

# 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 Mahāsaraswatī**, finishing with the great ‘**Hymn to Nārāyaṇī**’ (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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<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 Shrī 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 Mahākālī**, **Śhrī Mahālakṣmī** 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 Nārāyaṇī** (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-stuti** (*‘Twam swāhā Twam ..’*) to **Śhrī Mahākālī**

**p.20**

## Section 2: The Slaying of Mahiṣhāsurā.

- ch.2.** Mahiṣhāsurā has conquered heaven and expelled the **Devas** who seek **Śhrī Viṣṇu's** assistance to destroy the demon king. A beautiful Goddess forms from light emanating from all the Gods. **Mahiṣhāsurā's** army is annihilated by this **Devi** and Her lion. **p.23**
- ch.3.** Mahishāsurā 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 **Mahishāsurā**, with the **Śhagrādi 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. **Shrī Mahā-saraswatī** is invoked with the **Devī Sūktam** ('*Ya Devi sarva bhūteṣhu*') **p.51**
- ch.6.** Śhumbha sends his mighty general **Dhumralochana** to capture the Goddess, but he is killed in battle. **p.65**
- ch.7.** Chaṇḍa 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 **Nārāyaṇī** ('*Sarva maṅgala*') (**Śhrī Mahālakshmī**).  
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 Shīrsha** 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 **Chandikā** –‘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 **Śhakra** –‘powerful’ (as in *Śhagrādi 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’, **Chaṇḍa** –‘anger’, **Muṇḍa** –‘bald (egotistical)’, **Madhu** –‘intoxication’, **Kaiṭabha** –‘buzzing insect (incessant mental activity)’, **Durmukha** –‘foul-mouthed’, etc.

### The Story of Mahiṣhāsurā

**Mahiṣha**, as well as a ‘buffalo’, means ‘great, powerful, foremost’ (like *mahā*) and **Mahiṣhāsurā** 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*). **Mahiṣhāsurā** 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-Bhuvaḥ-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 – Shagrādi 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 **Shagrādi 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  
Dī dā dī dī dā dī dī dā dī dī dā dī 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.

### Triṣṭubh Metre

11 verses of Ch.11 (*Hymn to Narayani*) and some other praises are in **Triṣṭubh**. 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)  
Dī dā dī dā dī dā dī dā dī dā

**Note on Ṛig 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 **Triṣṭubh** 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 Vishnumâyâ? It’s very important to know because in the Devī Māhātmyam She is only described as the incarnation of the Goddess, ‘Vishnumâyeti shabditâ’ – ‘She is called as Vishnumâyâ’. But let’s see who is She, after all, this Vishnumâyâ? So Vishnumâyâ is the Kâlî, we can say, and is the daughter of Mahâkâlî. 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. Viṣhṇu, Kṛiṣhṇa	-ṣ eg. Viṣṇu, Kṛṣṇa
-ch eg. Chandra, nirvichara	-c eg. Candra, nirvicara
-chh eg. Chhandas, gachchhami	-ch eg. Chandas, gacchami
The vowel ṛi or ṛu eg. Kṛiṣhṇa, Amṛut	-ṛ eg. Kṛṣṇa, Amṛt.

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**, **i** or **u** 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 **u** - 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’ [məʊdem] 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’ [praʊd] 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. **Ḍā Nāḍī** has both **ḍ**'s retroflex and sounds a bit like '**Ḍā Nāḍī**'.
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, Viṣṇu**) 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, Śhrī**).
  - (2) **ṣh** is retroflex – '*with the tongue curled back*' and is usually found joined with other retroflex consonants (**Viṣṇu, aṣṭa**).
  - (3) **s** is always unvoiced, like 'hiss' and not 'his'.
6. The aspirated word ending **-ḥ**, e.g. **namaḥ**, 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, Kṛiṣṇa, 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 Śhrī Nirmalā Devyai namo namaḥ**  
*Who is incarnated in person as Our Holy Mother Shri Mataji Nirmala Devi*

## **1. Madhu Kaiṭabha vadho nāma prathamo-’dhyāyaḥ.**

*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 śhaktiḥ,**     *Nanda is the power*  
**Rakta-dantikā bījam,**     *The Red-toothed Goddess is the seed*  
**Agnis tattvam,**     *The God of Fire is the principle*  
**Ṛig Vedaḥ svarūpam,**     *The Rig Veda is the form*  
**Śhrī Mahākālī prīty’arthe prathama charitra jape viniyogaḥ.**

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

**Dhyānam - The Meditation:**

**Om, Khaḍgaṁ chakra gadeṣhu chāpa parighāñ śhūlaṁ**  
**Bhuśhuṇḍīm śhirah śhaṅkham saṁ-dadhatīm karais,**  
**Tri-nayanām sarv’āṅga bhūṣh’āvṛitām, nīlāśhma dyutim**  
**Āsya-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.**

**Mārkaṇḍeya uvācha** - Sage Markandeya is narrating 1.1.  
*the story to his disciple Bhaguri:*

**Sāvarṇiḥ Sūrya-tanayo yo Manuḥ kathyate-’ṣṭamaḥ,**  
**Niśhāmaya tad utpattiṁ 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.*

**Mahāmāy’ānubhāvena yathā manv’antar’ādhipaḥ,**  
**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 vaṁśha sam-udbhavaḥ.**  
**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 vidhvaṁsin 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 daṇḍinaḥ,**  
**Nyūnair api sa tair yuddhe Kolā vidhvaṁsi-bhir jitaḥ.** 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 deśh’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 balaṁ ch'āpa-hṛitaṁ 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 gahanaṁ 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'āśhrama madr'ākṣhīd dvija varyasya Medhasaḥ,  
Praśhāntaśhv'āpadā-kīrṇaṁ muni śhiṣhy'opa-śhobhitam.** 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 kālaṁ cha muni nā tena sat-kṛitaḥ,  
Itaś chetaśh cha vicharaṁs tasmin muni var'āśhrame.** 1.11.

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

**So-'chintayat tadā tatra mamatvā kṛiṣṭa mānasaḥ,  
Mat pūrvaiḥ pālitaṁ pūrvam mayā hīnaṁ puraṁ 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 vaśhaṁ yātaḥ 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 nityaṁ prasāda dhana bhojanaiḥ.** 1.14.

**Anu-vṛittim dhruvaṁ te-'dya kurvanty'anya mahī-bhṛitām,  
Asamyag vyaya śhīlais taiḥ kurvad-bhiḥ satataṁ 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”.*

**Sañchitaḥ so-'ti-duḥkhena kṣhayaṁ kośho gamiṣhyati,  
Etat-ch'ānyat cha satataṁ chinta-yāmāsa pārthivaḥ.** 1.16.

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

**Tatra vipr'āśhram ābhyāśhe vaiśhyam ekaṁ dadarśha saḥ,  
Sa pṛiṣṭhas tena kas tvaṁ bho hetuśh ch'āgamane-'tra kaḥ.** 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 tvaṁ durmanā iva lakṣhyase,  
Ity'ākārṇya vachas tasya bhū-pateḥ praṇay'oditam.** 1.18.

**Praty'uvācha sa taṁ vaiśhyaḥ 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 dhanināṁ 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-'haṁ 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.*

**Pravṛtitiṁ sva-janānām cha dārāṇāṁ ch'ātra saṁsthitāḥ,** 1.25.  
**Kiṁ nu teṣhām grīhe kṣhemam akṣhemam kiṁ nu sāmpratam.**  
**Katham te kiṁ nu sad-vṛittā dur-vṛittāḥ kiṁ 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 bhavām lubdhaiḥ putra dār'ādi-bhir dhanaiḥ.** 1.27.  
**Teṣhu kiṁ 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 gataṁ vachaḥ.** 1.30.  
*"This very thought has occurred to me, just as you said.*

**Kiṁ karomi na badhnāti mama niṣṭhura tām manaḥ,**  
**Yaiḥ san-tyajya pitṛi-snehaṁ 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 hārdaṁ cha hārditeṣhv'eva me manaḥ,**  
**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 pravaṇaṁ chittaṁ viguṇeṣhv'api bandhuṣhu,**  
**Teṣhāṁ kṛite me niḥśhvāso daur-manasyaṁ cha jāyate.** 1.33.

**Karomi kiṁ 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 sahitaṁ vipra taṁ 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'ānyāyaṁ yath'ārhaṁ 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.

**Bhagavaṁs tvāṁ ahaṁ praṣṭumit śhāmy'ekaṁ vadasva tat.** 1.40.

*"Sir, I wish to ask you one thing. Please reply to it.*

**Duḥkhāya yan me manasaḥ sva-chittāyat tatāṁ vinā,**

**Mamatvaṁ 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 santyak-tasteṣhu hārdī tath'āpy'ati,**  
**Evam eṣha tath'āhaṁ cha dvāvapy'aty'anta duḥkhitau.** 1.43.  
*But, though forsaken by his own people, he is still inordinately affectionate towards them.*

**Dṛiṣṭha doṣhe-'pi viṣhaye mamatvā kṛiṣṭha mānasau,**  
**Tat kim etan mahā-bhāga yan moho gñyānin'orapi.** 1.44.

**Mamāsyā cha bhavaty'eṣhā vivek'āndhasya mūdhatā.** 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."*

**Ṛiṣhir 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 prāṇinaḥ kechid rātr'āvandhās 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 dṛiṣṭayaḥ,**  
**Jñānino manujāḥ satyaṁ kiṁ 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.*

**Manuṣhyāṇām cha yat teṣhām tulyam anyat tatho-bhayoḥ,  
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 kiṁ na paśhyasi,  
Tath'āpi mamat'āvartte moha garte nipātītāḥ. 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 kārīṇā,  
Tann'ātra vismayāḥ 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 chetāṁsi Devī Bhagavatī hi Sā. 1.55.**

**Balādā kṛiṣhya mohāya Mahāmāyā prayacchati.**

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

**Tayā visṛijyate viśhvaṁ jagad etat char'ācharam,  
Saiṣhā prasannā varadā nṛiṇām 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.

**Samśāra bandha hetuśh 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'iti 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 sarvaṁ 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."*

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

**Nity'aiva Sā jagan mūrtis tayā sarvam idaṁ 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 Viṣṇur jagaty'ek'ārṇavī kṛite,** 1.66.

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

**Tadā dvāv'asurau ghorau vikhyātau Madhu Kaiṭabhau.** 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 Śheṣha in yogic sleep, two terrible Asuras,  
the infamous Madhu and Kaiṭabha arose.*

**Viṣṇu karṇa mal'odbhūtau hantum Brahmāṇam udyatau,  
Sa nābhi kamale Viṣṇoḥ sthito Brahmā Prajāpatiḥ.** 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.*

**Dṛiṣṭvā tāv asurau ch'ograu prasuptaṁ cha Janārdanam,  
Tuṣṭāva yoga-nidrām tām ek'āgra hṛidayāḥ sthitaḥ.** 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'*

**Viśhv'eśhvarīm jagad dhātrīm sthiti saṁhāra kārīṇīm.** 1.70.

**Nidrām Bhagavatīm Viṣṇor atulām tejasāḥ 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 – Shri Brahmā said:** 1.72.

**Tvam svāhā Tvam svadhā Tvam hi vaṣaṭ-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 viśheṣhataḥ,  
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 viśhvam Tvayai tat sṛijyate 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.*

**Viśristau sṛisti-rūpā Tvam sthiti rūpā cha pālāne,  
Tathā saṁhṛiti 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'āsurī.** 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 Śhrīs Tvam Īśhvarī Tvam hrīs Tvam buddhir bodha-lakṣhaṇā  
Lajjā puṣṭis tathā tuṣṭis Tvam śhāntiḥ 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'āśheṣha saumye-bhyas Tv'ati-sundarī,  
Par'āparāṇām paramā Tvameva Parameśhvarī** 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'ākḥil'ātmike,  
Tasya sarvasya yā śhaktiḥ 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-sraṣṭhā jagat pātyatti yo jagat,  
So-'pi nidrā vaśham nītaḥ kas Tvām stotum ih'eśhvarah.** 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 śharīrā grahaṇām aham Īśhānā evā cha,  
Kāritās Te yato-'tastvām kaḥ 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 Kaiṭabhau.** 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**.*

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

**Śhrī Bhagavān uvācha – The Lord said:** 1.96.  
**Bhavetām adya me tuṣṭāu mama vadhyāv ubhāv’api.** 1.97.  
**Kim anyena vareṇ’ātra etāvaddhi vṛitaṁ mayā.** 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.”*

**Riṣhir uvācha - Sage Medhas said:** 1.99.  
**Vañchit’ābhyām iti tadā sarvam āpo-mayaṁ jagat,** 1.100.  
**Vilokya tābhyām gadito Bhagavān kamal’ekṣhaṇaḥ,**  
**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.”*

**Tath’ety’uktvā Bhagavatā śhaṅkha chakra gadā bhṛitā.,** 1.102.  
**Kṛitvā chakreṇa vai chhinne jaghane śhirasī tayoh.** 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.*

**Evam eṣhā sam-utpannā Brahmaṇā saṁstutā svayam,**  
**Prabhāvam asyā Devy’āstu bhūyaḥ śhrīṇu vadāmi te.** 1.104.  
*This is how that Goddess Herself appeared when praised by Brahma.  
 Now listen as I again expound to you the Glory of the Devi.’*

**Āim Om.**

**Svasti Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv’antare  
 Devī Māhātmye ‘Madhu Kaiṭabha vadho’ nāma  
 prathamо-’dhyāyaḥ.**

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

**Uvācha 14, ardha-śhlokāḥ 24, śhlokāḥ 66, evam’āditah. 104.**  
*14 ‘said’s, 24 half-verses, 66 verses: Total 104 (out of 700)*



## 2. Mahiṣhāsurā sainya vadho nāma dvitīyo-’dhyāyaḥ.

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

**Asya śhrī madhyama charitrasya**

*Of this sacred central history*

**Viṣṇur ṛiṣhiḥ.**

*Shri Vishnu is the composing seer*

**Śhrī Mahālakṣhmī devatā.**

*Shri Mahalakshmi is the presiding deity*

**Uṣṇik chhandah.**

*Ushnika is the metre*

**Śhākambharī śhaktiḥ.**

*The Life-supporting Goddess is the power*

**Durgā bījam.**

*Shri Durga is the seed*

**Vāyus tattvam.**

*The God of the Air is the principle*

**Yajur Vedaḥ svarūpam.**

*The Yajur Veda is the form*

**Śhrī Mahālakṣhmī prīty’arthe madhyama charitra jape viniyogaḥ.**

*To please Shri Mahalakshmi this central history is recited*

**Dhyānam – The Meditation:**

**Om Akṣha-srak paraśhū gadeṣhu kuliśham padmam**

**Dhanuḥ kuṇḍikām daṇḍam śhaktim asim cha**

**Charma jalajam ghaṇṭām sur’ābhājanam.**

**Śhulam pāsha sudarśhane cha dadhatim hastaiḥ**

**Pravāla prabhām seve sairibha mardinim**

**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 Shri Mahālakṣhmī, residing in a lotus.*

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

2.1.

**Dev’āsuraṁ abhūdy’uddham pūrṇam abda śhataṁ purā,**

**Mahiṣhe-’surāṇām adhiṣṭhe devānām cha purandare.**

2.2.

*There was war between the Devas and Asuras for a full hundred years.  
Mahiṣhāsurā was the Lord of the demons and Indra the Lord of the Gods.*

**Tatr'āsurair mahā-vīryair deva-sainyam 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 parājitā devāḥ padma-yoniṁ 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'āsura 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 Mahiṣheṇa 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,  
Śharaṇam 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."*

**Ittham niśhamya devānām vachāmsi Madhu-sūdanaḥ,  
Chakāra kopam Śhambhuśh cha bhrukuṭi 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 vadanāt tataḥ,  
Niśh-chakrāma mahat tejo Brahmaṇaḥ Śhaṅkarasya 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.*

**Anyeṣhām ch'aiva devānām Śhagr'ādīnām śharīrataḥ,  
Nirgataṁ su-mahat tejas tat ch'aikyaṁ 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 kūṭaṁ jvalantam iva parvatam,  
Dadṛīṣhus 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.*

**Atulaṁ tatra tat tejah sarva-deva śharīra-jam,  
Eka-sthaṁ tad abhūn nārī vyāpta loka trayam 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 śhāmbhavam tejas tenā jāyata tan mukham,  
Yāmyena ch'ābhavan keśhā bāhavo viṣṇu 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 yugmaṁ madhyaṁ ch'aindreṇa ch'ābhavat,  
Vāruṇena cha jaṅghorū nitambas tejasā bhuvah.** 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'aṅgulyaḥ 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 tritayaṁ 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 śhravaṇāv'anilasya cha,  
Anyeṣhāṁ ch'aiva devānāṁ sambhavas tejasāṁ Śhivā.** 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 devānāṁ tejo-rāśhi sam-udbhavām,  
Tām vilokyam udaṁ 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.  
Śhūlaṁ śhūlād viniṣh-kṛiṣhya 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.**

**Chakraṁ cha dattavān Kṛiṣhṇaḥ sam-utpāṭya sva-chakrataḥ. 2.20.  
Śhaṅkhaṁ cha varuṇaḥ śhaktiṁ 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 dattavāṁś chāpaṁ bāṇa pūrṇe tath'eṣhudhī. 2.21.  
Vajram Indraḥ sam-utpāṭya kuliśhād amar'ādhipaḥ.**  
*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 gajāṭ. 2.22.  
Kāla daṇḍād Yamo daṇḍaṁ pāśhaṁ ch'āmbu-patir dadau.**

*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 kamaṇḍalum, 2.23.**  
**Samasta roma kūpeṣhu 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 khadgaṁ 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-maṇiṁ tathā divyaṁ kuṇḍale kaṭakāni cha. 2.25.**  
**Ardha-chandraṁ tathā śhubhraṁ 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.**  
**Aṅgulīya karat nāni samastāsv'aṅgulīṣhu cha.**

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

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

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

**Amlāna paṅkajāṁ mālāṁ śhirasy'urasi ch'āparām. 2.28.**  
**Adadaj-jaladhis Tasyai paṅkajāṁ ch'āti-śhobhanam.**

*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 vāhanam simham ratnāni vividhāni cha.** 2.29.  
**Dadāva śhūnyam surayā pāna pātram dhan'ādhipaḥ.**  
*The Snow-mountain gave Her a lion vehicle and various jewels.*  
*The Lord of Wealth gave Her a drinking cup, ever full of nectar.*
- Śheṣhaś cha sarva nāgeśho mahā-maṇi vibhūṣhitam.** 2.30.  
**Nāga-hāram dadau Tasyai dhatte yaḥ Pṛithivīm imām.**  
*Śheṣha, 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 sātṭa-hāsam muhur-muhuḥ.**  
*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-śhabdo mahā-nabhūt.**  
*By Her terrible shout the entire ether was filled and there was*  
*a great reverberation in the cosmos.*
- Chukṣhu-bhuḥ sakalā lokāḥ samudrās-cha chakampire.** 2.33.  
**Chachāla vasudhā cheluḥ sakalās-cha mahī-dharāḥ.**  
*All the worlds shook and the seas trembled; the earth quaked*  
*and the mountains rocked.*
- Jayeti devās-cha mudā tām ūchuḥ simha vāhinīm.** 2.34.  
**Tuṣṭuvur munayaś-chainām bhakti namrāt mamūrtayaḥ.**  
*"Victory to You" exclaimed the Devas joyfully to Her mounted*  
*on the lion. The sages, bowing down in devotion, extolled Her.*
- Dṛiṣṭvā samastam saṅ-kṣhubdham trai-lokyam amar'ārayaḥ.** 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 krodhād ābhāṣhya Mahiṣh'āsuraḥ.** 2.36.  
**Abhy'adhāvata taṁ śhabdam aśheṣhair asurair vṛitaḥ.**  
*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 bhuvam kirīṭol likhit'āambarām.**  
*There he saw the Devi pervading the three worlds with Her lustre, making the Earth bend with Her footstep, scraping the sky with Her diadem....*
- Kṣhobhit'āśheṣha pātālām dhanur jyāniḥ svanena tām.** 2.38.  
**Dīśho bhuja sahasreṇa samant'ādvya'āpya samsthitām.**  
*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'āstrair 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'ānvitaḥ.**  
*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 śhaḍ-bhir Udagr'ākhyo mah'āsuraḥ.** 2.41.  
**Ayudhyat āyutānām cha sahasreṇa Mahā-hanuḥ.**  
*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 śhaḍ-bhir bāṣhkalō yuyudhe raṇe.**  
*Asiloma, another great Asura, fought in that battle with a hundred million chariots....*

- Gaja vāji sahasr’aughair anekaiḥ pari-vāritaḥ.** 2.43.  
**Vṛito rathānām koṭyā cha yuddhe tasmin ayudhyata.**  
*And with many thousands of elephants and horses.*  
*Vrita came with ten million chariots to that combat.*
- Biḍāl’ākhyo-’yutānām cha pañch’āśhad bhi rath’āyutaiḥ.** 2.44.  
**Yuyudhe saṁyuge tatra rathānām 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 saṁyuge Devyā saha tatra mah’āsuraḥ.**  
*And with yet more thousands of chariots, elephants and horses*  
*other powerful Asuras joined in that battle with the Devi.*
- Koṭi koṭi sahasrais tu rathānām dantinām tathā.** 2.46.  
**Hayānām cha vṛito yuddhe tatr’ābhūn Mahiṣh’āsuraḥ.**  
*So, with thousands of millions of chariots, elephants and horses*  
*was Mahiṣhāsura endowed in that fight.*
- Tomarair bhindi-pālaiś-cha śhakti-bhir musalais tathā.** 2.47.  
**Yuyudhuḥ saṁyuge 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 śhaktiḥ kechit pāśhāms tathā pare.** 2.48.  
**Devīm khaḍga prahārais tu te tām 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 śhastrāṇy’astrāṇi Chaṇḍikā.** 2.49.  
**Līlay’aiva pra-chiccheda nija śhastr’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-r̥shi-bhiḥ.** 2.50.  
**Mumoch'āsura deheṣhu śhastr'ānyastrāṇi ch'eśhvarī.**  
*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 dhutasato Devyā vahana kesarī.** 2.51.  
**Chachār'āsura sainyeṣhu vaneṣhv'iva hutāśhanah.**  
*And the lion carrying the Devi, shaking its mane in rage,  
stalked among the demonic hosts like a fire in the forest.*
- Niḥ-śhvāsān mumuche yāmś-cha yudhya-mānā raṇe-'mbikā.** 2.52.  
**Ta eva sadyaḥ sambhūtā gaṇāḥ śhata sahasraśhaḥ.**  
*The clouds of breath exhaled by Ambikā while fighting became  
at once Her battalions by hundreds and thousands.*
- Yuyudhuste para-śhubhir bhindi pālāsi paṭṭiśhaiḥ.** 2.53.  
**Nāśhayanto-'sura-gaṇān Devī śhakty'upa-bṛimhitāḥ.**  
*Energized by the power of the Devi, these battalions fought with axes,  
javelins, swords and spears, and destroyed the Asura troops.*
- Avādayanta paṭahān gaṇāḥ śhaṅkhāms tathā pare.** 2.54.  
**Mṛidaṅgāmś-cha tath'aiv'ānye tasmin yuddha mah'otsave.**  
*Some beat drums, some blew conches and others played dholaks  
in that great martial festival.*
- Tato Devī tri-śhūlena gadayā śhakti vṛiṣṭi-bhiḥ.** 2.55.  
**Khaḍg'ādi-bhiś-cha śhataśho nija ghāna mah'āsurān.**  
*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.** 2.56.  
**Asurān bhuvi pāśhena baddhvā ch'āny'āna-karṣhayat.**  
*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 kechid rudhiraṃ musalena bhṛīśhaṃ 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 kechid raṇājire.** 2.59.  
**Śhyen'ānu-kāriṇaḥ prāṇān mumuchus tri-daśh'ārdanāḥ.**  
*Impaled all over with Her arrows like porcupines, some of the Devas'  
enemies gave up their lives on that field of battle.*
- Keṣhāñ chid bāhavaś-chhinnāś-chhinna grīvās tathā pare.** 2.60.  
**Śhir'āmsi petur-anyeśh'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 jañghāstva pare petur urvyāṃ mah'āsuraḥ.** 2.61.  
**Eka bāhv'akṣhi charaṇāḥ kechid 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 grīhīta 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'ṛiṣṭi pāṇayaḥ,**  
**Tiṣṭha tiṣṭheti bhāṣhanto Devī-manye mah'āsuraḥ.** 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.*

**Pātitaṛ atha nāg’āśhvair asuraiś cha vasundharā,  
Agamyā s’ābhavat tatra yatrā-bhūt sa mahā-ṛaṇaḥ.** 2.65.

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

**Śhoṇit’augḥā mahā-nadyaḥ sadyas tatra pra-susruvuḥ,  
Madhye ch’āsura sainyaṣya 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 kṣhayaṁ 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 simho mahā-nādam utsṛijan 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 kṛitaṁ yuddhaṁ tath’āsuraiḥ,  
Yath’aishām tutuṣhur devāḥ puṣhpa vṛiṣṭim 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 ‘Mahiṣhāsurā sainya vadho’ nāma dvitīyo-’dhyāyaḥ.**

*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’āditāḥ 173.**

*1 ‘said’, 68 half-verses, 69 verses: Total - 173*

### 3. Mahiṣhāsurā vadho nāma tṛitīyo-’dhyāyaḥ.

#### Chapter 3. The Slaying of Mahishasura.

**Ṛiṣhir uvācha** - Sage Medhas said:

3.1.

**Nihanya mānaṁ tat sainyam avalokya mah’āsuraḥ,**

**Senānīś Chikṣhuraḥ kopād yayau yoddhum ath’Āmbikām.**

3.2.

*‘Then the Asura general Chikśhura, 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 śhṛiṅgaṁ toya varṣheṇa toya-daḥ.**

3.3.

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

**Tasya chhitvā tato Devī līlay’aiva śhar’otkarān,**

**Jaghāna turagān bāṇair yantāraṁ 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 dhanuḥ sadyo dhvajam ch’ātisam utśhṛitam,**

**Vivyādha ch’aiva gātreṣhu 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 tāṁ 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 śhūlaṁ 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'āsuraḥ,  
Jāvalya-mānaṁ tejo-bhī ravi bimbam iv'āambarāt.** 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 śhūlaṁ Devī śhūlam amuñchata,  
Tena tat śhatadhā nītaṁ śhūlaṁ sa cha mah'āsuraḥ.** 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-daśh'ārdanaḥ.** 3.11.  
*With Mahiṣha's valiant general slain, Chāmara, that afflicter  
of the Devas, mounted his elephant and attacked.*

**So-'pi śhaktiṁ mumoch'ātha Devyās tām Ambikā drutam,  
Huṅkār'ābhi-hatām bhūmau pāta-yāmāsa niṣhprabhām.** 3.12.  
*He also hurled his spear at the Devi, who, with a shout of 'Hum',  
rendered it powerless on the ground.*

**Bhagnāṁ śhaktiṁ nipatitām dṛiṣṭvā krodhasamanvitaḥ,  
Chikṣhepa Chāmarah śhūlaṁ 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 siṁhaḥ sam-utpatya gaja kumbh'āntare sthitaḥ,  
Bāhu yuddhena yuyudhe ten'otchais tri-daśh'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-saṁ-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 śhiraś 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 muṣṭī-talaiś chaiva karālaś cha nipātitaḥ.** 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,  
Bāṣhkalaṁ bhindi-pālena bāṇais tāmraṁ 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-vīryaṁ cha tath'aiva cha Mahā-hanum,  
Tri-netrā cha tri-śhūlena jaghāna Parameśhvarī.** 3.19.  
*With Her trident, the Three-eyed Goddess killed Ugrasya, Ugravīrya  
and Mahāhanu.*

**Biḍālasya'āsinā kāyāt pāta-yāmāsa vai śhiraḥ.  
Durdharaṁ Durmukhaṁ 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.*

**Evam 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.*

**Kāmś-chit tuṇḍa prahāreṇa khura kṣhepais tath'āparān,  
Lāṅgūlat'āḍi tāmś ch'ānyān śhṛiṅgā-bhyām 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 kāmś-chid aparān nādena bhramaṇena cha,  
Niḥ-śhvāsa 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-'surah,  
Simhaṁ 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-talaḥ.  
Śhṛiṅgā-bhyām parvat'ānuchchāmś chikṣhepa cha nanāda cha.** 3.25.

*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 śhṛiṅga vibhinnāś cha khaṇḍam khaṇḍam yayur ghanāḥ,  
Śhvās'ānilās 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 samādhmātam āpatantaṁ mah'āsuraṁ,  
Dṛiṣṭvā sā Chaṇḍikā kopam tad vadhāya tad'ākarot.** 3.28.  
*Seeing the great Asura swollen with rage and advancing towards  
Her, Chandikā became wrathful in order to slay him.*

**Sā kṣhiptvā tasya vai pāśhaṁ taṁ babandha mah'āsuraṁ,  
Tat yāja māhiṣhaṁ rūpaṁ 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 siṁho-'bhavat sadyo yāvat tasy'Āmbikā śhiraḥ,  
Chhinatti tāvat puruṣhaḥ khaḍga pāṇir adṛiśhyata.** 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 puruṣhaṁ Devī chiccheda sāyakaiḥ,  
Taṁ khaḍga charmaṇā sārdhaṁ tataḥ so-'bhūn mahā-gajaḥ.** 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-siṁhaṁ taṁ chakarṣha jagarja cha,  
Karṣha tastu karaṁ 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 māhiṣhaṁ vapur āsthitaḥ,  
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-mātā Chaṇḍikā pānam uttamam,  
Papau punaḥ punaś chaiva jahās'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'āsuraḥ so-'pi bala vīrya mad'od-dhataḥ,  
Viṣhāṇā-bhyām cha chikṣhepa Chaṇḍikām prati bhūdharān. 3.35.**  
*Again the Asura roared, intoxicated with his strength and valour,  
and hurled mountains at Chandikā with his horns.*

**Sā cha tām prahitāms tena chūrṇayantī śhar'otkaraiḥ,  
Uvācha taṁ 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 kṣhaṇam mūḍha madhu yāvat pibāmy'aham,  
Mayā tvayi hate-'traiva garjiṣhy'antyaśhu 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.”*

**Ṛṣhir uvācha - Sage Medhas said: 3.39.**  
**Evam uktvā sam-utpatya sārūḍhā taṁ mah'āsuram,  
Pāden'ākramya kaṇṭhe cha śhūlen'ainamat-āḍayat. 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 evāsīd Devyā vīryeṇa samvṛitaḥ. 3.41.**  
*Then, trapped under Her foot, Mahiṣhāsurā's real form half-issued  
from his buffalo mouth, overcome by the Devi's valour.*

**Ardha niṣhkrānta evāsau yudhya māno mah'āsurāḥ,  
Tayā mah'āsinā Devyā śhiraś chhittvā nipātitaḥ. 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'ākṛitaṁ sarvaṁ daitya sainyaṁ nanāśha tat,  
Praharṣhaṁ cha paraṁ 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 tām surā Devīm saha divyair maharṣhi-bhiḥ,  
Jagur gandharva patayo nanṛituśh 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 Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Mahiṣhāsura vadho' nāma  
tṛitiyo-'dhyāyaḥ.**

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

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

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

## 4. Śhagr'ādi stutir nāma chaturtho-'dhyāyaḥ.

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

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

**Ṛṣhir uvācha** - Sage Medhas said:

4.1.

**Śhagr'ādayaḥ sura gaṇā nihate-'ti-vīrye  
Tasmin dur-ātmani sur'āri bale cha Devyā.**

**Tām tuṣṭuvuḥ praṇati namra śhiro dharāmsā  
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 idaṁ jagad ātma śhaktyā  
Niḥ-śheṣha deva-gaṇa śhakti samūha mūrtyā,  
Tām Ambikām akhila deva maharṣhi pūjyām  
Bhaktyā natāḥ sma vidadhātu śhubhāni sā naḥ.**

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 atulaṁ bhagavān ananto  
Brahmā haraś cha na hi vaktu malaṁ balaṁ cha,  
Sā Chaṇḍik'ākhila jagat pari-pālanāya  
Nāśhāya ch'āśhubha bhayasya matiṁ 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 śhrīḥ svayaṁ su-kṛitināṁ bhavan'eṣhva lakṣhmīḥ  
Pāp'ātmanāṁ kṛita dhiyāṁ hṛidayeṣhu buddhiḥ,  
Śhraddhā satāṁ kula jana prabhavasya lajjā  
Tām Tvām natāḥ sma pari-pālaya Devi viśhvam.**

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!*

**Kiṁ varṇayāma Tava rūpam achintyam etat  
Kiñch'āti-vīryam asura kṣhaya-kāri bhūri,  
Kiṁ ch'āhaveṣhu 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 jagatām 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  
Tṛiptiṁ prayāti sakaleṣhu makheṣhu Devi,  
Svāhāsi vai pitṛi gaṇasya cha tṛipti hetur  
Utchāryase 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 Tvam  
Abhy'asyase suniyat endriya tattva sārāḥ,  
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 yajuṣhām nidhānam  
Udgītha ramya pada pāṭha-vatām cha sāmnam,  
Devi trayī bhagavatī bhava bhāvanāya  
Vārtāsi sarva-jagatām 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 hṛiday'aika-kṛit'ādhivāsā  
Gaurī Tvameva śhaśhi 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.*

**Īṣhat sahā-sam-amalaṁ pari pūrṇa chandra  
Bimb'ānu-kāri kanak'ottama kānti-kāntam,  
Aty'adbhutaṁ prahṛitamāt taruṣhā tath'āpi  
Vaktraṁ vilokya sahasā Mahiṣh'āsuraṇa.**

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 kupitaṁ bhrukuṭi karālam  
Udyat śhaśh'āṅka sadṛiṣhat chhavi yan na sadyaḥ,  
Prāṇān mumocha Mahiṣhas tadat īva chitraṁ  
Kair jīvyate hi kupit'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  
Nītaṁ balaṁ su-vipulaṁ 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 padeṣhu dhanāni teṣhām  
Teṣhām yaśhāṁsi na cha sīdati bandhu-vargaḥ,  
Dhanyāsta eva nibhṛit'ātmaja bhṛity'adārā  
Yeṣhām sad'ābhy'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  
Yaty'ādṛitaḥ pratidinaṁ 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 jantoḥ  
Svasthaiḥ smṛitā matimat'iva śhubhām dadāsi,  
Dāridrya duḥkha bhaya hāriṇi 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?*

**Ebhir hatair jagad upaiti sukham tathaite  
Kurvantu nāma narakāya chirāya pāpam,  
Saṅgrāma mṛityum adhi-gamya divaṁ prayāntu  
Matv'eti nūnam ahitān vinihaṁsi 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  
Sarv'āsurān ariṣhu yat prahiṇoṣhi śhastram,  
Lokān prayāntu ripavo-'pi hi shastra pūtā  
Itthaṁ matir bhavatī teṣhv'ahiteṣhu 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'ograiḥ  
Śhūl'āgra kānti nivahena dṛiśho-'surāṇām,  
Yan nāgatā vilayam amśhu mad indu khaṇḍa  
Yogyānanam 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 śhamanam Tava Devi śhīlam  
Rūpam tath'aitad avi-chintyam atulyam anyaiḥ,  
Vīryam cha hantri hṛita deva par'ākramāṇām  
Vairiṣhv'api prakṛit'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  
Rūpam 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 akhilaṁ ripu nāśhanena  
Trātaṁ Tvayā samara mūrdhani Te-'pi hatvā,  
Nītā divaṁ ripu-gaṇā bhayam apy'apāstam  
Asmākam unmada sur'āri bhavaṁ 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 khaḍgena 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.*

**Prāchyām rakṣha pratīchyām cha Chaṇḍike rakṣha dakṣhiṇe,  
Bhrāmaṇen'ātma śhūlasya uttarasyām tath'eśhvari.** 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 rūpāni trai-lokye vicharanti Te,  
Yāni ch'āty'anta ghorāni Tai rakṣh'āsmāms tathā bhuvam.** 4.26.  
*Protect those on earth with Your lovely forms pervading the  
three worlds, and also with Your very terrible forms.*

**Khaḍga 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 Śhrī Shagrādi Stuti –'Praise by Indra and the other Devas'.*

**Riṣhir uvācha - Sage Medhas said:** 4.28.  
**Evaṁ stutā surair divyaiḥ kusumair nandan'odbhavaiḥ,  
Architā jagatām 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:*

**Devya'uvācha** – *The Goddess said:*

4.31.

**Vriyatām 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 sarvaṁ na kiñchid ava-śhiṣhyate.**

4.34.

**Yad ayam nihataḥ śhatrur asmākaṁ Mahiṣhāsuraḥ.**

*“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'āsmākaṁ Maheśhvari.**

4.35.

**Samsmṛitā samsmṛitā Tvaṁ no himsethāḥ param'āpadaḥ.**

*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 Tvām stoṣhyaty'amal'ānane.**

4.36.

**Tasya vittarddhi vibhavair dhanadār'ādi sam-padām,**

**Vṛiddhaye-'smat prasannā Tvaṁ 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”.*

**Ṛṣhir uvācha** - *Sage Medhas said:*

4.38.

**Iti prasāditā devair jagato-'rthe tath'ātmanah,**

**Tath'ety'uktvā Bhadrakālī babhūv'āntar-hitā nṛipa.**

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 aiṣhiṇī.**

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 śhṛiṇuṣhva may'ākhyātaṁ 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.'*

**Hrīm Om.**

**Svasti Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare**

**Devī Māhātmye 'Śhagr'ādi stutir' nāma chaturtho-'dhyāyaḥ.**

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

**Uvācha 5, ardha-śhlokaḥ 2, śhlokāḥ 35, evam'āditaḥ 259.**

*5 'said's, 2 half-verses, 35 verses: Total- 259*

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

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

**Asya śhrī 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 chhandah.**

*Anushtubh is the metre*

**Bhīmā śhaktiḥ.**

*The Awesome Goddess is the power*

**Bhrāmarī bījam.**

*The Bee-form is the seed*

**Sūryas tattvam.**

*The Sun God is the principle*

**Sāma Vedaḥ svarūpam.**

*The Sāma Veda is the form*

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

*To please Shri Mahāsarasvatī is this final history recited*

**Dhyānam – The Meditation:**

**Ghaṇṭā śhūla halāni śhaṅkha musale chakraṁ**

**Dhanuḥ sāyakam hast'ābjair dadhatīm**

**Ghan'ānta vilasat śhīt'āmśhu 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 Mahāsarasvatī, the destroyer of Śhumbha and the other demons.*

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

5.1.

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

**Trai-lokyam yajna bhāgās cha hṛitā 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 Sūryatām tad-vad adhikāram tath'aindavam,  
Kauberam atha yām yaṁ cha chakrāte Varuṇasya cha.** 5.3.

*They took over the offices of the Sun, Moon, Kubera, Yama, and Varuna.*

**Tāveva pavan arddhiṁ 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-bhyām sarve nir-ākṛitāḥ,  
Mah'āsurā-bhyām tām Devīm saṁ-smaranty'aparājitām.** 5.5.

*Having lost their positions and expelled by these two great Asuras, the Devas thought of the invincible Goddess.*

**Tay'āsmākaṁ varo datto yathā patsu smṛit'ākhilāḥ,  
Bhavatām nāśhay-iṣhyāmi tat kṣhaṇāt param'āpadaḥ.** 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-vantaṁ nag'eśhvaram,  
Jagmus tatra tato Devīm Viṣṇu-māyām 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 Tantroktā Devī Sūktam**

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

**Devā ūchuḥ** - *The Devas praised Her thus:* 5.8.

**Namo Devyai Mahā-devyai Śhivāyai satataṁ namaḥ,  
Namaḥ 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.*

**Kalyāṇyai praṇatāṁ vṛiddhyai siddhyai kurmo namo namaḥ,  
Nairṛityai bhū-bhṛitāṁ Lakṣhmyai Śharvāṇyai 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 kārīṇyai,  
Khyātyai tath'aiva Kṛiṣṇāyai 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-bhūteṣhu Viṣṇu-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-bhūteṣhu 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-bhūteṣhu Buddhi rūpeṇa saṁsthitā,**  
**Namas Tasyai namas Tasyai namas Tasyai namo namaḥ. 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.*

<b>Nidrā rūpeṇa</b>	<i>In the form of Sleep</i>
<b>Kṣudhā rūpeṇa</b>	<i>In the form of Hunger</i>
<b>Chhāyā rūpeṇa</b>	<i>In the form of Shadow</i>
<b>Śhakti rūpeṇa</b>	<i>In the form of Energy</i>
<b>Trīṣṇā rūpeṇa</b>	<i>In the form of Thirst</i>
<b>Kṣhānti rūpeṇa</b>	<i>In the form of Patience</i>
<b>Jāti rūpeṇa</b>	<i>In the form of Position by birth</i>
<b>Lajjā rūpeṇa</b>	<i>In the form of Modesty</i>
<b>Śhānti rūpeṇa</b>	<i>In the form of Peace</i>
<b>Śhraddhā rūpeṇa</b>	<i>In the form of Faith</i>
<b>Kānti rūpeṇa</b>	<i>In the form of Beauty</i>
<b>Lakṣhmī rūpeṇa</b>	<i>In the form of Good Fortune</i>
<b>Vṛitti rūpeṇa</b>	<i>In the form of Character</i>
<b>Smṛiti rūpeṇa</b>	<i>In the form of Memory</i>
<b>Dayā rūpeṇa</b>	<i>In the form of Compassion</i>
<b>Tuṣṭi rūpeṇa</b>	<i>In the form of Contentment</i>
<b>Mātri rūpeṇa</b>	<i>In the form of Mother</i>
<b>Bhrānti rūpeṇa</b>	<i>In the form of Delusion and Error</i>

**Indriyāṇām adhi-ṣṭhātrī bhūtānām ch'ākhileṣhu yā,**  
**Bhūteṣhu satataṁ Tasyai vyāptyai Devyai namo namaḥ. 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 saṁśhrayāt  
Tathā surendreṇa dineṣhu sevitā,  
Karotu Sā naḥ śhubha hetur Īśhvarī  
Śhubhāni bhadraṇy'abhi-hantu ch'āpadaḥ.** 5.81.

*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 sāmprataṁ choddhata daitya tāpitair  
Asmābhir Īśhā cha surair namasyate,  
Yā cha smṛitā tat kṣhaṇam'eva hanti naḥ  
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.'*

**Ṛṣhir uvācha** - Sage Medhas said: 5.83.

**Evam stav'ābhi-yuktānām devānām tatra Pārvatī,  
Snātum abhy'āyayau toyē Jāhnavyā nṛipa 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 śhivā.** 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:*

**Stotraṁ mam’aitat kriyate Śhumbha daitya nir-ākṛitaiḥ,  
Devaiḥ sametaiḥ samare Niśhumbhena parājitaiḥ.** 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 samasteṣhu tato lokeṣhu 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 kṛiṣṇā-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 paraṁ rūpaṁ bibhrāṇāṁ sumano-haram.  
Dadarśha Chaṇḍo Muṇḍaś-cha**

**bhṛityau Śhumbha-Niśhumbayoḥ.**

*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’aiva tādṛik kvachid rūpaṁ dṛiṣṭaṁ kenachid uttamam,  
Jñāyatām kāpyasau Devī gṛihyatām 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 tiṣṭhathi daity'endra tāṁ 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,  
Trailokye tu samastāni sāmprataṁ bhānti te grīhe.** 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'āyaṁ tathaiv'ochchaiḥ-śhravā hayaḥ.** 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.*

**Vimānaṁ haṁsa saṁyuktam etat tiṣṭhathi te-'ṅgaṇe,  
Ratna-bhūtam ih'ānītaṁ 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,  
Kiñjalkinīm 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-petalled lotuses was given by the Ocean God.*

**Chhatraṁ te vāruṇaṁ gehe kāñchana srāvi tiṣṭhathi,  
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.*

**Mṛityor utkrāntidā nāma śhaktir īśha tvay'āhṛitā,  
Pāśhaḥ 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 jātās-cha samastā ratna jātayaḥ,  
Vahnir api dadau tubhyam agni-śhauche cha vāsasī.** 5.99.  
*Niśhumbha has every kind of gem produced in the ocean.  
The Fire-god also gave You garments purified by flames.*

**Evaṁ 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?"*

**Ṛṣhir uvācha - Sage Medhas said:** 5.101.  
**Niśhamy'eti vachaḥ Śhumbhaḥ sa tadā Chaṇḍa Muṇḍayoḥ,  
Preṣha-yāmāsa sugrīvaṁ dūtaṁ Devyā mah'āsuraṁ.** 5.102.  
*'On hearing these words of Chaṇḍa 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 kāryaṁ 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 śhlakṣhṇaṁ 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-'haṁ 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 śhrīṇuṣhva 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 akhilaṁ mama devā vaśh'ānugāḥ,  
Yagñya bhāgān ahaṁ sarv'ānu-pāśhnāmi prithak prithak.** 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'aiva gaja ratnaṁ cha hṛitaṁ 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 ratnaṁ mam'āmaraiḥ,  
Uchchaiḥ-śhravasa saṁgñyaṁ tat praṇi-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'ūrageṣhu 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 bhūtāṁ tvāṁ 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 Niśhumbam uru-vikramam,  
Bhaja tvaṁ chañchal'āpāṅgi ratna bhūtāsi vai yataḥ.** 5.113.  
*Come to me or to my brother Niśhumbha of great prowess,  
O capricious-eyed lady, for You are in truth a jewel.*

**Param'aiśhvaryam atulaṁ prāpsyase mat pari-grahāt,  
Etad buddhyā samālochia mat pari-grahatām vraja.** 5.114.  
*Incomparable supremacy You will gain by marrying me.  
Consider well and wisely and become my wife."*

**Ṛṣhir uvācha - Sage Medhas said:** 5.115.  
**Ity'uktā sā tadā Devī gambhīr'āntaḥ smitā jagau,  
Durgā bhagavatī bhadrāya y'edaṁ 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 muktaṁ tvayā n'ātra mithyā kiñchit tvay'oditam,  
Trai-loky'ādhipatiḥ Śhumbho Niśhumbaś-ch'āpi tādṛīshaḥ.** 5.118.  
*"You speak the truth; nothing false have you uttered. Śhumbha is indeed  
the sovereign of the three worlds, and Niśhumbha also.*

**Kiṁ tvatra yat prati-gñyātaṁ 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 darpaṁ 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-balaḥ,  
Mām jītvā kiṃ chireṇ'ātra pāṇim grīhṇātu 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 pumāms tiṣṭhed agre Śhumbha Niśhumbayoḥ.**  
*"O Devi, You are haughty. Talk not so before me. What man in the  
three worlds can stand against Śhumbha and Niśhumbha?"*

**Any'eṣhām api daityānām sarve devā na vai yudhi,  
Tiṣṭhanti sammukhe Devi kiṃ 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 tasthur yeṣhām na samyuge.  
Śhumbh'ādīnām katham teṣhām strī prayāsyasi sammukham.** 5.125.  
*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  
Pārśhvaṃ Śhumbha Niśhumbayoḥ,  
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 tādṛīśhaḥ.  
Kiṃ 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 ādṛitaḥ,  
Tadā chakṣhv'āsur'endrāya sa cha yuktaṁ 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 Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Devyā dūta saṁvādo' nāma  
pañchamo-'dhyāyaḥ.**

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

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

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

## 6. Śhumbha Niśhumbha senānī Dhūmra-lochana vadho nāma śhaṣṭho-’dhyāyaḥ.

*Chapter Six. The Slaying of Shumbha and Nishumbha’s general  
Dhumralochana –‘smoke-eyed’.*

**Ṛiṣhir uvācha** - Sage Medhas said:

6.1.

**Ity’ākarnya vacho Devyāḥ sa dūto-’marṣha pūritaḥ,**

**Sam’āchaṣṭa sam’āgamyā 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’āsurarāt tataḥ,**

**Sa krodhaḥ prāha daityānām adhipaṁ 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 tvaṁ sva-sainya pari-vāritaḥ,**

**Tāmānaya balād duṣṭām keśh’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’ottiṣṭhate-’paraḥ,**

**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.”*

**Ṛiṣhir uvācha** - Sage Medhas said:

6.6.

**Ten’āgñyaptas tataḥ śhīghraṁ sa daityo Dhūmra-lochanah,**

**Vṛitaḥ śhaṣṭyā sahasrāṇām asurāṇām drutaṁ yayau.**

6.7.

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



**Sa dṛiṣṭvā tām tato Devīm tu himāchala samsthitām,  
Jagād'ochchaiḥ prayāh'īti mūlaṁ Śhumbha Niśhumbayoḥ.** 6.8.  
*Sighting the Devi resting on the snowy mountain, he shouted,  
"Come to Śhumbha and Niśhumbha'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 sam-vṛitaḥ,  
Balān nayasi mām evaṁ tataḥ kiṁ 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?"*

**Ṛiṣhir uvācha - Sage Medhas said:** 6.12.  
**Ity'uktaḥ so-'bhya dhāvat tām asuro Dhūmra-lochanah,  
Huṁ-kāreṇ'aiva taṁ bhasma Sā chakār'Āmbikā tadā.** 6.13.  
*'Thus told, the Asura Dhūmrалоchana rushed at Her but Ambikā  
reduced him to ashes with the mere utterance of the sound 'Hum'.*

**Atha kruddhaṁ mahā-sainyam asurāṇām tath'Āmbikā,  
Vavarṣha sāyakais tīkṣhṇais tathā śhakti paraśhv'adhaiḥ.** 6.14.  
*The great army of demons were furious and showered that powerful  
lady with arrows, swords, spears and axes.*

**Tato dhuta saṭaḥ kopāt kṛitvā nādaṁ su-bhairavam,  
Papāt'āsura senāyām siṁho devyāḥ sva-vāhanaḥ.** 6.15.  
*But, with a terrifying roar, its mane shaking with rage, the Devi's  
lion-mount fell on the army of the Asuras.*

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

**Keṣhāñchit pāṭay'āmāsa nakhaiḥ koṣṭhāni kesarī,  
Tathā tala prahāreṇa śhirāmsi kṛitavān prithak.** 6.17.

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

**Vicchinna bahu śhirasaḥ kṛitās tena tath'āpare,  
Papau cha rudhiraṁ koṣṭhād anyeṣhām dhuta kesaraḥ.** 6.18.

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

**Kṣhaṇena tad balaṁ sarvaṁ kṣhayaṁ nītaṁ 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 asuraṁ Devyā nihataṁ dhūmra-lochanam,  
Balaṁ cha kṣhayitaṁ kṛitsnaṁ Devī kesariṇā tataḥ.** 6.20.

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

**Chukopa daity'ādhipatiḥ Śhumbhaḥ pra-sphurit'ādharah,  
Āgñyāpa-yāmāsa cha tau Chaṇḍa Muṇḍau mah'āsarau.** 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...."*

**Keśheṣhv'ākṛiṣhya baddhvā vā yadi vaḥ saṁśhayaḥ yudhi,  
Tad'āśheṣh'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.*

**Tasyām hatāyām duṣṭāyām simhe cha vinipātite,  
Śhīghram āgamyatām 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  
Dhūmra-lochana vadho' nāma ṣhaṣṭho-'dhyāyaḥ.**

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

**Uvācha 4, śhlokāḥ 24, evam'āditāḥ. 412.**

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

## 7. Chaṇḍa Muṇḍa vadho nāma saptamo-’dhyāyaḥ.

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

**Ṛṣhir 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.*

**Dadṛīśhuste tato Devīm iṣhad dhāsām vyava sthitām,**

**Simhasy’opari śhail’endra śhṛiṅge mahati kāñchane.**

7.3.

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

**Te dṛiṣṭvā tām samādātum udyamaṁ 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 kopam cha kār’ochchair Ambikā tām arīn prati,**

**Kopena ch’āsyā vadanam maṣhī varṇam abhūttadā.**

7.5.

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

**Bhru-kuṭi kuṭilāt tasyā lalāṭa phalakād drutam,**

**Kālī karāla vadanā viniṣhkrānt’āsi pāśhinī.**

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 māms’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 vadanā jihvāla lana bhīṣhaṇā,  
Nimagnā rakta nayanā nādā pūrita diṅ 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 vegen'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 grāhāṅ 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 vaktre 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.*

**Ekaṁ 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 śhastrāṇi 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 anyāmś-ch'ātādayat tadā.** 7.14.  
*She destroyed that whole army of powerful and evil-natured Asuras,  
devouring some and battering others.*

**Asinā nihataḥ 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 balaṁ sarvam asurāṇāṁ nipātitam,  
Dṛiṣṭvā Chaṇḍo-'bhidu drāva tām Kālīm ati-bhīṣhaṇām.** 7.16.  
*On seeing that whole army of Asuras annihilated in a moment,  
Chaṇḍa rushed against that very frightening Kālī....*

**Śhara varṣhair mahā-bhīmair bhīm'ākṣhīm tām mah'āsuraḥ,  
Chhāda-yāmāsa chakraiś-cha Muṇḍaḥ kṣhiptaiḥ sahasraśhaḥ.** 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,  
Babhur 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 bhīmaṁ bhairava nādinī,  
Kālī karāla vadanā 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-simhaṁ Devī Chaṇḍa madhāvata,  
Gṛihītvā ch'āsyā keśheṣhu śhiras ten'āsināt chhinat.** 7.20.  
*Mounted on Her huge lion, the Devi rushed at the inflamed Chaṇḍa,  
and, seizing him by the hair, severed his head with Her sword.*

**Atha Muṇḍo-'bhya-dhāvat tām dṛiṣṭvā Chaṇḍaṁ nipātitam,  
Tam apy'apātayad bhūmau sā khaḍg'ābhi-hataṁ ruṣhā.** 7.21.  
*Seeing Chaṇḍa slain, Muṇḍa attacked but She felled him  
to the ground, striking him fiercely with Her sword.*

**Hata śheṣhaṁ tataḥ sainyam dṛiṣṭvā Chaṇḍam nipātitaṁ,  
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 samiśhram 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.  
Yuddha yagñye svayam Śhumbham Niśhumbham cha haniṣhyasi.** 7.24.  
*"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".*

**Ṛiṣhir uvācha - Sage Medhas said:** 7.25.  
**Tāv'ānītau tato dṛiṣṭvā Chaṇḍa Muṇḍau mah'āsaurau,  
Uvācha Kālīm kalyāṇī lalitaṁ Chaṇḍikā vachaḥ.** 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-'dhyāyaḥ.**

*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'āditāḥ 439.** 2 'said's, 25 verses: Total- 439

## 8. Raktabīja-vadho nām'āṣṭamo-'dhyāyaḥ.

*Chapter Eight. The Slaying of Raktabīja.*

**Ṛiṣhir uvācha** - *Sage Medhas said:*

8.1.

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

**Bahuleṣhu cha sainyeṣhu kṣhayiteṣhv'asur'eśhvaraḥ.**

8.2.

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

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

**Udyogaṁ sarva-sainyānāṁ daityānāṁ'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,**

**Śhataṁ 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'āsuraḥ,**

**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 vṛitaḥ.**

8.7.

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



**Āyāntaṁ 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 siṁho mahā-nādamat'iva kṛita-vān nṛipa,  
Ghaṇṭā svanena tān nādān Ambikā ch'opa-brīṁhayat.** 8.9.

*Thereon Her lion made an exceedingly loud roar, O King,  
and Ambikā magnified those roars by clanging Her bell.*

**Dhanur jyā siṁha 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.*

**Taṁ ninādam upa-śhrutya daitya sainyaiś chatur diśham,  
Devī siṁhas 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 siṁhānām 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 Viṣṇūnām tath'endrasya cha śhaktayaḥ,  
Śharīre-bhyo viniṣh-kramya tad rūpaiś Chaṇḍikām yayuḥ.** 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 rūpaṁ yathā bhūṣhaṇa vāhanam,  
Tad vad eva hi tat śhaktir 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 śhaktir Brahmāṇ'īty abhidhīyate.** 8.15.  
*In a heavenly chariot drawn by swans advanced Brahmā's  
power Brahmāṇī, carrying a rosary and a water-pot.*

**Māheśhvarī vṛiṣh'ārūḍhā triśhūla vara dhāriṇī,  
Mahāhi valayā prāptā chandra rekh'āvi-bhūṣhaṇā.** 8.16.  
*Māheśhvarī arrived, riding a bull, holding the finest of tridents, encircled  
with snakes and adorned with a crescent moon.*

**Kaumārī śhakti-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 Vaiṣṇavī śhaktir Garuḍ'opari saṁsthitā,  
Śhaṅkha chakra gadā śhārṅga khaḍga hast'ābhy'upāyayau.** 8.18.  
*Likewise the Śhakti of Vishnu came, seated on Garuda,  
holding conch, discus, mace, bow and sword in hand.*

**Yagñya-vārāham atulaṁ rūpaṁ yā bibhrato Hareḥ,  
Śhaktiḥ s'āpy'āyayau tatra Vārāhīm bibhratī tanum.** 8.19.  
*Varāhī, the Śhakti of Hari in His incomparable boar-form, also advanced  
there in that shape.*

**Nārasimhī nṛi-simhasya bibhratī sadṛiśhaṁ vapuḥ,  
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 śhakti-bhiḥ,  
Hanyantām asurāḥ śhīghraṁ 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 aparājitā.  
Dūta Tvaṁ gaccha Bhagavan pārśhvaṁ Śhumbha Niśhumbayoḥ.** 8.24.  
*And that invincible Śhakti told Śhiva, of smoke-hued matted locks,  
“Go, My Lord, as an ambassador to Śhumbha and Niśhumbha.*

**Brūhi Śhumbhaṁ Niśhumbhaṁ 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 bhujaḥ,  
Yūyaṁ prayāta pātālaṁ 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 kāṅkṣhiṇaḥ,  
Tad āgacchata tṛipyantu Mat śhivāḥ piśhitena vaḥ.** 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 Śhivaḥ 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-dūti’.*

**Te-'pi śhrutvā vacho Devyāḥ śharv'ākhyātaṁ mah'āsuraḥ,  
Amarṣh'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 tām Devīm amar'ārayaḥ.** 8.30.

*Immediately the enraged foes of the Devas lashed showers of arrows, javelins and spears at the Devi.*

**Sā cha tām prahitān bāṇ'āñchhūla śhakti paraśhv'adhān,  
Chiccheda līlay'ādhmāta dhanur muktair maheṣhu-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 pothitāmś-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.*

**Kamaṇḍalu jal'ākṣhepa hata vīryān hatau jasaḥ,  
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.*

**Māheśhvarī tri-śhūlena tathā chakreṇa Vaiṣṇavī,  
Daityāñ jaghāna Kaumārī tathā śhakty'āti-kopānā.** 8.34.

*The very wrathful Māheśhvarī slew the Daityas with Her trident, Vaiṣṇavī with Her discus and Kaumārī with Her spear.*

**Aindrī kuliśha pātena śhataśho daitya-dānavāḥ,  
Petur vidāritāḥ pṛithvyām 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 damṣhṭr'āgra kṣhata vakṣhasaḥ,  
Vārāha mūrtyān ya pataṁś 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.*

**Chañḍ'ātṭa-hāsair asurāḥ Śhiva-dūty'abhi-dūṣhitāḥ,  
Petuḥ prithivyām patitāṁś 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 mātṛi gaṇaṁ kruddhaṁ mardayantaṁ mah'āsurān,  
Dṛiṣṭv'ābhy-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 mātṛi gaṇ'ārditān,  
Yoddhum abhy-āyayau kruddho Raktabījo mah'āsuraḥ.** 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 medinyām tat pramāṇo mah'āsuraḥ.** 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 pāṇir Indra śhaktyā mah'āsuraḥ,  
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.*

**Yāvantaḥ patitās tasya śharīrād Rakta-bindavaḥ,  
Tāvantaḥ 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,  
Samaṁ māṭri-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 raktaṁ puruṣhās tato jātāḥ sahasraśhaḥ.** 8.46.  
*And when his head was again wounded by Her thunder-bolt, his  
blood spurted out and soldiers in thousands were born therefrom.*

**Vaiṣṇavī samare chainaṁ chakreṇ'ābhi-jaghāna ha,  
Gadayā tāḍa-yāmāsa Aindrī tam asur'eśhvaram.** 8.47.  
*Vaiṣṇavī struck him with Her discus in the battle,  
and Aindrī beat that Lord of Asuras with Her mace.*

**Vaiṣṇavī chakra bhinnasya rudhira srāva sam-bhavaiḥ,  
Sahasraśho jagad vyāptaṁ 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 Vaiṣṇavī's discus.*

**Śaktyā jaghāna Kaumārī Vārāhī cha tath'āsinā,  
Māheśhvarī tri-śhūlena Raktabījaṁ mah'āsuram.** 8.49.  
*Kaumārī struck the very demonic Raktabīja with Her spear,  
Vārāhī with Her sword and Māheśhvarī with Her trident.*

**Sa ch'āpi gadayā daityaḥ sarvā ev'āhanat prīthak,  
Mātrīḥ kopa samāviṣṭo Raktabījo mah'āsuraḥ.** 8.50.  
*And the supremely wicked Raktabīja, filled with wrath,  
struck each of the Mother Goddesses with his mace.*

**Tasy'āhatasya bahudhā śhakti śhūl'ādi-bhir bhuvi,  
Papāta yo vai rakt'aughas tenā saṁ-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'āsṛik sam-bhūtair asuraiḥ sakalam jagat,  
Vyāptam āsittato 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 viṣhaṇṇān surān dṛiṣṭvā Chaṇḍikā prāhasat varam,  
Uvācha Kālīm Chāmuṇḍe vistīrṇam vadanam 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'āsuraṇ,  
Rakta-bindoḥ pratīśha Tvam vaktreṇ'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'āsuraṇ,  
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'āvedanām 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 vaktreṇa Chāmuṇḍā sam-praticchati,  
Mukhe sam-udgatā ye-'syā rakta pātān mah'āsuraḥ.** 8.59.  
**Tāmś cha khād'ātha Chāmuṇḍā papau tasya cha śhoṇitam.**  
*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-pṛiṣṭhe 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 nṛipa,  
Teṣhām mātṛi gaṇo jāto nanart'āsṛiṇ mad'oddhataḥ.** 8.62.  
8.63.  
*Thereupon the Devas attained great joy, O Protector of the people.  
And that band of Mother Goddesses danced, intoxicated with blood.'*

**Svasti Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Raktabīja-vadho' nām'aṣṭamo-'dhyāyaḥ.**  
*Here ends the Eighth Chapter of the Devī Māhātmyam from the Mārkaṇḍeya  
Purāṇa, in the era of the Manu Sāvarṇi, called 'The Slaying of Raktabīja'*



## 9. Niśhumbha-vadho nāma navamo-’dhyāyaḥ.

*Chapter Nine. The Slaying of Niśhumbha.*

**Dhyānam** – *The Meditation:*

**Om Bandhūka kāñchana nibhaṁ ruchir’ākṣha mālām  
Pāśh’āṅkuśhau cha varadām nija bahu daṇḍaiḥ bibhrāṇam  
Indu-śhakaḷ’ābharaṇam tri-netram ardh’Āmbike  
Śhama-niśhaṁ 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 ākhyātaṁ bhagavan bhavatā mama,**

**Devyāś charita mātmyam Raktabīja vadh’āśhritam.**

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 śhāmy’aham śhrotuṁ Raktabīje nipātite,**

**Chakāra Śhumbho yat karma Niśhumbhaś ch’āti-kopanaḥ.**

9.3.

*I wish to hear further what the very irate Śhumbha and Niśhumbha did after Raktabīja was killed.”*

**Ṛṣhir uvācha** - *Sage Medhas said:*

9.4.

**Chakāra kopam atulaṁ Raktabīje nipātite,**

**Śhumbh’āsuro Niśhumbaś cha hateṣhv’anyeṣhu ch’āhave.**

9.5.

*‘After the killing of Raktabīja and the other Asuras in that battle, Śhumbha and Niśhumbha were overcome by unparalleled wrath.*

**Hanyamānaṁ mahā-sainyaṁ vilokyām arṣham 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 prīṣṭhe pārśhvayoś-cha mah'āsuraḥ,  
San-daṣṭau śṭhapuṭāḥ kruddhā hantum Devīm upāyayuh. 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 vṛitaḥ,  
Nihantum Chaṇḍikām kopāt kṛtvā yuddham tu mātṛi-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'āsīd Devyā Śhumbha Niśhumbhayoḥ,  
Śhara varṣham atīv'ograh 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 śharāms tābhyām Chaṇḍikā sva-śhar'otkaraiḥ,  
Tāḍa-yāmāsa ch'āṅgeṣhu 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 niśhitaḥ khaḍgaḥ charma chādāya su-prabham,  
Atāḍayan mūrdhni simhaḥ 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 khaḍge cha śhaktim 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 śhūlaṁ jagrāha dānavaḥ,  
Āyātaṁ 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 gadāṁ so-'pi chikṣhepa Chaṇḍikāṁ 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 hastaṁ tam āyāntaṁ 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 saṅ-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 aṣṭābhir atulair vyāpyā śheṣhaṁ babhau 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 āyāntaṁ samālokyā Devī śhaṅkham avādayat,  
Jyā-śhabdaṁ chāpi dhanuṣhaś chakārāt'iva duḥ-saham. 9.19.**  
*Seeing him approaching, the Devi blew Her conch and twanged  
Her bow-string, which reverberated unbearably.*

**Pūra-yāmāsa kakubho nija ghaṇṭā svanena cha,  
Samasta daitya sainyānām 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.*

**Aṭṭāṭṭa hāsam aśhivaṁ Śhiva-dūtī chakāra ha,  
Vaiḥ śhabdair 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 maṁs 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 śhaktir 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.*

**Simha nādena Śhumbhasya vyāptam loka-tray'āntaram,  
Nirghāta niḥsvano ghorō jītavān 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 sahasraśhaḥ.** 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 śhūlen'ābhi-jaghāna tam,  
Sa tad'ābhi-hato bhūmau mūrccchito nipapāta ha.** 9.28.  
*Chandikā smote him angrily with a trident, and, wounded,  
he fell to the ground, unconscious.*

**Tato Niśhumbaḥ sam-prāpya chetan āmāta kārmukaḥ,  
Āja-ghāna śharair Devīm kālīm kesariṇam tathā.** 9.29.  
*Then Niśhumbha regained consciousness, and, seizing his bow,  
fired arrows at the Devi, Kālī and the Lion.*

**Punaś cha kṛtvā bāhūnām ayutam 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 nāśhinī,  
Chiccheda Devī chakrāṇi sva-śharaiḥ sāyakāms cha tām.** 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-āvṛitaḥ.** 9.32.  
*Niśhumbha, accompanied by the Daitya army, swiftly seized  
his mace and rushed at Chandikā to slay Her.*

**Tasy'āpatata evāśhu gadām chiccheda Chaṇḍikā,  
Khaḍgena śhita-dhāreṇa sa cha śhūlaṁ 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 hastaṁ sam-āyāntaṁ 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 tiṣṭhethi puruṣho vadan.** 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 daṁṣhṭr'ākṣhuṇ ṇaśhir'odharān,  
Asur'āmstāms 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 Kaumārī's spear. Others were  
repulsed by water purified by Brahmāṇī's incantations.*

**Māheśhvarī tri-śhūlena bhinnāḥ petus tathā pare,  
Vārāhī tuṇḍa ghātena kechit chūrṇī-kṛitā bhuvi.** 9.39.  
*Some fell, transfixed by Māheśhvarī's trident; others were pulverised  
on the ground by blows from Varahi's snout.*

**Khaṇḍaṁ khaṇḍaṁ cha chakreṇa vaiṣṇavyā dānavāḥ kṛitāḥ,  
Vajreṇa ch'aindrī hast'āgra vimuktena tathā pare. 9.40.**

*Some Dānavas were cut to pieces by Vaiṣṇavī'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 mṛig'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-'dhyāyaḥ.**

*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-’dhyāyaḥ,

*Chapter Ten. The Killing of Shumbha.*

**Dhyānam** – *The Meditation:*

<b>Om uttapta hema ruchirām</b>	<i>Radiant like red-hot gold</i>
<b>Ravi chandra vahni netrām</b>	<i>Whose eyes are the sun, moon and fire</i>
<b>Dhanuś śharayut</b>	<i>Holding bow and arrows</i>
<b>Āṅkuśa pāśha śhūlam.</b>	<i>A goad, noose and spear</i>
<b>Ramyair bhujaś-cha dadhatīm</b>	<i>In Your lovely arms</i>
<b>Śhiva śhakti rūpām</b>	<i>Whose forms are the God and the Goddess</i>
<b>Kām’eśhvarīm hṛidi</b>	<i>The Goddess of Love in the heart</i>
<b>Bhajāmi dhṛit’endu lekhām.</b>	<i>I worship the Upholder of the moon’s phases</i>

**Ṛṣhir uvācha** - *Sage Medhas said:*

10.1.

**Niśhumbhaṁ nihataṁ dṛiṣṭvā bhrātaraṁ prāṇa sammitam,  
Hanya-mānaṁ balaṁ chaiva Śhumbhaḥ kruddho-’bravīd vachaḥ.**

*‘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 duṣṭe Tvaṁ Mā Durge garvam āvaha,  
Anyāsām balam āśhṛitya 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 duṣṭa mayy’eva viśhantyo Mad vibhūṭayaḥ.**

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.  
**Ahaṁ vibhūtyā bahubhir iha rūpair yadā sthitā,  
Tat saṁ-hṛitaṁ may'aik'aiva tiṣṭhām yājau sthiro 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!"*

**Ṛṣhir uvācha - Sage Medhas said:** 10.9.  
**Tataḥ pravavṛite yuddhaṁ Devyāḥ Śhumbhasya ch'obhayoḥ,  
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 śhastrais tathā ch'āstraiḥ sudāruṇaiḥ,  
Tayor yuddham abhūd-bhūyaḥ sarva-loka bhayaṅ-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,  
Babhañja tāni daity'endras tat pratīghāta karṭṛi-bhiḥ.** 10.12.  
*The Daitya Lord repulsed and shattered the divine missiles  
discharged by Ambikā in hundreds.*

**Muktāni tena ch'āstrāṇi divyāni parameśhvarī,  
Babhañja līlay'aiv'ogra huṅ-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-’surah,  
S’āpi tat kupitā Devī dhanuś chiccheda ch’eṣhu-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’eśhvaraḥ.** 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,  
Aśhvāmś 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’āśhvaḥ 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 muṣṭhīm pāta-yāmāsa hṛidaye daitya-puṅgavaḥ,  
Devyāstaṁ 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'otthitaḥ.** 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-grīhy'ochchair Devīm gaganam āsthitaḥ,  
Tatr'āpi sā nir-ādhārā yuyudhe tena Chaṇḍikā.** 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 Chaṇḍikā cha paras param,  
Chakratuḥ 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 kṛtvā 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 muṣṭhīm udyamya vegavān,  
Abhyad hāvata duṣṭ'ātmā Chaṇḍikā 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'yām Devī śhūl'āgra vikṣhataḥ,  
Chālayan sakalām prīthvīm s'ābdhi dvīpām sa-parvatām. 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 akhilaṁ hate tasmin dur'ātmani,  
Jagat svāsthyam 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 saṁste śhamaṁ yayuḥ,  
Sarito mārگا vāhiny'as tathā saṁstatra 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 lalitaṁ 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,  
Vavuh puṇyās tathā vātāḥ suprabho-'bhūddi vākaraḥ. 10.31.**  
**Jajvaluś ch'āgnayaḥ 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 Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Śhumbha vadho' nāma daśhamo-'dhyāyaḥ.**  
*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-'dhyāyaḥ

Chapter Eleven: The Hymn to Narayani

**Dhyānam** – The Meditation:

**Om, Bālara vidyutim indu-kirīṭām tuṅga-kuchām  
Nayana-traya-yuktām, smera-mukhīm varad'āṅkuśha  
Pāśh'ābhīti karām prabhaje Bhuvaneśhīm.**

*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.

**Ṛṣhir uvācha** - Sage Medhas said:

11.1.

**Devyā hate tatra mah'āsur'endre  
S'endrāḥ surā vahni puro gamāstām,  
Kātyāyanīm tuṣṭuvur iṣṭa lābhād  
Vikāśhi vaktr'ābja vikāśhit'āśhāḥ.**

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-'khillasya,  
Prasīda Viśhveśhvari pāhi viśhvam  
Tvam Īśhvarī 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,  
Apām sva-rūpa sthitayā Tvay'aitad  
Āpyāyate kṛitsnam 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!*

**Tvaṁ Vaiṣṇavī śhaktir ananta vīryā**

**Viśhvasya bījaṁ paramāsi māyā,**

**Sam-mohitaṁ Devi samastam etat**

**Tvaṁ 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**

**Striyaḥ 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**

*O Goddess, who to all beings*

**Bhukti mukti pradāyini**

*Bestows enjoyment and liberation,*

**Twam stutā stutaye kā vā**

*What words, however excellent*

11.7.

**Bhavantu param'oktayah**

*Can praise You, who are beyond words?*

**Sarvasya buddhi rūpeṇa**

*You abide as Intelligence*

**Janasya hṛidi samsthite**

*In the hearts of all creatures,*

**Swarg'āpavarga de Devi**

*O Bestower of heaven and liberation,*

11.8.

**Nārāyaṇi namo-'stu Te**

*Salutations to You, O Refuge of Humanity.*

**Kalā kāṣṭh'ādi rūpeṇa  
Pariṇāma pradāyini  
Viśhvasy'oparatau śhakte  
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 maṅgala māṅgalye  
Śhiva 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.*

**Sṛiṣṭi 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.*

**Hāmsā yuktā vimāna-sṭhe  
Brahmāṇi rūpa dhāriṇī  
Kauśh'āmbhaḥ kṣharike Devi  
Nārāyaṇi namo-'stu Te**

*Riding in a chariot yoked with swans  
Embodied as the Śhakti of Shri Brahma  
O Devi, who sprinkles Kusha grass water.  
Salutations be to You, O Narayani 11.13.*

**Triśhūla chandr'āhi dhare  
Mahā-vṛiṣhabha vāhini  
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.*

<b>Mayūra kukkuṭa vṛite</b>	<i>Attended by a peacock and a cockerel</i>	
<b>Mahāśhakti dhare-‘nahe</b>	<i>Bearing a great spear, very innocent</i>	
<b>Kaumārī rūpa samsthāne</b>	<i>Taking the form of Karttikeya’s power</i>	
<b>Nārāyaṇi namo-‘stu Te</b>	<i>Salutations be to You, O Narayani</i>	11.15.

<b>Śhaṅkha chakra gadā śhārṅga</b>	<i>Wielding the supreme weapons</i>	
<b>Gṛihīta param‘āyudhe</b>	<i>Of conch, discus, mace and bow,</i>	
<b>Prasīda Vaiṣṇavī rūpe</b>	<i>Be gracious, O Śhakti of Shri Viṣṇu</i>	
<b>Nārāyaṇi namo-‘stu Te</b>	<i>Salutations to You, Narayani</i>	11.16.

<b>Grihīt‘ogra mahā-chakre</b>	<i>Formidable with a huge discus,</i>	
<b>Danṣhtr‘oddhṛita vasun-dhare</b>	<i>Uplifting the Earth with Your tusks,</i>	
<b>Varāha rūpiṇī Śhīve</b>	<i>O Auspicious Devi, of a boar-like form,</i>	
<b>Nārāyaṇi namo-‘stu Te</b>	<i>Salutations to You, O Narayani.</i>	11.17.

<b>Nṛisimha rūpeṇ‘ogreṇa</b>	<i>In the fierce form of a man-lion,</i>	
<b>Hantum daityān kṛit‘odyame</b>	<i>You succeeded in slaying the demons,</i>	
<b>Trailokya trāṇa sahite</b>	<i>O benevolent saviour of the three worlds,</i>	
<b>Nārāyaṇi namo-‘stu Te</b>	<i>Salutations to You, O Narayani.</i>	11.18.

<b>Kirīṭinī mahāvajra</b>	<i>With a diadem and a mighty thunderbolt,</i>	
<b>Sahasra nayan‘oj-jvale</b>	<i>Dazzling with a thousand eyes,</i>	
<b>Vṛitra prāṇa hare ch‘Aindrī</b>	<i>You slew the demon Vritra, O Aindrī,</i>	
<b>Nārāyaṇi namo-‘stu Te</b>	<i>Salutations to you, Narayani.</i>	11.19.

<b>Śhiva-dūtī swa-rūpeṇa</b>	<i>Using Shri Śhiva as Your messenger,</i>	
<b>Hata daitya mahābale</b>	<i>You slayed the mighty hosts of demons,</i>	
<b>Ghora rūpe mahārāve</b>	<i>Of terrible form and loud roar,</i>	
<b>Nārāyaṇi namo-‘stu Te</b>	<i>Salutations to You, O Narayani.</i>	11.20.



<b>Damṣhtrā karāla vadane</b>	<i>You have a face with fearsome jaws,</i>	
<b>Śhiro-mālā vibhūṣhaṇe</b>	<i>And are adorned with a garland of heads,</i>	
<b>Chāmuṇḍe muṇḍa mathane</b>	<i>O Crusher of Chaṇḍa and Muṇḍa,</i>	
<b>Nārāyaṇi namo-'stu Te</b>	<i>Salutations to you, O Narayani.</i>	11.21.

<b>Lakṣhmi lajje mahā-vidye</b>	<i>You are prosperity, modesty and wisdom</i>	
<b>Śhraddhe puṣṭi swadhe dhruve</b>	<i>Faith, nourishment, self-establishment</i>	
<b>Mahā-rātri mahā-māye</b>	<i>The great night and the great illusion,</i>	
<b>Nārāyaṇi namo-'stu Te</b>	<i>Salutations to You, O Narayani.</i>	11.22.

<b>Medhe Saraswati vare,</b>	<i>Excellent giver of speech and intelligence</i>	
<b>Bhūti bābhraṇi tāmāsi,</b>	<i>The dark consort of the ash-coated Śhiva</i>	
<b>Niyate Tvam prasīdeśhe</b>	<i>O Thou dispenser of fate, be propitious.</i>	
<b>Nārāyaṇi namo-'stu Te</b>	<i>Salutations to You, O Narayani</i>	11.23.

<b>Sarva swarūpe sarveśhe</b>	<i>You are the substratum and ruler of all,</i>	
<b>Sarva śhakti samanvite</b>	<i>Possessing every power</i>	
<b>Bhaye bhyas-trāhi no Devi</b>	<i>Save us from fear and error, O Devi.</i>	
<b>Durge Devi namo-'stu Te</b>	<i>Salutations to You, Goddess Durga.</i>	11.24.

<b>Etat Te vadanam saumyam</b>	<i>May this benign countenance of Yours</i>	
<b>Lochana traya bhūṣhitam</b>	<i>Adorned with three eyes,</i>	
<b>Pātu naḥ sarva bhūti-bhyaḥ</b>	<i>Protect us from all fears of existence</i>	
<b>Kātyāyāni namo-'stu Te</b>	<i>Salutations to You, O Kātyāyānī</i>	11.25.

<b>Jvālā karālam aty'ugram</b>	<i>Blazing with terrible ferocity,</i>	
<b>Aśheṣh'āsura sūdanam</b>	<i>Completely annihilating the demons,</i>	
<b>Triśhūlam pātu no bhīter</b>	<i>May Your trident guard us from fear,</i>	
<b>Bhadrakālī namo-'stu Te</b>	<i>Salutations to You, O Bhadrakali.</i>	11.26.

<b>Hinasti daitya tejāmsi</b>	<i>Your bell saps the prowess of the Daityas,</i>
<b>Svanen'āpūrya yā jagat</b>	<i>And fills the world with its ringing,</i>
<b>Sā ghaṇṭā pātu no Devi</b>	<i>Guard us, O Devi, as a mother protects</i>
<b>Pāpebhyo naḥ sutān iva</b>	<i>Her children from all sins and fears. 11.27.</i>

<b>Asur'āsṛig vasā paṅka</b>	<i>May Your gleaming sword, smeared</i>
<b>Charchitas Te kar'ojjvalaḥ</b>	<i>With the mire-like blood and fat of 11.28.</i>
<b>Śhubhāya khadgho bhavatu</b>	<i>The demons, be for our welfare.</i>
<b>Chaṇḍike Tvām natā vayam</b>	<i>O Power of Divine Anger, we bow to You.</i>

*Metre changes back to **Triṣṭubh** (4 x 11 syllables).*

<b>Rogā naśheṣhān apa-haṁsi tuṣṭā</b>	
<b>Ruṣṭā tu kāmān sakal'āna-bhīṣṭān,</b>	
<b>Tvām āśhritānām na vipan-narāṇām</b>	
<b>Tvām āśhritā hy'āśhrayatām prayānti.</b>	<i>11.29.</i>

*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.*

<b>Etat kṛitaṁ yat kadanam tvay'ādya</b>	
<b>Dharma dviṣhām Devi mah'āsuraṇām,</b>	
<b>Rūpair anekair bahudh'ātma mūrtim</b>	
<b>Kṛitv'āmbike tat prakaroti kānyā.</b>	<i>11.30.</i>

*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?*

<b>Vidyāsu śhāstreṣhu viveka dīpeśh</b>	
<b>Śhvādyeṣhu vākyeṣhu cha kā Tvad anyā,</b>	
<b>Mamatva garte-'ti-mah'āndha kāre</b>	
<b>Vibhrāma yat yetad atīva viśhvam.</b>	<i>11.31.</i>

*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 Tvaṁ paripāsi viśhvam.**

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.*

**Viśhveśhvari Tvaṁ paripāsi viśhvam  
Viśhv'ātmikā dhārayasīha viśhvam,  
Viśhveśha vandyā bhavatī bhavanti  
Viśhv'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  
Nityaṁ yath'āsura vadhāda dhun'aiva sadyaḥ,  
Pāpāni sarva jagatām praśhamam na yāśhu  
Utpāta-pāka janitāmś 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.*

**Praṇatānām prasīda Tvam Devi viśhv'ārti hāriṇi,  
Trai-lokya vāsinām īḍye lokānām varadā bhava.** 11.35.

*O Devi 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.

**Varad'āham 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.

**Sarv'ābādhā pra-śhamanam trai-lokasy'ākṣil'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 chaiv'ānyāv'utpatsyete mah'āsurau.** 11.41.

*"In the twenty-eighth age during the era of the Manu Avaisvsvata, two other great Asuras, Śhumbha and Niśhumbha will be born."*

**Nanda gopa gṛihe jātā Yaśhodā garbha sambhavā,  
Tatas tau nāśhay-iṣhyāmi vindhy'āchala 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 pṛithivī-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 tāt ugrān vaipra-chittān mah'āsūrān,  
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 mām 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.'*

**Bhūyāś cha śhata vārṣhiky'āman'āvṛiṣṭy'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 netrāṇām nirīkṣhiṣh yāmy'aham munīn,  
Kīrtay-iṣhyanti manujāḥ śhat'ākṣhīm iti mām tataḥ. 11.47.**  
*I will behold those sages with a hundred eyes and so mankind  
shall celebrate Me as Śhatākṣhī -'hundred-eyed.'*

**Tato-'ham akhilaṁ lokam ātma-deha sam-udbhavaiḥ,  
Bhar-iṣhyāmi surāḥ-śhākair āvṛiṣṭeḥ prāṇa-dhārakaiḥ, 11.48.**  
**Śhākambhar'īti vikhyātiṁ tadā yāsyāmy'aham bhuvi.**  
*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 vadh-iṣhyāmi durgam'ākhyam mah'āsuram. 11.49.**  
**Durgā Dev'īti vikhyātaṁ tan Me nāma bhaviṣhyati,**  
*There I will slay a powerful Asura named Durgama and become famous as  
Durgā Devī.*

**Punaś ch'āham yadā bhīmaṁ rūpaṁ kṛtvā himāchale. 11.50.**  
**Rakṣhāmsi bhakṣhay-iṣhyāmi munīnāṁ trāṇa kāraṇāt,**  
*And again, assuming a fierce form in the Himalayas, I shall  
destroy the Rakshasas for the protection of the saints.*

**Tadā mām munayaḥ sarve stoṣhyanty'ānamra mūrtayaḥ. 11.51.**  
**Bhīmā Dev'īti vikhyātaṁ 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 bhrāmaraṁ rūpaṁ kṛtv'āsaṁ-khyeya ṣaṭ 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 vadh-iṣhyāmi mah'āsuram. 11.53.**  
**Bhrāmar'īti cha mām 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'.*

**Itthaṁ yadā yadā bādhā dānav'otthā bhaviṣhyati. 11.54.**

**Tadā tadā vatīry'āham kariṣhyāmy'ari saṁ-kṣhayam. 11.55.**  
*Thus whenever trouble arises due to the advent of the demons,  
I shall incarnate and destroy those enemies."*

**Svasti Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Nārāyaṇī stutir' nām'aik'ādaśho-'dhyāyaḥ.**

*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, śhlokāḥ 50, evam'āditāḥ. 630.**

*4 'said's, 1 half verse, 50 verses: Total- 630*

## 12. Bhagavatī vākyaṁ dvādaśho-'dhyāyaḥ.

*Chapter Twelve: The Goddess' Speech (Eulogy of the Merits).*

**Dhyānam** – *The Meditation:*

**Om vidyud dhāma sama-prabhāṁ, mṛiga-pati  
Skandha sthitāṁ bhīṣhaṇāṁ kanya-bhiḥ karavāḷa  
Kheṭa vilasad hastā-bhir āsevitām.  
Hastaiś chakra gadāsi kheṭa viśhikhāṁś chāpaṁ  
Guṇaṁ tarjanīm bibhrāṇāṁ anal'ātmikām  
Śhaśhi-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.*

**Om Devy'uvācha** – *The Goddess said:*

12.1.

**Ebhiḥ stavaiś cha Mām nityaṁ stoṣhyate yaḥ samāhitaḥ,  
Tasy'āhaṁ sakalām bādhām śhamay-iṣhyāmy'asaṁ-śhayam.** 12.2.

*"Whoever shall praise Me devotedly every day with these hymns,  
I shall without doubt neutralize all their suffering.*

**Madhu Kaiṭabha nāśhaṁ cha Mahiṣhāsurā ghātanam,  
Kīrtay-iṣhyanti ye tad vad vadhaṁ Śhumbha Niśhumbayoḥ.** 12.3.

*Those who recite this story of the destruction of Madhu and Kaitabha, and  
the killing of Śhumbha and Niśhumbha.....*

**Aṣṭamyām cha chatur-daśhyām navamyām ch'aika chetasah,  
Śhroṣhyanti chaiva ye bhaktyā Mama mātmyam 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 teṣhām duṣh-kṛitaṁ kiñchid duṣh-kṛit'otthā na ch'āpadaḥ,  
Bhaviṣhyati na dāridryaṁ na ch'aiveṣhṭa viyojanam. 12.5.**  
*Will face neither calamities arising from wrong doings, nor poverty  
nor separation from loved ones....*

**Śhatru-bhyo na bhayaṁ tasya dasyuto vā na rājataḥ,  
Na śhastr'ānala 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 māhātmyaṁ paṭhitavyaṁ sam'āhitaiḥ,  
Śhrotavyaṁ cha sadā bhaktyā paraṁ svasty'ayanaṁ 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 utpātaṁ māhātmyaṁ 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 vimokṣhyāmi sānnidhyaṁ 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. 12.10.**  
**Sarvaṁ mam'aitan māhātmyam uchchāryaṁ śhrāvyam eva cha.**  
*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 pūjām yathā kṛitām,  
Pratīk śhiṣhyāmy'aham prītyā vahni homam 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,  
Tasyām mam'aitan mähātmyam śhrutvā bhakti sam-anvitaḥ. 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-anvitaḥ,  
Manuṣhyo mat prasādena bhaviṣhyati na saṁśhayaḥ. 12.13.**  
*And through My Grace, that person will be released from all  
troubles and be blessed with wealth and prosperity, no doubt.*

**Śhrutvā mam'aitan mähātmyam tathā ch'otpattayaḥ śhubhāḥ,  
Parākramaḥ 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 saṅkṣhayaḥ yānti kalyāṇam ch'opa-padyate. 12.15.**  
**Nandate cha kulam puṁsām mähātmyam mama śhrīṇvatām.**  
*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,  
Grahapī dāsu ch'ogrāsu mähātmyam śhrīṇuyān 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 śhamaḥ yānti graha pīḍāśh cha dāruṇāḥ,  
Duḥ-svapnam cha nṛibhir dṛiṣṭam 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-bhūtānām bālānām śhānti kārakam,**  
**Saṅghāta-bhede cha nṛiṇām 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-vṛittānām aśheṣhāṇām bala hāni karaṁ param,**  
**Rakṣho-bhūta piśhāchānām paṭhanād'eva nāśhanam.** 12.19.  
*It diminishes most effectively the power of evil beings; verily demons,  
goblins and ogres are destroyed by its mere chanting.*

**Sarvaṁ mam'aitan māhātmyaṁ 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....*

**Viprāṇām 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.*

**Śhrutaṁ harati pāpāni tath'ārogyaṁ prayacchati.** 12.22.  
**Rakṣhām karoti bhūtebhyo janmanām kīrtanaṁ mama.**  
*Listening to this Holy Story of My births removes sins, grants  
good health and protects one from evil spirits*

**Yuddheṣhu charitaṁ yan me duṣṭa daitya nibarhaṇam.** 12.23.  
**Tasmiñ śhrute vairi kṛitaṁ bhayaṁ puṁsām na jāyate.**  
*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 śhubhām matim,** 12.24.  
*These hymns uttered by you divine sages, give a holy person  
a peaceful, auspicious and happy mind.*

**Araṇye 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 sthitaḥ pote mahārṇave.** 12.27.  
**Patatsu ch'āpi śhastreṣhu saṅgrāme bhṛīśhad 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 charitaṁ naro muchyeta saṅkaṭāt,**  
*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 charitaṁ 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".*

- Ṛiṣhir uvācha** - Sage Medhas said: 12.31.
- Ity'uktvā sā bhagavatī Chaṇḍikā chaṇḍa-vikramā.** 12.32.
- Paśhyatām sarva-devānām 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 bhujaḥ sarve chakrur vini-hatārayaḥ,**  
*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 vidhvaṁsake tasmin mah'ogre-'tula vikrame,**
- Niśhumbhe cha mahā-vīrye śheṣhāḥ 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'.*
- Evam bhagavatī Devī sā nity'āpi punaḥ punaḥ,**
- 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 viśhvaṁ saiva viśhvaṁ prasūyate,**
- Sā yāchitā cha vigñyānam tuṣṭtā ṛiddhiṁ 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.*

**Vyāptam̐ tay'aitat sakalam̐ brahm'āṇḍam̐ manuj'eśhvara,  
Mahā-devyā Mahā-kālī mahā-mārī sva-rūpayā.**

12.38.

*By Her, Śhrī 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 sṛiṣṭir bhavaty'ajā,  
Sthitiṁ karoti bhūtānām̐ saiva kāle sanātani.**

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 nṛiṇām̐ saiva lakṣhmīr vṛiddhi pradā gṛihe,  
S'aiv'ābhāve tath'ālakṣhmīr 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-pūjitā puṣhpair gandha dhūp'ādi-bhis tathā,  
Dadāti vittaṁ putrām̐ś cha matiṁ dharme gatiṁ śhubhām̐.** 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 Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare Devī  
Māhātmye 'Bhagavatī vākyaṁ' dvādaśho-'dhyāyaḥ.**

*Here ends the Twelfth Chapter of the Devī Māhātmyam  
from the Mārkaṇḍeya Purana, in the era of the Manu Sāvarni,  
called 'The Goddess' Speech (Eulogy of the Merits)'*

**Uvācha 2, ardha śhlokau 2, śhlokāḥ 37, evam'āditāḥ. 671.**

*2 'said's, 2 half-verses, 37 verses: Total- 671*

### 13. Suratha Vaiśhyayor vara pradānam nāma trayo-daśho-'dhyāyaḥ.

*Chapter Thirteen. Granting Boons to Suratha and the Merchant.*

**Dhyānam** – *The Meditation:*

**Om bāl'ārka maṇḍal'ābhāsām chatur-bāhum tri-lochanām,  
Pāśh'āṅkuśha var'ābhītir dhārayantīm Śhivām 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.*

**Ṛṣhir uvācha** - *Sage Medhas said:*

13.1.

**Etat te kathitaṁ bhūpa Devī mātmyam 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'edaṁ dhāryate jagat.**

**Vidyā tath'aiva kriyate bhagavad Viṣṇu-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-eṣha vaiśhyaś-cha tath'aiv'ānye vivekinaḥ,**

**Mohyante mohitāś chaiva moham eṣhyanti 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 śharaṇam Parameśhvarīm,**

**Ārādhitā s'aiva nṛiṇām 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".*

## **Mārkaṇḍeya uvācha –**

*Markandeya concludes the narration to his disciple Bhaguri:* 13.6.

**Iti tasya vachāḥ śhrutvā Surathaḥ sa nar'ādhipaḥ,** 13.7.

**Praṇi-patya mahā-bhāgaṁ tam ṛiṣhiṁ saṁ-śhita vratam.**

*'Having listened to his words, that King Suratha, prostrating before the illustrious Ṛiṣhi, prepared to take some vows....*

**Nirviṇṇo-'ti-mamatvena rājy'āpa-haraṇena cha,** 13.8.

**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 māsthitaḥ,** 13.9.

**Sa cha vaiśhyas tapas tepe Devī Sūktaṁ 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 kṛitvā mūrtiṁ mahīmayīm,** 13.10.

**Arhaṇām chakra tustasyāḥ puṣhpa 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,** 13.11.

**Dadatustau balim chaiva nija gātr'āsṛig 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'ātmanoh,** 13.12.

**Pari-tuṣṭā jagad-dhātrī pratyakṣam prāha Chaṇḍikā.** 13.13.

*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 prāpyatām sarvaṁ 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 balaṁ 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 mānasaḥ,**

**Mam'ety'aham iti prāgñyaḥ 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 svaṁ rājyam prāpsyate bhavan,**

13.20.

**Hatvā ripūn askhalitaṁ tava tatra bhaviṣhyati.**

13.21.

*“O King, after slaying Your foes, You will soon regain your kingdom and keep it unopposed.*

**Mṛitaś-cha bhūyaḥ samprāpya janma devādvī 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 Sāvarni.*

**Vaiśhya varya tvayā yaśh cha varo-'smatto-'bhi-vāñchhitaḥ,** 13.24.

**Tam prayacchāmi saṁ-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 tayor Devī yath'ābhi-laṣhitaṁ 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.*

**Evam Devyā varam labdhvā Surathaḥ kṣhatriya'rṣhabhaḥ,**

13.28.

**Sūryāj-janma samāsādyā Sāvarṇir bhavitā Manuḥ.**

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'.*

**Klīm Om.**

**Svasti Śhrī Mārkaṇḍeya Purāṇe Sāvarṇike Manv'antare  
Devī Māhātmye 'Suratha Vaiśhyayor vara pradānam' nāma  
trayo-daśho-'dhyāyaḥ.**

*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'.*

**Śhrī Sapta-śhatī Devī Māhātmyaṁ samāptam.**

*Here ends the seven hundred verses of the Devī Māhātmyam.*

ॐ तत सत ॐ

**OM TAT SAT OM.**

*'Om, the Supreme Consciousness alone is the Truth of this Universe'*

**Uvācha 6, ardha śhlokāḥ 11, śhlokāḥ 12, evam'āditāḥ. 700.**

*6 'said's, 11 half-verses, 12 verses: Total- 700*