāmi mah'āsuram.**

11.53.

**Bhrāmar'īti cha māṁ lokās tadā stoṣhyanti sarvataḥ,**

*I shall slay the mighty Asura for the good of the world; then  
people shall laud Me everywhere as Bhrāmarī – 'bee-formed'.*

**Itthāṁ yadā yadā bādhā dānav'otthā bhaviṣhyati.**

11.54.

**Tadā tadā vatīry'āham kariṣhyāmy'ari sam-kṣayam.**

11.55.

*Thus whenever trouble arises due to the advent of the demons,  
I shall incarnate and destroy those enemies."*

**Svasti Śrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Nārāyaṇī stutir' nām'aik'ādaśho-'dhyāyah.**

*Here ends the Eleventh Chapter of the Devī Māhātmyam  
from the Mārkaṇḍeya Purana, in the era of the Manu Sāvarṇi,  
called 'The Hymn to Narayani'.*

**Uvācha 4, ardha ślokaḥ 1, ślokaḥ 50, evam'āditaḥ. 630.**

4 'said's, 1 half verse, 50 verses: Total- 630

## 12. Bhagavatī vākyam dvādaśho-'dhyāyah.

*Chapter Twelve: The Goddess' Speech (Eulogy of the Merits).*

### Dhyānam – The Meditation:

Om̄ vidyud dhāma sama-prabhām, mṛiga-pati  
Skandha sthitām bhīṣhaṇām kanya-bhiḥ karavāla  
Kheṭa vilasad hastā-bhir āsevitām.  
Hastaiś chakra gadāsi kheṭa viśikhāmś chāpam  
Guṇām tarjanīm bibhrāṇām anal'ātmikām  
Śhaṣhi-dharām Durgām tri-netrām bhaje.

*Shining with the glory of lightning, mounted on a fearsome lion,  
to that virgin holding sword and shield in Her glorious hands,  
bearing discus, mace, shield, spear, bow, virtues, and raised forefinger,  
the essence of fire, I worship that Goddess Durga adorned with the  
crescent moon and three eyes.*

### Om̄ Devy'uvācha – The Goddess said:

12.1.

Ebhiḥ stavaiś cha Mām nityām stoṣhyate yaḥ samāhitah,  
Tasyāham sakalām bādhām śhamay-iṣhyāmy'asam-śayam. 12.2.  
“Whoever shall praise Me devotedly every day with these hymns,  
I shall without doubt neutralize all their suffering.

Madhu Kaitabha nāśham cha Mahiṣhāsura ghātanam,  
Kīrtay-iṣhyanti ye tad vad vadham Śhumbha Niśhumbayoh. 12.3.

*Those who recite this story of the destruction of Madhu and Kaitabha, and  
the killing of Śhumbha and Niśhumbha.....*

Aṣṭāmyām cha chatur-daṣhyām navamyām ch'aika chetasah,  
Śhroṣhyanti chaiva ye bhaktyā Mama māhātmyam uttamam. 12.4.

*And those who listen with concentration and devotion to this sublime  
poem of My Greatness on the eighth, fourteenth and ninth days....*

**Na teṣhāṁ duṣh-kṛitam kiñchid duṣh-kṛit'otthā na ch'āpadah,  
Bhaviṣhyati na dāridryam na ch'aiveṣṭa viyojanam.** 12.5.

*Will face neither calamities arising from wrong doings, nor poverty  
nor separation from loved ones....*

**Śhatru-bhyo na bhayam tasya dasyuto vā na rājataḥ,  
Na śastrānala toy'aughāt kadāchit sam-bhaviṣhyati.** 12.6.

*Neither shall they shall know fear from enemies, robbers or kings,  
from weapons, fire or flood.*

**Tasmān Mam'aitan māhātmyam paṭhitavyam sam'āhitaiḥ,  
Śhrotavyam cha sadā bhaktyā param svasty'ayanam mahat.** 12.7.

*Hence this poem of My Greatness must be chanted by people of  
concentrated mind and listened to always with devotion; for it is  
the supreme course of well-being.*

**Upa-sarg'āna-śheṣhāṁs tu mahā-mārī sam-udbhavān,  
Tathā tri-vidham utpātam māhātmyam Śhamayen mama.** 12.8.

*All plague and pestilence may be quelled and the three-fold  
disasters averted (from oneself, others and the gods) by this  
tale of My Glory,*

**Yatr'aitat paṭhyate sam-yañ nityam āyatane mama,  
Sadā na tad vimokṣyāmi sānnidhyam tatra me sthitam.** 12.9.

*I will never forsake a holy place where this poem is chanted  
every day, and My presence there is certain.*

**Bali pradāne pūjāyām agni kārye mah'otsave.  
Sarvam mam'aitan māhātmyam uchchāryam śhrāvyam eva cha.** 12.10.

*When offering sacrifices, during worship, in the fire-ceremony and at great  
festivals, this poem of My Glory is to be chanted and listened to.*

**Jānat'ājānatā v'āpi bali pūjāṁ yathā kṛitāṁ,  
Pratīk ṣhiṣhyāmy'aham prītyā vahni homaṁ tathā kṛitam.** 12.11.

*Whether done by the learned or the inexperienced, I will accept  
the Pujas and Havans that are offered with love.*

**Śharat kāle mahā-pūjā kriyate yā cha vārṣhikī,  
Tasyāṁ mam'aitan māhātmyāṁ śruttvā bhakti sam-anvitah.** 12.12.

*In the autumn, when the great worship is performed, one hearing  
this glorification of mine will attain devotion.*

**Sarv'ābādhāvi nirmukto dhana dhānya sam-anvitah,  
Manuṣhyo mat prasādena bhaviṣhyati na samśhayah.** 12.13.

*And through My Grace, that person will be released from all  
troubles and be blessed with wealth and prosperity, no doubt.*

**Śruttvā mam'aitan māhātmyāṁ tathā ch'otpattayah śhubhāḥ,  
Parākramāṁ cha yuddheṣhu jāyate nirbhayaḥ pumān.** 12.14.

*Listening to this glory of Mine, of My auspicious appearances  
and feats of prowess in battle, one becomes fearless.*

**Ripavaḥ saṅkṣhayāṁ yānti kalyāṇāṁ ch'opa-padyate.** 12.15.

**Nandate cha kulāṁ puṁsāṁ māhātmyāṁ mama śrīṇvatāṁ.**

*Enemies perish, welfare accrues and there is joy in the family  
for those who listen to My extollation.*

**Śhānti karmaṇi sarvatra tathā duḥ-svapna darśhane,  
Grahaṇī dāsu ch'ogrāsu māhātmyāṁ śrīṇuyān mama.** 12.16.

*One should listen to My Glory at all times, when acting to avoid evil,  
on having a bad dream, or when the planets are ill-omened.*

**Upa-sargāḥ śhamāṁ yānti graha pīḍāś cha dāruṇāḥ,  
Duḥ-svapnaṁ cha nṛībhīr dṛiṣṭhāṁ su-svapnam upa-jāyate.** 12.17.

*Thus evil portents and the bad influence of planets subside,  
and instead of bad dreams people see only good dreams.*

**Bāla grah'ābhi-bhūtānāṁ bālānāṁ śhānti kārakam,  
Saṅghāta-bhede cha nṛiṇāṁ maitrī karaṇam uttamam.** 12.18.

*It creates tranquillity in children prone to fits, and is the best maker of friendship when divisions occur between people.*

**Dur-vṛittānāṁ aśheśhāṇāṁ bala hāni karam param,  
Rakṣho-bhūta piśāchānāṁ paṭhanād'eva nāshanam.** 12.19.

*It diminishes most effectively the power of evil beings; verily demons, goblins and ogres are destroyed by its mere chanting.*

**Sarvāṁ mam'aitan māhātmyāṁ mama sannidhi kārakam, 12.20.  
Paśhu puṣhp'ārghya dhūpaiś cha gandha dīpais tath'ottamaiḥ.**

*This whole Glorification of Mine draws a devotee near to Me; and by offerings of cattle, flowers, water, incense, perfumes and lamps....*

**Viprāṇāṁ bhojanair homaiḥ prokṣhaṇīyair aharniśham,  
Anyaiś cha vividhair bhogaiḥ pradānair vatsareṇa yā. 12.21.  
Prītir me kriyate s'āsmin sakṛid uchcharite śhrute.**

*If one worships day and night for a year by feeding saints, by oblations, sprinkling holy water and by various other offerings and gifts, I am always pleased by those chanting or listening.*

**Śhrutāṁ harati pāpāni tath'ārogyāṁ prayacchati. 12.22.  
Rakṣhāṁ karoti bhūtebhyo janmanāṁ kīrtanāṁ mama.**

*Listening to this Holy Story of My births removes sins, grants good health and protects one from evil spirits*

**Yuddheśhu charitāṁ yan me duṣṭa daitya nibarhaṇam.  
Tasmiñ śhrute vairi kṛitāṁ bhayaṁ puṁsāṁ na jāyate.** 12.23.

*One listening to My exploits in battle and the annihilation of the wicked demons, is not beset by fear of enemies.*

**Yuṣhmā-bhiḥ stutayo yāśhcha yāśhcha brahma-rṣhibhiḥ kṛitāḥ.**  
**Brahmaṇā cha kṛitās tāstu prayacchantu śhubhāṁ matim,** 12.24.

*These hymns uttered by you divine sages, give a holy person  
a peaceful, auspicious and happy mind.*

**Aranye prāntare v'āpi dāv'āgni pari-vāritaḥ.** 12.25.

**Dasyu-bhir vā vṛitaḥ śhūnye gṛihīto v'āpi śhatru-bhiḥ,**

*One who is lost in the forest, surrounded by a forest fire,  
beset by robbers when all alone, or captured by enemies...*

**Simha vyāghr'ānuyāto vā vane vā vana hasti-bhiḥ.** 12.26.

**Rājñā kruddhena ch'āgñyapto vadhyo bandha gato-'pi vā,**

*Pursued by lions or tigers, or by wild elephants in a forest, or who, on the  
orders of a wrathful king, is sentenced to death or imprisonment....*

**Āghūrṇito vā vātena sthitah pote mahārṇave.** 12.27.

**Patatsu ch'āpi śhastreṣhu saṅgrāme bhṛiṣhad āruṇe,**

*Tossed about by a tempest on the ocean,  
or showered with missiles in a fierce battle.....*

**Sarv'ābādhāsu ghorāsu veda nābhy'ardito-'pi vā.** 12.28.

**Smaran mam'aitach charitam naro muchyeta saṅkaṭat,**

*Amidst all kinds of dreadful troubles, or afflicted with pain,  
On remembering My exploits that person is liberated from trouble.*

**Mama prabhāvāt simh'ādyād asya vo vairiṇas tathā.** 12.29.

**Dūrād'eva palāyante smarataś charitam mama.** 12.30.

*Through My powers, lions and other enemies flee from them to a  
great distance, and they are protected by remembering My deeds".*

**Riśhir uvācha** - Sage Medhas said: 12.31.  
**Ity'uktvā sā bhagavatī Chaṇḍikā chaṇḍa-vikramā.** 12.32.  
**Paśhyatāṁ sarva-devānāṁ tatr'aiv'āntara dhīyata,**  
*'Having spoken thus, the adorable Chaṇḍikā, fierce in prowess, vanished on that very spot even as the Devas were gazing on.*

**Te-'pi devā nirātaṅkāḥ sv'ādhi-kārān yathā purā.** 12.33.  
**Yagñya bhāga bhujāḥ sarve chakrur vini-hatārayāḥ,**  
*With their foes slain, the Devas were delivered from fear and resumed their duties as before, receiving their shares of sacrifices.*

**Daityāś cha Devyā nihate Śhumbhe deva ripau yudhi,** 12.34.  
**Jagad vidhvamsake tasmin mah'ogre-'tula vikrame,**  
**Niśhumbhe cha mahā-vīrye śheśhāḥ pātālam āyayuh.** 12.35.  
*When the exceedingly valorous Śhumbha and Niśhumbha, the fiercest enemies of the Devas, of unparalleled prowess, who brought ruin on the world, had been slain by the Devi in that battle, the remaining demons went to Patala-'hell'.*

**Evaṁ bhagavatī Devī sā nity'āpi punah punah,**  
**Sambhūya kurute bhūpa jagataḥ pari-pālanam.** 12.36.  
*Thus, O King, that adorable Devi, although eternal, incarnates again and again to protect the World.*

**Tay'aitan mohyate viśvam̄ saiva viśvam̄ prasūyate,**  
**Sā yāchitā cha vigñyānam tuṣṭā ṛiddhim prayacchati.** 12.37.  
*By Her this universe is deluded, though it is Her creation. But, when petitioned, She bestows supreme knowledge, and when propitiated, She grants prosperity.*

**Vyāptam tay'aitat sakalam brahm'āñdaṁ manuj'eśhvara,  
Mahā-devyā Mahā-kālī mahā-mārī sva-rūpayā.**

12.38.

*By Her, Śrī Mahākālī, who takes the form of the great destroyer  
at the end of time, all this cosmic sphere is pervaded.*

**Saiva kāle mahā-mārī saiva sriṣṭir bhavaty'ajā,  
Sthitim karoti bhūtānāṁ saiva kāle sanātanī.**

12.39.

*At the proper time She is the Great Destroyer. Though unborn,  
She becomes this Creation in due time, and being Eternal,  
She sustains all beings in between.*

**Bhava kāle nriṇāṁ saiva lakshmīr vriddhi pradā grihe,  
S'aiv'ābhāve tath'ālakshmīr vināśhāy'opa-jāyate.**

12.40.

*In times of well-being, She bestows prosperity in the home; and in times of  
adversity, She manifests to destroy poverty and misfortune.*

**Stutā sam-pūjītā puṣhpair gandha dhūp'ādi-bhis tathā,  
Dadāti vittāṁ putrāṁś cha matīṁ dharme gatīṁ śubhām.** 12.41.

*When praised and worshipped with flowers, incense, perfume, etc., She  
bestows wealth, children, happiness and a mind bent on righteousness  
and auspiciousness.*

**Svasti Śrī Mārkaṇḍeya Purāne Sāvarṇike Manv'antare Devī  
Māhātmye 'Bhagavatī vākyam' dvādaśho-'dhyāyah.**

*Here ends the Twelfth Chapter of the Devī Māhātmyam  
from the Mārkaṇḍeya Purana, in the era of the Manu Sāvanni,  
called 'The Goddess' Speech (Eulogy of the Merits)'*

**Uvācha 2, ardha ślokau 2, ślokāḥ 37, evam'āditah. 671.**

2 'said's, 2 half-verses, 37 verses: Total- 671

## 13. Suratha Vaiśhyayor vara pradānam nāma trayo-daśho-'dhyāyah.

*Chapter Thirteen. Granting Boons to Suratha and the Merchant.*

**Dhyānam** – *The Meditation:*

**Om bāl'ārka maṇḍal'ābhāsāṁ chatur-bāhum tri-lochanāṁ,  
Pāś'āñkuśha var'ābhītir dhārayantīṁ Śivāṁ bhaje.**

*I worship that auspicious and benevolent Goddess, shining like the early morning sun, four-armed, three-eyed, holding noose and goad, and giving blessings and fearlessness.*

**Riśhir uvācha** - Sage Medhas said:

13.1.

**Etat te kathitam bhūpa Devī māhātmyam uttamam.**

13.2.

*"I have now narrated to You, O King, this sublime poem on the Glory of the Goddess.*

**Evam prabhāvā sā Devī yay'edam dhāryate jagat.**

**Vidyā tath'aiva kriyate bhagavad Viṣhṇu-māyayā,**

13.3.

*That Devi, supremely powerful, upholds the universe. Knowledge is indeed conferred by Her, the Illusion-creating Power of Lord Vishnu.*

**Tayā tvam-eśha vaiśhyaś-cha tath'aiv'ānye vivekinah,**

**Mohyante mohitāś chaiva moham eśhyanti ch'āpare.**

13.4.

*Yourself, this merchant and other discriminating people are deluded by Her; some were deluded in the past, and others will be deluded in future.*

**Tām upai hi mahā-rāja śaraṇāṁ Parameśhvarīm,**

**Ārādhitā s'aiva nṛiṇāṁ bhoga svarg'āpavarga-dā.**

13.5.

*Take refuge, O Great King, in that Supreme Goddess, who, when worshipped, bestows on humanity enjoyment, heaven and final release from transmigration".*

## **Mārkandeya uvācha –**

*Markandeya concludes the narration to his disciple Bhaguri:*

13.6.

**Iti tasya vachah śhrutvā Surathaḥ sa nar'ādhipaḥ,  
Prāṇi-patya mahā-bhāgam tam ṛiṣhim sam-śita vratam.**

*'Having listened to his words, that King Suratha, prostrating before the illustrious Rishi, prepared to take some vows....*

**Nirviṇṇo-'ti-mamatvena rājy'āpa-haraṇena cha,  
Jagāma sadyas tapase sa cha vaiśhyo mahā-mune.**

*Being despondent due to his excessive attachment and the loss of his kingdom, he and the merchant immediately undertook austerities as directed by the great sage.*

**Sam-darśhan'ārtham ambā yā nadī pulina māsthitah,  
Sa cha vaiśhyas tapas tepe Devī Sūktam param japan.**

*In order to obtain a vision of the Great Mother, the king and the merchant stationed themselves on the river-beach and performed penances, chanting the excellent 'Hymn to the Devi'.*

**Tau tasmin puline Devyāḥ kṛtvā mūrtim mahīmayīm,  
Arhaṇāṁ chakra tustasyāḥ puṣhpā dhūp'āgni tarpaṇaiḥ.**

*Having made an earthen image of the Devi on the beach, they worshipped Her with flowers, incense, fire and water libations.*

**Nir-āhārau yat ātmānau tan manaskau samāhitau,  
Dadatustau balīṁ chaiva nija gātr'āśrig ukṣhitam.**

*Now abstaining, now restraining from food, with their minds concentrated on Her, they made offerings sprinkled with their own blood.*

**Evam samārādha yatos tri-bhir varṣhair yat'ātmanoḥ,  
Pari-tuṣṭā jagad-dhātrī pratyakṣham prāha Chaṇḍikā.**

*Having propitiated Her thus for three years with self-restraint, that Goddess Chandikā, the upholder of the universe, was pleased and, appearing in visible form, spoke to them:*

**Devy'uvācha** – *The Goddess said:*

13.14.

**Yat prārthyate tvayā bhūpa tvayā cha kula-nandana,  
Mattas tat prāpyatāṁ sarvam pari-tuṣṭā dadāmite.**

13.15.

*“What you request, O King, and you, O pride of the family, receive all that from Me. Well-pleased, I bestow those on you both.”*

**Mārkaṇḍeya uvācha** – *Markandeya said:*

13.16.

**Tato vavre nṛipo rājyama vibhramśhy'anya janmani,**

**Atr'aiva cha nijam rājyam hata śhatru balam balāt.**

13.17.

*‘The King chose a kingdom, imperishable even in other lives and, in this life, his own kingdom with the power of his enemies forcibly removed.*

**So-'pi vaiśhyas tato gñyānam vavre nirviṇṇa mānasah,  
Mam'ety'aham iti prāgñyah saṅga vichyuti kārakam.**

13.18.

*That wise and humble-minded merchant chose the enlightened knowledge which removes attachment to ‘I, me and mine’.*

**Devy'uvācha** – *The Goddess said:*

13.19.

**Svalpair ahobhir nṛipate svam rājyam prāpsyate bhavan,**

13.20.

**Hatvā ripūn askhalitam tava tatra bhaviṣhyati.**

13.21.

*“O King, after slaying Your foes, You will soon regain your kingdom and keep it unopposed.*

**Mṛitaś-cha bhūyah samprāpya janma devādvi vasvataḥ,**

13.22.

**Sāvarṇiko manur nāma bhavan bhuvi bhaviṣhyati.**

13.23.

*And when You die, You shall be born as the son of the Solar Deity, to be a Manu – ‘law-giver’ on Earth by the name Sāvanni.*

**Vaiśhya varya tvayā yaś cha varo-'smatto-'bhi-vāñchhitah,** 13.24.

**Tam prayacchāmi sam-siddhyai tava gñyānam bhaviṣhyati.** 13.25.

*O most excellent merchant, I grant you the boon you desire.*

*Supreme knowledge shall be yours, for your self-realization”.*

**Mārkaṇḍeya uvācha** – *Markandeya said:* 13.26.  
**Iti dattvā taylor Devī yath'ābhi-laṣhitam varam,** 13.27.  
**Babhūv'āntar-hitā sadyo bhaktyā tābhyām abhiṣṭutā.**

*'Having thus granted their desired boons, the Devi vanished as they were extolling Her with devotion.*

**Evaṁ Devyā varam labdhvā Surathah kṣhatriya'rṣhabhah,** 13.28.  
**Sūryāj-janma samāsādya Sāvarṇir bhavitā Manuh.** 13.29.

*Due to this boon from the Devi, Suratha, the best of warrior-kings, was born to Sūrya and his wife Savarna, and became the Manu Sāvarni'.*

**Klīṁ Om̄.**

**Svasti Śrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
 Devī Māhātmye 'Suratha Vaiśhyayor vara pradānam' nāma  
 trayo-daśho-'dhyāyah.**

*Here ends the Thirteenth Chapter of the Devī Māhātmyam from the Mārkaṇḍeya Purana, in the era of the Manu Sāvarni, called 'The Bestowing of Boons to Suratha and the Vaishya'.*

**Śrī Sapta-śhatī Devī Māhātmyam samāptam.**

*Here ends the seven hundred verses of the Devī Māhātmyam.*

ॐ तत् सत् ॐ

**OM TAT SAT OM̄.**

*'Om, the Supreme Consciousness alone is the Truth of this Universe'*

**Uvācha 6, ardha śhlokāḥ 11, śhlokāḥ 12, evam'āditaḥ. 700.**

*6 'said's, 11 half-verses, 12 verses: Total- 700*