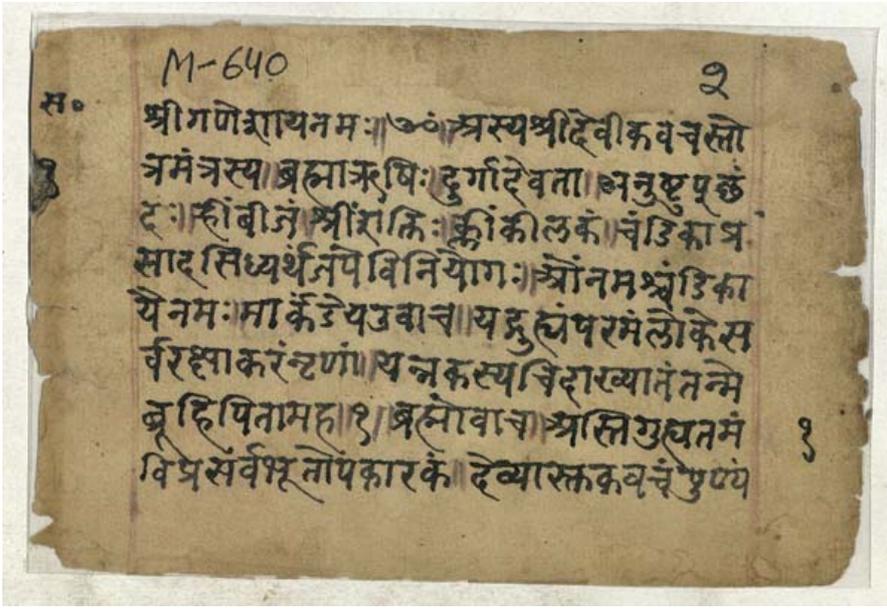


Durgasaptashati

Durgasaptashati

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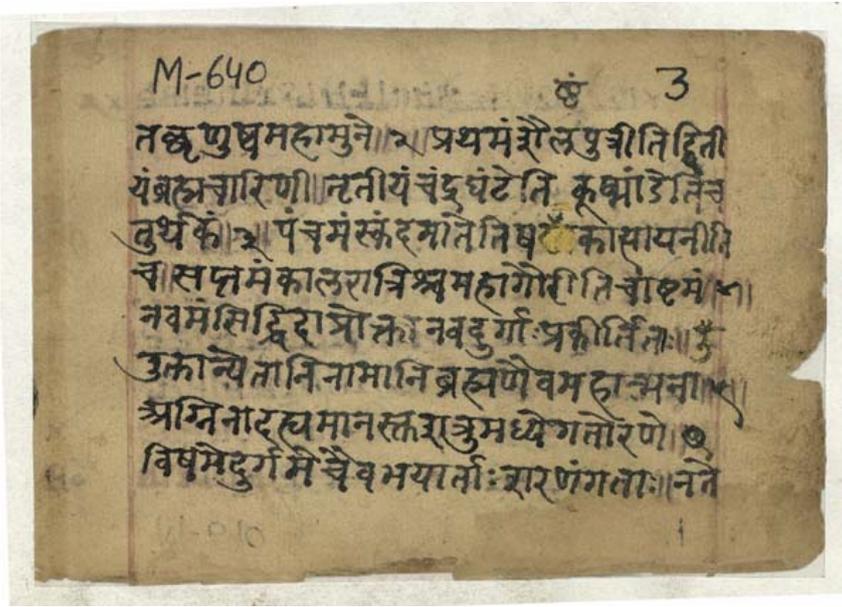


Transcription

//Śrī Gaṇeśāya Namaḥ//Om asya śrī devī kavaca stotra mantrasya Brahmā ṛṣiḥ durgā devatā anuṣṭup chandaḥ Hriṁ bījaṁ śrīṁ śaktiḥ Klīm kīlakam Caṇḍikā prasada sidhyartham jape viniyogaḥ // Om Nama Ścaṇḍikāyai Namaḥ// // Mārkaṇḍeya uvāca // Yadruhyaṁ paraṁloke sarva rakṣā karaṁ nṛṇām/ yanna kasya cidā khyātaṁ tanme brūhi pitāmaha//1// // Brahmovāca// Asti guhyatamaṁ vipra sarvabhūtopakāraḥ/ devyāstu kavacaṁ puṇyaṁ tachṛṇuṣva mahāmune//2//

English translation

Salutations to Lord Gaṇeśa. (Om asya śrī devī kavacastotramantrasya brahmā ṛṣiḥ durgā devatā anuṣṭup chandaḥ Hriṁ bījaṁ śrīṁ śaktiḥ Klīm kīlakam Caṇḍikāprasadasidhyartham jape viniyogaḥ // Om Namaścaṇḍikāyai Namaḥ)// Markandeya Told: O' Pitāmaha! Tell me please the highest secret in this world, that protects the persons from all angles & which is also not spoken to anyone else before (1). Brahmā Told: O' the purified one! There is the highest secret which is beneficiary to everyone. Therefore, O' Mahāmuni! Listen carefully the Devī Kavaca, such a sacred one (2).

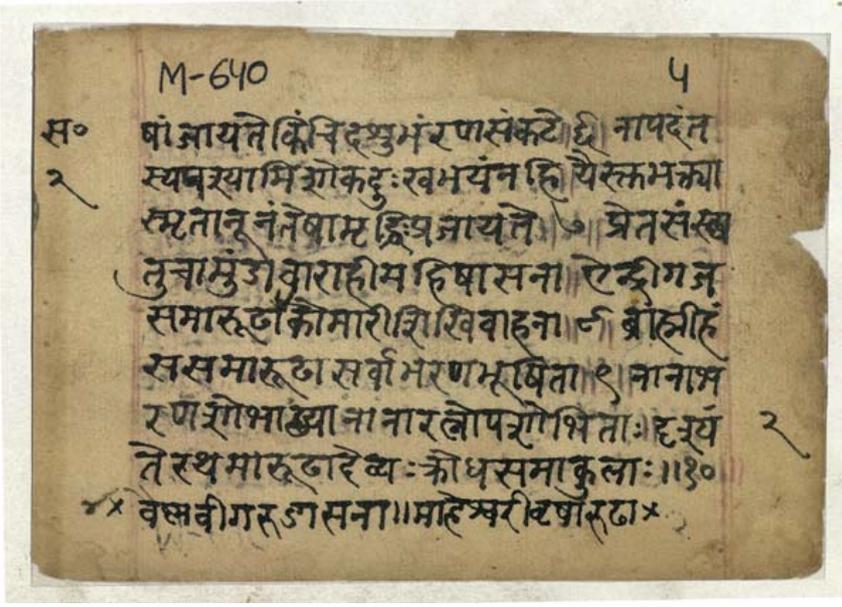


Transcription

Prathamā śailaputrīti dvitīyam brahmacārīṇī/ tṛtīyam candraghaṇṭeti kūṣmāṇḍeti caturthakam//3//
Pañcamam skandamāteti ṣaṣṭham kātyāyanīti ca/ saptamam kalarātrīca mahāgurīti caṣṭamam//4//
Navamam siddhidā proktā navadurgāḥ prakīrtitā/ uktānyetāni nāmāni brahmaṇaiva mahātmanā//5//
Agninā dahyamānastu śatrumadhye gato raṇe/ viṣame durgame caiva bhayārtāḥ śaraṇam gatāḥ//6//

English translation

At first (she is called) Śailaputrī, secondly, Brahmacārīṇī, in third (she is) Candraghaṇṭā, in fourth Kuṣmāṇḍā, in fifth Skandamātā, in sixth Katyāyanī, in seventh Kalarātrī, in eighth Mahāgurī and in ninth (she is known as) Siddhidātrī. Thus, she is known with her nine forms, as Navadurgā. These forms have been stated by his greatness Lord Brahmā (only) (3-5). Those are burning in fire or are in the midst of all dangers amongst the enemies in war, if devotedly remember her will get released from all sort of misfortunes. I don't see any danger, woos or fear for them who are afraid but come to the rescue of her at the time difficulties & impassable path (of their life), They will have no inauspicious happenings at the difficult time of fighting war & also will get all sort of prosperities (in their life) (6-7) She is in the form of Cāmuṇḍā at one time at the involvement of Preta-s and in other time she is Vārāhī & known as Mahiṣāsanā (Mahiṣa as her carrier).

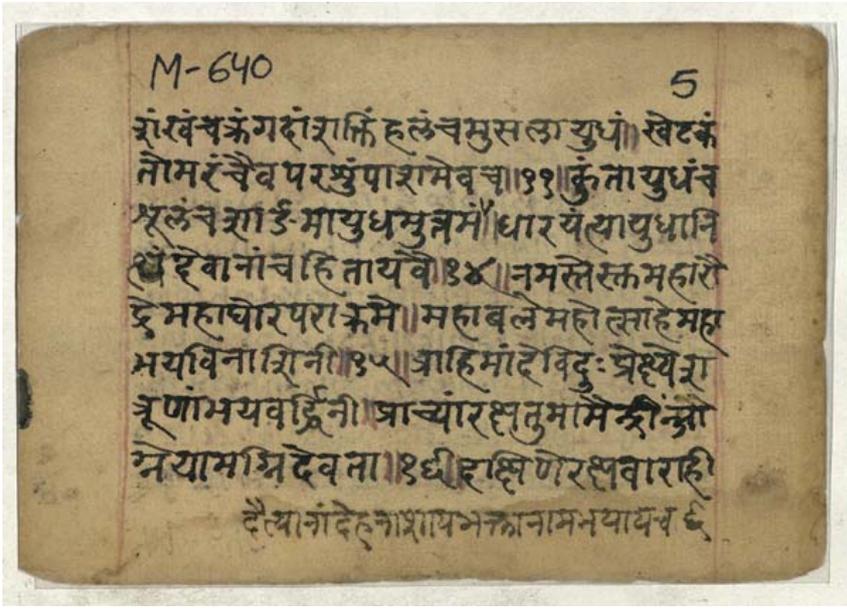


Transcription

Na teṣāṁ jayate kiñcida śubhaṁ raṇasaṁkaṭe/ Nāpadaṁ tasya paśyāmi śoka duḥkha bhayaṁ na hi//7//
Yaistu bhaktyā smṛtā nūnaṁ teṣāṁ vṛddhiḥ prajāyate//7// Preta sansthā tu cāmuṇḍā vārāhi mahīṣāsanā/
endrī gajasamārūḍhā kaumārī śikhi vāhanā//8// Brāhmī haṁsasamārūḍhā sarvā bharaṇa bhūṣitā//9// Nana
bharaṇa śobhāḍhyā nanaratnopaśobhitāḥ/ dṛśyante rathamārūḍhā devyaḥ krodha samākulāḥ//10//

English translation

She becomes Aindrī while riding an elephant & Vaiṣṇavī at other time while climbing on Garuḍa. She is Māheśvarī, Vṛṣāruḍhā, Kaumārī & Śikhivāhanā (8). She is Brāhmī while riding on swan and adorned with all sort of ornaments (9). While she is on a riding on a chariot surrounded/accompanied with the deities with all angers. She is decorated with all types of ornaments & is also shinning with various types of stones & gems (10).



Transcription

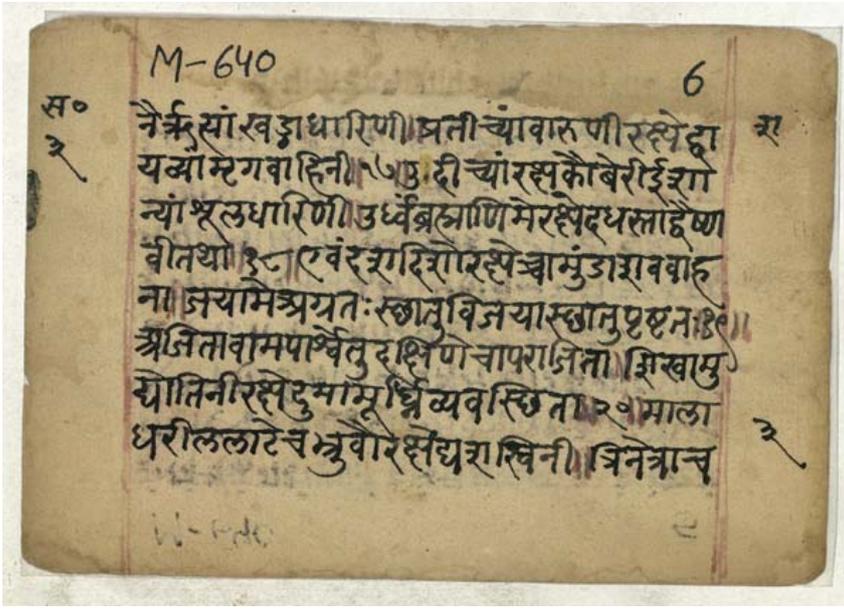
Śaṁkhaṁ cakram gadāṁ śaktiṁ halaṁ ca musalāyudham/ kheṭakaṁ tomarāṁ caiva paraśuṁ pāśameva
ca//11// Kuntāyudham ca śūlaṁ ca śāṅmāyudhamuttamam/ daityānāṁ dehanāśāya bhaktānāṁ abhayāya
ca//12// Dhārayantyāyudhānittham devānāṁ ca hitāya vai//13/14// Namaste stu mahāraudre
mahāghoraparākrame/ mahābale mahotsāhe mahābhayavināśinī//15// Trāhi māṁ devi duḥprekṣye
śatrūṅāṁ bhayavarddhinī/ prācyāṁ rakṣatu māmaindrī āgneyāmagñidevatā//16//

English translation

She is holding the weapons like Sankha(Conch), Cakra, Gadā, Śakti, Hala, Musala, Kheṭaka, Tomara, Paraśu, Pāśa, Kunta, Śūla & Śārṅga, the best of the weapons for the sake of the destruction of the bodies of the Asuras & for the of the welfare of the devotees. It is also certainly meant for the sake of the benefit of the Devas (11-13/14). (I) Bow down to the most aggressive, most fearful with valour, the strongest, most excited & the remover of the great fear (14/15). O' Devi! You, who is difficult to visualize, energiser/enhancer of fear in the minds of the enemies, please protect me. Let Aindrī protect me in the east & Agni in the direction of Āgneya (15/16). Let Vārāhī protect me in the south & Khḍgadhāriṇī in the direction of

Nair

ta.



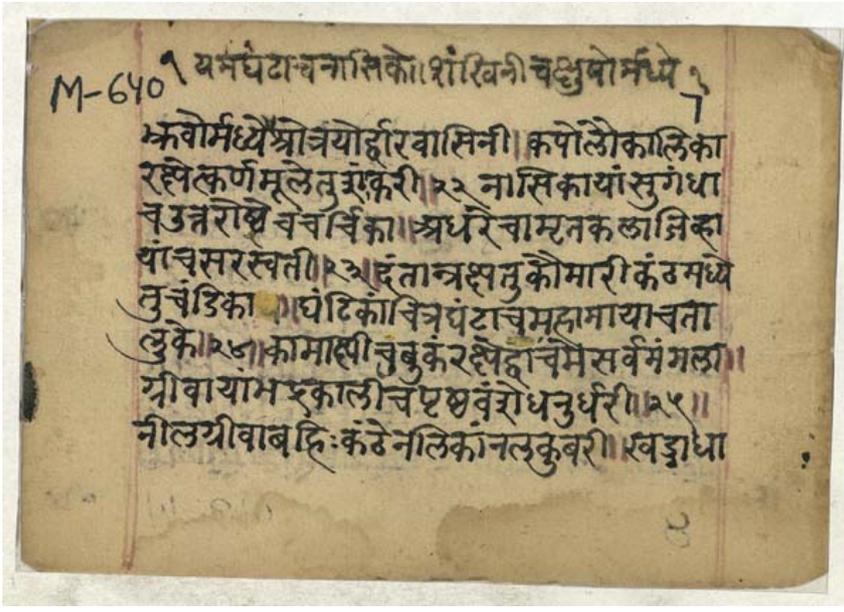
Transcription

Dakṣiṇe rakṣa vārāhi naiṛtyām khaḍgadhāriṇī/ pratīcyām vāruṇī rakṣedvāyavyām ṛḡgavāhinī//17//
Udīcyām rakṣakauberī īśānyām sūladhāriṇī/ urdvaṃ brahmāṇi me rakṣyedadhastādvaiṣṇavī tathā//18//
Evaṃ daśa diśo rakṣeccāmuṇḍā śavavāhanā/ jayā me agrataḥ sthātu vijayā sthātu pṛṣṭhataḥ//19// Ajitā
vāmapārśve tu dakṣiṇe cāparājītā/ śikhāmudyotinī rakṣedumā mūrdhni vyavasthitā//20// Mālādhārī
lalāṭeca bhruvau rakṣed yaśasvinī/

English translation

(Similarly) Let Vāruṇī protect me in the west &
Mr

gavāhini in the direction of Vāyavya (16/17). Kauberi may protect me in the North whereas, Shuladharini in the Ishana direction. Brahmāṇī may protect from Upward and Vashnavi from downward (17/18). In this way, Cāmuṇḍā, the rider of dead bodies may protect from the ten directions (18/19). Jayā may stay in front and Vijayā may in back whereas, Ajitā in left & Aparajitā in right. Udyotinī may protect my pigtail while Umā may (protect) sitting down on head (19/20). Mālādhārī may protect the forehead whereas, Yaśasvinī may protect my eyebrows. Trinetrā may protect the middle portion of my eyebrows and Yamaghantā may protect both the sides of the nose (20/21).

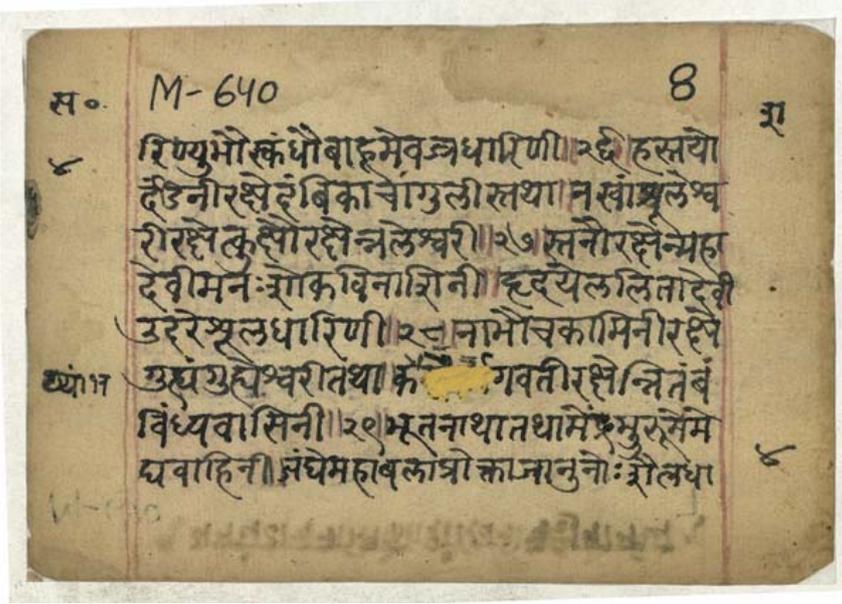


Transcription

Trinetrā ca bhruvormadhye yamaghanṭā ca nāsike//21// Śaṅkhinī cakṣuṣormadhye śrotrayordvāravāsinī/ kapolau kālikā rakṣetkarṇamūle tu śāṅkarī//22// Nāsikāyām sugandhā ca uttarōṣṭhe ca carcikā/ adhare cāmṛtakalā jihvāyām ca sarasvatī//23// Dantān rakṣatu kaumārī kaṅṭhamadhye tu caṇḍikā/ ghaṇṭikām citraghaṇṭā ca mahāmāyā ca tāluke//24// Kāmākṣī cibukam rakṣed vācam me sarvamaṅgalā/ grīvāyām bhadrakālī ca pṛṣṭhavamśe dhanurdharī//25// Nīlagrīvā bahiḥ kaṅṭhe nalikām nalakūbarī/

English translation

Śaṅkhinī may protect the inside portion of the eyes whereas, Dvāravāsinī may protect the ears. The cheeks may be protected by Kālikā whereas, the ear roots may be by Śāṅkarī (21/22). Sugandhā may protect the inside of (my) nose and Carcikā may the upper-leap. (Similarly), the lower-leap may be protected by Amṛtakalā and the tongue by Sarasvatī (22/23). Kaumārī may protect the teeth and Caṇḍikā may inside the throat. Citraghaṇṭā may protect the uvula whereas, Mahāmāyā may protect both the palates (23/24). Kāmākṣī may protect chin and Sarvamaṅgalā the speech. Bhadrakālī may protect in the neck and Dhanurdharī the backbone (24/25). Nīlagrīvā may protect the surface part of the neck whereas, the inside the throat may be by Nalakūbarī. Khaḍgadhāriṇī may protect both the shoulders and the arms may be by Vajradhāriṇī (25/26).

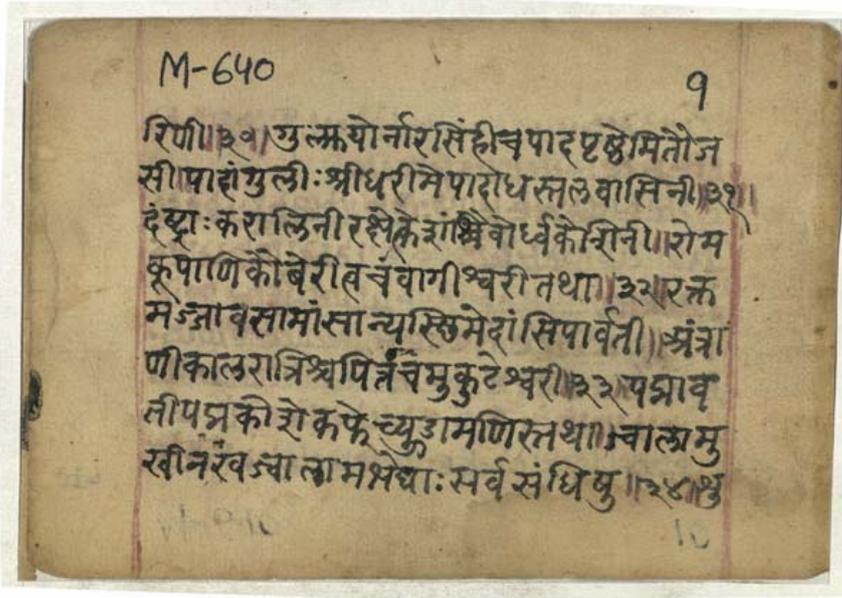


Transcription

Khadgadharinyubhau skandhau bāhū me vajradhāriṇī//26// Hastayordaṇḍinī rakṣedambikā cāṅgulīstathā/
nakhām sūleśvarī rakṣet kukṣau rakṣennaleśvarī//27// Stanau rakṣenmahādevī manaḥ śokavināśinī/
hrdaye lalitā devī udare śūladhāriṇī//28// Nābhau ca kāmīnī rakṣedguhyaṁ guhyeśvarī tathā/ kaṭyām
bhagavatī rakṣennitaṁbarā vindhyavāsīnī//29// Bhūtanāthā tathā meḍhramurūrme meghavāhinī/jaṅghe
mahābalā proktā jānunoh śailadhāriṇī//30//

English translation

Daṇḍinī may protect my hands and Ambikā the fingers. Sūleśvarī may protect the nails & Naleśvarī may protect the belly (26/27). My breasts may be protected by Mahādevī & mind may be by Śokavināśinī. Thus, the heart may be protected by Lalitādevī & abdomen by Śūladhāriṇī (27/28). The naval part may be protected by Kāmīnī whereas, the anus by Guhyeśvarī. The waist may be protected by Bhagavatī and Nitamba (buttocks) by Vindhyavāsīnī (28/29). Bhūtanāthā may protect my penis whereas, thighs may be by Meghavāhinī. Thus, thighs may protect by Mahābalā whereas, knees by Śailadhāriṇī (29/30).

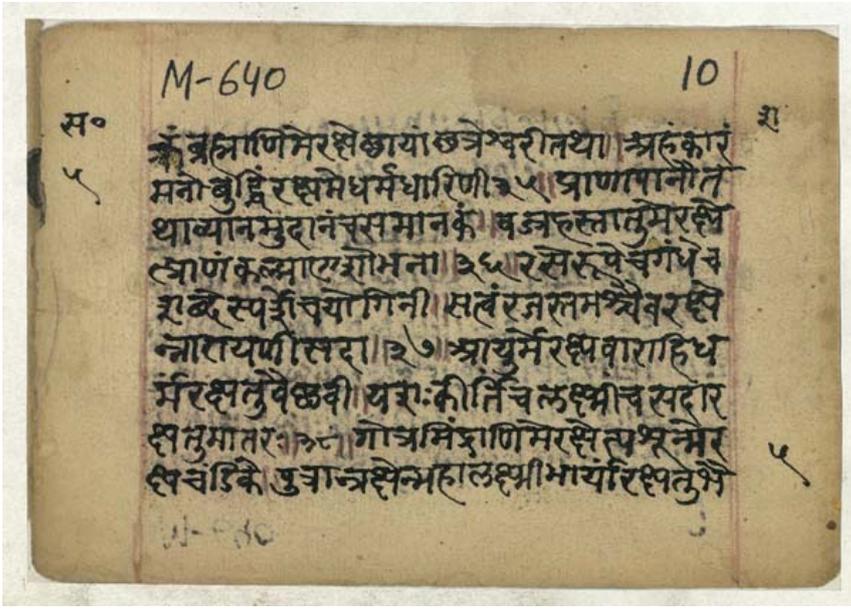


Transcription

Gulphayornārasimhī ca pādaprṣṭhe mitaujasī/ pādāṅgulīḥ śrīdharī me pādādhastalavāsini//31// Dañṣṭrāḥ
karālinī rakṣet keśāmscaivordvakeśinī/ romakūpāṇi kauberī tvacaṁ ca vāgīśvarī tathā//32//
Raktamajjāvasāmāmsānyasthimedāmsi pārvatī/ antrāṇī kālarātrīśca pittaṁ ca mukuṭeśvarī//33//
Padmāvatī padmakōśe kaphe c(y)uḍāmaṇistathā/ jvālāmukhī nakhajvālāmabhedyāḥ sarvasaṁdhiṣu//34//

English translation

Nārasimhī may protect the ankles and Mitaujasī the soles. Śrīdharī may protect the fingers of the leg whereas, Talavāsini the toes (30/31). The jaws may be protected by Karālinī and hairs may be by Ūrdvakeśinī. The holes of the hairs may be protected by Kauberī and the skin by Vāgīśvarī (31/32). Blood, marrow, fat, flesh, bone, meda etc., may be protected by Parvatī; antras (the pyloric end of the stomach) by Kālarātrī & Pitta (bile) by Mukuṭeśvarī (32/33). The padmakōśa part may be protected by Padmāvatī & kapha part may be taken care by Cuḍāmamaṇi. Thus, Jvālāmukhī may take care of the flame of my nails & all the joints by Abhedyā (33/34).

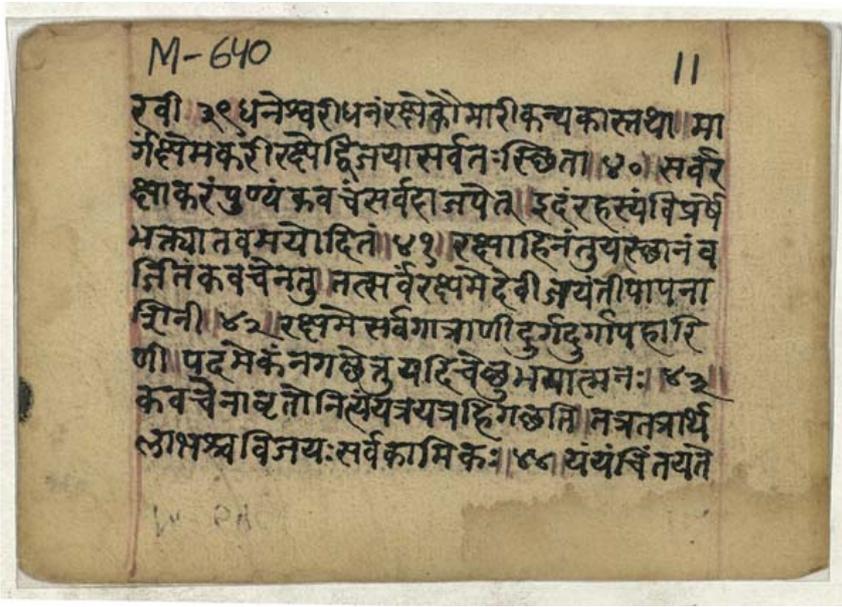


Transcription

Śukraṁ brahmaṇi me rakṣecchāyāṁ chatreśvarī tathā/ ahaṁkāraṁ manobuddhiṁ rakṣa me
dharmadhāriṇī//35// Prāṇāpānau tathā vyānamudānaṁ ca samānakam/ vajrahastā tu me rakṣetprāṇaṁ
kalyāṇaśobhanā//36// Rase rūpe ca gandhe ca śabde sparśa ca yoginī/ satvaṁ rajastamaścaiva
rakṣennārāyaṇī sadā//37// Āyurme rakṣa vārāhi dharmam rakṣatu vaiṣṇavī/ yaśaḥ kīrtim ca lakṣmīṁ ca
sadā rakṣatu mātaraḥ//38// Gotramindraṇi me rakṣetpaśūnme rakṣa caṇḍike/ putrān rakṣenmahālakṣmī
bhāryāṁ rakṣetu bhairavī//39//

English translation

Brahmāṇī may protect my semen & the shadow may be by Chatreśvarī. So also, Dharmadhāriṇī may protect my Ahaṁkāra, mind & intellect (34/35). (The five airs like) Prāṇa, Apāna, Vyāna, Udāna & Samānaka may be protected by Vajrahastā whereas, the Prāṇa part (alone) may be taken care of by Kalyāṇaśobhanā (35/36). Yoginī may protect the rasa, rūpa, gandha, śabda & sparśa whereas, sattva, raja & tamas may be protected by Nārāyaṇī (36/37). My life span may be protected by Vārāhī and my Dharma may be by Vaiṣṇavī. So also, my Yaśas, Kīrti & Luxmi may be protected by the mothers (37/38). My gotra may be protected by Indrāṇī & the animal wealth may be by Caṇḍikā. My sons may be protected by Mahālakṣmī & wife may be by Bhairavī (38/39).

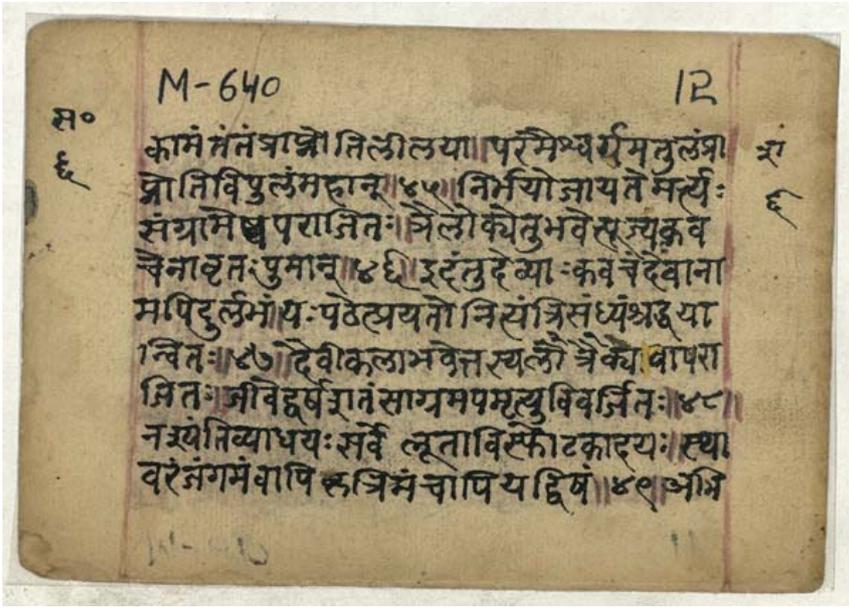


Transcription

Dhaneśvarī dhanam rakṣet kaumārī kanyakāstathā/ mārgam kṣemakarī rakṣedvijayā sarvataḥ sthitā//40//
Sarvarakṣākaram puṇyam kavacam sarvadājapet/ idam rahasyam viprarṣe bhaktyā tava mayoditam//41//
Rakṣāhī(i)nam tu yatsthānam varjitam kavacena tu/ tatsarvam rakṣa me devī jayantī pāpanāśinī//42//
Rakṣa me sarvagātrāṇī durga durgāpahāriṇī/ padamekam na gachettu yadicecchubhamātmanaḥ//43//
Kavacenāvṛto nityam yatra yatra hi gachati/ tatra tarārtha lābhaśca vijayaḥ sarvakāmikaḥ//44//

English translation

Dhanesvarī may protect my wealth whereas, Kaumarī may protect my daughter. My path may be protected by Kṣemakarī & Vijayā from all sides (39/40). One must always repeat this sacred kavaca which is an all-protective one. O' Viprarṣi! Because of your devotion I have told the secret of this to you (40/41). (Devi)Jayantī, the remover of sin may kindly protect all this place which is not a protected one and also without the kavaca (41/42). O' Durga! the remover of all sort of obstacles! Please protect all my body & even a word should not be redundant if one wishes one's welfare (42/43). Wherever one goes being protected by this Kavaca, will be a winner & also will have the benefit of wealth (43/44).

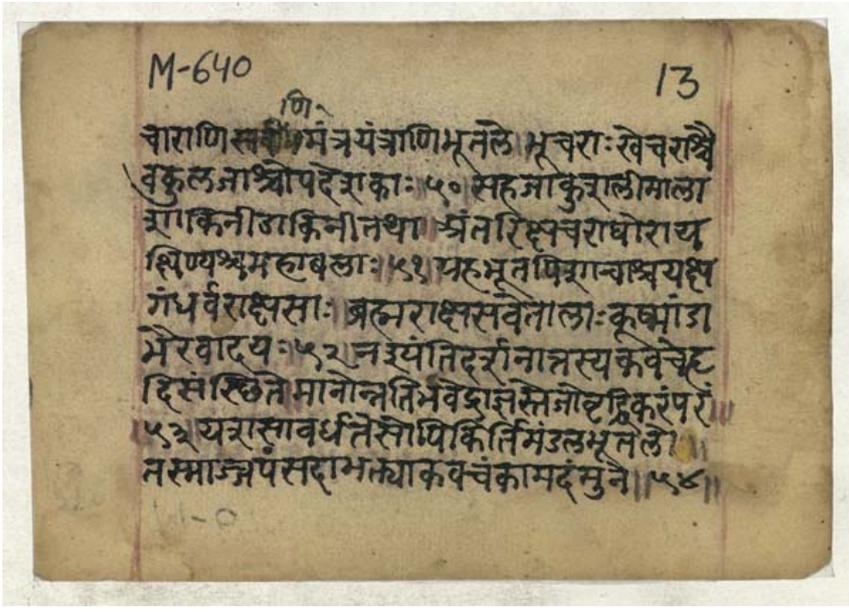


Transcription

Yaṁ yaṁ cintayate Kāmaṁ taṁ taṁ prāpnoti līlayā/ paramaiśvaryamatulaṁ prāpnoti vipulaṁ mahān//45//
Nirbhayo jāyate martyaḥ saṁgrāmeṣvaparājitaḥ/ trailokye tu bhavetpūjyaḥ kavacenāvṛtaḥ pumān//46//
Idaṁ tu devyāḥ kavacaṁ devānāmapi durlabhaṁ/ yaḥ pathetprayato nityaṁ trisandhyaṁ
śraddhyānvitaḥ//47// Daivī kalā bhavettsya trailokyecāparājitaḥ/ jived varṣaṣṭaṁ
sāgramapamṛtyuvivarjitaḥ//48// Naśyanti vyādhayaḥ sarve lūtāvisphoṭakādayaḥ/ sthāvaraṁ jaṅgamaṁ
vāpi kṛtrimaṁ cāpi yadvīṣaṁ//49//

English translation

Whomsoever he thinks gets him very easily & also gets the incomparable highest wealth in enormous quantity (44/45). A mortal one becomes fearless & remains undefeated in wars. Such a man becomes adorable in these three worlds if covered by the Kavaca (45/46). This Devi Kavaca is accessible with all difficulties even for the deities. The one who reads it with all faiths during the three sandhyās with all sincerity then he gets the quality of divinity & also remains un defeated in these three worlds. He remains alive for hundred of years being away from any sort of untimely death (46/47-47/48). All the diseases like lūtā (Skin Irritation, scratch etc.), Bisphoṭakas(Boils)etc., and also the poisons inclusive of sthāvaras (Poison of immobile origin), jaṅgamas(Poison of mobile origin) & artificial ones will vanish (from him) (48/49).

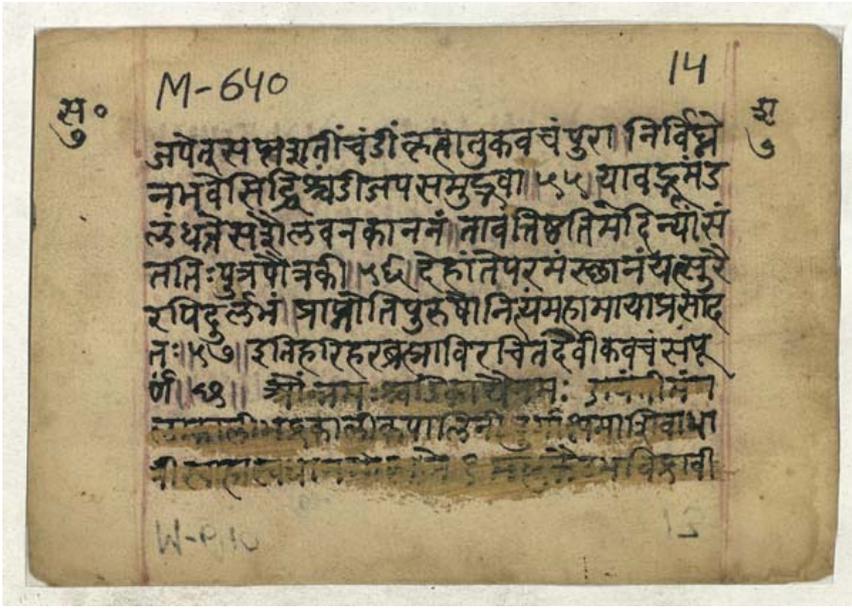


Transcription

Abhicārāṇi sarvāṇi mantrayantrāṇi bhūtale/ bhūcarāḥ khecarāścaiva kulajāścaupadeśakāḥ//50// Sahajā kuśalī mālā śākinī-ḍākinī tathā/ antarikṣacarā ghorā yakṣiṇyaśca mahābalāḥ//51// Grahabhūtapiśācāśca yakṣagandharvarākṣasāḥ/ brahmarākṣasavetālāḥ kūṣmāṇḍā bhairavādayaḥ//52// Naśyanti darśanāttasya kavace ḥṛdisamsthite/ mānonnatirbhaved rājñastejovṛddhi karam param//53// Yaśasā vardhate so'pi kirtimaṇḍalabhūtale/ tasmājjapaṁ sadābhaktyā kavacaṁ kāmadaṁ munai//54//

English translation

All those Ābhicārika mantras & Yantras under this earth including the bhūcarars, Khecaras, Kulajas, Upadeśikas, Sahajās, Kuśalīs, Mālās, Śākinīs, Dākinīs, Antarikṣacarās, Gorās, Yakṣiṇīs, Mahābalās, Grahas, Bhūtas, Piśācās, Yakṣas, Gandharvas, Rākṣasas, Brahmarākṣasas, Vetālās, Kūṣmāṇḍas, Bhairavas & such others will certainly disappear/perish seeing him wearing kavaca on his heart. There will be a progress of the king with regard to his dignity including the enhancement of his spiritual power (49-52/50-53). O' Muni! (Not only that) he will also prosper with his fame among those who have set their world records. It is therefore, one must always repeat the kavaca, the wish- fulfilling one with all devotion(53/54).

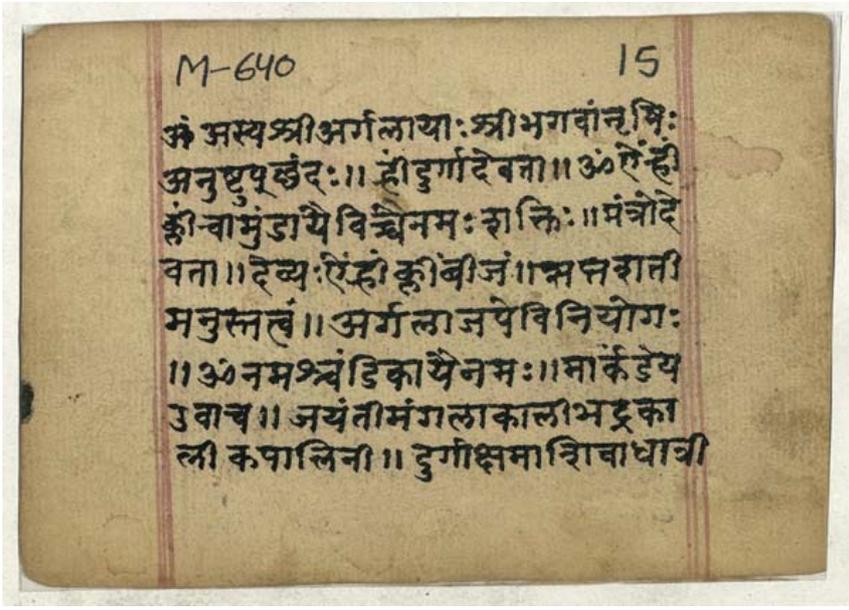


Transcription

Japetsaptaśatīṃ caṇḍīṃ kṛtvā tu kavacaṃ purā/ nirvighnena bhave(t)siddhi ścaṇḍī japa samudbhavā//55//
Yāvadbhūmaṇḍalaṃ dhatte saśaila vanakānanam/ tāvattiṣṭhati medinyāṃ saṃtatiḥ putrapautrakī//56//
Dehānte paramaṃ sthānaṃ yatsurairapi durlabham/ prāpnoti puruṣo nityaṃ mahāmāyāprasādataḥ//57// //
Iti harihara-brahmaviracita devī kavacaṃ saṃpūrṇam//

English translation

Prior to repeat(japa) of the Saptaśatī Caṇḍī one must complete the Devī Kavaca first. Then he will have the accomplishment (Siddhi)that is being generated through caṇḍījapa (54/55). His sons & whole of his future generations will survive as long as this earth, mountains, forests & gardens survive (55/56). At the end of his mortal body, at the grace of Mahāmāyā he certainly gets that supreme place which is difficult even for the deities to get (56/57). //Here ends the Devī Kavaca written by Harihara & Brahmā //

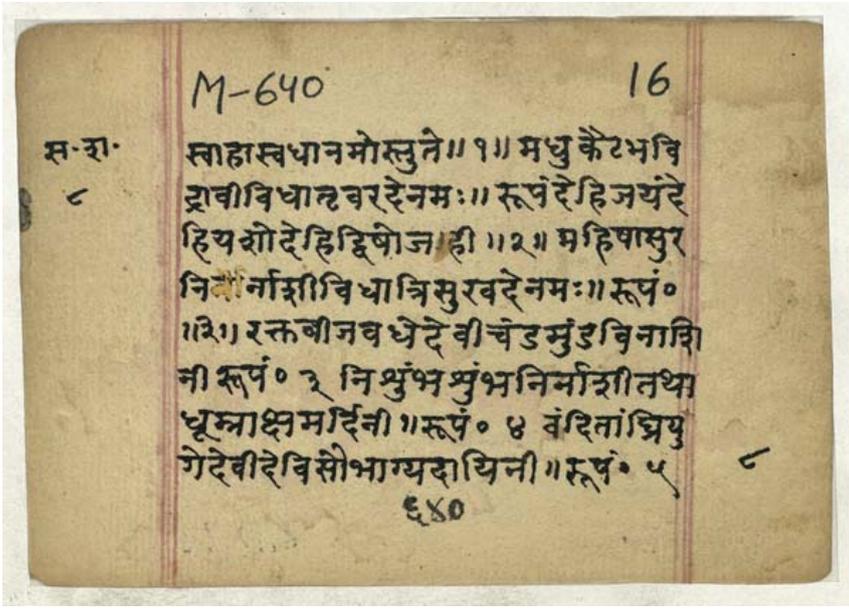


Transcription

Om asya śrī argalāyāḥ śrī bhagavānṛṣiḥ anuṣṭup chandaḥ/ hrīm durgā devatā/ om aim hrīm klīm
cāmuṇḍāyai viccai namaḥ śaktiḥ/ mantrō devatā/ devyaḥ aim hrīm klīm bījam/ saptaśatī manustatvam/
argalājape viniyogaḥ/om namaścaṇḍikāyai namaḥ/ Mārkaṇḍaiya uvāca// jayanti maṅgalā kālī bhadrakālī
kapālīnī/ durgā kṣamā śivā dhātrī svāhā svadhā namostute//1//

English translation

Om asya śrī argalāyāḥ śrī bhagavānṛṣiḥ anuṣṭup chandaḥ/ hrīm durgā devatā/ om aim hrīm klīm
cāmuṇḍāyai viccai namaḥ śaktiḥ/ mantrō devatā/ devyaḥ aim hrīm klīm bījam/ saptaśatī manustatvam/
argalājape viniyogaḥ/om namaścaṇḍikāyai namaḥ/ Mārkaṇḍeya uvāca (Markandeya Told): Salutations to
Jayantī (Ever Victorious One), Maṅgalā (Auspicious One), Kālī (Who is in the dark form), Bhadrakālī,
Kapālīnī (One who wears a garland of skulls), Durgā (Who helps to overcome difficulties), Śivā (the partner
of Lord Shiva), Kṣamā (Embodiment of Forbearance), Dhātrī (Supporter of all beings), Svāhā (final receiver
of the oblations to gods) & Svadhā (final receiver of the oblations to fore-fathers) (1).

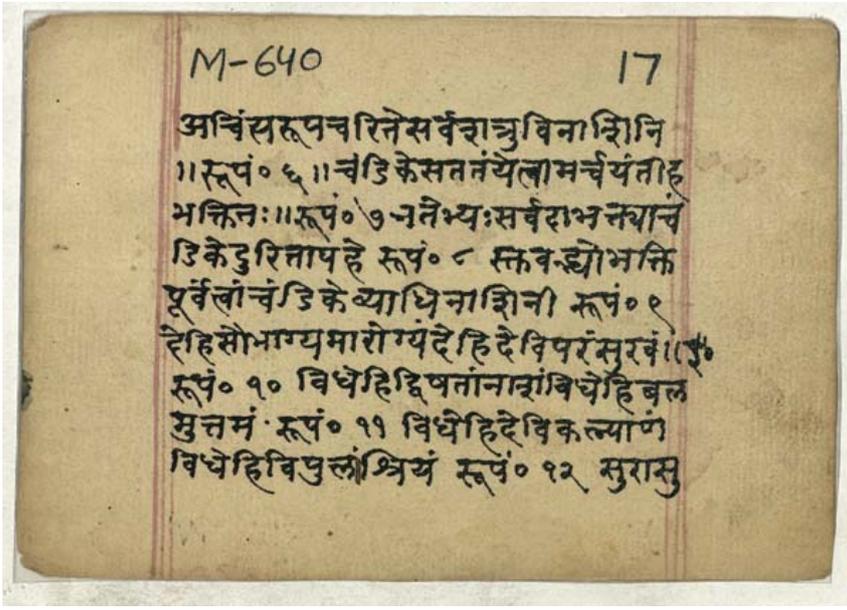


Transcription

Madhukaiṭabhavidrāvī vidhātṛvarade namaḥ/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi//2// Maḥiṣāsura
nirnāśi vidhātri sukhade namaḥ/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi //3// Raktabījavade devī
caṇḍa muṇḍa vināśinī/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi //4// Niśumbha śumbha nirnāśī tathā
dhūmrākṣa mardinī/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi//4// vanditāṁghriyuge devī devī
saubhāgyadāyinī/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi//5//

English translation

Salutation to the one who has passified/killed the two demons called Madhu & Kaitabha & being so proved as the great boon to Lord Brahmā. Please give me the good health, the victory, the fame & also destroy the enemies (2). I bow down before you. You are the destroyer of Maḥiṣāsura, maker of fate & giver of happiness. Please give me the good health, the victory, fame & also destroy my enemies (3). You are reason behind the killing of Raktabija & destroyer of Caṇḍa & Muṇḍa. Please give me the good health, give me the victory, give me fame & also destroy the enemies (3A). You are the destroyer of Shumbha & Nishumbha & also the passifier of Dhūmrākṣa. Please give me the good health, give me the victory, give me fame & also destroy the enemies (4) Devī who is worshipped at two of her feet & who offers all the good fate. (To such I beg) Please give me the good health, give me the victory, give me fame & also destroy the enemies (5).

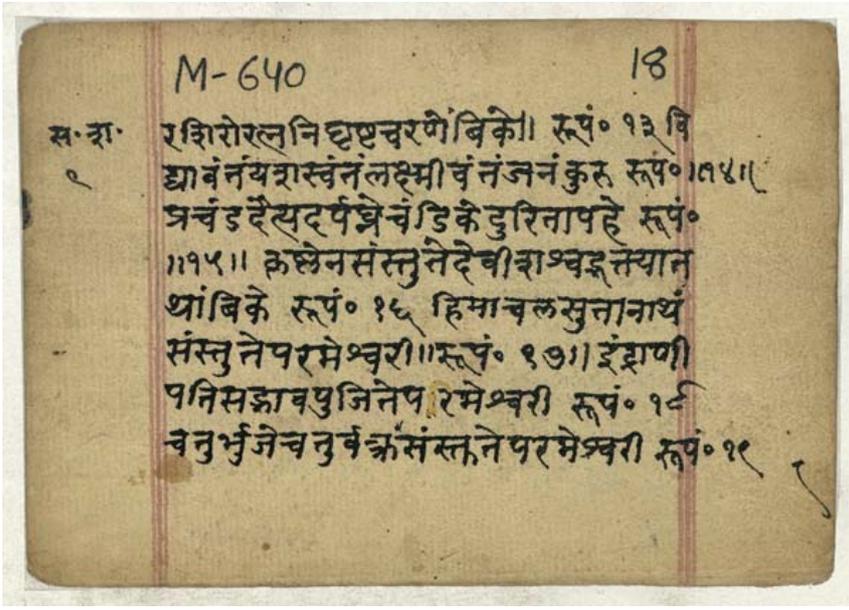


Transcription

Acintyarupacarite sarva śatru vināśinī/ rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi//6// Caṇḍike satataṃ ye tvāmarcayantiha bhaktitah/ rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi//7// Natebhyaḥ sarvadā bhktyā caṇḍike duritāpahe/ rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi//8// Stuvadbhyo bhaktipūrvaṃ tvāṃ caṇḍike vyādhināśinī/ rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi//9// Dehi saubhāgyamārogyaṃ dehi devī paraṃ sukhaṃ/ rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi//10// Videhi dviṣatāṃ nāśaṃ videhi balamuttamaṃ/ rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi//11// Vidhehi devī kalyāṇaṃ vidhehi vipulāṃ śriyam/ rūpaṃ dehi jayaṃ dehi yaśo dehi dviṣo jahi//12//

English translation

To such, whose appearance & character cannot be apprehended & who has the capacity to kill the enemy along with his whole lineage, please give him beauty, victory, fame including the destruction of enemy (6) O' Caṇḍike! Those who always worship you with devotion, (you certainly) give beauty, victory, fame to them & kill their enemy (7). O' the remover of the difficulties! You always protect them who bow down before you with devotion. May you please provide beauty, victory, fame & kill the(their) enemy (8)! O' Caṇḍike! You are of the nature of being a destroyer of all sort of diseases. Those who make prayer to you with devotion you may please provide them beauty, victory, fame & destruction of their enemy (9). O' Devi! May you provide good luck, health & highest pleasure along with beauty, victory, fame & destruction of enemy (10)! You please accomplish the destruction of the enemies & provide the excellent power all along the beauty, victory, fame & killing of enemies (11). O' Devi! Accomplish (for us) the welfare & sumptuous wealth all along the beauty, victory, fame & destruction of enemies(12).

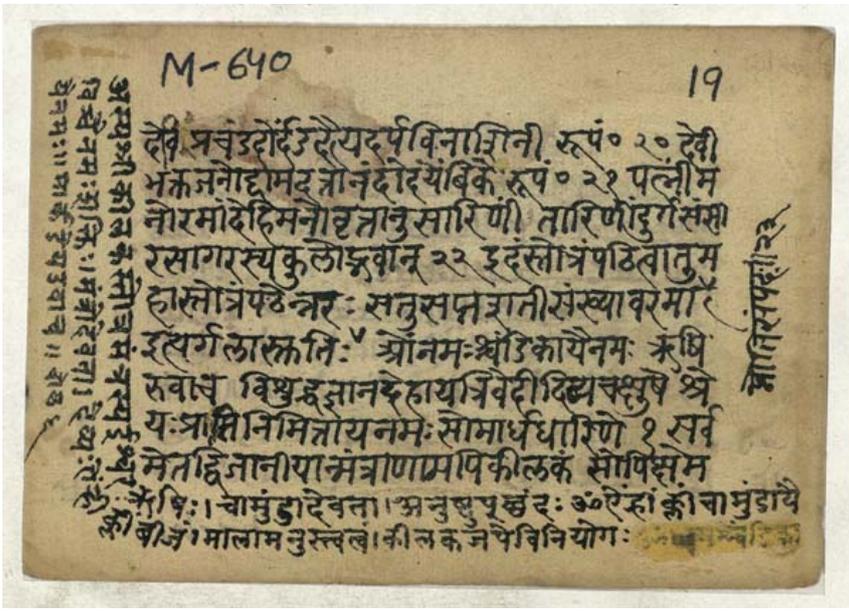


Transcription

Surāsuraśīroratnanighṛṣṭacaraṇem'bike/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi//13// Vidyāvantam
yaśasvantam lakṣmīvantam janam kuru/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi//14//
Pracaṇḍadaityadarpaḥne caṇḍike duritāpahe/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi //15// Kṛṣṇena
saṁstute devī śaśvadbhaktyā tathāmbike/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi//16//
Himācalasutānātham saṁstute parameśvarī/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi//17//
Indrāṇīpatisadbhāva pujite parameśvarī/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi//18//Caturbhujē
caturvaktram saṁstute parameśvarī/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi//19//

English translation

O' Ambike! You are the one whose feet are rubbed against the gems of heads of demons & deities. Please give beauty, victory, fame & kill the enemies (13). Please make me learned, famous & wealthy (so) give me beauty, victory, fame & also kill my enemies (14). O' Candike! the one who smashes the arrogance of the furious demons & also the one who is the remover of difficulties. Please give me beauty, victory, fame & also kill my enemies (15). O' Ambike! You were also being continuously worshipped by Lord Krishna with utmost devotion. May you grant beauty, victory, fame & killing of enemies! (16). O' Paramesvari! You are also being worshipped by the husband of the daughter of Himalaya. May you grant beauty, victory, fame & killing of enemies (17)! O' Paramesvari! You are also being worshipped by Indrāṇi on account of the development of her relationship with Indra. May you grant beauty, victory, fame & killing of enemies (18)! O' Paramesvari! You are being prayed by Lord Brahma & Lord Vishnu. May you grant beauty, victory, fame & killing of enemies(19)!

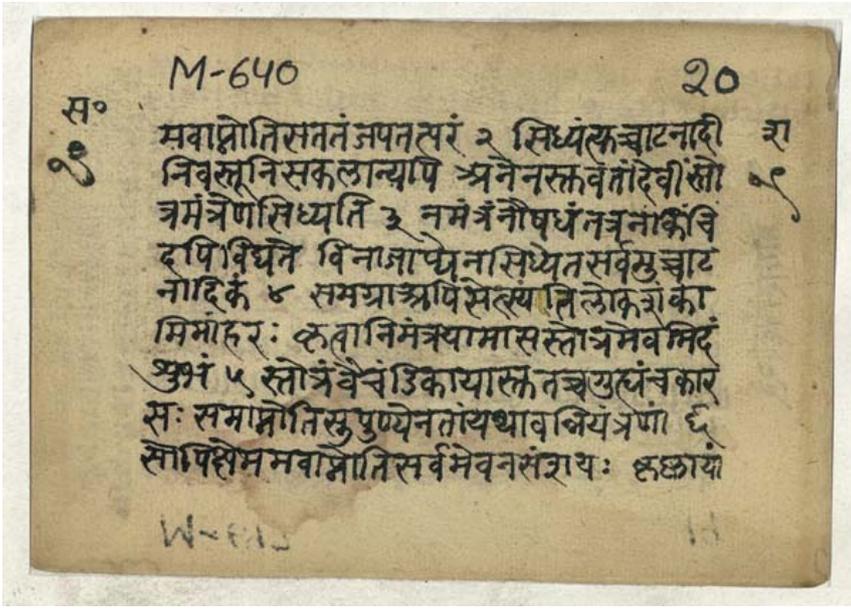


Transcription

Devī pracaṇḍadordaṇḍadaityadarpavināśinī/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi//20// Devī bhaktajanoddāmadattanandodayembike/ rūpaṁ dehi jayaṁ dehi yaśo dehi dviṣo jahi//21// Patnīm manoramām dehi manovṛttanusārīṇim/ tāriṇīm durgasaṁsārasāgarasya kulodbhavān //22// Idaṁ stotraṁ paṭhitvā tu mahāstotraṁ paṭhennaraḥ/sa tu saptaśatīsaṁkhyāvaramāpnoti saṁpadām//23// // Ityargalā stutiḥ// Om asya śrī kīlaka stotramantrasya/ Išvara ṛṣiḥ/ cāmuṇḍā devatā/ anuṣṭup chandaḥ/ om aiṁ hrīm klīm cāmuṇḍāyai viccai namaḥ/ śaktiḥ/ mantra devatāḥ/ devyaḥ aiṁ hrīm klīm bījaṁ/ mālāmanustvatvaṁ(?)/kīlaka(m) jape viniyogaḥ/om namaścaṇḍikāyai namaḥ// //Ṛṣi uvāca// Om viśuddhajñānadehāya trivedīdivyacakṣuṣe/ śreyaḥ prāptinimittāya namaḥsomārdhadhāriṇe//1// Sarvametādvijānīyānmantrāṇāmapikīlakam/

English translation

O' Devi! You are the one who is of the nature of passifying the arrogance of most violent demons. May you grant beauty, victory, fame & killing of enemies (20)! O' Devi! You are of the nature of manifesting out of the pleasure of the acute devotion of the devotees. May you grant beauty, victory, fame & killing of enemies (21)! May you grant me a pleasurable wife who can proceed according to (my) mindset. She must be able to help me in difficulties of crossing the ocean of this mundane/worldly life & reaching at the shore (22). Having read this one must read the main text. Such a person will get the boon of equal to that of the number of Saptaśatī (23). Here ends the argalāstuti. Om asya śrī kīlaka stotramantrasya/ Išvara ṛṣiḥ/ cāmuṇḍā devatā/ anuṣṭup chandaḥ/ om aiṁ hrīm klīm cāmuṇḍāyai viccai namaḥ/ śaktiḥ/ mantra devatāḥ/ devyaḥ aiṁ hrīm klīm bījaṁ/ mālāmanustvatvaṁ(?) /kīlaka(m) jape viniyogaḥ/

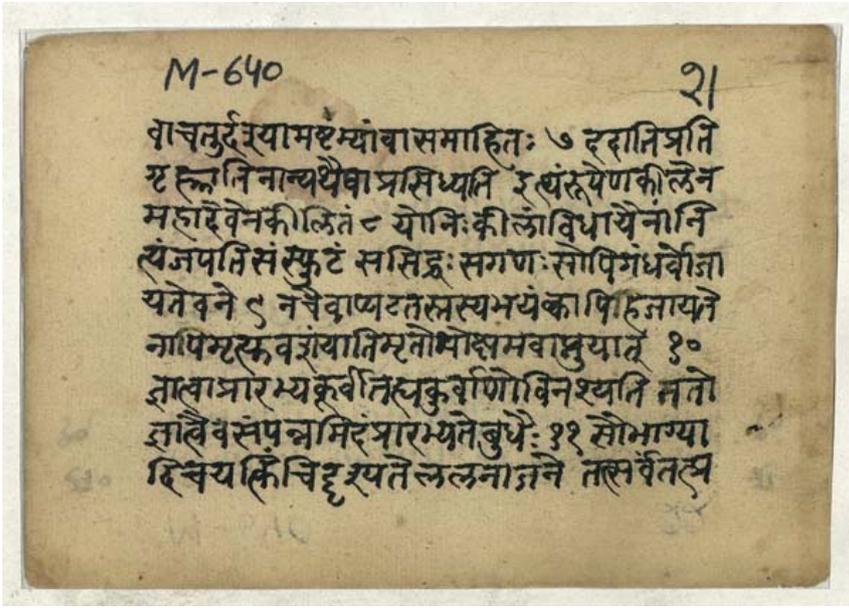


Transcription

so'pi kṣemamavāpnoti satatam japatatparam//2// Sidhyantuuccāṭanādīni vastuni sakalānyapi/ anena stuvatām devī stotramantreṇa sidhyati//3// Na mantram nauśadham tatra na kiñcidapi vidyate/ vinā jāpyena sidhyeta sarvamuccāṭanādīkam//4// Samagrā api setsyanti lokaśaṅkāimimām haraḥ/ kṛtvā nimantrayāmāsa stotramevamidaṁ śubham//5// Stotraṁ vai caṇḍikāyāstu tacca guhyam cakāra saḥ/ samāpnoti su puṇyenatām yathāvanniyantṛaṇām//6// So'pi kṣemamavāpnoti sarvameva na saṁśayaḥ/

English translation

Om Namaścaṇḍikāyai namah (Salutation to Devi Caṇḍī). Rishi Told: It is for the sake of welfare I bow down to that embodiment of pure knowledge having three devine eyes in the forms of three Vedas, & who is also known as Somārdhadhārīṇī (holder of the half-moon) (1). All these are to be known as the Kīlaka of Mantras. The one who does the japa regularly with concentration gets all the welfare (2). All those tantric techniques/matters like Uccāṭana etc. will be accomplished by them those who read even a stotra from this regularly (3). There is no mantra, no medicines and nothing as such including all those uccāṭna etc., which can yield fruits without the japa of this (4). Everything can be accomplished through this was the doubt in the minds of people which was removed by Lord Shiva by making the stotras auspicious (5). In fact, he (Lord Shiva) made the stotras of Devī Caṇḍikā hidden and one can invoke her properly with all austerity (6).

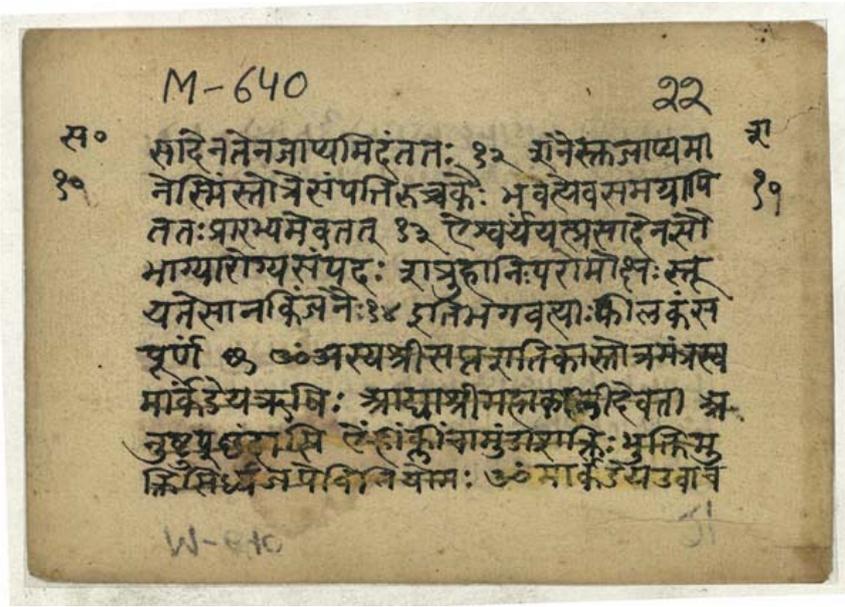


Transcription

ḥṣṇāyām vā caturdaśyāmaṣṭamyām vā samāhitaḥ//7// Dadāti pratigrhṇāti nānyathaiṣā prasidhyati/ itham
rupeṇa kīlena mahādevena kīlitam//8// yo niṣkīlām vidhāyainām nityam japati saṁsphuṭam/ sa siddhaḥ sa
gaṇaḥ so'pi gandharvo jāyate vane//9// Na caivāpyaṭatastasya bhyaṁ kvāpi hi jāyate/ nā'pimṛtyuvaśam
yāti mṛto mokṣamavāpnuyāt//10// Jñātvā prārabhya kūrvīta hyakurvāno vinaśyati/ tato jñātvaiva
saṁpannamidaṁ prarabhyate budhaiḥ//11// Saubhāgyādi ca yatkiñcid dṛśyate lalanājane/ tatsarvaṁ
tatprasādena tena jāpyamidaṁ tataḥ//12//

English translation

There is no doubt all those will have welfare who maintain themselves with all austerity either in Kṛṣṇāṣṭamī or Kṛṣṇacadurdaśī (7). Those who offer their everything (whatever they have) on these two days to Devi and later on accept those as an offering from Devi, Mahādevī becomes happy with them and there is no other way to make her happy. This is the method(Kīlaka) introduced(Kīlitam) by Mahādeva (8). Those who make the chanting of it by making it niṣkīla and does the chanting with full concentration according to the method prescribed then only he will get the full effect of chanting the mantra(9).Such a person will neither have any fear even while walking alone nor will meet any untimely death and if also dies gets the salvation(10).One must begin this after knowing every thing about it and by not doing so he loses the result (11).

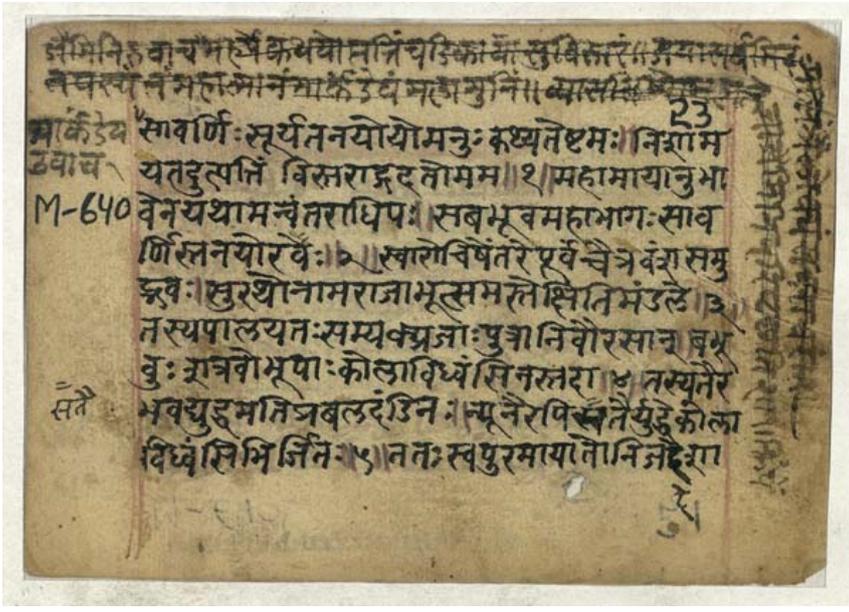


Transcription

Śanaistu jāpyamānesmiṅ stotre saṃpatiruccakaiḥ/ bhavatyeva samagrāpi tataḥ prārabhyameva tat//13//
Eśvaryaṃ yatprasādena saubhāgyārogyasaṃpadaḥ/ śatruhāniḥ paro mokṣaḥ stūyate sā na kiṃ
janaiḥ//14// // Iti bhagavatyaḥ kīlakaṃ saṃpūrṇam//

English translation

Whatever auspicious qualities in feminities etc., seen in the ladies also come from the grace of her so, one must recite Devīmāhātmya (for the sake one's welfare) (12). Even if the stotras are recited softly it gives an indication of wealth but with a loud reading one it indicates a wide spectrum of wealth. That is the reason one must do that (loud reading) (13). Why should she not be praised by the people if with the grace of whom they get welfare, health, wealth, end of enemies & liberation (14)? Here ends the Kīlaka of Bhagavatī

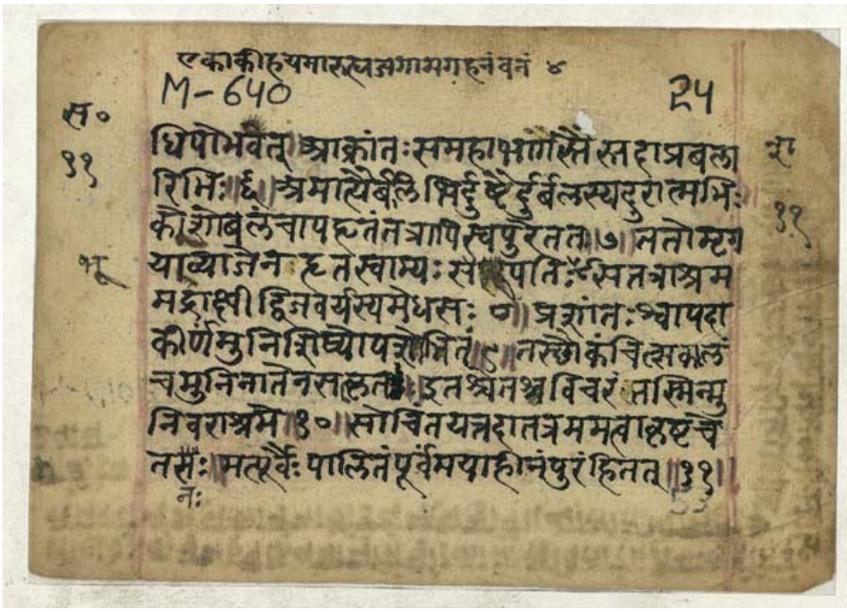


Transcription

//Om mārkaṇḍeya uvāca// Sāvārṇiḥ sūryatanayo yo manuḥ kathyateṣṭamaḥ/ niśāmaya tadutpattiṃ vistarād gadato mama//1// Mahāmāyānubhāvena yathā manvantarādhīpaḥ/ sa babhūva mahābhāgaḥ sāvārṇistanayo raveḥ//2// svārociṣentare pūrvaṃ caitravaṃśasamudbhavaḥ/ suratho nāma rājābhūt samaste kṣitimaṇḍale//3// Tasya pālayataḥ samyak prajāḥ putrānivaurasān/ babhūvuḥ śatravo bhūpāḥ kolāvidhvaṃsinastadā//4// tasya tairabhavad yuddhamatiprabaladaṇḍinaḥ/ nyūnairapi sa tairyuddhe kolādidhvaṃsibhirjitaḥ//5// Tataḥ svapuramāyāto nijadeśādhipo'bhavat/

English translation

(Introductory part covers from page No.2 to 21. The text begins from here): //Om Namaścāṇḍikāyai// OM AIM MĀRKAṆḌEYA UVĀCA/ Henceforth I will speak in details regarding the birth of Sāvārṇi, the son of Surya who is believed as the eighth Manu (1) You please listen how he, the great Sāvārṇi, the son of Ravi(Sun), by the grace of Mahāmāyā, became the lord of the eighth Manvantara (2). Much before (in ancient times), during the Svārociṣa, there was a king, namely, Suratha born of the Caitra dynasty, was ruling over the whole world (3). While he was ruling over the kingdom and looking after the whole countrymen like that of his own sons/daughters there were some enemies of him who destroyed the Kolas (4). Following the same, there was a serious battle fought with these enemies by the king, Suratha with powerful weapons. However, with a small number of army, the enemy won the war (6).

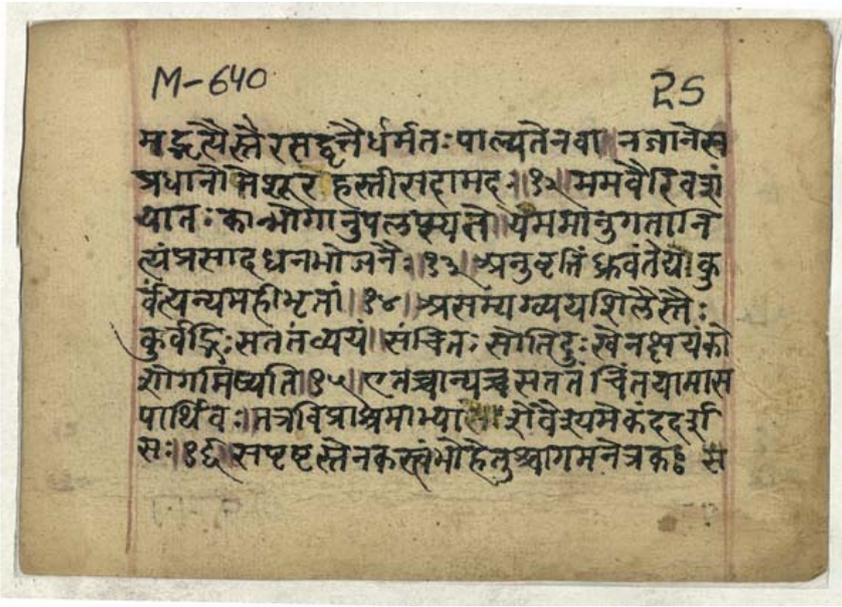


Transcription

Ākāntaḥ sa mahābhagas taistadā prabalāribhiḥ//6// Amātyairbalibhir duṣṭair durbalasya durātmabhiḥ/
kośo balaṁ cāpahṛtaṁ tatrāpi svapure tataḥ//7// Tato ṛṅgayāvyaḥena ḥṛtsvāmyaḥ sa bhūpatiḥ/
hayamāruhya jagāma gahaṇaṁ vanam//8// sa tatrāśramamadrākṣīd dvijavaryasya medhasaḥ/
praśāntaḥ śvāpadākīrṇa muniśiṣyopaśobhitam//9// Tasthau kañcit sa kālaṁ ca muninā tena satkṛtam/
itaścetaśca vicaraṅstasminmunivarāśrame//10// So'cintayattadā tatra mamatvākṛṣṭacetanaḥ/
matpūrvaiḥ pālitaṁ pūrvam mayā hīnaṁ puraṁ hi tat//11//

English translation

Thereafter, he came down and started ruling over his own kingdom however, attacked again by the enemy & got defeated by that mighty enemy who was known for destroying the Kolas(7). Thereafter, he, in his own kingdom got all his money/property robbed by his own ratched & mighty ministers (8). Thereafter, in the pretext of mrigaya he, leaving apart his lordship, left out the kingdom alone riding a horse & went to a dense forest(9). While wandering there, he saw an ashrama of a great sage, the atmosphere of which was very much pleasant with the wandering of beasts & the sage surrounding by the disciples (10). He lived there in the forest for some time wandering in the forest surroundings being hosted by the sage (11). In a fine moment, while he was wandering in the ashrama surrounding, started thinking about his kingdom (12). How is about the kingdom that was once guarded by my ancestors and now the situation there in my absence; whether it is being righteously taken care of by my servants of evil nature(13).

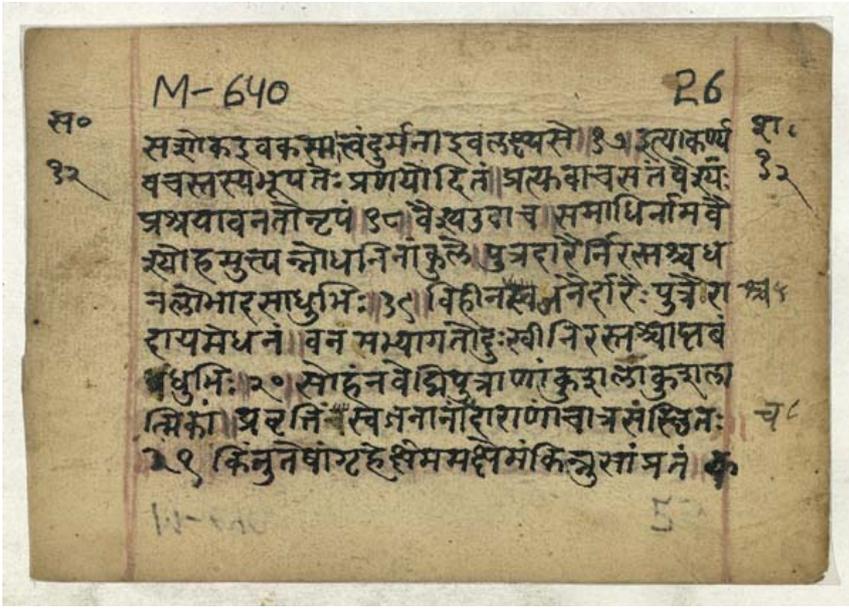


Transcription

Madbhṛtyaistairasadvṛttair dharmataḥ pālyate na vā/ na jāne sa pradhāno me śūrahastī sadāmadaḥ//12//
Mama vairivaśam yātaḥ kān bhogānupalapsyate/ ye mamānugatā nityam prasādadhanabhojanaiḥ//13//
Anuvṛttim dhruvaṁ te'dya kurvantyanyamahibhṛtām//14// Asamyagvyayaśilaistaiḥ kurvadbhiḥ satataṁ
vyayam/ sañcitaḥ so'ti duḥkhena kṣayaṁ kośo gamiṣyati//15// Etaccānyacca satataṁ cintayāmāsa
pārthivaḥ/ tatra viprāśramābhyāśe vaiśyamekaṁ dadarśa saḥ//16// sa pṛṣṭhastena kastvaṁ bho
hetuścāgamane'tra kaḥ/

English translation

I do not know what type of enjoyment my chief elephant who was heroic and always elated is having now under the control of my enemies! (14). Certainly, all those servants under my control who were once enjoying my grace & wealth are following the other kings today (15). All those kings of lavishly spending nature might be spending extravagantly all those treasure deposited once (by me & my fore-fathers) with great difficulties (16). While pondering over these & other related thoughts the king Suratha saw a merchant nearby the hermitage (17). Thereafter, he was asked by the king: Hellow! Who are you? What is the reason of your coming over here? Why are you looking melancholy & depressed? (18).

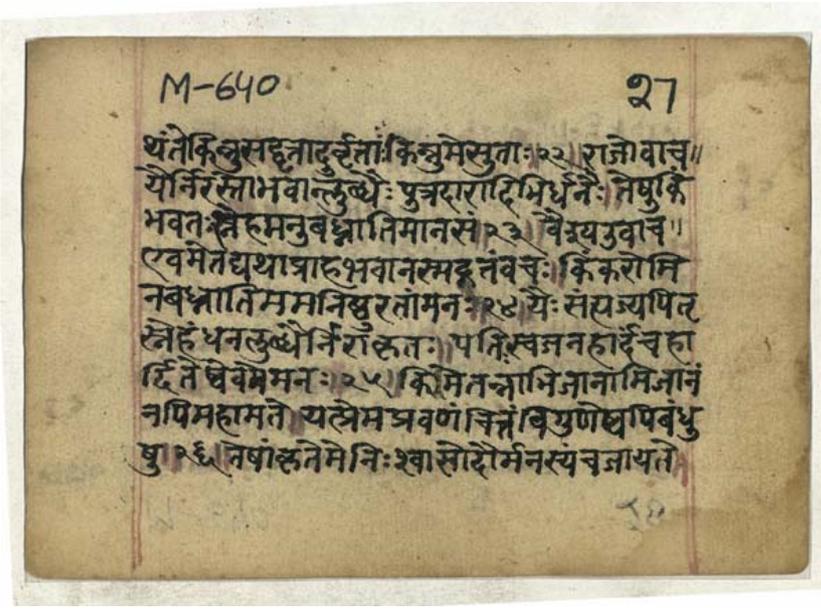


Transcription

Saśoka iva kasmāttvaṃ durmanā iva lakṣyase//17// Ityākarma vacastasya bhūpateḥ praṇayoditam/
pratyuvāca sa taṃ vaiśyaḥ praśrayāvanato nṛpam//18// //Vaiśya uvāca// Samādhirnāma
vaiśyohamuttpanno dhaninām kule/ putradārair nirastaśca dhanalobhādasādhubhiḥ//19// Vihīnaśca
dhanair dāraiḥ putrairādāya me dhanam/ vanamabhyāgato duḥkhī nirastaścāpta bandhubhiḥ//20// So'haṃ
na vedmi putrāṇāṃ kuśalā kuśalātmikā/ pravṛttiṃ svajanānāṃ ca dārāṇāṃ cātra saṃsthitāḥ//21// Kim
nu teṣāṃ gṛhe kṣemamakṣemaṃ kim nu sāmpratam/

English translation

Thus, having heard this language with great love from the king he respectfully replied (19). The merchant said (20). "I am a merchant & my name is Samadhi. I am born of a rich family. Because of greediness of my evil natured sons & wife, I am cast out & devoid of my wealth today (21). Being cast out by my wife, sons & wealth, I have come over here in this forest stricken by grief (22). I do not know now the good or bad of my sons & or for that matter of my own people & my wife (23). It is neither known the things in their home is well or not (24) nor regarding my sons whether they are well-behaved or otherwise now "(25).

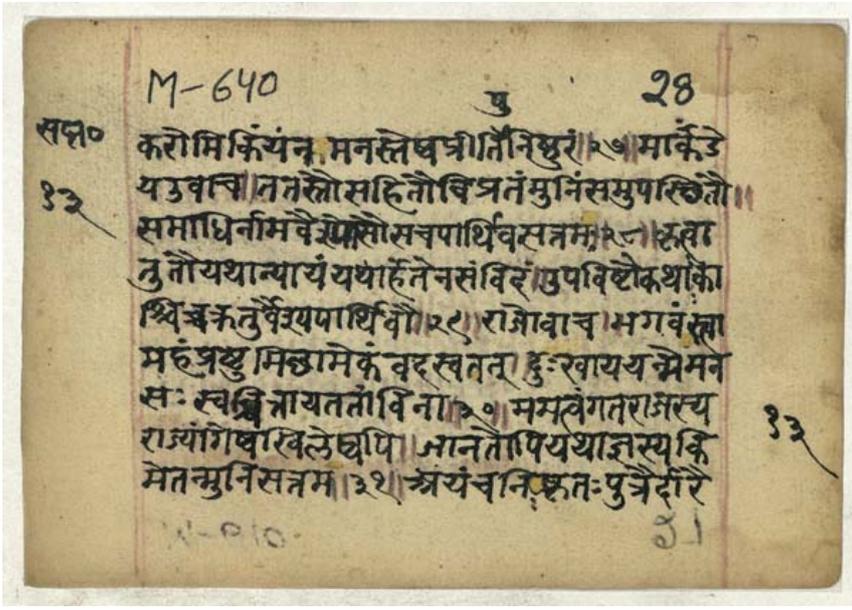


Transcription

katham te kinnu sadvṛttā durvṛttāḥ kinnu me sutāḥ//22// //Rājovāca// Yair nirasto bhavāñllubdhaiḥ
putradārādibhir dhanaiḥ/ teṣu kiṃ bhavataḥ snehamanubadhnāti mānasam//23// // Vaiśya uvāca//
Evametadyathā prāha bhavānasmadgataṃ vacaḥ/ kiṃ karomi na badhnāti mama niṣṭhuratām
manaḥ//24// Yaiḥ samtyajya pitṛsnehaṃ dhanalubdhair nirākṛtaḥ/ patiḥ svajana hārdaṃ ca hārdi teṣveva
me manaḥ//25// Kimetannābhijānāmi jānannapi mahāmāte/ yatpremapravaṇaṃ cittaṃ viguṇeṣvapi
bañdhuṣu//26// Teṣāṃ kṛte me niḥśvāso daurmanasyaṃ ca jāyate/

English translation

The king said (26): How is it that you still have love in those greedy sons & wife by whom you are deprived of your wealth & have been cast out? (27-28) The merchant said (29): You have rightly stated the words of my mind but what shall I do? My mind somehow does not become cruel in this regard (30). As a result, my mind is attached to such who have driven me out & my fatherly affection & the love of a husband for the sake of greed of wealth (31). I do not know the nature of the chitta which, after knowing all the bad conducts of my dear ones, is still emotional towards them (32). I have heavy sighs & also feel dejected due to them (33) but still my mind is not hard enough towards these unloving ones (34).

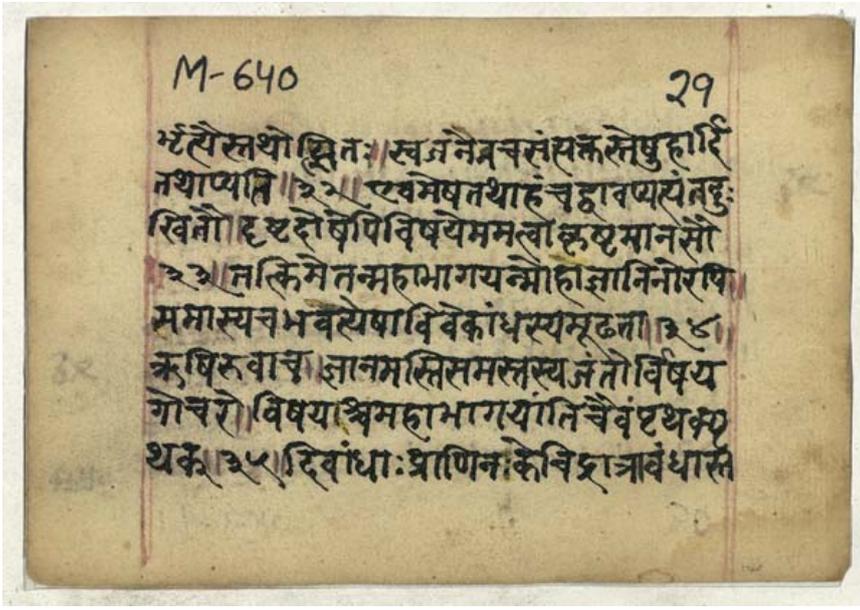


Transcription

Karomi kim yaṁ na manasteṣvapṛīṣu niṣṭhuram//27// //Mārkaṇḍeya Uvāca// Tatastau sahitau vipra taṁ munim samupasthitau/ samādhir nāma vaiśyo'sau sa ca pārthiva sattamaḥ//28// Kṛtvā tu tau yathānyāyaṁ yathārham tena saṁvidam/ upaviṣṭau kathāḥ kāściccakraturvaiśya pārthivau//29// //Rājovāca// Bhagavaṁstvāmahaṁ praṣṭumicchāmyekaṁ vadasva tat/ duḥkhāya yanme manasaḥ svaccittāyatatām vinā//30// Mamatvaṁ gatarājasya rājyāṅgeṣvakhileṣvapi/ jānato'pi yathājñasya kimetan munisattama//31// Ayaṁ ca niṣkṛtaḥ putrairdārairbhṛtyaistathojjhitaḥ/

English translation

Markandeya said (35): Thereafter, Samadhi, the merchant & Suratha, the king, both of them together approached the sage (36-37). Having gone through the necessary formalities (& permissions from the sage) both of them decided & negotiated on the topic for the discussion & sat with the sage (38). The king said (39): O' sir, I would like to ask you a question, if you kindly agree to reply please! (40). My mind is perturbed due to non-control of intellect over it (41). O Best of sages! How is it that even if I have lost my control over the kingdom & all its auxiliaries, I have still an attachment to all of these like that of an ignorant man? (42). Same is the case of this merchant who has been disowned by his children, wife & servants but still has affection towards them! (43).

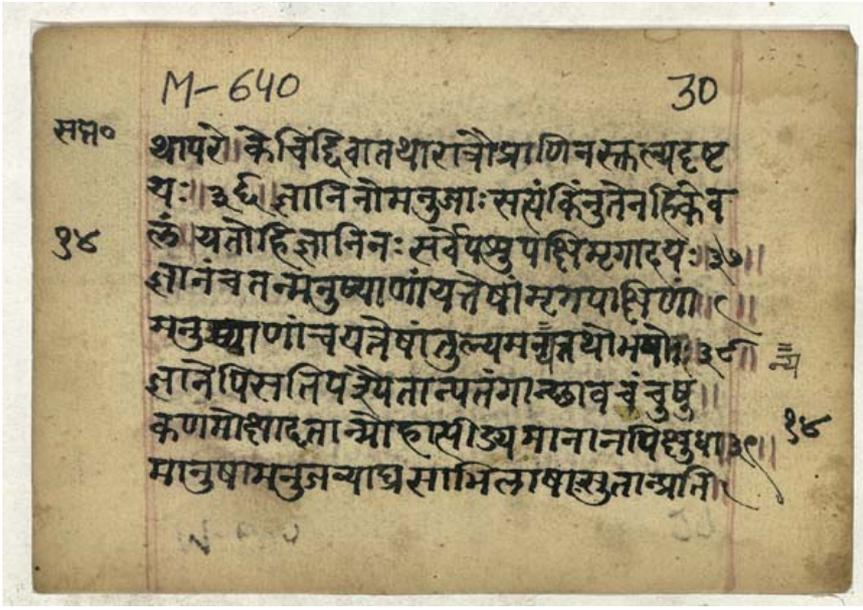


Transcription

Svajanena ca samtyaktas teṣu hārdi tathāpyati//32// Evameṣa tathāhaṁ ca dvāvapyatyantaduḥkhitau/
dṛṣṭadoṣe'pi viṣaye mamatvākṛṣṭamānasau//33// Tatkimetan mahābhāga yanmoho jñāninorapi/
mamāsyā ca bhavatyēṣā vivekāndhasya mūḍhatā//34// // Ṛṣiruvāca// Jñānamasti samastasya jantor viṣayagocare/
viṣayaśca mahābhāga yāti caivaṁ pṛthak pṛthak//35// Divandhāḥ prāṇinaḥ kecidrātrāvandhāstathāpare/

English translation

Thus, we, he & I both are very much disappointed being emotionally attached to the things that are very much defective in nature (44). Sir, how is it that those who are really aware of this (whole situation) also get infatuated by this foolishness like that of a person who has lost his discriminating power? (45). The sage said (46): O lord! Knowledge exists in every being perceivable within his/her range but the subjects become different from person to person (47). Some animals are blind in day time & some are in night. However, for some, there is no difference between day and night; they see equally (whether it is day or night) (48).

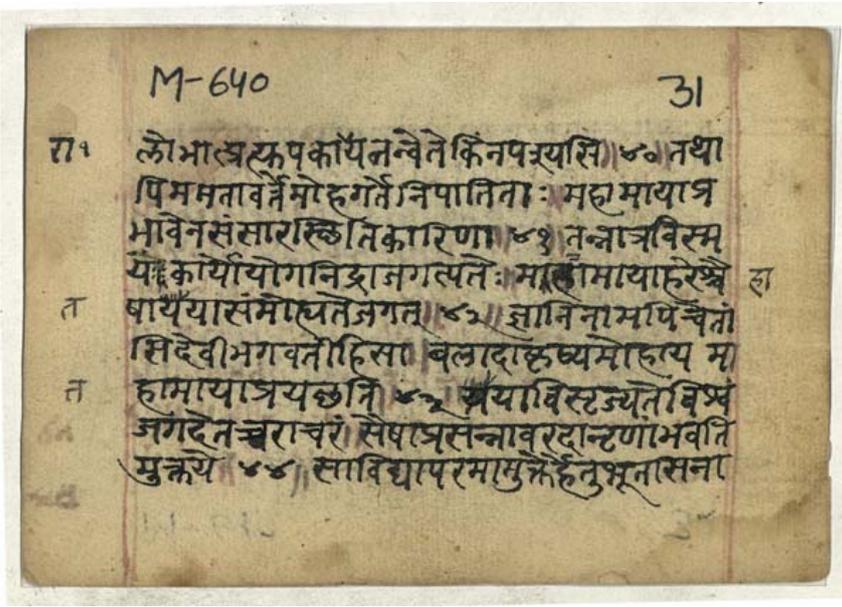


Transcription

Keciddivā tathā rātrau prāṇinastulyadṛṣṭayah//36// Jñānino manuḥjāḥ satyaṁ kiṁnu tena hi kevalam/ yato hi jñāninaḥ sarve paśupakṣimṛgādayaḥ//37// Jñānaṁ ca tanmanuṣyāṇāṁ yatteṣāṁ mṛgapakṣiṇāṁ/ Manuṣyāṇāṁ ca yatteṣāṁ tulyamanyattathobhayoḥ//38// Jñāne'pi sati paśyaitān pataṅgāñchāvacañcuṣu/ kaṇamokṣādṛtān mohātpīḍyamānānapi kṣudhā//39// Mānuṣā manujavyāghra sābhilāṣā sutānprati/

English translation

Of course, the human beings are knowledgable but they are not the only beings who have knowledge. Even the animals, birds & other beasts are also knowledgeable (49). Thus, the knowledge human beings possess they also have it and what they possess human beings also have that (50). In spite of the knowledge, you look at these birds- how even if they are distressed with hunger, because of this delusion, drop the rice grains in their kids' beaks (51). O Manujavyaghra (tiger among men)! Are you not seeing the fact how to their attachment towards their kids for a return help! (52)

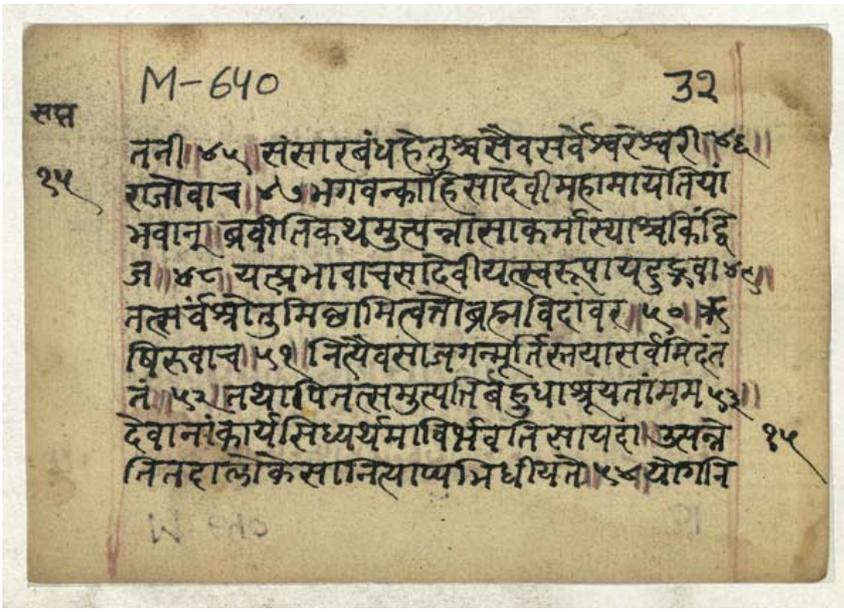


Transcription

Lobhātpratyupakārāya nanvete(tān) kiṃ na paśyasi//40// tathāpi mamatāvartte mohagarte nipātītāḥ/
mahāmāyāprabhāven(ṇ)a saṃsārasthitikāriṇā//41// Tannātra vismayakāryo yoganidrā
jagatpateḥ/mahāmāyā hareścaīṣā tayā saṃmohyate jagat//42// Jñānināmapī cetāṃsi devī bhagavatī hi sālālādākṛṣya mohāya mahāmāyā prayachati//43// Tayā viśrjyate viśvaṃ jagadetaccarācaram/ saiṣā
prasannā varadā nṛṇāṃ bhavati muktaye//44// Sā vidyā paramāmukterhetubhūtā sanātāni//45//

English translation

It is because of the influence/power of this Mahamaya, to sustain the creation, all these creatures fall into the ditch of infatuation in the name of whirlpool of affection (53). Nothing to wonder that this Mahamaya is the Yoganidra of the master of this world and deludes the whole world (42/54). It is the same Mahamaya who is known as Bhagavati who even drags the minds of the wise ones by force to this infatuation (43/55). The whole Universe-movables & immovables have been created by her. Having satisfied, she offers boon that causes someone liberated (44/56). She is Eternal & Supreme Knowledge and ultimately the cause of final liberation (45/57).

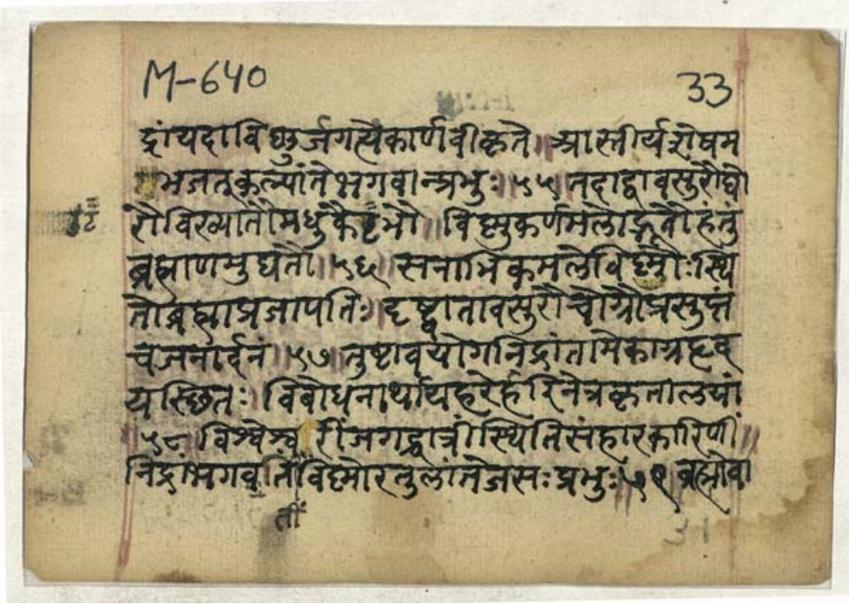


Transcription

Samsārabandhahetuśca saivasarveśvareśvarī//46// // Rājovāca// Bhagavān kā hi sā devī mahāmāyeti yām bhavān//47// Braviti kathamutpannā sā karmāsyāśca kiṃ dvija//48// Yatprabhāvā ca sā devī yatsvarūpā yadubbhavā//49// Tatsarvaṃ śrotumichāmi tvatto brahmavidāṃvara//50// // Ṛṣiruvāca// 51// Nityaiva sā jaganmūrti stayā sarvamidaṃ tataṃ//52//Tathāpi tatsamutpattir bahudhā śrūyatām mama//53// Devānām kāryasidhyarthamāvīrbhavati sā yadā/ utpanneti tadā loka sā nityāpyabhidhīyate//54//

English translation

She, being the sovereign, also is the cause of bondage of transmigrations (46/58). The king said: (47/59) O' venerable! Who is this Devi (goddess) whom you call Mahamaya? Wherefrom she came & what are her activities? (48/60) O' the supreme of the knowers of the Absolute! What is her real nature & what are her influences? Also, how did she originate? (49/61) I would like to know all of these from you (50/62) The sage said (51/63): Despite the fact that she is the eternal & supreme embodiment of this Universe, as it is heard, you may please listen from me regarding her manifestations at different times(52-53/64-65). When she originates/manifests herself for the sake of the Devas, despite the fact that she is eternal, it is stated/believed in the world (mundane) that she is born (54/66).

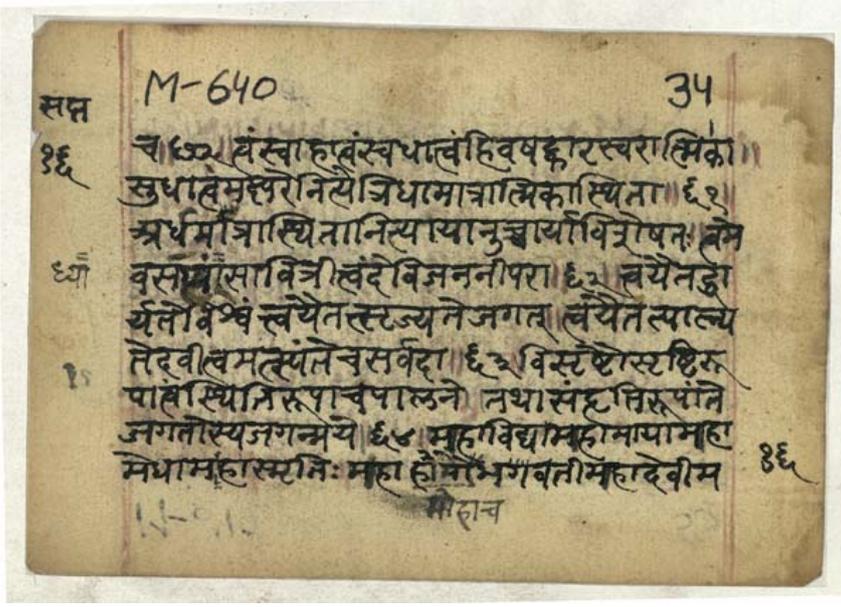


Transcription

Yoganidrām yadāviṣṇur jagatyekārṇavīkṛte/āstīrya śeṣamabhajat kalpānte bhagavān prabhuḥ//55// Tadā
dvāvasurau ghorau vikhyātau madhukaiṭabhou/ viṣṇukarṇamalodbhūtau hantum
brahmānamudyatau//56// Sa nābhi kamala viṣṇoḥ sthito brahmā prajāpatiḥ/ dṛṣṭātāvasurau cograu
prasuptam ca janārdanam//57// Tuṣṭāva yoganidrām tāmekāgrahṛdayasthitaḥ/ Vibodhanārthāya harer
harinetrakṛtālayām//58// Viśveśvarīm jagaddhātrīm sthiti saṁhārakāriṇīm/ nidrām bhagavatīm
viṣṇoratulām tejasāḥ prabhuḥ//59//

English translation

At the end of a Kalpa when all the oceans made/became one & Lord Vishnu stretched out (his body) on the Sesanaga resting in his famous Yoganidra then two hostile demons, namely, Madhu & Kaitabha were born out of the dirt of his ears & proceeded towards Brahma to kill him (55-56/67-68) Having seen these two aggressive demons & also the Lord Vishnu in the stage of asleep, Lord Brahma who resides in the lotus sprung from Vishnu's naval, tried with his atmost concentration to extol the Yoganidra in the eyes of Lord Hari for the sake of awakening him(57-58/69-70). The Yoganidra is the one who is the illumination of the Lord Vishnu, the queen of the Universe who also nourishes it and is the responsible for the sustainability & desolution (of the Universe) (59/71).

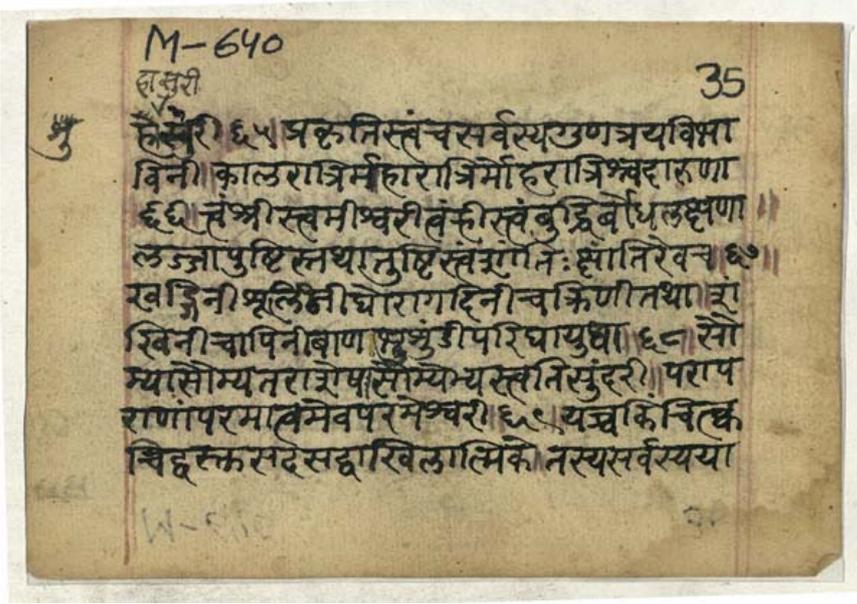


Transcription

// Brahmovāca//60// Tvaṁ svāhā tvaṁ svadhā tvaṁ hi vaṣaṭkārasvarātmikā/ sudhā tvamakṣare nitye tridhā mātrātmikā sthitā//61//Ardhamātrā sthitā nityā yānuccāryā viśeṣataḥ/ tvameva sandhyā sāvitṛī tvaṁ devi janānī parā//62// tvayaitat pālyate devī tvamatsyante ca sarvadā//63// Viśṛṣṭau sṛṣṭirūpā tvaṁ sthitirūpā ca pālāne/ tathā saṁhṛtirūpānte jagatosya jaganmaye//64// Mahāvidyā mahāmāyā mahāmedhā mahāsmṛtiḥ/ mahāmohā ca bhavātī mahādevī mahāsurī(esvarī)//65//

English translation

Brahmā stated (60/72): You are 'Svāhā' also called 'Svadhā'. You are the three-fold mantra. You are also verily called "Vaṣaṭkāra" and the embodiment of the Svāra. You are the nectar (61/73). Despite your eternity you are half a matra which cannot be uttered specifically. You are that 'Sandhyā' & you are the 'Sāvitṛī'. Moreover, you are the Supreme mother (of the Universe) (62/74). The whole Universe is borne by you & you are the creator of this world. You protect it and also withdraw/swallow it at the end (63/75). When there is no chance/hope for creation you are the force of this creation & while sustenance you are the protector/protective force. At the time of desolution of this Universe, you appear as that destructive power (64/ 76). You are known as Mahāvidyā (Supreme Knowledge), Mahāmāyā (Great Nescience), Mahāmedhā (Great Intellect), Mahāsmṛiti (Great Remembrance), Mahāmoha (Great Delusion), Mahadevi (Great Devi) & Mahesvari (Supreme Goddess) (65/77).

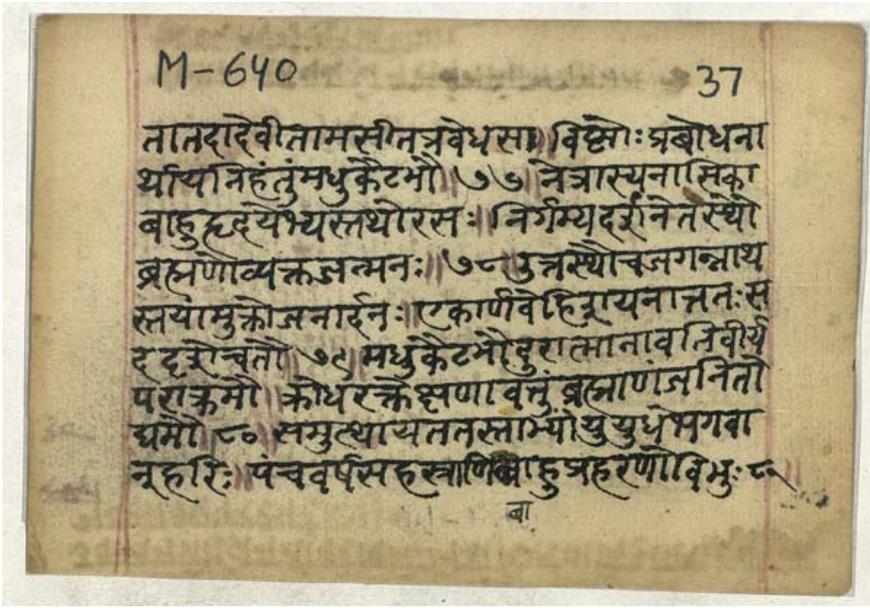


Transcription

Prakṛtistvaṃ ca sarvasya guṇatrayavibhāvinī/ kālarātrirmahārātrirmoharātrīśca dāruṇā//66// Tvaṃ
śrīstvamīśvarī tvam hṛīstvaṃ buddhirbodhalakṣaṇā/ lajjā puṣṭistathā tuṣṭistvaṃ śāntiḥ kṣāntireva ca//67//
Khaḍginī śūlinī ghorā gadinī cakriṇī tathā/ śamkhinī cāpinī bāṇabhuṣuṇḍī parighāyudhā//68// Saumyā
saumyatarāśeṣasaumyebhyastvatisundarī/ parāparāṇaṃ paramā tvameva parameśvarī//69// Yacca
kiñcitkvacidvastu sadasadvākhilātmike/ tasya sarvasya yā śaktiḥ sā tvam kim stūyase tadā//70//

English translation

You are the primordial cause of everything, bringing into force the three qualities (Sattvas, Rajas & Tamas). You are the dark/fearful night & you are also known as that great night. Moreover, you are known as the terrible night of delusion (66/78). You are the prosperity, the Supreme Power, bashfulness, Great intellect characterized by knowledge, Modesty, Nourishment, Contentment, Tranquility & Forbearance (67/79). You are armed terribly with sword, spear, club, discus, cunch, bow, arrow, slings and iron mace (68/80) and yet you are pleasing. You are not only pleasing but more pleasing than any of the pleasant things and the beauty par excellence. You are indeed the Supreme Force (Isvari) among all the higher forces (69/81). Whether it is conscient or inconscient one, among all the things (in this Universe), you are the inner force behind every matter. How can I admire you who is such a (pervading) force (70/82)?

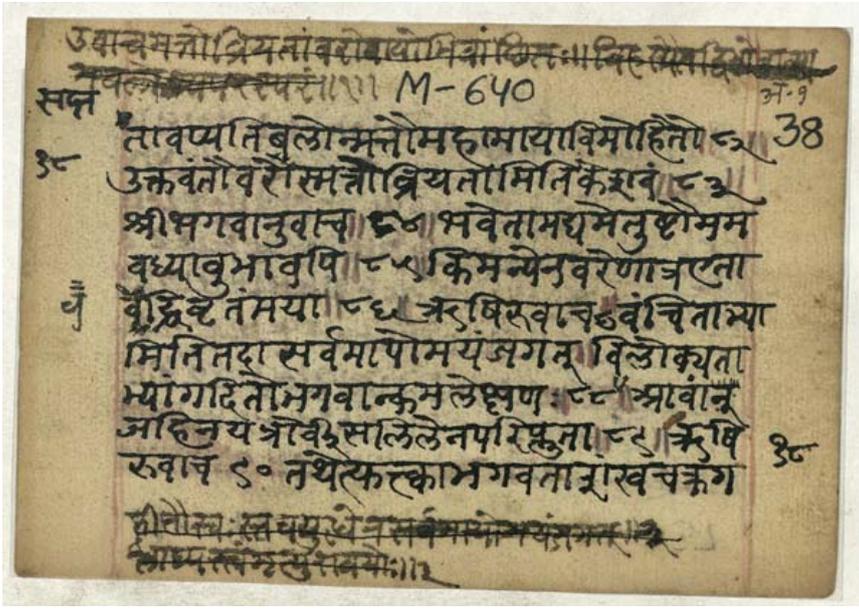


Transcription

Evam stutā tadā devī tāmasī tatra vedhasā/ viṣṇoḥ prabodhanārthāya nihanturṁ madhukaiṭabhou//77//
Netrāsya nāsikāvāhu hṛdayebhyastathorasah/ nirgamyā darśane tasthau brahmaṇovvyaktajanmanaḥ//78//
Uttasthau ca jagannātha stayā mukto janārdanaḥ/ ekārṇave hi śayanāttataḥ sa dadṛśe ca tau//79//
Madhukaiṭabhou durātmānāvativīrya parākramau/ krodharaktekṣaṇāvattuṁ brahmāṇajanitau
ghṛṇitau//80// Samutthāya tatastābhyāṁ yuyudhe bhagavān hariḥ/ pañcavarṣasahasrāṇi
bāhupraharaṇo vibhuḥ//81//

English translation

The Rishi said (76/88): The Devi of delusion extolled thus by Lord Brahma, drew herself from eyes, nose, arms, heart & chest of Lord Vishnu & stood nearby Lord Brahma with a view to see killing of Madhu & Kaitabha(77-78/89-90). Then Lord Jagannatha, named after Janardana got up from his couch of ocean being released by her and saw these two demons Madhu & Kaitabha full of demonic power and eyes red with anger, attempting to consume Lord Brahma (79-80/91-92). Got up readily, All-pervasive Lord Hari started an arm-fighting fighting with them & it continued for five thousand years (81/93).

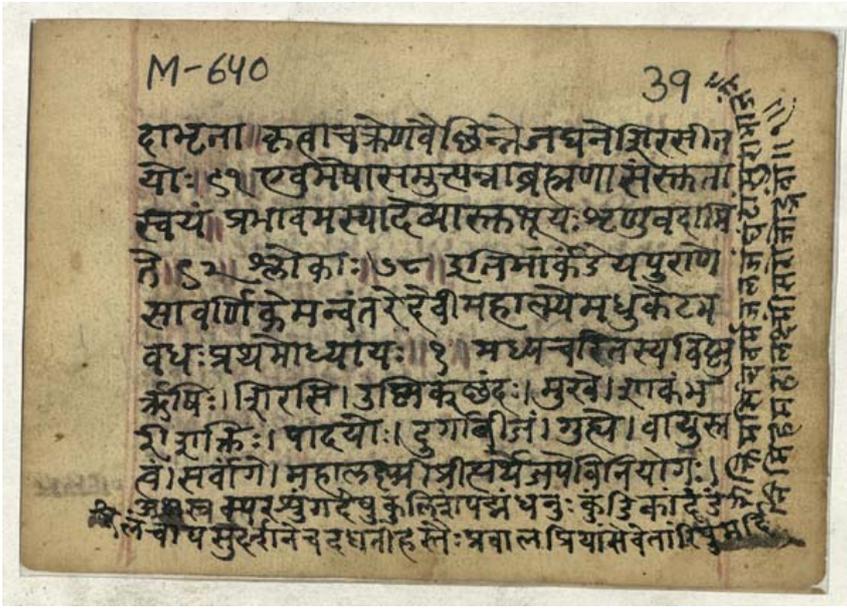


Transcription

Tāvapyati balonmattau mahāmāyā vimohitau//82// uktavantau varosmatto vriyatāṁ miti keśavam//83// // Srī Bhagavānūvāca//84// Bhavetāmadya me tuṣṭau mama vadhyāvubhāvapi//85// Kimanyena vareṇātra etāvaddhi vṛtaṁ mayā//86// // Ṛṣiruvāca//87// Vañcitābhyāṁ miti tadā sarvamāpomayaṁ jagat/ vilokya tābhyāṁ gadito bhagavān kamalakṣaṇaḥ//88// Āvāṁ jahi na yatrōrvi salilena pariplutā//89// // Ṛṣiruvāca//90// Tathetyuktvā bhagavatā śaṅkha-cakra-gadābhṛtā/

English translation

During the fighting, these two were frenzied with exceeding power & being deluded by Mahamaya, asked Kesava to choose a boon from them (82-83/94-95). Lord Hari said (84/96): If you are satisfied with me then both of you must be slain by me right now (84/97). I choose this (boon) only & I do not want anything else (85/98). The Rishi said (87/99): Thus, the betrayed duo, seeing the whole world flooded with water, asked the lotus-eyed Visnu to kill them in a place where there is no water (88-89/100-101) The Rishi said (90/102): Having said 'be it so', Lord Viṣṇu holder of Śaṅkha (Conch), Cakra (Wheel/Discus) & Gadā (mace) splitted their heads & thighs there (on lotus or possibly within his captivity of no water zone which is not clear here)(91/103).

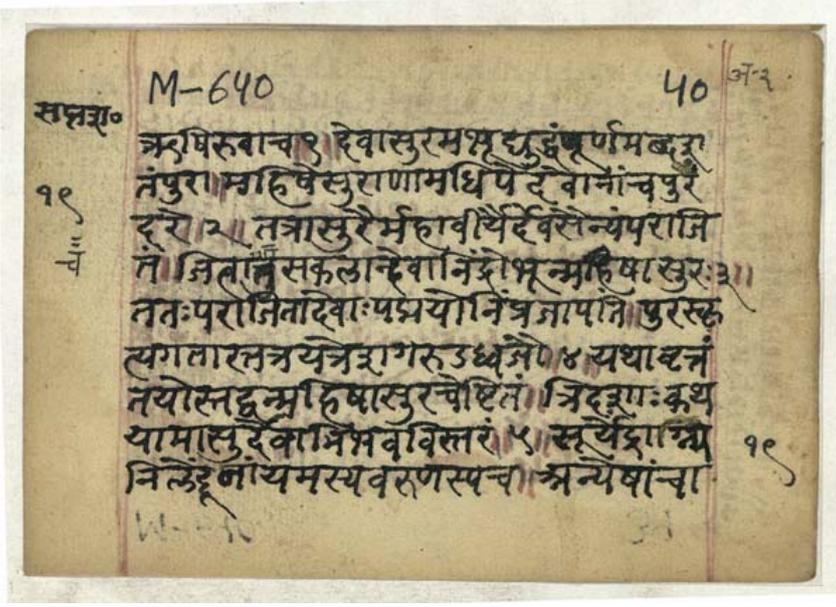


Transcription

Kṛtvā cakreṇa vai chinne jaghane śirasī tayoh//91// Evameṣā samutpannā brahmaṇā samstutā svayam/
prabhāvamasyā devyāstu bhūyaḥ śṛṇu vadāmi te //92// //Ślokāḥ//78// Iti mārkaṇḍeyapurāṇe sāvarṇike
manvantare devīma(ā)hātmye madhukaitābhavaddhaḥ prathamodhyāyaḥ //1// //Madhya(ma)caritasya/
viṣṇurṣiḥ/śirasi/ uṣṇik chandaḥ/ mukhe/ śākāmbharī śaktiḥ/ pādayoḥ/ durgābījam/ guhye/vāyustatvaṁ/
sarvāṅge/ mahālakṣmīprītyārthe jape viniyogaḥ// Akṣarakparaśuṁgadeṣu kulīsaṁ padmaṁ dhanuḥ
kuṇḍikāṁ daṇḍaṁ śaktimasirṁ ca carma jalajaṁ ghaṇṭāṁ surābhājanam/Śūlaṁ cāpa sudarśane ca
dadhatirṁ hastaiḥ pravālapriyāṁ sevetāṁ ripumardinimiha mahālakṣmīṁ sarojodbhavāṁ//1//

English translation

Thus, the Devi was appeared (for the sake of the protection of Brahma) herself being praised by Lord Brahma about whose glory I will speak further which you may please listen(92/104). (78 shlokas) Thus, in the Mārkaṇḍeya Purāṇa, in the part of sāvarṇika-manvantara, in the context of Devīmāhātmya, namely, the Madhu-Kaitābhavadha chapter completes with this. //Madhya(ma)caritasya viṣṇurṣiḥ śirasi uṣṇik chandaḥ mukhe śākāmbharī śaktiḥ pādayoḥ durgābījam guhye vāyustatvaṁ sarvāṅge mahālakṣmīprītyārthe jape viniyogaḥ// Mahālakṣmī Dhyānam (Meditation) I resort to Mahālakṣmī, the destroyer of Mahiṣāsura and who seated on lotus of the complexion of a red coral and who holds in her hands a rosary, axe, mace, thendorbolt, arrow, lotus, bow, jar, rod, śakti, sword, shield, conch, bell, wine-bowl, trident, snare and a discuss, namely, sudarśana.

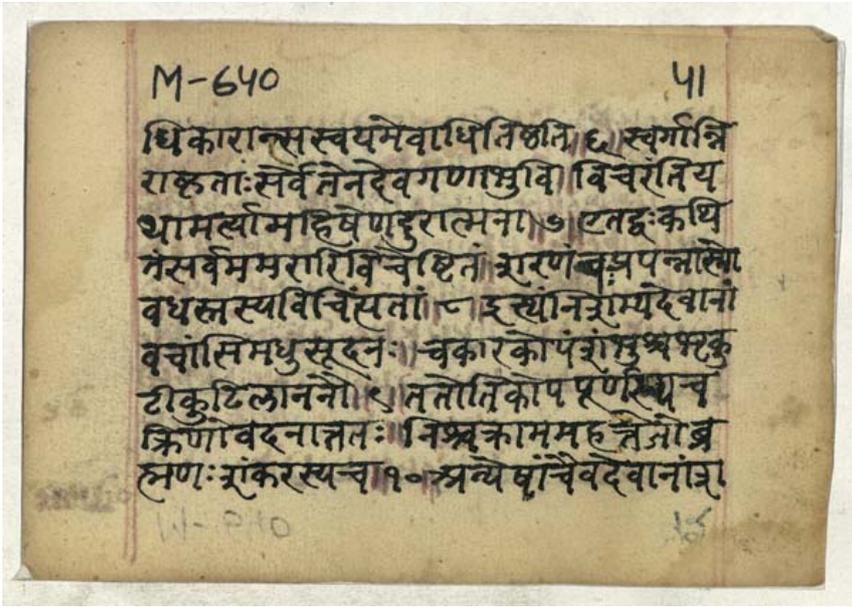


Transcription

Ṛṣiruvāca//1// Devāsuramabhūdyuddham pūrṇamabdaśataṃ purā/ mahiṣesurāṇāmadhipe devānām ca purandare//2// Tatrāsurairmahāvīryair devasainyaṃ parajitam/ jivā ca sakalāndevānindro'bhūnmahiṣāsuraḥ//3// Tataḥ parājitā devāḥ padmayoniṃ prajāpatim/ puraskṛtya gatāstatra yatreśa garuḍadhvajau//4// Yathāvṛttam tayostadvanmahiṣāsuraçeṣṭitam/ tridaśāḥ kathayāmāsurvedābhibhavavistaram//5// Sūryendrāgnyanilendūnām yamasya varuṇasya ca/ anyeṣāṃ cādhikārānsa svayamevādhiṣṭhati//6//

English translation

The Rishi said (1): In the remote past there was a fight between deities & demons where Indra & Mahiṣāsura headed respectively from both of their sides and it continued for full one hundred years (2). In this war, the demons with their heroic deeds, defeated the deities and consequently having won this war Mahiṣāsura became the head of deities (3). Then, these defeated deities, Brahma being their representative head, went to Lord Viṣṇu & Mahesvara (for their resque) (4). The deities described there in details of all that really happened in the war with Mahiṣāsura. They also described how he (Mahiṣāsura) himself is occupying with all those jurisdictions/rights of Sun, Indra, Agni, Anila (Air), Indu (Moon), Yama, Varuna & other deities (5-6).

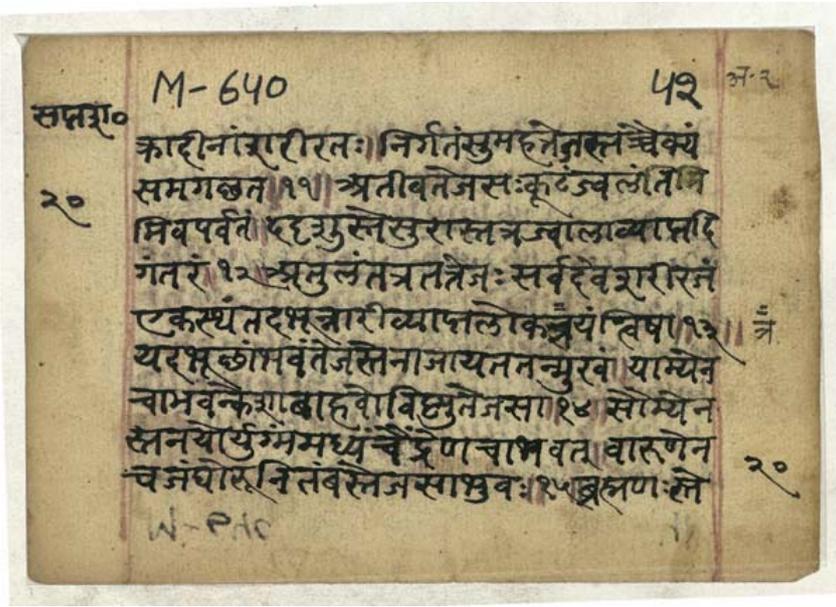


Transcription

Svargānirākṛtāḥ sarve tena devagaṇā bhuvī/ vicaranti yathā martyā mahiṣeṇa urātmanā//7// Etadvaḥ
kathitaṁ sarvamamarāviceṣṭitaṁ/ śaraṇaṁ ca prapannāsmo vadhastasya vicintyatām//8// Itthaṁ niśamya
devānām vacāṁsi madhusūdanaḥ/ cakāra kopāṁ śambhuśca bhṛkuṭīkuṭilānanau//9// Tatotikopapurṇasya
cakriṇo vadanāttataḥ/ niścakrāma mahattejo brahmaṇaḥ śaṅkarasya ca //10// Anyeṣāṁ caiva devānām
śakrādīnām śarīrataḥ/

English translation

All these deities have been thrown out of the heaven by this evil-natured Mahisa and now they are moving like that of the mortals (7). Whatever has been stated here is an activity of an enemy of all the Devas (means applicable to you also) and we have taken shelter under you. You may please think of his destruction (8). Having heard this, both Lord Visnu & Lord Shambhu were angry & their faces were fierce & eye-sides were frowned (9). Thereafter, a great shining ray came out from the face of Lord Visnu who was heavily angry & subsequently from Lord Shankara & Lord Brahma also (10). Thereafter, great rays also from each separately came out from the bodies of Indra & others & slowly all these rays started becoming one (11).

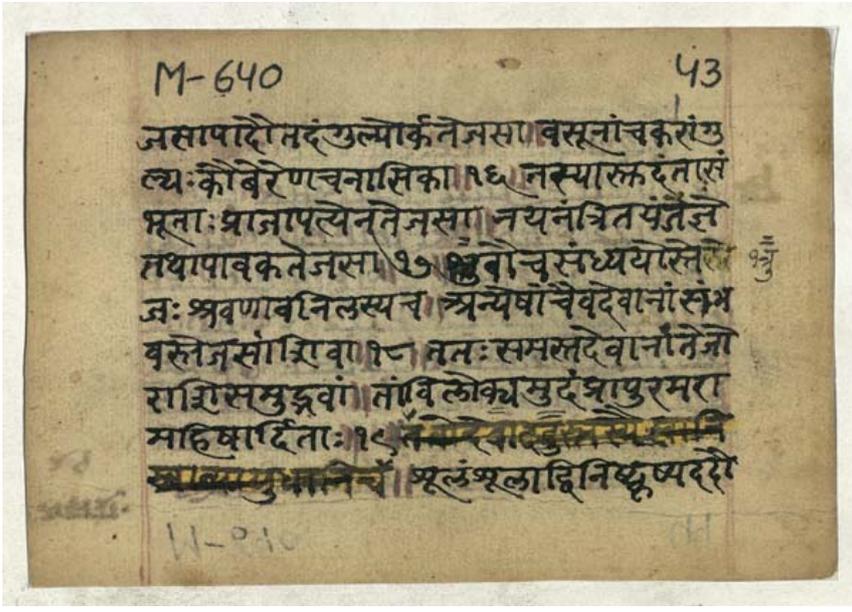


Transcription

Nirgataṁ sumahattejastaccaikyāṁ samagacchata//11// Atīva tejasāḥ kūṭaṁ jvalantimiva parvatam/
dadṛṣuste surāstatra jvālāvāpta digantaram//12// Atulaṁ tatra tattejaḥ sarvadevaśarīrajaṁ/
ekasthaṁ tadabhūnnārī vyāptalokatrayaṁ tviṣā//13// Yadabhūcchāmbhavaṁ teja stenājāyata tanmukham/
yāmyena cābhavan keśā bāhavo viṣṇutejasā//14// Saumyena stanayoryugmaṁ madhyaṁ caindreṇa cābhavat/
vāruṇena ca jaṁghorū nitāmbastejasā bhuvāḥ//15//

English translation

The deities saw there a concentration of light that looked like a mountain spreading its light to all the quarters with its blaze. Then that unique light, generated from the bodies of all the deities, pervading the three worlds with its lustures, combined into one & took a female shape (12-13). The light generated from Lord Shiva became her face and Yama's one became her hair. Lord Vishnu's light became her arms & Candra's one became two of her breasts. Indra's light became the waist and Varuna's one became her shanks & thighs whereas; Earth's light became her hips (14-15).

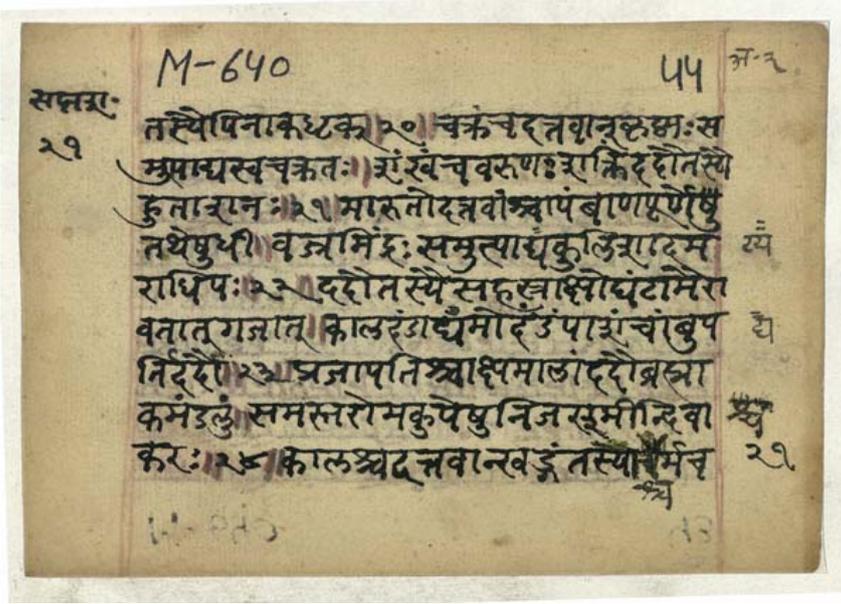


Transcription

Brahmaṇaḥstejasāpādaḥ tadaṅgulyorkatejasā/ vasūnām ca karāṅgulyaḥ kaubereṇa ca nāsikā//16//
Tasyāstu dantāḥ sambhūtāḥ prājāpatyena tejasā/ nayanam tritayam yajñe tathā pāvakatejasā//17//
Bhruvau ca sandhyayostejaḥ śravaṇāvanilasya ca/ anyeṣāṃ caiva devānām sambhavastejasām śivā//18//
Tataḥ samastadevānām tejorāśisamudbhavām/ tāṃ vilokya mudam prāpuramarā mahiṣārditāḥ//19//
Sūlam sūlādviniṣṛṣya dadau tasyai'pinākadhṛk//20//

English translation

With the light of Lord Brahma, her legs were formed and with Sun's light their fingers. With the lights of Vasus (Aṣṭavasus), her fingers of hands were created whereas her nose was formed with the light of Kubera (16). With the light of Prajapati, her teeth were formed whereas three of her eyes were formed out of the light of Agni. Her eyebrows were formed out of the lights of two Sandhyās (Morning & Evening) & the ears were of Anīla (Air). Similarly, the lights of other deities also contributed in different ways in her formation (17-18). Thereafter, looking at the Devī born out of the combined light of the deities, all of them (Devas) who were being tortured by the demon Mahiṣāsura, felt joy (19).

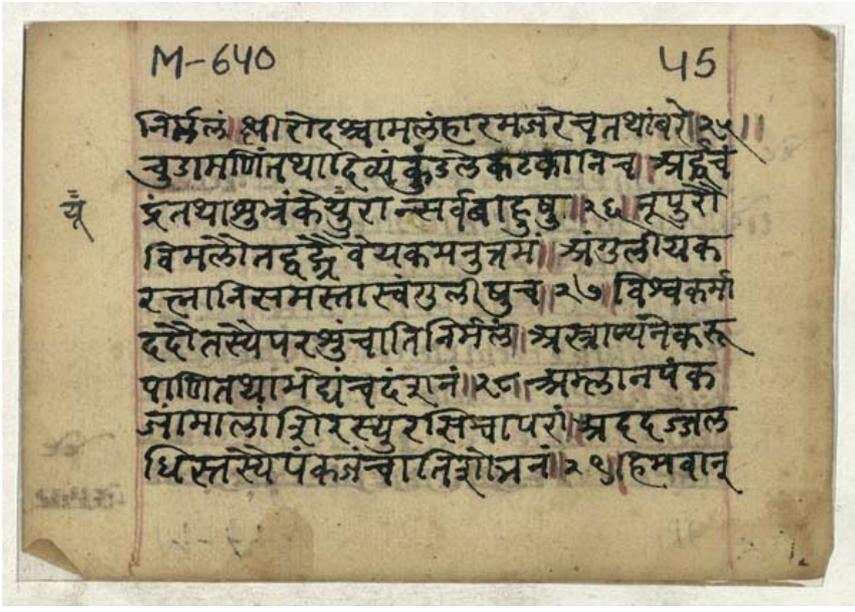


Transcription

Cakraṁ ca dattavān kṛṣṇaḥ samutpādyā svacakrataḥ/ śaṅkhaṁ ca varuṇaḥ śaktiṁ dadau tasyai
hutāśanaḥ//21// Māruto dattavāñścāpaṁ bāṇapūrṇe tatheśudhī/ vajramindraḥ samutpādyā
kuliśādamarādhipaḥ//22// Dadau tasyai sahasrākṣo ghaṇṭāmairāvatātḡajāt/ kāladaṇḍādyamodaṇḍaṁ
pāśaṁ cāmbupatirdadau//23// Prajāpatiścākṣamālāṁ dadau brahma kamaṇḍalum/ samastaromakupeṣu
nijaraśmīndivākaraḥ//24// Kālaśca dattavānkhadgaṁ tasyāścarma ca nirmalam/

English translation

Thereafter, the deities offered their own weapons (*The original text in the page has been struck out.
Reason: Unknown. All other versions have it) Lord Pinākadhṛk (Shiva) brought out a śula from his own śula
and offered it to her (20). Lord Vishnu offered the cakra produced from his own cakra. Similarly, Varuṇa
offered conch and Agni offered his weapon (Shakti) (21). Māruta gave her a bow along with two quivers
full of arrows and Lord Indra, the king of deities presented kuliśa (vajra) produced out of his own kuliśa
(22). He (Indra) also offered her the bell taking out from Airavata, the (royal) elephant. Yama offered a
Daṇḍa out of his own Kāladaṇḍa & Ambupati presented a Pāśa (noose) (23). Lord Brahmā offered a string
of Rudraksha and also a Kamaṇḍalu. Sun offered his rays into the roots of all the hairs of her (24).

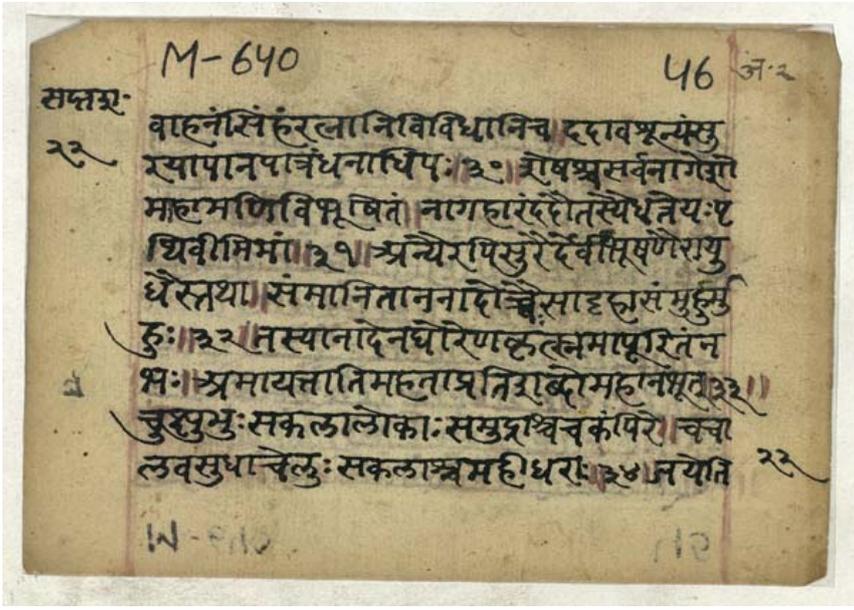


Transcription

Kṣīrodaścāmalaṁ hāramajare ca tathāmbare//25// Cuḍāmaṇiṁ tathā divyaṁ kuṇḍale kaṭakāni ca/
ardhacandraṁ tathā śubhraṁ keyūrān sarvabāhuṣu//26// Nūpurau vimalau tadvad
graiveyakamanuttamam/ aṅgulīyakaratnāni samastāsvaraṅgulīṣu ca//27// Viśvakarmā dadau tasyai
paraśuṁ cātinirmalaṁ/ astrāṅyanekarūpāṇi tathābhedyāṁ ca daśanam//28// Amlānapaṅkajāṁ mālāṁ
śīrasyaśūcāparāṁ/ adadajjaladhīstasyaī paṅkajāṁ cātiśobhanam//29//

English translation

Kāla offered her a spotless sword and also a shield. The milk-ocean offered a pure necklace and a pair of undecaying garments (25). He also offered a devine crest-jewel, a pair of ear rings, bracelets, a crustal white half-moon(ornament), armllets to all the arms, a pair of shining anklets, an unique necklace, jewel rings for all the fingers(26-27). Visvakarmā offered her a shining axe, weapons of different types/forms including an invincible weapon (28). The ocean offered her unfading lotus garlands, one for head & another for her chest apart from a very beautiful lotus in her hand (29).

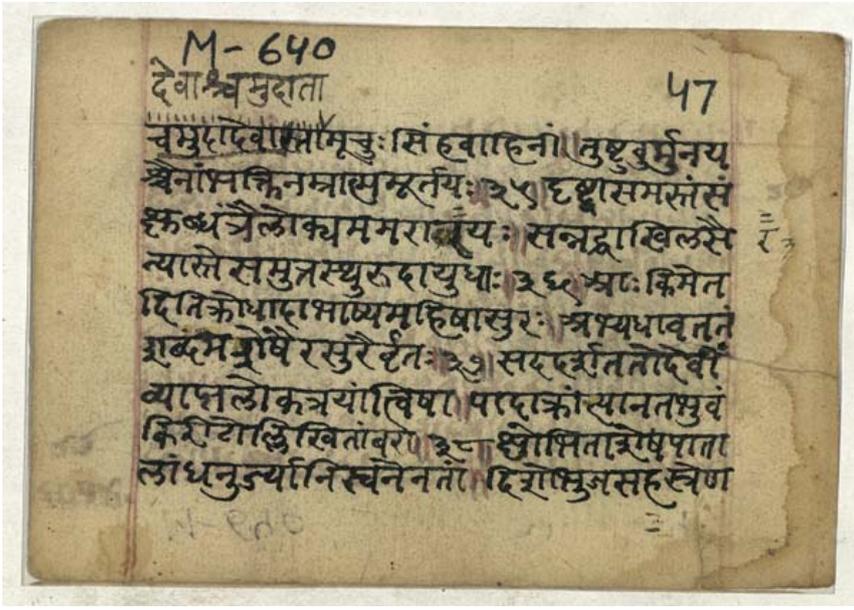


Transcription

Himavān vāhanam simham ratnāni vividhāni ca/ dadāva sūnyam surayā pānapātram dhanādhipaḥ//30//
Śeṣaśca sarvanāgeśo mahāmaṇivibhūṣitam/ nāgahāram dadau tasyai dhatte yaḥ pṛthivīmimām//31//
Anyairapi surairdevī bhūṣaṇairayudhaistathā/ sammānitā nanādoccaiḥ sāṭṭahāsam muhurmuḥuḥ//32//
tasyā nādena ghoreṇa kṛtsnamāpūritam nabhaḥ/ amāyattā(tā)ti mahatā pratiśabdo mahānabhūt//33//
Cukṣubhuḥ sakalā lokāḥ samudrāśca cakampire/ cacāla vasudhā celuḥ sakalāśca mahidharāḥ//34//

English translation

The ice-mountain (The Himalayas), along with a lion as a carrier for her, offered also different types of jewels and the king of wealth (Kubera) offered a vessel of drink full of wine (30). The Śeṣanāga, the king of all the Nāgas who holds the earth offered a garland of Nāgas (31). Thus, the Devi was honored by the Devas with different types of weapons and jewels along with great shouting of joy (32). With this terrible sound the entire sky was filled in and there was also a great reverberation out of it (33). The worlds were shaken with fear & the oceans were also trembled. There was an earthquake and the mountains were also rocked down (34).

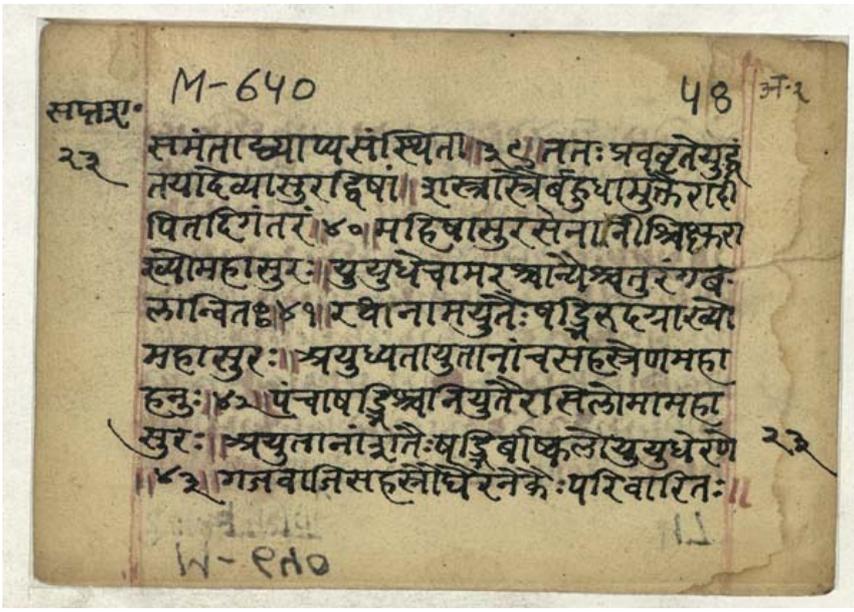


Transcription

Jayeti devāśca mudā tāmūcuḥ sirṁhavāhinīm/ tuṣṭuvur munayaścainām bhaktinamrātmmamūrtayaḥ//35//
dṛṣṭvā samastam saṁkṣubdham trailokya mamarārayaḥ/ sannaddhākhilasainyāste
samuttasthurudāyudhāḥ//36// Āḥ kimetaditi krodhādābhāṣya mahiṣāsuraḥ/ abhyadhāvata taṁ
śabdamaśeṣairasurairvṛtaḥ//37// Sa dadarśa tato devīm vyāptalokatrayām tviṣā/ pādākrāntyā natabhuvan
kirīṭolikhitāmbarā(m)//38// kṣobhitāśeṣapātālām dhanurjyāniḥsvanena tām/

English translation

Thereafter, the deities with great joy said “jay”to Devi, whose carrier is a lion. The sages, bowing down with great devotion, started praising the Devi (35). Having seen the three worlds agitaed, the enemies of the deities (=demons) got prepared with all of their armies and stood affirmed to fight lifting their weapons (36). Having heard the sound, “Oh, what is this” stated Mahishasura engulfing with anger and being accompanied with enormous number of demons, started running towards that great roar (37). Thereafter, he saw Devi spreading over all the three worlds with her radiance making the earth down with her footstep by scraping the sky with her diadem (38). Devi was standing by agitating the nether worlds with the the twang of her bow-string and pervading all the directions with her thousand arms (39).

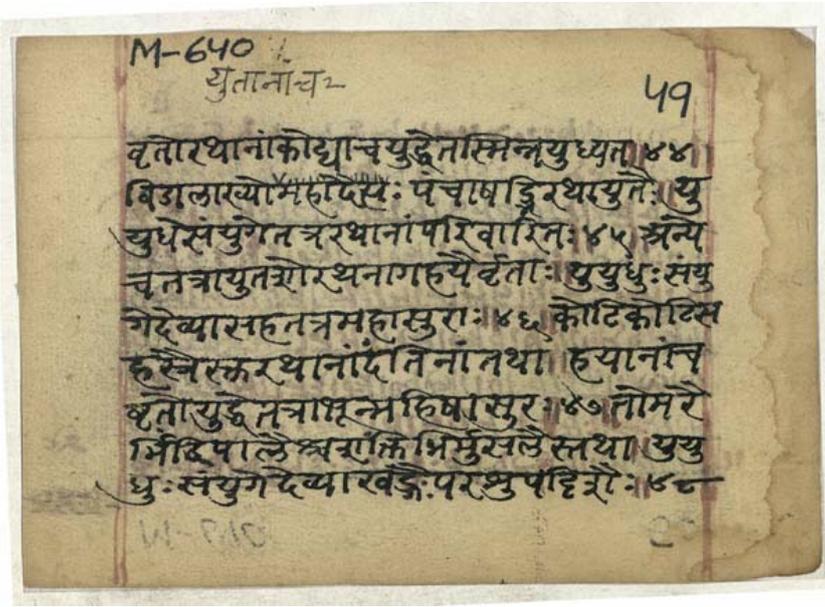


Transcription

Diśo bhūjasahasreṇa samantādvyaṅgya saṁsthitā//39// Tataḥ pravavṛte yuddham tayā devyā suradviṣām/
śastrāstrairbahudhā muktairādīpitadigantaram//40// Mahiṣāsurasenānī ścikṣurākhyo mahāsuraḥ/
yuyudhe cāmaraścānyai ścaturaṅgabalanvitaḥ//41// Rathānāmayutaiḥ ṣaḍbhirudagrākhyo mahāsuraḥ/
ayudhyatāyutānām ca sahasreṇa mahāhanuḥ//42// Pañcāṣaḍbhi(dbhi)śca niyutairasilomā mahāsuraḥ/
ayutānām śataiḥ ṣaḍbhirbāṣkalo yuyudhe raṇe//43// Gajavājisahasraughairanekaiḥ parivāritaḥ/

English translation

Thereafter, the war began between the Devi & the enemies of deities. The directions were full of arms & weapons that were hurled diversely (against each other) (40). The whole armies of Mahiṣāsura grouped into four (Rathārohī, Aśvārohī, Gajārohī & Padātik) started fighting under the great demon-general, namely, Chikshu (41). Udagra, a great demon fought in this war along with his sixty thousand chariots & Mahahanu, another demon, also joined in the war with his ten millions of chariots (42). Similarly, Asiloman joined with fifty-millions & Bāskala with six-hundred millions of chariots (43). Parivarita, another demon fought the war with thousands of elephants & horses along with one crore of chariots (44).

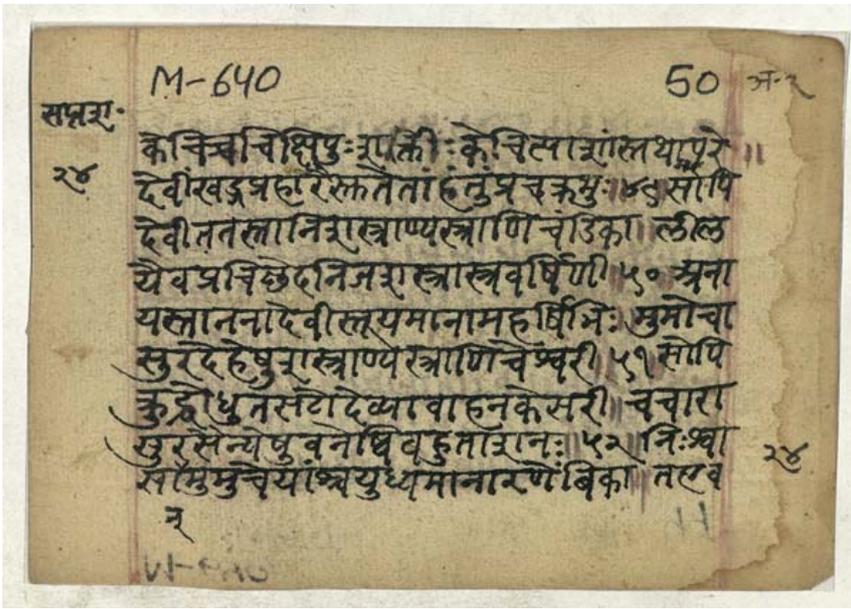


Transcription

Vṛto rathānām koṭyā ca yuddhe tasminnayudhyata//44// Biḍālākhyo'yutānām ca
pañcāṣaḍbhi(dbhi)rathāyutaiḥ/ yuyudhe saṁyuge tatra rathānām parivāritaḥ//45// Anye ca tatrāyutaśo
rathanāgahayairṛtāḥ/ yuyudhuḥ saṁyuge devyā saha tatra mahāsuraḥ//46// Koṭikoṭisahasraistu
rathānām dantinām tathā/ hayānām ca vṛto yuddhe tatrābhūnmahiṣāsuraḥ//47// Tomarairbhiddhipālaiśca
śaktibhirmusalaistathā/ yuyudhuḥ saṁyuge devyā khaḍgaiḥ paraśupaṭṭīśaiḥ//48//

English translation

Another demon called Biḍāla fought the war surrounded with five hundred millions of chariots (45). There were other asuras too who also joined the war with the Devi surrounded with millions of elephants, horses & chariots (46). Mahiṣāsura appeared there surrounded with crores of chariots, elephants & horses (47). The war was also fought with Tomara, Bhindipāla, Śakti, Musala, Paraśu & Paṭṭīśa (48).

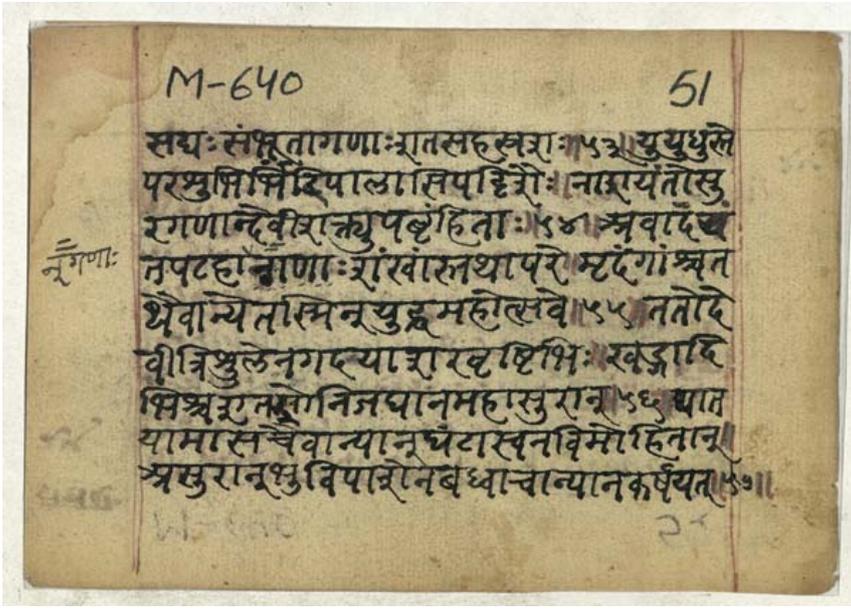


Transcription

Kecicca cikṣipuḥ śaktiḥ kecitpāsāmstathāpare/ devīm khaḍgaprahāraistu te tām hantūṃ
pracakramuḥ//49// Sāpi devī tatastāni śastrāṇyastrāṇi caṇḍikā/ līlayaiva praciccheda
nijaśastrāstravarṣiṇī//50// Anāyastānanā devī stūyamānā maharṣibhiḥ/ mumocāsurasadeheṣu
śastrāṇyastrāṇi ceśvarī//51// So'pi krudhho dhutasāṭo devyā vāhanakesarī/ cacārāsurasainyeṣu vaneṣviva
hutāsanaḥ//52// Niḥśvāsān mumuce yāmsca yudhyamānā raṇembikā/ talv

English translation

Some of them have thrown iron maces & some javelins whereas some attacked with spears, clubs, swords, axes & some others with halberds & nooses (49). However, Devi crushed all those weapons very easily while shouring her own weapons on them(50). Without any facial changes & being praised by the sages, Devi started pouring/throwing the weapons heavily on the bodies of asuras (51). Her carrier Lion, Dhūtasāṭa also started stalking among the soldires of asuras like the forest-fire in a jungle (52). The sighs that have been released by Ambika became personified & multiplied into hundreds & thousands in number (53).

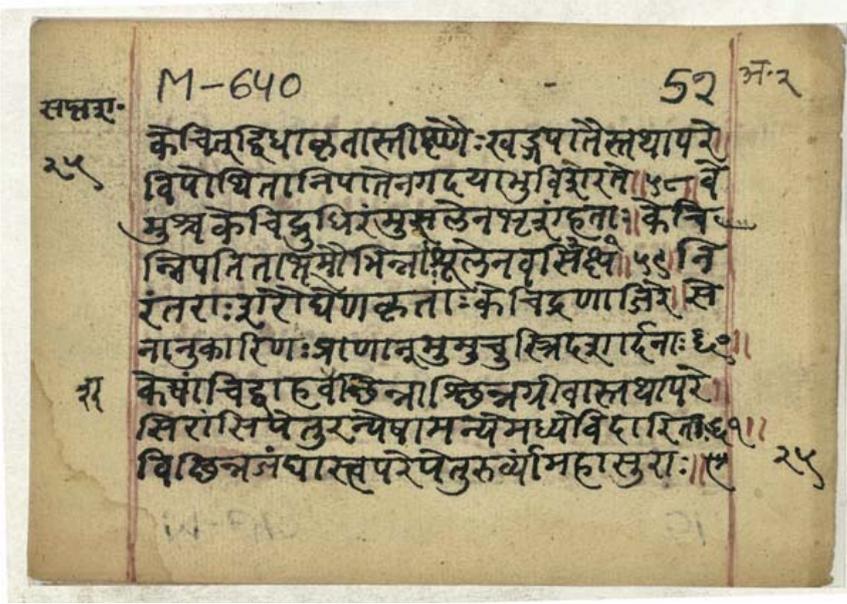


Transcription

Ta eva sadyaḥ sambhūtā gaṇāḥ śatasahasraśaḥ//53// Yuyudhuste paraśubhirbhindipalāsipaṭṭīśaiḥ/
nāśayanto suragaṇān devī śaktyupabṛmhitāḥ//54// Avādayanta paṭahān gaṇāḥ śaṅkhāmstathāpare/
mṛdaṅgāmśca tathavānye tasmin yuddhamahotsave//55// Tato devī trīśulena gadayā śaravṛṣṭibhiḥ/
khaḍgādibhiśca śataso nijaghāna mahāsuraṇ//56// Pātayāmāsa caivānyān ghaṇṭāsvanavimohitān/
asuraṇ bhuvipāśena badhvācānyānakarṣayat//57//

English translation

These battalions being energised by the Devi started attacking on demonish forces with axes, javelins, swords & halberds (54). In this great martial warfare some of these started biting drums, blowing councches whereas some started playing tabours and other such insruments (55). Thereafter, Devi started killing hundreds of these powerful asuras with the help of Triśula, club, sword & by showering the arrows on them (56). She made some others fell down who were stupefied by the sound of her ringing bell & started crossing some others by capturing them with her noose (57).

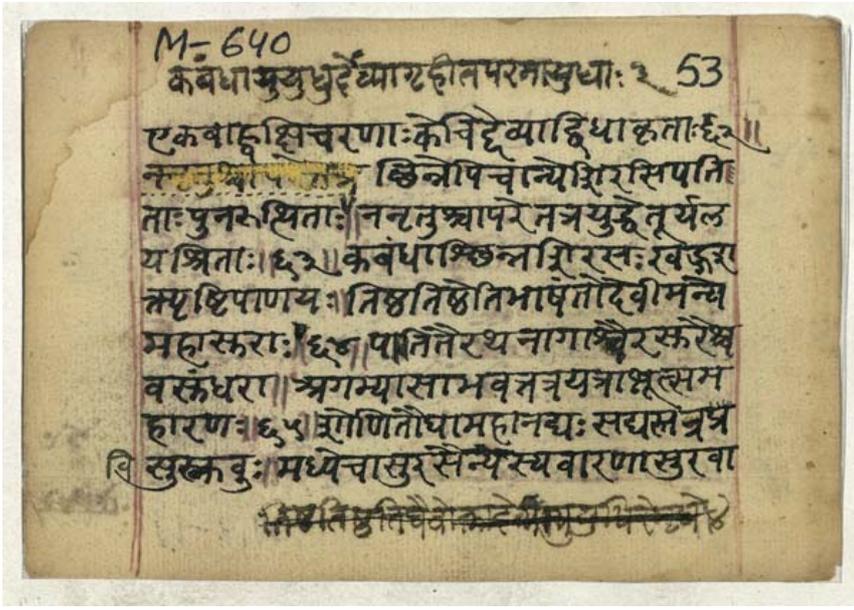


Transcription

Kecit dvidhā kṛtāstīkṣṇaiḥ khaḍgapātaistathāpare/ vipothitā nipātena gadayā bhuvī śerate//58// Vemuśca
kecidrudhiram musalena bhṛsam hatāḥ/ kecinnipatitā bhūmau bhinnāḥ śūlena vakṣasi//59// Nirantarāḥ
śaraugheṇa kṛtāḥ kecidrañjire/ senānukāriṇaḥ prāṇān mumucustridaśārdanāḥ//60//
Keṣāñcidvāhavaścchinnācchinnagrīvā stathāpare/ si(śi)rāṇsi peturanyeṣāmany madhye vidāritāḥ//61//
Vicchinnaṁghāstvapare petururvyā mahāsuraḥ/ २५

English translation

Some were splitted into two pieces by throwing the sharp swords on them whereas some started falling on grounds because of the falling of clubs on them (58). Some started bomitting blood on ground after they died by on ground with the severe attack of musala. & some were killed on the spot just by the blowing mace on their breasts (59). Some of these enemies of Devas left their lives in the battle-field not being able to come out of the continuous shouring of arrows resembling the porcupines (60). Some of these lossed their arms and some of them lossed their neck whereas; some others were beheaded being crushed in between (61). Some others lossed their thighs & fell down on the battle ground while others being splitted into two being one-armed, one-eyed & one-footed (62).

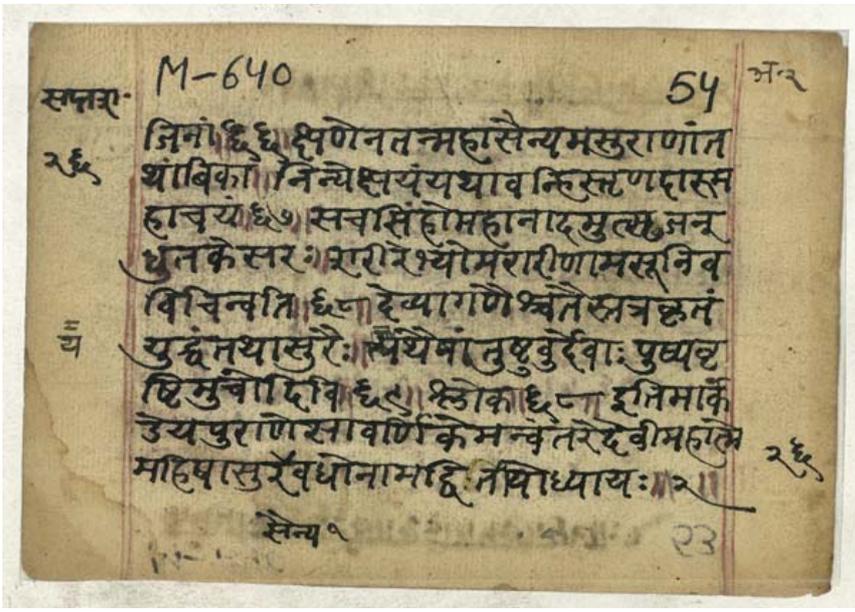


Transcription

Ekabāhvaksīcaraṇāḥ keciddevyā dvidhākṛtāḥ//62// Chinnepi cānye śirasi patitāḥ punarutthitāḥ/ kabandhā yuyudhurdevyā grhītaparamāyudhāḥ//63// Nanṛtuścāpare tatra yuddhe tūryalayaśritāḥ//64/63// Kabandhāśchinnaśirasaḥ khaḍgaśaktyrṣṭi pāṇayaḥ/ tiṣṭha tiṣṭheti bhāṣanto devīmanyeh mahāsurāḥ//64// Patitai rathanāgāśvairasuraiśca vasundharāḥ/ agamyā sābhavattatra yatrābhūtsa mahāraṇaḥ//65// Śoṇitaughā mahānadyaḥ sadyastatra prasusruvuḥ/ madhye cāsurasainyasya vāraṇāsurasavājinām//66//

English translation

Even if some of them were beheaded, their body fell & rose again while some others being beheaded danced according to the tune of war instruments (63). The headless trunks also fought with Devi with the best kinds of weapons in their hands while uttering “stop” “stop” towards Devi (64). The ground where this great battle was being fought became difficult to venture being crowded by fellen chariots, elephants, horses & asuras (65). A river of profuse blood stream started flowing instantly in that area amidst the army of the asuras (66).

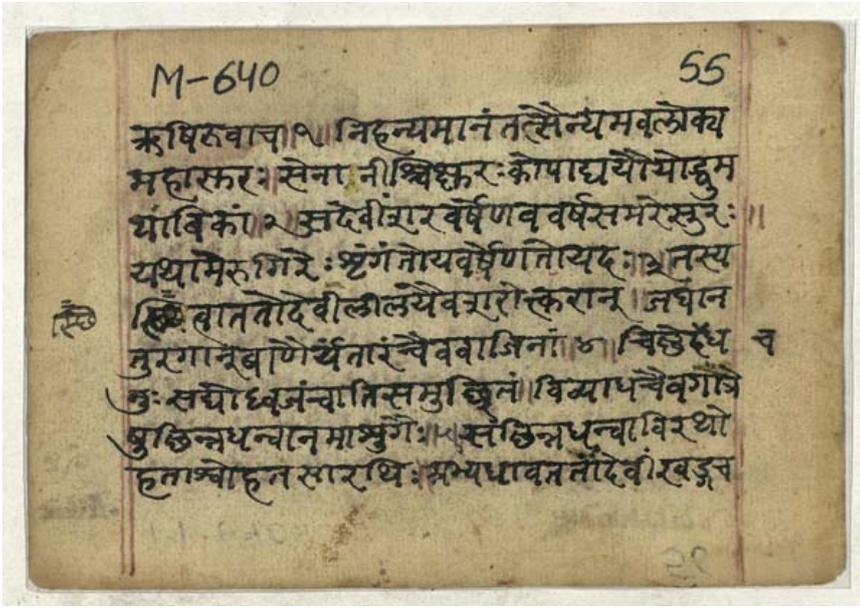


Transcription

Kṣaṇena tanmahāsainya masurāṇāṁ tathāmbikā/ ninye kṣayaṁ yathā vahnistr̥ṇadārumahācayam//67// Sa
ca simho mahānādamutsr̥jandhutakesarah/ śārīrebhyo'marārīṇāmasūniva vicinvaṭi//68// Devyā gaṇeśca
taistatra kṛtaṁ yuddham tathāsuraih/ yathaiśāṁ tuṣṭuvurdevāḥ puṣpavṛṣṭimuco divi//69// //Śloka//68// Iti
mārkaṇḍeyapurāṇe sāvarṇike manvantare devīmā(ā)hātmye mahiṣāsurasainyavadho nāma
dviṭīyo'dhyāyaḥ//2//

English translation

Within a moment Devi brought that great army of demons to the state as the fire burns the heaps of dried trees & grasses (67). The lion with quivering mane & thundering roaring prowled around the battle field as if searching for the living breaths of the enemies of Devas (68). Devi's battalions fought in a manner that satisfied them to the extent that they (Devas) started showering flowers from the heaven (69). This is all about the II chapter namely, Mahishasurasainyavadha in Devimahatmya of Markandeyapurana during the time called Savarnikamanvantara.

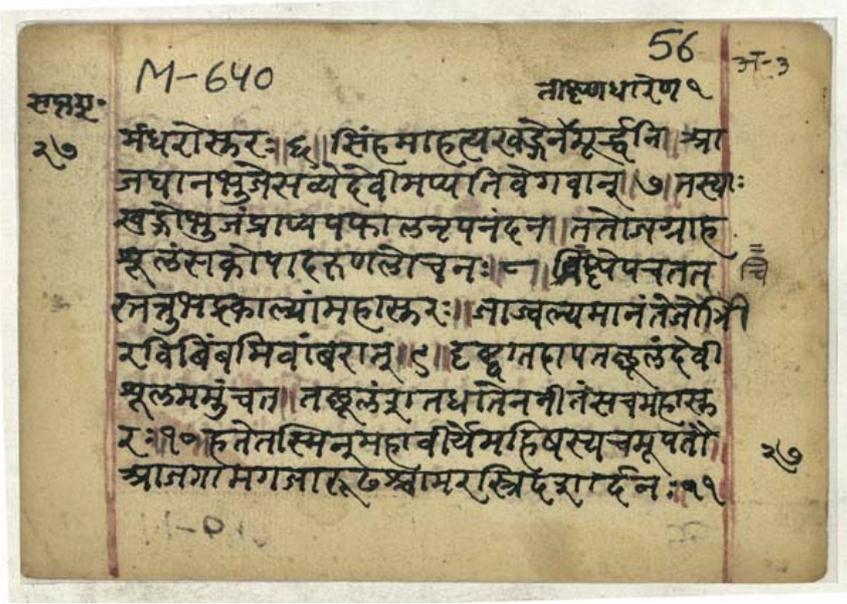


Transcription

Ṛṣiruvāca//1// Nihanyamānaṁ tatsainyamavalokya mahāsuraḥ/ senānīścikṣuraḥ kopādayayau
yoddhumathāmbikāṁ//2// Sa devīm śaravarṣeṇa vavarṣa samare'suraḥ/ yathā merugireḥ śṛṅgaṁ
toyavarṣeṇa toyadaḥ//33// Tasya cchitvā tato devī līlayaiva śarotkarān/ jaghāna turagān bāṇairyantāraṁ
caiva vājinām//4// Vivyādha caiva gotreṣu chinnadhanvānamāsugaiḥ//5// Sachinnadhanvā viratho hatāśvo
hataśārathiḥ/ abhyadhāvata tāṁ devīm khaḍgacarmadharo'suraḥ//6//

English translation

Rishi Said (1). Having seen his Army being killed the commander of asuras, Chikshura with great anger went towards Ambika to fight with her (2). He started showering arrows on Devi in such a manner in this war that it appeared like clouds showering rain on the peak of the Meru mountain (3). Devi also responded gently by crushing all those arrows on her and killed his horses with cutting of all their controllers (4). She also split off his bow & lofty flag (of the chariot) and while he was being cut off from his bow, made his body pierced with her powerful arrows (5). Thereafter, he being shattered with bow, chariot-lost, horses-killed, chariator-slain run towards Devi armed with sword & shield (6).

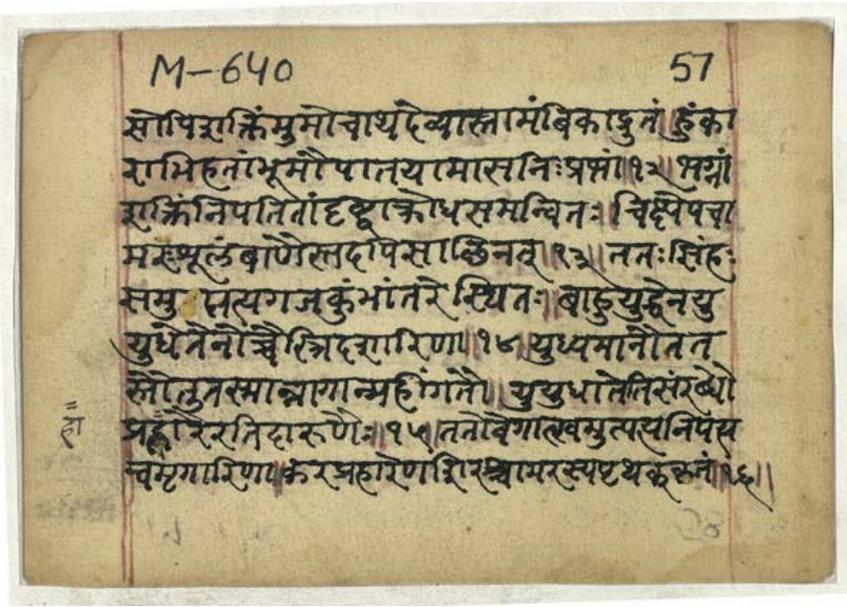


Transcription

Siṃhamāhatya khaḍgena tikṣṇadhāreṇa mūrdhanī/ ājaghāna bhuje savye devīmapyativegavān//7// Tasyā
khaḍgo bhujam prāpya paphāla nṛpanandana/ tato jagrāha śūlam sa kopādaruṇalocanaḥ//8// Cikṣepa ca
tatastattu bhadrakālyām mahāsuraḥ/ jājvalyamānaṃ tejobhī ravibimbamivāmbārāt//9// Drṣṭvā
tadāpatachūlam devī śūlamamuñcata/ tacchulam śatadhā tena nitaṃ sa ca mahāsuraḥ//10// Hate
tasminmahāvirye mahiṣasya camūpatau/ ājagāma gajārūḍhaścāmarastridaśārdanaḥ//11//

English translation

He swiftly smote on the head of the lion with his sharpe-edged sword & then struck on Devi's left arm (7). O' king! At the touch of the arm (of Devi) the sword broke into pieces and thereafter his eyes became red with anger and (being so) holded a spike (8). Thereafter, that great demon threw that spike, dazzling like that of sunrays from sky (9). Seeing the spike falling on her Devi also released her own spike that made the demon's spike into hundred of pieces along the demon (10). Mahishasura's valiant commander having been killed, Cāmara, the afflictor of the deities, came closer to Devi, mounted on an elephant (11).

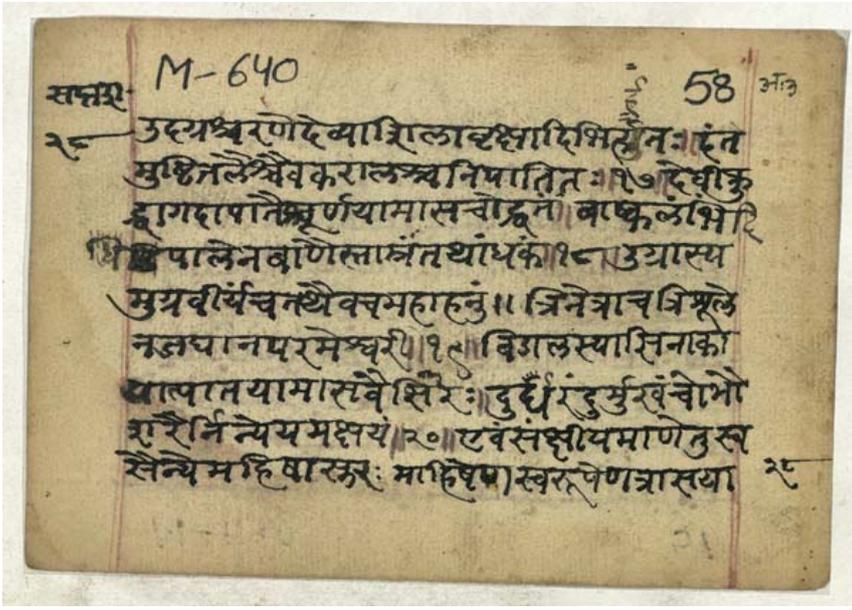


Transcription

So'pi śaktim mumocātha devyāstāmambikā drutam/ huṁkārābhīhatām bhūmau pātayāmāsa
niḥ(s)prabhām//12// Bhagnām śaktim nipatitām dṛṣṭvā krodha samanvitaḥ/ cikṣepa cāmaraḥ śūlam
bāṇaistadapi saccchinat//13// Tataḥ simhaḥ samutpatya gajakumbhāntare sthitaḥ/ vāhuyuddhena yuyudhe
tenoccaistridaśāriṇā//14// Yudhyamānu tatastau tu tasmānṅānāmahīm gatau/ yuyudhāte'tisamrabdhau
prahārairatidarūṇaiḥ//15// Tato vegāt khamutpatya nipatya ca mṛgāriṇā/ karaprahāreṇa śiraścāmarasya
pṛthak kṛtam//16//

English translation

He also hurled his spear on Devi but that was suddenly assailed by her with a whoop by making it powerless and falling on ground (12). Seeing this broken & fell down spear Cāmara was with full of anger & flung a spike which was also broken by Devi with her arrows (13). Thereafter, the lion jumped on (the elephant) and being sitted on the temple of the elephant started an arm fighting with the enemy of Devas (14). While they were fighting with each other both of them came down to earth. Both of them started blowing on each other very seriously (15). Then the lion suddenly jumped up on the sky & came down on the head of the Cāmara and with his hand made his head pierced (16).

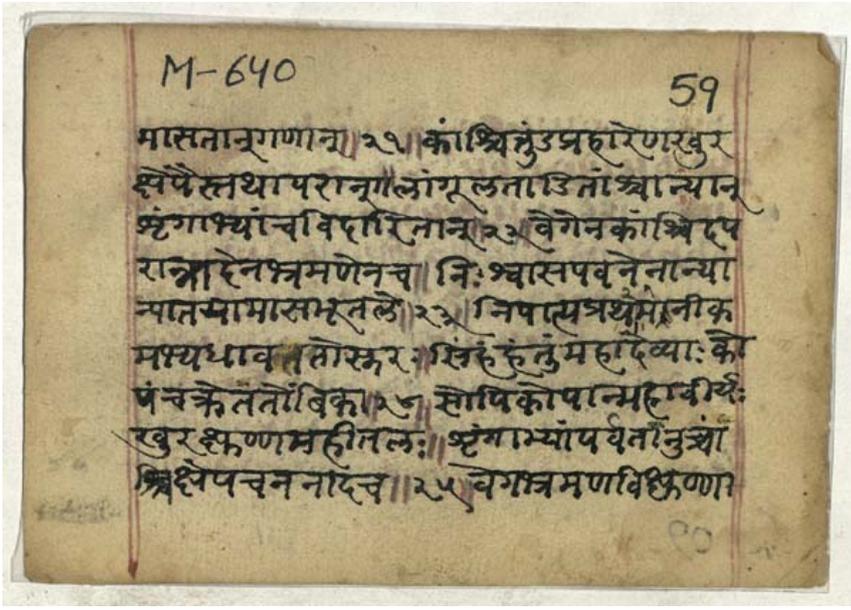


Transcription

Udgraśca raṇe devyā śīlāvṛkṣādibhirhataḥ/ dantamuṣṭitalaiścaiva karālaśca nipātitaḥ//17// Devī kruddhā
gadāpātaiścurṇayāmāsa coddhatam/ bāṣkalaṃ bhindipālena bāṇaistāmraṃ tathāndhakam//18//
Ugrāsyamugravīryaṃ ca tathaiva ca mahāhanuṃ/ trinetrā ca trīśūlena jaghāna parameśvarī//19//
Biḍālasyaśinā kāyātpātayāmāsa vai śiraḥ/ durdharaṃ durmukhaṃ cobhau śarairnīnye yamakṣayam//20//
Evaṃ saṃkṣīyamāṇe tu svasainye mahiṣāsuraḥ/ māhiṣeṇa svarūpeṇa trāsayāmāsa tān gaṇān//21//

English translation

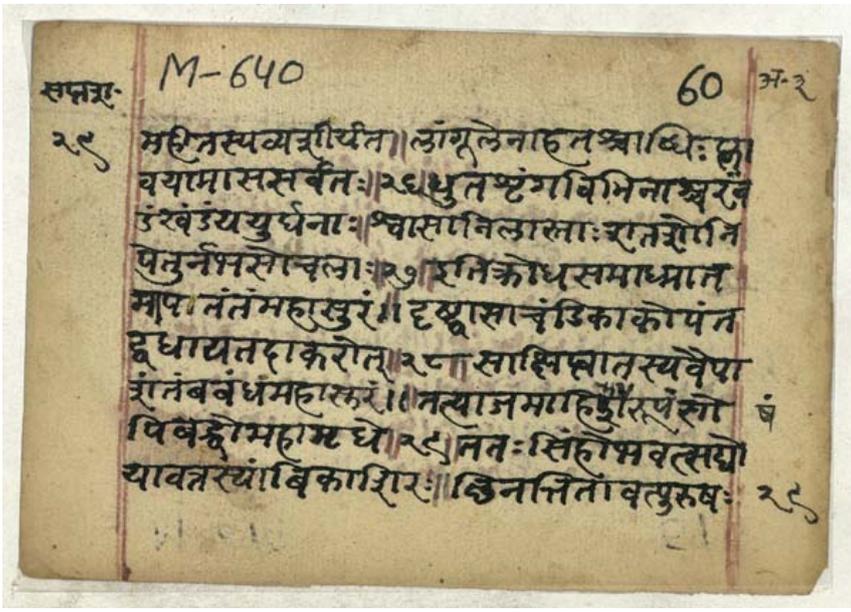
Udagra also was killed in the battle by Devi with the help of stones, trees & like & Karāla was assassinated with her teeth & beneath the fist (17). Devi being angry smashed Uddhata by thrashing gadā on him & also killed Baskala by a Bhindipāla (Dart). Similarly, Tāmra and Andhaka were killed with arrows (18). Trinetrā, the ultimate supreme power killed Ugrāśya, Ugravīrya & Mahāhanu with her Trīśūla (19). She splitted/separated the head of Biḍāla from his body & likewise both Durdhar & Durmukha were also killed with the arrows (20). Thus, as the no. of army personnels started decaying in the field Mahisasura started troubling the troops of Devi in his buffalo form (21).



Kānścittuṅḍaprahāreṇa khurakṣepaistathāparān/ lāngulatāḍitāmścānyān śṛṅgābhyām ca
vidāritān//22//Vegena kāmścidadaparānnādena bhramaṇe na ca/ niḥśvāsapavanenānyān pātayāmāsa
bhūtale//23// Nipātya pramathānīkamabhyadhāvataso'suraḥ/ simhaṁ hantum mahādevyāḥ kopaṁ cakre
tatombikā//24// So'pi kopānmaḥāvīryaḥ khurakṣuṇṇamahītalāḥ/ śṛṅgābhyām parvatānuccāṁścikṣepa ca
nanāda ca//25// Vegabhramaṇavikṣurṇṇā mahi tasya vyaśīryata/

English translation

To some he started terrifying through dashing his face, some with his steps of hoofs and frightened some with the beating of his tail and scratched some with his horns (22) (He) Frightened some with his speed (of running) and some others with his bellowing & others through his movement whereas, some were made fell down with his blasting breath(23). Having killed the army of Devi, he started running towards the lion and then (only) it made Ambika very angry (24). He also with great anger started scratching the earth with his hooves and threw up the high mountains on her with terrible bellowing (25).

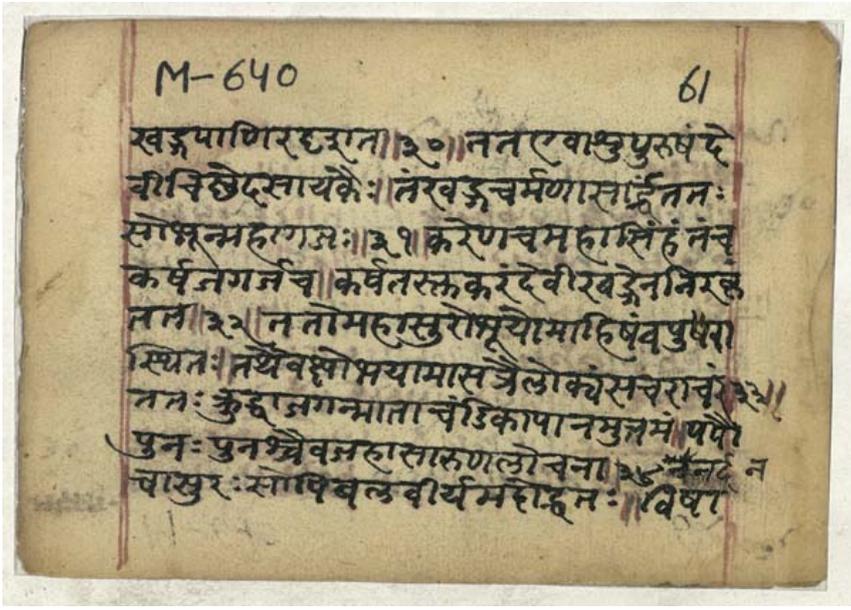


Transcription

Lāngulenāhataścābdhiḥ plāvayāmāsa sarvataḥ//26// Dhutaśṛṅgavibhināśca khaṇḍam khaṇḍam
yayurghanāḥ/ svāsānilāstāḥ śataśo nipeturnabhasocalāḥ//27// Iti krodhasamādhmātamāpatantam
mahāsuram/ dr̥ṣṭvā sā caṇḍikā kopam tadavadhāya tadākarot//28// Sā kṣiptvā tasya vai pāśam taṁ
babandha mahāsuram/ tatyāja māhiṣam rūpam so'pi baddho mahāmṛdhe//29// Tataḥ simho'bhavatsadyo
yāvattasyāmbikā śiraḥ/ chinatti tāvatpuruṣaḥ khaḍgapāṇiradṛśa(śya)ta//30//

English translation

With the speed of his movement the area on the earth was crushed & lashed with his tail the ocean started overflowing all around (26). Pierced with his horns the clouds went into fragmentations and with the velocity of his breathing air the mountains fell down from sky (27). Seeing the great asura advancing towards her enflamed with temper Devi also did appropriately that was required to assassinate him (28). She hurled her Pāśa (noose) over him and then he left his buffalo form but was caught with it (29). Thereafter, he took the form of a lion but as Devi tried to cut his head he changed his form and appeared as a man with sword in his hand(30).

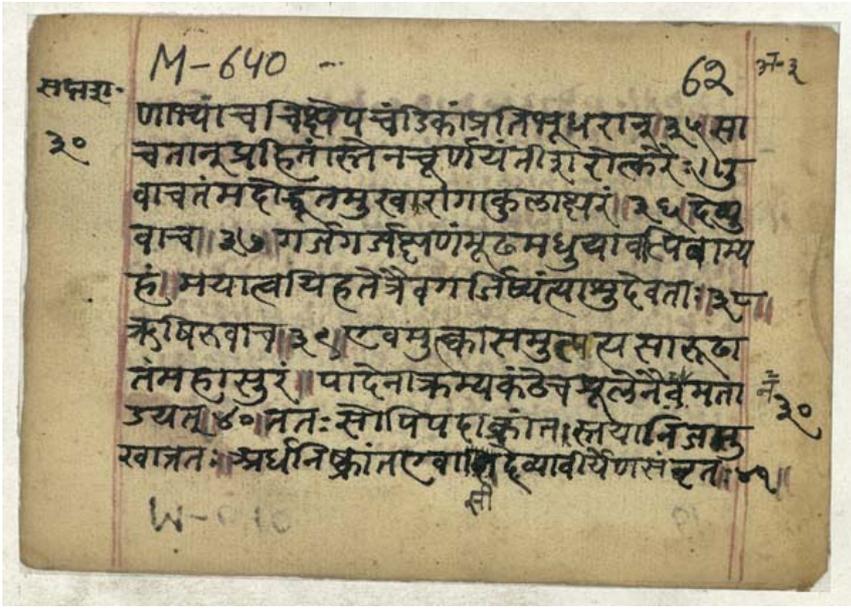


Transcription

Tata evāśu puruṣaṁ devī ciccheda sāyakaiḥ/ taṁ khaḍgacarmaṇā sārḍhaṁ tataḥ so'bhūn mahāgajaḥ//31//
Kareṇa ca mahāsimhaṁ taṁ cakarṣa jagarja ca/ karṣatastu karaṁ devī khaḍgena nirakṛṇtata//32//
Tato mahasuro bhūyo mahiṣaṁ vapurāsthitaḥ/ tathaiva kṣobhayāmāsa trailokyāṁ sacarācaram//33//
Tataḥ krudhā jaganmātā caṇḍikā pānamuttamam/ papau punaḥ punaścaiva jahāsaruṇalocanā//34//
Nanarda cāsuraḥ so'pi balavīryamadoddhataḥ/ viṣāṇābhyām ca cikṣepa caṇḍikāṁ prati bhūdharaṇ//35//

English translation

Then Devi immediately with her arrows severed the man along with his sword & shield but then he became an elephant (31). Tugged at her great lion with his trunk he roared heavily but Devi cut off his trunk while dragging (the lion) (32). Then he again appeared in his buffalo form and started frightening the three worlds with their movable & immovable objects (33). Then the Mother of the world became angry and started drinking the best (devine) drinks again & again while laughing with reddish eyes (34). The demon also roared heavily being aggressive with his power & valour and with his horns tossed mountains against her (35).

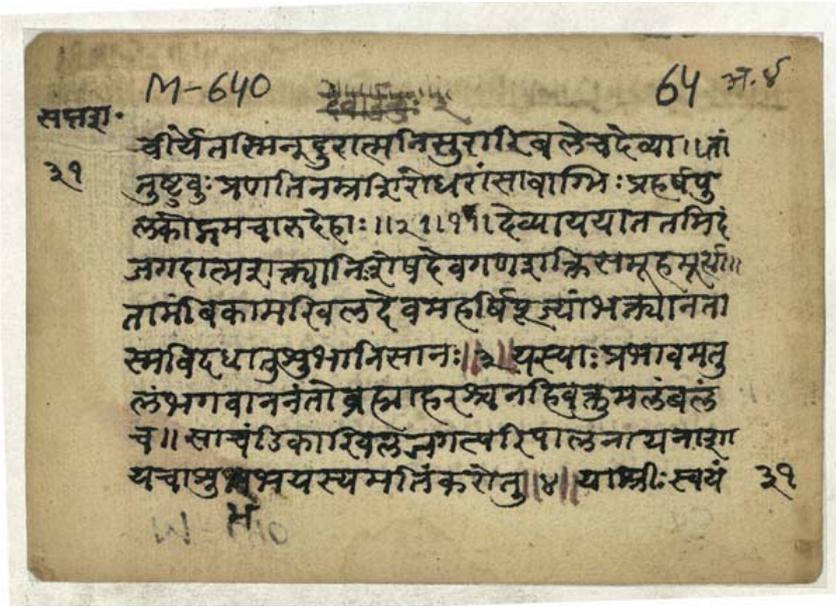


Transcription

Sā ca tān prahitāmstena curṇayantī śarotkaraiḥ/ madoddhūta mukharāgā kulākṣaram//36//
Devyuvāca//37// Garja garja kṣaṇam mūḍha madhu yāvotpibāmyaham/ mayā tvayi hate'traiva
garjiṣyantyāśu devatāḥ//38// Ṛṣiruvāca//39// Evamuktvā samutpatya sārūḍhā taṁ mahāsuram/
pādenākramya kaṅṭhe ca śulenainamatāḍayat//40// Tataḥ so'pi padākṛāntastayā nijamukhāttataḥ/
ardhaniṣkrānta evāsidgevyā vīryeṇa samvṛtaḥ//41//

English translation

She also with a shower of arrows thrashed those mountains hurled at her & told him with flustered words while the colour of her face was accentuated with the intoxication of the drink (36). Devi Told (37): 'Roar, roar a while as long as I drink wine and once you are killed by me the whole deities will soon roar here in this very place (38). Rishi Told (39): Having exclaimed so she jumped up and landed on that great asura by attacking (him) on his neck through her foot and struck him with spear (40). Thereupon, he also appeared in his own form in a half-perceivable appearance coming out of his buffalo face but controlled by Devi with her great valor (41).

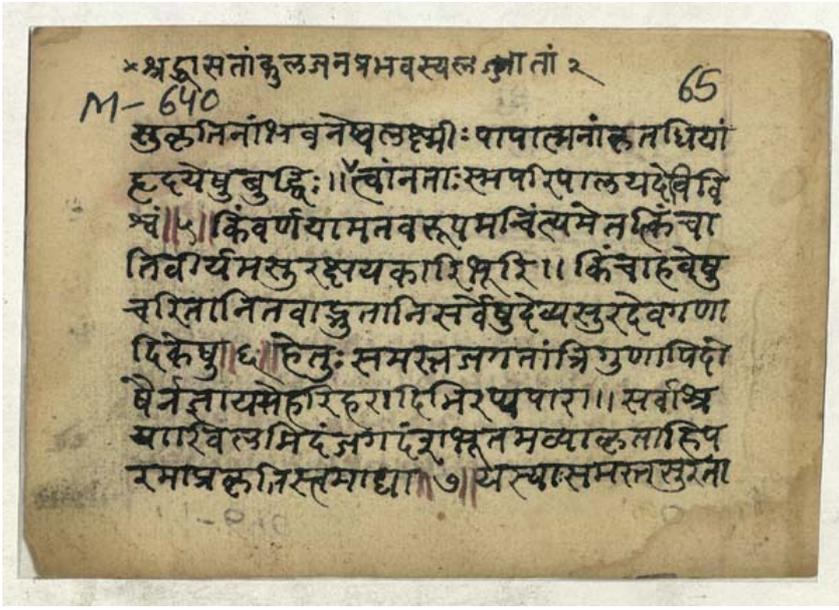


Transcription

Tasmindurātmani surāribale ca devyā/Tām tuṣṭuvuḥ praṇatinamraśīrodharām sā /vāgbhiḥ praharṣapulakodgamacārudehāḥ//2// Devyā yayā tatamidaṁ jagadātmaśaktyā niḥśeṣadevagaṇaśaktisamūhamurtyā/ tāmambikā makhiladevamaharṣipūjyām bhaktyā natāḥ sma vidadhātu śubhāni sā naḥ//3// Yasyāḥ prabhāvamatulaṁ bhagavānananto brahmā haraśca nahi vaktumalam balaṁ ca/ sā caṇḍikākhilajagatparipālanāya nāśāya cāsubhabhayasya matim karotu//4//

English translation

Rishi Told (1). When that valiant & evil-natured foe of Devas was killed by Devi, Indra & other hosting deities praised her with great words reverently bending necks & shoulders & horripilation in their body with overwhelmingly joy, looked charming (2). To that Ambika who is worthy to be worshipped by all the deities & sages and the one who pervades this world with her power of being the embodiment of the entire power of all the deities, we bow down before her with all our devotion. May she grant us all the auspicious happenings (3)! May Chaṇḍikā whose incomparable power cannot be explained by Lord Brahmā, Viṣṇu & Maheśvara, bestow upon her mind to protect this entire Universe by destroying all the fears of inauspicious/evils (4)!

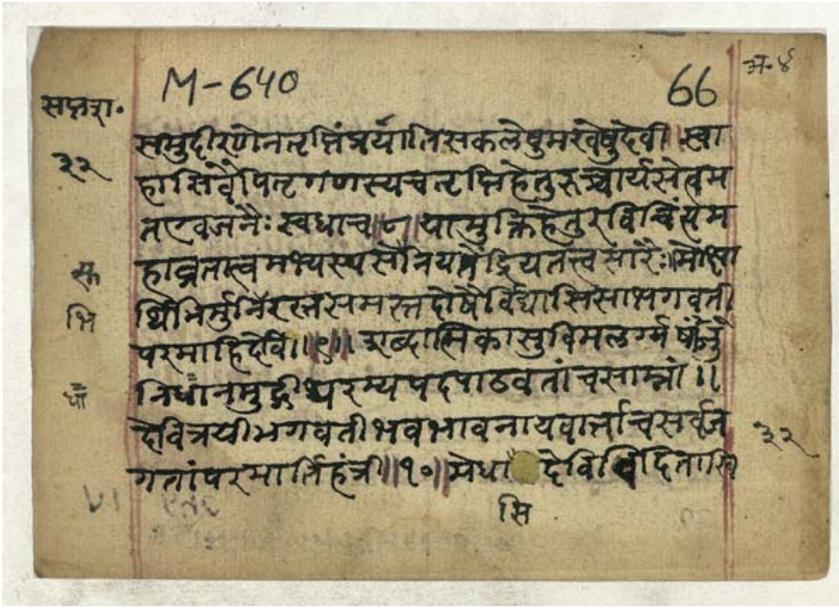


Transcription

Yā śrīḥ svayam sukṛtinām bhavaneṣvalakṣmīḥ pāpātmanām kṛtadhiyām ḥṛdayeṣu buddhiḥ/ śraddhā satām kulajanaprabhavasya lajjā tām tvām natāḥ sma paripālaya devī viśvam//5// Kiṁ varṇayāma tava rūpamacintyametatkiñcāti vīryamasurakṣayakāri bhūri/ kiṁ cāhaveṣu caritāni tavādbhutāni sarveṣu devyasuradevagaṇādikeṣu//6// Hetuḥ samastajagatām triguṇāpi doṣairna jñāyase hariharādibhirapyapārā/ sarvāśrayākhilamidam jagadamśabhūtamavyākṛtā hi paramā prakṛtistvamādyā//7//

English translation

O' Devi! We bow down before thyself who are (in the form of or non-other than) prosperity in the houses of virtuous people (but), alaxmi (ill-fate) in those vicious people, intellect in the heart of learned, faith in righteous people, modesty among high-born. May you protect this Universe (5)! O' Devi! How can we describe you since your appearance is unconceivable that is so powerful that it abundantly sufficient to make the asuras perishable that is so much established through the war itself among the Devas, Asuraras & others(6). You are the cause of this entire Universe & even if you are possessed with the three guṇas (i.e Sattva, Rajas & Tamas) but not affected by their attributes. You are also inconceivable to Lord Vishnu, Shiva & others. You are the abode to all & the whole Universe is composed of a tiny version of yourself & you are the supreme primordial Prakriti being untransformed (7).



Transcription

Yasyāḥ samastasuratā samudīraṇena nr̥ptīm prayāti sakaleṣu makheṣu devī/ svāhāsivai pitrgaṇasya ca
ṭṛptiheturuccāryase tvamata evajanaiḥ svadhā ca//8// Yā muktiheturavicintyamahāvratā tvamabhyasyase
suniyatendriyatattvasārāiḥ/ mokṣārthibhirmunibhirasta samastadoṣair vidyāsi sā bhagavatī paramā hi
devī//9// Śabdātmikā suvimlagryajuṣāṁ nidhānamudgītharamyapadapāṭhavatāṁ ca sāmnam/ devī trayī
bhagavatī bhavabhāvanāya vārtā ca sarvajagatāṁ paramārti hantrī//10//

English translation

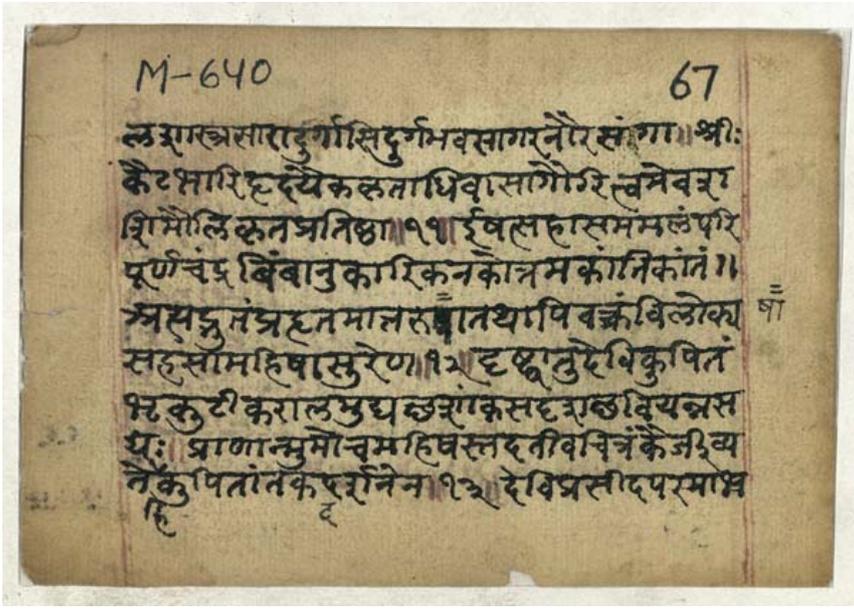
O' Devi! You are that Svāhā at the utterance of which the whole of the deities attains satisfaction in all the sacrifices. You are (also) that Svadhā which is uttered for the satisfaction of the fore-fathers. Therefore, you are chanted as Svāhā & Svadhā by the people (8). O' Devi, You are Bhagavati, the Supreme Knowledge (Paramā Vidyā) - the cause of liberation, (but being) inconceivable meditated upon by the great seers who have great control over their sense organs & have dedicated for the cause of Reality being detached from all the spots (9). You are the essence of Śabda & (also) container/repository of the pure form of the hymns of

R

K, Yajus & Sāman with the the beautiful recital (padapāṭha) of the later one along with Udgītha (sound). You are Bhagavati, the embodiment of three Vedas

(R

k, Yajuṣ & Sāman) & a message of sustenance of life & also the ultimate destroyer of sufferings of all the worlds (10).

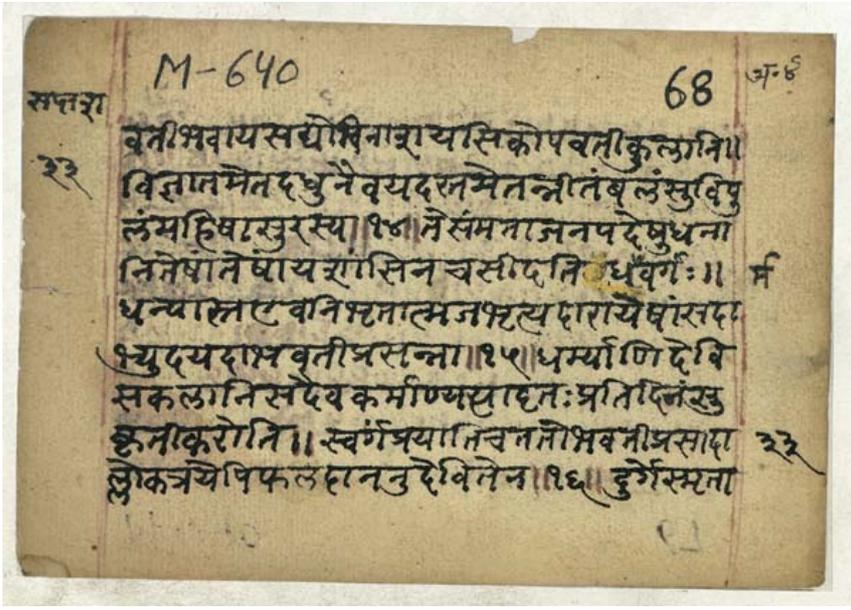


Transcription

Medhāsi devī viditākhiḷāśāstrasārā durgāsi durgabhavasāgara naurasaṁgā/ śrīḥ
kaiṭabhāriḥṛdayaikakṛtādhiḷvāsā gauri tvameva śāsīmaulikṛtapatīṣṭhā//11// Īṣatsahāsamamalam
paripūrṇacandra bimbānukāri kanakottamakāntikāntam/ atyadbhutaṁ prahṛtamāttaruṣā tathāpi vaktraṁ
vilokya sahasā mahiṣāsūreṇa//12// Drṣṭvā tu devī kupitaṁ bhṛkuṭīkarālamudyacchaśāṅkasadrśacchavi
yanna sadyaḥ/ prāṇānmumoca mahiṣastadatīva citraṁ kairjīvyate hi kupitāntakadarśanena//13//

English translation

O' Devi! You are the Medhā (Intellect) by which the essence of all the scriptures is comprehensively understood. You are Durgā, who takes away men from this difficult ocean of worldly travels being detached from its attachments. You are Śrī who has taken abode ever in the heart of Lord Viṣṇu. You are also Gaurī who has established herself with Lord Shiva (11). With a gently pure smile, resembling like that of a full moon's disc/orbit and as brilliant as of pure gold the face was of yours. However, it was strange enough that the demon Mahiṣa, being in anger struck your face suddenly after seeing it (12). Seeing your enraged face that was terribly frowned & red in hue like the rising moon, it was strange enough that the demon Mahiṣa did not straightaway give up his life otherwise, who can live witnessing (his/their) infuriated destroyer (13)?

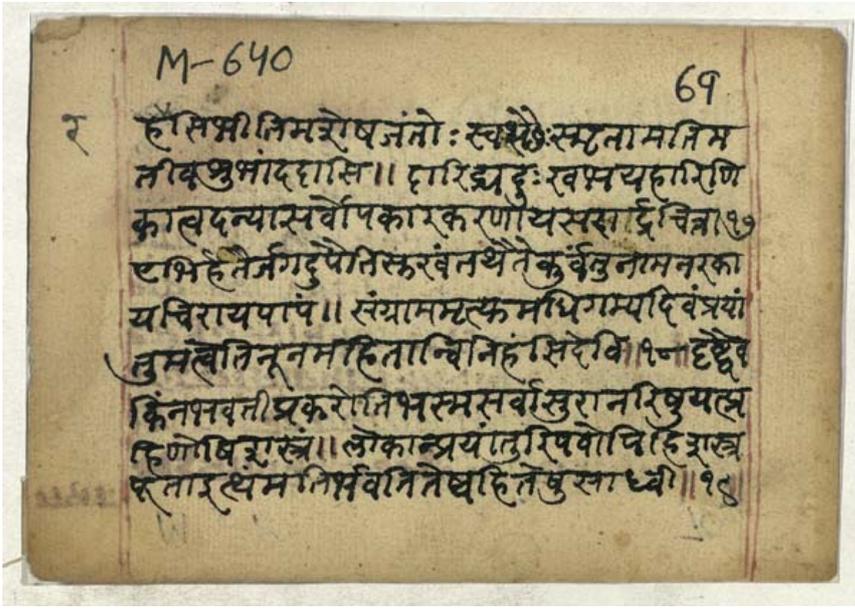


Transcription

Devī prasida paramā bhavatī bhavāya sadyo vināśayasi kopavatī kulāni/ vijñātametaddhunaiva yadastametannītam balaṃ suvipulaṃ mahiṣāsurasya//14// Te sammatā janapadeṣu dhanāni teṣāṃ teṣāṃ yaśāṃsi na ca sidati dharmavargaḥ/ dhanyāsta eva nibhṛtātmajabhṛtyadārā yeṣāṃ sadābhyudayadā bhavati prasannā//15// Dharmyāṇi devī sakalāni sadaiva karmāṇyatyādṛtaḥ pratidinam sukṛtī karoti/ svargaṃ prayāti ca tato bhavatī prasādālokatraye'pi phaladā nanu devī tena//16//

English translation

O' Devi! Please be compassionate. You are the Supreme (force). At the stage of annoying you can destroy the families of the asuras for the sake of welfare of the world & it has been evident now from this incident of bringing Mahiṣāsura's forces to their end (14). It is observed that you are so generous towards them with whom you are well-pleased. Such persons are found rich & they are the people of high-esteem in the society. They have the glories & their righteousness is never declined. They are indeed blessed & found gifted with devoted children, servants & wives (15). O' Devi! By the grace of yours the blessed one maintains a virtuous daily life so that at the end (of the day) he attains heaven. Therefore, O' Devi! You are known as the bestower of reward in the three worlds (16).

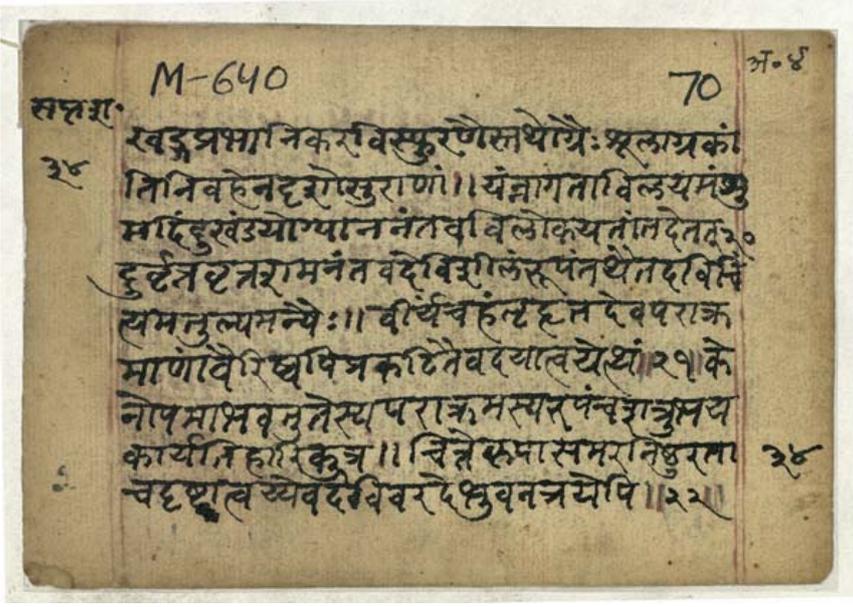


Transcription

Durge smṛtā harasi bhītimaśeṣajantoḥ svasthaiḥ smṛtā matimatīva śubhām dadāsi/
daridryaduḥkhabhayahāriṇi kātavadanyā sarvopakāraḥ karaṇāya sadārdacittā//17// Ebhirhatairjagadupaiti
sukhaṁ tathaite kurvantu nāma narakāya cirāya pāpam/ saṁgrāmamṛtyumadhigamya divaṁ prayāntu
matveti nūnamahitān vinihaṁsi devi//18// Drṣṭvaiva kiṁ na bhavatī prakaroti bhasma sarvāsuraṇariṣu
yatprahiṇoṣi śāstram/ lokānprayāntu ripavo'pi hi śāstrapūtā itthaṁ matirbhavati teṣvāhiteṣu sādhvī//19//

English translation

O' Devi! If remembered in difficult times you remove the fears of every creature & if recalled in joyous moments then you bestow all the auspiciousness in mind. Who is other one except you, being a dispeller of poverty, sufferings & fears, is so kind enough to do all the welfare to the men (17)! (No doubt) The whole world attains the peace of mind(today) due to their killings; even if these asuras have committed enough sins to go to hell for long periods of time, you have provided them a chance to go to heaven being their killer (It proves that you are compassionate to everyone even to your foes) (18). Are you not able to reduce these asuras to mere ashes just by your sights? Knowing that also you fight with them by applying your weapons against them to let them attain a higher world being purified with the missiles. This is the higher intention behind your activity even for these foes (19).

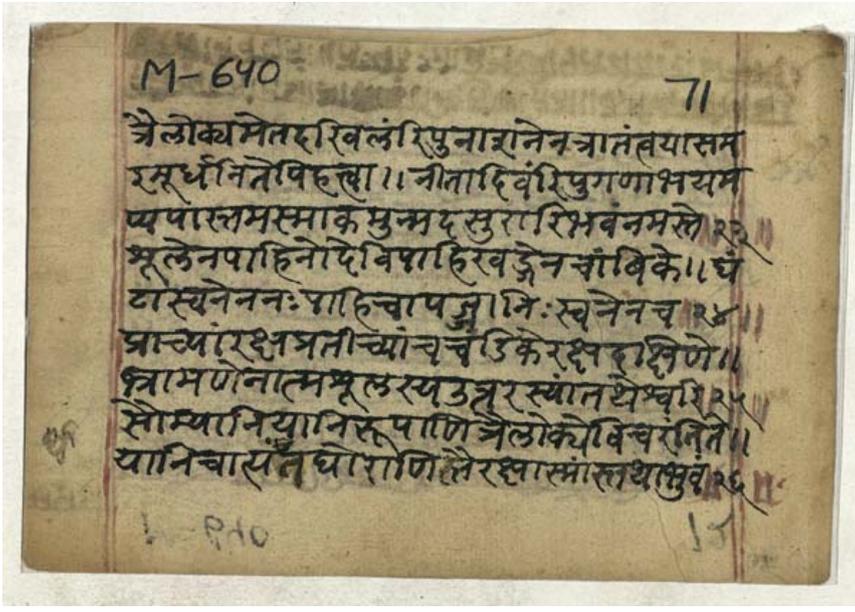


Transcription

Khāḍgaprabhānikaravisphuraṇaistathograiḥ śūlāgrakāntinivahena dr̥śosurāṇām/ yannāgatā
vilayamaṁśumadindukhaṇḍayogyānanam tava vilokyatām tadetat//20// Durvṛttavṛttaśamanam tava devi
śīlam rūpaṁ tathaitadavicintyamatulyamanyaiḥ/ vīryam ca hantuḥ hṛtdevaparākramāṇām vairiṣvapi
prakaṭitaiva dayā tvayettham//21// Kenopamā bhavatu te'sya parākramasya rūpaṁ ca
śatrubhayakāryatihāri kutra/ citte kṛpā samaraniṣṭhuratā ca dr̥ṣṭvā tvayyeva devi varade
bhuvanatrāye'pi//22//

English translation

If the eyes of these asuras had not been put out by the flood of terrible flashes sparkled from the swords or from the heaps of lusture from your spearpoints then it is certainly by looking at your face resembling a piece of moonlight (20). O' Devi! Your nature is to mollify the conduct of wicked; this of your beauty is also inconceivable & incomparable for others. Your energy spoils them who deprive Devas from their valour. Your compassion is such that it even works at the level of enemies (21). With what can we compare your valour? Where can we find this most charming beauty that creates fear in the minds of foes? Compassion in mind but merciless in the battlefield, O' Devi! O' bestower of boon! Where can we really find all these in the whole three worlds except in you (22)?

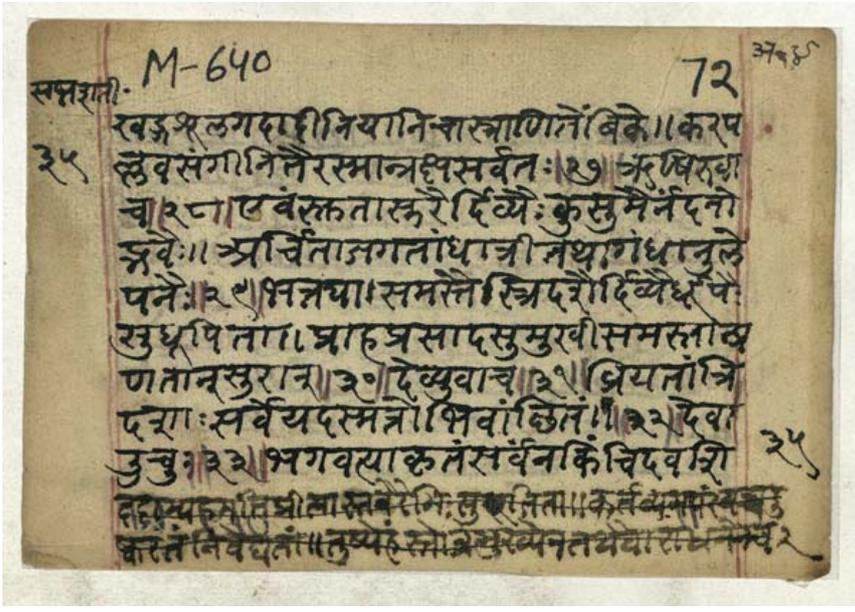


Transcription

Trailokyametadakhilam ripunāśanena trātaṁ tvayā samaramūrdhani te'pi hatvā/ nītā divaṁ ripugaṇā bhayamapyapāstamasmākamunmada surāribhavaṁ namaste//23// Śūlena pāhi no devī pāhi khaḍgena cāmbike/ghaṇṭāsvanena naḥ pāhi cāpajyāniḥsvanena ca//24// Prācyāṁ rakṣa praticyāṁ ca caṇḍike rakṣa dākṣiṇe/ bhrāmaṇenātmaśūlasya uttarasyāṁ tathesvari//25// somyāni yāni rūpāṇi trailokye vicaranti te/ yāni cātārthaghorāṇi tai rakṣāsmām stathā bhavam//26//

English translation

All these three worlds have been saved by you through the killing of enemies at the very war ground itself. All those hosts of enemies also are sent to heaven and the fear in our mind also has been ousted from those hostile enemies of Devas. We salute you (on account of this) (23). O' Devi, please protect us with your spear. O' Ambikā, please protect us with your sword. Please protect us by the sound of your bell & also please protect us by the resonance of your bowstring (24). O' Caṇḍikā, you please protect us in the east & also in the west. You also please protect us in the south & in north too by the exhibiting (through the movements) of your Śūla (spear) (25). You please protect us with all your charming forms/epithets moving around the three worlds; also with all those extremely terrible (forms) for the protection of this world too (26).

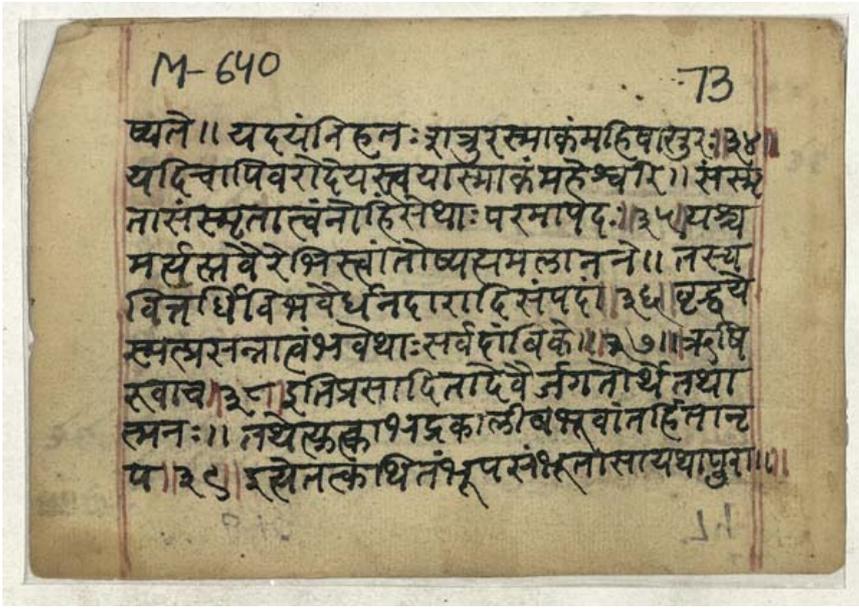


Transcription

Khadgaśūlagadādīni yāni cāstrāṇi te'mbike/ karapallavasāṅgīni tairasmānnrakṣa sarvataḥ//27//
Ṛṣiruvāca//28// Evam stutā surairdivyaiḥ kusumairnandanodbhavaīḥ/ arcitā jagatām dhātrī tathā
gandhānulepanaiḥ//29// Bhaktyā samastaistridaśairdivyairdhūpaiḥ sudhūpitā/ prāha prasādasumukhī
samastānpraṇatān surān//30// Devyuvāca//31// Vriyatām tridaśāḥ sarve yadasmatto'bhivāñchitam//32//
Devā ūcuḥ//33// Bhagavatya kṛtam sarvam na kiñcidavaśisyate//34//

English translation

O' Ambikā! Please protect us with sword, spear, club & many other such weapons those have come in contact with your delicate sprout-like hands (27). Rishi Told (28). Thus, the protector of this world (Devi Herself) was praised by the Devas and also worshipped with the flowers from "Nandana" garden along with offering of the fragrent perfumes & cosmetics (divinely prepared ones) (29). With all devotion, all of these deities offered the devine incense to her; and being incentified/benevolent she benignly started speaking to the humbled deities (30). Devi Told (31). Choose all of you, O' Devas! Whatever has been expected from me (32). Devas Told (33). Everything has been accomplished (for us) by goddess Bhagavatī (you) and nothing is left by now that you have killed this very our enemy Mahiṣāsura (34).

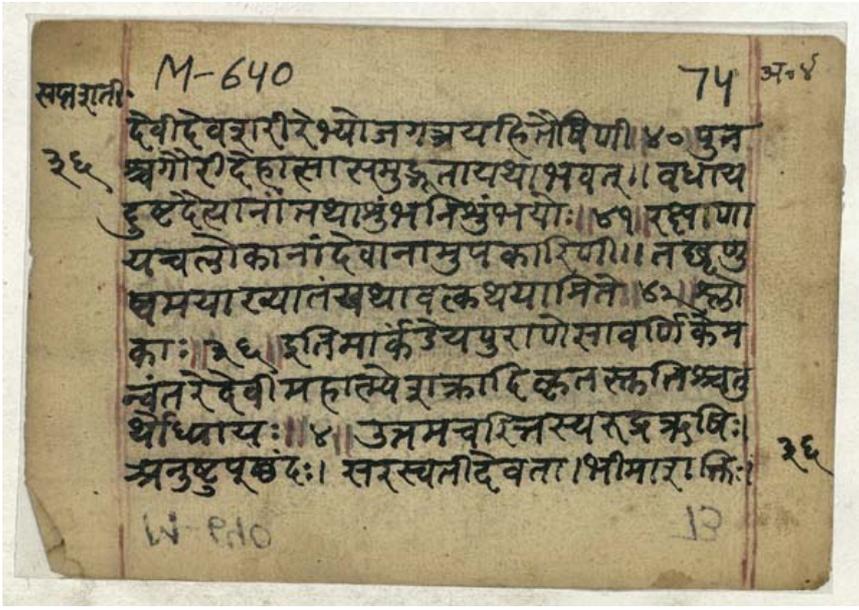


Transcription

Yadayam nihataḥ śatrurasmākaṁ mahiṣāsuraḥ/yadi cāpi varodeyastvayāsmākaṁ maheśvari//35//
Saṁsmṛtā saṁsmṛtā tvam no himsethāḥ paramāpadaḥ/ yaścamartyastavairebhistvāmstoṣyatya
malānane//36// tasya vittardhivibhavair dhanadārādisampadām/ vṛḍdhaye'smatprasannā tvam bhavethāḥ
sarvadāmbike//37// Ṛṣiruvāca//38// Iti prasādītā devairjagato'rthe tathātmanaḥ/tathetyuktvā bhadrakālī
babhūvāntarhitā nṛpa//39// Ityetatkathitam bhūpa sambhūtā sā yathā purā/

English translation

O' Mahesvari, If at all a boon is to be granted by you to us then please (do the favour) destroy our all immediate misfortunes/calamities at the remembrance of you (35). O' the spotless countenance mother! The other thing is whenever a motal being will praise you in coming times with these hymns of ours then being gracious towards us, may you please gratify him also with wealth, wife and other kinds of prosperties (36-37)! Rishi Told (38): O king! Thus these things were requested by the Devas for themselves & for the world too. Then having said "tathā" (Yes/be it so) Devi disappeared from there (39). O' King! This has been narrated as it happened in the past in relation to Devi who sparkled from the bodies of the Devasbeing desireous of the welfare of the three worlds (40).



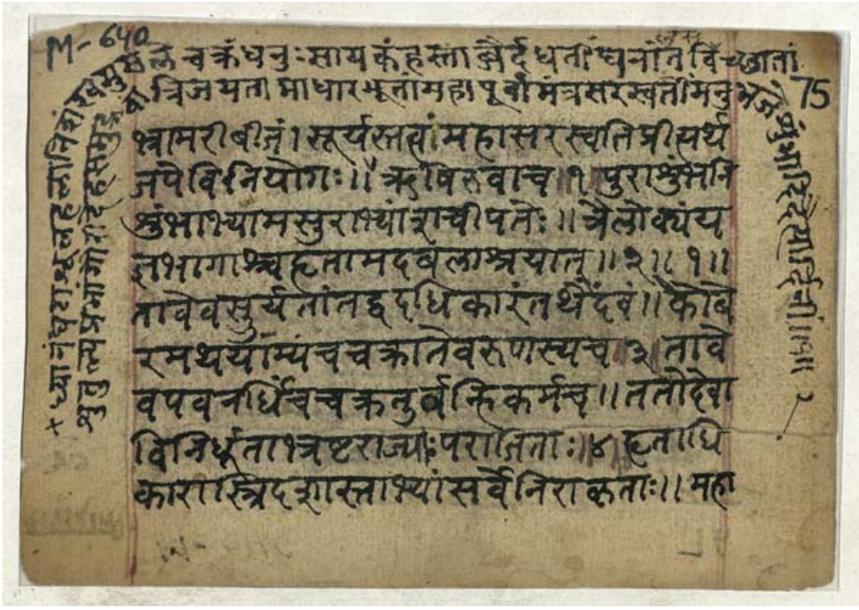
Transcription

Devī devaśarīrebhyo jagattrayahitaiṣiṇī//40// Punaśca gaurīdehātsā samudbhūtāyathābhavat/ vadhāya duṣṭadaityānām tathā śumbhaniśumbhayoḥ//41// Rakṣaṇāya ca lokānām devānāmupakāriṇī/ tacchṛṇuṣva mayā'khyātaṁ yathāvatkathayāmi te //42// Ślokāḥ//36// Iti mārkaṇḍeyapurāṇe sāvarṇike manvantare devīma(ā)hātmye śakrādīkṛtastutiścaturthodhyāyaḥ//4// Uttamacaritrasya Rudra Ṛṣiḥ/ Anuṣṭup Chandaḥ/ Sarasvatī Devatā/Bhīmā Śaktiḥ/

English translation

Once again, Devi appeared in the form of Gaurī for the sake of killing the wicked asuras along with Śumbha & Niśumbha (41). You may listen what happened after the appearance of Devi for the sake of this world and for the benefit of Devas as I tell you systematically as it happened (42). (Ślokas : 36) This is all about the IIII chapter namely, Śakrādīkr

tadevyāḥ Stuti in Devīmāhātmya of Mārkaṇḍeyapurāṇa during the time called Savarnikamanvantara. Rudra Rishiḥ in Uttaracarita. Anuṣṭup Chandaḥ. Sarasvatī Devatā. Bhīmā Śaktiḥ.

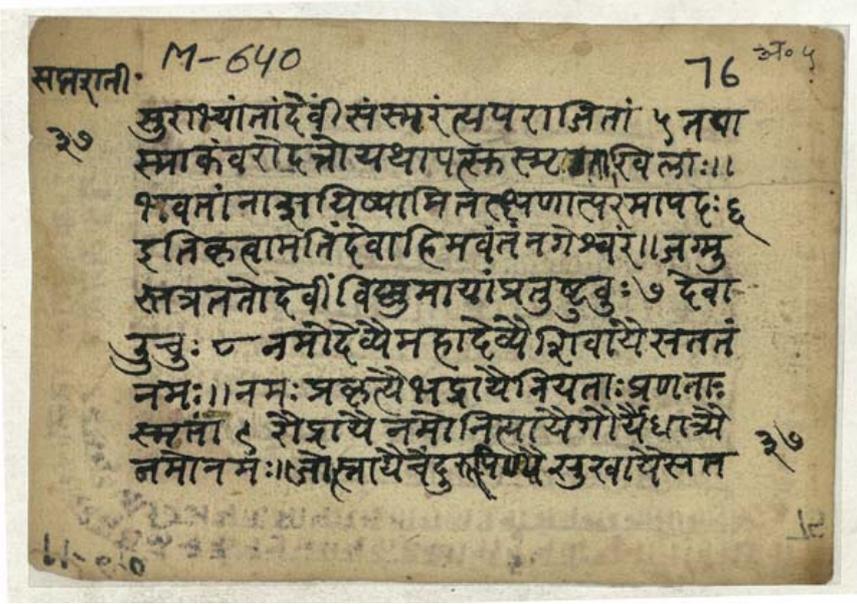


Transcription

Bhrāmārī Bījāṃ/ Sūryastattvaṃ/ Mahāsarasvatīprītyarthe jape viniyogaḥ/ // Dhyānaṃ// Ghaṇṭāsūlahalāni śaṅkhamusale cakram dhanuḥ sāyakam hastābjairdadhatim ghanāntavilasacchitāmśutulyaprabhām / gaurīdehasamudbhavām trijagatāmādhāra-bhūtām mahāpūrvāmatra sarasvatīmanubhaje śumbhādidaityārdinīm // Ṛṣiruvāca//1// Purā śumbhaniśumbhābhyāmasurābhyām śacīpateḥ/ tailokyam yajñabhāgāśca hṛtā madabalāśrayāt//2// Tāveva sūryatām tadvadadhikāram tathaindavam/ kauberamatha yāmyam ca cakrāte varuṇasya ca//3// Tāveva pavanardhiṃ ca cakraturvanhikarma ca/ tato devā vinirdhūtā bhrasṭarājyāḥ parājitāḥ//4// Hṛtādihikārāstridaśāstābhyām sarve nirākṛtāḥ/

English translation

Bhrāmārī Bija. Sūryaḥ Tattva. Sāmavedaḥ Svarūpa. Mahāsarasvatīprītyarthe jape viniyogaḥ. Dhyānam: Here, I worship to the Mahasarasvati, who holds bell, trident, plough, conch, mace, discuss, bow & arrow in her (eight) lotus-like hands; who is as bright as the white moonlight shining from the fringe of cloud & who is the destroyer of Śumbha & other demons, who is very much unique & like that of the substratum of these three worlds sparkled from Devi Gaurī. Rishi Told (1). In remote past, there were two asuras, who with the help of their pride & physical strength taken away the sovereignty of Indra over three worlds along with remnants (purodasa) of his sacrifice (2). The duo, took away the power from Sun, Moon, Kubera, Yama & Varuṇa too (3). The two also snatched the authority of Vāyu & made the Agni deprived of his duty. Thereafter, the deities being deprived their rights made defeated lost their kingdoms (4). Being deprived of their rights along with with the expulsion by these

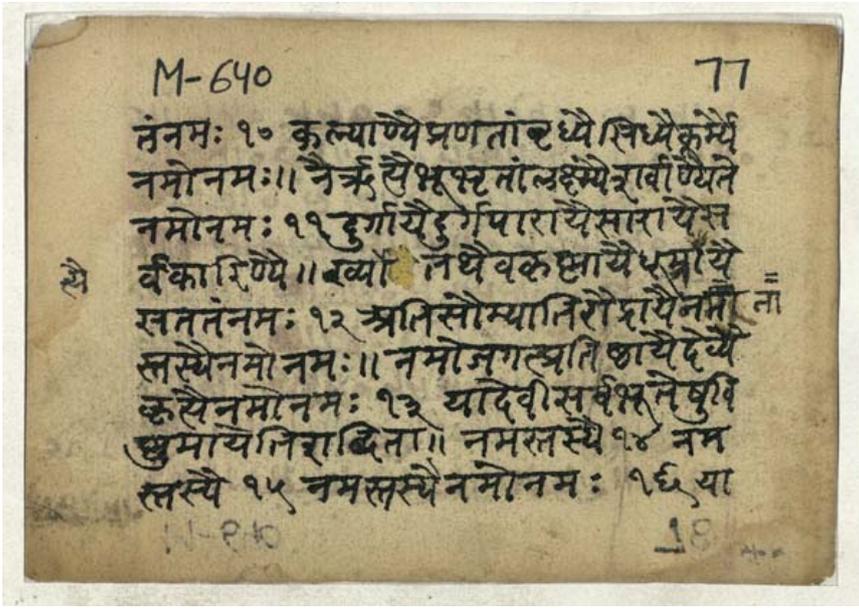


Transcription

Mahāsuraḅhyāṁ tām devīm saṁsmarantyaparājitām//5// Tayāsmākaṁ varo datto yathā'patsu
smṛtākḥilāḥ/ bhavatām nāśayiṣyāmi tatkṣaṇātparamāpadaḥ//6// Iti kṛtvā matim deva himavantam
nageśvaram/ jagmustatra tato devīm viṣṇumāyām pratuṣṭuvuḥ//7// Devā ūcuḥ//8// Namo devyai
mahādevyai śivāyai satatam namaḥ/ namaḥ prakṛtyai bhadrāyai niyatāḥ praṇatāḥ sma tām //9// Raudrāyai
namo nityāyai gauryai dhātryai namo namaḥ/ jyotsnāyai cendurūpiṇyai sukhāyai satatam namaḥ//10//

English translation

two great asuras, they started remembering Devi Aparājitā (5). She had granted us the benediction, "At the time of mishappenings/misfortune if I am remembered then I will instantly destroy all your great tragedies" (6). Thinking thus, all the deities went to the Lord of mountains and thereafter, extolled Devi Viṣṇumāyā there (7). Devas Told (8) Salutation to Devi, the Mahādevī, to her who is always auspicious. Salutation to her who is the primordial cause & sustaining power of this Universe). We always bow down to her with all humbleness (9). Salutation to the terrible one who is also eternal & in the form of Gauri- a protecting force. Salutation to her who is the moonlight & in the form of moon itself & eternal happiness (10).

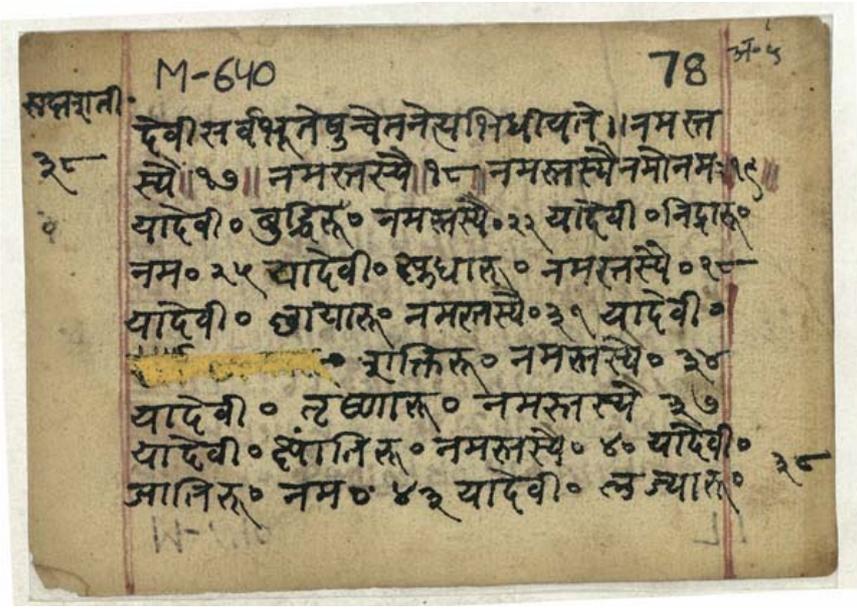


Transcription

Kalyāṅyai praṇatāmṛddhyai siddhyai kūrmyai namo namaḥ/ nairṛtyai bhūbhṛtām lakṣmyai śarvāṅyai te namo namaḥ//11// Durgāyai durgapārāyai sārāyai sarvakāriṅyai/ khyātyai tathaiva kṛṣṇāyai dhūmrāyai satataṁ namaḥ//12// Atisaumyātiraudrāyai natāstasyai namo namaḥ/ namo jagatpratiṣṭhāyai devyai kṛtyai namo namaḥ//13// Yā devī sarvabhūteṣu viṣṇumāyeti śabditā/ Namastasyai//14// Namastasyai//15// Namastasyai namo namaḥ//16//

English translation

We bow down to yourself who is auspicious. We bow down you all in the form of Riddhi (prosperity) & Success (Siddhi). Salutation is also due to her who is in consort of Lord Shiva & who herself is good (Luxmi) & bad (Alaxmi) fortune for kings (11). Salutation always to Durgā who helps us to overcome the difficulties, the one who is the essence (of the world) & reason behind everything. Salutation to her who is the discriminatory knowledge and also has black (as a special form of Mahākālī) & smoky-like appearance (12). We bow down before her & salute her again & again who is most gracious at times and most terrible at other times. We salute to her who is the support of this world. Salutation also to her who is in the form of self-evolving effort (13). Salutations again & again to her who is in all being and known as Viṣṇumāyā (14-16).

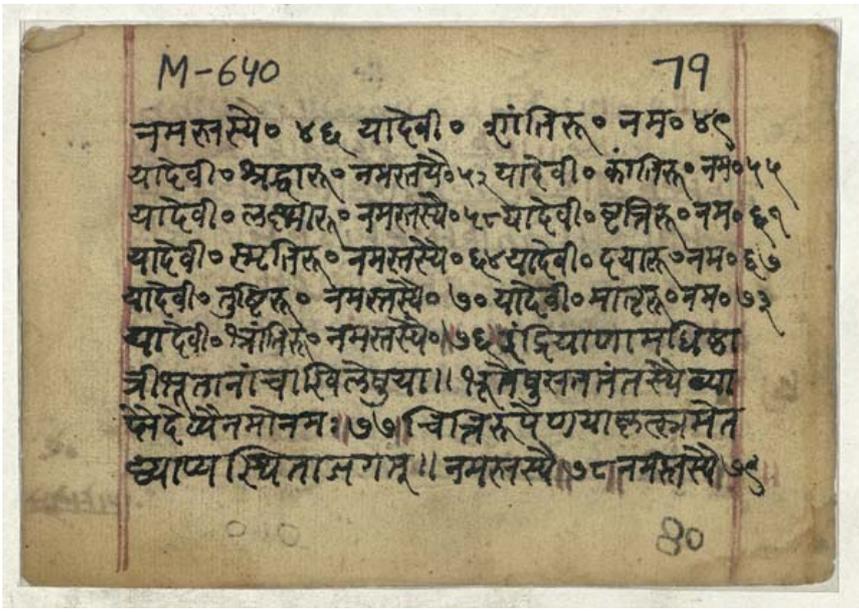


Transcription

Yā devī sarvabhūteṣu cetanetyabhidhīyate / Namastasyai//17// Namastasyai//18// Namastasyai namo namaḥ//19// Yā devī sarvabhūteṣu buddhirūpeṇa saṁsthitā/ Namastasyai//20// Namastasyai//21// Namastasyai namo namaḥ//22// Yā devī sarvabhūteṣu nidrārūpeṇa saṁsthitā/ Namastasyai//23// Namastasyai//24// Namastasyai namo namaḥ//25// Yā devī sarvabhūteṣu kṣudhārūpeṇa saṁsthitā/ Namastasyai//26// Namastasyai//27// Namastasyai namo namaḥ//28// Yā devī bhūteṣu cchāyārūpeṇa saṁsthitā/ Namastasyai//29// Namastasyai//30// Namastasyai namo namaḥ//31// Yā devī sarvabhūteṣu śaktirūpeṇa saṁsthitā/ Namastasyai//32// Namastasyai//33// Namastasyai namo namaḥ//34// Yā devī sarvabhūteṣu tṛṣṇārūpeṇa saṁsthitā/ Namastasyai//35// Namastasyai//36// Namastasyai namo namaḥ//37// Yā devī sarvabhūteṣu kṣāntirūpeṇa saṁsthitā/ Namastasyai//38// Namastasyai//39// Namastasyai namo namaḥ//40// Yā devī sarvabhūteṣu jātirūpeṇa saṁsthitā/ Namastasyai//41// Namastasyai//42// Namastasyai namo namaḥ//43//

English translation

Salutation again & again to the Devi who resides in every being as consciousness (17-19). Salutation again & again to the Devi who resides in every being as intellect (20-22). Salutation again & again to the Devi who resides in every being in the form of 'Sleep' (23-25) Salutation again & again to the Devi who resides in every being in the form of 'hunger' (26-28). Salutation again & again to the Devi who resides in every being in the form of 'shadow' (29-31). Salutation again & again to the Devi who resides in every being in the form of 'power' (32-34). Salutation again & again to the Devi who resides in every being in the form of 'Thirst' (35-37). Salutation again & again to the Devi who resides in every being in the form of 'Forgiveness' (38-40). Salutation again & again to the Devi who resides in every being in the form of 'Genre' (41-43). Salutation again & again to the Devi who resides in every being in the form of 'Shyness' (44-46).

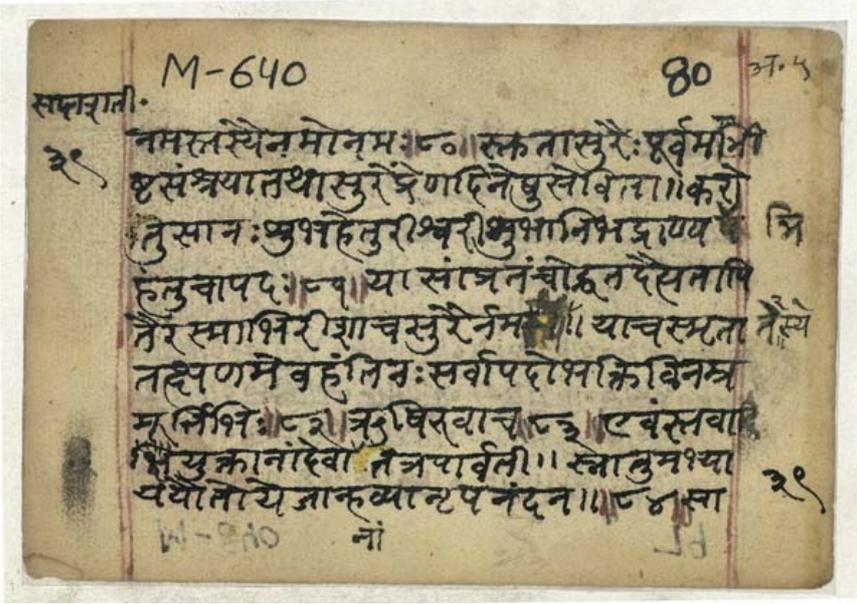


Transcription

Yā devī sarvabhūteṣu lajjīrūpeṇa saṁsthitā/ Namastasyai//44// Namastasyai//45//Namastasyai namo namaḥ//46//Yā devī sarvabhūteṣu śāntirūpeṇa saṁsthitā/ Namastasyai//47// Namastasyai//48//Namastasyai namo namaḥ//49// Yā devī sarvabhūteṣu śraddhārūpeṇa saṁsthitā/ Namastasyai//50// Namastasyai//51//Namastasyai namo namaḥ//52// Yā devī sarvabhūteṣu kāntirūpeṇa saṁsthitā/ Namastasyai//53// Namastasyai//54//Namastasyai namo namaḥ//55// Yā devī sarvabhūteṣu lakṣmirūpeṇa saṁsthitā/ Namastasyai//56// Namastasyai//57//Namastasyai namo namaḥ//58// Yā devī sarvabhūteṣu vṛttirūpeṇa saṁsthitā/ Namastasyai//59// Namastasyai//60//Namastasyai namo namaḥ//61// Yā devī sarvabhūteṣu smṛtirūpeṇa saṁsthitā/ Namastasyai//62// Namastasyai//63//Namastasyai namo namaḥ//64// Yā devī sarvabhūteṣu dayārūpeṇa saṁsthitā/ Namastasyai//65// Namastasyai//66//Namastasyai namo namaḥ//67// Yā devī sarvabhūteṣu tuṣṭirūpeṇa saṁsthitā/ Namastasyai//68// Namastasyai//69//Namastasyai namo namaḥ//70//

English translation

Salutation again & again to the Devi who resides in every being in the form of 'Peace' (47-49). Salutation again & again to the Devi who resides in every being in the form of 'Faith' (50-52). Salutation again & again to the Devi who resides in every being in the form of 'Radiance' (53-55). Salutation again & again to the Devi who resides in every being in the form of 'Prosperity' (56-58). Salutation again & again to the Devi who resides in every being in the form of 'Behaviour' (59-61). Salutation again & again to the Devi who resides in every being in the form of 'Memory' (62-64). Salutation again & again to the Devi who resides in every being in the form of 'Compassion' (65-67). Salutation again & again to the Devi who resides in every being in the form of 'Satisfaction' (68-70). Salutation again & again to the Devi who resides in every being in the form of 'Mother' (71-73). Salutation again & again to the Devi who resides in every being in the form of 'Confusion' (74-76). Salutations to the Devi who presides over the sense organs including the governance on all the elements in this world (77-79). Salutation to her again & again who has established herself by pervading the entire Universe as consciousness (80-82).

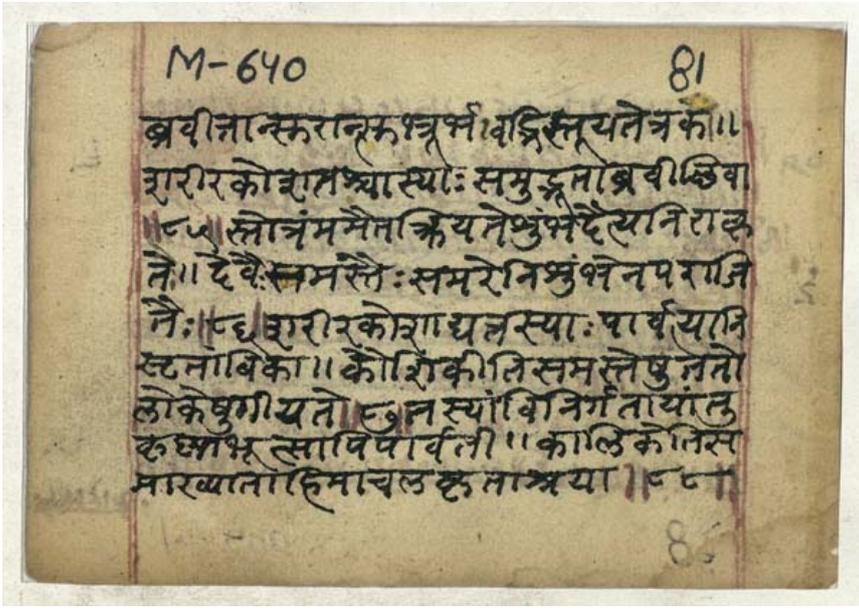


Transcription

Yā devī sarvabhūteṣu māṭṛrūpeṇa saṁsthitā/ Namastasyai//71// Namastasyai//72//Namastasyai namo
namaḥ//73// Yā devī sarvabhūteṣu bhrāntirūpeṇa saṁsthitā/ Namastasyai//74//
Namastasyai//75//Namastasyai namo namaḥ//76//Indriyāṅāmadhiṣṭhātrī bhūtānām cākhiḷeṣu yā/ bhūteṣu
satataṁ tasyai vyāptyai devyai namo namaḥ//77// Citirūpeṇa yā kṛtsnametad vyāpya sthitā jagat/
Namastasyai//78// Namastasyai//79//Namastasyai namo namaḥ//80// Stutā suraiḥ
pūrvamabhīṣṭasaṁśrayāttathāsurendreṇa diṇeṣu sevītā/ karotu sā naḥ śubhaheturīśvarī
bhadraṅyabhihantu cāpadaḥ//81// Yā sāmprataṁ coddhatadaityatāpitairasmābhirīśā ca surairnamasyate/
yā ca smṛtā tatkṣaṇameva hanti naḥ sarvāpado bhaktivinamramūrtibhiḥ//82// Ṛṣirūvāca//83//
Evaṁstavāvīyuktānām devānām tatra pārvatī/ snātumabhyā yayau toyē jāhnavyā nṛpanandana//84//

English translation

May she, the Īśvarī, the source of all auspiciousness who is Invoked by the Devas before for the sake of their desired object and also worshipped by them in their day today life, do all the needful do destroy the misfortunes from our life (81)? Being tormented by the asuras, you are the only goddess at our resque being revered by us. The one who, being remembered once with humble devotion, instantly destroys all the calamities (82). Rishi Told (83) O' the Prince! Thereafter, Devi, having praised thus, arrived at Ganga for taking bath in her water (84).

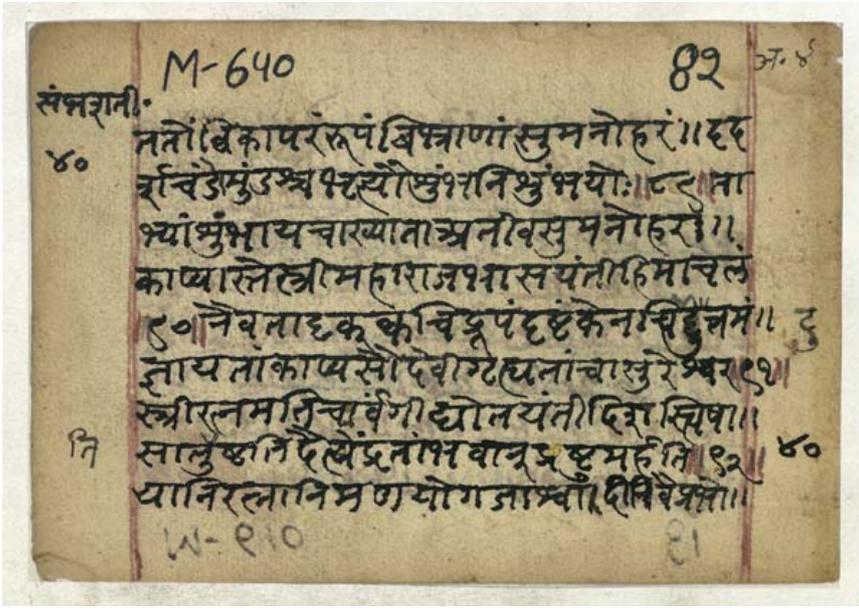


Transcription

Sābravīttānsurān subhrūrbhavadbhiḥ stuyate'tra kā/ śarīrakośataścāsyāḥ samudbhūtābravīcchivā//85//
Stotraṁ mamaitatkriyate śumbhadaityanirākṛtaiḥ/ devaiḥ samastaiḥ samare niśumbhena parājitaiḥ//86//
Śarīrakośādyattasyāḥ pārvatyāniṣṭāmbikā/ kauśikīti samasteṣu tato lokeṣu gīyate//87// Tasyāṁ
vinirgatāyāṁ tu kṛṣṇābhūtsāpī pārvatī/ kālikēti samākhyātā himācalakṛtāśrayā//88//

English translation

She, the beautiful eyed, told those deities, " Who is praised here by you all? Then 'Śivā' (an auspicious Devi) sprung from the body covering of her & replied. Those praising me here are rejected by the demon Shumbha and also have been defeated by Nishumbha (85-86). Since she (Ambikā) came out of the physical sheath of Pārvatī, she is venerated as the Kauśikī in all the worlds (87). The same Parvati in course of time became black and known as Kālikā who was stationed at the Himalayas (88).

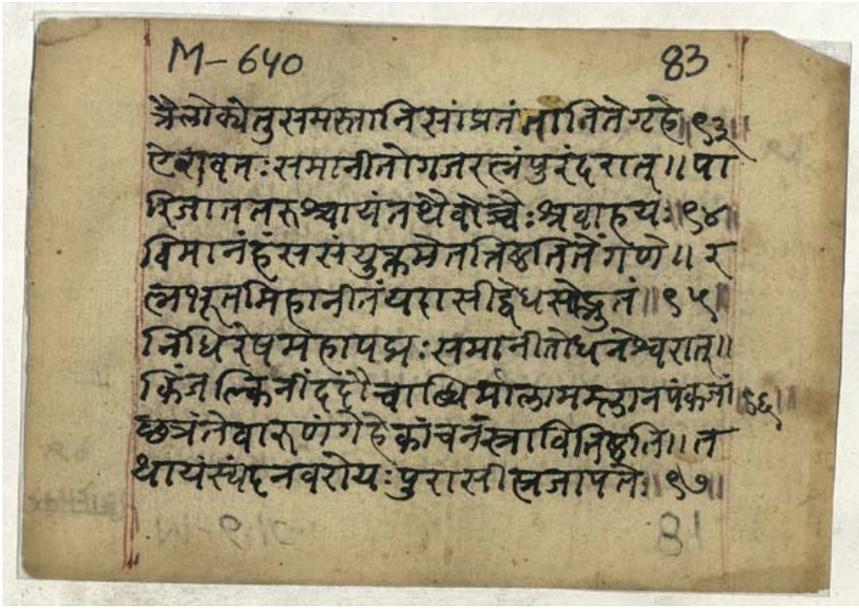


Transcription

Tato'mbikā param rūpaṁ bibhrāṇāṁ sumanoharam/ dadarśa caṇḍo muṇḍaśca bhr̥tyau
śumbhaniśumbhayoh//89// Tābhyāṁ śumbhāya cākhyātā atīva sumanoharā/kāpyāste strī mahārāja
bhāsayantī himācalaṁ//90// Naivatādṛk kvacidrūpaṁ dṛṣṭaṁ kenaciduttamam/ jñāyatāṁ kāpyasau devī
gr̥hyatāṁ cāsuresvara//91// Strīratnamaticārvaṅgī dyotayantī diśastviṣā/ sā tu tiṣṭhati daityendra tāṁ
bhavān draṣṭumarhati//92// Yāni ratnāni maṇayo gajāśvādīni vai prabho/

English translation

Thereafter, Caṇḍa & Muṇḍa, the two servants of Shumbha & Nishumbha saw Caṇḍika bloomed with supreme beauty (89). Both of them informed Shumbha: O' king! There is a woman excessively beautiful dwelling in the Himalayas enlightening it (90). Such a beauty is never seen by anybody anywhere. (So Sir) It is necessary to be known "who that goddess is" and to take a possession of her. O' the king of Demons (91)! She is just like a gem among women, with extremely beautiful limbs, illuminating the directions with her light. She is there and you must see her (92). O' Lord! All the varieties of gems, stones, elephants, horses etc., available in the whole worlds are present with you (93).

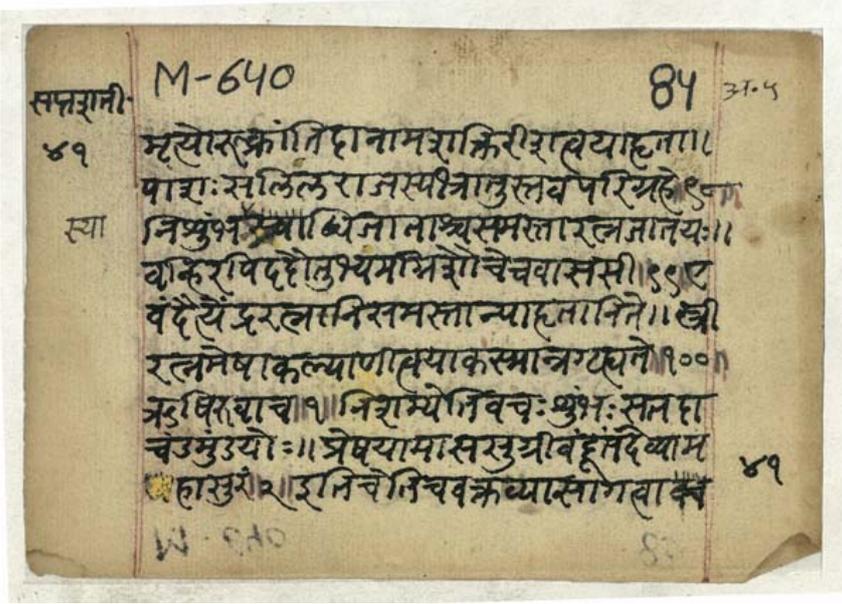


Transcription

Trailokye tu samastāni sāmpratam bhānti te grhe//93// Eirāvataḥ samānīto gajaratnam purandarāt/
pārijātatarūścāyam tathaivoccaiḥśravā hayaḥ//94// Vimānam hamsasamyuktametattiṣṭhati te'ngaṇe/
ratnabhūtamiḥānītam yadāsīdvedhaso'dbhutam//95// Nidhireṣa mahāpadmaḥ samānīto dhaneśvarāt/
kiñjalkinīm dadau cābdhirmālāmamlānapaṅkajām//96// Chatram te vārūṇam gehe kāñcanasrāvi tiṣṭhati/
tathāyam syandanavaro yaḥ purā'sit prajāpateḥ//97//

English translation

'Airāvata', the gem among the elephants has been brought from Indra and so also (brought are) this Pārijāta tree along with the horse, namely, 'Uccaiśravas' (94). The aeroplane adorned with swans is a wonderful one and is like a gem shining in your courtyard, is brought here from Brahmā (95). The treasure called Mahāpadma is brought away from the Lord of wealth (Kubera). Similarly the Ocean also gave away the Kiñjalkinī (a garland) made of unfading lotuses (96). The gold- showering umbrella that (once) belonged to Varuṇa exists (now) in your house & so also the best chariot that once upon a time belonged to Prajāpati(97).

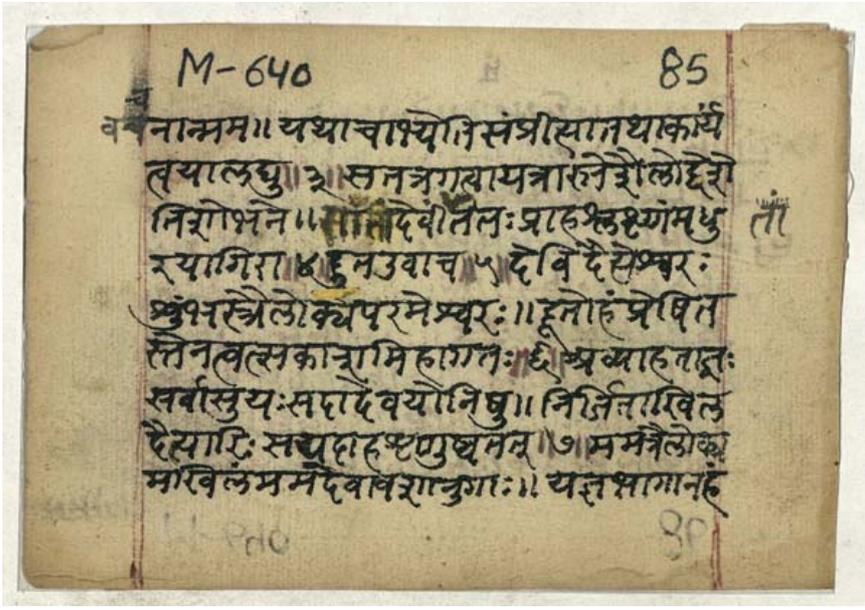


Transcription

Mṛtyorūtkrāntidā nāma śaktirīśa tvayā hṛtā/ pāśaḥ salilarājasya bhrātustava parigrahe//98//
Niśumbhasyābdhijātāśca samastā ratnajātayah/vahnirapi dadau tubhyamagnisauce ca vāsasī//99//Evam
daityendra ratnāni samastānyāhṛtāni te/ strīratnameṣā kalyāṇī tvayā kasmāna gṛhyate//100//
Rṣirūvāca//101// Niśamyeti vacaḥ śumbhaḥ sa tadā caṇḍamuṇḍayoh/ preṣayāmāsa sugrīvaṃ dūtaṃ devyā
mahāsuram//102// Iti ceti ca vaktavyā sā gatvā vacanānmama/

English translation

O' Lord! The Utkrāntidā, the power of Death (Yama) has been abducted by you. (Similarly) Pāśa (Noose) of Water-king (Varuṇa) is at the possession of your brother (98). Nishumbha has all sorts of ocean-product gems & their varieties in his house. (Moreover) Agni also gave you two cloths that are purified by fire itself (99). Thus, O' lord of Demons! You have acquired all sorts of gems. Then why don't you acquire this auspicious gem of lady (100)? Rishi Told (101): Thereafter, having heard this language from Caṇḍa & Muṇḍa, Shumbha sent his messenger, Sugrīva, a great demon to Devi (102). He said: "Do a small thing. Having gone to her you must tell as I tell you (in my language) in a way she will love to come to me (103).

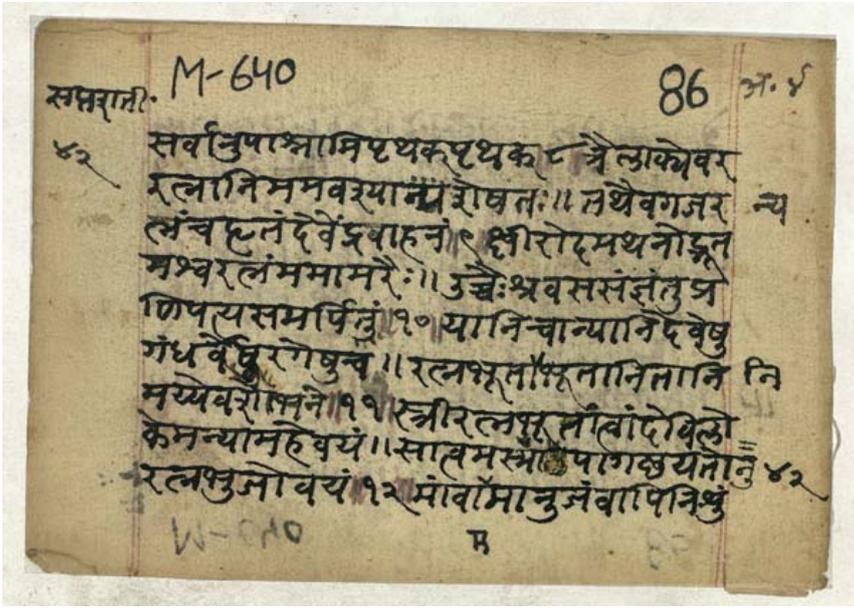


Transcription

Yathā cābhyeti samprītyā tathā kāryam tvayā laghu//103// Sa tatra gatvā yatrāste śailoddeśe'tiśobhane/
sā devīm tām tataḥ prāha ślakṣaṇam madhurayā girā//104// Dūta uvāca//105// Devī daiṭyeśvaraḥ
śumbhastrailokye parameśvaraḥ/ dūto'ham preṣitastena tvatsakāśamihāgataḥ//106// Avyāhatājñāḥ
sarvāsu yaḥ sadā devayoniṣu/ nirjitākhiladaityāriḥ sa yadāha śrṇuṣva tat//107// Mama trailokyamakhilam
mama devā vaśānugāḥ/

English translation

Having gone there to that beautiful place in the mountain where Devi was staying, he (the messenger) spoke to her with refined & sweet words (104). The Messenger Told (105): O' Devi, I am the messenger of Shumbha, the demon-king known as the supreme lord of these three worlds. I have been sent by him to you (106). Please listen to what has been stated by him(Shumbha) who has defeated all the foes of the asuras & whose order has never been disobeyed/dishonoured by the divinities (107). (He stated thus): "I am the owner of these three worlds & all the deities are my followers. I also enjoy the remnants of all the sacrifices separately" (108).

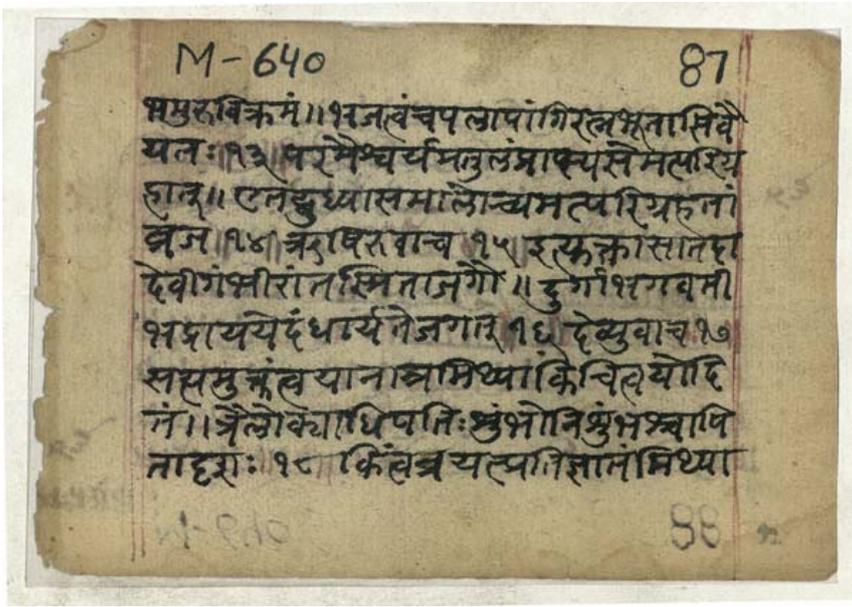


Transcription

yajñabhāgānahaṁ sarvānupāśnāmi pṛthak pṛthak//108// Trailokye vararatnāni mama
vaśyānyaśeṣataḥ/tathaiva gajaratnaṁ ca hṛtaṁ devendravāhanam //109//
Kṣīrodamathanodbhūtamaśvaratnaṁ mamāmaraiḥ/ uccaiḥśravasasanjñāṁ tu praṇipatya
samarpitam//110// Yāni cānyāni deveṣu gandharveṣūrageṣu ca/ ratnabhūtāni bhūtāni tāni mayyeva
śobhane//111// Strīratnabhūtāṁ tvāṁ devī loke manyāmahe vayam/ sā tvamasmānupāgaccha yato
ratnabhūjo vayam//112//

English translation

All the best gems in these three worlds are under my control. So also, the gem of elephants, Airāvata, the carrier of Indra that was snatched away from him (109). The gem of horse namely, Uccaiśravas that came out from the churning of the milk-ocean, was offered to me by the devas themselves with salutations (110). All other best gems that were with Devas, Gandharvas & Uragas are shining with me now, O' beautiful woman (111)! O Devi! We consider you as the gem of woman in this world. So, why don't you accept us since we are the enjoyer of all the best gems (112)! Therefore, O' the throbbing-eyed lady! since you are the best gem (of ladies) in fact, you either should accept me or my brother Nishumbha, who is also a great fighter (113).

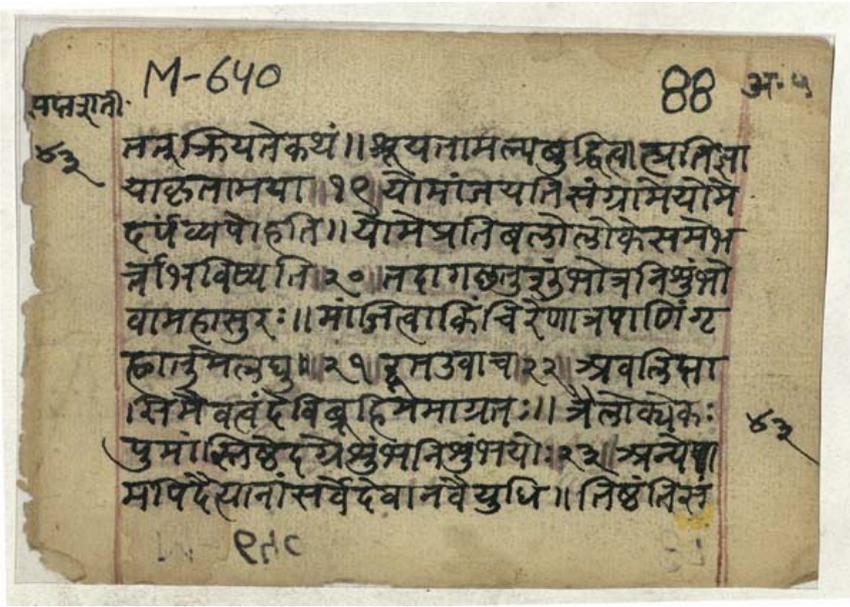


Transcription

Mām mamānujaṁ vāpi niśumbhamuruvikramam/bhaja tvaṁ capalāpāṅgi ratnabhūtāsi vai yataḥ//113//
Paramaiśvaryamatulaṁ prāpsyase matparigrahāt/ etad buddhyā samālocya matparigrahātām vraja//114//
Ṛṣiruvāca//115// Ityuktā sā tadā devī gambhīrāntaḥsmitā jagau/ durgā bhagavatī bhadrā yayedam
dhāryate jagat//116// Devyuvāca//117// Satyamuktaṁ tvayā nātra mithyā kiñcittvayoditam/
trailokyādhīpatiḥ śumbho niśumbhaścāpi tādr̥śaḥ//118//

English translation

With the acceptance of me, you will enjoy the highest unparalleled prosperity in life. Keeping this in mind you must consider to accept my proposal of becoming my wife (114). Rishi Told (115). Thus, told, Devi Durgā, the Bhagavatī, the adorable one who is the substratum of this Universe became grave & introvert (116) Devi Told (117). You have told the truth here & there is nothing untruth about it. Shumbha is the master of all of these three worlds & Nishumbha is also equal to him (118). However, how can I make my promise be made false! Please listen what promise I have made due to my low intelligence/calibre (119).

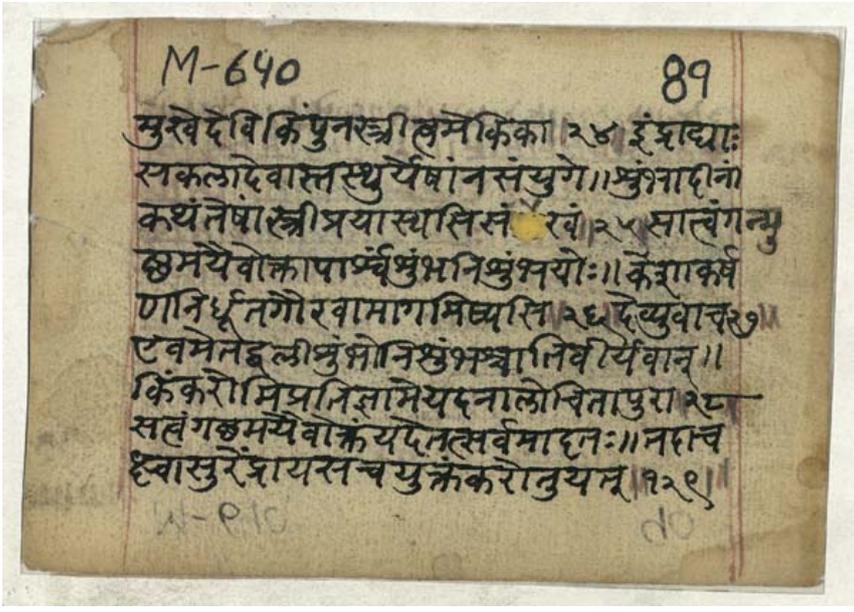


Transcription

Kim tvatra yatpratijñātam mithyā tatkriyate katham/ śrūyatāmalpabuddhitvātpratijñā yā kṛtā mayā//119//
Yo mām jayati saṅgrāme yo me darpaṁ vyapohati/ Yo me pratibalo loka sa me bhartā bhaviṣyati//120//
Tadāgacchatu śumbho'tra niśumbho vā mahāsuraḥ/ mām jivā kiṁ cireṇātra pāṇiṁ grhnātu me
laghu//121// Dūtauvāca//122// Avaliptāsi maivaṁ tvam devī brūhi mamāgrataḥ/ trailokye kaḥ
pumānstiṣṭhedagre śumbhaniśumbhayoḥ//123// Anyeṣāmapī daityānām sarve devā na vai yudhi/

English translation

The one who can win me in the battle, the one who can distract my arrogance & the one who matches with me (in all respects) will be my husband (120). Then, let Shumbha or Nishumbha, the mighty one come here & conquer me (in the war) without a delay to receive my hand (121). The messenger Told (122). O' Devi! Don't be haughty. How can you say all these before me! Which man in these worlds can stand before Shumbha & Nishumbha (123)? O' Devī! All these Devas could not stand even before the other (inferior to Shumbha & Nishumbha)) demons in the battle? (In that case) How can you alone will stand (before them) (124).

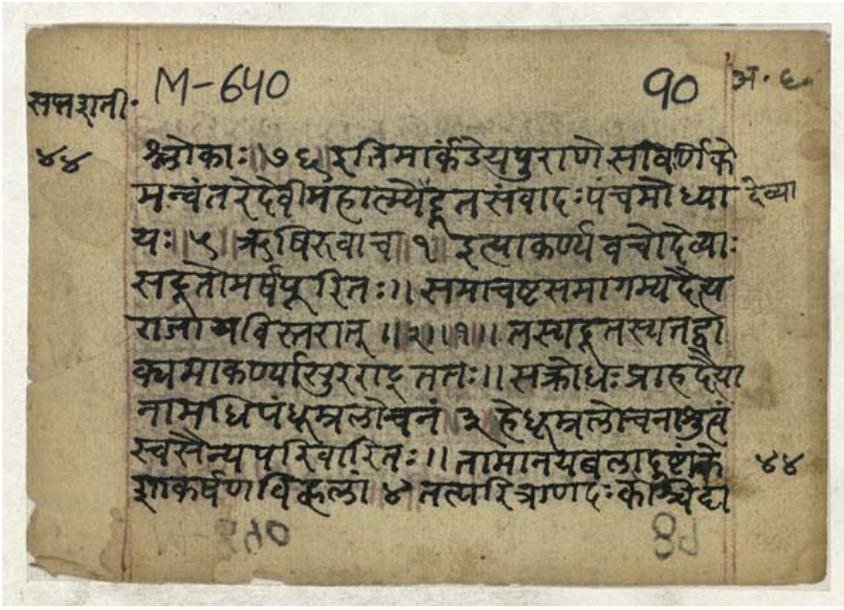


Transcription

tiṣṭhanti sammukhe devi kiṃ punaḥ strī tvamekikā//124// Indrādyaḥ sakalā devāstasthuryeṣāṃ na
saṃyuge/ śumbhādīnām kathāṃ teṣāṃ strī prayāsyasi sammukham//125// Sā tvaṃ gaccha mayaivoktā
pārśvaṃ śumbhaniśumbhayoḥ/ keśākarṣaṇanirdhūtagauravā mā gamiṣyasi//126// Devyuvāca//127//
Evametadbalī śumbho niśumbhaścātivīryavān/kiṃ karomi pratijñā me yadanālocitā purā//128// Sa tvaṃ
gaccha mayai voktaṃ yadetatsarvamādṛtaḥ/ tadācakṣvāsurendrāya sa ca yuktaṃ karotu tat//129//

English translation

Where all the deities like Indra & others could not stand before them in the war, how do you expect a lady can face them (alone) (125)? Let you go to Shumbha & Nishumbha based on my words & otherwise it should not happen that you will be harassed & loose your prestige by the way of splitting of your hairs (126). Devī Told (127). 'So is the mighty Shumbha & exceedingly heroic Nishumbha; what can I do? This is my vow since I could not consider it properly (128) 'Go back & tell the lord of asuras with my words sincerely to take the decision whatever he thinks proper' (129). Iti mārkaṇḍeyapurāṇe sāvarṇike manvantare devīmahātmye devyā dūtasamvādaḥ pañcamo'dhyāyaḥ (Here ends the 5th Chapter comprising of the dialogue between Devī & Dūta in Devīmāhātmya of mārkaṇḍeyapurāṇa during the time called Sāvarṇikamanvantara).

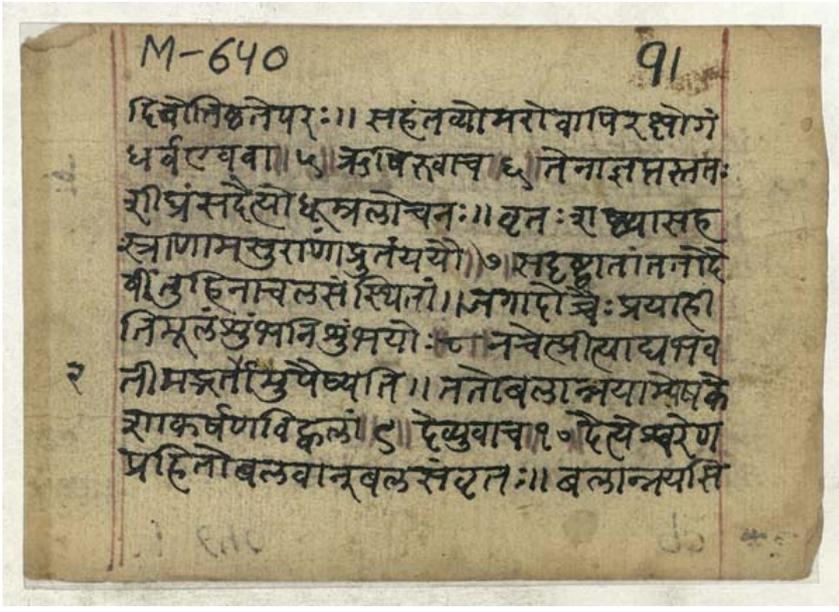


Transcription

Ślokāḥ//76// Iti mārkaṇḍeyapurāṇe sāvarṇike manvantare devīma(ā)hātmye devyādūtasamvādaḥ pañcamo'dhyāyaḥ//5// Ṛṣiruvāca//1// Ityākṛṇya vaco devyāḥ sa dūto'marṣapūritaḥ/ samācaṣṭa samāgamyā daityarājāya vistarāt//2// Tasya dūtasya tadvākyamākṛṇyāsurarāt tataḥ/ sakrodhaḥ prāha daityānāmadhipaṁ dhūmralocanaṁ//3// He dhūmralocanāśu tvaṁ svasainyaparivāritaḥ/ tāmānaya baladuṣṭāṁ keśākarṣaṇavīhvalām//4//

English translation

Rishi Told (1). Thereafter, having heard the language of Devī, he, the messenger filled with anger, spoke elaborately to the king of demons, having arrived there (2) Then, having heard the sentences from the messenger the king of asuras being angry told Dhūmrilocana, the commander of the demons' army (3). O' Dhūmrilocana! You being surrounded by your army fetch here that wicked woman by force dragging her hair in a distressed manner (4). If raised there any protector of her, must be assassinated, irrespective of he being a Deva, Rākṣasa or Gandharva (5).

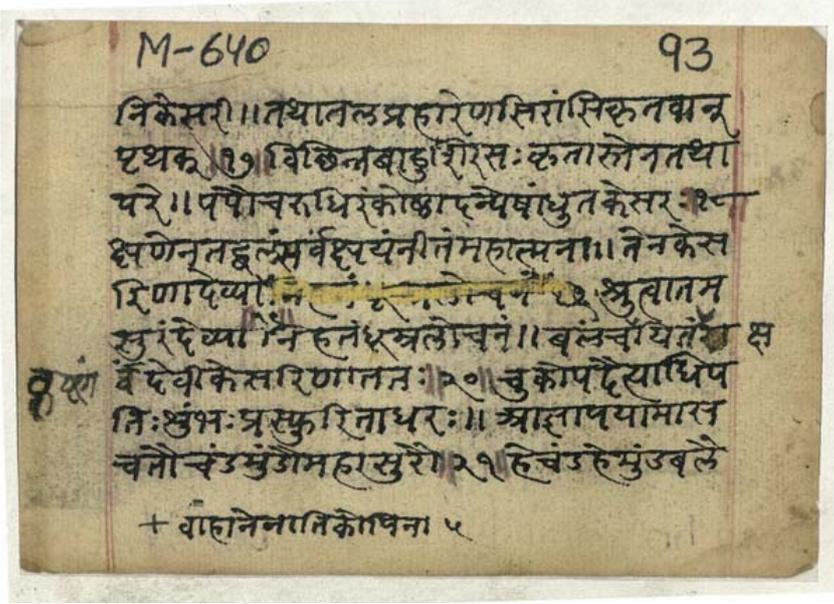


Transcription

Tatparitrāṇadaḥ kaścidyadi bottiṣṭhate'paraḥ/ sa hantavyo'maro vāpi rakṣo gandharva eva vā//5//
Ṛṣiruvāca//6// tenājñaptastataḥ śīghraṃ sa daityo dhūmralocanaḥ/vṛtaḥ ṣaṣṭhyā sahasrāṇāmasurāṇāṃ
dṛtaṃ yayau//7// Sa dṛṣtvā tato devīm tuhinācalasaṃsthitām/jagādoccaiḥ prayāhīti mūlaṃ
śumbhaniśumbhayoḥ//8// Na cetprītyādyā bhavati madbhartāramupaiṣyati/ tato balānnayāmyeṣa
keśākaraṣaṇavīhvalāṃ//9// Devyuvāca//10// Daityeśvareṇa prahito balavān balasaṃvṛtaḥ/

English translation

Rishi Told (6): Thereafter, the demon Dhūmrilocana, being ordered quickly by him (Shumbha) proceeded first accompanied by a band of sixty thousand demons (7). Seeing Devī stationed on the snowy mountain, he (Dhūmrilocana) loudly shouted, "Come forward to the presence of Shumbha & Nishumbha" (8). If you do not approach my lord today with love then I will take you by force making harassed with dragging of your hair (9). Devī Told (10): "You are sent by the lord of demons & you yourself are a mighty one along with a company of force. If you take me by force then what can I do to you? (11).

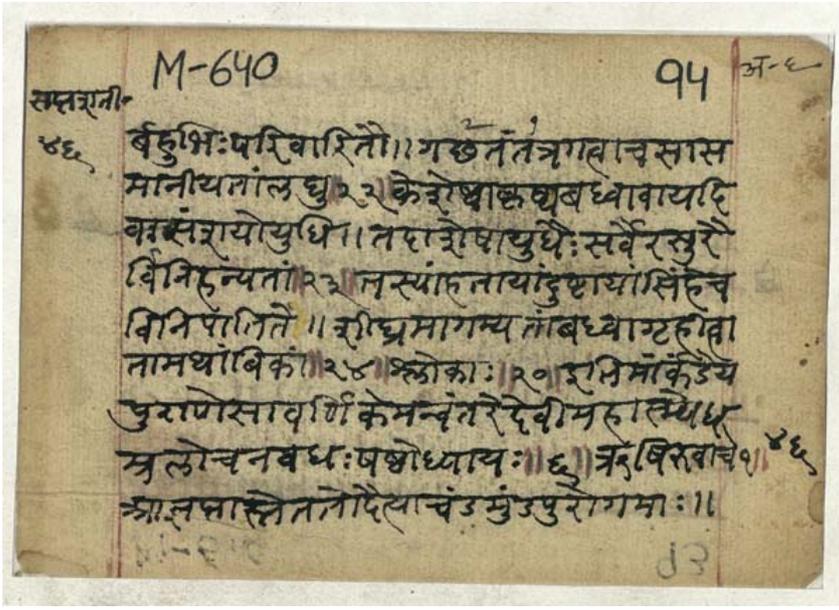


Transcription

Tathā talaprahāreṇa śīrāṁsi kṛtavān pṛthak//17// Vicchinnabāhuśīrasaḥ kṛtāstena tathāpare/ papau ca rudhiram koṣṭhādanyeṣāṁ dhutakesaraḥ//18// Kṣaṇena tadbalaṁ sarvaṁ kṣayaṁ nītaṁ mahātmanā/ tena kesariṇā devyā vāhanenātikopinā//19// śrutvā tamasuraṁ devyā nihataṁ dhūmralocanam/ balaṁ ca kṣayitaṁ kṛtsnaṁ devīkesariṇā tataḥ//20// Cukopa daityādhipatiḥ śumbhaḥ prasphuritādharāḥ ājñāpayāmāsa ca tau caṇḍamuṇḍau mahāsuraū//21//

English translation

Heads & hands were severed in case of others and the blood from the hearts of others was drunk by Dhūtakeśara (18). Just within moments that entire force has been destroyed by the greatly spirited & highly enraged lion, the carrier of Devī (19). Having heard that the demon Dhūmralocan is killed along with the entire force being destroyed by the lion of Devī, the demon-king Shumbha with trembling leaps, was very much angry and ordered Chaṇḍa & Muṇḍa, the two demons duo. (20-21). O' Chaṇḍa! O' Muṇḍa! both of you, go there being accompanied by a great deal of forces, and having gone there, she must be brought quickly (22).

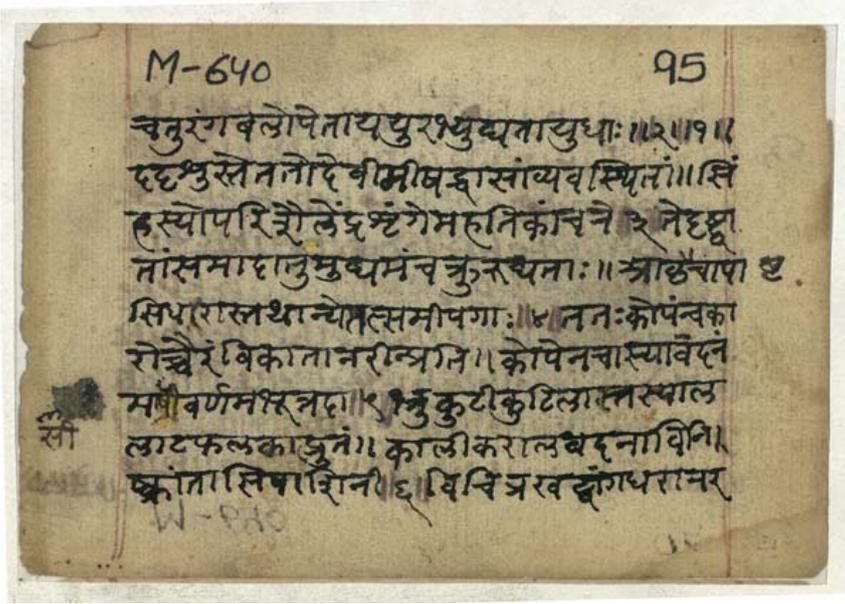


Transcription

He caṇḍa! he muṇḍa! balairbahubhiḥ parivāritau/ tatra gacchata gatvā ca sā samānīyatām laghu//22//
Keśeṣvākṛṣya baddhvā vā yadi vaḥ saṁśayo yudhi/ tadāśeṣāyudhaiḥ sarvairrasurairvinihanyatām//23//
Tasyām hatāyām duṣṭāyām simhe ca vinipātite/ śiḡhramāgamyatām baddhvā gṛhītṛvā
tām athāmbikām//24// Ślokāḥ//20// Iti mārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye
dhūmralovanavadhaḥ ṣaṣṭhodhyāyaḥ//6// Ṛṣiruvāca//1// Ājñaptāste tato daityāścaṇḍamuṇḍapurogamāḥ/

English translation

She must be brought dragged with her hair or may be brought bound but, in case of your doubts in dealing with the way then kill her with the help of the demons & the weapons (23). When she, the weacked one is being killed & the lion is also slain then making her seized & bound bring here quickly (24). Iti mārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye śumbhavadhō nama sastho'dhyāyaḥ. Here ends the 6th Chapter comprising of the killing of Shumbha in the Devīmāhātmya of mārkaṇḍeyapurāṇa during the time called Sāvarṇikamanvantara.

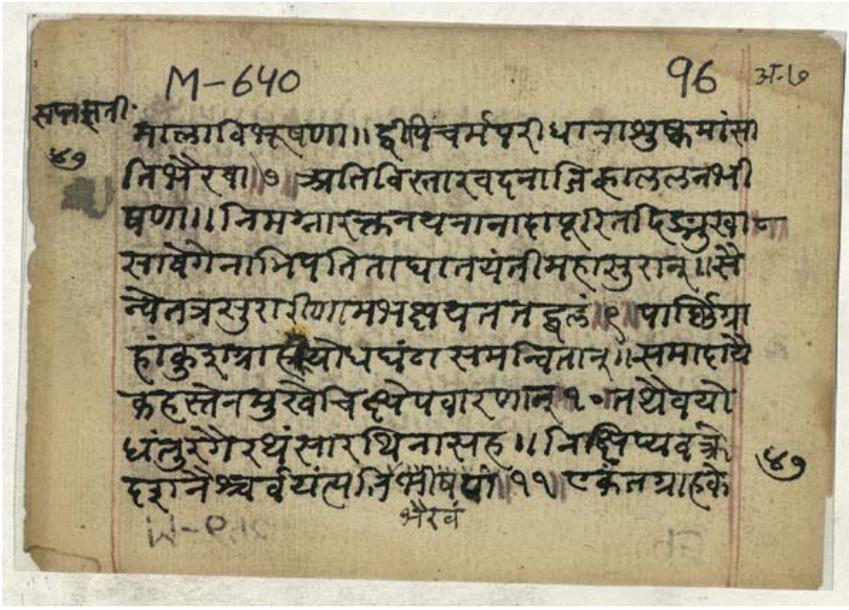


Transcription

caturaṅgabalopitā yayurabhyudyatāyudhāḥ//2// Dadṛśuste tato devīmīṣaddhāsām vyavasthitām/
siṁhasyopari śailendraśṅge mahati kāñcane//3// Te dṛṣṭvā tām samādātumudyamaṁ cakrurudyatāḥ/
ākṛṣṭacāpāsīdharāstathānye tatsamīpagāḥ//4// Tataḥ kopam cakārocairambikā tānarīnprati/kopena cāsyā
vadanam maṣī varṇamabhuttadā//5// Bhrukuṭīkuṭīlātasyā lalāṭaphalakāddrutam/ kālī karālavadanā
viniṣkrāntāsipāsīni//6//

English translation

Rishi Told (1): Thus, being ordered so, these demons with the four wings headed by Chaṇḍa & Muṇḍa, marched (towards her) with the erected weapons (2). Thereafter, they saw Devī with a gentle smile seated upon her lion on the top of the great mountain on a shining gold peak (3). Having seen her some of them tried to catch her whereas others tried to approach her holding their bows bent & swords drawn (4). Thereafter, Devī became furiously angry towards these foes and as a consequence of the anger her face became ink like black (5). Because of her fierce frown, Kālī with furious face, came out from her forehead, holding sword & noose (6). She is holding the skeleton of Khatvāsura, decorated with the garland of human skulls,

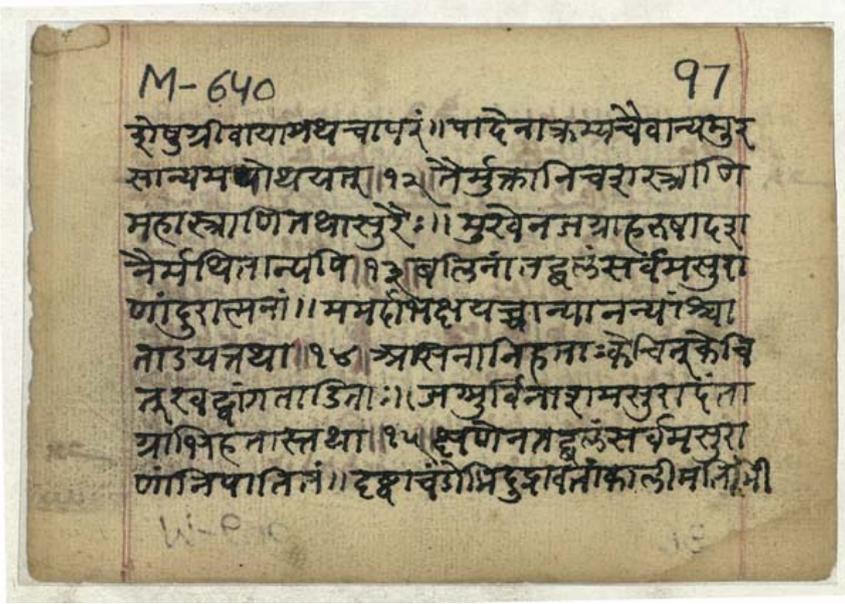


Transcription

Vicitrakhaṭvāṅgadharā naramālāvibhūṣaṇā/ dvīpicarmaparīdhānā śuṣkamāṁsātibhairavā//7//
Ativistāravadanā jihvālalanabhīṣaṇā/ nimagnāraktanayanā nādāpūritadiṅmukhā//8// Sā vegenābhipatitā
ghāṭayantī mahāsuraṅ/ sainye tatra surārīṇāmabhakṣayata tadbalaṃ//9//
Pārṣṇigrāhāṅkuśagrāhayodhaghaṇṭāsamanvitā/ samādāyaikahastena mukhe cikṣepa vāraṇāṅ//10//
Tathaiva yodhaṃ turagai rathāṃ sārathinā saha/ nikṣipyā vaktre daśanaīscarvayantyatibhairavam//11//

English translation

wearing elephant's skin & fearful due to the emaciated flesh (7). She is with an expanded mouth, fearful lolling out tongue, sunken reddish eyes & filling the directions with her roarings (8). She immediately fell on the army of asuras and slaughtered the great ones and consumed these foes of the Devas (9). Snatching the elephants in one hand she hurled them inside her mouth with the rear men, drivers(mouhnt), rider-warriors and the bells on them (10). Similarly, she also threw the chariots inside her mouth along with their horses and started grinding them dreadfully with her teeth (11).

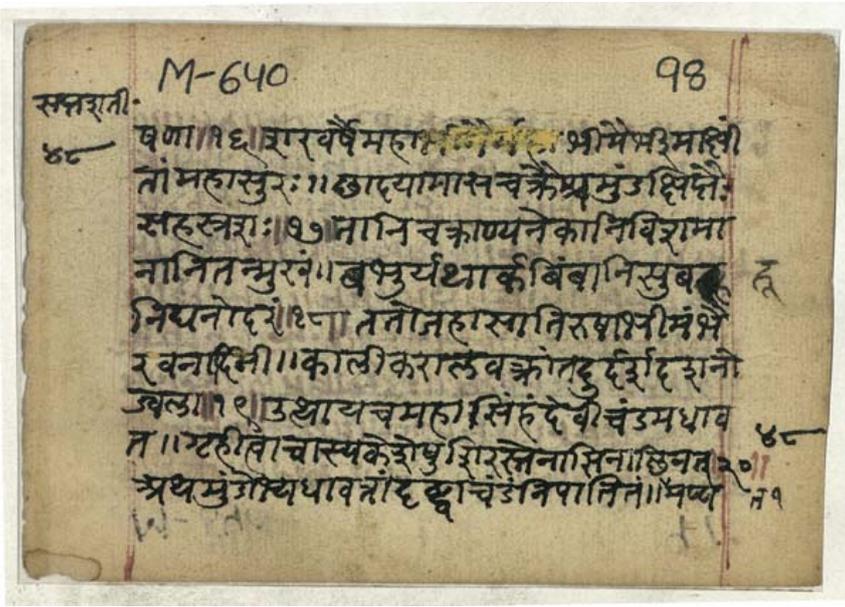


Transcription

Ekam jagrāha keśeṣu grīvāyāmatha cāparam/ pādenākramya caivānyamurasā'nyamapothayat//12//
Tairmuktāni ca śāstrāṇi mahāstrāṇi tathāsuraīḥ/ mukhena jagrāha ruṣā daśanairmathitānyāpi//13//
Balinām tadbalaṁ sarvamasurāṇām durātmanām/ mamardābhakṣayaccānyānanyāmścātāḍayattathā//14//
Asinā nihatāḥ kecitkecitkhaṭvāṅgatāḍitāḥ//15// Kṣaṇena tadbalaṁ sarvamasurāṇām nipātitam/ drṣṭvā
caṇḍo'bhidudrāva tāṁ kālīmatibhīṣaṇām//16//

English translation

She caught one with hairs and another with his neck while attacking the other demons through her feet killed others with in fighting and threshing on his chest (12). Through her face, she caught hold of the furious weapons released by the asuras and with all angers crushed them with her teeth (13). All those demonic hostile forces have been crushed by her whereas some were swallowed and some others were seriously beaten to death (14). Some were demolished with her sword and some with the beating of her skeleton stuff whileas others were grounded upon by the edge of her teeth (15). Just within moments, the demonic forces were smashed. Having seen the situation that all the forces have been killed by Kālī with her furious appearance Chaṇḍa rushed towards her (16).

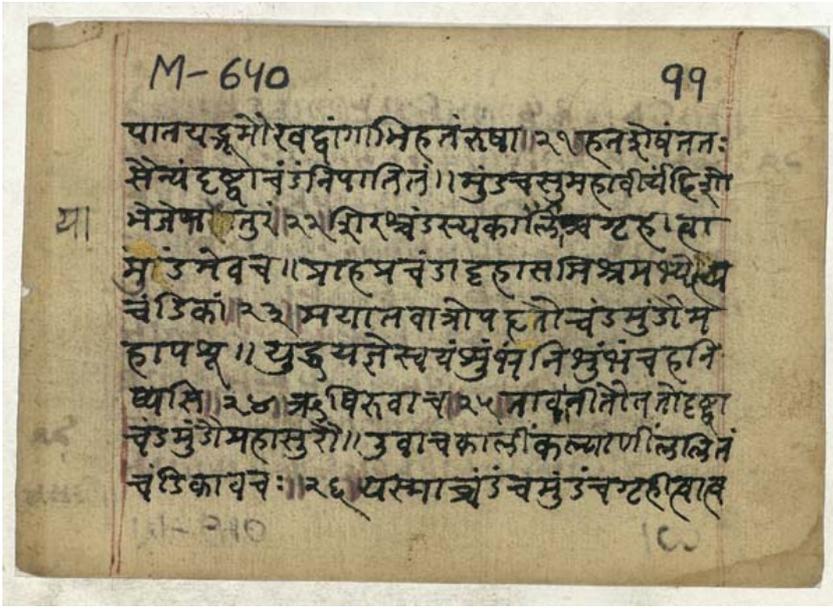


Transcription

Śaravarṣairmahābhīmairbhīmākṣīm tām mahāsuraḥ/ chādayāmāsa cakraiśca muṇḍaḥ kṣiptaiḥ
sahasraśaḥ//17// Tāni cakraṇyanekāni viśamānāni tanmukham/ babhuryathārkabimbāni subahūni
ghanodaram//18// Tato jahāsātirusā bhīmaṁ bhairavanādinī/
kālikarālavakrāntadurdarśadaśanojjvalā//19// Utthāya ca mahāsimhaṁ devī caṇḍamadhāvata/
grhītvā
cāsyakeśeṣu śīrastenāsinācchinat//20// Atha muṇḍo'bhyadhāvattām dṛṣtvā caṇḍam nipātitam/

English translation

The great demon Chaṇḍa then showered his powerful arrows on Bhīmākṣi. So also, Muṇḍa tried to encircle her with the thousands of discuses (17). While those discuses in numerous numbers were entering into the mouth of Devī, it looked like the solar orbits disappearing in the midst of a cloud (18). Thereafter, Kālī, the furious-faced laughed terribly with her luminous teeth inside the dreadful mouth (19). Thereafter, Devī mounting upon the great lion, rushed towards Chaṇḍa and holding his hairs, chopped off his head with the sword (20). Having seen Chaṇḍa fell down on earth, Muṇḍa rushed towards her but, she with a great anger made him down to earth by striking down his head with her sword (21).

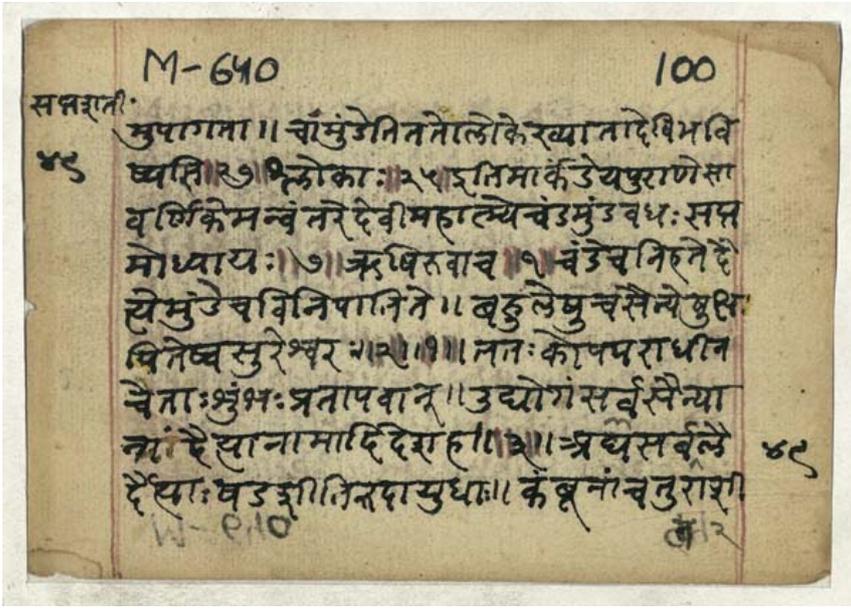


Transcription

tamapyapātayadbhūmau sā khaḍgābhihataṁ ruṣā//21// Hataśeṣaṁ tataḥ sainyaṁ dr̥ṣṭvā caṇḍaṁ
nipātitam/ muṇḍaṁ ca sumahāvīryaṁ diśo bheje bhayāturaṁ//22// Śiraścaṇḍasya kālī ca gṛhitvā
muṇḍameva ca/ prāha pracaṇḍāṭṭhāśamiśramabhyetya caṇḍikāṁ//23// Mayā tavātropahṛtau
caṇḍamuṇḍau mahāpaśū/ yuddhayajñe svayaṁ śumbhaṁ niśumbhaṁ ca haniṣyasi//24// Ṛṣiruvāca//25//
Tāvānītau tato dr̥ṣṭvā caṇḍamuṇḍau mahāsurau/ uvāca kālīm kalyāṇī lalitāṁ caṇḍikā vacaḥ//26//

English translation

Thereafter, seeing these valiant Caṇḍa & Muṇḍa laid down, the remaining army ran away towards different directions (22). Holding the heads of Chaṇḍa & Muṇḍa Kālī approached to Caṇḍikā with a saying of something with an intermingling of an aṭṭhāśa she made with it (23). “Here have been brought the two great animal offerings for the sacrifice of battle in which you yourself will kill Shumbha & Nishumbha” stated Kālī (24). Rishi Told (25): Having seen these two asuras(heads) before her, the benevolent Devī said to Kālī: “Since you brought these two- Chaṇḍa & Muṇḍa, you will be famous in the name of Cāmuṇḍā in this world hereafter (26-27). Iti mārkaṇḍeyapurāṇe sāvarṇike manvantare devīmahātmye canda-munda.... nama saptamo’dhyāyaḥ (Here ends the 7th Chapter comprising of the killing of Caṇḍa & Muṇḍa in the Devīmāhātmya of mārkaṇḍeyapurāṇa during the time called Sāvarṇikamanvantara.

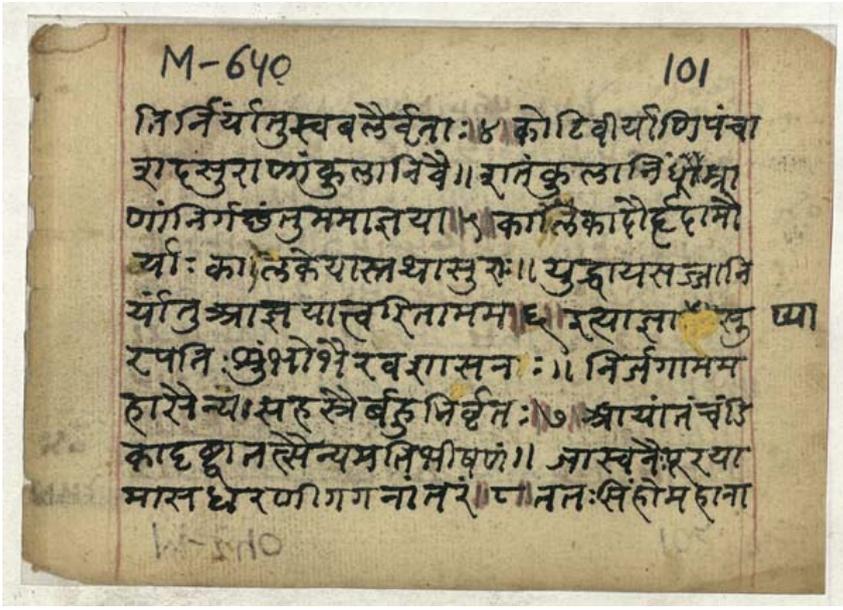


Transcription

Yasmāccaṇḍarṁ ca muṇḍarṁ ca gr̥hītvā tvamupāgatā/ cāmuṇḍeti tato loka khyātā devī bhaviṣyasi//27// Ślokāḥ//25// Iti mārkaṇḍeyapurāṇe sāvārṇike manvantare devīmāhātmye caṇḍamuṇḍavadhaḥ saptamo'dhyāyaḥ//7// Ṛṣiruvāca//1// Caṇḍe ca nihate daitye muṇḍe ca vinipātite/ bahuleṣu ca sainyaṣu kṣyiteṣvasureśvaraḥ//2// Tataḥ kopaparādhīnacetaḥ śumbhaḥ pratāpavān/ udyogaṁ sarvasainyānāṁ daityānāmādideśa ha//3// Adya sarvabalairdaityāḥ ṣaḍaśītirudāyudhāḥ/ kambunām caturaśāntu svabalairvṛtāḥ//4//

English translation

Rishi Told (1): After the assassination of Caṇḍa & falling down of Muṇḍa; as well as the heavily destructed army troops, the king of demons Shumbha, the valiant one, became passified/controlled from anger and instructed/commanded to all his hosts for a mobilization/deployment ((2-3) Let the demons be united with all our forces comprising of eighty-six uprised arm chiefs with their troops & eighty-four kambus (special catagories/types of traditional asura warriors) proceed forward with their troops & weapons (4).

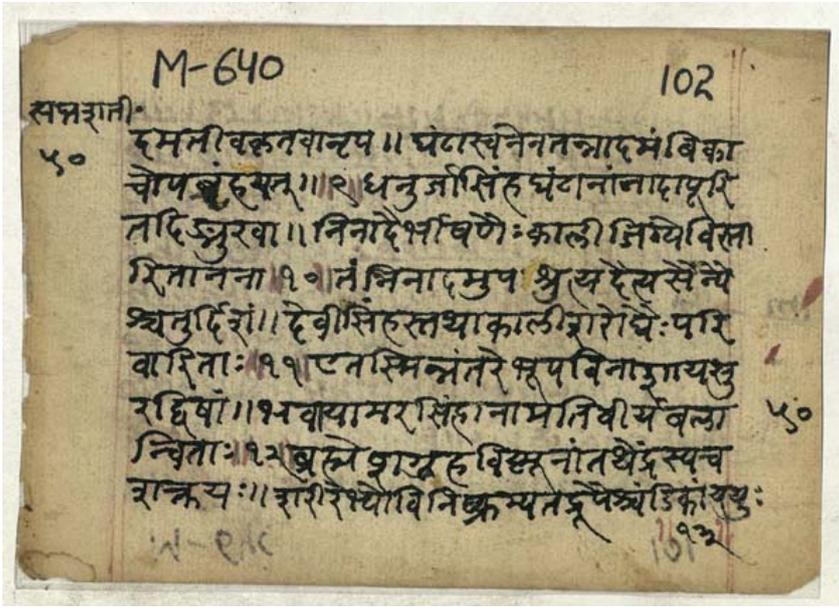


Transcription

Koṭivīryāṇi pañcāsadasurāṇāṁ kulāni vai/ śataṁ kulāni dhaumrāṇāṁ nirgacchantu mamājñayā//5// Kālakā
daurhṛda maurvāḥ kālalakeyāstathāsuraḥ/ yuddhāya sajjā niryāntu ājñayā tvaritā mama//6//
Ityājñāpyāsuraṇi śumbho bhairavaśāsanah/ nirjagāma mahāsainyasahasrairbahubhirvṛtaḥ//7// Āyāntaṁ
caṇḍikā drṣtvā tatsainyamati bhīṣaṇam/ jyāsvanaiḥ pūrayāmāsa dharaṇīgaganāntaram//8//

English translation

Let the fifty families of asuras known as Kotivīryas & hundred families of Dhaumras proceed forward with my order (5) Let Kālakas, Dauhridas, Mauryas & Kālikeyas be prepared for war & proceed forward early with my command (6). After this order, the demon king Shumbha, the fierce ruler proceeded forward being surrounded by thousands of demon-soldiers (7). Caṇḍikā, having seen this furious army of Shumbha coming towards her, filled into the space between earth & sky pervading all the directions with the twang sounds of her bow (8).

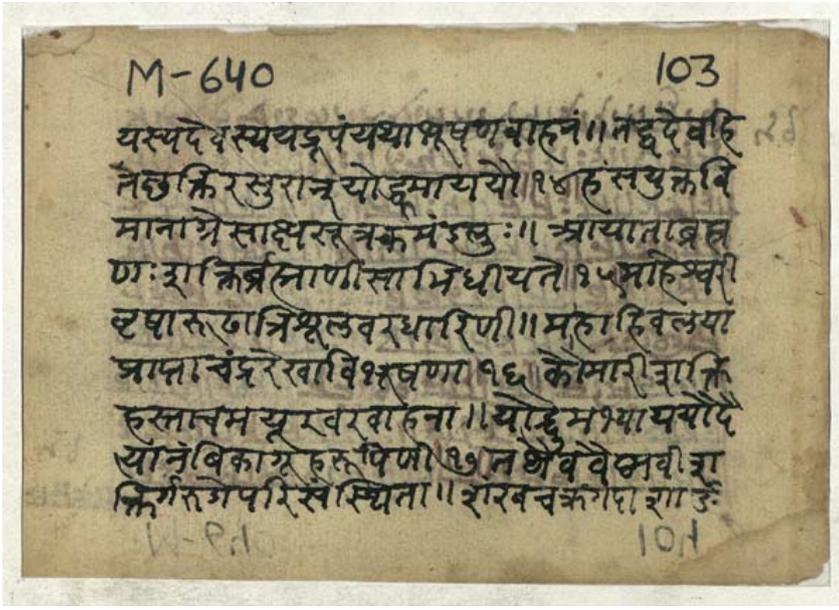


Transcription

Tataḥ simho mahānādamatīva kṛtavān nṛpa/ ghaṅṭāsvanena tānnādānambikā copabṛmḥayat//9//
Dhanurjyāsīmghaṅṭānām nādāpuritadīnmukhā/ ninādairbhīṣaṇaiḥ kālī jigye vistāritānanā//10// Tam
ninādamupaśrutya daityasainyaiścaturdiśam/ devī simhastathā kālī saroṣaiḥ parivāritāḥ//11//
Etasminnantare bhūpa vināśāya suradviṣām/ bhavāyāmarasimhānāmativīryabalānvitāḥ//12//
Brahmeśaguhaṣṇunām tathendrasya ca śaktayaḥ śārīrebhyo viniṣkrāmya tadrupaiścaṇḍikām yayuḥ//13//

English translation

O' king! Thereafter, the lion (of Devī) made an exceedingly terrible roaring and Devī made that sound magnified/multiplied with the clanging sound of her bell (9). With the sounds of the string of bow, roaring of the lion & of the bell the quarters of earth & sky were filled in and Kālī with her expanding face astounded (10). Having heard the sound, the infuriated army of demons spreading over the four directions got surrounded with the lion, Devī & Kālī (11). In the mean while, O' king! To kill the enemies of demons and for the well-being of the Devas, there were the exceedingly overpowering spirits issued forth from Lord Brahmā, Shiva, Guha(Karttikeya), Vishnu & Indra went to Devi Caṇḍikā with the similar forms of those devas (12-13).

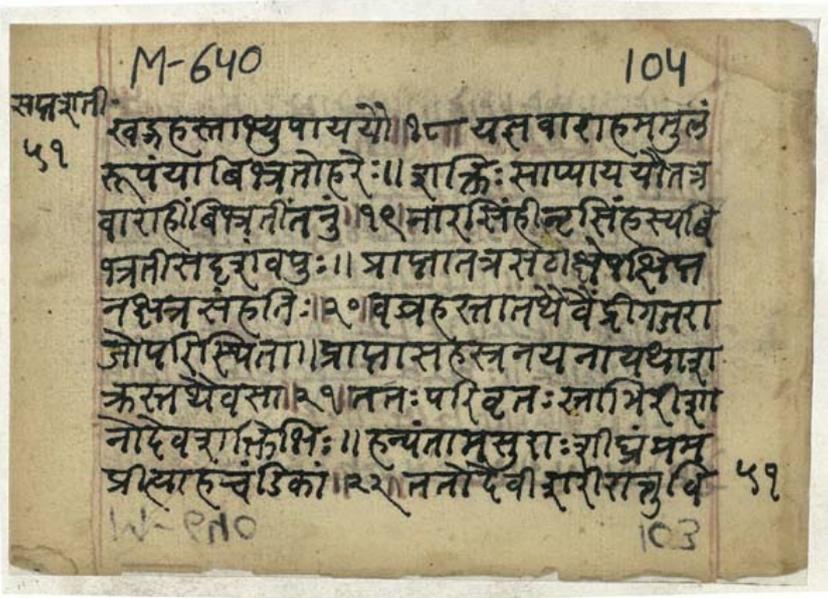


Transcription

Yasya devasya yadrūpaṁ yathā bhūṣaṇavāhanam/ tadvadeva hi tacchaktirasurān yoddhumāyayau//14//
haṁsayuktavimānāgre sākṣasūtrakamaṇḍaluḥ/ āyātā brahmaṇaḥ śaktirbrahmāṇī sābhidhīyate//15//
□Māheśvarī vṛṣārūḍhā trīśūlavaradhāriṇī/ mahāhivalayā prāptā candrarekhāvibhūṣaṇā//16// Kaumārī
śaktihastā ca mayūravavaravāhanā/ yoddhumabhyāyayau daityānambikā guharūpiṇī//17// Tathaiva vaiṣṇavī
śaktirgaruḍoparisamsthitā/ śaṅkhacakraḡadāśārdhā gadā śārdhā

English translation

Whatever was the form of deity & whatever was the ornament & the carrier/vehicle in case of each deity, the same were followed up by their simulated powers and proceeded to fight with the demons (14). The spirit of Brahmā carrying a rosary & a kamaṇḍalu sitting in chariot drawn by swans came forward who is known as Brahmāṇī (15). Māheśvarī came seated on a bull, holding a beautiful trident, garlanded with the kings of serpents & marked with the crest of moon (16). Kaumārī, in the form of Guha, sitting on a beautiful peacock, holding a spear in her hand came forward to fight with the demons (17). Similarly, the power of Visnu, known as Vaiṣṇavī, came forward riding on Garuḍa, holding cunch, chakra, gadā, bow & sword in her hand (18).

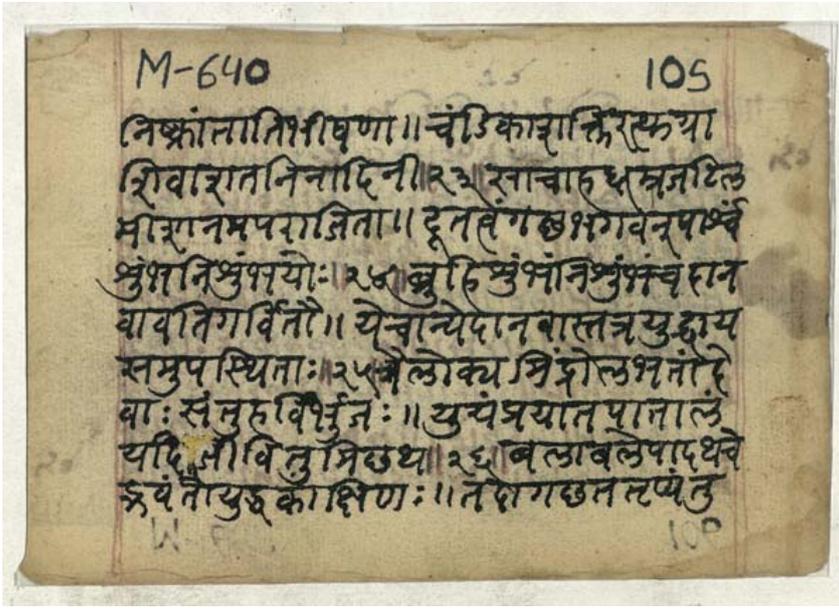


Transcription

Yajñavārāhamatulaṁ rūpaṁ yā bibhrato hareḥ/ śaktiḥ sāpyāyayau tatra vārāhīṁ bibhratiṁ tanum//19//
Nārasimhī nṛsimhasya bibhratī sadṛśaṁ vapuḥ/ prāptā tatra saṭākṣepakṣiptanakṣatrasaṁhatih//20//
Vajrahastā tathaivaindrī gajarājoparisthitā/ prāptāsahasranayanā yathā śakrastathaiva sã//21// Tataḥ
parivṛtastābhiriśāno devaśaktibhiḥ/ hanyantāmasurāḥ śīghraṁ mama prītyā'hacaṇḍikāṁ//22//

English translation

Vārāhī, holding an incomparable Yajñavarāha form of Hari, proceeded there also with a boar-like form (19). Nārasimhī, similar to that of the form of Nṛsimha reached there bringing down the constellations of stars by the toss of her mane (20). Aindrī, the thousand-eyed one, reached the spot seated on the elephant-king & holding vajra in her hand, looking alike Indra (21). Then surrounded by the personifications of these divine powers, Lord shiva appeared there and told Caṇḍikā “Let the asuras be killed quickly for the sake of my gratification” (22).

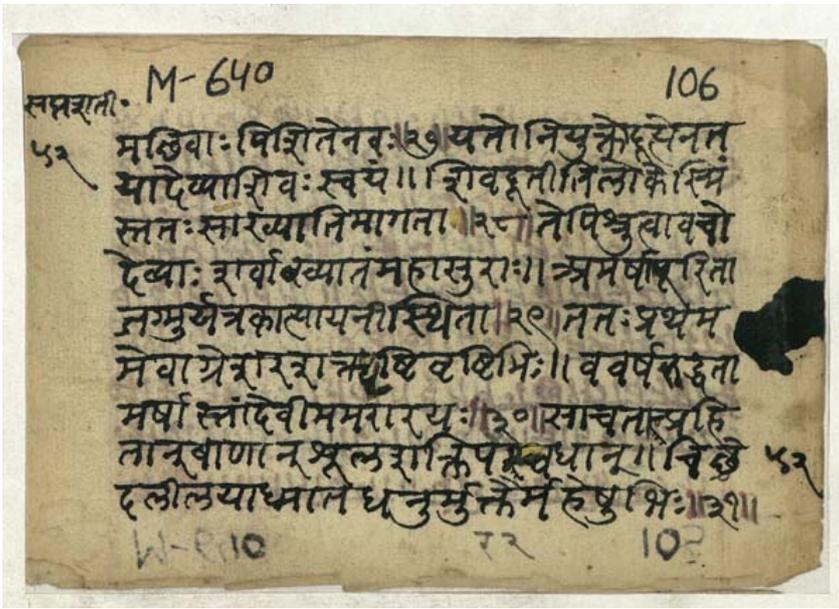


Transcription

Tato devīśarīrāttu viniṣkrāntātibhīṣaṇā/ caṇḍikāśaktiratyugrā śivāśataninādinī//23// Sā cāha
dhūmrajaṭilamīśānamaparājitā/ dūtaṁ tvaṁ gaccha bhagavan pārśvaṁ śumbhaniśumbhayoḥ//24// Brūhi
śumbhaṁ niśumbhaṁ ca dānavāvatigarvitau/ ye cānye dānavāstatra yuddhāya samupasthitāḥ//25//
Trailokyamindro labhatām devāḥ santu havirbhujāḥ/yuyam prayāta pātālaṁ yadi jīvitumicchatha//26//
Balābalepādatha cedbhavanto yuddhakāṅkṣiṇaḥ/

English translation

Thereafter, an aggressive & very much ferocious power was issued forth from the body of Caṇḍikā, making the bellowing sound that is comparable with hundred of jackles (23). That invincible power told Lord Shiva, the dark coloured & matted haired, O' my Lord! You please go as a messenger to the closer vicinity of Shumbha & Nishumbha & tell these two arrogant ones along with other demons present there who have come to fight (with Devas) that let Indra get the three worlds and Devas enjoy the offerings in the sacrifices, if at all these people(asuras) would like to live may go to pātāla (the underground). However, if by chance due to their over confidence they would like to go for war then let my jackals be satisfied with their flesh(24-27).

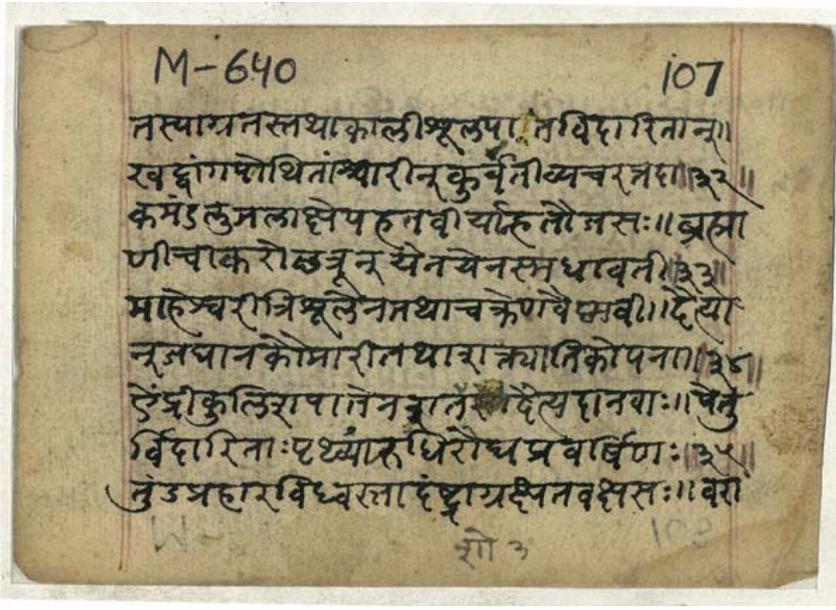


Transcription

tadāgacchata tṛpyantu macchivāḥ piśītena vaḥ//27// Yato niyukto dū(dau)tyena tayā devyā śivaḥ svayam/
Śivadūtīti lokesmīnstataḥ sā khyātimāgatā//28// Te'pi śrutvā vaco devyāḥ śarvākhyātam(ta) mahāsurāḥ/
amarṣāpūrītā jagmuryatra kātyāyanī sthitā//29// Tataḥ prathamamevāgre śaraśaktyrṣṭivṛṣṭibhiḥ/
vavarṣuruddhatāmarṣāstām devīmamarārayaḥ//30// Sā ca tān prahitān bāṇāñchūlaśaktiparaśvadhān/
ciccheda līlayādhmātadhanurmuktairmaheṣubhiḥ//31//

English translation

Since Lord Shiva himself was appointed by her as the messenger(Dūta), she was renowned as Śivadūtī in this world thereafter (28). On hearing the words of Devī being communicated by Lord Shiva, these great asuras were filled with anger and went to the place where Kātyāyanī stood/stayed (29). Then at the beginning the angered foes of the Devas started showering arrows, spears & swords in front of her (30). However, very casually, she crushed those weapons like, arrows, darts, spears & axes flung by them with her arrows shot from her full-drawn bow (31).

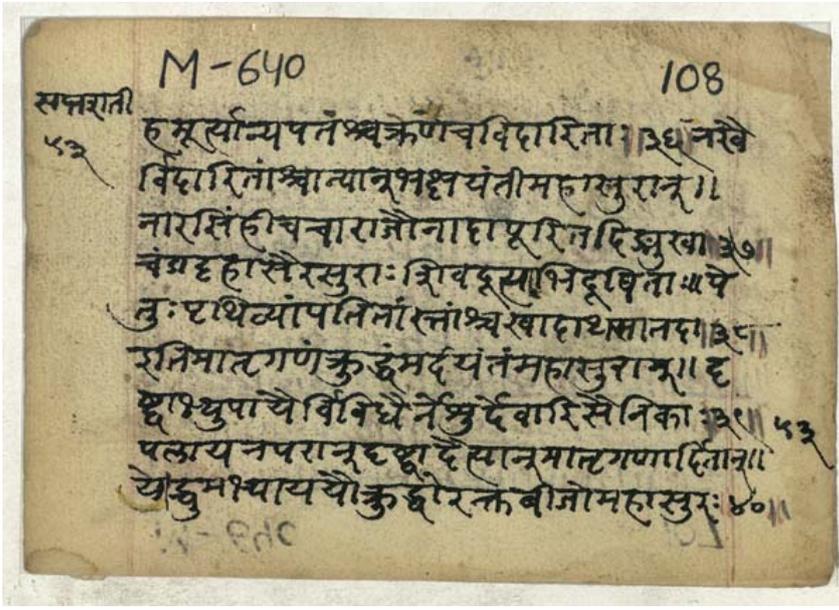


Transcription

Tasyāgratastathā kālī śūlapātavidāritān/ khaṭvāṅgapothisitāmścārīn kurvatī vyacarattadā//32//
kamaṅḍalujalākṣepahataviryaṅ hataujasaḥ/ brahmāṇī cākarocchatrūn yena yena sma dhāvati//33//
Māheśvarī trīśūlenatathā cakreṇa vaiṣṇavī/ daityāñjaghāna kaumārī tathā śaktyātikopanā//34//
Aindrīkuliśāpātena śataśo daityadānavāḥ/ peturvidāritāḥ pṛthvyām rudhiraughapravaśiṇaḥ//35//
Tuṅḍaprahāraavidhvastā danṣṭrāgrakṣatavakṣasaḥ/

English translation

Then, Kālī, in front of him(Shumbha) started aggravation by the way of making the enemies pierced into pieces with her spear & further making them crushed with her skull-stopped staff (32). Brahmāṇī wherever she travelled made the enemies devoid of their potency & bereft of valour by sprinkling water from her Kamaṅḍalu (33). Similarly, Māheśvarī, Vaiṣṇavī & Kaumārī started slaughtering the enemies with their weapons namely, trident, discuss & javelin respectively (34). Aindrī torn down hundreds of demons by throwing her thunderbolt on them and made them also fallen down to earth with the streams of blood coming out of them (35).

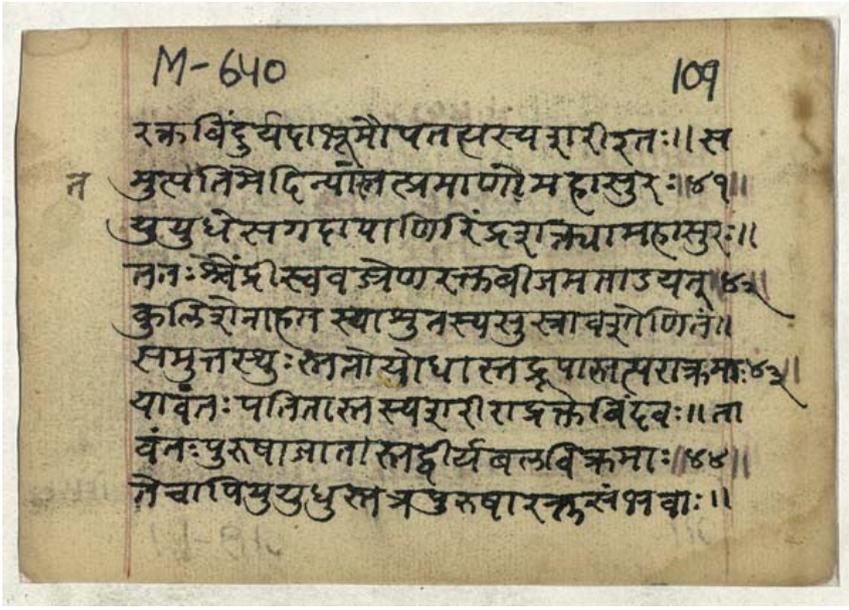


Transcription

vārāhamūrtyā nyapatañścakreṇa ca vidāritāḥ//36// Nakhairvidāritāñścānyān bhakṣayantī mahāsurān/
nārasimhī cacārājau nādāpūritadinmukhā//37// Caṇḍāṭṭahāsairasurāḥ śivadūtyābhidūṣitāḥ/ petuḥ
pṛthivyām patitāmstāmścakhādātha sā tadā//38// Iti mātṛgaṇaṁ kruddhaṁ mardayantaṁ mahāsurān/
dṛṣṭvābhyupāyairvividhairneśurdevāri sainikāḥ//39// Palāyanaparān dṛṣṭvā daityān mātṛgaṇārditān/
yoddhumabhyāyau kruddho raktabījo mahāsurāḥ//40//

English translation

Crushed by the boar-formed Devī Vārāhī with the blows of her facial attack, wounded in their chests with the points of her tusk and torn by her discuss these asuras fell down. (36). Nārasimhī scratched the other demons with her nails & swallowed them by wandering at the war ground filling up the sky & the directions with big roaring (37). Thus, being harassed by Śivadūtī alongwith great aṭṭahāsa (violent laughter) the asuras started falling down on earth but those were swallowed by her (38). Seeing this incident of devastation of asuras in various ways by these enraged band of mothers, the remaining troops started moving & visualizing them moving with fear, the angered Raktavīrya, the great demon came forward for a fight (39-40).

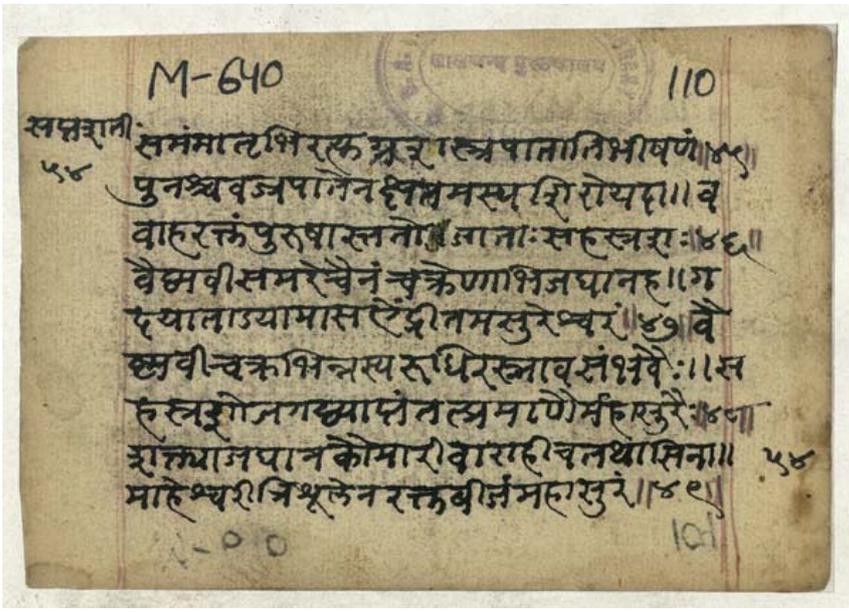


Transcription

Raktabinduryadā bhumau patatyasya śārīrataḥ/ samutpatati medinyāṁ tatpramāṇo mahāsuraḥ//41//
Yuyudhe sa gadāpāṇirindraśaktyā mahāsuraḥ/ tata(h)ścaindrī svavajreṇa raktabījamatāḍayat//42//
Kuliśenāhataśyāśu tasya susrāva śoṇitam/samuttasthustato yodhāstadrūpāstatparākramāḥ//43//
Yāvantaḥ patitāstasvyaśārīraśaktebīdvāḥ//44//
Tā vāntaḥ puruṣā jātāstadvīryabala vikramāḥ//45//
Te cāpi yuyudhustatra puruṣā raktasambhavaḥ//

English translation

(He was such) Whenever, fall/falls on the ground from his body drop/fall of blood, equal number great asuras are generated from it (the other meaning of Pramāṇa here is equal to his stature in the sense of strength) (41). He, fought with Indraśakti with a gadā(club) in his hand but then Aindrī struck up Raktavīrya with her thunderbolt (42). Being wounded by thunderbolt a lot of blood was oozed out from him immediately and the fighters equal to his form & strength stood up (43). As many as drops of blood fell down from his body so many of the male forms equal to his valor & strength were born (44). Those born out of blood also started fighting with the mother equally in the same violent manner hurling with formidable weapons (45).

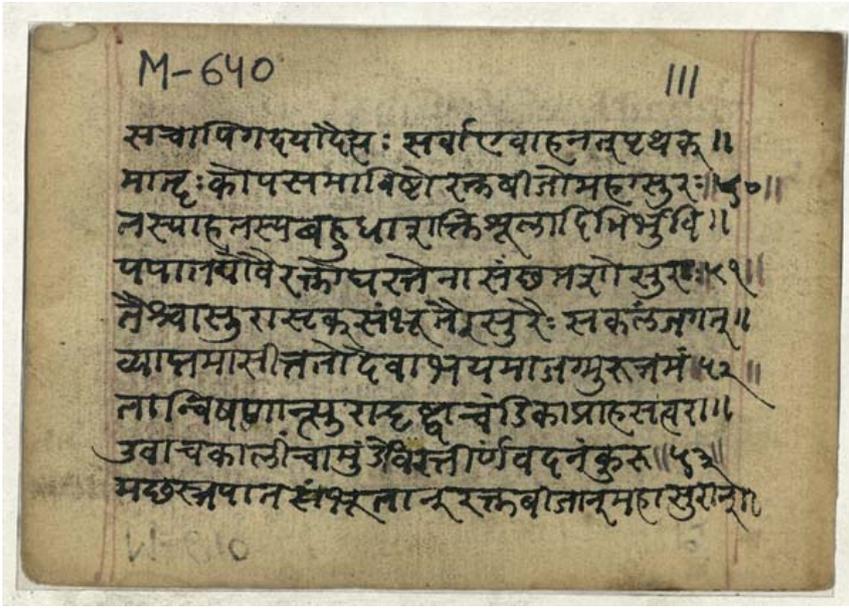


Transcription

Samam mātr̥bhiratyugraśastrapātātibhiṣaṇam//45// Punaśca vajrapātena kṣatamasya śiro yadā/ vavāha
raktam puruṣāstato jātāḥ sahasraśaḥ//46// Vaiṣṇavī samare cainaṁ cakreṇābhijaghān ha/ gadayā
tāḍayāmāsa aindrī tamasureśvaram//47// Vaiṣṇavīcakrabhinnasya rudhiraśrāvasambhavaiḥ/ sahasraśo
jagadvyāptam tatpraṁāṇairmahāsuraḥ//48// Śaktyā jaghān kaumārī vārāhī ca tathāsinā/ māheśvarī
triśūlena raktavīraṁ mahāsuraḥ//49//

English translation

When his head was hit again with the thunderbolt, blood started flowing from it and the males in thousands were born (46). In the war, Vaiṣṇavī hit him with her chakra (Discus) and Aindrī beat that king of demons with her Gadā (Club) (47). Produced out of the blood oozed out due to hit of Vaiṣṇavī's chakra, thousands of such asuras equal to him came out pervading the whole world (48). Kaumārī killed the great demon Raktavīrya with her śakti and Vārāhī with her sword. At the same time Māheśvarī also hit him with her Triśūla (49).

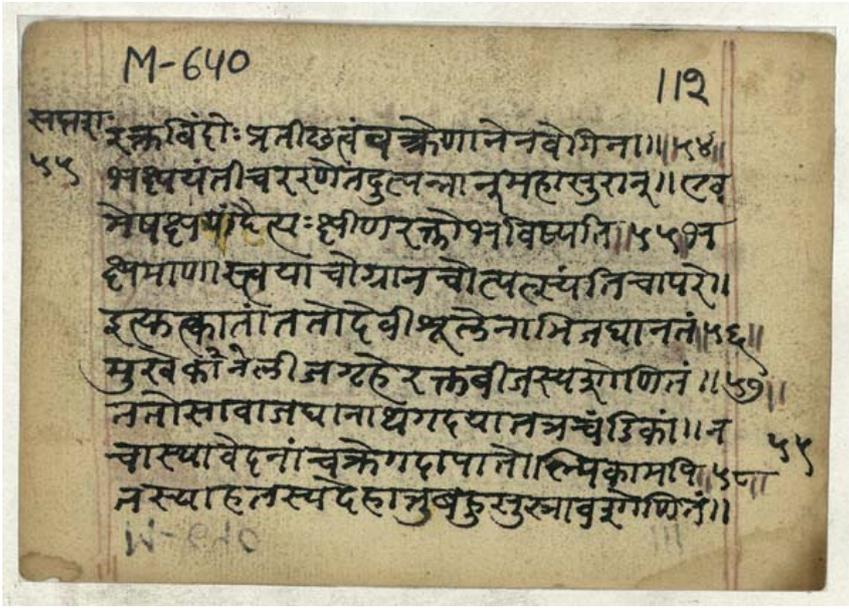


Transcription

Sa cāpi gadayā daityaḥ sarvā evāhanat pṛthak/ mātṛḥ kopasamāviṣṭo raktabījo mahāsuraḥ//50//
Tasyāhatasya bahudhā śaktiśūlādibhirbhuvī/ papāta yo vai raktaughastenāsañchataśo'surāḥ//51//
Taiścāsuraśṛksambhūtairasuraiḥ sakalam jagat/ vyāptamāsittato devā bhayamājagmuruttamam//52// Tān
viṣaṇṇānsurān dṛṣtvā caṇḍikā prāha satvarā/ uvāca kālīm cāmuṇḍe vistīrṇaṁ vadanam kuru//53//
Macchastrapātasambhūtān raktabījān mahāsuraṇ/

English translation

Raktabīja, the great demon also being overpowered with anger hit all the mothers separately with his club(gadā) (50). The blood stream of him fell on earth due to hit by different types of weapons like spears, darts & other weapons gave rise to hundreds (meaning thereby enormous numbers) of demons (51). The whole world was pervaded by demons that were generated from the blood of the asura and the deities were very much afraid due to this (52). Having seen the deities very much distressed, Caṇḍikā asked Kālī immediately to make her mouth expanded (53). She told: "With your mouth please take all the drops of blood generated with my blows immediately which are turned down to great asuras" (54).

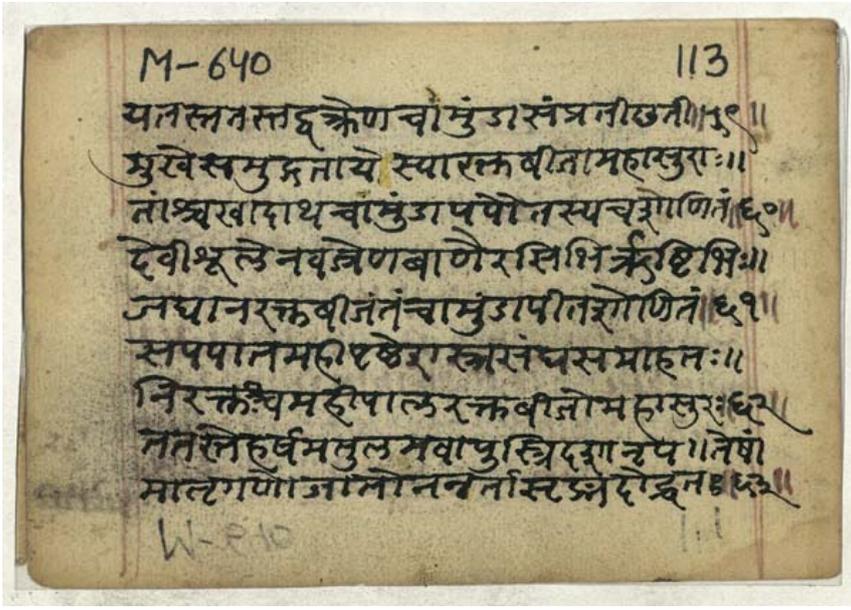


Transcription

Raktabindoḥ pratīccha tvam vaktreṅānena veginā//54// Bhakṣayantī cara raṇe tadutpannānmahāsurān/
evameṣa kṣayaṁ daityaḥ kṣīṇarakto bhaviṣyati//55// Bhakṣamāṅāstvayā cogrā na cotpatsyanti cāpare/
ityuktvā tāṁ tato devī sūlenābhijaghāna tam//56// Mukhena kālī jagrhe raktabījasya śoṇitam/
tato'sāvājaghānātha gadayā tatra caṇḍikāṁ//57// Na cāsya vedanāṁ cakre gadāpāto'lpikāmapī/
nasyāhatasya dehaṁ bahu susrāva śoṇitam//58//

English translation

Swallowing the blood sprouted of great demons you may please roam around in the battle field so that with this sort of decay continuously he will be short of blood (55). As you go on swallowing them there will be no fearful entities. Having said so, she struck him with Śūla (56). Kālī drank the blood of Raktabīja (57). He then hit Caṇḍikā with his club but there was not even the slightest pain from it (58). However, there was a heavy flow of blood from his wounded body but then and there Cāmuṇḍā swallowed that blood(59).

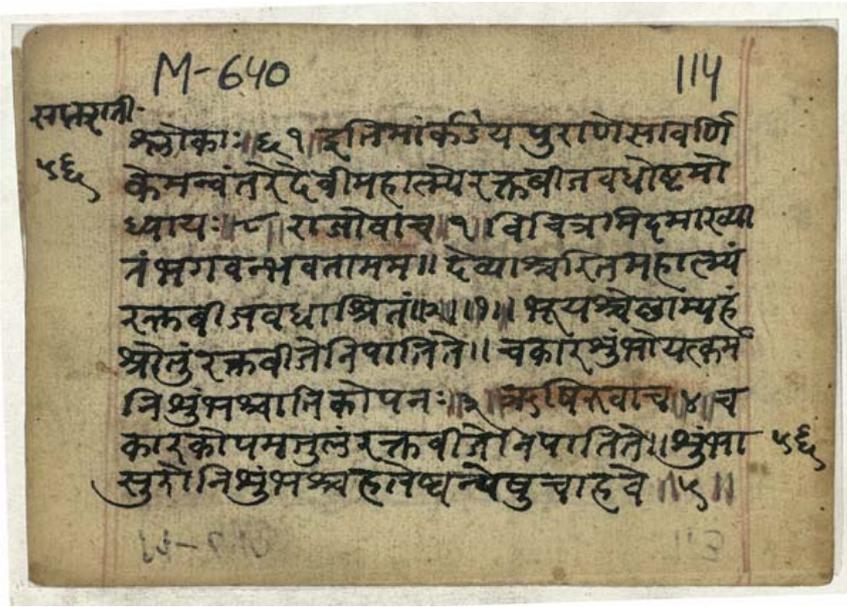


Transcription

Yatastatastadvaktreṇa cāmuṇḍā sampratīcchati/ mukhe samudgatā ye'syā raktapātānmaḥāsuraḥ//59//
Tāmscakhādātha cāmuṇḍā papau tasya ca śoṇitam/ devī śūlena vajreṇa bāṇairasibhirṛṣṭibhiḥ//60//
Jaghāna raktabījaṁ taṁ cāmuṇḍā pītaśoṇitam/ sa papāta mahīpṛṣṭhe śāstrasaṅghasamāhataḥ//61//
Niraktaśca mahīpāla raktabījo mahāsuraḥ/ tataste harṣamatulamavāpustridaśā nṛpa//62// Teṣāṁ
mātrgaṇo jāto nanartāsṛṇmadoddhataḥ//63//

English translation

She also swallowed those demons who came out/sprang up at her mouth out of that blood (by the time she swallowed that) along with his blood (60). Raktabīja, the one whose blood was swallowed by Cāmuṇḍā was killed by Devī with śūla, vajra, arrows, swords & ṛṣṭis (one sided swords), (61). O' King! That Raktabīja fell down on earth being bloodless & wounded by multiple weapons (62). Thereafter, O' King! The deities enjoyed with enormous joy & the galaxy of mothers who sprang from them also danced with joy being intoxicated with the drink of blood (63). Iti mārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye raktabijavadho nana aṣṭamodhyāyah (Here ends the 8th Chapter comprising of the assassination of Raktāija in the Devīmāhātmya of mārkaṇḍeyapurāṇa during the time called Sāvarṇikamanvantara).

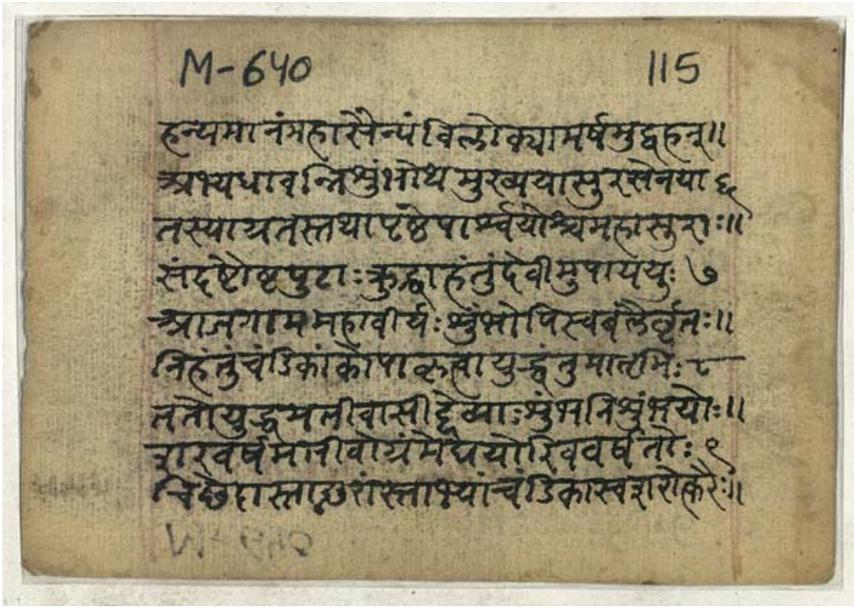


Transcription

Ślokāḥ//61// Iti mārkaṇḍeyapurāṇe sāvārṇike manvantare devīma(ā)hātmye raktabījavadhō'ṣṭamodhyāyaḥ//8// Rājovāca//1// Vicitramidamākhyātaṁ bhagavanbhavatā mama/ devyāścaritama(ā)hātmyaṁ raktabījavadhāśritaṁ//2// Bhūyaścecchāmyahaṁ śrotuṁ raktabīje nipātite/ cakāra śumbho yatkarma niśumbhaścātikopanaḥ//3// Ṛṣiruvāca//4// Cakāra kopamatulaṁ raktabīje nipātite/ sumbhāsuro niśumbhaśca hateṣvanyeṣu cāhave//5//

English translation

The King Told (1): O' sage/great! You have stated/shared something very unique/wonderful with regard to the glorification of Devī based on/in the context of the assassination of Raktabīja (2). Now I would like to listen to what happened after the assassination of Raktabīja. What Shumbhāsura did and also the Nishumbha, the extremely angry one (3). Rishi Told (4): Shumbhāsura & also Nishumbha got extremely angry at the assassination of Raktabīja along with others in the war (5).

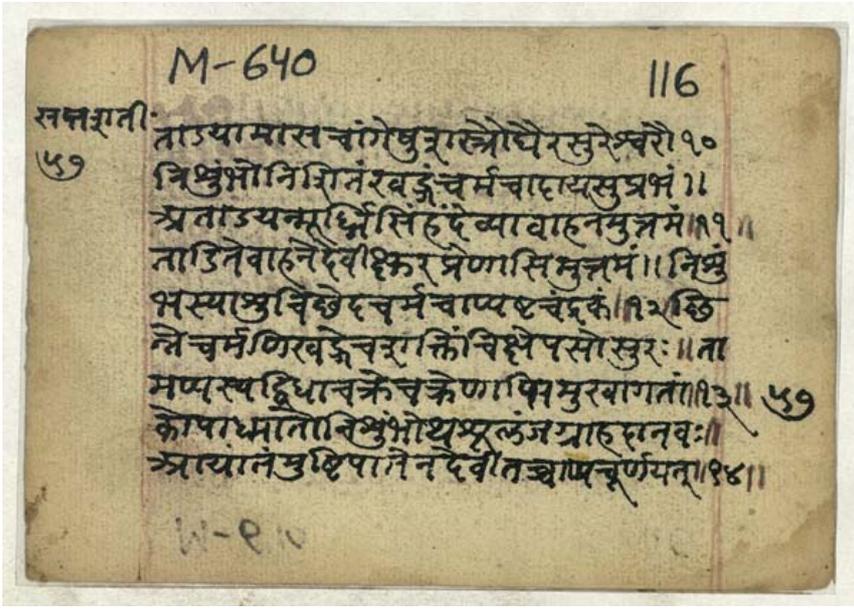


Transcription

Hanyamānaṃ mahāsainyaṃ vilokyāmarṣamuddhahan/ abhyadhāvanniśumbho'tha
mukhyayā'surasenayā//6// Tasyāgratastathā pṛṣṭhe pārśvayośca mahāsuraḥ/ sandaṣṭauṣṭapuṭāḥ kruddhā
hantu devīmupāyayuh//7// Ājagāma mahāvīryaḥ śumbho'pi svabalairvṛtaḥ/ nihantuṃ caṇḍikāṃ kopātkṛtvā
yuddham tu māṭṛbhīḥ//8// Tato yuddhamatīvāsīddevyāḥ śumbhaniśumbhayoḥ/śaravarṣamativograh
meghayoriva varṣatoḥ//9// Cicchedāstāñcharānštābhyāṃ caṇḍikā svaśarotkaraiḥ/

English translation

Thereafter, seeing these great asuras being killed in the war, Nishumbha was occupied with intolerance & came running along with the frontiers of the armies (6). Devī was surrounded from her front, back & both the sides with these armies enraged with anger & biting lips to slay her (7). Shumbha, the mighty one, also came forward along with his forces being angry to kill Caṇḍikā fighting the cluster of the mothers (8) Thereafter, there was a great fight of Devī in one side & Shumbha & Nishumbha at the other. The shower of arrows was so high from the two demons was so that it looked like two clouds are raining (9).

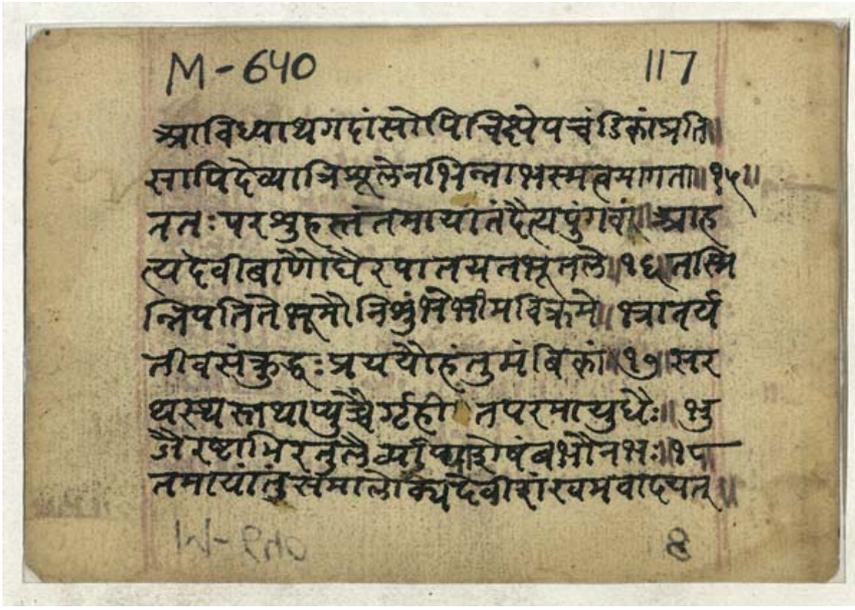


Transcription

Tāḍayāmāsa cāṅgeṣu śaṣtraughairasureśvarau//10// Niśumbho niśitaṃ khaḍgaṃ carma cādāya
suprabham/ atāḍayanmūrdhni siṃhaṃ devyā vāhanamuttamam//11// Tāḍite vāhane devī
kṣurapreṇāsimumttamam/ niśumbhasyāśu cicheda carma cāpyaṣṭacandrakam//12// Chinne carmaṇi khaḍge
ca śaktiṃ cikṣepa so'suraḥ/ tāmapyasya dvidhā cakre cakreṅābhimukhāgatām//13// kopādhmāto
niśumbho'tha śūlaṃ jagrāha dānavah/ āyāntaṃ muṣṭipātena devī taccāpyacūrṇayat//14//

English translation

Caṅḍikā, with the cluster of her arrows, cut down all those arrows released by these two demons. She also struck down the limbs of these kings of the demons by applying diiferent types of weapons on him (10). Then Nishumbha with a hold of his sharpen sword and of a dazzling shield struck down on the head of the lion, the best carrier of Devī (11). When Devī's carrier lion was struck with (demon's) sharpen sword, she cut down it(sword) immediately along with the shield that was marked with the aṣṭacandras (12). When the sword and shield were cut down, the demon applied his śakti against Devī but she again cut down that into two pieces (śakti)which came towards her discuss (13). Burning in anger Nishumbha, the demon grabbed a śūla but Devī seeing that coming pounded/powerd it with her fist only (14).

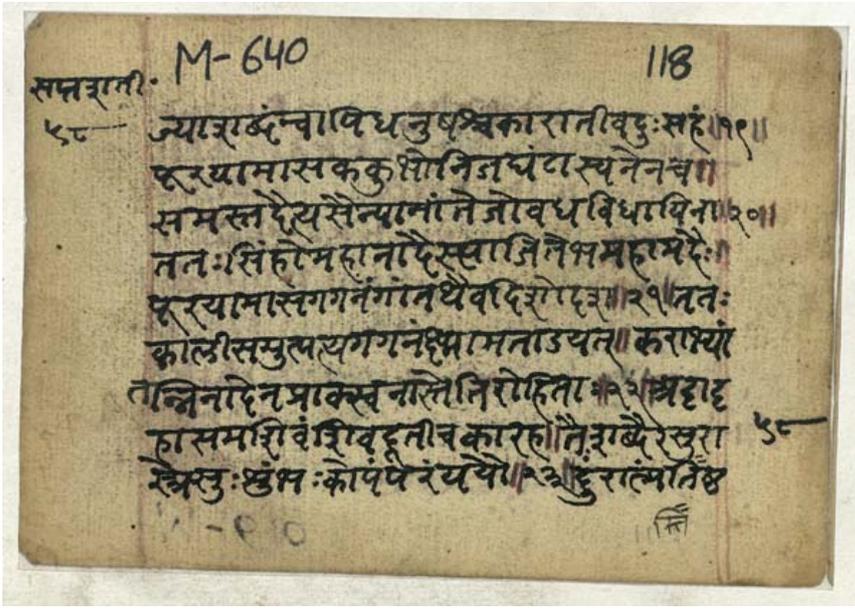


Transcription

Āvidhyātha gadām so'pi cikṣepa caṇḍikām prati/ sāpi devyā triśūlena bhinnā bhasmatvamāgatā//15//
Tataḥ paraśuhastam tamāyāntam daihya puṅgavam/ āhatya devī bāṇaughairapātayata bhūtale//16//
Tasminnipatite bhūmau niśumbhe bhīmavikrame/bhrātaryatīva saṁkruddhaḥ prayayau
hantumambikā//17// Sa rathasthastathāpyuccaigrhītaparamāyudhaiḥ/ bhujairaṣṭābhīratulair
vyāpyāśeṣam babhau nabhaḥ //18// Tamāyāntam samālokya devī śaṅkhamavādayat/

English translation

Brindishing his gadā(club), he (Nishumbha) threw it towards Caṇḍikā but that one turned into ashes coming in contact with her trident (15). Thereafter, seeing the demon-hero coming with an axe in his hand, Devī made him down on earth by the dislodgment of the arrows (16). After falling down of Nishumbha, the furious & valiant one on earth, his brother was very much angry and stepped forward to kill Ambikā (17). Even if he was on chariot, with the finest weapons in his eight raised incomparable hands he pervaded the infinite sky (18). Seeing him coming Devī blew the conch and started creating high level unbearable sound of twang from her bows (19).

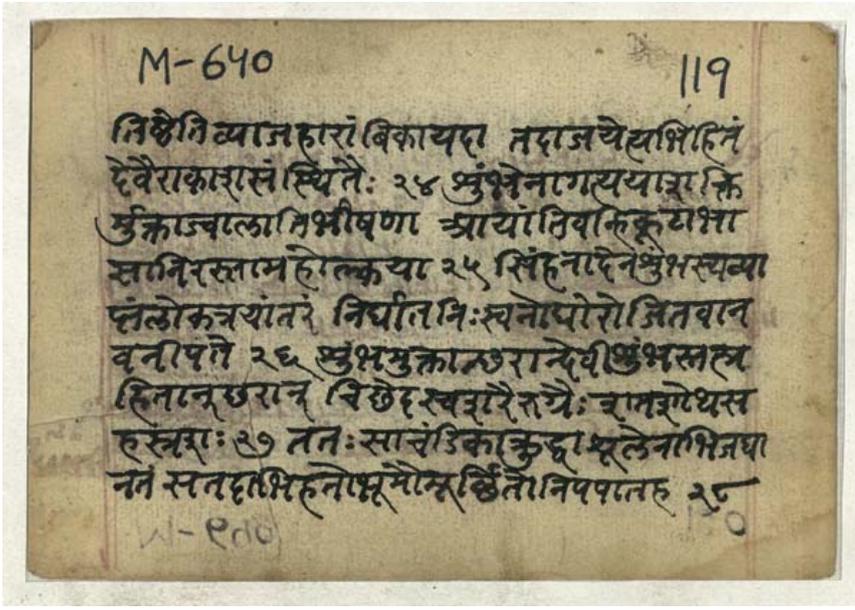


Transcription

Jyāśabdam cāpi dhanuścaścakārātīva duḥsaham//19// Pūrayāmāsa kakubho nijaghaṇṭāsvanena ca/
samastadaityasainyānām tejavadhavidhāyinā//20// Tataḥ simho mahānādaistyājitebhamahāmadaih/
pūrayāmāsa gaganam gām tathaiva diśo daśa//21// Tataḥ kālī samutpatya gaganam kṣmāmatāḍayat/
karābhyām tanninādena prākṣvanāste tirohitāḥ//22// Aṭṭāṭṭahāsamaśivam śivadūti cakāra ha/
taiḥ śabdairasurāstresuḥ śumbhaḥ kopam param yayau//23//

English translation

She filled in all the directions with the sound from her bell that was meant for the quick killing of the demons' army (20). Thereafter, the lion with his terrible roaring sound by way of making the elephants leaving apart his rut, filled in the sky, earth & the ten quarters (21). Thereafter, bouncing upward Kālī striked both sky & earth with her both the hands and with her sounds all the previous noises were stopped (22). Śivadūti (Kālī) made an aṭṭahāsa (a kind of furious laughter) that was very much inauspicious that created fear in the minds of the demons thereby generating an anger in Shumbha (23).

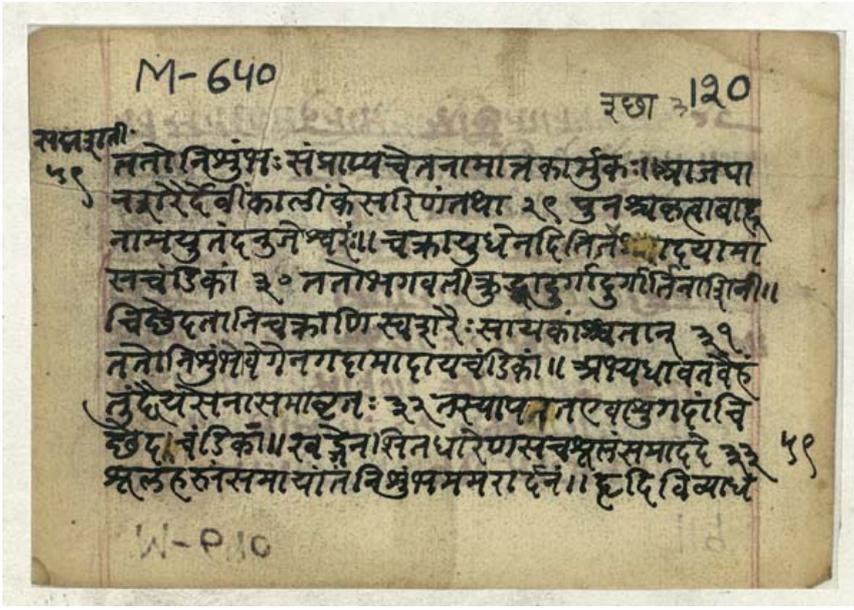


Transcription

Durātmañtiṣṭha tiṣṭheti vyājahārāmbikā yadā/ tadā jayetyabhihitaṁ devairākāśasañsthitaiḥ//24//
Śumbhenāgatya yā śaktirmuktā jvālātibhīṣaṇā/ āyāntī vahnikūṭābhā sā nirastā maholkayā//25//
Simhanādena śumbhasya vyāptaṁ lokatrayāntaram/ nirghātaniḥsvano ghorō jitavānavanīpate//26//
Śumbhamuktāñcharāndevī śumbhastatprahitāñcharān/ ciccheda svaśarairugraiḥ sataśo'tha
sahasraśaḥ//27// Tataḥ sā caṇḍikā kruddhā śūlenābhijaghāna tam/ sa tadābhihato bhūmau mūrchito
nipapāta ha//28//

English translation

As Ambikā said: "O' evil-doing one! "stop", "stop", the deities in the sky (encouraged her with the words) started saying 'be victorious' ('Jay') (24). The kind of terrible shining that released from the spear of Shumbha was like a mass of fire that was put out by the great fire brand sparkled from Devī (25). The lion-like roar by Shumbha pervaded the entire interspace of the three worlds but the thunder-like terrible sound neutralized that, O' king! (26). Devī splited the weapons hurled by Shumbha with her sharp arrows so also Shumbha splited the arrows released by Devī. Thus, the splitting was carried out for hundreds & thousands (27). Thereafter, Devī being very much angry struck him with her trident. Being striken & fainted he then fell down on earth (28).

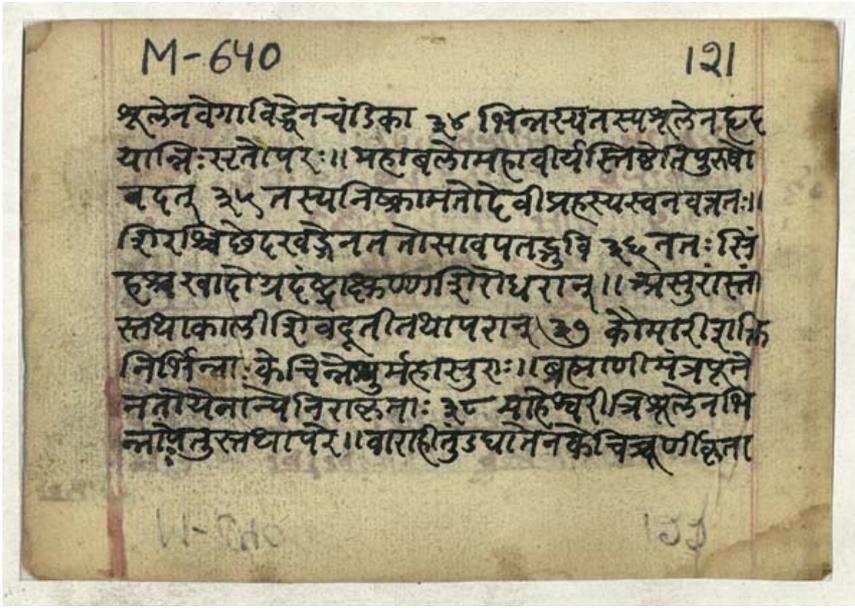


Transcription

Tato niśumbhaḥ samprāpya cetanāmāttakārmukaḥ/ ājaghāna śarairdevīm kālīm kesariṇam tathā//29//
Punaśca kṛtvā bāhūnāmayutaṁ danujeśvaraḥ/ cakrāyudhena ditijaśchādayāmāsa caṇḍikāṁ//30//Tato
bhagavatī kṛddhā durgā durgārtināśinī/ cicheda tāni cakraṇi svaśaraiḥ sāyakāṁśca tān//31// Tato
niśumbho vegena gadāmādāya caṇḍikāṁ/ abhyadhāvata vai hantum daityasenāsamāvṛtaḥ//32//
Tasyāpatata evāśu gadām cicheda caṇḍikāṁ/ khaḍgena śītheadhāreṇa sa ca śūlām samādade//33//
Śūlahastaṁ samāyāntaṁ niśumbhamamarārdanam/

English translation

Then Nishumbha, regaining his consciousness, reached there with the bow in his hand & struck down Devī, Kālī & also the lion (29). Again, that progeny of Danu (demon king) created a million hands and through the weapon of chakra(Discuss) covered Caṇḍikā (30). Bhagavatī Durgā, the destroyer of difficulties & remover of afflictions then became angry and cut down his discusses & bows with her arrows (31). Thereafter, Nishumbha, carrying a club(gadā) in his hand & accompanied by the demon army, quickly, ran towards Caṇḍikā to slay her (32). As he was approaching towards Devī she cut down his club with her fine edged sword but he then immediately caught hold of a dart (33).

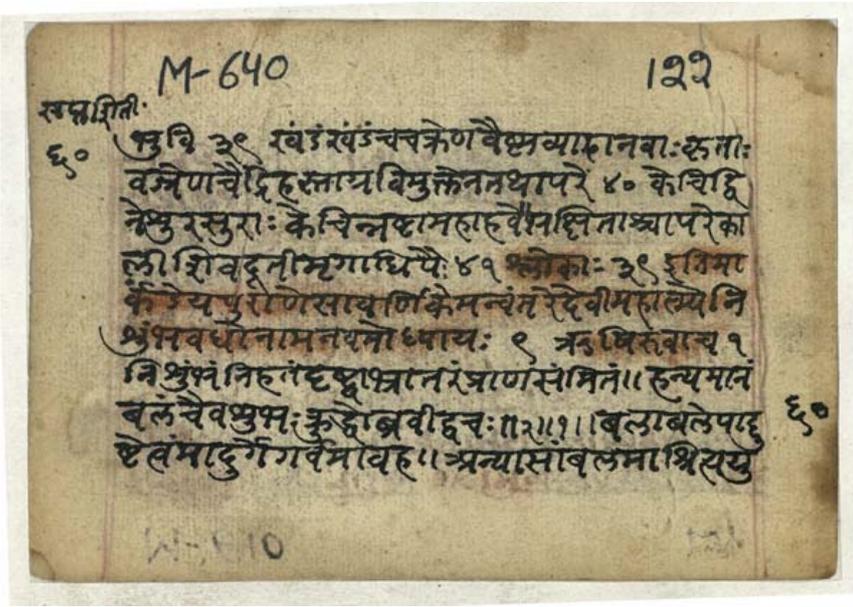


Transcription

Hṛdi vivyādha śūlena vegāviddhena caṇḍikā//34// Bhinnasya tasya śūlena hṛdayānniḥ sṛtoparaḥ/ mahābalo mahāvīryastiṣṭheti puruṣo vadan//35// Tasya niṣkrāmato devī prahasya svanavattata/ śīraścicheda khaḍgena tatosāvapatadbhuvī//36// Tataḥ simhaścakhādograṁ daṅṣṭrākṣuṇṇaśīrodharān/ asurānstāmstathā kālī śivadūtī tathāparān//37// Kaumārīśaktinirbhinnāḥ kecinneśurmahāsuraḥ/ brahmāṇīmantrapūtena toyenānye nirākṛtāḥ//38// Māheśvarītriśūlena bhinnā petustathāpare/ vārāhītuṇḍaghātena keciccūrṇīkṛtā bhubi//39//

English translation

While Nishumbha, the troublemaker of the deities, was coming to her with a dart in hand, Caṇḍikā pierced his chest immediately with a swiftly dart (34). As she pierced his heart came out from there a male with enormous strength & valour screaming the “stop” sound (35). Then Devī, laughing aloud, severed his head with the sword and thereafter he fell down on earth (36). Thereafter, the lion consumed those whose necks were crushed by him with his sharpened teeth & jaws & others have been by Kālī & remaining by ‘Śivadūtī’ (37). Some of the asuras were perished being splited with the spear of Kaumārī and remaining others were vanished by Brahmāṇī’s mantrapūta (purified with mantra) water (38). Some were died being splited with trident of Māheśvarī & some were powdered by the snout of Vārāhī’s facial snout (39).

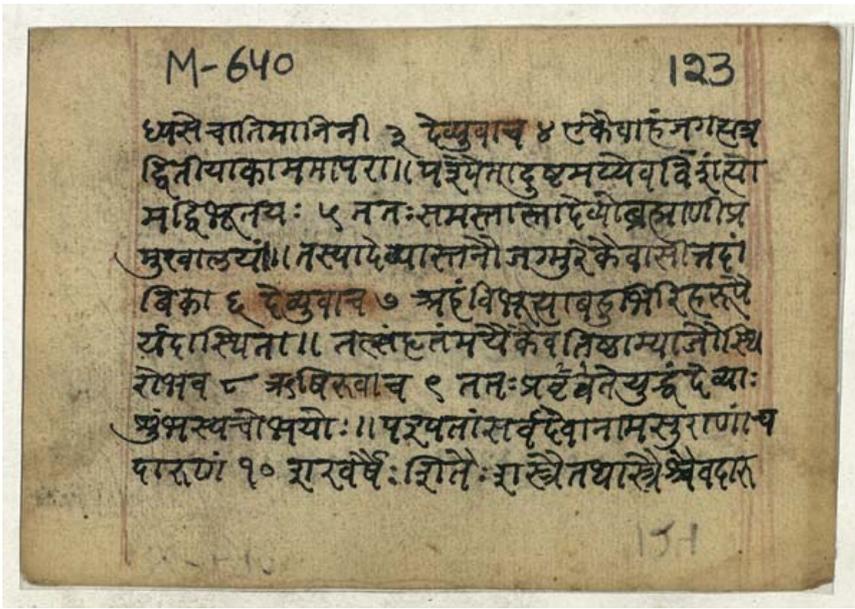


Transcription

Kaṅḍaṁ khaṅḍaṁ ca cakreṇ vaiṣṇavyā dānavāḥ kṛtāḥ/ vajreṇ caindrīhastāgravimuktena tathāpare//40// Kecedvineśurasurāḥ kecinnaṣṭā mahāhavāt bhakṣitāścāpare kālīśivadūtīmṛgādhīpaiḥ//41// Ślokāḥ 39// Iti mārkaṅḍeyapurāṇe sāvarṇike manvantare devīmā(ā)hātmye niśumbhavadho nāma navamodhyāyaḥ//9// Rṣiruvāca//1// Niśumbhaṁ nihataṁ drṣtvā bhrātaraṁ prāṇasaṁmitam/ hanyamānaṁ balaṁ caiva kruddho'bravidvacaḥ//2// Balābalepādduṣṭe tvam mā durge garvamāvaha/ anyāsāṁ balaṁāśṛitya yuddhyase cātimāniṁ//3//

English translation

The demons were cut into pieces by Vaiṣṇavī with her discuss and some others met the same fate with the thunderbolt released from the palm/finger of Aindrī (40). Some of the asuras were died in the war & some others fled away (hence not seen in the war) whereas others were swallowed by Kālī, Śivadūtī & lion (41). Iti śrī mārkaṅḍeyapurāṇe sāvarṇike manvantare devīmāhātmye niśumbhavadho nāma navamo'dhyayaḥ (Here ends the 9th chapter comprising of the assassination of Niśumbha in the Devīmāhātmya (of mārkaṅḍeyapurāṇa) dated back to the time called Sāvarṇikamanvantara. Rishi Told (1): Having seen Nishumbha, the dearly closed brother assassinated in the war & the forces being slaughtered, Shumbha told with anger (2). O' Durga! The Naughty One! Don't take pride on you. Although you are fighting with the help of the forces of others yet you are an arrogant one (3).

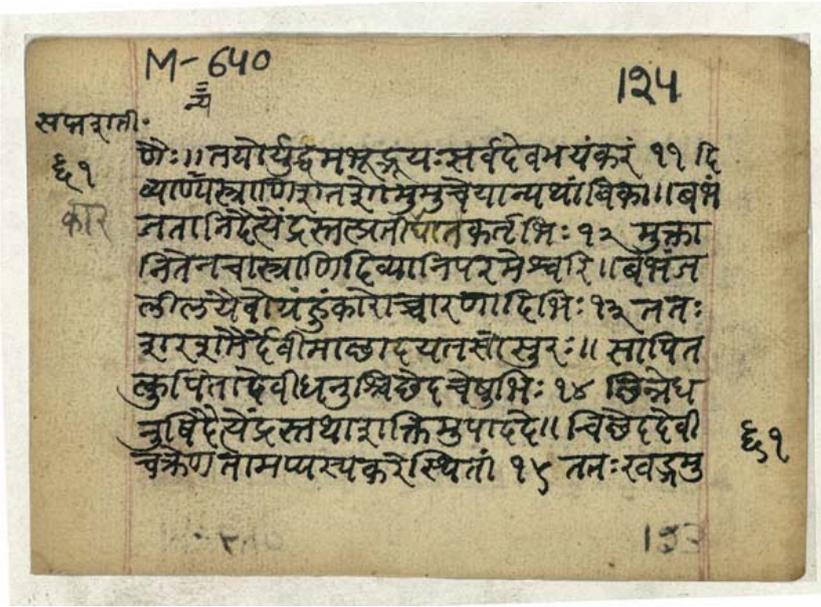


Transcription

Dev̐yuvāca//4// Ekaivāhaṁ jagatyatra dvitīyā kā mamāparā/ paśyaitā duṣṭa mayyeva viśantyo
madvibhūtaḥ//5// Tataḥ samastāstā devyo brahmāṇī pramukhālayam/ tasyā devyāstanau
jagmurekaivāsītadāmbikā//6// Dev̐yuvāca//7// Ahaṁ vibhūtyā bahubhīriha rūpairyadā sthitā/ tatsamhṛtaṁ
mayaikaiva tiṣṭhāmyāju sthīro bhava//8// Ṛsiruvāca//9// Tataḥ pravavṛte yuddhaṁ devyāḥ
śumbhasyacobhayoḥ/ paśyatāṁ sarvadevānāmasurāṇāṁ ca dāruṇam//10// Śaravarṣaiḥ śitaiḥ
śastraistathāstraiścaiva dāruṇaiḥ/

English translation

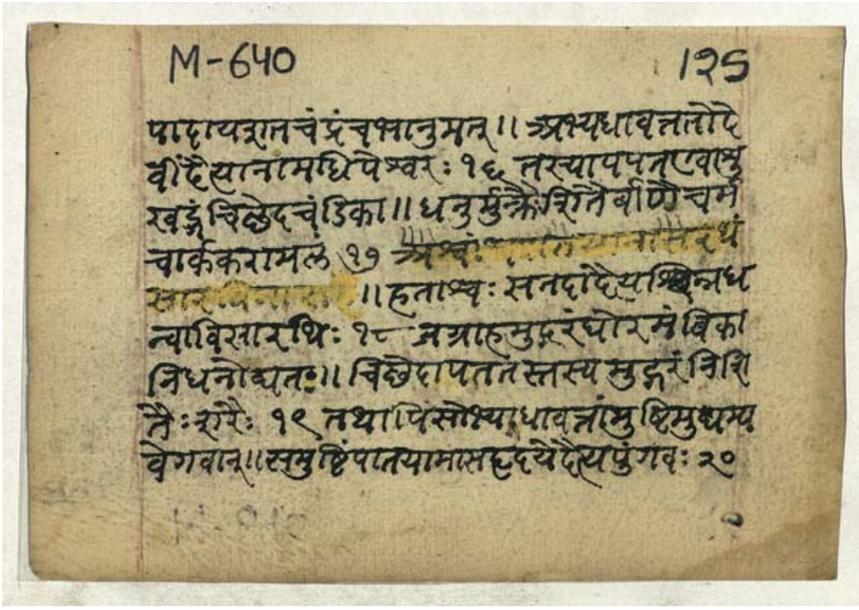
Devī Told (4): "I am alone in this world, who else is there above and beyond me? O' vile one! See all these are my offsprings and how entering into me only" (5). Thereafter, all these deities, starting with Devī Brahmāṇī went into the breasts of Devī (and were absorbed there in Devī) and she was alone then (6). Devī Told (7): All those manifestations whatever I had of me are withdrawn now by me & I stand alone in this war & you also be steady (8). Rishi Told (9). Then a dreadful war begun between two, the Devī & Shumbha witnessing all the deities & demons (10). With showers of arrows, with sharpen weapons & dreadful/fierce weapons the war continued that terrified all the worlds (11).



Tayoryuddhamabhūdbhūyaḥ sarvalokabhayaṅkaram//11// Divyāṅya(nya)strāṅi śataśo mumuce
yānyathāmbikā/ babhañja tāni daityendrastatpratīghātakartṛbhiḥ//12// Muktaṅi tena cāstrāṅi divyāni
parameśvari/ babhañja līlayaivograṁ huṅkāroccāraṅādibhiḥ//13// Tataḥ śaraśatairdevīmācchādayata
so'suraḥ/ sāpitatkupitā devī dhanuścicheda ceṣubhiḥ//14// Chinne dhanuṣi daityendrastathā
śaktimupādade/ ciccheda devī cakreṅa tāmapyasya kare sthitām//15//

English translation

Hundreds of those devine weapons whatsoever, released by Devī Ambikā were splited by the demon-king with the counter responsive weapons (12). He also released some devine weapons but that were easily broken by Parameśvari with the sounds like 'Hum' (13). Then that demon covered up Devī with hundreds of his arrows but the Devī being enraged with anger broke down his bow itself with her arrows (14). When the bow was split, the demon-king caught hold of the spear. Devī, with her discuss cut that one also which was in his hand (15). Then that king of demons, taking a sword the light of whose dazzles like that of hundreds of moons, ran towards the Devī (16).

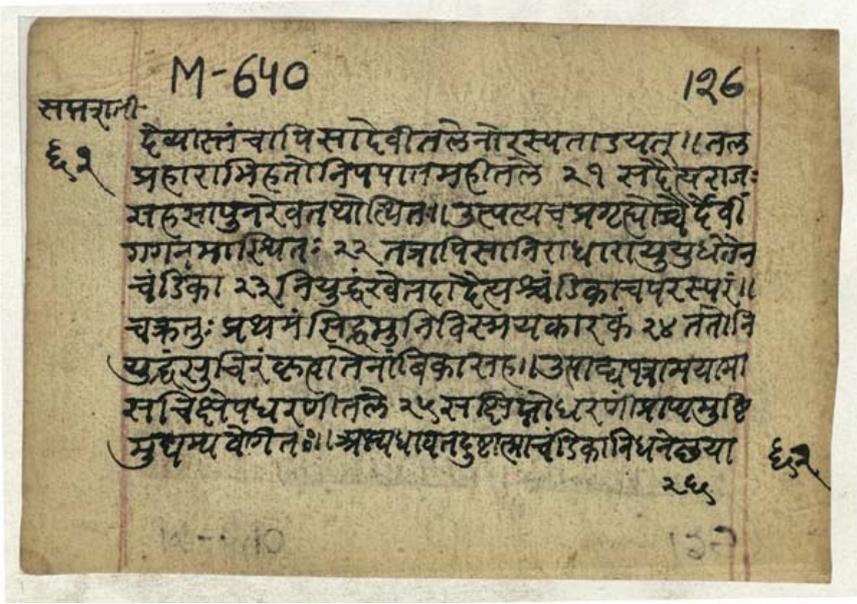


Transcription

Tataḥ khaḍgamupādāya śatacandraṃ ca bhānumat/ abhyadhāvattato devīm daityānāmadhipeśvaraḥ//16//
Tasyāpatata evāśu khaḍgaṃ ciccheda caṇḍikā/ dhanurmuktaiḥ śitairbāṇaiścarma cārkakarāmalam//17//
Hatāśvaḥ sa tadā daityāśchinnadhanvā visārathiḥ/ jagrāha mudgaraṃ ghoramambikā nidhanodyataḥ//18//
cicchedāpatatastasya mudgaraṃ niśitaiḥ śaraiḥ/ tathāpi sobhyadhāvattām muṣṭimudyamya vegavān//19//
Sa muṣṭiṃ pātayāmāsa hr̥daye daityapuṅgavaḥ/

English translation

As he was about to rush that sword forward, quickly, Devī Caṇḍikā split that sword, as also his shield that was as shinning as sun rays, by releasing sharpen arrows from her bow (17). With horses being slain, with the bow being cut off, with the absence of a chariator he caught hold of a furious mace and prepared himself to kill Ambikā (18). His mace was falled down being cut off with the sharpen arrows but still he dashingly rushed towards her with his fist upward (19). He, the lord of demons then placed his fist down on the chest of the Devī but she also with her palm thrashed him on his chest (20).

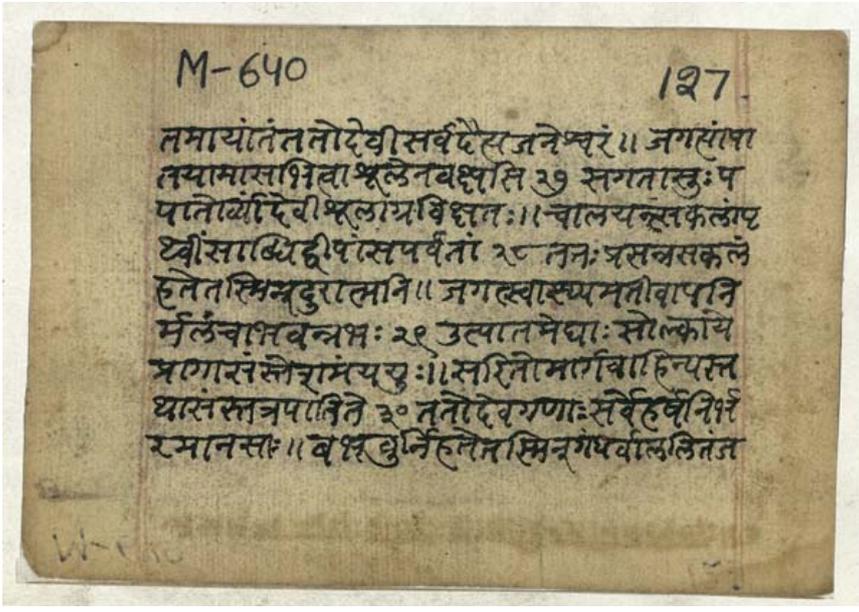


Transcription

Devyāstarṁ cāpi sādēvī talenorasyatādayat/ talaprahārābhīhato nipapāta mahītale/ sa daityarājaḥ sahasā punareva tathotthitaḥ//21// Utpatya ca pragṛhyocairdevīm gagana-māsthitaḥ/ tatrāpi sā nirādhārā yuyudhe tena caṇḍikā//22// Niyuddham khe tadā daityaścaṇḍikā ca parasparam/cakratuḥ prathamam siddhamunivismayakāarakam//23// Tato niyuddham suciram kṛtvā tenāmbikā saha/ utpāya bhrāmāyāmāsa cikṣepa dharaṇī tale//24// Sa kṣipto dharaṇīm prāpya muṣṭimudyamya vegi(ga)taḥ/ abhyadhāvata duṣṭātmā caṇḍikānidhanecchayā//25//

English translation

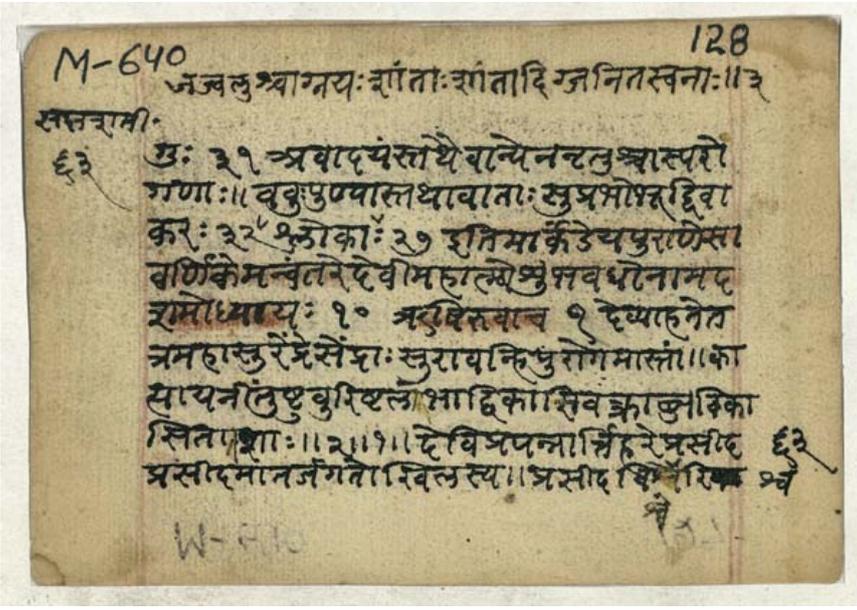
With the slap of her palm, he fell down on earth. However, the king of demons woke up again instantly (21). Grabbing Devī, he jumped up to the sky & Devī Caṇḍikā without any support fought with him there (22). Thereafter, the demon & Devī fought with each other in the sky, a kind of fight that happened never before, which stunned the hermitages & siddhas even (23). The fight continued for a longer time closely between the two and in that Devī lifted him up & whirled him around and (finally) thrown him on earth (24). Having reached earth being thrown out, the evil one, again rushed towards Devī in haste with his fist upward to kill Caṇḍikā (25-26).



Tamāyāntaṁ tato devī sarvadaityajaneśvaram/ jagatyāṁ pātayāmāsa bhittvā śūlena vakṣasi//26// Sa
gatāsuḥ papātorvyāṁ devīśūlāgravikṣataḥ/ cālayansakalām pṛthvīm sābdhidvīpām saparvatām//27// Tataḥ
prasannasakalam hate tasmin durātmani/ jagatsvāsthyamatīvāpa nirmalam cābhavannabhaḥ //28//
Utpātameghāḥ solkā ye prāgāsaṁste śamarṁ yayuḥ/ sarito mārḡavāhinyastathāsaṁstatra pātite//29// Tato
devagaṇāḥ sarve harṣanirbharamānasāḥ/ babhūvurnihate tasmin gandharvā lalitaṁ jaguḥ//30//

English translation

Seeing the lord of entire demon tribe coming towards her, Devī pierced his heart/chest with her dart and thrown him on the earth (27). Having been pierced with the dart of Devī he left his last breath and fell down on earth making the entire earth shaken along with the oceans, islands & mountains (28). After the killing of that evil one, there was a happiness everywhere; the entire atmosphere was peaceful & the sky also got cleared (29). After the assasination of Shumbha the furious clouds along with the flaming items came to tranquility and the rivers also came within their courses (30). Following the slain of the asura, all the band of deities also became joyful & the Gandharvas started singing sweetly (31).

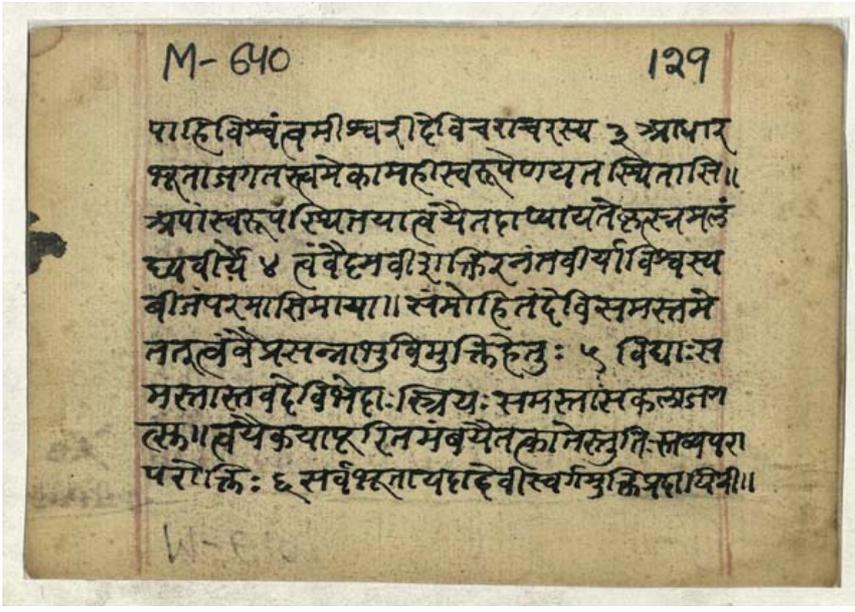


Transcription

Avādayaṅstathaivānye naṅṛtuścāpsarogaṇāḥ/ vavuḥ puṅyāstathāvātāḥ suprabho'bhūddivākaraḥ//31//
Jajvaluścāgnayaḥ śāntāḥ śāntā digjanitasvanāḥ //32// Ślokaḥ/27// Iti mārkaṇḍeyapurāṇe sāvarṇike
manvantare devīmāhātmye śumbhavadho nāma daśamodhyāyaḥ//10// Ṛṣiruvāca//1// Devyā hate tatra
mahāsurendre sendrāḥ surā vahnipurogamāstām/ kātyāyanīm tuṣṭuburiṣṭalābhād
vikāśivaktrābjavikāsitāśāḥ//2// Devī prapannārtihare prasīda prasīda mātara jagato'khilasya/

English translation

Similarly, others started playing instruments & the bands of nymphs danced. The pure air started blowing & the sun-shine became radiant (32). The fire started blazing peacefully & the strange sounds (produced from) different quarters of all the directions also came to tranquillity (33). Iti śrī mārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye śumbhavadho nāma daśamo'dhyayaḥ (Here ends the 10th chapter comprising of the assassination of Śumbha in the Devīmāhātmya (of mārkaṇḍeyapurāṇa) dated back to the time called Sāvarṇikamanvantara.

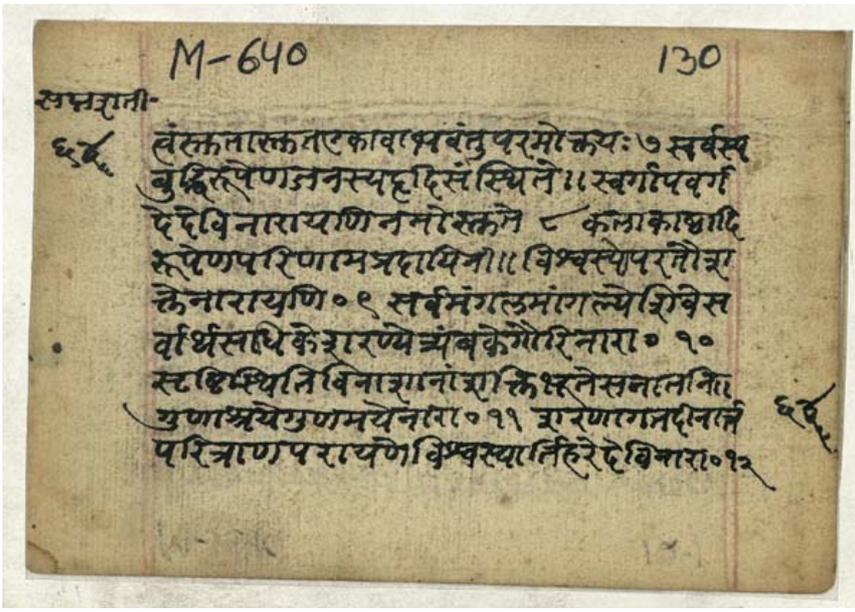


Transcription

Prasīda viśveśvari pāhi viśvaṁ tvamīśvarī devī carācarasya//3// Ādhārabhūtā jagatastvamekā mahīsvarupeṇa yata sthitāsi/ āpām svarūpasthitayā tvayaitadāpyāyate kṛtsnamalaṅghyavīrye//4// Tvam vaiṣṇavī śaktiranantavīryā viśvasya bījaṁ paramāsi māyā/ sammohitaṁ devī samastametattvaṁ vai prasannā bhuvī muktihetuḥ//5// Vidyāḥ samastāstava devī bhedāḥ striyaḥ samastāḥ sakalā jagatsu/tvayaikayā pūritamambayaitatkāte stutiḥ stavyaparā paroktiḥ//6// Sarvabhūtā yadā devī svargamukti pradāyini/

English translation

The Rishi Told (1): After the great demon-king was slain in the war by Devī, the deities being cheered in their lotus-like face due to the fulfilment of their objective, Indra & others, making Agni as their fore-front, praised Kātyāyanī (2). O' Devī! You being the remover of all the sorrows of your aspirants be gracious. Be propitious as you being the mother of this whole Universe. Please protect the Universe since you are the supreme ruler of the entire Universe (3). You are the only substratum of the Universe and existing in the form of earth. By you, who cannot be surpassed, exist in the form of water throughout and the whole Universe is gratified by you (4). You are the power of Viṣṇu having the enormous potency. You being the cause of this Universe are also known as the primordial māyā. The whole of this Universe is illusioned by you & you are being pleased to make them free (5) All the branches of knowledge are nothing but different aspects of you & all the women in the world are all your attributes. You are filled with everywhere. What praise can be made for you being the supreme of everything (6).

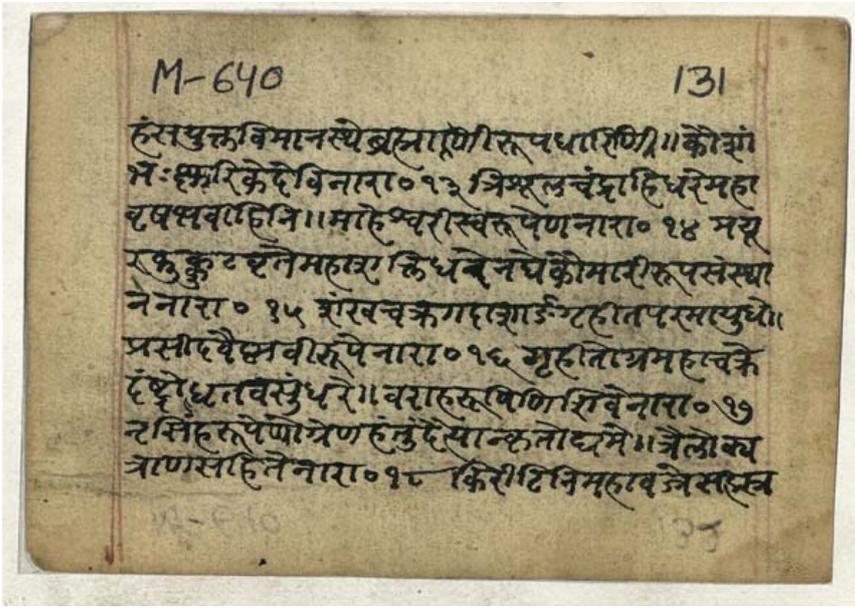


Transcription

Tvaṁ stutā stutaye kā vā bhavantu paramoktayaḥ//7// Sarvasya buddhirūpeṇa janasya hr̥di sansthite/
svargāpavargade devī nārāyaṇi namo'stute//8// Kalākāṣṭhādirupeṇa pariṇāmapradāyini/ viśvasyoparatau
śakte nārāyaṇi namo'stu te//9// Sarvamaṅgalamāṅgalye śīve sarvārthasādhike/ śaraṇye tryambake guari
nārāyaṇi namo'stu te//10// Sṛṣṭisthitivināśānāṁ śaktibhūte sanātani/ guṇāśraye guṇamaye nārāyaṇi
namo'stu te//11// Śaraṇāgatadīnārtaparitrāṇaparāyaṇe/ viśvasyārtihare devī nārāyaṇi namo'stu te//12//

English translation

When you have been praised/glorified as the quintessence of everything being the bestower of enjoyment & liberation then what best words can be befitting to praise you (7)! You being the intellect reside in the heart of everybody. You are the bestower of heaven & emancipation. O' Nārāyaṇi! I bow down before you (8). O' Nārāyaṇi! you have the power to bring changes in objects/things through the (fractions of time like) kalā, kāṣṭhā etc. You have also the power to destroy the Universe. I bow down before you (9). I bow down before you, O' Nārāyaṇi! You are the most auspicious among all the auspicious ones. O' the auspicious Devi! You are the achiever of every object, the one who provides shelter to refugees, O' Gaurī (10)! O' Nārāyaṇi! I bow down before you. O' being the eternal one you have the power of creation, sustenance & destruction. O' You are the substratum of all the qualities & full of qualities (11). O' Nārāyaṇi! You have the tendency of protecting all those tortured ones who suffer and come under your shelter. You remove the difficulties of all (12).

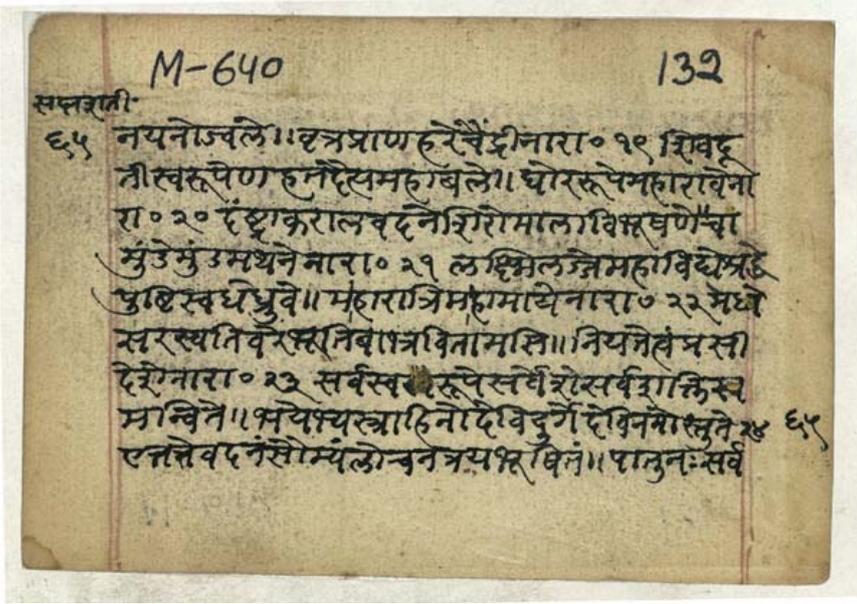


Transcription

Haṅsayuktāvīmānasthe brahmāṇīrupadhāriṇi/ kauśāmbhaḥ kṣarike devī nārāyaṇi namo'stu te//13//
Trīśūlacandrāhidhare mahāvṛṣabhavāhini/ māheśvarīsvarupeṇa nārāyaṇi namo'stu te//14//
Mayūrakukkuṭavṛte mahāśaktidhare'naghe/ kaumāirūpasaṅsthāne nārāyaṇi namo'stu te//15//
Śaṅkhacakraḡadāśāringagr̥hīta paramāyudhe/ prasīda vaiṣṇavīrūpe nārāyaṇi namo'stu te//16//
Gṛhītogramahācakre daṅṣṭroddhṛta vasundhare/ varāharūpiṇi śive nārāyaṇi namo'stu te//17//
Nṛsimharūpeṇogreṇa hantu daityāṅkr̥todyame/ trailokyatrāṇasahite nārāyaṇi namo'stu te//18//

English translation

O' Nārāyaṇi! I bow down before you. O' Devi! You assume the form of Brahmāṇī in the flight yoked with swans & You are the one who sprinkles water from Kuśa grass (13) O' Nārāyaṇi! I salute you. O' You as the Māheśvarī ride a great bull & bear the trident, moon & serpent (14). O' Nārāyaṇi! You are surrounded by peacocks & cocks and the holder of a mighty spear as well. You are sinless and in the form of a maiden. I bow down before you (15). O' Nārāyaṇi! I salute you. You are holding all the great weapons along with conch, discuss, club & bow. You please be kind enough in the form of Vaiṣṇavī (16). O' Nārāyaṇi! the auspicious one! I bow down before you. You, in the form of a boar, are the holder of a tough discuss & uplifter of the earth with your tusk (17). O' Nārāyaṇi! I salute you. You in the form of Nṛsimha, with an aggressive form, tried to kill the demons. You possess the benevolence of saving the three worlds (18).

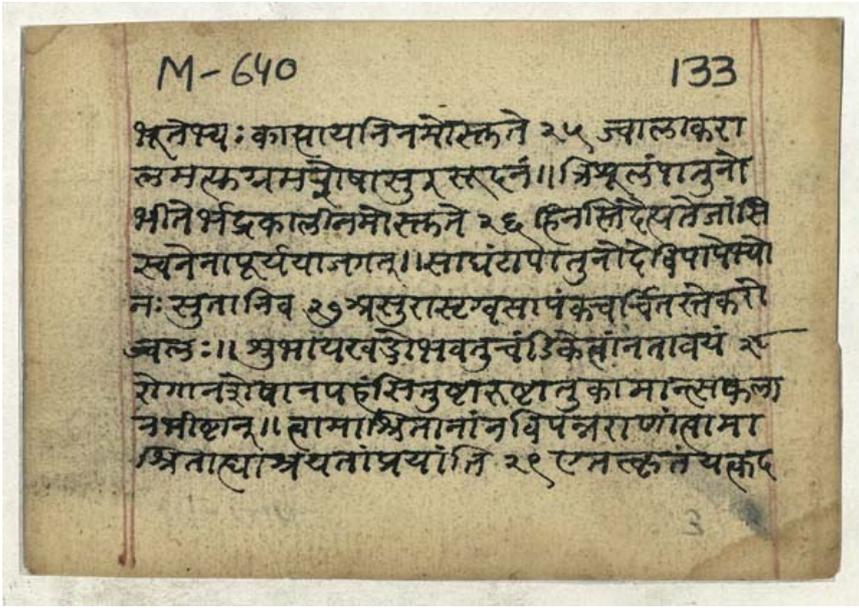


Transcription

Kirīṭini mahāvajre sahasranayanojjvale/vṛtraprāṇahare caindrī nārāyaṇi namo'stu te//19//
Śivadūtīsvarupeṇa hatadaityamahābale/ ghorarūpe mahārāve nārāyaṇi namo'stu te//20//
Daṅṣṭrākarālavadane śiromālāvibhūṣaṇe/ cāmuṇḍe muṇḍamathane nārāyaṇi namo'stu te//21// Lakṣmi
lajje mahāvidye śraddhe puṣṭi svadhe druve/ mahārātri mahāmāye nārāyaṇi namo'stu te//22// Medhe
Sarasvati vare bhūti bābhravi tāmasi/ niyate tvaṃ prasīdeśe nārāyaṇi namo'stu te//23// Sarvasvarūpe
sarveśe sarvaśaktisamanvite/ bhayebhyastrāhi no devī durge devī namo'stu te//24// Etatte vadanam
saumyam locanatrāyabhūṣitam/

English translation

O' Nārāyaṇi! Salutations to you. You are the Aindrī. O' You who have a diadem & a great thunderbolt. O' you whose thousand eyes are dazzling & the one who took away the life of Vṛtra (19). O' Nārāyaṇi! Salutations to you. O', You in the name of Śivadūtī killed the great demons. O', You are having a terrible form and a loudly sound (20). O' Nārāyaṇi! Salutations to you. O', you are having a furious face with terrible tusks, and are adorned with the garland of human skulls, O' you Cāmuṇḍā who killed Muṇḍa(demon) (21). O' Nārāyaṇi! Salutations to you. O' You are: Luxmi, Lajjā, Mahāvidyā, Śraddhā, Puṣṭi, Svadhā, Dhruvā, Mahārātrī, Mahāmāyā (22). Salutations to you. O' Nārāyaṇi! O' you are the intelligence, Sarasvatī. O' You are the excellent and you are the prosperity. O' you are the one with Sattva, Rajas & Tamas. O' you are the destiny. Be propitious. O' the Supreme (23). You are the Supreme who resides in everyone & the unified force. Please protect us from all sort of fears. I bow down before you. O', Devi Durgā (24).

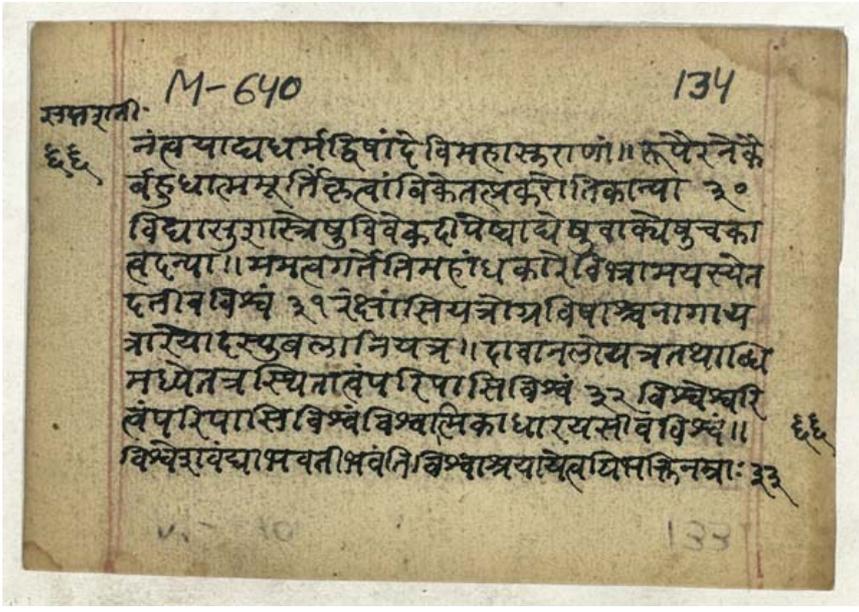


Transcription

pātu naḥ sarvabhūtebhyaḥ kātyāyani namo'stu te//25// Jvālākara
lāmamyugra maśeṣāsurasūdanam/
triśūlam pātu no bhīte bhadrakālī namo'stu te//26// Hinasti daitatejāmsi svanenāpūrya yā jagat/ sā
ghaṇṭā pātu no devī pāpebhyo naḥ sutāniva//27// Asurāsravasāpaṅkacarcitaste karojvalaḥ/ śubhāya
khaḍgo bhavatu caṇḍike tvām natā vayam//28// Rogānaśeṣānapahamsi tuṣṭā ruṣṭā tu kāmān
sakalānabhīṣṭān/ tvāmāsritānām na vipannarāṇām tvāmāsritā hyāśrayatām prayānti//29//

English translation

O' Katyāyani! May your pleasant face adorned with three eyes protect us from all the misfortunes! I bow down before you (25). O' Bhadrakālī! May your trident, terrible with flame, excessively sharp, demolisher of all these asuras, protect us from fear! Salutations to you (26)! May that bell which subsides the demonish power by filling all the quarters of the world protect us like its (as a mother for her) children from all evils (27)! O' Caṇḍikā! We salute you. May the dazzling sword in your hand that is smeared with mire like blood & flesh of asuras, be for the welfare (28)! "When satisfied you destroy all the diseases/illness but when angry you destroy all the desired objects. Those persons dependants on you do not face the difficulties and being the dependant, they get the shelter under you (29).

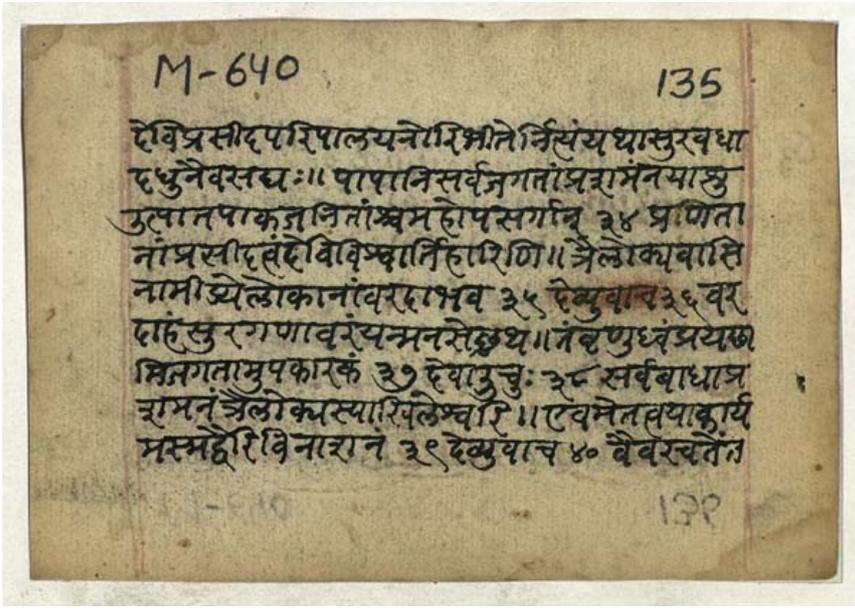


Transcription

Etatkṛtaṁ yatkadanaṁ tvayādyā dharmadviṣāṁ devī mahāsurāṇāṁ/ rupairanekairbahudhātmmāmūrṭim
kṛtvāmbike tatprakaroti kānyā//30// Vidyāsu śāstreṣu vivekadīpeṣvādyeṣu vākyeṣu ca kā tvadanyā/
mamatvagarte'timahāndhakāre vibhramayatyetadatīva viśvam//31// Rakṣāṅsi yatrograviṣāśca nāgā
yatrārāyo dasyubalāni yatra/ dāvānalo yatra tathābdhimadhye tatra sthitā tvaṁ paripāsi viśvam//32//
Viśveśvari tvaṁ paripāsi viśvaṁ viśvātmikā dhārayasī ca viśvam/ viśveśavandyā bhavati bhavanti
viśāśrayā ye tvayi bhaktinamrāḥ//33//

English translation

O' Devi! Through/By assuming many such different forms, who else will accomplish/take the trouble that what you did today to crush these infamous demons (who stood) against morals (30)? Who else can do that whether it is in sciences or in scriptures, or through enlightening the lamp of conscience through Vedic sentences! You whirl this Universe in the dense darkness (of ignorance) through the ditch of infatuation/attachment (31). You protect this Universe/mankind from the places where there are demons, where there are cobras with lethal poison, where there are enemies, and there found the forces of looters/robbers. You also protect(it) from Jungle fire and also from the ocean, with your instant existence in those places (32). O' Queen of the Universe! you protect the Universe being the one with the Universe. You are holding the Universe. You are being praised by the Lord of this Universe and all those mortals who pay their devotion towards you, are being protected by the Universe (33).

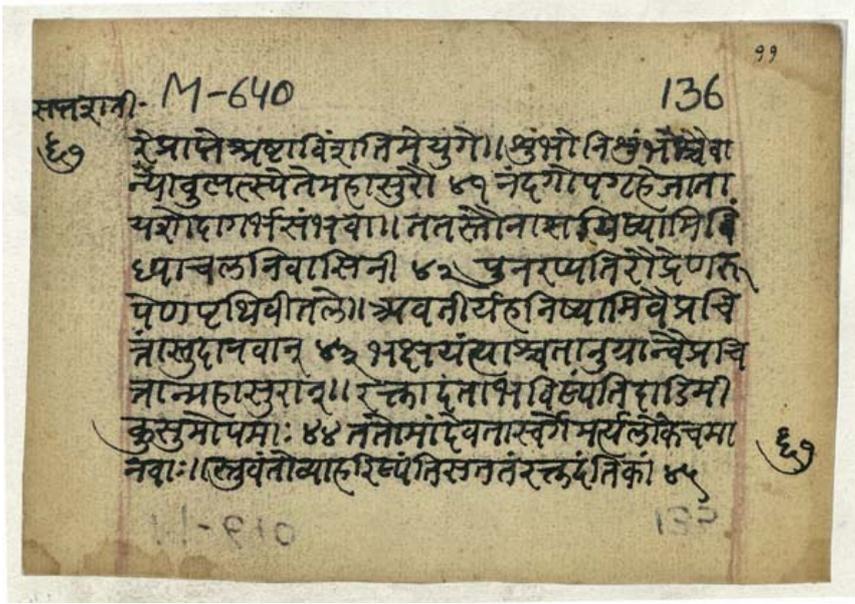


Transcription

Devī prasīda paripālaya no'ribhīternityaṁ yathāsuravadhādadhunaiva sadyaḥ/ pāpāni sarvajagatāṁ
praśamaṁ nayāśu utpātapākajanitāmśca mahopasargān//34// Praṇatānām prasīda tvam devī
viśvārtihārīṇi/ trailokyavāsināmiḍye lokānām varadā bhava//35// Devyuvāca//36// Varadāhaṁ suragaṇā
varam yanmanasecchatha/ taṁ vṛṇudhvaṁ prayacchāmi jagatāmupakāraṁ//37// Devā ucuḥ//38//
Sarvabādhāpraśamanāṁ trailokyasyākḥileśvari/ evametattvayākārya masmadvairivināśanam//39//
Devyuvāca//40//

English translation

O' Devi! Please be compassionate. Please protect us always from the fear of enemies as you have done now instantly with the killing of asuras. All the evils from the Universe may be passified soon along with the calamities that are generated as a net result of the wrong doings (34). O' Devī! Please be kind enough to all those who have bent upon you with devotion. You are the remover of the difficulties from this Universe. O' you are the praiseworthy for the residents of all the three worlds. Please be gracious (35). Devī Told (36): O' the Devas! I can grant a boon for you. You may ask the desired boon in you mind. You choose that and will grant that one which will be for the welfare of the world (37). Devas Told (38). O' the Supreme Goddess! The passification of all sort of difficulties through the killing of our enemies may please be done for the sake of the three worlds (is the desired one) (39).

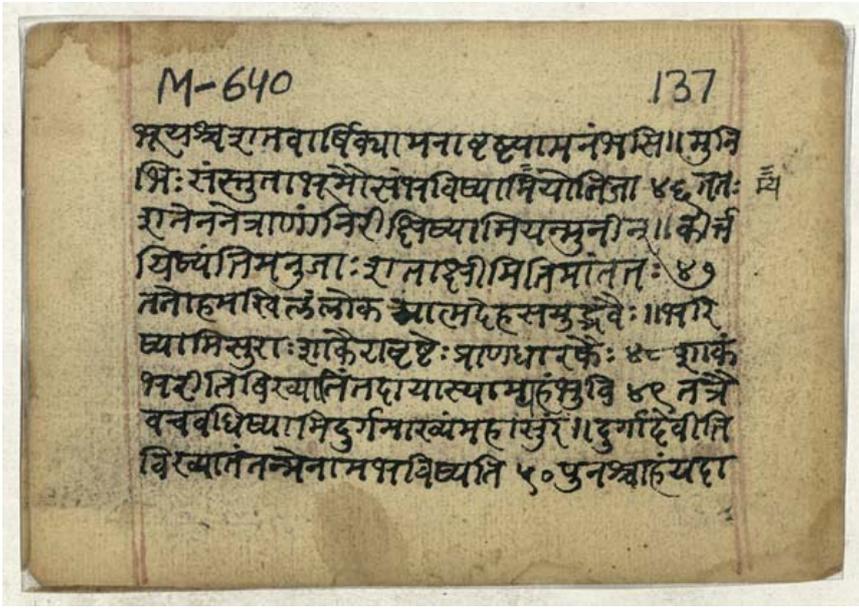


Transcription

Vaivasvate'ntare prapte aṣṭāvinśatime yuge/ śumbho niśumbhaścaivānyāvutpatsyete mahāsurau//41//
Nandagopagrhe jātā yośodāgarbhasambhavā/ tatastau nāśaiṣyāmi vindhyācalanivāsīnī//42//
Punarapyatiraudreṇa rupeṇa pṛthivītale/ avatīrya haniṣyāmi vaipracittāṅstu dānavān//43//
Bhakṣayantyāśca tānugrān vaipracittān mahāsurān/ raktā dantā bhaviṣyanti dāḍimīkusumopamāḥ//44//
Tato mām devataḥ sarge martyaloke ca mānavāḥ/ stuvanto vyāhariṣyanti satataṁ raktadantikām//45//

English translation

Devī Told (40) At the end of the Vaivasvatamanvantara, during the 18th Yuga there will be two more great asuras born in the name of Shumbha & Nishumbha (41). Being born in the family of the cowherd, Nanda from Yashoda's womb, I will desroy these two asuras as a resident of Bindhya mountain (42). Having arrived on the earth once again in a very aggressive form, I will kill these descendants of Vaipracitti (43). Swallowing these brutal giant demons, (my) teeth will be reddish like that of pomegranate flowers (44). Thereafter, the deities in the heaven and the people on the earth will invove me in the name of Raktadantika through their prayer (45).

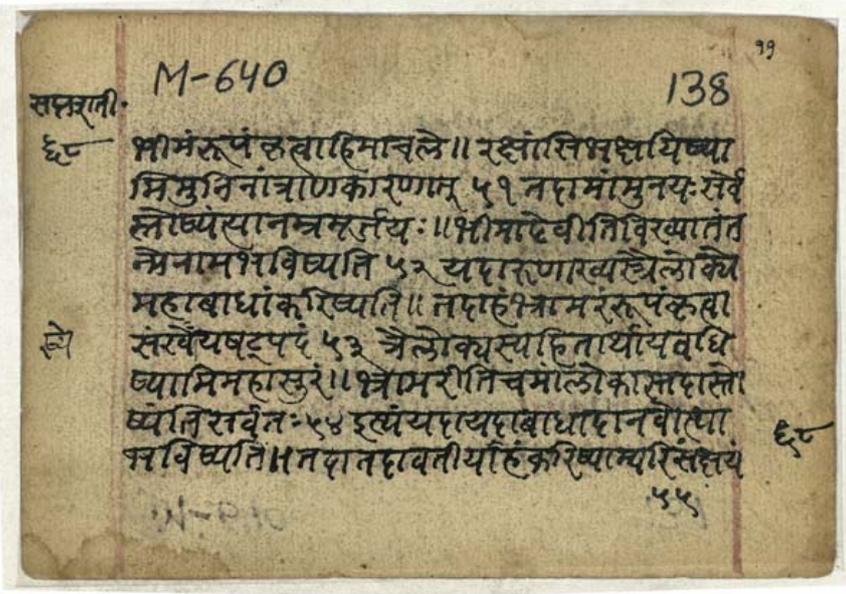


Transcription

Bhūyaśca śatavārṣikyāmanāvṛṣṭyāmanambhasi/ munibhiḥ saṅstutā bhūmau sambhaviṣyāmi yonijā//46//
Tataḥ śatena netrāṇāṃ nirīkṣiṣyāmi yanmunīn/ kīrtayiṣyanti manuḥ śatākṣīmiti māṃ tataḥ//47//
Tato'hamakhilāṃ lokamātmadehasamudbhavaiḥ/ bhariṣyāmi surāḥ śākairāvṛṣṭeḥ prāṇadhāraḥ//48//
Śākambharīti vikhyātiṃ tadā yāsyāmyahaṃ bhuvī/ tatraiva ca vadhiṣyāmi durgamākhyāṃ
mahāsuram//49// durgā devīti vikhyātaṃ tanme nāma bhaviṣyati/

English translation

And again, at the drought for one hundred years in a state of without water, being praised by the saints, will be manifesting myself not as a womb-born (46). Then I shall look at the saints with my hundred eyes and henceforth, I will be called Śatākṣī by the human beings (47). Then I will nourish the whole mankind with the production of life-sustaining vegetables born out of my life-engulfed body (48). Thereafter, I will be famous in the name of Śākambharī on the earth (49) I will kill there the great demon called Durgā. Since then, I will be known as Durgādevī (50).

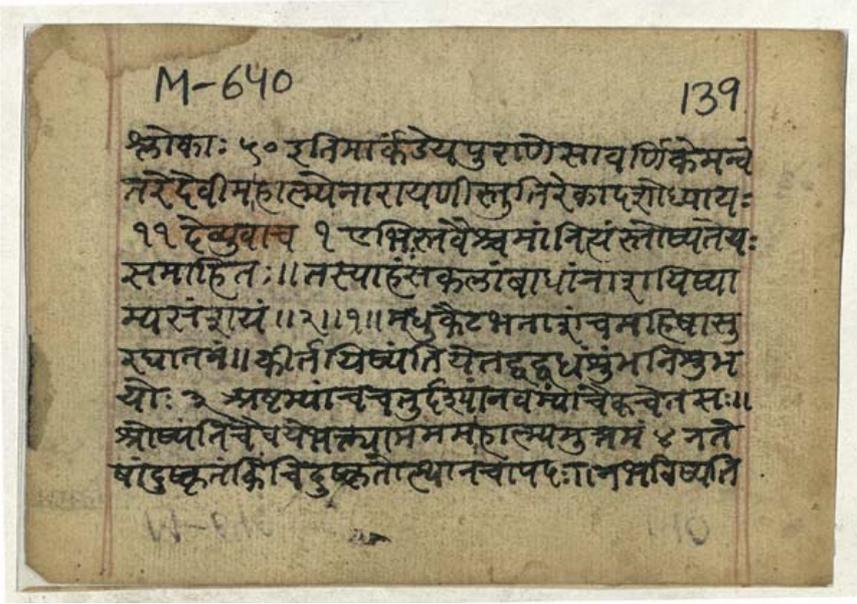


Transcription

Punaścāham yadā bhīmaṁ rupam kṛtvā himācale//50// rakṣāṁsi bhakṣayiṣyāmi munīnāṁ trāṇakāraṇāt/
Tadā māṁ munayaḥ sarve stoṣyantyānamramūrtayah//51// Bhīmā devīti vikhyātaṁ tanme nāma
bhaviṣyati/ yadāruṇākhyastrailokye mahābādhāṁ kariṣyati//52// Tadāham bhrāmaram rūpaṁ
kṛtvāsamkheyaṣṭpadam/ trailokyasya hitārthāya vadhiṣyāmi mahāsuraṁ//53// Bhrāmarīti ca māṁ
lokāstadā stoṣyanti sarvataḥ/ ittham yadā yadā bādhā dānavotthā bhaviṣyati//54// Tadā tadāvatīryāham
kariṣyāmyarisamkṣayam//55//

English translation

Again, when I will appear in the Himalaya in a terrible form to swallow the demons for the sake of the protection of sages. Then all these sages will be praying me in a humble manner and thereafter I will be famous in the name of Bhīmādevī (51-52). When again the Āruṇa will create great trouble in all the three worlds, I will appear in my Bhrāmara appearance consisting of enormous number of bee forms (53). For the sake of the welfare of the three worlds, I will kill this great demon and thereafter, people in every quarter will praise me in the name of Bhrāmarī (54). In this way, where there will be obstacles from the side of the the demons, I will incarnate myself then & there to reduce these enemies (55). Iti śrī mārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye narāyaṇīstutirekādaśo'dhyayaḥ (Here ends the 11th chapter containing the praise of Nārāyaṇī in the Devīmāhātmya (of mārkaṇḍeyapurāṇa) dated back to the time called Sāvarṇikamanvantara).

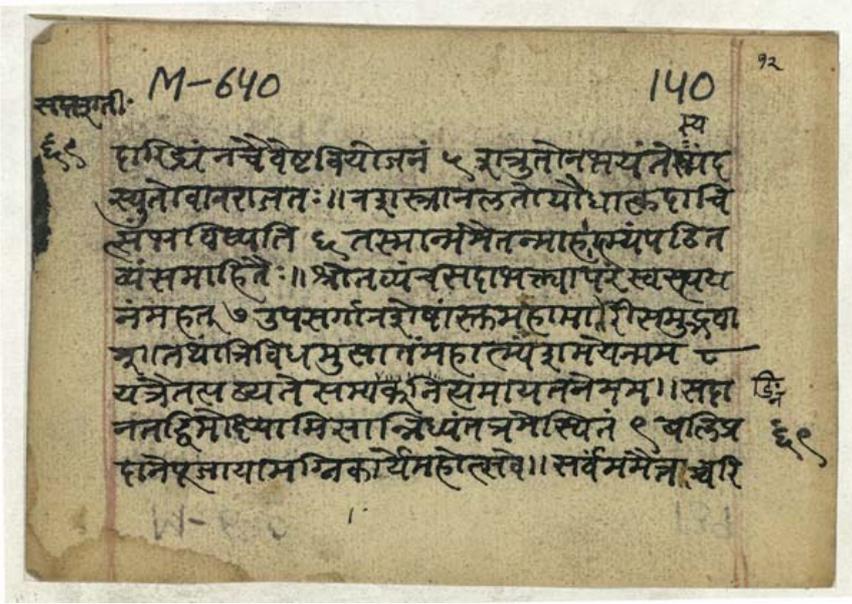


Transcription

Ślokāḥ 50//Iti mārkaṇḍeyapurāṇe sāvarṇike manvantare devī māhātmye nārāyaṇī
stutirekādaśodhyāyaḥ//11// Devyuvāca//1// Eviḥ stavaiśca mām nityam stoṣyate yaḥ samāhitaḥ/
sakaḷām bādham nāśaiṣyāmyasanśayam//2// Madhukaiṭabhanāśam ca mahiṣāsuraḡhātanam/
kīrtayaiṣyanti ye tadvadvaḡham śumbhaniśumbhayoḥ//3// Aṣṡmyām ca caturdaśyām navamyām
caikacetasaḥ/ śroṣyanti caiva ye bhaktyā mama māhātmyamuttamam//4// Na teṣām duṣkṡtam
kiñciduṣkṡtotthā na cāpadaḥ/

English translation

Devī Told (1) With these prayers(hymns), if someone with proper concentration, tries to satisfy me then no doubt, I will remove all of his difficulties/obstacles (2). And also, those who will read the 'killing of Madhu & Kaiṡabha', (the part of) killing of Maiṣāsura, and also the part of the killing of Shumbha & Nishumbha. Also, those listen to these great hymns of mine on Aṣṡamī, Caturdaṣī & Navamī with devotion & concentrated mind, nothing wrong will happen to them nor any misfortunates/dangers/calamities arisen out of wrong doings (of previous ones). Neither will be any poverty there nor any separation of their desired people/beloved ones (3-5).

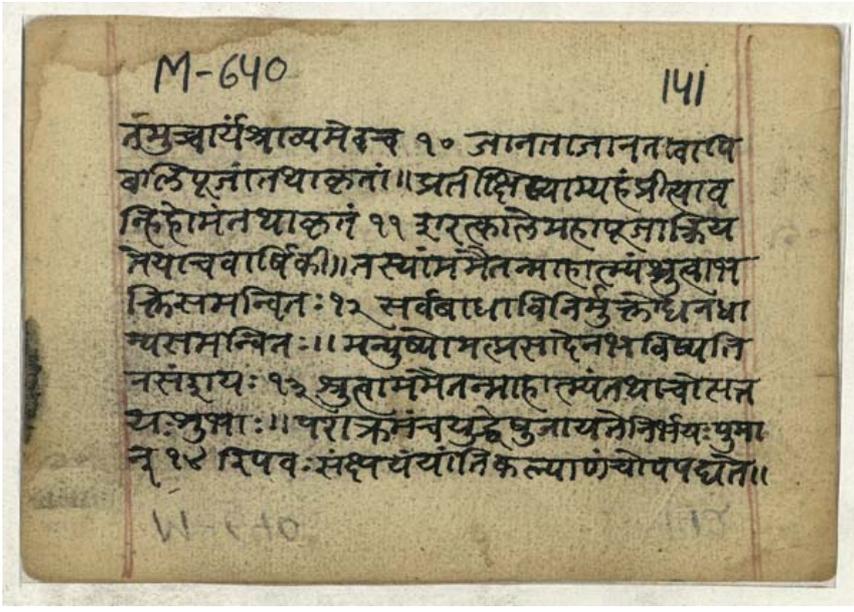


Transcription

Na bhaviṣyati dāridryaṃ na caiveṣṭaviyojanam//5// Śatruto na bhayaṃ tasya dasyuto vā na rājataḥ/ na śāstrānalatoyaudhātkaḍācitsambhaviṣyati //6// tasmānmamaitanmāhātmyaṃ paṭhitayvaṃ samāhitaiḥ/ śrotavyaṃ ca sadā bhaktyā paraṃ svastyayanaṃ mahat//7// Upasargānaśeṣāṃstu mahāmārī samudbhavān / tathā trividhamutpātaṃ mahātmyaṃ śamayenmama//8// Yatraitatpaṭhyate samyaṅkṛityamāyatane mama/ sadā na tadvimokṣāmi sāmnnidhyaṃ tatra me sthitam//9// Balipradāne pūjāyāmagnikārye mahotsave/

English translation

He will have no fear from enemies, robbers or from a king. No fear will be arisen at any point of time from weapon, fire or from the stream of river (6). Therefore, the glory of mine be read with a focus. It must be listened devoutly and it is the ultimate discourse of wellbeing (7). Let my glory passify all the epidemic calamities like Mahāmārī etc. and the three-fold natural calamities (8). Where there is a regular chanting of my glory continues with austerity I do not leave such place and my presence is always there (9). When sacrifice is offered, during worship, in fire-oblation and in festivals, all of my glorification be pronounced/chanted and heard (10).

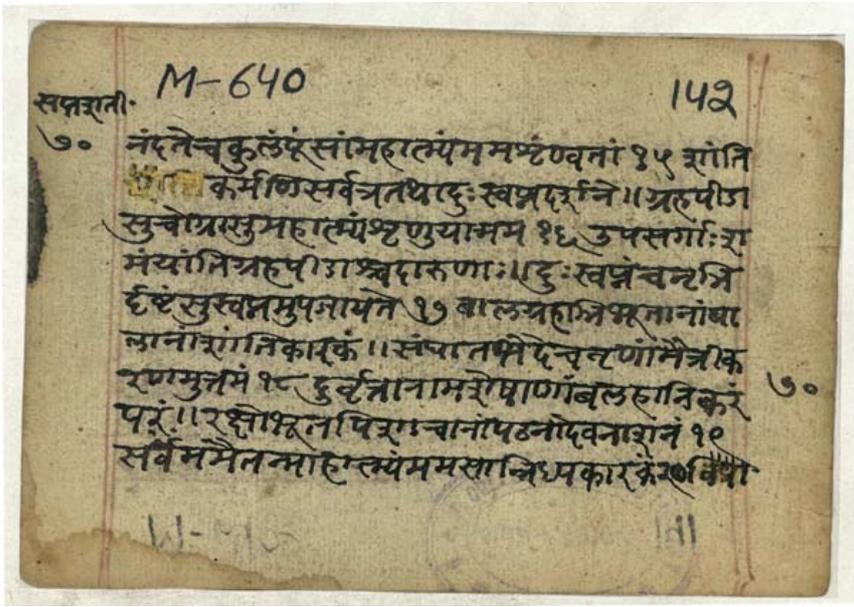


Transcription

sarvaṁ mamaitaccaritamuccāryaṁ śrāvyameva ca//10// Jānatā'jānatā vāpi balipūjāṁ tathā kṛtām/
pratīkṣisyāmyaham prītyā vahnihomam tathā kṛtam//11// Śaratkāle mahāpūjā kriyate yā ca vārṣikī/
tasyāṁ mamaitanmāhātmyaṁ śrutvā bhakti samanvitaḥ//12// Sarvabādhā vinirmukto
dhanadhānyasutānvitaḥ/ manuṣyo matprasādena bhaviṣyati na saṁśayaḥ//13// Śrutvā
mamaitanmāhātmyaṁ tathā cotpattayaḥ śubhāḥ/ parākramaṁ ca yuddheṣu jāyate nirbhayaḥ pumān//14//
Ripavaḥ saṁkṣayaṁ yānti kalyānaṁ copapadyate/

English translation

I will wait to accept with love the sacrifice done through worshipping that is done and the fire-oblation that is made with due knowledge or without proper knowledge (11). During the important annual worship that is being observed in autumn, the glorification of mine be heard in it with devotion. No doubt, having heard it, with my blessings, a person will be free from all sort of difficulties along with the blessing of being wealthy in all respects (12-13). Having heard this glorification of mine and the auspicious appearances, and also the adroitness in war a man will certainly be fearless (14). Having heard the glorification of mine, the enemies perish, welfare amasses and the family also delights (15).

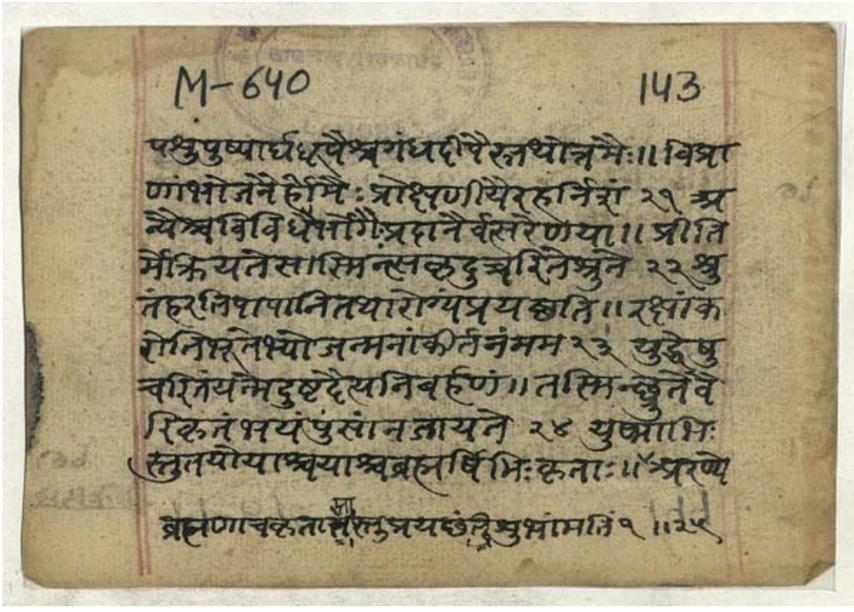


Transcription

nandate ca kulam puṁsām mahātmyam mama śṛṅvatām//15// Śāntikarmaṇi sarvatra tathā
duḥsvapnadarśane/ grahapīḍāsu cogrāsu mahātmyam śṛṅuyānmama//16// Upasargāḥ śamaṁ yānti
grahapīḍāśca dāruṇāḥ/ duḥsvapnam ca ṛbhirdṛṣṭam susvapnamupajāyate//17// Bālagrahābhībhūtānām
bālānām śāntikāram/ saṅghātabhede ca ṛṇām maitrikaraṇamuttamam//18// Durvṛttānāmaśeṣāṇām
balahānikaram param/ rakṣobhūtapiśācānām paṭhanādeva nāśanam//19// Sarvaṁ mamaitanmahātmyam
mama sānnidhyakāram/

English translation

The glorification of mine may be listened to everywhere (by a person) in propitiatory rites, in case of viewing a bad dream and in case of bad influences of planets (16). (With this) Obstacles and also the painful influences of planets subside/disappear. A bad dream visualized by a person turns into a good dream (17). Those kids under the evil influences become peaceful & the people with broken relationships reunite again with better relationships (18). It diminishes the power/influence of all types wicked people. All those spirits like demons, ghosts, goblins etc., will be destroyed with the reading of this (19).

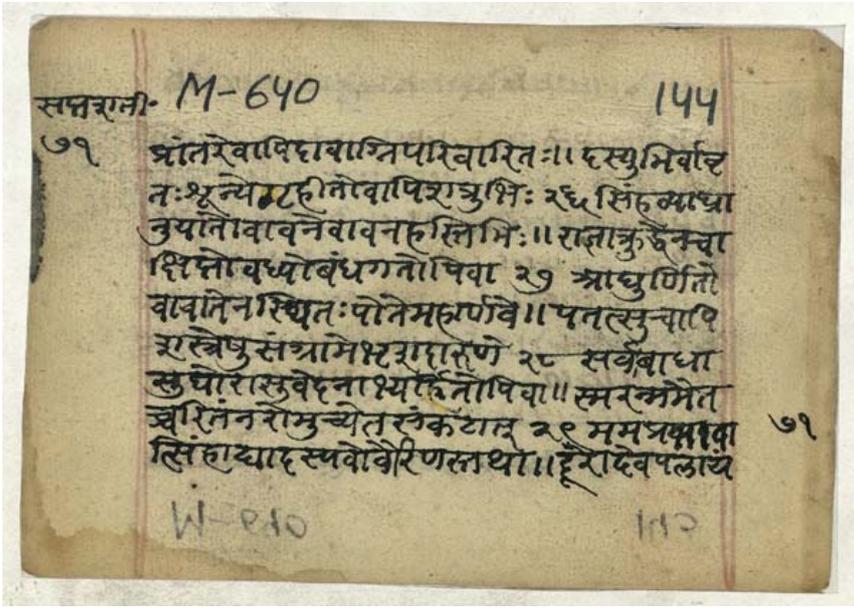


Transcription

Paśuṣpārgha dhūpaiśca gandhadīpaisthattamaiḥ//20// Viprāṇāṁ bhojanairhomaiḥ
prokṣaṇīyairaharṇiśam/ anyaiśca vividhairbhogaiḥ pradānairvatsareṇa yā//21// Prītirme kriyate
sāsmintsakṛduccarite śrute/ śrutam harati pāpāni tathā'rogyam prayacchati//22// Rakṣām karoti
bhūtebhyo janmanām kīrtanam mama/ yuddheṣu caritam yanme duṣṭa daityanibarhaṇam//23//
Tasmiñchrute vairikṛtam bhayam puṁsām na jāyate/ yuṣmābhiḥ stutayo yāśca yāśca brahmarṣibhiḥ
kṛtāḥ//24// Brahmaṇā ca kṛtāstāstu prayacchanti śubhām matim/

English translation

All of these glorifications of mine are meant to come closer to me (20). (One can also satisfy me) with offerings of animals, flowers, arghas, fragrant sticks, gandas/perfumes & with beautiful lamps, feeding brāhmaṇas, through oblations all the times (21). Whatsoever, with many other things as prasāda & their offerings, my pleasure is in the listening of my glorification once (22). Just by listening, it removes sins & offers good health. My gratification regarding my manifestations also removes evil spirits (23). My valour on war with regard to killing of wicked demons if heard then there will be no fear from the enemies (24). Whatever hymns in praise uttered by you or those by Brahmarṣis or by Brahmā may bestow upon an auspicious mind (25).

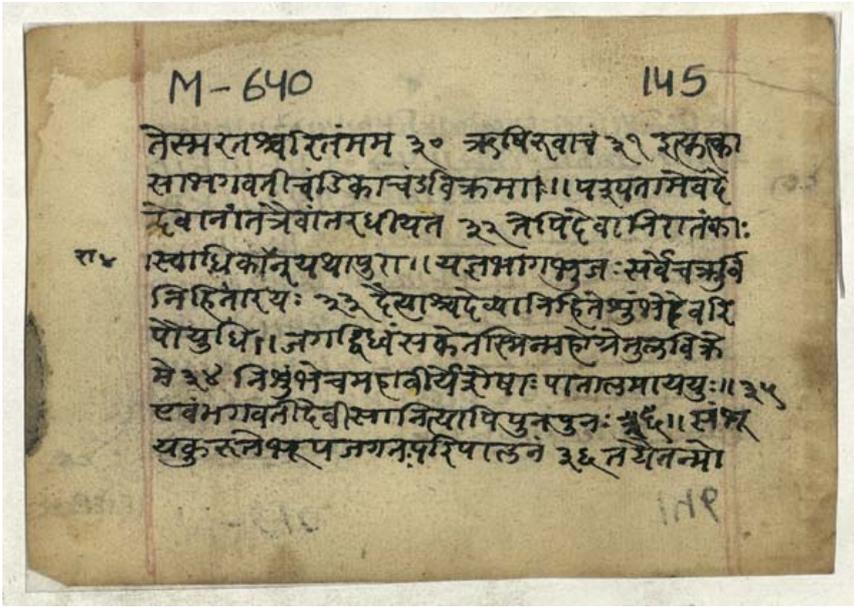


Transcription

Araṇye prāntare vāpi dāvāgniparivāritaḥ//25// Dasyubhirvā vṛtaḥ sūnye grhīto vāpi śatrubhiḥ/
siṃhavyāghrānuyāto vā vane vā vanahastibhiḥ//26// Rājñā krudhena cākṣipto vadhyo bandhagato'pivā/
āghūrṇito vā vātena sthitaḥ pote mahārṇave//27// Patatsu cāpi śastreṣu sangrāme bhṛśadāruṇe/
sarvābādḥāsu ghorāsu vedanābhyardito'pi vā//28// Smaranmamaitaccaritaṃ naro mucyeta sankatāt/
mama prabhāvātsiṃhādya dasyavo vairiṇastathā//29//

English translation

Whether one is in a jungle or in a field or surrounded by jungle-fire or by robbers in a deserted place or captured by enemies; or, if one is chased by a lion, tiger or by forest elephant; or, if some one is ordered to be killed under the sentence of a wrathful king, or, if imprisoned; or, if the boat of some one's boat is stirred by the typhoon while he is in travelling in the deepest ocean; or, while weapons are falling without any gap on some one in a terrible war (26-28). In all sorts of intense difficulties, even if it is too painful, a person can be relieved from the danger/misfortune (29). Due to my influence, lions & other terrible animals, robbers & enemies turn away from from a distance provided, my glorification is remembered (30).

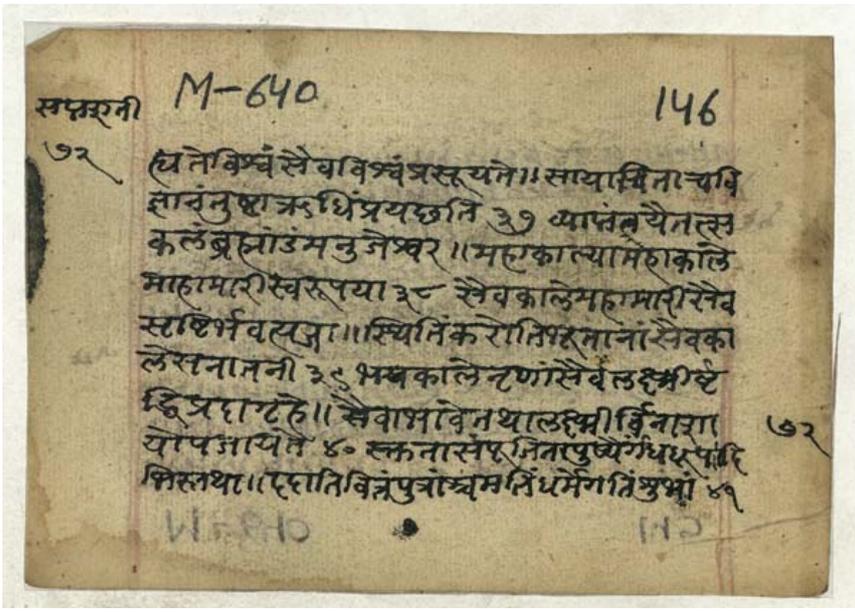


Transcription

Dūrādeva palāyante smarataścaritaṁ mama//30// Ṛṣiruvāca//31// Ityuktā sā bhagavatī caṇḍikā
caṇḍavikramā/ Paśyatāmeva devānāṁ tatraivāntaradhīyata//32// Te'pi devā nirātāṅkāḥ svādhikārān
yathāpurā/ Yajñabhāgabhūjaḥ sarve cakrurvinihatārayaḥ//33// Daityāśca devyā nihate śumbhe devaripau
yudhi/ Jagadvidhvaṁsake tasmin mahogre'tulavikreme//34// Niśumbhe ca mahāvīrye śeṣāḥ
pātālamāyayuh//35// Evaṁ bhagavatī devī sā nityāpi punaḥ punaḥ/ sambhūya kurute bhūpaḥ jagataḥ
paripālanam//36//

English translation

Rishi Told (31) Having told this, she, the Bhagavatī, the Caṇḍikā, the ferocious one, disappeared instantly then & there while all the deities were watching (32). Then the deities fearlessly, as it was the case earlier, being the devoid of enemies started enjoying their rights of participation in their shares of sacrifices (33). After the killing of that Shumbha, the enemy of Devas, the incomparably valorous & the most aggressive one; and the one who was the destroyer of the world, along with Nishumbha, who was also excessively powerful, the rest went to pātāla' under ground' (34-35). O' King! This way Goddess Bhagavatī, even if she is eternal appears again & again to nourish this world (36).

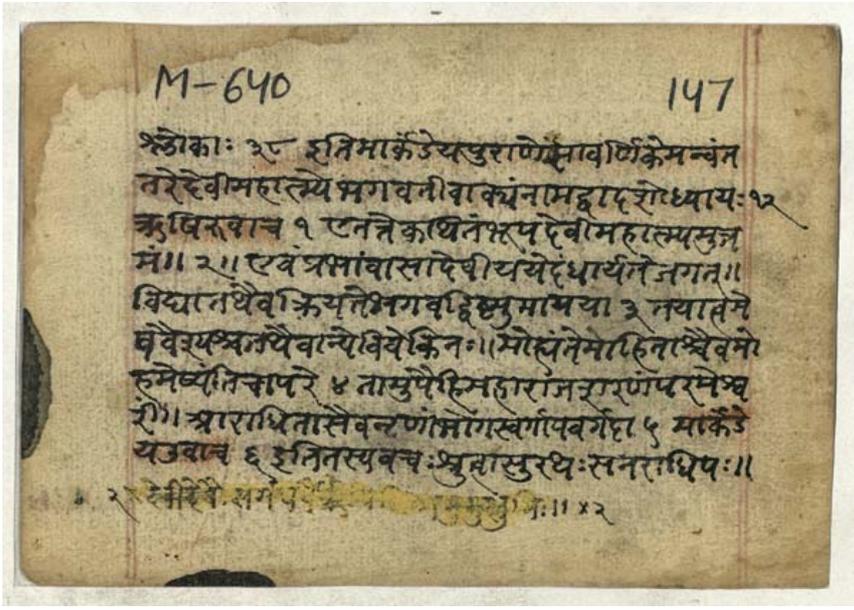


Transcription

Tayaitanmohyate viśvaṁ saiva viśvaṁ prasūyate/ sāyācitā ca vijñānaṁ tuṣṭā ṛddhiṁ prayacchati//37//
Vyāptaṁ tayaitatsakalaṁ brahmāṇḍa manuśvara/ mahākālyā mahākālī mahāmārī svarūpayā//38// Saiva
kāle mahāmārī saiva sṛṣṭirbhavatyajā/ sthitiṁ karoti bhūtānāṁ saivakāle sanātāni//39// Bhavakāle nṛṇāṁ
saiva lakṣmīrvṛdhipradā grhe/ saivābhāve tathā 'lakṣmīrvināśāyopajāyate//40// Stutā sampūjita
puṣpairgandhadhūpādibhistathā/ dadāti vittaṁ putrāṁśca matim dharme gatim śubhām//41//

English translation

The whole world is deluded by her & she is the one who delivers/creates this Universe. When entreated, she bestows upon the higher knowledge and if satisfied offers prosperity (37). O' King! She, the Mahādevī is pervading the entire world in the form of Mahākālī & Mahāmārī (38). She, at a time is known as the Mahāmārī & she is the one who is not born but manifests. She also helps the creatures in sustenance & she is the one who is eternal (39). At the time of prosperity, she bestows wealth in the home but at the time of misfortune she brings ruin there (40). Being praised & worshipped with flower, incense & perfume etc., she bestows wealth & sons; also introduces his mind in well-being & goodness (41). Iti śrī mārkaṇḍeyapurāṇe sāvarṇike manvantare devyāścaritamāhātmye bhagavatīvākyaṁ nāma dvādaśo'dhyayaḥ (Here ends the 12th chapter containing the importance of the glorification of Nārāyaṇī in the chapter of bhagavatīvākyaṁ by name (of mārkaṇḍeyapurāṇa) dated back to the time called Sāvarṇikamanvantara).

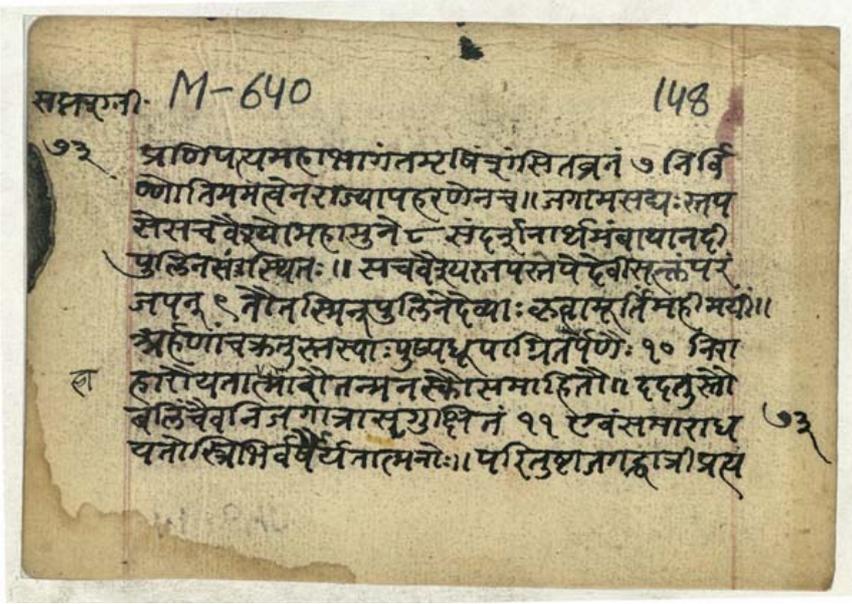


Transcription

Ślokāḥ //38// Iti mārkaṇḍeyapurāṇe sāvarṇike manvantare devīma(ā)hātmye bhagavatīvākyaṁ
nāmadvādaśodhyāyaḥ//12// Ṛṣiruvāca//1// Etatte kathitaṁ bhūpa devīmahātmyamuttamam/
evaṁprabhāvā sā devī yayedam dhāryate jagat//2// Vidyā tathaiva kriyate bhagavadviṣṇumāyayā/
tayā tvameṣa vaiśyaśca tathavānye vivekinaḥ//3// Mohyante mohitāścaiva mohameṣyanti cāpare/
tāmupaihi mahārāja śaraṇaṁ parameśvarīm//4// Ārādhitā saiva nṛṇāṁ bhogasvargāpavargadā //5//
Mārkaṇḍeya uvāca//6// Iti tasya vacaḥ śrutvā surathaḥ sa narādhipaḥ/

English translation

Rishi Told (1): O' King! This very beautiful glorification of Devī has been narrated to you (2). The one who holds this Universe is such an influential. She is the Viṣṇumāyā, the one who deliberates the highest knowledge (3). By her only, you, the Vaiśya & others who have even discriminating power, are being deluded & were deluded (in past) & all others also will be deluded (in future) (4). You please go to the refuge of that Supreme power. She is the one who is adorned by the kings as the bestower of all whether it is worldly pleasure, heaven or the status of liberation (5).

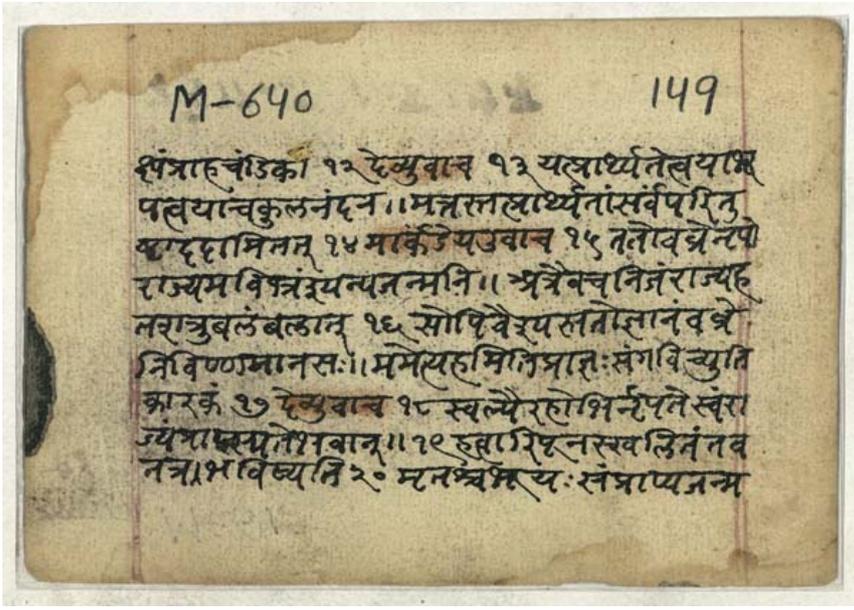


Transcription

prāṇipatyā mahābhāgaṁ tamṛṣiṁ śamśitavratam//7// Nirviṇṇo'timamatvena rājyāpaharaṇena ca/ Jagāma
sadyaḥ stapase sa ca vaiśya mahāmune//8// Saṁdarśanārthamambāyā nadīpulina sansthitaḥ/ sa ca
vaiśyastapastepe devīsuktaṁ paraṁ japan//9// tau tasmin puline devyāḥ kṛtvā mūrtiṁ mahīmayīm/
aharṇāṁ cakrastustasyāḥ puṣpadhūpāgnitarpaṇaiḥ//10// Nirāhārau yatāhārau tanmanaskau samāhitau/
dadatustau baliṁ caiva nijagātrāsṛgukṣitam//11// Evam samārādhayatostribhirvarṣairyatātmanoḥ/

English translation

Mārkaṇḍeya Told (6): O' the great sage (respectfully addressing to his own desciple Bhāgurī here)! Then having heard his words, the king Suratha, who was very much depressed due to too much of attachment & deprivation of his kingdom bowed down to the great Rishi of exemplary penance and went for penance. The Vaiśya also did the same (7-8) He, along the Vaiśya went to visit Goddess Ambā and stationed at the shore of the river there. The Vaiśya also started penancing repeating the devīsūkta meditatively (9). Both of them built an earthen image of Devī there on the sands started worshipping with flower, incense, fire oblation & water offerings (10). Both of them abstained from food, followed self-restraint, with concentrating mind & with all purifications offered sacrifices sprinkled with their own blood (11).

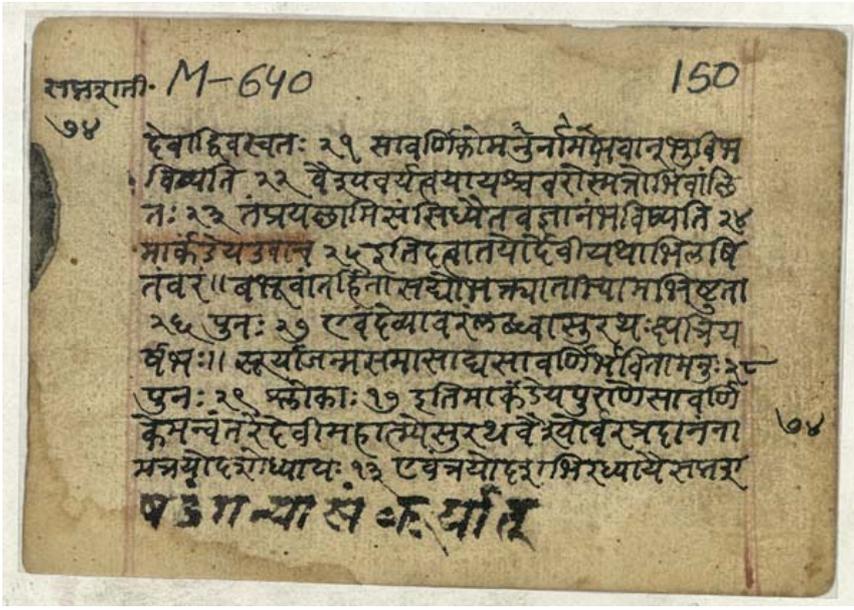


Transcription

Parituṣṭā jagaddātrī pratyakṣaṁ prāha caṇḍikā//12// Devyuvāca//13// Yatprārthyate tvayā bhūpa tvayā ca kulanandana/ mattastatprāpyatām sarvaṁ parituṣṭā dadāmi tat//14// Mārkaṇḍeya uvāca//15// Tato vavre nrpo rājyamavibhramśyanyaajanmani / atraiva ca nijam rājyam hataśatrubalaṁ balāt//16// So'pi vaiśyastato jñānaṁ vavre nirviṇṇamānasaḥ/ mametyahamiti prājñāḥ saṅgavicyutikārakam//17// Devyuvāca//18// Svalpai rahobhirnrpate svam rājyam prāpsyate bhavān//19// Hatvā ripunaskhalitaṁ tava tatra bhaviṣyati//20//

English translation

In this manner of self-restraint, they went on worshipping Devī for three years (at the end) the Jagaddhātrī (sustainer of the world) was satisfied & appeared before them & spoke (12). Devī Told (13) O' King! Whatever you desire, O' the dignified son of your dynasty, you may get all those from me and I can all offer all that since I have been satisfied (14). Mārkaṇḍeya Told (15) The the king chose his own kingdom to get it in return after winning over it from the enemies and even to retain it for his next life (16). The wise merchant also chose to have the knowledge where that is subservient for a detached life wherein there will be no 'I' or 'mine' (17). Devī Told (18). Within some days you will get you kingdom (19). It will be unperishably with you after killing over your enemies (20).

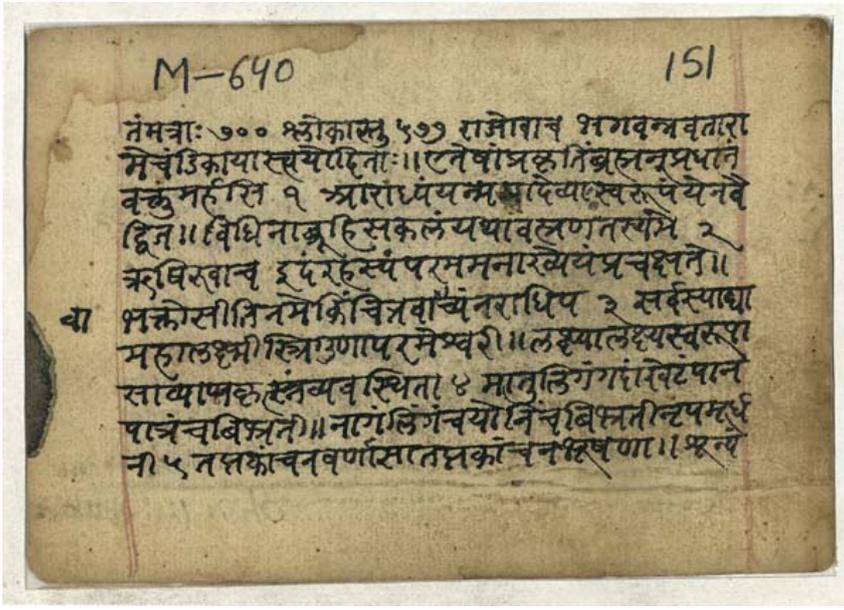


Transcription

Mṛtaśca bhūyaḥ saṁprāpya devādvivasvataḥ//21// Sāvṛṇiko manur nāma bhavān bhuvī bhaviṣyati//22//
Vaiśyavarya tvayā yaśca varo'smatto'bhivāñchitaḥ//23// Taṁ prayachāmi saṁsiddhyau tava jñānaṁ
bhaviṣyati//24// Mārkaṇḍeya uvāca//25// Iti dattvā tayordevī yathābhilāṣitaṁ varam//26// Babhūvāntarhitā
sadyo bhaktyā tābhyāmabhiṣṭutā//26// Punaḥ//27// Evarṁ devyā varam labdhvā surathaḥ
kṣatriyaṣabhaḥ//28// Sūryājjanma samāsādyā sāvṛṇirbhavitā manuḥ//28// Punaḥ//29// Ślokāḥ//17// Iti
mārkaṇḍeyapurāṇe sāvṛṇike manvantare devīmā(ā)hātmye surathavaiśyorvarapradānaṁ nāma
trayodaśodhyāyaḥ//13//

English translation

After your death, you will get your next birth from the god Vivasvat (Sun God) (21). You will be famous in the world then in the name of Sāvṛṇika Manu (22). O' the honorable merchant! For the boon, you desired to get from me (23) I will offer it for your knowledge that leads to liberation (24). Mārkaṇḍeya Told (25). With the offering of the boon desired by both, Devī instantly disappeared while both of them praying her (26). (The verse gets repeated) (27). This way after receiving the boon from Devī, Suratha, the fore-front kṣatriya will become the Sāvṛṇimanu (28). (The verse gets repeated) (29). Iti śrī mārkaṇḍeyapurāṇe sāvṛṇike manvantare devīmāhātmye suratha-vaiśyaor varapradānaṁ nāma trayodaśo'dhyayaḥ (Here ends the 13th chapter comprising of the matter of offering boon to Suratha & Vaśya in the Devīmāhātmya (of mārkaṇḍeyapurāṇa) dated back to the time called Sāvṛṇikamanvantara. (By thirteen chapters 700 mantras with 577 ślokas have been enumerated)

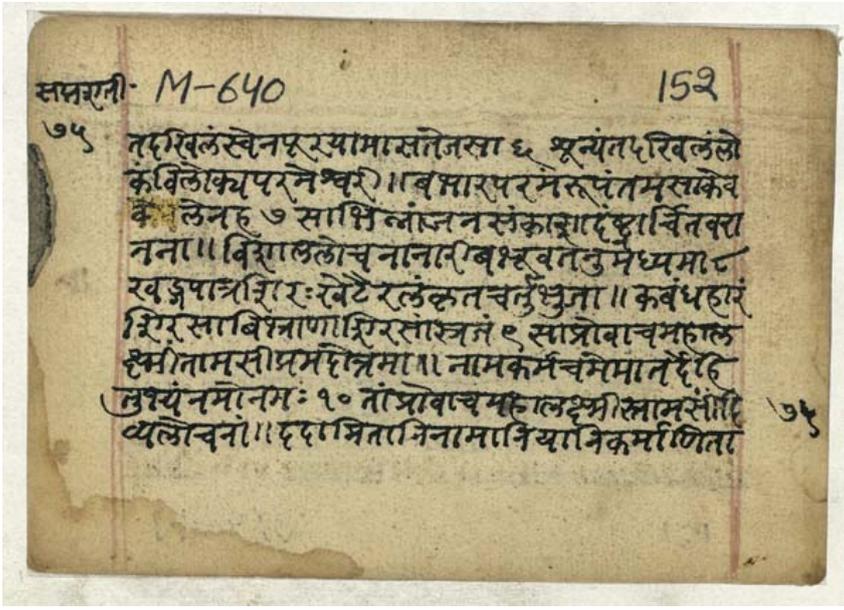


Transcription

Evam trayodaśabhiradhyāyai saptaśataṁ mantrāḥ//700// ślokāstu//577// Rājovāca// Bhagavannavatārā me
caṇḍikāyāstvayoditāḥ/ eteṣāṁ prakṛtiṁ brahman pradhānaṁ vaktumarhasi//1// Ārādhyāṁ yanmayā
devyāḥ svarūpaṁ yena vai dvija/ vidhinā brūhi sakalaṁ yathāvatpraṇatasya me //2// Ṛṣiruvāca// Idam
rahasyaṁ paramamanākhyeyaṁ pracakṣate/ bhakto'sīti na me kiñcittavāvācyāṁ narādhipaḥ//3//
Sarvasyādya mahālakṣmīstriguṇā parameśvarī/ lakṣālakṣasvarūpā sā vyāpya kṛtsnaṁ vyavasthitā//4//
Mātuliḡam gadāṁ kheṭaṁ pānapātraṁ ca bibhratī/ nāgaṁ liṅgaṁ ca yoniṁ ca bibhratī nrpa mūrdhanī//5//
Taptakāñcanavarṇābhā taptakāñcanabhūṣaṇā/

English translation

King Told. O' Bhagavan! You have stated/narrated to me all the incarnations of Caṇḍikā. O' Brahman! You may tell me the important nature of them (1). O' Dvija! The nature of Devī, as I have to worship may please be stated in complete with all technicality, to me who is in humble waiting (2). Rishi Told. O' the king! The secret of this is not to be told. However, since you are my disciple nothing remains to be unspeakable to you (3). Among all Mahālakṣmī is the foremost. She is the triguṇā 'of three qualities' & queen of goddesses. She is of the nature of our final aim & otherwise also, spreading over all (4). O' king! She holds mātuliṅga 'a fruit', gadā, kheṭa, pānapātra, nāga, liṅga & Yoni as her signs (5). The colour of her can be compared with the hottish gold wearing the ornaments of hot gold. The whole vaccum of this Universe has been filled in by her with her own shining (6).

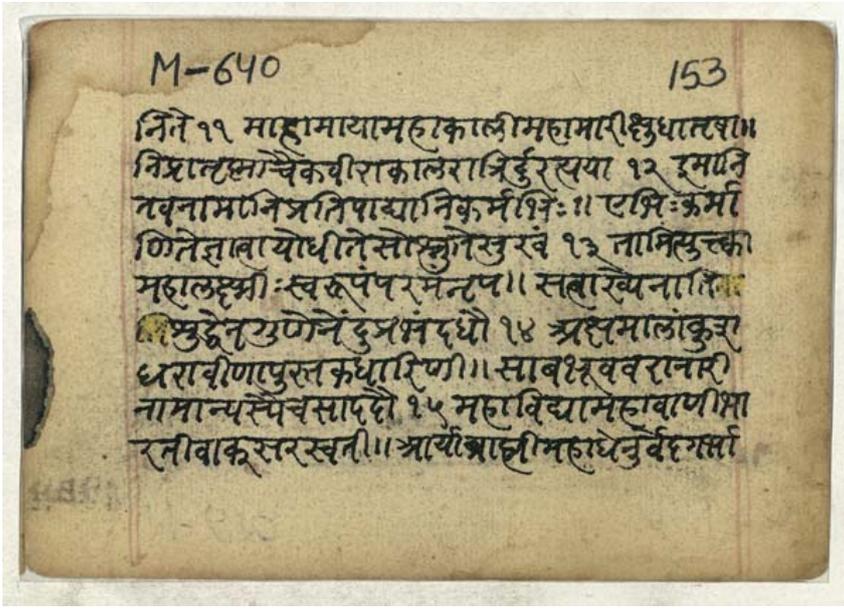


Transcription

Śūnyam tadakhilam svena pūrayāmāsa tejasā //6// Śūnyam tadakhilam lokam vilokya parameśvarī/
babhāra paramam rūpam tamasā kevalena ha//7// Sā bhinnāñjanasamkāśā danṣṭrārcitavarānanā/
viśālalocanā nārī babhūva tanumadhyamā//8// Khaḍgapātraśiraḥ kheṭairalaṅkṛta caturbhujā/
kavandhahraṁ śirasā bibhrāṇā śirasām srajam//9// Sā provāca mahālakṣmīm tāmasī pramadottamām/
nāma karma ca me mātardehi tubhyaṁ namo namaḥ//10// Tām provāca mahālakṣmīstāmasīm
divyalocanām/ dadāmi tāni nāmāni yāni karmāṇi tāni te//11//

English translation

Looking at the vacuum in the Universe, the Parameśvarī assumed a different form with the darkness only (7). She assumed the form of a woman in a differently with a colour similar to that of collyrium, a beautiful face marked with teeth, with expanded eyes having the thin waist (8). The four arms of her (Devī) are adorned with a sword, a pot, a human head and a shield. She is also wearing a garland of kabandha-s (head-hand-legless human bodies) and a head-wearied garland with the serpents (9). She told Mahālakṣmī, O' Mother! I bow down before you. You are the excellent among the ladies and are in the tāmasī form. The names & my works may please be assigned accordingly (10). Mahālakṣmī then told that tāmasī & devine-eyed one. I will assign you the names according to the work (11).

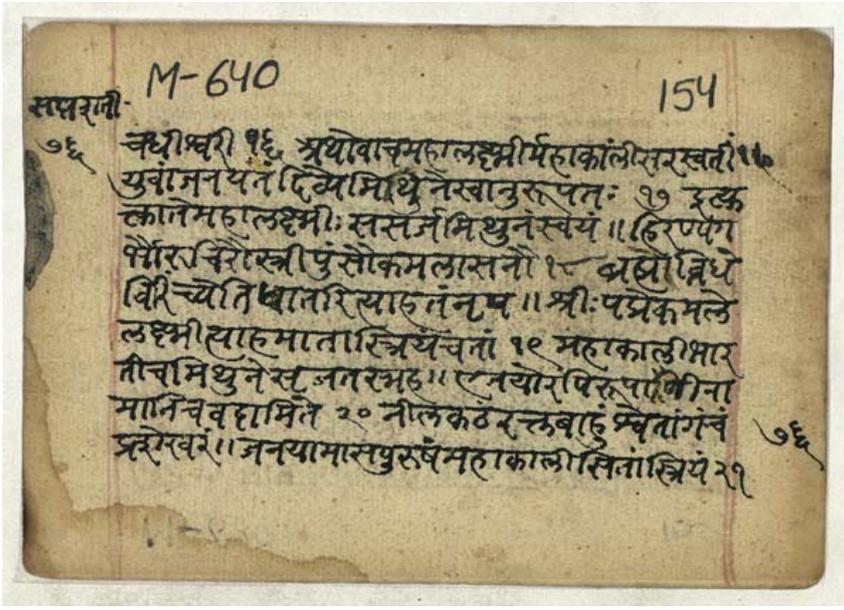


Transcription

Mahāmāyā mahākālī mahāmārī kṣudhā tṛṣā/ nidrā tṛṣṇā caikavīrā kālarātririduratyayā//12// Imāni tava
nāmāni patipādyāni karmabhiḥ/ ebhiḥ karmāṇi te jñātvā yo'dhīte sośnute sukham//13// Tāmityuktvā
mahālakṣmīḥ svarūpaṃparamaṃ nṛpa/ satvākhye nātīsuddhena guṇenenduprabhaṃ dadhau//14//
Akṣamālāṅkuśadharaḥ vīṇāpustakadhāriṇī/ sāvābhūva varā nārī nāmānyasyai ca sādadau//15// Mahāvidyā
mahāvāṇī bhāratī vāk sarasvatī/ āryā brāhmī mahādhenurvedagarbhā ca dhīśvarī//16//

English translation

The names are: Mahāmāyā, Mahākālī, Mahāmārī, Kṣudhā, Tṛṣā, Nidrā, Tṛṣṇā, Ekavīrā, Kālarātrī, Duratyayā (12). These names of yours have been enumerated here according to your deeds. Those, having known these of your deeds treat you accordingly; they are supposed to get happiness (in their life) (13). O' King! Having said so, with her extremely pure quality called sattvaguṇa she assumed a different form having the colour similarity to that of moon light (14). She, a woman par excellence was with a garland of rudrākṣa on the neck & holding an aṅkuśa along with violin & books on hands. The names of her were also offered by her (15). The names are: Mahāvidyā, Mahāvāṇī, Bhāratī, Vāk, Sarasvatī, Āryā, Brāhmī, Mahādhenu, Vedagarbhā, Dhīśvarī (16).



Transcription

Athovāca mahālakṣmīrmahākālīm sarasvatīm/ yuvām janayata divye mithune svānurūpataḥ//17// Ityuktvā te mahālakṣmīḥ sasarja mithunaṁ svayam/ hiraṇyagarbhaḥ rucirau strīpumsau kamalāsanau//18// Brahmanvidhe viriñceti dhātarityāha taṁ nṛpa/ śrīḥ padme kamale lakṣmītyāha mātā striyaṁ ca tām //19// Mahākālī bhāratī ca mithune sṛjata ssaha/ etayorapi rūpāṇī nāmāni ca vadāmi te//20// Nīlakaṇṭhaṁ raktabāhuṁ svetāṅgaṁ candraśekharam/ janayāmāsa puruṣaṁ mahākālī sitāṁ striyam//21//

English translation

Thereafter, Mahālxmī stated to Mahākālī & Sarasvatī. Both of you should produce two couples as per your suitability (17). Having said so by Mahālxmī, she herself also produced a couple. They were hiraṇyagarbhas, beautiful couple, one male & one female seated on the lotuses (18). People invoked that male as- Brahman! Virañca! Dhāṭṛ! & the female one as Śrīḥ! Padme! Kamale! Laxmī! the motherly one (19). Mahākālī & Bhāratī (Sarasvatī) produced two couples together. I will also speak up their names & forms (20). She generated the male who was famous in the name of Raktabāhu, Śvetāṅga, Candraśekhara; also, a female namely, Mahākālī, the beautiful one (21).

M-640

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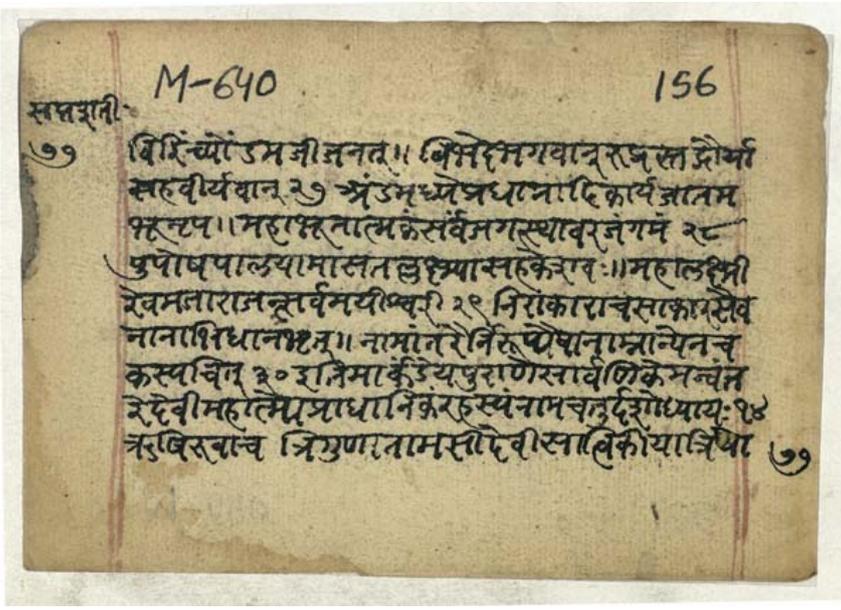
सरुद्रः शंकरस्थाणुः कपर्दश्चत्रिलोचनः ॥ त्रयीवि
 द्याकामधेनुः सास्त्रीभाषास्वराक्षरा २२ सरस्व
 ती स्त्रियं गौरी कृष्णं च पुरुषं नृप ॥ जनयामासना
 मा तैतयोरपि वदामि ते २३ विष्णुः कृष्णो हृषीकेसो
 वासुदेवो जनार्दनः ॥ उमा गौरी साती चंडी सुंदरी सुभ
 गा सुरवा २४ एता युवतयः सद्यः पुरुषं तं प्रपेदिरे
 चक्षुश्चानुपश्यन्ति नेतरे तद्विदो जनाः २५ ब्रह्म
 णि प्रददौ पत्नीमहालक्ष्मीं नृपत्रयी ॥ रुद्राय गौरी
 वरदां वासुदेवाय च श्रियं २६ स्वरया सहसैभ्य

Transcription

Sa rudrah śaṅkara sthāṇuḥ kapardaśca trilocanaḥ/ trayī vidyā kāmadhenuḥ sã strī bhāṣāsvarākṣarā//22//
 Sarasvatī strīyaṁ gaurī kṛṣṇaṁ ca purūṣaṁ nṛpa/ janayāmāsa nāmāni tayorapi vadāmi te//23// Viṣṇuḥ
 kṛṣṇo hṛṣīkeśo vāsudevo janārdanaḥ/ umā gaurī satī caṇḍī sundarī subhagā sukhā//24// Etā yuvatayaḥ
 sadyaḥ purūṣatvaṁ prapedire/ cakṣuṣmanto'nupaśyanti netare'tadvido janāḥ//25// Brahmaṇe pradadau
 patnīm mahālakṣmīrnṛpa trayīm/ rūdrāya gaurīm varadām vāsudevāya ca śrīyam//26//

English translation

That male was Rudra, Śaṅkara, Sthāṇu, Kapardī, Trilocana and the female is known as Trayīvidyā, Kāmadhenu & Bhāṣāsvarākṣarā (22). O' King! Accordingly, Sarasvatī produced a female namely, Gaurī & a male called Kṛṣṇa and I will speak up to you the names of these two (23). (The names of the male are): Viṣṇu, Kṛṣṇa, Hṛṣīkeśa, Vāsudeva, Janārdana & (the names of the female are): Umā, Gaurī, Satī, Caṇḍī, Sundarī, Subhagā, Sukhā (24). All these young women got the strength instantly. Those having eyes and having insights only can see, not others (25). O' King! She gave 'Trayī' to Brahmā, Gaurī to Rudra & boon giving Śrīḥ to Vāsudeva (26).

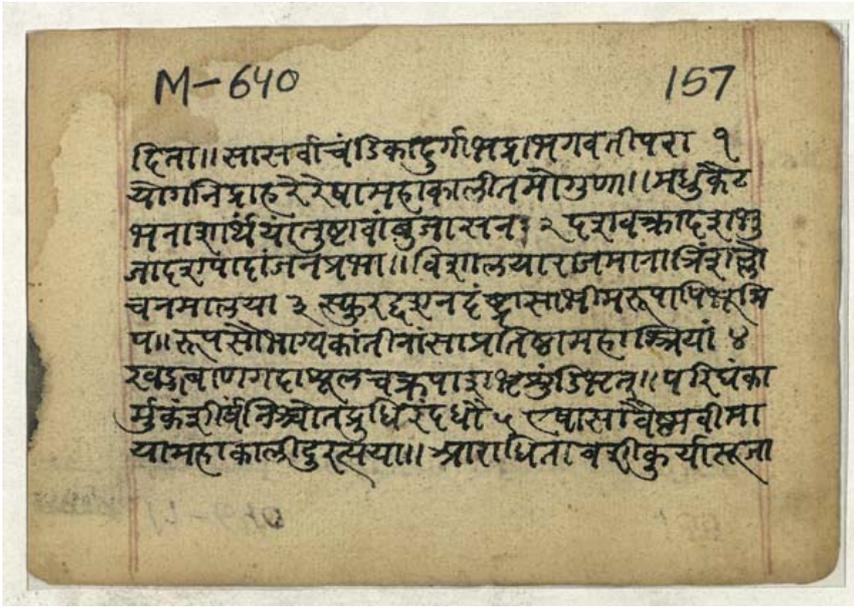


Transcription

Svarayā saha sambhūya viriñcyonḍamajījanat/ bibheda bhagavān rūdrastadgauryā saha vīryavān//27//
Aṅḍamadhye pradhānādi kāryajātamabhūṅṛpa/ mahābhūtātmake sarvaṁ jagatsthāvarajaṅgamam//28//
Pupoṣa pālayāmāsa tallakṣmyā saha keśavaḥ/ mahālakṣmīreva matā rājansarvamayīśvarī//29// Nirākārā
ca sākārā saiva nānābhīdhānabhṛt/ nāmāntarairnirūpyaiśā nāmnan̄yena ca kasyacit//30// Iti
mārkaṇḍeyapurāṇe sāvarṇike manvantare devīmā(ā)hātmye prādhānikaṁ rahasyaṁ nāma
caturdaśhodhyāyaḥ//14// Ṛṣiruvāca/ Trigūṇā tāmasī devī sāttvikī yā tridhōditā/

English translation

Along with Svarā, Virañca produced an egg and the Bhagavān Rudra, the mighty one splitted it along with Gaurī (27). O' king! All that primary necessities for the Universal creation were accomplished there. All the five basic elements of nature & the movables & immovables like flora & fauna were created there (28). Keśava along with Laxmi started taking care along with their nourishment. O' king! Mahālakṣmī is the one who is never born (means eternal) & the supreme queen (of this Universe) (29). Being formless she is with form and designated differently. She is to be described & ascertained/inferred with her names only and not by any other means (30). Iti śrī mārkaṇḍeyapurāṇe sāvarṇike manvantare devīmāhātmye prādhānikarahasyaṁ nāma caturdaśo'dhyayaḥ (Here ends the 14th chapter comprising of the secrecy of Prādhānika in the Devīmāhātmya (of mārkaṇḍeyapurāṇa) dated back to the time called Sāvarṇikamanvantara.

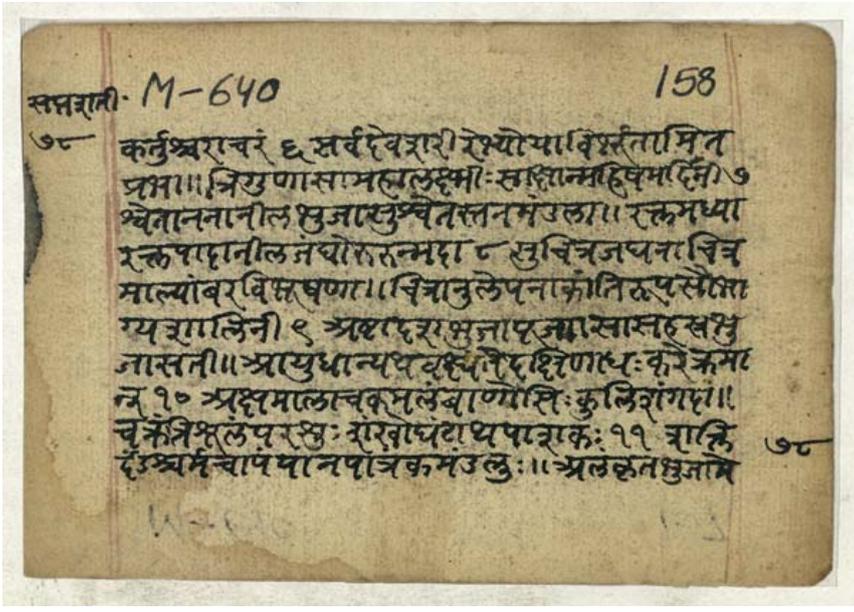


Transcription

Sā sarvā caṇḍikā durgā bhadrā bhagavatī parā//1// Yoganidrā harereṣā mahākālī tamoguṇā/
madhukaiṭabhanāśārtham yām tuṣṭāvāmbujāsanaḥ//2// Daśavaktrā daśabhujā daśapādāñjanaprabhā/
viśālayā rājamānā trimśallocanamālayā//3// Sphuraddśānanadanṣṭrā sā bhīmarupāpi bhumipa/
rūpasaubhāgyakāntīnām sā pratiṣṭhā mahāśriyām//4// Khaḍgabāṇagadāsūlacakrapāśabhuśuṇḍibhṛt/
parigham kārṃmukam śīrṣam niścotadrudhiram dadhau//5// Eṣā sā vaiṣṇavī māyā mahākālī duratyayā/

English translation

Rishi Told. The triguṇā devī is a Tāmasī one. The Sāttvikā one that is told by you is the wife of Shiva known as Caṇḍikā, Durgā, Bhadrā & Bhagavatī (1). She is known as the Yoganidrā of Hari, the one who is the Mahākālī & of the nature of Tamas. She was also the one whom Viṣṇu prayed to kill Madhu & Kaiṭabha (the two great demons) (2). She is having ten faces, ten-armed, having ten legs as black as that of collyrium, dazzling with big-sized garland-like thirty eyes (3). O' king! In spite of a fearful look she is shining with her sparkling teeth. She has established the tradition in form, aesthetics & beauty among the great records of beauty (4) She is holding with sword, arrow, gadā, śula, conch, discuss, parigha, bow and a dangerous arm called bhuśuṇḍi including an oozed out bloody human head(5) This is that illusion of Vaiṣṇavī known as Mahākālī who is hard to surpass and being worshipped gets the world of movables & immovables conquered for the worshipper(6).

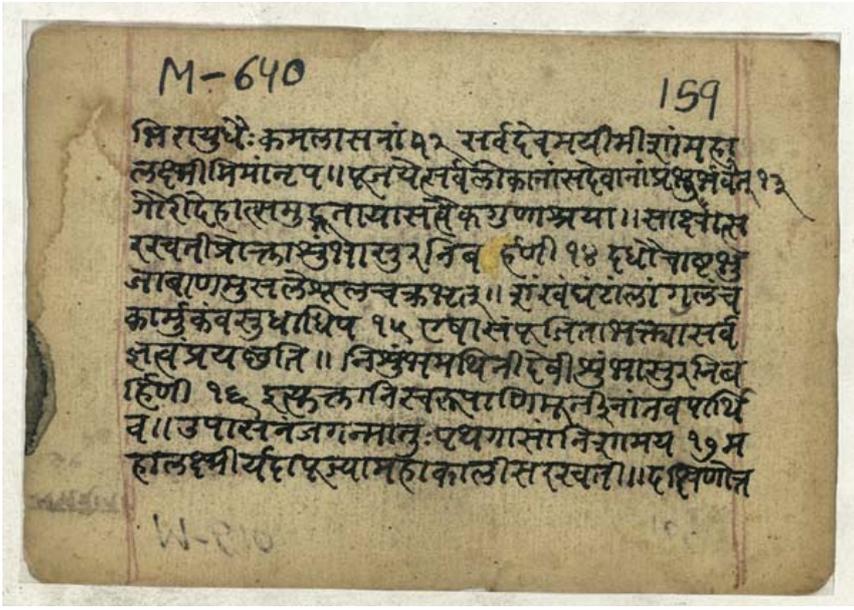


Transcription

ārādhitā vaśīkuryātpūjākartuścarācaram//6// Sarvadevaśarīrebhyo yāvīrbhūtāmitaprabhā/ triguṇā sā mahālakṣmīḥ sākṣānmahiṣamardinī//7// Śvetānanā nīlabhujā suśvetastanamaṇḍalā/ raktamadyā raktapādā nīlajamghorurunmadā//8// Sucitrajaghanā citramālyāambaravibhūṣaṇā/ citrānulepanā kāntirūpasaubhāgyasālinī//9// Aṣṭādaśabhujā pūjyā sā sahasrabhujā satī/ āyudhānyatha vṛkṣyante dakṣiṇādhaḥ kare kramāt//10// Akṣamālā ca kamalāṃ bāṇo'siḥ kulīśaṃ gadā/ cakrāṃ trīsūlāṃ paraśuḥ śaṅkho ghaṇṭā'tha pāśakaḥ//11// Śaktirdaṇḍāścarma cāpaṃ pānapātraṃ kamaṇḍaluḥ/

English translation

She is that Mahālakṣmi with unlimited radiance who manifested out of the bodies of all the deities. She is having the three qualities & in the Mahiṣamardinī herself (7). She has a face of fair complexion, bluish hands, extreme fairness in breast areas, reddish middle portion, reddish feet, reddish shank & thigh with extreme activeness (8). She has artistic thighs, wearing artistic cloths & garland, with picturesque body-paste and with auspicious form & lustre (9). She must be worshipped as the eighteen-handed one even though she is thousand-handed. Her weapons will be stated here respectively starting from right hand side down hand (10). She, the one sitting on lotus, is adorned with the following weapons: garland of rudraksha beads, lotus, bow, sword, thunder-bolt, gadā, chakra, trident, axe, conch, bell, noose, shakti, daṇḍa, charma, cāpa, pānapātra & kamaṇḍalu (11-12).

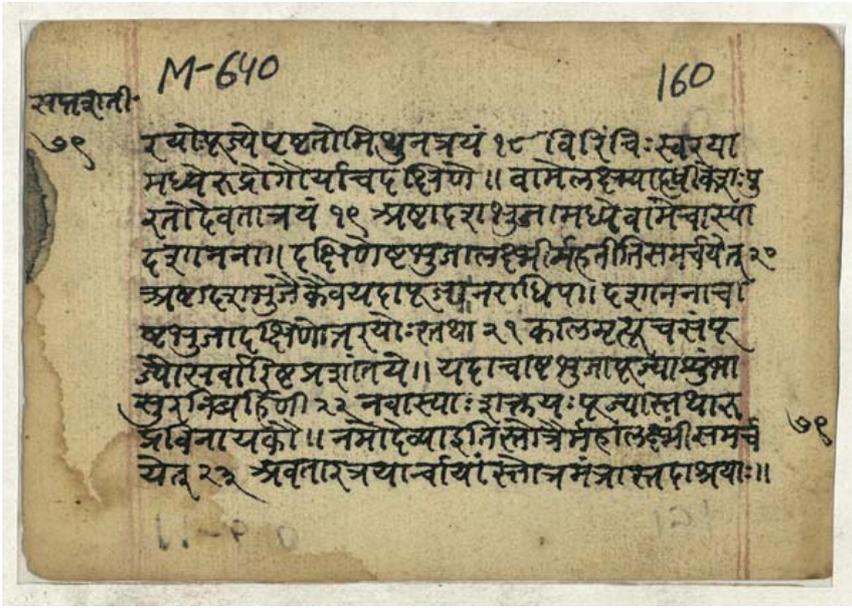


Transcription

Alankṛtabhujāmebhirāyudhaiḥ kamalāsanām//12// Sarvadevamayīmīśāṁ mahālakṣmīmimāṁ nṛpa/
pūjayetsarvalokānām sa devānām prabhurbhavet//13// Gaurīdehātsamudbhūtā yā sattvaikaguṇāśrayā/
sākṣātsarasvatī proktā śumbhāsuranibarhaṇī//14// Dadhau cāṣṭabhujā bāṇamusale śūlacakrabhṛt/
śāṅkham ghaṇṭām lāṅgalām ca kāmukam vasudhādhīpā//15// Eṣā saṁpūjitā bhaktyā sarvajña tvam
prayacchati/ niśumbhamathinī devī śumbhāsuranibarhiṇī//16// Ityuktāni svarūpāṇi mūrtinām tava pāṛthiva/
upāsanam jaganmātuḥ pṛthagāṣāṁ niśāmaya//17// Mahālakṣmīryadā pūjyā mahākālī sarasvatī//18//

English translation

O' king! The one who worships this all- pervading highest goddess Mahālakṣmī, will be the master of all the worlds and of deities (12) The one who is sprung from Gaurī and is of the nature of sattvaguṇa is told to be the Sarasvatī herself who was the reason behind destruction of demon Shumbha (13). O' king! The eight-handed one holds arrow, musala, śūla, chakra, conch, bell, plough & bow in her hands (14). O' king! The worshipped with devotion gives the boon of omniscience. She is the Devī who destroyed the demons namely, Nishumbha & Shumbha (15). O' king! These are the characteristics of different images of Devī. The night time worship of the different forms of this mother of the Universe will be stated separately (16). Whenever Mahālakṣmī is to be worshipped, it is mandatory that at the sides of her south & north Mahākālī & Mahāsarasvatī are to be worshipped & behind her the three couples (17).

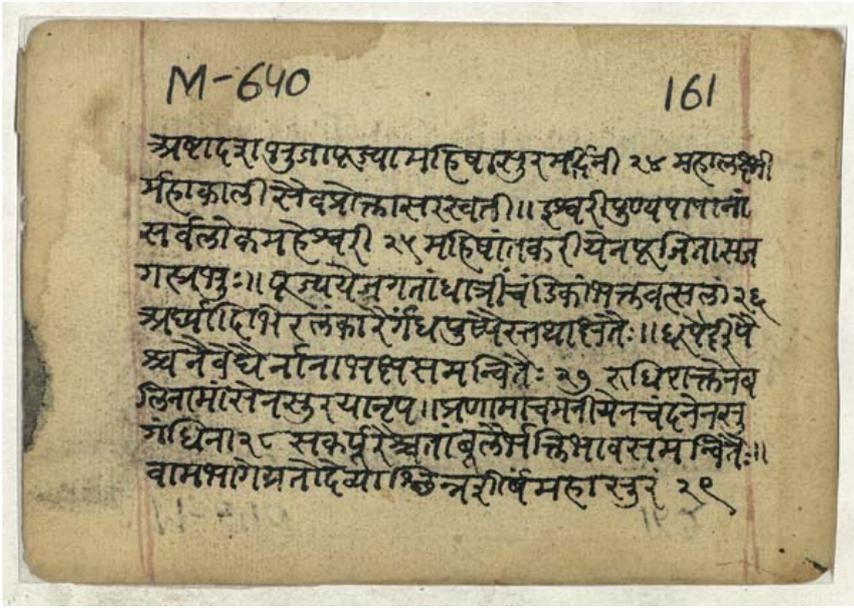


Transcription

Dakṣiṇottarayoh pūjye pṛṣṭhato mithunatrāyam//18// Viriñciḥ svarayā madhye rūdro gauryā ca dakṣiṇe/
vāme lakṣmyā hṛṣīkeśaḥ purato devatātrāyam//19// Aṣṭādaśabhujā madhye vāme cā'syā daśānanā/
dakṣiṇe'ṣṭabhūjā lakṣmīmahatīti samarcayet//20// Aṣṭādaśabhujāikaiva yadā pūjyā narādhipa/
daśānanā cāṣṭabhūjā dakṣiṇottarayostathā//21// Kālamṛtyū ca sāmṣūjyo sarvāriṣṭaprasāntaye/yadā cāṣṭabhūjā pūjyā
śumbhāsura nibarhiṇi//22// Navāsyāḥ śaktayaḥ pūjyāstathā rūdravināyakau/ namo devyā iti
stotrairmahālakṣmīr samarcayet//23// Avatāratrayārcāryāṁ stotramantrāstadāśrayāḥ/

English translation

Virañci along with Svaradevī should be placed in the middle and Rudra & Gauri must be placed in right. Laxmi & Hṛṣīkeśa must occupy the left side; and in front of them the three deities will be there (19). Accordingly, the eighteen-handed Durgādevī must be placed in the middle and at the left & right sides of her ten-faced & eight-handed are to be placed respectively (20). O' king! When eighteen-handed only is to be worshipped then ten-faced one & eight-handed one, are to be put at the south & north respectively (21). Whenever there is a worship of eight-handed Devī, the extinguisher of the demon Shumbha, the Kāla & Mṛtyu are to be worshipped for the sake of peaceful sort out of all mishappenings (22). Neither her shaktis nor the Rudra & Vināyaka are to be worshipped in that case and rather 'namo devyā' is to be uttered while worshipping Mahālakṣmi (23).

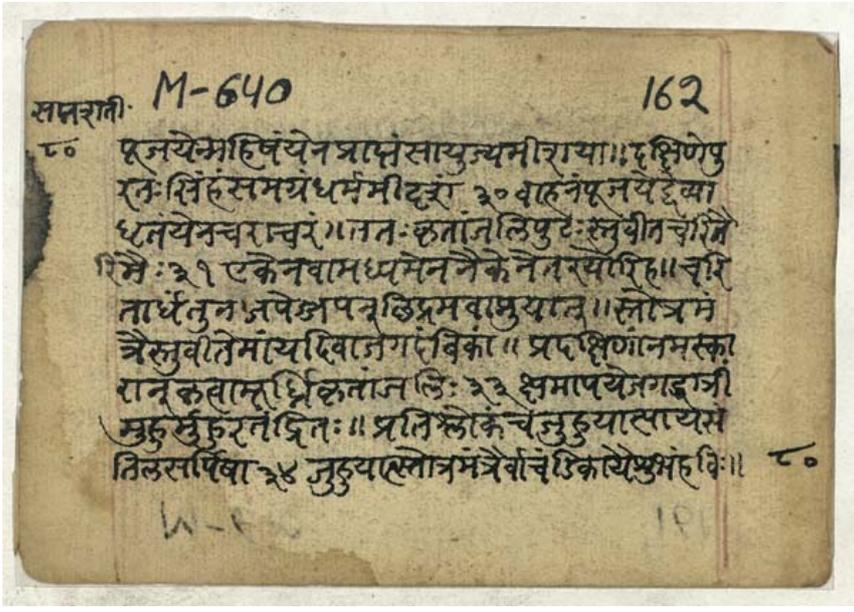


Transcription

Aṣṭādaśabhujā puṅyā maḥiṣāsuraṃardīnī//24// Mahālakṣmīmahākālī saiva proktā sarasvatī/ Iśvarī
puṅyapāpānām sarvalokamaheśvarī//25// Maḥiṣāntakarī yena pūjitā sa jagatprabhuḥ/ pūjyayejjagatām
dhātrīm caṇḍikām bhaktavatsalām//26// Arghyādibhiralaṅkāraigandhapuṣpaistathākṣataiḥ/
dhūpaidīpaiśca naivedyairnānābhakṣya samanvitaḥ//27// Rūdhiraṅktena balinā māmsena surayā nṛpa/
praṇāmācamanīyena candanena sugandhinā//28// Sa karpūraiśca tāmbūlairbhaktibhāva samanvitaḥ/
vāmabhāgegrato devyā ścchinnaśīrṣaṃ mahāsuraṃ//29//

English translation

In the worship of three (of these) incarnations, this eighteen-handed one, the one who crushed the Mahiṣāsura is to be worshipped linking her with the relevant hymns & prayers (24). She is the one who is considered as the combination of these three: Mahālakṣmī, Mahākālī & Mahāsarasvatī. She is the one who is the supreme divinity of (to decide on) merit & demerit & the supreme goddess of this entire Universe (25). After being worshipped whom the lord of this Universe became able to finish Mahiṣāsura. Thus, the Caṇḍikā, the one who is compassionate towards her devotees, the upholder of this Universe is to be worshipped (26). O' king! With the offerings, ornaments & best kinds of fragrances, flowers, insences, lamps, naivedyas along with various kinds of eatables (fruits); and with the bloody offerings like meat along with wine one must devotedly follow the performances like praṇāyāma & ācamanīyas in puṅyā along with using sandal paste & camphors & bittle (pan). In front of Devī towards left side there must be a head of a buffaloo-demon cut by Devī. This is for the one who wants to get liberated. In front of Devī there must be an idol of a lion, the symbol of Dharma in totality and the carrier of Devī

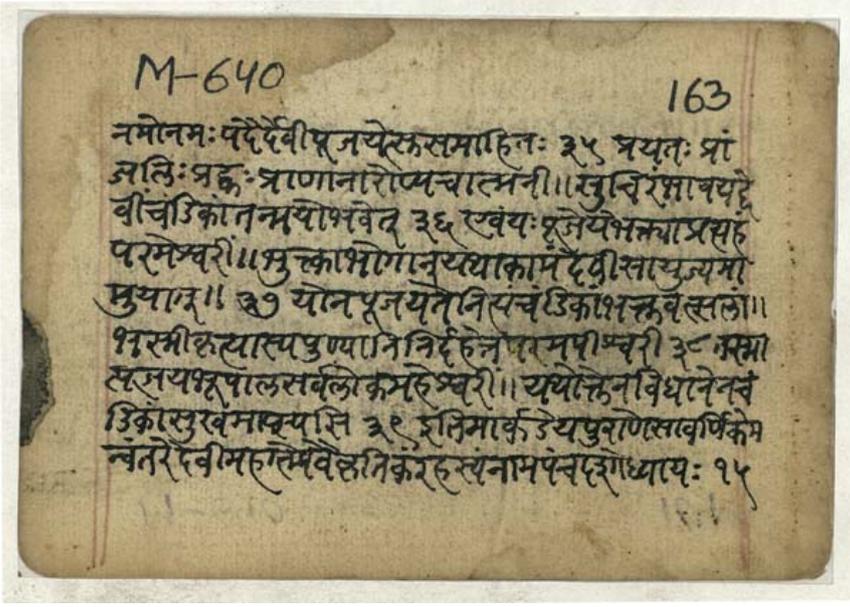


Transcription

Pūjayenmahīṣaṁ yena prāptaṁ sāyujyamīśayā/ dakṣiṇe purataḥ simhaṁ samagraṁ
dharmamīdṛśam//30// Vāhanaṁ pūjayeddevyā dhṛtaṁ yena carācaram / tataḥ kṛtāñjalipuṭaḥ stuvīta
caritairimaiḥ//31// Ekena vā madhyamena naikenetarayoriha/ caritārdhaṁ tu na
jajeyjapañchidramavāpnuyāt//32// Stotramantraistuvītemām yadi vā jagadāmbikām/ pradakṣiṇām
namaskāraṁ kṛtvāmūrdhnikṛtāñjaliḥ//33// Kṣamāpayejjagaddhātṛīm muhurmuhratandritaḥ/ pratiślokaṁ ca
juhuyātpāyasaṁ tilasarpīṣā//34// Juhuyāstotramantraivā caṇḍikāyai śubhaṁ haviḥ/

English translation

who holds this movable & immovables, to be kept at the right to be worshipped. Then one must pray with these caritas(mantras) with folding hands (27-31). One must pray Devi either with the first three charitas or only madhyama-charita or all the four charitas but never with half of anything and that will be considered as the japacchidra(destruction of japa)(32). If one praises Jagadambikā with stotras & mantras along with pradakṣiṇas & namaskāras by bowing down before her, apologizes for mistakes again & again carefully, makes oblation in fire with pāyasa, tilas & ghee & other purified offerings as per the prescribed mantras & stotras for Devī, worships with the words of 'namo namah' with all sanctity, with all carefulness puts her prāṇas in his soul and becomes engrossed in the thought of caṇḍikā for a longer duration, such a person only with this sort of practice regularly enjoys the desired life and becomes able to receive the bliss of Devī(33-37).

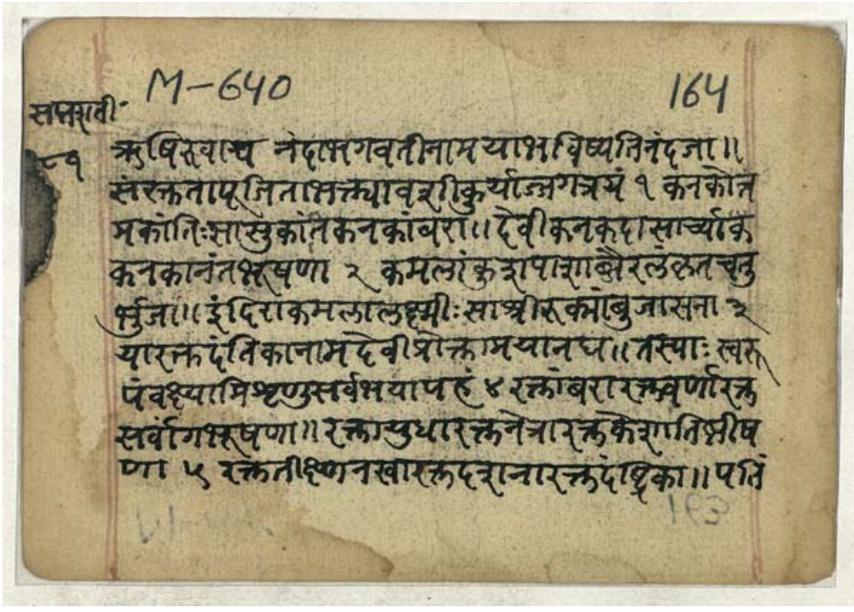


Transcription

Namonamaḥ padairdevīm pūjayet susamāhitaḥ//35// Prayataḥ prāñjaliḥ prahvaḥ prāṇānāropya cātmani/
suciraṁ bhāvayaddevīm caṇḍikāṁ tanmayobhavet//36// Evaṁ yaḥ pūjayebhaktiyā pratyahaṁ
parameśvarīm/ bhuktvā bhogān yathākāmaṁ devīsāyujyamāpnuyāt//37// Yo na pūjayate nityaṁ caṇḍikāṁ
bhaktavatsalām/ bhasmīkṛtyāsyā puṇyāni nirdahettaṁ paramapīśvarī//38// Tasmāt pūjaya bhūpāla
sarvalokamaheśvarīm/ yothaktena vidhānena caṇḍikāṁ sukhāmāpsyasi//39// Iti mārkaṇḍeyapurāṇe
sāvāṇṇike manvantare devīma(ā)hātmye vaikṛtikāṁ rahasyaṁ nāmapañcadaśodhyāyaḥ//15//

English translation

The one who does not worship Caṇḍikā, the lover of devotees, the Parameśvarī impounds all his merits and punishes him(38). Therefore, O' King! Worship the Goddess of the Universe with the system prescribed and then you will get all the happiness(in your life). Iti śrī mārkaṇḍeyapurāṇe sāvāṇṇike manvantare devīmāhātmye vaikṛtikarahasyaṁ nāma pañcadaśo'dhyayaḥ. (Here ends the 15th chapter comprising of the secrecy of Vaikṛtika in the Devīmāhātmya of mārkaṇḍeyapurāṇa dated back to the time called Sāvāṇṇikamanvantara.

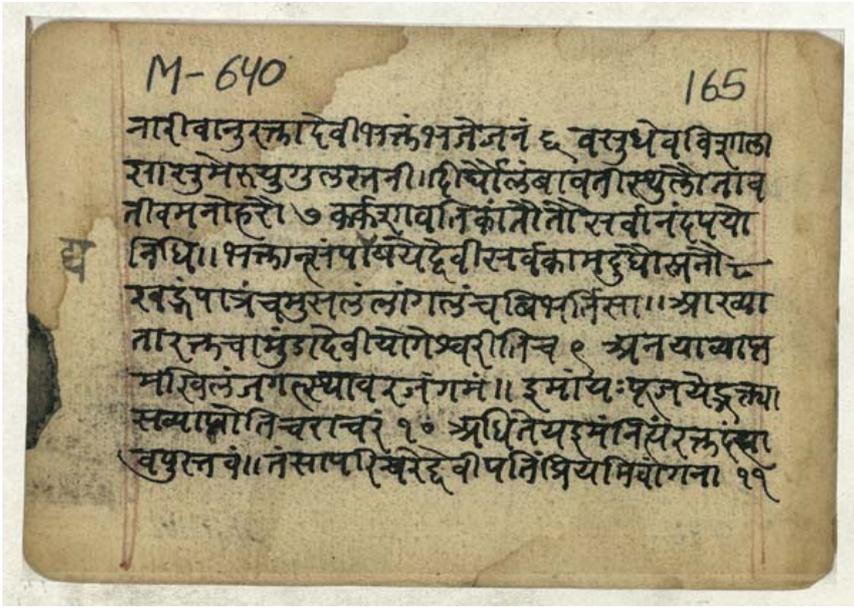


Transcription

Ṛṣiruvāca// Nandā bhagavatī nāma yā bhaviṣyati nandajā/ samstutā pūjitā bhaktyā
vaśīkuryājjagattrayam//1// Kanakottamakāntiḥ sā sukāntikanakāmbārā/ devī kanakadā sārca
kanakānantabhūṣaṇā//2// Kamalāñkuśapāsābjairalañkṛtacaturbhujā/ indirā kamalā lakṣmīḥ sā śrī
rukmāmbujāsanā//3// Yā raktadantikā nāma devī proktā mayānagha/ tasyāḥ svarūpaṁ vakṣāmi śṛṇu
sarvabhayāpaham//4// Raktāmbārā raktavarṇā raktasarvaṅgabhūṣaṇā/ raktāyudhā raktanetrā
raktakeśātibhīṣaṇā//5// Raktatīkṣṇanakhā raktadarānaraktadṛṣṭikā// पति

English translation

Rishi Told (1): Bhagavatī Nandā(Nandādevī) who will be born as the daughter of Nanda in later times, if worshipped & meditated upon then he can have control over the three worlds(1). She is as good looking as gold with the golden colour & also looks beautiful with golden saree, as radiant as gold with the gold ornaments(2). Her four hands are adorned with lotus, añkuśa, pāsā & abja*. Being seated on a golden lotus she is known as Indirā, Kamalā, Laxmi & Shree(3). O' Sinless/Unblemished one! Now, I am going to tell about the Devī whom I called in the name of Raktadantikā. I will describe her characteristics/nature which have the power of removing all the fears from the mind (4). She is with red cloth & apart she being of red colour. All of her ornaments are red and her weapons are red; her eyes are red as well & also her hairs are red. Thus she is very much fearful (5). *The meaning of abja is also lotus. The commentary 'Guptavati' mentions about the tradition of Devi's holding two lotuses in two hands. Secondly, abja also means 'conch'. In that sense there is no problem.

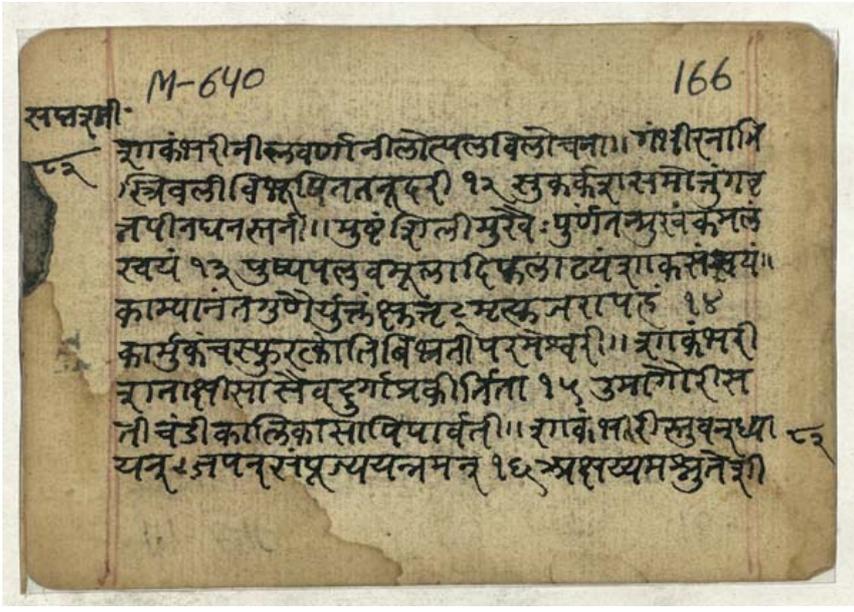


Transcription

Patim nārīvānuraktā devī bhaktam bhajejjanam//6// Vasudheva viśālā sā sumeruyugulastanī/ dīrghau
lambāvatīsthulau tāvatīva manoharau//7// Karkaśāvātikāntau tau sarvānandapayonidhī/
bhaktānsaṃpādyayedevī sarvakāmadughau stanau//8// Khaḍgaṃ pātraṃ ca musalaṃ lāṅgalaṃ ca
bibharti sā/ ākhyātā raktacāmuṇḍā devī yogeśvarīti ca//9// Anayā vyāptamakhilam
jagatsthāvarajaṅgamam/ imām yaḥ pūjayedbhaktyā sa vyāpnoti carācaram//10// Adhīte ya imam nityam
raktadantya vapustavam/ tam sā paricareddevī patim priyamivāṅganā//11//

English translation

She has sharpened red nails, red teeth & red jaws. She accepts her devotees as affectionally/lovely as a wife to her husband*(6). She is as big/expanded as the earth having a pair of breasts like that of (a pair of) Sumeru mountain. These are long, pendent & excessively lofty but very beautiful(7). These are hard but versatile & pleasurable to all as these are the store houses of milk as such. She nourishes/feeds with her breasts to all of her devotees(with this) and all the desires can be fulfilled with these two(8). She is known as Raktacāmuṇḍā also as Yogesvarī holding a sword-cover, a musala and a plough(9). She is pervading all over the movables and immovables. The one worships her devotedly surpasses all of them(10). The one who reads the vapuḥstava(special hymn) of of the Raktadantī, the Devī, follows him as a woman follows her husband(11). •The comparison is restricted to her affection only as it has been interpreted by the commentary 'Guptavati'.

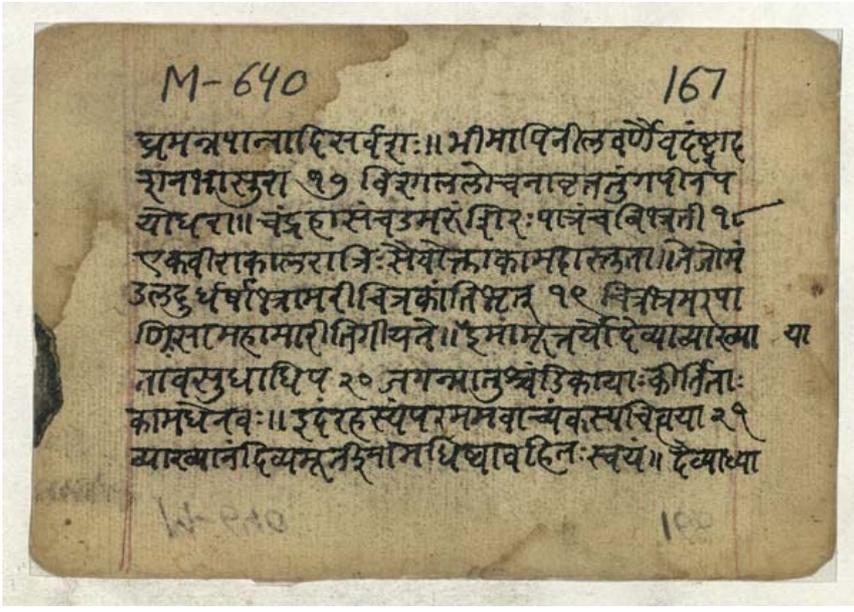


Transcription

Śākambharī nīlavaraṇā nīlotpalavilocanā/ gambhīranābhistrivalīvibhūṣita tanūdarī//12//
Sukarkaśasamottuṅgavṛttapīnaghanastanī/ muṣṭam śīlimukhaiḥ purṇam tanmukham kamalam
svayam//13// Puṣpapallavamūlādi phalāḍhyam śākasañcayam/ kāmyānantaguṇairiyuktaṁ
kṣuṭṛṭmṛtyujarāpaham//14// Kārmukam ca sphuratkānti bibhratī parameśvarī/ śākambharī śatākṣī sā saiva
durgā prakīrtitā//15// Umā gaurī satī caṇḍī kālīkā sā'pi pārvatī/ śākambharīm stuvan dhyāyañjanan
saṁpūjyayannaman(saṁpūjayannaman)//16//

English translation

Being the energiser of foods & crops she is having the bluish colour with blue lotus like eyes. She is also having a slim body adorned with a deeply naval part with three foldings (on the lower belly)(12). She is having the breasts with thickness and of equal height, hardness along with robust circumferential area. The fist of the Devī, the lotus resident one, is full of arrows(13). The Devī is rich with the collection of flower, leafs, roots & fruits having ample multiple types of juices for the removal of hunger & thirst including the power of overcoming death & oldage. The Parameśvarī is holding a bow which is blazing brilliantly. She is the one who is known as Śākambharī, Śātākṣī and moreover she is the Durgā(14-15). She is known as the Umā, Gaurī, Satī, Caṇḍī, Kālīkā & Pārvatī. By praising, meditating, worshipping & bowing down before the Śākambharī one instantly gets all time unperishable foods & beverages.

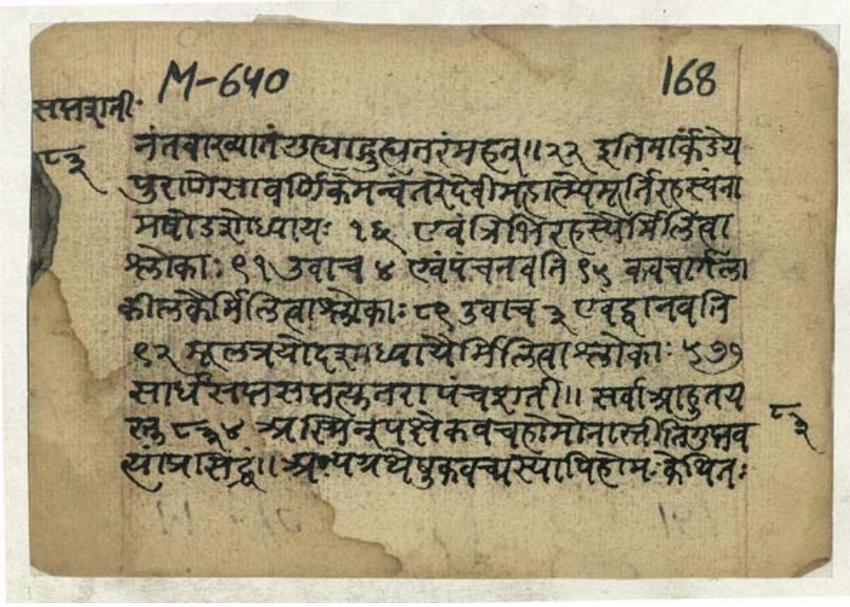


Transcription

Akṣayyamaśnute śīghramannapānādi sarvaśaḥ/ bhīmāpi nīlavarṇaiva daṅṣṭrādaśanabhāsurā//17//
Viśālalocanā vṛttatuṅgapīnapayodharā/ candrahāsam ca ḍamaruṁ śiraḥ pātraṁ ca bibhrati//18// Ekavīrā
kālarātriḥ saivoktā kāmādā stutā/ tejomaṅḍaladurdharṣā bhrāmarī citrakāntibhṛt//19// Citrabhramarapāṇiḥ
sā mahāmārīti gīyate/ yā imām mūrttayor devyā vyākhyātā vasudhādhipa//20// Jaganmātuścaṅḍikāyāḥ
kīrtitāḥ kāmadenavaḥ/ idam rahasyam paramamavācyaṁ kasyacittvayā//21// Vyākhyānam
divyamūrtināmadiṣvāvahitaḥ svayam/

English translation

Even if looks furious but she is a bluish coloured one and looks beautiful with shining teeth(16-17). She is having expanded eyes & rounded shaped robust lofty breasts. She holds a sword, a ḍamaru, a pot and a human head in her hands(18). She is referred to as the Ekavirā & Kālarātri. She is also praised as Kāmādā. She is having a rounded shaped shining aura of multi-coloured one which is difficult to be ventured(19). She is having shining ornaments in her hands and sung as the Mahāmārī. O' King! These are the idols/images of Devī explained/ enumerated(20). These(images of Devī) are to be considered as the Kāmadhenus of Caṅḍikā, the Mother of the world. These are not to be disclosed by you to any one(21).

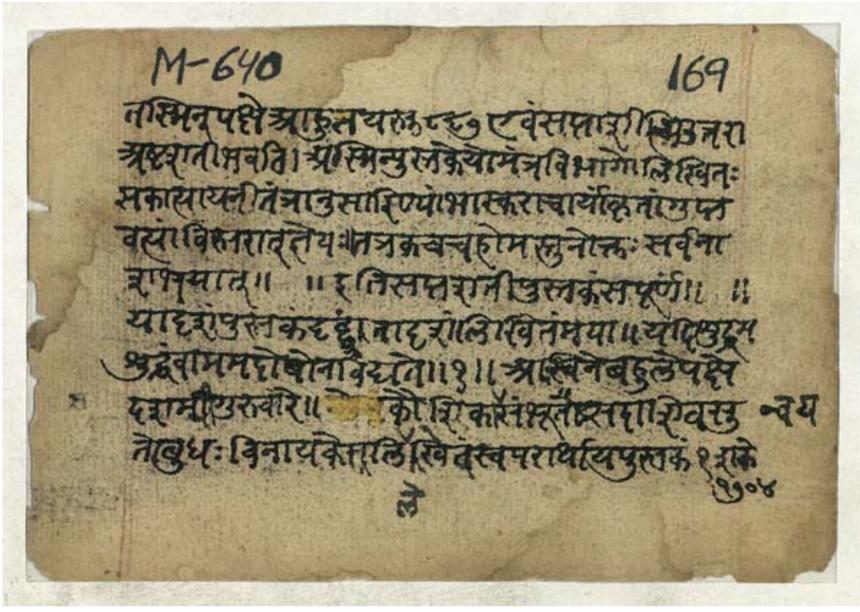


Transcription

devyā dhyānaṁ tavākhyātaṁ guhyādguyataraṁ mahat//22//Iti mārkaṇḍeyapurāṇe sāvarṇike manvantare devīma(ā)hātmye mūrtirahasya nāmaśoḍaśo'dhyāyaḥ//16// Evam tribhirahasyairmilitvā ślokāḥ//91// Uvāca//4// Evam pañcanavati//95// Kavacārgalā kīlakairmilitvā ślokāḥ//89// Uvāca//3// Evam dvānavati//92// Mūla trayodaśādhyāyairmilitvā ślokāḥ//577// Sārdham saptasaptatyutarā pañcaśatī/ sarvā āhutayastu//834// Asmin pakṣe kavacahomo nāstīti guptavyāṁ prasiddham/ asya grantheṣu kavacasyāpi homaḥ kathitaḥ/ tasmin pakṣe āhutayastu//887//

English translation

These explanations of the devine idols are to be studied & understood for oneself. The great meditation of Devī which I have taught you is the secret of secrets. Iti mārkaṇḍeyapurāṇe sāvarṇike manvantare devīmahātmye mūrtirahasyaṁ nāma śoḍaśo'dhyāyaḥ// 16// (Here ends the 16th chapter consisting of 'secret of idols' in Devīmāhātmya of Mārkaṇḍeya Purana during the period of sāvarṇikamanvantara). Thus, altogether in three rahasyas(secrets) Shlokas : 91, Uvāca: 4. Thus 96. The total shlokas in Kavcha-Argala & Kīlaka: 89. Uvāca 3. Thus, altogether 92. The Shlokas in the original 13 chapters: 577. All the Āhutis (offerings)834. In this case there is no offering in case of Kavacahoma. This is a wellknown fact what is stated in the Guptavati (commentary). However, in case of this text the offering homa is prescribed so also the oblations. In that case the Āhutis are : 887.



Transcription

Evam saptāśītyuttarā aṣṭaśatī bhavati/ asminpustake yo mantravibhāgo likhitaḥ sa kātyāyanītantrānusāriṇyām bhāskarācāryakṛtām guptavatyām vistarāt jñaiyaḥ/ Tatra kavaca homastu noktaḥ sarvanāśabhayāt// Iti saptaśatī pustakaṁ sampūrṇam// Yādṛśaṁ pustakaṁ dṛṣṭaṁ tādṛśaṁ likhitaṁ mayā/ yadīśuddhamaśuddaṁ vā mamadoṣo na vidyate//1// Āśvine bahule pakṣe daśamī guruvāre/ kauśikānvayasāmbhūtas sadāśivasutobudhaḥ vināyake na lilekhedaṁ svaparārthāya pustakaṁ//1// Śake //1704//

English translation

(Thus, it becomes Eight hundred Eighty-Seven). Whatever mantras & their divisions/applications are stated here are as per the Guptavati by Bhāskarācārya belonging to Kātyāyanī Tantra. One who wants to know in detail must know from there. No kavaca homa is prescribed there. It is due to the fear of a loss of everything(sarvanāśa). Thus, ends the Saptaśatī text. I have written down the text as I saw the it. I don't have any responsibility if the text is correct or incorrect. The text is written for the sake of ourselves & for others by Vināyaka, son of Sadāshiva belonging to Kauśika family tradition, on the day of Bahula pakṣa, Daśamī tithi & Guruvasara in the month of Āśvina(Shakabda 1704). *****