

Devi Mahatmyam

Translated by
P. R. Ramachander * ©

Under the blessings of the holy mother.



* Please contact the author at ramya475@gmail.com

Contents:

Devi Mahatmyam	I	
Contents:	II	
Introduction	1	
Appendix 1	4	
THE ESOTERIC SIGNIFICANCE OF THE DEVI-MAHATMYA		4
Appendix 2	11	
DEVI MAHATMYA STOTHRA ASHTAKAM		11
DEVI KAVACHAM	16	
(Armour of the Goddess)	16	
DEVI KEELAGAM	26	
(The nail of the goddess)	26	
Sri Devi Mahatmyam	30	
Prathama Charitham	30	
(First Part)	30	
Pradhmao adhyaya: Madhu Kaidaba Vadha Varnanam	30	
Chapter 1: Description of Killing of Madhu and Kaidabha.		30
Madhyama Charitham	43	
(Middle part)	43	
Chapter 2: Killing of the armies of Mahishasura.		43
Chapter 3: Killing of Mahishasura.	53	
Chapter 4: The prayer of Sakradi devathas.		59
Uthama Charitha	67	
(The holy story)	67	
Chapter 5: The argument between devi and the emissary.		67
Chapter 6: The killing of Dhoomra lochana.		79
Chapter 7: Killing of Chanda and Munda	83	
Chapter 8: Killing of Raktha Bheeja.		87
Chapter 9: Killing of Nishumbha.	96	
Chapter 10: Killing of Shumbha.	102	
Chapter 11: Prayer to Narayani.	107	
Chapter 12: The greatness of the story of Devi.	116	
Chapter 13: The getting of boons by Suradha and Vaisya.		122

Introduction

This book which relates the story of how the devi (mother Goddess) killed Madhu and Kaidabha as Vishnu Maya (Thamasic-base), killed Mahishasura as Lakshmi (Rajashic form-materialistic) and killed Shumbha and Nishumbha in the form of Goddess Saraswathi (Sathvic-spiritual) is known as Devi Mahatmya in South India, Chandi in West Bengal and as Durga Saptasathi in the northern parts of the country including Varanasi. It consists of Chapters 74 to 86 (13 chapters) of the Markandeya Purana and has 700 stanzas. This Purana is also authored by Veda Vyasa and is a medium sized Purana.

The stories of Devi Mahatmya are as told by Sage Markandeya to Sage Baguri. He tells him that one king called Suradha, who was driven out of his kingdom by his own people met one Vysya (businessman) called Samadhi who was driven out of his home by his wife and sons, in the forest. They discover that though their own people have driven them out, they are both worried about the welfare of their people. It appears to them that this is unnatural. So they approach Sage Sumedhas who was also living in the forest. The sage tells them that all this is the illusion created by the great Goddess called Vishnu Maya. They became curious and want to know about this great mother Goddess. He then relates to them the story of Devi Mahatmya, which consists of three stories in all of which the mother Goddess kills the enemies of Gods.

The first story is that of Madhu and Kaidabha. They take birth from the earwax of Lord Vishnu while he was asleep and start troubling Lord Brahma who was sitting on the lotus originating from the belly of Lord Vishnu. Lord Brahma prays to the Goddess to help him continue his work of creation. The goddess appears and takes the form of Lord Vishnu and kills both Asuras after wrestling with them for thousands of years. Since both these Asuras were of Thamasic origin, she also had a thamasic form.

The second story is of how the mother Goddess helped the devas by killing Mahishasura. This Asura who had the form of buffalo, drove away the devas and Indra from their homes. They all go and approach the holy trinity for the redressal of their grievances. This made those three gods very angry and the innate power of the Goddess in them came out and joined together. This goddess was further strengthened by the powers of the various Gods. She was equipped with arms by all devas. This goddess, mainly consisting of the anger-generated power killed Mahishasura.

The third story is of how the Great Asura brothers Shumbha and Nishumbha were killed by the goddess. This time the gods approach Goddess Uma who was wandering in the Himalaya Mountains and told her of her sufferings. Out of the body of the Goddess came Koushikhi or Chandika. She was black in colour. She along with the powers generated by various Gods killed Shumbha and Nishumbha.

Sage Markandeya then tells of how, the king Suradha and Vysya Samadhi did penance on the goddess and got the boons that they wanted.

In the twelfth chapter of this great book, the Goddess tells that for one, who reads or hears, these three stories of her, there is nothing impossible to obtain including salvation.

In my translation I am following the interpretation of this great book by Brahmasri Kandiyyur Mahadeva Sastrigal in malayalam, which is based on the text given to him by Sri Hari Krishna Sharma of Aurangabad, based on the commentaries on the book given in

explanatory guides of the book viz. Durga Pradeepa, Gupthavathi, Chathurdhari, Santhanavi, Nagoji bhathi, Damsodharam and Jagat chandra chandrika.

It is believed that just possession of this book has helped many great people to fight evil spirits as well as getting the blessings of the Goddess herself. Several such folk stories abound all over India. One of those famous one in Kerala was how one great Manthrika called Kalluru Namboodhiri was asked by a king called Shakthan Thamburan, to enter the Kodungaloor Bhagawathi temple at night after the festival and bring back his ring from the closed sanctum sanctorum. He did this easily by taking with him a copy of Devi Mahatmya. This book though it is a treasure house for all those trying for super natural powers is also a book leading one to get his wishes fulfilled and also attain salvation.

It is believed that reading of the book during Sharad and Vasantha Navarathris is auspicious. In Appendix 1, summary of talk given by Swami Krishnanada on “Esoteric significance of Devi Mahatmya “ is given and Appendix 2 gives the great Sthothra with meaning which summaries the story of Devi Mahatmya.

Parayana Krama or prescribed methods of reading

Devi Mahatmya is a story but each of its slokas is considered as mantras. There are two methods of how to start reading Devi Mahatmya. The first one is called Tryangam and consists of reading three prayers viz Devi Kavacham, Devi argalam and Devi keelakam followed by meditation and chanting of the Navakshari mantra given by

Om Iym hreem kleem Chamandayai, viche nama.

This mantra is of very great power and should not be chanted unless, it is taught by a Guru.

The other is Navangam, where nine prayers are recited before starting reading of the book. They are chanting of 1. Nyasa, 2. Avahana, 3. Namani, 4. Argala, 5. Keelaga, 6. Hrudhaya, 7. Dhala, 8. Dhyana and 9. Kavacha.

It is recommended that the entire Devi Mahatmya should be read in one sitting. After completion of the reading it is necessary to chant the Devi Suktham consisting of the slokas seven to 36 of chapter 8, is to be chanted. If the Guru has taught the navakshari mantra, then it should also be meditated up on.

People who cannot do this should read the Pradhama charithra consisting of the first chapter on the first day, the Madhyama Charithra consisting of the next three chapters on the next day and the remaining Uthama Charitha consisting of the next 9 chapters on the third day.

Another method of completing the full reading by seven days viz one chapter on the first day, next two chapters on the second day, next one chapter on the third day, next four chapters on the fourth day, next two chapters on the fifth day, next one chapter on the sixth day and last two chapters on the seventh day.

It is important to know that daily the parayana should start with the trayanga mantras, text of Devi Mahatmya followed by the chanting of Devi Suktham. It is also essential not to stop in between while reading a chapter. If for some reason, it is stopped, the entire chapter should be read again.

It has also been told that

“Geethi, seegri, sirakhambhi, hyakurvano vinasayathi,

Thatho jnathwaiva sampannamidham prabhyathe budhai,”

Those who sing it, those who read it fast, those who read with shaking of their head, those who read from the text in their own handwriting, those who read without understanding the import and those who read in a very feeble tone, do not get the benefit of reading a work.

Introduction

It has also been told that any book, which has less than one thousand slokas should be recited from memory to get full benefit. Those who cannot should keep the book on a stand and read it without touching it.

The benefit of reading Devi Mahatmya several times is given below:-

Three times-to get rid of black magic

Five times-to get rid of difficulties caused by planets

Seven times - to get rid of great fear.

Nine times - Peace,

Eleven times - to get over fear of death, attraction of the king

Twelve times - getting desires fulfilled and destruction of enemies

Fourteen times - to attract women as well as enemies

Fifteen times - Pleasant life and getting of wealth

Sixteen times - to get sons and grand sons

Seventeen times - to get rid of fear of the King

Eighteen times - to get occult powers

Twenty times - For war to end

Twenty-five times - To come out of prison

Hundred times - to get rid of great sorrow, banishment from caste, Loss of life, salvation

Hundred and eight times - Fulfilling any wanted desire

One thousand times - Goddess Mahalakshmi will visit him and he will get all wealth and

The kathyayani thanthra mentions various other methods of reading Devi Mahatmya. Some of them are:

1. Chant before and after every sloka, the Navakshari manthra. This would make your magical chants effective.

2. Chant Om Bhoor Buva swaha before every sloka and then chant Suva, bhava, bhoo Om after every sloka. Chanting one hundred times would get you occult powers.

3. Add "Jatha Vedase" before every sloka and chant. This would lead to fulfillment of all desires.

4. After every manthra chant the tryambaka manthra viz.

"Tryambakam yajamahe

Sugandhim pushtivardhanam

Urvarurkamiva bhandhanam

Mrityor mukshiya ma - mrtat. "

This would prevent untimely death.

5. Chant Tryambaka manthra one hundred times before and after reading Devi Mahatmya and this will lead to avoidance of early death.

Appendix 1

This Navaratri message was given in on the 13th of October, 1972. A collection of messages by Swamiji during various spiritual festivals including this message can be found in Swamiji's book, "Spiritual Import of Religious Festivals".

THE ESOTERIC SIGNIFICANCE OF THE DEVI-MAHATMYA

By

[SRI SWAMI KRISHNANANDA](#)

Our longings are fundamentally very deep and cannot be easily satisfied by temporary make shift or day-to-day adjustment of outer circumstances. Our desires are profound, our yearnings are very unintelligible to outer atmosphere of our daily life. We seem to have a root which is deeper than what can be comprehended by our normal understanding of the world. We grow from all sides, and when we long for or desire or yearn or aspire, we do so in a very comprehensive manner. This aspiration of the human being is really the soul's longing for freedom. All our desires are desires of the soul, ultimately. Though they look like sensory desires, mental desires, intellectual desires, social desires, etc., they are, at the bottom, the longing of the soul of the human being, which ramifies itself into various distracted rays through the operations of the mind and the activities of the senses. Our longings are, therefore, capable of being collected into a single essential power, an inward urge, which we may call the longing for freedom. It is freedom that we ask for and it is freedom that anyone asks for. Varieties of longings and multitudes of enterprises in the world can be collected into a single focus of the soul's aspiration for liberation. And this aspiration for liberation is not merely the longing of the human being, but of all that is created anywhere on earth or in heaven. Whether it is the plant or the animal, whether it is a man or a celestial, the aspiration is this much. All longings can be boiled down into the quintessence of the longing for liberation, freedom from all sides and an ultimate supremacy over one's own self in the realisation of this freedom.

The Devi-Mahatmya which, in a majestic poetry in Sanskrit, describes to us the Epic of the march of the human soul to its destination, the realisation of this freedom, is the dramatic aspect of the great worship of the Divine Mother during these nine days of Navaratri or Dassehra as you call it. The march of the soul is dramatic. It is not a lagging or a crawling but a beautiful, sonorous, musical advent, you may call it. This is the beauty of the Devi-Mahatmya. All Epics have this particular character of grandeur, uplifting the emotions, and chastening the intellect of the devotee who goes through them.

The Devi-Mahatmya is a part of the Markandeya Purana, containing thirteen chapters which are grouped into three sections, known as the Prathama Charitra, Madhyama Charitra and the Uttama Charitra. As in the Bhagavadgita, sometimes we are told that the eighteen chapters can be grouped into three sections of teaching, consisting of six chapters in each, in the Devi-Mahatmya also, which is an Epic-counterpart of the methods of the Bhagavadgita in its practical implementations, it is capable of a division into three sections. The march of the soul is graduated into three major steps, though there are many minor steps involved in these three major ones. While we have to rise through various rungs of the ladder of evolution, we

Appendix 1

come to three points or halting places, we may call them, where there is a complete transformation of outlook, attitude and constitution of our being. These threefold transformations of the spiritual being of the aspiring soul are dominated or presided over by three deities known as Maha-Kali, Maha-Lakshmi and Maha-Sarasvati. These three presiding forces are representative of the powers of the spirit within manifesting themselves in an upward ascent towards freedom ultimate, so that in this march of the soul to its freedom, it carries with it everything that is connected with it. The difference between the spiritual march and your march along the road or a highway is this, that while in your march on a roadway, you alone walk and nobody need accompany you, nothing need be connected with you, and you can have a free walk independently; in the spiritual march, it is not such an isolated march, but you carry with you everything that is connected with you. Now, what are the things connected with you that you carry? There are four stages of this relationship. Consciously we are related in a particular manner and subconsciously we are related in another manner altogether. Consciously, we people seated in this hall for example, have a particular sort of relationship among ourselves, but subconsciously our relationships are of a different kind altogether and they need not tally with our conscious relationship. And deeper still, we have a layer where our relationship is more akin to a unity of life than to a diversity of personality. There is a fourth stage which is incapable of any description at all. We do not know whether we are to call it a unity or a diversity, or oneness or otherness. This is the goal towards which the soul is marching. So, in the description of the Devi-Mahatmya, we are carried forward psychologically and spiritually to our destination of the ultimate realisation.

There are three stages of transformation described in the three sections of the Devi-Mahatmya. The first one is where Adi-Sakti awakes Maha-Vishnu who was asleep, so that He may destroy or overcome the original demoniacal forces, Madhu and Kaitabha. The second stage is where the same Sakti manifests Herself as Maha-Lakshmi and overcomes Mahishasura and Raktabija. The third one is where Sumbha and Nisumbha are destroyed by Maha-Sarasvati. And the nine days of worship comprehend these three stages adored in three days of worship, each. The final victory is called Vijaya-Dasami, the tenth day, as you know. That is the day of Victory, where you master the forces of Nature completely and your goal is reached. When you step over nine, you enter into Infinity. Numbers are only nine, you do not have ten numbers. All the arithmetic is within nine numbers only. The whole cosmos is within nine. But when you transcend the nine, you have gone to Infinity, which is beyond cosmic relationship. The lower powers of Nature are like dirt. We call them Mala, 'Vishnukarna-Malodbhuto Hantum Brahmanamudyato', says the Devi-Mahatmya. The Madhu and Kaitabha, two Rakshasas (demons) are supposed to have come out of the dirt of the ear of Vishnu. The lowest category of opposition is of the nature of dirt, Mala; and psychologically, from the point of view of the seeking soul, this dirt is in the form of Kama, Krodha and Lobha. 'Kama Esha Krodha Esha Rajo-guna Samudbhavah,' 'Kamah Krodhastatha Lobhah Tasmad Etat Trayam Tyajet'--It is desire and anger born of Rajas; desire, anger and greed, these three therefore should be abandoned,--says the Bhagavadgita. These three are the gates to hell. These three are regarded as dirt, because they cover the consciousness in such a way that it appears to be not there at all. It is like painting a thin glass with coal-tar. You cannot see the glass. It is all pitch-dark like clouds. This has to be rubbed off with great effort. When this Mala or dirt is removed, we get into another trouble. Do not think that when you are

Devi Mahatmyam

tentatively a master of Kama, Krodha and Lobha, you are a real master of yourself. "There are more things in heaven and earth than your philosophy dreams of, O Horatio," said Hamlet. So do not think that your philosophy is exhaustive. There are many more things that philosophy cannot comprehend. Kama, Krodha and Lobha are not the only enemies. There are subtler ones, more formidable than these visible foes. As a matter of fact, the subtle invisible enemies are more difficult to overcome than the visible ones. Sometimes you know, an angry man is better than a smiling person. Smiling person is more dangerous than the angry one, because he can have a knife under his arm-pit. This is what we will face. When we manage somehow to overcome this Madhu and Kaitabha, Kama and Krodha, we get into the clutches of Mahishasura and Raktabija. They represent the Vikshepa Sakti, the tossing of the mind. Every minute the mind changes its forms which multiply in millions. You read in the Devi-Mahatmya, how Mahishasura changed his form. Now he is an elephant, now he is a buffalo, now he is something else. If you hit him in one form, he comes in another form. And this is your inexhaustible opponent. His energies are incapable of being exhausted. However much you may try to oppose the Vikshepa Sakti, it will manifest in some form or other. This is described in the form of the demon Raktabija, whose drops of blood were seeds of hundreds and thousands of demons like himself coming up. When the Devi severed the head of one Rakshasa, the blood fell on the ground profusely and from that blood, millions cropped up. And when She killed them, again another million cropped up. So there was no end for it. If you cut off one or two desires, the desire is not over. The root is still there. The branches are only severed. Unless the root is dug out, there is no use of merely severing the branches of the tree. So what did the Devi do? She asked Kali to spread her tongue throughout the earth, so that there is no ground at all for the Rakshasas to walk over. They had to walk over the tongue of Kali. So huge it was. And now the Goddess started cutting their heads and when the blood fell, it fell not on the ground but on the tongue of Kali. So she sucked everything. Chariots and horses and demons and everybody entered her mouth. She chewed all chariots into powder. So likewise, we have to adopt a technique of sucking the very root of desires and not merely chop off its branches. Otherwise, desires will take various forms like Mahishasura. When we think that Mahishasura has been killed, he comes as a buffalo and when the buffalo is attacked, he again comes as an elephant, and if Devi attacks the elephant, he comes as a bull and attacks Her. So, there is no way of overcoming these desires by merely dealing with them from outside by a frontal attack. Their very essence has to be sucked. Because, a desire is not an outward form or an action, it is a tendency within. You may do nothing, and yet you will have desires. Because, desire is not necessarily an activity. A desireful person need not be very active. He can be sitting quiet, doing nothing, saying nothing, and yet be full of desires. Because, it is a tendency of the mind, an inclination of consciousness, that we call a desire. That can be inside, even if there is outwardly nothing. This is the Vikshepa Sakti,--distraction, tossing and the chameleon-attitude of desire,--which attacks us, when, with Herculean efforts, we try to destroy or gain control over Kama and Krodha, Madhu and Kaitabha. After Madhu and Kaitabha, we get Mahishasura and Raktabija. Thus Mala and Vikshepa are the primary oppositions in our spiritual pursuit.

Ancient masters have told us that while Mala or dirt of the psychological structure can be removed by Karma Yoga, by unselfish and dedicated service, Vikshepa or distraction of the mind can be removed only by worship of God, by Upasana. While Karma removes Mala, Upasana removes Vikshepa. But even now, we are not fully safe. While Mala might have gone and Vikshepa is not there, we may have a third trouble, namely, a complete oblivion of

Appendix 1

consciousness. We will have no knowledge of anything as to what is happening. Ajnana or Ignorance is a subtler opposing power than its effects in the form of Mala and Vikshepa. Distraction and direct sensual desires are the outer expressions of a subtle ignorance of Truth, Avidya or Ajnana. Why do we desire things? Because, we do not know the nature of Truth. Why does a strong wind blow? Because, the sun is covered over with clouds. The sun is covered by the clouds first, then there is darkness and then a gale, cyclone starts blowing from the north, breaking your umbrellas and uprooting trees. All these happen because the sun does not shine. Even so, when the Atman is covered over by ignorance of its nature, the winds of desire begin to blow, and they come like violent storms. Impetuous is the force of desire. You cannot stand against it, because the whole of Nature gets concentrated in a desire. That is why it is impetuous and uncontrollable. All the powers of Nature get focussed in a desire when it manifests itself, whatever be that desire. So the whole of Nature has to be subdued. You are not to subdue only your individual nature, but the cosmic Nature itself is to be subdued. This is what is depicted in the Epic of the Devi-Mahatmya. It is the subdual, overcoming, transformation of the cosmic Nature in the form of Tamas, Rajas and Sattva. While Mala represents Tamas, Vikshepa represents Rajas.

Now, Sattva is also a Guna, unfortunately. We always praise Sattva and regard it as a very desirable thing. But it is like a transparent glass that is placed between us and the Truth. You can see through it, but you cannot go beyond it. Because, though the glass is transparent, it can obstruct your movement. It is not like a brick-wall, completely preventing your vision, as Tamas does; it is not like a blowing wind which simply tosses you here and there, as Rajas does; it is a plain glass, through which you can have vision of Reality, but you cannot contact Reality nevertheless. How can you contact a thing when there is a glass between you and the thing? Yet you can see it. So they say even Sattva is an obstacle, though it is better than the other two forces, in the sense that through it you can have a vision or an insight into the nature of Reality which transcends even Sattva. There is a glass pane and you can see a mango fruit on the other side of it. You can see it very well, but cannot get it, you cannot grab it. You know the reason. Even Sattva is a subtle medium of obstruction, which acts in a double form; as complacency or satisfaction with what has been achieved, and an ignorance of what is beyond. These two aspects of Sattva are indicated by the two personalities of Sumbha and Nisumbha. They have to be dispelled by the power of higher wisdom, which is Maha-Sarasvati.

Action, contemplation and knowledge are the three stages through which we have to pierce through the veil of Prakriti or three Gunas. And as I mentioned earlier, we are not individual pedestrians on the path. There is no individual movement here. It is all a total movement of everything connected with us and no item in the world is really disconnected from us. Every thread in a cloth is connected with every other thread. When you lift one thread of a cloth, the whole cloth comes up, because of the interconnection of the warp and the woof of the cloth. Likewise, there is an internal interconnection of beings, which prevents any kind of individual effort for the sake of salvation. That is why salvation is universal, it is not individual. When you attain to the Supreme Being, you become the Universal Being. You do not go as a Mr. So and So or as a Mrs. So and So, there. So the path of Sadhana also is a cosmic effort of the soul, a subtle secret which most Sadhakas are likely to forget. It is not a small, simple, private effort of yours in the closet of your room, but a dynamic activity of

Devi Mahatmyam

your essential personality, internally connected by unforeseen relationships with everything in the cosmos. When you enter the path of the spirit, you have also at the same time entered the path of cosmic relationship. A Sadhaka is, therefore, a cosmic person. A spiritual seeker, an aspirant is a representative of cosmic situation. He is not an individual, though he looks like a person, and his Sadhana is not an individual effort. It is much more than what it appears to be on the surface. It is, as it were, the conversation between Nara and Narayana, Krishna-Arjuna-Samvada, as they call it. You and your God are face to face with each other. In Sadhana, in spiritual effort, you are face to face with your Maker. And the face of the Maker is universal. He is not in one spot, hiding himself in one corner.

So, the dance of the cosmic spirit, in its supernal effort at self-transcendence, is majestically described in the beautifully worded sonorous songs of the Devi-Mahatmya, where we are given a stirring account, a stimulating description of what Maha-Kali did, what Maha-Lakshmi did and Maha-Sarasvati did in bringing about this evolution, transformation of the whole range of Prakriti from Tamas to Rajas, from Rajas to Sattva and from Sattva to Supreme Vijaya, mastery in the Absolute, God-realisation. All our scriptures, Puranas and Epics, all our ceremonies and celebrations, all our festivals and Jayantis, whatever be the occasion for a religious performance, all this is charged with a spiritual connotation, a significance which is far transcendent to the outer rituals which is involved in their performance. Every thought, every aspiration, every ritual and every duty of ours, every action that we perform automatically becomes a spiritual dedication of the Soul, for the sake of this one single aspiration which it has been enshrining in itself from eternity to eternity. This significance is brought out in all our Epics and Puranas. Whether in the Mahabharata or the Ramayana, whether in the Bhagavad Gita or the Devi-Mahatmya, they tell us the same account in different terminologies and with different emphases. It is always a song of the soul. The Bhagavad Gita is a song of the soul, the Over-Soul speaking to the lower soul. Here again, we have a similar account of the actual Sadhana involved in the realisation of this ultimate harmony of the soul with the Over-Soul. The spiritual practice of a Sadhaka is, therefore, a confronting of the three forces of Tamas, Rajas and Sattva, gradually, stage by stage, in their cosmic significance, forgetting not for a moment that we are not 'islands'. No man is an island. You must have heard the poet's saying: "A man is not an island." That means he is not surrounded simply by oceans and cut off from things. He is connected with everything. This is the significance we have to read in our practical lives. This is the meaning we have to see and visualise in our personal Sadhana. And when we learn to see the significance of the presence of divinity or the universality of God even in our private actions, we are taken care of by universal forces. We need not bother about even the smallest problem of our life. Even the littlest of our difficulty will be taken care of in a proper manner by the forces that are in the world, provided, of course, that we are able to read the significance of universality even in the most private of our actions, even in the smallest and littlest of our actions. There is no such thing as a little action in the world. Everything is important. Even the most insignificant event is a very important event, ultimately. Because, hidden behind it is the ocean. This significance we have to learn to read. This is, in my humble opinion, what Gurudev Swami Sivanandaji Maharaj meant whenever he said that God-realisation is the goal of life. He was not tired of saying this throughout his life. We can see, in his earlier books especially, that they commence with the sentence: "The Goal of Life is God-realisation. " Whatever he had to say in those books, he said afterwards. So, the first thing is to remember that the Goal of Life is God-realisation. Do not forget this. The little petty tensions and

Appendix 1

turmoils and annoyances and worries and vexations are not the goal of life. They are the obstacles that come on our way, which we have to carefully obviate and go with caution, like a pilgrim who has lost his way in this wilderness of life, and yet confident at the same time that the warmth of the spiritual sun is always energising our personality and that we are never, at any time, any moment of our practice, completely cut off from that source of energy.

So, through the worship of Maha-Kali, Maha-Lakshmi, and Maha-Sarasvati, we worship Mula-Prakriti, Adi-Sakti in her cosmic dance-form of transformation, prosperity and Illumination. In the beginning, what happens to a Sadhaka? There is a necessity of self-transformation. It is all hardship, rubbing and cleaning, washing, sweeping, etc. That is the first stage through the worship of Maha-Kali, who brings about a destruction of all barriers. Then what happens? There is tremendous prosperity. You become a master and a progressive soul commanding all powers, getting everything that you want. This is the second stage. In the first stage, it looked as if you were a poor person, having nothing, very weak. But, when you overcome this weakness, by removing the barrier of Tamas, you become prosperous. Nobody can be as rich as a Yogi, you know. He can command all the powers. By a thought he can invoke all things, and this is Goddess Maha-Lakshmi working. When Maha-Kali has finished her work of destruction of opposition, Maha-Lakshmi comes as prosperity. A great Yogi is also like a royal personality, because of his internal invocations, though unconsciously done, of cosmic powers. When prosperity dawns, it looks as if the whole universe is a heaven. In the first stage, it looked like a hell. Afterwards, in the second stage, it looks like a heaven, when Maha-Lakshmi begins to work. But this also is not sufficient. Knowledge should dawn. It is not heaven that you are asking for. You want the realisation of Truth. Sarasvati will come for help and a flood of light on Truth will be thrown and you will see things as they are. There is no enjoyment, prosperity, richness, wealth or any such thing. It is Truth unconnected with yourself in the beginning, but later on inseparable from yourself. Thus, from opposition to prosperity, from prosperity to enlightenment, and from enlightenment to Self-realisation do we proceed. So, these are the truths esoterically conveyed to us in the Mantras of the Devi-Mahatmya.

Now, this Devi-Mahatmya is not merely an esoteric Epic. It is not only a great spiritual text in the form of occult lessons, occult teachings of which I have given you an outline. But, it is also a great Mantra-Sastra. Every sloka, every verse of the Devi-Mahatmya is a Mantra by itself. I will tell you how it is a Mantra, by giving only one instance, that is the first sloka itself. 'Savarnih suryatanayo yo manuh Kathyate-shtamah. This is the first sloka, Savarnih Surya-Tanayah. It is all a Tantric interpretation and a very difficult thing to understand. But I am giving you only an idea as to what it is all like. Surya represents fire, the fire-principle. 'Surya-Tanaya' means that which is born of the fire-principle. What is it that is born of the fire-principle? It is the seed 'Ra'. According to Tantric esoteric psychology, 'Ra' is the Bija Mantra of Agni. In the word Savarnih, 'varni' means a hook; so add one hook to 'Ra'. Yo Manuh Kathyate, ashtamah. Eighth letter--What is Manu? It is a letter in Sanskrit. Eight letters are Ya, Ra, La, Va, Sya, Sha, Sa, Ha. The eighth is Ha. Add Ha to it. Ha, Ra and one hook, make 'Hreem'. Savarnih Suryo-Tanayo Yo Manuh Kathyateshtamah, Nisamaya Tadutpattim,--you hear the glory of that, the sage says. So, the first verse means: "Now, I shall describe to you the glory of 'Hreem'." This Hreem is the Bija of Devi. But, outwardly it means, "Listen to the story of the king so and so, who is the eighth Manu" and all that. Thus

Devi Mahatmyam

in addition to the outer meaning, there is an inner significance of the Mantra. I am giving you only the case of one Mantra. Like this, every Mantra is full of inner significance. And every Mantra is repeated by devotees for some purpose or the other. Especially, the Devi-Mahatmya is recited for averting calamities in life. Catastrophies, calamities and tensions, personal or outward, whatever they be, all these are averted by a regular daily recital of the Devi-Mahatmya. When there is war threatening a country, for example, or pestilence or epidemic spreading everywhere, or any internal tension or anxiety of any kind, the Devi-Mahatmya is to be studied and it is a very potent remedy prescribed by seers of yore, not only for temporal terrestrial prosperity, but also for the glory of the hereafter, for illumination, for the destruction of Avidya or Ajnana, for overcoming Mala, Vikshepa and Avarana, and to be a fit recipient of the grace of the Almighty. Thus is the outer significance and the inner significance of the Devi-Mahatmya and the special meaning that it has in the life of spiritual seekers or Sadhakas. Glory to God! Glory to Sadhana! Glory to the integral character of spiritual practice! May we be blessed with this illumination, with this wisdom, with the strength to tread the path of the Spirit, to our ultimate Freedom.

Appendix 2

DEVI MAHATMYA STOTHA ASHTAKAM

Translated by
P. R. Ramachander

Among the stothras addressed to the mother Goddess Durga, the greatest is perhaps the Devi Mahatmya which is also known as Chandi. This book recounts the story of Durga in her several incarnations. First she came to kill the Asuras Madhu and Kaidabha at the request of Brahma, Then she came to kill the terrible Mahishasura as a result of prayers of all devas and again came to Kill the Rakshasas Shumbha and Nishumbha along with their armies. Since reading Devi mahatmya daily needs a lot of time, this stothra summarizes the stories recounted in Devi Mahatmya in the form of an octet. It is believed reading this stothra daily will give on the devotee the same effect as reading Devi Mahatmya itself..

Lakshmeese yoga nidhram prabhajathi bhujaga
Deesa thalpe sadad pad
Vuthpannaou dhanavou thachra vana mala mayangaou
Madhum kaidabham cha
Drustwa bheethasya dhathu stuthibira binutham,
Masu thou nasayantheem
Durgam deveem prabadye sarana maha masesha apadun unmulanaya

In times of yore,
When the Lord of Lakshmi.
Was immersed in the sleep of yoga,
On the awesome bed of the serpent,
And the primeval giants Madhu and Kaidabha,
Came out of his ear wax,
And made Brahma the creator of all tremble,
Oh Durga, thou heard his prayers,
And killed them both,
And so I am falling at your feet,
For solving all my problems great

Yudhe nirjithya daithya sribhuvanamakilam,
Yastha deeyeshu dishnyai,
Shwasthapyaswan vidheyaswayamagama Abhasou,
Sakratham vikramena,
Tham saamapthyaptha mithram mahisha mapi niha
Thyasya moordhathi roodam,
Durgam devim prapadye sarana maha masesha apadan unmoolanya

Devi Mahatmyam

When the great Giant Mahisha,
Who defeated in war Indra the Lord of all Devas,
And By his prowess made all the three worlds, his slave,
And appointed his servants to rule over them,
You Durga, killed him along with his army, ministers and friends,
And so I am falling at your feet,
For solving all my problems great.

Viswothpathi pranasa sthithi vihruthi pare,
Devi Gora marari,
Thrasath thratham kulam na punarapi cha maha
Sankadeshwi diseshu,
Avirbhooya purasthadithi chararana namath,
Sarva geervana vargam,
Durgam deveem prapadye sarana maha masesha apadan unmoonaya.

Hey Goddess Durga, Who is engrossed in,
Creation, upkeep and destruction of the universe,
Hey Goddess, who is personification of light,
The Gods and Devas appealed to you,
“You have saved us mother, from the danger posed,
By Great Rakshasas now by this war,
And we pray that you should save
Our progenies in future same as now”
And thou acceded to their request,
And so I am falling at your feet,
For solving all my problems great.

Hanthum Shumbham Nishumbam tridasa gana nutham,
Hemadolam himadri,
Aarudaam vyuda darpan yudhi nihatha vathim,
Dhoomra drik chanda mundane,
Chamundakhyamdhadanam upasamitha maha,
Raktha beejopasargam,
Durgam devim prapadye saranamaha,
Masesha apadan unmulanaya.

Acceding to the prayer of Gods,
Thou came to the snowy mountains,
In a golden swing,
And killed the proud Asuras of Shumbha and Nishumba,
After killing Dhoomraksha, Chanda and Munda,
Thou were called and praised as Chamunda,
And thou also killed the great scourge called Raktha Bheeja,
And so I am falling at your feet,

Appendix 2

For solving all my problems great.

Brahmesa skanda Narayana kiti,
Narasimhendra Shakthi swa bruthya,
Kruthwa hathwa nisumbam jitha vibutha ganam,
Trasitha sesha lokam,
Eki bhooyada shumbham rana sirasi niha
Tyasithamatha Gadgaam,
Durgam devim prapadye sarana maha maseshapadan moolanaya.

Killed Thou Shumbha,
Who ruled over all devas,
Making the Shakthi* of Brahma,
Skanda, Narayana, Narasimha,
Varaha and Indra as thine assistants,
And then merged all of them within you,
And killed Nishumbha in an awesome war,
And so I am falling at your feet,
For solving all my problems great.

Uthpanna nandajethi swayam avani thale,
Shumbamanyam Nishumbham,
Bramaryakya Arunakhyam punarapi janani,
Durgamakhyam nihanthum,
Bheema, Sakambareethi, truti tharipu Gata,
Raktha danthethi Jaa thaam,

* The innate power within them

Devi Mahatmyam

Durgam devim prapadye saranamaha,
Maseshapadan moolanaya,

You were born as daughter to King Nanda,
In this holy earth,
To kill the Rakshasas of Shumbha and Nishumba,
And also born as a bee to kill the Asura called Aruna,
And again born as the Holy Durga,
To kill the asura called Durgama,
You were famous as Bheema when you ate away asuras in fury,
You were Known as Sakabhari when you grew food from your body,
To the starving millions during a great famine,
And also known as Raktha dantha,
Because you ate the asuras Vipra Chitha,
And so I am falling at your feet,
For solving all my problems great.

Tri giunyaanam gunaanaam anusarana kala
Keeli naanavatharai,
Tri lokya trana seelaam dhanuja kula vanee,
Vahnee leela saleelaam,
Deveem sachinma mayeem tham vit haritha vinamath,
Sathree vargaapavargaam,
Durgam devim prapadye sarana maha masesha apath unmoolanaya.

You are all the three Gunaas rolled in to one,
You play thine divine game in several forms,
You take care of all the three worlds,
As a child's play thou decimate the asuras,
Like the fury of cyclone in the forest,
You are the personification of all that is good,
To those who bow at your feet in humility,
Thou grantest all that they want here in and after,
And so I am falling at your feet,
For solving all my problems great.

Simharoodam trinethraam kara thala vilasath,
Sankha chakrasi ramyam,
Bhakthabeeshta pradathreem ripu madana kareem,
Sarva lokaika vandhyam,
Nana alankara yuktham sasi yutha makutam,
Syamalangeem krusangeem,
Durgam devim prapadye saranamaha asesha apath unmoolanya.

She who rides on a lion,
She who has three eyes,

Appendix 2

She who carries the conch and the wheel in pretty grace,
She who fulfills requests of her devotees,
She who kills her enemies,
She who is venerated by all the worlds,
She who is dressed in perfection,
She who keeps the moon on her crown,
She who is black in colour,
And She who is tiny,
I am falling at your feet,
For solving all my problems great.

Trayaswa swamin ithi tri bhuvana janani,
Prarthana twayya partha,
Palyanth abhyarthanayam bhagawathi sisava,
Kinnvananya jananya,
Tathubhyam syannamasyethya vanatha vibhdha,
Ahladhi veeksha visargam,
Durgam devim prapadhye saranamaha asesha apath unmoolanya.

“There is no need to request thee Oh Durga,
To protect and save us,
For does the mother on whom they solely depend,
Ever need such a request,
And So our salutations to thee”
So pray the Gods to thee,
And so I am falling at your feet,
For solving all my problems great.

Etham santha padanthu sthavam akhila vipa,
Jjala thoolana labham,
Hrinmoha dwantha bhanu prathima makhilam,
Sankalpa kalpa dru kalpam,
Dowrgam dowargathya goratha pathu hina kara,
Prakhya mam ho gajendra,
Sroni panchasya desyam Vipula bhayadha
Kaalahitha tharkshya prabhavam.

Let this prayer to the Goddess Durga,
Which is like a wind for cotton bundle of sins,
Like a sun for pitch dark mind,
Like the divine tree granting all wishes,
Like the cool moon for the sweltering heat of poverty,
Like a lion before the elephant herd of sins,
And like the fearsome eagle before the king cobra,

Devi Mahatmyam

Save us from all dangers,
And let all the devoted chant it always.
Sankalpam
(Announcing as to what is being done and why?)

1. Shuklam baradaram vishnum sasi varnam Chaturbhujam,
Prasanna vadanam dyayeth sarva vignopa santhaye

Dressed in white you are,
Oh, all pervading one,
And glowing with the colour of moon.
With four arms, you are, the all knowing one
I meditate on your ever-smiling face,
And pray, “ Remove all obstacles on my way”.

2. Do pranayamam.

3. Mamopartha samastha duritha kshaya dwara, sri parameshwara preethyartham,
asmakam sarvesham sakutumbanam, kshema, sthira, veerya, vijaya arogyartham, samastha
mangala vyapthyartham,

..... nakshathre Rasou jathasya, -----
sarmana mama (asya yajamanasya), Sri jagadamba prasadena, sarvath apan nivruthyartham,
sarvabheeshta phala vyapthyartham, dharma Kama moksha chaturvidha phala purushartha
sidhyartham, sri Mahakali, Mahalakshmi, Mahasaraswathi prasada sidhyartham, tryanga
parayana poorvagam, sri devi mahatmya parayanam karishye.

For removing all my problems and for making Lord Parameshwara happy, for getting
happiness stability, valour, victory, health and all good things to me and all people in my
family, I(or to my master),.....born in star, which is in
..... Rasi, to get the blessings of the universal mother,

To remove all the dangers, to get fulfilled all my desires, to get good materialistic life
and salvation, and to get the blessings of Maha Lakshmi, Maha Kali and Maha Saraswathi am
reading the Devi Mahatmya along with the three angas (branches).

DEVI KAVACHAM (Armour of the Goddess)

1. Markandeya Uvacha: -
Yath guhyam paramam loke sarva rakshakaram nrunam,
Yanna kasya Chidagyatham, thanme bruhi pithamaha.

Oh Lord Brahma (Grand father of all) Please teach me that which is secret to all the
world, which is great, which gives complete protection, and which has not been told to any
one.

Appendix 2

2. Brahmo Uvacha:-
Asthi guhya thamam vipra, Sarva bhoothopakaarakam,
Devyasthu kavacham punyam tachrunus hwa maha mune.

Hey great sage, There is a very secret Devi Kavacha (Armour of Goddess, which is useful to all animals and which has not been told to any one.

3. Pradhamam Sailaputhreethi, dwitheeyam Brahma Charini,
Treetheeyam Chadra Gandethi Koosmandethi Chathurthakam.
4. Panchamam Skanda Matheti shashtam Kathyayaneethi cha.
Sapthamam Kala Rathreethi Maha Goureethi Chasthamam.
5. Navamam Sidhitha proktha Nava Durga prakeerthitha,
Ukthanyethani naamani Brahmanaiva Maahaathmana.

I have with extreme happiness sung the fame of the nine mothers, Sailaputhri(The daughter of Himalayas), Brahmacharini(She who leads you to salvation), Chandra Ganda(she who hangs the crescent in her bell), Kooshmanda(She who eats away the earth with its pain and sorrow), Skandamatha(Mother of Lord Subrahmanya), Kathyayani(She who was born in the hermitage of Sage Kathyayana), Kala Rathri(She who is the end of God of death), Mahagouri(The pure white Goddess) and Sidhitha(She who gives Salvation. The great God has told these in the Vedas.

6. Agnina dahyamanasthu Sathru madhye Gathorane,
Vishame durgame Chaiva bhayartha saranam Gatha,
7. Na Thesham jayathe kinchid asubham rana sankate,
Naapadam thasya pasyami soka dukha bhayam nahi.

He who remember these nine mothers will not suffer even if he is burnt in fire, even if he has gone to war, even if he is very sad, even if he is terribly afraid of war.

8. Yaisthu bhakthya smrutha noonam teshamrudhi prajayathe.

Any one who remembers those names with devotion is also are free of these fears and sorrows.

Pretha Samstha thu Chamunda varahi Mahishasna,

9. Indri Gaja Samaruda Vaishnavi Garudasana,
Maheswari vrushabarooda Kaumari Shikhi vahana,

Devi Mahatmyam

10. Brahmi hamsa samarooda sarvabharana Bhooshitha,
Nanabharana Shobhadya Nano rathnopa Shobitha,

11. Drusyanthe Radhamarooda Devya Kopa Samanvitha.

Kali rides on corpses, Varahi rides on Garuda, Maheswari on bull, Kaumari on Peacock, Brahmi on a swan and all of them wear different types of ornaments and have different types of luster, wear different type of gems and are seen on the charriots with very angry faces.

(This is the description of the seven holy mothers)

Samkham Chakram, Gadham, Shakthim, Halancha, musalayudham,

12. Gedagam, thomaram chaiva parasum pasameva cha,
Kunthayudham, trishoolan cha Sarngayudhamuthamam,

13. Daithyanam deha nasaya bakthanam abhayaya cha,
Darayanthiyudhanetham devanamcha hithaya vai.

They hold in their hands conch, mace, spear, plough, shield, tall spear, axe, trident, strong bow made of horns so that they can kill asuras, bless devotees and for the good of devas.

14. Mahabale, mahothsahe, Maha bhaya vinasini,
Trahi maam dushprekshya, Sathrunam Bhaya vardhini.

Hey strong Goddess, Hey enthusiastic Goddess, Hey goddess who removes fear of death, Hey Goddess who is extremely impossible to see and Hey Goddess, who increases the fear of your enemies, please protect us.

15. Prachyam Rakshathi mamaindri, agneyam agni devatha,
Dakshine raksha Vaarahi, Nairythyam thwam Gadga Dharinim.

Let Indrani (Power of Indra) protect me in the east, Agni (Female power of fire God, in the southeast, varahi (the power of varaha) in the south, and Gadgadhari (She holds a sword), in the southwest.

16. Pradeechyam varuni Rakshed vayavyam Mruga Vahini,
Rakshed udeccham Kaumari and easanyam Soola Dharini.

Let the power of Varuna (God of rain) protect me in the west, the power of wind, in the northwest, Kaumari (the power of Lord Subrahmanya) in the north and Maheswari (The power of Lord Shiva) in the Northeast.

17. Urdhwam Brahmani mey rakshed adhsthad vaishnavi Thadha,

Appendix 2

Evam dasa disa Rakshe Chamunda Sava Vahana.

Let Brahmani (Power of Lord Brahma) protect me at the top, let Vaishnavi (Power of Vishnu) protect me below and let Chamunda who sits on a seat of Corpse thus protect me on all the ten sides.

18. Jayame Chagradha sthadhu, vijaya sthadu Prushtatha,
Ajitha vama parswe sthu Dakshine chaparajitha.

Let Jaya (She who is Victory) stand before me, let Vijaya (She who is always victorious) stand behind me, let Ajitha (She who cannot be won) stand to my left and Aparjitha (She who has never been defeated) stand on my right.

19. Shikhamudhyothini rakshedhuma moordhni vyavasthidha,
Maladhari lalate cha brovow rakshed yasawini.

Let Udhyothini (She who is ever prepared) protect my hair, Uma (goddess Parvathy) my head, Maladhari (She who wears a garland) my forehead and Yasawini (She who is famous) my eye brows.

20. Trinethra cha bruvor madhye yamaganda cha Nasike,
Sankhini chakshshor madhye, srothrayor vindhya vasini.

21. Kapalow kalika rakshed, kana moole thu sankari,
Nasikayam sugandha cha utharoshta cha charchika.

Let Trinethra (She who has three eyes) protect the space between eye brows, Yamaganda (death to God of death) protect my nose, Sankhini (She who has a conch) the space between two eyes, Dwara Vasini (She who lives deep inside) my ears, Kalika (the black goddess) my cheeks, Sankari (Wife of Lord Parameshwara) the ear lobes, Sugandha (She who smells nice) the nose bridge and Charchiga (she who is above description) outside my mouth.

22. Adhare Cha amrutha kala, jihwayam thu saraswathi,
Dandhan rakshathu Kaumari, kanda madhye thu Chandika.

Let my lips be protected by Chandra Kala, (she who wears the crescent moon) Sarawathi (Goddess of learning) my tongue, Kaumari (She who is a young girl) my teeth and chandika (she who cannot be measured) the middle of my neck.

23. Gandikam chithraganda, cha mahamaya cha thaluke,
Kamakshim Chibukam raksseth, vacham me sarva mangala.

Devi Mahatmyam

Let my throat be protected by Chitra Ganda(She who is picturesque), Mahamaya(great enchantress) protect the small tongue, Kamakshi(She who has attractive eyes) protect my beard and voice be protected by Sarva mangala. (She who gives all that is good)

24. Greevayam Badhrakali cha prushtavamse danurdhari,
Neelagreeva bahikante nalikam nalakoobhari.

25. Gadga dharinyobhou skandow bahu me vajra dharini,
Hasthayor dhandini rakshed ambika cha anguleeshu cha.

Let Badrakali (the black goddess who protects) protect my neck, Neelagreeva (the goddess who is blue) protect the back portion of my neck, Nalakoobari protect the neck joint, Gadgadharini (She who holds the sword) protect my shoulders, Vajradharini (She who holds Vajrayudha) protect my arms, dhandini (She who punishes) protect my hands and Ambika (she who is the mother of the world) protect my fingers.

26. Nakham sooleswari raksheth kukshow rakshet naleswari,
Sthanou rakshet mahadevi mana soka nasini.

Let Sooleswari (she who holds the spear) protect my nails, Naleswari protect my abdomen, Mahadevi (The great goddess) protect my breasts and let Soka nasini (She who destroys sorrows) protect my mind.

27. Hrudayam lalitha devi hydhare shoola dharini,
Nabhim cha kamini raksheth, guhyam guhyeswari thadha,

Let Lalitha (The goddess who is easy to attain) protect my heart, let Sooladharini (She who holds the trident) protect my stomach, Kamini (She who is lovable) protect my belly and let Guhyeswari (She who is secret) protect my reproductive organs.

28. Bhoothanatha cha medram cha gudham mahisha vahini,
Katyam bhagavathi rakshed januni vindhya vasini.

Let my penis be protected by Bhoothanada (She who is the ruler of all beings), my behind protected by Mahisha vahini, (She who rides on buffalo) my thighs by Bhagawathi (She who is the goddess) and knees be protected by Vindhya vasini. (She who lives on Vindhya Mountains)

29. Jange mahabala proktha janumadhye vinayaki,
Gulphayor narasimhi cha padha prushte amithoujasi.

30. Padamanguli sreedhari cha padadasthalavasini,
Nakhan damshtra karali cha kesamscaivordhwa kesini.

Let my knee cap be protected by Mahabala (she who is very strong) who has been mentioned in the Vedas, the centre of the knee be protected by Vinayaki, (She who helps us

Appendix 2

carry out things without obstruction, the forelegs be protected by Narasimhi(The female power of Lord Narasimha), the top of the feet be protected by Amithoujasi, the fingers of the feet be protected by Sreedhari (She who holds Maha lakshmi), the bottom of the feet by Thalavasini, Nails of the feet by Karali (She who is black with anger)and hair all over the body by Oordhwakesi. (Goddess having long hair)

31. Roma koopani Kaubheri twacham Vageeswari Thadha,
Raktha majjavasa mamsanya asthi medhamsi parvathi.

Let the hair pores all over the body be protected by Kaubheri (The female power of the of Kubhera), skin be protected by Vagheeswari, (The goddess of words) and let Parvathy (The daughter of the Mountain) protect my blood, flesh, juices bones and fat.

32. Andhrani kala Rathrischa, piuthancha makuteswari,
Padmavathi padma kose kaphe choodamani sthadha.

Let my intestines be protected by Kala Rathri, (Goddess of Dark night) the bile be protected by Magudeswari, (Goddess who wears a crown, heart be protected by Padmavathi)(Goddess who sits on lotus) and let Choodamani (Goddess who is a great gem) protect my phlegm

33. Jwalamukhi nakha jwalam abhedya sarva sandhishu,
Shukram brahmani me rakshed chayam chathreswari Thadha.

Let the shine of my nails be protected by Jwalamukhi (She who has a face of a flame), all the joints be protected by Abhedya (She who cannot be injured), shadow be protected by Chatreswari (She who is like an umbrella) and Oh Brahmani (The female power of Lord Brahma) protect my semen.

34. Ahankaram Mano budhim rakjscha me dharma charini,
Pranapanou thadha vyana samana dhanameva cha,

35. Yasa keerthim cha Lakshmin cha Sadha rakshathu Chakrini,
Gothram Indrani me raksheth pasunme raksha Chandika.

Hey Dharmacharini(she walks on the path of Dharma), please protect my mind, intellect and my ego. Let the winds of the body viz. Prana, Apana, Vyana, Samana, Udhana. as well as fame, good name and wealth be protected by Chakreswari(She who wields the holy wheel). Hey Indrani(The female power of Lord Indra) protect my progeny and Hey Chandika(She who cannot be measured) protect my cows.

36. Puthran Rakshed Mahalakshmi, Bharyam Rakshadu Bhairavi,
Margam Kshemakari rakshed dwijaya sarvatha sthitha.

Devi Mahatmyam

Let Maha Lakshmi protect my sons, Let Bhairavi (Another name for Parvathy) protect my wife and let my way be protected by Kshemakari (She who looks after) who is victorious and lives everywhere.

37. Raksha heenanthu yath sthanam varjitham kavachena thu,
Thad sarvam raksha me devi jayanthi papa nasini.

Whichever part does not have protectio, let all those be protected by you goddess who is the greatest and who destroys sins.

38. Padamekam na Gachethu yadi chedh cha Shubatmana,
Kavachenavyatho nithyam yathra yathra hi gachathi.
39. Thathra thathratha labascha vijaya saarva kamika,
Yam yam chinthayathe kamam tham tham prapnothi nischitham.

The one, who wishes all good to happen to him, should not walk a step without this Armour. One who travels to any direction protected by this armor will earn lot of money, get all sort of victory and definitely get all his wishes fulfilled.

40. Paramaiswaryamathulam prapsyathe bhoothale pumaan,
Nirbhayo jayathe marthya samgrameswaparajitha.

The man will get unmatched wealth and all human beings that chant this will walk without fear, being victorious in all wars.

41. Trilokye thu bhaveth poojya kavachenavutha puman,
Idanthu devya kavacham devanam abhi durlabham.
42. Ya padeth prayatho nithyam trisandhyam sradhayan witha,
Daivikale bavethasya trilokye cha aparajitha.
43. Jived varsha satham sagramapamruthyu vivarjitha,
Nasyanthi vyadhaya sarve lutha visphotakadhaya.
44. Sthavaram jangamam chapi kruthrimam chapi yadvisham,
Abhicharani sarvani manthra yanthrani bhoothale,
45. Bhoochara khecharas chaiva jalajaschoupadashika,
Sahaja kulaja mala dakini sakini sthadha,
46. Antharikshachara ghora dakinyancha maha bala,
Gruha bhootha pisachascha yaksha gandarwa rakshasa.
47. Brahma rakshasa vethala Koosmanda bhairavadhaya,
Nasyanthi darsanathasya kavache hrudhi samsthithe.

Appendix 2

He who daily reads this Armour of the Goddess, which is even difficult for devas to obtain, in dawn, noon and dusk with devotion would be able to realise the goddess in person. He would live for one hundred years without getting defeated in all he three worlds with no untimely death in his family. This would destroy all the poxes. All the effects artificial poisons with temporary and permanent effects would be destroyed. All the black magic done in this world, and the bad spirits which travel on the earth and in the sky, which are made in water, which can be created and which hear the suggestions like Kulaja, Mala, Shakini and dakini, the terrible spirits which travel in the ether, the ghosts which reside in the home, yakshas, gandarwahas, Rakshasas, Brahmarakshasas, Vetalas Koosmandas and Bhairavis will be destroyed by the sight of such a man.

48. Manonathir bhavedragna thejovrudhi karam param,
Yasahasa vardhathe sopi keerthi manditha bhoothale.

The king would honour him and for he will have the glitter of divine power and his fame will increase in this materialistic world.

49. Japeth saphasathim chandim kruthwa thu kavacham pura,
Yavad bhoomandalam dathe sasaila vana kanaanam.

50. Thavathistathi medhinyam santhathi puthra pouthriki,
Dehanthe paramam sthanam yath surair abhi durlabham.
Prapnothi purusho nithyam mahamaya prasadata.

After reciting this Armour of the Goddess if one recites The “Devi Mahatmya (also called Chandi or Durga Saphasathi) he would live in this world (Surrounded by forests and mountains) with sons and grand sons and in the end attain that salvation which even gods cannot get.

Devi Kavacham Samaptham

Thus ends the Armour of the Goddess.

DEVI ARGALA STHUTHI
(The fountain of prayer to the Goddess)

1. Jayanthi mangala kali bhadrakali kapalini,
Durga kshama shiva dhathri swaha swadha namosthuthu.

Salutations to you who is Jayanthi, Mangala, Kali, Bhadrakali, Kapalini, Shiva, Dhathri, Swaha and Swadha.

2. Madhukaidabha vidhravi, vidhathru varadhe nama,

Devi Mahatmyam

Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey goddess who killed Madhu and Kaidabha and who gave boons to Brahma, give me looks. Give me victory, give me fame and destroy my enemies.

3. Mahishasura nirnasa vidhathri varade nama,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi

Hey Goddess who killed Mahishasura and who gave boons,. give me looks. Give me victory, give me fame and destroy my enemies.

4. Vandidhamgriyuge, devi, devi sowbhagya dhayini,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess who has a feet which is worshipped by Gods like Brahma and Goddess who gives all luck, give me looks. Give me victory, give me fame and destroy my enemies.

5. Raktha Bheeja Vadhe, devi, Chanda Munda Vinasini,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess who killed Raktha Bheeja, Hey Goddess who killed Chanda and Munda, give me looks. Give me victory, give me fame and destroy my enemies.

6. Achinthya roopa Charithe, Sarva Shathru vinasini,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess who has unbelievable looks and history, Hey Goddess who kills all enemies totally, give me looks. Give me victory, give me fame and destroy my enemies.

7. Nathebhya Sarvadha bhakthya chandike pranathayame,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess for all those who salute you and to me who salutes you now, give me looks. Give me victory, give me fame and destroy my enemies.

8. Sthuvadbhyo bakthi poorvam thwam chandike Vyadhi nasini,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess who cures all diseases to those who sing your praise with devotion, give me looks. Give me victory, give me fame and destroy my enemies.

9. Chandike sathatham ye twamarchanyantheeha bhakthitha,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess Chandika, to all those who worship you with devotion, give me looks. Give me victory, give me fame and destroy my enemies.

Appendix 2

10. Dehi sowbhagyam arogyam, dehi devi param sukham,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess give me health and good luck and also that happiness which is eternal, give me looks. Give me victory, give me fame and destroy my enemies.

11. Videhi dwishatham nasam, videhi bala muchagai,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess, destroys all my enemies, give me great strength, give me looks. Give me victory, give me fame and destroy my enemies.

12. Videhi devi kalyanam videhi vipulam sriyam,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess give me all well meaning things, give me great wealth, give me looks. Give me victory, give me fame and destroy my enemies.

13. Vidhyavantham yasasvantham lakshmivantham janam kuru,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess make your devotees with education, fame and wealthy, give me looks. Give me victory, give me fame and destroy my enemies.

14. Prachanda daithya darpagne, Chandike pranathaya me,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Chandike, who destroyed the pride of the very heroic Rakshasas, give me looks. Give me victory, give me fame and destroy my enemies.

15. Chathurbhujje, chathur vakthra samsthuthe, parameswari,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess who has four hands, who is praised by Lord Brahma himself, give me looks. Give me victory, give me fame and destroy my enemies.

16. Krishnena samsthuthe devi, saswad bakthya thwam ambike,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess who was praised by Lord Krishna similarly, give me looks. Give me victory, give me fame and destroy my enemies.

17. Himachala sutha nadha poojithe parameswari,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Devi Mahatmyam

Hey Goddess who is being worshipped by Lord Shiva, give me looks. Give me victory, give me fame and destroy my enemies.

18. Sura sura sirorathna nigrushta charanembike,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess who has a feet before which asuras and devas fall, give me looks. Give me victory, give me fame and destroy my enemies.

19. Indrani pathi sad bhava poojithe parameswari,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess who is being worshipped by the husband of Indrani with devotion, give me looks. Give me victory, give me fame and destroy my enemies.

20. Devi, prachanda dhor dhanda daithya darpa vinasini,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey goddess who destroyed the ego of the great Asuras having huge arms and weapons, give me looks. Give me victory, give me fame and destroy my enemies.

21. Devi bakhajanodhama dathanandodhaye ambike,
Roopam dehi, jayam dehi yaso dehi, dwisho jahi.

Hey Goddess who gives salvation to your devotees, give me looks. Give me victory, give me fame and destroy my enemies.

22. Patneem manoramam dehi, mano vruthanu sareenim,
Tharanim durga samsara sagarasya kuloth bhavam.

Hey Goddess give me a very pretty wife, who would obey my mind, who would help me cross this unfathomable sea of material life and who will make my mind happy.

23. Idham sthothram padithwa thu Maha sthothram paden nara,
Sa thu saptha sathi samkhya vara mapnodhi sampadham.

A man who reads this prayer and then reads "Devi Mahatmya" would get great material and spiritual wealth.

DEVI KEELAGAM (The nail of the goddess)

(Since the chanting of Devi Mahatmya leads to all the luck and good things in the world and at the end salvation Lord Prameshwara, decided to impose certain conditions to get that full benefit. This is the nail that he has put.)

Appendix 2

Rishir Uvacha:-

1. Vishudha gnana dehaya trivedi divya chakshushe,
Sreya prapthi nimithaya nama somardha dharine.

The sage told:-

My salutations to that Parameshwara(The greatest lord) who is in the form of doing extreme penance, who has three holy eyes, who is the prime cause leading to salvation and who wears the crescent.

2. Sarvamethad vijaniyath manthrana m abhi keelagam,
Sopi kshemavapnodhi sathatham japa thathpara.
3. Sidhyunthyuchadanadheeni vasthuni sakalanyapi,
Ethena sthuvadham devi sthothramathrena sidhyathi.

For getting victory in reading the Devi Mahatmyam, reading this would remove all the spokes in the way of getting result.. He who reads this also gets good times and gets all those which are not attainable. Even to one who praises Goddess with only Devi Mahatmya, she becomes pleased.

4. Na manthroushadham thathra na kinchid api vidhyathe,
Vina japyena sidhyatha sarvamuchadanadhikam.
5. Samagranyapi sidhyathi, loka sankamimam hara,
Kruthwa nimanthrayamasa sarvamedhamidham shubham.

That man needs no other chant(Devi mahatmyam) or medicine,Without any other he would realise all his needs. He gets realised fully all his wishes, for The great god(Shiva), taking in to account the normal doubts among people, after composing this Keelaga also made it not necessary for him to read others.

6. Sthothram vai Chandikayasthu thacha guhyam chakara sa,
Samapthirna cha punyasya tham yadavaniyanthranam.

The Lord Parameshwara made the “Devi Mahatmya” as secret and since there is no end to the blessings that can be received by it, made the method of reading it very secret.

7. Sopi kshemamapnothi sarvameva na samsaya,
Krushnayam vaa chaturdasyam ashtamyam va samahitha,
8. Dadthi prathi gruhnathi nanyaidaisha praseedathi.
Itham ropena keelena Mahadevena keelitham,
9. Yo nishkeelam vidayainam nithyam japathi samsphutam,

Devi Mahatmyam

Sa sidha sagana sopi gandharvo ja yathe avana.

There is no doubt that he gets all comforts. He has to observe with complete concentration all the necessary charities and rules laid down for the chanting on the fourth or fourteenth day after the NEW moon. Unless he does that the goddess will not be pleased with him.. This has been fixed like a driving nail by Lord Parameshwara. He who reads it without this would become one of the assistants of the Goddess.

(Because God thought just by chanting this every body would become equal to gods, whether they are good or bad, he has put this condition. (nail). He has told that this japa has to be done on Krishna ashtami or Krishna Chathurdasi. Before the Japa he should give away all his wealth to the goddess and receive back from her as prasada that which is just sufficient for him. He should then do the chanting with full concentration and according to the method prescribed. If he does like that, then only he will get the full effect of chanting the manthra.)

10. Na chaivapyata thasthasya bhayam kwapeeha jayathe,
na apamruthyu vasam yathi mrutho mokshamapnuyath.

He will have no fear any where in the world, he will never be subject to untimely death and after death he will attain salvation.

11. Jnathwa prabhya kurveetha hyakurvano vinasayathi,
Thatho jnathwaiva sambannamidham prabhyadhe budha.

This method should be understood well and then only the chanting should be started. If it is not done this way it will not be effective. So learned people do this way.

12. Soubhagyadhi cha yath kinchid drusyathe lalanajane,
That sarvam that prasadena thena japyamidham shubham.

Even ladies who do not know the method by chanting it will get some small benefits like beauty. So this has necessarily be chanted.

13. Sanaisthu japyamane asmin sthothre samathi ruchagai,
Bhavathyeva samagrapi thatha prabhyameva thath.

If this is chanted without sound you will get riches and if chanted loudly complete wealth could be got and so this should be chanted loudly.

14. Iswaryam yath prasadena soubhagya maraogya sampada,
Sathruhani paro moksha sthuyathe saa na kim janai.

How is it that with this knowledge that this chanting would lead to wealth, luck, health and destruction of ones enemies, some people are still not chanting it?

Devi Keelagam Samaptham
The nail of the Goddess ends.

Appendix 2

**Sri Devi Mahatmyam
Prathama Charitham
(First Part)**

Pradhmao adhyaya: Madhu Kaidaba Vadha Varnanam

Chapter 1: Description of Killing of Madhu and Kaidabha.

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1. Markandeya Uvacha:-
Savarni Surya thanayo yo Manu Kadyatheshtama,
Nisamaya Thad uthpathim vistharath gadatho mama.

Markandeya told: -

Please hear from me about the origin of Savarni who is the son of Sun god and the eighth Manu in detail.

(There were fourteen Manus who ruled the world. The seven before Savarni were Swayambhuva, Swarochisha, Uthama, Thapasa, Raivatha, Chakshusha and Vaiwaswatha. Markandeya was the son of Sage Mrukandu and was telling this story to another sage called Bagoori. Some versions have two additional slokas regarding the announcement of Sage Sootha that Jaimini the disciple of Vyasa approached Sage Markandeya and requested him to tell the story of Devi Mahatmya)

2. Maha mayanu bhavena Yadhya manwantharadhipa,
Sa Bhabhuva maha bhaga, Savarnisthanayo rave.

Please hear in detail how that very famous and lucky Savarni who was the son of Sun God became the king for 71 sets of four yugas with the blessing of the great goddess in whom the entire world rests.

3. Swarochishanthare poorvam Chaithra vamsa samud bhava,
Suradho Nama Rajabuth samasthe Kshithi mand ale.

During ancient times and in the time of Manu Swarochisha, Suradha who belonged to the clan of Chaithras became king of the entire earth. (Swarochisha was the second Manu)

4. Tasya palayatha Samyak praja puthra nivaurasan,
Bhabhuvu sathruvo bhoopaa kola vidwamsina sthatha.

To him who looked after his people like his own sons, the Kola Vidhwamsi kings became enemies

The Kola Vidhwamsi kings might indicate any of the following

Kings belonging to Kola dynasty

Kings from another capital city called Kola

Chapter 1: Description of Killing of Madhu and Kaidabha.

The Greeks who killed pigs(kolas)

5. Thasya thairabhavadhyuddham athi prabhala dandina,
Nyunairapi sa thairyudhe kolavidwamsibhirjjitha

Though extremely learned in war, he was defeated in a war with the kola vidhwamsi kings who were not experts in war.

6. Thatha swapurmayatho nija desadhipobhavath
Aakrantha sa maha bhaga stai sthadha prabhalaribhi.

Attacked by those famous enemy kings, that great one reached his city and became a king to it. (Being defeated, he lost his kingdom and became the chief of his native city only.)

7. Amathyair bhalibhir dushtai dhurbalasya dhurathmabhi,
Koso bhalam chapahrutham thathrapi swapure satha.

His powerful and bad ministers took away his treasury and army from him who was powerless in his city.

8. Thatho mrugaya vyajena hruthaswamyasa bhoopathi,
Ekaaki, hayamaruhya jagama gahanam vanam.

Afterwards that king, who had lost his kingdom, reached the dark forests alone on a horse under the pretext of hunting.

9. Sa thatrasrama madraksheed dwija varyasya medhasa,
Prasantha swapadhakeernam muni sishyopashobhitham.

There he saw the hermitage of the great Brahmin Sumedhas, which was populated by peaceful animals and was shining, with his disciples.

10. Tasthow kamchit sakalam munina thena sathkrutha
Ithaschethascha vicharam sthasmin munivarasrame.

Under the hospitality of the sage in the hermitage that king lived there for some time traveling here and there.

11. So chinchayathada thatra mamathwakrushta chethana,
Mathpurvai palitham poorvam mayaheenam puram hithath.

Mind attracted by egoism, he thought as follows. That city which was looked after by my ancestors is definitely not mine now.

12. Mad bhrtiyai sthaira sad vruthyair dharmatha palyathe na va,

Devi Mahatmyam

Na jaane sapradhano me soorahasthi sadamadha.

13. Mama vairi vasam yaatha kaan bhogaanupa lapsyathe.

“I do not know whether my citizens are being properly looked after by my servants who are with bad character. Nor do I know how my chief of elephant brigade who is a exuberant and heroic fares in the hand of my enemies.”

14. Yea Mamanugatha nithyam prasada dhana bhojanai
Anuvrathim Druvam they kurvanthyanya mahi brutham.

“It is definite that those who lived out of recognition, wealth and food given by me, are living by serving other kings.”

15. Asmyagwaya Seelasthai kurvathbhi sathatham vayam,
Sanchitha sothi dukhena kshayam koso gamishyathi
Ethachanyacha sathatham Chinthayamasa Parthiva.

“Because those spendthrifts because of their bad habits always spend, my treasury would become soon empty. ” thus worried the king.

16. Thathra viprasramaabhyase Vaisyamekham dadarsa sa,
Sa prasrasthena kasthwam bho hethuschagamanethra ka.

That king saw near the sage’s hermitage a Vaisya(One who belongs to the community of business people) and asked him, “Who are you? And why have you come here?”

17. Sasoka iva kasmathwam durmana iva lakshyase.,
Ityakarnya vachasthasya bhooapathe pranayo ditham.

18. Prathyuvacha sa tham vaisya prasrayavanatho nrupam.

To the loving question by the king as to why he was sad and appeared with a disturbed mind, that Vysya with humility told the king.

19. Vaisyo Uvacha:-
Samadhirnama Vysyo Aham uthpanno dhaninam kule,
Puthra dharairnirasthascha dhanalobhada sadhubhi,
Viheenaswajanairdharai puthrairadhaya me dhanam

20. Vanambhyagadho dukhee nirasthaschapthabandhbhi.

Vaisya told:-

“I am Vysya called Samadhi, born in a rich family. Because of intense desire for money, I was robbed of all my wealth and driven out by my wives and sons who were of bad character. Thus I, without my wives sons and frsaken by my intimate friends, have arrived in this forest with intense sorrow. ”

21. Pravruthim swajanacha dharanam chaathra samsthitha,
Kim nu thesham gruhe, ksemakshemam kim nu sampratham,

Chapter 1: Description of Killing of Madhu and Kaidabha.

22. Kadam they kim nu sad vrutha durvrutha kim ne mey sutha.

“I do not know sitting here, about the well being of my sons, wives and other relatives. I do not know whether they are happy or suffering in their homes. I do not know whether my sons are well behaved or of bad character.”

23. Rajo Uvacha

Yair nirastho Bhavan Lubhdhair puthra dharadhibhir dhanai,
Theshu kim bhavatha snehamanubhadnathi manasam.

The king told:-

“You have been driven out by your sons and wives due to their intense longing for money. Why is it your mind still loves them?”

24. . Vysya Uvacha

Evaethadyadha praha bhavanasmadgatham vacha,
Kim karomi na bhadnathi mama nishtooratham mana.

Vaisya told:-

“Whatever has been told by you are the truth but somehow my mind does not take recourse to cruel hatred.”

25. Yai ssandhyajya pithru sneham dhanalubdhair nirakruthai,

Pathi swajana hardamcha hardhi theshweva me mana.

My mind still has love for those, who have driven me out forsaking love towards father, love towards husband and love towards ones own people.

26. Kimethannabhi janami janabhi maha mathe,

Yath prema pravanam chitham viguneshwabhi bandhushu.

Hey great soul, though I am intelligent, my mind has love towards those relations who are not good. I am not able to understand why.

27. Tesham kruthe mey niswaso daurmanasyam na jayathe,

Karomi kim yanna manastheshwa preethishu nishtooram.

Because of them I have hard breath and deep sorrow but my mind is not cruel on them who do not have love for me.

28. Markandeya Uvacha:-

Tathasthou sahiothou vipra, tham muneem samupasthithou,
Samdhir nama vysyo asou sa cha parthiva sathama.

Markandeya told:-

Devi Mahatmyam

Hey Brahmin, after that the Vysya called Samadhi and that great king joined together and went near that sage.

29. Kruthwa thu thou yadha nyayam yadarham thena samvidham,
Upavishtou kadha kaschit chakrathu r vysya parthivou.

The Vysya and the king after holding conversation with the sage according to etiquette told him some news and stories.

30. Rajo Uvacha
Bhagavatswamaham prashtu michakyam vadasya that,
Dukhaya yanme manasa swa chitthaaya thathaam vinaa.

Hey great soul, I want to ask you a question. Why is it that my mind is not under my control? Why does it create sorrow for me? Please tell me this secret.

31. Mamathwam gatha rajhyasya rajayangeshwakhilesh bhi,
Janathophi yadagnasya kimethan muni sathama.

Hey great sage, though I am wise, I who have lost my kingdom feel attached to my kingdom. Why is this happening?

32. Ayamcha nikrutha puthrai dharair bruthyai sthadhoth jaditha,
Swajanena cha samthyakthastheshu hardhee thadhaapyathi.

This Vysya who has been forsaken by his children, wives servants and his own people is also feeling very much attached to them.

33. Eva mesha thadahamcha dwapyathyantha dukhithou,
Dushta doshepi vishaye mamathwakrushta manasa

Though he and myself, in spite of our finding bad qualities in a matter, our mind is being attracted by that matter and both of us are becoming sad.

34. Thal kimethan maha bhaga, yan moha gnaninorapi,
mamaasya cha bhavtheysha vivekandhasya moodatha.

Hey great wise soul, why is it that this foolish quality of an unwise individual has come to him and me who both are wise people.

35. Rishir Uvacha:-
Gnamasthi samasthasya janthor vishaya gochare,
Vishayascha Maha bhaga, yathi chaivam prudhak prudhak.

The sage told:-

Chapter 1: Description of Killing of Madhu and Kaidabha.

All animals born in the world have knowledge of present activity. But great soul, this knowledge is of different types.

36. Divandha pranina kechith rathravandha sthadapare,
Kechi diva thadha rathrou pranina sthulya drushtaya.

Some animals are blind during day, some blind during night but there are also animals that can see equally both in day and night.

(The sage says that just because some are blind at night or day or not blind either at night or day, their passion and desire does not change.)

37. Gnanino manuja sathyam kinnathe nahi kevalam,
Yatho hi gnanina sarve pasu pakshi mrugadhaya.

It is truth that men are wise but they are not the only wise ones.. Even cow, birds and wild animals are also wise.

(The sage tries to tell that wisdom is always mixed with wrong knowledge or ignorance. This is true in all cases including man)

38. Gnanancha than manushyanam yathesham mruga pakshinaam,
Manushyanancha yathesham thulyamanya thadho bhayo.

Whatever wisdom an animal or bird has, that wisdom man also has. Similarly whatever special knowledge man has for his needs, the bird and animal also have just sufficient to their needs. Except this special knowledge other knowledge (about food, sleep and making love) is same for man and animals and birds.

39. Gnaneapi sathi pasyaithan pathangamchaava changushu,
Kana moksha druthan mohad peedyamannanapi Kshudha

Though they know that their hunger will be quenched only if they eat and though they suffer due to hunger, observe that the birds due to their attachment keep pieces of food on the beaks for their little ones

40. Manushya manuja vyagra, saabilaaksha suthaan prathi,
Lobhaath pratyupakaraya nanvethaan kim na pasyasi.

Hey lion among men, Man shows affection to their sons with a hope that they would help them in their need. But are you not seeing these birds?

(The sage points out that birds do this action without any expectation.)

41. Thadapi mamathaavarthe mohagarthe nipaathitha,
Mahamaya prabhavena samsara sthidhikarrina.

Devi Mahatmyam

In spite of that due to the power of the great enchantress, man is pushed in to the whirlpool of attachment and the pit of affection and observes the rules of human life.

42. Thannathra vismaya karyo yoga nidhra Jagatpathe,
mahamaya harescaithathaya sammohyathe jagat.

The great enchantress is but the yogic sleep of Vishnu, the lord of the universe. That enchantress enchants the entire world and so you need not wonder about your reaction.

(Devas do not sleep but take away their senses from happenings and forget about the world. This is the yogic sleep.)

43. Jnaneenam aapi chethamsi devi bhagawathi hi sa,
Baladakrushya mohaya mahamaya prayachadhi.

That famous lady Maha Maya (great enchantress) who is personification of all riches, draws the minds of even those who have special knowledge and make them behave with baser instinct of affection.

(When she can draw the instincts of those blessed with special knowledge, she can do it easily in case of people like you.)

44. Thaya visrujyathe viswam trilokyam sa characharam,
Saisha prasanna varada nr unaam bhavathi mukthaye.

She creates the three worlds with its movable and immovable things and though she is the cause of this attachment if she becomes pleased she grants salvation to human beings.

45. Saa vidhya parama mukther hethu bhootha sanathani,
Samsara bandha hethuscha saiva sarveshwareshwari.

She is the greatest knowledge, which is the cause of salvation, and she also is the ignorance that leads to attachment with the mundane world. Also she is the goddess of all gods.

46. Rajovacha:-
Bhagawan kaa hi saa devi, mahamayethi yaam bhavan,
Braveethi kadamuthpanna saa karmasyasscha kim dwija.

The king told:-

Hey Godly person, who is this holy lady who was mentioned by you as the Great enchantress? Where from was she born? Hey twice born, what are her duties?

47. Yath prabhava cha saa devi yath swarooka yaduthbhava,
Thath sarvam srothumichami twatho Braavidhamvara.

Chapter 1: Description of Killing of Madhu and Kaidabha.

Hey one of the chiefs among those who know Brhama(Ultimate truth), what are the powers of that holy lady, how does she look like and wherefrom was she born? Be pleased to tell me all these.

48. Rishir Uvacha:-

Nithyaiva saa Jagat moorthisthaya sarvamidham thatham,
Thadapi that Samudpathir bahudha sruyatham mama.

The sage told:-

That holy lady who is of the form of the universe is permanent and she has created this entire world. But be pleased to hear from me how she took form in several cases.

49. Devaanam karya sidhyartham Aavirbhavathi saa yadha,
Uthpannethi thada loke saa nithyaapyabhidheeyathe.

Though that holy lady exists permanently, whenever she appears in the world for helping the Devas, it is told that she was born at that time.

50. Yoganidhraam Yada Vishnur jagathyakaarnavikrutha,
Aastheerya seshamabhajath kalpanthe bhagwan Prabhu

51. Thadha dwavasuraou ghorou vikhyatho Madhu Kaidabhou,
Vishnu karna maloth bhoothou hanthum brahmanamudhyathou.

When the great Lord Vishnu entered in to his yogic slumber¹ on the bed of Sesha, the great snake which was lying over the single ocean (the earth and sea transformed thus at he

Yoga Nidhra is a Tamasic power i. e. Goddess of baser qualities

Devi Mahatmyam

end of the world (deluge)), out of the ear wax of Vishnu two famous and terrible Asuras called Madhu and Kaidabha rose with an intention of troubling Brahma.

(Sesha also indicates that it was the only thing remaining after the deluge.)

52. Drushtwa Thavasurou Chogrou prasuptham cha Janardhanam,
Thushtava yoganidhram thamekagra Hrudya Sthitha

53. Vibhodhanarthaya Harer hari nethra kruthalayam
Visweswareem Jagad dathreem Sthithi Samhara karineem

54. Nidhram Bhagawathim Vishnor athulam Thejasa Prabhu

That Lord Brahma who was the lord of all men sitting on the lotus flower originating from the belly of Vishnu seeing those two Rakshasas and also seeing that lord Vishnu was in deep yogic slumber prayed that “Yoga Nidhra,” who is omnipresent, who creates, looks after and destroys people, who is incomparable and who lives within the eyes of Vishnu, with an intention of waking up Vishnu.

55. Brahma Uvacha:-
Twam Swaha, twam Swadha, Twam hi Vashatkara swarathmika,
Sudha Twam Akshare Nithya, tridhamathrathmika sthidha.

Brahma old,

You are one who satisfies Gods (Swaha is also the name of the wife of fire God), You are one who satisfies our manes, (swadha is the food of manes) You are the sound Vashat (the sound of fire sacrifice), you are the personification of heaven, you are Amrutha (Nectar) and you are half syllable of the three letters AA, UU and MA.

56. Ardha Mathra Sthitha, Nithya, Yanucharya, viseshatha,
Twameva Saa, thwam Savithree, Twam Devi, janani para,

You live in the half syllable “OM”, you are ever living, specially you are the one whose name cannot be told, You are Gayathri, and holy lady, you are the great mother of us all.

57. Twayaithat Dharyathe Viswam, twaithat srujyathe Jagat,
Twaiythat palyathe Devi, twamatsyanthe cha sarvadha.

Hey holy Goddess, this universe is created by you, this universe is looked after by you, and at the end you destroy this universe and thus this world is carried by you again and again.

58. Visrushtou Srushti roopa thwam, Sthithiroopa cha palane,
Thadha samhruthiroopanthe Jagathosya Jagan maye.

Chapter 1: Description of Killing of Madhu and Kaidabha.

You are the all pervasive in this universe, you are the creator in creating the universe, you are the administrator in looking after the universe and you are the personification of the destruction at the end.

59. Maha Vidhya, Maha Maya, Maha Medha, Maha Smruthi,
Maha moha cha Bhavathi Mahadevi Mahasuri.

You are the great knowledge, you are the great enchantress, and you are the great power of knowing, you are the great knowledge of Vedas, you are the great passion, you are the great goddess and you are the great power behind Gods.

60. Prakruthi sthwam, hi sarvasya gunathraya vibhavani,
Kala rathrir Maha Rathrir Moha Rathrischa Dharuna.

You are mother nature which differentiates between the three qualities of Sathwa(spiritual),, Rajasa(materialistic) and Thamo(baser) instincts, you are the final night of deluge, you are the last night of Brahma, and You are the base darkness which makes one do that action which should not be done,

61. Thwam Srees thwam easwari, thwam hree sthwam budhir bhoda lakshana,
Lajja pushtisthadha thushtisthwam santhi kshanthireva cha.

You are Goddess Lakshmi, you are the wife of Lord Shiva, you are shyness, you are the intellect helping to take definite decision, you are the intellect which makes us hesitate to take decisions, and similarly you are happiness, solace and patience.

62. Gadgini, Soolni, Ghora, Gadhini, Chakrini, Thadha,
Sankhini, Chapini, bhanabhoosundi, parigayudha.

You are one with sword, you are one with spear, you are one who carries a head in one hand, you are one with mace, you are one with a wheel, you are one with a conch, you are one with a bow and similarly you are one with arrow, with shield and with Bhoosundi.

(This indicates that she has ten hands.)

63. Sowmya sowmyathara sesha Sowmyestha Athisundari,
Paraparaanaam parama thwameva parameshwari.

You are one with face full of grace and happiness, you are one with more patience, you are the most pretty among all pretty things, and you are greater than all gods are and you are the wife of Lord Shiva.

64. Yacha kinchith kwachidvasthu sadasadwaakhilaathmikhe,
Tasya sarvasya yaa shakthi sa twam kim sthuyase thada.

Devi Mahatmyam

Soul of all that is in this world, I am praying to you because you are the power behind even the smallest living and thing without life.

65. Yayaa twayaa Jagat srushta jagat pathathi yo jagat,
Sopi nidhravasam neetha kashwam sthothumiheswara.

You have made that Lord Vishnu who creates, looks after and destroy, asleep. Because of that who among this world capable of praying you?

66. Vishnu sareeragrahana maha meesana eva cha,
Kaarithastheyatho athasthwam ka sthothum sakhthiman bhaveth.

You have taken over the body of Lord Vishnu Lord Rudra and me. Because of this who in this world would become capable of praying you?

67. Saa twamitham prabhavai swairudharai devi, samsthutha
Mohayaithou duradarshavasuroou madhu kaidabhou.

Being thus prayed with all your great qualities, please make the bad Asuras viz. Madhu and Kaidhabha in to senseless beings.

68. Prabhodamcha Jagat Swami niyatham achyutho laghu
Bhodascha kriyathamasya hanthumethou mahasuroou.

Lei Achyutha the lord of all the world wake up quickly. He also should be given the enthusiasm and strength of wisdom to kill these great Asuras.

69. Rishir Uvacha:-
Evam sthutha thada devi thamasi thathra Vedasa,
Nethrasya Nasika Bahu hrudayebhya sthudhorasa.
70. Nirgamyā darsane thasthou Brahamno avyaktha janmana.

The sage told:-

Thus being praised and prayed By Brahma sitting on the lotus originating from Vishnu's belly, that holy lady who is the soul of sleep and who has baser qualities came before Brahma from the eyes, face, nose, hands, heart and the soul of Vishnu for the sake of waking up Vishnu and for killing Madhu and Kaidaba.

71. Ekarnave ahisayanathatha thatha sa daruse cha thou,
Madhu kaidabhou durathmanava athi veerya parakramaou.

72. Krodha Raktha Kshanou hanthum brahmanam janithodhyamou.

Woken (Freed) by her that Lord of the Universe Vishnu got up from the bed of serpent floating on the unified sea. Afterwards he saw the very valorous and cruel brained Madhu and

Chapter 1: Description of Killing of Madhu and Kaidabha.

Kaidaba who were having very red eyes due to extreme anger and who were intent on killing Brahma.

(Though Devi as the great enchantress has externally baser qualities, in the inside she is filled with good qualities, She came out of Lord Vishnu with this external appearance of baser qualities. The Thantric literature ascribes the killing of Madhu and Kaidabha to her instead of Vishnu. Since she had to do wrestling with these two Rakshasas, she took the form of Vishnu, according to them.)

73. Samuthaya thasthabhyam yuyudhe bhagawan hari,
Pancha varsha sahasrani bahu praharano vibhu.

Afterwards that God Vishnu who was spread everywhere got up and fought using bare hands with Madhu and Kaidabha for five thousand years.

(They were not getting tired even after fighting 500 years because they had taken a boon that they will die only according to their own will. At the end Lord Vishnu offered them any boon that they want. -Some texts have two slokas carrying the above meaning)

74. Thavapyathi balomathou maha maya vimohithou,
Ukthavanthou varosmatho vryathamithi kesavam.

Those very strong Madhu and Kaidabha loosing their senses (by not loosing the war) and being enchanted by the Goddess who was the great enchantress, told Vishnu that they both are offering him a boon.

75. Sri Baghwan Uvacha
Bhavethamadhya me thushtou mama vadyavubhavapi,
Kimanyena varenathra ethavadhi vrutham maya

The great God told:-

If both of you are happy you should consent to be killed by me. What is the use of any other boon? I want only that boon.

76. Rishir Uvacha:-
Vanchithabhyamithi thada sarvamapomayam Jagath,
Vilokya thabhyam gadhitho Bhagwan Kamalekshana.
Avaam jahi na ya throrvi salilena pariplutha.

The sage told:-

Thus deceived by Lord Vishnu who had lotus eyes and seeing that the whole world was full of water, they requested him to kill them in a place on earth, which was free of water.

77. Thadethyukthyo bhagawatha sankha chakra gadhabrudha,
Kruthva chakrena vay chinne jagane sirasi thayo.

Devi Mahatmyam

He told, "let it be like that" and their heads were kept on his lap and were cut by the holy wheel by the Lord who carries a conch, holy wheel and mace.

(There is a story that Lord Vishnu created the earth out of the fat (Medhas) of Madhu and Kaidabha and that is why one of the synonyms of earth in Sanskrit is Medhas. There is also a story that Lord Vishnu did penance for the sin of killing Madhu and Kaidabha and consecrated two Shiva Lingas called Mahukeswara and Kaidabheswara in the shore of the river varadha. Please also note that sea water in deluge cannot raise above the feet of Lord Vishnu.)

78. Evam esha samuthpanna brahmana samsthutha swayam,
Prabhavamasya devyasthu bhooya srunu vadhmi they.

Thus this great enchantress rose up as a result of great prayer of Brahma. I would further tell you about the greatness of this Goddess.

Ithi Sree Markandeya purane Savarnike manwathare,
Devi Mahatmye Madhu Kaidabha Vadho Nama
Prathamodhyaya.

This is the first chapter in Devi Mahatmya dealing with the killing of Madhu and Kaidabha Occurring the Savarnika period of Markandeya Purana.

Madhyama Charitham
(Middle part)

Chapter 2: Killing of the armies of Mahishasura.

Rishir Uvacha:-

Devasuramabhoodhyudham poornama sabdhasatham pura,
Mahishe asuranamadhipe devanam cha purandare

The sage told:-

Long long ago when Indra was the king of devas and Mahisha was the king of asuras, a hundred year was fought between devas and asuras.

(Mahishmati was the wife of an Asura called Vipra chithi. She terrorized the sage Sindhu Deepa taking the form of a buffalo. He cursed her to really become a buffalo. She drank the semen of sage Sindhu Deepa and gave birth to Mahishasura. The place where Mahishasura ruled in the olden days was called Mahishur and is the present Mysore in the city in the Karnataka State of India.)

2. Thathrasurai Maha Veeryair deva sainyam parajitham,
Jithwa sakalan devan indroabhoon Mahishasura.

In that war the army of devas was defeated by the very valorous army of Asuras and after winning all devas Mahishasura became Indra (king of Devas)

3. Thatha parajithaa deva padmayonim prajapathim,
Puraskruthya gathasthathra yathresa garuda dwaja.

Afterwards the defeated Devas went to the place where Lord Shiva and Lord Vishnu are there with Brahma who was born out of the lotus as their leader.

4. Yada vrutham thayosthadwan Mahishasura Cheshtitham,
Tridasa kadayamasu r devabhi bhava vistharam.

Devas went to them and related to them about the action of Mahishasura and their great defeat truly as it happened.

5. Suryendragnya Neelendunaam yamasya varunasya cha,
Anwesham cha adhikaraan swaya mevadhi thisthati.

That Mahishasura has usurped the powers of Sun, Indra, Fire, wind god, and moon and using their powers.

6. Swarga nirakrutha sarve thena devagana bhuvi,
Vicharanthi yadha marthya mahishena durathmana.

Devi Mahatmyam

Driven out from heaven by the bad soul Mahishasura all groups of Devas are traveling in the earth like human beings.

7. Ethadwa kaditham sarva amarari cheshtitham,
Saranam cha prapanna smo vadha sthasya vichinthyathaam.

We have told you all actions of Mahishasura and have sought your refuge. Please think about how he can be killed.

8. Iththam nisamya devaanaam vachamsi Madu soodhana,
Chakara kopam sambhooscha brukuti kuti lalanou.

Thus hearing the words of the devas, Lord Vishnu and lord Shiva, with a face with eyebrows curved, became very angry.

9. Thatho kopa poor nasya chakrino vadanasthada,
Nischakrama mahathejo brahmana sankarasya cha.

Then from the very angry and broad face of Vishnu and the faces of Lord Shiva and Lord Brahma, one lustrous power arose.

10. Anwesham chaiva devanam sakradheenam sareeratha,
Nirgatham samuhatheja thachaikyam samagachatha.

From the bodies of all devas including Indra very large lustrous power arose and became united with this power.

11. Athheevathejasa kutam jwalanthamiva parvatham,
Dhadrususthe surasthathra jwala vyaptha digantharam.

Those devas saw that very powerful fireball which was lighting all directions with its great flame and found it similar to a shining mountain.

12. Athulam thathra thatheja sarva deva sareerajam,
Ekastham thada bhoonari vyaptha lokathrayam twisha.

In that assembly of devas, that incomparable flame which emerged from the bodies of all devas including Vishnu became one and took the form of a lady whose power was shining in all the three worlds.

13. Yadabhooschambhavam thejasthena jayatha thanmkham,
Yamyena chabhavan kesa bahavo Vishnu thejasa.

From the power of Lord Shiva the face of Goddess was formed, from that of Yama her hair was formed and from that Vishnu her hands were formed.

Chapter 2: Killing of the armies of Mahishasura.

(Her face was white because Shiva was white her hair black because Yama was black and her eighteen hands were blue because Vishnu was blue.)

14. Sowmyenas thanyor yugman, madhyamaindrena cha bhavat,
vaarunena cha jangoru nithamba sthejasa buva.

From the power of moon her two busts were made, from the power of Indra her middle part, from the power of Varuna her calfs and thighs and from the power of earth her behind.

(Her busts were white because it was from moon, and her middle part was red because it was from Indra)

15. Brahmana thejasa padhou thadangulyo arka thejasa,
Vasoonam cha karangulyai koubherana cha nasika.

Her feet were made by the power from Brahma, her toes from the power of Sun, from the Ashta Vasus her fingers and from the power of Kubhera her nose were made.

(Her feet were red because they were made with the power of Brahma)

16. Thasyasthu Dantha sambhootha prajapathyena thejasa,
Nayanathritayam jakjne thadha pavaka thejasa.

Her teeth were made with the power of Prajapathis like Daksha and her three eyes from the power of God of fire.

17. Broovou cha sandyoyostheja sravana vanilasya cha,
Anyeshaam chaiva devanaam sambha vasthejasam shiva.

From the power of dawn and dusk were made her eye brows, from the power of God of wind her ears and then power from all other Devas became one and she was formed.

18. Thatha samastha devaanaam thejo rasi samud bhavam,
Thaam vilokhya mudham prapuramara mahishardhitha.

All devas who were troubled by Mahishasura became happy seeing that Devi (Goddess) who was formed out of the powers of all devas.

19. Soolam sooladhwinishkrushya dhadhau thasyai pinaka druk,
Chakram cha Dhathawan Krushna samudpatya swachakratham.

Lord Shiva took the power of trident and gave it to her and Similarly Lord Vishnu took the power of his holy wheel and mace and gave it to her.

(“Chakram cha” meaning “also holy wheel” has been interpreted as Holy wheel and mace, because she holds the mace in one of her eighteen hands).

Devi Mahatmyam

20. Sankham cha Varuna, shakthim dadhou tasyai huthasana,
Maarutho dathavamschapam banapurne thadheshudhi.

Varuna (God of rain) gave her the Conch, fire god Spear, and the God of wind the quiver full (inexhaustible) of many arrows.

21. Vajramindra samudpatya kulisaadamaradipa,
Dadhou thasyai Sahasraksho Gandam Iravadath Jagath.

The thousand-eyed Indra who was the king of Devas took (attracted) the diamond from Vajrayudha (weapon made of diamond) and bell from his elephant Iravatha and gave it to her.

22. Kaladandadhyamo dandam paasam chambhu pathir dadhou,
Prajapathischaksha maalam dadhou Brahma kamandalum.

Yama, the God of death gave her a staff made from his death staff, Varuna his rope made from his rope and the creator Brahma gave bead chain for praying and pot for taking water.

23. Samastha roma koopeshu nija rasmin divakara,
Kaalascha dathavan Gadgam tasyascharma cha nirmalam.

The Sun God gave her all the rays taken from every hair pore of his body and the God of time (Also God of death) gave her his sword and a sparkling shield.

24. Ksheerodaschamalam haaramajare cha thadambhare.

The sea of milk gave her the very clear garland of pearls and ever fresh and never destroying set of cloths.

25. Choodamanim thatha divyam kundale kadakani cha,
Arda chandram vimalou thadwath graiveyakamuthamam.

26. Noopuraou vimalou thadwath graiveyakamuthamam,
Angulyaka rathnani samasthaswamguleeshu cha.

27. Viswakarma Dhadou tasyai parasum cha athi nirmalam,
Asthanyaneka roopani thadha bedhyam cha damsanam.

Viswakarma the architect and crafts specialist of Devas gave her, a jewel to wear on her head, studs, bangles, the holy crescent and shoulder armlets for all her hands and also very holy toe rings, very holy axe, several types of arrows and a shield which cannot be cut.

28. Adhadha Jaladhi thasyai pankajamchadi shobhanam,
Himavan vahanam simham, rathnani vividhani cha.

Chapter 2: Killing of the armies of Mahishasura.

The God of sea gave her garlands made of never fading flowers to wear over her head and neck and a very pretty lotus flower and the Himalaya mountain gave her a lion to ride and several type of gems.

29. Dadha vassoonyam suraya panapathram dhanadhipa,
Seshascha sarva nageso maha mani vibhooshitham.
30. Naga haram dadhou thasyai dathe ya prithwimimaam

Kubhera, the god of wealth gave her a goblet full of wine that Anantha who was the king of snakes and who bears the earth gave her a snake garland decorated by precious jewels.

(One interpreter says Goblet filled with nectar, though majority interpret it as goblet full of wine. The above stanzas indicate that the Goddess had 18 hands and was the basic power behind all the Gods.)

31. Sammanitha nanadhochaisa attahasam muhur muhu,
Thasya nadena gorena kruthsnama pooritham nabha.

Thus presented by many other ornaments and weapons by other devas, she again and again shouted with powerful laugh and the entire sky was filled her sound.

32. Amayathathi mahatha prathi sabhdho mahanabhooth,
Chukshubhu sakala loka samudhrascha chakambhire.

That great sound produced great echo and the entire earth and ocean shook because of that.

33. Chachala vasudha chelu, sakalascha mahidhara,
Jayethi devascha mudha thamoochu simha vahine.

The earth shook, all the mountains trembled and all the gods wished victory to that goddess who was riding on a lion.

34. Thushtuvur munayaschainaam bhakthi namrathma moorthaya,
Drushtwa samastham samkshubdham trilokya amararaya.
35. Sanadhakhila sainyasthe samuthasthadhurudhayudha.

Sages praised with humility born of devotion and the enemies of devas (Mahisha and others) seeing the entire world is tumultuous rose up along with the ever-ready armies and with weapons held aloft.

36. Aa kimethadhithi krodhadhabhyashya mahishasura,
Abhyadavatha tham sabdham ashair asurairvrutha.

Devi Mahatmyam

Mahishasura with anger said, "What is this?" and surrounded by all asuras ran towards the origin of the sound.

(This shows the baser quality of the Asura, who did not first send an emissary to enquire about the source of the sound and started for a war himself.)

37. Sa dadarsa thatho devim vyaptha lokathrayam twisha,
Padakrathya natha bhuvam kiritolikithambharam.

38. Kshobhithasesha patalam dhanurjyani swanena tham,
Dhiso bhuja sahasrena samanthad vyapya samsthidham.

Afterwards he saw her spread all over the three worlds by her lustrous power, pushing down the earth by her feet, touching the skies with her crown, shaking the world including patala by the twang of her bow and occupying all the sides with her thousand arms.

39. Thatha prava vruthe yudham thaya devya suradwishaam,
Sashthrastrhair bahudha mukthiaraa depitha digandharam.

Then those Asuras had a Great War with the Devi (goddess) in which the differently sent weapons and arrows lighted all the different directions.

40. Mahishasura senani Chikshurakhyo mahasura,
Yuyudhe chamarschanyair schathuranga balanvidha,
Radhaana, mayuthair shadbhir udhagraghyo mahasura.

She fought with Chikshura the great Asura who was the commander-in-chief of Mahishasura's army, Chamara who fought along with the four types of army (Infantry, Cavalry, and chariot riders and elephant riders) and with Udagra, the great asura with sixty thousand chariots.

41. Ayudhyathayuthaanam cha sahasrena maha hanu,
Pancha shadbhischa niyuthair asiloma mahasura.

While Maha Hanu fought with one hundred million chariots, the great Asura called Asiloma fought with five hundred million chariots.

42. Ayuthanaam sathair Shadbhir bhashkalo yuyudhe rane,
Gaja vaji sahasrou ghair anekair parivaritha.

43. Vyatho radhaanam kotya cha yudhe tasminayudhyatha.

The Asura called Bhashkala fought with six million chariots and the Asura called Parivaritha fought surrounded by innumerable and uncountable groups of elephants and horses and one hundred million chariots.

Chapter 2: Killing of the armies of Mahishasura.

44. Bidalakhyo ayuthanaam cha pancha sadbhi radayuthai,
Yuyudhe samyughe thathra radhaanam parivaritha.

Afterwards Bidaala (cat eyed Asura) took part in that war with five hundred million chariots.

45. Anye cga thathr yuthaso ratha naagahayair vrutha,
Yuyudhu samyughe devya saha thathra mahasura.

All other asuras who were not mentioned above fought with the goddess surrounded by ten thousand sets of chariots, elephants and horses.

46. Koti koti sahasraisthu rathaanaam dandhinaam thadha,
Hayanaam cha vyatho yudhe thathra bhoon mahishasura.

Similarly Mahishasura also was ready to fight in that battle surrounded by thousand million times thousand million sets of chariots, elephants and horses.

47. Thomarair bindhi palaischa shakthibhir musalishadha,
Yuyudhu samyuge, devya gadagai parasu pattisai.

Those Rakshasas fought the war with javelins, (not clear), elephant controlling spears, spears, pestles, axes and broad swords.

48. Kecicha chikshupu sakthi kechith pasa sthada pare,
Devim gadga praharaisthu the y thaam hanthum prachakramu.

Some of them threw spears and some rope at her. And other great asuras tried to cut that goddess by swords and kill her.

49. Sapi devi thathasthani sathrayasthani chandika,
Leelayaiva prachicheda nija sathranyasthani varshani.

Afterwards that Goddess Chandika by sending her weapons and arrows cut off the weapons and arrows send by them as if she was playing.

50. Anayasthanana Devi sthyumana surarshibhi,
Mumocha sura deheshu Sasthrani asthrani cheswari.

Without sign of any tiredness in her face that Goddess who was being praised by devas and sages also sent weapons and arrows towards the bodies of those asuras.

51. So api krudho, druhasato devya vahana kesari,
Chachara sura sainyaeshu vaneshwiva huthasana.

Devi Mahatmyam

The famous steed lion of the goddess also became angry and with flowing manes traveled in the army of asuras like fire.

52. Niswasaaan mumuche yamscha yudhyamana rane ambhika,
They eva sadhya sambhootha ganaa satha sahasrasa.

Every deep breath of that Goddess Ambika took while fighting in the war with asuras, themselves became into of millions of Chandikas immediately.

53. Yuyudhusthe parsubhir bhindhi palasi pattisai,
Nasayantho asuraganan devi shakthyupa bramhitha.

Those soldiers (Chandikas) enthused by the great valour of the goddess-waged war against the asuras with weapons like axes, swords, Bindhipala and Pattisa etc (last two weapons were weapons of that time.)

54. Aavadhayantha patahan gana sankhasthadhapare,
Mrudangascha thadaivanyai tasmin yudha mahotsave.

Those soldiers celebrated that festival of war by playing on huge drums or blowing conches or playing on Mrudangam (a type of drum)

55. Thatho devi trishulena gadhaya shakthi vrushtibhi
Gadgadhibischa sathaso nijagana mahasuran.

Afterwards that goddess killed innumerable asuras by trident,, mace sword and shower of spears.

56. Pathayamasa chaivanyan gandaswana vimohithan,
Asuran bhuvi pasena bhadwa chanyakarshayath.

Some were made to swoon by production of huge clanging sound and some other asuras were tied by rope and dragged on the floor by the goddess.

57. Vipodhitha nipathena gadhya bhuvi serathe,
Vemascha kechid rudhiram bhoomou musalena brusam hatha.

58. Kechith nipathitha bhoomou bhina soolena vakshasi.

Some great asuras were cut in to two by the severe strokes of the sword. Some others were beaten severely by the mace and fell on the floor. Some others vomited blood because of the beatings by the pestle. Others fell on the floor because the spears were driven on their chest.

59. Nirakrutha sarou gana krutha kechid rana jire,
Senanu karina pranaan mumuchu tridasardhana.

Chapter 2: Killing of the armies of Mahishasura.

Some very valorous asuras gave up their life in the war by becoming hurt by crowds of arrows.

60. Siramsi pethur anyeshaamanye madhye vidharitha
Vichinna jangaasthwapare pethururvyam mahasura

In case of some, the hands were cut, similarly in case of some necks were cut, in case of some heads fell on the ground, in case of some they were cut in the middle and in case of some they fell on the earth having their legs broken.

61. Eka bhawakshi charana kechidivya dwidhakrutha,
Chinnepi chaanye shirasi pathitha punuruthidha.

62. Kabandhaa yuyudhur devya grahidha paramayudha.

Some of them were cut in to two pieces with each piece having one eye, one ear and one leg. Some others even though they were beheaded again and again got up and fought with the goddess as headless body with several great weapons.

(It was believed that once thousand heroes are beheaded in war one trunk without head gets up to fight. In this war it is believed ten million times ten million trunks got up)

63. Kabandha Chinna shirasa Gadga shakthyushti panaya,
Thishta thishtehi bhashantho devimanye mahasura.

Some other asuras danced to the balanced tune of orchestra. While some trunks fought with the two sided sharpened sword, some other asuras fought with her shouting to her, "Stop, stop."

64. Pathithairadha naga aswai asuraischa vasundhara,
Agamya sabhavat thathra yathradbuttha maha rana.

That arena of war where the war took place became impossible to cross due to fallen chariots, elephants, horses and other fallen asuras.

65. Sonithougha maha nadhya sadya sthithra visusruvu,
madhye chasura sainyasya varanasura vajinaam.

There in the midst of the Asura army, great rivers of blood in which elephants, horses and asuras were floating were seen.

66. Kshanena than maha sainyamasuranam thadhambhika,
Ninye kshayam yadha vahnis thama dharu maha chayam.

Devi Mahatmyam

That goddess destroyed the huge Asura army as quickly as a huge fire destroys heaps of straw.

67. Sa cha simho maha nada musrujan dutha kesara.
Sarerebhyo amarareenamasuniva vichinwathi.

That lion with its flowing manes and with a great roar, appeared as if it was interested in taking away souls from the Asura bodies

68. Devya Ganaischa thaisthathra krutham yudham thadhasurai,
Yadhishaam thustuvur deva pushpa vrushti mucho dhivi.

While the devas who were singing her praise and causing rain of flowers, there was war between asuras and the army of the goddess.

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Ithi Markandeya purane savarnike manwanthare,
Devi Mahatmye,
Mahishasura sainya vadho nama,
Dwithiyo adhyaya,

This is the second chapter in Devi Mahatmya dealing with the killing of the army of Mahishasura Occurring in the Savarnika period of Markandeya Purana

Chapter 3: Killing of Mahishasura.

1. Rishir Uvacha:-
Nihanyamanam that sainyaavalokya mahasura,
senani chikshura kopadhyaou yodhumambikaam.

The sage said:-

Afterwards seeing that the entire army of Mahishasura was destroyed, A commander of their army known as Chikshura started for war against the goddess.

2. Saa deveem sara varshena va varsha samare asura,
Yadha meru gire srungam thoya varshena thoyadha.

In that war, that Chikshura rained arrows at her similar to the torrential rain of water covering the peaks of Meru Mountain

3. Thasya Chithwa thatho devi leelayeva saroth karaan,
Jagana thuragan banairyanthaaram chaiva vajinaam.

Afterwards the goddess as if she was playing, cutoff his crowd of arrows and killed his horses and horseman.

4. Chichedha cha dhanu sadhyo dwajam chaadhi samuchridham,
Vivyadha chaiva gathreshu chinna dhanwa namausugai.

Then the Goddess cut of his bow and flag post of his chariot and hit him in all his organs by arrows.

5. Sa Chinadhanwa, viradho, hathaswo hatha saradhi,
Abhyadavadha thaam devim gadga charmadharo asura.

That Asura whose bow was cut, whose chariot was broken, whose horse was killed and whose chariot driver was killed ran towards her with a sword and a shield.

6. Simhamahathya gadgena, theeshna dharena moordhani,
Jajwalyamanam thejobhi ravi bhimbha mivambharan.

That Asura called Chikshura who was a commander wounded the lion on his head by the sword and hit the Goddess on her left hand.

7. Thasya Gadgo bhujam prapya paphala nrupa nandana,
thatho jagraha soolam sa kopadh aruna lochana.

Devi Mahatmyam

Hey king, that sword reaching the arm of the Goddess broke in to pieces and he with red eyes due to extreme anger took the spear.

8. Chiksepa cha thasthathu Bhadrakalyaam mahasura,
Jajwalyamanam thejobhi ravi bimbha mivambarath.

Afterwards that great Asura reached the sky and like the shining sun of the sky threw that shining spear at the good giving Goddess.

9. Drushtwa thadapathascsulam devi soolamamunchadha,
Thena thaccha thadha neetham soolam sa cha mahasura.

Seeing the spear thrown by the Asura coming towards her, she sent her spear and split in to hundred that spear as well as that great Asura.

10. Hathe thasmin maha veerye, mahishasya chamoopathou,
Aajagama gajarudaan Chamara tridasardhana

Seeing that, that very strong commander in chief of Mahishasura was killed by her. One Asura called Chamara came riding on an elephant.

11. Sopi shakthim mumochadha devyasthamambika drutham,
Hungararibi hatham bhoomou pathayamasa nishprabham.

Afterwards he too threw a spear at the Goddess. The Goddess after swiftly destroying it, made it loose the glitter and made it fall on to the earth.

12. Bhagnam shakthim nipathitham drusthwa krodha samanvitha,
Chikshepa chamara soolam ambanai sthadabhi saachinnath.

Chamara seeing that his spear was destroyed, threw the trident and the Goddess cut it off with her arrows.

13. Thatha simha samuthpathya gaja kumbhandhara sthidha,
Bahu yuddhena yuyudhe thenochai thridasaarina.

Afterwards that lion jumped up to a great height and standing on the forehead of the elephant fought with the Asura using its hands.

14. Yudhyamanou thasthasthou thu tasmanaganmaheem gathou,
Yuyudhathe athi samrabdhou praharairathi darunai.

Afterwards they (Lion and Chamara) who were fighting jumped to the earth from the elephant and with great anger continued the horrific fighting with slaps. (Note that in most of the places where wresting is done, the Goddess does not take part.)

15. Thado vegath gamuthpathya nipathya cha mriagarina,,
Karapraharena siraschamarasya pradhakrutham

Then they both jumped on to the sky and again fell down. Then by a hit of the hand, the lion separated the head of Chamara from his trunk.

16. Udagrascha rane devya Shila vrakshadhibhir hatha,
Danda mushti thalaischaiva karalascha nipathitha.

In the war Udagra was also killed by stones and trees and Karala was killed by teeth, fist and palm.

(Some people interpret instead of “teeth, fist and Palm”, sword whose handle was made of ivory.)

17. Devi krudha gadha pathai choornayamasa chodhatham,
Bashkalam bindhipalena banaisthamram thadandhakam.

18. Ugrasya mugra veeryam cha thadiva cha Maha hanum,
Trinethra cha trishoolena jagana Parameshwari.

The Goddess with great anger powdered Udhatha with hits from her mace. The three eyed goddess of every one, killed Bashkala with her scythe. With her arrows Thamra and Andhaka, with her trident Ugrasya, Ugraveera and Maha Hanu.

19. Bidlasyaasina kayath pathayamasa vai sira,
Durdharam durmugam chobhou sarair ninye yama kshayam.

With sword she separated the head of Bidala from his body and famously made it fall and with arrows she sent Durdhara and Durmukha to the place of God of death.

20. Evam Samsheeyamano thu swasainye Mahishasura,
Mahishena swaropena trasayamasa than ganam.

When his army was thus being vanquished Mahishasura took the shape of a buffalo and scared the army of the Goddess.

21. Kaschit thunda praharena Khurakshepai sthathaparaan,
Langula thadithamschanyan srungabhyam cha vidharithaan

22. Vegena kamschid aparan nadena bramanena cha,
Niswasa pavanonyan pathayamasa bhoothale.

Devi Mahatmyam

Mahishasura hit some with his face, some others he stamped with his hoof, some others he beat with his tail, some by tearing with his horns, some he fell on the ground because of his speed, some by sound, some by his movement and some by his breath.

23. Nipaathya pramadhaneeka mabhyadhavatha soasura,
Simham hanthum maha devya kopam chakre thathombika.

After felling her army he ran towards the lion to kill it and this made the Goddess angry.

24. So api kopaan maha veerya Ghurakshanna mahee thala,
Srungabhyaam Parvathan uchamschikshepa cha nanadha cha.

He who is very strong became very angry and by tearing the earth by his front hoof threw the mountains by his two horns and shrieked.

25. Vega bramana vikshunna mahii thasya vyaseeryatha,
Langulenhthaschabdhi plavayamasa sarvatha.

Due to his fast rotation the earth was broken and the ocean which was beaten by his tail rose up and drowned every one.

26. Duthasrunga vibhinnascha Gandam Gandam yuyurghana,
Swasa anilastha sathaso nipethurnnabhaso achala.

The clouds, which were moved by his horns, broke in to pieces and the mountains, which were blown by his breath, fell into innumerable pieces.

27. Ithi krodha samadhmaatha maapadantham Mahasura,
Drushtwa saa chandika kopam thadwadhaya thadakarothe.

Seeing the Mahishasura who was burning with anger and running towards her, that Chandika became angry and decided to kill him.

28. Saa kshipthwa thasya vai paasam tham babandha mahasuram,
Thathyaja mahishamroopam so api bhadho mahamrudhe.

In that Great War That Goddess threw the famous Pasa (literally rope) and tied that great Asura. Though he was tied he gave up the form of the buffalo

29. Thatha Simho abhavadsadhyo yavathambhika sira,
Chinnathi thavaht purusha Gadgapaniradhursyadha.

Afterwards that Asura swiftly became lion and when she was cutting his head, then he was seen as a male who was holding a sword.

30. Thatha evasu purusham devi chichedha sayakai,
Tham gadga charmana saardham thatha so aboon maha gaja.

Afterwards the Goddess cut the head of the man with a sword and shield by using swift arrows. Then from that man he became a very big elephant.

31. Karena cha maha simham tham chakarsha jagarja cha,
Karshathasthu karam devi gadgena nirakrunthatha.

He (with form of an elephant) with his huge trunk pulled that great lion and trumpeted. But the Goddess cut off his pulling trunk using the sword.

32. Thatho mahasuro bhooyo maahisham vapurasthitha,
Thadiva Kshobhayamasa trilokyam sa characharam.

Afterwards that Great Asura again took the form of Buffalo and shook the entire world with all its beings.

33. Thatha Krudha Jaganmatha chandika panamuthamam,
Papow puna punaschaiwa jahasa aruna lochana.

Afterwards that Goddess Chandika who was the mother of the entire world, with great anger and with blood shot eyes, drank high quality wine and again and again laughed.

34. Nanardha chaasura sopi bala veerya madhodadhada,
Varshanabhyam cha chiksepa chandikaam prathi bhodaraan.

That Asura who was ferociously agile due to his great strength shouted at her and threw mountains at her with his horns.

35. Saa cha than prahithaamsthena choornayanthi saroth karai,
Uvacha tham Madhoduddha muga raga kulaksharam.

That Goddess made in to powder, mountains thrown at her and with reddish face and with unclear words told him.

(Reddish face and unclear words were as a result of wine.)

36. Devyuvacha:-
Garja Garja kshanam mooda madhu yavath pibamyaham,
Maya twayi hathe athraiva garjishyanthyasu devatha.

The Goddess told:-

Hey Idiot, You keep on roaring again and again for little more time till I drink this wine. When I kill you quickly these gods will roar with happiness.

Devi Mahatmyam

37. Rishir Uvacha:-

Eva mukthwa samuth pathya saa rooda thaam mahasuram,
Paadenakramya kante cha soole maina mathadayath.

The sage told:-

After telling thus that Goddess climbed on the Asura and by oppressing him by her feet drove the spear in to him.

38. Thatha soapi padakraantha sthaya nija mukha thatha,
Ardha nishkantha evathi devya veeryena samvyatha.

Afterwards he being pressed by the feet of the Goddess tried to lift half of his body and face but was kept immobile by her.

39. Ardha nishkantha eva sou yudhya mano mahasura,
Thaya mahasina devya siraschithwa nipathitha.

That great Asura though he fought with half his body, was felled down by the goddess by cutting his head by the big sword.

40. Thatho haha krutham sarvam dhaitya sainye nanasa thath,
Praharsham cha param jagmu sakala devatha gana.

Afterwards that great Asura army ran away shouting, "Ha", "Ha" and all the Gods attained great happiness.

41. Thushtuvasthaam sura deveem saha divyair maharshibhi,
Jagur gandarwa pathayo nanyuthuschapsa saro gana.

The gods along with sages in the heaven prayed that Goddess, the chiefs of gandarwas (celestial singers) sang about her and crowds of Apsaras (Deva dancers) danced.

Ithi Markandeya purane savarnike manwanthare,
Devi Mahatmye,
Mahishasura vadho nama,
Trithiyo adhyaya,

This is the third chapter in Devi Mahatmya dealing with the killing of Mahishasura Occurring in the Savarnika period of Markandeya Purana.

Chapter 4: The prayer of Sakradi1 devathas.

1. Rishir Uvacha:-
Sakradhaya suragana nihathe athiveerya,
Thasmin durathmani surari bale cha devya,
Thaam thushtuvu pranathi namra siro daramsa,
Vagbhi praharsha pulgothgama charu deha.

The sage told:-

When the very strong Asura army and very valorous and bad natured Mahishasura were killed by the Goddess, Indra and other gods and sages in his circle, With necks bending to her in salutation, and with handsome body enthused by the great happiness, prayed to the Goddess.

2. Devya yaya thathamidham jagadathma shakthya,
Nissesha deva gana shakthi samootha moorthya,
Thaam ambikam akhila deva maharshi poojyam,
Bhakthya nathasma vidha dhathu shubhani saa na.

We venerate with ultimate devotion before that Goddess Ambika, whose body has been made by the strength of the collection of all devas and from whose strength this entire world has been created and who merits to be venerated by all the Gods and sages. Let her do well to all of us.

3. Yasya prabhavam athulam bhagwan anantho,
-

¹ Devas lead by Indra

Devi Mahatmyam

Brahma hasascha nahi vakthumalam balam cha,
Saa chandika akhila jagath paripalanaya,
Naasaya chaashubha bhayasya mathim karothu.

Let that Chandika whose incomparable strength and power cannot even be described fully by Brahma, the inexhaustible Vishnu and Lord Shiva, help us in proper upkeep of the entire universe and remove the fear that emanates from the unholy events.

4. Yaa sree swayam sukrtheenaam bhavaneshwa lakshmi,
Papathmaanam krutha dhiyaam hrudhayeshu budhi,
Sradhaa sathaam kula jana prabhavasya lajja,
Thaam thwaam nathaa sma paripalaya devi viswam.

We salute that Goddess who is and will be in the form of wealth in the houses of holy people, who is and will be in the form of misfortune in the home of sinners, who is and will be in the form of wisdom in the heart of learned people, who is and will be in the form of good conduct in the hearts of good people and who is and will be in the form of shyness in the minds of those people born in good families. Oh Goddess, please save this world.

5. Kim varnayama thava roopa machinthya methath,
Kim chathi veeryamasura kshayakari bhoori,
Kim chahaveshu charithani thavathi yani,
Sarveshu devyasura deva ganadhikeshu.

How can one describe your present form which cannot be even thought by asuras and devas? How can we describe your great valour, which lead to the destruction of many asuras? How can we describe your skill, which was shown in this war?

6. Hethu samastha jagatham trigunaapi doshair,
Na Jnayase hariharadhibhirapyapaara,
Sarvasrayakhilamidam jagadamsa bhootha,
Mavyakyatha hi parama prakruthisthwamadhyam.

You are the cause and root of everything in the world. Though you are having the three properties of Sathwa(holy), Rajas(vigorous) and Thamas(base), you are not affected by any type of passion. You are one who is not even fully known to the trinity of Vishnu, Brahma and Rudra. You are one on whom all beings depend. This entire world is a part of you. Since the primeval force, which gave life to all Gods, you are bereft of any emotion.

7. Yasya samastha suratha samudheeranena,
Trupthim prayathi sakaleshu makheshu devi,
Swahasi vai pithru ganasya cha trupthihethu,
Rucharyasethwamatha eva janai swatha cha.

Hey Goddess, You are the “Swaha” by pronouncing which in all fire sacrifices the gods get satisfied and you are the “Swadha” which is the source of satisfaction of manes.

Chapter 4: The prayer of Sakradi1 devathas.

(“While offering sacrifice to the Gods fire is the mediator. He receives the offerings, which are put in to him with the word “Swaha”, and gives to the Gods. In worship of the manes, water is offered as “Swadha” to the manes.)

8. Yaa mukthihethu ravichinthyaw maha vrutha thwa,
Mabhysyase suniyathendriya thathwa sarai,
Moksharthibhir munibhirastha samastha doshair,
Vidhyasi saa bhagawathee parama he devi.

Hey Goddess, You are that knowledge which is the root cause of salvation, that knowledge which takes one to god by unthinkable great penance, because you are being searched by those sages who have lost all bad wishes and conduct, who think that search of God is the essence of their life and who forever crave for methods of salvation.

9. Sabhathmika suvi malarghya jusham nidhana,
Mudhgedharamya padha patavatham cha samnaam,
Devi, thwayi bhagawathi bhava bhavanaya,
Vartha cha sarva jagatham paramartha hanthree.

Oh, Goddess, your soul is the holy sound, you are the songs of sama Veda which are made of very holy verses and which are made up of songs of lovely words, you are the desire, you are the personification of three Vedas, you are the essence of knowledge of the day to day life, and you are the destroyer of the ills of all the world.

10. Medhasi devi, vidhithakhila sastra sara,
Durgasi durga bhava sagara naura sanga,
Sri kaida bhari hrudaika kruthadhivasa,
Gauri Thwameva sasi mouli krutha prathishta.

Hey Goddess, You are the wisdom which makes one capable of knowing all the knowledge so far known, You are the incomparable Durga who is a boat which helps one to cross the ocean of day to day life, You are the Goddess Lakshmi living in the chest of Lord Vishnu and you are the Goddess Gauri who lives in Lord Parameshwara who wears the crescent.

11. Ishath sahasam amalam paripoorna chandra,
Bhibanukari prahruthama kanthi kantham,
Athyathbutham prahruthamaatharusha thadhapi,
Vakthram vilokhya sahasa mahishasurena.

Though your face which is pretty with a captivating a smile and which is similar to the full moon and which is having the glitter of the purest gold, it was speedily hit by the very angry Mahishasura. This is indeed surprising.

Devi Mahatmyam

12. Dhrushtwa thu devi, kupitham brukutikarala,
Mudrchcha sankha sadhya schavee yanna sadhya,
Pranaan mumocha mahishas thadeeva chithram,
Kair jeevithe he kupithanthaka darsanena.

Hey Goddess, in spite of seeing your very angry face with sharply bent eye brows and which resembled the reddish full moon just when it is rising, Mahishasura did not choose to give up his life. This is indeed surprising because, which being would choose to continue to live after seeing the very angry God of death.

13. Devi praseedha paramaa bhavathi bhavaya,
Sadhyo vinasayasi kopavathi kulani,
Vignanametha dhadhunaiva yadasthametha,
Nnetham bhalam suvipulam mahishasurasya.

Hey Goddess, be pleased with me. You are the most powerful goddess Lakshmi. If you are pleased the family is greatly enlarged and if you are angry, you destroy several generations of families. This is known now, because you destroyed the great and large army of Mahishasura.

14. Theyy Sammatha jana padeshu dhanani theshaam,
Theshaam yasamsi na cha seedhathi dharma varga,
Dhanyastha eva nibrudhathmaja abhyathya dhara,
Yesham sadabhydayadha bhavathee prasanna.

Those to whom you always give progress and are happy with them, they are the people recognized by all. They would only get wealth and fame. For them the Dharma never goes away. They are the people with good sons, servants and wife.

15. Dharmyani devi, sakalani sadaiva karmaa,
Anyadhutha prathidhinam sukruthi karothe,
Swargam prayathi cha thatho bhavathi prasadath,
Loka thraye aapi phaladha nanu devi thena.

Hey Goddess, by your blessings the blessed man always and with feelings of holiness is able to do all his duties which are dictated by just conduct. Because of that he attains heaven and salvation. So it is definite that you give results in all the three worlds.

16. Durge smrutha harasi bheethimasesha jantho,
Swasthai smruthaa mathi matheeva shubha dhadhasi,
Daridrya dukha bhaya harini ka twadhanya,
Sarvopa kara karanaya sadardra chitha.

You destroy sorrow of all beings who sorrow, you give great wisdom to those who are fearless and Oh Goddess who destroys the fear of poverty, who is there in this world except you who has a heart dripped in mercy.

Chapter 4: The prayer of Sakradi1 devathas.

17. Eapir hathair Jagathupaithi sukham thadaihe,
Kurvanthu nama narakaya chiraya papam,
Samgrama mruthyu madhigamya divam prayanthu,
Mathwethi noona mahithan vinihamsi devi.

Hey Goddess you kill your enemies thinking that this world should feel happiness. These asuras are killed, so that these asuras should not do more sins fore several ages and so that they will not reach the hell, which is full of diseases and that they should travel towards heaven being killed in this war by you.

(This is an answer to the doubt to the sentiments expressed in the last stanza that, though goddess has a melting heart with mercy, she has killed several asuras.)

18. Dushtaiva kim bhavathi prakarothi bhasma,
Sarvasuranareeshu yal prahinoshi sasthram,
Lokaan prayanthu ripavo api hi sasthra puthra,
Itham mathir bhavathi theshwa hithesu swadhi.

Hey goddess do you not turn into ash all asuras just by your sight? It is definite, that you send your weapons at them only with a view to purify them by contact with your weapons and with a good intention that even your enemies should reach heaven.

19. Gadga prabha nikara vishuranai sthodayagrai,
Soolagra kanthi nivahena druso asuranam,
Yannagatha vilayamamsuma dindhu ganda,
Yogyananam thava vilokayatham thdethath.

The reason why the eyes of Asuras are staring at the glitter of the collection of your shining swords and the collective glitter of the ends of your spear is because they are staring at your holy face adorned with the cool crescent.

20. Dur vrutha vrutha samanam thava devi seelam,
Roopam thadiva thadha vicintha mathulya manyai,
Veeryam cha hanthya hrutha deva parakramanam,
Vairishwapi pratathiva dhaya twayetham.

Holy Goddess, thy pristine character brings to an end the bad characteristics of base people, and similarly your pretty mien can never be imagined by ordinary minds and also does not have similarity with all other pretty things. Also your valour kills all asuras and thus you show your mercy even towards thine enemies.

(killed by her they attain salvation)

21. Kenopama bhavathu thesya parakramasya,
Roopam cha shathru bhaya karyadhi hari kuthra,
Chithe krupaa samara nishtooratha cha dushsta,

Devi Mahatmyam

Twayeva devi, varade bhuvana trayepi.

Hey Goddess who showers all the requested blessings on your devotees, to which thing can we compare thine great valour? To which can we compare your looks which is pretty but creates fear among your enemies. In all the three worlds only in you we are able to see mercy in your mind and fierce cruelty in war.

22. Trilokya methad akilam ripu nasanena,
Tratham twaya samara murdhani the api hatwa,
Neetha divam ripu gana bhaya mapyapastha,
Masmaka munmadha surari bhavam namasthe.

Our salutations to thee mother who has saved all the three worlds from the destruction of enemies, who has killed hoards of enemies in the war field and led to heaven and who has completely cured our fear.

23. Soolena pahino devi, pahi gadgena chabhike,
Gandaswanena na pahi chapajyaniswanena cha.

Oh goddess, please save us by your spear, Of mother of all worlds, save us all by using your sword and also save us by the ringing of your bells and twang of your bow.

24. Prachyam raksha, pradeechyam cha chandike, Raksha dakshine,
Bramanenathma soolasya utharasyam thadeswai.

Oh Goddess, please save the eastern side by the rotation of your spear. Of goddess Chandika, similarly save the western, southern and northern sides.

25. Sowmyani yani roopani trolokye vicharanthi they,
Yani chatyartha ghorani thai rakshas maam sthadha bhuvam.

Let that aspect of you, which is peaceful (involved in creation and upkeep) and that aspect, which is fearful, (that involved in destruction) which are travelling in all the three worlds save us and those of the people in the earth by the same aspects.

26. Gadga soola gadhadheeni yani cha asthrani they ambike,
Kara pallava sangeeni thairasman raksha sarvatha.

Oh, mother Goddess those swords, maces and spears held in your very soft hands (as soft as a young leaf) protect us from all over the universe.

27. Evam sthutha surair divyai kusumair nandanodbhavai,
Architha jagatham dhathri thadha gandhanulepanair.

Thus the goddess who ruled all over the universe was praised by the devas, and worshipped by holy flowers produced from great gardens and also several potions and pastes made of sandal.

Chapter 4: The prayer of Sakradi1 devathas.

28. Bhaktha samasthair tridasair divyair dhoopair,
Praha prasada mukhi samasthan pranathan suraan.

Thus worshipped by all the devas by the holy and divine smokes, the goddess told the devas with smiling face.

29. Devyuvacha:-
Vriyathaam tridasa sarve yadasmatho bi vanchitham.

The goddess told:-
Hey devas who are spread all over, please tell me whatever you want from me.

30. Deva ouchu:-
Yadayam nihatha shatrur asmakam mahishasura,
Yadi vaapi varo deyatwasmakam maheswari.

Samsmrutha samsmrutha thwam no himsedha paramapadha.

The reason why you have killed Mahishasura has led you to do all things required by us. There is nothing more remaining. Hey Goddess, if you want us to ask you for a boon, let the thought of you in us, always destroy all dangers that we may face later.

32. Tasya vithridhi vibhavair dhana dharadhi sampadham,
Vrudhaye asmat prasanna twam bhavadho sarvadhambhike.

Hey Mother of the universe who is always happy, any human being who praises thee using these stothras, you being pleased with us, let him be granted increase in intelligence, wealth and happiness as well as money and consorts for ever.

33. Rishir Uvacha:-
Ithi prasathidha devair Jagatho artha thadathmana,
Thadethyukthwa bhadrakali babhuvandharhitha nrupa.

The sage told:-
Hey king, thus pleased by the devas for protecting the three worlds as well as for helping of devas, the pleased goddess said, "So be it" and became invisible.

34. Ithyethad kathidham Bhoopa, sambhootha saa yadha puraa,
Devi deva sarerebhyo Jagat thr aya hithoushini.

Oh, king, I have told you about how Goddess who wishes for the welfare of all the three worlds came from the bodies of all devas.

Devi Mahatmyam

35. Punascha gowri dehathsa samud bhootha yada bhavat,
Vadhaya dushta daithyanaam thada shumbha Nishumbhayo.
36. Rakshanaya cha lokanam devanaam upakarini,
Thachrunushwa mayaa khyadam yadavath kadayami they.

I am going to tell you further how that Goddess who wishes to help the devas came from the body of Parvathy for killing bad Rakshasas as well as Shumbha and Nishumbha and for the protection of the world. Be pleased to hear this.

Ithi Markandeya purane savarnike manwanthare,
Devi Mahatmye,
Sakradhi sthuthir nama,
Chathurtho adhyaya,

This is the fourth chapter in Devi Mahatmya dealing with the prayer of Sakradhi devathas Occuring in the Savarnika period of Markandeya Purana.

**Uthama Charitha
(The holy story)**

Chapter 5: The argument between devi and the emissary.

1. Rishir Uvacha:-
Puraa Shumbha Nishumbha masurabhyaam Sacheepathe,
Trilokyam yagnabhagascha hruthaa madha balasrayath.

The sage told:-

During olden times, because Indra was proud of his strength and prowess, his three worlds and share in the fire sacrifice were stolen by two asuras called Shumbha and Nishumbha.

(Shumbha and Nishmbha were the sons of Sage Kasyapa and Dhanu)

2. Thaveva suryathaam thadwad adhikaram thadinndhavam,
Koubheramadha yamyamcha chakrathe varunasya cha.

They took over the powers of Sun God and similarly that of moon god, Kubhera, the God of wealth and Yama, the God of death.

3. Thaveva pavanardhim cha chakrathur vahni karma cha,
Thatho deva vinirdhudha brashta rajya parajitha.

They took over the duties of wind god and fire god. Because of this devas were defeated and lost their kingdom

4. Hruthadhikara thridasasthabhyaam sarve nirakrutha,
Maha asurabhyam tham devim samsmaranthyaparajitham

Thus having lost all their powers due to these great asuras, all devas thought of the goddess who cannot be defeated by anybody.

5. Thayasmakam varo dhatho yadhapathsu smruthakhila,
Bhavatham nasayishyami thath kshnath paramapada.

6. Ithi kruthwa mathim devaa himavantham nageswaram,
Jagmusthathra thatho devim vishnu mayam prathishtuvu.

Devas thinking that the goddess has given a boon to them that she would destroy all their dangers if she is remembered, went to Himalayas who is the king of all mountains and started praising that Goddess who is Vishnumaya (Power of illusion of Vishnu)

Devi Mahatmyam

7. Deva Ouchu:-
Namo devyai maha devyai shivayai sathatham nama,
Nama prakruthyair bhadrayair niyatha pranatha sma thaam.

Devas told:-

Salutations to the Goddess. Salutations to that great Goddess who is the consort of Shiva, Salutations to her who is nature and she who takes care of every thing. We are saluting her with veneration after controlling our mind.

8. Roudrayair namo nithyair gauryair dhathryair namo nama,
Jyothsnayair chendu roopinyair sukhayair sathatham nama.

Salutations to her who is angry like Rudra. Salutations to that Parvathy who is stable forever in looking after the worlds. Salutations to her who is the form of light, the form of moon and the form of stable happiness.

9. Kalyanyair pranatha vrudyair sidhyair koormayair namo nama,
Nairuthyair bhubhruthaam lakshmyair sarvanyair thee namo nama.

Salutations and salutations to her who does only good, who blesses all those salting her, who is greatly powerful and who is taking care of the world (Like Koorma who lifted the world). Salutations and salutations to her who is the Asura power, who is the power behind the kings and who is the wife of Shiva.

10. Durgayair durga parayai saraayai sarva karinyai,
Khaytyai thadaiva krushnayai dhoomayai sathatham nama.

Always salutations to her who can take over sorrow, who can take us to the other shore of sorrow, who is the cause behind everything, who is very famous, who is black in colour and who is of the colour of smoke.

11. Athi soumyathi roudrayair nathasthasyair namo nama,
Namo jagath prathishtayar devyair kruthyair namo nama.

We salute her who is beyond peace and anger and offer our salutations. Many salutations to her who is the basis of the entire universe, who is the power behind devas and who is action oriented.

12. Ya devi Sarva bhootheshu vishnu mayethi sabdhitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who is soul power in all beings.

13. Ya devi sarva bhootheshu chethanthyabhi dheeyathe,
Namasthasyair namasthasyair namasthasyair namo nama.

Chapter 5: The argument between devi and the emissary.

Salutations, salutations and salutations to that goddess who is root power in action of all beings.

14. Ya Devi sarva bhootheshu bhuddhi roopena samshtitha,
Naasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of intellect.

15. Ya devi sarva bhootheshu nidhra roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of sleep

16. Ya devi sarva bhootheshu kshudha roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of hunger.

17. Ya devi sarva bhootheshu chaya roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of shadow

18. Ya devi sarva bhootheshu shakthi roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of inner strength

19. Ya devi sarva bhootheshu thrishna roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of saving and storage

20. Ya devi sarva bhootheshu kshanthi roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Devi Mahatmyam

Salutations, salutations and salutations to that goddess who lives in all beings as power of patience.

21. Ya devi sarva bhootheshu jathi roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of oneness in many.

22. Ya devi sarva bhootheshu lajja roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of shame.

23. Ya devi sarva bhootheshu shanthi roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of peace

24. Ya devi sarva bhootheshu sradha roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of understanding

25. Ya devi sarva bhootheshu kanthi roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of light.

26. Ya devi sarva bhootheshu lakshmi roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of wealth or god given assets.

27. Ya devi sarva bhootheshu vruthi roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of work

28. Ya devi sarva bhootheshu smruthi roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Chapter 5: The argument between devi and the emissary.

Salutations, salutations and salutations to that goddess who lives in all beings as power of memory.

29. Ya devi sarva bhootheshu daya roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of mercy

30. Ya devi sarva bhootheshu thushti roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of happiness bore out of sufficiency.

31. Ya devi sarva bhootheshu mathruroopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of motherhood.

32. Ya devi sarva bhootheshu brandhi roopena samshtitha,
Namasthasyair namasthasyair namasthasyair namo nama.

Salutations, salutations and salutations to that goddess who lives in all beings as power of delusion.

33. Indryanam adhishtathri bhoothanam akhileshu ya,
Bhotheshu sathatham tasyai vyapthai devyai namo nama.

Salutations and salutations to that Goddess who is the inner power and soul behind organs performing daily actions, organs performing intellectual pursuits and is the source power behind the five elements viz. earth, water, air, fire and ether.

34. Chithi roopena yaa kruthsnamedath vyapyai sthitha jagath,
Namasthasyai namasthasyai namasthasyai namo nama.

Salutations, salutations and salutations who as the form of micro power has spread all over the universe.

35. Sthutha surai poorva mabeeshta samsraya,
Thadha surendrena dineshu sevitha,
Karothu saa na shubha hethureeswai,
Shubhani bhadrani abhianthu Chaa pada.

Devi Mahatmyam

36. Yaa saampradham chodhadha daithyathapithair,
Rasmabhireesa cha surair namasyathe,
Ya cha smrutha thath kshanameva hanthi na,
Sarvapadho bhakthi vinamra murthibhi.

Let that goddess who brings good to us Who was praised in the olden times by gods like Brahma, Who is daily being served by Devendra for getting his works done, Who is being praised by us devas who are being troubled by Asuras, who is praised and remembered by us because devotion to her solves all our problems even when we are thinking about her and who is the reason for all good things in the world. Let destroy all our problems.

37. Rishir Uvacha:-
Evam sthavadhi yukthanam devaanam thathra parvathi,
Snathu mabyayau tho ye jahnavya nrupa nandana,

The sage told:

Hey king, that goddess Parvathy thus praised by the devas rose from the Himalaya mountain in front of them for taking bath in the river Ganges.

38. Sabravethaan suraan subhroor bhavadbhi sthuyahe athrakaa,
Sareera kosa thaschasya samudbhootha bravichivaa.

That pretty goddess Parvathy asked the devas, “whom are you praising in the Himalayas?” and the answer was told by Goddess Koushiki who rose from the body of Parvathy.

(Once Shiva called Parvathy as Kali (Black girl and Parvathy was upset by this went to the monastery of Gauthama did Thapas and remover her black part (Kali) and became white (Gauri))

39. Sthothram mamaithad kriyathe Shumbha daithya nirakruthair,
Devai samethair samare Nishumbena Parajithair.

These praises were done by all devas who were defeated by Nishumbha in war and who were scorned by Shumbha.

40. Sarera kosadsthasya parvathya nissruthambhika,
Kausikeethi samastheshu thatho lokeshu geeyathe.

Because that Goddess rose from the body of Parvathy (Kosa) the entire world calls her Koushiki.

41. Thasyaam vinirgathaynthu krushna bhoothsapi paravathi,
Kalikethi samakyatha hImachala kruthasraya.

Chapter 5: The argument between devi and the emissary.

Once that Goddess left her body, that Goddess Parvathy assumed the black form of Goddess Kali and stayed in the Himalaya Mountain.

(The assumption is that the Goddess did not go to take bath in river Ganges but remained there in her black form.)

42. Thato Ambika param roopam bhibranam sumanoharam,
Dadarsa chando mundascha bruthyou Shumba Nishumbhaya .

Afterwards Chanda and Munda who were the servants of Shumbha and Nishumbha Saw the Goddess in her very pretty form of Kalika.

43. Thabhyaam Shumbhaya Chakyatha saathheva sumanohara,
Kapyasthe sthreer maha raja, bhasyanthi Himachalam.

She made Chanda and Munda inform their king, “Oh great king, in the Himalaya Mountains there exists a lady who makes the mountain glitter.”

44. Naiva Thadruk Kwachidroopam drushtam kena chiduthamam,
Jnayatham kaapyasou devi gruhyatham Cha asureswara.

Hey lord of all Asuras, so far no where in the universe has such a pretty lady has been seen. So it is necessary for you to know about her and also receive her.

45. Sthree rathnam ithi charvangi dhyothayanthi disasthisha,
Saa thu thishtathi Daithyendra, thaam bhavaan drushtum arhathi.

Hey king of all asuras that jewel among ladies is very pretty and due to her glitter is dazzling all directions and so you have to see her.

46. Yaani rathnani manayo gaja aswaaadhaani vaii prabho,
Trilokya thu samasthani sampratham bhanthi they gruhe.

Hey lord, it is well known that all the best among elephants, horses and other valuable things including jewels are shining in your house.

47. Iravatha samaneetho gaja rathnam purandharath,
Parrijatha tharu chayam Thadha uchasrava haya.

You took away from Indra the great elephant known as Iravatha, the wish-giving tree called parijatha and the great horse known as Uchairsrava.

48. Vimanam hamsa samyukthametha thishtathi they angane,
Rathna bhoothamihaa neetham yadasidwedham athbutham.

Devi Mahatmyam

That wonderful plane with swans which was a great wonder was brought by you and was parked in your courtyard.

49. Nidhiresha maha padma samaneetho dhaneswarath,
Kinchithkinim dhadhhou chabdhi rmalamamlana pankajam.

From Lord Kubhera, the wealth called Maha padma (great lotus) was brought and the ocean gave you the garland of the non-fading lotus.

50. Chathram they varunam gehe kanchanasravi thishtathi,
Thadayam syndhanavaro ya purasith prajapathe.

That umbrella belonging to Lord Varuna capable of giving golden showers and this queen of gems owned by Lord Brahma also are in your house.

51. Mruthyorolkranthidha nama saktheesa, twaya hrutha,
Pasa salilarajasya brathrusthava parigruhe.

Oh God, You confiscated from Lord Yama the power to cause death and the great rope weapon of Lord Varuna are in your brother's house.

52. Nishumbhasyaabdhi jathascha samastho rathna jathaya,
Vahnischapi dhadhhou thubhya magnisouche cha vasasi.

All the precious stones originating from the sea are in Nishumbha's house and the God of fire presented to you those dresses cleaned by the fire.

53. Evam Dhaityendra rathnani samasthaniya hruthanithe,
Sthree rathna mesha kalyani thwa kasmanna gruhyathe.

Hey King of asuras, as told all the precious stones were brought for your sake, and how come this Ambika who is a jewel among ladies is not with you.

54. Rishir Uvacha:-
Nisamyethi vacha shumbha sa thadha Chanda Mundayo,
Preshayamasa Sugreevam dhootham devya mahasuram.

The sage told:-

Then Shumbasura hearing the words of Chanda and Munda, sent the great Asura called Sugreeva as an emissary to meet the Goddess.

55. Ithi chethi cha vakthavyam saa gathwa vachan mama,
Yadha chabhyethi sampreethya thadha karyam thwaya laghu.

Because of my orders you should tell her words as told by me and do actions which will make her come here speedily with love.

Chapter 5: The argument between devi and the emissary.

56. Sa thathra gathwa yathasthe sailodhese athi shobhane,
Saa devi thaam thatha praha slashnam maduraya giraa.

That emissary went to the most pretty mountain parts where that Goddess was living and spoke these most suitable sweet words.

57. Dhootha Uvacha:-
Devi, Daithyeswara Shumbha trilokya parameswara,
Dhoothoham preshithasthena twathsakasamihagatha.

Hey lady, Shumbha who is the lord of all the three worlds has sent me as an emissary and I have come near you.

58. Avyathagna sarvaasu yaa sadha deva yonishu,
Nirjitha Akhila dhaithyaari sa yadhaha srunushwa thath.

Please hear the words of Lord Shumbha who cannot be even neared by all devas and who has defeated all devas.

59. Mama trilokyamakhilam mama deva vasanugha,
Yagna bhaganaam sarvanupasnami pruthak pruthak.

All the three worlds are all and mine the devas obey my orders and I also eat the share in the fire sacrifices meant for them.

60. Trilokya vara rathnani mama vasyanyaseshatha,
Thadiva gaja rathnam cha hrutham devendra vahanam.

All the valuable precious stones of all the three worlds are with me and I have also taken that elephant on which Indra used to ride.

61. Ksherodha madhonoathbudha maswa rathnam mamarai,
Uchairsrava sasamgnam that pranipthya samarpitham.

Uchairsravas, that great horse which was got from churning of the ocean of milk was offered to me by devas after they fell at my feet.

62. Yani chanyani deveshu gandharweshu rageshu cha,
Rathna bhoothani thani mayyeva shobhane.

Hey glittering damsel, all the precious gems with devas, gandharwas and others are also with me.

63. Sthree rathna bhootham thwam devi loke manyaamahe vayam,
Saa twamasmanupagascha yatho rathna bhujovayam.

Devi Mahatmyam

Hey lady, I think that you are the greatest gem among ladies of this world and since we are the ones who enjoy all gems, you better be pleased to attain me.

64. Maam vaa mamanujam vaa api Nishumbhamuru vikramam,
Bhaja thwam chanchalapangi, rathna bhoothasi vai yatha.

Hey pretty damsel, because you have attained top position among pretty women, you either pray me or my brother.

65. Parameswaryamathulam prapsyase math parigrauhath,
Ethat budhya samolochya math parigruhathaam vraja.

By becoming my wife you attain incomparably great wealth and so think of this properly and become my wife.

66. Rishir Uvacha:-
Ithyukthaa saa devi gambheeranthasmitha jagou,
Durga bhagawathi bhadra yayedham dharyathe jagath.

Hearing the words of the emissary, that goddess who was Durga, who was the greatest Goddess and who was wearing the world for the sake of its good, told with a deceptive smile the following words.

67. Devyuvacha:-
Sathyamuktham thwayanathra mithya kinchit thwyothidham,
Trilokyadhipathi Shumbho Nishumbhaschapi thaadrusa.

The Goddess told:-
You have told the truth in this case and you have not exaggerated anything. Shumbha is the lord of the three worlds and so is Nishumbha.

68. Kinthwathra yath prathignadham mithya thath kriyathekadam,
Sruyatham alpa budhithwad prathigna yaa krutha pura.

The oath, which was taken because of ignorance for selecting a husband in my case, has become a problem. Please hear about it.

69. Yo maam jayathi samgrame yo mey dharpam vyapohathi,
Yo mey prathibhalo loke saa mey bhartha bhavishyathi.

That man who will win me in war, he who who will take away my pride and he who is equal to me in strength would become my husband.

70. Thadaschathu shumbhotha Nishumbho vaa mahasura,
maam jithwa kinchirenathra panim gruhnathu mey laghu.

Chapter 5: The argument between devi and the emissary.

So let either the great Asura Shumbha or Nishumbha come here and let them win over me speedily and marry me. Let there not be waste of time in this.

71. Dhootha Uvacha:-
Avalipthasi maivam thwam devi broohi mamagratha,
Trilokye kaa pumaam thishtehdagre Shumbha Nishumbhayo.

Hey Lady, you happen to be very proud because you should not tell like this to me. In all the three worlds which man can stand for war against Shumbha and Nishumbha.

72. Anyesha mapi dhithyanam sarve deva na vai yudhi,
Thishtanthi sammukhe devi, kim puna sthwam ekika.

Hey lady, All devas cannot stand for war before other Asuras and how can you who are alone and of the weaker sex fight?

73. Indradhya sakala the deva shthasthuryashanna samyuge,
Shumbhadeenaam kadham thesham sthree prayasyasi sam mukham.

Before these Rakshasas lead by Shumbha all devas lead by Indra were not able to face them. What about you who is a helpless girl?

74. Saa thwam gacha mayaivoktha paraswam Shumbha Nishumbhayo,
Kesakarshana nirdhugdha gowrawa maa gamishyasi.

You better come in front of them as told by me and not loose all your respect and be dragged by your hair before them.

75. Devyuvacha:-
Evamethad balee shumbho Nishumbhaschadhi veeryavaan,
Kim karomi prathigna mey yadanalochitha puraa.

It is true that Shumbha and Nishumbha are very strong, but what can be done now, as I had taken an oath without much thought.

76. Sa thwam gacha mayaivoktham yadethath sarva mathrudhtha,
Thadha chakshwa asurendraya sa cha yuktham karothu yath.

After you go back, please tell Shumbha, whatever I have told without omitting any thing. Let that Shumbha decide whatever is appropriate.

Ithi Markandeya purane savarnike manwanthare,
Devi Mahatmye,

Devi Mahatmyam

Devi Dhootha Samvadho nama,
Panchamo adhyaya,

This is the fifth chapter in Devi Mahatmya dealing with the discussion of Goddess with the emissary Occurring in the Savarnika period of Markandeya Purana.

Chapter 6: The killing of Dhoomra lochana.

1. Rishir Uvacha:-
Ithyakarnya vacho devya sa dhootho amarshapooritha,
Samachashta samagamy dhithya rajaaya vistharath.

The sage told:-

Hearing the words of the Goddess, that emissary became full of anger and went to Shumbhasura and told her words in detail.

2. Tasya dhoothasya thadvakyamakarnya surarat thadha,
Sakrodha praha daithyanam adhipa Dhoomralochana.

Hearing those words the king of asuras Shumbha became angry and told his commander in chief Dhoomralochana as follows.

3. Hey dhoomralochana asu thwam swasainya parivaritha,
Thaamanaya baladushtaam kesakarshana vihwalam.

Hey, Dhoomrlochana, you go along with my army and catch hold of that bad lady by her hair and forcefully bring her here fast.

4. That parithranadha kaschidyadhi vothishtathe para,
Sa hanthavyo amaro yaapi yaksho gandharwo eva vaa.

If any body tries to protect her, be he a deva or yaksha or Gandharwa or any one else he is fit to be killed.

5. Rishir Uvacha:-
Thenagnapthasthatha seegram sa dhaithyo dhoomrlochana,
Vrthash shashtya sahasranam asuranam drutham yayaou.

The sage told:-

Afterwards Dhoomrlochana thus ordeered by Shumbha went fast surrounded by sixty thousand asuras.

6. Sa drushtwa thaam thatho devim thuhinachala samsthitham,
Jagadochou praheethi moolam shumbha nishumbhayo.

Then that Dhoomralochana seeing the goddess who was living in Himalayas, shouted at her (Ordered her) to go near Shumbha and Nishumbha.

7. Na cheth preethyadhya bhvathi mathbartharamupaishyathi,

Devi Mahatmyam

Thatho balannayamyadhya kesakarshana vihwalam.

Suppose you do not come with love to my Lord Shumbha, because of that I would drag you there forcefully catching hold of your hair.

8. Devyuvacha:-
Dhaithyeswarena prahitho balavan bala samvratha,
Balannayasi maamevam thatha kim they karamyaham.

The Goddess told:-

Surrounded by an efficient army and sent by the Lords of Asuras, if you are going to take me forcefully, what I can do?

9. Rishir uvacha:-
Ithyuktha so abhyadavathamasuro Dhoomralochana,
Hum karene naiva tham basma sa chakarambhika thatha.

Hearing these words of the Goddess, Dhoomralochana ran towards her but was made in to ashes just by the sound of “hum” by her.

10. Atha krudham maha sainyamasuranam thadambika,
Vavarsha sayakai steeshnai sthadha shakthi parasvadhai.

Afterwards that goddess with great anger rained sharp arrows, spears and other weapons at the big army of asuras

11. Thatho dhuthasata kopath kruthwa nadam subairavam,
Papathasura senayam simho devya swavahana.

Afterwards the Lion, which was the steed of the Goddess became very angry and with shaking disheveled hair entered the army of asuras.

(The lion fought because it thought that it was not proper for the Goddess to fight with an army without a commander.)

12. Kaschith kara praharena daithyanasena chaparan,
Aakranthya chadharenanyan jagana cha mahasuran.

That lion killed some asuras with a beat by its hand, some by its face, by attack and by its lips many of the great Asuras.

13. Keshanchith patayamasa nakhai koshtani kesari,
Thadha thalapraharena siramsi kruthavan pruthak.

That lion tore the heart from many with its claws and by his beating separated the head from the body of many.

Chapter 6: The killing of Dhoomra lochana.

14. Vichinna bahusirasa kruthasthena thadhapare,
Papou cha rudhiram koshtadhanyesham dhuthakesara.

That courageous lion made many great asuras armless and headless and shaking the hairs of its mane it drank the blood of many asuras from their digestive parts.

15. Kshanena thath balam sarvam kshayam neethan mahathmana,
Thena kesareena devya vahanenathi kopina.

That steed of the Goddess, which was a great soul, became very angry and within a short time destroyed the entire army.

16. Sruthwa thamasuram devya nihatham Dhoomralochanam,
Agnapayamasa cha thou Chanda mundou mahasurou.

17. Chukopa daithyadhipathi Shumbha praspkrithadhara,
Agnapayamasa cha thou Chanda mundou mahasurou.

Hearing that that Asura called Dhoomralochana was killed by the Goddess and his entire army was killed by her lion, Shumbha, the king of Asuras with shaking lips due to anger ordered the Great Asuras called Chanda and Munda as follows.

18. Hey Chanda, Hey Munda Balair Bahubhi parivarithou,
Thathra gachatha gathwa cha saa samaneeyatham laghu.

Hey Chanda and Hey Munda both of you should go along with a huge army of asuras and bring her here speedily.

19. Kesheshwakrushya bhadwa va yadhi va samsayo yudhi,
Thadaseshayudhai sarvair asurair vinahanyatham.

Bring her here either catching her hair or tied by rope. If you have any doubts in the war use all asuras and all weapons and kill her.

20. Thasyam hathayam dushtayam simhe cha vinipathithe,
Seegramagamayatham badhwa graheethwa thamadhamambikaam.

Once that Goddess who hates asuras is beaten and fallen and the lion is killed, that Goddess should be brought by catching her or tying her.

Ithi Markandeya purane savarnike manwanthare,
Devi Mahatmye,
Dhoomralochana vadho nama,
Sashto adhyaya,

Devi Mahatmyam

This is the sixth chapter in Devi Mahatmya dealing with the killing of Dhoomra lochana Occuring in the Savarnika period of Markandeya Purana.

Chapter 7: Killing of Chanda and Munda

1. Rishir Uvacha:-
Agnapthas the thatho daithya Chanda Munda purogama,
Chathuranga balopetha yayurbhuythayudha.

Then Chanda and Munda sent by that Asura went there with four types of army and holding their weapons aloft.

2. Dhadrus the thatho devimeeshadhasam vyavasthitham,
Simhasyopari sailendra srunge mahathi kanchane.

Then they saw the smiling Devi riding on a lion on the top of the big golden Himalayas.

3. They drushtwa thaam samadhathu mudhyamam chakurudyutha,
Akrushta chapasi dharasthadanyei tatsameepaga.

Seeing her they enthusiastically started trying to catch her and others armed with weapons like bows and sword neared her.

4. Thatha kopam chakarochai rambika thanarin prathi,
Kopena chasya vadanam masheevana mabhooth thada.

That Goddess became very angry with her enemies and her face became as black as the Indian ink.

5. Brukuti kutila thasya lalata phalakadbhutham,
Kali karala vadana vinishkranthasi pasini.

From her broad forehead, which was bent by her curved eyebrows, rose a goddess called Kali armed with sword and a rope.

6. Vichithra gatwangadhara nara maala vibhooshana,
Dweepicharma pareedhana sushka mamasadi bhairava.

7. Athi vistara vadana jihwa lalana bheeshana,
Nimagna aaraktha nayana nada pooritha dingmukha.

She was holding a very peculiar sword, wearing a garland of human skulls, dressed in the hide of a tiger, with no flesh in her body, with very terrible looks, with a broad face, who looked very fearful because she was moving her tongue, who was sunken red eyes and was filling all directions with her roars from her throat.

Devi Mahatmyam

8. Saa vegenaabhi pathitha gathayanthi mhaasuraan,
Sainye thathra surareenaambhayakshtha thath balam.

That goddess went straight and fast and warning the great asuras and started eating the enemies of devas whom were part of the army.

9. Parshni grahangusagrahiyodhaganda samanwithan,
Samadhayika hasthena mukhe chikshepa varanaan.

She caught hold of huge elephants along with men shielding its backside, the trainer with his long spear and the hero riding on it and crushed them and put in her mouth.

10. Thadiva yodham thuragai radham saradhina saha,
Nikshipya vakthre dasanai scharvantaithi bairavam.

Similarly she was placing charioteer along with horses and driver in her mouth and started chewing them terribly with her teeth.

11. Ekam jagraha keseshu greevayamadha chaparam,
Padanakramya chaivanyamurasa anyamapodhayath.

She killed one Asura catching hold of his hair, another catching his throat, another by kicking with her leg and another by pressing his chest.

12. Thair mukthani cha sasthrani mahasthrani thada asurai,
Mukhena jagraha rusa dasanair madhithanyapi.

She caught hold of the arrows as well as weapons sent against her by those asuras (Chanda and Munda) and broke them to pieces by her teeth.

13. Balinaam thath balam sarvamasuranam mahatmaanam,
Mamardha abakshshayachanya nanyamsuscha thadayathathdha.

She beat the entire Asura army consisting of big and strong-bodied asuras. She ate some of them and gave severe punishment to others.

14. Asina nihatha kechith kechith gadwanga thaditha,
Jagmur vinasamasura danthagrabhihathasthadha.

Some of the asuras were punished by sword, some by Gadgayudha (sword with curved end) and some by her teeth and all of them were destroyed.

15. Kshanena thathbalam sarvaam asuranaam nipathitham,
Drushtwa Chando abhidhura Kalim athi bheeshanam.

Chapter 7: Killing of Chanda and Munda

Seeing that within a short time the entire Asura army was destroyed Chanda ran towards the terrible goddess Kali.

16. Saravarshai maha bheemai r bheemaksheem tham mahasura,
Chadayamasa chakraischa Munda Kshiptai sahasrasa.

Chanda with horrible rain of punishing arrows and Munda with the weapon of wheel (Chakras) send again and again fought with the greatly fearful eyed Goddess Kali.

17. Thaani chakanyaneakaani visamaanani than mukham,
Bhaburyadharka bimbhani subahooni ganodharam.

Those numerous Chakras (wheels) entering the face of Goddess Kali appeared like several Suns, which have entered the dense clouds.

18. Thatho jahasathirusha bheemam bhairava nadhini,
Kali karala vakthrantha dur darsanojjwala.

Then That goddess Kali, shouting in a horrifying way and having a horror raising face with shining teeth which cannot be stared at, laughed widely and loudly

19. Uthaya cha mahaasim ham devi Chandamadhavatha,
Graheethwa chasya keseshu Sirasthenasinachinath.

That goddess lifted her sword very high, spoke “Ham”, and ran towards Chanda, caught hold of his hair and cut off his head.
(Saying of “Ham”, denotes she is very angry)

20. Adha Mundo abhyadatham drushtwa Chandam nipathitham,
Tham apya patayath bhoomou sa gadagbhitham rusha.

Then Chanda seeing that Munda has fallen ran towards her, and Goddess Kali beat him with her sword and he fell on the ground.

21. Hathasesham thatha sainyam drushtwa Chandam nipathitham.,
Mundascha sumaha veeryam dhiso bheje bhayathuram.

Then whatever Asura army was remaining seeing that Chanda and the greatly valorous Munda has fallen, ran in all directions due to great fear.

22. Siraschandasya kali cha graheethwa mundameva cha,
Praha prachand attahasa misramabhethya Chandikam.

Then Goddess Kali holding the head of Chanda and Munda neared Goddess Chandika and with great exultation told.

Devi Mahatmyam

23. Mayo thatropa hruthou Chanda Mundou Maha pasu,
Yudha yagne swayam Shumbham Nishumbham cha hanishyasi.

In this fire sacrifice of war I have brought this Chanda and Munda to you as sacrificed animals and you yourself will kill Shumbha and Nishumbha and sacrifice them in this war.

24. Rishir Uvacha:-
Thavaneethou thatho drushtwa Chanda Mundou Mahasurou,
Uvacha Kalim Kalyani lalitham Chandika vacha.

Then that Chandika, who tells very pleasant words, seeing that the asuras Chanda and Munda were brought to her, told the following pretty words to goddess Kali.

25. Yasmachandascha mundascha graheethwa twam upagatha,
Chamundethi thatho loke khyata devi bavishyasi.

Hey Kali, because you have killed Chanda and Munda you would become famous in this world and would be known as Chamunda.

Ithi Markandeya purane savarnike manwanthare,
Devi Mahatmye,
Chanda Munda vadho nama,
Sapthamo adhyaya,

This is the seventh chapter in Devi Mahatmya dealing with the killing of Chanda and Munda Occurring in the Savarnika period of Markandeya Purana.

Chapter 8: Killing of Raktha Bheej.

1. Rishir Uvacha:-
Chande cha nihathe daithye Munde cha vinipathithe,
Bahuleshu cha sainyeshu kshayiteshwasureswara.
2. Thatha kopa paradheena chetha Shumbha prathapawan,
Udyogam sarva sainyaanam daithyanaam adhidesha ha.

When Chanda was killed, Munda has fallen and a huge army was destroyed, the God of Asuras Shumbha who was very famous became extremely angry and gave orders for the entire army of asuras to fight against the goddess.

3. Adhya sarva balair daithya shadaseethirudhayudha,
Kambhoonam chathuraseethir niryanthu swabalair vyatha.

Let the war ready eighty six groups along with the four sections of the army and all the eighty four Kambus(a group of asuras) surrounded by their own army march against her.

4. Koti veeryani panchasadauraanam kulani vai,
Satham kulani dhoomranaam nirgachanthu mamagnaya.

The fifty groups called Koti veeryas (crore heroes) and the fifty groups born in the dhoomra family also start as per my order.

5. Kaalka, daurhrudha, mairya, kalakeyasthadasura,
Yudhaya sajja niryanthu agnaya twaritha mama.

Those called Kalaka, those born in the family of Durhruth, those sons of Kalaka, also start speedily with all arrangements as per my order.

6. Ithyagnapyaasurapathi Shumbho bhairava shasana,
Nirjagama maha sainya saharair bahubir vrutha.

After ordering thus that Asura chief Shumbha who had strong control started surrounded by thousands of great armies.

7. Aayantham chandika drushtwa tatsainyamathi bheeshanam,
Jyaswanai poorayamasa dharani gaganantharam.

Seeing that great horror filled army of Shumbha coming towards her, that goddess Chandika pulled the thread of her bow and filled the space between sky and earth with a sound of “twang”

Devi Mahatmyam

8. Thatha simho mahanada matheeva kruthavan nrupa,
Gandaswanena thannadam ambika chopabyam hayath.

Hey king, afterwards the lion also roared greatly and the goddess increased the sound of that roar by ringing of the bell.

9. Dhanurjya simha gandanam naada pooritha dingmukha,
ninadair bheeshanair Kali jigye vistharithanana.

This sound of lion, twang of the bow and the sound of the bell, which filled all directions, was victorious (much louder) over the sound made by the broad-faced goddess Kali.

10. Thanninadammupasrruthu daithyasainyair chaturdisam,
Devi simhasthadha Kali saroshair parivaritha.

Hearing that sound, the very angry Asura army surrounded the goddess Ambika, the lion and Goddess Kali.

11. Ethasminnanthare bhoopa, vinasaya suradwisham,
Bhavayamarasimhanam athi veerya balanwitha.

12. Brahmesa guha Vishnunaam thadaivendrasya sakhaya,
Sarrerebhyo vinishkramya roopair chandikam yayu.

Hey king, at this time for causing the destruction of asuras and for benefit of the devas, the very strong and intelligent Sakthis (innate female powers) of Brahma, Shiva, Vishnu, Subrahmanya and Indra came out and with the looks of the corresponding gods reached Chandika.

(Shakthi literally means strength and here it is the essential force. The shakthi from Brahma was called Brahmani, from Shiva called Maheswari, From Vishnu, Vaishnavi, Narasimhi and Varahi, from Indra Indrani and from Subramanya as Kaumari. Along with Chandika they are called the Ashta Durgas)

13. Yasya devasya yadroopam yadha bhooshana vahanam,
Thdwa devachakthi rasuraan yodhumayayou.

Each of these shakthis had the same mien of the god, same ornaments and same steed and all of them started for war with the asuras.

14. Hamsa yuktha vimanagre saaksha soothra kamandalu,
Aayatha brahmana shakthir brahmani saabhidheeyathe.

The shakthi from Brahma came on a plane with swans and was having the drinking vessel and the chain of beads and that goddess was known as Brahmani.

Chapter 8: Killing of Raktha Bheej.

15. Maheswari vrusharrooda trishoola dharini,
Mahahi valaya praptha chandra rekha vibhooshana.

Maheswari reached there riding on a bull, holding the great trident, and wearing snakes as bangles and the crescent as an ornament on her head.

16. Kaumari shakthi hastha cha mayoora vara vahana,
Yodhumabhyayou dathyanam ambika guhaoopini.

The shakthi of Subrahmanya called Kaumari started for the war with the asuras holding a spear, riding on the glorious peacock and having a form similar to Subrahmanya.

17. Thadaiva vaishnava shakthir garudopari samsthitha,
Sanka chakra gadha sarnga gadga hasthabhyayou.

Similarly the Shakthi of Vishnu rode on Garuda (Eagle) and was armed with conch, wheel, mace, bow and sword.

18. Yagna varahamathulam roopam yaa bibrutho hare,
Shakthisaapyaou thathra vaarahim bibruthi thanum.

The incomparable sagely form of Lord Vishnu in the form of boar; called Varahi also came there.

19. Narasimhi mrusimhasya bibrathi sadrusam vapu,
Praptha thathra sataksha pakshiptha nakshatra samhathi.

A Shakthi connected with the form on lion-man (Narasimha also came there, which with its mane was breaking apart the collection of stars.

20. Vajrasthaa thadaivaindri gaja rajoparisthidha,
Praptha sahasra nayana yatha sakrasthadiva saa.

Similarly resembling Indra, a power Indrani reached there riding on elephant called Iravatha, holding the vajrayudha (weapon of diamond) and having thousand eyes.

21. Thada parivrutha sthabir ishano deva shakthibhi,
Hanyantham asura seegram mama preethyaha chandikaam.

Then surrounded by those Shakthis from different devas, Parameshwara told goddess Chandika that she should kill the asuras swiftly because of his love for her.

(This is slightly confusing but one reading suggests that it is not “Parameshwara “ but the “shakthi from parameshwara.”)

Devi Mahatmyam

22. Thadho deva sareerathu vinishkanthadhi bheeshana,
Chandika shakthir athyugra shiva satha ninadhini.

Then from the body of Goddess, the horrifying and very angry power of Chandika rose with hundreds of sounds of Shiva.

23. Saa chaha dhoomrajatilameeshanam aparajitha,
Dhoothathwam gacha Baghawan, paraswam Shumbha Nishumbhayo.

That invincible Chandika told Lord Shive with red flowing hair, “Hey God, please go to Shumbha and Nishumbha as my emissary.”

24. Broohi Shumbham Nishumbhascha Dhanavavathi garvithou,
Ye chanyai dhanasthathra yudhaya samupasthitha.

Please tell those proud egotistical Shumbha and Nishumbha as well other Asuras who have assembled there for war.

25. Trilokyamindro labhatham deva santhu havirbhujā,
Yooyam prayatha patalam yadhi jeevithum icchada.

If you interested in staying alive, go to Patala (Underworld) and allow Indra to rule over the three worlds as also permit Devas to eat their share from fire sacrifice.

26. Balavalepadhadha chedh bavantho yudha kamkshina,
Thadha gachatha trupyanthu machiva pisithena vaa.

Otherwise because of your over estimate of self, if you are interested in war, let my followers be satisfied by your meat.

27. Yatho niyuktho dauthyena thaya devya Shiva swayam,
Shiva dhoothi ithi loke asmim sthatha saa khyathi magatha.

Because of the fact that She sent Lord Shiva himself as emissary, in this human world she became famous as Shiva dhoothi. (She who sent Shiva as an emissary).

28. They api sruthwa devya sarvakyatham mahasura,
Amarsha pooritha janmaryutha kathyayani Sthidha.

Those great asuras hearing the words of Chandika as told by Lord Shiva, became full of anger and marched in the direction where the Goddess was available.

29. Thadha prathamamevagre sarashathyashti vrushtibhi,
Vavarsha rudhatha amarshastham devimaraaya.

Chapter 8: Killing of Raktha Bheej.

Then those enemies of devas, due to their ebbing anger sent rains of arrows, spears and swords towards the body of the goddesses.

30. Saa cha thaan prahithan banan shoola shakthi paraswadhan,
Chichedha leelayad matha dhanurmukthair maheshubhi.

That Chandika cut off all the arrows, spears and swords sent by the asuras playfully with her great arrows.

31. Tasyagrasthada kaali shoolapada vitharithan,
Gadwangapadhithamschanyan kurvathivyacharathadha.

Then similarly Goddess Kali walked in front of her by breaking open the skulls of some by spears and hurting others by swords.

32. Kamandalu jalakshepa hatha veeryaan hathoujasa,
Brahmani chakarochathroon yena yena sma dhavathi.

Whichever way Brahmani traveled, she sprinkled water from her holy vessel and made the soldiers power less and without vigour.

33. Maheswari trishulena thadha chakrena vaishnavi,
Daithyan jagana Kaumari thadha shakthyadhi kopana.

Maheswari with her trident, Vaishnavi with her holy Wheel and Kaumari with her spear killed those asuras with great anger.

34. Iyndri kulisapathena sathaso daithya dhanava,
Pethur vidaritha bhoomou rudhirougha praharshina.

With the hit of Vajaraudha of Iyndri, numerous asuras and Rakshasas fell in the battlefield bleeding profusely.

35. Thunda prahara vidhwastha damshtagra kshatha vakshasa,
Varaha moorthya nrupatham sakrena cha vidharitha.

Several of them fell because of the hit by the face of Varahi, because of her claws tearing them and by her Chakrayudha (Wheel).

36. Nakhair vidharithamschanyan bakshayanthi mahasuran,
Naarasimhi cha charajou nada poornitha digambara.

Narasimhi killed some great asuras by tearing them by her claws and some by eating them and filling all sides and the sky with great sound which traveled all over the space.

Devi Mahatmyam

37. Chandattahasairasura Shiva dhoothyabhibashitha,
Perthu vidharitha bhoomou thamscha gadhdha saa thada.

Those asuras who fell hearing the great roar of Shivadhoothi were eaten by her immediately.

38. Ithi mathru ganam krudham mardhayantham mahasuraan,
Drushtwabhyupayair vividhair nesur devari sainika.

The Asura soldiers thus being killed by such different war techniques by the angry group of goddesses ran away.

39. Palayana paran drushtwa daithyan mathruginardhithan,
Yodhumabhyayou krudho raktha bheejo mahasura.

The great Asura called Raktha Bheja (He who uses his blood as seed) seeing that his army is troubled by the mother goddesses and were intent on running away, became very angry and went for war.

40. Rakthabindurayadha bhoomou pathathyasya sareeratha,
Samuthpathathi medhinyasthath pramano mahasura.

When a drop of his blood falls on the ground, from that will rise another Asura exactly like him.

41. Yuyudhe cha gadhapanir indra shakthya mahasura,
Thatschhindri swa vajrena raktha bheejama thadayath.

He with a mace in his hand fought with Iydrani and she hit him with her Vajrayudha,

42. Kulisena hathasyasu bahu susrava shonitham,
Samthasdhusthatho yodhasthadrupa sthath parakrama.

By the hit of Vajrayudha lot of blood fell from his body and from that blood rose several asuras similar to him looks and valour.

- 43, Yavantha pathithasthasya sareerad raktha bindhawa,
Thavantha purusha jathasthad veerya bala vikrama.

As per the number of drops of blood that fell from his body, from that rose similar number of asuras equal to him in strength and valour.

44. They chaapi yuyudhasthathra purusha raktha sambhava,
' Samam mathrubhirathyugra sastha pathathi bheeshanam.

In that war all those men who rose from the drops of blood fought with the mother goddesses with very powerful weapons.

Chapter 8: Killing of Raktha Bheej.

45. Punascha vajrapathena kshathamasya shiro yadha,
Vavaha raktham purushasthatho jatha sahasrasa.

Afterwards when Raktha Beeja's head was cut by the hit of vajrayudha, he bled a lot and from that flow of blood rose thousands of men.

46. Vaishnavi samare chinam chakranobhi jagana ha,
Gadhaya thadayamasa iyndri thaamsureswaram.

In the war Vishnavi cut him with wheel and Indri beat him with Vajrayudha again.

47. Vaishnavi chakra binnasya rudira srava sambhavai,
Sahasra jagat vyaptham thath pramanai mahasurai.

Due to the wound inflicted by the Chakra (Holy wheel) of Vaishnavi blood flowed profusely and the world was filled by several thousands of asuras like him.

48. Sakthya jagana kaumari vaarahi thadasina,
Maheswari trishulena rakthabeejam mahasuram.

Kaumari with her spear, Varahi with her sword and Maaheswari with her trident troubled Rakthabeeja.

49. Sa chaapi gadhya daithya sarva evahanath prudak,
Mathru kopa samavishto raktha bheejo mahasura.

That great Asura called Raktha Bheej with great anger gave thrashing to the mother goddesses seperately.

50. Tasyahathasya bahudha sakthi sooladhibhir bhuvi,
Papathayo vai rakthou gasthena samgnathaso asura.

The quantity of blood that fell on the floor from him due to weapons like spear and sword gave raise to numerous asuras.

51. Taischasura sruk sambhoothai rasuarai sakalam jagat,
Vyapthamasi thatho deva bhayamajagmuruthamam.

The asuras who rose from the blood of that Asura spread and filled the universe and because of this devas were filled with great fear.

52. Thaan vishannan suraan drushtwa Chandika praha sathwara,
Uvacha kaleem Chamunde, vistheernam vadanam kuru.

Devi Mahatmyam

That Goddess Chandika seeing that the devas looked worried, told Goddess Kali speedily, “Hey Chamunde, make your face very broad.”

53. Macchathrapatha sambhoothan rakthabhindun mahasuraan,
Rakthabhindo pratheecha thwan vakthronaena vegitha.

You catch with your broad face these great asuras, as drops of blood when the blood falls due to my weapons.

54. Bakashayanthi chara rane thaduthpannan mahasuraan,
Evamesha kshayam daithya ksheenaraktho gamishyathi.

Travel in the battle field eating the asuras who rise from the drops of blood and this Rakthabheeja would die soon with loss of blood.

55. Bakshyamanasthwaya chogra nachothpathi chaapare,
Ithyukthwa thaam thatho devi soolenabhi jagana thaam.

Saying, “Because you are eating them, new asuras will not be produced” that Chandika hit that Asura Raktha bheeja with her trident.

56. Mukhena kaali jagruhe rakthabheejasya shonitham,
Thatho asaavaa jagaanadha gadatha thathra chandikaam.

Kali drank Raktha Bheeja’s blood with her face and afterwards Raktha Bheeja hit Chandika by his mace.

57. Na chaasya Vedaanam chakre Gadhapatho alpikamapi,
Thasyahathasya dehathu bahu susrava shonitham.

That hit by the mace did not give any pain to Chandika and Rakthabheeja who was hit by Chandika lost lot of blood.

58. Yathasthad vakthrena Chamundow sampattheechathi,
Mukhe samuthgatha yesya rakthapathan mahasura.

59. Thasmscha gadhadha Chamundo papaow tasya cha sonitham.

That Goddess Chamunda caught the blood falling here and there from Raktha Bheeja by her face and drank it. She also ate those asuras who were already produced by falling of his blood. She also drank the blood of Raktha Bheeja.

60. Devi soolena vajrena banairasibhiryashtibhi,
Jagana Raktha Bheejam tham Chamunda peetha sonitham.

Chapter 8: Killing of Raktha Bheej.

Goddess Chandika hit Rakthabheeja whose blood has been drank by Goddess Chandika with weapons like Trident, Vajrayudha, arrows and swords.

61. Sapapatha maha prushte sashtra sangha samahatha,
Neerakthascha Maheepala Raktha Bheejo mahasura.

Hey king, That Asura called Raktha Bheeja was punished suffeciently and lost all the blood from his body and fell on the floor.

62. Thathsthe harshamathula mavapsthridasa Nrupa,
Hathe mathru ganasthasmin nanarthasyangh madodhadhatha.

Hey king, afterwards, the devas attained great happiness, when Raktha Bheeja died and those mother Goddesses drunk heavily by his blood danced.

Ithi Markandeya purane savarnike manwanthare,
Devi Mahatmye,
Raktha Bheeja vadho Nama,
Ashtamo adhyaya,

This is the eighth chapter in Devi Mahatmya dealing with the killing of Raktha Bheeja Occuring in the Savarnika period of Markandeya Purana

Chapter 9: Killing of Nishumbha.

1. Rajo Uvacha:-
Vichithramidhamaakhyatham bhagawan bhawatha mama,
Devyascharitha mahatmyam raktha bheeja vadhasritham.

The king told:-

Hey god like sage, You have told me till now the strange story of the great Goddess which includes the killing of Raktha Bheeja.

2. Bhooyaschechamyaham srothum raktha bheenipathithe,
Chakara shumbho yath karma nishumbaschthi kopana.

We wish to hear the story of what the angry Shumbha and Nishumbha did when Raktha Bheeja was killed.

3. Rishir Uvacha:-
Chakara kopa mathulam raktha bheeje nipathithe,
Shumbhasuro nishumbhascha hatheshwanyeshu chaahave.

The sage told:-

When Raktha Bheeja fell in the war, and also when other asuras were killed, Shumbha and Nishumba got unmatched anger.

4. Hanyamanam maha sainya vilokyaa marsha mudhwahan,
Abhyadawn nishumbho Adha mukhyaya asura senaya.

Afterwards Nishumbha seeing that great part of his army has been killed, became very angry and with his Asura army marched towards the Goddess for war.

5. Tasyagathasthadha prushte parsvyaoscha mahasura,
Sadashtoushtaputa krudha hanthum devi mupayayu.

In front and behind him, ran several great asuras for killing the Goddess with biting lips.

6. Ajagama maha veerya Shumbho api swabalair vrutha,
Nihanthum chandikam kopath kruthwa yudham mathrubhi.

That great valorous Shumbha surrounded by his great army fought with the seven mother goddesses and because of anger came to kill Goddess Chandika.

7. Tatho yudhamathee vaasi devyo Shumbha Nishumbhayo,
Sarvashamathivogram meghayoriva varshatha.

Chapter 9: Killing of Nishumbha.

Then Shumbha and Nishumbha raining arrows like two raining clouds began a big war with the goddess.

8. Chichedasthamcharamsthabhyam chandika swasarlokkarai.
Thadayamasa changeshu sasthroughaira sureswarou.

That goddess cut off all the arrows sent by both of them and also punished them severely by arrows and other weapons.

9. Nishumbho nishitham gadgam charma chaadhaya suprabham,
Athadayan moordhini simham devya vahanamuthamam.

Nishumbha took a sharp sword and shield and hit at the forehead of the great steed of the goddess.

10. Thadithe vahane devi kshuraprenasimuthamam,
Nishumbhasyashu chichedha charma chapyashta chandrakam.

Seeing her steed (, the lion) was hurt, that goddess with an arrow broke the Nishumbha's special sword and shield in which eight moons were drawn.

11. Chinne charmani gadge cha shakthim chikshepa so asura,
Thamapyasya dwidhachakre chakrenabhimukhagathaam.

Seeing that he lost his sword and shield, Nishumbha opposed her with a spear. The goddess cut it off with her holy wheel.

12. Kopamadmtho Nishumbho adha soolam jagraha dhanava,
Ayantham mushtipathena devi tachapyachoomayath.

Then Nishumbha who was shining because of his anger threw the trident against her and she powdered it in to pieces by her fist itself.

13. Aavidhyadha gadaam so api chikshepa chandikaam prathi,
Saapi devya trishulena bhinna basmathwamagadha.

Afterwards he rotated his mace and threw it in the direction of the goddess and that mace was broken by the trident of the goddess and turned in to ashes.

14. Thatha parasu hastham thamayantham daithyapungavam,
Aahathya devi banau ghairapathayatha bhoothale.

Then the Asura came with an axe towards the Goddess and she felled him to the ground by her arrows.

Devi Mahatmyam

15. Tasminnipathithe bhoomou Nishumbhe Bheema Vikrame,
Braharyatheeva samkrudha prayayou Yodhumambhikam.

Seeing that his greatly valorous brother Nishumbha has fallen on the ground, Shumbha went for fighting with the Goddess with great anger.

16. Sa radhasthadh atyuchair ugrageetha paramayudhai,
Bhujai ashatabir athulyair vyapyasesham bhabou nabha.

Then riding on a chariot and armed with several specialised weapons he appeared to have spread through out the sky using his eight hands.

17. Thamayantham samalokhya devi sankhamavadhyath,
Jyasabdham danushchakaratheeva dussaham.

That goddess seeing him coming, blew her conch and twanged her bow string and produced a sound which was intolerable.

18. Poorayamasa kakubho nija gandaswanena cha,
Samastha daithya sainyanam thejo vadha vidhayina.

She filled all the directions with the sound of her bell, which was capable of destroying the valour of all the asuras.

19. Thatha simho mahanadhau sthyajithebha maha madhai,
Poorayamasa gaganam gaam thadopadhiso dasa.

Afterwards that lion with a big roar capable of taming the enthusiasm of elephants filled the ten directions as well as the sky and the earth.

20. Thatha kali samuthpathya gaganam kshmama thadayath,
Karabhyam thanninadhena prak swanasthe thirohitha.

Then Chandika jumped up the sky and beat the earth with her hands and this sound made all the other previous sounds paler.

21. Attattahasamashivam shivadhoothi chakara ha,
Thai shabhdair asuraasthresu Shumbha kopam parama yayaou.

Then Goddess Shivadhoothi laughed very loudly with a horrifying sound and because of that sound the asuras were fear struck and Shumbha became very angry.

22. Durathmasthishta thishtethi vyajaharambika yadha,
Thadha jayethya abhitham devair akasa samstithai.

Chapter 9: Killing of Nishumbha.

When the goddess cried, “Hey bad one stop, stop,” the devas who were standing in the sky shouted, “Victory, victory.”

23. Shumbhonagathya ya shakthirmuktha jwalathi bheeshana,
aayanthi vahni kootabha sa nirastha maholkhaya.

That glittering spear which was thrown by Shumbha, after he went near her progressed like a fire ball but was destroyed by the Goddess using her weapon called “Maholkha”. (This is a great spear of the Goddess with great glittering light.)

24. Simha nadena Shumbhasya vyaptham loka tryantharam,
Nirghatha niswano ghoru jitha wan avanipathe.

Hey king the lion like roar of Shumbha spread throughout the three worlds and was greater in intensity than a terrible thunder.

25. Shumbha mukthan saran devi shumbhasthath prahithan saran,
Chichedha swa sarair ugrai sathasodha sahasrasa.

Then the arrows sent by Shumbha and the arrows sent by the Goddess were cut using their arrows in hundreds and thousands by the Goddess and Shumbha respectively.

26. Thatha saa chandika krudha soolena jagana thaam,
Sa thadabi hatho bhoomou moorchitho nipapatha ha.

Then that Chandika with great anger hit Shumbha with her spear and he fainted and fell on the battle ground.

27. Thatho Nishbha samprapya chetanamatha karmuka,
Aajagana sarair devim kaleem kesarinam thadha.

At this time Nishumbha woke up from his faint and took his bows and punished the Goddess and her lion with his arrows. (See sloka 14 above)

28. Punascha kruthwa bahunanayutam dhanujeswara,
Chakrayuthena dhithijachadayamasa Chandikam.

By his magical powers, that lords of Asuras made ten thousand hands to him and covered the goddess with ten thousand wheels.

29. Thatho Bhagawathi krudha durga durgarthe nasini,
Chichedha thani chakrani swa sarai sayakamscha thaam.

Afterwards that Goddess Chandika who killed bad souls, became very angry and cut off all those wheels and arrows.

Devi Mahatmyam

30. Thatho Nishumbho vegena gadha maadhaya chandikam,
Abhyadhavatha vai hanthum daithya sena samavrutha.

Then Nishumbha surrounded by the Asura army, took the mace marched to attack the goddess.

31. Thasyapathatha evasu gadham chichedha Chandika,
Gadgena shitha dharena sa cha soolam samadhadhe.

Even while he was approaching, goddess Chandika cut off his mace and then he armed himself with a spear.

32. Soolahastham samayantham nishumbhamamarardhanam,
Hrudhi vivyadha soolena vega vidhena chandika.

That Goddess punished Nishumbha who was the tormentor of devas and who was armed with a spear by throwing another spear at him.

33. Binnasya tasya soolena hrudhaya nissrutho apara,
Mahabalo maha veeryasthishtehi purusho vadan.

From Nishumbha, whose chest was torn, rose another very strong and very valorous man shouting, "stop, stop." (We should assume here that this man is his soul.)

34. Thasya nishkramatho devi prahasya swanavathatha,
Sira chichedha gadgena thatho asavapathath bhuvi.

Seeing this the Goddess laughed loudly and cut off his head by her sword and he fell on the ground.

35. Thasya simhascha Khadhogra damshtira kshunna shirodharan,
Asuram sthaam thadha kali shivadhoothi thadha aparan.

Then that lion ate several asuras whose neck was broken by its horrible teeth and Chamunda and Shivadhoothi also ate some more asuras.

36. Kaumari shakthi nirbhinna kechinnesur maha sura,
Brahmani mandhrapoothena thoyenanye nirakrutha.

Some great asuras died being broken by the spear of Kaumari and some others were benumbed by the holy water sprinkled by Brahmani.

37. Maheswari trishoolena bhinna pethur sthadha apare,
Varahi thunda gathena kechit choorneekrutha bhuvi.

Chapter 9: Killing of Nishumbha.

Similarly many asuras fell torn by the trident of Maheswari and some by the dash of the face of Varahi.

38. Gandam gandam cha chakrena vaishnavya dhanava krutha,
Vajrena chandre hasthagra vimukthena thadha apare.

Some were cut in to pieces after pieces by the holy wheel of Vaishnavi and others by the Vajrayudha thrown at them from the hands of Indri.

39. Kechidwinesoorasura kechith nashata maha havath,
Bakshithaschapore kali shiva dhoothi, mrugathipai.

Some asuras were destroyed in the great battle, some ran away and some of them were eaten by Kali and Shivadhoothi.

Ithi Markandeya purane savarnike manwanthare,
Devi Mahatmye,
Nishmbha vadho Nama,
Navamo adhyaya,

This is the ninth chapter in Devi Mahatmya dealing with the killing of Nishumbha Occurring in the Savarnika period of Markandeya Purana

Chapter 10: Killing of Shumbha.

1. Rishir Uvacha:-
Nishumbham nihatham drushtwa bratharam pranasammitham,
Hanyamanam balanchaiva Shumbha krudha abraveedvacha.

The sage told:-

Seeing that his solu like brother was killed as also his army, Shumbha became very angry and told.

2. Balavale pa dushte, thwam maa durge, Garvamavaha,
Anyasam balamasrithya yudhyase yathi manani.

Hey Durga, Hey bad lady, you should not be proud of your strength for You have fought this war with the help of others and are depending on their strength.

3. Devyuvacha:-
Ekaivaham jagathyathra dwithiya kaa mamaa para,
Pasyaitha dushta, mayyeva visanthyo madvibhuthaya.

The goddess told:-

In this world, I only am and where is the second. Please see that all these people enter within me.

4. Thatha samasthastha devyo brahmani pramukhalayam,
Thasya devyasthanou jagmur ekaivasee thadambika.

Afterwards all the goddesses like Brahmani became one with the body of goddess Chandika and the goddess became alone.

5. Devi uvacha:-
Aham vibhoothya bahubhiriha roopair yathasthadha,
Tatsamhrutham mayaikeva thishtamyajou sthidhrobhava.

The goddess told:-

In this battlefield I assumed many forms due to my innate power and now the plurality has become singularity and now stand here firmly and fight with me.

6. Rishir uvacha:-
Thatha pravavrutham yudham devya shumbhasya cho bhayo,
Pasyaitham sarva devanam asuranaam cha darunam.

The sage told:-

Afterwards in the presence of all the devas and asuras, a terrible war took place between the two (Shumbha and the Goddess).

Chapter 10: Killing of Shumbha.

7. Saravarshai sithai sashtraisthadha asthraischaiva dharunai,
Thayor yudhamabhooth bhooya sarva loka bayankaram.

A very fearful and terrible war took place between them in which sharp arrows were rained and using other weapons and horrifyingly great arrows

8. Divyanastrani sathaso mumuche yanyadhambika,
Babhancha thani daithyendra sthath prathi gatha karthrubhi.

Afterwards when the goddess sent several divine arrows in batches of hundreds, Shumbha destroyed them using arrows, which were capable of destroying them.

9. Mukthani thena chasthrani divyani parameshwari,
Banbancha leelayaivogra hoongarocharanadhibhi.

That Goddess Chandika cut the divine arrows sent by Shumbha by her deep breath (Hum) and also playfully.

10. Thatha sara sathair devi machadhayatha so asura,
Saapi that kupitha devi dhanu chicchedha cheshubhi.

Then that Shumbha covered the Goddess with hundreds of arrows and becoming angry due to this, she cut off his bow using her arrows.

11. Chinne dhanushi daithyendra sthadha shakthi madhadade,
Chichechadha devi chakrena thamapyasya kare sthithaam.

When his bow was broken, That Shumbha took in his hand a spear and the goddess cut it with her holy wheel.

12. Thatha gadgamupadhaya sathachandram cha bhanumath,
Abhyadavatha thaam deveem daithyanam adhipeswara.

Then that chief of chiefs of Asuras, Shumbha took a sword and a shield, which shined like hundred moons and sun and ran towards the goddess.

13. Thasya pathatha evasu gadgam chichedha chandika,
Dhanur mukthai shithairbanaischarma charkarakamalam.

Goddess Chandika while he was coming cut off his sword and shield which were reflecting the sun, with arrows sent from her bow.

14. Hathaswa sa thadha daithya chinnadhanwa visaradhi,

Devi Mahatmyam

Jagraha mudhgaram goram ambika nidhanodhyadha.

Then that Asura, whose horses were killed, whose bow was broken and whose chariot driver was killed took a horrifying mace to kill the goddess.

15. Chichedhaa pathatha thasya mudhgaram nishithai sarai,
Thadapi so abhyadavatham mushti mudhyamya vegavaan.

She cut off the mace of Shumbha who was nearing her with sharp arrows. In spite of that he ran towards the goddess with extended fist.

16. Sa mushtim padayamasa hrudhaye daithya pungava,
Devasthanam chapi saa devi thalanorasya thadayath.

That chief of asuras hit the goddess with his fist on her forehead and she slapped him with her palm on his chest.

17. Thalapraharabhi hatho nipapatha maheethale,
Sa daithyaraaja sahasa punareva thadosthidha.

That king of asuras fell on the ground due to her slap but recovered and got up fast.

18. Uthpathya cha pragrahyo uchair devim gaganamasthidha,
Thathrapi saa niradhara yuyudhe thena chandika.

That Shumbha jumped caught hold of the goddess and placed her high in the sky but Chandika stayed there without any support and fought with him.

19. Niyudham khe thadha daithyaschandika cha parasparam,
Chakrathu pradhamam yudham muni vismayakarakam.

Then that Asura and goddess Chandika first fought with bare hands on the sky, making the sages aghast.

20. Thatho niyudham suchiram kruthwa thenambhika saha,
Uthpathya bramayamasa chikshepa dharani thale.

After fighting war with bare hands for long time, that goddess lifted him and threw him on the ground.

21. Samkshiptho dharanim prapya mushti mudhyamya vegatha,
Abhyadavatha dushtathma chandika nidhanechaya.

Thus thrown that Asura reached the earth, recovered fast and with a wish to kill the goddess ran towards her with clenched fist.

22. Thamayantham thatho devi sarva daithya janeshwaram,

Chapter 10: Killing of Shumbha.

Jagathyam pathayamasa bhithwa soolena vakshasi.

Afterwards that goddess felled him who was the king of all asuras, by tearing his chest with a trident and made him fall on the ground.

23. Sa gathasu paphorvyam devi soolagravikshatha,
Chalayan sakalam pruthweem sabdhi dweepam saparvatham.

That Shumbha torn by the trident of the goddess fell dead on the ground shaking the entire earth with its oceans, islands and mountains.

24. Thatha prasannamakhilam hathe thasmin durathmani,
Jagathswasthyamatheevapa nirmalam cha bhavnnabha.

When the bad one was killed, the entire universe became happy, the world became calmer and the sky became clearer

25. Uthpathamegha solka ye pragasamsthe samam yayu,
Saritho marga vahinyasthadha samstathra pathithe.

Those clouds, which were comet shaped before Shumbha died, became calm and also all the rivers started flowing in the right direction.

26. Thatho deva gana sarve harsha nirbhara manasa,
Bhabhuvur nihathe thasmin gandharva lalitham Jagu.

Because of his killing, the mind of all the groups of devas was filled with happiness. Gandharwas sang prettily.

27. Avadhayamsthadhahi vanyai nanyathu schapsarogana.
Vavu punyasthadha vatha suprabho bhoo divakara.

Similarly another group of devas played musical instruments, apsaras (celestial dancers) danced in-groups, holy wind blew and the sun shone brightly.

28. Jajwaluschagnaya santha santha digjanithaswana.

The fire burnt calmly and the sounds in the different directions also became calm.

Ithi Markandeya purane savarnike manwanthare,
Devi Mahatmye,
Shumbha Vadho Nama,
Damask adhyaya,

Devi Mahatmyam

This is the tenth chapter in Devi Mahatmya dealing with the killing of Shumbha Occurring in the Savarnika period of Markandeya Purana

Chapter 11: Prayer to Narayani.

1. Devya hathe thathra mahasurendra,
Sendra suravahni purogamastham,
Kathyayanim thushtuvarishta laabha,
Vikasi vakthrabja vikasithasa.

When Shumbha, the chief of all great asuras was killed, The devas including Indra were lead by the fire god, and with very happy faces resembling fully opened lotus flowers, prayed Goddess Kathyayani (Goddess Chandika) as follows.

(Parvathy was born as a daughter to Sage Kathyayana and was hence known as Kathyayani.)

2. Devi prapannarathi hare praseeda,
Praseedha mathar jagatha akhilasya,
Praseedha visweswari, pahi viswam,
Thwam eswari devi chara charasya.

Be pleased, Hey Goddess who ends the sorrow of those who pray to you, Be pleased, hey Goddess who created all the universe and Be pleased, hey Goddess who looks after the entire universe, for you are queen of all this world.

3. Adharabhootha jagath swam eka,
Mahee swaropena yatha Sdhithasi,
Apam swaropa sdithaya thwaitat,
Apyaiyathe kruthsnamalamghya veerye.

Hey goddess who has undefeatable valour, You exist in the form of the world, you are the real basis of the world and you improve (increase) the entire world in the form of water.

4. Twam vaishnavi sakthiranantha veerya,
Viswasya bheejam paramasi maya.
Sammohitham devi, samastha metha,
Twam vai prasanna bhuvu mukthi hethu.

Hey goddess, you are that power of Lord Vishnu, that never has any end. You are the elementary basis of the entire universe in the form of Maya Devi (illusion). Hey goddess, you enchant this entire world and it is well known that if you are pleased, the entire world attains salvation. (By her form of Maya she makes us live the ordinary life and her form of wisdom she leads to salvation.)

5. Vidhya samasthasthava devi, bheda,
Sthreeya samastha sakala jagathsu,

Devi Mahatmyam

Twayaikaya poorithamambayaithath,
Kaa they sthuthi sthavyapara aparokthi.

Hey goddess, In all the worlds, all women well learned in the 64 arts are thine part and this world has been filled by you in the form of mother and because of that all these praise about thee are really very inadequate.

6. Sarva bhootha yada devi swarga mukthi pradhayani,
Thwam sthutha sthuthaye ka va bhavanthu paramokthaya.

What more can be added to your prayers, when you are being praised like, you are of the form of universe and you are the giver of heaven and salvation?

7. Sarvasya budhi roopena, janasya hrudhi samsthe,
Swargapavargadhe devi, narayani namosthute.

Hey Goddess, who lives in everybody's mind as intelligence and who grants heaven and salvation to people, Our salutations to you, Narayani.

(Starting from this sloka, the next sixteen slokas are called Narayani Stuthi. Narayani denotes "the innate power behind ultimate god". It also means "she who provides the basis for all living things." Or "She who is the power behind Lord Narayana." Or the power of illusion behind Lord Narayana or she is who is personification of salvation or She who is fit to be worshipped by Devas.)

8. Kalakashtadhi roopena parinama pradhayini,
Visvasyoparathou shakthe, narayani namosthute.

Hey powerful one, who leads to evolution of earth from the micro time and who is the main force in the destruction of the world, Our salutations to you, Narayani

(Kashta is the time when eyes blink and open naturally for 18 times and kala is 30 kashtas. These are small measurements of time.)

9. Sarva mangala mangalye, Shive, sarvartha sadhake,
Saranye triambike Gowri narayani namosthute.

Oh Goddess who is a giver of all good things, who is peaceful, who is a giver of all wealth, who can be relied upon, who has three eyes and who is golden in colour, Our salutations to you, Narayani

10. Srushti sthithi vinasanam sakthi bhoothe, sanathani,
Gunasraye, gunamaye, narayani namosthute.

Hey goddess who is the power behind creation, upkeep and destruction. Hey goddess who is for ever, who is depended upon by three characters of sathva, Rajas and Thamas and who is filled with all good characteristics, Our salutations to you, Narayani

Chapter 11: Prayer to Narayani.

11. Saranagatha deenaartha, parithrana parayane,
Sarvsyarthi hare devi, narayani namosthuthe.

Hey Goddess, who takes care of those who surrender to you and those who are suffering, Hey Goddess who removes all sufferings from the entire world, Our salutations to you, Narayani

12. Hamsa yuktha vimanasthe, brahmani roopa dharini,
Kaushambha ksharika devi, Narayani namoshthuthe.

Oh goddess who travels in the air plane with swans, who is having the form of Lord Brahma and who sprinkles water mixed with Dhurbha grass, Our salutations to you, Narayani

13. Trishula chandrahi dhare, maha vrushabha vahini,
Maheswari swaropena narayani namosththe.

Oh Goddess who has the form of Lord Shiva, who holds a trident, who adorns herself with the crescent and snake and who rides on the great bull, Our salutations to you, Narayani

14. Mayura kukkuda vruthe, maha shakthi dhare anaghe,
Kaumari roopa samsthane, Narayani namosththe.

Of Goddess who is with cock and peacock, who holds a great spear, who is without sin, who is of the form of Lord Subrahmanya, Our salutations to you, Narayani.

15. Samkha chakra gadha sarnkhya graheetha paramayudhe,
Praseedha Vaishnavi roope, Narayani namoshthuthe.

Oh Goddess who holds mace, wheel, conch and bow in your hands, and who is the form of Lord Vishnu, be pleased with us, Our salutations to you, Narayani

16. Graheethogra maha chakre, damshtro dhyutha vasundhare,
Varaha roopini, shive, narayani namosthuthe.

Oh Goddess who holds aloft the great holy wheel, who holds the earth in her frontal teeth, who has the form of Lord Varaha and who does only good, Our salutations to you, Narayani

17. Nrusimha roopenogrena hanthum daithyan kruthodhyame,
Trilokya trana sahithe, Narayani namosthuthe.

Oh Goddess who has the form of the Lord Narasimha, who has a horrifying look and who is ready to kill asuras and who takes care of the three worlds, Our salutations to you, Narayani

Devi Mahatmyam

18. Kiritini, maha vajre, sahasra nayanojwale,
Vruthra prana hare, narayani namoshthe.

Oh Goddess with the holy crown, who holds doft the great Vajrayudha, who shines with thousand eyes, who killed the Vruthra asura and who has the form of Indra, Our salutations to you, Narayani

19. Shivadhoothi swaropena hatha daithya maha bale,
Ghora roope, maharave, Narayani namosthutte.

Oh Goddess who has the form of Shiva Dhoothi, who killed the great army of asuras, who has a horriying look and who has a great sound, Our salutations to you, Narayani

20. Damsotra karala vadane, siro mala vibhooshane,
Chamunde, munda madhane, narayani namosthutte.

Oh Goddess who has a fearful face because of her teeth, who adorns herself with the garland of skulls, who killed the giant called Munda and who is goddess Kali, Our salutations to you, Narayani

21. Lakshmi lajje mahavidhye, sradhe, pushti swadhe, druve,
Maha rathri maha maye, Narayani namosthutte.

Hey Goddess Lakshmi, who is the personification of shyness, who is of the form of upanishads, who has a religious temper, who looks very strong, who has the form of the manes, who is permanent, who is the night of deluge and who is the cause of all the worlds, Our salutations to you, Narayani

22. Medhe, saraswathi, vare, bhoothi bhabravi, thamasi,
Niyathe, thwam, praseedhesa, narayani namosthutte.

Oh Goddess who is wisdom of intelligence, who is the goddess of words, who is greatest, who is the goddess of the properties of Sathva, Rajo and Thamas, and who is our Goddess, please be kind on us, Our salutations to you, Narayani

23. Sarva swaroope sarveshe, sarva shakthi samanvithe,
Bhayebhya sthrahino devi, durga devi namosthutte.

Oh goddess who takes all forms, who is the goddess of every thing and who is having all types of strengths, please save us from fears, Our salutations to you, Goddess Durga.

24. Ethathe vadanam soumyam, lochana thraya bhooshitham,
Pathu na sarva bhoothebhya, kathyayani namosthutte.

Chapter 11: Prayer to Narayani.

Oh Goddess Kathyayani, our salutations to you, let your pretty face adorned with the three eyes protect us from all beings.

25. Jwala karala mathyugra maseshasura soodhanam,
Trishoolam padu no bheeder bhadrakali, namosthute.

Oh Goddess Bhadrakali, salutations to you, let your horrifying trident surrounded by flames, which is very angry and is being kept to trouble all asuras, protect us from fear.

26. Hinasthi diarrhea thejammsi, swanena poorya saa jagath,
Saa ganda pathu no devipapebhyena suthaniva.

Hey Goddess, let that bell in your hand which fills all the three worlds with sound and which destroys the power of asuras protect us from sins, like a mother protecting her sons.

27. Asurasrugwasa panga charchithasthe karojjwala,
Shubhaya gadgo bhavathu chandike, thwam natha vayam.

Hey goddess Chandike let that shining sword in your hands, which has become dirty because of the flesh and blood of asuras do good to us. We salute you.

28. Roganseshanapahamsi thushta,
Rushta thu kaman sakalan abheeshtaan,
Twamasreethanaam na vipannaranam,
Twamasritha hyasrayatham prayanthi.

If you are happy you destroy all sort of problems and if you are angry you destroy all desirable happenings. For any one surrendering to you there are no dangers and they are only depended by others and not vice versa.

29. Ethath krutham yath kadanam twayadyai,
Dharmadwisham devi, mahasuranam,
Roopairanekair bahudathma murthim.
Kruthwambike thath prakarothi kaanya?

Hey goddess, this action of splitting your real form in to several and the act of destruction of the great asuras who hate just action can not be done by anybody else, Is it not?

30. Vidhyasu sathreshu viveka dheepa,
Shadyeshu vakyeshu cha kaa twadhanya,
Mamathwa garthe athi maha andhakare,
Bhibramayathye thadheeva viswam.

Devi Mahatmyam

Even with existence of knowledge of manthra (sacred chants) and magic, laws dictated by religion, great books teaching philosophy and saying of the Vedas, you manage to keep the entire world, in the dark and in the ignorant well of egoism and bewilder them. Who else can do it except you?(This praises the form of Devi called Vishnu maya (power of illusion of Lord Vishnu), which veils the vision of people.)

31. Rakshamsi yathrogra vishamscha naga,
Yathrarayo dasyu balani yathra,
Dhavanalo yathra thadabdhi madhye,
Thathra sthitha thwam paripasi viswam.

You save and look after this entire world from Rakshasas, great poisons, enemies, and crowds of thieves and dangers of the sea by being present in the concerned spots.

32. Visweswari thwam paripasi viswam,
Viswathmika dharayaseethi viswam,
Viswesa vandhya bhavathi bhavanthi,
Viwasraya ye thwayi bhakthi namra.

Hey Goddess, you are the goddess to this entire universe, because of that you protect the universe. You are the soul of the universe and so you upkeep it. You are venerable to the greatest lords of this world and so all those whom, who venerate you with humility, becomes the people on whom the universe depends.

33. Devi praseedha paripalaya no ari bheether,
Nithyam yadha asura vadha dhu naiva sadhya,
Paapani sarva jagatham prasamam nayasu,
Uthpathapaka janithamscha mahopa sargaan.

Oh Goddess, take mercy on us. Similar to how you have saved us from the fear of enemies by killing those asuras in an instant please save us for all time. Bring to an end the sins being committed in this world and the great problems brought about by people themselves by not following Dharma (Just action).

34. Pranatham praseedha thwam devi viswarthi haarini,
Trilokya vasinaameedye lokaanaam varada bhava.

Hey Goddess who destroys all pain from this world, become pleased with all those who salute you. Hey Goddess, who is fit to be worshipped by all beings of all the three worlds, grants them boons.

35. Devyuvacha:-
Varadaham suragana, varama yanmasechadha,
Tham vrunudhwam jagatham upakarakam.

The goddess told:-

Chapter 11: Prayer to Narayani.

Hey devas who have assembled here, I am the giver of boons. I would give you any boon that you desire which would be helpful to this universe.

36. Deva ouchu:-
Sarva Badha prasamanam trilokyasya akhileswari,
Evameva thwaya karyamasmad vairi vinasanam.

The Devas told:-

Hey Goddess of the entire world, please keep on doing the destruction of our enemies, which would destroy the sorrow of all the three worlds.

37. Devyuvacha:-
Vaivasthenthare prapthe ashta vimsathi me yuge,
Shumbho Nishumbhschaivanya vath pathsyathe maha surou,

In the Vaiwaswatha Manwanthara (During the rule of Vaiwaswatha manu), in the twenty eighth Yuga (portion) two other asuras called Shumbha and Nishumbha would be born.

38. Nanda gopa gruhe jatha yasodha garbha sambhava,
Thatsthou nasayishyami Vindhya chala vasini.

Then I would be born in the house of Nanda gopa to Yasodha and shall live in Vindhya mountains and kill them.

39. Punarapyathi roudhrena roopena pruthwithale,
Avatheerya hanishyami vaiprachithamscha danavan.

Again I would be born in this world with a terrorizing form and kill the asuras who are the sons of VaipraChithi.

40. Bakshyanthyascha thanugran Vaiprachithan mahasuran,
Raktha dantha bavishyanthi dhadimi kusumopama.

Eating those two terrible Rakshasas who are the sons of Vaiprachithi, my teeth would become red like the pomegranate flowers. (This form of Devi who is red all over is known as Raktha Chamunda)

41. Thatha maam devatha swarge marthya loke cha manava,
Sthuvanthe vyaharishyanthi sathatham raktha dandhikaam.

Because of that all the devas in heaven and human beings on earth will always pray me and refer to me as Raktha Dandhika. (Goddess with red teeth)

Devi Mahatmyam

42. Bhooyascha satha varshikyam ana vrushtiyambhasi,
Munibhi samsmrutha bhoomou sambavishyamiyonija.

Then afterwards when the world does not receive any rain for one hundred years, I would be remembered by the sages and would be born without the assistance of a woman. (Similar to Chamundi coming from Parvathy)

43. Thatha sathena nethranam nirekshishyami yanmunin,
Keerthiyishyanthi manuja sathaksheem ithi maam thatha.

Then I would see the sages with my hundred eyes and then people will praise me as Sathakshi (Hundred eyed Goddess)

44. Tathoham akhilam lokamathma deha samudbhavai,
Barishyami sura, sakair avrushte prana dharakai.

Then oh devas, I would protect the entire world till it rains, by production of life saving crops from my body. (Commentators mention Amaranths as the crop that she will produce)

45. Sakambhareethi vikhyatam thadha yaasyamaham bhuvii,
Thathraiva cha vadishyami durgama akhyaam maha suram.

46. Durga devithi vikyatham thanme nama bhavishyathi.

Then I would become famous in the world as Shakambharee(She who gave plants like amaranths from her body and filled up the belly), At that time I would kill an Asura called Durgama and would become famous by the name Durga.

47. Rakshamsi bakshayishyami muneenaam thrana karanath,
Thadha mam munaya sarve sthoshyanthya namra moorthaya.

48. Bheema devithi vikyatham thanme nama bhavishyathi.

Then when I take a huge form and live on Himalaya Mountains and eat all rakshasas for protecting the sages there, they will salute me with devotion and I would become famous by the name of Bheema devi (Goddess with very huge form)

49. Thadaham bramaram roopam kruthwa asankhyayashad padam,
Trilokyasya hitharthaya vadishyami mahasuram.

50. Bramareethi cha maam lokasthadha sthoshyanthi sarvadha.

At the time when a great Asura called Aruna who will trouble all the three worlds, I would be born with a form which is the form of endless black bees, for protecting the three worlds Then I would kill that great Asura. Then people of all the world would praise me as Bramari.

Chapter 11: Prayer to Narayani.

51. Itham yadha yadha badha dhanavotha bhavishyathi,
Thada thada vatheeryaham karishyamari samkshyam.

Like this whenever problems arise from asuras, I would take an incarnation and destroy your enemies.

Ithi Markandeya purane savarnike manwanthare,
Devi Mahatmye,
Narayani sthuthir Nama,
Ekadaso adhyaya,

This is the eleventh chapter in Devi Mahatmya dealing with the prayer to Narayani Occurring in the Savarnika period of Markandeya Purana

Chapter 12: The greatness of the story of Devi.

1. Devyuvacha:-
Ebhi sthavai scha maam nithyam sthoshyathe ya samahitha,
Tasyaham sakala badhaam nasayishyamasamsyam.

The goddess told:-

Whoever with concentrated minds prays daily with this prayer, I would definitely remove all his problems.

2. Madhu Kaidaba nasam cha Mahishasura gathanam,
Kerthayishyanthi ye thaddwadham Shumbha Nishumbhayo.
3. Ashtamyam cha chaturdasyam navamyam chaika chethasa,
Sroshyanthi chaiva ye bhakthya mama mahthmyamuthamam.
4. Na tesham dushkrutham kinchith dushkruthotha na chapadha,
Na bavisyathi daridryam na chaiveshta viyojanam.

All those who sing and praise the story of the death of Madhu, Kaidabha, Mahishasura, Shumbha and Nishumbha and all those with close attention hear these great stories of my greatness on Ashtami (eighth day after new and full moon), Chaturthi (fourth day after new and full moon) and Navami (ninth day after new and full moon) will never have sins, no danger by doing bad actions, suffer no poverty and have no separation from people who love them.

5. Shathrutho na bhayam tasya, dasyutho vaa na rajatha,
Na sastranalatho youghath kadachith bavishyathi.

Such people have no fear from enemies, no fear from thieves or kings and no fear from weapons, fire and floods forever.

6. Tasmanmamaithan mahathmyam patihavyam samahithai,
Srothavyam cha sada bakthya param swasthyanam mahath.

So with rapt attention they have to read and hear with devotion this great story which is the gateway for all that is good.

7. Upasarganaseshamsthu aha Marie samuthbhavan,
Thadha trividhamulpatham mahathmyam samayenmama.

My praise (story of praise) would remove all forms of pestilence and the three types of problems. (Arising from ourselves, from ghosts and devils and natural disasters)

8. Yatraithat patyathe samyang nithyamayathane mama,

Chapter 12: The greatness of the story of Devi.

Sadaa na thadvimokshyami sannidhyam thathra me sthitham.

I will never leave any temple of mine where this is read according to prescribed method and my presence would always be there in that temple.

9. Balipradhane poojayam agni karye mahotsave,
Sarvam mamaithad charithamucharyam sravyameva cha.

It is necessary to read and hear my entire story, in sacrifices aimed at me, prayers, fire sacrifices and great festivals.

10. Janatha ajanatha vapi bali poojam thadha krutham,
Pratheekshishyamaham preethya vahni homam thadha krutham.

Sacrifices, prayers and fire sacrifices done by people who are well versed in the methods or people ignorant of the methods, would both be lovingly received by me, if my story is heard or read.

11. Sarath kale maha pooja kriyathe yaa cha varshiki,
Thasyam mamaithan mahathmyam sruthwa bhakthi samanwitha.

12. Sarva badhavi nirmuktho dana dhanya suthanvitha,
Manushyo math prasaadena bavishyathi na samsaya.

There is no doubt that, in the great prayers of sarad navarathri and vasantha navarathri, those who hear fully this story of my greatness, because of my grace and blessing would be free of all great problems

13. Sruthwa mamaithan mahathmyam thadha chothpathaya shubha,
Parakramam cha yudheshu jayathe nirbhaya pumaan.

Those men who hear this story of my greatness, my holy birth and valour in wars will become devoid of fear.

14. Ripava samkshayam yanthi kalyanam chopapadyathe,
Nandathe cha kulam pumsam mahatmyam mama srunwatham.

Those men who hear this story of my greatness would have all their enemies destroyed, good things will happen and their family will increase.

15. Santhi karmani sarvathra thadha duswapna darshane,
Gruha peedasu chograsu mahathmyam srunuyath mama.

In all rites to bring peace, in times when bad dreams recur and in times when the nine planets trouble you, it is necessary to hear this story of my fame.

Devi Mahatmyam

16. Upasarga samam yanthe gruha peedascha daruna,
Duswapnam cha nrubhirdrushtam suswapnamupa jayathe.

All problems and troubles created by the planets would be destroyed and the bad dreams seen by men would become good dreams.

17. Balagrahabhi bhoothanam balanam shanthi karakam,
Sanghadha bhede cha nrunam maithree karanamthamam.

This would bring peace to the children troubled by evil spirits troubling children and bring to an end the quarrels between friends.

18. Durvruthanaam aseshanam bala hanikaram param,
Rakshobhootha pisachanaam patanadeva nasanam.

Just by your reading the story of my greatness, all bad people troubling you would lose their strength and all ghosts, devils and evil spirits would be destroyed.

19. Sarvam mamaithan mahatmyam mama sannidhi karakam,
Pasu pushparga dhoopaischa gandha deepair sthodathamai.

20. Vipranam bhojanair homai prokshaneeyairahar nisam,
Anyischa vividhair bhogair pradanair vathsarenaya.

21. Preethirme kriyathe saasmin sakrudhacharithhe sruthe,
Srutham harathi paapani thadarogyam praychathi.

This story of my greatness would ensure my presence wherever it is read. All the happiness created in me by giving cows, flowers, lights, oblations, other great scents, lamps, giving food to Brahmins during night and day, and other pleasures and charity continuously for one year, can simply be got by reading or hearing this story just once. Hearing and reading of this story once destroys all sins committed.

22. Rakshaam karothi bhoothebhyo janmanam keerthanam mama,
Yudhashu charitham yanme dushta daithya nibarhanam.

23. Thasmin srithhe vairi krutham bhayam pumsaam na jayathe,
Yushmabhi sthuthayo yascha yascha brahma rishibhi krutha.

24. Brahmana cha kruthasthasthu prayachanthi shubaam mathim.

The story of my births gives protection from ghosts. The hearing of the story of my killing of bad asuras in the war between devas and asuras, removes all fear in men due to enemies. The prayers done by you, the prayers done by great sages and the prayer done by lord Brahma gives good conduct.

Chapter 12: The greatness of the story of Devi.

25. Dasyubhirva vrutha shunye grahitho vapi shathrubhi,
Simha vyagranuyatho, vaa vane vaa vanahasthibhi.
26. Ragna krudhena chagnaptho vadhyo bandhagadho api vaa,
Aagoornitho vaa vathena sthithapothe maharnave.
27. Pathathsu chapi sastreshu samgrame brusa darune,
Sarvabadhasu ghorasu vedhanabhyardhitho, api vaa
28. Smaran mamaithacha ritham naro muchyathe sankatath.

Even when one is surrounded by forest fire, or surrounded by thieves in a far away lonely place, or has been caught by enemies, or is being followed in the forest by tigers and lion, or surrounded by wild elephants ready to kill, or sentenced to death by an angry king, or tied extremely tightly or situated in a ship in the sea which is tossed by hurricane, or lost all weapons in a horrifying war or is being seriously troubled by great unbearable pain, he (man) would be saved from his problem just by remembering about my story.

29. Mama prabhavad simhadhya dasyavo vairinasthadha,
Dhooradeva palayanthe smarathascharitham mama.

Because of my power, lions, thieves and enemies will run away from one who remembers about my story.

30. Rishir Uvacha:-
Ithyukthwa saa bhagawathi chandika chanda vikrama,
Pasyathameve devanam thathraivanthara dheeyatha.

The sage told:-

The greatly valorous Goddess Chandika having told thus suddenly disappeared from there even while the devas were seeing.

31. Thepi deva nirathanga swadhikaran yadha pura,
Yagnabhagabhujas sarve chakrurvinihathaaraya.

All those devas, their enemies having been killed, started getting their share from fire sacrifices, became fearless and started enforcing their power like olden times.

32. Daithyascha devya nihathe Shumbhe deva ripow yudhi,
Jagatdwidwamsini thasmin mahogre athula vikrame,
Nishumbhe cha maha veerye sesha patalamayayu.

Devi Mahatmyam

Once The great Shumbha who was the enemy of devas, who was troubling all the three worlds, who was very angry and who was of unmatched power and the very powerful Nishumbha were killed by the Goddess in the war, the remaining asuras went to Patala.

33. Evam Bhagawathi devi saa nithyapi puna puna,
Sambhooya kuruthe Bhoopa, Jagatha paripalanam.

Hey king, thus that Devi who is the Goddess, though she exists forever, again and again is born and protects all the three worlds.

34. Thayaitthanmohyathe viswam saiva viswaam prasuyathe,
Saaya chitha cha vijanam thushta rudhim prayaschadhi.

The Goddess enchants this universe and she herself gives birth to this universe. That Goddess being prayed without interest in any thing gives that knowledge that leads to salvation and gives wealth in materialistic sense.

35. Vyaptham thayaitthat sakalam brahmandam manujeswara,
Maha kalya maha kale maha mai swaroopaya.

Hey king of men, during the deluge she as the destroyer spreads throughout this Brahma's universe and makes the great gods like Brahma do their jobs properly.

36. Saiva kale mahamari saiva srushti bhavathyaja,
Sthidhim karothi bhoothanam saiva kale sanathani.

She is the destroyer during the deluge and when at the time of creation (after the deluge) that Goddess who does not have any birth becomes the power of creation and that same Goddess who is forever looks the world afterwards.

37. Bhavakale nrunam saiva lakshmir vrudhipradha,
Saivabhava thadhalakshmir vinasayopajayathe.

In the human abode in good times she herself becomes Goddess Lakshmi who gives progress and in bad times she herself causes destruction as Alakshmi.

38. Sthutha sampoojitha puspair dhoopa gandhabhir sthadha,
Dadath vitham puthramscha mathim dharme gathim shubham.

She being worshipped by prayers, flowers incense and sandal gives wealth, children, good sense and salvation.

Ithi Markandeya purane savarnike manwanthare,
Devi Mahatmye,
Devi Charitha Mahatmyam name,
Dwadaso adhyaya,

Chapter 12: The greatness of the story of Devi.

This is the twelfth chapter in Devi Mahatmya dealing with The greatness of the story of Devi Occurring in the Savarnika period of Markandeya Purana

Chapter 13: The getting of boons by Suradha and Vaisya.

1. Rishir Uvacha:-
Ethathe Kaditham Bhoopa, Devi Mahatmyam Uthamam,
Evam prabhava saa devi yayedham dharyadhe Jagat.

The Sage told:-

Hey king, I have told the holy story of “Devi Mahatmyam. ” That goddess who carries the entire world with her has all the greatness told in the Mahtamyam.

2. Vidhya thadiva kriyathe bhagawad vishnu mayaya,
Thaya thawamesha vaisyascha thadaivayai vivekina,
3. Mohyanthe mohithaschaiva mohameshyanthi chapare,
Thamupaihi maharaja, saranam parameshwareem.
4. Aradhitha saive nrunaam bhoga swargapavargadha.

Knowledge or intelligence is created by the power of Vishnu Maya and she herself creates illusions to hide the truth from wise people such as you and Vaisya. Some others will attain only illusion. So, king, surrender before this great goddess. Once she is worshipped that Goddess will give material pleasures, heaven and salvation.

. Markandeya Uvacha:-

Ithi Thasya vacha sruthwa Suradha sa Naradhipa.

5. Pranipathya mahabagam tham rushim samshitha vrutham,
Nirvinno athi mamathwena rajyapaharanena cha.
6. Jagama sadhyasthapase sa cha vaisyo maha mune,
Sandharsanartham ambhaya nadee pulinamasritha.

Sage Markandeya told:-

Hearing these words of Sage Sumedhas, The king Suradha became very lucky. Saluting that sage, who observed serious penance, being extremely sorrowful because of egoism, and because of his kingdom being robbed by him, went immediately for doing penance. The Vaisya also did the same thing. Hey sage they reached the river shores for making efforts to see the Goddess.

(Sage Markandeya is telling this story to Sage Kroshtaki in the Markandeya purana.)

7. Sa cha vaisya thapasthape devi suktham param japan,
Thou thasmin puline devya kruthwa moorthim mahimayim.
8. Arhanam chakrathasthasya pushpa doopagni tharpanai.

Chapter 13: The getting of boons by Suradha and Vaisya.

That king and Vaisya did penance by repeating “Devi Suktham”. They made a statue of the goddess by mud on the floor of sand and worshipped it by flowers, incense, and fire sacrifices and other methods of satisfying her.

(There is lot of controversy about what is mentioned as “Devi Suktham. ” It only literally means that which is extremely suitable to praise her greatness. Some people say that this is a mantra from Rig-Veda. Some people say that it is a Sthothra called “Devi Suktham. ” But majority people are of the opinion that it is the prayer starting with “Namō devyai Mahā Devyai...” in the fifth chapter. Sloka number s 7-36)

9. Niraharou yathaharou thanmanaskou samahithou,
Dhadhthstouthou balinchaiva nija gathra sugukshitham.

They took less food and then no food, concentrated their mind on the goddess, controlled their senses and offered her an offering made wet by the blood from their bodies.

10. Evam samaradhayatho sthreebhir varshair yathathmano.,
Parithushta jagatdathri prathyaksham praha Chandika.

Thus being worshipped with absolute concentration for three years, that Goddess Chandika who is the mother of the world became pleased and appeared before them.

11. Devyuvacha:-
Yath prathayathe twaya bhoopa, thwaya cha kula nandhana,
Mathasthath prapyatham sarvam parithushta daddadmi vaam.

The Goddess told:-

Hey king and Hey good son of a family (Vaisya), you both please get from me what all you prayed for. I am pleased with you and I will give you everything.

12. Markandeya Uvacha:-
Thatho vavre nrupo rajyamavi bramasa janmani,
Athrapi cha nijam rajyam hatha shatru balam balath.

Sage Markandeya told:-

Then the king requested for kingship even in his next birth as well as his kingdom in the present birth in which he would be able to destroy the enemy forces.

13. Mamethyhamithi pragna sangavichyuthikarakam,

Then that Vaisya, who had great wisdom with a sense of renunciation, requested for wisdom in which feelings like me and mine will not be there.

14. Devyuavacha:-

Devi Mahatmyam

Swalpai rahebhira nrupathe, swam rajyam prapsyathe bhavan,
Hathwa ripunaskalitham thava thathra bhavishyathi.

The Goddess told:-

Hey king, you will regain your kingdom in a few days. There you would destroy your enemies and you will have your kingdom permanently.

15. Mruthascha bhooya samprapya janma devatdwivaswatha,
Savarniko nama manur bhavan bhuvibhavishyathi.

You after giving away this body would be born again in the world from the Sun God and would become a Manu called "Savarni."
(He would become eighth son of Sun God and would rule over the entire world.)

16. Vaisya varya thwaya yascha varo asmatho abhivanchidha,
Tham prayaschami samsidhai thava gnanam bhavishyathi.

Hey great Vaisya, the boon requested by you from me would be given to you and you would gain wisdom of God and attain salvation.

17. Markandeya uvacha:-
Ithi dathwa thayora deva, yada abilakshitham varam,
Babhoovantharhitha sadhyo bhakthya thabhyam abishtutha.

Sage Markandeya told:-

After thus giving them the boons requested by them, and after being worshipped by them with devotion, she became quickly invisible.

18. Evam devya varam labhdhwa suradha kshtyarshabha,
Surya janama samasadhya savarnir bhavitha manu.

Savarnir bhavitha manu.

Thus the Kshatriya (belonging to the caste of kings) king Suradha, after getting the boon from the goddess, was born to the Sun God, and would become a Manu called Savarni.

A manu called Savarni

(It is normal to end an epic with a repetition again of the last few words of the epic.)

Ithi Markandeya purane savarnike manwanthare,
Devi Mahatmye,
Suradha vaisyora vara pradhanam Nama,
Trayodasora adhyaya,

This is the thirteenth chapter in Devi Mahatmya dealing with giving boon to Suradha and Vaisya Occurring in the Savarnika period of Markandeya Purana