

श्रीदुर्गासप्तशती ॥
देवी माहात्म्यम् ॥
śrī durgāsaptaśatī ॥
Devī Māhātmyam ॥

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देवी माहात्म्यम्

Devī Māhātmyam

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Purpose of this Translation

This translation is meant for sādhakas who are studying or reciting the Saptaśatī as part of their regular sādhanā. For them, reading the Sanskrit text directly while understanding the meaning is of vital importance because it allows them to profit from the sound effect of the mantras contained in the Caṇḍī. All translations, however loyal to the text, can never do justice to the original text and will neither contain mantras nor meters (Chandas) which are powerful means to induce refined states of consciousness, and make the reader vibrate in tune with the holy text. Hidden mantras within the Māhātmyam have been pointed out by great saints and scholars. Among them, Swāmi Kṛṣṇānanda in his analysis of the Saptaśatī has shown that the first verse which says “sāvarṇih sūrya tanayo yo manuh kathyate’ṣṭamah”, when divided and understood properly, contains the seed mantra “hrīm”, the bīja mantra of Devī in a capsule form.

For Indian readers who already have many Sanskrit words in their native language, the task of reading and understanding the Sanskrit ślokas directly is not difficult. Reading the word-by-word meaning a few times, followed by the whole śloka translation is enough to enable them to understand the original text without the help of any translation, and hence benefit from reading Sanskrit and the use of the mantras contained in the Māhātmyam. This has been seen in many holy scriptures available with a word-by-word translation. The Bhagavad Gītā word-by-word translations have allowed sādhakas to read its Sanskrit ślokas directly and understand them. They have also helped readers to improve their knowledge of Sanskrit and thereby given access to other Sanskrit texts as well.

With that aim in mind, we have worked on the present Māhātmyam translation and tried to stay as close as possible to the original Sanskrit verses, but within the limitations of the English language, while avoiding adding extra words whenever possible. In the case of many possible meanings for a specific word, these have been mentioned in the word-by-word translation.

Regarding nouns like Īśvarī, Bhagavatī, Ambikā, etc..., most of them have been kept in the English translation for two reasons: firstly, all of these are understood by any Indian reader regardless of his native language, and secondly, their sounds trigger a specific bhakti reaction which is not available in their English synonyms.

The Circle of Indian Studies

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Sanskrit Transliteration

There are many types of Sanskrit transliterations. For this book, we have chosen what is called the “scientific transliteration” which is accepted by all other languages and which avoids confusion regarding specific Sanskrit letters listed below. The pronunciation of the rest of the letters is the same as in English.

a as in **paris**
ā as in **far** (long a)
i as in **italy**
ī as in **peace** (long i)
u as in **bull**
ū as **room** (long u)
ṛ between r and ri
e as in **exit**
ai as in **thailand**
o as in **port**
au as in **south**
kh as in **block-head**
gh as in **dog-head**
ñ as in **finger**
c as ch in **charm**
ch as ch-h in **watch-him**
jḥ as in **hedghehog**
ñ as in **banyan**
ṭ as English t but palatal
ṭh as in **ant-hill** but palatal
ḍ as d in **den** but palatal
ḍh as in **god-head** but palatal
ṇ as n in **under** but palatal
th as t-h in **serpent-hood**
dh as **god-head** (dental)
ph as p-h in **loop-hole**
bh as in **abhor**
ṃ as in **some**
ś as in **shine**
ṣ as English “sh” **but** palatal (like “ich” in german)
ḥ as a short **h**

Introduction to Reading the Devī Māhātmyam

Symbols and Allegories in the Māhātmyam

Yato vāco nivartante aprāpya manasā saha: The Taittirīya Upaniṣad (II, 4, 1) declares that speech and mind can not reach the Ultimate, hence the need to use symbols and allegories in the scriptures which aim at hinting at the Supreme, and making the subconscious mind tune itself with that which is beyond speech and thought. Philosophical discourses can at best touch the intellect, but not the emotional and subconscious levels. Even the sublime Upaniṣads have used stories here and there to convey the depth of their teachings. The power of symbols is capable of conveying many meanings in one word. Instead of repeating a long list of meanings each time, symbols can in one word be a condensed capsule of knowledge. Symbols do not always need intellectual explanations because they are archetypes which are assimilated by the subconscious mind where they get transformed into a wide variety of possibilities.

The Devī Māhātmyam narrates the confrontation between Devī and the Asuras. In this introduction, we will try to provide some of the keys to the interpretation of the Māhātmyam, which will contribute to understanding its teachings.

Asuras

“A-sura” means absence of light, or darkness. The word Asura also means “powerful”. Asuras or asuric forces are in fact “powerful desires”. As Svāmi Śivānanda used to state: “God + desire = man, and man – desire = God”. Desires are the cause of fall into darkness (ignorance) because they blur the vision (Dhūmrālocana). ”Kāma eṣa krodha eṣa...” says Lord Kṛṣṇa in the Śrīmad Bhagavad Gītā (III, 37). Desires are of many kinds. They can be deep rooted as well as superficial, or just by-products of deeper causal desires. Ultimately the most fundamental desire, the cause of all desires, the cause of creation, according to the Śākta tradition, is the relation between prakāśa (Śiva, light of consciousness) and vimarṣa (Śakti, pulsating

consciousness), which in turn gives rise to the union between bindu and nāda, and from it the union between Īṣa and Ambikā which is the source of kāma. That is the reason why Śiva is called kāmēśvara and Ambikā is called kāmēśvarī. Without kāma, there would be no creation.

On a grosser level, the Bṛhad Āraṇyaka Upaniṣad calls it “hunger” which is equated to “death”. Without kāma, neither creation nor individuality would be possible. From that basic hunger, jīvas come into being. Ahaṅkāra is only an appearance, a visage of that “hunger”. It is only a by-product. That principle is indicated in the Devī Māhātmyam where Maḥiṣāsura is taking any form at will, when in reality he is just a brutal bull (maḥiṣa), just pure craving. All desires are moved by this fundamental hunger. Maḥiṣāsura is the commander in chief of the army of desires. His generals sit on each level of the inner individuality. Asuras rule over the ego, the mind, the intellect, the organs of perception, the organs of action, and the body. The result is greed, anger, jealousy, lust, mind agitation, thirst, hunger, avarice, pride, depression, and so on. Their number is limitless. That is the reason why the army of Asuras is infinite in number as opposed to the Devas who are limited in number. In relation to the three guṇas, the Asuras can be tāmasik (Madhu and Kaiṭabha), rājasik (Maḥiṣāsura), and sāttvik (Śumbha and Niśumbha), and these are the main three episodes of the Māhātmyam.

Devas (Suras)

Suras or Devas (from the root div = to shine, illumine) represent the powers within an individual which tend to resist the spell of cravings (Asuras). The light of the intellect in the form of viveka realizes that following desires blindly and submitting to them ultimately leads to slavery and misery (“poison” as described in the Bh.Gītā XVII, 38). The lord of the Devas is the mind (Indra) who takes the help of the intellect (Agni), guilt feeling (Varuṇa), vital breath (Maruts) etc... As opposed to Asuras (desires), Devas are limited in number because they are the main internal functions of the jīva. Desires come and go,

while individual functions remain. In that sense Devas are immortals, while Asuras are not. When the individual's functions fail to resist the dictatorship of desires (Asuras), when they are defeated in war and the Asuras usurp the functions of the Devas, these call upon the highest spiritual power (Ādi Śakti) for help. Ādi Śakti is beyond the limited individual abilities. Only Ādi Śakti has that power to liberate jīvas from the afflictions of basic desires.

Devī

Summoned by the Devas, Devī interferes to save them. The Divine Mother (Ambikā) is the primordial Śakti. As the Saptasatī states, remembering her is necessary to deserve her help. As long as the jīva has the illusion that he can control his destiny and manage without her, he keeps on roaming within the labyrinth of desires with the illusion that he is free. But when she is sincerely remembered and asked for help, Devī, the Supreme Śakti, interferes and at that point, no negotiation is possible with her. She takes action immediately and starts fighting and killing Asuras regardless whether the jīva is able to sustain such a violence or not.

Once that Śakti is awakened, there is no going back! The war starts in an irreversible way, and Ādi Śakti can take the form of various Śaktis to confront the Asuras on all levels of the jīva (ahankāra, manas, buddhi, indriyas, and śarīra). According to the quality (guṇa) of the Asuras and circumstances, Devī will take either a tāmasik, a rājasik, or a sāttvik form. In the Māhātmyam, the main three aspects of Devī which appear are Mahā-Kālī (tāmasik, black complexion) in the first episode, Mahā-Lakṣmī (rājasik, coral red complexion) in the second episode, and Mahā-Sarasvatī (sāttvik, white complexion) in the third episode. The first episode contains the glory of Mahākālī, and the slaying of Madhu and Kaiṭabha by Lord Viṣṇu. The second episode glorifies Mahālakṣmī, and the slaying of Mahiṣāsura. The third episode glorifies Mahāsarasvatī, and the slaying of Śumbha and Niśumbha.

Note: These primal manifestations of Ādi Śakti should not be confused with the purāṇic consorts of the Trimūrti: Brahmā, Viṣṇu, and Maheṣa.

First Episode: Predominance of Tamas

This episode (first chapter) happens between two creations. It is the night of Brahmā. This state is that of tamas. Lord Viṣṇu is asleep until a new creation starts. All around, there is only water (infinite undifferentiated consciousness). There is no earth (no manifestation), no obstruction to that continuum of advaita cetanā. It is the deep sleep of creation. Lord Viṣṇu is reclining on Ādiśeṣa (primordial=ādi+remainder=śeṣa or potential energy) which is the unmanifested seed, pure prakṛti, needed to restart a new cycle of creation at the end of the night of Brahmā. In Quantum Physics this is called energy below the Plank scale, or unmanifested potential energy.

Viṣṇu (from the Sanskrit root “viṣ”) is the “all-pervading” and that is omnipresent consciousness controlling the space element. The other element which is needed in the process of creation, transformation and destruction is the element of time (kāla). The Great Time (Mahā Kāla or Śiva) is all powerful and this is also Mahā Kālī (the Great Owner of Time). Like Lord Śiva, Mahā Kālī as Time has two aspects, benevolent, and terrifying. In this episode, Mahā Kālī as Mahā Māyā, the great illusive power, the great magician, has put Lord Viṣṇu to sleep through Time, and thereby has ushered in the night of Brahmā.

That is how sage Medhas introduces the role of Devī to the inquiring king and the Vaiśya (merchant). He tells them how Madhu and Kaiṭabha were born from the dirt (tamas, ignorance) of the ear of Bhagavān Viṣṇu. The two ears in a person are placed at opposite sides of the head in order to create space. Without space, sound (which is the subtle form of matter) can not travel and therefore can not exist. Space (ākāśa) and sound (śabda) are inseparable. So the pair of ears is symbolic of the pair sound/space (śabda/ākāśa). These are the finest among the tanmātras and mahābhūtas. This is why they

appear first at the end of the night of Brahmā, and this is the reason why Brahmā creates through sound at the beginning of a day of Brahmā. The Śāstras state that Brahmā is śabda starting with the praṇava Aum, and followed by the Vedas. That shows the essential role of sound in creation and its power to create. Modern Physics states that for a creation to be manifest, only two factors are needed. These are space and energy. Energy is another name for sound because energy is considered to be a wave function in the same way sound is. So when the Māhātmyam states that Madhu and Kaiṭabha, the tāmasik aspects of sound and space (dirt of the ears) were intending to kill the creator Brahmā, it confirms that being in control of sound/space they had the power to create a new creation without the need of Brahmā. The difference between Brahmā and the pair of Asuras is that Brahmā relies on the sāttvik aspect of śabda, whereas Madhu and Kaiṭabha rely on the tāmasik one which can only generate chaos. The fact that Brahmā is sitting on a lotus emerging from the navel of Viṣṇu indicates that he is always connected to pure Sattva and all pervading consciousness (Viṣṇu), while Madhu and Kaiṭabha are born from the dirt of the ear (ignorance, tamas). Another problem with Madhu and Kaiṭabha is that they are two. *Dvītīyād vai bhayam bhavati* (indeed from duality danger arises) (Br. Ar. Up. I, 4, 2)

The word Kaiṭabha means “dryness” or “emptiness” which indicates that he is associated with the element of ākāśa. Madhu means “sweet” or “honey” and hints at “sound”. They represent the pair space/sound. Like all the pairs of Asuras, Madhu and Kaiṭabha are totally opposite to each other but are inseparable.

To kill them, Viṣṇu puts them on his thighs, bringing them back to him; showing that in order to put an end to their existence, he brought them back to their origin which is the infinite transcendental state (Viṣṇu).

Second Episode: Predominance of Rajas

The second episode (chapters 2 to 4) puts into play the powerful craving to exist (mahiṣa=bull) which is at the basis of the existence of jīvas. Modern psychology calls it “libido”. The desire to exist translates itself through hunger and consumption. The more one consumes, the bigger one becomes, the more the feeling of existence increases. All other cravings arise from that brutal basic craving. It is the head of all desires. It is so powerful that the Devas have been defeated by it. The jīva is under its spell in mind, body, and soul. Thoughts, speech, and behavior are all conducted by it in the same way a puppet is made to dance by hidden threads. In the first chapter, the war between Lord Viṣṇu and Madhu and Kaiṭabha lasted for 5000 years, which indicates that this was not on an individual level, but on the cosmic level. Here in the second chapter, the war lasted one hundred years (the approximate life span of a human being) indicating that we are now on the level of jīvas. While in the first and third caritra Asuras appear in pairs (Madhu/Kaiṭabha, Caṇḍa/Muṇḍa, Śumbha/Niśumbha), here Mahiṣāsura is alone because he represents that hunger explained in the Bṛhad Āraṇyaka Upaniṣad, the hunger which pushes to eat, consume and conquer through rajo guṇa. That beast-like hunger has no limits. Everything is allowed. There is no sense of right or wrong, dharma or adharma, and it dictates that to the jīva.

When Mahiṣāsura has taken over the functions of the Devas (manas, buddhi, ahankāra, indriyas) and the jīva has become a slave to his cravings, a point comes where the intellect, the ego, and the mind rebel against their own master (Mahiṣāsura). The jīva facing his incapacity to free himself from his own cravings turns his eyes towards Bhagavatī Devī, and summons the highest Spiritual Power (Ādi śakti) for help. To overcome this powerful beastly demon hidden behind a human form, requires a fiery and dynamic form of Śakti, endowed with divine rajas. That is Mahā-Lakṣmī with her coral complexion and her fiery splendor. This is indicated in the second chapter of the Māhātmyam when she appears as a mountain

of light made of the lights of Brahmā, Viṣṇu, Śiva, and all the Devas. Moreover, she is said to be the embodiment of the wrath of all the Devas, and with this she fights Mahiṣāsura who is the epitome of Rajas.

Mahiṣāsura has sixteen generals of his armies of Asuras. Their names hint at what these Asuras could be, and where they are located. For that, you could refer to the second and third chapters, and read the meaning of their names in the word-by-word translation.

After his generals have been eliminated, Mahiṣāsura himself encounters Devī. In the fight he takes all kinds of forms. This has many meanings. One of the meanings is that kāma (desire) can become moha (delusion), then lobha (greed), then krodha (anger), and even buddhi nāśah (annihilation of intellect). The Bhagavad Gītā explains that downfall process (II, 62, 63). All these are aspects of one and the same. Another meaning: all desires ultimately are expression of one root craving (Mahiṣāsura). If one refrains from a desire, it gets transformed into other desires. The craving is the same even if its object of desire has changed. This is the reality of desires which can take various expressions, but in reality they are the expression of the one and only root craving and that is the craving to exist. In the Māhātmyam, Devī kills one desire (one of the forms assumed by Mahiṣāsura) and it immediately appears under another form. Ultimately she triumphs over him when she catches his formless reality, his most basic abstract existence when he is transiting between two forms, when he is formless yet in his true nature.

For a sincere sādḥaka endowed with viveka, his being is a labyrinth full of Asuras from which it is impossible to escape, except through the grace (anugraha) of Jagadambā. That explains the importance of bhakti on which Lord Kṛṣṇa insists in the Śrīmad Bhagavad Gītā. The Māhātmyam reminds us that Ambikā is always present and ready to help when a sincere heart remembers her!

Third Episode: Sattva as Obstacle

The three guṇas are a part of the veiling power of Prakṛti or Mahā-Māyā. The three guṇas (“strands”, “threads” in Sanskrit) are ropes that bind us to ignorance. Even if sattva is the way to overcome tamas and rajas, it is still an obstacle when it serves cravings which take the form of pride and attachment. To kill that sāttvik obstacle, one needs a power (Śakti) that transcends sattva. This is Mahā Sarasvatī who comes into play in this third episode (starting from chapter 5 till the end), where the heads of the Asuras (Śumbha and Niśumbha), are more refined than in the previous two episodes. They have not only sāttvik but also spiritual desires, yet equally destructive if not more. Rāmakṛṣṇa used to say, “There is no greater vanity than the vanity of a saint”. That is also what Patañjali states in the Yoga Sūtras (III, 38) where he warns that siddhis, and consequently pride, will inevitably cause the downfall of any advanced sādḥaka.

Śumbha craves for celestial objects (spiritual powers and enjoyments available in savikalpa samādhi). The Māhātmyam states that these have been stolen from the Devas because siddhis are available on the finer levels of the functions of the jīva (Devas). The hunger of Śumbha is not of a bull type like in the second episode. Śumbha sublimates his basic hunger and hides it behind sāttvik and “spiritual” interests. The Māhātmyam states that not only he has snatched away the functions of the Devas, but he has also robbed them of their “shares of yajñas” (yajña bhāga). Yajñas are performed to strengthen the Devas (inner subtle functions) which in return reinforce the jīva. This is stated in the Bhagavad Gītā (III, 11) (parasparam bhāvayantah ...). The shares of yajñas are the nourishments of the Devas stolen by Śumbha. This shows that he is strengthened by sāttvik spiritual means (yajñas). But being an incarnation of craving, yajña can only reinforce his ahaṅkāra and abhimāna. This is what we repeatedly see in high positioned people of all kinds of religions and sects.

Like Madhu and Kaiṭabha, Caṇḍa and Muṇḍa, Śumbha and Niśumbha are inseparable. The Vedic root of the name Śumbha which means “to shine” confirms that this type of craving is more on the sāttvik side (to shine is the quality of sattva). It is also the quality of the intellect which is also called “sattva” in the Śāstras. That is confirmed by the Māhātmyam which describes Śumbha as the “shining one”, therefore pointing at the intellect dominated by spiritual craving. This situation is not less dangerous because it is craving sustained by the intellect which fragments, separates, and invents the concepts of Aham and Mama (I and mine). Moreover, the intellect (buddhi) is creating a confusion between Puruṣa and buddhi. Hence Patañjali’s advice in the 3rd chapter of the Yoga Sūtras to practice discrimination between buddhi and Puruṣa. Once Puruṣa has been isolated from buddhi, the state of Kaivalya is attained.

The name Niśumbha has the same root (“to shine”) indicating that Niśumbha is of the same nature as his brother and sits on the level of the intellect, but the word “niśumbh” in Sanskrit also means “to kill”. So the pair Śumbha/Niśumbha shows the inseparable relation between desire and violence, cause and effect, and leads to the pair “I” and “mine”, due to discrimination on the level of the intellect.

Śumbha’s ambition had no limits. Not only he usurped the Devas’ functions and their shares of yajña but also wanted to take the hand of Devī (symbolizing his ambition to “possess” the Ultimate). Śumbha suffers like all living beings from the kleśa (affliction) called abhiniveśa (fear of death, fear to disappear) which is compensated by the desire to possess without limits. Modern psychology explains that abhiniveśa is behind all actions aiming at expanding (pravṛtti) one’s territory (house, family, wife, children, income, fame, etc.). It is an unconscious illusion that death is overcome through expansion of the ego. Immature sādhanas feel they can reach the Supreme without going through annihilating themselves and their attachment to the empire they have created. They conceive spirituality as a mere exercise where force and violence have a role to play. It is in that perspective that Śumbha uses force and violence because he sees multiplicity only and fails to

recognise unity. That is seen in the Māhātmyam when he criticizes Devī for depending on the strength of others to fight (10th chapter). Upon that Ambikā withdraws all her Śaktis within herself and reveals that she is One without a second saying: “I am one and only in this world. Who else is here besides me?” (X, 5). This is one of the great Mahāvākyas of the Caṇḍī.

Sugrīva, the Messenger

Sugrīva, the messenger, su=nice, grīva=throat, means one whose speech or voice is nice and sweet. The messenger and Śumbha are one and the same. Unlike Maṇiśāsura who immediately recognizes Devī as his enemy and attacks her relentlessly, Śumbha first tries to negotiate using diplomacy. This is like sādhakas who try to find a way to “gain” the divine without abandoning buddhi, manas, and ahaṅkāra. Prayers, dhyāna and pūjā will not yield results unless sādhakas humbly renounce craving and pride. Śumbha and Niśumbha, having obtained all kinds of spiritual powers, now want to “possess” the Supreme but fail to see it as their own Self. Their concept of the Supreme is distorted. They see it as an object of enjoyment for them, an additional gain. They mix kāma with the Divine. Of course Devī knows that the only solution to such demonic cravings is to slay them. There is no possible compromise because one can not keep one’s lower craving while aiming at the higher Self. One of them has to disappear. When the lower self made of cravings dies, the jīva dies along with it. Hence the saying of many sages: “die before you die”. Samādhi or Mahāsamādhi is another name for death. That is the reason why courage is needed on the part of the sādhaḥa when Devī starts to play havoc inside the jīva.

Dhūmrālocana (dhūmra=smoke, locana=vision)

Dhūmrālocana means blurred vision. When diplomacy has failed, and desire has not been satisfied, a form of anger emerges and that blurs the vision. One fails to know the difference between dharma and adharma. Dhūmrālocana threatens Devī to drag her by the hair. He represents the sādhaḥa who approaches divinity by force, by

tāmasik tapasya and violence against which Bhagavān Kṛṣṇa warns in the Bhagavad Gītā (XVII, 19). In this type of sādḥaka, there is neither humility nor sincere ārāḍhanā and prārthanā. The sādḥaka does not rely on anugraha but rather feels that he can accomplish his spiritual desires with his own effort. He explains the Śāstras with hard logic (grabbing Devī by the hair). When the Māhātmyam states that Devī turned Dhūmrilocana into ashes, it only means that anger and distorted vision can not have any positive effect on sādhanā.

Caṇḍa and Muṇḍa

Caṇḍa (“the passionate, the violent”) and Muṇḍa (“the shaven head” denoting renunciation) represent the two inseparable poles of rāga (attraction) and dveṣa (aversion). Rāga is an aspect of dveṣa and vice versa, and these are among the five afflictions (kleśas) in Yoga. They are inseparable yet opposite to each other. When brutal anger (Dhūmrilocana) has failed to yield any spiritual success, the element of passion (Caṇḍa) to reach the goal pushes one to resort to renunciation (Muṇḍa). Passion (caṇḍa) pushes to pravṛtti when the aim is nivṛtti. So from the outside the sādḥaka seems to be a renunciate (muṇḍa) but from the inside he is still full of passion and his mind goes into the pravṛtti direction (caṇḍa). When there is no genuine vairāgya but only outer withdrawal, that is called “mithyā-ācāra” in the Bhagavad Gītā (III, 6). You can not go into nivṛtti mārga and pravṛtti mārga at the same time.

But if Caṇḍa could represent positive passion translated into abhyāsa (practice), and Muṇḍa positive nirodha (refrain), they can work together in a way that can lead to the cessation of thoughts and ultimately to Samādhi “abhyāsa vairāgyābhyām tan nirodhah” (Yoga Sūtra, I, 12). That could be one of the many reasons why Caṇḍa and Muṇḍa are the first to recognize Devī and report her presence to Śumbha/Niśumbha. But serving the wrong masters, they are just the embodiment of raga/dveṣa. This pair of like/dislike has taken the wrong direction, and has to be eliminated by Devī. To destroy them, Ambikā projects Kālī with her grinding teeth, invoked thrice in the Māhātmyam (VII, 11, 13, 15). That reminds us of the wheel of Time

(Kāla cakra) that grinds creation to dust (teeth representing the divisions of time). Kālī is Kāla, and Kāla is Rudra described in the Cosmic Vision in the Bhagavad Gītā “kālo'smi loka kṣaya kṛt pravṛddho lokān samāhartum iha pravṛttah.” (XI, 32)

Raktabīja

Rakta means “blood” or “red” (indicating rajo guṇa or passionate desire) and bīja means “seed”. Here the symbolism is clear: one destroys one desire and it not only appears again, but it also multiplies itself many times as one tries to annihilate it. That is the case of craving on the level of ego more specifically. One destroys evil and it reappears as pride. One performs austerity and curbs the body, and he gets self esteem. The result of any attempt to curb the ego and remove its cravings often leads to worse results. We often find disastrous results in religious people who are infatuated beyond limits by their status. That is the symbolism of the seed (desire) falling on the ground (falling lower to where it stands). Some people try to attempt to eliminate some desire, but they find themselves trapped in a much lower desire. Hence the advice of Lord Kṛṣṇa “yuktāhāra vihāraś ca yukta ceṣṭasya karmasu etc...” (Bh.Gītā, VI, 17). To overcome Raktabīja, Ambikā asks Kālī to extend her tongue and make sure that the seed does not fall on the ground (desire should not fall lower than where it stands).

The Eight Clans of Asuras

There are eight clans of Asuras who are mobilized by Śumbha to go to battle. The eight Asura clans could represent the eight bonds or ropes (pāśas) which bind a jīva. These are ghrṇā (hatred), lajjā (shame), bhaya (fear), śaṅka (doubt), jugupsa (disgust), kula (family), jāti (caste), and śīla (behavioral attitudes). They can also represent desires seated in the 8 functions of a jīva (5 jñānendriyas, manas, buddhi and ahaṅkāra). According to Tantra, when the jīva liberates himself from these ropes through sādhana, he becomes liberated. Otherwise bound by pāśa (bond) he is just a paśu (domestic animal attached with ropes). To counter these eight asuric

forces, Caṇḍikā (the Supreme Self) calls forth seven Śaktis along with Kālī to oppose the eight clans of Asuras.

Cikṣura = “the sharp” which is one quality of buddhi.

Cāmara = “the ox” which is like the mind drawn by the 5 senses.

Uddhata = “arrogance” indicating ahankāra.

Udagra = “water swallower” indicating the mahābhūta of water and the sense of taste. He was killed along with Karāla (“the terrible”).

Mahāhanu = “great jaw” indicating hunger and speech. He was killed along with Ugrāśya (“cruel tongue”) and Ugravīrya (“aggression”).

Asiloma = “sharp body hair” indicating the sense of touch. He is associated with Tamra (“skin disease”) and Andhaka (“the blind”).

Parivārita = (“surrounded”) indicating the ego surrounded by various desires.

Biḍāla = “eye disease” indicating vision perverted by desires. He is associated with Durdhara (“the Irresistible”) and Durmukha (“the ugly” or “bad mouth”) indicating how desire triggered by vision can make one ugly and aggressive in speech.

Bāṣkala or Vāskala = (“to perfume softly”) associated with the sense of smell and its objects. Earth Mahābhūta.

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ दुर्गा सप्तश्लोकी ॥

durgā saptaślokī || *The Seven Verses of Durgā*

The Durgā Saptaślokī consists of a selection of 7 verses from the Saptaśatī.

॥ शिव उवाच ॥

śiva uvāca || *Śiva said:*

देवि त्वं भक्ति सुलभे सर्व कार्य विधायिनी ।
कलौ हि कार्य सिद्ध्यर्थमुपायं ब्रूहि यत्नतः ॥

devi tvam bhakti sulabhe sarva kārya vidhāyinī |

kalau hi kārya siddhyartham upāyaṁ brūhi yatnataḥ ||

O Devi, you who are easy to reach through bhakti and are the ordainer of all actions, please reveal a way to succeed in action in this Kali Yuga.

devi = O Devi / tvam = you / bhakti sulabhe = easy to reach through bhakti / sarva kārya vidhāyinī = the ordainer of all actions / kalau = in Kali (Yuga) / hi = indeed / upāyam = a way / siddhy_artham = to succeed / kārya = action, duty / brūhi yatnataḥ = endeavor to tell

॥ देव्युवाच ॥

devī uvāca || *Devī said:*

शृणु देव प्रवक्ष्यामि कलौ सर्वेष्ट साधनम् ।
मया तवैव स्नेहेनाप्यम्बा स्तुतिः प्रकाश्यते ॥

śṛṇu deva pravakṣyāmi kalau sarveṣṭa sādhanam |

mayā tava_eva snehena apī ambā stutiḥ prakāśyate ||

Listen, O lord, I shall expose the means (to attain) all desires in Kali Yuga. By my love to you, the Ambā Stuti is revealed indeed.

śṛṇu = listen / deva = O God / pravakṣyāmi = I will expose / kalau = in Kali (Yuga) / sarva_iṣṭa sādhanam = the means to all desires / mayā tava_eva snehena = by my love to you / apī = indeed / ambā stutiḥ prakāśyate = the praise of Mother is revealed

ज्ञानिनामपिचेतांसि देवी भगवती हि सा ।
बलादाकृष्यमोहाय महामाया प्रयच्छति ॥ १ ॥

jñāninām api cetāṃsi devī bhagavatī hi sā |
balād ākṛṣya mohāya mahāmāyā prayacchati ||

1- Devī Bhagavatī, Mahāmāyā, indeed controls the minds of even the learned, having forcibly drawn them to delusion. (ch. 1, v. 54)

devī bhagavatī = Devī the great / mahāmāyā prayacchati = the illusive Power controls / cetāṃsi = the minds / hi = indeed / jñāninām = of the learned / api = even / sā = she / balād = by force / ākṛṣya = having drawn / mohāya = to delusion

दुर्गेस्मृताहरसिभीतिमशेषजन्तोः
स्वस्थैःस्मृतामतिमतीवशुभांददासि ।
दारिद्र्यदुःखभयहारिणिकात्वदन्या
सर्वोपकारकरणायसदार्द्रचित्ता ॥ २ ॥

durge smṛtā harasi bhītim aśeṣa jantoh
svasthaiḥ smṛtā matim atīva śubhām dadāsi |
dāridrya duḥkha bhaya hāriṇi kā tvad anyā
sarva_upakāra karaṇāya sadā_ārdra cittā ||

2- When remembered, O Durge, you remove all fear from people. When remembered by those established in the self, you bestow a very auspicious mind. O Remover of misery, pain and fear, who else other than you would always be tenderhearted and dedicated to help all? (ch. 4, v. 17)

durge = O Durge / smṛtā = remembered / harasi = you remove / aśeṣa = all / bhītim = fear / jantoh = from people / smṛtā = remembered / svasthaiḥ = by those self-established / dadāsi = you give / atīva = a very / śubhām = pious / matim = mind / hāriṇi = O Remover / dāridrya = of misery / duḥkha = pain / bhaya = fear / kā = who / tvad anyā = other than you / sadā = (is) always / ārdra = soft / cittā = hearted / karaṇāya = for the cause / upakāra = of helping / sarva = all

सर्वमङ्गलमाङ्गल्येशिवेसर्वार्थसाधिके ।
शरण्येत्र्यम्बकेगौरिनारायणिनमोऽस्तुते ॥ ३ ॥

sarva maṅgaḷa māṅgaḷye śive sarva_artha sādḥike |

śaraṇye tryambake gauri nārāyaṇi namo'stu te ||

3- O Nārāyaṇi, the good of all good, O auspicious Śive, the way to achieve all ends, O three-eyed Gauri, the refuge, prostration be unto you. (ch. 11, v. 10)

sarva maṅgaḷa māṅgaḷye = O good of all good / śive = O Śive (the Auspicious) / sarva artha sādḥike = O Way to achieve all ends / śaraṇye = O Refuge / tryambake = O Three Eyed (Knower of Trikāla) / gauri = O Gauri (the Fair One) / nārāyaṇi namo'stu te = O Nārāyaṇi prostration be unto you

शरणागतदीनार्तपरित्राणपरायणे ।

सर्वस्यार्तिहरेदेविनारायणिनमोऽस्तुते ॥४॥

śaraṇa āgata dīna ārta paritrāṇa parāyaṇe |

sarvasya ārti hare devī nārāyaṇi namo'stu te ||

4- O Devi, you are dedicated to save the dejected and the distressed seeking refuge in you. O Nārāyaṇi, the remover of the sufferings of all, prostration be unto you. (ch. 11, v. 12)

devī = O Devi / parāyaṇe = O Dedicated / paritrāṇa = to save / dīna ārta = the dejected and suffering / āgata = who have come / śaraṇa = for refuge / sarvasya ārti hare = O Remover of sufferings of all / nārāyaṇi namo'stu te = O Nārāyaṇi, prostration be unto you

सर्वस्वरूपेसर्वेशेसर्वशक्तिसमन्विते ।

भयेभ्यस्त्राहिनोदेविदुर्गेदेविनमोऽस्तुते ॥५॥

sarva svarūpe sarva_īśe sarva śakti samanvite |

bhayebyas trāhi no devī durge devī namo'stu te ||

5- O Durge Devi, prostration be unto you. You are the essence of all, the ruler of all, and you are endowed with all the Śaktis. O Devi, save us from dangers. (ch. 11, v. 24)

devī = O Devi / sarva svarūpe = essence of all / sarva īśe = ruler of all / sarva śakti samanvite = O Endowed with all powers / bhayebyas trāhi no = protect us from dangers, errors / durge devī namo'stu te = O Durge Devi prostration be unto you

रोगानशेषानपहंसितुष्टा

रुष्टातुकामान्सकलानभीष्टान् ।

त्वामाश्रितानानविपन्नराणां त्वामाश्रिताह्याश्रयतांप्रयान्ति ॥६॥

rogān aśeṣān apahamsi tuṣṭā ruṣṭā tu kāmān sakalān abhīṣṭān |
tvām āśritānām na vipan narāṇām tvām āśritā hi āśrayatām prayānti ||

6- When pleased you destroy all diseases, but when angry you destroy all longed for desires. There are no afflictions to people who have taken refuge in you. Those who have resorted to you become a refuge to others.(ch. 11 / v. 29)

apahamsi = you destroy / aśeṣān = all / rogān = illness / tuṣṭā = when satisfied / tu = but / ruṣṭā = when angry / sakalān = all / abhīṣṭān = longed for / kāmān = desires / na vipat = no calamity / narāṇām = of people / āśritānām = resorting to / tvām = you / hi = indeed / āśritā = resorted to / tvām = you / prayānti = they become / āśrayatām = refuges

सर्वाबाधाप्रशमनं त्रैलोक्यस्याखिलेश्वरि । एवमेव त्वया कार्यमस्मद्वैरिविनाशनम् ॥७॥

sarvā bādhā praśamanam trailokyasya akhila īśvari |
evam eva tvayā kāryam asmad vairi vināśanam ||

7- O Ruler of all, what is to be done by you is the elimination of all obstacles of the three worlds, as well as the destruction of our enemies.(ch. 11, v. 39)

akhila-īśvari = O īśvari of all / kāryam = to be done, achieved / tvayā = by you / sarvā bādhā praśamanam = is the appeasing of all obstacles / trailokyasya = of the 3 worlds / evam = also / eva = as well / vināśanam = destruction / asmad vairi = of our enemies

॥ इति सप्तश्लोकी दुर्गा संपूर्णा ॥

iti saptaślokī durgāṃ sampūrṇām
Thus ends the Durgā Saptaślokī

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ देवी कवचम् ॥

devī kavacam ॥ *The Armour of Devī*

The Devī Kavacam (Armour of Devī) is recited before the Māhātmyam to install specific Śaktis (powers) in the various physical aspects of the devotee to protect himself, not only from outer forces, but also from his own inner subconscious vāsanās which will be churned and cleansed from their asuric components with the help of the mantras of the Māhātmyam.

॥ ॐ मार्कण्डेय उवाच ॥

om mārkaṇḍeya uvāca ॥ *Oṃ Mārkaṇḍeya* said:*

*Mārkaṇḍeya is the ṛṣi (seer) of the Mārkaṇḍeya Purāṇa, which is one of the most important Purāṇas.

यद्गुह्यं परमं लोके सर्वरक्षाकरं नृणाम् ।
यन्न कस्यचिदाख्यातं तन्मे ब्रूहि पितामह ॥ १ ॥

yad guhyam paramam loke sarva rakṣā karam nṛṇām |

yan na kasyacid ākhyātam tan me brūhi pitāmaha ॥

1- O Grandfather (Brahmā), please tell me the supreme secret in this world which provides protection to all human beings and which has not been revealed to anyone (so far).

yad = that / paramam = supreme / guhyam = secret / loke = in the world / sarva rakṣā karam = the cause of protection to all / nṛṇām = of human beings / yan (yat) = which / na kasyacid ākhyātam (told) = has not been told to anyone / pitā-maha = O Grand Father / brūhi = tell / me = to me / tan (tat) = that

॥ ब्रह्मोवाच ॥

brahmā_uvāca ॥ *Brahmā said:*

अस्ति गुह्यतमं विप्र सर्वभूतोपकारकम् ।
देव्यास्तु कवचं पुण्यं तच्छृणुष्व महामुने ॥ २ ॥

asti guhyatamam vipra sarva bhūta_upakārakam |

devyās tu kavacam puṇyam tac_chṛṇuṣva mahā mune ॥

2- O Sage, here is the holy Armour of Devī which is most secret and beneficial to all beings. Please listen to it, O great sage:

vipra = O sage / puṇyam = the holy / devyāh kavacam = armour of Devī / asti = is / tu = indeed / guhyatamam = the most secret / sarva bhūta_upakāraṁ = beneficial to all beings / tac_chṛṇuṣva = listen to it / mahāmune = O great sage

प्रथमं शैलपुत्रीच द्वितीयं ब्रह्मचारिणी ।
तृतीयं चन्द्रघण्टेति कूष्माण्डेति चतुर्थकम् ॥ ३ ॥

prathamam śailaputrī ca dvitīyam brahmacārīṇī |
tṛtīyam candraghaṇṭā iti kūṣmāṇḍā iti caturthakam ||

3- First is Śailaputrī, second is Brahmācārīṇī, third is Candraghaṇṭā, fourth is Kūṣmāṇḍā,

prathamam = first / śaila putrī = the daughter of the mountain(Himālaya), Pārvatī / ca = and / dvitīyam = second / brahmācārīṇī = Who maintains the vow of chastity / tṛtīyam = thirdly / candra ghaṇṭā = Who wears the (half) moon which looks like a bell / iti = thus / kūṣmāṇḍā = pumpkin (the One who rejoices in pumpkin offerings)

पञ्चमं स्कन्दमातेति षष्ठं कात्यायनीतिच ।
सप्तमं कालरात्रीति महागौरीति चाष्टमम् ॥ ४ ॥

pañcamam skandamātā iti ṣaṣṭham kātyāyanī iti ca |
saptamam kālarātrī iti mahāgaurī iti ca aṣṭamam ||

4- fifth is Skandamātā, sixth is Kātyāyanī, seventh is Kālarātrī, eighth is Mahāgaurī,

pañcamam = fifth / skanda-mātā = the Mother of Skanda / iti = thus / ṣaṣṭham = sixth / kātyāyanī = Kātyāyanī (the daughter of sage Kātyāyana) / ca = and / saptamam = seventh / kāla rātrī = the Night of death / ca = and / aṣṭamam = the eighth / mahā gaurī = the great Gaurī (the fair complexioned One)

नवमं सिद्धिदात्री च नवदुर्गाः प्रकीर्तिताः ।
उक्तान्येतानि नामानि ब्रह्मणैव महात्मना ॥ ५ ॥

navamam siddhi dātrī ca nava durgāḥ prakīrtitāḥ |
uktāni etāni nāmāni brahmaṇā eva mahātmanā ||

5- and the ninth is Siddhidātrī. These are the nine Durgās revealed and praised by the great Brahmā himself.

ca = and / navamam = ninth / siddhi-dātrī = the Giver of perfection / etāni nāmāni = these names / nava durgāḥ prakīrtitāḥ = lauded nine Durgās / uktāni = said / brahmaṇā_eva mahātmanā = by the great Creator himself

अग्निना दह्यमानास्तु शत्रुमध्येगतो रणे ।
विषमे दुर्गमे चैव भयार्ताः शरणं गताः ॥६॥

agninā dahyamānās tu śatru madhye gato raṇe |
viṣame durgame ca_eva bhaya_ārtāḥ śaraṇam gatāḥ ||

6- Those who are frightened, having gone amidst enemies in a battlefield, or are burning in fire, or are in great trouble, but who have taken refuge (in Durgā),

agninā dahyamānās = (those) burning by fire / gato raṇe = (or) gone in battlefield / śatru-madhye = amidst enemies / ca_eva = or also / bhaya_ārtāḥ = afflicted by fear / viṣame durgame = in great trouble / tu = but / śaraṇam gatāḥ = have taken refuge

न तेषां जायते किञ्चिदशुभं रणसङ्कटे ।
नापदं तस्य पश्यामि शोकदुःखभयं न हि ॥७॥

na teṣāṃ jāyate kiñcid aśubhaṃ raṇa saṅkaṭe |
na_āpadam tasya paśyāmi śoka duḥkha bhayaṃ na hi ||

7- no harm can touch them in a critical battle, nor would any evil arise for them. I see them free of calamity, grief, pain, and fear.

teṣāṃ = to them / na jāyate = does not arise / kiñcid = any / aśubhaṃ = harm / raṇa_saṅkaṭe = in a critical battle / na_āpadam = nor calamity / tasya = is his / na hi paśyāmi = I do not see indeed / śoka = grief / duḥkha = pain / bhayaṃ = fear

यैस्तु भक्त्या स्मृता नूनं तेषां वृद्धिः प्रजायते ।
ये त्वां स्मरन्ति देवेशि रक्षसे तान्न संशयः ॥८॥

yais tu bhaktyā smṛtā nūnaṃ teṣāṃ vṛddhiḥ prajāyate |
ye tvāṃ smaranti deva_īśi rakṣase tān na saṃśayaḥ ||

8- But when she (Durgā) is remembered with devotion, prosperity begins at once for them (the devotees). O Sovereign of the Devas, there is no doubt that you protect those who remember you.

tu = but / smṛtā = remembered / yais = by them / bhaktyā = with devotion / nūnaṃ = at once / teṣāṃ = to them / vṛddhiḥ = prosperity / prajāyate = begins / ye = those / tvāṃ smaranti = (who) remember you / deva_īśi = O Sovereign of the gods / rakṣase = you protect / tān = these / na saṃśayaḥ = no doubt

प्रेतसंस्था तु चामुण्डा वाराही महिषासना ।
ऐन्द्री गजसमारूढा वैष्णवी गरुडासना ॥ ९ ॥

preta saṁsthā tu cāmuṇḍā vārāhī mahiṣāsanā |
aindrī gaja samārūḍhā vaiṣṇavī garuḍa_āsanā ||

9- Cāmuṇḍā sits on a ghost, Vārāhī on a buffalo, Aindrī is seated on an elephant, and Vaiṣṇavī sits on Garuḍa.

cāmuṇḍā = Kālī / preta saṁsthā = sitting on a ghost / tu = but / vārāhī = the Śakti of the boar incarnation of Viṣṇu / mahiṣāsanā = is sitting on a buffalo / aindrī = the Śakti of Indra / gaja samārūḍhā = is sitting on an elephant (Airāvata) / vaiṣṇavī = the Śakti of Viṣṇu / garuḍa_āsanā = is mounted on Garuḍa (the mount of Viṣṇu)

माहेश्वरी वृषारूढा कौमारी शिखिवाहना ।
लक्ष्मीः पद्मासना देवी पद्महस्ता हरिप्रिया ॥ १० ॥

māheśvarī vṛṣa_ārūḍhā kaumārī śikhi vāhanā |
lakṣmīḥ padma_āsanā devī padma hastā hari priyā ||

10- Māheśvarī is mounted on a bull, Kaumārī is seated on a peacock, while the beloved of Viṣṇu, Lakṣmī Devī, sits on a lotus and holds a lotus in her hand.

māheśvarī = the power of Śiva / vṛṣa_ārūḍhā = is mounted on a bull / kaumārī = the Śakti of Kumāra (Kārtikeya) / śikhi_vāhanā = has a peacock as a mount / lakṣmīḥ devī = the goddess Lakṣmī, consort of Viṣṇu / hari priyā = the beloved of Hari / padma āsanā = sits on a lotus / padma hastā = lotus in hand

श्वेतरूपधरा देवी ईश्वरी वृषवाहना ।
ब्राह्मी हंससमारूढा सर्वाभरणभूषिता ॥ ११ ॥

śveta rūpa dharā devī_īśvarī vṛṣa vāhanā |
brāhmī haṁsa samārūḍhā sarva_ābharaṇa bhūṣitā ||

11- Devī Īśvarī of white complexion is riding a bull, and Brāhmī, bedecked with all ornaments, is riding a swan.

devī īśvarī = Devī, the sovereign / śveta rūpa dharā = having a white complexion / vṛṣa_vāhanā = is mounting on a bull / brāhmī = the Śakti of Brahṁā / haṁsa samārūḍhā = is riding on a swan / sarva ābharaṇa (ornaments) bhūṣitā = bedecked with all ornaments

इत्येता मातरः सर्वाः सर्वयोगसमन्विताः ।

नानाभरणशोभाढ्या नानारत्नोपशोभिताः ॥ १२ ॥

iti_etā mātarah sarvāḥ sarva yoga samanvitāḥ |
nānā_ābharaṇa śobha_āḍhyā nānā ratna_upaśobhitāḥ ||

12- Thus endowed with all powers, all these Divine Mothers are adorned with plenty of different ornaments, and are beautified with various jewels.

iti = thus / sarvāḥ = all / etā mātarah = these Mothers / sarva yoga samanvitāḥ = endowed with all powers / nānā (various) ābharaṇa śobha (adorned) āḍhyā (plenty) = adorned with plenty various ornaments / nānā ratna_upaśobhitāḥ = beautified with various jewels

दृश्यन्ते रथमारूढा देव्यः क्रोधसमाकुलाः ।

शङ्खं चक्रं गदां शक्तिं हलं च मुसलायुधम् ॥ १३ ॥

drśyante ratham ārūḍhā devyaḥ krodha samākulāḥ |
śaṅkhaṁ cakram gadāṁ śaktiṁ halaṁ ca musala_āyudham ||

13- The Devīs seated on chariots look agitated with anger. Their weapons are the conch, the discus, the mace, the lance, the plough, the pestle,

devyah = the Devīs / drśyante = are seen / ratham ārūḍhā = riding on chariots / krodha_samākulāḥ = agitated with anger / śaṅkhaṁ = conch / cakram = discus / gadāṁ = mace / śaktiṁ = lance / halaṁ = plough / ca = and / musala = pestle / āyudham = weapons

खेटकं तोमरं चैव परशुं पाशमेव च ।

कुन्तायुधं त्रिशूलं च शार्ङ्गमायुधमुत्तमम् ॥ १४ ॥

kheṭakaṁ tomaraṁ ca_eva paraśuṁ pāśam eva ca |
kunta_āyudhaṁ triśūlaṁ ca śārngam āyudham uttamam ||

14- the shield, the javelin, the axe, the net, the barbed dart, the trident, and the best bow weapon.

kheṭakam = shield / tomaram = javelin / ca_eva = and also / paraśum = axe / pāśam = net / eva ca = also / kunta = barbed dart / āyudham = weapon / triśūlam = trident / ca = and / śārngam = bow / āyudham uttamam = best weapon

दैत्यानां देहनाशाय भक्तानामभयाय च ।

धारयन्त्यायुधानीत्थं देवानां च हिताय वै ॥ १५ ॥

daityānām deha nāsāya bhaktānām abhayāya ca |
dhārayanti āyudhāni itthaṃ devānām ca hitāya vai ||

15- They are holding these weapons for the benefit of the gods, for the destruction of the bodies of the demons, and for the annihilation of the fears of the devotees.

dhārayanti = they are holding / āyudhāni = these weapons / itthaṃ = thus / daityānām deha nāsāya = for the destruction of the bodies of the Daityas / ca = and / bhaktānām abhayāya = for the fearlessness of devotees / ca vai = and indeed / devānām hitāya = for the benefit of the gods

नमस्तेऽस्तु महारौद्रे महाघोरपराक्रमे ।
महाबले महोत्साहे महाभयविनाशिनि ॥ १६ ॥

namas te'stu mahā raudre mahā ghora parākrame |
mahā bale mahā utsāhe mahā bhaya vināśini ||

16- Prostration to you, O Destroyer of great dangers, who is infinitely terrifying, of extremely dreadful prowess, and of unlimited strength and energy.

namas = prostration / (a)stu = be / te = unto you / mahā raudre = O great terrifying One / mahā ghora parākrame = O whose valour is great and dreadful / mahā bale = O exceedingly strong One / mahā utsāhe = O greatly energetic One / mahā bhaya vināśini = O destroyer of great dangers

त्राहि मां देवि दुष्प्रेक्ष्ये शत्रूणां भयवर्धिनि ।
प्राच्यां रक्षतु मामैन्द्री आग्नेय्यामग्निदेवता ॥ १७ ॥

trāhi mām devi duṣprekṣye śatrūṇām bhaya vardhini |
prācyām rakṣatu mām aindrī āgneyyām agni devatā ||

17- Save me, O Devi, you who are difficult to look at and who increases the fear in enemies. May Aindrī protect me in the east, Agni Devatā in the south-east.

trāhi mām devi = save me O Devi / duṣprekṣye = who is difficult to look at / bhaya vardhini = O Increaser of fear / śatrūṇām = of enemies / aindrī = Aindrī (Śakti of Indra) / rakṣatu = may protect / mām = me / prācyām = in the east / āgneyyām = at south east / agni devatā = the Śakti of Agni

दक्षिणेऽवतु वाराही नैरृत्यां खड्गधारिणी ।
प्रतीच्यां वारुणी रक्षेद्वायव्यां मृगवाहिनी ॥ १८ ॥

dakṣiṇe'vatu vārāhī nairṛtyām khadga dhārīṇī |
pratīcyām vāruṇī rakṣed vāyavyām mṛga vāhinī ||

18- May Vārāhī protect me in the south, and Khadgadhārīṇī in the south-west. May Vāruṇī protect me in the west, and Mṛgavāhinī in the north-west.

vārāhī = the Śaktī of the boar incarnation of Viṣṇu / (a)vatu = may protect / dakṣiṇe = in the south / khaḍga-dhārīṇī = the Holder of the sword (Śaktī of Nairṛtī) / nairṛtyām = in the south-west / vāruṇī = the Śakti of Varuṇa (God of water) / rakṣed = may protect / pratyāyām = in the west / mṛga-vāhinī = the Rider of the deer, the Śaktī of Vāyu / vāyavyām = in the north-west

उदीच्यां पातु कौमारी ऐशान्यां शूलधारिणी ।
ऊर्ध्वं ब्रह्माणि मे रक्षेदधस्ताद्वैष्णवी तथा ॥ १९ ॥

udīcyām pātu kaumārī aiśānyām śūla dhārīṇī |
ūrdhvaṁ brahmāṇi me rakṣed adhastād vaiṣṇavī tathā ||

19- May Kaumārī protect me in the north, and Śūladhārīṇī in the north-east. May Brahmāṇī protect me from above, and Vaiṣṇavī from below.

kaumārī = the Śakti of Kumāra / pātu = may protect / udīcyām = in the north / śūla dhārīṇī = Wielder of the spear / aiśānyām = in the north east / brahmāṇi = Śakti of Brahmā / rakṣed = may protect / me = me / ūrdhvaṁ = above / vaiṣṇavī = Śaktī of Viṣṇu / tathā = likewise / adhastād = below

एवं दश दिशो रक्षेच्चामुण्डा शववाहना ।
जया मे चाग्रतः पातु विजया पातु पृष्ठतः ॥ २० ॥

evam daśa diśo rakṣec cāmuṇḍā śava vāhanā |
jayā me ca agrataḥ pātu vijayā pātu pṛṣṭhataḥ ||

20- Thus may Cāmuṇḍā protect the ten directions, she who sits on a corpse. May Jayā protect me from the front, and Vijayā from behind.

evam = thus / cāmuṇḍā = Cāmuṇḍā / śava vāhanā = the corpse rider / rakṣec = may protect / me = me / daśa diśo = the ten directions / ca = and / jayā = (Goddess) Victory / pātu = protect / agrataḥ = at the front / vijayā = (Goddess) Conquest / pātu = protect / pṛṣṭhataḥ = from behind

अजिता वामपार्श्वे तु दक्षिणे चापराजिता ।
शिखामुद्योतिनी रक्षेदुमा मूर्ध्नि व्यवस्थिता ॥ २१ ॥

ajitā vāma pārśve tu dakṣiṇe ca aparājitā |
śikhām udyotinī rakṣed umā mūrdhni vyavasthitā ||

21- May Ajitā protect (me) from the left, and Aparājītā from the right. May Udyotinī protect the top of the head, and may Umā residing in the head, protect it.

tu = and / ajitā = the Unvanquished / vāma pārśve = on the left / aparājītā = the Invincible / dakṣiṇe = on the right / ca = and / udyotinī = the Luminous, the Ever-alert / rakṣed = protect / śikhām = the top of the head / umā = Umā (consort of Śiva) / vyavasthitā = residing / mūrdhni = in the head

मालाधरी ललाटे च भ्रुवौ रक्षेद्यशस्विनी ।
त्रिनेत्रा च भ्रुवोर्मध्ये यमघण्टा चनासिके ॥ २२ ॥

mālā dharī lalāṭe ca bhruvau rakṣed yaśasvinī |
trinetrā ca bhruvor madhye yama ghaṇṭā ca nāsike ||

22- May Mālādhārī protect the forehead, Yaśasvinī the eyebrows, Trinetrā between the eyebrows, Yamaghaṇṭā the nostrils,

mālā-dharī = the Wearer of garland or rosary / rakṣed = may protect / lalāṭe = on the forehead / ca = and / yaśasvinī = the Glorious / bhruvau = the eyebrows / tri netrā = the 3-Eyed / bhruvor madhye = in the middle of eyebrows / ca = and / yama ghaṇṭā = the Bell of Yama (or the One who restrains sound) / nāsike = both nostrils

शङ्खिनी चक्षुषोर्मध्ये श्रोत्रयोद्धारवासिनी ।
कपोलौ कालिका रक्षेत् कर्णमूले तु शाङ्करी ॥ २३ ॥

śaṅkhinī cakṣuṣor madhye śrotrayor dvāravāsinī |
kapolau kālīkā rakṣet karṇa mūle tu śāṅkarī ||

23- Śaṅkhinī in the middle of the eyes, Dvāravāsinī the ears, may Kālīkā protect the cheeks, and Śāṅkarī the roots of the ears.

śaṅkhinī = the conch Bearer / cakṣuṣor madhye = in the middle of the eyes / dvāra-vāsinī = the door Dweller / śrotrayor = both ears / kālīkā = the black Goddess (or Time Ruler) / rakṣet = may protect / kapolau = both cheeks / tu = and / śāṅkarī = Śakti of Śaṅkara (Śiva) / karṇa mūle = the root of the ears

नासिकायां सुगन्धा च उत्तरोष्ठे च चर्चिका ।
अधरे चामृतकला जिह्वायां च सरस्वती ॥ २४ ॥

nāsikāyāṃ sugandhā ca uttarosṭhe ca carcikā |
adhare ca amṛta kalā jihvāyāṃ ca sarasvatī ||

24- May Sugandhā reside in the nose, Carcikā in the upper lip, Amṛtakalā in the lower lip, and Sarasvatī in the tongue.

ca = and / sugandhā = the fragrant One / nāsikāyām = in the nose / ca = and / carcikā = the reflection Giver or the Praiser / uttarosṭhe = in the upper lip / amṛta-kalā = Drop of nectar / adhare = in the lower (lip) / sarasvatī = Sarasvatī, Goddess of wisdom and Speech, consort of Brahmā / jihvāyām = in the tongue

दन्तान् रक्षतु कौमारी कण्ठदेशे तु चण्डिका ।
घण्टिकां चित्रघण्टा च महामाया च तालुके ॥२५॥

dantān rakṣatu kaumārī kaṇṭha deśe tu caṇḍikā |
ghaṇṭikāṃ citra ghaṇṭā ca mahā māyā ca tāluke ||

25- May Kaumārī protect the teeth, and Caṇḍikā the area of the throat; Citraghaṇṭā the uvula, and Mahāmāyā the palate.

kaumārī = the Śakti of Kumāra / rakṣatu = may protect / dantān = the teeth / tu = and / caṇḍikā = Caṇḍikā, the impetuous / kaṇṭha-deśe = in the area of the throat / citra-ghaṇṭā = the Wielder of variegated bells / ca = and / ghaṇṭikāṃ = uvula / mahā-māyā = the illusive Power, the Enchantress / tāluke = palate

कामाक्षी चिबुकं रक्षेद्वाचं मे सर्वमङ्गला ।
ग्रीवायां भद्रकाली च पृष्ठवंशे धनुर्धरी ॥२६॥

kāmākṣī cibukaṃ rakṣed vācam me sarva maṅgalā |
grīvāyāṃ bhadra kālī ca prṣṭha vaṃśe dhanur dharī ||

26- May Kāmākṣī protect the chin, Sarvamaṅgalā my speech, Bhadrakālī the neck, and Dhanurdharī the spinal cord (the back).

kāmākṣī = the One with attractive eyes / rakṣed = protect / cibukam = chin / sarva-maṅgalā = the Giver of all good / vācam me = my voice / bhadra-kālī = the benevolent Kālī / grīvāyām = in the neck / ca = and / dhanur-dharī = the Wielder of the bow / prṣṭha_vamśe = the spinal cord

नीलग्रीवा बहिः कण्ठे नलिकां नलकूबरी ।
स्कन्धयोः खड्गिनी रक्षेद्वाहू मे वज्रधारिणी ॥२७॥

nīla grīvā bahiḥ kaṇṭhe nalikāṃ nala kūbarī |
skandhayoḥ khaḍginī rakṣed bāhū me vajra dhāriṇī ||

27- May Nīlagrīvā protect the outer throat, and Nalakūbarī the wind pipe. May Khaḍginī protect the shoulders, and Vajradhāriṇī my arms.

nīla-grīvā = the One with blue neck / bahiḥ kaṇṭhe = in the outer throat / nala-kūbarī = the Protector of pipes (daughter of Kubera) / nalikāṃ = the wind pipe / khaḍginī = the Wielder of the sword / rakṣed =

may protect / skandhayoh = both shoulders / vajra-dhāriṇī = the Wielder of the thunderbolt / me = my /
bāhū = both arms

हस्तयोर्दण्डिनी रक्षेदम्बिका चाङ्गुलीषु च ।
नखाञ्छूलेश्वरी रक्षेत् कुक्षौ रक्षेत्कुलेश्वरी ॥ २८ ॥

hastayor daṇḍinī rakṣed ambikā ca_aṅgulīṣu ca |
nakhāñ_chūleśvarī rakṣet kuṅṣau rakṣet kuleśvarī ||

28- May Daṇḍinī protect both hands, and Ambikā the fingers, Śūleśvarī the nails, and may Kuleśvarī protect the abdomen.

daṇḍinī = the Wielder of staff / rakṣed = may protect / hastayor = both hands / ca = and / ambikā = the Divine Mother / aṅgulīṣu = in the fingers / śūleśvarī = the Wielder of the spear / rakṣet = may protect / nakhāñ = the nails / kuleśvarī = the Goddess of families / rakṣet = may protect / kuṅṣau = belly

स्तनौ रक्षेन्महादेवी मनःशोकविनाशिनी ।
हृदये ललिता देवी उदरे शूलधारिणी ॥ २९ ॥

stanau rakṣen mahādevī manah śoka vināśinī |
hrdaye lalitā devī udare śūla dhāriṇī ||

29- May Mahādevī protect the breasts, Śokavināśinī the mind, Lalitā the heart, and Śūladhāriṇī the stomach.

mahādevī = the Śakti of Mahādeva / rakṣen = may protect / stanau = both breasts / śoka-vināśinī = Destroyer of sorrow / manah = the mind / lalitā-devī = Goddess Lalitā (the Playful One) / hrdaye = in the heart / śūla-dhāriṇī = the Holder of the spear / udare = in the stomach

नाभौ च कामिनी रक्षेद् गुह्यं गुह्येश्वरी तथा ।
पूतना कामिकामेद्रुगुदे महिषवाहिनी ॥ ३० ॥

nābhau ca kāmīnī rakṣed guhyam guhyeśvarī tathā |
pūtanā kāmikā meḍhram gude mahiṣa vāhinī ||

30- May Kāmīnī protect the navel, and Guhyeśvarī the hidden parts, Pūtanākāmikā the reproductive organ, and Mahiṣavāhinī the anus.

kāmīnī = the lovable One / rakṣed = protect / nābhau = in the navel / guhyeśvarī = Goddess of secrets / guhyam = the hidden part / tathā = likewise / pūtanā-kāmikā = the One who satisfies lower desires / meḍhram = the reproductive organ / mahiṣa-vāhinī = the bull Rider / gude = in the anus

कट्यां भगवती रक्षेज्जानुनी विन्ध्यवासिनी ।
जङ्घे महाबला रक्षेत् सर्व कामप्रदायिनी ॥ ३१ ॥

kaṭyām bhagavatī rakṣej jānunī vindhya vāsinī |
jaṅghe mahā balā rakṣet sarva kāma pradāyinī ||

31- May Bhagavatī protect the waist, Vindhyavāsini the knees, and may Mahābalā, the fulfiller of all desires, protect the thighs.

bhagavatī = the great Devī / rakṣej = may protect / kaṭyām = the waist / vindhya-vāsinī = Resident of the Vindhya mountains / jānunī = the knees / mahā-balā = the exceedingly strong One / rakṣet = may protect / sarva kāma pradāyinī = (who) is the fulfiller of all wishes / jaṅghe = the 2 thighs

गुल्फयोर्नारसिंही च पादपृष्ठे तु तैजसी ।
पादाङ्गुलीषु श्रीरक्षेत्पादाधस्तलवासिनी ॥ ३२ ॥

gulphayor nārasimhī ca pāda pṛṣṭhe tu taijasī |
pāda_aṅgulīṣu śrī rakṣet pāda_adhas tala vāsinī ||

32- May Nārasimhī protect the ankles, and Taijasī the surface of the feet. May Śrī protect the toes, and Talavāsini the sole of the foot.

nārasimhī = the Śakti of Narasimha / gulphayor = the 2 ankles / ca = and / taijasī = the Śakti of Tejas (fire) / pāda pṛṣṭhe = top of the foot / śrī rakṣet = may Lakṣmī protect / pāda_aṅgulīṣu = in the toes / tala-vāsinī = the One residing in the soles, or in the nether worlds / pāda_adhas = sole of the foot

नखान् दंष्ट्रकराली च केशांश्चैवोर्ध्वकेशिनी ।
रोमकूपेषु कौबेरी त्वचं वागीश्वरी तथा ॥ ३३ ॥

nakhān daṁṣṭrakarālī ca keśāṁś ca_eva ūrdhva keśinī |
roma kūpeṣu kauberī tvacam vāg īśvarī tathā ||

33- May Daṁṣṭrakarālī protect the nails, Ūrdhvakeśinī the hair, Kauberī the pores of the hairs, and Vāgīśvarī the skin.

daṁṣṭra-karālī = the One with terrifying fangs / nakhān = nails / ūrdhva-keśinī = whose hair stands on end or who has high tresses of hair / keśāṁś = the hair / ca_eva = and also / kauberī = Śakti of Kubera (god of wealth) / roma kūpeṣu = in the pores of the hairs / tathā = likewise / vāg-īśvarī = the Goddess of speech / tvacam = the skin

रक्तमज्जावसामांसान्यस्थिमेदांसि पार्वती ।

अन्त्राणि कालरात्रिश्च पित्तं च मुकुटेश्वरी ॥ ३४ ॥

rakta majjā vasā māṃsāni_ asthi medāṃsi pārvatī |
antrāṇi kāla rātriś ca pittaṃ ca mukuṭeśvarī ||

34- May Pārvatī protect the blood, bone marrow, fat, flesh, bones and abdomen fat; Kālarātri the intestines, and Mukuṭeśvarī the bile and liver.

pārvatī = the consort of Śiva / rakta = blood / majjā = bone marrow / vasā = fat / māṃsāni = flesh tissues / asthi = bones / medāṃsi = abdomen fat / kāla-rātriś = the Night of time / mukuṭeśvarī = the Goddess with a crown / antrāṇi = the intestines / pittaṃ = bile or pitta doṣa

पद्मावती पद्मकोशे कफे चूडामणिस्तथा ।
ज्वालामुखी नखज्वालामभेद्या सर्वसन्धिषु ॥ ३५ ॥

padmāvatī padma kośe kaphe cūḍāmaṇis tathā |
jvālā mukhī nakha jvālām abhedyā sarva sandhiṣu ||

35- May Padmāvatī protect the lungs, Cūḍāmaṇi the phlegm, Jvālāmukhī the luster of the nails, and Abhedyā all the joints.

padmāvatī = the One with lotus / padma kośe = the lungs or vata doṣa / cūḍāmaṇis = the One with crest jewel / kaphe = in the phlegm or kapha doṣa / tathā = likewise / jvālā-mukhī = the flaming Face or Mouth / nakha-jvālām = the shine of the nails / abhedyā = the Unbreakable / sarva_sandhiṣu = all joints

शुक्रं ब्रह्माणी मे रक्षेच्छायां छत्रेश्वरी तथा ।
अहङ्कारं मनो बुद्धिं रक्षन्मे धर्मधारिणी ॥ ३६ ॥

śukraṃ brahmāṇī me rakṣecchāyāṃ chatra_īśvarī tathā |
ahaṅkāraṃ mano buddhiṃ rakṣen me dharma dhāriṇī ||

36- May Brahmāṇī protect my semen, and Chatreśvarī the shadow of my body. May Dharmadhāriṇī protect my ego, mind, and intellect.

brahmāṇī = Śakti of Brahmā / rakṣec = may protect / me = my / śukraṃ = semen / tathā = likewise / chatra_īśvarī = the Goddess with umbrella / chāyām = the shadow / dharma-dhāriṇī = the Upholder of dharma / rakṣen = may protect / me = my / mano = mind / buddhiṃ = intellect / ahaṅkāraṃ = ego

प्राणापानौ तथा व्यानमुदानं च समानकम् ।
वज्रहस्ता च मे रक्षेत् प्राणं कल्याणशोभना ॥ ३७ ॥

prāṇa_apānau tathā vyānam udānam ca samānakam |
vajra hastā ca me rakṣet prāṇam kalyāṇa śobhanā ||

37- May Vajrahastā protect the prāṇa, apāna, vyāna, udāna, samāna (five vital breaths), and may Kalyāṇaśobhanā protect my life force.

vajra-hastā = Goddess with thunderbolt in hand / prāṇa = the inhaling air / apānau = the exhaling air / tathā = and / vyānam = the diffusing air / udānam = the upgoing air / samānakam = the equalizing air in the stomach / kalyāṇa-śobhanā = Who is beautified with auspiciousness / rakṣet = may protect / me = my / prāṇam = life force

रसे रूपे च गन्धे च शब्दे स्पर्शे च योगिनी ।
सत्त्वं रजस्तमश्चैव रक्षेन्नारायणी सदा ॥ ३८ ॥

rase rūpe ca gandhe ca śabde sparśe ca yoginī |
sattvaṁ rajas tamaś ca_eva rakṣen nārāyaṇī sadā ||

38- May Yoginī protect the taste, form, smell, sound and touch. May Nārāyaṇī also always protect sattva, rajas, and tamas.

yoginī = Yoginī (who unites and has all powers) / rase = in taste / rūpe = in form / ca = and / gandhe = in smell / śabde = in sound / sparśe = in touch / ca_eva = also / nārāyaṇī = Śakti of Nārāyaṇa / rakṣen = may protect / sadā = always / sattvaṁ rajas tamaś = the 3guṇas

आयू रक्षतु वाराही धर्म रक्षतु वैष्णवी ।
यशः कीर्ति च लक्ष्मीं च धनं विद्यां च चक्रिणी ॥ ३९ ॥

āyū rakṣatu vārāhī dharmam rakṣatu vaiṣṇavī |
yaśaḥ kīrtim ca lakṣmīm ca dhanam vidyām ca cakriṇī ||

39- May Vārāhī protect the span of life, may Vaiṣṇavī protect dharma, may Cakriṇī protect (my) good name, fame, fortune, wealth and wisdom.

vārāhī = Śakti of the Boar incarnation / rakṣatu = protect / āyū = longevity / vaiṣṇavī = Śakti of Viṣṇu / rakṣatu = protect / dharmam = dharma / yaśaḥ = good name / kīrtim = good fame / lakṣmīm ca = and good fortune / cakriṇī = the holder of the cakra / dhanam vidyām ca = wealth and wisdom

गोत्रमिन्द्राणी मे रक्षेत् पशून् मे रक्ष चण्डिके ।
पुत्रान् रक्षेन्महालक्ष्मीभार्या रक्षतु भैरवी ॥ ४० ॥

gotram indrāṇī me rakṣet paśūn me rakṣa caṇḍike |
putrān rakṣenmahālakṣmīr bhāryām rakṣatu bhairavī ||

40- May Indrāṇī protect my lineage. O Caṇḍike protect my cattle, Mahālakṣmī the children, and Bhairavī the spouse.

indrāṇī = Śakti of Indra / rakṣet = may protect / me = my / gotram = lineage / caṇḍike = O Caṇḍike / rakṣa = protect / me = my / paśūn = cattle / mahālakṣmīr = Consort of Viṣṇu / rakṣen = may protect / putrān = sons / bhairavī = the consort of Bhairava / rakṣatu = may protect / bhāryām = wife

पन्थानं सुपथा रक्षेन्मार्गं क्षेमकरी तथा ।
राजद्वारे महालक्ष्मीर्विजया सर्वतः स्थिता ॥४१॥

panthānaṃ supathā rakṣen mārgaṃ kṣemakarī tathā |
rāja dvāre mahālakṣmīr vijayā sarvataḥ sthitā ||

41- May Supathā protect the roads, and Kṣemakarī the path. May Mahālakṣmī, who is victorious and omnipresent, protect in a king's court.

supathā = Goddess of right paths / rakṣen = may protect / panthānaṃ = roads / kṣemakarī = the Bestower of security / mārgaṃ = the path / tathā = likewise / mahā lakṣmīr = the consort of Viṣṇu / rāja dvāre = in the king's court / vijayā = who is victory / sarvataḥ = all over / sthitā = present

रक्षाहीनं तु यत् स्थानं वर्जितं कवचेन तु ।
तत्सर्वं रक्ष मे देवि जयन्ती पापनाशिनी ॥४२॥

rakṣā hīnaṃ tu yat sthānaṃ varjitaṃ kavacena tu |
tat sarvaṃ rakṣa me devi jayantī pāpa nāśinī ||

42- But if there are areas devoid of protection or without a shield, protect all these, O Devi, you who are victorious and the destroyer of sins.

tu = but / yat = which / sthānaṃ = area / rakṣā_hīnaṃ = (is) devoid of protection / kavacena varjitaṃ = without armour / tat sarvaṃ = all this / rakṣa me = protect / devi = O Devi / jayantī = the Victorious / pāpa_nāśinī = the Destroyer of sins

पादमेकं न गच्छेत् तु यदीच्छेच्छुभमात्मनः ।
कवचेनावृतो नित्यं यत्र यत्रैव गच्छति ॥४३॥

pādam ekam na gacchet tu yadi_īcchec_chubham ātmanah |
kavacena_āvṛto nityaṃ yatra yatra_eva gacchati ||

43- One should not walk even one step (without this Armour) if one wishes welfare to oneself. (But if) covered always with this Kavacam, wherever a person goes,

tu = but, even / pādam ekam = one step / na gacchet = should not walk / yadi_īcchec = if he wishes / chubham ātmanah = good to himself / kavacena āvṛto = covered by the Armour / nityam = constantly / yatra yatra_eva = wherever / gacchati = he goes

तत्र तत्रार्थलाभश्च विजयः सार्वकामिकः ।
यं यं चिन्तयते कामं तं तं प्राप्नोति निश्चितम् ।
परमैश्वर्यमतुलं प्राप्स्यते भूतले पुमान् ॥४४॥

tatra tatra_artha_lābhaś ca vijayaḥ sārva_kāmikaḥ |
yaṁ yaṁ cintayate kāmam taṁ taṁ prāpnoti niścitaṁ |
paramaiśvaryaṁ atulaṁ prāpsyate bhūtale pumān ||

44- there he is successful, victorious and all his desires are fulfilled. Whatever wish comes to his mind, that he obtains surely. That person will gain incomparable supreme mastery on earth.

tatra tatra = there / artha_lābhaś = he is successful / vijayaḥ = victorious / sārva_kāmikaḥ = all desires fulfilled / yaṁ yaṁ cintayate kāmam = whatever desire he thinks of / taṁ taṁ = that / prāpnoti = he obtains / niścitaṁ = surely / pumān = that person / prāpsyate = will obtain / parama_aiśvaryaṁ atulaṁ (incomparable) = supreme incomparable mastery / bhūtale = on earth

निर्भयो जायते मर्त्यः सङ्ग्रामेष्वपराजितः ।
त्रैलोक्ये तु भवेत्पूज्यः कवचेनावृतः पुमान् ॥४५॥

nirbhayo jāyate martyaḥ saṅgrāmeṣv_aparājitaḥ |
trailokye tu bhavet pūjyaḥ kavacena_āvṛtaḥ pumān ||

45- A mortal covered with this Kavacam becomes fearless; that person is never defeated in encounters, and he becomes honourable in the three worlds.

martyaḥ = a mortal / kavacena_āvṛtaḥ = covered with the Armour / jāyate = becomes / nirbhayo = fearless / saṅgrāmeṣu_aparājitaḥ = in battles unvanquished / pumān = (that) person / bhavet pūjyaḥ = would become honourable / tu = even / trailokye = in the 3 worlds

इदं तु देव्याः कवचं देवानामपि दुर्लभम् ।
यः पठेत्प्रयतो नित्यं त्रिसन्ध्यं श्रद्धयान्वितः ॥४६॥

idaṃ tu devyāḥ kavacaṃ devānāṃ api durlabham |
yah paṭhet prayato nityaṃ trisandhyaṃ śraddhayā_anvitaḥ ||

46- Endowed with faith and self-control, one who always at dawn, noon, and dusk reads this Devī Kavacam which is difficult to acquire even by the gods,

tu = but / śraddhayā_anvitaḥ = endowed with faith / prayato = self-control / yah = he who / nityam = always / paṭhet = would read / idaṃ = this / devyāḥ kavacam = Armour of Devī / devānāṃ api durlabham = difficult to acquire even by Devas / tri sandhyam = at dawn, noon and dusk

दैवीकला भवेत्तस्य त्रैलोक्येष्वपराजितः ।
जीवेद्वर्षशतं साग्रमपमृत्युविवर्जितः ॥४७॥

daivī kalā bhavet tasya trai-lokyeṣv aparājitaḥ |
jīved varṣa śataṃ sāgram apamṛtyu vivarjitaḥ ||

47- divine skills would become his. He would be invincible in the three worlds, he would live for full hundred years, and he would be free from unexpected sudden death.

daivī kalā = divine skills / bhavet = would become / tasya = his / trai lokyeṣu aparājitaḥ = in the 3 worlds invincible / jīved = he would live / sāgram = full / varṣa śataṃ = 100 years / apamṛtyu-vivarjitaḥ = free from unexpected sudden death

नश्यन्ति व्याधयः सर्वे लूताविस्फोटकादयः ।
स्थावरं जङ्गमं चैव कृत्रिमं चापि यद्विषम् ॥४८॥

naśyanti vyādhayaḥ sarve lūtā viṣphoṭaka ādayaḥ |
sthāvaram jaṅgamaṃ ca_eva kṛtrimam ca_apī yad viṣam ||

48- All diseases, whether caused by poisons from living beings like spiders, or by non living beings like artificial poisons or tumors or others, are destroyed.

yad = whatever / jaṅgamaṃ viṣam = poison from living beings / sthāvaram (viṣam) = poison from non-living beings /ca_apī = and also / viṣphoṭaka = tumors / lūtā = spiders /ca_eva = as well / kṛtrimam = artificial / ādayaḥ = or others / vyādhayaḥ sarve = all diseases / naśyanti = get destroyed

अभिचाराणि सर्वाणि मन्त्रयन्त्राणि भूतले ।
भूचराः खेचराश्चैव जलजाश्चोपदेशिकाः ॥४९॥

abhicārāṇi sarvāṇi mantra yantrāṇi bhū tale |
bhūcarāḥ khecarāś ca_eva jalajāś ca_upadeśikāḥ ||

49- All magical spells using mantras and yantras in this world, all evil instigators moving on earth, in the sky and in water,

sarvāṇi = all / abhicārāṇi mantra yantrāṇi = spells using mantras and yantras / bhūtale = on earth / bhū-carāḥ = beings moving on earth / khe-carāś = beings moving in the sky / ca_eva = and also / jala-jāś = beings born in water / upa-deśikāḥ = instigators, evil beings

सहजा कुलजा माला डाकिनी शाकिनी तथा ।
अन्तरिक्षचरा घोरा डाकिन्यश्च महाबलाः ॥५०॥

sahajā kulajā mālā dākinī śākinī tathā |
antarikṣa carā ghorā dākinyāś ca mahābālāḥ ||

50- all extremely powerful and terrifying dākinīs moving in the interspace, whether self-born or born in a group, all clusters of dākinīs and śākinīs,

sahajā = beings born by themselves / kulajā = beings born in a group / mālā = clusters / dākinī = female fiend / śākinī = a fairy / tathā = likewise / antarikṣa_carā = being moving in the interspace / ghorā dākinyāś = terrifying goblins / ca = and / mahābālāḥ = extremely powerful

ग्रहभूतपिशाचाश्च यक्षगन्धर्वराक्षसाः ।
ब्रह्मराक्षसवेतालाः कूष्माण्डा भैरवादयः ॥५१॥

graha bhūta piśācāś ca yakṣa gandharva rākṣasāḥ |
brahma rākṣasa vetālāḥ kūṣmāṇḍā bhairavā_ādayaḥ ||

51- or terrifying evil spirits, piśācas, yakṣas, gandharvas, rākṣasas, brahma-rākṣasas, corpse eaters, magic formulas, or others,

graha_bhūta = evil spirits on children / ca = and / piśācāś = malevolent goblins / yakṣa = attendants of Kubera / gandharva = celestial musicians / rākṣasāḥ = demons who feed on meat / brahma-rākṣasa = demons tormenting brāhmins / vetālāḥ = corpse eaters / kūṣmāṇḍā = black magic formulas causing disease / bhairavā = terrifying / ādayaḥ = and others

नश्यन्ति दर्शनात्तस्य कवचे हृदि संस्थिते ।
मानोन्नतिर्भवेद्राज्ञस्तेजोवृद्धिकरं परम् ॥५२॥

naśyanti darśanāt tasya kavace ḥṛdi saṁsthite |
māna_unnatir bhaved rājñas tejo vṛddhi karaṁ param ||

52- (all those) are destroyed just by the sight of the person who has established this Kavacam in his heart. It is the ultimate cause of growing respect and increasing royal splendour.

samsthite = having put / kavace = the shield / hṛdi = in the heart / naśyanti = they are destroyed / darśanāt = at the sight / tasya = of him / karam param = it is the ultimate cause / rājñas tejo (splendour) vṛddhi (increase) = for the increase of royal splendour / bhaved = there will be / māna unnatir = growth of respect

यशसा वर्धते सोऽपि कीर्तिमण्डितभूतले ।
जपेत् सप्तशतीं चण्डीं कृत्वा तु कवचं पुरा ॥५३॥

yaśasā vardhate so'pi kīrti maṇḍita bhūtale |
japet saptaśatīm caṇḍīm kṛtvā tu kavacaṃ purā ||

53- The glory of one who repeats the Caṇḍī of 700 verses, but preceded by the Kavacam, will indeed increase, and he will be adorned with good reputation on earth.

so (a)pi = he also / vardhate = would increase / yaśasā = with glory / maṇḍita = ornated / kīrti = with good reputation / bhūtale = on earth / japet = if he would repeat / saptaśatīm caṇḍīm = the Caṇḍī of 700 verses / tu = but / kṛtvā = having put / kavacam = the Hymn of the Armour / purā = before

यावद्भूमण्डलं धत्ते सशैलवनकाननम् ।
तावत्तिष्ठति मेदिन्यां सन्ततिः पुत्रपौत्रिकी ॥५४॥

yāvad bhū maṇḍalaṃ dhatte saśaila vanakānanam |
tāvat tiṣṭhati medinyāṃ santatiḥ putra pautrikī ||

54- As long as the earth has mountains and forests, so long his progeny of children and grand children will remain on earth.

yāvad = as long / bhū maṇḍalam = the earth / dhatte = is endowed / sa-śaila = with mountains / vanakānanam = with forests / tāvat = so long / santatiḥ = progeny / tiṣṭhati = remains / medinyām = on earth / putra pautrikī = with children and grand children

देहान्ते परमं स्थानं यत्सुरैरपि दुर्लभम् ।
प्राप्नोति पुरुषो नित्यं महामायाप्रसादतः ॥५५॥

deha_ante paramaṃ sthānaṃ yat surair api durlabham |
prāpnoti puruṣo nityaṃ mahāmāyā prasādataḥ ||

55- At the death of his body, that person obtains a permanent supreme abode which is inaccessible even to the Devas, by the grace of Mahāmāyā.

deha_ante = at his death / puruṣo = the person / prāpnoti = obtains / nityaṃ = a permanent / paramaṃ sthānaṃ = supreme abode / yat = which / surair-api = even by Devas / durlabham = is inaccessible / mahāmāyā prasādataḥ = by the Grace of Mahāmāyā

लभते परमं रूपं शिवेन सहमोदते ॥५६॥

labhate paramaṃ rūpaṃ śivena saha modate ||

56- He gains a supreme form and rejoices with Lord Śiva.

labhate = he gains / paramaṃ rūpaṃ = a supreme form / modate = (and) rejoices / śivena-saha = with Lord Śiva

॥ इति देवीकवचं समाप्तम् ॥

iti devī kavacaṃ samāptam

Thus ends the Devī Kavacam

The Nine Durgās: The Ascending Path to Perfection

Each of the nine Durgās is traditionally celebrated on each of the Navarātrī days in the same order as they are mentioned in the Kavacam, thereby pointing out the importance of their sequence. As we know, Navarātrī starts with Śailaputrī and ends with Siddhidātrī. Vijaya Daśamī is understood as a day celebrating the victory of Devī over the Asuras mentioned in the Saptaśaṭī. A question then arises: how did the nine Durgās lead to that victory? If the way to victory is through the nine Durgās, it is then easy to understand, as we will detail it further, that actually the nine days symbolize the ascending path which culminates in the union of Śiva/Śakti and is celebrated as Vijaya Daśamī.

1- **Śaila Putrī or Pārvaṭī** means the daughter (putrī) of the mountain (śaila, parvata). In her first birth she was Satī, the first consort of Lord Śiva. Her union ended when she immolated herself in the fire of yajña as a consequence of accepting the invitation of Dakṣa (father of Satī representing worldly tendencies) despite the contrary advice of Lord Śiva. In her second birth, she was born from the mountain Himālaya (representing firmness) in order to re-unite with Lord Śiva. In terms of sādhanā, she represents dhṛti and presides over firmness in one's spiritual resolutions.

2- **Brahmacārīṇī** means the one who observes the vow of chastity. By her example, she shows the way to Param Brahman on the Nivṛtti Mārga. She holds a rosary in her right hand, and a water pot in her left hand (symbolizing the powers of japa and cleanliness needed for maintaining the vow of celibacy). She is blissful, and bestows happiness and peace.

3- **Candra Ghaṇṭā** means the one wearing a half-moon (ardha candra) on her forehead which looks like a bell (ghaṇṭā). The bell (sound) associated with the moon (amṛta or soma) symbolizes nectar-like sound which is śabda Brahmā, Praṇava, the Vedas and the power of mantras. The moon-bell represents the power of divine sound in removing negative forces and invoking the iṣṭa Devatā. All temples in India have bells at their entrance for that purpose. By the power of divine sound, Candra Ghaṇṭā bestows peace and contentment. She has three eyes (trikāla vision), and 10 hands covering all the 10 directions of space indicating the powers of mantras. Her pacifying form clears the sorrow and sadness of her devotees.

4- **Kūṣmāṇḍā** means “pumpkin” because Devī likes the offerings of pumpkins in pūjās. She represents the power presiding over the karma kāṇḍa aspect of the Vedas needed to help progress in spiritual life. Ailments and sorrows are eliminated by worshipping her, and health is improved.

5- **Skanda Mātā** represents Durgā as the mother of Kārtikeya who was chosen by the Devas as their commander-in-chief in their war against the Asuras. Skanda Mātā is the śakti responsible for killing desires (Asuras). Invoking her helps the fight of the sādḥaka against his own evil tendencies. On a deeper level of meditation, Skanda Mātā interferes directly by removing what the devotee can not achieve by himself (killing the inner mighty Asuras mentioned in the Caṇḍī).

6- **Kātyāyanī** is the daughter of sage Kātyāyana. Sage Kātyāyana performed severe tapasya to obtain a daughter who would be an incarnation of Durgā. He was so devoted that his request was granted and his daughter was named Kātyāyanī. So the advent of Durgā qualities in a sādḥaka is the consequence (daughter) of his tapasya. It shows the importance of tapasya as the highest means of worship, and the way to inherit the qualities of Durgā within.

7- **Kāla Rātrī** means the “night of time”, the end of death (which is a concept of the mind and the body). As such she is terrifying for the mind which sees in her its own end; but for the jīvātmā, she is the liberator. For that, she is known as Śubhakarī (good doer). Her vehicle is the donkey symbolizing the ahaṅkāra which has been subdued. Kāla Rātrī naturally comes after Kātyāyanī because when vāsanās are destroyed through Skanda Mātā and the Durgā qualities (of Kātyāyanī) have been imbibed

by the sādḥaka, the mind along with the intellect and the ego are destroyed. Her action of annihilating the individuality of the sādḥaka is an experience which could be felt as agonizing for the mind.

8- **Mahā Gaurī** means the “great fair one”. It is said that Pārvatī developed a dark complexion due to lengthy austerities. To reward her, Lord Śiva sprinkled her with Gaṅgā water and made her complexion fair. Her body regained its original beauty and she came to be known as Mahā Gaurī (the great fair one). Mahā Gaurī, being fair and wearing white clothes, represents the state of total purity. As a result of worshipping her, the devotees get purified in all aspects of life and get ready to reach the final state represented by Siddhi Dātrī.

9- **Siddhi Dātrī** means the one who grants siddhi(s) (supernatural powers and final liberation). She is the natural consequence of Mahā Gaurī. In the Devī Purāṇa, it is with her blessings that half of the body of Lord Śiva became female, and consequently became known as Ardhanarīśvara (“the Lord-half-woman”). It shows that Siddhi Dātrī represents the union of Śiva and Śakti which is mokṣa. Siddhi Dātrī is pictured with the 8 siddhis (supernatural powers) worshipping her, pointing out her mastery over the elements of nature and supernatural powers.

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ अथ अर्गलास्तोत्रम् ॥

atha argalā stotram || *The Hymn of the Lock*

The Argalā Stotram (the Hymn of the Lock or the Key) is another set of Mantras preceding the recitation of the Durgā Saptaśatī. This Stotram acts as a double key. It closes the door of the mind to outer distractions and opens it to inner concentration.

॥ मार्कण्डेय उवाच ॥

mārkaṇḍeya uvāca || *Mārkaṇḍeya said:*

जयन्ती मङ्गला काली भद्रकाली कपालिनी ।
दुर्गा क्षमा शिवा धात्री स्वाहा स्वधा नमोऽस्तु ते ॥ १ ॥

jayantī maṅgalā kālī bhadra kālī kapālinī |

durgā kṣamā śivā dhātrī svāhā svadhā namo'stu te ||

1- Prostration be unto you, the victorious and the auspicious Kālī, the benevolent Kālī, whose necklace is made of skulls. You are Durgā who is loving forgiveness, the benefactor Śivā, the ordainer of creation, and the sacred svāhā and svadhā.

namo'stu te = prostration be unto you / jayantī = the victorious / maṅgalā = the auspicious / kālī = the owner of time / bhadrakālī = the benevolent Kālī / kapālinī = who has a skull necklace / durgā = Durgā / kṣamā = forgiveness / śivā = the benefactor / dhātrī = the ordainer / svāhā = mantra used during yajñas to the Devas / svadhā = mantra used during yajñas to departed souls

जय त्वं देवि चामुण्डे जय भूतार्ति हारिणि ।
जय सर्वगते देवि कालरात्रि नमोऽस्तु ते ॥ २ ॥

jaya tvam devi cāmuṇḍe jaya bhūta_ārti hāriṇi |

jaya sarvagate devi kāla rātri namo'stu te ||

2- Be victorious O Devi Cāmuṇḍe, be victorious O remover of the sufferings of beings. Be victorious O omnipresent Devi. O Kālarātri, prostration be unto you.

tvam = you / jaya devi cāmuṇḍe = be victorious O goddess Cāmuṇḍe / jaya = be victorious / bhūta ārti
hāriṇi = O remover of existence's sufferings / jaya sarva gate devi = be victorious O omnipresent Devi /
kāla rātri = O Night of Time / namo'stu te = prostration be unto you

मधुकैटभविद्रावि विधातृवरदे नमः ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ ३ ॥

madhu kaiṭabha vidrāvi vidhātṛ varade namaḥ |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

3- Prostration (unto you) who defeated Madhu and Kaiṭabha. You are the ordainer and the giver of boons. Grant beauty, grant victory, grant glory, and destroy adversity.

madhu-kaiṭabha vidrāvi = O Defeater of Madhu and Kaiṭabha / vidhātṛ = the Ordainer / varade = Giver of boons / namaḥ = prostration / rūpaṃ = beauty, elegance, health / dehi = bestow / jayaṃ = victory / yaśo = glory / dviṣo jahi = defeat adversity

महिषासुरनिर्नाशि भक्तानां सुखदे नमः ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ ४ ॥

mahiṣāsura nirmāśi bhaktānām sukhade namaḥ |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

4- Prostration (be unto you), the destroyer of Mahiṣāsura, and the bestower of joy upon the devotees. Grant beauty, grant victory, grant glory, and destroy adversity.

mahiṣāsura nirmāśi = the destroyer of Mahiṣāsura / bhaktānām sukhade namaḥ = prostration, O bestower of happiness to bhaktas

रक्तबीजवधे देवि चण्डमुण्डविनाशिनि ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ ५ ॥

raktabīja vadhe devi caṇḍa muṇḍa vināśini |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

5- O Devi, slayer of Raktabīja, and the destroyer of Caṇḍa and Muṇḍa, grant beauty, grant victory, grant glory, and destroy adversity.

raktabīja vadhe devi = O Devi slayer of Raktabīja / caṇḍa muṇḍa vināśini = O destroyer of Caṇḍa and Muṇḍa

शुम्भस्यैव निशुम्भस्यधूम्राक्षस्य च मर्दिनि ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥६॥

śumbhasya_eva niśumbhasya dhūmra_akṣasya ca mardini |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

6- O Slayer of Śumbha, Niśumbha, and Dhūmrālocana, grant beauty, grant victory, grant glory, and destroy adversity.

mardini = O Slayer / śumbhasya_eva niśumbhasya = of Śumbha and Niśumbha / dhūmra_akṣasya = of Dhūmrālocana

वन्दिताङ्घ्रियुगे देवि सर्वसौभाग्यदायिनि ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥७॥

vandita_aṅghri yuge devi sarva saubhāgya dāyini |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

7- O Devi, whose pair of feet are revered, O giver of all that is beneficial, grant beauty, grant victory, grant glory, and destroy adversity.

devi = O Devi / vandita = revered / yuge = pair / aṅghri = feet / sarva saubhāgya dāyini = O giver of all that is beneficial

अचिन्त्यरूपचरिते सर्वशत्रुविनाशिनि ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥८॥

acintya rūpa carite sarva śatru vināśini |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

8- O destroyer of all enemies, your forms and acts are unimaginable. Grant beauty, grant victory, grant glory, and destroy adversity.

acintya rūpa carite = O whose acts and forms are unconceivable / sarva śatru vināśini = O Destroyer of all enemies

नतेभ्यः सर्वदा भक्त्या चण्डिके दुरितापहे ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥९॥

natebhyaḥ sarvadā bhaktyā caṇḍike duritāpahe |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

9- O Caṇḍike, you remove sins from those prostrating to you with devotion. Grant beauty, grant victory, grant glory, and destroy adversity.

natebhyah = to those prostrating / sarvadā = always / bhaktyā = with bhakti / caṇḍike = O Caṇḍike (Impetuous One) / duritāpahe = O Remover of sins

स्तुवद्भ्यो भक्तिपूर्वं त्वां चण्डिके व्याधिनाशिनि ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ १० ॥

stuvadbhyo bhakti pūrvaṃ tvāṃ caṇḍike vyādhi nāśini |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

10- O Caṇḍike, you are the remover of diseases of those who praise you with bhakti. Grant beauty, grant victory, grant glory, and destroy adversity.

stuvadbhyo = of the praising ones / bhakti pūrvaṃ = full of devotion / tvāṃ = to you / caṇḍike = O Caṇḍike / vyādhi = disease / nāśini = destroyer

चण्डिके सततं ये त्वामर्चयन्तीहभक्तिः ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ ११ ॥

caṇḍike satataṃ ye tvām arcayanti iha bhaktiḥ |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

11- O Caṇḍike, to those who constantly worship you here with bhakti, grant beauty, grant victory, grant glory, and destroy adversity.

caṇḍike = O Caṇḍike / satataṃ = always / ye = those / arcayanti = worship / tvām = you / iha = here / bhaktiḥ = devotedly

देहि सौभाग्यमारोग्यं देहि मे परमं सुखम् ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ १२ ॥

dehi saubhāgyam ārogyaṃ dehi me paramaṃ sukham |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

12- Bestow upon us good fortune, absence of disease, and supreme happiness. Grant beauty, grant victory, grant glory, and destroy adversity.

dehi = bestow / saubhāgyam = all what is good / ārogyam = absence of disease / dehi me = grant me / paramaṃ sukham = supreme happiness

विधेहि द्विषतां नाशं विधेहि बलमुच्चकैः ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ १३ ॥

vidhehi dviṣatām nāśaṃ vidhehi balam uccakaiḥ |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

13- Grant us the destruction of enemies, and bestow upon us supreme strength. Grant beauty, grant victory, grant glory, and destroy adversity.

vidhehi = grant / dviṣatām nāśaṃ = the destruction of enemies / vidhehi balam uccakaiḥ = bestow supreme strength

विधेहि देवि कल्याणं विधेहि परमां श्रियम् ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ १४ ॥

vidhehi devi kalyāṇaṃ vidhehi paramāṃ śriyam |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

14- O Devi, bestow upon us welfare and supreme prosperity. Grant beauty, grant victory, grant glory, and destroy adversity.

vidhehi devi = grant O Devi / kalyāṇaṃ = welfare / vidhehi paramāṃ śriyam = grant supreme prosperity

सुरासुरशिरोरत्ननिघृष्टचरणेऽम्बिके ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ १५ ॥

sura_asura śiro-ratna nighṛṣṭa carāṇe'mbike |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

15- O Ambike, whose foot is rubbed by the crest jewels (of the crowns) of the Devas and Asuras, grant beauty, grant victory, grant glory, and destroy adversity.

(a)mbike = O Ambike (Mother) / śiro ratna (crest jewels) nighṛṣṭa carāṇe = O whose foot is rubbed by crest jewels / sura_asura = (of) Devas and Asuras

विद्यावन्तं यशस्वन्तं लक्ष्मीवन्तंजनं कुरु ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ १६ ॥

vidyāvantaṃ yaśasvantaṃ lakṣmīvantaṃ janaṃ kuru |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

**16- Please make people knowledgeable, fortunate, and glorious.
Grant beauty, grant victory, grant glory, and destroy adversity.**

vidyāvantaṃ = knowledgeable / yaśasvantaṃ = glorious / lakṣmīvantaṃ = fortunate / janaṃ = people /
kuru = make

प्रचण्डदैत्यदर्पघ्ने चण्डिके प्रणताय मे ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ १७ ॥

pracaṇḍa daitya darpa ghne caṇḍike praṇatāya me |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

**17- O Caṇḍike, you are the destroyer of the arrogance of the
impetuous demons. To me, bowing reverentially (to you), grant
beauty, grant victory, grant glory, and destroy adversity.**

pracaṇḍa = agitated / daitya = demon, descendant of Diti (daughter of Dakṣa married to ṛṣi Kaśyapa) /
darpa = pride / ghne = O Destroyer / caṇḍike = O Impetuous One / praṇatāya me = to me bowing
reverentially

चतुर्भुजे चतुर्वक्त्रसंस्तुते परमेश्वरि ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ १८ ॥

catur bhuje catur vaktra saṃstute parameśvari |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

**18- O four-armed Parameśvari, who has been praised by Lord
Brahmā, grant beauty, grant victory, grant glory, and destroy
adversity.**

catur bhuje = O four armed One / catur vaktra = who has four faces (Brahmā) / saṃstute = praised /
parameśvari = O supreme Empress

कृष्णेन संस्तुते देवि शश्वद्भक्त्या सदाम्बिके ।

रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ १९ ॥

kr̥ṣṇena saṁstute devi śaśvad bhaktyā sadā ambike |
rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi ||

19- O Devi, O eternal Mother, constantly praised by Lord Kṛṣṇa with devotion, grant beauty, grant victory, grant glory, and destroy adversity.

kr̥ṣṇena saṁstute = praised by Kṛṣṇa or the Dark Viṣṇu / devi = O Devi / śaśvad = eternally / bhaktyā = with bhakti / sadā ambike = O eternal Mother

हिमाचलसुतानाथसंस्तुते परमेश्वरि ।

रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ २० ॥

himācala sutā nātha saṁstute parameśvari |
rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi ||

20- O Parameśvari, the Lord of the daughter of the Himālayas always sings your praises. Grant beauty, grant victory, grant glory, and destroy adversity.

himācala sutā nātha = Śiva, the Lord of Himācala's daughter (Pārvatī) / saṁstute = praised / parameśvari = O supreme Empress

इन्द्राणीपतिसद्भावपूजिते परमेश्वरि ।

रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ २१ ॥

indrāṇī pati sadbhāva pūjite parameśvari |
rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi ||

21- You are worshipped by the consort of Indrāṇī (Indra) with pure devotion. Grant beauty, grant victory, grant glory, and destroy adversity.

indrāṇī pati = the husband of Indrāṇī (Indra) / sadbhāva pūjite = worshipped with pure feelings / parameśvari = O supreme Empress

देवि प्रचण्डदोर्दण्डदैत्यदर्पविनाशिनि ।

रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ २२ ॥

devi pracaṇḍa doraṇḍa daitya darpa vināśini |
rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi ||

22- O Devi, destroyer of the arrogance of the Daityas with their furious arms. Grant beauty, grant victory, grant glory, and destroy adversity.

devi = O Devi / pracanda = violent, fierce, furious / danda = arms / Daitya = demons / darpa = arrogance / vināśini = destroyer

देवि भक्तजनोद्दामदत्तानन्दोदयेऽम्बिके ।
रूपं देहि जयं देहि यशो देहि द्विषो जहि ॥ २३ ॥

devi bhakta jana_uddāma dattā_ānanda_udaye'mbike |
rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi ||

23- O Devi Ambike, you are the dawn of ānanda, and the giver of liberation to bhaktas. Grant beauty, grant victory, grant glory, and destroy adversity.

devi = O Goddess / bhakta-jana = bhakti-people, devotees / uddāma = liberation / dattā = giver / ānanda = bliss / udaye = rising / (a)mbike = O Mother

पत्नीं मनोरमां देहि मनोवृत्तानुसारिणीम् ।
तारिणीं दुर्गसंसारसागरस्य कुलोद्भवाम् ॥ २४ ॥

patnīm manoramām dehi mano vṛtta_anusāriṇīm |
tāriṇīm durga saṃsāra sāgarasya kula_udbhavām ||

24- Please grant (me) a beautiful wife born in a noble family who would follow the thoughts of my mind, and who will make me cross the difficult ocean of saṃsāra.

dehi = grant / patnīm = a wife / kula_udbhavām = born in a (good) family / manoramām = beautiful / mano vṛtta anusāriṇīm = who follows the thoughts of(my) mind / tāriṇīm = who makes (me) cross / durga saṃsāra sāgarasya = of the difficult (durga) ocean (sāgara) of saṃsāra

इदं स्तोत्रं पठित्वा तु महास्तोत्रं पठेन्नरः ।
स तु सप्तशती संख्या वरमाप्नोति सम्पदाम् ॥ २५ ॥

idaṃ stotraṃ paṭhitvā tu mahā stotraṃ paṭhen naraḥ |
sa tu saptaśatī saṃkhyā varam āpnoti sampadām ||

25- A man reaches the supreme state, (if) having recited this (Argalā) Stotram, he would then recite the Māhātmyam of seven hundred verses (Saptaśatī).

naraha = a man / pathitva = having recited / idam stotram = this (Argalā) stotram / pathen = would recite
/ tu = then / mahā stotram = the great praise (Māhātmyam) / sapta-śatī saṁkhyā = (which) is 700 in
number / sa = he / tu = indeed / āpnoti = obtains / varam sampadām = the highest state

॥ इतिदेव्या अर्गलास्तोत्रं समाप्तम् ॥

iti devyā argalā stotram samāptam
Thus ends the Devī Argalā Stotram

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ अथ कीलकस्तोत्रम् ॥

atha kīlakastotram ॥ *The Hymn of the Pin*

The Devī Māhātmyam is made up of mantras. In their true nature, these are divine waves of consciousness and not just mere words. To capture the mantras' lively vibrations (spanda), a bhakta has to tune in his mind to become a proper receptor to that reality. That can only happen through constant repetition (japa) until the divine nature of mantras is revealed. This is one of the meanings of Kīlaka (pin) which means to fix or "pin" the mantras by tuning one's self to that Divine Reality. The Kīlaka Stotram also explains how these mantras have been made available and fixed ("pinned") within the text by Mahādeva, while keeping them hidden to prevent any misuse by undeserving persons. The Kīlaka Stotram, being written in a concise form, allows other interpretations as well. We are presenting here one of these:

॥ मार्कण्डेय उवाच ॥

mārkaṇḍeya uvāca ॥ *Mārkaṇḍeya said:*

विशुद्धज्ञानदेहाय त्रिवेदीदिव्यचक्षुषे ।
श्रेयःप्राप्तिनिमित्ताय नमः सोमार्धधारिणे ॥ १ ॥

viśuddha jñāna dehāya trivedī divya cakṣuṣe |

śreyaḥ prāpti nimittāya namaḥ soma_ardha dhāriṇe ||

1- Prostration to (Lord Śiva) who wears a half-moon, who is the embodiment of pure knowledge, whose divine eyes are the three Vedas, and who is the means to reach the ultimate.

namaḥ = prostration / viśuddha jñāna dehāya = to whose body is pure knowledge / tri-vedī divya cakṣuṣe = whose divine eyes are the 3 vedas / śreyaḥ prāpti nimittāya = to the way to obtain the ultimate / soma ardha dhāriṇe = to the one who is wearing half moon

सर्वमेतद्विजानीयान्मन्त्राणामभिकीलकम् ।
सोऽपि क्षेममवाप्नोति सततं जप्यतत्परः ॥ २ ॥

sarvam etad vijānīyān mantrāṇām abhi kīlakam |

so'pi kṣemam avāpnoti satataṁ jāpya tatparaḥ ||

2- One should know all about the pin (kīlakam) of the mantras. He who is dedicated to the constant repetition of this (Saptaśatī) also attains welfare (even if he does not know about the pin).

etad = this / vijāṇīyān = one should know / sarvam abhikīlakam = all about the pins / mantrāṇām = of the mantras / so (a)pi = he also / avāpnoti = obtains / kṣemam = welfare / jāpya tatparaḥ = dedicated to japa / satatam = always

सिद्ध्यन्त्युच्चाटनादीनि वस्तूनि सकलान्यपि ।
एतेन स्तुवतां देवी स्तोत्रमात्रेण सिद्ध्यति ॥ ३ ॥

siddhyanti_uccāṭana_ādinī vastūni sakalāni_api |
etena stuvatām devī stotra mātṛeṇa siddhyati ||

3- All his objectives such as the eradication of evil and other (aims) are attained. Devī is reached also just by praising (her) with this hymn.

sakalāni = all / vastūni = objects / siddhyanti = succeed / uccāṭana = incantation of evil eradication / ādinī = and others / api = also / etena = with this / stuvatām = recitation / devī siddhyati = Devī is reached / stotra mātṛeṇa = just by this stotram

न मन्त्रो नौषधं तत्र न किञ्चिदपि विद्यते ।
विना जाप्येन सिद्ध्येत सर्वमुच्चाटनादिकम् ॥ ४ ॥

na mantra na_auśadhaṁ tatra na kiñcid api vidyate |
vinā jāpyena siddhyeta sarvam uccāṭana_ādikam ||

4- Without japa, neither mantra, nor herbal medicine, nor anything else can succeed in removing evil and all the others (aims).

tatra = there / vinā jāpyena = without repetition / na kiñcid vidyate = there is nothing / na mantra = no mantra / na_auśadhaṁ = no herbs / api = also / siddhyeta = would succeed / sarvam uccāṭana_ādikam = in removing evil and all others

समग्राण्यपि सिद्ध्यन्ति लोकशङ्कामिमां हरः ।
कृत्वा निमन्त्रयामास सर्वमेवमिदं शुभम् ॥ ५ ॥

samagrāṇi_api siddhyanti loka śaṅkāmi māṁ haraḥ |
kṛtvā nimantrayām āsa sarvam evam idaṁ śubham ||

5- Also, all (other desires) get fulfilled (with this japa). Lord Śiva, after creating doubts in people, invited them to chant this beneficial (Caṇḍī).

samagrāṇi api = all also / siddhyanti = get fulfilled / haraḥ = Śiva / kṛtvā = having done / loka śaṅkāṃ imāṃ = this doubt of people / nimantrayām āsa = invited / sarvam = all / evam = thus / idaṃ = to this / śubham = good (Caṇḍī)

स्तोत्रं वै चण्डिकायास्तु तच्च गुप्तं चकार सः ।
समाप्तिर्न च पुण्यस्य तां यथावन्नियन्त्रणाम् ॥ ६ ॥

stotraṃ vai caṇḍikāyās tu tac_ca guptaṃ cakāra saḥ |
samāptir na ca puṇyasya tāṃ yathāvan niyantraṇām ||

6- But he (Śiva) made the hymn of Caṇḍī secret as there is no end to its virtue. (For that) he fixed a proper restraint.

tu = but / tac-ca = this also / saḥ = he (Śiva) / guptaṃ cakāra = made secret / stotraṃ caṇḍikāyās = the hymn of Caṇḍī / vai = indeed / ca = and / na = there is no / samāptir = end / puṇyasya = to its virtue / tāṃ = her (Caṇḍī) / yathāvan = proper / niyantraṇām = restraint

सोऽपि क्षेममवाप्नोति सर्वमेवं न संशयः ।
कृष्णायां वा चतुर्दश्यामष्टम्यां वा समाहितः ॥ ७ ॥

so'pi kṣemam avāpnoti sarvam evaṃ na saṃśayaḥ |
kṛṣṇāyām vā caturdaśyām aṣṭamyām vā samāhitaḥ ||

7- He (a person) also attains the highest good if he recites it on the 14th, or on the 8th, or on the amavasya night with concentration. There is no doubt.

so'pi = he also / avāpnoti = obtains / sarvam = all / kṣemam = good / evaṃ = thus / kṛṣṇāyām = at amavasya (dark moon night) / vā = or / caturdaśyām = on the 14th lunar day / aṣṭamyām vā = or on the eighth lunar day / samāhitaḥ = with concentration / na saṃśayaḥ = without any doubt

ददाति प्रतिगृह्णाति नान्यथैषा प्रसीदति ।
इत्थं रूपेण कीलेन महादेवेन कीलितम् ॥ ८ ॥

dadāti pratigrhṇāti na_anyathā_eṣā prasīdati |
itthaṃ rūpeṇa kīlena mahādevena kīlitaṃ ||

8- He (the bhakta) gives and receives it back. She is pleased by no other way. This has been fixed thus by Śiva in the form of the pin.

dadāti = he gives / pratighṇāti = he receives back / na anyathā = no other way / eṣā = She / prasīdati = is pleased / ittham = thus / rūpena kīlena = with the form of the pin / mahādevena kīlitam = fixed by Mahādeva

यो निष्कीलां विधायैनां नित्यं जपति संस्फुटम् ।
स सिद्धः स गणः सोऽपि गन्धर्वो जायते नरः ॥ ९ ॥

yo niṣkīlām vidhāya_enām nityam japati saṁsphuṭam |
sa siddhaḥ sa gaṇaḥ so'pi gandharvo jāyate naraḥ ||

9- The person who without hindrance always repeats clearly this regulated (stotram), becomes a siddha, a gaṇa, and even a gandharva.

naraḥ = the person / yo = who / nityam = always / japati = repeats / saṁsphuṭam = clearly / niṣkīlām = without hindrance / enām = this / vidhāya = regulated, fixed / sa = he/ siddhaḥ = is realized / sa = he / gaṇaḥ = (is) assistant of Devī / so'pi = he even / jāyate = becomes / gandharvo = celestial musician

न चैवाप्यटतस्तस्य भयं क्वापीह जायते ।
नापमृत्युवशं याति मृतो मोक्षमवाप्नुयात् ॥ १० ॥

na ca_eva_api_aṭatas tasya bhayaṁ kvāpi_iha jāyate |
na_apamṛtyu vaśam yāti mṛto mokṣam avāpnuyāt ||

10- No danger will arise wherever he wanders. He will not be subject to sudden death. Once dead, he will attain mokṣa.

ca eva api = and also even / aṭatas = wandering / kvāpi iha = wherever here / tasya = his / bhayaṁ = danger / na jāyate = does not arise / na vaśam yāti = he will not become subject to / apamṛtyu = sudden death / mṛto = dead / avāpnuyāt = he would obtain / mokṣam = liberation

ज्ञात्वा प्रारभ्य कुर्वीत न कुर्वाणो विनश्यति ।
ततो ज्ञात्वैव सम्पन्नमिदं प्रारभ्यते बुधैः ॥ ११ ॥

jñātvā prārabhya kurvīta na kurvāṇo vinaśyati |
tato jñātvā_eva sampannam idaṁ prārabhyate budhaiḥ ||

11- Having understood (this), one should start (japa). If one does not, one perishes. Therefore, having understood how to succeed, its recitation is started by wise men.

jñātvā = having understood / prārabhya kurvīta = one should do start / na kurvāṇo = not doing (it) / vinaśyati = he will be destroyed / tato jñātvā = thus known this / eva = also / sampannam = success / idaṁ = this / prārabhyate = is started / budhaiḥ = by wise men

सौभाग्यादि च यत्किञ्चिद् दृश्यते ललनाजने ।
तत्सर्वं तत्प्रसादेन तेन जाप्यमिदं शुभम् ॥ १२ ॥

saubhāgya_ādi ca yat kiñcid dr̥śyate lalanā jane |
tat sarvaṃ tat prasādena tena jāpyam idaṃ śubham ||

12- Whatever good etc. is seen in womenfolk, all this is by her grace. (Therefore) this auspicious (stotram) should be chanted repeatedly.

saubhāgya = good / ādi = etc / ca = and / yat kiñcid = whatever / dr̥śyate = is seen / lalanā jane = in womenfolk / tat sarvaṃ = all this / tat = is her / prasādena tena = by her grace / jāpyam = to be repeated / idaṃ = this / śubham = auspicious (stotram)

शनैस्तु जप्यमानेऽस्मिन् स्तोत्रे सम्पत्तिरुच्चकैः ।
भवत्येव समग्रापि ततः प्रारभ्यमेव तत् ॥ १३ ॥

śanais tu japyamāne'smin stotre sampattir uccakaiḥ |
bhavati_eva samagra_api tataḥ prārabhyam eva tat ||

13- Softly repeating this stotram, one gets welfare, but (repeated) loudly one gets even abundance. Thus it should be started.

japyamāne = in repeating / śanais = softly / (a)smin stotre = in this stotra (praise) / sampattir = welfare / tu = but / uccakaiḥ = loud / bhavati = becomes / eva = indeed / api = even / samagra = fullness, abundance / tataḥ = therefore / prārabhyam tat = it should be started / eva = indeed

ऐश्वर्यं यत्प्रसादेन सौभाग्यारोग्यसम्पदः ।
शत्रुहानिः परो मोक्षः स्तूयते सा न किं जनैः ॥ १४ ॥

aiśvaryaṃ yat prasādena saubhāgya_ārogya sampadaḥ |
śatru hāniḥ paro mokṣaḥ stūyate sā na kiṃ janaiḥ ||

14- When sovereignty, success, absence of illness, good fortune, absence of enemies, and ultimate liberation are all by her grace, why wouldn't she be praised by people?

aiśvaryaṃ = sovereignty / yat = whose / prasādena = by grace / saubhāgya = success / ārogya = absence of illness / sampadaḥ = success, good fortune / śatru hāniḥ = absence of enemies / paro mokṣaḥ = supreme liberation / stūyate = is being praised / sā = she / na = not / kiṃ = what / janaiḥ = by people

॥ इति कीलकस्तोत्रं समाप्तम् ॥

॥ iti kīlaka stotram samāptam ॥

Thus ends the Hymn of the Pin

॥ ॐ नमश्चण्डिकायै ॥

om namaścāṇḍikāyai

अथ श्रीदुर्गासप्तशती ॥ देवी माहात्म्यम्

atha śrī durgāsaptaśatī || Devī Māhātmyam

॥ मधुकैटभवधो नाम प्रथमोऽध्यायः ॥

madhu kaiṭabha vadho nāma prathamo'dhyāyaḥ

Chapter 1: The Slaying of Madhu and Kaiṭabha

॥ ध्यानम् ॥

dhyānam || *Meditation*

खड्गं चक्रगदेषुचापपरिघाञ्छूलं भुशुण्डीं शिरः

शङ्खं सन्दधतीं करैस्त्रिनयनां सर्वाङ्गभूषावृताम् ।

यां हन्तुं मधुकैटभौ जलजभूस्तुष्टावसुप्ते हरौ

नीलाश्मद्युतिमास्यपाददशकां सेवे महाकालिकाम् ॥

khaḍgaṃ cakra gadeṣu cāpa pariḡhāñ chūlaṃ bhuṣuṇḍīm śiraḥ

śaṅkhaṃ sandadhatīm karais trinayanām sarvāṅgabhūṣāvṛtām |

yām hantum madhu kaiṭabhau jalaja bhūs tuṣṭāva supṭe harau

nīlāśma dyutim āsya pāda daśakām seve mahākālīkām ||

I worship Mahākālī who is adorned with ornaments on all her limbs and shines like a blue jewel. She has three eyes, ten faces and feet. With her (10) hands she holds a sword, a discus, a mace, an arrow, a bow, a club, a spear, a sling, a head, and a conch. In order to destroy Madhu and Kaiṭabha, she was extolled by Brahmā when Viṣṇu was in cosmic sleep.

seve = I worship, serve / mahākālīkām = Mahākālī / nīla_āśma dyutim = shining like a blue jewel / trinayanām = 3 eyed / āsya pāda daśakām = with 10 faces and feet / sandadhatīm = holding / karais = with hands / khaḍgaṃ = sword / cakra = discus / gadā_iṣu = wooden mace and arrow / cāpa = bow / pariḡhāñ = club studded with iron / śūlaṃ = spear / bhuṣuṇḍīm = sling / śiraḥ = a head / śaṅkhaṃ = conch / sarva_āṅgabhūṣāvṛtām = adorned with ornaments on all limbs / yām = who / jalajabhūs tuṣṭāva = was praised by the lotus born (Brahmā) / hantum = to kill / madhu kaiṭabhau = Madhu and Kaiṭabha / supṭe harau = when Hari was asleep

॥ मार्कण्डेय उवाच ॥ १ ॥

mārkaṇḍeya uvāca || 1- *Mārkaṇḍeya said:*

सावर्णिः सूर्यतनयो यो मनुः कथ्यतेऽष्टमः ।
निशामय तदुत्पत्तिं विस्तराद्भूदतो मम ॥ २ ॥

sāvarṇiḥ sūrya tanayo yo manuḥ kathyate 'ṣṭamaḥ |
niśāmaya tad utpatṭiṃ vistarād gadato mama ||

2- *Sāvarṇi, the son of Sūrya, is called the eighth Manu. Listen to the details of his birth as narrated by me at length,*

sāvarṇiḥ = Sāvarṇi whose mother is Sa-varṇā ("the Colourful") / sūrya-tanayo = the son of Sūrya (Sun) / yo = who / kathyate = is called / (a)ṣṭamaḥ = the 8th / manuḥ = Manu (the father of the human race during one Manvantara) / niśāmaya = listen / tad = his / utpatṭiṃ = birth / vistarād = at length / gadato = narrated / mama = by me

Note: A period of a Manu is called a **Manvantara**. The time duration between each creation and its dissolution is divided into 14 Manvantaras which are in turn divided into four yugas (Sat, Treta, Dvāpara, Kali). Each Manvantara is ruled by one Manu (father of mankind). The 14 Manus of the present creation are Svayambhuva, Svārociṣa, Uttama, Tāmasa, Raivata, Cakṣuṣa, Vaivasvata, **Sāvarṇi**, Dakṣa-sāvarṇi, Brahmā-sāvarṇi, Dharma-sāvarṇi, Rudra-sāvarṇi, Deva-sāvarṇi, and Indra-sāvarṇi. **Sāvarṇi** was **king Suratha** in the 2nd Manvantara (Svārociṣa) and then became the **Manu** of the 8th Manvantara as will be seen in this Durgā Saptasatī.

महामायानुभावेन यथा मन्वन्तराधिपः ।
स बभूव महाभागः सावर्णिस्तनयो रवेः ॥ ३ ॥

mahāmāyā_anubhāvena yathā manvantara_ādhipaḥ |
sa babhūva mahābhāgaḥ sāvarṇis tanayo raveḥ ||

3- *and how the fortunate Sāvarṇi, the son of Ravi, became the ruler of the Manvantara by the grace of Mahāmāyā.*

yathā = how / sa = he / sāvarṇis mahābhāgaḥ = Sāvarṇi the fortunate / tanayo raveḥ = the son of the Ravi (Sun) / babhūva = became / manvantara_ādhipaḥ = the ruler of a Manvantara / mahāmāyā_anubhāvena = by the grace of Mahāmāyā (Devī), the illusive power in creation

स्वारोचिषेऽन्तरे पूर्वं चैत्रवंशसमुद्भवः ।
सुरथो नाम राजाभूत्समस्ते क्षितिमण्डले ॥ ४ ॥

svārociṣe'ntare pūrvaṃ caitra vaṃśa samudbhavaḥ |
suratho nāma rājā_abhūt samaste kṣiti maṇḍale ||

4- In former times, in the Svārociṣa Manvantara and in the lineage of Caitra, Suratha was born and he became king over the whole earth.

pūrvam = in former times / svārociṣe (a)ntare = in the Svārociṣa Manvantara / caitra vaṃśa samudbhavah = Caitra-lineage-born / suratho nāma = the one named Suratha / rājā_abhūt = became king / samaste = over the whole / kṣiti = earth / maṇḍale = globe

तस्य पालयतः सम्यक् प्रजाः पुत्रानिवौरसान् ।
बभूवुः शत्रवो भूपाः कोलाविध्वंसिनस्तदा ॥५॥

tasya pālayataḥ samyak prajāḥ putrān iva _aurasān |
babhūvuḥ śatravo bhūpāḥ kolā vidhvamsinas tadā ||

5- His protection was proper. (His) subjects were like children of his own flesh. At that time, the kings who were the destroyers of the Kolas, became (his) enemies.

tasya = his / pālayataḥ = protection / samyak = (was) proper / prajāḥ = subjects / putrān iva = (were) like children / aurasān = of own flesh / tadā = at that time / bhūpāḥ = the kings / kolā = name of a tribe / vidhvamsinas = destroyers / babhūvuḥ = became / śatravo = (his) enemies

तस्य तैरभवद् युद्धमतिप्रबलदण्डिनः ।
न्यूनैरपि स तैर्युद्धे कोलाविध्वंसिभिर्जितः ॥६॥

tasya tair abhavad yuddham atiprabala daṇḍinaḥ |
nyūnair api sa tair yuddhe kolā vidhvamsibhir jitāḥ ||

6- A war started between them. He, the king (Suratha), who was much more powerful, was defeated by the destroyers of the Kolas, although they were weaker.

tasya tair = between them / abhavad = was / yuddham = a war / sa = he / ati-prabala = much more powerful / daṇḍinaḥ = the king / jitāḥ = was defeated / tair = by them / yuddhe = in battle / kolā-vidhvamsibhir = by the destroyers of the Kolas / api = even though / nyūnair = weaker

ततः स्वपुरमायातो निजदेशाधिपोऽभवत् ।
आक्रान्तः स महाभागस्तैस्तदा प्रबलारिभिः ॥७॥

tataḥ svapuram āyāto nija deśa_ adhipo'bhavat |
ākrañtaḥ sa mahābhāgas tais tadā prabala_ aribhiḥ ||

7- Following that, the king returned to his own city and ruled over his native country. Then the illustrious (king) was attacked by those powerful enemies.

tatah = following that / āyāto = having returned / svapuram = to his own city / abhavat = he became / adhipah = the ruler / nija deśa = (of his) native place / tadā = then / sa = he / mahā bhāgas = the illustrious / ākrāntaḥ = was attacked / tais = by them / prabala aribhiḥ = by the strong enemies

अमात्यैर्बलिभिर्दुष्टैर्दुर्बलस्य दुरात्मभिः ।
कोशो बलं चापहृतं तत्रापि स्वपुरे ततः ॥८॥

Amātyair balibhir duṣṭair durbalasya durātmabhiḥ |
kośo balaṃ ca apahrtaṃ tatra api svapure tataḥ ||

8- Even there, in his own city, the army and treasury of the weakened (king) were taken away by the strong, vicious, and evil ministers.

tatah = upon that / kośo = the treasury / durbalasya = of the weak (king) / ca = and / balaṃ = the army / apahrtaṃ = were taken away / balibhir = by the strong / duṣṭair = vicious / durātmabhiḥ = evil / amātyair = ministers / tatra = there / api = even / svapure = in his own city

ततो मृगयाव्याजेन हृतस्वाम्यः स भूपतिः ।
एकाकी हयमारुह्य जगामगहनंवनम् ॥९॥

tato mṛgayā vyājena hrta svāmyaḥ sa bhūpatiḥ |
ekākī hayam āruhya jagāma gahanam vanam ||

9- Deprived of possessions, the king, under the pretext of going for hunting, mounted a horse and went alone into the dense forest.

tato = upon that / hrta svāmyaḥ = deprived of possessions / vyājena = with the pretext / mṛgayā = of hunting / sa = he / bhūpatiḥ = the king / ekākī = alone / āruhya = having mounted / hayam = a horse / jagāma = went / gahanam = to dense / vanam = forest

स तत्राश्रममद्राक्षीद्विजवर्यस्यमेधसः ।
प्रशान्तश्चापदाकीर्णमुनिशिष्योपशोभितम् ॥ १० ॥

sa tatra āśramam adrākṣīd dvija varyasya medhasaḥ |
praśānta śvāpada ākīrṇaṃ muni śiṣya upaśobhitam ||

10- There he saw the āśram of Medhas, the best of the twice born, inhabited by pacified wild animals and adorned with the disciples of the sage.

tatra = there / sa = he / adrākṣīd = saw / āśramam = the hermitage / dvija (twice born) varyasya (best) medhasah = of the best twice born Medhas (the Wise) / praśānta = pacified / śvāpada (animals) ākīrṇam = inhabited by animals / muni śiṣya upaśobhitam = adorned with the disciples of the sage

तस्थौ कञ्चित्सकालं च मुनिना तेनसत्कृतः ।
इतश्चेतश्च विचरंस्तस्मिन्मुनिवराश्रमे ॥ ११ ॥

tasthau kañcit sa kālam ca muninā tena satkṛtaḥ |
itaś ca_itaś ca vicaraṃs tasmin munivara_āśrame ||

11- Staying there for some time, and well treated by that sage, he wandered here and there in the āśram of the best of the munis.

sa = he / tasthau = (there) staying / kañcit= some / kālam = time / ca = and / satkṛtaḥ = well treated / tena muninā = by that muni / ca = and / vicaraṃs = wandering / itaś ca_itaś = here and there / tasmin = in this / muni vara āśrame = in the āśram of the best of the munis

सोऽचिन्तयत्तदातत्रममत्वाकृष्टमानसः ॥ १२ ॥

so'cintayat tadā tatra mamatva_ākṛṣṭa mānasah ||

12- There, his mind drawn towards possessions, he then thought:

tadā = then / so = he / (a)cintayat = thought / tatra = there / mamatva_ākṛṣṭa mānasah = with mind (mānasah) drawn (ākṛṣṭa) to my-ness (mamatva)

मत्पूर्वैःपालितंपूर्वमयाहीनंपुरंहितत् ।
मद्भृत्यैस्तैरसद्वृत्तैर्धर्मतःपाल्यतेनवा ॥ १३ ॥

matpūrvaiḥ pālitaṃ pūrvam mayā hīnaṃ puram hi tat |
mad bhṛtyais tair asadvṛttair dharmataḥ pālyate na vā ||

13- That city which was well protected previously by my ancestors and abandoned by me, is it now protected in a righteous way by my ministers of evil conduct?

tat = that / puram = city / hi = well / pālitaṃ = protected / pūrvam = previously / mat pūrvaiḥ = by my ancestors / hīnaṃ = abandoned / mayā = by me / pālyate = is it protected / mad bhṛtyais = by my ministers / tair = by them / asad = of untruthful / vṛttair = conduct / dharmataḥ = in righteous way / vā = or / na = not

नजानेसप्रधानोमेशूरहस्तीसदामदः ।
ममवैरिवशंयातःकान्भोगानुपलप्स्यते ॥ १४ ॥

na jāne sa pradhāno me śūra hastī sadā madah |
mama vairi vaśam yātaḥ kān bhogān upalapsyate ||

14- I don't know what enjoyments my chief elephant, heroic and always elated, will get now that he has gone under the control of my enemies.

na jāne = I don't know / sa = he / me = my / pradhāno = chief / śūra = hero / hastī = elephant / sadā = always / madah = elated / yātaḥ = gone / mama = to my / vairi = enemy / vaśam = control / kān = what / bhogān = enjoyments / upalapsyate = he will get

येममानुगतानित्यंप्रसादधनभोजनैः ।
अनुवृत्तिंध्रुवंतेऽद्यकुर्वन्त्यन्यमहीभृताम् ॥ १५ ॥

ye mama_anugatā nityam prasādadhanabhojanaiḥ|
anuvṛttiṁ dhruvaṁ te'dya kurvanti_anyamahībhṛtām ||

15- Those who were always acquired by my favours, wealth, and food, are surely obeying other rulers today.

ye = those / mama = my / nityam = constant / anugatā = acquired followers / prasāda dhana bhojanaiḥ = by favours, riches and food / te = they / kurvanti = do / anuvṛttiṁ = obedience / dhruvaṁ = surely / (a)dya = today / anya (other) mahībhṛtām = to other rulers

असम्यग्व्ययशीलैस्तैःकुर्वद्भिःसततंव्ययम् ।
संचितःसोऽतिदुःखेनक्षयंकोशोगमिष्यति ॥ १६ ॥

asamyag vyaya śīlais taiḥ kurvadbhīḥ satatam vyayam |
sañcitaḥ so'ti duḥkhena kṣayam kośo gamiṣyati ||

16- With their improper spending habits, and constantly losing projects, this treasury gathered with great pain, will be emptied.

asamyag vyaya śīlais = with improper spending habits / taiḥ = by them / kurvadbhīḥ = by projects / satatam = constant / vyayam = losing / so = this / kośo = treasury / sañcitaḥ = gathered / ati duḥkhena = with great pain / gamiṣyati = will go / kṣayam = empty

एतच्चान्यच्चसततंचिन्तयामासपार्थिवः ।
तत्रविप्राश्रमाभ्याशेवैश्यमेकंददर्शसः ॥ १७ ॥

etacca_anyacca satataṃ cintayāmāsa pārthivah |
tatra vipra_āśrama abhyāśe vaiśyamekaṃ dadarśa sah ||

17- While always worrying about this and that, the king saw a merchant in the vicinity of the hermitage of the sage.

ca = and / pārthivah = the king / satatam = always / cintayām āsa = was thinking / etac = this / ca = and / anyac = other / tatra = there / vipra āśrama abhyāśe = in the sage's āśram vicinity / sah = he / dadarśa = saw / ekam = one / vaiśyam = a merchant

सपृष्टस्तेनकस्त्वंभोहेतुश्चागमनेऽत्रकः ।

सशोक इव कस्मात्त्वंदुर्मना इव लक्ष्यसे ॥ १८ ॥

sa pr̥ṣtas tena kas tvam̐ bho hetuś ca āgamane'tra kaḥ |
saśoka iva kasmāt tvam̐ durmanā iva lakṣyase ||

18- He asked him, "Ho! Who are you? And what is the cause of your coming here? Why do you look sad and depressed?"

sa = he / pr̥ṣtas = was questioned / tena = by him / bho = ho! / kas = who / tvam = (are) you / ca = and / kaḥ = what / hetuś = (is) the cause / āgamane = in coming / atra = here / kasmāt = why / tvam = you / lakṣyase = look / iva = as if / sa_śoka = sad / iva = as if / dur manā = depressed

इत्याकर्ण्यवचस्तस्यभूपतेःप्रणयोदितम् ।

प्रत्युवाचसतंवैश्यःप्रश्रयावनतोन्पम् ॥ १९ ॥

iti_ākarnya vacastasya bhūpateḥ praṇaya_uditam |
prati_uvāca sa tam̐ vaiśyaḥ praśraya_avanato nṛpam ||

19- Hearing the words of the king kindly expressed, the merchant answered after bowing down respectfully.

iti = thus / ākarnya = having heard / tasya = his / vacas = words / bhūpateḥ = of the king / praṇaya = kindly / uditam = said / sa = he / tam = to him / prati_uvāca = answered / vaiśyaḥ = the merchant / praśraya (respectfully) avanato = bowing respectfully / nṛpam = to the king

॥ वैश्य उवाच ॥ २० ॥

vaiśya uvāca || 20- The Vaiśya said:

समाधिर्नामि वैश्योऽहमुत्पन्नोधनिनांकुले ।

पुत्रदारैर्निरस्तश्चधनलोभादसाधुभिः ॥ २१ ॥

samādhirnāma vaiśyo 'hamutpanno dhaninām kule |
putradārainirastaśca dhanalobhād asādhubhiḥ ||

21- I am a merchant called Samādhī, born in a rich family and deprived by unrighteous wives and sons out of their greed for money.

aham = I am / vaiśyo = a merchant / samādhir nāma = named Samādhī / utpanno = born / kule = in a family / dhaninām = of rich people / ca = and / nirastaś = deprived / asādhubhiḥ = by unrighteous / putra dārain = wives and sons / dhana lobhād = out of greed for money

विहीनश्चधनैर्दारैःपुत्रैरादायमेधनम् ।

वनमभ्यागतोदुःखीनिरस्तश्चाप्तबन्धुभिः ॥ २२ ॥

vihīnaśca dhanair dāraiḥ putrain ādāya me dhanam |
vanamabhyāgato duḥkhī nirastaśca āptabandhubhiḥ ||

22- My fortune taken by my dear wives and sons, I have arrived grief stricken to the forest, cast away by my trusted kinsmen and without possessions.

me = my / dhanam = fortune / ādāya = taken / dhanair dāraiḥ putrain = by my dear wives and sons / ca = and / duḥkhī = in grief / abhyāgato = I arrived / vanam = to the forest / nirastaś = cast away / āpta bandhubhiḥ = by trusted kinsmen / ca = and / vihīnaś = without possessions

सोऽहंनवेद्भिपुत्राणांकुशलाकुशलात्मिकाम् ।

प्रवृत्तिंस्वजनानांचदाराणांचात्रसंस्थितः ॥ २३ ॥

so'ham na vedmi putrāṇām kuśala_akuśala ātmikām |
pravṛttiṁ svajanānām ca dārāṇām ca atra samsthitah ||

23- Dwelling here, I don't know the doings of my sons, wives and folks, whether they are happy or unhappy.

so'ham = I / atra = here / samsthitah = dwelling / na vedmi = I don't know / pravṛttiṁ = the doings / svajanānām = of my folk / ca = and / putrāṇām = of sons / dārāṇām = of wives / ca = and / kuśala-akuśala = happy or unhappy / ātmikām = in spirit

किंनुतेषांगृहेक्षेममक्षेमंकिंनुसाम्प्रतम् ।

कथंतेकिंसद्वृत्तादुर्वृत्ताःकिंनुमेसुताः ॥ २४ ॥

kiṁ nu teṣāṁ gṛhe kṣemam akṣemaṁ kiṁ nu sāmpratam |
katham te kiṁ nu sadvṛttā durvṛttāḥ kiṁ nu me sūtāḥ ||

24- At present, is welfare or deprivation theirs at home? How are they? How are my sons? Are they well or ill behaved?

kim = what / nu = indeed / teṣāṃ = of them / grhe = at home / kṣemam-akṣemam = welfare or deprivation / kim = what / sāmpratam = at present / katham = how / te = (are) they / kim = what / sadvṛttā = well behaved / durvṛttāh = ill behaved / kim = what / me = (about) my / sutāh = sons

॥ राजोवाच ॥ २५ ॥

rājovāca || 25- The king said:

यैर्निरस्तोभवाँल्लुब्धैःपुत्रदारादिभिर्धनैः ॥ २६ ॥

yair nirasto bhavāṃl_lubdhaiḥ putra dārā_ātibhir dhanaiḥ ||

26- Those greedy sons, wives and others by whom you have been disowned of your wealth,

yair = by whom / bhavāṃl = you / nirasto = (are) disowned / dhanaiḥ = from riches / lubdhaiḥ putra dārā ātibhir = by greedy sons, wives and others

तेषुकिंभवतःस्नेहमनुबध्नातिमानसम् ॥ २७ ॥

teṣu kiṃ bhavataḥ sneham anubadhnāti mānasam ||

27- why is your mind still bound by affection towards them?

teṣu = in them / kim = why / bhavataḥ = your / sneham = affection / anubadhnāti = binds / mānasam = the mind

॥ वैश्य उवाच ॥ २८ ॥

vaiśya uvāca || 28- The Vaiśya said:

एवमेतद्यथाप्राहभवानस्मद्गतवचः ।

किंकरोमिनबध्नातिममनिष्ठुरतामनः ॥ २९ ॥

evam etad yathā prāha bhavān asmad gatam vacaḥ |

kiṃ karomi na badhnāti mama niṣṭhuratām manah ||

29- As you say, the same thoughts came to me! What (can) I do? My mind can not be bound by harshness.

evam = as / etad = this / yathā = as / bhavān = you / prāha = say / asmad = to us / gatam = came / vacaḥ = these words, thoughts / kim = what / karomi = I do / mama = my / manah = mind / na badhnāti = does not bind / niṣṭhuratām = with harshness

यैः संत्यज्यपितृस्नेहंधनलुब्धैर्निराकृतः ।
पतिस्वजनहार्दं चहार्दितेष्वेवमेमनः ॥ ३० ॥

yaiḥ santyajya pitṛ snehaṃ dhana lubdhair nirākṛtaḥ |
pati svajana hārdam ca hārditeṣv_eva me manaḥ ||

30- Abandoning the love of a father and the affection towards their own kinsman and husband, they have rejected me, yet my mind still has affection towards those greedy for wealth.

pati = husband / nirākṛtaḥ = cast out / yaiḥ-dhana-lubdhaiḥ = by those greedy for money / santyajya = having abandoned / pitṛ sneham = a father's love / ca = and / svajana hārdam = affection towards one's own people / eva = still / me = to me / manaḥ = the mind / hārditeṣu = (is) in dear ones

किमेतन्नाभिजानामिजानन्नपिमहामते ।
यत्प्रेमप्रवणंचित्तंविगुणेष्वपिबन्धुषु ॥ ३१ ॥

kim etan na_abhijānāmi jānann api mahāmate |
yat prema pravaṇaṃ cittaṃ viguṇeṣv_api bandhuṣu ||

31- What is this, O great minded (king), I don't know, though I am aware that the mind is inclined to love even evil kinsmen.

kim = what / etan = (is) this / na_abhijānāmi = I don't know / api = though / jānann = I am aware / mahā mate = O great minded / yat = which / cittaṃ = the mind / prema pravaṇaṃ = is inclined towards love / api = even / viguṇeṣu = in evil / bandhuṣu = kinsmen

तेषांकृतेमेनिःश्वासोदौर्मनस्यंचजायते ॥ ३२ ॥

teṣāṃ kṛte me niḥśvāso daur_manasyaṃ ca jāyate ||

32- For their sake depression and heavy sighs arise in me.

teṣāṃ kṛte = for their sake / me = in me / jāyate = arise / daur_manasyaṃ = depression / ca = and / niḥśvāso = heavy sighs

करोमिकिन्यन्नमनस्तेष्वप्रीतिषुनिष्ठुरम् ॥ ३३ ॥

karomi kiṃ yan na manas teṣv_aprītiṣu niṣṭhuraṃ ||

33- What can I do, my mind is not cruel towards them who are unkind.

kim = what / karomi = (can) I do / yan (yat) = that / manas = mind / na = (is) not / niṣṭhuraṃ = cruel / teṣv (teṣu) = towards them / aprītiṣu = towards the not loving ones

॥ मार्कण्डेय उवाच ॥ ३४ ॥

mārkaṇḍeya uvāca || 34- *Mārkaṇḍeya said:*

ततस्तौ सहितौ विप्रतं मुनिं समुपस्थितौ ॥ ३५ ॥

tatas tau sahitaṭ vipra taṃ munim samupasthitaṭ ||

35- Thereupon, O sage, both together approached the muni,

tatas = upon that / vipra = O sage / tau = both / sahitaṭ = together / samupasthitaṭ = approached / taṃ = him / munim = the muni

समाधिर्नाम वैश्योऽसौ सच पार्थिव सत्तमः ॥ ३६ ॥

samādhir nāma vaiśyo'sau sa ca pārthiva sattamaḥ ||

36- that vaiśya named Samādhi, and he, the most righteous king.

asau = that one / vaiśyo samādhir nāma = the vaiśya named Samādhi / ca = and / sa = he / sattamaḥ = the most righteous / pārthiva = king

कृत्वा तु तौ यथान्यायं यथा हतेन संविदम् ।
उपविष्टौ कथाः काश्चिच्चक्रतुर्वैश्यपार्थिवौ ॥ ३७ ॥

kṛtvā tu tau yathā nyāyaṃ yathā arhaṃ tena saṃvidam |
upaviṣṭau kathāḥ kāścic cakratur vaiśya pārthivau ||

37- The king and the merchant sat down and started a conversation with him, but only after having respectfully performed what is ordained.

tu = but only / kṛtvā = after having done, observed / tau = both / yathā = as / nyāyaṃ = ordained / yathā = as, according / arhaṃ = worthy, respectful / vaiśya pārthivau = the merchant and the king / upaviṣṭau = both sat down / cakratur = they did / tena = with him / saṃvidam = a conversation / kāścic = on some / kathāḥ = topics

॥ राजोवाच ॥ ३८ ॥

rājovāca || 38- *The king said:*

भगवंस्त्वामहं प्रष्टुमिच्छाम्येकं वदस्व तत् ॥ ३९ ॥

bhagavaṃs tvāṃ ahaṃ praṣṭum icchāmi_ekaṃ vadasva tat ||

39- Bhagavan, I wish to ask you one thing, please answer that.

bhagavams = Your Greatness / aham = I / icchāmi = wish / praṣṭum = to ask / tvām = you / ekam = one thing / vadasva = say, answer / tat = that

दुःखाययन्मेमनसःस्वचित्तायत्ततांविना ॥४०॥

duḥkhāya yan me manasaḥ svacitta_āyattatām vinā ||

40- Without any control, my thoughts take my mind towards suffering

yan (yat) = that / vinā = without / āyattatām = control / sva-citta = my thoughts / me manasaḥ = of my mind / duḥkhāya = (are) towards pain

ममत्वं गतराज्यस्यराज्याङ्गेष्वखिलेष्वपि ।
जानतोऽपियथान्नस्यकिमेतन्मुनिसत्तम ॥४१॥

mamatvam gata rājyasya rājya_aṅgeṣv_akhileṣv_api |
jānato'pi yathā_ajñasya kim etan muni sattama ||

41- like an ignorant man, and although knowing it, there is attachment to all aspects of the kingdom even after its loss. Why is it so, O best of munis?

yathā = like / ajñasya = of an ignorant / jānato (a)pi = even though knowing / mamatvam = (there is) attachment / akhileṣu = in all / rājya_aṅgeṣu = parts, aspects of the kingdom / api = even / gata = (after) the loss / rājyasya = of the kingdom / kim = what / etan (etat) = (is) that / muni sattama = O best of sages!

अयंचनिकृतःपुत्रैर्दरैर्भृत्यैस्तथोज्झितः ।
स्वजनेनचसंत्यक्तस्तेषुहार्दीतथाप्यति ॥४२॥

ayaṃ ca nikṛtaḥ putrair_dārair_bhṛtyais tathā_ujjhitah |
svajanena ca saṃtyaktas teṣu hārdī tathā_api_ati ||

42- And this vaiśya, though rejected and disowned by sons, wives, servants, and forsaken by his own kinsmen, he remains very affectionate towards them.

ca = and / ayam = this (vaiśya) / ujjhitah = rejected / tathā = thus / nikṛtaḥ = disowned / putrair = by sons / dārair = by wives / bhṛtyais = and by servants / ca = and / saṃtyaktas = forsaken / svajanena = by his people / tathā = thus / api = but even / teṣu = towards them / ati = (is) very / hārdī = affectionate

एवमेषतथाहंचद्वावप्यत्यन्तदुःखितौ ।

दृष्टदोषेऽपिविषयेममत्वाकृष्टमानसौ ॥४३॥

evam eṣa tathā ahaṃ ca dvāv api atyanta duḥkhitau |
drṣṭa doṣe'pi viṣaye mamatva ākṛṣṭa mānasau ||

43- Thus both of us, with our minds drawn to “my-ness”, are extremely afflicted in spite of seeing the defects in sense objects.

evam= thus / tathā = like that / eṣa = he / ca = and / ahaṃ = me / api = also / dvāv(dvau) = (we are)two / atyanta duḥkhitau = both extremely afflicted / api = even / drṣṭa = after seeing / doṣe = the defects/ viṣaye = in objects of senses / ākṛṣṭa mānasau = both minds drawn / mamatva = to my-ness

तत्किमेतन्महाभागयन्मोहोज्ञानिनोरपि ।
ममास्यचभवत्येषाविवेकान्धस्यमूढता ॥४४॥

tat kim etan mahā-bhāga yan moho jñāninor api |
mama_asya ca bhavati_eṣā viveka_andhasya mūḍhatā ||

44- How is this, O fortunate one, that though aware of it, there is still delusion? His delusion and mine are like blindness of discrimination.

kim = how / tat = (is) this / etan (etat) = that / mahābhāga = O fortunate / yan = that / api = even / jñāninor = we are aware / bhavati = (there) is / moho = illusion / eṣā = this / mūḍhatā = delusion / mama = of mine / ca = and / asya = of his / viveka_andhasya = (is) of blindness of discrimination

॥ ऋषिरुवाच ॥४५॥

ṛṣir uvāca || **45- The ṛṣi said:**

ज्ञानमस्तिसमस्तस्यजन्तोर्विषयगोचरे ।
विषयश्चमहाभागयान्तिचैवंपृथक् पृथक् ॥४६॥

jñānam asti samastasya jantor viṣaya gocare |
viṣayaś ca mahābhāga yānti ca_evam prthak prthak ||

46- Knowledge in each living being depends on the perception of objects, O fortunate one, and objects reach (the senses) in different ways.

jñānam = knowledge / asti = is / samastasya = of each / jantor = living being / viṣaya gocare = perception of objects (of senses) / ca = and / viṣayaś = objects / mahābhāga = O fortunate one / yānti = reach, go / ca_evam = also / prthak prthak = in various ways

दिवान्धाःप्राणिनःकेचिद्रात्रावन्धास्तथापरे ।
केचिद्विवातथारात्रौप्राणिनस्तुल्यदृष्टयः ॥४७॥

divā_andhāḥ prāṇinaḥ kecid rātrāv_andhās tathā_apare |
kecid divā tathā rātrau prāṇinas tulya dṛṣṭayaḥ ||

47- Some living beings are blind during the day, others during the night. Some living beings have equal vision during day and night.

kecid = some / prāṇinaḥ = living beings / andhāḥ = (are) blind / divā = during the day / apare = others / andhās = (are) blind / rātrau = in the night / tathā = thus / kecid = some / prāṇinas = living beings / tulya = (have) equal / dṛṣṭayaḥ = visions / divā = during the day / tathā = as / rātrau = in the night

ज्ञानिनोमनुजाःसत्यंकिंतुतेनहिकेवलम् ।
यतोहिज्ञानिनःसर्वेपशुपक्षिमृगादयः ॥४८॥

jñānino manujāḥ satyaṁ kiṁ tu te na hi kevalam |
yato hi jñāninaḥ sarve paśu pakṣi mṛga_ādayaḥ ||

48- It is true that human beings are endowed with knowledge, but they are not alone because wild and domestic animals as well as birds and others, are all endowed with knowledge.

satyam = truly / manujāḥ = humans / jñānino = (are) knowers / kiṁ tu = but / te = they / na = not / hi = indeed / kevalam = alone / yato = because / hi = indeed / sarve = all / paśu = domestic animals / pakṣi = birds / mṛga = wild animals / ādayaḥ = and the others / jñāninaḥ = (are) knowers

ज्ञानंचतन्मनुष्याणायत्तेषांमृगपक्षिणाम् ।
मनुष्याणांचयत्तेषांतुल्यमन्यत्तथोभयोः ॥४९॥

jñānaṁ ca tan manuṣyāṇāṁ yat teṣāṁ mṛga pakṣiṇāṁ |
manuṣyāṇāṁ ca yat teṣāṁ tulyam anyat tathā_ubhayoḥ ||

49- That knowledge which humans have, birds and animals also have. That which men possess, they also possess. Other (functions) also are the same in both.

ca = and / yat = that / jñānaṁ = knowledge / manuṣyāṇāṁ = of humans / tan (tat) = that / teṣāṁ = (is) theirs / mṛga pakṣiṇāṁ = of animals and birds / ca = and / yat = that / teṣāṁ = is theirs / manuṣyāṇāṁ = (is) of humans / tathā = as well / anyat = other (functions) / tulyam = (are) the same / ubhayoḥ = to both

ज्ञानेऽपिसतिपश्यैतान्पतङ्गाञ्छावचञ्चुषु ।

कणमोक्षादृतान्मोहात्पीड्यमानानपिक्षुधा ॥५०॥

jñāne'pi sati paśya_etān pataṅgāṇi chāva cañcuṣu |
kaṇa mokṣa_ādr̥tān mohāt pīḍyamānān api kṣudhā ||

50- Look at these birds, though aware and suffering from hunger, insist out of illusion on putting grains in the beaks of their small ones.

paśya = look / etān = at these / pataṅgāṇi = birds / api = even, though / sati = being / jñāne = aware / ādr̥tān = (they) insist / kaṇa mokṣa = to release grain / cañcuṣu = in the beaks / chāva = of small ones / mohāt = out of illusion / api = even / pīḍyamānān = while suffering / kṣudhā = with hunger

मानुषामनुजव्याघ्रसाभिलाषाःसुतान्प्रति ।
लोभात्प्रत्युपकारायनन्वेतान्किंनपश्यसि ॥५१॥

mānuṣā manuja vyāghra sa_abhilāṣāḥ sutān prati |
lobhāt prati_upakārāya nanv_etān kiṃ na paśyasi ||

51- O tiger among men, human beings are attached towards children out of greed for returning help. Can't you see this?

manuja viāghra = O tiger among men / mānuṣā = humans / sa-abhilāṣāḥ = are attached / prati = towards / etān = these / sutān = children / lobhāt = out of greed / prati = for return / upakārāya = help / nanu = indeed / kim = how / na paśyasi = you don't see

तथापिममतावर्तेमोहगर्तेनिपातिताः ।
महामायाप्रभावेणसंसारस्थितिकारिणा ॥५२॥

tathā_api mamatā_āvarte moha garte nipātītāḥ |
mahāmāyā prabhāveṇa saṃsāra sthiti kārīṇā ||

52- Thus they fall in the whirlpool of egoism, in the pit of illusion, under the power of Mahāmāyā, the cause of remaining in saṃsāra.

tathā = thus / api = even / nipātītāḥ = fallen / mamatā_āvarte = in the whirlpool of my-ness / moha garte = in the pit of illusion / mahāmāyā prabhāveṇa = with the power of Mahāmāyā (the Cosmic Illusive Power) / saṃsāra sthiti kārīṇā = the cause of remaining in saṃsāra

तन्नात्रविस्मयःकार्योयोगनिद्राजगत्पतेः ।
महामायाहरेश्चैषातयासम्मोह्यतेजगत् ॥५३॥

tan na_atra vismayah kāryo yoganidrā jagat pateḥ |
mahāmāyā hareś_ca_eṣā tayā sammohyate jagat ||

53- Here, there is no reason for astonishment: she is the yogic sleep of the Lord of creation and the illusive power of Viṣṇu, as well as the cause of the delusion of the world.

tan = that / atra = here / na = (there is) no / vismayah kāryo = cause for astonishment / yoga nidrā = She is the Yogic Sleep / jagat pateh = of the Lord of the universe / mahāmāyā = She is the Great Illusive Power / hareś = of Lord Hari / ca = and / eṣā = she / tayā = by her / jagat = the universe / sammohyate = is deluded

ज्ञानिनामपिचेतांसिदेवीभगवतीहि सा ।
बलादाकृष्यमोहायमहामायाप्रयच्छति ॥५४॥

jñāninām api cetāṃsi devī bhagavatī hi sā |
balād ākrṣya mohāya mahāmāyā prayacchati ||

54- Devī Bhagavatī, Mahāmāyā, indeed controls the minds of even the learned, having forcibly drawn them to illusion.

devī bhagavatī = the Great Devī / sā = She / mahāmāyā prayacchati = Mahāmāyā controls / cetāṃsi = the minds / hi = indeed / api = even / jñāninām = of learned / ākrṣya = having drawn (them) / balād = by force / mohāya = to illusion

तयाविसृज्यतेविश्वंजगदेतच्चराचरम् ।
सैषाप्रसन्नावरदानृणांभवतिमुक्तये ॥५५॥

tayā visṛjyate viśvaṃ jagad etac_cara_acaram |
sā_eṣā prasannā varadā nṛṇāṃ bhavati muktaye ||

55- By Her is created the whole of the universe, moving and unmoving. When satisfied, she becomes the granter of the boon of liberation to human beings.

sā = she / tayā = by her / visṛjyate = is created / etac = this / viśvaṃ jagad = the whole of the universe / cara_acaram = moving and unmoving / eṣā = she / prasannā = satisfied / bhavati = becomes / varadā = giver of boon / muktaye = towards liberation / nṛṇāṃ = of humans

साविद्यापरमामुक्तेर्हेतुभूतासनातनी ।
संसारबन्धहेतुश्चसैवसर्वेश्वरेश्वरी ॥५६॥

sā vidyā paramā mukter hetu bhūtā sanātānī |
saṃsāra bandha hetuś ca sā_eva sarveśvareśvarī ||

56- She is the eternal supreme knowledge, as well as the cause of liberation and the cause of bondage in saṃsāra. Indeed she is the sovereign of all sovereigns.

sā = she (is) / sanātanī = the eternal / paramā = the supreme / vidyā = knowledge / hetu bhūtā = being the cause / mukter = of liberation / ca = and / hetuś = the cause / saṃsāra bandha = of bondage in saṃsāra (existence) / sā = she / eva = indeed (is) / īśvarī = the sovereign / sarveśvara = of all sovereigns

॥ राजोवाच ॥ ५७ ॥

rājovāca || 57- The king said:

भगवन्काहिसादेवीमहामायेतियांभवान् ।
ब्रवीतिकथमुत्पन्नासाकर्मास्याश्चकिंद्विज ॥ ५८ ॥

bhagavan kā hi sā devī mahāmāyā iti yām bhavān |
bravīti katham utpannā sā karma_asyāś ca kiṃ dvija ||

58- O fortunate one, who is that Devī, indicated by you as Mahāmāyā, how has she come into being, and what are her deeds, O twice born?

bhagavan = O fortunate! / kā = who / hi = indeed / sā = she / devī = the Goddess / iti = called / mahāmāyā = Great Illusive Power / yām = who / bhavān = yourself / bravīti = explains / katham = how / utpannā = (She is) born / ca = and / sā = she / asyāś = her / karma = action / dvija = O twice born!

यत्प्रभावाचसादेवीयत्स्वरूपायदुद्भवा ।
तत्सर्वश्रोतुमिच्छामित्वत्तोब्रह्मविदांवर ॥ ५९ ॥

yat prabhāvā ca sā devī yat svarūpā yad udbhavā |
tat sarvaṃ śrotum icchāmi tvatto brahma vidāṃ vara ||

59- And what is her nature, this Devī, her real form, her origin? All that I wish to hear from you, O best of the knowers of Brahma.

ca = and / yat = what / prabhāvā = nature / sā = she / devī = Devī / yat = what / svarūpā = real form / yad = what / udbhavā = origin / tat = that / sarvaṃ = all / icchāmi = I wish / śrotum = to hear / tvatto = from you / vara = O best / brahma vidāṃ = of the knowers of Brahman

॥ ऋषिरुवाच ॥ ६० ॥

ṛṣir uvāca || 60- The ṛṣi said:

नित्यैवसाजगन्मूर्तिस्तयासर्वमिदंततम् ॥ ६१ ॥

nityā_eva sā jagan mūrtis tayā sarvam idaṃ tatam ||

61- Eternal indeed, she is the form of the universe, by her all this is pervaded,

nityā = eternal / eva = indeed / sā = she (is) / jagan mūrtis = the form of the universe / tayā = by her / sarvam = all / idaṃ = this / tatam = is pervaded

तथापितत्समुत्पत्तिर्बहुधाश्रूयतामम ॥ ६२ ॥

tathā_api tat samutpattir bahudhā śrūyatām mama ||

62- nevertheless her incarnations are many. Please hear about them from me.

tathā api = nevertheless / tat = her / samutpattir = birth / bahudhā = are many / śrūyatām = please hear / mama = from me

देवानांकार्यसिद्ध्यर्थमाविर्भवतिसायदा ।
उत्पन्नेतितदालोकेसानित्याप्यभिधीयते ॥ ६३ ॥

devānāṃ kārya siddhi_artham āvirbhavati sā yadā |

utpannā_iti tadā loke sā nityā_api_abhidhīyate ||

63- When she manifests herself for the sake of accomplishing the duty of the Devas, it is said she is born in the world, even if she is known to be eternal.

yadā = when / siddhi artham = for the sake of accomplishing / kārya = the duty / devānāṃ = of the Devas / tadā = then / sā = she / āvirbhavati = manifests / iti = it is said (that) / utpannā = she is born / loke = in the world / api = though / sā = she / abhidhīyate = is known / nityā = as eternal

योगनिद्रायदाविष्णुर्जगत्येकार्णवीकृते ।
आस्तीर्यशेषमभजत् कल्पान्तेभगवान्प्रभुः ॥ ६४ ॥

yoga nidrām yadā viṣṇur jagati_eka_arṇavī krte |

āstīrya śeṣam abhajat kalpa_ante bhagavān prabhuḥ ||

64- At the end of a kalpa, when the universe was one ocean, the great Lord Viṣṇu reclining on Adīśeṣa, immersed himself into yogic sleep.

kalpa_ante = at the end of a creation (kalpa) / yadā = when / jagati = when the universe / krte = was / eka = one / arṇavī = ocean / bhagavān = the great / prabhuḥ viṣṇur = Lord Viṣṇu / āstīrya = having

reclined / śeṣam = on ādiśeṣa, the primordial “Remainder” (or unmanifest creation) / abhajat = immersed (himself) / yoga nidrām = in the yogic sleep

तदाद्वावसुरौघोरौविख्यातौमधुकैटभौ ।
विष्णुकर्णमलोद्भूतौहन्तुंब्रह्माणमुद्यतौ ॥ ६५ ॥

tadā dvāv_asurau ghorau vikhyātau madhu kaiṭabhau |
viṣṇu karṇa mala_udbhūtau hantum brahmāṇam udyatau ||

65- Then, two terrible Asuras called Madhu and Kaiṭabha, born from the dirt of Viṣṇu’s ear, got the intention to kill Brahmā.

tadā = then / dvau = two / ghorau asurau = terrible Asuras / vikhyātau = known as / madhu kaiṭabhau = Madhu and Kaiṭabha / viṣṇu karṇa (ear) mala (dirt) udbhūtau = born from the dirt of the ear of Viṣṇu / udyatau = intent / hantum = to kill / brahmāṇam = Brahmā (the creator)

सनाभिकमलेविष्णोःस्थितोब्रह्माप्रजापतिः ।
दृष्ट्वातावसुरौचोग्रौप्रसुप्तंचजनार्दनम् ॥ ६६ ॥

sa nābhi kamale viṣṇoḥ sthito brahmā prajāpatiḥ |
dr̥ṣṭvā tāv_asurau ca_ugrau prasuptam ca jana_ardanam ||

66- He, Brahmā Prajāpati, sitting on the lotus of the navel of Viṣṇu, seeing these two cruel Asuras while Viṣṇu was asleep,

ca = and / sa = he / sthito = sitting / nābhi kamale = on the navel’s lotus / viṣṇoḥ = of Viṣṇu / brahmā prajāpatiḥ = Brahmā the lord of beings / dr̥ṣṭvā = having seen / tau= these two / ugrau = cruel / asurau = Asuras / ca = and / jana_ardanam = Viṣṇu / prasuptam = asleep

तुष्टावयोगनिद्रां तामेकाग्रहृदयःस्थितः ।
विवोधनार्थायहरेर्हरिनेत्रकृतालयाम् ॥ ६७ ॥

tuṣṭāva yoganidrām tām ekāgra hṛdayah sthitaḥ |
vibodhana_arthāya harer hari netra kṛta_ālayām ||

67- and in order to awaken Hari, (Brahmā) established in inner concentration, extolled Yoganidrā who made the eyes of Hari her abode.

vibodhana_arthāya = for the sake of the awakening / harer = of Hari / tuṣṭāva = praised / sthitaḥ = established / ekāgra = one pointed / hṛdayaḥ = heart, mind / tām = her / yoga nidrām = the Yogic Sleep Goddess / kṛta = who made / ālayām = her abode / hari netra = in the eyes of Hari

विश्वेश्वरीं जगद्धात्रीं स्थितिसंहारकारिणीम् ।
निद्रां भगवतीं विष्णोर तुलां तेजसः प्रभुः ॥ ६८ ॥

viśveśvarīm jagad dhātrīm sthiti saṁhāra kārīṇīm |
nidrām bhagavatīm viṣṇor atulām tejasah prabhuḥ ||

68- The luminous Brahmā (extolled) the incomparable great Goddess, the yoga nidrā of Viṣṇu, the sovereign of the world, the creator of the universe, and the cause of its maintenance and dissolution.

tejasah = the luminous / prabhuḥ = the Lord (Brahmā) / bhagavatīm = the great Goddess /
viśva-īśvarīm = the sovereign of the world / atulām = the incomparable / jagad (universe) dhātrīm
(creator) sthiti (maintenance) saṁhāra (dissolution) kārīṇīm (the cause) = the creator, the cause of
maintenance and dissolution of the universe / nidrām = yoga nidrā, the yogic sleep / viṣṇor = of Viṣṇu

॥ ब्रह्मोवाच ॥ ६९ ॥

brahmovāca || **69- Brahmā said:**

त्वं स्वाहा त्वं स्वधा त्वं हिव षट्कारः स्वरात्मिका ।
सुधा त्वमक्षरे नित्ये त्रिधामात्रात्मिका स्थिता ॥ ७० ॥

tvam svāhā tvam svadhā tvam hi vaṣaṭ kāraḥ svara-ātmikā |
sudhā tvam akṣare nitye tridhā mātrātmikā sthitā ||

70- You are svāhā, you are svadhā, you are indeed the word vaṣaṭ, you are the soul of sound, you are the nectar, O imperishable, O eternal one, dwelling as the embodiment of the three syllable Aum.

tvam = you are / svāhā (mantra of offering to the devas) / tvam svadhā (mantra of offering to departed
souls) / tvam = you are / hi = indeed / vaṣaṭ kāraḥ = vaṣaṭ word (mantra used in yajñas) / svara-ātmikā
= the soul of sound / sudhā = nectar / tvam = you are / akṣare = O imperishable / nitye = O eternal one /
sthitā = dwelling / ātmikā = as the embodiment / tridhā mātra = of the 3 syllable (aum)

अर्धमात्रास्थितानित्यायानुच्चार्या विशेषतः ।
त्वमेव संध्या सावित्री त्वं देवि जननी परा ॥ ७१ ॥

ardha mātṛā sthitā nityā yā-anuccāryā-aviśeṣataḥ |
tvam eva sandhyā sāvitṛī tvam devi jananī parā ||

71- You are eternal, residing in the unmanifest sound which, being unspecified, can not be uttered; you are indeed Sāvitrī and the twilight, you are, O Devi, the supreme mother.

tvam = you (are) / nityā = eternal / eva = indeed / sthitā = residing / ardha mātṛā = in half syllable (unmanifest sound) / yā = which / anuccāryā = can not be uttered / aviśeṣataḥ = being unspecified / tvam = you are / sāvitṛī = the stimulator of life represented by the sun / sandhyā = the twilight / tvam = you / devi = O Devi / jananī parā = the supreme Mother

त्वयैतद्धार्यतेविश्वंत्वयैतत्सृज्यतेजगत् ।
त्वयैतत्पाल्यतेदेवित्वमत्स्यन्तेचसर्वदा ॥७२॥

tvayā_etat dhāryate viśvaṁ tvayā_etat sṛjyate jagat |
tvayā_etat pālyate devi tvam atsi_ante ca sarvadā ||

72- O Devi, by you this world is sustained, by you this universe is created, by you it is protected, and at the end you devour it always.

devi = O Devi / tvayā = by you / etad = this / viśvaṁ = world / dhāryate = is sustained / tvayā = by you / etad = this / jagat = universe / sṛjyate = is created / tvayā = by you / etad = this / pālyate = is protected / ca = and / tvam atsi = you devour / ante = at the end / sarvadā = always

विसृष्टौसृष्टिरूपात्वंस्थितिरूपाचपालने ।
तथासंहतिरूपान्तेजगतोऽस्यजगन्मये ॥७३॥

visṛṣṭau sṛṣṭi rūpā tvam sthiti rūpā ca pālāne |
tathā saṁhṛti rūpā_ante jagato'sya jaganmaye ||

73- In creating you take the form of creation, in protecting you take the form of stability, and at the end of this universe you take the form of dissolution, O (Devi) whose form is the universe.

visṛṣṭau = in creating / tvam = you are / sṛṣṭi rūpā = the form of creation / ca = and / pālāne = in protection / sthiti rūpā = the form of stability / tathā = as well / ante = at the end / asya jagato = of this universe / saṁhṛti rūpā = the form of dissolution / jagan maye = O whose form is the universe

महाविद्यामहामायामहामेधामहास्मृतिः ।
महामोहाचभवतीमहादेवीमहासुरी ॥७४॥

mahāvidyā mahāmāyā mahāmedhā mahāsmṛtiḥ |
mahāmohā ca bhavatī mahādevī mahā_asurī ||

74- You are great knowledge, great illusion, great wisdom, great memory, great delusion, and you are the great Goddess and the great Asurī.

mahāvidyā = great knowledge / mahāmāyā = great illusion / mahāmedhā = great wisdom / mahāsmṛtiḥ = great memory, tradition / mahāmohā = great delusion / ca = and / bhavatī = you / mahādevī = great Goddess / mahāsūrī = great Asurī or the great Surī (Goddess), both are possible translations

प्रकृतिस्त्वंचसर्वस्यगुणत्रयविभाविनी ।
कालरात्रिर्महारात्रिर्मोहरात्रिश्चदारुणा ॥७५॥

prakṛtis tvam ca sarvasya guṇa traya vibhāvinī |
kāla rātrir mahā rātrir moha rātriś ca dāruṇā ||

75- You are prakṛti of the universe, the ordainer of the three guṇas, the night of time, the great night, the night of delusion, the terrible.

prakṛtis tvam = you are prakṛti (primordial nature) / sarvasya = of the universe / ca = and / vibhāvinī = the ordainer of / guṇa-traya = the 3 guṇas / kāla_rātrir = the night of time / mahā_rātrir = the great night / moha_rātriś = the night of delusion / ca = and / dāruṇā = the terrible

त्वंश्रीस्त्वमीश्वरीत्वंह्रीस्त्वंबुद्धिर्बोधलक्षणा ।
लज्जापुष्टिस्तथातुष्टिस्त्वंशान्तिःशान्तिरेवच ॥७६॥

tvam śrīs tvam īśvarī tvam hrīs tvam buddhir bodha lakṣaṇā |
lajjā puṣtis tathā tuṣtis tvam śāntiḥ kṣāntir eva ca ||

76- You are splendor, you are the sovereign, you are modesty, you are intelligence characterized by awakening, you are shyness, nourishment and contentment. You are peace and forbearance.

tvam = you are / śrīs = splendor / tvam īśvarī = you are the sovereign / tvam hrīs = you are modesty / tvam buddhir = you are intelligence / bodha lakṣaṇā = characterized by awakening / lajjā = shyness / puṣtis = nourishment / tathā = likewise / tuṣtis = contentment / tvam śāntiḥ = you are peace, tranquility / kṣāntir = forbearance / eva ca = as well

खड्गिनीशूलिनीघोरागदिनीचक्रिणीतथा ।
शङ्खिनीचापिनीबाणभुशुण्डीपरिघायुधा ॥७७॥

khaḍginī śūlinī ghorā gadinī cakriṇī tathā |
śaṅkhinī cāpinī bāṇa bhuṣuṇḍī parigha_āyudhā ||

77- Armed with a sword, a spear, a mace, a discus, a conch, a bow with arrows, slings, and an iron mace, you are dreadful.

khadgīnī = armed with sword / śūlīnī = with spear / ghorā = dreadful / gadīnī = with mace / cakrīnī = with discus / tathā = as well / śaṅkhiṇī = with conch / cāpinī = with bow / bāṇa = with arrow / bhuṣuṇḍī = slings / parigha = iron mace / āyudhā = weapon

सौम्यासौम्यतराशेषसौम्येभ्यस्त्वतिसुन्दरी ।

परापराणांपरमात्वमेवपरमेश्वरी ॥७८॥

saumyā saumyatara_aśeṣa saumyebhyas tv_atisundarī |
para_aparāṇaṃ paramā tvam eva parameśvarī ||

78- Yet you are gentle, gentler than all the gentle ones, extremely beautiful, supreme among the high and the low, you are indeed Parameśvarī.

tu = yet / saumyā = (you are) gentle / saumyatara = gentler than / aśeṣa = all the / saumyebhyas = the gentle ones / ati sundarī = extremely beautiful / paramā = supreme / para_aparāṇaṃ = among high and low / tvam eva = you are indeed / parameśvarī = the supreme sovereign

यच्चकिञ्चित्क्वचिद्वस्तुसदसद्वाखिलात्मिके ।

तस्यसर्वस्ययाशक्तिःसात्वंकिंस्तूयसेमया ॥७९॥

yac ca kiñcit kvacid vastu sad asad vā_akhila_ātmike |
tasya sarvasya yā śaktiḥ sā tvam kim stūyase mayā ||

79- O soul of everything, all the power that an object or a person has, whether existing or non existing, that is you. How can you be praised by me.

akhila_ātmike = O soul of everything / yā = whatever / śaktiḥ = power (has) / yat kiñcit vastu = whatever object / ca = and / kvacid = someone / sad = real / vā = or / asad = unreal / sarvasya = all / tasya = his / sā tvam = you / kim = how / stūyase = you can be praised / mayā = by me

ययात्वयाजगत्स्रष्टाजगत्पातात्तियोजगत् ।

सोऽपिनिद्रावशंनीतःकस्त्वांस्तोतुमिहेश्वरः ॥८०॥

yayā tvayā jagat sraṣṭā jagat pātā_atti yo jagat |
so'pi nidrā vaśaṃ nītaḥ kas tvāṃ stotum iha_īśvaraḥ ||

80- Even the Lord, the creator, the protector, and the swallower of the universe, is brought under the power of sleep by you. Who is here to praise you?

yayā = by whom / īśvaraḥ = the Lord / jagat sraṣṭā = the creator of the universe / jagat pātā = protector of the universe / atti yo jagat = who eats the universe / so = he / (a)pi = even / nītah = was brought / tvayā = by you / nidrā vaśam = under the power of sleep / kas = who / iha = (is) here / stotum = to praise / tvām = you

विष्णुःशरीरग्रहणमहमीशानएवच ।
कारितास्तेयतोऽतस्त्वां
कःस्तोतुंशक्तिमान्भवेत् ॥८१॥

viṣṇuḥ śarīra grahaṇam aham īśāna eva ca |
kāritās te yato'tas tvām kaḥ stotum śaktimān bhavet ||

81- When Viṣṇu, Śiva, and myself assume a body, all these are your actions. Consequently, who would have the power to praise you?

viṣṇu = Viṣṇu / īśāna = Śiva / eva ca = as well as / aham = me (Brahmā) / śarīra grahaṇam = assuming a body / te = (these are) your / kāritās = actions / yato = from this / atas = therefore / kaḥ = who / bhavet = would / śaktimān = have the power / stotum = to praise / tvām = you

सात्वमित्थंप्रभावैःस्वैरुदारैर्देविसंस्तुता ।
मोहयैतौदुराधर्षाविसुरौमधुकैटभौ ॥८२॥

sā tvam itthaṁ prabhāvaiḥ svair udāir devī saṁstutā |
mohaya_etau durādharṣāv_asurau madhu kaiṭabhau ||

82- Thus praised, O Devi, delude these two unassailable Asuras, Madhu and Kaiṭabha, with your superior powers,

itthaṁ = thus / saṁstutā = praised / devī = O Devi / sā tvam = you / svair = with your own / udāir = superior / prabhāvaiḥ = powers / mohaya = delude / etau = these two / durādharṣau = unassailable / asurau = Asuras / madhu kaiṭabhau = Madhu and Kaiṭabha

प्रबोधंचजगत्स्वामीनीयतामच्युतोलघु ।
बोधश्चक्रियतामस्यहन्तुमेतौमहासुरौ ॥८३॥

prabodhaṁ ca jagat svāmī nīyatām acyuto laghu |
bodhaś ca kriyatām asya hantum etau mahāsaurau ||

83- and please quickly awaken the Lord of the universe, the immovable; and awakened, please let him kill these two mighty Asuras.

ca = and / nīyatām = please bring / prabodham = to awakening / jagat svāmī = the lord of the universe / acyuto = the immovable / laghu = quickly / ca = and / bodhaś = awakened / kriyatām asya = (please) make him / hantum = kill / etau mahāsūrau = these two mighty Asuras

॥ ऋषिरुवाच ॥ ८४ ॥

ṛṣir uvāca ॥ 84- The ṛṣi said:

एवंस्तुतातदादेवीतामसीतत्रवेधसा ।
विष्णोःप्रबोधनार्थायनिहन्तुमधुकैटभौ ॥ ८५ ॥

evam stutā tadā devī tāmāsī tatra vedhasā |
viṣṇoḥ prabodhana_arthāya nihantum madhu kaitabhau ||

85- Thus, Devī the dark, was praised by Brahmā for the sake of awakening Viṣṇu in order to kill Madhu and Kaiṭabha.

evam = thus / stutā = praised / tadā = then / devī = Devī / tāmāsī = the dark / tatra = there / vedhasā = by Brahmā / prabodhana_arthāya = for the sake of the awakening / viṣṇoḥ = of Viṣṇu / nihantum madhu kaitabhau = to kill Madhu and Kaiṭabha

नेत्रास्यनासिकाबाहुहृदयेभ्यस्तथोरसः ।
निर्गम्यदर्शनेतस्थौब्रह्मणोऽव्यक्तजन्मनः ॥ ८६ ॥

netra_āśya nāsikā bāhu hṛdayebhyas tathā_urasah |
nirgamyā darśane tasthau brahmaṇo'vyakta janmanah ||

86- After coming out from (Viṣṇu's) heart, eyes, mouth, nose, arms and chest, she stood visible at the sight of Brahmā of unmanifest origin.

nirgamyā = after coming out / netra āśya nāsikā bāhu hṛdayebhyas = eyes mouth nose arms and heart / tathā = as well as / urasah = from the chest / tasthau = she stood / darśane = at the sight / brahmaṇo = of Brahmā / (a)vyakta janmanah = of unmanifest origin

उत्तस्थौचजगन्नाथस्तयामुक्तोजनार्दनः ।
एकार्णवेऽहिशयनात्ततःसददृशेचतौ ॥ ८७ ॥

uttasthau ca jagan nāthas tayā mukto janārdanaḥ |
eka_arṇave'hi śayanāt tataḥ sa dadṛśe ca tau ||

87- The Lord of the universe, freed by her and raised from his serpent couch in the unique ocean, Viṣṇu then saw these two

mukto = freed / ca = and / uttasthau = raised / tayā = by her / ahi śayanāt = from his serpent couch / ca = and / eka = in the one / arṇave = ocean / jagan nāthas = the Lord of the universe / sa janārdanaḥ = he Viṣṇu / tataḥ = upon that / dadṛśe = saw / tau = these two

मधुकैटभौदुरात्मानावतिवीर्यपराक्रमौ ।
क्रोधरक्तेक्षणावतुं ब्रह्माणं जनितोद्यमौ ॥८८॥

madhu kaiṭabhau durātmānāv_ati vīrya parākramau |
krodha rakta_ikṣaṇāv_attuṃ brahmāṇaṃ janita_udyamau ||

88- evil-minded Madhu and Kaiṭabha, created very courageous and aggressive, with eyes red with anger and intent to devour Brahmā.

madhu kaiṭabhau durātmānau = the two evil-minded Madhu and Kaiṭabha / janita = created / ativīrya = extremely heroic / parākramau = aggressive / ikṣaṇau = with eyes / rakta = red / krodha = with anger / udyamau = intent / attum = to devour / brahmāṇam = Brahmā

समुत्थाय ततस्ताभ्यां युयुधे भगवान् हरिः ।
पञ्चवर्षसहस्राणि बाहुप्रहरणो विभुः ॥८९॥

samutthāya tatas tābhyāṃ yuyudhe bhagavān hariḥ |
pañca varṣa sahasrāṇi bāhu praharaṇo vibhuḥ ||

89- Then, the all powerful Bhagavān Hari standing up, fought them with arms' blows for 5000 years.

tatas = then / bhagavān hariḥ = the great lord Viṣṇu / vibhuḥ = the all powerful / samutthāya = having stood up / yuyudhe = fought / tābhyāṃ = with both / pañca-sahasrāṇi = 5000 / varṣa = years / bāhu = with arms / praharaṇo = blows

तावप्यतिबलोन्मत्तौ महामाया विमोहितौ ॥९०॥

tāv_api_atibala_unmattau mahāmāyā vimohitau ||

90- Deluded by Mahāmāyā, both were intoxicated by their strength.

tau = both / api = also / atibala unmattau = proud to be extremely strong / mahāmāyā vimohitau = deluded by Mahāmāyā

उक्तवन्तौवरोऽस्मत्तोव्रियतामितिकेशवम् ॥९१॥

uktavantau varo'smatto vriyatām iti keśavam ||

91- They said to Keśava: “Choose a boon from us”.

uktavantau = they both said / keśavam = to Viṣṇu / iti = thus / vriyatām = choose / varo = a boon /
asmatto = from us

॥ श्रीभगवानुवाच ॥९२॥

śrī bhagavān uvāca || **92- The effulgent Lord said:**

भवेतामद्यमेतुष्टौममवध्यावुभावपि ॥९३॥

bhabetām adya me tuṣṭau mama vadhyāṁ ubhāv_āpi ||

93- If indeed you are satisfied with me, let both of you be slain by me now.

tuṣṭau = satisfied / me = with me / bhabetām = be / adya = today, now / mama = my / vadhyau = killing
/ ubhau = both of you / āpi = indeed

किमन्येनवरेणात्रएतावद्विवृतंमम ॥९४॥

kim anyena vareṇa atra etāvadd_hi vṛtaṁ mama ||

94- I have no need for any other boon here, such indeed is my choice.

kim = what / anyena vareṇa = with another boon / atra = here / etāvadd-hi = such indeed / mama = (is)
my / vṛtaṁ = choice

॥ ऋषिरुवाच ॥९५॥

ṛṣir uvāca || **95- The ṛṣi said:**

वञ्चिताभ्यामितितदासर्वमापोमयंजगत् ।
विलोक्यताभ्यांगदितोभगवान्कमलेक्षणः ॥९६॥

vañcitābhyām iti tadā sarvam āpomayaṁ jagat |
vilokya tābhyāṁ gadito bhagavān kamala īkṣaṇaḥ ||

96- Then seeing the entire universe full of water, both of them, deluded, thus addressed the Lord with lotus eyes:

tadā = then / vilokya = having seen / sarvam = the entire / āpo mayam jagat = the universe full of water / bhagavān = the Lord / kamala_īkṣaṇaḥ = the lotus-eyed / gadito = addressed / iti = thus / tābhyām = by them / vañcitābhyām = deluded

आवांजहिनयत्रोर्वीसलिलेनपरिप्लुता ॥९७॥

āvām jahi na yatra_urvī salilena pariplutā ||

97- “Kill both of us where the earth is not flooded by water”.

jahi = kill / āvām = both of us / yatra = where / urvī = earth / na = (is) not / pariplutā = flooded / salilena = with water

॥ ऋषिरुवाच ॥९८॥

ṛṣir uvāca || **98- The ṛṣi said:**

तथेत्युक्त्वाभगवताशङ्खचक्रगदाभृता ।
कृत्वाचक्रेणवैछिन्नेजघनेशिरसीतयोः ॥९९॥

tathā_iti_uktvā bhagavatā śaṅkha cakra gadā bhṛtā |
kṛtvā cakreṇa vai chinne jaghane śirasī tayoh ||

99- “So be it”, saying thus, the Lord, the bearer of the conch, discus and mace, putting them on his thighs, cut both their heads with his discus.

tathā = be it / iti = thus / uktvā = having said / bhagavatā = by Bhagavān / śaṅkha cakra gadā bhṛtā = by the holder of conch, discus and mace / kṛtvā = having put / jaghane = on thighs / vai = indeed / tayoh śirasī = their 2 heads / chinne = were cut / cakreṇa = with discus

एवमेषासमुत्पन्नाब्रह्मणासंस्तुतास्वयम् ।
प्रभावमस्यादेव्यास्तुभूयःशृणुवदामिते ॥१००॥

evam eṣā samutpannā brahmaṇā saṁstutā svayam |
prabhāvam asyā devyās tu bhūyaḥ śṛṇu vadāmi te ||

100- Thus praised by Brahmā himself, she manifested herself. But listen, I will tell you more about Devī's infinite powers.

evam = thus / Brahmaṇā saṁstutā = praised by Brahmā / svayam = himself / eṣā = she / samutpannā = was manifested / tu = but / vadāmi = I will tell / te = you / prabhāvam asyādevyās = the power of her, of Devī / śṛṇu = listen / bhūyaḥ = more

॥ इति मार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये

मधुकैटभवधो नाम प्रथमोऽध्यायः॥

iti mārkaṇḍeya purāṇe sāvarṇike manvantare devī mähātmye
madhu kaiṭabha vadho nāma prathamō'dhyāyah

*Thus ends the 1st chapter called "The Slaying of Madhu and Kaiṭabha"
in the Devī Mähātmyam, in the Mārkaṇḍeya Purāṇa,
during the Sāvarṇi Manvantara.*

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ महिषासुरसैन्यवधो नाम द्वितीयोऽध्यायः ॥

mahiṣāsura sainya vadho nāma dvitīyo'dhyāyah

Chapter 2: The Extermination of the Army of Mahiṣāsura

॥ ध्यानम् ॥

dhyānam || *Meditation*

अक्षस्रक्परशुंगदेषुकुलिशंपद्मधनुष्कुण्डिकां
दण्डंशक्तिमसिंचचर्मजलजघ्ण्टांसुराभाजनम् ।
शूलंपाशसुदर्शनेचदधतींहस्तैःप्रसन्नाननाम्
सेवेसैरिभमर्दिनीमिहमहालक्ष्मींसरोजस्थिताम् ॥

akṣasrak paraśuṃ gadeṣu kuḷiśaṃ padmaṃ dhanuṣ kuṇḍikāṃ

daṇḍaṃ śaktim asiṃ ca carma jalajaṃ ghaṇṭāṃ surābhājanam |

śūlaṃ pāśa sudarśane ca dadhatīṃ hastaiḥ prasannānanām

seve sairibha mardinīm iha mahālakṣmīm saroja sthitām ||

I worship Mahālakṣmī, the destroyer of Mahiṣāsura. She is seated on a lotus and has a contented face. In her (eighteen) hands she holds a rudrākṣa rosary, an axe, a mace, an arrow, a thunderbolt, a lotus, a bow, a pitcher, a stick, a lance, a sword, a shield, a conch, a bell, a nectar cup, a spear, a net, and the Sudarśana.

seve = I worship / iha = here / mahālakṣmīm = the Great Lakṣmī / sairibha = the buffalo (Mahiṣāsura) / mardinīm = slayer / saroja sthitām = lotus-sitting / prasannānanām = who has a contented face / ca = and / dadhatīṃ = holding / hastaiḥ = with hands / akṣasrak = rudrākṣa rosary / paraśuṃ = axe / gadā = mace / iṣu = arrow / kuḷiśaṃ = thunderbolt / padmaṃ = lotus / dhanuṣ = bow / kuṇḍikāṃ = water pot / daṇḍaṃ = stick / śaktim = lance / asiṃ = sword / ca = and / carma = shield / jalajaṃ = conch / ghaṇṭāṃ = bell / surābhājanam = cup of nectar / śūlaṃ = spear / pāśasudarśane = rope and the discus of Viṣṇu

॥ ऋषिरुवाच ॥ १ ॥

ṛṣir uvāca || 1- *The ṛṣi said:*

देवासुरमभूद्युद्धंपूर्णमब्दशतंपुरा ।
महिषेऽसुराणामधिपेदेवानांचपुरन्दरे ॥ २ ॥

deva_asuram abhūd yuddham pūrṇam abda śataṃ purā |
mahiṣe'surāṇām adhiṇe devānām ca purandare ||

2- In former times, when Mahiṣa was ruler of the Asuras and Indra of the Devas, a war raged between the Devas and the Asuras for a full hundred years.

purā = in former times / abhūd = was / yuddham = a war / deva-asuram = between Devas and Asuras / pūrṇam = for a full / abda-śataṃ = 100 years / mahiṣe adhiṇe = when Mahiṣa (the “Bull”) was the ruler / asurāṇām = of the demons / ca = and / devānām = of the Devas / purandare = Indra (the “Destroyer of Strongholds”)

तत्रासुरैर्महावीर्यैर्देवसैन्यंपराजितम् ।
जित्वाचसकलान्देवानिन्द्रोऽभून्महिषासुरः ॥ ३ ॥

tatra_asurair mahāvīryair deva sainyaṃ parājitam |
jītvā ca sakalān devān indro'bhūn mahiṣasuraḥ ||

3- During that time, the army of the Devas was defeated by the mighty valorous demons, and after vanquishing all the Devas, Mahiṣāsura became the lord of heaven.

tatra = there / deva sainyam = the army of Devas / parājitam = was defeated / asurair mahā-viryair = by the mighty valorous demons / ca = and / jītvā = after having vanquished / sakalān devān = all the Devas / mahiṣasuraḥ abhūn = Mahiṣāsura became / indro = the ruler of heaven

ततःपराजितादेवाःपद्मयोनिंप्रजापतिम् ।
पुरस्कृत्यगतास्तत्रयत्रेशगरुडध्वजौ ॥ ४ ॥

tataḥ parājitā devāḥ padma yoniṃ prajāpatim |
purāḥ kṛtya gatās tatra yatra_īśa garuḍa dhvajau ||

4- Following that, the defeated Devas headed by the lotus born Brahmā, went to the place where Śiva and Viṣṇu were.

tataḥ = following that / parājitā devāḥ = the defeated Devas / purāḥ kṛtya = putting ahead / padma yoniṃ prajāpatim = the lotus born Prajāpati / gatās = went / tatra = there / yatra = where / īśa garuḍa-dhvajau = Śiva and Viṣṇu (the “Garuḍa bannered”)

यथावृत्तंतयोस्तद्वन्महिषासुरचेष्टितम् ।
त्रिदशाःकथयामासुर्देवाभिभवविस्तरम् ॥५॥

yathā vṛttam tayos tadvan mahiṣāsura ceṣṭitam |
tridaśāḥ kathayām āsur devābhibhava vistaram ||

5- To both, the Devas narrated exactly what happened, the deeds of Mahiṣāsura as well as their defeat in detail.

yathā = as / vṛttam = it happened / tridaśāḥ = the Devas / kathayām āsur = narrated / tayos = to both (Viṣṇu and Śiva) / tadvan = exactly / mahiṣāsura ceṣṭitam = the actions of Mahiṣāsura / deva_abhibhava = the defeat of the Devas / vistaram = in detail

सूर्येन्द्राग्न्यनिलेन्दूनांयमस्यवरुणस्यच ।
अन्येषांचाधिकारान्सस्वयमेवाधितिष्ठति ॥६॥

sūrya_indra_agni_anila_indūnām yamasya varuṇasya ca |
anyeṣām ca adhikārān sa svayam eva adhitiṣṭhati ||

6- “He (Mahiṣāsura) himself is presiding alone over the functions of Sūrya, Indra, Agni, Vāyu, Candra, Yama, Varuṇa, and the other Devas.”

sa = he (Mahiṣāsura) / svayam = himself / eva = alone / adhitiṣṭhati = is presiding / adhikārān = the functions / sūrya_indra_agni_anila_indūnām = of Sūrya, Indra, Agni, Vāyu and Moon / ca = and / yamasya = of Yama / varuṇasya = of Varuṇa / ca = and / anyeṣām = of others

स्वर्गान्निराकृताःसर्वेतेनदेवगणाभुवि ।
विचरन्तियथामर्त्यामहिषेणदुरात्मना ॥७॥

svargān nirākṛtāḥ sarve tena deva gaṇā bhuvi |
vicaranti yathā martyā mahiṣeṇa durātmanā ||

7- “All the troops of the Devas having been expelled from heaven by the wicked Mahiṣa, are wandering on earth like mortals.”

sarve = all / deva gaṇā = the troops of Devas / nirākṛtāḥ = deprived, expelled / svargān = from heaven / tena = by him / mahiṣeṇa = by Mahiṣa / durātmanā = the wicked / vicaranti = they wander / bhuvi = on earth / yathā = like / martyā = mortals

एतद्वःकथितंसर्वममरारिविचेष्टितम् ।
शरणंवःप्रपन्नाःस्मोवधस्तस्यविचिन्त्यताम् ॥८॥

etad vaḥ kathitaṃ sarvaṃ amara ari viceṣṭitaṃ |
śaraṇaṃ vaḥ prapannāḥ smo vadhas tasya vicintyatām ||

8- “All the deeds of the enemy of the Devas have been narrated to you, we are seeking your protection, please consider destroying him.”

sarvaṃ = all / viceṣṭitaṃ = the deeds / amara_ari = of the enemy of the immortals / etad = this / vaḥ = to you / kathitaṃ = has been told / smo (smah) = we are / prapannāḥ = seeking / vah = your / śaraṇaṃ = protection / vicintyatām = please consider / tasya = his (Mahiṣa's) / vadhas = destruction

इत्थंनिशम्यदेवानांवचांसिमधुसूदनः ।
चकारकोपंशम्भुश्चभ्रुकुटीकुटिलाननौ ॥ ९ ॥

itthaṃ niśamya devānāṃ vacāṃsi madhu sūdanah |
cakāra kopam śambhuś ca bhru kuṭī kuṭilānanau ||

9- Thus having heard the words of the Devas, Viṣṇu and Śiva got angry, both their faces wrinkled with frowned eyebrows.

itthaṃ = thus / niśamya = having heard / vacāṃsi = the words / devānāṃ = of the Devas / madhu-sūdanah = Viṣṇu (the killer of Madhu) / cakāra = became / kopam = angry / ca = and / śambhuś = Śiva / bhru-kuṭī (frowned eyebrows) kuṭila (wrinkled) ānanau = both faces wrinkled with frowned eyebrows

ततोऽतिकोपपूर्णस्यचक्रिणोवदनात्ततः ।
निश्चक्राममहत्तेजोब्रह्मणःशङ्करस्यच ॥ १० ॥

tato'tikopa pūrṇasya cakriṇo vadanāt tataḥ |
niścakrāma mahat tejo brahmaṇaḥ śaṅkarasya ca ||

10- From that, a huge light came out from Viṣṇu's face that was full of extreme anger, as well as from the faces of Brahmā and Śiva,

tato = from that / vadanāt = from the face / cakriṇo = of Viṣṇu (the wielder of cakra) / pūrṇasya = of full / (a)ti kopa = extreme anger / tataḥ = then / Brahmaṇaḥ = of Brahmā / ca = and / śaṅkarasya = of Śiva / niścakrāma = came out / mahat tejo = a huge light

अन्येषांचैवदेवानांशक्रादीनांशरीरतः ।
निर्गतंसुमहत्तेजस्तच्चैक्यंसमगच्छत ॥ ११ ॥

anyeṣāṃ ca_eva devānāṃ śakra_ādināṃ śārīrataḥ |
nirgataṃ su mahat tejas tac ca_aikyaṃ samagacchata ||

11- and also from the bodies of Indra and the other Devas. That very brilliant light which came out became one.

ca_eva = also / śarīrataḥ = from the bodies / anyeṣāṃ devānām = of the other Devas / śakra = Indra / ādīnām = and others / nīrgatam = came out / su = very / mahat tejas = great light / ca = and / tac= that / samagacchata = came together / aikyam = as one

अतीवतेजसःकूटंज्वलन्तमिवपर्वतम् ।
ददृशुस्तेसुरास्तत्रज्वालाव्याप्तदिगन्तरम् ॥ १२ ॥

atīva tejaśaḥ kūṭaṃ jvalantam iva parvatam |
dadṛśus te surās tatra jvālā vyāpta dig antaram ||

12- There, the Devas saw a mass like a mountain of light, extremely brilliant, pervading and setting all directions ablaze.

iva = as if / tejaśaḥ kūṭaṃ = a mass of light / ati = extremely / jvalantam = blazing / iva = like / parvatam = a mountain / te = they / surās = the Devas / dadṛśus = saw / tatra = there / vyāpta = pervading / jvālā = setting ablaze / dig_antaram = all the quarters

अतुलंतत्रतत्तेजःसर्वदेवशरीरजम् ।
एकस्थंतदभून्नारीव्याप्तलोकत्रयंत्विषा ॥ १३ ॥

atulaṃ tatra tat tejaḥ sarva deva śarīra-jam |
eka sthaṃ tad abhūn nārī vyāpta loka trayam tviṣā ||

13- The incomparable light, which was born of the bodies of all the Devas and standing unified, that became a woman pervading the three worlds with her light.

tat = that / atulam = incomparable / tejas = light / sarva deva śarīra-jam = born of bodies of all Devas / tatra = there / eka stham = standing unified / tat = that / abhūn = became / nārī = a woman / vyāpta = pervading / loka-trayam = the 3 worlds / tviṣā = with light

यदभूच्छाम्भवंतेजस्तेनाजायततन्मुखम् ।
याम्येनचाभवन्केशाबाहवोविष्णुतेजसा ॥ १४ ॥

yad abhūc_chāmbhavaṃ tejas tena_ajāyata tan mukham |
yāmyena ca_abhavan keśā bāhavo viṣṇu tejasā ||

14- That which was the light of Śiva became her face, of Yama her hair, and Viṣṇu's light became her arms.

yad = which / abhūc = was / chāmbhavaṃ = of Śambhu (Śiva) / tejas = light / tena = by it / ajāyata = became / tan = her / mukham = face / ca = and / yāmyena = by Yama / abhavan = was / keśā = hair / bāhavo = arms / viṣṇu tejasā = by Viṣṇu's light

सौम्येनस्तनयोर्युग्ममध्यचैन्द्रेणचाभवत् ।
वारुणेनचजङ्घोरुनितम्बस्तेजसाभुवः ॥ १५ ॥

saumyena stanayor yugmaṃ madhyam ca_aindreṇa ca_abhavat |
vāruṇena ca jaṅghā_ūrū nitambas tejasā bhuvaḥ ||

15- By the Moon's light was born the pair of her breasts, by Indra's her waist, by Varuṇa's her legs and thighs, and by the light of the Earth her buttocks.

saumyena = by the moon (Soma) / yugmaṃ = the pair / stanayor = of breasts / ca = and / madhyam = the waist / abhavat = was / aindreṇa = by Indra's / ca = and / vāruṇena = by Varuṇa's / jaṅghā_ūrū = her legs and thighs / ca = and / nitambas = buttock / tejasā = by the light / bhuvaḥ = of the earth

ब्रह्मणस्तेजसापादौतदङ्गुल्योऽर्कतेजसा ।
वसूनांचकराङ्गुल्यःकौबरेणचनासिका ॥ १६ ॥

brahmaṇas tejasā pāḍau tad aṅgulyo'rka tejasā |
vasūnām ca kara_aṅgulyaḥ kaubereṇa ca nāsikā ||

16- By Brahmā's light both her feet were born, her toes by the sun's light, from the Vasus' the fingers of the hands, and by Kubera's the nose.

brahmaṇas = from Brahmā / tejasā = light / pāḍau = both feet / tad aṅgulyo = her toes / (a)rka tejasā = from Sun's light / ca = and / vasūnām = from the Vasus / kara_aṅgulyaḥ = fingers of the hands / ca = and / kaubereṇa = by Kubera's (the Deva of wealth) / nāsikā = the nose

तस्यास्तुदन्ताःसम्भूताःप्राजापत्येनतेजसा ।
नयनत्रितयंजज्ञेतथापावकतेजसा ॥ १७ ॥

tasyās tu dantāḥ sambhūtāḥ prajāpatyena tejasā |
nayana tritayam jajñe tathā pāvaka tejasā ||

17- Her teeth came into being by Prajāpati's light. Her three eyes were born likewise of the light of fire.

tasyās = her / dantāḥ = teeth / tu = though / sambhūtāḥ = came into being / prajāpatyena tejasā = by the light of Prajāpati (the father of beings) / tathā = likewise / tritayam = the three / nayana = eyes / jajñe = were born / pāvaka tejasā = by the light of fire

भ्रुवौचसंध्ययोस्तेजःश्रवणावनिलस्यच ।
अन्येषांचैवदेवानांसम्भवस्तेजसांशिवा ॥ १८ ॥

bhruvau ca sandhyayos tejaḥ śravaṇāv_anilasya ca |
anyeṣāṃ ca_eva devānāṃ sambhavas tejasāṃ śivā ||

18- Her eyebrows were born of the light of the two sandhyās, her ears of the wind, and also from the light of other Devas, the auspicious Goddess was manifested.

ca = and / bhruvau = 2 eyebrows / sandhyayos = from 2 twilights (uṣas and astah = dawn and sunset) / tejaḥ = light / ca = and / śravaṇau = 2 ears / anilasya = of Vāyu / ca = and / anyeṣāṃ devānāṃ tejasāṃ = of the light of other Devas / eva = also / sambhavas = (was) manifested / śivā = the auspicious Goddess

ततःसमस्तदेवानांतेजोराशिसमुद्भवाम् ।
तांवलोक्यमुदंप्रापुरमरामहिषार्दिताः ॥ १९ ॥

tataḥ samasta devānāṃ tejo rāśi samudbhavām |
tām vilokya mudam prāpur amarā mahiṣa_arditāḥ ||

19- Seeing her arising from the rays of the light of all the Devas, the immortals who were tormented by Mahiṣa, felt happy.

tataḥ = then / vilokya = having seen / tām = her / samudbhavām = arising / tejo_rāśi = from the rays of light / samasta devānāṃ = of all Devas / amarā = the immortals (Devas) / mahiṣa_arditāḥ = tormented by Mahiṣa / prāpur = obtained / mudam = happiness

शूलंशूलाद्विनिष्कृष्यददौतस्यैपिनाकधृक् ।
चक्रंचदत्तवान्कृष्णःसमुत्पाद्यस्वचक्रतः ॥ २० ॥

śūlaṃ śūlād viniṣkṛṣya dadau tasyai pināka dhṛk |
cakram ca dattavān kṛṣṇaḥ samutpātya sva cakraṭaḥ ||

20- Śiva gave her a spear extracted from his spear. Kṛṣṇa gave her a discus which emerged from his own cakra,

pināka dhṛk = the Holder of pināka (Śiva) / dadau = gave / tasyai = to her / śūlam = a spear / viniṣkṛṣya = extracted / śūlād = from (his) spear / ca = and / kṛṣṇaḥ dattavān = Kṛṣṇa gave / cakram = a discus / samutpātya = emerged / svacakraṭaḥ = from his cakra

शङ्खंचवरुणःशक्तिंददौतस्यैहुताशनः ।

मारुतोदत्तवांश्चापंबाणपूर्णेतथेषुधी ॥ २१ ॥

śaṅkham ca varuṇaḥ śaktiṃ dadau tasyai huta_aśanaḥ |
māruto dattavāṁś cāpaṃ bāṇa pūrṇe tathā_iṣudhī ||

21- Varuṇa a conch, and Agni a lance. The Maruts gave her a bow and two quivers full of arrows.

ca = and / varuṇaḥ = water god / śaṅkham = a conch / huta_aśanaḥ = Agni (yajña eater) / śaktiṃ = a lance / māruto = the Māruts (wind gods) / dattavāṁś = gave / cāpaṃ = bow / tathā = also / iṣudhī = 2 quivers / bāṇa pūrṇe = full of arrows

वज्रमिन्द्रःसमुत्पाद्यकुलिशादमराधिपः ।
ददौतस्यैसहस्राक्षोघण्टामैरावताद्गजात् ॥ २२ ॥

vajram indraḥ samutpātya kuliśād amarādhipaḥ |
dadau tasyai sahasra_akṣo ghaṇṭām airāvatād gajāt ||

22- The thousand-eyed Indra, the chief of the immortals, gave her a thunderbolt extracted from his own vajra, and a bell from the elephant Airāvata.

indrah = Indra / amara_adhipaḥ = chief of the immortals / vajram = a thunderbolt / samutpātya = extracted / kuliśād = from (his) thunderbolt / sahasra_akṣo = the 1000 eyed (Indra) / dadau = gave / tasyai = to her / ghaṇṭām = a bell / airāvatād gajāt = from the (celestial) elephant Airāvata

कालदण्डाद्यमोदण्डंपाशंचाम्बुपतिर्ददौ ।
प्रजापतिश्चाक्षमालांददौब्रह्माकमण्डलुम् ॥ २३ ॥

kāla daṇḍād yamo daṇḍaṃ pāśaṃ ca_ambu patir dadau |
prajāpatiś ca_akṣa mālām dadau brahmā kamaṇḍalum ||

23- Yama gave her a stick from the stick of time. Varuṇa gave her a net, while Prajāpati gave her a rudrākṣa rosary, and Brahmā a water pot.

yamo = Death / daṇḍaṃ = a stick / kāla daṇḍād = from the stick of time / ca = and / ambu patir = lord of water (Varuṇa) / dadau = gave / pāśaṃ = a net / ca = and / prajāpatiś = the Progenitor of creation / dadau = gave / akṣa mālām = a rudrākṣa rosary / brahmā = Brahmā / kamaṇḍalum = a water pot

समस्तरोमकूपेषुनिजरश्मीन्दिवाकरः ।
कालश्चदत्तवान्खड्गंतस्याश्चर्मचनिर्मलम् ॥ २४ ॥

samasta roma kūpeṣu nija raśmīn divākaraḥ |

kālaś ca dattavān khaḍgaṃ tasyāś carma ca nirmalam ||

24- The Sun (gave) her his own rays of lights in all the pores of the hairs, and Time gave her a sword and a spotless shield.

divākaraḥ = the Sun/ nija = his own / raśmīn = rays of light / samasta (all) roma (hair) kūpeṣu (pores) = in all the pores of the hairs / ca = and / kālaś = Time / dattavān = gave / tasyāś = to her / khaḍgaṃ = a sword / ca = and / carma nirmalam = a spotless shield

क्षीरोदश्चामलंहारमजरेचतथाम्बरे ।

चूडामणितथादिव्यंकुण्डलेकटकानिच ॥ २५ ॥

kṣīrodaś ca _amalaṃ hāraṃ ajare ca tathā _ambare |

cūḍāmaṇiṃ tathā divyaṃ kuṇḍale kaṭakāni ca ||

25- The Ocean of milk gave her a faultless necklace, a pair of undecaying garments, as well as a divine crest jewel, a pair of ear rings, bracelets,

ca = and / kṣīrodaś = the ocean of milk / amalaṃ = a faultless / hāraṃ = necklace / ca = and / ajare = a pair of undecaying / ambare = garments / tathā = as well / divyaṃ = a divine / cūḍāmaṇiṃ = a crest jewel / tathā = and also / kuṇḍale = pair of ear rings / ca = and / kaṭakāni = bracelets

अर्धचन्द्रंतथाशुभ्रंकेयूरान्सर्वबाहुषु।

नूपुरौविमलौतद्वद्वैवेयकमनुत्तमम् ॥ २६ ॥

ardha candraṃ tathā śubhraṃ keyūrān sarva bāhuṣu |

nūpurau vimalau tadvad graiveyakam anuttamam ||

26- a bright half moon, armlets in all the arms, a pair of pure anklets, an unsurpassable necklace,

tathā = as well / śubhraṃ = a bright / ardha-candraṃ = half moon / keyūrān = armlets / sarva bāhuṣu = in all arms / vimalau nūpurau = a pair of pure anklets / tadvad = as well / anuttamam = an unsurpassable / graiveyakam = necklace

अङ्गुलीयकरत्नानिसमस्तास्वङ्गुलीषुच ।

विश्वकर्माददौतस्यैपरशुंचातिनिर्मलम् ॥ २७ ॥

aṅgulīyaka ratnāni samastāsv_aṅgulīṣu ca |

viśvakarmā dadau tasyai paraśuṃ ca _ati nirmalaṃ ||

27- finger rings and jewels in all fingers. Viśvakarmā gave her an extremely brilliant axe,

aṅgulīyaka = finger rings / ratnāni = jewels / samastāsu aṅgulīṣu = in all fingers / ca = and / viśvakarmā = Viśvakarmā (divine architect) / dadau = gave / tasyai = to her / paraśuṃ = an axe / ati = extremely / nirmalam = brilliant

अस्त्राण्यनेकरूपाणितथाभेद्यंचदंशनम् ।
अम्लानपङ्कजांमालांशिरस्युरसिचापराम् ॥ २८ ॥

astrāṇi_ aneka rūpāṇi tathā_ abhedyam ca daṃśanam |
amlāna paṅkajām mālām śirasi_ urasi ca_ aparām ||

28- missiles with many shapes, an unbreakable armour, and an unfading lotus garland on the head and another on the chest.

astrāṇi = missiles / aneka rūpāṇi = with many shapes / tathā = as well / abhedyam = an unbreakable / daṃśanam = armour / ca= and / aparām = an unsurpassable / amlāna paṅkajām = unfading lotus / mālām = garland / śirasi = on the head / ca = and / urasi = on the chest

अददज्जलधिस्तस्यैपङ्कजं चातिशोभनम् ।
हिमवान्वाहनं सिंहं रत्नानि विविधानि च ॥ २९ ॥

adadaj jaladhis tasyai paṅkajam ca_ ati śobhanam |
himavān vāhanam siṃham ratnāni vividhāni ca ||

29- The Ocean gave her an utmost beautiful lotus, the Himālaya the lion vehicle and various jewels.

jaladhis = the ocean / adadaj = gave / tasyai = her / paṅkajam = a lotus / ati śobhanam = very beautiful / ca = and / himavān = Himālaya / vāhanam = the vehicle / siṃham = lion / ca = and / vividhāni = various / ratnāni = jewels

ददावशून्यं सुरयापानपात्रं धनाधिपः ।
शेषश्च सर्वनागेशो महामणिर्विभूषितम् ॥ ३० ॥

dadāv_ aśūnyam surayā pāna pātram dhana_ adhipaḥ |
śeṣaś ca sarva nāga_ īśo mahā maṇi vibhūṣitam ||

नागहारंददौ तस्यै धत्तेयः पृथिवीमिमाम् ।
अन्यैरपि सुरैर्देवीभूषणैरायुधैस्तथा ॥ ३१ ॥

nāga hāram dadau tasyai dhatte yaḥ pṛthivīm imām |
anyair api surair devī bhūṣaṇair āyudhais tathā ||

सम्मनिताननादोच्चैःसाट्टहासंमुहुर्मुहुः ।
तस्यानादेनघोरेणकृत्स्नमापूरितंनभः ॥ ३२ ॥

sammānitā nanāda_uccaiḥ sã_ātṭa hāsaṃ muhur muhuḥ |
tasyā nādena ghoreṇa kṛtsnam āpūritam nabhaḥ ||

30-31-32- Kubera gave her a drinking cup of wine which never gets emptied. Aḍiśeṣa, the lord of all the nāgas who sustains this earth, gave her a garland of snakes adorned with great jewels. Devī, honored also by other Devas with ornaments and with weapons, made a loud sound with her loud laughter again and again. The whole sky was filled with her terrifying voice.

dhana adhipah = lord of wealth (Kubera) / dadau = gave / pāna pātram = a drinking cup / aśūnyaṃ = never emptied / surayā = with wine, nectar / ca = and / śeṣaś = couch of Viṣṇu / sarva-nāga_īśo = Lord of all nāgas / vibhūṣitam = adorned / mahāmaṇi = with great jewels / yah = he who / dhatte = sustains / imām = this / pṛthivīm = earth / dadau = gave / tasyai = her / nāga-hāram = a garland of nāgas / api = also / anyair = by others / surair = Devas / bhūṣaṇair = with ornaments / tathā = as well / āyudhais = with weapons / devī sammānitā = Devī honored / nanāda = shouted / uccaiḥ = loudly / sã = she / āṭṭa = loud / hāsam = laughter / muhur muhuḥ = again and again / tasyā = with her / ghoreṇa = terrifying / nādena = sound / kṛtsnam = the whole / nabhaḥ = sky / āpūritam = was filled

अमायतातिमहताप्रतिशब्दोमहानभूत् ।
चुक्षुभुःसकलालोकाःसमुद्राश्चचकम्पिरे ॥ ३३ ॥

amāyatā_ati mahatā prati śabdo mahān abhūt |
cuḥṣubhuḥ sakalā lokāḥ samudrāś ca cakampire ||

33- By its unbounded and extreme magnitude, a great echo emanated. All the worlds shook and the oceans trembled.

amāyatā = by its unbounded / ati = extreme / mahatā = magnitude / abhūt = there was / mahān = a great / prati-śabdo = echo / sakalā = all / lokāḥ = worlds / cuḥṣubhuḥ = shook / ca = and / samudrāś = the oceans / cakampire = trembled

चचालवसुधाचेलुःसकलाश्चमहीधराः ।
जयेतिदेवाश्चमुदातामूचुःसिंहवाहिनीम् ॥ ३४ ॥

cacāla vasudhā celuḥ sakalāś ca mahī dharāḥ |
jaya_iti devāś ca mudā tām ūcuḥ siṃha vāhinīm ||

34- The earth quaked and all the mountains rocked. The Devas joyfully said to her who was mounted on the lion: "Be victorious!"

vasudhā = the earth / cacāla = quaked / ca = and / sakalās = all / mahī-dharāḥ = mountains / celuh = rocked / ca = and / jaya = be victorious! / iti = thus / ūcuh = said / devāś = the Devas / mudā = in joy / tām = to her / siṃha vāhinīm = the lion rider

तुष्टुवुर्मुनयश्चैनांभक्तिनम्रात्ममूर्तयः।
दृष्ट्वासमस्तसंक्षुब्धत्रैलोक्यममरारयः ॥ ३५ ॥

tuṣṭuvur munayaś ca_enām bhakti namra_ātma mūrtayaḥ |
dr̥ṣṭvā samastam saṅkṣubdham trailokyam amara_arayaḥ ||

35- The sages praised her, bowing down their bodies in devotion. Seeing the entire three worlds shaken, the enemies of the Devas,
ca = and / munayaś = the sages / tuṣṭuvur = lauded / enām = her / bhakti namra = bowing down in devotion / ātma mūrtayaḥ = their own bodies / dr̥ṣṭvā = having seen / samastam = all / trai lokyam = the 3 worlds / saṅkṣubdham = shaken / amara_arayaḥ = the enemies of the immortals

सन्नद्धाखिलसैन्यास्तेसमुत्तस्थुरुदायुधाः ।
आःकिमेतदितिक्रोधादाभाष्यमहिषासुरः ॥ ३६ ॥

sannaddha_akhila sainyās te samuttasthur udāyudhāḥ |
āḥ kim etad iti krodhād ābhāṣya mahiṣāsuraḥ ||

36- having gathered their entire armies, stood together with raised weapons. “Ah! What is this?!”, commented the demon Mahiṣa angrily,

te = they / sannaddha = gathered / akhila = all / sainyās = armies / samuttasthur = rose up together / udāyudhāḥ = with raised weapons / āḥ = ah! / kim = what / etad = this / iti = thus / krodhād = out of anger / ābhāṣya mahiṣāsuraḥ = commented Mahiṣāsura

अभ्यधावततंशब्दमशेषैरसुरैर्वृतः ।
सददर्शिततोदेवींव्याप्तलोकत्रयांत्विषा ॥ ३७ ॥

abhyadhāvata tam śabdham aśeṣair asurair vṛtaḥ |
sa dadarśa tato devīm vyāpta loka trayām tviṣā ||

37- and surrounded by all the Asuras, ran towards the sound. There, he saw Devī pervading the three worlds with her light,
abhyadhāvata = ran towards / tam = this / śabdham = sound / vṛtaḥ = surrounded / aśeṣair-asurair = by all the Asuras / sa = he / dadarśa = saw / tato = then / devīm = Devī / vyāpta = pervading / loka trayām = the 3 worlds / tviṣā = with light

पादाक्रान्त्यानतभुवंकिरीटोल्लिखिताम्बराम् ।
क्षोभिताशेषपातालांधनुर्ज्यानिःस्वनेनताम् ॥ ३८ ॥

pāda_ākṛāntyā nata bhuvam kirīṭa_ullikhita_ambarām |
kṣobhita_aśeṣa pātālām dhanur_jyā niḥsvanena tām ||

38- the earth bending under the steps of her feet and the sky scraped by her diadem, terrifying the entire netherworld with the twang of her bow string,

tām = her / pāda_ākṛāntyā = having stepped her foot / nata bhuvam = the earth was bent / ambarām = the sky / ullikhita = scraped / kirīṭa = by (her) diadem / aśeṣa = all / pātālām = netherworld / kṣobhita = terrified / niḥsvanena = with the twang / dhanur-jyā = of bow string

दिशोभुजसहस्रेणसमन्ताद्वाप्यसंस्थिताम् ।
ततःप्रववृतेयुद्धंतयादेव्यासुरद्विषाम् ॥ ३९ ॥

diśo bhujasahasreṇa samantād vyāpya samsthitām |
tataḥ pravavṛte yuddham tayā devyā sura dviṣām ||

39- and standing pervading all directions with her thousand arms. Following that, a battle started between Devī and the enemies of the Devas.

samsthitām = standing / vyāpya = having pervaded / samantād = whole / diśo = directions / bhujasahasreṇa = with 1000 arms / tataḥ = then / pravavṛte = started / yuddham = battle / tayā devyā = with her Devī / sura-dviṣām = with the Devas' enemies

शस्त्रास्त्रैर्बहुधामुक्तैरादीपितदिगन्तरम् ।
महिषासुरसेनानीश्चिक्षुराख्योमहासुरः ॥ ४० ॥

śastra_astrair bahudhā muktair ādīpita dig antaram |
mahiṣāsura senānīs cikṣura_ākhyo mahāsuraḥ ||

40- All directions were illumined by the weapons and missiles released in multitudes. The mighty Asura, commander of Mahiṣāsura, known as Cikṣura,

muktair = with released / śastra_astrair = weapons and missiles / bahudhā = in multitude / dig-antaram = all the directions / ādīpita = were illumined / mahiṣāsura senānīs = the commander of Mahiṣāsura / mahāsuraḥ = the mighty Asura / ākhyo = known as / cikṣura = Cikṣura (the Sharp One, the Razor)

युयुधेचामरश्चान्यैश्चतुरङ्गबलान्वितः।
रथानामयुतैः षड्भिरुदग्राख्यो महासुरः ॥४१॥

yuyudhe cāmaraś ca anyaiś catur aṅga bala_anvitaḥ |
rathānām ayutaiḥ ṣaḍbhir udagra_ākhyo mahāsuraḥ ||

41- and Cāmara along with others fought, attended by four army battalions. The mighty Asura called Udagra was with 60000 chariots,

ca = and / cāmaraś = Cāmara (“the Ox”) / anyaiś = along with others / yuyudhe = fought / catur aṅga bala_anvitaḥ (attended) = attended by four army battalions / udagra_ākhyo mahāsuraḥ = the Mahāsura called Udagra (“the Water Swallow”) / ayutaiḥ ṣaḍbhir = with 60 000 (ayuta=10 000, ṣaḍ=6) / rathānām = of chariots

अयुध्यतायुतानां सहस्रेण महाहनुः ।
पञ्चाशद्विभ्रानियुतैरसिलोमामहासुरः ॥४२॥

ayudhyata_ayutānām ca sahasreṇa mahā hanuḥ |
pañcāśadbhiś ca niyutair asilomā mahāsuraḥ ||

42- Mahāhanu with 10 million, and the mighty demon Asilomā was with 50 million chariots.

mahāhanuḥ = Mahāhanu (“Big Jaw”) / ayutānām sahasreṇa = with 10 million (of chariots) / ayudhyata = gave battle / ca = and / mahāsuraḥ asilomā = the mighty Asura Asilomā (“the Sword Tailed, Sword Hair”) / pañcāśadbhiś = with 50 / niyutair = million (1 niyutah=100 ayutah)

अयुतानां शतैः षड्भिरुदग्राख्यो महाहनुः ।
गजवाजिसहस्रौघैरनेकैः परिवारितः ॥४३॥

ayutānām śataiḥ ṣaḍbhir bāṣkalo yuyudhe raṇe |
gaja vāji sahasra_oghair anekaiḥ parivāritaḥ ||

43- Bāṣkala fought in battle with 6 million (chariots) while Parivārita, with a multitude of thousands of elephants and horses,

bāṣkalo = Bāṣkala (“the Large”) / ṣaḍbhiḥ śataiḥ = with 600 / ayutānām = 10.000 (total = 6 million) / yuyudhe = fought / raṇe = in the battle / parivāritaḥ = Parivārita (the “Surrounded”) / anekaiḥ = with many / gaja (elephants) vāji (horses) sahasra (thousand) oghaiḥ = with a multitude of thousands of horses and elephants

वृत्तोरथानां कोट्याचयुद्धे तस्मिन् युध्यत ।

बिडालाख्योऽयुतानांचपञ्चाशद्विरथायुतैः ॥४४॥

vṛto rathānām koṭyā ca yuddhe tasminn ayudhyata |
biḍāla_ākhyo'yutānām ca pañcā śadbhir atha_ayutaiḥ ||

44- engaged in that battle surrounded by ten million chariots. The demon known as Biḍāla, with 5 000 million

ca = and / vṛto = surrounded, covered / koṭyā = by 10 million / rathānām = of chariots / ayudhyata = fought / tasmin = in this / yuddhe = battle / ca = and / biḍāla_ākhyo = the (one) called Biḍāla ("the Disease of the Eye") / atha = as well / pañcā-śadbhir ayutaiḥ = with 5 lakhs (5x100.000) / ayutānām = of 10 thousand

युयुधेसंयुगेतत्ररथानांपरिवारितः ।

अन्येचतत्रायुतशोरथनागहयैर्वृताः ॥४५॥

yuyudhe saṁyuge tatra rathānām parivāritaḥ |
anye ca tatra_ayutaśo ratha nāga hayair vṛtāḥ ||

45- chariots around him, fought there in that battle. And surrounded by tens of thousands of chariots, serpents and horses, other

yuyudhe = fought / saṁyuge = in the encounter / tatra = there / parivāritaḥ = surrounded / rathānām = by chariots / anye = others / ca = and / tatra = there / ayutaśo = 10 000 / vṛtāḥ = surrounded / ratha-nāga-hayair = with chariots-serpents-horses

युयुधुःसंयुगेदेव्यासहतत्रमहासुराः ।

कोटिकोटिसहस्रैस्तुरथानांदन्तिनांतथा ॥४६॥

yuyudhuḥ saṁyuge devyā saha tatra mahāsurāḥ |
koṭi koṭi sahasrais tu rathānām dantinām tathā ||

46- mighty Asuras fought there in that encounter with Devī. With thousands of crores of chariots, elephants,

yuyudhuḥ mahāsurāḥ = mighty Asuras fought / saṁyuge = in the battle / devyā saha = with Devī / tatra = there / koṭi koṭi sahasrais = with thousands of crores / tu = indeed / rathānām = of chariots / tathā = as well as / dantinām = of elephants

हयानांचवृतोयुद्धेतत्राभून्महिषासुरः ।

तोमरैर्भिन्दिपालैश्चशक्तिभिर्मुसलैस्तथा ॥४७॥

hayānām ca vṛto yuddhe tatra_abhūn mahiṣasurāḥ |

tomarair bhindipālais ca śaktibhir musalais tathā ||

47- and horses surrounding him, Mahiṣāsura was there in the battle. With iron clubs, slings, lances, pestles,

ca = and / vṛto = surrounded / hayānām = of horses / yuddhe = in the battle/ tatra = there / abhūn mahiṣāsuraḥ = was Mahiṣāsura / tomaraiḥ = with iron clubs / bhindipālais = with slings / ca = and / śaktibhir = with lances / tathā = as well / musalais = with pestles

युयुधुःसंयुगेदेव्याखड्गैःपरशुपट्टिशैः ।

केचिच्चिक्षिपुःशक्तीःकेचित्पाशांस्तथापरे ॥४८॥

yuyudhuḥ saṃyuge devyā khaḍgaiḥ paraśu paṭṭiśaiḥ |
keci_ca cikṣipuḥ śaktiḥ keci pāśāms tathā apare ||

48- swords, axes, halberds, they encountered Devī in the battle. Some threw lances, others nets also,

yuyudhuḥ = they fought / saṃyuge devyā = in the battle with Devī / keci = some / khaḍgaiḥ = with swords / paraśu-paṭṭiśaiḥ = with axes and halberds / ca = and / apare = others / cikṣipuḥ = threw / śaktiḥ = lances / keci = some / pāśāms = nets / tathā = also

देवीखड्गप्रहारैस्तुतेतांहन्तुंप्रचक्रमुः ।

सापिदेवीततस्तानिशस्त्राण्यस्त्राणिचण्डिका ॥४९॥

devīm khaḍga prahārais tu te tām hantum pracakramuḥ |
sā api devī tatas tāni śāstrāṇi astrāṇi caṇḍikā ||

लीलयैवप्रचिच्छेदनिजशस्त्रास्त्रवर्षिणी ।

अनायस्ताननादेवीस्तूयमानासुरर्षिभिः ॥५०॥

līlayā eva praciccheda nija śastra_astra varṣiṇī |
anāya stānanā devī stūyamānā surarṣibhiḥ ||

49-50- but others attacked Devī to kill her with the blows of swords. She, Caṇḍikā Devī, playfully cut these weapons and missiles into pieces with her own showers of weapons. Devī, praised by ṛṣis and Devas, was standing unmoving, without any strain on her face.

tu = but / te = they / pracakramuḥ = attacked / devīm = Devī / hantum = to kill / tām = her / khaḍga-prahārais = with blows of swords / tatas = then / sā = she / api = also / devī caṇḍikā = Devī Caṇḍikā / eva = just / līlayā = playfully / praciccheda = cut into pieces / tāni = these / śāstrāṇi astrāṇi = weapons and missiles / nija = with her own / śastra astra varṣiṇī = showers of weapons and missiles / anāyastānanā = staying unmoving / devī stūyamānā = while Devī was praised / sura-rṣibhiḥ = by Devas and ṛṣis

मुमोचासुरदेहेषुशस्त्राण्यस्त्राणिचेश्वरी ।
सोऽपिक्रुद्धोधुतसटोदेव्यावाहनकेसरी ॥५१॥

mumoca_asura deheṣu śastrāṇi_astrāṇi ca_īśvarī |
so'pi kruddho dhuta saṭo devyā vāhana kesarī ||

51- Īśvarī released weapons and missiles on the bodies of the Asuras. The lion, Devī's vehicle, shook its mane in anger and

īśvarī mumoca = Īśvarī (the Empress) released / asura deheṣu = on the bodies of Asuras / śastrāṇi_astrāṇi ca = weapons and missiles / so = it / api = also / kesarī = the lion / vāhana devyā(h) = the mount of Devī / kruddho = angry / dhuta saṭo = shaking its mane

चचारासुरसैन्येषुवनेष्विवहुताशनः।
निःश्वासान् मुमुचेयांश्च
युध्यमानारणेऽम्बिका ॥५२॥

cacāra_asura sainyeṣu vaneṣv_iva huta_aśanaḥ |
niḥśvāsān mumuceyāṃś ca yudhyamānā raṇe'mbikā ||

52- went amidst the armies of the demons like fire in a forest. Those sighs released by Ambikā while fighting in the battlefield

cacāra = went / asura sainyeṣu = in the armies of Asuras / iva= like / hutāśanaḥ = fire (agni = the eater of offerings) / vaneṣu = in forests / ca = and / yāṃś = those / niḥśvāsān = sighs, outbreaths / mumuce = released / yudhyamānā ambikā = while Ambikā was fighting / raṇe = in the battle

त एव सद्यःसम्भूतागणाः शतसहस्रशः ।
युयुधुस्तेपरशुभिर्भिन्दिपालासिपट्टिशैः ॥५३॥

ta eva sadyaḥ sambhūtā gaṇāḥ śata sahasraśaḥ |
yuyudhus te paraṣubhir bhindipāla_asi paṭṭīśaiḥ ||

53- immediately became troops in hundreds and in thousands. They fought with axes, slings, swords, and halberds,

ta = they / eva = also / sadyaḥ = immediately / sambhūtā = became / gaṇāḥ = troops / śata = in hundreds / sahasraśaḥ = in thousands / te = they / yuyudhuh = fought / paraṣubhir = with axes / bhindipāla_asi paṭṭīśaiḥ = with slings swords and halberds

नाशयन्तोऽसुरगणान्देवीशक्त्युपबृंहिताः ।

अवाद्यन्तपटहान्गणाः शङ्खांस्तथापरे ॥५४॥

nāśayanto'sura gaṇān devī śakti upabṛmhitāḥ |
avādayanta paṭahān gaṇāḥ śaṅkhāms tathā_apare ||

54- exterminating the troops of demons, supported by the power of Devī. The troops played with drums, others with conches,

nāśayanto = exterminating / asura gaṇān = the troops of Asuras / devī śakti upabṛmhitāḥ = supported by the power of Devī / gaṇāḥ = the troops / avādayanta = playing / paṭahān = drums / apare = others / tathā = also / śaṅkhāms = conches

मृदङ्गांश्चतथैवान्येतस्मिन्युद्धमहोत्सवे ।
ततोदेवीत्रिशूलेनगदयाशक्तिवृष्टिभिः ॥५५॥

mṛdaṅgāṃś ca tathā_eva_anye tasmin yuddha mahotsave |
tato devī triśūlena gadayā śakti vṛṣṭibhiḥ ||

55- and others with mṛdaṅgas in this huge war celebration. Then, Devī with a trident, a mace, showers of lances,

ca = and / anye = others / tathā = also / mṛdaṅgāṃś = double drums / eva = also / tasmin = in this / mahotsave = big celebration / yuddha = war / tato = then / devī triśūlena = Devī with trident / gadayā = with mace / śakti vṛṣṭibhiḥ = with showers of lances

खड्गादिभिश्चशतशोनिजघानमहासुरान् ।
पातयामासचैवान्यान्घण्टास्वनविमोहितान् ॥५६॥

khadga_āḍibhiś ca śataśo nijaghāna mahāsuraṇ |
pātayām āsa ca_eva_anyān ghaṇṭā svana vimohitān ||

56- and with swords as well as other weapons, slew mighty demons in hundreds, throwing down others who were stupefied with the ringing of her bell.

ca = and / khadga_āḍibhiś = with sword and others / nijaghāna mahāsuraṇ = slew mighty Asuras / śataśo = in hundreds / ca = and / pātayāmāsa = threw down / anyān = others / ca_eva = as well / ghaṇṭā svana vimohitān (deluded) = deluded with the sound of the bell

असुरान्भुविपाशेनबद्ध्वाचान्यानकर्षयत् ।
केचिद्विधाकृतास्तीक्ष्णैःखड्गपातैस्तथापरे ॥५७॥

asuraṇ bhuvi pāśena baddhvā ca_anyān akarṣayat |
kecid dvidhā kṛtās tīkṣṇaiḥ khadga pātais tathā_apare ||

विपोथितानिपातेनगदयाभुविशेरते ।
वेमुश्चकेचिद्बुधिरंमुसलेनभृशंहताः ॥५८॥

vipothitā nipātena gadayā bhuvi śerate |
vemuś ca kecid rudhiram musalena bhṛśam hatāḥ ||

57-58- She dragged other demons on the ground having bound them with her noose. Some were split into two by her sharp sword slashes, while others smashed with the blows of her mace were lying on the ground. Some strongly beaten by her pestle vomited blood,

akarṣayat = she dragged / bhuvi = on the ground / anyān asurān = other Asuras / baddhvā = having bound (them) / pāṣena = with a rope / kecid = some / kṛtās = were made / dvidhā = into two / tīkṣṇaiḥ = with sharp / khaḍga pātais = with slashes of the sword / tathā = as well / apare = others / vipothitā = smashed / nipātena = with blows / gadayā = of the mace / śerate = layed down / bhuvi = on the ground / ca = and / kecid = some / bhṛśam = strongly / hatāḥ = beaten / musalena = by the pestle / vemuś = vomited / rudhiram = blood

केचिन्निपतिताभूमौभिन्नाःशूलेनवक्षसि ।
निरन्तराः शरौघेणकृताः केचिद्रणाजिरे ॥५९॥

kecin nipatitā bhūmau bhinnāḥ śūlena vakṣasi |
nirantarāḥ śara_ogheṇa kṛtāḥ kecid raṇa_ajire ||

शल्यानुकारिणः प्राणान्मुमुचुस्त्रिदशार्दनाः ।
केषांचिद्वाहवश्छिन्नाश्छिन्नग्रीवास्तथापरे ॥६०॥

śalya_anukāriṇaḥ prāṇān mumucus tridaśa_ardanaḥ |
keṣāñcid bāhavaś chinnāś chinna grīvās tathā_apare ||

59-60- while others fell on the ground with chests torn apart by her spear. With her continuous showers of arrows on the battlefield, some tormentors of the Devas gave up their lives looking like porcupines. Of some the arms were cut off, of others the throat,

kecin = some / nipatitā = were fallen / bhūmau = on the ground / vakṣasi = their chest / bhinnāḥ = split / śūlena = by the spear / nirantarāḥ = with continuous / śara_ogheṇa = showers of arrows / kṛtāḥ = done / kecid = some / tridaśa_ardanaḥ = tormentors of the thirty Devas / raṇa = on the battle / ajire = field / mumucus = gave up / prāṇān = lives / śalya_anukāriṇaḥ = looking like porcupines / keṣāñcid = to some / bāhavaś = the arms / chinnāś = were cut off / tathā = also / apare = others / grīvās = throats / chinna = cut

शिरांसिपेतुरन्येषामन्येमध्येविदारिताः ।
विच्छिन्नजङ्घास्त्वपरेपेतुरव्यामहासुराः ॥ ६१ ॥

śirāṃsi petur anyeṣām anye madhye vidāritāḥ |
vicchinna jaṅghās tv_ apare petur urvyām mahāsurāḥ ||

**61- from others the head fell, and in others the waist was opened.
With legs cut off, other mighty demons fell on the ground,**

anyeṣām = of others / śirāṃsi = heads / petur = fell / anye = others / vidāritāḥ = were opened / madhye = in the middle, waist / tv (tu) = but / apare mahāsurāḥ = other mighty Asuras / vicchinna = with cut off / jaṅghās = legs / petur = fell / urvyām = on the ground

एकबाह्वक्षिचरणाःकेचिद्देव्याद्विधाकृताः ।
छिन्नेऽपिचान्येशिरसिपतिताःपुनरुत्थिताः ॥ ६२ ॥

eka bāhv_akṣi caraṇāḥ kecid devyā dvidhā kṛtāḥ |
chinne'pi ca_ anye śirasi patitāḥ punar utthitāḥ ||

**62- others had only one arm, or one eye, or one foot, while others
were split into two by the Goddess. Others though fallen with heads
cut off, stood up again,**

kecid = some / eka = (with) one / bāhv (bāhu) akṣi caraṇāḥ = arm, eye, leg / dvidhā kṛtāḥ = were split into two / devyā = by Devī / ca = and / anye = others / patitāḥ = fallen / (a)pi = even / chinne śirasi = after their heads were cut off / punar = again / utthitāḥ = stood

कबन्धायुयुधुर्देव्या गृहीतपरमायुधाः ।
ननृतुश्चापरेतत्रयुद्धेतूर्यलयाश्रिताः ॥ ६३ ॥

kabandhā yuyudhur devyā grhīta paramāyudhāḥ |
nanṛtuś ca_ apare tatra yuddhe tūryalaya_āśritāḥ ||

**63- and their headless trunks seizing the best weapons, fought with
Devī. Others danced to music instruments there during the battle.**

kabandhā = trunks / yuyudhur devyā = fought with Devī / grhīta = seizing / parama = best / āyudhāḥ = weapons / ca = and / apare = others / nanṛtuś = danced / tatra = there / yuddhe = during the battle / āśritāḥ = based on / tūryalaya = music instruments

कबन्धाश्छिन्नशिरसः खड्गशक्त्यृष्टिपाणयः ।
तिष्ठतिष्ठेतिभाषन्तोदेवीमन्येमहासुराः ॥ ६४ ॥

kabandhās chinna śirasah khaḍga śakty_rṣṭi pāṇayah |
tiṣṭha tiṣṭha iti bhāṣanto devīm anye mahāsurāḥ ||

64- Other mighty Asuras with beheaded trunks and holding swords, lances, and javelins in hands said to Devī: “Stand firm, stand firm!”

anye mahāsurāḥ = other mighty Asuras / kabandhās = as trunks / chinna śirasah = with heads cut / pāṇayah = holding in hands / khaḍga = swords / śakti = lances / rṣṭi = javelins / bhāṣanto devīm = said to Devī / tiṣṭha = stand firm! / tiṣṭha = stand firm! / iti = thus

पातितैरथनागाश्वैरसुरैश्चवसुन्धरा ।

अगम्यासाभवत्तत्रयत्राभूत्समहारणः ॥ ६५ ॥

pātītai ratha nāga aśvair asuraiś ca vasundharā |
agamyā sa abhavat tatra yatra abhūt sa mahā raṇaḥ ||

65- With fallen chariots, serpents, horses and demons, it was impossible to walk on the earth where the great battle was fought.

pātītai = with fallen / ratha nāga aśvair = chariots nāgas horses / ca asuraiś = and with Asuras / sa agamyā abhavat = it was impossible to walk / vasundharā = on earth / tatra = there / yatra = where / abhūt = was / sa = this / mahā raṇaḥ = great battle

शोणितौघामहानद्यः सद्यस्तत्रप्रसुस्रुवुः ।

मध्येचासुरसैन्यस्यवारणासुरवाजिनाम् ॥ ६६ ॥

śoṇita oghā mahānadyaḥ sadyas tatra prasusruvuḥ |
madhye ca asura sainyasya vāraṇa asura vājinām ||

66- And immediately there, in the middle of the Asuras' army, large rivers of profuse torrents of the blood of elephants, demons and horses, started to flow.

ca = and / sadyas = immediately / tatra = there / mahānadyaḥ = large rivers / śoṇita oghā = of blood torrents / vāraṇa asura vājinām = of elephants, Asuras and horses / prasusruvuḥ = started to flow / madhye = in the middle / asura sainyasya = of the army of Asuras

क्षणेनतन्महासैन्यमसुराणांतथाम्बिका ।

निन्येक्षयंयथावह्निस्तृणदारुमहाचयम् ॥ ६७ ॥

kṣaṇena tan mahāsainyam asuraṇām tathā ambikā |
ninye kṣayaṃ yathā vahnīs tṛṇa dāru mahācayam ||

67- Like fire in a huge heap of straw and wood, Ambikā in an instant brought that huge army of demons to destruction.

tathā = thus / kṣaṇena = in an instant / ambikā = Mother / ninye = brought / tan (tat) = that / mahāsainyam = great army / asurāṇām = of Asuras / kṣayaṃ = to destruction / yathā = as / vahnis = fire / mahācayam = a big heap / tṛṇa dāru = (of) straw (and) wood

सचसिंहोमहानादमुत्सृजन्धुतकेसरः ।
शरीरेभ्योऽमरारीणामसूनिवविचिन्वति ॥ ६८ ॥

sa ca siṃho mahā nādam utsrjan dhuta kesarah |
śarīrebhyo'mara_arīṇām asūn iva vicinvasi ||

68- And the lion shaking its mane and emitting a great sound, went as if searching for life-breaths in the bodies of the Asuras.

ca = and / sa = it / siṃho = the lion / utsrjan = emitting / mahā-nādam = a great sound / dhuta kesarah = shaking its mane / iva = as if / vicinvasi = it was searching / asūn = lives / śarīrebhyo = from the bodies / amara arinām = of the enemies of the immortals

देव्यागणैश्चतैस्तत्रकृतंयुद्धंतथासुरैः ।
यथैषांतुष्टुवर्देवाःपुष्पवृष्टिमुचोदिवि ॥ ६९ ॥

devyā gaṇaiś ca tais tatra kṛtaṃ yuddhaṃ tathā_asuraiḥ |
yathā_eṣāṃ tuṣṭuvur devāḥ puṣpa vṛṣṭi mucu divi ||

69- The Devas, with showers of flowers released from heaven, praised the troops of Devī for the way this war was fought with the Asuras.

ca = and / devāḥ = the Devas / tuṣṭuvur = extolled / eṣāṃ = her / puṣpa-vṛṣṭi = with showers of flowers / mucu = released / divi = in the sky / yathā = how / kṛtaṃ = was done / yuddhaṃ = the war / tais = by them / devyā gaṇaiś = by the troops of Devī / tatra = there / tathā = as well as / asuraiḥ = with the Asuras

॥इतिमार्कण्डेयपुराणेषावर्णिकेमन्वन्तरेदेवीमाहात्म्ये
महिषासुरसैन्यवधोनामद्वितीयोऽध्यायः॥

iti mārkandeya purāṇe sāvarṇike manvantare devī mātmye
mahiśāsura sainya vadho nāma dvitīyo'dhyāyaḥ

Thus ends the 2nd chapter called “The Extermination of the Army of Mahiśāsura” in the Devī Mātmyam, in the Mārkaṇḍeya Purāṇa,

during the Sāvarṇi Manvantara.

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ महिषासुरवधो नाम तृतीयोऽध्यायः॥

mahiṣāsura vadho nāma tṛtīyo'dhyāyah

Chapter 3: The Slaying of Mahiṣāsura

॥ ध्यानम् ॥

dhyānam || **Meditation**

उद्यद्भानुसहस्रकान्तिमरुणक्षौमां शिरो मालिकां
रक्तालिप्तपयोधरां जपवटीं विद्यामभीतिं वरम् ।
हस्ताब्जैर्दधतीं त्रिनेत्रविलसद्वक्त्रारविन्दश्रियम्
देवीं बद्धहिमांशुरत्नमुकुटां वन्देऽरविन्दस्थिताम् ॥

udyad bhānu sahasra kāntim aruṇa kṣaumām śiro mālīkām

raktā lipta payodharām japavaṭīm vidyām abhītiṃ varam |

hastābjair dadhatīm tri netra vilasad vaktra aravindaśriyam

devīm baddha himāṃśu ratna mukuṭām vande'ravinda sthitām ||

I worship Devī seated on a lotus, who is radiant like thousands of rising suns, who has three eyes in her shining lotus face, who has a moon and gems bound to her crown. She is wearing a red silk sari, and a garland of heads. Her breasts are smeared with red (sandalwood paste). In her lotus hands she is keeping a rosary for japa, and the mudrās of jñāna, fearlessness, and granting boons.

vande devīm = I worship Devī / (a)ravinda sthitām = lotus sitting / udyad (rising) bhānu (sun) sahasra (thousand) kāntim (radiant) = radiant like 1000 of suns / trineta = 3 eyed / vaktra_aravinda = face-lotus / śriyam = shining / aruṇa kṣaumām = red silk (sari) / śiro-mālīkām = with a garland of heads / raktā = red / lipta = smeared / payo_dharām = breasts / dadhatīm = holding / hasta_abjair = with her lotus hands / japa-vaṭīm = (she has a) japa mālā / vidyām abhītiṃ varam = knowledge, fearlessness and boons / vilasad = shining / baddha = bound / hima_aṃśu = moon / ratna mukuṭām = gem crown

note: a mudrā is a hand pose. Abhaya mudrā is the gesture of reassurance and safety. In Abhayamudrā, the right hand is held upright, and the palm is facing outwards. Vara mudrā bestows boons to the devotee. Here the hand is held downwards and facing outwards. Jñāna mudrā is the pose of the hand

facing outward where the index finger is joined to the thumb while the other fingers are kept opened. These are some of the earliest Mudrās found depicted on a number of earliest statues in India

॥ ऋषिरुवाच ॥

ṛṣir uvāca || **1- The ṛṣi said:**

निहन्यमानंतत्सैन्यमवलोक्यमहासुरः ।
सेनानीश्चिक्षुरःकोपाद्ययौयोद्धुमथाम्बिकाम् ॥ २ ॥

nihanyamānaṃ tat sainyam avalokya mahā _asuraḥ |
senānīś cikṣuraḥ kopād yayau yoddhum atha _ambikām ||

2- Then the mighty demon, the commander Cikṣura, seeing his army being exterminated, went angrily to fight with Ambikā.

atha = then / mahā _asuraḥ = the mighty Asura / senānīś = the commander / cikṣuraḥ = Cikṣura (“the Sharp”) / avalokya = having seen / tat sainyam = his army / nihanyamānaṃ = being exterminated / yayau = went / kopād = in anger / yoddhum = to fight / ambikām = the Mother

सदेवींशरवर्षेणववर्षसमरेऽसुरः ।
यथामेरुगिरेःशृङ्गंतोयवर्षेणतोयदः ॥ ३ ॥

sa devīm śara varṣeṇa vavarṣa samare'suraḥ |
yathā meru gireḥ śṛṅgaṃ toya varṣeṇa toyadaḥ ||

3- In the encounter, the demon rained a shower of arrows on Devī, as a cloud rains a shower of water on the peak of mount Meru.

sa = he / asuraḥ vavarṣa = the Asura rained / devīm = on Devī / śara varṣeṇa = with a shower of arrows / samare = in the battle / yathā = as / toya-dah = a cloud / varṣeṇa = with a shower / toya = of water / śṛṅgaṃ = on the peak / meru gireḥ = of mount Meru

तस्यछित्वाततोदेवीलीलयैवशरोत्करान् ।
जघानतुरगान्बाणैर्यन्तारंचैववाजिनाम् ॥ ४ ॥

tasya chitvā tato devī līlayā _eva śara _utkarān |
jaghāna turagān bāṇair yantāraṃ ca _eva vājinām ||

4- After breaking a multitude of his arrows playfully, Devī slew his horses and the horses' driver with arrows,

devī chitvā = Devī, after breaking / tasya = his / śara utkarāṇ = multitude of arrows / eva = just / līlayā = playfully / tato = then / jaghāna = slew / turagāṇ = horses / ca = and / yantāraṃ = driver / vājinām = of horses / eva = also / bāṇair = with arrows

चिच्छेदचधनुःसद्योध्वजं चातिसमुच्छृतम् ।
विव्याधचैव गात्रेषु छिन्नधन्वानमाशुगैः ॥ ५ ॥

ciccheda ca dhanuḥ sadyo dhvajam ca ati samucchṛtam |
vivyādha ca eva gātreṣu chinna dhanvānam āśu-gaiḥ ||

5- and immediately broke asunder his bow and his very high banner. Having broken the bow, she also wounded him in his loins with quick arrows.

ca = and / sadyo = immediately / ciccheda = she broke asunder / dhanuḥ = the bow / ca = and / ati = very / samucchṛtam = high / dhvajam = banner / ca = and / chinna = having broken / dhanvānam = the bow / vivyādha = wounded (him) / eva = also / gātreṣu = in the intestines, loins / āśugaiḥ = with quick going (arrows)

सच्छिन्नधन्वाविरथो हताश्वो हतसारथिः ।
अभ्यधावततां देवीं खड्गचर्मधरोऽसुरः ॥ ६ ॥

sacchinna dhanvā viratho hata_aśvo hata sārathiḥ |
abhyadhāvata tāṃ devīm khaḍga carma dharo'suraḥ ||

6- He the demon, with broken banner, slain horses, killed charioteer, and deprived of a chariot, ran towards Devī holding a sword and a shield.

sa = he / cchinna = with broken / dhanvā = banner / viratho = without chariot / hata = with killed / aśvo = horse / hata = killed / sārathiḥ = charioteer / asuraḥ = the demon / abhyadhāvata = ran towards / tāṃ = her / devīm = Devī / khaḍga carma dharo = holding sword and shield

सिंहमाहत्य खड्गेन तीक्ष्णधारेण मूर्धनि ।
आजघान भुजे सव्ये देवीमप्यतिवेगवान् ॥ ७ ॥

siṃham āhatya khaḍgena tīkṣṇa dhāreṇa mūrdhani |
ājaghāna bhuje savye devīm api ati vegavān ||

7- Having hit the lion on the head with the sharp edge of his sword, he also struck Devī quickly on the left arm.

khaḍgena = with the sword / tīkṣṇa dhāreṇa = with the sharp edge / āhatya = having hit / siṃham = the lion / mūrdhani = on the head / ājaghāna = he hit / api = also / devīm = Devī / savye = on the left / bhuje = arm / ati = very / vegavān = quickly

तस्याःखड्गोभुजंप्राप्यपफालनृपनन्दन ।
ततो जग्राहशूलंसकोपादरुणलोचनः ॥८॥

tasyāḥ khaḍgo bhujaṃ prāpya paphāla nṛpa nandana |
tato jagrāha śūlaṃ sa kopād aruṇa_locanaḥ ||

8- On reaching her arm, that sword broke, O scion of kings. With his eyes red out of anger, he then caught a spear,

khaḍgo = the sword / prāpya = having reached / tasyāḥ = her / bhujaṃ = arm / paphāla = broke / nṛpa nandana = O scion of kings / tato = then / sa = he / jagrāha = caught / śūlaṃ = a spear / aruṇa-locanaḥ = with red eyes / kopād = out of anger

चिक्षेपचततस्तत्तुभद्रकाल्यामहासुरः ।
जाज्वल्यमानंतेजोभीरविविम्बमिवाम्बरात् ॥९॥

cikṣepa ca tatas tat tu bhadra-kālyāṃ mahā_asuraḥ |
jājvalyamānaṃ tejobhī ravi bimbam iva_ambarāt ||

9- and that mighty demon flung it at the benevolent Kālī, illuminating with its lights as if it were the reflection of the sun from the sky.

ca = and / tatas = upon that / mahāsurah cikṣepa = the mighty Asura flung / tat = it / bhadrakālyāṃ = at Bhadra-Kālī / tu = indeed / jājvalyamānaṃ = illuminating / tejobhī = with its light / iva = as if / ravi bimbam = the reflection of the sun / ambarāt = from the sky

दृष्ट्वातदापतच्छूलंदेवीशूलममुञ्चत ।
तच्छूलं शतधा तेन नीतंसचमहासुरः ॥१०॥

dr̥ṣṭvā tad āpatac-chūlaṃ devī śūlaṃ amuñcata |
tac_chūlaṃ śatadhā tena nītaṃ sa ca mahā_asuraḥ ||

10- Seeing that spear falling on her, Devī released her own spear. The mighty Asura and his spear were shattered into hundred pieces by her spear.

dr̥ṣṭvā = having seen / tat = that / śūlaṃ = spear / āpatac (āpatat) = falling / devī amuñcata = Devī released / chūlaṃ (śūlaṃ) = a spear / tena = by it / tac (tat) = this / sa = he / mahāsurah = the mighty Asura / ca = and / chūlaṃ (śūlaṃ) = his spear / nītaṃ = were brought / śatadhā = into 100 pieces

हतेतस्मिन्महावीर्येमहिषस्यचमूपतौ ।
आजगामगरुडश्चामरस्त्रिदशार्दनः ॥ ११ ॥

hate tasmin mahā vīrye mahiṣasya camū patau |
ājagāma gaja_ārūḍhaś cāmaras tridaśa_ardanaḥ ||

11- Following the death of that mighty hero, the general of the army of Mahiṣa, Cāmara, the tormentor of the Devas, came riding an elephant.

hate = upon the death / tasmin = of this / mahā vīrye = great hero / camū patau = the general of the army / mahiṣasya = of Mahiṣa / ājagāma = came / cāmaras = Cāmara (the “Ox”) / tridaśa_ardanaḥ = the tormentor of the Devas / gaja_ārūḍhaś = riding an elephant

सोऽपिशक्तिमुमोचाथदेव्यास्तामम्बिकाद्रुतम् ।
हुंकाराभिहतांभूमौपातयामासनिष्प्रभाम् ॥ १२ ॥

so'pi śaktim mumoca_atha devyās tām ambikā drutam |
huṁ kāra_abhihatām bhūmau pātayām āsa niṣprabhām ||

12- Then he also released a lance towards Ambikā which was destroyed quickly by her and was caused to fall without luster, just by her uttering the syllable “huṁ”.

atha = then / so = he / api = also / mumoca = released / śaktim = a lance / devyās = at Devī / ambikā = Ambikā / tām pātayām āsa = made it fall / drutam = quickly / bhūmau = on the ground / niṣprabhām = without luster / huṁ kāra (by the syllable “huṁ”) abhihatām = destroyed by the syllable “huṁ”

भग्नांशक्तिंनिपतितांदृष्ट्वाक्रोधसमन्वितः ।
चिक्षेपचामरःशूलंबाणैस्तदपिसाच्छिनत् ॥ १३ ॥

bhagnāṁ śaktim nipatitām drṣṭvā krodha samanvitah |
cikṣepa cāmarah_śūlaṁ bāṇais tad api sã_acchinat ||

13- Seeing the broken lance fallen, Cāmara, full of anger threw a spear, but she broke that also with her arrows.

drṣṭvā = having seen / śaktim = lance / bhagnāṁ = broken / nipatitām = fallen / cāmarah = Cāmara / cikṣepa = flung / śūlaṁ = a spear / krodha samanvitah = full of rage / sã = she / api = also / tad = that / acchinat = broke / bāṇais = with arrows

ततःसिंहःसमुत्पत्यगजकुम्भान्तरेस्थितः ।

बाहुयुद्धेनयुयुधेतेनोच्चैस्त्रिदशारिणा ॥ १४ ॥

tataḥ siṃhaḥ samutpatya gaja kumbha_antare sthitaḥ |
bāhu yuddhena yuyudhe tena_uccais tridaśa_arinā ||

14- Then, the lion jumping on the forehead of the elephant, fought fiercely in a hand encounter with him, the enemy of the Devas.

tataḥ = then / siṃhaḥ = the lion / samutpatya = jumping / sthitaḥ = standing / gaja (elephant)
kumbha_antare = on the forehead of the elephant / yuyudhe = fought / bāhu yuddhena = with a hand
fight / tena = with him / uccais = fiercely / tridaśa_arinā = with the enemy of the Devas

युध्यमानौततस्तौतुतस्मान्नागान्महींगतौ ।
युयुधातेऽतिसंरब्धौप्रहारैरतिदारुणैः ॥ १५ ॥

yudhyamānau tatas tau tu tasmān nāgān mahīm gatau |
yuyudhāte'ti saṃrabdhau prahāir ati dāruṇaiḥ ||

15- But while fighting, both of them fell from the elephant and landed on the ground, and fought closely with extremely terrifying blows.

tu = but / tatas = upon that / yudhyamānau = while fighting / tau = both / tasmān = from it / nāgān =
from the elephant / gatau = both went / mahīm = to the ground / yuyudhāte= fought / ati = very /
saṃrabdhau = closely / prahāir (blows) ati (very) dāruṇaiḥ = with very fierce blows

ततोवेगात्खमुत्पत्यनिपत्यचमृगारिणा ।
करप्रहारेणशिरश्चामरस्यपृथक्कृतम् ॥ १६ ॥

tato vegāt kham utpatya nipatya ca mṛga_arinā |
kara prahāreṇa śiraś cāmarasya pṛthak kṛtam ||

16- Then, the lion jumping quickly in space and falling, cut Cāmara's head with a blow of its paw.

tato = then / vegāt = quickly / kham = in space / utpatya = jumping / ca = and / nipatya = falling / kara
prahāreṇa = with a blow of the paw / mṛga_arinā = by the lion / śiraś = the head / cāmarasya = of
Cāmara / kṛtam = was made / pṛthak = separate

उदग्रश्चरणेदेव्याशिलावृक्षादिभिर्हतः ।
दन्तमुष्टितलैश्चैवकरालश्चनिपातितः ॥ १७ ॥

udagraś ca raṇe devyā śilā vṛkṣa_ātibhir hataḥ |
danta muṣṭi talaiś ca_eva karālaś ca nipātitaḥ ||

17- Udagra was also killed in battle by Devī with stones, trees, and others. Karāla was stricken down by her teeth, clenched fists and by her slaps as well.

ca = and / udagraś = Udagra (“the water swallower”) / hatah = was killed / raṇe = in the battle / devyā = by Devī / śilā (stones) vṛkṣa (trees) ādibhir = with stones, trees and others / eva ca = as well / karālaś = Karāla (the “terrible”) / nipātitaḥ = was stricken down / danta (teeth) muṣṭi (clenched fists) talaiś = by teeth, clenched fists and slaps

देवीक्रुद्धागदापातैश्चूर्णयामासचोद्धतम् ।
बाष्कलंभिन्दिपालेनबाणैस्ताम्रंतथान्धकम् ॥ १८ ॥

devī kruddhā gadā pātaiś cūrṇayām āsa ca_uddhatam |
bāṣkalaṃ bhindipālena bāṇais tāmraṃ tathā_andhakam ||

18- Angered, Devī ground Uddhata into powder with blows of her mace, as well as Bāṣkala with the sling, and Andhaka and Tāmra with arrows.

ca = and / kruddhā = angered / devī = Devī / gadā pātaiś = with blows of the mace / cūrṇayām āsa = pulverized / uddhatam = Uddhata (“the arrogant”) / tathā = and / bāṣkalaṃ = Bāṣkala (“the big”) / bhindipālena = with the sling / tāmraṃ = Tāmra (“leprosy”) / andhakam = Andhaka (“the blind”) / bāṇais = with arrows

उग्रास्यमुग्रवीर्यचतथैवचमहाहनुम् ।
त्रिनेत्राचत्रिशूलेनजघानपरमेश्वरी ॥ १९ ॥

ugrāsyam ugra vīryaṃ ca tathā_eva ca mahāhanum |
tri netrā ca triśūlena jaghāna parameśvarī ||

19- Ugrāsyā of cruel heroism and Mahāhanu were killed by the trident of the three-eyed Parameśvarī.

ca = and / tathā eva = also / trinetra parameśvarī = the 3 eyed Parameśvarī / triśūlena = with trident / jaghāna = killed / ugrāsyam = Ugrāsyā (“cruel mouth”) / ca = and / ugravīryaṃ = Ugravīrya (“cruel valour”) / ca = and / mahāhanum = Mahāhanu (“big jaw”)

बिडालस्यासिनाकायात्पातयामासवैशिरः ।
दुर्धरंदुर्मुखंचोभौशरैर्निन्येयमक्षयम् ॥ २० ॥

biḍālasya_asinā kāyāt pātayām āsa vai śiraḥ |
durdharaṃ durmukhaṃ ca_ubhau śarair ninye yama kṣayam ||

20- The head of Biḍāla fell from his body with her sword, while Durdhara and Durmukha were sent to Yama's annihilation with her arrows.

śiraḥ = the head / biḍālasya = of Biḍāla ("eye disease") / pātayām āsa = was made to fall / kāyāt = from the body / asinā = with the sword / vai = indeed / ninye = she sent / ubhau = both / durdharam = Durdhara ("the irresistible") / ca = and / durmukham = Durmukha ("the ugly") / śarair = with arrows / yama kṣayam = to death annihilation

एवंसंक्षीयमाणेतुस्वसैन्येमहिषासुरः ।
माहिषेणस्वरूपेणत्रासयामासतान्गणान् ॥ २१ ॥

evam saṅkṣīyamāṇe tu svasainye mahiṣāsuraḥ |
māhiṣeṇa svarūpeṇa trāsayām āsa tān gaṇān ||

21- But seeing thus the total destruction of his army, the demon Maḥiṣa started to torment the troops (of Śaktis) with his buffalo form.

tu = but / saṅkṣīyamāṇe = upon the total destruction / evam = thus / svasainye = of his army / mahiṣāsuraḥ trāsayām āsa = Maḥiṣāsura tormented / tān = these / gaṇān = troops (of Śaktis) / māhiṣeṇa svarūpeṇa = with his buffalo form

कांश्चित्तुण्डप्रहारेणखुरक्षेपैस्तथापरान् ।
लाङ्गूलताडितांश्चान्यान्
शृङ्गाभ्यांचविदारितान् ॥ २२ ॥

kāṁścit tuṇḍa prahāreṇa khura kṣepais tathā aparān |
lāṅgūla tāḍitāṁś ca anyān śṛṅgābhyāṁ ca vidāritān ||

22- He tore apart some with his horns, others by the lashes of his tail, some with the stampings of his hooves, and others with the blows of his muzzle.

kāṁścit = some / tuṇḍa (muzzle) prahāreṇa = with a blow of the muzzle / tathā = as well / aparān = others / khura (hooves) kṣepais = with stampings of hooves / ca = and / anyān = others / lāṅgūla (tail) tāḍitāṁś = tail beaten / ca = and / śṛṅgābhyāṁ = with horns / vidāritān = torn apart

वेगेनकांश्चिदपरान्नादेनभ्रमणेनच ।
निःश्वासपवनेनान्यान्पातयामासभूतले ॥ २३ ॥

vegena kāṁścid aparān nādena bhramaṇena ca |

niḥśvāsa pavanena_ anyān pātayām āsa bhūtale ||

23- Some fell on the ground by his speed, others by his bellowing and whirling, while others by the blows of his breath.

anyān = others / pātayām āsa = he caused to fall / bhūtale = on the earth / vegena = by (his) speed / kāmścid = some / aparān = others / nādena = with sound (bellowing) / bhramaṇena = by wheeling / ca = and / niḥśvāsa (outbreath) pavanena = by the wind of his breath

निपात्यप्रमथानीकमभ्यधावतसोऽसुरः ।

सिंहहन्तुमहादेव्याःकोपंचक्रेततोऽम्बिका ॥ २४ ॥

nipātya pramatha_ anīkam abhyadhāvata so'surah |

siṃhaṃ hantum mahā devyāḥ kopam cakre tato'mbikā ||

24- Having made the horses and the army fall, the demon then rushed towards the lion of Mahādevī in order to kill it. That made Ambikā angry.

nipātya = having fell / pramatha = horses / anīkam = army / so'(a)surah =he, the Asura / abhyadhāvata hantum = ran forward to kill / siṃhaṃ mahādevyāḥ = the lion of Mahādevī / tato = from that / ambikā = Mother / cakre = became / kopam = angry

सोऽपिकोपान्महावीर्यःखुरक्षुण्णमहीतलः ।

शृङ्गाभ्यांपर्वतानुच्चांश्चिक्षेपचननादच ॥ २५ ॥

so'pi kopān mahāvīryaḥ khura kṣuṇṇa mahī talah |

śṛṅgābhyāṃ parvatān uccāṃś cikṣepa ca nanāda ca ||

25- The mighty(Mahiṣa) in his fury also bellowed loudly, crushed the ground with his hooves, and threw high mountains with his horns.

kopān (kopāt) =out of anger / so = he / api = also / mahāvīryaḥ = of great valour / nanāda = bellowed / ca = and / khura (hooves) kṣuṇṇa (crush) mahī talah = the ground was crushed with his hooves / ca = and / cikṣepa = threw / śṛṅgābhyāṃ = with horns / uccāṃś parvatān = high mountains

वेगभ्रमणविक्षुण्णामहीतस्यव्यशीर्यत ।

लाङ्गूलेनाहतश्चाब्धिःप्लावयामाससर्वतः ॥ २६ ॥

vega bhramaṇa vikṣuṇṇā mahī tasya vyaśīryata |

lāṅgūlena_ āhataś ca_ abdhiḥ plāvayām āsa sarvataḥ ||

26- The earth crushed and disintegrated by his fast spinning, and the ocean beaten by his tail, overflow from all sides.

mahī = earth / vikṣuṇṇā = crushed / tasya = by his / vega = fast / bhramaṇa = spinning / vyaśīryata = disintegrated / ca = and / abdhīḥ = the ocean / plāvayām āsa = overflow / sarvataḥ = from all sides / āhataś = beaten / lāṅgūlena = by the tail

धुतशृङ्गविभिन्नाश्चखण्डंखण्डंययुर्घनाः ।

श्वासानिलास्ताःशतशोनिपेतुर्नभसोऽचलाः ॥ २७॥

dhuta śṛṅga vibhinnāś ca khaṇḍaṁ khaṇḍaṁ yayur ghanāḥ |
śvāsa anila astāḥ śataśo nipetur nabhaso'calāḥ ||

27- The clouds were torn asunder into pieces by his swinging horns, and the mountains fell from the sky in hundreds, having been blown up by the wind of his breath.

ca = and / dhuta = swinging / śṛṅga = horns / ghanāḥ = the clouds / yayur = went / vibhinnāś = torn apart / khaṇḍaṁ khaṇḍaṁ = into fragments / acalāḥ = the mountains / astāḥ = thrown / śvāsa anila = by the wind of his breaths / nipetur = fell / nabhaso = from the sky / śataśo = in hundreds

इतिक्रोधसमाध्मातमापतन्तंमहासुरम् ।

दृष्ट्वासाचण्डिकाकोपंतद्वधायतदाकरोत् ॥ २८॥

iti krodha samādhmātam āpatantaṁ mahā asuram |
dṛṣṭvā sā caṇḍikā kopam tad vadhāya tadā akarot ||

28- Seeing the mighty demon thus, agitated by anger and falling upon her, Caṇḍikā took action for his destruction.

iti = thus / dṛṣṭvā = having seen / mahāsuram = the mighty Asura / samādhmātam = excited / krodha = with rage / āpatantaṁ = falling / tadā = then / sā = she / caṇḍikā = Caṇḍikā / kopam = in anger / akarot = worked / tad vadhāya = for his destruction

साक्षिस्त्वातस्यवैपाशंतंबबन्धमहासुरम् ।

तत्याजमाहिषंरूपंसोऽपिबद्धोमहामृधे ॥ २९॥

sā kṣiptvā tasya vai pāśaṁ taṁ babandha mahā asuram |
tatyāja māhiṣaṁ rūpaṁ so'pi baddho mahā mṛdhe ||

29- Having thrown her noose, she bound that mighty demon; but he, though bound, abandoned his bull shape in the great encounter.

vai = indeed / kṣiptvā = having thrown / tasya = her / pāsaṃ = net / sā babandha = she bound / tam = him / mahāsuram = the mighty Asura / baddho = bound / so = he / (a)pi = also / tatyāja = quitted / māhiṣaṃ rūpaṃ = the buffalo shape / mahā mrdhe = in the great battle

ततःसिंहोऽभवत्सद्योयावत्तस्याम्बिकाशिरः ।

छिनत्तितावत्पुरुषःखड्गपाणिरदृश्यत ॥ ३० ॥

tataḥ siṃho'bhavat sadyo yāvat tasya ambikā śiraḥ |
chinatti tāvat puruṣaḥ khaḍga paṇir adṛśyata ||

30- He suddenly became a lion but while Ambikā was cutting off his head, he then appeared as a man holding a sword.

tataḥ = upon that / abhavat = he became / sadyo = immediately / siṃho = a lion / yāvat = while / ambikā chinatti = Ambikā was cutting off / tasya = his / śiraḥ = head / tāvat = at that time / adṛśyata = he appeared / puruṣaḥ = as man / khaḍga = sword / paṇir = in hand

तत एवाशुपुरुषंदेवीचिच्छेदसायकैः ।

तंखड्गचर्मणासार्धं ततः सोऽभून्महागजः ॥ ३१ ॥

tata eva āśu puruṣaṃ devī ciccheda sāyakaiḥ |
taṃ khaḍga carmaṇā sārḍhaṃ tataḥ so'bhūn mahāgajaḥ ||

31- Following that, Devī also quickly chopped up that man along with his sword and shield with her arrows. He then became a huge elephant,

tata = then / eva = also / āśu = quickly / Devī ciccheda = Devī chopped / sāyakaiḥ = with arrows / taṃ = him / puruṣaṃ = the man / sārḍhaṃ = along with / khaḍga = the sword / carmaṇā = (and) shield / tataḥ = then / so = he / (a)bhūn = became / mahāgajah = a huge elephant

करेणचमहासिंहंतचकर्षजगर्जच ।

कर्षतस्तुकरंदेवीखड्गेननिरकृन्तत ॥ ३२ ॥

kareṇa ca mahāsiṃhaṃ taṃ cakarṣa jagarja ca |
karṣatas tu karaṃ devī khaḍgena nirakṛntata ||

32- and caught the great lion with his trunk while roaring. While he was dragging the lion, Devī severed his trunk with a sword.

ca = and / cakarṣa = he caught / kareṇa = with (his) trunk / taṃ = him / mahāsiṃhaṃ = the great lion / ca = and / jagarja = roared / tu = but / Devī khaḍgena = Devī with a sword / nirakṛntata = cut away / karaṃ = the trunk / karṣatas = while dragging

ततोमहासुरोभूयोमाहिषंवपुरास्थितः ।
तथैवक्षोभयामासत्रैलोक्यंसचराचरम् ॥ ३३ ॥

tato mahā_asuro bhūyo māhiṣaṃ vapur āsthitaḥ |
tathā_eva kṣobhayām āsa trailokyam sa-cara_acaram ||

33- The mighty demon then relied again on his buffalo shape, and as before terrified the three worlds moving and unmoving.

tato = then / mahāsuro bhūyo = the mighty Asura again / āsthitaḥ = relying / māhiṣaṃ vapur = on the buffalo form / tathā_eva = also / kṣobhayām āsa = terrified / trailokyam = the 3 worlds / sa-cara_acaram = moving and unmoving

ततःक्रुद्धाजगन्माताचण्डिकापानमुत्तमम् ।
पपौपुनःपुनश्चैवजहासारुणलोचना ॥ ३४ ॥

tataḥ kruddhā jagan mātā caṇḍikā pānam uttamam |
papau punaḥ punaś ca_eva jahāsa_aruṇa locanā ||

34- Enraged by that, the Mother of the universe, Caṇḍikā drank the supreme beverage again and again, and laughed with red eyes.

tataḥ = upon that / kruddhā = enraged / jagan-mātā = the Mother of the universe / caṇḍikā papau = Caṇḍikā drank / pānam uttamam = the supreme beverage / punaḥ punaś = again and again / ca eva = and also / jahāsa = laughed / aruṇa = red / locanā = eyed

ननर्दचासुरःसोऽपिबलवीर्यमदोद्धतः ।
विषाणाभ्यांचचिक्षेपचण्डिकांप्रतिभूधरान् ॥ ३५ ॥

nanarda ca_asuraḥ so'pi bala vīrya mada_uddhataḥ |
viṣāṇābhyām ca cikṣepa caṇḍikām prati bhūdharān ||

35- The demon, excited by his power, valour, and arrogance, also roared proudly and threw mountains towards Caṇḍikā with his horns.

ca = and / asuraḥ nanarda = the demon roared / so (a)pi = he also / bala vīrya mada_uddhataḥ = excited with strength, valour and arrogance / cikṣepa = threw / bhūdharān = mountains / caṇḍikām prati = towards Caṇḍikā / viṣāṇābhyām = with horns

साचतान्प्रहितांस्तेनचूर्णयन्तीशरोत्करैः ।
उवाचतंमदोद्धूतमुखरागाकुलाक्षरम् ॥ ३६ ॥

sā ca tām prahitāms tena cūrṇayanatī śara_ utkaraiḥ |
uvāca tam mada_ uddhūta mukha rāga_ ākula_ akṣaram ||

**36- She pulverized these thrown by him with a multitude of arrows.
With her face in ecstatic exhilaration, she addressed him with
words filled with passion:**

ca = and / sā = she / utkaraiḥ = by a multitude / śara = of arrows / cūrṇayanatī = pulverized / tām = these /
prahitāms = hurled / tena = by him / uvāca = she said / tam = to him / mukha = (her) face / mada
(exhilaration) uddhūta = ecstatic exhilaration, elevated inebriation / rāga ākula (filled) akṣaram = words
filled with passion

॥ देव्युवाच ॥ ३७ ॥

devy_uvāca || 37- Devī said:

गर्जगर्जक्षणंमूढमधुयावत्पिबाम्यहम् ।
मयात्वयिहतेऽत्रैवगर्जिष्यन्त्याशुदेवताः ॥ ३८ ॥

garja garja kṣaṇam mūḍha madhu yāvat pibāmi_aham |
mayā tvayi hate'tra_eva garjiśyanti_ āśu devatāḥ ||

**38- “Roar, roar for an instant, you fool, while I am drinking this
wine. When you will be slain by me, the Devas also will roar here
immediately.”**

garja garja = roar, roar / kṣaṇam = for a moment / mūḍha = O fool / madhu = nectar, spirituous liquor /
yāvat = while / aham pibāmi = I drink / mayā = by me / tvayi hate = when you will be killed / eva =
also / atra = here / devatāḥ = the Devas / garjiśyanti = will roar / āśu = quickly

॥ ऋषिरुवाच ॥ ३९ ॥

ṛṣir uvāca || 39- The ṛṣi said:

एवमुक्त्वासमुत्पत्यसारूढातंमहासुरम् ।
पादेनाक्रम्यकण्ठेचशूलेनैनमताडयत् ॥ ४० ॥

evam uktvā samutpatya sārūḍhā tam mahāsuraṁ |
pādena_ākramya kaṇṭhe ca śūlena_enam atāḍayat ||

**40- Having said thus, she jumped and rode over the mighty demon,
pressing his throat with one foot and piercing him with her spear.**

evam = thus / uktvā = having said / samutpatya = (and) having jumped / sã = she / ārūḍhã = riding / tam = him / mahāsura = the mighty Asura / ākrāmya = having pressed / pādena = with one foot / kaṇṭhe = on throat / ca = and / śūlena = with spear / atādayat = pierced / enam = him

ततःसोऽपि पदाक्रान्तस्तया निजमुखात्ततः ।
अर्धनिष्क्रान्तएवासीद्देव्यावीर्येणसंवृतः ॥४१॥

tataḥ so'pi pada_ākrāntas tayā nija mukhāt tataḥ |
ardha niṣkrānta eva_āsīd devyā vīryeṇa saṁvṛtaḥ ||

41- Though pressed by her foot, he, while still half coming out from his own mouth, was restrained by the valour of Devī,

tataḥ = then / so = he / (a)pi = though / ākrāntas = pressed / tayā = by her / pada = foot / tataḥ = from its / nija = own / mukhāt = mouth / āsīd = (as) he was / eva = just / ardha = half / niṣkrānta = coming out / saṁvṛtaḥ = he was overwhelmed / vīryeṇa devyā(h) = by the valour of Devī

अर्धनिष्क्रान्त एवासौयुध्यमानोमहासुरः ।
तयामहासिनादेव्याशिरश्चित्त्वा निपातितः ॥४२॥

ardha niṣkrānta eva_āsau yudhyamāno mahāsuraḥ |
tayā mahā_asinā devyā śiraś chittvā nipātitaḥ ||

42- and started to fight while his body was only half emerging. But the mighty demon fell, his head having been cut off by Devī with her great sword.

āsau = this / mahāsuraḥ = mighty Asura / eva = just / ardha = half / niṣkrānta = emerging / yudhyamāno = while fighting / śiraś = (his) head / nipātitaḥ = fell / chittvā = having been cut / tayā devyā = by her, by Devī / mahā_asinā = with big sword

ततोहाहाकृतंसर्वं दैत्यसैन्यंननाशतत् ।
प्रहर्षचपरंजग्मुः सकलादेवतागणाः ॥४३॥

tato hāhā kṛtaṁ sarvaṁ daitya sainyaṁ nanāśa tat |
prahaṛṣaṁ ca paraṁ jagmuḥ sakalā devatā gaṇāḥ ||

43- Then that entire army of the demons crying “alas alas”, got annihilated, and the troops of the Devas felt supreme joy.

tato = upon that / kṛtaṁ = doing / hā!hā! = alas! alas! / tat = that / sarvaṁ = whole / daitya sainyaṁ = army of demons / nanāśa = was annihilated / ca = and / sakalā = all / devatā gaṇāḥ = Deva troops / jagmuḥ = went / paraṁ = to supreme / prahaṛṣaṁ = happiness

तुष्टुवुस्तांसुरादेवींसहदिव्यैर्महर्षिभिः ।
जगुर्गन्धर्वपतयोननृतुश्चाप्सरोगणाः ॥४४॥

tuṣṭuvus tāṃ surā devīm saha divyair maharṣibhiḥ |
jagur gandharva patayo nanṛtuś ca_apsaro gaṇāḥ ||

44- The Devas along with divine great ṛṣis praised Devī, while the chiefs of the gandharvas sang, and the troops of apsaras danced.

surā = the Devas / saha = along / divyair maharṣibhiḥ = with divine great ṛṣis / tuṣṭuvus = praised / tāṃ devīm = her Devī / gandharva patayo = the chiefs of gandharvas (celestial musicians) / jagur = sang / ca = and / apsaro gaṇāḥ = the troops of apsaras (celestial dancers) / nanṛtuś = danced

॥ इतिमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये
महिषासुरवधो नाम तृतीयोऽध्यायः॥

iti mārkaṇḍeya purāṇe sāvarṇike manvantare devī mähātmye
mahiṣāsura vadho nāma tṛtīyo'dhyāyah

**Thus ends the 3rd chapter called "The Slaying of Mahiṣāsura"
in the Devī Mähātmyam, in the Mārkaṇḍeya Purāṇa,
during the Sāvarṇi Manvantara.**

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ शक्रादिस्तुतिर्नाम चतुर्थोऽध्यायः ॥

śakrādi stutir nāma caturtho'dhyāyaḥ

Chapter 4: The Praises by Indra and the Other Devas

॥ ध्यानम् ॥

dhyānam || **Meditation**

कालाभ्राभां कटाक्षैररिकुलभयदां मौलिबद्धेन्दुरेखाम्
शंखं चक्रं कृपाणं त्रिशिखमपिकरैरुद्वहन्तीं त्रिनेत्राम् ।
सिंहस्कन्धाधिरूढां त्रिभुवनमखिलं तेजसापूरयन्तीम्
ध्यायेद् दुर्गां जयाख्यां त्रिदशपरिवृतां
सेवितां सिद्धिकामैः ॥

kālābhrābhām kaṭākṣair ari kula bhaya-dām mauli baddhendu rekhām
śaṅkhaṁ cakram kṛpāṇaṁ tri śikhāṁ api karair udvahanṭīm tri-netrām |
siṃha skandhādhirūḍhām tri-bhuvanam akhilaṁ tejasā pūrayantīm
dhyāyed durgām jayā khyām tridaśa parivṛtām sevitaṁ siddhi kāmaiḥ ||

I meditate on Durgā, known as Jayā (victory), who is surrounded by the Devas, and is served by those longing for perfection. She is black like a dark cloud. She instills fear in the tribes of enemies with her side looks. She has bound a crescent moon to her head. With her hands she holds a conch, a discus, a scimitar, and a trident. She has three eyes, rides on the lion's shoulder, and fills the entire three worlds with her light.

dhyāyed = one should contemplate / durgām = Durgā / jayākhyām = called Jayā (victory) / parivṛtām = surrounded / tridaśa = by the Devas / sevitaṁ = served / siddhi kāmaiḥ = by those longing for perfection / kālābhrābhām = (She is) black as a dark cloud / kaṭākṣair = with side looks / ari kula = tribes of enemies / bhaya-dām = giving fear / mauli = head / baddhendu rekhām = bound moon crescent / karair = with (her) hands / udvahanṭīm = carrying / śaṅkhaṁ = conch / cakram = discus / kṛpāṇaṁ = scimitar / api = also / triśikhāṁ = trident / tri-netrām = she has 3 eyes / siṃha skandha adhirūḍhām =

riding on the shoulders of the lion / pūrayantīm = filling / akhilam = the entire / tribhuvanam = 3 worlds / tejasā = with light

॥ ऋषिरुवाच ॥ १ ॥

ṛṣir uvāca || 1- *The ṛṣi said:*

शक्रादयःसुरगणानिहतेऽतिवीर्ये
तस्मिन्दुरात्मनिसुरारिबलेचदेव्या ।
तां तुष्टुवुः प्रणतिनम्रशिरोधरांसा
वाग्भिः प्रहर्षपुलकोद्गमचारुदेहाः ॥ २ ॥

śakra_ādayaḥ sura gaṇā nihate'tivīrye
tasmin durātmani surāri bale ca devyā |
tām tuṣṭuvuḥ praṇati namra śiro dharāṃsā
vāgbhiḥ praharṣa pulaka_udgama cāru dehāḥ ||

2- After the destruction of the most evil minded, the most valiant enemy of the gods and his army by Devī, Indra and the troops of the Devas while reverently keeping their heads down, praised her with words, their beautiful bodies having their hair standing on end out of joy.

tasmin = upon / nihate = the death / ati = of very / vīrye = valiant / durātmani = evil minded / ca = and / sura_ari bale = the forces of the enemy of the Devas / devyā = by Devī / śakra = Indra / ādayaḥ = (and) the other / sura gaṇā = troops of Devas / tuṣṭuvuḥ = praised / tām = her / praṇati = reverently / dharāṃsā = holding / namra = bent / śiro =(their) head / vāgbhiḥ = with words / praharṣa (rejoicing) pulaka (hair) udgama (standing) cāru (beautiful) dehāḥ = their beautiful bodies having their hair standing on end out of joy

॥ देवा ऊचुः ॥

devā ūcuh || *The Devas said:*

देव्याययाततमिदं जगदात्मशक्त्या
निःशेषदेवगणशक्तिसमूहमूर्त्या ।
तामम्बिकामखिलदेवमहर्षिपूज्यां

भक्त्या नताः स्म विदधातु शुभानि सा नः ॥ ३ ॥

devyā yayā tatam idam jagad ātma śakti
niḥśeṣa deva gaṇa śakti samūha mūrtyā |
tām ambikām akhila deva maharṣi pūjyām
bhaktyā natāḥ sma vidadhātu śubhāni sā naḥ ||

3- May Ambikā, worshipped by all the gods and great ṛṣis, bestow all good upon us who are prostrating out of devotion to her, Devī, by whose śakti this universe is pervaded and who is the embodiment of the collective powers of all the troops of the Devas.

devyā yayā = by Devī by whom / idam = this / jagad = universe / tatam = is pervaded / ātma śakti = with her power / mūrtyā = by the embodiment / samūha = (of the) collective / śakti = powers / niḥśeṣa = of all / deva gaṇa = troops of Devas / tām = her / ambikām = Ambikā / pūjyām = is to be worshipped / akhila = by all / deva maharṣi = Devas and great ṛṣis (seers) / bhaktyā = with bhakti / natāḥ sma = we prostrated / sā vidadhātu = may she bestow / śubhāni = all good / naḥ = to us

यस्याःप्रभावमतुलंभगवाननन्तो
ब्रह्माहरश्चनहिवक्तुमलंबलंच ।
सा चण्डिकाखिलजगत्परिपालनाय
नाशायचाशुभभयस्यमतिकरोतु ॥ ४ ॥

yasyāḥ prabhāvam atulam bhagavān ananto
brahmā haraś ca nahi vaktum alam balam ca |
sā caṇḍikā akhila jagat paripālānāya
nāśāya ca aśubha bhayasya matim karotu ||

4- Whose incomparable greatness and power, the infinite Bhagavān Viṣṇu, Brahmā, and Śiva are indeed unable to describe; may she, Caṇḍikā, resolve to protect the whole universe and eliminate the danger of evil.

yasyāḥ = whose / atulam = incomparable / prabhāvam = greatness / ca = and / balam = power / bhagavān ananto = the infinite Lord (Viṣṇu) / brahmā = Brahmā / ca = and / haraś = Śiva / hi = indeed / na = do not / alam = have the ability / vaktum = to describe / sā caṇḍikā = She, Devī / karotu = may do / matim = decide / paripālānāya = for the protection / akhila = of the whole / jagat = universe / ca = and / nāśāya = for the destruction / aśubha bhayasya = of the danger of evil

याश्रीःस्वयंसुकृतिनांभवनेष्वलक्ष्मीः

पापात्मनांकृतधियांहृदयेषुबुद्धिः ।
 श्रद्धासतांकुलजनप्रभवस्यलज्जा
 तांत्वांनताःस्मपरिपालयदेविविश्वम् ॥५॥

yā śrīḥ svayaṃ sukr̥tinām bhavaneṣv_alakṣmīḥ
 pāpa_ātmanām kṛta dhiyām hr̥dayeṣu buddhiḥ |
 śraddhā satām kula jana prabhavasya lajjā
 tām tvām natāḥ sma paripālaya devi viśvam ||

5- We bow down to her who is good fortune in the homes of good doers, ill fortune in those of the sinful souls, who is the intelligence in the hearts of educated minds, faith in pious ones, and modesty in prominent noble people. O Devī, may you protect the universe.

yā = who (is) / śrīḥ = good fortune / svayaṃ = herself / bhavaneṣu = in the houses / sukr̥tinām = of good doers / alakṣmīḥ = ill fortune / pāpa_ātmanām = of the sinful souls/ buddhiḥ = intellect / kṛta dhiyām = of educated minds / śraddhā = faith / hr̥dayeṣu = in the hearts / satām = of pious ones / lajjā = humility / kula jana prabhavasya = of the prominent noble people / tām = her / tvām = to you / natāḥ sma = having bowed down / paripālaya devi = protect O Devi / viśvam = the universe.

किंवर्णयामतवरूपमचिन्त्यमेतत्
 किंचातिवीर्यमसुरक्षयकारिभूरि ।
 किंचाहवेषु चरितानि तवाद्भुतानि
 सर्वेषुदेव्यसुरदेवगणादिकेषु ॥६॥

kiṃ varṇayāma tava rūpam acintyam etat
 kiṃ ca_ati vīryam asura kṣaya kāri bhūri |
 kiṃ ca_āhaveṣu caritāni tava_adbhutāni
 sarveṣu devi_asura deva gaṇa_ādikeṣu ||

6- O Devi, how can we describe this unthinkable form of yours, and your generous and astonishing heroic action of destroying the demons, as well as your wonderful deeds in all the wars among the troops of the Devas, Asuras and others?

kiṃ = how / varṇayāma = can we describe / etat = this / tava = your / acintyam = unthinkable / rūpam = form / ca = and / kiṃ = how / ati = very / vīryam = the heroic / bhūri = generous / asura-kṣaya kāri = action of destruction of Asuras / ca = and / kiṃ = how / tava = your / adbhutāni = wonderful / caritāni = actions / devi = O Devi / sarveṣu (in all) āhaveṣu = in all the wars / asura deva gaṇa ādikeṣu = among the hords of Asuras, Devas and the others

हेतुःसमस्तजगतांत्रिगुणापिदोषै-
नज्ञायसेहरिहरादिभिरप्यपारा ।
सर्वाश्रयाखिलमिदंजगदंशभूत-
मव्याकृताहि परमा प्रकृतिस्त्वमाद्या ॥७॥

hetuḥ samasta jagatām tri guṇā api doṣair
na jñāyase hari hara ādibhir api apārā |
sarva āśraya akhilam idam jagad aṃśa bhūtam
avyākṛtā hi paramā prakṛtis tvam ādyā ||

7- You are the cause of all the worlds though not affected by the imperfections of the three guṇas. You are even beyond Viṣṇu, Śiva, and the others. You are the refuge of all, the entire universe being a small particle of you. You are indeed the unchanging supreme primordial Prakṛti.

hetuḥ = (you are) the cause / samasta = of all / jagatām = the worlds / api = though / na jñāyase = you are not affected / tri guṇā doṣair = with 3 guṇas defects / apārā = (you are) out of reach / hari hara ādibhir = by Viṣṇu Śiva and the others / api = even / sarva āśraya = (you are) the refuge of all / idam = this / akhilam = entire / jagad = universe / bhūtam = being / aṃśa = a particle / hi = indeed / tvam = you (are) / avyākṛtā = the unchanging / paramā = supreme / ādyā = primordial / prakṛtis = primordial Nature

यस्याःसमस्तसुरतासमुदीरणेन
तृप्तिंप्रयातिसकलेषुमखेषुदेवि ।
स्वाहासिवैपितृगणस्यचतृप्तिहेतु-
रुच्चार्यसे त्वमत एव जनैः स्वधा च ॥८॥

yasyāḥ samasta suratā samudīraṇena
tṛptim prayāti sakaleṣu makheṣu devī |
svāhā asi vai pitṛ gaṇasya ca tṛpti hetur
uccāryase tvam ata eva janaiḥ svadhā ca ||

8- O Devi, you are svāhā, at whose utterance all the Devas become satisfied during all the sacrifices. And indeed for the sake of gratification of the multitude of ancestors, you are chanted as svadhā by people.

devi asi = O Devi you are / vai = indeed / svāhā = oblations to Devas / yasyāḥ = at whose / samudīraṇena = utterance / prayāti = comes / tṛptim = satisfaction / samasta = to all / suratā = the Devas / sakaleṣu = in all / makheṣu = sacrifices / ca eva = and indeed / tṛpti hetuḥ = for the sake of gratification / pitṛ gaṇasya = of multitude of pitṛs (departed ancestors) / tvam = you / uccāryase = are chanted / ca = also / janaḥ = by people / svadhā = as svadhā (oblation to departed souls) / ata(h) = therefore

यामुक्तिहेतुरविचिन्त्यमहाव्रतात्वं
अभ्यस्यसेसुनियतेन्द्रियतत्त्वसारैः ।
मोक्षार्थिभिर्मुनिभिरस्तसमस्तदोषै-
र्विद्यासि सा भगवती परमा हि देवि ॥९॥

yā mukti hetur avicintya mahā vratā tvam
abhyasyase suniyata_indriya_tattva_sāraiḥ |
mokṣa_arthibhir munibhir asta samasta doṣair
vidyā_asi sā bhagavatī paramā hi devi ||

9- As Bhagavatī, you are the supreme knowledge and the cause of liberation. Indeed, O Devi, you are the great unthinkable austerities practiced by those longing for liberation and sages who know the essence of truth, and who have rejected all imperfections and kept their senses well under control.

devi = O Devi / yā = you who / asi = are / paramā vidyā = supreme knowledge / bhagavatī = the great Goddess / sā tvam = that you are / hi = indeed / mukti hetur = the cause of liberation / avicintya = unthinkable / mahāvratā = great penances or vows / abhyasyase = you are being practiced / mokṣa_arthibhir = by those longing for deliverance / munibhir = by sages / suniyata (well controlled) indriya tattva sārāiḥ = with the essences of the elements of the senses well controlled / asta samasta doṣair = with all imperfections destroyed

शब्दात्मिकासुविमलर्ग्यजुषां निधान-
मुद्गीथरम्यपदपाठवतां च साम्नाम् ।
देवी त्रयी भगवती भवभावनाय
वार्ता च सर्वजगतां परमार्तिहन्त्री ॥१०॥

śabda_ātmikā suvimala rg yajuṣāṃ nidhānam
udgītha ramya pada pāṭhavatāṃ ca sāmnam |
devī trayī bhagavatī bhava bhāvanāya

vārtā ca sarva jagatām paramārti hantrī ||

10- You are Devī, the pure soul of sound, the three Vedas, the repository of the holy Rg and Yajur Veda sūktas, and of the beautiful udgītha verses of the reciters of the Sāma Veda. You are Bhagavatī, the sustainer of (the process of) being and becoming, and the supreme destroyer of sorrow of all the worlds.

suṣvīmala = pure / śabda_ātmikā = soul of oral tradition (śabda Brahṁā) / nidhānaṁ = the repository / pāṭhavatām = of reciters / ramya pada = of beautiful, pleasing verses / rg yajuṣām = of the rg and yajur vedas hymns / ca = and / udgītha = the sung verses / sāmnam = of the sāma vedas / devī = (you are) Devī / trayī = the 3 (vedas) / bhagavatī = the Great / vārtā = the sustainer / bhava bhāvanāya = to being and becoming / ca = and / sarva jagatām = of all worlds / paramā = the supreme / ārti-hantrī = sorrow-destroyer

मेधासिदेविविदिताखिलशास्त्रसारा
दुर्गासिदुर्गभवसागरनौरसङ्गा ।
श्रीःकैटभारिहृदयैककृताधिवासा
गौरीत्वमेवशशिमौलिकृतप्रतिष्ठा ॥ ११ ॥

medhā_asi devi viditā_akhila śāstra sārā
durgā_asi durga bhava sāgara naur asaṅgā |
śrīḥ kaiṭabha_ari hṛdaya_eka kṛta_ādhivāsā
gaurī tvam eva śaśi mauli kṛta pratiṣṭhā ||

11- You are wisdom known as the essence of all scriptures. You are the unattached Durgā, the boat (to cross) the difficult ocean of existence. You are Śrī, the only indweller in the heart of Viṣṇu, and you are Gaurī whose home is Śiva.

asi devi = you are O Devi / medhā = wisdom / viditā = known as / akhila śāstra sārā = all scriptures' essence / durgā_asi = you are Durgā / asaṅgā = unattached / durga bhava sāgara naur = the boat in the ocean of difficult existence / śrīḥ = (you are) Lakṣmī, effulgence, auspiciousness / kaiṭabha_ari (Viṣṇu) hṛdaya eka kṛta_ādhivāsā = abiding alone in the heart of Viṣṇu / tvam = you are / eva = also / gaurī = Gaurī, the fair one / śaśi mauli (Śiva) kṛta pratiṣṭhā = established in Śiva

ईषत्सहासममलंपरिपूर्णचन्द्र-
बिम्बानुकारिकनकोत्तमकान्तिकान्तम् ।
अत्यद्भुतंप्रहृतमात्तरुषातथापि

वक्त्रं विलोक्य सहसा महिषासुरेण ॥ १२ ॥

īṣat saḥāsam amalāṃ paripūrṇa candra
bimba_anukāri kanaka_uttama kānti kāntam |
ati_adbhutam prahr̥tam ātta ruṣā tathā_ api
vaktram vilokya sahasā mahiṣa_asureṇa ||

12- (Your face) gently smiling is pure like the shining full moon and radiating like beautiful, brilliant, excellent gold; yet it is very strange that on seeing that face, it was suddenly struck by Mahiṣāsura swayed by anger.

īṣat = gently / saḥāsam = smiling / amalāṃ = pure / bimba = shining / anumkāri = like / paripūrṇa candra = full moon / kanaka (gold) uttama kānti kāntam = beautiful like supremely brilliant gold / tathā_ api = even then / ati_adbhutam = it is very strange / vilokya = having seen / vaktram = (your) face / prahr̥tam = struck / sahasā = suddenly / mahiṣa_asureṇa = by Mahiṣāsura / ātta ruṣā = swayed by anger

दृष्ट्वा तु देविकुपितं भ्रुकुटी कराल-
मुद्यच्छाङ्कसदृशच्छवियन्नसद्यः ।
प्राणान्मुमोच महिषस्तदतीवचित्रं
कैर्जीव्यते हि कुपितान्तकदर्शनेन ॥ १३ ॥

dr̥ṣtvā tu devi kupitaṃ bhru kuṭi karālam
udyac_chaśāṅka sadṛśac_chavi yan na sadyaḥ |
prāṇān mumoca mahiṣas tad atīva citraṃ
kair jīvyate hi kupita_antaka darśanena ||

13- Yet it is indeed very strange that Mahiṣāsura did not give up his life immediately on seeing your wrathful face, O Devi, terrifying with frowned eyebrows, and red like the color of the rising moon. Who indeed can live after seeing the angry Yama?

tu = yet / mahiṣas = Mahiṣa / dr̥ṣtvā = having seen / devi = O Devi / kupitaṃ = (your) angry / bhru kuṭi karālam = terrible frowned eyebrows / sadṛśac = like / chavi = the color / udyac = of rising / chaśāṅka = moon / tad = that / atīva = (is) very / citraṃ = strange / yan na = that he did not / sadyaḥ = immediately / mumoca = left / prāṇān = life / kair = by what means / jīvyate = can one survive / darśanena = with the sight / kupita = of angry / antaka = Yama (Deva of death)

देविप्रसीदपरमाभवती भवाय
सद्यो विनाशयसिकोपवती कुलानि ।

विज्ञातमेतदधुनैवयदस्तमेत-
न्नीतं बलं सुविपुलं महिषासुरस्य ॥ १४ ॥

devi prasīda paramā bhavatī bhavāya
sadyo vināśayasi kopavatī kulāni |
vijñātam etad adhunā_eva yad astam etan
nītaṃ balaṃ suvipulaṃ mahiṣāsurasya ||

14- O Devi, have mercy on existence, you are supreme. When angry, you instantly destroy entire tribes. This became evident just now when the large forces of Mahiṣāsura were brought to extinction.

devi = O Devi / bhavatī = you are / paramā = supreme / prasīda = have mercy / bhavāya = towards existence / kopavatī = angry / sadyo = instantly / vināśayasi = you destroy / kulāni = tribes / etad = this / vijñātam = is evident / adhunā_eva = just now / yad = that (when) / nītaṃ = was brought / astam = the destruction / suvipulam = of the huge / balaṃ = force / mahiṣāsurasya = of Mahiṣāsura

तेसम्मताजनपदेषुधनानितेषां
तेषांयशांसिनचसीदतिधर्मवर्गः ।

धन्यास्त एव निभृतात्मजभृत्यदारा
येषां सदाभ्युदयदा भवती प्रसन्ना ॥ १५ ॥

te sammatā jana padeṣu dhanāni teṣāṃ
teṣāṃ yaśāṃsi na ca sīdati dharma vargaḥ |
dhanyās ta eva nibhṛta_ātma ja bhṛtya dārā
yeṣāṃ sadā_abhyudaya dā bhavatī prasannā ||

15- You are always the bestower of success upon whom you are pleased with. They are respected among established people. Riches are theirs, glories are theirs, and their righteous acts do not decline. They are blessed, as well as their devoted sons, servants, and wives.

yeṣāṃ = with those / prasannā = you are pleased / bhavatī = you are / sadā = always / dā = the bestower / abhyudaya = success / te = they / sammatā = are respected / jana padeṣu = among established people / teṣāṃ = to them / dhanāni = riches / teṣāṃ = to them / yaśāṃsi = glories / ca = and / dharma vargaḥ = the group of righteous acts / na sīdati = does not decline / ta (te) = they (are) / dhanyās = blessed / eva = also (are) / nibhṛta = their devoted / ātma-ja = sons / bhṛtya = servants / dārā = wives

धर्म्याणि देवि सकलानि सदैव कर्मा-
 प्यत्यादृतःप्रतिदिनंसुकृतीकरोति ।
 स्वर्गप्रयातिचततोभवतीप्रसादा-
 ल्लोकत्रयेऽपि फलदा ननु देवि तेन ॥ १६ ॥

dharmyāṇi devi sakalāni sadā_eva karmā-
 ṇi_ati_ādr̥taḥ prati dinam sukṛtī karoti |
 svargam prayāti ca tato bhavatī prasādāl-
 loka traye'pi phala dā nanu devi tena ||

16- O Devi, it is by your grace that a righteous person always gives utmost care to all pious acts every day and reaches heaven. O Devi, you are surely the dispenser of the fruits (of action) in the three worlds.

devi = O Devi / api = also / prasādāl = from your grace / sukṛtī = a righteous man / sadā = always / ati = is utmost / ādr̥taḥ = careful / karoti = he does / sakalāni = all / dharmyāṇi = righteous / karmāṇi = actions / eva = indeed / pratidinam = every day / ca = and / prayāti = reaches / svargam = heaven / tato = therefore / tena = by this / loka traye = in the 3 worlds / bhavatī = you / phala dā = are the giver of fruits / nanu = surely / devi = O Devi

दुर्गेस्मृताहरसिभीतिमशेषजन्तोः
 स्वस्थैःस्मृतामतिमतीवशुभांददासि ।
 दारिद्र्यदुःखभयहारिणि का त्वदन्या
 सर्वोपकारकरणायसदार्द्रचित्ता ॥ १७ ॥

durge smṛtā harasi bhītim aśeṣa jantoh
 svasthaiḥ smṛtā matim atīva śubhām dadāsi |
 dāridrya duḥkha bhaya hāriṇi kā tvad anyā
 sarva_upakāra karaṇāya sadā_ārdra cittā ||

17- When remembered, O Durge, you remove all fears from people. When remembered by those established in the self, you bestow a very auspicious mind. O Remover of misery, pain and fear, who else other than you would always be tender-hearted and dedicated to help all?

durge = O Durge / smṛtā = remembered / harasi = you remove / aśeṣa = all / bhītim = fear / jantoh = from people / smṛtā = remembered / svasthaih = by those established in the self / dadāsi = you give / atīva = a very / śubhām = pious / matim = mind / hāriṇi = O Remover / dāridrya = of misery / duḥkha = pain / bhaya = fear / kā = who / tvad anyā = other than you / sadā = is always / ādra = soft / cittā = hearted / karaṇāya = for the cause / upakāra = of helping / sarva = all

एभिर्हतैर्जगदुपैतिसुखंतथैते
 कुर्वन्तुनामनरकायचिरायपापम् ।
 संग्राममृत्युमधिगम्यदिवंप्रयान्तु
 मत्वेति नूनमहितान्विनिहंसि देवि ॥ १८ ॥

ebhir hatair jagad upaiti sukham tathā_ete
 kurvantu nāma narakāya cirāya pāpam |
 saṅgrāma mṛtyum adhiḡamya divaṃ prayāntu
 matvā_iti nūnam ahitān vinihaṃsi devi ||

18- The world attains happiness by their (Asuras) destruction. Thus, these (Asuras) should have been sent to hell for a long time for their sins. But they have gone to heaven by meeting death in battle. It is only with that intention that you, O Devi, have destroyed our adversaries.

ebhir = by their / hatair = destruction / jagad = the universe / upaiti = attains / sukham = happiness / tathā = thus / ete = these / kurvantu = should go / narakāya = to hell / nāma = certainly / cirāya = for long / pāpam = sin / adhiḡamya = having reached / mṛtyum = death / saṅgrāma = in war / prayāntu = they should go / divam = to heaven / nūnam = only / matvā = having thought / iti = thus / vinihaṃsi = you destroy / ahitān = adversaries / devi = O Devi

दृष्ट्वैवकिंनभवतीप्रकरोति भस्म
 सर्वासुरानरिषुयत्प्रहिणोषिशस्त्रम् ।
 लोकान्प्रयान्तुरिपवोऽपिहिशस्त्रपूता
 इत्थं मतिर्भवति तेष्वपि तेऽतिसाध्वी ॥ १९ ॥

dr̥ṣṭvā_eva kiṃ na bhavatī prakaroti bhasma
 sarva_asurān ariṣu yat prahiṇoṣi śastraṃ |
 lokān prayāntu ripavo'pi hi śastra pūtā
 itthaṃ matir bhavati teṣv_api te'ti sādhvī ||

19- Just by mere looking, can't you transform all demons among enemies into ashes? Indeed you direct your weapons so they, though enemies, may reach higher worlds after having been purified by your weapons. Thus your intention is most noble even towards them.

eva = just / dṛṣṭvā = having looked / kim = what / bhavatī = you / na prakaroti = do not transform / sarva asurān = all Asuras / bhasma = into ashes / yat = that / prahīṣi = you direct / śāstram = a weapon / ariṣu = on enemies / api = it is also / hi = indeed / ripavo = (that) the enemies / prayāntu = may reach / lokān = (higher) worlds / śāstra-pūtā = purified by weapons / itham = thus / bhavati = you (are) / (a)ti-sadhvī = very noble / api = such / te = (is) your / matir = intention / teṣu = towards them

खड्गप्रभानिकरविस्फुरणैस्तथोग्रैः
शूलाग्रकान्तिनिवहेनद्रुशोऽसुराणाम् ।
यन्नागताविलयमंशुमदिन्दुखण्ड-
योग्याननंतवविलोकयतांतदेतत् ॥ २० ॥

khadga prabhā nikara visphuraṇais tathā ugraiḥ
śūla_agra kānti nivahena dṛśo'surāṇām |
yan na_āgatā vilayam aṁśumad indu khaṇḍa
yogya_ānanam tava vilokayatām tad etat ||

20- If the eyes of the Asuras have not been destroyed by the mass of light of your sword with its terrible flashes and by the effulgent luster of your spear point, it is because they have seen your soothing face radiant like a new moon.

khadga prabhā nikara = the mass of light of sword / visphuraṇais (flashings) ugraiḥ = with terrible flashes / tathā = and / śūla_agra kānti (light) nivahena (abundant) = with the abundant light of the spear-point / yan = if / dṛśo = the eyes / (a)surāṇām = of Asuras / na_āgatā = have not become / vilayam = destroyed / tad etat = it is because / vilokayatām = seen / tava = your / aṁśumad (radiant) indu-khaṇḍa (new moon) yogya (soothing) ānanam = face soothing and radiant like new moon

दुर्वृत्तवृत्तशमनंतवदेविशीलं
रूपंतथैतदविचिन्त्यमतुल्यमन्यैः ।
वीर्यचहन्तृहृतदेवपराक्रमाणां
वैरिष्वपि प्रकटितैव दया त्वयेत्थम् ॥ २१ ॥

durvṛtta vṛtta śamanam tava devi śīlam
rūpaṃ tathā_ etad avicintyam atulyam anyaiḥ |
vīryam ca hanṭṛ hṛta deva parākramāṇām
vairiṣv_ api prakāṭitā_ eva dayā tvayā_ ittham ||

21- Your conduct, O Devi, is aimed at ending the deeds of the wicked. Your incomparable form is inconceivable by others. Your valour has annihilated the aggressors of the deprived Devas. Nevertheless, so much mercy was shown by you even towards the enemies.

tava = your / śīlam = conduct / devi = O Devi / durvṛtta (wicked) vṛtta (actions) śamanam = is to end the deeds of the wicked / tathā = such / etad = is this / atulyam = incomparable / rūpaṃ = form / avicintyam = inconceivable / anyaiḥ = by others / ca = and / vīryam = valor / hanṭṛ = is the killer / hṛta (deprived) deva parākramāṇām = of the aggressors of the deprived Devas / eva = even / api = also / ittham = so much / dayā = compassion / prakāṭitā = has been shown / tvayā = by you / vairiṣu = in enemies

केनोपमाभवतुतेऽस्यपराक्रमस्य
रूपं च शत्रुभयकार्यतिहारि कुत्र ।
चित्तेकृपासमरनिष्ठुरताचदृष्टा
त्वय्येव देवि वरदे भुवनत्रयेऽपि ॥ २२ ॥

kena_upamā bhavatu te'sya parākramasya
rūpaṃ ca śatru bhaya kāri_ ati hāri kutra |
citte kṛpā samara niṣṭhuratā ca dṛṣṭā
tvayy-eva devi varade bhuvana traye'pi ||

22- To what can your prowess be compared? And where can a form be found that is frightening to enemies and yet at the same time most enchanting? O Devi, O granter of boons in the three worlds, only you can be seen merciless in battle and at the same time have compassion in the heart.

kena = with what / bhavatu = may be / upamā = a comparison / asya = of this / parākramasya = valor / te = of yours / kutra = where is / rūpaṃ = a form / śatru (enemies) bhaya kāri (fear causing)= causing fear in enemies / ca = and / ati hāri = enchanting / citte = in heart / kṛpā = compassion / ca = and / api = also / samara (battle) niṣṭhuratā = merciless in battle / dṛṣṭā = seen / tvayī = in you / eva = only / bhuvana traye = in the 3 worlds / devi = O Devi / vara de = O Boon Giver

त्रैलोक्यमेतदखिलंरिपुनाशनेन
 त्रातंत्वयासमरमूर्धनितेऽपिहत्वा ।
 नीतादिवंरिपुगणाभयमप्यपास्तम्
 अस्माकमुन्मदसुरारिभवंनमस्ते ॥ २३ ॥

traī lokyam etad akhilaṃ ripu nāśanena
 trātaṃ tvayā samara mūrdhani te'pi hatvā |
 nītā divaṃ ripu gaṇā bhayaṃ api apāstaṃ
 asmākam unmada sura_ari bhavaṃ namaste ||

23- By this annihilation of the enemies, all the three worlds have been saved by you. After having their heads cut off in the battle field, the troops of the enemies were also sent to heaven. Our fear, born of the insane foes of the Devas, has been dispelled. Prostration be unto you.

etad = this / ripu nāśanena = by annihilation of enemies / akhilaṃ = entire / traī lokyam = 3 worlds / trātaṃ = has been saved / tvayā = by you / api = also / samara mūrdhani = the heads in the battle / te = they / hatvā = having cut off / nītā = were brought / divaṃ = to heaven / api = also / ripu gaṇā bhayaṃ = the fear from the hords of enemies / apāstaṃ = was dispelled / asmākam (our) unmada (excited) sura_ari (foes of the Devas) bhavaṃ = born from the insane foes of the Devas / namas te = prostration to you

शूलेनपाहिनोदेविपाहिखड्गेनचाम्बिके ।
 घण्टास्वनेन नः पाहि चापज्यानिःस्वनेन च ॥ २४ ॥

śūlena pāhi no devi pāhi khaḍgena ca_ambike |
 ghaṇṭā svanena naḥ pāhi cāpa jyā niḥsvanena ca ||

24- O Devi, protect us with your trident, O Ambike, protect us with your sword; protect us with the sound of your bell and by twang of your bow string.

śūlena = with spear / pāhi = save / no = us / devi = O Devi / pāhi = save (us) / khaḍgena = with (your) sword / ca = and / ambike = O Ambike / ghaṇṭā svanena = with the bell sound / ca = and / niḥsvanena = with the twang / cāpa jyā = of the bow string / pāhi = save / naḥ = us

प्राच्यांरक्षप्रतीच्यांचचण्डिकेरक्षदक्षिणे ।
 भ्रामणेनात्मशूलस्य उत्तरस्यां तथेश्वरि ॥ २५ ॥

prācyām rakṣa prācyām ca caṇḍike rakṣa dakṣiṇe |
bhrāmaṇena ātma śūlasya uttarasyām tathā īśvari ||

25- O Caṇḍike, with the whirling of your spear, protect in the east and the west, protect in the south as well as the north, O Īśvari.

caṇḍike = O Caṇḍike / bhrāmaṇena = with the whirling / ātma śūlasya = of your spear / rakṣa = protect / prācyām = in the east / ca = and / rakṣa = protect / prācyām = in the west / tathā = as well as / dakṣiṇe = in the south / uttarasyām = (and) in the north / īśvari = O Sovereign

सौम्यानि यानि रूपाणि त्रैलोक्ये विचरन्ति ते ।

यानिचात्यन्तघोराणि तै रक्षास्मांस्तथा भुवम् ॥ २६ ॥

saumyāni yāni rūpāṇi trailokye vicaranti te |
yāni ca atyanta ghorāṇi tai rakṣa asmāṃs tathā bhuvam ||

26- Protect the earth and protect us with those tender forms of yours which pervade the three worlds, and also protect us with those utmost terrifying forms of yours.

yāni = those / te = your / saumyāni = tender / rūpāṇi = forms / vicaranti = go / trai lokye = in the 3 worlds / ca = and / yāni = those / atyanta = extremely / ghorāṇi = fearful / tai = by those / rakṣa = protect / asmāṃs = us / tathā = and / bhuvam = the earth

खड्गशूलगदादीनियानिचास्त्राणि तेऽम्बिके ।

करपल्लवसङ्गीनितैरस्मान्रक्षसर्वतः ॥ २७ ॥

khaḍga śūla gadā ādīni yāni ca astrāṇi te'mbike |
kara pallava saṅgīni tair asmān rakṣa sarvataḥ ||

27- And with your sword, spear, mace, and other weapons held in your hands tender like a sprout; with these protect us from all sides, O Ambike.

ca = and / yāni = those / te = your / khaḍga = sword / śūla = spear / gadā = mace / ādīni = and other / astrāṇi = missiles / ambike = O Mother / kara (hand) pallava (sprout) saṅgīni (holding) = held in your hands tender like a sprout / tair = with these / asmān = us / rakṣa = protect / sarvataḥ = everywhere, all sides

॥ ऋषिरुवाच ॥ २८ ॥

ṛṣir uvāca || **28- The ṛṣi said:**

एवंस्तुतासुरैर्दिव्यैः कुसुमैर्नन्दनोद्भवैः ।
अर्चिताजगतां धात्री तथा गन्धानुलेपनैः ॥ २९ ॥

evam stutā surair divyair kusumair nandana_udbhavaiḥ |
arcitā jagatām dhātrī tathā gandha_anulepanaiḥ ||

29- Thus, the upholder of the worlds praised by the Devas, worshipped with divine flowers grown in Nandana, as well as with perfumes and unguents,

evam = thus / dhātrī = the upholder / jagatām = of the worlds / stutā = praised / surair = by the Devas / arcitā = worshipped / divyair = with divine / kusumair = flowers / nandana_udbhavaiḥ = grown in Nandana (divine garden) / tathā = as well as / gandha (perfumes) anulepanaiḥ = with unguents and perfumes

भक्त्यासमस्तैस्त्रिदशैर्दिव्यैर्धूपैःसुधूपिता ।
प्राहप्रसादसुमुखीसमस्तान् प्रणतान् सुरान् ॥ ३० ॥

bhaktiā samastais tridaśair divyair dhūpaiḥ sudhūpitā |
prāha prasāda sumukhī samastān praṇatān surān ||

30- and offered divine incense by all the Devas with devotion, (Devī) spoke with her serene beautiful face to all the prostrating gods.

bhaktiā = with devotion / sudhūpitā = well worshipped with incense / samastais = by all / tri daśair = the Devas / divyair = with divine / dhūpaiḥ = incenses, dhoop / prāha = she spoke / prasāda = satisfied / sumukhī = beautiful face / samastān = to all / praṇatān = prostrating / surān = Devas

॥ देव्युवाच ॥ ३१ ॥

devy_uvāca || **31- Devī said:**

त्रियतांत्रिदशाःसर्वे यदस्मत्तोऽभिवाञ्छितम् ।
ददाम्यहमति प्रीत्यास्तवैरेभिः सुपूजिता ॥ ३२ ॥

vriyatām tridaśāḥ sarve yad asmatto'bhivāñchitam |
dadāmi_aham ati prītyā stavair ebhiḥ supūjitā ||

32- All of you, Devas, choose that which is desired from me. Properly worshipped with these hymns, I will grant it with great pleasure.

vriyatām = choose / sarve = all of you / tridaśāḥ = O Devas / yad = that which / asmatto = from me / (a)bhivāñchitam = is desired / supūjita = worshipped / ebhiḥ = by these / stavair = hymns / aham = I / dadāmi = grant / ati prītyā = with great pleasure

॥ देवा ऊचुः ॥ ३३ ॥

devā ūcuḥ || 33- The Devas said:

भगवत्या कृतं सर्वं न किञ्चिदवशिष्यते ।
यदयंनिहतःशत्रुरस्माकंमहिषासुरः ॥ ३४ ॥

bhagavatya kṛtaṁ sarvaṁ na kiñcid avaśiṣyate |
yad ayaṁ nihataḥ śatrur asmākaṁ mahiṣāsuraḥ ||

34- By you, Bhagavatī, everything has been accomplished. Nothing is left since Mahiṣāsura, this enemy of ours, has been killed.

bhagavatya = by you Bhagavatī / sarvaṁ = everything / kṛtaṁ = is done / na kiñcid = nothing / avaśiṣyate = is left / yad = because / ayam = this / asmākaṁ = our / śatrur = enemy / mahiṣāsuraḥ nihataḥ = Mahiṣāsuraḥ is killed

यदिचापि वरो देयस्त्वयास्माकं महेश्वरि ।
संस्मृतासंस्मृतात्वंनोहिंसेथाःपरमापदः ॥ ३५ ॥

yadi ca_api varo deyas tvayā_asmākaṁ maheśvari |
saṁsmṛtā saṁsmṛtā tvam no hiṁsethāḥ param āpadaḥ ||

35- Nevertheless if a boon is to be granted by you to us, O Maheśvari, please destroy our worst calamities each time you are remembered.

ca_api = nevertheless / yadi = if / varo = a boon / deyas = is to be granted / tvayā = by you / asmākaṁ = to us / maheśvari = O great Sovereign / tvam hiṁsethāḥ = you please destroy / no = our / param = worst / āpadaḥ = calamities / saṁsmṛtā saṁsmṛtā = each time (you are) remembered

यश्चमर्त्यः स्तवैरेभिस्त्वांस्तोष्यत्यमलानने ।
तस्यवित्तर्द्धिविभवैर्धनदारादिसम्पदाम् ॥ ३६ ॥

yaś ca martyaḥ stavair ebhis tvām stoṣyati_amala_ānane |

tasya vitta-rddhi vibhavair dhana dārā ādi sampadām ||
वृद्धयेऽस्मत्प्रसन्नात्वंभवेथाःसर्वदाम्बिके ॥ ३७॥

vṛddhaye'smat prasannā tvam bhavethāḥ sarvadā_ambike ||

36-37- And should any mortal praise you with these powerful hymns, O Mother with a spotless face, let him be blessed with increasing wealth, prosperity, opulence, riches, wife, and the rest. For our growth, may you always be pleased with us, O Ambike.

ca = and / yaś = whoever / martyah = mortal / stoṣyati = will praise / tvām = you / ebhis = with these / vibhavair = powerful / stavair = hymns / amala ānane = O one with pure face / tasya = his (will be) / sampadām = prosperity / vitta rddhi = increase of wealth / dhana = riches / dārā = wife / ādi = and others / vṛddhaye = for (our) growth / tvam bhavethāḥ = may you be / sarvadā = always / prasannā = satisfied / asmat = with us / ambike = O Ambike

॥ ऋषिरुवाच ॥ ३८॥

ṛṣir uvāca || 38- The ṛṣi said:

इतिप्रसादितादेवैर्जगतोऽर्थेतथात्मनः ।

तथेत्युक्त्वा भद्रकाली बभूवान्तर्हिता नृप ॥ ३९॥

iti prasādītā devair jagato'rthe tathā_ātmanah |

tathā_iti_uktvā bhadrakālī babhūva_antarhitā nrpa ||

39- O King, thus propitiated by the Devas, and for the sake of the universe and for themselves, Bhadrakālī said: "So be it!" and became invisible.

iti = thus / prasādītā = satisfied / devair = by the Devas / jagato_(a)rthe = for the sake of the universe / tathā = as well as / ātmanah = for their own sake / tathā = "be it" / iti = thus / uktvā = having said / bhadrakālī = the benevolent Kālī / babhūva = became / antarhitā = invisible / nrpa = O king

इत्येतत्कथितंभूप सम्भूता सा यथा पुरा ।

देवी देवशरीरेभ्यो जगत्त्रयहितैषिणी ॥ ४०॥

iti_etat kathitaṁ bhūpa sambhūtā sā yathā purā |

devī deva śarīrebhyo jagat traya hita_eṣiṇī ||

40- Thus, O king, I have told you how Devī, wishing to save the three worlds, emerged in former times from the bodies of the Devas.

iti = thus / etat = this / kathitam = has been told / yathā = how / bhūpa = O king / sā devī = she Devī / sambhūtā = came into being / deva śarīrebhyo = from the bodies of Devas / purā = in older time / jagat traya hita (welfare) eṣiṇī (wishing) = wishing to save the 3 worlds

पुनश्चगौरीदेहात्सासमुद्भूतायथाभवत् ।
वधायदुष्टदैत्यानां तथा शुम्भनिशुम्भयोः ॥४१॥

punaś ca gaurī dehāt sā samudbhūtā yathā abhavat |
vadhāya duṣṭa daityānām tathā śumbha niśumbhayoḥ ||

रक्षणायचलोकानां देवानामुपकारिणी ।
तच्छृणुष्व मयाख्यातं यथावत्कथयामि ते ॥४२॥

rakṣaṇāya ca lokānām devānām upakāriṇī |
tac chṛṇuṣva mayā ākhyātaṁ yathāvat kathayāmi te ||

41-42- But again, how the beneficial (Devī) was born of the body of Gaurī to slay the wicked Daityas as well as Śumbha and Niśumbha, and for the protection of the Devas and the worlds, listen to what will be recounted by me. I will tell you exactly how.

ca = and / punaś = again / yathā = how / sā = she / upakāriṇī = the Beneficial Goddess / abhavat = was / samudbhūtā = born / gaurī dehāt = from the body of Gaurī / vadhāya = for the killing / duṣṭa daityānām = of evil Daityas / tathā = as well as / śumbha niśumbhayoḥ = Śumbha and Niśumbha / rakṣaṇāya = for the protection / lokānām = of the worlds / ca = and / devānām = of the Devas / tac = this / chṛṇuṣva = listen / mayā = by me / ākhyātaṁ = told / kathayāmi = I will tell / te = you / yathāvat = exactly how

॥ इतिमार्कण्डेयपुराणे सावर्णिकेमन्वन्तरेदेवीमाहात्म्ये
शक्रादिस्तुतिर्नाम चतुर्थोऽध्यायः॥

iti mārkaṇḍeya purāṇe sāvarṇike manvantare devī mähātmye
śakrādi stutir nāma caturtho dhyāyaḥ

**Thus ends the 4th chapter called “The Praises by Indra and the other Devas”
in the Devī Mähātmyam, in the Mārkaṇḍeya Purāṇa,
during the Sāvarni Manvantara.**

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥देव्यादूतसंवादो नाम पञ्चमोऽध्यायः॥

devyā dūta saṁvādo nāma pañcamo'dhyāyaḥ

Chapter 5: The Conversation Between Devī and the Messenger

॥ध्यानम् ॥

dhyānam || **Meditation**

घण्टाशूलहलानिशङ्खमुसलेचक्रंधनुःसायकं
हस्ताब्जैर्दधतींघनान्तविलसच्छीतांशुतुल्यप्रभाम् ।
गौरीदेहसमुद्भवांत्रिजगतामाधारभूतांमहा-
पूर्वामत्रसरस्वतीमनुभजेशुम्भादिदैत्यार्दिनीम् ॥

ghaṇṭā śūla halāni śaṅkha musale cakram dhanuḥ sāyakam
hastābjair dadhatīm ghanānta vilasac-chītāṁśu tulya prabhām |
gaurī deha samudbhavām trijagatām ādhāra bhūtām mahā-
apūrvām atra sarasvatīm anubhaje śumbhādi daityārdinīm ||

I now humbly worship the great primordial Mahā Sarasvatī who is the foundation (substratum) of the three worlds and who has emerged from the body of Gaurī. In her lotus hands she holds a bell, a spear, a plough, a conch, a mace, a discus, a bow and an arrow. She is radiant like the autumnal moon, and she is the tormentor of Śumbha and the other demons.

atra = here, now / anubhaje = I humbly worship / apūrvām = the unprecedented / mahā = great / sarasvatīm = Sarasvatī (Goddess of wisdom) / gaurī deha samudbhavām = born from the body of Gaurī / tri jagatām ādhāra bhūtām = being the base of the 3 worlds / vilasac = shining / ghana_anta (autumnal) chīta_āṁśu = with autumnal moon / tulya prabhām = similar light / dadhatīm = holding / hasta_abjair = with her lotus hands / ghaṇṭā śūla halāni = bell spear plough / śaṅkha musale = conch pestle / cakram = discus / dhanuḥ = bow / sāyakam = arrow / ardinīm = the tormentor / śumbha_ādi daitya = of Śumbha and the other Daityas.

॥ ऋषिरुवाच ॥ १ ॥

ṛṣir uvāca ॥ *1-The ṛṣi said:*

पुराशुम्भनिशुम्भाभ्यामसुराभ्यांशचीपतेः ।
त्रैलोक्यं यज्ञभागाश्च हृतामदबलाश्रयात् ॥ २ ॥

purā śumbha niśumbhābhyām asurābhyām śacī pateḥ |
trailokyam yajña bhāgās ca hṛtā mada bala āśrayāt ||

2- In former times, the three worlds and the shares of yajñas were taken away from Indra by the two Asuras Śumbha and Niśumbha, who relied on arrogance and violence.

purā = of yore / trai lokyam = the 3 worlds / ca = and / yajña bhāgās = the shares of yajña / hṛtā = were taken away / śacī pateḥ = from Indra (lord of Śacī) / asurābhyām śumbha niśumbhābhyām = by the 2 Asuras Śumbha (the Shining, the Well Adorned) and Niśumbha (the Slayer, the Killer) / āśrayāt = relying / mada-bala = on arrogance and violence

तावेवसूर्यतांतद्वदधिकारंतथैन्दवम् ।
कौबेरमथयाम्यंचचक्रातेवरुणस्यच ॥ ३ ॥

tāv_eva sūryatām tadvad adhikāraṁ tathā aindavam |
kauberam atha yāmyam ca cakrāte varuṇasya ca ||

3- Likewise, both also usurped the authorities of Sūrya, as well as of Indra, Kubera, Yama and Varuṇa,

tāv (tau) = both / tadvad = likewise / cakrāte = usurped / eva = also / adhikāraṁ = the authority / sūryatām = of Sūrya / tathā = as well / aindavam = of Indra / kauberam = of Kubera (Deva of wealth) / atha = and / yāmyam = of Yama (Deva of death) / ca = and / varuṇasya = of Varuṇa (Deva of water)

तावेवपवनर्द्धिचचक्रतुर्वह्निनकर्मच ।
ततो देवा विनिर्धूता भ्रष्टराज्याः पराजिताः ॥ ४ ॥

tāv_eva pavana_rddhiṁ ca cakratur vahni karma ca |
tato devā vinirdhūtā bhraṣṭa rājyāḥ parājitāḥ ||

4- and also took over the functions of Vāyu as well as the duties of Agni. Consequently, the vanquished Devas were deprived of their fallen kingdom.

ca = and / tāv (tau) = both / cakratur = usurped / eva = also / pavana_rddhiṃ = wind's function / ca = and / vahni karma = fire's duty or yajña / tato = consequently / devā parājitāḥ = the Devas vanquished / vinirdhūtā (deprived) bhrāṣṭa rājyāḥ = of their fallen kingdom

हृताधिकारास्त्रिदशास्ताभ्यांसर्वेनिराकृताः ।
महासुराभ्यांतांदेवींसंस्मरन्त्यपराजिताम् ॥५॥

hrta_adhikārās tridaśās tābhyāṃ sarve nirākr̥tāḥ |
mahā asurābhyāṃ tām devīm saṃsmaranti aparājitām ||

5- Their rights snatched away by the two mighty demons, all the deprived Devas remembered her, the invincible Devī.

adhikārās = (their) rights / hrta = taken away / sarve = all / tridaśās = the Devas / nirākr̥tāḥ = deprived / tābhyāṃ = by both / mahā asurābhyāṃ = mightyAsuras / tām saṃsmaranti = remembered her / devīm aparājitām = the invincible Devī.

तयास्माकंवरोदत्तोयथापत्सुस्मृताखिलाः ।
भवतां नाशयिष्यामि तत्क्षणात्परमापदः ॥६॥

tayā asmākaṃ varo datto yathā āpatsu smṛtā akhilāḥ |
bhavatām nāśayiṣyāmi tat kṣaṇāt param āpadaḥ ||

6- A boon was given to us by her: “When remembered in adversity by you, I will instantly destroy all the worst calamities.”

varo = a boon / datto = has been given / tayā = by her / asmākaṃ = to us / yathā = that / smṛtā = remembered / āpatsu = in adversities / bhavatām = by you / nāśayiṣyāmi = I will destroy / tat kṣaṇāt = instantly / akhilāḥ = all / param = the most extreme / āpadaḥ = calamities

इतिकृत्वामतिंदेवा हिमवन्तं नगेश्वरम् ।
जग्मुस्तत्रततोदेवींविष्णुमायांप्रतुष्टुवुः ॥७॥

iti kṛtvā matim devā himavantam naga_īśvaram |
jagmus tatra tato devīm viṣṇu māyāṃ pratuṣṭuvuḥ ||

7- Resolving thus, the Devas went to Śiva in the Himālaya. There, they started to praise Devī who is Viṣṇumāyā.

iti = thus / kṛtvā matim = having resolved / devā jagmus = the Devas went / himavantam = to the Himālaya / naga_īśvaram = to Śiva (lord of Nagas) / tato = then / pratuṣṭuvuḥ = they started to praise / tatra = there / devīm viṣṇu māyāṃ = Devī who is Viṣṇu Māyā (the Illusive Power of Viṣṇu)

॥ देवा ऊचुः ॥ ८ ॥

devā ūcuḥ ॥ 8- *The Devas said:*

नमोदेव्यैमहादेव्यैशिवायैसततंनमः ।

नमःप्रकृत्यैभद्रायैनियताःप्रणताःस्मताम् ॥ ९ ॥

namo devyai mahā devyai śivāyai satataṁ namaḥ |

namaḥ prakṛtyai bhadṛāyai niyatāḥ praṇatāḥ sma tām ||

9- Prostrations to Devī, to Mahā Devī. To her who is Śivā, we always prostrate. Prostrations to her who is Prakṛti. We are humbly prostrating to the bountiful.

namo devyai = prostrations to Devī / mahā devyai = to the great Devī / śivāyai = to Śivā (the auspicious, the benevolent) / satataṁ namaḥ = always we bow down / prakṛtyai = to Prakṛti (Primordial Nature) / bhadṛāyai = to the bountiful / niyatāḥ = humbly / praṇatāḥ sma = we have prostrated / tām = to her

रौद्रायैनमोनित्यायैगौर्यैधात्र्यैनमोनमः ।

ज्योत्स्नायैचेन्दुरूपिण्यै सुखायै सततं नमः ॥ १० ॥

raudrāyai namo nityāyai gauryai dhātryai namo namaḥ |

jyotsnāyai ca_indu rūpiṇyai sukhāyai satataṁ namaḥ ||

10- Prostration to the terrible, the eternal, to Gaurī, prostration again and again to the sustainer. We always prostrate to her who is joy, who is moonlight splendour, and whose form is the moon.

namo raudrāyai = prostration to the Terrible one / nityāyai = to the Eternal / gauryai = to Gaurī (the Fair One) / dhātryai namo namaḥ = prostrations again and again to the Sustainer / jyotsnāyai = to Moonlight splendour / ca = and / indu rūpiṇyai = to the Moon form / sukhāyai = to Happiness / satataṁ = always / namaḥ = prostration

कल्याण्यैप्रणतावृद्ध्यैसिद्ध्यैकुर्मोनमोनमः ।

नैरृत्यैभूभृतांलक्ष्म्यैशर्वाण्यैतेनमोनमः ॥ ११ ॥

kaḷyānyai praṇatā vṛddhyai siddhyai kurmo namo namaḥ |

nairṛtyai bhū bhṛtāṁ lakṣmyai śarvānyai te namo namaḥ ||

11- We offer prostration again and again to her who is auspiciousness, growth and accomplishment. Prostration again

and again to her who is the destroyer, who is misfortune as well as the good fortune of kings.

kurmo = we do / prañatā = prostrations / kalyānyai = to Kalyāṇī (the Auspicious) / vṛddhyai = prosperity / siddhyai = accomplishment / namo namaḥ / nairṛtyai = to misfortune / bhū-bhṛtām = of kings / lakṣmyai = to Lakṣmī, good fortune / śarvānyai = to the destroyer / te namo namaḥ = to you, prostration again and again

दुर्गायैदुर्गपारायैसारायैसर्वकारिण्यै ।

ख्यात्यैतथैव कृष्णायै धूम्रायै सततं नमः ॥ १२ ॥

durgāyai durga pārāyai sārāyai sarva kārīṇyai |

khyātyai tathā_eva kṛṣṇāyai dhūmrāyai satatam namaḥ ||

12- We always prostrate to Durgā who is beyond obstacles, who is the essence and the cause of all, who is glory, who is black and also the smoky one.

durgāyai = to Durgā / durga pārāyai = who is beyond difficulties / sārāyai = to the essence / sarva-kārīṇyai = the cause of everything / khyātyai = to glory, knowledge / tathā_eva = as well as / kṛṣṇāyai = the black one / dhūmrāyai = the smoky (Dhūmavati, one of the ten Mahāvidyās which indicates the hazy transition between darkness and light, ignorance and knowledge) / satatam namaḥ = always prostration

अतिसौम्यातिरौद्रायैनतास्तस्यैनमोनमः ।

नमोजगत्प्रतिष्ठायै देव्यै कृत्यै नमो नमः ॥ १३ ॥

ati saumya_ati raudrāyai natās tasyai namo namaḥ |

namo jagat pratiṣṭhāyai devyai kṛtyai namo namaḥ ||

13- We are bowing down again and again to her who is most gentle and most terrible. Prostration to the foundation of the universe. Prostration again and again to Devī who is activity.

natās = we are bowing down / tasyai = to her / ati-saumya ati-raudrāyai = most gentle and most terrible / jagat pratiṣṭhāyai = to the foundation of the universe / namo = prostration / devyai = to Devī / kṛtyai = duty, activity / namo namaḥ = prostration again and again

यादेवीसर्वभूतेषुविष्णुमायेतिशब्दिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १४ ॥

yā devī sarva bhūteṣu viṣṇu māyā_iti śabditā |

namas tasyai namas tasyai namas tasyai namo namaḥ ||

14- We prostrate again and again to Devī who is called Viṣṇumāyā in all beings.

yā = who / devī = is Devī / sarva bhūteṣu = in all beings / śabdītā = called / viṣṇu māyā = the Illusive Power of Viṣṇu/ iti = thus / namas tasyai = prostration to her / namo namaḥ = prostrations again and again

यादेवीसर्वभूतेषुचेतनेत्यभिधीयते ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १५ ॥

yā devī sarva bhūteṣu cetanā_ity_abhidhīyate |
namas tasyai namas tasyai namas tasyai namo namaḥ ||

15- We prostrate again and again to Devī who is known as consciousness in all beings.

yā devī sarva bhūteṣu / cetanā = consciousness / iti = thus / abhidhīyate = called

यादेवीसर्वभूतेषुबुद्धिरूपेणसंस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १६ ॥

yā devī sarva bhūteṣu buddhi rūpeṇa saṁsthitā |
namas tasyai namas tasyai namas tasyai namo namaḥ ||

16- We prostrate again and again to Devī who resides in all beings as intelligence.

यादेवीसर्वभूतेषुनिद्रारूपेणसंस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १७ ॥

yā devī sarva bhūteṣu nidrā rūpeṇa saṁsthitā |
namas tasyai namas tasyai namas tasyai namo namaḥ ||

17- We prostrate again and again to Devī who resides in all beings as sleep.

यादेवीसर्वभूतेषुकुक्षुधारूपेणसंस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १८ ॥

yā devī sarva bhūteṣu kṣudhā rūpeṇa saṁsthitā |

namas tasyai namas tasyai namas tasyai namo namaḥ ||

18- We prostrate again and again to Devī who resides in all beings as hunger.

यादेवीसर्वभूतेषुछायारूपेणसंस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ १९ ॥

yā devī sarva bhūteṣu chāyā rūpeṇa saṁsthitā |

namas tasyai namas tasyai namas tasyai namo namaḥ ||

19- We prostrate again and again to Devī who resides in all beings as shadow.

यादेवीसर्वभूतेषुशक्तिरूपेणसंस्थिता ।

नमस्तस्यैनमस्तस्यैनमस्तस्यैनमोनमः ॥ २० ॥

yā devī sarva bhūteṣu śakti rūpeṇa saṁsthitā |

namas tasyai namas tasyai namas tasyai namo namaḥ ||

20- We prostrate again and again to Devī who resides in all beings as power.

यादेवीसर्वभूतेषुतृष्णारूपेणसंस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ २१ ॥

yā devī sarva bhūteṣu tṛṣṇā rūpeṇa saṁsthitā |

namas tasyai namas tasyai namas tasyai namo namaḥ ||

21- We prostrate again and again to Devī who resides in all beings as thirst.

tṛṣṇā = thirst or craving

यादेवीसर्वभूतेषुक्षान्तिरूपेणसंस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ २२ ॥

yā devī sarva bhūteṣu kṣānti rūpeṇa saṁsthitā |

namas tasyai namas tasyai namas tasyai namo namaḥ ||

22- We prostrate again and again to Devī who resides in all beings as forgiveness.

यादेवीसर्वभूतेषुजातिरूपेणसंस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ २३ ॥

yā devī sarva bhūteṣu jāti rūpeṇa saṁsthitā |
namas tasyai namas tasyai namas tasyai namo namaḥ ||

23- We prostrate again and again to Devī who resides in all beings as lineage.

jāti = birth, family, caste, lineage

यादेवीसर्वभूतेषुलज्जारूपेणसंस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ २४ ॥

yā devī sarva bhūteṣu lajjā rūpeṇa saṁsthitā |
namas tasyai namas tasyai namas tasyai namo namaḥ ||

24- We prostrate again and again to Devī who resides in all beings as modesty.

lajjā = modesty or shyness

या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ २५ ॥

yā devī sarva bhūteṣu śānti rūpeṇa saṁsthitā |
namas tasyai namas tasyai namas tasyai namo namaḥ ||

25- We prostrate again and again to Devī who resides in all beings as tranquility.

śānti = tranquility or peace

यादेवीसर्वभूतेषुश्रद्धारूपेणसंस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ २६ ॥

yā devī sarva bhūteṣu śraddhā rūpeṇa saṁsthitā |
namas tasyai namas tasyai namas tasyai namo namaḥ ||

26- We prostrate again and again to Devī who resides in all beings as faith.

यादेवीसर्वभूतेषुकान्तिरूपेणसंस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ २७ ॥

yā devī sarva bhūteṣu kānti rūpeṇa saṁsthitā |
namas tasyai namas tasyai namas tasyai namo namaḥ ||

27- We prostrate again and again to Devī who resides in all beings as beauty.

kānti = beauty, brilliance

यादेवीसर्वभूतेषुलक्ष्मीरूपेणसंस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ २८ ॥

yā devī sarva bhūteṣu lakṣmī rūpeṇa saṁsthitā |
namas tasyai namas tasyai namas tasyai namo namaḥ ||

28- We prostrate again and again to Devī who resides in all beings as good fortune.

lakṣmī = good fortune, prosperity

यादेवीसर्वभूतेषुवृत्तिरूपेणसंस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ २९ ॥

yā devī sarva bhūteṣu vṛtti rūpeṇa saṁsthitā |
namas tasyai namas tasyai namas tasyai namo namaḥ ||

29- We prostrate again and again to Devī who resides in all beings as thoughts.

vṛtti = thoughts, activity

यादेवी सर्वभूतेषु स्मृतिरूपेण संस्थिता ।
नमस्तस्यैनमस्तस्यैनमस्तस्यैनमोनमः ॥ ३० ॥

yā devī sarva bhūteṣu smṛti rūpeṇa saṁsthitā |
namas tasyai namas tasyai namas tasyai namo namaḥ ||

30- We prostrate again and again to Devī who resides in all beings as memory.

smṛti = memory, remembrance, oral tradition

यादेवीसर्वभूतेषुदयारूपेणसंस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ ३१ ॥

yā devī sarva bhūteṣu dayā rūpeṇa saṁsthitā |

namas tasyai namas tasyai namas tasyai namo namaḥ ||

31- We prostrate again and again to Devī who resides in all beings as compassion.

यादेवीसर्वभूतेषुतुष्टिरूपेणसंस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ ३२ ॥

yā devī sarva bhūteṣu tuṣṭi rūpeṇa saṁsthitā |

namas tasyai namas tasyai namas tasyai namo namaḥ ||

32- We prostrate again and again to Devī who resides in all beings as contentment.

यादेवीसर्वभूतेषुमातृरूपेणसंस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ ३३ ॥

yā devī sarva bhūteṣu mātṛ rūpeṇa saṁsthitā |

namas tasyai namas tasyai namas tasyai namo namaḥ ||

33- We prostrate again and again to Devī who resides in all beings as mother.

यादेवीसर्वभूतेषुभ्रान्तिरूपेणसंस्थिता ।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥ ३४ ॥

yā devī sarva bhūteṣu bhrānti rūpeṇa saṁsthitā |

namas tasyai namas tasyai namas tasyai namo namaḥ ||

34- We prostrate again and again to Devī who resides in all beings as delusion.

इन्द्रियाणामधिष्ठात्रीभूतानांचाखिलेषुया ।
भूतेषुसततंतस्यै व्याप्तिदेव्यै नमो नमः ॥ ३५॥

indriyāṇām adhiṣṭhātrī bhūtānām ca_akhileṣu yā |
bhūteṣu satataṁ tasyai vyāpti devyai namo namaḥ ||

35- We prostrate again and again to Devī, the omnipresent who presides eternally over the elements and over the senses in all beings.

adhiṣṭhātrī = the controller / indriyāṇām = of the senses / ca = and / bhūtānām = of elements / yā = who / satataṁ = eternally / vyāpti = omnipresent / akhileṣu = in all / bhūteṣu = beings / tasyai = to her / devyai namo namaḥ = to Devī prostration again and again

चितिरूपेणया कृत्स्नमेतद् व्याप्य स्थिता जगत् ।
नमस्तस्यैनमस्तस्यैनमस्तस्यैनमोनमः ॥ ३६॥

citi rūpeṇa yā kṛtsnam etad vyāpya sthitā jagat |
namas tasyai namas tasyai namas tasyai namo namaḥ ||

36- We prostrate again and again to her who having pervaded this entire universe is present in the form of consciousness.

yā = who / vyāpya = having pervaded / etad = this / jagat kṛtsnam = entire universe / sthitā = is present / citi rūpeṇa = with the form of consciousness

स्तुतासुरैः पूर्वमभीष्टसंश्रया-
त्तथासुरेन्द्रेण दिनेषु सेविता ।
करोतुसानःशुभहेतुरीश्वरी
शुभानिभद्राण्यभिहन्तुचापदः ॥ ३७॥

stutā suraiḥ pūrvam abhīṣṭa saṁśrayāt tathāsura_indreṇa diṇeṣu sevītā |
karotu sā naḥ śubha hetur īśvarī śubhāni bhadraṇi_abhihantu ca_āpadaḥ ||

37- Praised in former times by the Devas as a recourse to their desires and served by the lord of the Devas day after day, may she, Īśvarī, the source of all good, accomplish all that is beneficial and favorable to us, and may she remove calamities.

stutā = praised / suraiḥ = by the Devas / pūrvam = previously / saṁśrayāt = as a recourse to / abhīṣṭa = what is desired / tathā = and / sevītā = served / sura_indreṇa = by Devas' lord, Indra / diṇeṣu = day after day / sā īśvarī = she, Īśvarī / karotu = may give / naḥ = us / bhadraṇi = all that is favorable / śubhāni = all that is beneficial / ca = and / śubha hetur = the cause of good / abhihantu = may remove / āpadaḥ = calamities

यासाम्प्रतंचोद्धतदैत्यतापितै-
रस्माभिरीशाचसुरैर्नमस्यते ।
याचस्मृतातत्क्षणमेवहन्तिनः
सर्वापदोभक्तिविनम्रमूर्तिभिः ॥ ३८ ॥

yā sāmpratam ca_uddhata daitya tāpitair asmābhir īśā ca surair namasyate |
yā ca smṛtā tat kṣaṇam eva hanti naḥ sarva_āpado bhakti vinamra mūrtibhiḥ ||

38- Durgā is the one who is revered by us, the Devas, with our bodies humbled with devotion and who are at present tormented by the arrogant Daityas. When remembered, she can destroy all our calamities instantly.

ca = and / yā = who / sāmpratam = at present / īśā = Durgā / namasyate = is revered / asmābhir = by us / surair = by the Devas / tāpitair = tormented / uddhata daitya = by arrogant Daityas / ca eva = and also / yā = who / smṛtā = remembered / bhakti vinamra mūrtibhiḥ = with bodies humbled with bhakti / hanti = destroys / sarva = all / naḥ = our / āpado = calamities / tat-kṣaṇam = immediately

॥ ऋषिरुवाच ॥ ३९ ॥

ṛṣir uvāca || **39- The ṛṣi said:**

एवंस्तवादियुक्तानां देवानां तत्र पार्वती ।
स्नातुमभ्याययौ तोये जाह्नव्या नृपनन्दन ॥ ४० ॥

evam stava_ādi yuktānām devānām tatra pārvaṭī |
snātum abhyāyayau toye jāhnavyā nṛpa nandana ||

40- O scion of kings, thus with these praises and other hymns of the Devas, Pārvaṭī arrived there to bathe in the water of the Gaṅgā.

stava ādi yuktānām = with praises and other (hymns) / devānām = of the Devas / tatra = there / pārvaṭī abhyāyayau = Pārvaṭī arrived / snātum = to bathe / toye = in the water / jāhnavyā(h) = of the river Ganges / nṛpa nandana = O scion of kings

साब्रवीत्तान् सुरान् सुभूर्भवद्भिः स्तूयतेऽत्र का ।
शरीरकोशतश्चास्याः समुद्भूताब्रवीच्छिवा ॥४१॥

sā_ abravīt tān surān subhrūr bhavadbhiḥ stūyate'tra kā |
śārīra kośataś ca_ asyāḥ samudbhūtā_ abravīc_ chivā ||

41- She, with her beautiful eyebrows, spoke to these Devas: “Who is being praised by you here?” A benevolent Goddess then emerged from her body’s sheath and said:

sā = she / su-bhrūr = with beautiful eyebrows / abravīt = spoke / tān = to these / surān = Devas / kā = who / stūyate = is being praised / bhavadbhiḥ = by you / (a)tra = here / ca = and / asyāḥ = from her / śārīra kośataś = body sheath / samudbhūtā = emerged / chivā (Śivā) = the Benevolent / abravīc = (who) spoke

॥ देवी उवाच ॥४२॥

devī uvāca || 42- Devī said:

स्तोत्रंममैतत्क्रियतेशुम्भदैत्यनिराकृतैः ।
देवैःसमेतैः समरे निशुम्भेन पराजितैः ॥४३॥

stotraṁ mama_ etat kriyate śumbha daitya nirākṛtaiḥ |
devaiḥ sametaiḥ samare niśumbhena parājitaiḥ ||

43- This is a hymn of praise for me which is uttered by the assembled Devas who have been deprived by the Daitya Śumbha, and defeated by Niśumbha in battle.

mama = my / stotraṁ = praise / etat = this / kriyate = is done / devaiḥ sametaiḥ = by the assembled Devas / śumbha daitya nirākṛtaiḥ = depossessed by the Daitya Śumbha / parājitaiḥ = defeated / niśumbhena = by Niśumbha / samare = in battle

॥ ऋषिरुवाच ॥४४॥

ṛṣir uvāca || 44- The ṛṣi said:

शरीरकोशाद्यत्तस्याःपार्वत्यानिःसृताम्बिका ।
कौशिकीति समस्तेषु ततो लोकेषु गीयते ॥४५॥

śārīra kośād yat tasyāḥ pārvatyaḥ niḥsṛtā_ ambikā |

kauśikī_iti samasteṣu tato lokeṣu gīyate ||

45- As Ambikā emerged from the sheath (kośa) of Pārvatī's body, she is therefore praised in all the worlds as “Kauśikī”.

ambikā = the divine Mother / yad = who / niḥsṛtā = emerged / pārvatyā = of Pārvatī / tasyāḥ = from her / śarīra kośād = body sheath / tato = from that / gīyate = she is sung / samasteṣu = in all / lokeṣu = the worlds / iti = as / kauśikī = Kauśikī

तस्यांविनिर्गतायांतु कृष्णाभूत्सापि पार्वती ।
कालिकेति समाख्याता हिमाचलकृताश्रया ॥४६॥

tasyām vinirgatāyām tu kṛṣṇā abhūt sā api pārvatī |
kālikā_iti samākhyātā himācala kṛta āśrayā ||

46- But when Ambikā came out, Pārvatī whose abode is the Himālaya, turned to black and became renowned as Kālikā.

tu = but / pārvatī = Pārvatī / himācala kṛta āśrayā = who made her abode the Himālaya / api = also / abhūt = became / kṛṣṇā = black / tasyām = when/ vinirgatāyām = while emerging / sā = she / samākhyātā = became renowned / Kālikā = as the Black

ततोऽम्बिकांपरंरूपं बिभ्रानांसुमनोहरम् ।
ददर्शचण्डोमुण्डश्च भृत्यौ शुम्भनिशुम्भयोः ॥४७॥

tato'mbikām param rūpaṁ bibhrāṇām su manoharam |
dadarśa caṇḍo muṇḍaś ca bhṛtyau śumbha niśumbhayoḥ ||

47- Following that, Caṇḍa and Muṇḍa, the two servants of Śumbha and Niśumbha, saw Ambikā having a very charming form.

tato = upon that / caṇḍo muṇḍaś ca = Caṇḍa and Muṇḍa / bhṛtyau = the two servants / śumbha niśumbhayoḥ = of Śumbha and Niśumbha / dadarśa = saw / ambikām = the divine Mother / bibhrāṇām = having / param rūpaṁ = a supreme form / su-manoharam = very charming

ताभ्यांशुम्भायचाख्यातासातीवसुमनोहरा ।
काप्यास्तेस्त्रीमहाराजभासयन्तीहिमाचलम् ॥४८॥

tābhyām śumbhāya ca ākhyātā sātīva sumanoharā |
kā_āste strī mahārāja bhāsayantī himācalam ||

48- This was reported by both to Śumbha: “O great king, who is that woman who is extremely mind captivating, and who resides in and illumines the Himālaya?”

ca = and / ākhyātā = was reported / tābhyām = by both / śumbhāya = to Śumbha / mahārāja = O great king / kā = who is / strī = that woman / sālā = she is extremely / sumanoharā = mind captivating / apī = and / āste = resides / bhāsayantī = illuminating / himācalam = the Himālaya

॥ तौ उचतुः ॥४९॥

tau ucatuḥ || 49- Both said:

नैवतादृक्कचिद्रूपं दृष्टं केन चिदुत्तमम् ।
ज्ञायतां काप्यसौ देवी गृह्यतां चासुरेश्वर ॥५०॥

na_eva tādrk kvacid rūpaṃ drṣṭaṃ kenacid uttamam |
jñāyatām kā_apī_asau devī grhyatām ca_asura_īśvara ||

50- Never has such a supreme form been seen anywhere by anyone. You should know who this divine lady is and take possession of her, O lord of Asuras.

na_eva = never / tādrk = such / uttamam = supreme / kvacid = anywhere / rūpaṃ = form / drṣṭam = has been seen / kenacid = by anyone / jñāyatām = you should know / apī = also / kā = who (is) / asau = this / devī = divine Lady / ca = and / grhyatām = possess (her) / asura_īśvara = O lord of Asuras

स्त्रीरत्नमतिचार्वङ्गीद्योतयन्ती दिशस्त्विषा ।
सा तु तिष्ठति दैत्येन्द्र तां भवान् द्रष्टुमर्हति ॥५१॥

strī ratnam ati cārvaṅgī dyotayantī diśas tviṣā |
sā tu tiṣṭhati daitya_indra tāṃ bhavān draṣṭum arhati ||

51- This jewel among women has charming limbs illuminating the directions with her light wherever she stands. O lord of Daityas, you deserve to see her.

sā = she / tu = though / tiṣṭhati = standing / strī ratnam = (this) jewel among women / ati = very / cārvaṅgī = beautiful limbed / dyotayantī = is illuminating / diśas = the directions / tviṣā = with her light / daitya_indra = O chief of Daityas / bhavān = you / arhati = deserve / draṣṭum = to see / tāṃ = her

यानिरत्नानिमणयोगजाश्वादीनिवैप्रभो ।

त्रैलोक्येतुसमस्तानिसाम्प्रतं भान्ति ते गृहे ॥५२॥

yāni ratnāni maṇayo gaja_aśva_ādīni vai prabho |
traī lokye tu samastāni sāmpratam bhānti te gr̥he ||

52- O lord, whatever jewels, precious stones, elephants, horses and others in the three worlds, all are now shining in your palace.

prabho = O lord / yāni = whatever / ratnāni = jewels / maṇayo = precious stones / gaja_aśva_ādīni = elephants, horses, etc. / vai = indeed / trailokye = in the 3 worlds / tu = verily / samastāni = all / sāmpratam = at present / bhānti = shine / te = in your / gr̥he = home

ऐरावतः समानीतो गजरत्नपुरन्दरात् ।

पारिजाततरुश्चायं तथैवोच्चैः श्रवा हयः ॥५३॥

airāvataḥ samānīto gaja ratnaṃ purandarāt |
pārijāta taruś ca_ayam tathā_eva_uccaiḥśravā hayah ||

53- Airāvata, jewel among elephants, and this Pārijāta tree as well as the Uccaiḥśravā horse, were brought from Indra.

airāvataḥ = the celestial elephant of Indra / gaja ratnaṃ = jewel among elephants / samānīto = was brought / purandarāt = from Indra / ca = and / ayam = this / pārijāta-taruś = the celestial wish-fulfilling tree / tathā_eva = as well as / uccaiḥśravā hayah = the celestial horse

विमानं हंससंयुक्तमेतत् तिष्ठति तेऽङ्गणे ।

रत्नभूतमिहानीतं यदासीद्वेधसोऽद्भुतम् ॥५४॥

vimānaṃ haṃsa saṃyuktam etat tiṣṭhati te'ṅgaṇe |
ratna bhūtam iha_ānītam yad āsīd vedhaso'dbhutam ||

54- This extraordinary vehicle, best of its kind, yoked to a swan which was Brahmā's, was brought here and stands in your palace.

etat = this / (a)dbhutam = extraordinary / ratna bhūtam = best of its kind / vimānaṃ = vehicle / haṃsa-saṃyuktam = yoked to a swan / yad = which / āsīd = was / vedhaso = Brahmā's / ānītam = was brought / iha = here / tiṣṭhati = (and) stands / te = in your / aṅgaṇe = palace

निधिरेषमहापद्मः समानीतो धनेश्वरात् ।

किञ्जल्किनीं ददौ चाब्धिर्मालामम्लानपङ्कजाम् ॥५५॥

nidhir eṣa mahā padmaḥ samānīto dhana_īśvarāt |
kiñjalkinīm dadau ca_abdhir mālām amlāna paṅkajām ||

55- This Mahāpadma treasury was brought from Kubera. The Ocean gave (you) the Kiñjalkinī garland of unfading lotuses.

eṣa = this / nidhir = treasury / mahā padmah = “Great Lotus” / samānīto = was brought / dhana_īśvarāt = from Kubera / ca = and / abdhir = the ocean / dadau = gave / mālām = the garland / kiñjalkinīm = Kiñjalkinī (full of filaments) / amlāna pañkajām = of unfading lotuses

छत्रंते वारुणं गेहे काञ्चनसावि तिष्ठति ।
तथायंस्यन्दनवरो यः पुरासीत्प्रजापतेः ॥५६॥

chatraṃ te vāruṇaṃ gehe kāñcana srāvi tiṣṭhati |
tathā_ayam syandana varo yaḥ purā_āsīt prajāpateḥ ||

56- In your house stands Varuṇa’s umbrella showering gold, as well as this best chariot which in former times belonged to Prajāpati.

te = in your / gehe = in house / tiṣṭhati = stands / kāñcana (gold) srāvi (showering) chatraṃ (umbrella) / vāruṇaṃ = of Varuṇa (God of water) / tathā = as well as / ayam = this / varo = best / syandana = chariot / yaḥ = which / purā = of yore / āsīt = was / prajāpateḥ = Prajāpati’s

मृत्योरुत्क्रान्तिदानामशक्तिरीशत्वयाहृता ।
पाशःसलिलराजस्यभ्रातुस्तव परिग्रहे ॥५७॥

mṛtyor utkrāntidā nāma śaktir īśa tvayā hṛtā |
pāśaḥ salila rājasya bhrātus tava parigrahe ||

57- O lord, the lance named Utkrāntidā was snatched away from Yama by you. The noose of Varuṇa is in your brother’s possession.

mṛtyor = from Death (Yama) / hṛtā = was snatched / tvayā = by you / śaktir = the lance / īśa = O lord / utkrāntidā nāma = named Utkrāntidā (“Giving an Exit” from this life) / pāśaḥ = the noose / salila rājasya = of the king of water (Varuṇa) / parigrahe = is in the possession / tava bhrātus = of your brother

निशुम्भस्याब्धिजाताश्चसमस्तारत्नजातयः ।
वह्निरपि ददौ तुभ्यमग्निशौचे च वाससी ॥५८॥

niśumbhasya_abdhi jātās ca samastā ratna jātayaḥ |
vahnir api dadau tubhyam agni śauce ca vāsasī ||

58- All sorts of jewels born of water belong to Niśumbha. Agni also gave you two garments cleansed by fire.

samastā = all / ratna jātayaḥ = jewel sorts / abdhi jātās = water born / niśumbhasya = are Niśumbha's /
ca = and / vahnir = fire / api = also / dadau = gave / tubhyam = to you / vāsasī = 2 garments / agni śauce
= cleansed by fire

एवंदैत्येन्द्ररत्नानिसमस्तान्याहृतानिते ।
स्त्रीरत्नमेषाकल्याणीत्वयाकस्मान्नगृह्यते ॥५९॥

evam daitya_indra ratnāni samastāni āhṛtāni te |
strī ratnam eṣā kalyāṇī tvayā kasmān na grhyate ||

**59- Thus, O lord of Daityas, all jewels have been brought by you.
Why don't you seize this auspicious jewel among women?**

evam = thus / daitya_indra = O lord of Daityas / samastāni = all / ratnāni = gems / āhṛtāni = were
brought / te = to you / eṣā = this / strī ratnam = woman jewel / kalyāṇī = auspicious / kasmān = why /
na = (is) not / grhyate = seized / tvayā = by you

॥ ऋषिरुवाच ॥६०॥

ṛṣir uvāca || 60- The ṛṣi said:

निशम्येतिवचःशुम्भःसतदाचण्डमुण्डयोः ।
प्रेषयामास सुग्रीवं दूतं देव्या महासुरम् ॥६१॥

niśamya iti vacaḥ śumbhaḥ sa tadā caṇḍa muṇḍayoḥ |
preṣayām āsa sugrīvaṃ dūtaṃ devyā mahā_asuram ||

**61- Having heard these words about Devī from Caṇḍa and Muṇḍa,
Śumbha then sent the messenger Sugrīva, the mighty demon.**

niśamya = having heard / iti = thus / vacaḥ = the words / caṇḍa muṇḍayoḥ = of Caṇḍa and Muṇḍa /
devyā = about Devī / śumbhaḥ = Śumbha / sa = he / tadā = then / preṣayām āsa = sent / sugrīvaṃ dūtaṃ
= Sugrīva the messenger ("Beautiful Throat" or "Sweet Talker") / mahāsuram = the mighty Asura

इतिचेतिचवक्तव्यासागत्वावचनान्मम ।
यथाचाभ्येतिसम्प्रीत्या तथा कार्यं त्वया लघु ॥६२॥

iti ca iti ca vaktavyā sā gatvā vacanān mama |
yathā ca abhyeti samprītyā tathā kāryaṃ tvayā laghu ||

**62- "Reaching there, my words should be recounted by you thus
and in such a way that she would consent to come quickly."**

gatvā = having gone / vaktavyā = she should be addressed / tvayā = by you / mama = my / vacanān = words / iti ca iti = thus and thus / ca = and / tathā kāryam = such is to be done / yathā = in a way / sā = (that) she / laghu = quickly / abhyeti = comes / samprītyā = pleased, with consent

सतत्रगत्वायत्रास्तेशैलोद्देशेऽतिशोभने ।
सा देवीतां ततः प्राह श्लक्ष्णं मधुरया गिरा ॥ ६३ ॥

sa tatra gatvā yatra āste śaila uddeśe'ti śobhane |
sā devī tām tataḥ prāha ślakṣṇam madhurayā girā ||

63- Having gone to a very beautiful mountain's lofty peak where Devī was staying, he (the messenger) spoke to her with a soft and sweet voice.

gatvā = having gone / tatra = there / sa = he / yatra = where / sā devī = she Devī / āste = was staying / (a)ti-śobhane = at very-beautiful / śaila = mountain / uddeśe = high peak / tataḥ = then / prāha = he spoke / tām = to her / ślakṣṇam = softly / madhurayā = with sweet / girā = voice

॥ दूत उवाच ॥ ६४ ॥

dūta uvāca || **64- The messenger said:**

देविदैत्येश्वरःशुम्भस्त्रैलोक्यपरमेश्वरः ।
दूतोऽहं प्रेषितस्तेन त्वत्सकाशमिहागतः ॥ ६५ ॥

devi daitya īśvaraḥ śumbhas trailokye paramēśvaraḥ |
dūto'ham preṣitas tena tvat sakāśam iha āgataḥ ||

65- O Lady, I am a messenger, I have come here to your presence sent by Śumbha, the lord of Daityas, the supreme emperor of the three worlds,

devi = O divine Lady / daitya īśvaraḥ = the lord of demons / śumbhas paramēśvaraḥ = Śumbha, the supreme emperor / trailokye = in the 3 worlds / aham = I am / dūto = the messenger / āgataḥ = I have come / iha = here / preṣitas = sent / tena = by him / tvat sakāśam = to your presence

अव्याहताज्ञःसर्वासुयःसदादेवयोनिषु ।
निर्जिताखिलदैत्यारिः स यदाह शृणुष्व तत् ॥ ६६ ॥

avyāhata ājñāḥ sarvāsu yaḥ sadā deva yoniṣu |
nirjita akhila daitya ariḥ sa yad āha śṛṇuṣva tat ||

66- whose order can never be opposed by all beings of divine origin, and who has vanquished the enemies of the Demons. Listen to what he said:

sa = he / yah = who / sadā = always (has) / avyāhata_ ājñāḥ = his order is unopposed / sarvāsu = by all / deva-yoniṣu = those born from devas' wombs / nirjita = (who) vanquished / akhila = all / daitya_ariḥ = enemies of Daityas / yad = what / āha = he said / śṛṇuṣva = listen / tat = that

ममत्रैलोक्यमखिलंममदेवावशानुगाः ।

यज्ञभागानहं सर्वानुपाश्रमि पृथक् पृथक् ॥ ६७ ॥

mama trai lokyam akhilaṃ mama devā vaśa_anugāḥ |
yajña bhāgān ahaṃ sarvān upāśnāmi prthak prthak ||

atha śumbha vacaḥ = now Śumbha's words:

67- “The three worlds in their totality are mine. The Devas are under my control. I consume all the shares of yajñas one by one.”

mama = mine / trailokyam = are the 3 worlds / akhilaṃ = entirely / devā = Devas / anugāḥ = went under / mama = my / vaśa = control / aham = I / upāśnāmi = consume / sarvān = all / yajña-bhāgān = the shares of yajñas / prthak prthak = one by one

त्रैलोक्येवररत्नानिममवश्यान्यशेषतः ।

तथैवगजरत्नं च हृतं देवेन्द्रवाहनम् ॥ ६८ ॥

trai lokye vara ratnāni mama vaśyāni_aśeṣataḥ |
tathā_eva gaja ratnaṃ ca hrtaṃ deva_indra vāhanam ||

68- “All the three worlds' best jewels are under my control. The carrier of Indra, the best of elephants, has been taken.”

trailokye = in the three worlds / aśeṣataḥ = all / vara = best / ratnāni = jewels / mama vaśyāni = (are) under my control / tathā_eva = as well as / hrtaṃ = is taken / gaja ratnaṃ = the jewel among elephants / devendra vāhanam = Devas' lord (Indra) vehicle

क्षीरोदमथनोद्भूतमश्वरत्नंममामरैः ।

उच्चैःश्रवससंज्ञं तत्प्रणिपत्य समर्पितम् ॥ ६९ ॥

kṣīroda mathana_udbhūtam aśva ratnaṃ mama_amaraiḥ |
uccaiḥśravaśa saṃjñam tat praṇipatya samarpitam ||

69- “The jewel among horses known as Uccaiṣravas, born of the churning of the ocean of milk, has been reverentially offered to me by the immortals”.

kṣīroda (milk giving ocean) mathana_ udbhūtam (born) = born from the churning of the milk giving ocean / aśva ratnam = the best of horses / saṃjñam uccaiṣravasa = known as Uccaiṣravas / tat = that / mama = to me / samarpitam = was offered / amaraṇi = by the Immortals (Devas) / prāṇipatya = after bowing down

यानिचान्यानिदेवेषुगन्धर्वेषूपरगेषुच ।
रत्नभूतानि भूतानि तानि मय्येव शोभने ॥७०॥

yāni ca_ anyāni deveṣu gandharveṣu_ urageṣu ca |
ratna bhūtāni bhūtāni tāni mayy_ eva śobhane ||

70- “And whatever other jewels among Devas, nāgas and gandharvas, all these are also mine, O beautiful one.”

ca = and / yāni = whatever / anyāni = other / ratna bhūtāni bhūtāni = kinds of existing jewels / deveṣu gandharveṣu urageṣu = among Devas, Gandharvas and Nāgas (celestial serpents) / tāni = these / mayy_ eva = are mine indeed / śobhane = O beautiful one

स्त्रीरत्नभूतांत्वांदेविलोकेमन्यामहेवयम् ।
सात्वमस्मानुपागच्छ यतो रत्नभुजो वयम् ॥७१॥

strī ratna bhūtāṃ tvāṃ deviloke manyāmahe vayam |
sā tvam asmān upāgaccha yato ratna bhujo vayam ||

71- “We consider you O lady as a jewel among women in this world. You should follow us because we relish the best of jewels.”

devi = O Lady / vayam manyāmahe = we think / tvāṃ = you / bhūtāṃ = as being / strī ratna = a jewel among women / loke = in this world / sā tvam = you / upāgaccha = follow / asmān = us / yato = because / vayam = we (are) / ratna bhujo = enjoyers of jewels

मांवावमानुजं वापि निशुम्भमुरुविक्रमम् ।
भजत्वंचञ्चलापांगि रत्नभूतासि वै यतः ॥७२॥

mām vā mama_ anujam vā_ api niśumbham uru vikramam |
bhaja tvam cañcala_ apāṅgi ratna bhūta_ asi vai yataḥ ||

72- “You should accept me or my younger brother Niśumbha of great bravery, O one with a vibrant glance, because you are like a jewel indeed.”

tvam = you / bhaja = should share / vā = either / māṃ = me / vā api = or also / mama_anujam = my younger brother / niśumbham uru vikramam = Niśumbha of great bravery / cañcala_apāṅgi = O one with vibrant glance / yatah = because / asi = you are / ratna-bhūta = like a jewel / vai = indeed

परमैश्वर्यमतुलंप्राप्स्यसेमत्परिग्रहात् ।
एतद् बुद्ध्या समालोच्य मत्परिग्रहतां व्रज ॥७३॥

parama_aishvaryam atulam prāpsyase mat parigrahāt |
etad buddhyā samālocya mat parigrahatām vraja ||

73- “You will obtain incomparable supreme sovereignty by taking me. Having considered this wisely, decide and take me.”

atulam = incomparable / parama_aishvaryam = supreme lordship / prāpsyase = you will obtain / mat parigrahāt = from taking me / samālocya = having considered / etad = this / buddhyā = with intelligence / vraja = decide / mat parigrahatām = (and) take me

॥ ऋषिरुवाच ॥७४॥

ṛṣir uvāca || **74- The ṛṣi said:**

इत्युक्तासातदादेवीगम्भीरान्तःस्मिताजगौ ।
दुर्गाभगवती भद्रा ययेदं धार्यते जगत् ॥७५॥

iti uktā sā tadā devī gambhīrā antaḥ smitā jagau |
durgā bhagavatī bhadra yayā idam dhāryate jagat ||

75- This having been said, she, Devī, Durgā Bhagavatī, the bountiful, by whom the universe is sustained, smiling inside, became serious.

iti = thus / uktā = said / sā = she / tadā = upon that / devī jagau = Devī became / gambhīrā = serious / antaḥ smitā = smiling inside / durgā bhagavatī = Durgā the great / bhadra = bountiful / yayā = by whom / dhāryate = is sustained / jagat = the universe

॥ देव्युवाच ॥७६॥

devy_uvāca || **76- Devī said:**

सत्यमुक्तंत्वयानात्र मिथ्या किञ्चित्त्वयोदितम् ।
त्रैलोक्याधिपतिः शुम्भो निशुम्भश्चापि तादृशः ॥७७॥

satyam uktam tvayā na atra mithyā kiñcit tvayā uditam |

trailokya_ adhipatiḥ śumbho niśumbhaś ca_ api tādṛśaḥ ॥

77- You spoke truly, there is nothing wrong in what has been said by you. Śumbha is the lord of the three worlds and similarly also Niśumbha.

satyam uktam = truly said / tvayā = by you / na_ atra kiñcit = there is nothing / mithyā = wrong / uditam = said / tvayā = by you / śumbho = Śumbha / trailokya_ adhipatiḥ = is the lord of the 3 worlds / ca_ api tādṛśaḥ = also similarly / niśumbhaś = Niśumbha

किं त्वत्रयत्प्रतिज्ञातं मिथ्या तत्क्रियते कथम् ।

श्रूयतामल्पबुद्धित्वात्प्रतिज्ञा या कृता पुरा ॥७८॥

kiṃ tv- atra yat pratijñātaṃ mithyā tat kriyate katham |
śrūyatām alpa buddhitvāt pratijñā yā kṛtā purā ॥

78- But how can I break my promise now? Hear the promise made earlier inadvertently.

kiṃ tu atra = but what now / katham = how / yat = which / pratijñātaṃ = has been promised / kriyate = is made / mithyā = false / śrūyatām = hear / tat pratijñā = that promise / yā = which / kṛtā = was made / purā = earlier / alpa buddhitvāt = out of limited intelligence

यो मां जयति संग्रामे यो मे दर्पव्यपोहति ।

यो मे प्रतिबलो लोके स मे भर्ता भविष्यति ॥७९॥

yo mām jayati saṅgrāme yo me darpaṃ vyapohati |
yo me pratibalo loka sa me bhartā bhaviṣyati ॥

79- He who can defeat me in battle, who can curb my pride, and who is equal to me in strength in this world, he can become my husband.

yo = who / jayati = defeats / mām = me / saṅgrāme = in battle / yo = who / vyapohati = curbs / me = my / darpaṃ = pride / yo = who / me = my / pratibalo = equal in strength / loka = in this world / sa = he / bhaviṣyati = will become / me = my / bhartā = husband

तदा गच्छतु शुम्भोऽत्र निशुम्भो वा महासुरः ।

मां जित्वा किञ्चिरेणात्र पाणिं गृह्णातु मे लघु ॥८०॥

tad āgacchatu śumbho' tra niśumbho vā mahāsuraḥ |
mām jitvā kiṃ cireṇa_ atra pāṇiṃ grhṇātu me laghu ॥

80- Therefore let Śumbha or Niśumbha the mighty demon come here and defeat me. Let him take my hand quickly. Why delay?

tad = that / śumbho āgacchatu = let Śumbha come / atra = here / vā = or / niśumbho mahāsuraḥ = Niśumbha the mighty asura / jtvā = having defeated / mām = me / kim cireṇa = what with long time (why to delay) / atra = here / grhṇātu = let him take / me = my / pāniṃ = hand / laghu = quickly

॥ दूत उवाच ॥ ८१ ॥

dūta uvāca || 81- The messenger said:

अवलिप्तासिमैवंत्वंदेवि ब्रूहि ममाग्रतः ।

त्रैलोक्येकःपुमांस्तिष्ठेदग्रे शुम्भनिशुम्भयोः ॥ ८२ ॥

avaliptā asi mā evaṃ tvam devi brūhi mama agrataḥ |
trai lokye kaḥ pumāṃs tiṣṭhed agre śumbha niśumbhayoḥ ||

82- O beautiful lady, you are arrogant. Don't speak thus in front of me. Who in the three worlds can stand in front of Śumbha and Niśumbha?

devi = O beautiful lady / avaliptā asi = you are arrogant / mā = don't / evaṃ = thus / tvam = you / brūhi = speak / mama agrataḥ = in front of me / trailokye = in the 3 worlds / kaḥ pumāṃs = what man / tiṣṭhed = would stand / agre = in front / śumbha niśumbhayoḥ = of Śumbha and Niśumbha

अन्येषामपिदैत्यानांसर्वेदेवानवैयुधि ।

तिष्ठन्तिसम्मुखेदेवि किं पुनः स्त्री त्वमेकिका ॥ ८३ ॥

anyeṣām api daityānām sarve devā na vai yudhi |
tiṣṭhanti sammukhe devi kiṃ punaḥ strī tvam ekikā ||

83- Even all the Devas could not stand in front of other demons in battle. What about you, O beautiful lady, a woman standing alone!

sarve devā = all the Devas / tiṣṭhanti = stand / na vai = not indeed / sammukhe = in front / api = even / anyeṣām daityānām = of other Daityas / yuddhi = in battle / devi = O beautiful lady / kiṃ punaḥ = what again / tvam = you / strī = a woman / ekikā = alone

इन्द्राद्याःसकलादेवास्तस्थुर्येषानसंयुगे ।

शुम्भादीनांकथंतेषां स्त्री प्रयास्यसि सम्मुखम् ॥ ८४ ॥

indra ādyāḥ sakalā devās tasthur yeṣām na saṃyuge |
śumbha ādīnām katham teṣām strī prayāsyasi sammukham ||

84- Śumbha and the others who could not be confronted by the pre-eminent Indra and the Devas in battle, how can you, a woman, try to confront them?

yeṣāṃ = with those / indra = Indra / sakalā = (and) all / ādyāḥ devās = the preeminent Devas / na = did not / tasthur = stand / samyuge = in battle / katham = how / teṣāṃ = with those / śumbha ādināṃ = Śumbha and others / strī prayāsyasi = you, a woman, will try / sam-mukham = to confront

सात्वंगच्छमयैवोक्तापार्श्वशुम्भनिशुम्भयोः ।
केशाकर्षणनिर्धूतगौरवा मा गमिष्यसि ॥८५॥

sā tvam gaccha mayā_eva_uktā pārśvaṃ śumbha niśumbhayoḥ |
keśā karṣaṇa nirdhūta gauravā mā gamiṣyasi ||

85- As I said, go to Śumbha and Niśumbha. Thus you will not undergo the humiliation of being dragged by your hair.

eva = as / uktā = said / mayā = by me / sā tvam = you, that very person / gaccha = go / pārśvaṃ = near / śumbha niśumbhayoḥ = Śumbha and Niśumbha / mā gamiṣyasi = you will not undergo / keśā-karṣaṇa (hair grabbing) nirdhūta gauravā = humiliated pride from hair grabbing

॥ देव्युवाच ॥८६॥

devī_uvāca || **86- Devī said:**

एवमेतद् बली शुम्भो निशुम्भश्चातिवीर्यवान् ।
किंकरोमि प्रतिज्ञा मे यदनालोचिता पुरा ॥८७॥

evam etad balī śumbho niśumbhaś ca_ati vīryavān |
kiṃ karomi pratijñā me yad anālocitā purā ||

87- Indeed, Śumbha is strong and Niśumbha is valiant. But what can I do with my unforeseen promise in former times?

evam = indeed / etad = it is / balī śumbho = Śumbha is strong / ca = and / niśumbhaś ati vīryavān = Niśumbha is very heroic / kiṃ = what / karomi = can I do / me = my / anālocitā pratijñā = unforeseen promise / yad = which / purā = was earlier, of yore

सत्वंगच्छमयोक्तंतेयदेतत्सर्वमादृतः ।
तदाचक्ष्वासुरेन्द्राय स च युक्तं करोतु तत् ॥८८॥

sa tvam gaccha mayā_uktaṃ te yad etat sarvam ādṛtaḥ |

tad ācakṣva_asura_indrāya sa ca yuktaṃ karotu tat ||

88- Go and carefully tell the lord of demons all what has been said to you by me, and let him do what is proper.

yad = what / uktaṃ = said / te = to you / mayā = by me / etat = that / sarvaṃ = all / sa tvam = you / gaccha = go / tad = that / ādṛtaḥ = carefully / ācakṣva = tell / asura_indrāya = to the lord of Asuras / ca = and / sa karotu = let him do / tat = what (is) / yuktaṃ = proper

॥ इतिमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये
देव्या दूतसंवादो नाम पञ्चमोऽध्यायः॥

iti mārkaṇḍeya purāṇe sāvarṇike manvantare devī mähātmye
devyā dūta saṃvādo nāma pañcamo'dhyāyaḥ

Thus ends the 5th Chapter called “The Conversation between Devī and the Messenger” in the Devī Mähātmyam, in the Mārkaṇḍeya Purāṇa, in the Sāvarṇi Manvantara.

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ धूम्रलोचन वधो नाम षष्ठोऽध्यायः॥

dhūmrālocana vadho nāma ṣaṣṭho‘dhyāyaḥ

Chapter 6: The Slaying of Dhūmrālocana

॥ ध्यानम् ॥

dhyānam || *Meditation*

नागाधीश्वरविष्टरां फणिफणोत्तंसोरुरत्नावली
भास्वद्देहलताम् दिवाकरनिभाम् नेत्रत्रयोद्भासिताम् ।
मालाकुम्भकपालनीरजकरां चन्द्रार्धचुडाम् पराम्
सर्वज्ञेश्वरभैरवांकनिलयां पद्मावतीं चिंतये ॥

nāgādhiśvara viṣṭarāṃ phaṇi phaṇottamsoru ratnāvalī
bhāsvad deha latām divākara nibhām netra traya_udbhāsītām |
mālā kumbha kapāla nīraja karāṃ candra_ardha cūḍām parām
sarvajñeśvara bhairavāṅka nilayām padmāvatīm cintaye ||

I meditate on the supreme Padmāvatī who resides in the lap of Bhairava, the Lord of all wisdom. Her body is effulgent like the luster of the sun and her three eyes are brilliant. The Lord of snakes (Adiśeṣa) is her bed. A rosary, a pitcher, a skull, and a lotus are held in her hands. A big crest ornament made of the gems of the hoods of serpents and a half-moon crown her head.

cintaye = I contemplate / parām = the supreme / padmāvatīm = One with a lotus, or Kamala (one of the 10 Mahāvidyās) / bhairava aṅka nilayām = residing in the lap of Bhairava / sarvajñeśvara = Lord of all wisdom / nāgādhiśvara viṣṭarām (seat) = sitting on the Lord of Nāgas (Adiśeṣa) / deha latām = (her) body / bhāsvad = shining / uru = with big / uttama = crown chaplet or ornament / phaṇa (hood) phaṇi (of serpent with hood) ratnāvalī (endowed with gems) = made of the gems of the hoods of hooded serpents / divākara (sun) nibhām = shining like the sun / netra traya udbhāsītām = shining with 3eyes / karām = in her hands (are) / mālā = a rosary / kumbha = a pitcher / kapāla = a skull / nīraja = a lotus / candra_ardha (half moon) cūḍām (on top) = (she has) a half moon on top of head

॥ ऋषिरुवाच ॥१॥

ṛṣir uvāca || **1- The ṛṣi said:**

इत्याकर्ण्यवचोदेव्याःसदूतोऽमर्षपूरितः ।
समाचष्टसमागम्य दैत्यराजाय विस्तरात् ॥ २ ॥

iti_ākarnya vaco devyāḥ sa dūto'marṣa pūritaḥ |
samācaṣṭa samāgamyā daitya rājāya vistarāt ||

2- Having heard the words of Devī, the messenger filled with anger, went to the king of the demons and reported the details to him.

iti = thus / ākarnya = having heard / vaco devyāḥ = the words of Devī / sa = he / dūto = the messenger / amarṣa pūritaḥ = anger-filled / samāgamyā = having arrived / samācaṣṭa = reported / daitya rājāya = to the Daitya king / vistarāt = in detail

तस्य दूतस्य तद्वाक्यमाकर्ण्यासुरराट्ततः ।
सक्रोधःप्राह दैत्यानामधिपं धूम्रलोचनम् ॥ ३ ॥

tasya dūtasya tad vākyam ākarnya_asura rāt tataḥ |
sa krodhaḥ prāha daityānām adhipam dhūmrālocanam ||

3- Hearing the words of his messenger, the king of Asuras angrily spoke to Dhūmrālocana, the commander of the demons:

asura rāt = the Asura king / ākarnya = having heard / tad = that / vākyam = speech / tasya dūtasya = of his messenger / sa = he / tataḥ = then / prāha = spoke / krodhaḥ = angrily / adhipam = to the commander / daityānām = of the Daityas / dhūmrālocanam = Dhūmra-locana ("Smoky Vision")

हेधूम्रलोचनाशुत्वंस्वसैन्यपरिवारितः ।
तामानयबलाद्दुष्टां केशाकर्षणविह्वलाम् ॥ ४ ॥

he dhūmrālocana_āśu tvam sva sainya parivāritaḥ |
tām ānaya balād duṣṭām keśa karṣaṇa vihvalām ||

4- "O Dhūmrālocana, go quickly surrounded by your army and by force bring that wicked one (who will be) distressed to be dragged by the hair."

he dhūmrālocana = O Dhūmrālocana / āśu = quickly / tvam = you / sva-sainya-parivāritaḥ = by your army surrounded / ānaya tām = bring her / duṣṭām = that wicked / balād = by force / keśa karṣaṇa vihvalām = distressed to be seized by the hair

तत्परित्राणदःकश्चिद्यदिवोत्तिष्ठतेऽपरः ।
सहन्तव्योऽमरो वापि यक्षो गन्धर्व एव वा ॥५॥

tat paritrāṇa-daḥ kaścid yadi vā_ uttiṣṭhate' parah |
sa hantavyo'maro vā_ api yakṣo gandharva eva vā ||

5- “If anyone stands to give her protection, he is to be killed, whether he is a Deva or a Yakṣa, or a Gandharva.”

yadi = if / kaścid vā_ aparah = some or other / tat paritrāṇa dah = giver (dah) of protection (paritrāṇa) to her (tat) / uttiṣṭhate = stands, appears / sa = he / hantavyo = is to be killed / vā_ api = whether / amaro = (he is) a Deva / vā = or / yakṣo = a Yakṣa (Kubera attendants) / eva = also / gandharva = a Gandharva (celestial musician)

॥ ऋषिरुवाच ॥६॥

ṛṣir uvāca || **6- The ṛṣi said:**

तेनाज्ञप्तस्ततःशीघ्रंसदैत्योधूम्रलोचनः ।
वृतःषष्ट्या सहस्राणामसुराणां द्रुतं ययौ ॥७॥

tena_ ājñaptas tataḥ śīghraṃ sa daityo dhūmrālocanaḥ |
vṛtaḥ ṣaṣṭyā sahasrāṇām asurāṇām drutaṃ yayau ||

7- Ordered quickly by him, the demon Dhūmrālocana then left promptly surrounded by 60 000 Asuras.

tataḥ = following that / śīghraṃ = quickly / ājñaptas = ordered / tena = by him / sa = he / daityo dhūmrālocanaḥ = the Daitya Dhūmrālocana / vṛtaḥ = surrounded / ṣaṣṭyā sahasrāṇām = by 60 000 / asurāṇām = of Asuras / drutaṃ = promptly / yayau = went

सदृष्ट्वातांततोदेवींतुहिनाचलसंस्थिताम् ।
जगादोच्चैःप्रयाहीति मूलं शुम्भनिशुम्भयोः ॥८॥

sa drṣṭvā tāṃ tato devīm tuhina_ ācala saṃsthitām |
jagāda_ uccaiḥ prayāhi_ iti mūlaṃ śumbha niśumbhayoḥ ||

8- Then, seeing Devī on a snowy mountain, he shouted loudly: “Come to the presence of Śumbha and Niśumbha!”

tato = then / sa = he / drṣṭvā = having seen / tāṃ devīm = her Devī / tuhina_ ācala saṃsthitām = located on a snowy mountain / jagāda = shouted / uccaiḥ = loudly / prayāhi = come! / mūlaṃ = to the presence / śumbha niśumbhayoḥ = of Śumbha and Niśumbha / iti = thus

न चेत्प्रीत्याद्य भवती मद्भूतारिमुपैष्यति ।
ततोबलान्नयाम्येष केशाकर्षणविह्वलाम् ॥ ९ ॥

na cet prītyā_ādyā bhavatī mad bhartāram upaiṣyati |
tato balān nayāmi_eṣa keśā karṣaṇa vihvalām ||

9- “If you do not come willingly to my master today, I will take you by force and you will be distressed to be dragged by your hair!”

cet = if / bhavatī = you / na_upaiṣyati = will not come / ādyā = today / prītyā = willingly / mad bhartāram = to my master / tato = then / balān = by force / nayāmi = I will take / eṣa keśā karṣaṇa vihvalām = despaired to be dragged by this hair

॥ देव्युवाच ॥ १० ॥

devī_uvāca || 10- Devī said:

दैत्येश्वरेणप्रहितोबलवान्बलसंवृतः ।
बलान्नयसिमामेवं ततः किं ते करोम्यहम् ॥ ११ ॥

daitya_īśvareṇa prahito balavān bala saṃvṛtaḥ |
balān nayasi mām evaṃ tataḥ kiṃ te karomi_aham ||

11- You are sent by the strong emperor of the demons, surrounded by forces, and you want to take me by force; then what should I do with you?

balavān daitya_īśvareṇa prahito = sent (prahito) by the strong lord of Daityas / bala saṃvṛtaḥ = surrounded by army / evaṃ = thus / balān = by force / nayasi = you take / mām = me / tataḥ = then / aham = I / kiṃ = what / karomi = I will do / te = to you

॥ ऋषिरुवाच ॥ १२ ॥

ṛṣir_uvāca || 12- The ṛṣi said:

इत्युक्तःसोऽभ्यधावत्तामसुरो धूम्रलोचनः ।
हुंकारेणैव तं भस्म सा चकाराम्बिका ततः ॥ १३ ॥

iti_uktaḥ so'bhyadhāvat tām asuro dhūmrलोचनः |
hūn kāreṇa_eva taṃ bhasma sā cakāra_ambikā tataḥ ||

13- This having been said, the demon Dhūmrilocana ran towards her. Following that, Ambikā transformed him into ashes just by uttering the syllable “hum”.

iti = thus / uktah = said / so = he / asuro dhūmrilocanaḥ abhyadhāvat = the Asura Dhūmrilocana ran towards / tām = her / tataḥ = upon that / sā = she / ambikā cakāra = Ambikā made / tam = him / bhasma = (into) ashes / eva = just / hūn kārṇa = with the syllable “hum”

अथक्रुद्धमहासैन्यमसुराणांतथाम्बिकाम् ।
ववर्षसायकैस्तीक्ष्णैस्तथा शक्तिपरश्वधैः ॥ १४ ॥

atha kruddham mahā sainyam asurāṇām tathā ambikām |
vavarṣa sāyakais tīkṣṇais tathā śakti paraśvadhaiḥ ||

14- Then, the angered huge army of demons sent a shower of sharp arrows, lances, and axes towards Ambikā.

atha = then / kruddham = angered / mahāsainyam = the big army / asurāṇām = of Asuras / tathā = thus / vavarṣa = showered / tīkṣṇais = with sharp / sāyakais = arrows / tathā = and / śakti paraśvadhaiḥ = with lances and axes / ambikām = towards Ambikā

ततोधुतसटःकोपात्कृत्वानादंसुभैरवम् ।
पपातासुरसेनायां सिंहो देव्याः स्ववाहनः ॥ १५ ॥

tato dhuta ṣaṭaḥ kopāt kṛtvā nādam subhairavam |
papāta_asura senāyām siṃho devyāḥ svavāhanaḥ ||

15- The lion, Devī's mount, shaking its mane in anger after emitting a terrifying sound, fell upon the army of the demons.

tato = then / siṃho = the lion / devyāḥ svavāhanaḥ = Devī's own mount / dhuta ṣaṭaḥ = shaking its mane / kopāt = out of anger / kṛtvā = having done / nādam = a sound / subhairavam = very terrifying / papāta = fell on / asura senāyām = on the Asura army

कांश्चित्करप्रहारेणदैत्यानास्येनचापरान् ।
आक्रम्य चाधरेणान्यान् स जघान महासुरान् ॥ १६ ॥

kāṃścit kara prahāreṇa daityān āsyena ca aparān |
ākramya ca_adhareṇa_anyān sa jaghāna mahā_asurān ||

16- Pouncing on them, the lion killed mighty Asuras, some with a blow of its front paw, others with its mouth, and others with its hind legs.

ākramya = having attacked / sa = it / jaghāna mahāsurān = killed mighty Asuras / kāmścit = some / daityān = demons / kara prahāreṇa = with a blow of paw / ca = and / aparān = others / āsyena = with mouth / ca = and / anyān = others / adharena = with hind leg

केषांचित्पाटयामासनखैःकोष्ठानिकेसरी ।
तथातलप्रहारेण शिरांसि कृतवान्पृथक् ॥ १७ ॥

keṣāñcit pāṭayām āsa nakhaiḥ koṣṭhāni kesarī |
tathā tala prahāreṇa śirāṃsi kṛtavān prthak ||

17- The lion fell with its claws on the abdomens of some, and with the blows of its paws severed heads as well.

kesarī = the lion / pāṭayām āsa = fell / koṣṭhāni = on the abdomens / keṣāñcit = of some / nakhaiḥ = with claws / tathā = as well as / tala prahāreṇa = with a blow of its paw / kṛtavān prthak = severed (made apart) / śirāṃsi = heads

विच्छिन्नबाहुशिरसःकृतास्तेनतथापरे ।
पपौचरुधिरं कोष्ठादन्येषां धुतकेसरः ॥ १८ ॥

vicchinna bāhu śirasah kṛtās tena tathā apare |
papau ca rudhiram koṣṭhād anyeṣāṃ dhuta kesarah ||

18- Some had their heads and arms severed by it. And shaking its mane, the lion drank blood from the abdomen of others.

tathā = thus / apare = others / vicchinna = with cut / bāhu = arms / ca = and / śirasah = heads / kṛtās = done / tena = by him / papau = it drank / rudhiram = the blood / koṣṭhād = from abdomen / anyeṣāṃ = of others / dhuta kesarah = shaking its mane

क्षणेनतद्वलंसर्वक्षयंनीतमहात्मना ।
तेनकेसरिणा देव्या वाहनेनातिकोपिना ॥ १९ ॥

kṣaṇena tad balaṃ sarvaṃ kṣayaṃ nītaṃ mahātmanā |
tena kesariṇā devyā vāhanena ati kopinā ||

19- In an instant, this whole army was brought to destruction by the noble vehicle of Devī, the infuriated lion.

kṣaṇena = in a moment / tad = this / sarvaṃ = whole / balaṃ = army / nītaṃ = was brought / kṣayaṃ = to annihilation / tena = by it / ati kopinā kesariṇā = by the very angry lion / mahātmanā = by the noble / vāhanena devyā(h) = by the mount of Devī

श्रुत्वातमसुरंदेव्यानिहतंधूम्रलोचनम् ।

बलंचक्षयितं कृत्स्नं देवीकेसरिणा ततः ॥ २० ॥

śrutvā tam asuraṃ devyā nihataṃ dhūmrālocanam |
balaṃ ca kṣayitaṃ kṛtsnaṃ devī kesariṇā tataḥ ||

20- Having heard that the demon Dhūmrālocana has been killed by Devī, and that his entire army has been destroyed by Devī's lion,

śrutvā = having heard / tam = this / asuraṃ dhūmrālocanam = the Asura Dhūmrālocana / nihataṃ devyā = was killed by Devī / ca = and / tataḥ = afterwards / balaṃ = the army / kṣayitaṃ = was annihilated / kṛtsnaṃ = totally / devī kesariṇā = by the lion of Devī

चुकोपदैत्याधिपतिः शुम्भःप्रस्फुरिताधरः ।

आज्ञापयामासचतौचण्डमुण्डौ महासुरौ ॥ २१ ॥

cukopa daitya_ādhipatiḥ śumbhaḥ prasphurita_adharaḥ |
ājñāpayāṃ āsa ca tau caṇḍa muṇḍau mahāsuraū ||

21- Śumbha, the king of Daityas, got enraged, and with his lower lip trembling, gave orders to both mighty demons, Caṇḍa and Muṇḍa:

daitya_ādhipatiḥ śumbhaḥ = the king of Daityas Śumbha / cukopa = became angry / adharaḥ = his lower lip / prasphurita = trembling / ca = and / ājñāpayāṃ āsa = gave orders / tau = to both / caṇḍa muṇḍau mahāsuraū = to Caṇḍa and Muṇḍa the 2 mighty Asuras

हेचण्डहेमुण्डबलैर्बहुभिःपरिवारितौ ।

तत्रगच्छत गत्वा च सा समानीयतां लघु ॥ २२ ॥

he caṇḍa he muṇḍa balair bahubhiḥ parivāritau |
tatra gacchata gatvā ca sā samānīyatāṃ laghu ||

22- “O Caṇḍa, O Muṇḍa, go there surrounded by many forces. Once you have arrived, let her be brought quickly,

he caṇḍa he muṇḍa = O Caṇḍa, O Muṇḍa! / bahubhiḥ = with many / balair = forces / parivāritau = surrounded / gacchata = go / tatra = there / ca = and / gatvā = having gone / sā (she) samānīyatāṃ = let her be brought / laghu = quickly

केशेष्वाकृष्यबद्धवावायदिवःसंशयोयुधि ।

तदाशेषायुधैः सर्वैरसुरैर्विनिहन्यताम् ॥ २३ ॥

keśeṣv_ākṛṣya baddhvā vā yadi vah saṁśayo yudhi |
tadā_aśeṣa_āyudhaiḥ sarvair asurair vinihanyatām ||

23- dragging her by the hair or binding her. If you should have any doubt during the encounter, then let her be killed with all the weapons by all the demons.”

ākṛṣya keśeṣu= having dragged(her) by the hair / vā = or / baddhvā = having bound (her) / yadi = if / vah = to you / saṁśayo = a doubt / yudhi = in the encounter / tadā = then / vinihanyatām = let her be killed / sarvair asurair = by all Asuras / aśeṣa āyudhaiḥ = with all weapons

तस्यांहतायांदुष्टायांसिंहेचविनिपातिते।
शीघ्रमागम्यतांबद्ध्वा
गृहीत्वा तामथाम्बिकाम् ॥ २४ ॥

tasyām hatāyām duṣṭāyām siṁhe ca vinipātite |
śīghram āgamyatām baddhvā grhītvā tām atha_ambikām ||

24- “When that evil lady has been killed, and her lion fallen, come back quickly after seizing her and binding her.”

tasyām hatāyām duṣṭāyām = upon her death, the evil / ca = and / siṁhe vinipātite = upon the fall of the lion / atha = then / śīghram = quickly / āgamyatām = be coming / baddhvā = having bound / ambikām = the lady / grhītvā = having seized / tām = her

॥ इतिमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये
धूम्रलोचनवधो नाम षष्ठोऽध्यायः॥

iti mārkaṇḍeya purāṇe sāvarṇike manvantare devī māhātmye
dhūmrālocana vadho nāma ṣaṣṭho'dhyāyaḥ

**Thus ends the 6th Chapter called “The Slaying of Dhūmrālocana”
in the Devī Māhātmyam, in the Mārkaṇḍeya Purāṇa,
during the Sāvarṇi Manvantara.**

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ चण्डमुण्डवधो नाम सप्तमोऽध्यायः ॥

caṇḍa muṇḍa vadho nāma saptamo'dhyāyah

Chapter 7: The Slaying of Caṇḍa and Muṇḍa

॥ ध्यानम् ॥

dhyānam || *Meditation*

ध्यायेयं रत्नपीठेशुककलपठितं श्रुवतीं श्यामलाङ्गीम्

न्यस्तैकाङ्घ्रिं सरोजे शशिशकल धरां

वल्लकीं वादयन्तीम् ।

कहलारा बद्ध मालां नियमित विलसच्

चोलिकां रक्त वस्त्राम्

मातङ्गीम् शंख पात्रां मधुरमधुमदाम्

चित्रकोद्भासि भालाम् ॥

dhyāyeyam ratna pīṭhe śuka kala paṭhitam śruṇvatīm śyāmalāṅgīm

nyastaikāṅghrim saroje śaśīśakala dharām vallakīm vādayantīm |

kahlārā baddha mālām niyamita vilasac colikām rakta vastrām

mātaṅgīm śaṅkha pātrām madhuramadhumadām citrakodbhāsi bhālām ||

I meditate on Mātaṅgī, who is sitting upon a pedestal of jewels, with one foot resting on a lotus while listening to the melodious recitation of parrots. Her body is black and she wears a crescent moon, a garland of white lotuses, a glittering blouse and a red sari. A vermillion spot shines on her forehead and she holds a cup made of shell. She is sweetly inebriated by nectar and she plays the vīna.

dhyāyeyam = I meditate / mātaṅgīm = on Mātaṅgī (power of speech, sound and harmony) / ratna pīṭhe = on a gem pedestal / śruṇvatīm = listening / kala = the melodious / śuka paṭhitam = recitation of parrots / śyāmala_aṅgīm = whose body is black / nyasta = resting / eka aṅghrim = one foot / saroje = on lotus / śaśī śakala dharām = wearing a crescent moon / vādayantīm = playing / vallakīm = the vīna /

kahlārā (white lotus) baddha (bound) mālām = having a garland of white lotus / niyamita = She is covered / vilasac = glittering / colikām = a breast blouse / rakta = red / vastrām = garment / śaṅkha (shell) pātrām (cup) = She has a cup made of shell / madhura (nectar) madhu (sweetly) madām = sweetly inebriated by the nectar / citraka (vermillion spot) udbhāsi (shining) bhālām = vermillion spot shining on forehead

॥ ऋषिरुवाच ॥

ṛṣir uvāca || *The ṛṣi said:*

आज्ञप्तास्तेततोदैत्याश्चण्डमुण्डपुरोगमाः ।
चतुरङ्गबलोपेता ययुरभ्युद्यतायुधाः ॥ १ ॥

ājñaptās te tato daityāś caṇḍa muṇḍa purogamāḥ |
catur aṅga bala_upetā yayur abhyudyata_āyudhāḥ ||

1- Thus commanded, the Daityas Caṇḍa and Muṇḍa, heading a fourfold army array, departed brandishing their weapons.

ājñaptās = ordered / te = they / tato = then / daityāś = the demons / caṇḍa muṇḍa purogamāḥ = headed by Caṇḍa and Muṇḍa / upetā = along with / catur aṅga bala = four army arrays / yayur = went / āyudhāḥ = weapons / abhyudyata = raised

ददृशुस्तेततोदेवीमीषद्वासांव्यवस्थिताम् ।
सिंहस्योपरिशैलेन्द्रशृङ्गेमहतिकाञ्चने ॥ २ ॥

dadṛśus te tato devīm īṣadd_hāsām vyavasthitām |
simhasya_upari śaila_indra śṛṅge mahati kāñcane ||

2- Then they saw Devī gently smiling, sitting on the lion, on a huge golden Himālayan mountain peak.

tato = then / te = they / dadṛśus devīm = saw Devī / īṣadd_hāsām = gently smiling / vyavasthitām = sitting / upari = on the back / simhasya = of the lion / mahati kāñcane = on a great golden / śaila_indra (lord of mountains) śṛṅge = Himālayan peak

तेदृष्ट्वातांसमादातुमुद्यमचक्रुरुद्यताः ।
आकृष्टचापासिधरास्तथान्ये तत्समीपगाः ॥ ३ ॥

te dr̥ṣṭvā tāṃ samādātum udyamaṃ cakrur udyatāḥ |
ākṛṣṭa cāpa_asi dharās tathā_anye tat samīpa gāḥ ||

3- On seeing her, they got agitated with the intention of capturing her. Others went closer to her with their bows pulled back and holding swords.

dr̥ṣṭvā = having seen / tām = her / te = they / udyatāḥ = agitated / udyamam cakrur = got the intention / samādātum = to capture (her) / tathā = thus / tat (her) samīpa (near) gāḥ = went near her / anye = others / ākr̥ṣṭa = pulled / cāpa = bows / asi dharās = holding swords

ततःकोपंचकारोच्चैरम्बिकातानरीन्प्रति ।
कोपेन चास्या वदनं मषीवर्णमभूत्तदा ॥४॥

tataḥ kopam cakāra_uccair ambikā tān arīn prati |
kopena ca_asyā vadanam maṣī varṇam abhūt tadā ||

4- Thereupon Ambikā became very angry at these enemies. Out of anger, the color of her face became black like ink.

tataḥ = thereupon / ambikā cakāra = Ambikā became / uccair = highly / kopam = angry / prati = towards / tān = these / arīn = enemies / ca = and / tadā = at that moment / kopena = from anger / asyā = her / vadanam = face / abhūt = became / maṣī varṇam = black-ink color

भ्रुकुटीकुटिलात्तस्याललाटफलकाद्द्रुतम् ।
कालीकरालवदना विनिष्क्रान्तासिपाशिनी ॥५॥

bhru kuṭī kuṭilāt tasyā lalāṭa phalakād drutam |
kāli karāla vadanā viniṣkrāntā_asi pāśinī ||

5- From her frowned eyebrows and the surface of her wrinkled forehead, Kālī with a terrifying face, suddenly emerged holding a sword and a rope.

tasyā (from her) bhrukuṭī (eyebrows) kuṭilāt (frowning) = from her frowning eyebrows / lalāṭa phalakād = from the surface of the forehead / drutam = quickly / viniṣkrānta = emerged / kāli karāla vadanā = Kālī with a terrifying face / asi pāśinī = with a sword and a rope

विचित्रखट्वाङ्गधरानरमालाविभूषणा ।
द्वीपिचर्मपरीधाना शुष्कमांसातिभैरवा ॥६॥

vicitra khaṭvāṅga dharā nara mālā vibhūṣaṇā |
dvīpi carma parīdhānā śuṣka māṃsa_ati bhairavā ||

6- Holding a strange staff with a skull on top, adorned with a garland of human heads, clad in tiger leather, she was extremely terrifying with her dried skin.

dharā = holding / vicitra = a strange / khaṭvāṅga = staff with a skull at the top / nara mālā vibhūṣaṇā = adorned with a garland of human heads / dvīpi-carma parīdhānā = clad in a tiger skin / śuṣka (dry) māṃsa (flesh) ati-bhairavā = very terrifying with her dried skin

अतिविस्तारवदनाजिह्वाललनभीषणा ।
निमग्नारक्तनयना नादापूरितदिङ्मुखा ॥७॥

ati vistāra vadanā jihvā lalana bhīṣaṇā |
nimagnā rakta nayanā nādā pūrīta diṅmukhā ||

7- She was dreadful with her extremely wide opened mouth, her tongue lolling out, her blood-red eyes deeply sunk, and with her roars filling all the celestial quarters.

ati vistāra = wide gaping / vadanā = mouth / lalana jihvā = lolling out the tongue / bhīṣaṇā = fear striking / nimagnā = sunk / rakta nayanā = red eyes / nādā = roars, voice / pūrīta = filling / diṅ-mukhā = celestial quarters

सावेगेनाभिपतिताघातयन्तीमहासुरान् ।
सैन्येतत्र सुरारीणामभक्षयत तद्वलम् ॥८॥

sā vegena_abhi patitā ghātayanī mahāsurān |
sainye tatra sura_arīṇām abhakṣayata tad balam ||

8- Quickly falling on the army of the enemies of the Devas and killing mighty Asuras, she devoured their forces.

tatra = there / sā = she / vegena = quickly / abhipatitā = fell / sainye = on the army / sura_arīṇām = of the enemies of Devas / ghātayanī mahāsurān = slaughtering mighty Asuras / abhakṣayata = she devoured / tat = this / balam = army force

पार्ष्णिग्राहङ्कुशग्राहियोधघण्टासमन्वितान् ।
समादायैकहस्तेन मुखे चिक्षेप वारणान् ॥९॥

pārṣṇi-grāha_aṅkuśa-grāhi yodha ghaṇṭā samanvitān |
samādāya_eka hastena mukhe cikṣepa vāraṇān ||

9- Seizing elephants with one hand, she threw them into her mouth along with their drivers, warriors, rear men, and bells.

samādāya = having put together / pārṣṇi grāha = rear men / aṅkuṣa-grāhi = the elephant drivers (holders of hooks) / yodha = warriors / ghaṇṭā = bells / samanvitān = included / eka hastena = with one hand / cikṣepa = she threw / vāraṇān = the elephants / mukhe = in (her) mouth

तथैवयोधंतुरगैरथंसारथिनासह ।
निक्षिप्यवक्त्रे दशनैश्चर्वयन्त्यतिभैरवम् ॥ १० ॥

tathā_eva yodham turagai ratham sārathinā saha |
nikṣipya vaktre daśanaiś carvayanti_ati bhairavam ||

10- Likewise, she threw the cavalry with their horses into her mouth, the chariots along with their drivers, and crushed them most frightfully with her teeth.

tathā eva = similarly / yodham = the soldier / turagai ratham = the chariot with horses / saha = along with / sārathinā = the charioteer / nikṣipya = having thrown / vaktre = in mouth / carvayanti = she was crushing / daśanaiś = with teeth / ati bhairavam = very fearfully

एकंजग्राहकेशेषुग्रीवायामथचापरम् ।
पादेनाक्रम्य चैवान्यमुरसान्यमपोथयत् ॥ ११ ॥

ekam jagrāha keśeṣu grīvāyām atha ca_aparam |
pādena_ākramya ca_eva_anyam urasā_anyam apothayat ||

11- She caught one by the hair, another by the neck; she trampled one with her foot and smashed another with her chest.

jagrāha = she caught / ekam = one / keśeṣu = in the hair / ca = and / atha = then / aparam = another / grīvāyām = in the neck / ca_eva = also / anyam = another / ākramya = having stepped / pādena = with foot / anyam = another / apothayat = she smashed / urasā = with her chest

तैर्मुक्तानिचशस्त्राणि महास्त्राणि तथासुरैः ।
मुखेनजग्राह रुषा दशनैर्मथितान्यपि ॥ १२ ॥

tair muktāni ca śastrāṇi mahā_astrāṇi tathā_asuraiḥ |
mukhena jagrāha ruṣā daśanair mathitāni_api ||

12- In her fury, she caught the weapons and great missiles released by the demons with her mouth, and crunched them with her teeth.

tathā = likewise / jagrāha = she caught / śastrāṇi = weapons / ca = and / mahā astrāṇi = great missiles / muktāni = released / tair asuraiḥ = by these Asuras / mukhena = with her mouth / ruṣā = in anger / api = and / mathitāni = were destroyed / daśanair = with her teeth

बलिनांतद्वलंसर्वमसुराणांदुरात्मनाम् ।
ममर्दाभक्षयच्चान्यानन्यांश्चाताडयत्तथा ॥ १३ ॥

balinām tad balaṃ sarvaṃ asurāṇāṃ durātmanām |
mamarda_ābhakṣayac_ca_anyān anyāṃś ca_atādayat tathā ||

13- She destroyed that entire army of powerful evil demons, eating some and smashing others.

mamarda = she killed / sarvaṃ = entire / tad balaṃ = that army force / balinām = of powerful / asurāṇāṃ durātmanām = of evil Asuras / ca = and / ābhakṣayac = she ate / anyān = others / ca = and / atādayat = she smashed / anyāṃś = others / tathā = as well

असिनानिहताःकेचित्केचित्खट्वाङ्गताडिताः ।
जग्मुर्विनाशमसुरा दन्ताग्राभिहतास्तथा ॥ १४ ॥

asinā nihatāḥ kecit kecit khaṭvāṅga tāḍitāḥ |
jagmur vināśam asurā danta_agra_abhihatās tathā ||

14- Some were killed with her sword, and others were beaten with the skull topped staff. Other Asuras were destroyed, crushed by her front teeth.

asinā = with sword / kecit = some / nihatāḥ = were killed / kecit = some / khaṭvāṅga = with the staff with skull on top / tāḍitāḥ = were beaten / tathā = also / asurā jagmur = Asuras went / vināśam = to destruction / abhihatās = killed / danta_agra = by front teeth

क्षणेनतद्वलं सर्वमसुराणां निपातितम् ।
दृष्ट्वाचण्डोऽभिदुद्राव
तांकालीमतिभीषणाम् ॥ १५ ॥

kṣaṇena tad balaṃ sarvaṃ asurāṇāṃ nipātitaṃ |
dr̥ṣṭvā caṇḍo'bhidudrāva tāṃ kālīm atibhīṣaṇām ||

15- Seeing this entire army of demons fallen in an instant, Caṇḍa ran towards the utmost terrifying Kālī.

dr̥ṣṭvā = having seen / kṣaṇena = in an instant / sarvaṃ = all / tad = this / balaṃ = army / asurāṇāṃ = of demons / nipātitaṃ = fallen / caṇḍo (a)bhidudrāva = Caṇḍa ran towards / tāṃ = her / ati bhīṣaṇām kālīm = the very terrifying Kālī

शरवर्षैर्महाभीमैर्भीमाक्षीतांमहासुरः ।

छादयामासचक्रैश्च मुण्डः क्षितैः सहस्रशः ॥ १६ ॥

śara varṣair mahābhīmair bhīma ākṣīm tāṃ mahāsuraḥ |
chādayām āsa cakraiś ca muṇḍaḥ kṣiptaiḥ sahasraśaḥ ||

16- The mighty demon (Caṇḍa) covered her (Kālī) whose eyes are terrifying, with a shower of utmost dreadful arrows, while Muṇḍa hurled discuses in thousands.

mahāsuraḥ chādayām āsa = the mighty asura covered / tāṃ = her / bhīma ākṣīm = whose eyes are terrifying / śara varṣair = with arrows' rains / ca = and / muṇḍaḥ = Muṇḍa / mahā bhīmair = with very terrifying / kṣiptaiḥ = thrown / cakraiś = discuses / sahasraśaḥ = in thousands

तानिचक्राण्यनेकानिविशमानानितन्मुखम् ।

बभुर्यथार्कबिम्बानि सुबहूनि घनोदरम् ॥ १७ ॥

tāni cakraṇi_anekāni viśamānāni tan mukham |
babhur yathā_arka bimbāni subahūni ghana_udaram ||

17- These numerous cakras entering her mouth were like many sun rays disappearing into the midst of a dense rain cloud.

tāni = these / anekāni = numerous / cakraṇi = discuses / viśamānāni = entering / tan mukham = her mouth / babhur = became / yathā = like / subahūni = many / arka bimbāni = sun rays / ghana udaram = inside a dense rain cloud

ततो जहासातिरुषाभीमं भैरवनादिनी ।

कालीकरालवक्त्रांतर्दुर्दशदशनोज्ज्वला ॥ १८ ॥

tato jahāsa_ati ruṣā bhīmaṃ bhairava nādinī |
kāli karāla vaktra_antar durdarśa daśana_uj्jvalā ||

18- After that, the terrifying Kālī with her frightful roars, laughed with extreme fury, her teeth blazing inside her terrifying mouth and dazzling to look at.

tato = after that / kāli durdarśa = Kālī difficult to look at / daśana (teeth) uj्jvalā = with blazing teeth / karāla vaktra antar = inside (her) dreadful mouth / jahāsa = laughed / ati ruṣā = with extreme fury / bhairava nādinī = having a frightful roar / bhīmaṃ = and terrifying

उत्थाय च महासिंहदेवी चण्डमधावत ।

गृहीत्वा चास्य केशेषु शिरस्तेनासिनाच्छिनत् ॥ १९ ॥

utthāya ca mahā siṃhaṃ devī caṇḍam adhāvata |

grhītvā ca_asya keśeṣu śiras tena_asinā_acchinat ||

19- And riding on the great lion, Devī charged towards Caṇḍa and, seizing him by the hair, severed his head with her sword.

ca = and / utthāya = mounting / mahā śiṃham = the great lion / devī caṇḍam adhāvata = Devī ran towards Caṇḍa / ca = and / grhītvā = having seized / asya = his / keśeṣu = hair / acchinat = severed / śiras = the head / tena = with / asinā = sword

अथमुण्डोऽभ्यधावत्तांदृष्ट्वाचण्डंनिपातितम् ।

तमप्यपातयद्भूमौ सा खड्गाभिहतं रुषा ॥ २० ॥

atha muṇḍo'bhyadhāvat tāṃ dr̥ṣṭvā caṇḍam nipātitaṃ |
tam api_apātayad bhūmau sā khaḍga_abhihataṃ ruṣā ||

20- Thereafter, seeing Caṇḍa fallen, Muṇḍa rushed towards her. She angrily threw him also on the ground, killed with her sword.

atha = upon that / dr̥ṣṭvā = having seen / caṇḍam nipātitaṃ = Caṇḍa fallen / muṇḍo abhyadhāvat = Muṇḍa ran towards / tāṃ = her / sā = she / apātayad = threw / ruṣā = angrily / tam = him / api = also / bhūmau = on the ground / khaḍga (sword) abhihataṃ = killed with the sword

हतशेषंततःसैन्यंदृष्ट्वाचण्डंनिपातितम् ।

मुण्डंचसुमहावीर्यदिशोभेजेभयातुरम् ॥ २१ ॥

hata śeṣaṃ tataḥ sainyaṃ dr̥ṣṭvā caṇḍam nipātitaṃ |
muṇḍaṅ ca su mahāvīryaṃ diśo bheje bhaya_aturam ||

21- Seeing Caṇḍa killed and the very heroic Muṇḍa fallen, the rest of the army scattered in all directions, afflicted with fear.

tataḥ = when / dr̥ṣṭvā = having seen / hata caṇḍam = killed Caṇḍa / ca = and / su-mahā vīryaṃ = the very heroic / muṇḍam nipātitaṃ = fallen Muṇḍa / śeṣaṃ = the rest / sainyaṃ = of the army / diśo = in the directions / bheje = scattered / bhaya aturam = afflicted with fear

शिरश्चण्डस्यकालीचगृहीत्वामुण्डमेवच ।

प्राहप्रचण्डाट्टहासमिश्रमभ्येत्य चण्डिकाम् ॥ २२ ॥

śiraś caṇḍasya kālī ca grhītvā muṇḍam eva ca |
prāha pracanḍa_aṭṭa-hāsa miśram abhyetya caṇḍikām ||

22- Then Kālī, seizing the heads of Caṇḍa and Muṇḍa, approached Caṇḍikā and spoke with passion while laughing loudly.

ca = and, then / kālī gṛhītvā = Kālī having seized / śiraś = the head / caṇḍasya = of Caṇḍa / eva ca = as well as / muṇḍam = Muṇḍa / abhyetya caṇḍikām = having approached Caṇḍikā / prāha = spoke / pracauḍa = with passion / miśram = mixed / aṭṭa-hāsa = with loud laughter

॥ काली उवाच ॥

kālī uvaca || *Kālī said:*

मयातवात्रोपहृतौचण्डमुण्डौमहापशू ।
युद्धयज्ञेस्वयं शुम्भं निशुम्भं च हनिष्यसि ॥ २३ ॥

mayā tava atra upahṛtau caṇḍa muṇḍau mahā paśū |
yuddha yajñe svayaṁ śumbhaṁ niśumbhaṁ ca haniṣyasi ||

23- Here are your two mighty sacrificial animals, Caṇḍa and Muṇḍa, offered by me. As for Śumbha and Niśumbha, you will slay them yourself in the war yajña.

atra = here / mayā = by me / upahṛtau = offered / caṇḍa-muṇḍau = Caṇḍa and Muṇḍa / tava = your / mahāpaśū = (as) two big sacrificial animals / yuddha yajñe = in the war sacrifice / haniṣyasi śumbhaṁ niśumbhaṁ ca = you will slay Śumbha and Niśumbha / svayaṁ = yourself

॥ ऋषिरुवाच ॥

ṛṣir uvāca || *The ṛṣi said:*

तावानीतौततोदृष्ट्वाचण्डमुण्डौमहासुरौ ।
उवाचकालींकल्याणीललितंचण्डिकावचः ॥ २४ ॥

tāv ānītau tato dṛṣtvā caṇḍa muṇḍau mahāsuraū |
uvāca kālīm kalyāṇī lalitam caṇḍikā vacaḥ ||

24- Seeing both mighty demons, Caṇḍa and Muṇḍa, brought to her, the auspicious Caṇḍikā said these graceful words to Kālī:

tato = then / dṛṣtvā = having seen / tau = both / ānītau = brought / caṇḍa muṇḍau mahāsuraū = the two mighty Asuras Caṇḍa and Muṇḍa / kalyāṇī = the auspicious / caṇḍikā = Caṇḍikā / uvāca kālīm = said to Kālī / lalitam = graceful / vacaḥ = words.

॥ चण्डिका उवाच ॥

caṇḍikā uvaca || *Caṇḍikā said:*

यस्माच्चण्डंचमुण्डंचगृहीत्वात्वमुपागता ।
चामुण्डेति ततो लोके ख्याता देवि भविष्यसि ॥ २५ ॥

yasmāc caṇḍaṃ ca muṇḍaṃ ca grhītvā tvam upāgatā |
cāmuṇḍā_iti tato loke khyātā devi bhaviṣyasi ||

25- O Devi, because you came dragging Caṇḍa and Muṇḍa, you will be known in the world as “Cāmuṇḍā”.

devi = O Devi / yasmāc = because / grhītvā = having dragged / caṇḍaṃ ca muṇḍaṃ = Caṇḍa and Muṇḍa / tvam = you / upāgatā = came / tato = therefore / loke = in the world / bhaviṣyasi = you will be / khyātā = famed / cāmuṇḍā iti = as “Cāmuṇḍā”

॥ इति मार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये
चण्डमुण्डवधो नाम सप्तमोऽध्यायः॥

iti mārkaṇḍeya purāṇe sāvarṇike manvantare devī mähātmye
caṇḍa muṇḍa vadho nāma saptamo'dhyāyah

**Thus ends the 7th Chapter called “The Slaying of Caṇḍa and Muṇḍa”
in the Devī Mähātmyam, in the Mārkaṇḍeya Purāṇa,
during the Sāvarṇi Manvantara.**

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ रक्तबीजवधो नाम अष्टमोऽध्यायः ॥

raktabīja vadho nāma aṣṭamo'dhyāya

Chapter 8: The Slaying of Raktabīja

॥ ध्यानम् ॥

dhyānam || **Meditation**

अरुणां करुणा तरंगिताक्षीं
धृतपाशांकुशबाणचापहस्ताम् ।
अणिमादिभिरावृताम् मयूखैर्
अहमित्येव विभावये भवानीम् ॥

aruṇām karuṇā taraṅgita_akṣīm dhṛta pāśa_aṅkuśa bāṇa cāpa_hastām |

aṇimādibhir āvṛtām mayūkhaḥ aham ity_eva vibhāvaye bhavānīm ||

I meditate on Bhavānī, surrounded by rays of light and the eight siddhis, whose color is red, whose eyes are rippling with compassion, and who is holding a rope, a hook, a bow and an arrow.

aham = I / iti = thus / eva = indeed / vibhāvaye = meditate / bhavānīm = on Bhavānī (consort of Śiva=Bhava) / āvṛtām = surrounded / aṇimādibhir = by the eight siddhis (super natural powers) / mayūkhaḥ = by rays of light / aruṇām = who has a dawn red color / karuṇā (compassion) taraṅgita (rippling) akṣīm (eyes) = eyes are rippling with compassion / dhṛta = holding / pāśa = rope / aṅkuśa = hook / bāṇa = arrow / cāpa = bow / hastām = in hand

॥ ऋषिरुवाच ॥ १ ॥

ṛṣir_uvāca || **1- The ṛṣi said:**

चण्डेचनिहतेदैत्येमुण्डेचविनिपातिते ।

बहुलेषु च सैन्येषु क्षयितेष्वसुरेश्वरः ॥ २ ॥

caṇḍe ca nihate daitye muṇḍe ca vinipātite |
bahuleṣu ca sainyeṣu kṣayiteṣv_aśura_īśvaraḥ ||

2- After the death of the demon Caṇḍa and the fall of Muṇḍa, as well as the annihilation of many armies, the emperor of the Asuras,

ca = and / caṇḍe nihate daitye = upon the death of the Daitya Caṇḍa / ca = and / muṇḍe vinipātite = upon Muṇḍa's fall / ca = and / kṣayiteṣu (annihilation) bahuleṣu (many) sainyeṣu = upon the annihilation of many armies / aśura_īśvaraḥ = the emperor of demons

ततः कोपपराधीनचेताः शुम्भः प्रतापवान् ।
उद्योगं सर्वसैन्यानां दैत्यानामादिदेश ह ॥ ३ ॥

tataḥ kopa parādhīna cetāḥ śumbhaḥ pratāpavān |
udyogaṁ sarva sainyānāṁ daityānāṁ ādideśa ha ||

3- the powerful Śumbha, whose mind was enslaved by anger, ordered the mobilization of all the armies of the Daityas.

śumbhaḥ pratāpavān = Śumbha the powerful / cetāḥ = his mind / parādhīna = enslaved / kopa = with anger / ādideśa = ordered / tataḥ = then / udyogaṁ = the mobilization / sarva = of all / sainyānāṁ = armies / daityānāṁ = of demons / ha = indeed

अद्य सर्वबलैर्दैत्याः षडशीतिरुदायुधाः ।
कम्बूनां चतुरशीतिरनिर्यान्तुस्वबलैर्वृताः ॥ ४ ॥

adya sarva balair daityāḥ ṣaḍ aśītir udāyudhāḥ |
kambūnāṁ catur aśītir niryāntu sva balair vṛtāḥ ||

4- “Today let the eighty six Daityas Udāyudhas depart with all their armies and let the eighty four of the Kambūs come out surrounded by their own forces.”

adya = today / ṣaḍ aśītir = the 86 / daityāḥ = Daityas / udāyudhāḥ = the Udāyudhas (“Those with upraised weapons”) / sarva balair = with all their forces / catur aśītir = the 84 / kambūnāṁ = of the Kambūs (“the Thieves”) / niryāntu = should come out / vṛtāḥ = surrounded / svabalair = by their own forces

कोटिवीर्याणि पञ्चाशदसुराणां कुलानिवै ।
शतं कुलानि धौम्राणां निर्गच्छन्तु ममाज्ञया ॥ ५ ॥

koṭi vīryāni pañcā śad asurāṇām kulāni vai |
śataṃ kulāni dhaumrāṇām nirgacchantu mama_ājñayā ||

5- “Under my command, let the fifty Asura tribes of the Koṭi Vīryas and the hundred tribes of the Dhaumras march off.”

mama_ājñayā = ordered by me / pañcāśad = the 50 / asurāṇām kulāni = tribes of Asuras / koṭi vīryāni = the “Heroes of the Koṭis” meaning also “those of Infinite Virility” / nirgacchantu = should go forth / vai = also / śataṃ = the 100 / kulāni = tribes / dhaumrāṇām = of the Dhaumras (“the Smokies”)

कालकादौर्हदामौर्याः कालकेयास्तथासुराः ।
युद्धायसज्जानिर्यान्तु आज्ञयात्वरितामम ॥ ६ ॥

kālakā daurhṛdā mauryāḥ kālakeyās tathā asurāḥ |
yuddhāya sajjā niryāntu ājñayā tvaritā mama ||

6- “Also, I command that the Kālakas demons, the Daurhṛdas, the Mauryas, and the Kālakeyas quickly depart well equipped.”

asurāḥ kālakā = the Asuras Kālakas (“Timers”) / daurhṛdā = the Daurhṛdas (“the Cruels”) / mauryāḥ = the Mauryas (the descendants of Mura, a demon slain by Kṛṣṇa) / kālakeyās = “the Blackies”, progeny of Kālakas / tathā = as well / niryāntu = should go forth / yuddhāya = to war / sajjā = equipped / tvaritā = hurrying up / mama ājñayā = following my orders

इत्याज्ञाप्यासुरपतिःशुम्भोभैरवशासनः ।
निर्जगाम महासैन्यसहस्रैर्बहुभिर्वृतः ॥ ७ ॥

iti_ājñāpya_asurapatiḥ_śumbho_bhairava_śāsanah |
nirjagāma mahāsainya sahasrair bahubhir vṛtaḥ ||

7- Thus ordering, the king of Asuras, Śumbha, the terrifying ruler, marched out surrounded by a huge army of many thousands.

iti = thus / ājñāpya = having ordered / asurā patih śumbho = Śumbha king of Asuras / bhairava śāsanah = the terrifying ruler / nirjagāma = went out / vṛtaḥ = surrounded / mahāsainya = by a huge army / sahasrair bahubhir = with many thousands

आयान्तंचण्डिकादृष्ट्वातत्सैन्यमतिभीषणम् ।
ज्यास्वनैःपूरयामासधरणीगगनान्तरम् ॥ ८ ॥

āyāntaṃ caṇḍikā dṛṣṭvā tat sainyaṃ ati bhīṣaṇam |
jyā svanaīḥ pūrayām āsa dharaṇī gagana_antaram ||

8- Seeing that utmost dreadful army arriving, Caṇḍikā filled the space between the sky and the earth with the twangs of her bow string.

caṇḍikā dr̥ṣṭvā = Caṇḍikā seeing / tat sainyam = that army / ati bhīṣaṇam = utmost dreadful / āyāntam = arriving / pūrayām āsa = filled / dharaṇī gagana_antaram = the space between earth and sky / jyā svanaiḥ = with sounds (twangs) of (her) bow string

ततःसिंहोमहानादमतीवकृतवानृप ।

घण्टास्वनेन तान्नादमम्बिका चोपबृंहयत् ॥ ९ ॥

tataḥ siṃho mahā nādam atīva kṛtavān nr̥pa |
ghaṇṭā svanena tān nādam ambikā ca_upabr̥mhayat ||

9- Thereupon, O king, her lion made an extremely loud roar, and Ambikā increased these sounds with the ringing of her bell.

tataḥ = thereupon / siṃho = the lion / kṛtavān = did / atīva = an extremely / mahā nādam = loud sound / nr̥pa = O king / ca = and / ambikā = the Divine Mother / upabr̥mhayat = magnified / tān nādam = the sound of these / ghaṇṭā svanena = with the sound (ringing) of bell

धनुर्ज्यासिंहघण्टानानादापूरितदिङ्मुखा ।

निनादैर्भीषणैः काली जिग्ये विस्तारितानना ॥ १० ॥

dhanur jyā siṃha ghaṇṭānām nādā pūrīta diṅ mukhā |
ninādair bhīṣaṇaiḥ kālī jigye vistārita_ānanā ||

10- The sounds of her bow string, bell, and lion filled the regions of space; but Kālī opening her mouth widely, prevailed with her terrifying roars.

pūrīta diṅ mukhā = celestial quarters were filled / dhanur jyā (bow twang) siṃha ghaṇṭānām nādā = the sounds of the bell, the lion and the bow twang / kālī = Kālī / vistārita_ānanā = expanded mouth / ninādair = with sounds (roars) / bhīṣaṇaiḥ = terrifying / jigye = prevailed

तंनिनादमुपश्रुत्यदैत्यसैन्यैश्चतुर्दिशम् ।

देवीसिंहस्तथाकालीसरोषैःपरिवारिताः ॥ ११ ॥

taṁ ninādam upaśrutya daitya sainyaiś catur diśam |
devī siṃhas tathā kālī saroṣaiḥ parivāritāḥ ||

11- This resonance having been heard in the four directions, Devī, the lion, as well as Kālī, got encircled by the armies of the enraged demons.

tam = this / ninādam = sound / upaśrutya = having been heard / catur diśam = in four directions / devī siṃhas tathā kālī = Devī, the lion, as well as Kālī / parivāritāḥ = got surrounded / sa-roṣaiḥ = with angered / daitya-sainyaiś = armies of Daityas

एतस्मिन्नन्तरेभूपविनाशायसुरद्विषाम् ।
भवायामरसिंहानामतिवीर्यबलान्विताः ॥ १२ ॥

etasminn_antare bhūpa vināśāya sura dviṣām |
bhavāya_amara siṃhānām ati vīrya bala_anvitāḥ ||

12- Meanwhile, O king, the destruction of the enemies of the Devas in view, and for the welfare of the best among Devas, the most heroic and strong

etasminn-antare = meanwhile / bhūpa = O king / vināśāya = for the destruction / sura-dviṣām = of enemies of the Devas / bhavāya = for welfare / amara-siṃhānām = of the best among Devas / ati vīrya bala_anvitāḥ = endowed with most heroism and strength

ब्रह्मेशगुहविष्णूनांतथेन्द्रस्यचशक्तयः ।
शरीरेभ्यो विनिष्क्रम्य तद्रूपैश्चण्डिकां ययुः ॥ १३ ॥

brahmā_īśa guha viṣṇūnām tathā_indrasya ca śaktayaḥ |
śarīrebhyo viniṣkrāmya tad rūpaiś caṇḍikām yayuḥ ||

13- śaktis emerged from the bodies of Viṣṇu, Śiva, Brahmā, Kārtikeya, and Indra, and went to Caṇḍikā with their respective forms.

śaktayaḥ = the Śaktis (the powers or Devī) / viniṣkrāmya = having emerged / śarīrebhyo = from the bodies / brahmā_īśa guha viṣṇūnām = of Brahmā, Śiva, Kārtikeya and Viṣṇu / tathā indrasya ca = and of Indra likewise / tad rūpaiś = with same respective forms / caṇḍikām yayuḥ = went to Caṇḍikā

यस्यदेवस्ययद्रूपंयथाभूषणवाहनम् ।
तद्वदेव हि तच्छक्तिरसुरान्योद्धुमाययौ ॥ १४ ॥

yasya devasya yad rūpaṃ yathā bhūṣaṇa vāhanam |
tadvad eva hi tac_chaktir asurān yoddhum āyayau ||

14- Each Śakti who came to fight the Asuras, had exactly the same form, ornament and mount as the corresponding Deva.

yasya devasya = of what Deva / yad rūpaṃ = which form / yathā bhūṣaṇa vāhanam = how the ornament or vehicle / tadvad eva = exactly the same / tad = that / hi = indeed / chaktir (śakti) = the power / āyayau = came / asurān yoddhum = to fight Asuras

हंसयुक्तविमानाग्रेसक्षसूत्रकमण्डलुः ।

आयाताब्रह्मणःशक्तिर्ब्रह्माणीसाभिधीयते ॥ १५ ॥

haṃsa yukta vimāna agre sa akṣa sūtra kamaṇḍaluḥ |
āyātā brahmaṇaḥ śaktir brahmāṇī sā abhidhīyate ||

15- The Śakti of Brahmā, called Brahmāṇī, came with a rudrākṣa rosary and a kamaṇḍalu on a vehicle yoked at the front by a swan.

haṃsa yukta = yoked by a swan / vimāna agre = in the front of the vehicle / sa-akṣa sūtra = with a rudrākṣa mālā / kamaṇḍaluḥ = a water pot / āyātā brahmaṇaḥ śaktir = the Śakti of Brahmā came / sā = she / abhidhīyate brahmāṇī = is called Brahmāṇī

माहेश्वरीवृषारूढात्रिशूलवरधारिणी ।

महाहिवलया प्राप्ता चन्द्ररेखाविभूषणा ॥ १६ ॥

māheśvarī vṛṣa ārūḍhā triśūla vara dhāriṇī |
mahā ahi valayā prāptā candra rekhā vibhūṣaṇā ||

16- Māheśvarī came riding a bull, wielding the best triśūla, adorned with a crescent moon, and wearing a necklace of the big serpent.

māheśvarī vṛṣa ārūḍhā = Māheśvarī, bull-riding / dhāriṇī = wielding / triśūla vara = the best trident / prāptā = having arrived / mahā ahi valayā = a big serpent necklace / candra-rekhā vibhūṣaṇā = adorned with a crescent moon

कौमारीशक्तिहस्ताचमयूरवरवाहना ।

योद्धुमभ्याययौदैत्यानम्बिकागुहरूपिणी ॥ १७ ॥

kaumārī śakti hastā ca mayūra vara vāhanā |
yoddhum abhyāyayau daityān ambikā guha rūpiṇī ||

17- Kaumārī, who is Ambikā with the form of Kārtikeya, came on her best peacock mount with a lance in hand to fight the demons.

kaumārī = Kaumārī (Śakti of Kumāra) / ambikā guha rūpiṇī = Ambikā with the form of Guha / śakti hastā = lance in hand / ca = and / mayūra vara = best peacock / vāhanā = mount / abhyāyayau = arrived / yoddhum daityān = to fight the Daityas

तथैववैष्णवीशक्तिर्गरुडोपरिसंस्थिता ।

शङ्खचक्रगदाशाङ्गखड्गहस्ताभ्युपाययौ ॥ १८ ॥

tathā_eva vaiṣṇavī śaktir garuḍa_upari saṁsthitā |
śaṅkha cakra gadā śārṅga khaḍga hastā_abhyupāyayau ||

18- Likewise, Śakti Vaiṣṇavī approached seated upon Garuḍa, with a conch, a discus, a mace, a bow and a sword in hand.

tathā eva = likewise / vaiṣṇavī śaktir = the Śakti of Viṣṇu / abhyupāyayau = approached / garuḍa upari saṁsthitā = sitting over Garuḍa (mount of Viṣṇu) / śaṅkha cakra gadā śārṅga khaḍga = conch discus mace bow and sword / hastā = in hand

यज्ञवाराहमतुलंरूपयाबिभ्रतोहरेः ।

शक्तिःसाप्याययौतत्रवाराहींबिभ्रतीतनुम् ॥ १९ ॥

yajña vārāham atulaṁ rūpaṁ yā bibhrato hareḥ |
śaktiḥ sā_āpi_āyayau tatra vārāhīm bibhratī tanum ||

19- The Śakti of Hari, who assumed the incomparable form of a sacrificial boar, also arrived there in the body form of Vārāhī.

yā = she who / bibhrato = assumed / atulaṁ = the incomparable / rūpaṁ = form / yajña vārāham = the sacrificial boar / sā = she / śaktiḥ hareḥ = the Śakti of Hari / āpi = also / āyayau = came / tatra = there / bibhratī = assuming / vārāhīm tanum = the body of Vārāhī (the Śakti of Vārāha, the 3rd avatāra of Viṣṇu)

नारसिंहीनृसिंहस्यबिभ्रतीसदृशंवपुः ।

प्राप्तातत्र सटाक्षेपक्षिप्तनक्षत्रसंहतिः ॥ २० ॥

nārasimhī nṛsimhasya bibhratī sadṛśaṁ vapuḥ |
prāptā tatra saṭā kṣepa kṣipta nakṣatra saṁhatīḥ ||

20- Nārasimhī, assuming the same body shape as Narasimha, arrived there kicking multitudes of constellations with the tossing of her mane.

nārasimhī = the Śakti of Narasimha, the 4th avatāra of Viṣṇu / bibhratī = holding / sadṛśaṁ = the same / vapuḥ = body / nṛsimhasya = of Narasimha / prāptā = arrived / tatra = there / saṭā-kṣepa = tossing mane / nakṣatra saṁhatīḥ = a multitude of constellations / kṣipta = were kicked

वज्रहस्तातथैवैन्द्रीगजराजोपरिस्थिता ।
प्राप्ता सहस्रनयना यथा शक्रस्तथैव सा ॥ २१ ॥

vajra hastā tathā_eva_aindrī gaja-rāja-upari sthitā |
prāptā sahasra nayanā yathā śakras tathā_eva sā ||

21- Similarly, Aindrī arrived, with the thunderbolt in her hand seated on the king of elephants. As was the thousand-eyed Indra, so was she (Aindrī) exactly.

tathā_eva = similarly / vajra hastā = thunderbolt in hand / aindrī = Śakti of Indra / sthitā = placed / upari = above / gaja rāja = the king of elephants (Airāvata) / prāptā = arrived / sahasra-nayanā = 1000 eyed / yathā = as / śakras = (was) Indra / tathā_eva = exactly the same / sā = (was) she

ततःपरिवृतस्ताभिरीशानोदेवशक्तिभिः ।
हन्यन्तामसुराःशीघ्रंममप्रीत्याहचण्डिकाम् ॥ २२ ॥

tataḥ parivṛtas tābhir īśāno deva śaktibhiḥ |
hanyantām asurāḥ śīghraṁ mama prītyā_āha caṇḍikām ||

22- Then, surrounded by these Śaktis of the Devas, Śiva spoke to Caṇḍikā: “With my consent slay these Asuras quickly”.

tataḥ = then / parivṛtas = surrounded / tābhir = by these / deva śaktibhiḥ = by the Śaktis of the Devas / īśāno = Śiva / āha caṇḍikām = spoke to Caṇḍikā / hanyantām asurāḥ = let the Asuras be destroyed / śīghraṁ = quickly / mama prītyā = with my consent

ततोदेवीशरीरात्तु विनिष्क्रान्तातिभीषणा ।
चण्डिका शक्तिरत्युग्रा शिवाशतनिनादिनी ॥ २३ ॥

tato devī śarīrāt tu viniṣkrāntā_ati bhīṣaṇā |
caṇḍikā śaktir ati_ugrā śivā śata ninādinī ||

23- After that, from the body of Devī came out the Śakti of Caṇḍikā, extremely terrifying, and shouting like a hundred jackals.

tu tato = but after that / devī śarīrāt = from Devī's body / viniṣkrāntā = came out / ati bhīṣaṇā = extremely terrifying / caṇḍikā śaktir = the Śakti of Caṇḍikā / ati_ugrā = very fierce / ninādinī = shouting / śivā_śata = like a 100 jackals

साचाहधूम्रजटिलमीशानमपराजिता ।
दूतत्वंगच्छभगवन्पार्श्वशुम्भनिशुम्भयोः ॥ २४ ॥

sā ca āha dhūmra jaṭilam tīśānam aparājītā |
dūta tvam gaccha bhagavan pārśvaṃ śumbha niśumbhayoḥ ||

24- She, the unvanquished, spoke to Śiva with the smoky matted hair: “Bhagavan! Please go as a messenger to Śumbha and Niśumbha.”

ca = and / sā = she / aparājītā = the unvanquished / āha = spoke / dhūmra (smoke) jaṭilam (matted locks) tīśānam (Śiva) = to the smoke-hued matted locks Śiva / bhagavan = my Lord / tvam = you / gaccha = go / dūta = as messenger / pārśvaṃ śumbha niśumbhayoḥ = to the presence of Śumbha and Niśumbha

ब्रूहि शुम्भं निशुम्भं च दानवावतिगर्वितौ ।
ये चान्ये दानवास्तत्र युद्धाय समुपस्थिताः ॥ २५ ॥

brūhi śumbhaṃ niśumbhaṃ ca dānavāv_ati garvitau |
ye ca_anye dānavās tatra yuddhāya samupasthitāḥ ||

25- “Tell the arrogant demons Śumbha and Niśumbha and the other Dānavas who are present there to fight:”

brūhi = tell / śumbhaṃ niśumbhaṃ ca = to Śumbha and Niśumbha / dānavau ati-garvitau = the 2 very proud Dānavas (demons) / ca = and / ye = those / anye = others / dānavās = demons / tatra = there / samupasthitāḥ = present / yuddhāya = for war

त्रैलोक्यमिन्द्रो लभतां देवाः सन्तु हविर्भुजः ।
यूयं प्रयात पातालं यदि जीवितुमिच्छथ ॥ २६ ॥

trailokyam indro labhatām devāḥ santu havirbhujah |
yūyaṃ prayāta pātālaṃ yadi jīvitum icchatha ||

26- “If you want to live, you better go to the nether region and let Indra regain the three worlds, and let the Devas be the enjoyers of yajñas.”

indro = Indra / labhatām = should gain / trailokyam = the 3 worlds / devāḥ santu = the Devas should be / havir bhujah = the enjoyers of yajñas / yūyaṃ = you / prayāta = go to / pātālaṃ = to the nether world / yadi = if / icchatha = you want / jīvitum = to live

बलावलेपादथ चेद्भवन्तो युद्धकाङ्क्षिणः ।
तदा गच्छत तृप्यन्तु मच्छिवाः पिशितेन वः ॥ २७ ॥

bala_avalepād atha ced bhavanto yuddha kāṅkṣiṇaḥ |
tadā āgacchata tṛpyantu mac_chivāḥ piśitena vaḥ ||

27- “But if proud of your strength you are eager to fight, then come! Let my jackals be satiated with your flesh.”

atha = but / cet = if / bala_avalepād = from strength pride / bhavanto = you / yuddha-kāṅkṣiṇaḥ = are eager to fight / tadā = then / āgacchata = come / mac-chivāḥ = my jackals / tṛpyantu = should be satiated / vah piṣitena = with your flesh

यतो नियुक्तो दौत्येन तया देव्या शिवः स्वयम् ।
शिवदूती तिलोकेऽस्मिंस्ततः सा ख्यातिमागता ॥ २८ ॥

yato niyukto dautyena tayā devyā śivaḥ svayam |
śiva dūtī iti loke’smiṁs tataḥ sā khyātim āgatā ||

28- Because Śiva himself was appointed by Devī as messenger, she became renowned in this world as “she whose messenger was Śiva (Śivadūtī)”.

yato = because / śivaḥ svayam = Śiva himself / niyukto = was appointed / dautyena = as messenger / tayā = by her / devyā = by Devī / tataḥ = therefore / sā = she / āgatā = became / khyātim = renowned / iti = thus, as / śivadūtī = “whose messenger was Śiva” / asmiṁs = in this / loke = world

तेऽपिश्रुत्वावचो देव्याः शर्वाख्यातं महासुराः ।
अमर्षा पूरिता जग्मुर्यत्र कात्यायनी स्थिता ॥ २९ ॥

te’pi śrutvā vaco devyāḥ śarva_ākhyātaṁ mahāsuraḥ |
amarṣa_āpūrītā jagmur yatra kātyāyanī sthitā ||

29- After hearing the words of Devī reported by Śiva, the mighty Asuras were filled with anger and went where Kātyāyanī was located.

te (a)pi = they also / śrutvā = having heard / vaco devyāḥ = the words of Devī / śarva ākhyātaṁ = said by Śiva (Śarva) / mahāsuraḥ = the mighty demons / amarṣa āpūrītā = filled with anger / jagmur = went / yatra = where / kātyāyanī sthitā = Kātyāyanī (Devī) was staying

ततः प्रथममेवाग्रे शरशक्त्यृष्टिवृष्टिभिः ।
ववर्षुरुद्धतामर्षास्तां देवीममरारयः ॥ ३० ॥

tataḥ prathamam eva_agre śara śakti_rṣṭi vṛṣṭibhiḥ |
vavarṣur uddhata_amarṣās tāṁ devīm amara_arayaḥ ||

30- Then from the beginning, the enemies of the Devas in the front (line), excited with rage, rained on Devī showers of arrows, lances, and javelins.

tatah = then / prathamam = first / eva = just / agre = facing, in front / uddhata_amarśās = excited (with) rage / amara arayah = the enemies of the Devas / vavarśur = rained / tāṃ = on her / devīm = on Devī / śara śakti ṛṣṭi vṛṣṭibhiḥ = with showers of arrows (śara) lances (śakti) and javelins (ṛṣṭi)

साचतान्प्रहितान्बाणाञ्छूलशक्तिपरश्वधान् ।
चिच्छेदलीलयाध्मातधनुर्मुक्तैर्महेषुभिः ॥ ३१ ॥

sā ca tān prahitān bāṇāñ chūla śakti paraśvadhān |
ciccheda līlayā_ādhmāta dhanur muktair mahā_īṣubhiḥ ||

31- She playfully broke these thrown arrows, spears, lances and axes with her big arrows released from her fully pulled bow.

sā = she / ciccheda = broke / līlayā = playfully / tān = these / prahitān = thrown / bāṇāñ = arrows / chūla śakti paraśvadhān = spears, lances and axes / mahā_īṣubhiḥ = with big arrows / dhanur muktair = released from (her) bow / ādhmāta = fully pulled

तस्याग्रतस्तथाकालीशूलपातविदारितान् ।
खट्वाङ्गपोथितांश्चारीन्कुर्वती व्यचरत्तदा ॥ ३२ ॥

tasya_agratas tathā kālī śūla pāta vidāritān |
khaṭvāṅga pothitāṃś ca_arīn kurvatī vyacarat tadā ||

32- Likewise, in front of (Śumbha), Kālī while moving, started tearing the enemies apart with the blows of her spear and smashing them with the skull topped staff.

tadā = then / tathā kālī = likewise Kālī / agratas = in front / tasya = of him (Śumbha) / vyacarat = moved / kurvatī = making / arīn = the enemies / śūla pāta vidāritān = torn apart (vidāritān) with the blows (pāta) of spear / ca = and / khaṭvāṅga pothitāṃś = smashed with the “skull topped staff” (khaṭvāṅga)

कमण्डलुजलाक्षेपहतवीर्यान्हतौजसः ।
ब्रह्माणीचाकरोच्छत्रून्येनयेनस्मधावति ॥ ३३ ॥

kamaṇḍalu jala_ākṣepa hata vīryān hata_ojaśah |
brahmāṇī ca_akaroc-chatrūn yena yena sma dhāvati ||

33- Brahmāṇī, running here and there and sprinkling water from her kamaṇḍalu, destroyed the vigour of the adversaries and made them bereft of prowess.

brahmāṇī yena yena sma dhāvati = Brahmāṇī running here and there / ākṣepa = sprinkling / kamaṇḍalu-jala = the water of the pot / akarot = made / chatrūn = enemies / hata = bereft of / vīryān = prowess / ca = and / hata = deprived of / ojasah = vigour

माहेश्वरीत्रिशूलेन तथा चक्रेण वैष्णवी ।
दैत्याञ्जघानकौमारीतथाशक्त्यातिकोपना ॥ ३४ ॥

māheśvarī triśūlena tathā cakreṇa vaiṣṇavī |
daityān jaghāna kaumārī tathā śaktyā_ati-kopānā ||

34- Likewise, Daityas were slaughtered by the trident of Māheśvarī, by the discus of Vaiṣṇavī, and by the lance of infuriated Kaumārī.

māheśvarī triśūlena = with the trident of Māheśvarī / tathā = likewise / vaiṣṇavī cakreṇa = by the discus of Vaiṣṇavī / tathā = also / kaumārī śaktyā = with the lance of Kaumārī / ati kopānā = infuriated / jaghāna daityān = killed Daityas

ऐन्द्रीकुलिशपातेनशतशोदैत्यदानवाः ।
पेतुर्विदारिताःपृथ्व्यांरुधिरौघप्रवर्षिणः ॥ ३५ ॥

aindrī kuliśa pātena śataśo daitya dānavāḥ |
petur vidāritāḥ pṛthvyāṃ rudhira_ogha pravaraṣiṇaḥ ||

35- With the strokes of Aindrī's thunderbolt, hundreds of Daityas and Dānavas fell torn apart, causing blood torrents to flow profusely on the ground.

aindrī kuliśa pātena = with the stroke of Aindrī thunderbolt (kuliśa) / śataśo daitya dānavāḥ = hundreds Daityas and Dānavas / petur = fell / vidāritāḥ = torn apart / pṛthvyāṃ = on the earth / rudhira = blood / ogha = torrents / pravaraṣiṇaḥ = flowing

तुण्डप्रहारविध्वस्तादंष्ट्राग्रक्षतवक्षसः ।
वाराहमूर्त्यान्यपतंश्चक्रेणचविदारिताः ॥ ३६ ॥

tuṇḍa prahāra vidhvastā daṃṣṭra_agra kṣata vakṣasaḥ |
vārāha mūrtyā nyapatamś cakreṇa ca vidāritāḥ ||

36- Destroyed by the boar formed Devī (Vārāhī) with blows of her snout, pierced in their chests by her front tusks and torn apart by her discus, (Asuras) fell down.

tuṇḍa (snout) prahāra (blows) vidhvastā = (Asuras) were destroyed with blows of her snout / vārāha mūrti = by the boar formed (Vārāhī) / daṁṣṭra_agra (front tusks) kṣata (destroyed) vakṣasaḥ = their chests destroyed by front tusk / ca = and / nyapatamś = falling / vidāritāḥ = torn apart / cakreṇa = by the discus

नखैर्विदारितांश्चान्यान्भक्षयन्ती महासुरान् ।
नारसिंही चचाराजौ नादापूर्णदिगम्बरा ॥ ३७॥

nakhair vidāritāmś ca_ anyān bhakṣayantī mahāsurān |
nārasimhī cacāra_ajau nādā pūrṇa dig ambarā ||

37- Nārasimhī went into the battlefield filling the quarters with her roar, eating other mighty Asuras torn apart by her claws.

nārasimhī cacāra = Nārasimhī went / ajau = in the battlefield / nādā pūrṇa = sound filling / dig ambarā = the quarters / ca = and / bhakṣayantī = eating / anyān = other / mahāsurān = mighty Asuras / vidāritāmś = torn apart / nakhair = by her claws

चण्डाट्टहासैरसुराः शिवदूत्यभिदूषिताः ।
पेतुःपृथिव्यांपतितांस्तांश्चखादाथसातदा ॥ ३८॥

caṇḍa_aṭṭa hāsair asurāḥ śivadūti_ abhidūṣitāḥ |
petuḥ prthivyām patitāmś tāms cakhāda_ atha sā tadā ||

38- The demons, demoralized by the passionate strong laughter of Śivadūtī, fell on the ground. She then ate those fallen ones.

asurāḥ abhidūṣitāḥ = the Asuras demoralized / śivadūtī caṇḍa (passionate) aṭṭa hāsair = by the passionate strong laughter of Śivadūtī / petuḥ = fell / prthivyām = on earth / atha = following that / sā = she / tadā = then / cakhāda = ate / tāms = them / patitāmś = the fallen ones

इतिमातृगणंक्रुद्धंमर्दयन्तंमहासुरान् ।
दृष्ट्वाभ्युपायैर्विविधैर्नेशुर्देवारिसैनिकाः ॥ ३९॥

iti mātṛ gaṇam kruddham mardayantaṁ mahāsurān |
dṛṣṭvā_ abhyupāyair vividhair neśur deva ari sainikāḥ ||

39- Seeing thus the angry group of Mothers killing the mighty demons in various ways, the soldiers of the enemies of the Devas ran away.

dr̥ṣṭvā = seeing / iti = thus / mātṛ gaṇaṃ = the group of Mothers (the Śaktis)/ kruddham = angrily / mardayantam = killing / mahāsuraṇ = mighty Asuras / vividhair = with various / abhyupāyair = ways / deva ari (enemies) sainikāḥ = the soldiers of the enemies of the Devas / neśur = ran away

पलायनपरान्दृष्ट्वा दैत्यान्मातृगणार्दितान् ।
योद्धुमभ्याययौ क्रुद्धो रक्तबीजो महासुरः ॥४०॥

palāyana parān dr̥ṣṭvā daityān mātṛ gaṇa_arditān |
yoddhum abhyāyayau kruddho rakta bījo mahāsuraḥ ||

40- Seeing other Daityas tormented by the group of Mothers and fleeing, Raktabīja, the enraged mighty demon, advanced to fight.

dr̥ṣṭvā = having seen / parān = other / daityān = Daityas / palāyana = fleeing / mātṛ-gaṇa (group) arditān = tormented by the group of Mothers / kruddho = the angry / mahāsuraḥ = mighty Asura / rakta-bījo = Rakta-bīja (“Blood-Seed”) / abhyāyayau = approached / yoddhum = to fight

रक्तबिन्दुर्यदाभूमौपतत्यस्यशरीरतः ।
समुत्पततिमेदिन्यांतत्प्रमाणस्तदासुरः ॥४१॥

rakta bindur yadā bhūmau patati_ asya śarīrataḥ |
samutpatati medinyāṃ tat pramāṇas tadā_ asuraḥ ||

41- When a drop of blood from his body fell on the ground, a similar mighty demon arose from the earth.

yadā = when / rakta bindur = a blood drop / asya = of his / śarīrataḥ = body / patati = falls / bhūmau = on the ground / tadā = then / samutpatati = arises / medinyāṃ = on earth / asuraḥ = an Asura / tat pramāṇas = equal to him

युयुधेसगदापाणिरिन्द्रशक्त्यामहासुरः ।
ततश्चैन्द्रीस्ववज्रेणरक्तबीजमताडयत् ॥४२॥

yuyudhe sa gadā pāṇir indra śaktyā mahāsuraḥ |
tataś ca_ aindrī sva vajreṇa raktabījam atāḍayat ||

42- With a mace in hand, that mighty Asura encountered Indra’s Śakti, but Aindrī struck Raktabīja with her thunderbolt.

sa = he / mahāsuraḥ = the mighty Asura / gadā pāṇir = a mace in the hand / yuyudhe = fought / indra śaktyā = with Indra’s Śakti / ca = and / tataś = then / aindrī sva-vajreṇa = Aindrī with own thunderbolt / atāḍayat raktabījam = struck Raktabīja

कुलिशेनाहतस्याशुबहुसुस्रावशोणितम् ।
समुत्तस्थुस्ततो योधास्तद्रूपास्तत्पराक्रमाः ॥४३॥

kuliśena_āhatasya_āśu bahu susrāva śoṇitam |
samuttasthus tato yodhās tad rūpās tat parākramāḥ ||

43- From the wound caused by the thunderbolt, the blood started to flow profusely, and immediately warriors emerged with the same shape and with the same valour.

āhatasya = of the wound / kuliśena = by the thunderbolt / āśu = quickly / bahu = profusely / susrāva = flew / śoṇitam = blood / tato = from it / samuttasthus = emerged / yodhās = warriors / tad rūpās = of same form / tat parākramāḥ = of same valour

यावन्तःपतितास्तस्यशरीराद्रक्तबिन्दवः ।
तावन्तः पुरुषा जातास्तद्वीर्यबलविक्रमाः ॥४४॥

yāvanthaḥ patitās tasya śarīrād rakta bindavaḥ |
tāvanthaḥ puruṣā jātās tad vīrya bala vikramāḥ ||

44- As many drops of blood fell from his body, so many men were born endowed with his prowess, strength, and impetuosity.

yāvanthaḥ = as many / rakta bindavaḥ = drops of blood / patitās = were fallen / tasya śarīrād = from his body / tāvanthaḥ = so many / jātās = were born / puruṣā = men / tad vīrya bala vikramāḥ = of same heroism, strength and courage

तेचापियुयुधुस्तत्र पुरुषा रक्तसम्भवाः ।
समंमातृभिरत्युग्रशस्त्रपातातिभीषणम् ॥४५॥

te ca_api yuyudhus tatra puruṣā rakta sambhavāḥ |
samam mātṛbhir ati_uḡra śastra pāta_ati bhīṣaṇam ||

45- Then, these blood born men fought there with the Mothers, with the same dreadful blows with extremely fierce weapons.

ca = and / te = they / puruṣā = these men / rakta sambhavāḥ = blood born / api = also / yuyudhus = fought / tatra = there / mātṛbhir = with the Mothers / samam = the same / ati-uḡra (very fierce) śastra (weapon) pāta (blows) ati bhīṣaṇam (dreadful) = dreadful blows with fierce weapons

पुनश्चवज्रपातेनक्षतमस्यशिरोयदा ।

ववाहरक्तंपुरुषास्ततोजाताःसहस्रशः ॥४६॥

punaś ca vajra pātena kṣatam asya śiro yadā |
vavāha raktam puruṣās tato jātāḥ sahasraśaḥ ||

46- And when his head (Raktabīja's) was hit again with a strike of the thunderbolt, the blood started to flow and from that men were born in thousands.

ca = and / yadā = when / punaś = again / vajra pātena = with a thunderbolt blow / asya = his / śiro = head / kṣatam = was wounded / raktam = the blood / vavāha = flowed / tato = from that / puruṣās = men / jātāḥ = were born / sahasraśaḥ = in thousands

वैष्णवीसमरेचैनंचक्रेणाभिजघानह ।

गदयाताडयामास ऐन्द्री तमसुरेश्वरम् ॥४७॥

vaiṣṇavī samare ca_enam cakreṇa_abhijaghāna ha |
gadayā tāḍayām āsa aindrī tam asureśvaram ||

47- Vaiṣṇavī also struck that lord of demons with her discus, and Aindrī hit him with her mace in the combat.

ca = and / vaiṣṇavī samare = Vaiṣṇavī in the combat / abhijaghāna = struck / ha = even / enam = him / cakreṇa = with discus / aindrī tāḍayām āsa = Aindrī hit / tam asureśvaram = him the lord of Asuras / gadayā = with mace

वैष्णवीचक्रभिन्नस्यरुधिरस्रावसम्भवैः ।

सहस्रशोजगद्घातं तत्प्रमाणैर्महासुरैः ॥४८॥

vaiṣṇavī cakra bhinnasya rudhira srāva sambhavaiḥ |
sahasraśo jagad vyāptam tat pramāṇair mahāsuraiḥ ||

48- With the wound and the blood stream created by the discus of Vaiṣṇavī, the universe was pervaded by mighty demons born in thousands and identical to him (Raktabīja).

vaiṣṇavī cakra (discus) bhinnasya (wound) = of the wound made by the discus of Vaiṣṇavī / jagad = the universe / vyāptam = was pervaded / mahāsuraiḥ tat pramāṇair = by mighty Asuras equal to him / rudhira (blood) srāva (stream) sambhavaiḥ = born from the blood stream / sahasraśo = in thousands

शक्त्याजघानकौमारीवाराहीचतथासिना ।

माहेश्वरी त्रिशूलेन रक्तबीजं महासुरम् ॥४९॥

śaktyā jaghāna kaumārī vārāhī ca tathā_asinā |

māheśvarī triśūlena rakta bījaṃ mahāsuram ||

49- Kaumārī with her lance, Vārāhī with her sword and Māheśvarī with her triśūla, all stroke the mighty Asura Raktabīja.

kaumārī śaktyā = Kaumārī with lance / jaghāna = struck / raktabījaṃ mahāsuram = the mighty Asura Raktabīja / ca = and / vārāhī asinā = Vārāhī with sword / tathā = likewise / māheśvarī triśūlena = Māheśvarī with trident

सचापिगदयादैत्यःसर्वा एवाहनत्पृथक् ।
मातृः कोपसमाविष्टो रक्तबीजो महासुरः ॥५०॥

sa ca_ api gadayā daityaḥ sarvā eva_ ahanat prthak |
mātṛiḥ kopa samāviṣṭo raktabījo mahāsuraḥ ||

50- The Daitya Raktabīja, the mighty enraged demon, also separately struck all the Mothers with his mace.

ca = and / api = also / sa = he / daityaḥ = the demon / raktabījo mahāsuraḥ = Raktabīja the mighty Asura / kopa samāviṣṭo = filled with wrath / ahanat = struck / gadayā = with mace / prthak = separately / eva = also / sarvā = all / mātṛiḥ = Mothers

तस्याहतस्यबहुधाशक्तिशूलादिभिर्भुवि ।
पपातयो वै रक्तौघस्तेनासञ्छतशोऽसुराः ॥५१॥

tasya_ āhatasya bahudhā śakti śūla_ ādibhir bhuvi |
papāta yo vai rakta_ oghas tena_ asaṇ chataśo'surāḥ ||

51- Wounded many times by lance, spear and others, hundreds of Asuras came into being from the stream of his blood falling on the ground.

tasya = of his / bahudhā = many / āhatasya = wounds / śakti śūla (spear) ādibhir = by lance, spear, and others / rakta oghas = a blood stream / papāta = fell / bhuvi = on earth / yo = which / vai = indeed / tena = by it / asaṇ = were (came into being) / (a)surāḥ = Asuras / chataśo (śataśo) = in hundreds

तैश्चासुरासृक्सम्भूतैरसुरैःसकलंजगत् ।
व्याप्तमासीत्ततो देवा भयमाजग्मुरुत्तमम् ॥५२॥

tais ca_ asura_ asṛk sambhūtair asuraiḥ sakalam jagat |
vyāptam āsīt tato devā bhayam ājagmur uttamam ||

52- The whole universe was invaded by these demons born from the flowing blood of the Asura. Following that, the Devas felt extreme panic.

sakalam = the whole / jagat = universe / vyāptam-āsīt = was pervaded / taiś asurair = by these demons / sambhūtair = born / asura_aśṛk = from the Asura's (Raktabīja's) blood / ca = and / tato = upon that / devā ājagmur = the Devas felt / bhayam uttamam = extreme panic

तान्विषण्णान्सुरान्दृष्ट्वा चण्डिका प्राहसत्त्वरा ।
उवाचकालीं चामुण्डे विस्तीर्णं वदनं कुरु ॥५३॥

tān viṣaṇṇān surān dr̥ṣṭvā caṇḍikā pra-ahasat tvarā |
uvāca kālīm cāmuṇḍe vistīrṇaṁ vadanam kuru ||

53- Seeing these Devas in despair, Caṇḍikā smiling, quickly said to Kālī: “O Cāmuṇḍe, let your mouth be wide open.

dr̥ṣṭvā = having seen / tān = these / viṣaṇṇān surān = despaired Devas / Caṇḍikā pra-ahasat = Caṇḍikā smiled / tvarā = quickly / uvāca kālīm = said to Kālī / cāmuṇḍe = O Cāmuṇḍe / kuru = make / vadanam = your mouth / vistīrṇam = expanded

मच्छस्त्रपातसम्भूतान् रक्तबिन्दून् महासुरान् ।
रक्तबिन्दोः प्रतीच्छ त्वं वक्त्रेणानेन वेगिना ॥५४॥

mac-chastra pāta sambhūtān rakta bindūn mahāsurān |
rakta bindoḥ pratīccha tvam vaktreṇa_anena veginā ||

54- “With your mouth quickly swallow the blood drops appearing from the blows of my weapons, as well as the mighty Asuras born of Raktabīja's (blood).”

anena-vaktreṇa = with this mouth / veginā = with speed / tvam = you / pratīccha = swallow / rakta-bindūn = blood drops / mac-chastra = my weapon / pāta = blows / sambhūtān = born / mahāsurān = mighty Asuras / rakta bindoḥ = of Raktabīja

भक्षयन्तीचररणेतदुत्पन्नान्महासुरान् ।
एवमेषक्षयं दैत्यः क्षीणरक्तो गमिष्यति ॥५५॥

bhakṣayantī cara raṇe tad utpannān mahāsurān |
evam eṣa kṣayaṁ daityaḥ kṣīṇa rakto gamiṣyati ||

55- “Then move into the battlefield and eat the mighty demons born from him. When he (Raktabīja) will be emptied of his blood, this demon will die,

cara = move / raṇe = in the battlefield / bhakṣayantī = eating / mahāsurān = the mighty Asuras / tad utpannān = born from him / evam = thus / eṣa = this / daityaḥ = Asura / kṣīṇa rakto = devoid of blood / gamiṣyati = will go / kṣayaṁ = to destruction

भक्ष्यमाणास्त्वयाचोग्रानचोत्पत्स्यन्तिचापरे ।
इत्युक्त्वातां ततो देवी शूलेनाभिजघान तम् ॥५६॥

bhaksyamāṇās tvayā ca_ugrā na ca_utpatsyanti ca_apare |
iti_uktvā tāṃ tato devī śūlena_abhijaghāna tam ||

56- and, while you are swallowing, other fierce ones will not be born.” Thus saying to her, Devī struck him with her spear.

ca = and / apare = other / ugrā = fierce (Asuras) / na utpatsyanti = will not be born / bhaksyamāṇās = while eating / tvayā = by you / ca = and / iti = thus / uktvā = having said / tāṃ = to her / tato = then / devī śūlena = Devī with spear / abhijaghāna = struck / tam = him

मुखेनकालीजगृहेरक्तबीजस्यशोणितम् ।
ततोऽसावाजघानाथ गदया तत्र चण्डिकाम् ॥५७॥

mukhena kālī jagrhe rakta bījasya śoṇitam |
tato'sāv_ājaghāna_atha gadayā tatra caṇḍikām ||

57- Kālī drank the blood of Raktabīja with her mouth. Thereupon he struck Caṇḍikā with his mace.

tato = upon that / mukhena = with mouth / kālī jagrhe = Kālī drank / śoṇitam = the blood / rakta bījasya = of Raktabīja / atha = then / asāv (asau) = this (Raktabīja) / ājaghāna caṇḍikām = stroke Caṇḍikā / gadayā = with mace / tatra = there

नचास्यावेदनांचक्रेगदापातोऽल्पिकामपि ।
तस्याहतस्य देहात्तु बहु सुस्राव शोणितम् ॥५८॥

na ca_asyā vedanāṃ cakre gadā pāto'lpikām api |
tasya_āhatasya dehāt tu bahu susrāva śoṇitam ||

58- The blow of his mace did not cause her any pain whatsoever, but from his injured body, blood started to flow profusely.

ca = and / gadā pāto = the mace blow / na cakre = did not make / asyā = her / api = even / alpikām = a little / vedanāṃ = pain / tu = but / tasya_āhatasya = of his injured / dehāt = body / bahu susrāva śoṇitam = profuse blood flowed

यतस्ततस्तद्वक्त्रेणचामुण्डासम्प्रतीच्छति ।
मुखेसमुद्भूता येऽस्या रक्तपातान्महासुराः ॥५९॥

yatas tatas tad vaktreṇa cāmuṇḍā sampratīcchati |
mukhe samudgatā ye'syā rakta-pātān mahāsurāḥ ||

59- With her mouth Cāmuṇḍā swallowed it (the blood) from all sides. Those mighty Asuras born in her mouth from this falling blood,

ye = those / mahāsurāḥ = mighty Asuras / samudgatā = born / mukhe = in her mouth / asyā rakta pātān = from this fall of the blood / tad vaktreṇa = with her mouth / cāmuṇḍā sampratīcchati = Kālī swallows / yatas tatas = from all sides

तांश्चखादाथचामुण्डा पपौ तस्य च शोणितम् ॥ ६० ॥

tāṃś cakhāda_atha cāmuṇḍā papau tasya ca śoṇitam ||

60- were eaten by her and then she drank his (Raktabīja) blood.

tāṃś = these / cakhāda = she ate / ca = and / atha = upon that / cāmuṇḍā papau = Kālī drank / tasya = his / śoṇitam = blood

देवीशूलेन वज्रेण बाणैरसिभिरृष्टिभिः ।

जघानरक्तबीजंतंचामुण्डापीतशोणितम् ॥ ६१ ॥

devī śūlena vajreṇa bāṇair asibhir ṛṣṭibhiḥ |

jaghāna raktabījaṃ taṃ cāmuṇḍā āpīta śoṇitam ||

61- With her spear, thunderbolt, arrows, swords, and javelins, Devī smote Raktabīja while his blood was drunk by Cāmuṇḍā.

cāmuṇḍā āpīta (drunk) śoṇitam (blood) = the blood drunk by Cāmuṇḍā / devī śūlena = Devī with spear / vajreṇa = with thunderbolt / bāṇair = with arrows / asibhir = with swords / ṛṣṭibhiḥ = with javelins / jaghāna = smote / taṃ raktabījaṃ = him Raktabīja

सपपात महीपृष्ठे शस्त्रसङ्घसमाहतः ।

नीरक्तश्चमहीपालरक्तबीजोमहासुरः ॥ ६२ ॥

sa papāta mahī prṣṭhe śastra saṅgha samāhataḥ |

nīraktaś ca mahī pāla raktabījo mahāsurāḥ ||

62- The mighty demon, Raktabīja, devoid of blood, fell on the ground pierced with a multitude of weapons, O king.

sa = he / raktabījo mahāsurāḥ = Raktabīja the mighty demon / papāta = fell / mahī (earth) prṣṭhe (sole) = on the ground / śastra saṅgha (multitude) samāhataḥ = stricken by a multitude of weapons / ca = and / nīraktaś = without blood / mahī-pāla = O king

ततस्ते हर्षमतुलमवापुस्त्रिदशा नृप ।
तेषांमातृगणोजातो ननर्तसृङ्गदोद्धतः ॥ ६३ ॥

tatas te harṣam atulam avāpus tridaśā nṛpa |
teṣāṃ mātṛ-gaṇo jāto nanarta asṛiṅ mada_uddhataḥ ||

63- Following that, the Devas attained happiness beyond compare, O king, and the group of Mothers born of them danced, excited with blood inebriation.

tatas = upon that / te = they / tridaśā = the Devas / avāpus = attained / atulam = incomparable / harṣam = happiness / nṛpa = O king / mātṛ-gaṇo = the group of Mothers / jāto = born / teṣāṃ = of them / nanarta = danced / asṛiṅ mada_uddhataḥ = blood-inebriated-excited

॥ इतिमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्येरक्तबीजवधो
नामाष्टमोऽध्यायः॥

iti mārkaṇḍeya purāṇe sāvarṇike manvantare devī māhātmye
raktabīja vadho nāma aṣṭamo'dhyāyaḥ

**Thus ends the 8th chapter called “The Slaying of Raktabīja”
in the Devī Māhātmyam, in the Mārkaṇḍeya Purāṇa,
during the Sāvarṇi Manvantara.**

॥ ॐ नमश्चण्डिकायै ॥

om namaścāṇḍikāyai

॥ निशुम्भवधो नाम नवमोऽध्यायः॥

niśumbha vadho nāma navamo'dhyāyaḥ

Chapter 9: The Slaying of Niśumbha

॥ ध्यानम् ॥

dhyānam || **Meditation**

बन्धूककाञ्चननिभम् रुचिराक्षमालाम्
पाशाङ्कुशौ च वरदां निजबाहुदण्डैः ।
बिभ्राणमिन्दुशकलाभरणं त्रिनेत्रम्
अर्धाम्बिकेशमनिशम् वपुराश्रयामि ॥

bandhūkakāñcananibham rucira_ākṣamālām
pāśa_aṅkuśau ca varadāṃ nijabāhudaṇḍaiḥ |
bibhrāṇaminduśakala_ābharaṇaṃ tri-netram
ardhāmbikeśam aniśam vapur āśrayāmi ||

I take refuge day and night in Ambikā whose half body is the three-eyed Śiva adorned with the radiant half-moon. Her color is gold and red like the bandhūka flower. In her (four) hands are seen a beautiful rudrākṣa rosary, a rope, a hook, and the mudrā of boon giving.

āśrayāmi = I take refuge / aniśam = day and night / vapur = in the body / ardha Ambikā_īśam = of Ambikā whose half body is Śiva / tri-netram = who has 3 eyes / indu śakala ābharaṇaṃ = adorned with half a moon / bandhūka (red flower) kāñcana (gold) nibham (shining) = shining with gold and red colored Bandhūka flower / nija bāhu daṇḍaiḥ = with her arms / bibhrāṇam = are vibrating / rucira = a beautiful / akṣa mālām = rudrākṣa rosary / pāśa_aṅkuśau = a rope and a hook / ca = and / vara-dāṃ = the boon giving mudrā

॥ राजोवाच ॥१॥

rājovāca || **1- The king said:**

विचित्रमिदमाख्यातं भगवन्भवता मम ।
देव्याश्चरितमाहात्म्यं रक्तबीजवधाश्रितम् ॥ २ ॥

vicitram idam ākhyātaṃ bhagavan bhavatā mama |
devyāś carita māhātmyaṃ rakta bīja vadhāśritam ||

2- Wonderful is the greatness of Devī's deeds, and her slaying of Raktabīja that was recounted to me by you, O Bhagavan!

vicitram = wonderful / idam = (is) this / ākhyātaṃ = told / bhagavan = O Great One / bhavatā = by you / mama = to me / carita (acts) māhātmyaṃ = the greatness of the acts / devyāś = of Devī / raktabīja vadhāśritam = based on the slaying of Raktabīja

भूयश्चेच्छाम्यहं श्रोतुं रक्तबीजे निपातिते ।
चकार शुम्भो यत्कर्म निशुम्भश्चातिकोपनः ॥ ३ ॥

bhūyaś ca icchāmi ahaṃ śrotuṃ raktabīje nipātite |
cakāra śumbho yat karma niśumbhaś ca ati kopanaḥ ||

3- Again, I would like to hear what action the infuriated Śumbha and Niśumbha took following the fall of Raktabīja.

ca = and / raktabīje nipātite = upon the fall of Raktabīja / bhūyaś = again / aham = I / icchāmi = wish / śrotuṃ = to hear / yat = what / śumbho = Śumbha / ati kopanaḥ = very furious / cakāra karma = action he did / niśumbhaś ca = and also Niśumbha

॥ ऋषिरुवाच ॥ ४ ॥

ṛṣir uvāca || **4- The ṛṣi said:**

चकार कोपमतुलं रक्तबीजे निपातिते ।
शुम्भासुरो निशुम्भश्च हतेष्वन्येषु चाहवे ॥ ५ ॥

cakāra kopam atulaṃ rakta bīje nipātite |
śumbha asuro niśumbhaś ca hateṣv anyeṣu ca āhave ||

5- Following the fall of Raktabīja and the slaughter of other Asuras at the combat, the demon Śumbha as well as Niśumbha, flared up with incomparable rage.

raktabīje nipātite = upon the fall of Raktabīja / ca = and / hateṣu = upon the slaughter / anyeṣu = of others / āhave = in combat / śumbha asuro = the Asura Śumbha / cakāra = made / atulam = an incomparable / kopam = anger / niśumbhaś ca = and Niśumbha

हन्त्यमानंमहासैन्यं विलोक्यामर्षमुद्रहन् ।
अभ्यधावन्निशुम्भोऽथमुख्ययासुरसेनया ॥ ६ ॥

hanyamānaṃ mahā sainyaṃ vilokya_amarṣam udvahan |
abhyadhāvan niśumbho'tha mukhyayā_asura senayā ||

6- Having seen a huge army destroyed, Niśumbha, displaying his anger, ran forward with the chief forces of the Asuras.

vilokya = having seen / mahāsainyaṃ = (his) big army / hanyamānaṃ = being destroyed / udvahan = showing / amarṣam = anger / niśumbho'(a)tha = Niśumbha then / abhyadhāvan = ran forward / asura senayā mukhyayā = with the chief forces of the Asuras

तस्याग्रतस्तथापृष्ठेपार्श्वयोश्चमहासुराः ।
संदष्टौष्ठपुटाः क्रुद्धा हन्तुं देवीमुपाययुः ॥ ७ ॥

tasya_ agratas tathā prṣṭhe pārśvayoś ca mahāsurāḥ |
saṃdaṣṭa_oṣṭha puṭāḥ kruddhā hantum devīm upāyayuh ||

7- In front as well as in the back and on both sides, the mighty Asuras biting their folded lips in rage, arrived in order to kill Devī.

tasya = at his / agratas = front / tathā = likewise / prṣṭhe = in the back / ca = and / pārśvayoś = on both sides / mahāsurāḥ = the mighty Asuras / kruddhā = enraged / sandaṣṭa (biting) oṣṭha (lip) puṭāḥ (folded) = biting their folded lips / upāyayuh = arrived / hantum devīm = to kill Devī

आजगाममहावीर्यःशुम्भोऽपिस्वबलैर्वृतः ।
निहन्तुंचण्डिकांकोपात्कृत्वायुद्धंतुमातृभिः ॥ ८ ॥

ājagāma mahā vīryaḥ śumbho'pi sva balair vṛtaḥ |
nihantum caṇḍikāṃ kopāt kṛtvā yuddham tu mātṛbhiḥ ||

8- The valorous Śumbha, surrounded by his troops, also arrived to kill Caṇḍikā, but only after having fought with the Mātṛkas out of anger.

ājagāma = arrived / api = also / mahāvīryaḥ = the great hero / śumbho = Śumbha / vṛtaḥ = surrounded / svabalair = with his troops / nihantum = to kill / caṇḍikāṃ = Caṇḍikā / kopāt = out of anger / tu = but / kṛtvā = after having done / yuddham = a battle / mātṛbhiḥ = with the Mātṛkas

ततो युद्धमतीवासीद्देव्या शुम्भनिशुम्भयोः ।
शरवर्षमतीवोग्रंमेघयोरिववर्षतोः ॥ ९ ॥

tato yuddham atīva_āśīd devyā śumbha niśumbhayoḥ |
śara varṣam atīva_ugraṃ meghayor iva varṣatoḥ ||

9- Following that, a fierce war started between Devī and both Śumbha and Niśumbha, pouring extremely fierce rains of arrows like two raining clouds.

tato = upon that / āśīd = there was / yuddham = a war / atīva = extreme / devyā = with Devī / śumbha niśumbhayoḥ = Śumbha and Niśumbha / iva = like / meghayor = 2 raining clouds / varṣatoḥ = pouring / śara varṣam = a rain of arrows / atīva = extremely / ugraṃ = fierce

चिच्छेदास्ताञ्छरांस्ताभ्यांचण्डिकास्वशरोत्करैः ।

ताडयामासचाङ्गेषुशस्त्रौघैरसुरेश्वरौ ॥ १० ॥

ciccheda_astāñ charāṃs tābhyāṃ caṇḍikā sva śara_utkaraiḥ |
tāḍayām āsa ca_aṅgeṣu śastra_oghair asura_īśvarau ||

10- Caṇḍikā broke their falling arrows with her numerous arrows, and then pierced the limbs of the two lords of demons with a torrent of weapons.

caṇḍikā ciccheda = Caṇḍikā broke / tābhyāṃ = their / astāñ = falling / charāṃs = arrows / sva-śara_utkaraiḥ = with her numerous arrows / ca = and / tāḍayām āsa = hitting / asura_īśvarau = the two lords of the Asuras / aṅgeṣu = in the limbs / śastra_oghair = with weapon torrents

निशुम्भो निशितं खड्गं चर्म चादाय सुप्रभम् ।

अताडयन्मूर्ध्निसिंहदेव्यावाहनमुत्तमम् ॥ ११ ॥

niśumbho niśitaṃ khaḍgaṃ carma ca_āḍāya suprabham |
atāḍayan mūrdhni siṃhaṃ devyā vāhanam uttamam ||

11- Taking a sharp sword and a shining shield, Niśumbha struck Devī's excellent mount, the lion, on the head.

niśumbho āḍāya = Niśumbha having taken / niśitaṃ = a sharp / khaḍgaṃ = sword / ca = and / carma (shield) suprabham = a shining shield / atāḍayan = stroke / mūrdhni = on the head / siṃhaṃ devyā = the lion of Devī / uttamam = the excellent / vāhanam = mount

ताडितेवाहनेदेवीक्षुरप्रेणासिमुत्तमम् ।

निशुम्भस्याशुचिच्छेदचर्मचाप्यष्टचन्द्रकम् ॥ १२ ॥

tāḍite vāhane devī kṣura preṇa_asim uttamam |
niśumbhasya_āśu ciccheda carma ca_api_aṣṭa candrakam ||

12- When the mount was hit, Devī with sharp arrows quickly broke Niśumbha's excellent sword as well as his eight-mooned shield.

tāḍite = upon hitting / vāhane = the mount / devī kṣura preṇa = Devī with sharp arrow / ciccheda = broke / āṣu = quickly / asim uttamam = the excellent sword / niśumbhasya = of Niśumbha / ca = and / api = also / aṣṭa candrakam carma = the 8 mooned (which had 8 moons) shield

छिन्नेचर्मणिखड्गेचशक्तिंचिक्षेपसोऽसुरः ।
तामप्यस्यद्विधाचक्रेचक्रेणाभिमुखागताम् ॥ १३ ॥

chinne carmaṇi khadḡe ca śaktiṃ cikṣepa so'surah |
tām api_asya dvidhā cakre cakreṇa abhimukha āgatām ||

13- When his shield and sword got broken, the Asura threw a lance at her. This lance coming towards her was also split into two by her discus.

chinne carmaṇi (shield) khadḡe (sword) ca = upon the breaking of the shield and the sword / so = he / (a)surah = the Asura / cikṣepa = threw / śaktiṃ = a lance / tām = to her / api = even / abhimukha = frontally / āgatām = coming / asya = of his / cakre = was made / dvidhā = into two / cakreṇa = by (her) discus

कोपाधमातोनिशुम्भोऽथशूलंजग्राहदानवः ।
आयातंमुष्टिपातेनदेवीतच्चाप्यचूर्णयत् ॥ १४ ॥

kopa ādhmāto niśumbho'tha śūlaṃ jagrāha dānavaḥ |
āyātaṃ muṣṭi pātena devī tac-ca_api acūrṇayat ||

14- Full of anger, the Dānava Niśumbha then seized a spear, and that too was pulverized by the blow of Devī's fist while it was coming at her.

kopa = anger / ādhmāto = full / niśumbho dānavaḥ = Niśumbha the Dānava / atha = then / śūlaṃ = a spear / jagrāha = seized / ca = and / tat = that / api = also / āyātaṃ = (while) coming / devī = Devī / muṣṭi pātena = with fist blow / acūrṇayat = pulverized

आविध्याथगदांसोऽपि चिक्षेप चण्डिकां प्रति ।
सापिदेव्या त्रिशूलेन भिन्ना भस्मत्वमागता ॥ १५ ॥

āvidhya_atha gadāṃ so'pi cikṣepa caṇḍikāṃ prati |
sā_api devyā trisūlena bhinnā bhasmatvam āgatā ||

15- Then brandishing a mace, he also threw it at Caṇḍikā. This also got broken by Devī's trisūla and arrived in ashes.

āvidhya = brandishing / atha = then / gadām = a mace / so = he / api = also / cikṣepa = threw / caṇḍikām prati = towards Caṇḍikā / sā = she / api = also / devyā = by Devī / trīśūlena = with trident / bhinnā = broken / bhasmatvam = in ashes / āgatā = arrived

ततःपरशुहस्तंतमायान्तंदैत्यपुङ्गवम् ।
आहत्यदेवीबाणौघैरपातयतभूतले ॥ १६ ॥

tataḥ paraśu hastam tam āyāntam daitya puṅgavam |
āhatya devī bāṇa_oghair apātayata bhūtale ||

16- Then, the mighty Asura came with an axe in hand; but piercing him with a shower of arrows, Devī made him fall on the ground.

tataḥ = then / devī = Devī / āhatya = struck / bāṇa_oghair = with a flood of arrows / āyāntam = the arriving / daitya puṅgavam = mighty Daitya / paraśu-hastam = axe in hand / tam apātayata = made him fall / bhūtale = on the ground

तस्मिन्निपतितेभूमौनिशुम्भेभीमविक्रमे ।
भ्रातर्यतीवसंकुद्धःप्रययौहन्तुमम्बिकाम् ॥ १७ ॥

tasmin nipatite bhūmau niśumbhe bhīma vikrame |
bhrātari_atiṣaṅkrudhaḥ prayayau hantum ambikām ||

17- Upon the fall of his brother Niśumbha of terrifying valour on the ground, (Śumbha) extremely enraged, arrived to kill Ambikā.

tasmin = upon / nipatite = the fall / bhrātari = of the brother / niśumbhe = Niśumbha / bhīma vikrame = of terrifying valour / bhūmau = on the ground / atiṣaṅkrudhaḥ = extremely / saṅkrudhaḥ = enraged (Śumbha) / prayayau = arrived / hantum ambikām = to kill Ambikā

सरथस्थस्तथात्युच्चैर्गृहीतपरमायुधैः ।
भुजैरष्टाभिरतुलैर्व्याप्याशेषंबभौनभः ॥ १८ ॥

sa ratha sthas tathā ati_uccair grhīta paramā āyudhaiḥ |
bhujair aṣṭābhir atulair vyāpya_aśeṣam babhau nabhaḥ ||

18- Standing on a chariot and holding his excellent weapons high with his incomparable eight arms, he shone pervading the whole firmament.

tathā = thus / sa = he / ratha sthas = standing on chariot / grhīta = holding / ati-uccair = very high / paramā āyudhaiḥ = excellent weapons / bhujair aṣṭābhir atulair = with his incomparable 8 arms / babhau = shone / vyāpya = pervading / aśeṣam = the entire / nabhaḥ = firmament

तमायान्तंसमालोक्यदेवीशङ्खमवादयत् ।
ज्याशब्दंचापिधनुषश्चकारातीवदुःसहम् ॥ १९ ॥

tam āyāntaṃ samālokya devī śaṅkham avādayat |
jyā śabdaṃ ca_ api dhanuṣaś cakāra_ atīva duḥsaham ||

19- Seeing him coming, Devī sounded her conch, made an extremely unbearable sound with the twang of her bow string,

samālokya = seeing / tam = him / āyāntaṃ = coming / devī = Devī / avādayat = made resonate / śaṅkham = the conch / ca = and / api = also / jyā śabdaṃ = the sound of the string / dhanuṣaś = of the bow / cakāra = (which) made / atīva = extremely / duḥsaham = unbearable

पूरयामासककुभोनिजघण्टास्वनेनच ।
समस्तदैत्यसैन्यानांतेजोवधविधायिना ॥ २० ॥

pūrayām āsa kakubho nija ghaṇṭā svanena ca |
samasta daitya sainyānāṃ tejo vadha vidhāyinā ||

20- and filled the atmosphere with the sound of her bell causing the destruction of the enthusiasm of all the forces of the Daityas.

ca = and / pūrayām āsa = she filled / kakubho = the space / nija (own) ghaṇṭā (bell) svanena = with the sound of her bell / tejo (strength) vadha (destruction) vidhāyinā = causing the destruction of the strength / samasta (all) daitya-sainyaṇāṃ = of all the armies of Daityas

ततःसिंहोमहानादैस्त्याजितेभमहामदैः ।
पूरयामासगगनंगांतथैवदिशोदश ॥ २१ ॥

tataḥ siṃho mahā nādais tyājitā_ ibha mahāmadaiḥ |
pūrayām āsa gaganam gāṃ tathā_ eva diśo daśa ||

21- Then, with loud roars the lion filled the sky, the earth, and the ten directions, and made the elephants abandon their intense rut.

tataḥ = then / siṃho = the lion / mahā nādais = with loud roars / pūrayām āsa = filled / gaganam = the sky / gāṃ = the earth / tathā eva = as well / diśo daśa = the ten directions / tyājitā (causing to abandon) ibha (elephant) mahā madaiḥ (violent rutting) = made the elephants abandon their violent rut

ततःकालीसमुत्पत्यगगनंक्षामाताडयत् ।
कराभ्यांतन्निनादेनप्राक्स्वनास्ते तिरोहिताः ॥ २२ ॥

tataḥ kālī samutpatya gaganam kṣām ātādayat |
karābhyāṃ tan ninādena prāk svanās te tirohitāḥ ||

22- Following that, Kālī, jumping in the sky and hitting the earth with her palms, made a sound which drowned all previous sounds.

tataḥ = then / kālī = Kālī / samutpatya = jumping / gaganam = to the sky / ātādayat = hit / kṣām = earth / karābhyāṃ = with both hands / tan ninādena = with that sound / prāk svanās = previous sounds / te = they / tirohitāḥ = were drowned

अट्टाट्टाहासमशिवंशिवदूतीचकारह ।

तैः शब्दैरसुरास्त्रेसुः शुम्भः कोपं परं ययौ ॥ २३ ॥

aṭṭa aṭṭa hāsam aśivaṃ śivadūtī cakāra ha |
taiḥ śabdair asurās tresuḥ śumbhaḥ kopam param yayau ||

23- Śivadūtī repeated loud threatening laughs. With these sounds the Asuras got terrified and Śumbha became extremely angry.

ha = then / śivadūtī cakāra = Śivadūtī did / aśivaṃ = threatening / aṭṭa aṭṭa hāsam = repeated loud laughter / taiḥ śabdair = with these sounds / asurās tresuḥ = the Asuras got terrified / śumbhaḥ yayau = Śumbha went (became) / param = to extreme / kopam = anger

दुरात्मंस्तिष्ठतिष्ठेतिव्याजहाराम्बिकायदा ।

तदाजयेत्यभिहितंदेवैराकाशसंस्थितैः ॥ २४ ॥

durātmamś tiṣṭha tiṣṭha iti vyājahāra ambikā yadā |
tadā jaya iti abhihitam devair ākāśa samsthitaiḥ ||

24- Then Ambikā shouted, “O evil one, stand firm!” Then “be victorious, be victorious!” was uttered by the Devas standing in space.

durātmamś tiṣṭha tiṣṭha = evil one! stand fast! / yadā = when / vyājahāra ambikā = shouted Ambikā / iti = thus / tadā = then / jaya = be victorious! / iti = thus / abhihitam = was uttered / devair = by the Devas / ākāśa samsthitaiḥ = standing in space

शुम्भेनागत्ययाशक्तिर्मुक्ताज्वालातिभीषणा ।

आयान्तीवह्निनूटाभा

सानिरस्तामहोल्कया ॥ २५ ॥

śumbhena āgatya yā śaktir muktā jvālā ati bhīṣaṇā |

āyāntī vahni kūṭa ābhā sā nirastā mahā_ulkayā ||

25- Then, with a big flame of fire, she made a terrifying lance released by Śumbha fall as it was coming blazing and resembling a mass of fire.

yā = that / śaktir = lance / muktā = released / śumbhena = by Śumbha / āgatya = having arrived / jvāla = blazing / atibhīṣaṇā = very terrifying / āyāntī = coming / ābhā = resembling / vahni kūṭa = a fire-mass / sā = she / nirastā = made to fall / mahā_ulkayā = with a big flame of fire, a meteorite

सिंहनादेनशुम्भस्यव्याप्तलोकत्रयान्तरम् ।
निर्घातनिःस्वनोघोरोजितवानवनीपते ॥ २६ ॥

siṃha nādena śumbhasya vyāptaṃ loka traya_antaram |
nirghāta niḥsvano ghorō jitavān avanī pate ||

26- O king, with a lion-like roar of Śumbha, the three worlds interspace was pervaded, but that was defeated by her dreadful thunder sound.

siṃha nādena = with a lion roar / śumbhasya = of Śumbha / lokatraya_antaram = the 3 worlds interspace / vyāptaṃ = was pervaded / jitavān = (but) defeated / ghorō = by the terrible / nirghāta = thunder / niḥsvano = noise (of Devī) / avanīpate = O king

शुम्भमुक्ताञ्छरान्देवीशुम्भस्तत्प्रहिताञ्छरान् ।
चिच्छेदस्वशरैरुग्रैः शतशोऽथ सहस्रशः ॥ २७ ॥

śumbha-muktāñ charān devī śumbhas tat prahitāñ charān |
ciccheda sva śarair ugraiḥ śataśo'tha sahasraśaḥ ||

27- The arrows released by Śumbha, and the arrows shot by Devī, all broke into hundreds and thousands of pieces with each other's sharp arrows.

charān = the arrows / śumbha muktāñ = released by Śumbha / charān = (and) the arrows / tat prahitāñ = sent by her / devī = Devī / śumbhas = (and) Śumbha / ciccheda = broke / ugraiḥ = with (their) fierce / svaśarair = own arrows / śataśo = in hundreds / atha sahasraśaḥ = and in thousands

ततःसाचण्डिकाक्रुद्धाशूलेनाभिजघानतम् ।
सतदाभिहतो भूमौ मूर्च्छितो निपपात ह ॥ २८ ॥

tataḥ sā caṇḍikā kruddhā śūlena abhijaghāna tam |
sa tadā_abhīhato bhūmau mūrccchito nipapāta ha ||

28- After that, Caṇḍikā angrily struck him with her spear. Wounded, he fell unconscious on the ground.

tatah = after that / sā = she / caṇḍikā kruddhā = the angry Caṇḍikā / śūlena = with spear / abhijaghāna = struck / tam = him / sa = he / tadā = upon that / abhihato = wounded / nipapāta = fell / bhūmau = on the ground / mūrccchito = unconscious / ha = then

ततोनिशुम्भः सम्प्राप्य चेतनामात्तकार्मुकः ।
आजघानशरैर्देवींकालीकेसरिणंतथा ॥ २९ ॥

tato niśumbhaḥ samprāpya cetanām ātta kārṁmukaḥ |
ājaghāna śarair devīm kālīm kesariṇam tathā ||

29- Niśumbha regaining consciousness and seizing a bow, threw arrows at Devī, Kālī, and the lion.

tato = then / niśumbhaḥ samprāpya = Niśumbha having regained / cetanām = consciousness / ātta kārṁmukaḥ = seizing a bow / ājaghāna = struck / śarair = with arrows / devīm kālīm kesariṇam = Devī, Kālī and the lion / tathā = also

पुनश्चकृत्वा बाहूनामयुतं दनुजेश्वरः ।
चक्रायुधेनदितिजश्छादयामासचण्डिकाम् ॥ ३० ॥

punaś ca kṛtvā bāhūnām ayutam danuja_īśvaraḥ |
cakra_āyudhena ditijaś chādayām āsa caṇḍikām ||

30- And again, the lord of the Dānavas, the descendant of Diti, multiplying his arms into ten thousand, covered Caṇḍikā with his discus weapons.

ca = and / punaś = again / danuja_īśvaraḥ = the lord of the Dānavas / diti-jaś = the descendant of Diti / kṛtvā = having done / ayutam = 10 000 / bāhūnām = of arms / cakra āyudhena = with the weapon discus / chādayām āsa = covered / caṇḍikām = Caṇḍikā

ततोभगवतीक्रुद्धादुर्गादुर्गार्तिनाशिनी ।
चिच्छेदतानि चक्राणि
स्वशरैःसायकांश्चतान् ॥ ३१ ॥

tato bhagavatī kruddhā durgā durga_ārti nāśinī |
ciccheda tāni cakrāṇi sva śaraiḥ sāyakāṁś ca tāt ||

31- Following that, Bhagavatī Durgā, the destroyer of afflictions and miseries, angrily broke these discuses and arrows with her own arrows.

tato = from that / bhagavatī kruddhā = angry Devī / durgā = Durgā / durga ārti nāśinī = the destroyer of miseries and afflictions / ciccheda = broke / tāni = these / cakrāṇi = discuses / ca = and / tān = these / sāyakāṁś = arrows / svaśaraiḥ = with her arrows

ततोनिशुम्भोवेगेनगदामादायचण्डिकाम् ।
अभ्यधावतवैहन्तुं दैत्यसेनासमावृतः ॥ ३२ ॥

tato niśumbho vegena gadām ādāya caṇḍikām |
abhyadhāvata vai hantum daitya senā samāvṛtaḥ ||

32- Then Niśumbha surrounded by the army of Daityas, swiftly taking a mace, rushed towards Caṇḍikā in order to kill her.

tato = then / niśumbho vegena = Niśumbha swiftly / gadām ādāya = taking a mace / abhyadhāvata = came running / vai = indeed / hantum caṇḍikām = to kill Caṇḍikā / daitya senā samāvṛtaḥ = surrounded by the army of Daityas

तस्यापतत एवाशुगदांचिच्छेदचण्डिका ।
खड्गेन शितधारेण स च शूलं समाददे ॥ ३३ ॥

tasya āpatata eva āśu gadām ciccheda caṇḍikā |
khaḍgena śita dhāreṇa sa ca śūlaṁ samādade ||

33- But Caṇḍikā broke that mace falling upon her with the sharp edge of her sword. Then he took a spear,

ciccheda caṇḍikā = Caṇḍikā broke / eva = also / tasya = his / āśu = quickly / āpatata = falling / gadām = mace / śita khaḍgena = with her sword / dhāreṇa = with its sharp edge / ca = and / sa = he / samādade = took / śūlaṁ = a spear

शूलहस्तंसमायान्तं निशुम्भममरार्दनम् ।
हृदिविव्याधशूलेनवेगाविद्धेनचण्डिका ॥ ३४ ॥

śūla hastam samāyāntam niśumbham amara_ardanam |
hr̥di vivyādha śūlena vega_avidhena caṇḍikā ||

34- and while the tormentor of the immortals Niśumbha was coming with a spear in hand, Caṇḍikā pierced (his) heart with a spear quickly hurled.

samāyāntaṃ niśumbhaṃ = while Niśumbha was coming / śūla hastam = spear in hand / amara_ardanam = the tormentor of the Devas / caṇḍikā = Caṇḍikā / vega aviddhena śūlena = with quickly hurled spear / vivyādha = pierced / hṛdi = in the heart

भिन्नस्यतस्यशूलेनहृदयान्निःसृतोऽपरः ।
महाबलोमहावीर्यस्तिष्ठेतिपुरुषोवदन् ॥ ३५ ॥

bhinnasya tasya śūlena hṛdayān niḥsrto'parah |
mahā balo mahā vīryas tiṣṭha _iti puruṣo vadan ||

35- From his heart pierced by her spear, another mighty and strong man full of valour emerged saying: “Stand firm!”

aparah = another / puruṣo = man / mahā vīryas = of great prowess / mahā balo = exceedingly strong / hṛdayān niḥsrto = emerged from the heart / bhinnasya = of the wound / tasya śūlena = by her spear / vadan = saying / tiṣṭha = stand firm! / iti = thus

तस्यनिष्क्रामतोदेवीप्रहस्यस्वनवत्ततः ।
शिरश्चिच्छेदखड्गेनततोऽसावपतद्भुवि ॥ ३६ ॥

tasya niṣkrāmato devī prahasya svanavat tataḥ |
śiraś ciccheda khaḍgena tato'sāv_apatad bhuvi ||

36- Then, Devī laughing loudly, cut his emerging head with her sword and he fell on the ground.

tataḥ = then / devī prahasya (laughing) svanavat = Devī laughing loudly / ciccheda = cut / tasya = his / niṣkrāmato = emerging / śiraś = head / khaḍgena = with a sword / tato = then / (a)sau = he / apatat = fell / bhuvi = on the ground

ततःसिंहश्चखादोग्रदंष्ट्राक्षुण्णशिरोधरान् ।
असुरांस्तांस्तथाकालीशिवदूतीतथापरान् ॥ ३७ ॥

tataḥ siṃhaś cakhāda_ugra daṃṣṭrā kṣuṇṇa śiro dharān |
asurāṃs tāṃs tathā kālī śivadūtī tathā_aparān ||

37- Thereafter, the lion ate the Asuras after crushing their necks with his fierce teeth. Likewise, Kālī and Śivadūtī did with the others.

tataḥ = upon that / ugra (fierce) daṃṣṭrā (teeth) siṃhaś = the lion with his fierce teeth / cakhāda = ate / tāṃs asurāṃs = those Asuras / kṣuṇṇa (crushed) śiro dharān (necks)= with crushed necks / tathā = likewise / kālī śivadūtī tathā = likewise Kālī and Śivadūtī / aparān = (did) to others

कौमारीशक्तिनिर्भिन्नाः केचिन्नेशुर्महासुराः ।
ब्रह्माणीमन्त्रपूतेनतोयेनान्येनिराकृताः ॥ ३८ ॥

kaumārī śakti nirbhinnāḥ kecin neśur mahāsurāḥ |
brahmāṇī mantra pūtena toyena_ anye nirākṛtāḥ ||

38- Some mighty demons perished, pierced by the lance of Kaumārī, others were made powerless with the water purified by Brahmāṇī's mantras.

kecin = some / mahāsurāḥ neśur = mighty Asuras perished / nirbhinnāḥ = pierced / kaumārī śakti = by the lance of Kaumārī / anye = others / nirākṛtāḥ = were powerless / brahmāṇī mantra pūtena (purified) toyena (water) = by Brahmāṇī's water purified with mantras

माहेश्वरीत्रिशूलेनभिन्नाःपेतुस्तथापरे ।
वाराहीतुण्डघातेनकेचिच्चूर्णीकृताभुवि ॥ ३९ ॥

māheśvarī triśūlena bhinnāḥ petus tathā_ apare |
vārāhī tuṇḍa ghātena keci_cūrṇī kṛtā bhuvi ||

39- Some fell on the ground pierced by the triśūla of Māheśvarī, others were pulverized by the blows of the snout of Vārāhī.

māheśvarī triśūlena = with Māheśvarī's trident / bhinnāḥ = pierced / apare = others / petus = fell / tathā = likewise / vārāhī tuṇḍa ghātena = with Vārāhī snout's blow / keci = some / kṛtā = were made / cūrṇī = to powder / bhuvi = on the ground

खण्डंखण्डंचचक्रेणवैष्णव्यादानवाःकृताः ।
वज्रेणचैन्द्रीहस्ताग्रविमुक्तेन तथापरे ॥ ४० ॥

khaṇḍaṃ khaṇḍaṃ ca cakreṇa vaiṣṇavyā dānavāḥ kṛtāḥ |
vajreṇa ca_ aindrī hasta_ agra vimuktena tathā_ apare ||

40- Some Dānavas were split into pieces by the discus of Vaiṣṇavī, others by the thunderbolt released from the fingers of Aindrī.

ca = and / dānavāḥ = demons / kṛtāḥ = were made / khaṇḍaṃ khaṇḍaṃ = into small pieces / vaiṣṇavyā cakreṇa = by the discus of Vaiṣṇavī / ca = and / apare = others / tathā = likewise / vajreṇa = by the thunderbolt / vimuktena = released / aindrī hasta agra = from the fingers of Aindrī

केचिद्विनेशुरसुराःकेचिन्नष्टामहाहवात् ।
भक्षिताश्चापरेकालीशिवदूतीमृगाधिपैः ॥ ४१ ॥

kecid vineśur asurāḥ kecin naṣṭā mahā_āhavāt |
bhakṣitāś ca_apare kālī śivadūtī mrga_adhipaiḥ ||

41- Some Asuras perished, others fled away from the great battle, while others were devoured by Kālī, Śivadūtī, and the lion.

kecid = some / vineśur asurāḥ = Asuras perished / kecin = some / naṣṭā = fled / mahā_āhavāt = from the great battle / ca = and / apare = others / bhakṣitāś = were devoured / kālī śivadūtī mrga_adhipaiḥ = by Kālī, Śivadūtī and the king of animals

॥ इतिमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्येनिशुम्भवधो
नाम नवमोऽध्यायः॥

|| iti mārkaṇḍeya purāṇe sāvarṇike manvantare devī mähātmye
niśumbha vadho nāma navamo'dhyāyaḥ ||

**Thus ends the 9th chapter called “The Slaying of Niśumbha”,
in the Devī Mähātmyam, in the Mārkaṇḍeya Purāṇa, during the Sāvarṇi
Manvantara.**

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ शुम्भो वधो नाम दशमोऽध्यायः॥

śumbho vadho nāma daśamo'dhyāyaḥ
Chapter 10: The Slaying of Śumbha

॥ ध्यानम् ॥

dhyānam || *Meditation*

उत्तप्तहेमरुचिरां रविचन्द्रवह्निनेत्राम्
धनुश्शरयुतांकुशपाशशूलम् ।
रम्यैर्भुजैश्च दधतीं शिवशक्तिरूपां
कामेश्वरीं हृदि भजामि धृतेन्दु लेखाम् ॥

uttapta hema rucirāṃ ravi candra vahni
netrām dhanuś-śarayutāṅkuśa pāśa śūlam
ramyair bhujaś ca dadhatīm śiva-śakti rūpām
kāmeśvarīm ḥṛdi bhajāmi dhṛtendu lekhām

In my heart I adore Kāmeśvarī, the embodiment of Śiva-Śakti, beautiful like melting gold, who wears a crescent moon, whose eyes are the sun, the moon, and fire, and who holds in her enchanting hands a bow with arrows, a goad, a rope and a spear.

ḥṛdi = in (my) heart / bhajāmi = I worship / kāmeśvarīm = the Sovereign of desire / śiva śakti rūpām = whose form is Śiva-Śakti / rucirām = attractive / uttapta hema = like heated gold / ravi candra vahni
netrām = whose eyes are moon sun and fire / ca = and / dadhatīm = holding / ramyair bhujaś = with attractive arms / dhanuś śara yuta = bow with arrows / ankuśa pāśa = hook and rope / śūlam = a spear/
dhṛta_indu lekhām = who has put a moon crescent

॥ ऋषिरुवाच ॥ १ ॥

ṛṣir_uvāca || *1- The ṛṣi said:*

निशुम्भंनिहतंदृष्ट्वाभ्रातरंप्राणसम्मितम् ।
हन्यमानंबलंचैव शुम्भः क्रुद्धोऽब्रवीद्वचः ॥ २ ॥

niśumbhaṃ nihataṃ dr̥ṣṭvā bhrātaraṃ prāṇa sammitam |
hanyamānaṃ balaṃ ca_eva śumbhaḥ kruddho'bravīd vacaḥ ||

2- Seeing his brother Niśumbha, who was close to him as his own life slain and his army being slaughtered, Śumbha furiously said these words:

dr̥ṣṭvā = having seen / niśumbhaṃ = Niśumbha / nihataṃ = slain / bhrātaraṃ = the brother / prāṇa sammitam = close as life / ca_eva = and also / balaṃ = the army / hanyamānaṃ = being exterminated / śumbhaḥ = Śumbha / kruddho = infuriated / abravīd = said / vacaḥ = these words

बलावलेपाद् दुष्टे त्वं मा दुर्गे गर्वमावह ।
अन्यासां बलमाश्रित्य युद्ध्यसे यातिमानिनी ॥ ३ ॥

bala_avalepād duṣṭe tvaṃ mā durge garvam āvaha |
anyāsāṃ balaṃ āśritya yuddhyase yā_ati māninī ||

3- “O Durge, wicked one! Don’t display infatuation out of pride of strength. You are fighting relying on the strength of others, and you are very proud.”

bala_avalepād = out of pride of strength / duṣṭe = O vile / durge = O Durge/ mā āvaha = don’t show / garvam = pride / tvam = you / ati māninī = are very proud / yā = you who / yuddhyase = fight / āśritya = relying / anyāsāṃ = on others’ / balaṃ = strength

॥ देव्युवाच ॥ ४ ॥

devī_uvāca || 4- Devī said:

एकैवाहंजगत्त्रद्वितीयाकाममापरा ।
पश्यैता दुष्ट मय्येव विशन्त्यो मद्विभूतयः ॥ ५ ॥

ekā_eva_aḥaṃ jagati_atra dvitīyā kā mama aparā |
paśya_etā duṣṭa mayy_eva viśantyo mad vibhūtayaḥ ||

5- I am one and only in this world. Who else is here besides me? See, O vile one, these (Goddesses) who are but my own powers, are entering into my own self.

aham = I (am) / ekā = one / eva = only / atra = here / jagati = in the world / kā = who / dvitīyā = else (second one) / mama_aparā = other than me / duṣṭa = O evil one / paśya = look / etā = these / mad = my / vibhūṭayaḥ = powers / mayi_eva = in me only / viśantyo = are entering

ततःसमस्तास्तादेव्योब्रह्माणीप्रमुखालयम् ।
तस्यादेव्यास्तनौजग्मुरेकैवासीत्तदाम्बिका ॥ ६ ॥

tataḥ samastās tā devyo brahmāṇī pramukhā layam |
tasyā devyās tanau jagmur ekā_eva āsīt tadā_ambikā ||

6- Then all these Devīs headed by Brahmāṇī, went to dissolution in the body of Devī. Ambikā alone then remained.

tataḥ = then / samastās = all / tā = these / devyo = Goddesses / brahmāṇī pramukhā = Brahmāṇī at their head / jagmur = went / layam = to dissolution / tanau = in the body / tasyā = of her / devyās = of Devī / tadā = then / ambikā = Ambikā / āsīt = was / eva = just / ekā = one

॥ देव्युवाच ॥ ७ ॥

devī_uvāca || 7- Devī said:

अहंविभूत्या बहुभिरिह रूपैर्यदास्थिता ।
तत्संहृतंमयैकैव तिष्ठाम्याजौ स्थिरो भव ॥ ८ ॥

aham vibhūṭyā bahubhir iha rūpair yad āsthitā |
tat saṃhṛtaṃ mayā_ekā_eva tiṣṭhāmi ājau sthira bhava ||

8- The numerous forms, which I have manifested here and resorted to, have been withdrawn by me and (now) I stand alone in combat. Be steadfast.

yad = that which / vibhūṭyā = having manifested / āsthitā = resorting to / bahubhir = many / rūpair = forms / tat = that / saṃhṛtaṃ = has been withdrawn / mayā = by me / iha = here / aham = I / tiṣṭhāmi = I stand / eva = just / ekā = alone / ājau = in combat / sthira bhava = be steadfast

॥ ऋषिरुवाच ॥ ९ ॥

ṛṣir_uvāca || 9- The ṛṣi said:

ततःप्रवृत्तेयुद्धंदेव्याःशुम्भस्यचोभयोः ।
पश्यतांसर्वदेवानामसुराणांचदारुणम् ॥ १० ॥

tataḥ pravavṛte yuddham devyāḥ śumbhasya ca_ubhayoh |
paśyatām sarva devānām asurāṇām ca dāruṇam ||

10- Then a dreadful battle started between both, Devī and Śumbha, which was witnessed by all the Devas and Asuras.

tataḥ = then / pravavṛte = started / dāruṇam = a dreadful / yuddham = battle / ubhayoh = of both / devyāḥ = of Devī / ca = and / śumbhasya = of Śumbha / ca = and / paśyatām = watched / sarva devānām = by all Devas / asurāṇām = by Asuras

शरवर्षैःशितैःशस्त्रैस्तथास्त्रैश्चैव दारुणैः ।

तयोर्युद्धमभूद् भूयः सर्वलोकभयङ्करम् ॥ ११ ॥

śara varṣaiḥ śitaiḥ śastrais tathā_astraiś ca_eva dāruṇaiḥ |
taylor yuddham abhūd bhūyaḥ sarva loka bhayaṇ karam ||

11- With showers of arrows, and with sharp weapons and frightful missiles, both engaged again in a combat that frightened the whole world.

śara varṣaiḥ = with showers of arrows / tathā = as well as / śitaiḥ śastrais = with sharp weapons / ca_eva = and also / dāruṇaiḥ = with frightful / astraiś = missiles / taylor = of both (between both) / abhūd = was / bhūyaḥ = again / yuddham = a battle / sarva (all) loka (world) bhayaṇ (fear) karam = causing fear to the whole world

दिव्यान्यस्त्राणिशतशोमुमुचेयान्यथाम्बिका ।

बभञ्जतानिदैत्येन्द्रस्तत्प्रतीघातकर्तृभिः ॥ १२ ॥

divyāni_astrāṇi śataśo mumuce yāni_atha_ambikā |
babhañja tāni daitya_indras tat pratīghāta kartṛbhiḥ ||

12- Then the lord of the Daityas broke the divine missiles discharged by Ambikā in hundreds, with weapons that repulsed them.

atha = then / divyāni = the divine / astrāṇi = missiles / yāni = which / mumuce = were released / śataśo = in hundreds / ambikā = the Mother / babhañja = broke / tāni = these / daitya_indras = the lord of demons / tat pratīghāta = opposing them / kartṛbhiḥ = with agents (weapons)

मुक्तानितेनचास्त्राणिदिव्यानि परमेश्वरी ।

बभञ्जलीलयैवोग्रहुङ्कारोच्चारणादिभिः ॥ १३ ॥

muktāni tena ca_astrāṇi divyāni parameśvarī |
babhañja līlayā_eva_ugra huṅkāra_uccāraṇa_ādibhiḥ ||

13- With a fierce utterance of the syllable ‘hum’ and the like, Parameśvarī playfully broke the celestial missiles that he discharged.

ca = and / divyāni = the celestial / astrāṇi = missiles / muktāni = released / tena = by him / parameśvarī = the Supreme Empress / babhaṇja = broke / līlayā = playfully / eva = just / uccāraṇa = by pronouncing / ugra huṇ-kāra = the fierce syllable “hum” / ādibhiḥ = and with others (mantras)

ततःशरशतैर्देवीमाच्छादयतसोऽसुरः ।
सापितत्कुपितादेवीधनुश्चिच्छेदचेषुभिः ॥ १४ ॥

tataḥ śara śatair devīm ācchādayata so’surah |
sā_apī tat kupitā devī dhanuś ciccheda ca_iṣubhiḥ ||

14- Then the demon covered Devī with hundreds of arrows, but Devī wrathfully split his bow with her arrows.

tataḥ = then / śara śatair = with hundreds of arrows / so = he / asurah = the demon / ācchādayata devīm = covered Devī / ca = and / sā = she / devī = Devī / apī = also / tat kupitā = irritated by that / ciccheda = broke / dhanuś = bow / iṣubhiḥ = with arrows

छिन्नेधनुषिदैत्येन्द्रस्तथाशक्तिमथाददे ।
चिच्छेददेवीचक्रेणतामप्यस्यकरेस्थिताम् ॥ १५ ॥

chinne dhanuṣi daitya_indras tathā śaktim atha ādade |
ciccheda devī cakreṇa tām apī_asya kare sthitām ||

15- When his bow got broken, the lord of the Daityas took up his lance. With a discus, Devī split that (lance) also while still in his hand.

tathā = thus / chinne dhanuṣi = upon the breaking of (his) bow / daitya_indras = the lord of Daityas / ādade = took / śaktim = a lance / atha devī = then Devī / ciccheda = broke / tām = this / apī = also / asya cakreṇa = with her discus / kare sthitām = while (still) in his hand

ततःखड्गमुपादायशतचन्द्रं च भानुम् ।
अभ्यधावत् तदा देवीं दैत्यानामधिपेश्वरः ॥ १६ ॥

tataḥ khadgam upādāya śata candraṃ ca bhānumat |
abhyadhāvat tadā devīm daityānām adhipa_iśvaraḥ ||

16- Upon that, the supreme monarch of the Daityas, taking his sword bright like the sun and the (shield figuring) one hundred moons, rushed towards Devī.

tatah = upon that / adhipa = O king / īśvaraḥ = the lord / daityānām = of the Daityas / upādāya = took / khaḍgam = a sword / bhānumat = bright like the sun / ca = and / śata candram = hundred mooned (shield) / tadā = then / abhyadhāvat devīm = ran towards Devī

तस्यापतत एवाशुखङ्गचिच्छेदचण्डिका ।
धनुर्मुक्तैःशितैर्बाणैश्चर्मचार्ककरामलम् ॥ १७ ॥

tasya āpatata eva āśu khaḍgam ciccheda caṇḍikā |
dhanur muktaih śitair bāṇaiś carma ca arka kara amalam ||

17- Just as it (the sword) was falling, Caṇḍikā split his sword with sharp arrows shot from her bow, along with his shield which was as bright as the solar rays.

eva = just / tasya = his (sword) / āpatata = falling / caṇḍikā = Caṇḍikā / āśu = quickly / ciccheda = broke / khaḍgam = sword / ca = and / carma (shield) arka (sun) kara (rays) amalam = his pure shield like the sun rays / muktaih = with released / śitair = sharp / bāṇaiś = arrows / dhanur = (from) her bow

हताश्वःसतदादैत्यशिखन्नधन्वाविसारथिः ।
जग्राहमुद्गरं घोरमम्बिकानिधनोद्यतः ॥ १८ ॥

hata āśvaḥ sa tadā daityaś chinna dhanvā visārathiḥ |
jagrāha mudgaram ghoram ambikā nidhana udyataḥ ||

18- With his bow broken, without a charioteer and his horses slain, the Daitya then grasped a terrifying club, intending to kill Ambikā.

hata = killed / āśvaḥ = horse / chinna = broken / dhanvā = bow / visārathiḥ = without a charioteer / sa daityaś = he, the Daitya / tadā = then / jagrāha = caught / ghoram = a terrifying / mudgaram = a club / ambikā nidhana udyataḥ = with the intention to kill Ambikā

चिच्छेदापततस्तस्यमुद्गरंनिशितैःशरैः ।
तथापिसोऽभ्यधावत्तांमुष्टिमुद्यम्यवेगवान् ॥ १९ ॥

ciccheda āpatatas tasya mudgaram niśitaiḥ śaraiḥ |
tathā api so'bhyadhāvat tāṃ muṣṭim udyamya vegavān ||

19- With sharp arrows, she broke that club as it was falling. Even then, raising his fist, he rushed swiftly at her.

ciccheda = she broke / tasya = his / āpatatas = falling / mudgaram = club / niṣitaiḥ = with sharp / śaraiḥ = arrows / tathā = likewise / api = also / so = he / abhyadhāvat = ran towards / tām = her / vegavān = quickly / udyamya = having raised / muṣṭim = (his) fist

समुष्टिंपातयामास हृदये दैत्यपुङ्गवः ।
देव्यास्तंचापिसा देवी तलेनोरस्यताडयत् ॥ २० ॥

sa muṣṭim pātayām āsa hr̥daye daitya puṅgavaḥ |
devyās taṁ ca _api sā devī talena _urasi _atādayat ||

20- The mighty Daitya brought his fist down on Devī's heart, and Devī also smote him on his chest with her palm.

sa = he / daitya puṅgavaḥ = the mighty Daitya / pātayām āsa = brought / muṣṭim = (his) fist / hr̥daye devyās = in the heart of Devī / ca = and / api = also / sā devī = she, Devī / atādayat = smote / taṁ = him / talena = with (her) palm / urasi = on (his) chest

तलप्रहाराभिहतो निपपातमहीतले ।
सदैत्यराजः सहसा पुनरेव तथोत्थितः ॥ २१ ॥

tala prahāra abhīhato nīpapāta mahī tale |
sa daitya rājāḥ sahasā punar eva tathā _utthitah ||

21- Hit by the blow of her palm, the Daitya king fell on the ground but immediately rose up again.

tala (palm) prahāra (blow) abhīhato (hit) = hit with palm blow / nīpapāta = he fell / mahī tale = on the ground / sa_eva = but he / daitya rājāḥ = the king of Daityas / sahasā = immediately / utthitah = stood / punar = again / tathā = also

उत्पत्य च प्रगृह्योच्चैर्देवीं गगनमास्थितः ।
तत्रापिसानिराधारायुधेतेन चण्डिका ॥ २२ ॥

utpatya ca pragr̥hya _uccair devīm gaganam āsthitah |
tatra _api sā nirādhārā yuyudhe tena caṇḍikā ||

22- Seizing Devī, he sprang and jumped high up in the sky. There also, without any support, Caṇḍikā fought with him.

ca = and / pragr̥hya devīm = having seized Devī / utpatya = jumped / gaganam = to the sky / āsthitah = standing / uccair = high / tatra = there / api = also / sā = she / caṇḍikā nirādhārā = Caṇḍikā without support / yuyudhe = fought / tena = with him

नियुद्धंखेतदादैत्यश्चण्डिकाचपरस्परम् ।
चक्रतुःप्रथमंसिद्धमुनिविस्मयकारकम् ॥ २३ ॥

niyuddham khe tadā daityaś caṇḍikā ca paras-param |
cakratuḥ prathamam siddha muni vismaya kārakam ||

23- Then the Daitya and Caṇḍikā fought in an unprecedented close combat with each other in the sky, which astonished the siddhas and sages.

tadā = then / daityaś ca caṇḍikā = the Daitya and Caṇḍikā / cakratuḥ = did / niyuddham = a close combat / paras param = with each other / prathamam = for the first time / khe = in space / siddha muni vismaya (astonishment) kārakam = causing astonishment to the siddhas and munis

ततो नियुद्धं सुचिरं कृत्वा तेनाम्बिकासह ।
उत्पात्य भ्रामयामास चिक्षेप धरणीतले ॥ २४ ॥

tato niyuddham suciram kṛtvā tena ambikā saha |
utpātya bhrāmayām āsa cikṣepa dharaṇī tale ||

24- After engaging in close combat with him for a very long time, Ambikā then lifted him up, whirled him around, and flung him down on earth.

tato = then / kṛtvā = having done / niyuddham = a close combat / suciram = for a very long time / tena saha = with him / ambikā = Ambikā / utpātya = lifting (him) up / bhrāmayām āsa = whirling (him) / cikṣepa = threw (him) / dharaṇī tale = on earth

सक्षिप्तो धरणीं प्राप्य मुष्टिमुद्यम्य वेगितः ।
अभ्यधावतदुष्टात्मा चण्डिकानिधनेच्छया ॥ २५ ॥

sa kṣipto dharaṇīm prāpya muṣṭim udyamya vegitaḥ |
abhyadhāvata duṣṭa ātmā caṇḍikā nidhana icchayā ||

25- Flung thus, the evil (Śumbha) reaching the earth and raising his fist, hastily rushed forward with the desire to kill Caṇḍikā.

sa = he / kṣipto = flung / prāpya = (and) having reached / dharaṇīm = the ground / udyamya = (and) raising / muṣṭim = (his) fist / duṣṭa ātmā = the wicked one / abhyadhāvata = ran forwards / vegitaḥ = with speed / caṇḍikā nidhana (death) icchayā = with the desire of Caṇḍikā's death

तमायान्तंततो देवीसर्वदैत्यजनेश्वरम् ।

जगत्यांपातयामासभित्त्वाशूलेनवक्षसि ॥ २६ ॥

tam āyāntaṃ tato devī sarva daitya jana_īśvaram |
jagatyāṃ pātayāṃ āsa bhittvā śūlena vakṣasi ||

26- While the lord of all Daityas was arriving, Devī made him fall on the ground having pierced him in the chest with her spear.

tam = him / sarva daitya jana īśvaram = the lord of all the Daitya people / āyāntaṃ = while coming /
tato devī = Devī then / bhittvā = having pierced (him) / vakṣasi = in the chest / śūlena = with (her) spear
/ pātayāṃ āsa = made him fall / jagatyāṃ = on the earth

सगतासुःपपातोव्यर्दिवीशूलाग्रविक्षतः ।

चालयन्सकलांपृथ्वींसाब्धिद्वीपांसपर्वताम् ॥ २७ ॥

sa gata_asuḥ papāta_uryyāṃ devī śūla_agra vikṣataḥ |
cālayan sakalāṃ pṛthvīm sa_abdhi dvīpāṃ sa-parvatām ||

27- Pierced by the point of the spear of Devī, he fell lifeless on the ground, shaking the entire earth with its seas, islands, and mountains.

gata_asuḥ = with departed breath (lifeless) / sa = he / papāta = fell / uryyāṃ = on the ground / devī
śūla_agra (point) vikṣataḥ (pierced) = pierced by the point of the spear of Devī / cālayan = shaking /
sakalāṃ = the entire / pṛthvīm = earth / sa-parvatām = with mountains / sa-abdhi-dvīpāṃ = with (its)
seas and islands

ततःप्रसन्नमखिलंहतेतस्मिन्दुरात्मनि ।

जगत्स्वास्थ्यमतीवापनिर्मलंचाभवन्नभः ॥ २८ ॥

tataḥ prasannaṃ akhilaṃ hate tasmin durātmani |
jagat svāस्थ्यam atīva_āpa nirmalaṃ ca_abhavan nabhaḥ ||

28- When that evil natured (Asura) was slain, the whole universe obtained supreme happiness, good health, and the sky became clear.

tataḥ = then / hate tasmin = upon the death / dur-ātmani = of the evil natured / akhilaṃ jagat = the
whole universe / abhavan = became / atīva = extremely / prasannaṃ = happy / svāस्थ्यam = good health
/ āpa = obtained / ca = and / nabhaḥ = the sky / nirmalaṃ = pure, clean

उत्पातमेघाःसोल्कायेप्रागासंस्तेशमंययुः ।

सरितोमार्गवाहिन्यस्तथासंस्तत्र पातिते ॥ २९ ॥

utpāta meghāḥ sa_ulkā ye prāg āsaṃs te śamaṃ yayuḥ |
sarito mārḡa vāhinyas tathā_āsaṃs tatra pāṭite ||

29- When (Śumbha) fell there, previously menacing clouds and flaming meteorites became tranquil, and the rivers flowed within their courses.

tatra = there (when) / pāṭite = fallen / utpāta = menacing / meghāḥ = clouds / sa-ulkā = with fiery meteorites / ye = which / āsaṃs = were / prāg = before / te = they / yayuḥ = became / śamaṃ = peaceful / tathā = likewise / sarito mārḡa vāhinyas āsaṃs = the rivers (sarito) were (āsaṃs) flowing (vāhinyas) within their courses

ततोदेवगणाःसर्वेहर्षनिर्भरमानसाः ।

बभूवुर्निहतेतस्मिन्गन्धर्वाललितंजगुः ॥ ३० ॥

tato deva gaṇāḥ sarve harṣa nirbhara mānasāḥ |
babhūvur nihate tasmin gandharvā laliṭaṃ jaguḥ ||

30- Following his death, the minds of the troops of the Devas became filled with exultation, and the gandharvas sang gracefully.

tato = then / nihate tasmin = upon (his) death / sarve = all / deva gaṇāḥ = the troops of Devas / babhūvur = became / harṣa nirbhara mānasāḥ = happiness filled minded / gandharvā = the celestial musicians / jaguḥ = sang / laliṭaṃ = gracefully

अवाद्यंस्तथैवान्येननृतुश्चाप्सरोगणाः ।

ववुःपुण्यास्तथावाताःसुप्रभोऽभूद्विवाकरः ॥ ३१ ॥

avādayaṃs tathā_eva_ anye naṇṛtuś ca_apsaro gaṇāḥ |
vavuh puṇyās tathā vātāḥ suprabho'bhūd divākaraḥ ||

31- Others sounded (their instruments) and the troops of apsaras danced; pure winds blew and the sun became radiant.

anye = others / avādayaṃs = sounded (played their instruments) / tathā = likewise / eva = also / apsaro gaṇāḥ = the troops of celestial nymphs / naṇṛtuś = danced / ca = and / vātāḥ = the winds / vavuh = blew / puṇyās = pure / tathā = likewise / divākaraḥ = the sun / abhūd = became / suprabho = radiant

जज्वलुश्चाग्नयः शान्ताः

शान्तादिग्नितस्वनाः ॥ ३२ ॥

jajvaluś ca_agnayaḥ śāntāḥ śāntā dig janita svanāḥ ||

32- The sacred fires blazed peacefully, and the noises arising in all directions (became) tranquil.

ca = and / agnayah = sacred fires / jajvaluś = blazed / śāntāḥ = peacefully / svanāḥ = the noises / janita = arising / dig = in the directions / śāntā = peaceful, silent

॥ इतिमार्कण्डेयपुराणे सावर्णिके मन्वन्तरेदेवीमाहात्म्ये
शुम्भवधो नाम दशमोऽध्यायः॥

॥ iti mārkaṇḍeya purāṇe sāvarṇike manvantare devī māhātmye
śumbha vadho nāma daśamo'dhyāyaḥ ॥

*Thus ends the 10th chapter called "The Slaying of Śumbha"
in the Devī Māhātmyam, in the Mārkaṇḍeya-purāṇa,
during the Sāvarṇi Manvantara.*

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ नारायणी स्तुतिर्नाम एकादशोऽध्यायः ॥

nārāyaṇī stutir nāma ekādaśo'dhyāyah

Chapter 11: Glorification of Nārāyaṇī

॥ ध्यानम् ॥

dhyānam || **Meditation**

बलारविद्युतिमिन्दुकिरीटां तुंगकुचां

नयन त्रययुक्ताम् ।

स्मेरमुखीं वरदांकुशपाशाभीतिकरां

प्रभजे भुवनेशीम् ॥

balāravi dyutim indu kirīṭām tuṅga kucām nayana traya yuktām |
smera mukhīm varadāṅkuśa pāśa abhīti karām prabhaje bhuvaneśīm ||

I worship Bhuvaneśīm, shining like the rising sun, who has a smiling face with three eyes and the moon as her crown, who has prominent breasts, and who keeps in her hands a hook, a noose, as well as the mudrās of boon granting and fearlessness.

prabhaje = I worship / bhuvaneśīm = the Sovereign of the earth, one of the ten Mahāvidyās / balā ravi dyutim = shining like a rising sun / indu kirīṭām = whose diadem is the moon / tuṅga (prominent) kucām (breast) = She has prominent breasts / nayana (eye) traya (3) yuktām = endowed with 3 eyes / smera (smiling) mukhīm = smiling face / varada āṅkuśa pāśa abhīti karām = in her hands giving boon mudrā, removing fear mudrā, a hook and a noose

॥ ऋषिरुवाच ॥ १ ॥

ṛṣir_uvāca || **1- The ṛṣi said:**

देव्याहतेतत्रमहासुरेन्द्रे

सेन्द्राः सुरावह्निपुरोगमास्ताम् ।

कात्यायनींतुष्टुवरिष्टलाभाद् विकाशिवक्त्राब्जविकाशिताशाः ॥ २ ॥

devyā hate tatra mahā_asura_indre sa_indrāḥ surā vahni purogamās tām |
kātyāyanīm tuṣṭuvur iṣṭa lābhād vikāśi vaktra_abja vikāśita_āśāḥ ||

2- When the mighty lord of the Asuras was slain by Devī there, the Devas along with their chiefs and Agni at their head, praised Kātyāyanī with their blossomed lotus-like faces, their desires being fulfilled and their hopes realized.

hate = upon the defeat / tatra = there / mahā_asura_indre = of the mighty lord of Asuras / devyā = by Devī / surā = the Devas / sa_indrāḥ = with their chiefs / vahni purogamās = agni at their head / tuṣṭuvur = praised / tām = her / kātyāyanīm = Devī / iṣṭa lābhād = from realising their desires / vikāśi vaktra_abja = with blossomed lotus faces/ vikāśita_āśāḥ = their hopes fulfilled

देविप्रपन्नार्तिहरेप्रसीद प्रसीदमातर्जगतोऽखिलस्य । प्रसीदविश्वेश्वरिपाहिविश्वं त्वमीश्वरीदेविचराचरस्य ॥ ३ ॥

devi prapanna_ārti hare prasīda prasīda mātār jagato'khillasya |
prasīda viśveśvari pāhi viśvaṁ tvam īśvarī devi cara_acarasya ||

3- O Devi, remover of the sufferings of suppliants, be gracious and bestow your grace, O Mother of the entire universe. O Devi, you are the supreme ruler of what is moving and unmoving. O Viśveśvari, be gracious and protect the world.

devi = O Devi / mātār = mother / jagato akhillasya = of the entire universe / prapanna = suppliant / ārti = suffering / hare = remover / prasīda = be gracious, have mercy / viśveśvari = O empress of the universe / pāhi = protect / viśvaṁ = the world / cara_acarasya = of the moving and unmoving / tvam = you (are) / īśvarī = the empress, supreme ruler / devi = O Devi

आधारभूताजगतस्त्वमेका
महीस्वरूपेणयतःस्थितासि ।
अपांस्वरूपस्थितयात्वयैत-

दाप्यायतेकृत्स्नमलङ्घ्यवीर्ये ॥४॥

ādhāra bhūtā jagatas tvam ekā mahī svarūpeṇa yataḥ sthitā _asi |
apāṃ svarūpa sthitayā tvayā _etad āpyāyate kṛtsnam alaṅghya vīrye ||

4- O Devi, your prowess is unsurpassable. As you are present in the form of earth, you are the unique foundation of the universe. By being present in the form of water, all this (world) is satiated by you.

yataḥ = because / sthitā _asi = you are present / mahī svarūpeṇa = with earth form / tvam = you are / ekā = the unique / ādhāra bhūtā = foundation / jagatas = of the universe / tvayā = by your / apāṃ svarūpa sthitayā = by presence in the form of water / kṛtsnam= all / etad = this / āpyāyate = is satiated / alaṅghya vīrye = O whose prowess is unsurpassable

त्वंवैष्णवीशक्तिरनन्तवीर्या
विश्वस्यबीजंपरमासिमाया ।
सम्मोहितंदेविसमस्तमेतत्
त्वं वै प्रसन्ना भुवि मुक्तिहेतुः ॥५॥

tvam vaiṣṇavī śaktir ananta vīryā viśvasya bījaṃ paramā _asi māyā |
sammohitaṃ devi samastam etat tvam vai prasannā bhuvi mukti hetuḥ ||

5- You are the Śakti Vaiṣṇavī, of infinite prowess, the seed of the universe and the supreme māyā which totally deludes all this (world). But when you are pleased, O Devi, you are the means to liberation on earth.

tvam = you are / vaiṣṇavī śaktir = the power of Viṣṇu / ananta vīryā = of infinite prowess / viśvasya bījaṃ = the seed of the universe / asi = you are / paramā = the supreme / māyā = illusive power / sammohitaṃ = totally deluding / samastam = all / etat = this (world) / tvam = you / devi = O Devi / vai = but indeed / prasannā = pleased / mukti hetuḥ = the cause of liberation / bhuvi = on earth

विद्याःसमस्तास्तवदेविभेदाः
स्त्रियःसमस्ताःसकलाजगत्सु ।
त्वयैकयापूरितमम्बयैतत्
का ते स्तुतिः स्तव्यपरापरोक्तिः ॥६॥

vidyāḥ samastās tava devi bhedāḥ striyaḥ samastāḥ sakalā jagatsu |
tvayā_ekayā pūritam ambayā_etat kā te stutiḥ stavya parā para_uktiḥ ||

6- O Devi, all sciences and all women in all the worlds are fragments of you. All this universe is filled by you alone, O Mother. What hymn can be sung to you who are beyond praises and beyond description?

samastās = all / vidyāḥ = sciences / devi = O Devi / samastāḥ = all / striyaḥ = women / sakalā jagatsu = in all the worlds / tava bhedāḥ = (are) your fragments/ tvayā = by you / ambayā ekayā = by the Mother alone / pūritam = is filled / etat = this (universe) / stavya parā = (you are) beyond praises / para_uktiḥ = beyond description / kā te stutiḥ = what (is) your praise?

सर्वभूतायदादेवीभुक्तिमुक्तिप्रदायिनी ।
त्वंस्तुतास्तुतये का वा भवन्तु परमोक्तयः ॥७॥

sarva bhūtā yadā devī bhukti mukti pradāyinī |
tvam stutā stutaye kā vā bhavantu parama_uktayah ||

7- Since Devī is everything and extolled as the bestower of enjoyment and liberation, what other supreme words can be used to glorify you?

yadā = when / sarva bhūtā = being everything / tvam = you / stutā = are praised / devī = Devī / pradāyinī = (as) the bestower / bhukti mukti = of enjoyment and liberation / kā vā = what other / parama_uktayah = supreme expressions / bhavantu = should be / stutaye = for glorification

सर्वस्यबुद्धिरूपेणजनस्यहृदिसंस्थिते ।
स्वर्गापवर्गदे देवि नारायणि नमोऽस्तु ते ॥८॥

sarvasya buddhi rūpeṇa janasya hṛdi samsthite |
svarga_apavarga_de devi nārāyaṇi namo'stu te ||

8- O Nārāyaṇi, the bestower of heaven and liberation, O Devi, residing in the hearts of all people as intelligence, prostration be unto you.

hṛdi samsthite = residing in the heart / sarvasya = of all / janasya = people / buddhi rūpeṇa = with the form of intelligence / svarga_apavarga de = O Giver of heaven and liberation / devi = O Devi / nārāyaṇi = O Nārāyaṇi / namo (a)stu te = prostration be unto you

कलाकाष्ठादिरूपेणपरिणामप्रदायिनि ।
विश्वस्योपरतौ शक्ते नारायणि नमोऽस्तु ते ॥९॥

kalā kāṣṭhādi rūpeṇa pariṇāma pradāyini |
viśvasya_uparatau śakte nārāyaṇi namo'stu te ||

9- O Nārāyaṇi, prostration be unto you who, in the form of the different divisions of time, are the cause of transformation at the time of the dissolution of the universe.

rūpeṇa = with the form / kalā kāṣṭhā_ādi = of divisions of time and others / pariṇāma pradāyini = the giver (cause) of transformation / śakte = O Power / uparatau = in the dissolution / viśvasya = of the universe / nārāyaṇi namo'stu te

सर्वमङ्गलमाङ्गल्येशिवेसर्वार्थसाधिके ।
शरण्येत्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥ १० ॥

sarva maṅgala māṅgalye śive sarva_artha sādhike |
śaraṇye tryambake gauri nārāyaṇi namo'stu te ||

10- O Nārāyaṇi, the good of all good, O auspicious Śive, the way to achieve all ends, O three-eyed Gauri, the refuge, prostration be unto you.

sarva maṅgala māṅgalye = O good of all good / śive = O Śive (the auspicious) / sarva artha sādhike = the way to achieve all ends / śaraṇye = O refuge / tryambake = 3-eyed (knower of Trikāla) / gauri = O Gauri (the fair one)

सृष्टिस्थितिविनाशानांशक्तिभूतेसनातनि ।
गुणाश्रये गुणमये नारायणि नमोऽस्तु ते ॥ ११ ॥

sṛṣṭi sthiti vināśānām śakti bhūte sanātani |
guṇa_āśraye guṇa maye nārāyaṇi namo'stu te ||

11- O Nārāyaṇi, you are eternal and the true power behind creation, maintenance, and dissolution. Prostration be unto you, the abode of the guṇas and their embodiment.

sanātani = O eternal / śakti bhūte = O true power / sṛṣṭi = of creation / sthiti = maintenance / vināśānām = dissolution / guṇa āśraye = O abode of the guṇas / guṇa maye = O embodiment of the guṇas

शरणागतदीनार्तपरित्राणपरायणे ।
सर्वस्यार्तिहरे देवि नारायणि नमोऽस्तु ते ॥ १२ ॥

śaraṇa_āgata dīna_ārta paritrāṇa parāyaṇe |
sarvasya_ārti hare devi nārāyaṇi namo'stu te ||

12- O Devi, you are dedicated to save the dejected and the distressed seeking refuge in you. O Nārāyaṇi, the remover of the sufferings of all, prostration be unto you.

devi = O Devi / parāyaṇe = O dedicated / paritrāṇa = to save / dīna āṛta = the dejected and suffering / āgata = who have come / śaraṇa = for refuge / sarvasya ārti hare = O remover of sufferings of all

हंसयुक्तविमानस्थेब्रह्माणीरूपधारिणि ।

कौशाम्भःक्षरिके देवि नारायणि नमोऽस्तु ते ॥ १३ ॥

haṁsa yukta vimāna-sṭhe brahmāṇī rūpa dhāriṇi |

kauśa āmbhaḥ kṣarike devi nārāyaṇi namo'stu te ||

13- O Nārāyaṇi Devi, prostration be unto you who assume the form of Brahmāṇī standing on the vehicle yoked to a swan and sprinkling kuśa water.

devi = O Devi / vimāna sṭhe = standing in the vehicle / haṁsa yukta = yoked to divine swan / dhāriṇi = assuming / brahmāṇī rūpa = the form of Brahmāṇī (śakti of Brahmā) / kauśa āmbhaḥ kṣarike = O sprinkler of kuśa water (kuśa: holy plant)

त्रिशूलचन्द्राहिधरेमहावृषभवाहिनि ।

माहेश्वरीस्वरूपेण नारायणि नमोऽस्तुते ॥ १४ ॥

triśūla candra ahi dhare mahāvṛṣabha vāhini |

māheśvarī svarūpeṇa nārāyaṇi namo'stu te ||

14- O Nārāyaṇi, prostration be unto you who in the form of Māheśvarī ride the mighty bull and bear the triśūla, the moon, and the snake.

tri śūla candra ahi dhare = O bearer of trident, moon, snake / mahā vṛṣabha vāhini = riding the mighty bull / māheśvarī svarūpeṇa = with the form of Māheśvarī (Śakti of Śiva)

मयूरकुक्कुटवृतेमहाशक्तिधरेऽनघे ।

कौमारीरूपसंस्थाने नारायणि नमोऽस्तु ते ॥ १५ ॥

mayūra kukkuṭa vṛte mahā śakti dhare'naghe |

kaumārī rūpa saṁsthāne nārāyaṇi namo'stu te ||

15- O Nārāyaṇi, prostration be unto you, O immaculate one, you who have taken the form of Kaumārī surrounded by a peacock and a rooster, and wield a lance.

mahā śakti dhare = O wielder of the great lance / mayūra kukkuṭa vṛte = O who is surrounded by peacock and rooster / anaghe = O immaculate / kaumārī rūpa saṁsthāne = who has taken the form of Kaumārī

शङ्खचक्रगदाशाङ्गगृहीतपरमायुधे ।
प्रसीदवैष्णवीरूपेनारायणिनमोऽस्तुते ॥ १६ ॥

śaṅkha cakra gadā śāṅga grhīta parama āyudhe |
prasīda vaiṣṇavī rūpe nārāyaṇi namo'stu te ||

16- O Nārāyaṇi, prostration be unto you who wield the supreme weapons: a conch, a discus, a mace, and a bow. Have mercy, O Vaiṣṇavi, whose form is the Śakti of Viṣṇu.

śaṅkha cakra gadā śāṅga grhīta = holding conch, discus, mace and bow / parama āyudhe = O whose weapon is supreme / prasīda = be gracious / vaiṣṇavī rūpe = O form of Viṣṇu śakti

गृहीतोग्रमहाचक्रेदंष्ट्रोद्धृतवसुन्धरे ।
वराहरूपिणि शिवे नारायणि नमोऽस्तु ते ॥ १७ ॥

grhīta ugra mahācakre daṁṣṭra uddhṛta vasundhare |
varāha rūpiṇi śive nārāyaṇi namo'stu te ||

17- O Nārāyaṇi, prostration be unto you, O benevolent one holding a fierce discus and who in the form of Varāha lifted up the earth with its tusks.

grhīta ugra mahācakre = O holder of a fierce great discus / daṁṣṭra uddhṛta vasundhare = who lifted the earth with tusks / varāha rūpiṇi = O whose form is the Boar (3rd incarnation of Viṣṇu) / śive = O benevolent one

नृसिंहरूपेणोग्रेणहन्तुंदैत्यान्कृतोद्यमे ।
त्रैलोक्यत्राणसहिते नारायणि नमोऽस्तु ते ॥ १८ ॥

nṛsiṁha rūpeṇa ugreṇa hantum daityān kṛta udyame |
trailokya trāṇa sahite nārāyaṇi namo'stu te ||

18- O Nārāyaṇi, prostration be unto you, who with the fierce form of Narasiṁha are nearby and intent to slay the Daityas to save the three worlds.

nṛsiṁha rūpeṇa ugreṇa = with the fierce form of Man-Lion (4th incarnation of Viṣṇu) / kṛta udyame = put-readiness / hantum = to kill / daityān = demons / sahite = O who is near / trailokya trāṇa = for the protection of the 3 worlds

किरीटिनिमहावज्रे सहस्रनयनोज्ज्वले ।
वृत्रप्राणहरे चैन्द्रि नारायणि नमोऽस्तु ते ॥ १९ ॥

kirīṭini mahā vajre sahasra nayana_ujjvale |
vṛtra prāṇa hare ca_aindri nārāyaṇi namo'stu te ||

19- O Nārāyaṇi, O Aindri with a diadem and great thunderbolt, prostration be unto you. You are shining with a thousand eyes and you have put an end to the life of Vṛtra.

kirīṭini = O one with diadem / mahā vajre = O one with great thunderbolt / sahasra nayana_ujjvale = shining with 1000 eyes / ca = and / vṛtra prāṇa hare = O you who has put an end to the life of Vṛtra (the demon of darkness and drought who takes possession of primordial waters in the Vedas) / aindri = O śakti of Indra

शिवदूतीस्वरूपेणहतदैत्यमहाबले ।
घोररूपे महारावे नारायणि नमोऽस्तु ते ॥ २० ॥

śivadūtī svarūpeṇa hata daitya mahā bale |
ghora rūpe mahā rāve nārāyaṇi namo'stu te ||

20- O Nārāyaṇi, prostration be unto you, who with the terrible form of Śivadūtī of great strength and loud roar, exterminated the large army of Daityas.

svarūpeṇa = with the form / śivadūtī = (of) Śivadūtī / hata daitya = who killed the Daityas / mahā bale = O one with great strength / ghora rūpe = O dreadful form / mahārāve = O whose roar is loud

दंष्ट्राकरालवदनेशिरोमालाविभूषणे ।
चामुण्डे मुण्डमथने नारायणि नमोऽस्तु ते ॥ २१ ॥

daṁṣṭrā karāḷa vadane śiro mālā vibhūṣaṇe |
cāmuṇḍe muṇḍa mathane nārāyaṇi namo'stu te ||

21- O Nārāyaṇi, prostration be unto you, O Cāmuṇḍe adorned with a garland of heads, O slayer of Muṇḍa whose face has terrifying fangs.

cāmuṇḍe = O Cāmuṇḍe / daṁṣṭrā karāḷa vadane = whose face has terrifying fangs / vibhūṣaṇe = adorned / śiro mālā = with a garland of heads / muṇḍa mathane = the slayer of Muṇḍa

लक्ष्मिलज्जेमहाविद्येश्रद्धेपुष्टिस्वधेध्रुवे ।
महारात्रि महामाये नारायणि नमोऽस्तु ते ॥ २२ ॥

lakṣmi lajje mahā vidye śraddhe puṣṭi svadhe dhruve |
mahā rātri mahā māye nārāyaṇi namo'stu te ||

22- O Nārāyaṇi, prostration be unto you, the immovable, the great night and great Māyā. You are good fortune, modesty, great wisdom, faith, nourishment, and svadhā.

lakṣmi = O Lakṣmi (good fortune) / lajje = modesty / mahā vidye = great science / śraddhe = faith / puṣṭi = nourishment / svadhe = svadhā (oblation to ancestors) / dhruve = immovable / mahā rātri = great night / mahā māye = great Māyā

मेधेसरस्वतिवरे भूति बाभ्रवि तामसि ।
नियतेत्वंप्रसीदेशेनारायणिनमोऽस्तुते ॥ २३ ॥

medhe sarasvati vare bhūti bābhraṇi tāmasi |
niyate tvam prasīda_īse nārāyaṇi namo'stu te ||

23- O Nārāyaṇi, prostration be unto you. O Sarasvati (sattva), you are wisdom, prosperity, and the ultimate. You are the tawny hued (rajas) and the dark (tamas). O Sovereign, attentive one, may you be gracious.

sarasvati = O Sarasvati / medhe = wisdom / vare = ultimate / bhūti = prosperity / bābhraṇi = feminine of Babhru (Rudra) or the tawny hue / tāmasi = the dark / niyate = attentive, self controlled / tvam = you / prasīda = be gracious / īse = O sovereign

सर्वस्वरूपेसर्वेशेसर्वशक्तिसमन्विते ।
भयेभ्यस्त्राहिनो देवि दुर्गे देवि नमोऽस्तु ते ॥ २४ ॥

sarva svarūpe sarva_īse sarva śakti samanvite |
bhayebhyas trāhi no devi durge devi namo'stu te ||

24- O Durge Devi, prostration be unto you. You are the essence of all, the ruler of all, and you are endowed with all the Śaktis. O Devi, save us from dangers.

devi = O Devi / sarva svarūpe = essence of all / sarva īse = ruler of all / sarva śakti samanvite = O endowed with all powers / bhayebhyas trāhi no = protect us from dangers / durge devi namo'stu te

एतत्तेवदनंसौम्यंलोचनत्रयभूषितम् ।
पातुनःसर्वभीतिभ्यः कात्यायनि नमोऽस्तु ते ॥ २५ ॥

etat te vadanam saumyam locana traya bhūṣitam |
pātu naḥ sarva bhītibhyaḥ kātyāyani namo'stu te ||

25- O Kātyāyani, prostration be unto you whose face is gentle and adorned with three eyes. May you protect us from all dangers.

etat = this / te = your / vadanam = face / saumyam = gentle / bhūṣitam = adorned / locana traya = with 3 eyes / pātu naḥ = save us / sarva bhītibhyaḥ = from all dangers / kātyāyani namo'stu te

ज्वालाकरालमत्युग्रमशेषासुरसूदनम् ।
त्रिशूलंपातु नो भीतेर्भद्रकालि नमोऽस्तु ते ॥ २६ ॥

jvālā karālam ati_ugram aśeṣa_asura sūdanam |
triśūlam pātu no bhīter bhadrakālī namo'stu te ||

26- O Bhadrakālī, prostration be unto you. You are the destroyer of all the demons. You are blazing, terrible, and extremely fearful. May your triśūla protect us from fear.

jvālā karālam ati ugram = flaming terrible very fierce / sūdanam = destroying / aśeṣa_asura = all Asuras / triśūlam pātu = may the trident protect / no = us / bhīter = from fear / bhadrakālī = O Bhadrakālī / namo'stu te

हिनस्ति दैत्यतेजांसि स्वनेनापूर्य या जगत् ।
साघण्टापातु नो देवि पापेभ्यो नः सुतानिव ॥ २७ ॥

hinasti daitya tejāmsi svanena_āpūrya yā jagat |
sā ghaṇṭā pātu no devi pāpebhyo naḥ sutān iva ||

27- O Devi, protect us like your children from our sins with that bell which is filling the universe with its sound which destroys the vigour of the demons.

ghaṇṭā = bell / yā = which / hinasti = eliminates / daitya tejāmsi = the vigour of Daityas / svanena = with (its) sound / āpūrya = having filled / jagat = the universe / sā pātu = may it protect / no = us / sutān iva = like (own) sons / devi = O devi / pāpebhyo naḥ = from our sins

असुरासृग्वसापङ्कचर्चितस्तेकरोज्ज्वलः ।
शुभायखड्गोभवतुचण्डिकेत्वांनतावयम् ॥ २८ ॥

asura_asṛg vasā paṅka carcitas te kara_ujjvalah |
śubhāya khaḍgo bhavatu caṇḍike tvām natā vayam ||

28- O Caṇḍike, may your sword blazing with rays of light, smeared with the blood and fat mire of the Asuras, be for our welfare, we who have bowed down to you.

bhavatu te = may your / khaḍgo = sword / carcitas = smeared / asura_asṛg = with Asura's blood / vasā = fat, grease / paṅka = mire / kara = rays / ujjvalah = flaming / śubhāya = be for welfare / caṇḍike = O Caṇḍike / vayam = we / natā = bowed down / tvām = to you

रोगानशेषानपहंसितुष्टा
रुष्टातु कामान् सकलानभीष्टान् ।
त्वामाश्रितानानविपन्नराणां
त्वामाश्रिता ह्याश्रयतां प्रयान्ति ॥ २९ ॥

rogān aśeṣān apahaṁsi tuṣṭā ruṣṭā tu kāmān sakalān abhīṣṭān |
tvām āśritānām na vipaṇ narāṇām tvām āśritā hi āśrayatām prayānti ||

29- When pleased you destroy all diseases, but when angry you destroy all longed for desires. There are no afflictions to humans who have taken refuge in you. Those who have resorted to you become a refuge to others.

apahaṁsi = you destroy / aśeṣān = all / rogān = illness / tuṣṭā = when satisfied / tu = but / ruṣṭā = when angry / sakalān = all / abhīṣṭān = longed for / kāmān = desires / na vipat = no calamity / narāṇām = of men / āśritānām = resorting to / tvām = you / hi = indeed / āśritā = resorted to / tvām = you / prayānti = they become / āśrayatām = refuges

एतत्कृतंयत्कदनंत्वयाद्य
धर्मद्विषांदेविमहासुराणाम् ।
रूपैरनेकैर्बहुधात्ममूर्तिं
कृत्वाम्बिके तत्प्रकरोति कान्या ॥ ३० ॥

etat kṛtaṃ yat kadanam tvayā_ adya dharma dviṣāṃ devi mahāsurāṇām |
rūpair anekair bahudhā ātma mūrtaṃ kṛtvā_ ambike tat prakaroti kā_ anyā ||

30- O Devi, this massacre of mighty demons, the enemies of dharma, was achieved by you today by assuming many forms and innumerable bodies. Who else can accomplish this, O Ambike?

etat = this / kadanam = massacre / mahā_surāṇām = of mighty Asuras / dharma dviṣāṃ = of the enemies of righteousness / yat = which / kṛtaṃ = was done / tvayā = by you / adya = today / devi = O Devi / kṛtvā = having made / ātma mūrtaṃ = your own form / bahudhā = into many / rūpair anekair = with several forms / ambike = O Mother / kā anyā = who else / prakaroti = can accomplish / tat = that

विद्यासुशास्त्रेषु विवेकदीपे-
ष्वाद्येषुवाक्येषु च का त्वदन्या ।
ममत्वगर्तेऽतिमहान्धकारे
विभ्रामयत्येतदतीवविश्वम् ॥ ३१ ॥

vidyāsu śāstreṣu viveka dīpeṣv_ ādyeṣu vākyeṣu ca kā tvad anyā |
mamatva garte'ti mahā_andha kāre vibhrāmayati_etad atīva viśvam ||

31- You are the cause of this universe which whirls on and on in the depth of the very dense darkness of “my-ness”. Who but you is present in sciences, in scriptures, in the light of discrimination and in preeminent (Vedic) words?

kā = who / tvad anyā = except you is / vidyāsu = in sciences / śāstreṣu = in the scriptures / viveka dīpeṣu = in the lights of discrimination / ca = and / ādyeṣu = in pre-eminent / vākyeṣu = in (vedic) words / kāre = O Cause / etad = this / viśvam = universe / vibhrāmayati = turns / atīva = extremely / garte = in the depth / ati mahā_andha = of very dense darkness / mamatva = of “my-ness”

रक्षांसियत्रोग्रविषाश्वनागा
यत्रारयोदस्युबलानियत्र ।
दावानलोयत्रतथाब्धिमध्ये
तत्र स्थिता त्वं परिपासि विश्वम् ॥ ३२ ॥

rakṣāṃsi yatra_ugra viṣāś ca nāgā
yatra_arayo dasyu balāni yatra |
dāva_analo yatra tathā_abdhi madhye
tatra sthitā tvam paripāsi viśvam ||

32- Where rakṣāsas and serpents with fierce poisons are, where foes and robbers are, where forest fire is, or in the middle of the sea, there you are present and you protect the world.

yatra = where / rakṣāṃsi = meat eating spirits / ca = and / nāgā = serpents / ugra = fierce / viṣās = poisons / yatra = where / arayo = enemies / dasyu = robbers / balāni = strong / yatra = where / dāva_analo = forest fire / tathā = also / abdhī madhye = in the middle of the sea / tatra = there / sthitā = present / tvam = you / paripāsi viśvam = protect the world

विश्वेश्वरित्वंपरिपासिविश्वं
विश्वात्मिकाधारयसीति विश्वम् ।
विश्वेशवन्द्याभवतीभवन्ति
विश्वाश्रया ये त्वयि भक्तिनम्राः ॥ ३३ ॥

viśveśvari tvam paripāsi viśvam
viśva_ātmikā dhārayasi iti viśvam |
viśva_īśa vandyā bhavatī bhavanti
viśva_āśrayā ye tvayi bhakti namrāḥ ||

33- O Viśveśvari, you protect the universe. As the soul of everything, you uphold the world. You are to be praised by the Lord of the universe. Those bowing down to you with bhakti become a refuge to all.

viśveśvari = O Ruler of the universe / tvam = you / paripāsi = protect / viśvam = the universe / viśva_ātmikā iti = as soul of everything / dhārayasi = you sustain / viśvam = the world / bhavatī = you / vandyā = are to be worshipped / viśva_īśa = by the Lord of the universe / ye = those / bhakti namrāḥ = bowed with bhakti / tvayi = in you / bhavanti = become / viśva_āśrayā = refuge of all

देविप्रसीदपरिपालयनोऽरिभीते-
नित्यं यथासुरवधादधुनैव सद्यः ।
पापानिसर्वजगतांप्रशमनयाशु
उत्पातपाकजनितांश्च महोपसर्गान् ॥ ३४ ॥

devi prasīda paripālaya no'ri bhīter
nityam yathā_asura vadhād adhunā_eva sadyaḥ |
pāpāni sarva jagatām praśamaṁ naya_āśu
utpāta pāka janitāmś ca mahā_upasargān ||

34- O Devi, be gracious, always protect us from the dangers of foes in the same way you have just now slain the Asuras instantaneously. May you quickly bring about the elimination of the sins of all the worlds, and also of great calamities born of maturing evil spells.

devi prasīda = O Devi be gracious / paripālāya = protect / no = us / ari bhīter = from foes' dangers / nityam = always / yathā = as / eva = just / adhunā = now / asura vadhād = the killing of Asuras / sadyah = immediately / naya = bring / praśamaṃ = extinction / pāpāni = of the sins / sarva jagatām = of all worlds / āśu = quickly / ca = and / mahā upasargān = great calamities / utpāta pāka janitāms = born from maturing evil spells

प्रणतानांप्रसीदत्वंदेविविश्वार्तिहारिणि ।
त्रैलोक्यवासिनामीड्ये लोकानां वरदा भव ॥ ३५ ॥

praṇatānām prasīda tvam devi viśva_ārti hāriṇi |
trailokya vāsinām īdye lokānām varadā bhava ||

35- Be gracious towards the prostrating ones, O Devi. O remover of the world's sufferings, you are to be worshipped by the inhabitants of the three realms. May you be the boon giver of the worlds.

praṇatānām = of the prostrated ones / prasīda = be gracious / tvam = you / devi = O devi / viśva_ārti hāriṇi = O remover of world's sufferings / trailokya vāsinām īdye = to be worshipped by the inhabitants of the 3 worlds (earth, heaven and interspace) / lokānām varadā bhava = be the boon giver of the worlds

॥ देव्युवाच ॥ ३६ ॥

devī_uvāca || 36- Devī said:

वरदाहंसुरगणावरंयन्मनसेच्छथ ।
तंवृणुध्वं प्रयच्छामि जगतामुपकारकम् ॥ ३७ ॥

vara dā_aham sura-gaṇā varam yan manasā_icchatha |
tam vṛṇudhvaṃ prayacchāmi jagatām upakārakam ||

37- O group of Devas, I am the granter of boons. Choose what your minds are longing for. I will accept it to help the worlds.

varadā_aham = boon giver I am / sura-gaṇā = O hords of Devas / varam = boon / yan = which / manasā = by the mind / icchatha = you desire / tam = that / vṛṇudhvaṃ = choose / prayacchāmi = I will accept / upakārakam = help / jagatām = to the worlds

॥ देवा ऊचुः ॥ ३८ ॥

devā ūcuḥ || 38- The Devas said:

सर्वाबाधाप्रशमनं त्रैलोक्यस्याखिलेश्वरि ।
एवमेव त्वया कार्यमस्मद्वैरिविनाशनम् ॥ ३९ ॥

sarvā bādhā praśamanam trailokyasya_akhila_īśvari |
evam eva tvayā kāryam asmad vairi vināśanam ||

39- O Ruler of all, what is to be achieved by you is the elimination of all obstacles of the three worlds, as well as the destruction of our enemies.

akhila_īśvari = O īśvari of all / kāryam = to be achieved / tvayā = by you / sarvā bādhā praśamanam = appeasing of all obstacles / trailokyasya = of the 3 worlds / evam = also / eva = as well / vināśanam = destruction / asmad vairi = of our enemies

॥ देव्युवाच ॥ ४० ॥

devī_uvāca || 40- Devī said:

वैवस्वतेऽन्तरेप्राप्ते अष्टाविंशतिमे युगे ।
शुम्भोनिशुम्भश्चैवान्यावुत्पत्स्येते महासुरौ ॥ ४१ ॥

vaivasvate'ntare prāpte aṣṭā viṁśatime yuge |
śumbho niśumbhaś ca_ eva_ anyāv_ utpatsyete mahāsurau ||

41- When the Vivasvat Manvantara will arrive in the 28th Yuga, two other mighty Asuras Śumbha and Niśumbha will also be born.

prāpte = when arrived / vaivasvate antare = in the Vivasvat Manvantara / aṣṭā viṁśatime yuge = in the 28th yuga / śumbho niśumbhaś ca = Śumbha and Niśumbha / eva = also / utpatsyete = will be born / anyau = other / mahāsurau = 2 mighty Asuras

नन्दगोपगृहेजातायशोदागर्भसम्भवा ।
ततस्तौनाशयिष्यामिविन्ध्याचलनिवासिनी ॥ ४२ ॥

nanda gopa gr̥he jātā yaśodā garbha sambhavā |
tatas tau nāśayiṣyāmi vindhya_ acala nivāsinī ||

42- Residing in the Vindhya mountains, I will annihilate them both after manifesting in the womb of Yaśodā in the house of the cowherd Nanda.

nanda gopa grhe = in the house of Nanda the cowherd / sambhavā = manifesting / jātā = born / yaśodā garbha = in the womb of Yaśodā / vindhya_acala_nivāsinī = residing in the Vindhya mountain / tatas = then / tau = both / nāśayiṣyāmi = I will annihilate

पुनरप्यतिरौद्रेण रूपेण पृथिवीतले ।
अवतीर्य हनिष्यामि वैप्रचित्तांश्च दानवान् ॥४३॥

punar api_ati raudreṇa rūpeṇa pṛthivī tale |
avatīrya haniṣyāmi vaipracittāṁś ca dānavān ||

43- And again, I will come down on earth with a terrible form, and I will slay the Dānavas descendants of Vipracitti.

punar api = again also / avatīrya = having come down / ati raudreṇa rūpeṇa = with a very terrible form / pṛthivī tale = on earth / ca = and / haniṣyāmi = I will slay / dānavān = the Dānavas (demons) / vaipracittāṁś = descendants of Vipracitti

भक्षयन्त्याश्च तानुग्रान् वैप्रचित्तान् महासुरान् ।
रक्तादन्ता भविष्यन्ति दाडिमीकुसुमोपमाः ॥४४॥

bhakṣayantyāś ca tān ugrān vaipracittān mahāsurān |
raktā dantā bhaviṣyanti dāḍimī kusuma_upamāḥ ||

44- Eating these cruel mighty Asuras, the descendants of Vipracitti, my teeth will become as red as the flower of the pomegranate tree.

ca = and / bhakṣayantyāś = eating / tān = these / ugrān = cruel / mahāsurān = mighty Asuras / vaipracittān = descendants of Vipracitti / dantā = teeth / bhaviṣyanti = will become / raktā = red / upamāḥ = like / dāḍimī = the pomegranate tree / kusuma = flower

ततो मां देवताः स्वर्गे मर्त्यलोके च मानवाः ।
स्तुवन्तो व्याहरिष्यन्ति सततं रक्तदन्तिकाम् ॥४५॥

tato māṁ devatāḥ svarge martya loke ca mānavāḥ |
stuvanto vyāhariṣyanti satataṁ rakta dantikām ||

45- Then, the Devas in heaven and the humans in the realm of mortals will always call me the “red-toothed” when praising me.

tato = then / devatāḥ = the Devas / svarge = in heaven / ca = and / mānavāḥ = humans / martya loke = in the world of mortals / stuvanto = when praising / vyāhariṣyanti = will call / māṁ = me / satatam = always / rakta dantikām = as “the one with red teeth”

भूयश्चशतवार्षिक्यामनावृष्ट्यामनम्भसि ।
मुनिभिःसंस्तुता भूमौ सम्भविष्याम्ययोनिजा ॥४६॥

bhūyaś ca śata vārṣikyām anāvṛṣṭyām anambhasi |
munibhiḥ saṁstutā bhūmau sambhaviṣyāmi_ayonijā ||

46- Again praised by the munis, after one hundred years without rain and without water on earth, I will be born, but not womb-begotten.

ca = and / bhūyaś = again / śata vārṣikyām = after one hundred years / anāvṛṣṭyām = without rain / anambhasi = without water / bhūmau = on earth / saṁstutā = praised / munibhiḥ = by sages / sambhaviṣyāmi = I will manifest / ayonijā = born without a womb

ततःशतेन नेत्राणां निरीक्षिष्यामियन्मुनीन् ।
कीर्तयिष्यन्तिमनुजाःशताक्षीमितिमांततः ॥४७॥

tataḥ śatena netrāṇāṃ nirīkṣiṣyāmi yan munīn |
kīrtayiṣyanti manuḥjāḥ śatākṣīm_iti māṃ tataḥ ||

47- Then, with hundred eyes I will watch over these munis, and consequently the descendants of Manu will glorify me as the “hundred-eyed”.

tataḥ = then / śatena = with hundred / netrāṇāṃ = of eyes / nirīkṣiṣyāmi = I will look / yan = those / munīn = sages / tataḥ = consequently / manuḥjāḥ = humans / kīrtayiṣyanti = will glorify / māṃ = me / iti = as / śata_akṣīm = the “hundred-eyed”

ततोऽहमखिलंलोकमात्मदेहसमुद्भवैः ।
भरिष्यामिसुराःशाकैरावृष्टेःप्राणधारकैः ॥४८॥

tato'ham akhilam lokam ātma deha samudbhavaiḥ |
bhariṣyāmi surāḥ śākair āvṛṣṭeḥ prāṇa dhāarakaiḥ ||

48- Then, O Devas, I shall sustain the whole world with plants born of my own body to support life during the drought.

āvṛṣṭeḥ = from no rain / surāḥ = O Devas / tato = upon that / aham = I / bhariṣyāmi = will sustain / akhilam lokam = the entire world / prāṇa dhāarakaiḥ = with life sustaining / śākair = vegetables / samudbhavaiḥ = born / ātma deha = from my body

शाकम्भरीतिविख्यातितदायास्याम्यहंभुवि ।

तत्रैवचवधिष्यामि दुर्गमाख्यं महासुरम् ॥४९॥

śākambharī_iti vikhyātiṃ tadā yāsyāmi_aham bhuvi |
tatra_eva ca vadhiṣyāmi durgama_ākhyam mahāsuraṃ ||

49- Then I will be known on earth as Śākambharī, the “plant-carrier”, and there also I will slay the mighty Asura called Durgama.

tadā = then / aham = I / yāsyāmi = will be / vikhyātiṃ = known / iti = as / śākambharī = Śākambharī (“the one carrying vegetables”) / bhuvi = on earth / ca = and / tatra eva = there also / vadhiṣyāmi = I will kill / mahāsuraṃ = the mighty Asura / ākhyam = called / durgama = Durgama (“the evil mover”)

दुर्गादेवीतिविख्यातं तन्मेनामभविष्यति ।

पुनश्चाहं यदा भीमं रूपं कृत्वा हिमाचले ॥५०॥

durgā devī_iti vikhyātaṃ tan me nāma bhaviṣyati |
punaś ca_aham yadā bhīmaṃ rūpaṃ kṛtvā himācale ||

50- I will be celebrated as Durgā Devī and that will be my name. And again, after assuming a fearful form in the Himālaya,

me = my / nāma = name / bhaviṣyati = will be / tan = that / vikhyātaṃ = celebrated / durgā devī iti = Durgā Devī thus / punaś ca = and again / yadā = when / aham = I / kṛtvā = having made / bhīmaṃ = a fearful / rūpaṃ = form / himācale = in the Himālaya

रक्षांसि क्षययिष्यामि मुनीनां त्राणकारणात् ।

तदामां मुनयः सर्वे स्तोष्यन्त्यानम्रमूर्तयः ॥५१॥

rakṣāṃsi kṣayayiṣyāmi munīnāṃ trāṇa kāraṇāt |
tadā māṃ munayaḥ sarve stoṣyanti_ānamra mūrtayaḥ ||

51- I will annihilate rakṣāsas for the cause of protecting the munis. Then, all the sages will praise me with their bodies bowing down.

kṣayayiṣyāmi = I will annihilate / rakṣāṃsi = rakṣāsas / trāṇa kāraṇāt = causing protection / munīnāṃ = of the munis / tadā = then / sarve = all / munayaḥ = the sages / stoṣyanti = will praise / māṃ = me / ānamra mūrtayaḥ = with bent bodies

भीमादेवीतिविख्यातं तन्मेनामभविष्यति ।

यदारुणाख्यस्त्रैलोक्ये महाबाधां करिष्यति ॥५२॥

bhīmā devī_iti vikhyātaṃ tan me nāma bhaviṣyati |
yadā_aruṇa_ākhyas trailokye mahā bādhāṃ kariṣyati ||

52- Thus I will be known by the name of Bhīma Devī. And when the one called Aruṇa will make disasters in the three worlds,

bhīmādevī = “the fierce Goddess” / iti = thus / tan = that / bhaviṣyati = will be / me = my / vikhyātaṃ nāma = celebrated name / yadā = when / aruṇa = “Red” (name of an Asura) / ākhyas = known / kariṣyati = will make / trailokye = in the 3 worlds / mahābādhām = a big disaster

तदाहंभ्रामरंरूपंकृत्वासंख्येयषट्पदम् ।

त्रैलोक्यस्यहितार्थायवधिष्यामिमहासुरम् ॥५३॥

tadā_aham bhrāmaram rūpaṃ kṛtvā asaṅkhyeya ṣaṭ padam |
trailokyasya hita_arthāya vadhiṣyāmi mahāsuram ||

53- I will slay that mighty Asura after assuming the form of innumerable six footed bees for the welfare of the three worlds.

tadā = then / aham = I / kṛtvā = having taken / asaṅkhyeya ṣaṭ padam = innumerable 6-footed / bhrāmaram rūpaṃ = bee form / hita_arthāya = for the sake of welfare / trailokyasya = of the 3 worlds / vadhiṣyāmi = I will slay / mahāsuram = the mighty Asura

भ्रामरीतिचमांलोकास्तदास्तोष्यन्तिसर्वतः ।

इत्थंयदा यदा बाधा दानवोत्था भविष्यति ॥५४॥

bhrāmārī_iti ca māṃ lokās tadā stoṣyanti sarvataḥ |
itthaṃ yadā yadā bādhā dānava_uttā bhaviṣyati ||

तदातदावतीर्याहं करिष्याम्यरिसंक्षयम् ॥५५॥

tadā tadā_avatīrya_aham kariṣyāmi_ari saṅkṣayam ||

54-55- Thus people will then praise me everywhere as the “bee”. Thus I will come down whenever an obstacle is created by the Dānavas, and I will completely eliminate these adversaries.

bhrāmārī = “bee” / iti = thus / lokās = the people / tadā = then / stoṣyanti = will praise / māṃ = me / sarvataḥ = everywhere / itthaṃ = thus / yadā yadā = whenever / bhaviṣyati = will be / bādhā = obstacle, disaster / dānava_uttā = arisen by Dānavas / tadā tadā = then / avatīrya = having come down / aham = I / kariṣyāmi = I will do / ari = the adversary / saṅkṣayam = total destruction

॥ इतिमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे

देवीमाहात्म्येनारायणीस्तुतिर्नामैकादशोऽध्यायः॥

iti mārkaṇḍeya purāṇe sāvarṇike manvantare devī mātātmā
nārāyaṇī stutir nāma ekādaśo’dhyāyaḥ

*Thus ends the 11th chapter called “The Glorification of Nārāyaṇī”
in the Devī Māhātmyam, in the Mārkaṇḍeya Purāṇa,
during the Sāvarṇi Manvantara.*

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ फलश्रुतिर्नाम द्वादशोऽध्यायः ॥

phalaśrutir nāma dvādaśo'dhyāyah
Chapter 12: The Fruits of Listening

॥ ध्यानम् ॥

dhyānam || *Meditation*

विद्युद्दामसमप्रभां मृगपतिस्कन्धस्थितां भीषणाम्
कन्याभिः करवालखेटविलसद्भस्ताभिरासेविताम् ।
हस्तैश्चक्रगदासिखेटविशिखांश्चापंगुणं तर्जनीम्
विभ्राणामनलात्मिकां शशिधरां
दुर्गा त्रिनेत्रां भजे ॥

vidyuddāmasamaprabhāṃ mṛgapati skandhasthitāṃ bhīṣaṇāṃ
kanyābhiḥ karavālakheṭa vilasadd-hastābhirāsevitāṃ |
hastaiś cakra gadā asi kheṭa viśikhāṃś cāpaṃ guṇaṃ tarjanīm
vibhrāṇāmanalātmikāṃ śaśi-dharāṃdurgāṃ trinetraṃ bhaje ||

I worship the three-eyed Durgā sitting on the lion's shoulders. She is terrifying and shines like a garland of lightnings. Served by maidens who hold swords and shields in their hands, her hands are radiating with a discus, a mace, a sword, a club, an arrow, a bow, a rope, and the tarjanī mudrā. She is wearing the moon (on her head), and her nature is fiery.

bhaje = I worship / durgāṃ = Durgā / trinetraṃ = who has 3 eyes / samaprabhāṃ = shining like / vidyud = lightning / dāma = garland / sthitāṃ = sitting / skandha = (on the) shoulder / mṛga-pati = (of the) lion / bhīṣaṇāṃ = (she is) terrifying / āsevitāṃ = (she is) served / kanyābhiḥ = by maidens / hastābhir = with hands / vilasad = shining / karavāla = (with) sword / kheṭa = (and) shield / hastaiś = with her hands / vibhrāṇāṃ = radiating / cakra = (with) discus / gadā_asi = mace and sword / kheṭa = club / viśikhāṃ = arrow / cāpaṃ = bow / guṇaṃ = rope / tarjanīm = threatening index finger (tarjanī mudrā) / analātmikāṃ = (her) nature (is) fire / śaśi-dharāṃ = (she is) wearing moon

॥ देव्युवाच ॥ १ ॥

devī_uvāca|| **1- Devī said:**

एभिःस्तवैश्वमानित्यंस्तोष्यतेयःसमाहितः ।
तस्याहंसकलां बाधां नाशयिष्याम्यसंशयम् ॥ २ ॥

ebhiḥ stavaiś ca mām nityam stoṣyate yaḥ samāhitaḥ |
tasya_aḥam sakalām bādhām nāśayiṣyāmi_aśaṁśayam ||

2- He who always recites these hymns of praise to me with a concentrated mind, I will surely destroy all his troubles.

ca = and / yah = he who / samāhitaḥ = concentrated / stoṣyate = will praise / mām = me / nityam = always / ebhiḥ = with these / stavaiś = hymns / tasya = to him / aham = I / nāśayiṣyāmi = will destroy / sakalām = all / bādhām = troubles / aśaṁśayam = without a doubt

मधुकैटभनाशंचमहिषासुरघातनम् ।
कीर्तयिष्यन्ति ये तद्वद्वधं शुम्भनिशुम्भयोः ॥ ३ ॥

madhu kaitabha nāśaṁ ca mahiṣāsura ghātanam |
kīrtayiṣyanti ye tadvad vadhaṁ śumbha niśumbhayoḥ ||

3- Those who will extol the destruction of Madhu and Kaiṭabha, the slaying of Mahiṣāsura as well as the killing of Śumbha and Niśumbha,

ye = those who / kīrtayiṣyanti = will extol / madhu kaitabha nāśaṁ = the destruction of Madhu and Kaiṭabha / ca = and / mahiṣāsura-ghātanam = the slaying of Mahiṣāsura / tadvad = as well / vadham = the killing / śumbha niśumbhayoḥ = of Śumbha and Niśumbha

अष्टम्यांचचतुर्दश्यांनवम्यांचैकचेतसः ।
श्रोष्यन्तिचैवयेभक्त्यामममाहात्म्यमुत्तमम् ॥ ४ ॥

aṣṭamyāṁ ca catur daśyāṁ navamyāṁ ca_eka cetasaḥ |
śroṣyanti ca_eva ye bhaktyā mama mātmyam uttamam ||

4- and also those who will listen to my sublime Māhātmyam with devotion and one pointed mind on the 8th, the 9th and the 14th day of the lunar fortnight,

ca eva = and also / ye = those who / śroṣyanti = will hear / bhaktyā = with devotion / eka cetasaḥ = with one pointed mind / mama = my / uttamam mātmyam = supreme Māhātmyam / aṣṭamyāṁ = on the 8th / ca = and / navamyāṁ = on the 9th / ca = and / catur daśyāṁ = on the 14th of the lunar fortnight

नतेषांदुष्कृतं किञ्चिद् दुष्कृतोत्था न चापदः ।
भविष्यति न दारिद्र्यम् न चैवेष्टवियोजनम् ॥५॥

na teṣāṃ duṣkṛtaṃ kiñcid duṣkṛta_uttā na ca_āpadaḥ |
bhaviṣyati na dāridryaṃ na ca_eva_īṣṭa viyojanam ||

5- for them there will be neither wrong action whatsoever, nor calamities derived from wrong doings, nor will there be misery or separation from dear ones.

teṣāṃ = to them / na bhaviṣyati = there will be no / duṣkṛtaṃ = evil action / kiñcid = whatsoever / ca = and / na = no / āpadaḥ = calamity / duṣkṛta_uttā = derived from bad actions / na = nor / dāridryaṃ = poverty / na ca eva = and nor also / īṣṭa viyojanam = separation from dear ones

शत्रुतो न भयं तस्य दस्युतो वा न राजतः ।
न शस्त्रानलतो यौघात् कदाचित्सम्भविष्यति ॥६॥

śatruto na bhayaṃ tasya dasyuto vā na rājataḥ |
na śastra_anala_toya_oghāt kadācit sambhaviṣyati ||

6- Fear of enemies or robbers, or kings, or weapons, or fire, or floods will never arise in them.

kadācit na = never / tasya sambhaviṣyati = his will be / bhayaṃ = fear / śatruto = from enemies / vā = or / dasyuto = from robbers / na = nor / rājataḥ = from kings / na = nor / śastra_anala_toya_oghāt = from weapon-fire-water-floods

तस्मान्ममैतन्माहात्म्यं पठितव्यं समाहितैः ।
श्रोतव्यं च सदा भक्त्या परं स्वस्त्ययनं हि तत् ॥७॥

tasmān mama_etan māhātmyaṃ paṭhitavyaṃ samāhitaiḥ |
śrotavyaṃ ca sadā bhaktyā paraṃ svasti_ayanaṃ hi tat ||

7- Hence, this Māhātmyam of mine should always be recited with concentrated minds and listened to with devotion, for it is indeed the supreme path to welfare.

tasmān = hence / etan = this / mama māhātmyaṃ = my Māhātmyam / paṭhitavyaṃ = should be read / ca = and / śrotavyaṃ = should be listened / sadā = always / bhaktyā = with bhakti / samāhitaiḥ = with concentrated minds / hi = indeed / tat = this / param = (is) the supreme / svasti_ayanaṃ = path to welfare

उपसर्गानशेषांस्तुमहामारीसमुद्भवान् ।
तथात्रिविधमुत्पातं माहात्म्यं शमयेन्मम ॥८॥

upasargān aśeṣāṃs tu mahāmārī samudbhavān |
tathā tri vidham utpātaṃ māhātmyaṃ śamayen mama ||

8- My Māhātmyam would appease all afflictions caused by great epidemics, and also the three types of sufferings.

mama māhātmyaṃ = my Māhātmyaṃ / śamayen = would appease / aśeṣāṃs = all / upasargān = sufferings / mahāmārī samudbhavān = great-epidemics-born / tathā = also / tri-vidham utpātaṃ = 3 type suffering (spiritual, mental and physical) / tu = indeed

यत्रैतत्पठ्यतेसम्यङ्निनत्यमायतने मम ।
सदानतद्विमोक्ष्यामिसान्निध्यं तत्र मे स्थितम् ॥९॥

yatra _etat paṭhyate samyaṅ nityaṃ āyatane mama |
sadā na tad vimokṣyāmi sānnidhyaṃ tatra me sthitam ||

9- Wherever this (Māhātmyam) is read constantly and properly in my temple, I will reside there always and I will never abandon its vicinity.

yatra = where / etat = this (Māhātmyam) / paṭhyate = is read / samyak = properly / nityaṃ = constantly / āyatane mama = in my abode of worship / tatra = there / me sthitam = I reside / sadā = always / na vimokṣyāmi = I will not abandon / tad= its / sānnidhyaṃ = proximity

बलिप्रदानेपूजायामग्निकार्येमहोत्सवे ।
सर्वममैतच्चरितम् उच्चार्य श्राव्यमेव च ॥१०॥

bali pradāne pūjāyām agni kārye mahotsave |
sarvaṃ mama _etac caritam uccāryaṃ śrāvyaṃ eva ca ||

10- All these great acts of mine should be recited and listened to while offering sacrifice, performing pūjā, or during the fire ritual, and in big celebrations.

bali pradāne = in offering sacrifice (internal sacrifice through tapasya or external through grain offerings) / pūjāyām = during pūjā / agni kārye = in fire ritual / mahotsave = in big celebration / sarvaṃ = all / etat = this / caritam = Act (the Caṇḍī) / mama = of mine / uccāryaṃ = should be recited / eva ca = and also / śrāvyaṃ = should be listened

जानताजानतावापिबलिपूजांतथा कृताम् ।

प्रतीच्छिष्याम्यहं प्रीत्या वह्निहोमं तथाकृतम् ॥ ११ ॥

jānatā_ajānatā vā_ api bali pūjām tathā kṛtām |
pratīcchīṣyāmi_ ahaṃ prītyā vahni homaṃ tathā kṛtam ||

11- I will lovingly accept the sacrifice, the pūjā, and the agni homa ritual, whether done with due knowledge or without knowledge.

aham = I / pratīcchīṣyāmi = I will accept / prītyā = with love / bali = the sacrifice / pūjām = the worship / kṛtām = done / tathā = that way / vahni homaṃ kṛtam = the agni homa (ritual) done / tathā = likewise / jānatā = with knowledge (of vidhi) / vā = or / api = also / ajānatā = with ignorance (of vidhi)

शरत्कालेमहापूजाक्रियतेयाचवार्षिकी ।

तस्याममैतन्माहात्म्यं श्रुत्वा भक्तिसमन्वितः ॥ १२ ॥

śarat kāle mahā pūjā kriyate yā ca vārṣikī |
tasyām mama_etan mātmyam śrutvā bhakti samanvitah ||

12- And when the annual great worship (Navarātrī) is performed in autumn, he who during that time listens to this Mātmyam of mine endowed with devotion,

ca = and / yā = that / vārṣikī mahāpūjā = annual great worship / śarat kāle = in autumn / kriyate = is done / tasyām = during that time / śrutvā = having listened / mama etat mātmyam = to this Mātmyam of mine / bhakti samanvitah = endowed with devotion

सर्वाबाधाविनिर्मुक्तोधनधान्यसुतान्वितः ।

मनुष्यो मत्प्रसादेन भविष्यति न संशयः ॥ १३ ॥

sarvā bādhā vinirmukto dhana dhānya sūtānvitah |
manuṣyo mat prasādena bhaviṣyati na saṃśayaḥ ||

13- with my grace that man will be liberated without doubt from all troubles, and blessed with riches, grains, and progeny.

mat prasādena = with my grace / manuṣyo = man / bhaviṣyati = will be / vinirmukto = freed / sarvā bādhā = from all troubles / dhana dhānya suta anvitah = endowed with riches, grains and progeny / na saṃśayaḥ = no doubt

श्रुत्वाममैतन्माहात्म्यं तथाचोत्पत्तयः शुभाः ।

पराक्रमं च युद्धेषु जायते निर्भयः पुमान् ॥ १४ ॥

śrutvā mama_etan mātmyam tathā ca_ utpattayah śubhah |
parākramaṃ ca yuddheṣu jāyate nirbhayaḥ pumān ||

14- By listening to my Māhātmyam and my auspicious appearances and prowess in battles, a man becomes fearless.

śrutvā = having listened / mama = my / etat māhātmyam = this Māhātmyam / tathā ca = and likewise / śubhāḥ = auspicious / utpattayah = appearances / ca = and / parākramam = exploits / yuddheṣu = in battles / pumān = a man / jāyate = becomes / nirbhayaḥ = fearless

रिपवः संक्षयं यान्ति कल्याणं चोपपद्यते ।

नन्दतेचकुलंपुंसां माहात्म्यं मम शृण्वताम् ॥ १५ ॥

ripavaḥ saṅkṣayaṁ yānti kalyāṇam ca upapadyate |
nandate ca kulam puṁsāṁ māhātmyam mama śṛṇvatām ||

15- Enemies of a man who listens to my Māhātmyam are destroyed, welfare accrues for him and his family rejoices.

pumsām = to a man / śṛṇvatām = listening / mama māhātmyam = my Māhātmyam / ripavaḥ = the enemies / yānti = go / saṅkṣayaṁ = to destruction / ca = and / upapadyate = he reaches / kalyāṇam = welfare / ca = and / kulam = family / nandate = rejoices

शान्तिकर्मणिसर्वत्रतथादुःस्वप्नदर्शने ।

ग्रहपीडासुचोग्रासु माहात्म्यं शृणुयान्मम ॥ १६ ॥

śānti karmaṇi sarvatra tathā duḥsvapna darśane |
graha pīḍāsu ca ugrāsu māhātmyam śṛṇuyān mama ||

16- One who would listen to my Māhātmyam everywhere as a pacifying action, whether on seeing bad dreams or in terrible planetary afflictions,

śṛṇuyān = one who would listen / mama = my / māhātmyam = Māhātmyam / sarvatra = everywhere / śānti karmaṇi = in pacifying action or ceremony / tathā = likewise / darśane = on seeing / duḥ-svapna = bad dreams / ca = and / ugrāsu = in terrible / graha pīḍāsu = planets' afflictions

उपसर्गाःशमंयान्तिग्रहपीडाश्चदारुणाः ।

दुःस्वप्नं च नृभिर्दृष्टं सुस्वप्नमुपजायते ॥ १७ ॥

upasargāḥ śamaṁ yānti graha pīḍāś ca dāruṇāḥ |
duḥsvapnam ca nṛbhir dṛṣṭam susvapnam upajāyate ||

17- these calamities and terrible planetary afflictions get appeased, and a nightmare seen by men would then become a sweet dream.

upasargāḥ = calamities / ca = and / dāruṇāḥ = terrible / graha pīḍās = planets' afflictions / śamaṃ yānti = get appeased / ca = and / duḥsvapnaṃ = a bad dream, nightmare / dr̥ṣṭaṃ = seen / nṛbhir = by men / upajāyate = become / su-svapnaṃ = a sweet dream

बालग्रहाभिभूतानांबालानां शान्तिकारकम् ।
संघातभेदे च नृणां मैत्रीकरणमुत्तमम् ॥ १८ ॥

bāla-graha-abhibhūtānaṃ bālānāṃ śānti kārakam |
saṅghāta bhedē ca nṛṇāṃ maitrī karaṇam uttamam ||

18- It (the Māhātmyam) brings peace to children possessed by strong evil spirits, and it is the best means towards friendliness when a split occurs between people.

śānti-kārakam = it is the cause of peace / bālānāṃ = of children / bāla-graha-abhibhūtānaṃ = possessed by strong prevailing evil spirits / ca = and / uttamam = the best / maitrī karaṇam = means to friendliness / nṛṇāṃ = of men / saṅghāta bhedē = when a split (discord) occurs

दुर्वृत्तानामशेषाणांबलहानिकरंपरम् ।
रक्षोभूतपिशाचानांपठनादेवनाशनम् ॥ १९ ॥

durvṛttānām aśeṣāṇāṃ bala hāni karaṃ param |
rakṣo bhūta piśācānāṃ paṭhanād eva nāśanam ||

19- Its mere chanting is the best way to destroy the strength of ill behaved men, and to annihilate rakṣāsas, bhūtas, and piśācas.

paṭhanād = from reciting / param = (it is) the best / bala hāni karaṃ = means to destruction of strength / aśeṣāṇāṃ = of all / durvṛttānām = ill behaved ones / nāśanam = the annihilation / rakṣo bhūta piśācānāṃ = of demons, ghosts and ogres

सर्वममैतन्माहात्म्यंममसन्निधिकारकम् ।
पशुपुष्पार्घ्यधूपैश्च गन्धदीपैस्तथोत्तमैः ॥ २० ॥

sarvaṃ mama etan mātmyam mama sannidhi kārakam |
paśu puṣpa arghya dhūpaiś ca gāndha dīpaiś tathā uttamaiḥ ||

विप्राणांभोजनैर्होमैःप्रोक्षणीयैरहर्निशम् ।

अन्यैश्चविविधैर्भोगैःप्रदानैर्वत्सरेण या ॥ २१ ॥

viprāṇāṃ bhojanair homaiḥ prokṣaṇīyair ahar-nīśam |
anyaiś ca vividhair bhogaiḥ pradānair vatsareṇa yā ||

प्रीतिर्मे क्रियते सास्मिन् सकृत्सुचरिते श्रुते ।
श्रुतंहरति पापानि तथारोग्यं प्रयच्छति ॥ २२ ॥

prītir me kriyate sa_asmin sakṛt sucarite śrute |
śrutam harati pāpāni tathā_ārogyam prayacchati ||

20-21-22- This entire Māhātmyam of mine is the way to bring me closer. Offerings made with the best cattle, flowers, arghya, incense, perfumes, lights, homas, as well as feeding sages, sprinkling holy water, and various other enjoyments and gifts made day and night over a year, all these are equal to listening to my righteous action. Hearing it removes sins and grants absence of disease as well.

etat = this / sarvam = entire / mātmyam mama = Māhātmyam of mine / mama sannidhi kārakam = is the cause to my proximity / uttamaiḥ = with best / paśu puṣpa arghya dhūpaiś = cattle, flower, water (offered at the reception of a guest) and incense / ca = and / gandha dīpaiś = with perfumes and lamps / tathā = likewise

viprāṇāṃ = of sages / bhojanair = with food / homaiḥ = with homas (oblations over fire) / prokṣaṇīyair = by sprinkling holy water / ahar niśam = day and night / ca = and / anyaiś vividhair bhogaiḥ = with other various enjoyments / pradānair = with gifts / vatsareṇa = in a year / yā = which

prītir = with love / me = to me / kriyate = is done / sakṛt = only once / śrute = in listening / sa_asmin = in it / su-carite = (my) righteous action / śrutam = listened / harati = it removes / pāpāni = sins / tathā = as well / prayacchati = gives / ārogyam = absence of disease

रक्षां करोति भूतेभ्योजन्मनां कीर्तनं मम ।
युद्धेषु चरितं यन्मे दुष्टदैत्यनिबर्हणम् ॥ २३ ॥

rakṣāṃ karoti bhūtebhyo janmanāṃ kīrtanam mama |
yuddheṣu caritam yan me duṣṭa daitya nibarhaṇam ||

23- Extolling my births and exploits in battles which destroyed the wicked Daityas, gives protection against evil spirits.

karoti = does / rakṣāṃ = protection / bhūtebhyo = from evil spirits / kīrtanam = the extolling / janmanāṃ mama = of my births / yan me = which my / caritam = my actions, exploits (the Caṇḍī) / yuddheṣu = in battles / duṣṭa daitya nibarhaṇam = the destruction of evil Daityas

तस्मिञ्छ्रुते वैरि कृतं भयं पुंसां न जायते ।

युष्माभिःस्तुतयोयाश्चयाश्चब्रह्मर्षिभिःकृताः ॥२४॥

tasmiñ_chrute vairi kṛtaṃ bhayaṃ puṃsām na jāyate |
yuṣmābhiḥ stutayo yāś ca yāś ca brahmarṣibhiḥ kṛtāḥ ||

24- By listening to it (the Māhātmyam), fear caused by enmity does not arise in a man. And hymns made by you (the Devas), by Brahmarṣis,

tasmiñ chrute = in listening to it / bhayaṃ = fear / na jāyate = does not arise / puṃsām = to a man / vairi kṛtaṃ = due to enmity / yāś ca yāś = those and those / stutayo = hymns / yuṣmābhiḥ = by you / ca = and / kṛtāḥ = made / brahmarṣibhiḥ = by seers of Brahman

ब्रह्मणा च कृतास्तास्तु प्रयच्छन्ति शुभां मतिम् ।

अरण्येप्रान्तरे वापि दावाग्निपरिवारितः ॥२५॥

brahmaṇā ca kṛtās tās tu prayacchanti śubhāṃ matim |
araṇye prāntare vā _api dāva_agni parivāritah ||

25- and by Brahmā also, these (hymns) bestow an auspicious mind. One in a deep forest or surrounded by a forest fire,

ca = and / kṛtās = made / brahmaṇā = by Brahmā / tās = these / tu = indeed / prayacchanti = bestow / śubhāṃ matim = an auspicious mind / araṇye = in forest / prāntare = deep forest / vā api = or also / dāva_agni = by wild fire / parivāritah = surrounded

दस्युभिर्वावृतःशून्येगृहीतोवापिशत्रुभिः ।

सिंहव्याघ्रानुयातो वा वने वा वनहस्तिभिः ॥२६॥

dasyubhir vā vṛtaḥ śūnye gṛhīto vā _api śatrubhiḥ |
siṃha vyāghra_anuyāto vā vane vā vana hastibhiḥ ||

26- or encircled by robbers in a desert, or also captured by enemies, or followed by a lion or a tiger or wild elephants in a forest,

vā = or / dasyubhir = by robbers / vṛtaḥ = encircled / śūnye = in a desert / vā = or / api = also / gṛhīto = seized / śatrubhiḥ = by enemies / siṃha vyāghra_anuyāto vā = followed by lion or tiger / vane = in a forest / vā = or / vana hastibhiḥ = by forest (wild) elephants / ca = and

राज्ञाक्रुद्धेनचाज्ञप्तोवध्यो बन्धगतोऽपि वा ।

आघूर्णितोवावातेनस्थितःपोतेमहार्णवे ॥२७॥

rājñā kruddhena ca_ājñapto vadhyo bandha gato'pi vā |

āghūrṇito vā vātena sthitaḥ pote mahā_aṇave ||

27- or one who is ordered to be killed due to the anger of a king, or is made prisoner, or is standing in a boat tossed by the wind in the vast ocean,

rājñā kruddhena = by the anger of a king / ājñapto = (one) ordered / vadhyo = to be killed / api = also / vā = or / bandha gato = went prisoner / vā = or / āghūrṇito = whirling, tossed / vātena = with wind / sthita = standing / pote = in a boat / mahā aṇave = in a big ocean

पतत्सुचापिशस्त्रेषुसंग्रामेभृशदारुणे ।

सर्वाबाधासु घोरासु वेदनाभ्यर्दितोऽपि वा ॥ २८ ॥

patatsu ca_api śastreṣu saṅgrāme bhṛśa dāruṇe |
sarva_ābādhāsu ghorāsu vedanā_abhyardito'pi vā ||

28- or is in the way of falling weapons in an intense and fierce battle, or one who is in all kinds of terrible torment, or when suffering with pain,

ca = and / api = also / patatsu = in falling / śastreṣu = weapons / saṅgrāme bhṛśa dāruṇe = in an intense and fierce battle / vā = or / api = also / sarva_ābādhāsu ghorāsu = in all terrible torments / abhyardito = suffering / vedanā = with pain

स्मरन् ममैतच्चरितं नरो मुच्येत सङ्कटात् ।

ममप्रभावात्सिंहाद्या दस्यवो वैरिणस्तथा ॥ २९ ॥

smaran mama_etac caritaṁ naro mucyeta saṅkaṭāt |
mama prabhāvāt siṃha_ādyā dasyavo vairiṇas tathā ||

29- by remembering these acts of mine, one would be freed from distress. By my power, lions and other wild animals, robbers and enemies as well,

smaran = by remembering / etac = this / mama = my / caritaṁ = acts (the Caṇḍī) / naro = man / mucyeta = would be freed / saṅkaṭāt = from distress / mama prabhāvāt = out of my powers / siṃha_ādyā = lions and others / dasyavo = robbers / tathā = as well / vairiṇas = enemies

दूरादेव पलायन्ते स्मरतश्चरितं मम ॥ ३० ॥

dūrād eva palāyante smarataś caritaṁ mama ||

30- would flee far away just by the remembrance of this story of mine.

palāyante = would flee / dūrād = far away / eva = just / smarataś = by remembering / caritaṁ = the Action (the Caṇḍī) / mama = of mine

॥ ऋषिरुवाच ॥ ३१ ॥

ṛṣir_uvāca ॥ 31- The ṛṣi said:

इत्युक्त्वासाभगवतीचण्डिकाचण्डविक्रमा ।
पश्यतामेव देवानां तत्रैवान्तरधीयत ॥ ३२ ॥

iti_uktvā sā bhagavatī caṇḍikā caṇḍa vikramā |
paśyatām eva devānām tatra_eva_antaradhīyata ॥

32- Thus saying, the great Caṇḍikā of fierce valour, became invisible there to the watching Devas.

iti = thus / uktvā = having said / sā = she / bhagavatī = the great / caṇḍikā = Caṇḍikā / caṇḍa vikramā = fierce in valour / eva = just / antaradhīyata = became invisible / tatra = there / eva = just / paśyatām devānām = to the watching Devas

तेऽपिदेवानिरातङ्काः स्वाधिकारान्यथा पुरा ।
यज्ञभागभुजःसर्वेचक्रुर्विनिहतारयः ॥ ३३ ॥

te'pi devā nir-ātāṅkāḥ sva_adhikārān_yathā purā |
yajña-bhāga bhujah sarve cakrur_vinihatārayah ॥

33- Also, the Devas freed from aggressors, resumed their respective duties as in former times, all of them enjoying their shares of yajñas.

te = they / api = also / devā nirātāṅkāḥ = the Devas without aggressors / cakrur = did / sva_adhikārān = their respective duties / yathā = as / purā = in former times / sarve = all / bhujah = enjoying / yajña-bhāga = shares of yajña / vinihata arayah = freed from enemies

दैत्याश्चदेव्या निहते शुम्भे देवरिपौ युधि ।
जगद्विध्वंसिनि तस्मिन्महोग्रेऽतुलविक्रमे ॥ ३४ ॥

daityāś ca devyā nihate śumbhe deva ripau yudhi |
jagad_vidhvamsini tasmīn mahā_ugre'tula vikrame ॥

निशुम्भेचमहावीर्यशेषाःपातालमाययुः ॥ ३५ ॥

niśumbhe ca mahāvīrye śeṣāḥ pātālam āyayuh ॥

34-35- When the enemy of the Devas, Śumbha of incomparable prowess, the very cruel demolisher of the world, was slain by Devī in battle, as well as Niśumbha of great valour, the rest of the Daityas went to the netherworld.

śumbhe deva ripau = when Śumbha the enemy of the Devas / tasmin mahā ugre = when this very cruel / atula vikrame = of incomparable prowess / jagad vidhvamsini = demolisher of the universe / nihate = was slain / devyā = by Devī / yudhi = in combat / ca = as well as / niśumbhe = when Niśumbha / mahāvīrye = of great valour / daityāś śeṣāḥ = the rest of the Daityas / āyayuh = went / pātālam = to the netherworld

एवंभगवतीदेवीसानित्यापिपुनःपुनः ।

सम्भूय कुरुते भूप जगतः परिपालनम् ॥ ३६ ॥

evam bhagavatī devī sā nityā api punaḥ punaḥ |
sambhūya kurute bhūpa jagataḥ paripālanam ||

36- O king, thus the great Devī, though eternal, manifested herself again and again to protect the universe.

bhūpa = O king / evam = thus / bhagavatī devī = the great Devī / api = although / sā = she (is) / nityā = eternal / punaḥ punaḥ = again and again / sambhūya = being born / kurute = is doing / paripālanam = all protection / jagataḥ = of the universe

तयैतन्मोह्यतेविश्वंसैवविश्वंप्रसूयते ।

सायाचिताचविज्ञानंतुष्टाऋद्धिंप्रयच्छति ॥ ३७ ॥

tayā etan mohyate viśvaṁ sā eva viśvaṁ prasūyate |
sā yācitā ca vijñānaṁ tuṣṭā ṛddhiṁ prayacchati ||

37- By her, this universe is being deluded. She also brings forth creation. When requested and satisfied, she bestows prosperity and supreme knowledge.

tayā = by her / etan = this / viśvaṁ = universe / mohyate = is being deluded / sā = she / eva = also / prasūyate = brings forth / viśvaṁ = the universe / yācitā = requested / tuṣṭā = satisfied / sā = she / prayacchati = gives / vijñānaṁ = direct or supreme knowledge / ca = and / ṛddhiṁ = prosperity

व्याप्तंतयैतत्सकलंब्रह्माण्डंमनुजेश्वर ।

महाकाल्या महाकाले महामारीस्वरूपया ॥ ३८ ॥

vyāptaṁ tayā etat sakalam brahmā aṇḍaṁ manuješvara |
mahā kālyā mahā kāle mahāmārī svarūpayā ||

38- O lord of men, at the end of time the entire creation is pervaded by her, Mahākālī, in the form of great epidemic.

etat = this / sakalam = entire / brahmā_aṇḍam = Brahmā's egg (creation) / vyāptam = is pervaded / tayā = by her / mahā kāle = at the end of time / manuḥśvara = O lord of men / mahākālyā = by Mahākālī / svarūpayā = with the form / mahāmārī = of the great destroyer or great epidemic

सैवकालेमहामारीसैवसृष्टिर्भवत्यजा ।

स्थितिं करोति भूतानां सैव काले सनातनी ॥ ३९ ॥

sā_eva kāle mahāmārī sā_eva sṛṣṭir bhavati_ajā |
sthitim karoti bhūtānām sā_eva kāle sanātānī ||

39- Indeed sometimes she is the great destroyer. At other times, she the unborn, becomes creation. At other times, she the eternal, sustains beings.

sā = she / eva = indeed / kāle = in time / mahā-mārī = (she is) the great killer / sā = she / ajā = the unborn / eva = indeed / bhavati = becomes / sṛṣṭir = creation / eva = also / kāle = in time / sā = she / sanātānī = the eternal / karoti = does / sthitim = sustenance / bhūtānām = of beings

भवकालेनृणांसैवलक्ष्मीर्वृद्धिप्रदागृहे ।

सैवाभावे तथालक्ष्मीर्विनाशायोपजायते ॥ ४० ॥

bhava kāle nṛṇām sā_eva lakṣmīr vṛddhi pradā grhe |
sā_eva abhāve tathā_alakṣmīr vināśāya_upajāyate ||

40- In time of opulence, she is indeed Lakṣmī, the giver of prosperity in houses of people. Also, in times of scarcity, she is Alakṣmī and appears for destruction.

bhava kāle = in time of well being / sā = she is / eva = indeed / lakṣmīr = Lakṣmī (opulence) / vṛddhi pradā = prosperity giver / grhe = in house / nṛṇām = of men / abhāve = in scarcity / sā = she is / eva = indeed / alakṣmīr = misfortune / tathā = and / upajāyate = appears / vināśāya = for destruction

स्तुतासम्पूजितापुष्पैर्गन्धधूपादिभिस्तथा ।

ददातिवित्तपुत्रांश्च मतिं धर्मे गतिं शुभाम् ॥ ४१ ॥

stutā sampūjitā puṣpair gandha dhūpa_ādiḥstathā |
dadāti vittaṁ putrāṁś ca matim dharme gatiṁ śubhām ||

41- Praised and worshipped with flowers along with incense, perfumes, and others, she gives wealth, children, a virtuous mind, and a blessed destiny.

stutā = lauded / sampūjitā = worshipped / puṣpair = with flowers / tathā = as well / gandha dhūpa ādibhis = with incense, perfumes and others / dadāti = she gives / vittam = wealth / putrāṃś = sons / ca = and / matiṃ dharme = a virtuous mind / gatiṃ śubhām = a blessed destiny

॥ इतिमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये
फलश्रुतिर्नामद्वादशोऽध्यायः॥

iti mārkaṇḍeya purāṇe sāvarṇike manvantare devī mähātmye
phala śrutir nāma dvādaśo'dhyāyaḥ

**Thus ends the 12th Chapter called “The Fruits of Listening”
in the Devī Mähātmyam, in the Mārkaṇḍeya Purāṇa,
during the Sāvarṇi Manvantara.**

॥ ॐ नमश्चण्डिकायै ॥

om namaścaṇḍikāyai

॥ सुरथवैश्ययोर्वर प्रदानम् नाम त्रयोदशोऽध्यायः ॥

suratha vaiśyayor vara pradānam nāma trayodaśo'dhyāyaḥ
Chapter 13: Bestowing Boons upon the King and the Vaiśya

॥ ध्यानम् ॥

dhyānam || **Meditation**

बालार्कमंदलाभासां चतुर्बाहुं त्रिलोचनाम् ।
पाशांकुशवराभीतीर्धारयन्तीं शिवां भजे ॥

bālārka mandalābhāsāṃ caturbāhuṃ trilocanām |
pāśāṅkuśavarābhītīrdhārayantīm śivāṃ bhaje ||

I worship the three-eyed benevolent Śivā. She is the sunrise illuminating the orb of the sky. In her four arms she holds a rope, a hook, and the mudrās of giving boons and fearlessness.

śivāṃ bhaje = I worship Śivā (the Benevolent Goddess) / tri locanām = who has 3 eyes / catur bāhuṃ = who has 4 arms / bālārka = sunrise / mandalābhāsāṃ = illuminating the orb of the sky / dhārayantīm = holding / pāśa aṅkuśa = net and hook/ varābhītīr = boon and fearlessness (mudrās)

॥ ऋषिरुवाच ॥ १ ॥

ṛṣir_uvāca || **1- The ṛṣi said:**

एतत्तेकथितंभूपदेवीमाहात्म्यमुत्तमम् ॥ २ ॥

etat te kathitaṃ bhūpa devī māhātmyam uttamam ||

2- O king, this sublime Devī Māhātmyam has been narrated to you.

bhūpa = O king / etat = this / uttamam = supreme / devī māhātmyam = Poem of the Greatness of Devī / kathitam = has been narrated / te = to you

एवंप्रभावा सा देवी ययेदं धार्यते जगत् ।
विद्यातथैवक्रियतेभगवद्विष्णुमायया ॥ ३ ॥

evam prabhāvā sā devī yayā idam dhāryate jagat |
vidyā tathā_eva kriyate bhagavad viṣṇu māyayā ||

3- Such is the vast power of Devī by whom this universe is sustained. Likewise, knowledge is created by Viṣṇumāyā.

evam = such / prabhāvā = is (her) vast power / sā = she / devī yayā = devī by whom / dhāryate = is sustained / idam = this / jagat = universe / tathā_eva = likewise / vidyā = knowledge / kriyate = is created / bhagavad viṣṇu māyayā = by Lord Viṣṇu's Māyā

तयात्वमेष वैश्यश्च तथैवान्ये विवेकिनः ।
मोह्यन्तेमोहिताश्चैव मोहमेष्यन्ति चापरे ॥ ४ ॥

tayā tvam eṣa vaiśyaś ca tathā_eva anye vivekinah |
mohyante mohitāś ca_eva moham eṣyanti ca_apare ||

4- By her, you, this Vaiśya, as well as other men of discrimination are deluded. Others are deluded and will also go to delusion.

tayā = by her / tvam = you / ca = and / eṣa = this / vaiśyaś = merchant / tathā_eva = as well as / anye = others / vivekinah = men of discrimination / mohyante = are deluded / ca = and / apare = others / mohitāś = are deluded / ca = also / eva = still / eṣyanti = they will go / moham = to delusion

तामुपैहिमहाराजशरणंपरमेश्वरीम् ।
आराधितासैवनृणांभोगस्वर्गापवर्गदा ॥ ५ ॥

tām upaihi mahārāja śaraṇaṃ parameśvarīm |
ārādhitā sā_eva nṛṇāṃ bhoga svarga_apavarga dā ||

5- O great king, approach her, the supreme Īśvarī, as your refuge. When invoked, she is the bestower of enjoyment, heaven and liberation to people.

mahārāja = O great king / upaihi = approach / tām = her / parameśvarīm = the supreme ruler / śaraṇaṃ = the refuge / ārādhitā = invoked / sā = she / eva = indeed / bhoga svarga apavarga dā = giver of enjoyments, heaven and liberation / nṛṇāṃ = of men

॥ मार्कण्डेय उवाच ॥ ६ ॥

mārkaṇḍeya uvāca || **6- Mārkaṇḍeya said (to his disciple):**

इतितस्यवचःश्रुत्वासुरथःस नराधिपः ।
प्रणिपत्यमहाभागंतमृषिसंशितव्रतम् ॥७॥

iti tasya vacaḥ śrutvā surathaḥ sa nara_adhipaḥ |
praṇipatya mahā-bhāgaṁ tam ṛṣiṁ saṁśīta vratam ||

7- Thus hearing his words, and after bowing down to the great fortunate ṛṣi of sharp vows, the king Suratha

iti = thus / śrutvā = having heard / tasya = his / vacaḥ = words / surathaḥ nara_adhipaḥ = Suratha, the king / sa = he / praṇipatya = having bowed down / mahā bhāgaṁ = to the great fortunate / tam = to him / ṛṣiṁ = the ṛṣi (seer) / saṁśīta vratam = of sharp vow

निर्विण्णोऽतिममत्वेन राज्यापहरणेन च ।
जगामसद्यस्तपसेसचवैश्योमहामुने ॥८॥

nirvinṇo'ti mamatvena rājya_apaharaṇena ca |
jagāma sadyas tapase sa ca vaiśyo mahā mune ||

8- despondent from excessive egoism and from the loss of his kingdom, left immediately along with the Vaiśya to (perform) tapasya, O great sage!

nirvinṇo = despondent, agitated / ati mamatvena = with excessive sense of my-ness / ca = and / rājya apaharaṇena = with kingdom's loss / jagāma = departed / sadyas = immediately / tapase = for austerities / sa = he / ca = and / vaiśyo = the merchant / mahā mune = O great sage (the disciple of Mārkaṇḍeya)

संदर्शनार्थमम्बाया नदीपुलिनसंस्थितः ।
स च वैश्यस्तपस्तेपे देवीसूक्तं परं जपन् ॥९॥

saṁdarśana_artham ambāyā nadī pulina saṁsthitah |
sa ca vaiśyas tapas tepe devī sūktaṁ paraṁ japan ||

9- Staying at the sand bank of a river, Suratha and the Vaiśya performed penance, repeating the supreme Devī sūkta for the sake of having the vision of Ambā.

sandarśana_artham = for the sake of darśana / ambāyā = by the Mother / pulina = sand bank / nadī = river / saṁsthitah = staying / sa = he / ca = and / vaiśyas = the merchant / tapas tepe = performed penance / japan = repeating / param = the supreme / devī sūktaṁ = Devī Hymn

तौतस्मिन्पुलिने देव्याः कृत्वा मूर्तिं महीमयीम् ।
अर्हणांचक्रतुस्तस्याःपुष्पधूपाग्नितर्पणैः ॥ १० ॥

tau tasmin puline devyāḥ kṛtvā mūrtiṃ mahī mayīm |
arhaṇām cakratus tasyāḥ puṣpa dhūpa agni tarpaṇaiḥ ||

10- Having made an idol of Devī from earth on the river sand, they worshipped her with flowers, incense, fire, and water offerings.

tau = both / tasmin = on this / puline = river sand / kṛtvā = having done / mūrtiṃ = a statue / devyāḥ = of Devī / mahī mayīm = made of earth / cakratus = they did / tasyāḥ = her / arhaṇām = worship / puṣpa dhūpa agni tarpaṇaiḥ = with flowers incense fire and water offerings

निराहारौ यताहारौ तन्मनस्कौ समाहितौ ।
ददतुस्तौबलिंचैवनिजगात्रासृगुक्षितम् ॥ ११ ॥

nir-āhārau yata āhārau tan manaskau samāhitau |
dadatus tau baliṇ ca_eva nija gātra_asṛg ukṣitam ||

11- Sometimes restraining their food and other times without food, they offered sacrifices to her sprinkled with blood from their own bodies, while concentrating their minds on her.

yata-āhārau = (now) restraining food / nir-āhārau = (now) without food / tan manaskau = both minds on her / samāhitau = concentrated / ca = and / eva = even / tau = both / dadatus = gave / baliṇ = sacrifice / ukṣitam = sprinkled / asṛg = with blood / nija gātra = from their own bodies

एवंसमाराधयतोस्त्रिभिर्वर्षैर्यतात्मनोः ।
परितुष्टाजगद्धात्री प्रत्यक्षं प्राह चण्डिका ॥ १२ ॥

evam samārādhayatos tribhir varṣair yata ātmanoh |
parituṣṭā jagad dhātrī pratyakṣam prāha caṇḍikā ||

12- Thus invoking her for three years with controlled minds, Caṇḍikā, the ordainer of the universe, fully satisfied, became visible and spoke.

evam = thus / samārādhayatos = invoking / tribhir varṣair = for 3 years / yata ātmanoh = with controlled minds / parituṣṭā = fully satisfied / caṇḍikā jagad dhātrī = Caṇḍikā the ordainer of the universe / pratyakṣam = visible / prāha = spoke

॥ देव्युवाच ॥ १३ ॥

devī_uvācā || 13- Devī said:

यत्प्रार्थ्यतेत्वयाभूपत्वयाचकुलनन्दन ।
मत्तस्तत्प्राप्यतां सर्वं परितुष्टा ददामि तत् ॥ १४ ॥

yat prārthyate tvayā bhūpa tvayā ca kula nandana |
mattas tat prāpyatām sarvaṃ parituṣṭā dadāmi tat ||

14- O king, and you (Vaiśya) who are the delight of your family, please receive from me all that you are praying for. Totally pleased, I will grant it.

yat = which / prārthyate = is prayed for / tvayā = by you / bhūpa = O king / ca tvayā = and by you / kula nandana = O joy of family / tat = that / sarvaṃ = all / mattas = from me / prāpyatām = receive / parituṣṭā = fully pleased / dadāmi = I give / tat = it

॥ मार्कण्डेय उवाच ॥ १५ ॥

mārkaṇḍeya uvāca || 15- *Mārkaṇḍeya said:*

ततोवब्रेनृपोराज्यमविभ्रंश्यन्यजन्मनि ।
अत्रैवच निजं राज्यं हतशत्रुबलं बलात् ॥ १६ ॥

tato vavre nṛpo rājyaṃ avibhraṃśi_anya janmani |
atra_eva ca nijam rājyaṃ hata śatru balaṃ balāt ||

16- Upon that, the king asked for an invincible kingdom in another birth. And for now, he asked for his kingdom after the defeat of his enemies' armies by force.

tato = upon that / nṛpo = the king / vavre = chose / rājyaṃ = a kingdom / avibhraṃśi = which can not fall / anya janmani = in another birth / ca = and / eva = just / atra = here, now / nijam = his own / rājyaṃ = kingdom / hata = after defeating / śatru balaṃ = the enemies' forces / balāt = by force

सोऽपिवैश्यस्ततोज्ञानंवब्रे निर्विण्णमानसः ।
ममेत्यहमिति प्राज्ञः सङ्गविच्युतिकारकम् ॥ १७ ॥

so'pi vaiśyas tato jñānaṃ vavre nirviṇṇa mānasah |
mama_iti aham iti prājñaḥ saṅga vicyuti kārakam ||

17- Then, the depressed Vaiśya chose to have knowledge and that realization which destroys attachment and what is called “my-ness” and “I-ness”.

tato = then / so = he / (a)pi = also / vaiśyas = the merchant / nirvinṇa mānasah = of depressed, agitated mind / vavre = chose / jñānam = knowledge / prājñah = the realization, wisdom / vicyuti kārakam = causing the end / saṅga = of attachment / mama iti = what is called “mine” / aham iti = what is called “I”

॥ देव्युवाच ॥ १८ ॥

devī_uvāca || 18- Devī said:

स्वल्पैरहोभिर्नृपतेस्वं राज्यं प्राप्स्यते भवान् ।
हत्वा रिपूनस्खलितं तव तत्र भविष्यति ॥ १९ ॥

svalpair ahobhir nṛpate svam rājyaṃ prāpsyate bhavān |
hatvā ripūn askhalitaṃ tava tatra bhaviṣyati ||

19- O king, you will regain your kingdom within a few days after vanquishing your enemies, and you will stay there permanently.

svalpair = within very few / ahobhir = days / nṛpate = O king / bhavān = you / prāpsyate = will obtain / svam rājyaṃ = your kingdom / hatvā = having vanquished / ripūn = the enemies / tatra = there / bhaviṣyati = it (kingdom) will be / tava = yours / askhalitaṃ = permanently

मृतश्चभूयःसम्प्राप्य जन्म देवाद्विवस्वतः ।
सावर्णिको मनुर्नाम भवान्भुवि भविष्यति ॥ २० ॥

mṛtaś ca bhūyaḥ samprāpya janma devād vivasvataḥ |
sāvarṇiko manur nāma bhavān bhuvi bhaviṣyati ||

20- Reaching death, and then again having obtained a birth from the Deva Vivasvat, you will be the Manu named Sāvarṇi on earth.

ca = and / mṛtaś = dead / bhūyaḥ = again / samprāpya = having obtained / janma = a birth / devād vivasvataḥ = from the god Sun / sāvarṇiko nāma = with name Sāvarṇi / bhavān = you / bhaviṣyati = will become / manur = the Manu (father of mankind) / bhuvi = on earth

वैश्यवर्यत्वयायश्चवरोऽस्मत्तोऽभिवाञ्छितः ।
तंप्रयच्छामि संसिद्ध्यै तव ज्ञानं भविष्यति ॥ २१ ॥

vaiśya varya tvayā yaś ca varo'smatto'bhivāñchitaḥ |
taṃ prayacchāmi saṃsiddhyai tava jñānam bhaviṣyati ||

21- And O best of Vaiśyas, I grant you that boon which has been solicited by you from me. Knowledge will be yours until final realization.

ca = and / vaiśya varya = O best of merchants / tvayā = by you / yaś = which / varo = boon / asmatto = from me / (a)bhivāñchitaḥ = is wished / tam = that / prayacchāmi = I give / tava = yours / bhaviṣyati = will be / jñānam = the knowledge / samsiddhyai = until final realization

॥ मार्कण्डेय उवाच ॥ २२ ॥

mārkaṇḍeya uvāca || 22- *Mārkaṇḍeya said:*

इतिदत्त्वातयोर्देवीयथाभिलषितंवरम् ।

बभूवान्तर्हितासद्योभक्त्याताभ्यामभिष्टुता ॥ २३ ॥

iti dattvā tayor devī yathā abhilaṣitaṁ varam |
babhūva antarhitā sadyo bhaktyā tābhyām abhiṣṭutā ||

23- Thus having granted them the boons as requested, Devī quickly became invisible while she was being praised with devotion by them.

iti = thus / dattvā = having given / tayor = to both / varam = the boon / yathā = as / abhilaṣitaṁ = requested / devī abhiṣṭutā = Devī praised / tābhyām = by both / bhaktyā = with devotion / babhūva (became) antarhitā = became invisible / sadyo = quickly

एवंदेव्यावरं लब्ध्वा सुरथः क्षत्रियर्षभः ।

सूर्याज्जन्म समासाद्य सावर्णिर्भविता मनुः ॥ २४ ॥

evam devyā varam labdhvā surathaḥ kṣatriyaṛṣabhaḥ |
sūryāj-janma samāsādya sāvarṇir bhavitā manuḥ ||

24- Thus having obtained the boon from Devī, Suratha, the foremost among warriors, got a birth from the Sun and became the next Manu Sāvarṇi.

evam = thus / labdhvā = having obtained / varam = the boon / devyā = by Devī / surathah kṣatriya-ṛṣabhaḥ = Suratha the foremost among warriors / samāsādya = having obtained / sūryāj janma = a birth from Sūrya / sāvarṇir bhavitā manuḥ = became the next Manu Sāvarṇi

॥ इतिमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे

देवीमाहात्म्येसुरथवैश्ययोर्वरप्रदानं नाम त्रयोदशोऽध्यायः॥

॥ iti mārkaṇḍeya purāṇe sāvarṇike manvantare devī mähātmye
suratha vaiśyayor vara pradānaṃ nāma trayo daśo'dhyāyaḥ ॥

*Thus ends the 13th Chapter called “Bestowing Boons upon the King and the
Vaiśya” in the Devī Mähātmyam, in the Mārkaṇḍeya Purāṇa,
during the Sāvarṇi Manvantara.*

॥ श्रीसप्तशतीदेवीमाहात्म्यं समाप्तम् ॥

॥ śrī saptaśatī devī mähātmyaṃ samāptam ॥
Thus ends the Śrī Saptaśatī Devī Mähātmyam

Appendix

Recommendations for Reciting Śrī Caṇḍī

The entire Durgā Saptaśafī can be recited in one sitting or can be split into the 7 days of the week in the following way:

1. Sunday: Saptaślokī, Kavacam, Aṅgalā, Kīlakam, and the 1st Chapter
2. Monday: 2nd and 3rd Chapters
3. Tuesday: 4th Chapter
4. Wednesday: 5th, 6th, 7th, and 8th Chapters
5. Thursday: 9th and 10th Chapters
6. Friday: 11th Chapter
7. Saturday: 12th and 13th Chapters

The most auspicious days in the lunar month are Aṣṭamī (8th day after the new and the full moon), Navamī (9th day after the new and the full moon), and Caturdaśī (14th day after the new and the full moon). The best days of the week are Tuesdays, Fridays and Saturdays.

Divisions of Time

One day of Brahmā = one kalpa, the duration from creation to dissolution of a universe.

One night of Brahmā = one kalpa, the duration between two creations.

Each kalpa is divided into mahāyugas.

Each mahāyuga is divided into 4 yugas.

Kalpas are also divided into 14 manvantaras. The present manvantara is the 8th and is ruled by Manu Sāvarṇi, the son of the Sun (Vivasvata). Humans are called Manujas and they are all born out of Manu.

Glossary of Important Names in the Saptasatī

- Agni = the god of fire.
- Ambā or Ambikā = the divine Mother of Creation, one aspect of the supreme Goddess.
- Apsara = a celestial female dancer.
- Asura = a demon.
- Aum = the primordial sound, sound of all sounds representing the Absolute.
- Bhagavān = the supreme God.
- Bhagavatī = the supreme Goddess.
- Bhakti = devotion.
- Brahmā = the Creator. Brahmā, Viṣṇu (the Maintainer), and Śiva (the Destroyer) represent the 3 forms of the absolute formless Brahman seen from the point of view of creation.
- Cāmuṇḍā = Kālī who killed Caṇḍa and Muṇḍa (7th chapter).
- Caṇḍa and Muṇḍa = the pair of demons killed by Kālī (7th chapter).
- Caṇḍī = Māhātmyam (the Poem about the Greatness of Devī) = Saptasatī (the Seven Hundred Verses).
- Caṇḍīkā = Devī in her impetuous or furious form.
- Candra = the Moon god.
- Daitya = demon, descendant of Diti, first wife of Kaśyapa.
- Dānava = demon, descendant of Danu, third wife of Kaśyapa.
- Deva = god.
- Devī = the supreme Goddess. She is the union of the light and the powers of all the gods.
- Dharma = law of right and wrong, one's allotted duty in life.
- Dhūmrālocana = general of Śumbha's army killed by Devī (6th chapter).
- Durgā = the consort of Lord Śiva (Destructive Power in Creation). One of her functions is to liberate devotees by destroying their limitations.
- Gandharva = a celestial musician.
- Gaurī = the Fair One (one of the names of Durgā).
- Guṇas = the three qualities which control creation: tamas (darkness, ignorance, destruction, black), rajas (smoky, agitation, passion, red), sattva (light, balance, maintenance, white).

- Hari = Viṣṇu, the maintainer of creation and dharma (righteousness).
- Indra = the chief of the gods.
- Īśvarī = the empress, the ruler. One of the names of Devī.
- Kali Yuga = the present dark age (yuga).
- Kālī = the Goddess appearing in the 7th chapter. The Owner of Time, the Dark One.
- Karma = law of action and reaction.
- Kātyāyanī = one of the names of Devī. An incarnation of Durgā as the daughter of sage Kātyāyana.
- Kavacam = armour, shield.
- Kṛṣṇa = the 8th incarnation of Lord Viṣṇu.
- Kubera = the god of wealth.
- Kumāra = Kārtikeya or Skanda, commander of the armies of the gods. Son of Śiva and Pārvatī
- Lakṣmī = the goddess of fortune and welfare. The Consort of Lord Viṣṇu.
- Madhu and Kaiṭabha = the pair of demons who tried to usurp the role of the creator (first chapter).
- Mahādeva = Śiva, Śankara, Maheśvara.
- Mahāmāyā = the Goddess as the illusive Power in creation.
- Māhātmyam = the Poem of the Greatness (of Devī).
- Mahiṣāśura = the “bull-demon” appearing in the second and third chapters.
- Maruts = the gods of wind.
- Mātṛkas = the Mothers as letters of the Sanskrit alphabets. The powers of the divine Mother.
- Meru = Divine Mountain representing complete knowledge.
- Nārāyaṇī = Devī (whose abode is in humans).
- Niśumbha = brother of Śumbha, the demon killed by Devī (9th chapter).
- Pārvatī = consort of Śiva. The daughter of the Himālaya.
- Prajāpati = Father of living beings.
- Prakṛti = primordial nature, unmanifest matter.
- Pūjā = ceremony of adoration and worship.
- Rakṣasa = a meat eater spirit, a cannibal.
- Raktabīja = demon slain by Devī (8th chapter).
- Ravi = the Sun.

- Ṛṣi = a seer, one who cognizes reality without interference of the mind, senses or intellect. His cognitions are called “apauruṣeya” (beyond the human realm).
- Śakti = divine power.
- Samādhi = state of consciousness beyond mind and thoughts. Name of the merchant in the present text.
- Śankara = Śiva, Mahādeva, Maheśvara.
- Sarasvatī = the Goddess of wisdom and speech. The consort of Brahmā, the Creator.
- Śeṣa or Ādiśeṣa = the couch of Viṣṇu. The “Remainder” needed to start a new creation. Lord of divine serpents (pure unmanifest energies).
- Śiva = the Destroyer. Brahmā (Creator), Viṣṇu (Maintainer) and Śiva constitute the Trinity needed for the creation, maintenance and dissolution of each cycle of the manifested universe.
- Śivadūti = the power of Caṇḍikā appearing in the 8th chapter.
- Śumbha = Emperor of the demons killed by Devī (10th chapter).
- Suratha = name of the king who lost his kingdom in the present text.
- Sūrya = the Sun.
- Trikāla = past, present and future.
- Vaiśya = a merchant.
- Varuṇa = the god of water.
- Vasus = the 8 attendants of Indra. They represent 8 natural aspects in nature: Dharā (earth and support) - Anala (heat and life) – Anila (wind and motion) - Aha (space and connectivity) – Pratyūṣa (darkness at pre-dawn) – Prabhāsa (shining dawn) – Soma (moon and plants) – Dhruva (pole star and motionless).
- Vāyu = the god of air.
- Vedas = the scriptures of pure knowledge divided into four sections: Ṛg, Yajus, Sāma, and Atharva. They are compilations of the transcendental cognitions of the seers (ṛṣis) of Vedic time.
- Viśvakarman = the architect of the gods.
- Yajña = offerings to the gods.
- Yama = the god of death. Time. The controller.

Missiles (astra) and Weapons (śastra) appearing in the Saptaśatī

- añkuśa = hook, goad.
- asi = sword.
- iṣudhi = quiver. Two quivers were given to Devī by the Maruts.
- ṛṣṭi = javelin.
- kamaṇḍalu = kuṇḍikā = water pot used by Brahmāṇī.
- karavāla = sword.
- kavaca = armour.
- kārmuka = bow.
- kuliśa = thunderbolt. Weapon of Indra.
- kuṇṭa = barbed dart.
- kṛpāṇa = scimitar, a small sword.
- khaḍga = sword.
- khaṭvaṅga = staff with skull at its top used by Kālī.
- kheṭa = club or shield.
- gadā = mace.
- ghaṇṭā = bell.
- cakra = discus.
- carma = shield.
- cāpa = bow given to Devī by the Maruts.
- cāpajyā = string of a bow.
- tomara = iron club.
- triśikha = triśūla = trident given to Devī by Śiva.
- daṇḍa = stick, given by Yama.
- dhvaja = banner.
- dhanu = bow.
- paṭaha = war drum.
- paṭṭiśa = halberd.
- paraśu = battle axe.
- pariḡha = club studded with iron.
- pāśa = guṇa = rope or noose or net or snare.
- bāṇa = arrow.
- bhindipāla = sling to throw arrows and stones.
- bhuśuṇḍi = missile.
- mudgara = club.
- musala = pestle.

- rudrākṣa mālā = rosary. Given by Prajāpati.
- vajra = thunderbolt or diamond.
- viśikha = arrow.
- śakti = lance. Given by Agni.
- śaṅkha = conch.
- śara = sāyaka = arrow.
- śārṅga = bow.
- śūla = spear.

Explanation of Symbols used in the Saptasatī

- Arrow = bāṇa, sāyaka, śara, viśikha. Each arrow represents one of the five tanmatras. Arrows also represent mantras used with the bow of concentration
- Axe = paraśu. The axe cuts pride, attachments and desires. In the Bhagavad Gītā, the tree of saṃsāra is cut with the axe of detachment. It was given to Devī by Viśvakarmā (architect of saṃsāra).
- Banner = dhvaja. It represents saṅkalpa and intention (victory, divine protection)
- Begging bowl = pātra. It is used by renunciates for begging and represents tapasya. When the bowl is a skull (kapāla), it means extreme tapasya. It is found in the hands of Bhairava, Śiva, Durgā and Kālī
- Bell = ghaṇṭā. It was given to Devī by Airāvata, Indra's elephant. The bell represents the primordial sound and is considered a weapon because its sound destroys the energy of negative forces. The sound of the bell accompanies the experience of the rise of Kuṇḍalinī in specific cakras.
- Bow = dhanu, cāpa, śarṅga, kārmuka. The bow is used as a symbol of concentration on mantras which are the arrows. The bow of concentration shoots the arrow (mantra) towards the target of Param Brahman. There are many arrows (mantras) but one bow (concentration). The "best bow" means the best concentration.
- Conch, shell = śankha. It was given to Devī by Varuṇa who is the Deva presiding over the water element (symbol of flowing consciousness). The shell's spiral form represents infinity. The sound it emits takes away evil and bestows liberation. The sound of the conch represents Śabda Brahmā and the power of the four Vedas.
- Crown = kirīṭa. It represents the power to rule. Ascetic divinities like Śiva or Paraśurāma do not wear a crown because they are renunciates. Otherwise all Devas wear one, indicating their sovereignty and ruling power.
- Discus = cakra. It symbolizes Agni (fire) and Sūrya (sun) spinning round the index finger of Devī, while not touching it, signifying that fire can not touch Durgā and is at her command. The Sudarśana ("the beautiful") discus is the ultimate weapon used by Viṣṇu and is the protector of heavens. The Sudarśana is sometimes worshipped during homas to ward off negative powers.

- Hook = aṅkuśa. It is used to drive and control elephants. It hurts sādhakas so as to stimulate action and refrain from evil. By hurting, it takes away the interest in objects of senses.
- Lance = śakti. It is translated as lance but it is always associated with fire when flung like modern rockets. Like the discus, it is a lethal weapon indicating the rise of Kuṇḍalinī which burns the Asuras on its way.
- Lotus = Padma. It represents consciousness. In full bloom, it symbolizes infinite Cetanā. When padma has a thousand petals, it indicates the Sahasrāra cakra. The bloom of the padma's pure beauty from the mud of its origin holds a benign spiritual promise. One who performs his duty established in Paramātmā is unaffected by evil, as a lotus is untouched by water (Bh Gītā, V,10). The lotus is symbolic of purity of the body, speech, and mind while rooted in the mud. It is also symbolic of detachment as drops of water easily slide off its petals.
- Mace = gadā. It represents physical power and the earth element. It is a weapon to refine, to transform into powder or to a subtler state (desires get thinned when sublimated into more refined ones).
- Net, noose, rope = pāśa. It was given by Varuṇa (the water element). It represents the power to refrain, to stop. Varuṇa creates guilt feelings to stop evil actions. It catches demons or desires in order to remove them.
- Plough = hala. It is used to pull the sādha in a specific direction and prepares him for seeds (bīja mantras and jñāna), while removing bad weeds (desires). It is the weapon of Balarāma (incarnation of Ādiśeṣa). The hala represents pure energy which destroys vehemently without discrimination.
- Rosary = mālā. It represents the power of japa and also the power of time.
- Shield = carma. This is the symbol of purity. The description of the purity of the shield appears often in the Saptasatī. Purity protects against aggression.
- Spear = śūla. It represents the power of direct experience. It is the state of samādhi, yogic death. With it Durgā kills desires
- Stick or staff = daṇḍa. It was given by Yama (time) and represents the weapon of punishment and death. It is also used by Śiva when pralaya comes. The Stick mounted with a skull at its top (khatvāṅga used by Kālī) means impermanence, the law of time.
- Swan = haṃsa. It is the vehicle of Brahmā which represents liberation and also viveka. It is said that the swan has the ability to separate water from milk (truth from illusion). Ham-sah has the same meaning as the

mantra so'ham = sah+aham (That I am) which is a mantra used in meditation.

- Sword = asi, khaḍga, karavāla. The sword was given to Devī by Time (Yama). It is a symbol of wisdom, penance and vows. The expression saṁśīta vratāḥ (sharp vows) is used in the Bhagavad Gītā as well as in the Māhātmyam. Attachments are cut away through wisdom. The sword that Durgā holds in her hand symbolizes knowledge, sharp as a sword. Knowledge free from doubts is symbolized by the shine of the sword.
- Thunderbolt = vajra, kuliśa. Vajra means “thunderbolt” and also “diamond”. It was given to Devī by Indra and represents the element of fire. It signifies dhṛti (firmness, determination). The devotee of Durgā must be firm in his faith like the diamond (vajra). He has to be like the thunderbolt that can break anything against which it strikes without being affected, i.e. he can face challenges without losing faith and confidence.
- Trident = trīśūla, trīśikha. It represents the state of nirvikalpa samādhi or sthita prajñā which is beyond trikāla (past, present, and future). It is also in relation to the three guṇas: satva, rajas and tamas, thereby removing the three types of miseries - physical, mental, and spiritual. It is a weapon of Devī and Śiva because it bestows prajñā which burns away all desires.
- Water pot = kamaṇḍalu, kuṇḍikā. It was given to Devī by Brahmā. It represents purity. Aindrī sprinkles its water on the Asuras, thereby destroying their vigour, indicating that purity is needed to weaken desires.

Directions

Directions in Sanskrit are called *Diśā* or *Dik*. There are a total of 10 directions. The Guardians of the directions are called the Dikpālas or Lokapālas. They are the Mātṛkās mentioned in the Caṇḍī.

Name	Direction	Mantra	Weapon	Consort	Graha (Planet)	Guardian Mātṛkā
Kubera	North = Uttara, Udīcī	om śaṃ kuberāya namaḥ	Gadā = mace	Kubera-jāyā	Buddha = Mercury	Kumārī
Yama	South = Dakṣiṇa, Avāci	om maṃ yamāya namaḥ	Daṇḍa = staff	Yamī	Maṅgala = Mars	Vārāhī
Indra	East = Pūrva, Prācī, Prāk	om laṃ indrāya namaḥ	Vajra = thunderbolt	Śacī	Sūrya = Sun	Aindrī
Varuṇa	West = Paścima, Pratiḥ, Aparā	om vaṃ varuṇāya namaḥ	Pāśa = Noose	Nalinī	Śani = Saturn	Varuṇī
Īśāna	North-east = Īśānya	om haṃ īśānāya namaḥ	Triśūla = trident	Pārvaṭī	Brhaspati = Jupiter	Māheśvarī
Agni	South-east = Āgneya	om raṃ agnaye namaḥ	Śakti = Spear	Svāhā	Śukra = Venus	Meṣa-vāhinī
Vāyu	North- west = Vāyavya	om yaṃ vāyave namaḥ	Aṅkuśa = goad	Bhārati	Candra = Moon	Mṛga-vāhinī
Nirṛti or Rakṣasa	South-west = Nairṛti	om kṣaṃ rakṣasāya namaḥ	Khaḍga = sword	Khaḍgī	Rāhu = North Lunar Node	Khaḍga-dhārīṇī
Brahmā	Zenith = Ūrdhvā	om hṛīṃ brahmaṇe namaḥ	Padma = lotus	Sarasvatī	Ketu = South Lunar Node	Brahmāṇī
Viṣṇu	Nadir = Adha	om klīm viṣṇave namaḥ	Cakra = discus	Lakṣmī	Lagna	Vaiṣṇavī