

PRAYER TO BHAGVATI

At the break of dawn I meditate upon Bhagvati Ishvari. Her beauty is brilliance of the autumn moon rays; she is adorned with crocodile shaped earrings studded with beautiful gems and garland; she has in her beautiful adorous innumerable hands divine glittering weapons and her feet are the beauty of red lotus.

At dawn, I bow to Chandi - the embodiment of all devas. She is proficient in the destruction of Mahishaasur, Chand, Munda and Shumbhaasur and other daityas; her play-act deludes Brahmaa, Indra, Rudra and munis and she has innumerable forms.

At dawn I worship great Vishnu's great Maayaa. She fulfills all desires of her devotees; she is the beholder of all the world; she is the destroyer of all evil and she causes to break the bond of the cyclical world of birth, death and suffering (samsaar).

SRI DURGAA ASHTOTAR NAAM STOTRA (108 NAMES OF DURGAA)

O you who are the face of lotus! Listen to the 108 names, which I will now relate. As a result of this Sati Durgaa is extremely pleased.

Aum Sati, Saadhvi, Bhavprita (one who has affection for Bhav i.e. Shankar), Bhavaani, Bhavmochan (one who frees from the shackles of birth and death world), Aaryaa, Durgaa, Jayaa, Aadhyaa, Trinetra (three-eyed), and Shuldhaarini (beholder of spear).

Pinaakdhaarini (beholder of the bow Pinaak of Shiva), Chitraa, Chand ghantaa (the maker of loud bell sounds), Mahaatapaa (doer of great penance), Mana (the power to remember / meditate), Buddhi (the power of intellect), Ahamkaaraa (the abode of ego), Chittarupa (the form of mind), Chittaa (mind), and Chitti (consciousness).

Sarva mantra mayi (the form of all the mantras), Satta (the form of truth), Satya aanand svarupini (the form of bliss), Anantaa (whose form has no end), Bhaavini (the creator of all), Bhaavyaa (appropriate for meditation), Abhavyaa (beyond whom none is greater), and Sadaagati.

Shaambhavi (beloved of Shambhu), Deva maataa (mother of devas), Chintaa, Ratnapriyaa, Sarva vidyaa, Daksha kanyaa (daughter of Daksha), and Daksha yagna vinashini (destroyer of Daksha's yagna).

Aparnaa (not eating a single leaf in penance), Aneka varnaa (of many colours), Paatlaa (of red colour), Paatlaavati (Wearing Paatal or red flowers), Pata ambar paridhaanaa (wearing clothes of silk), and Kala manjir ranjini (the holder of cymbals of sweet sound).

Ameya vikramaa (of infinite valour), Kruraa (cruel on daityas), Sundari, Sur sundari, Van durgaa, Maatangi, and Matang muni pujitaa.

Braahmi, Maaheshvari, Aindri, Kaumaari, Vaishnavi, Chaamundaa, Vaaraahi, Lakshmi, and Purush aakruti.

Vimlaa, Utkarshini, Gnaanaa, Kriyaa, Nityaa, and Buddhidaa, Bahulaa, Bahul premaa, and Sarva vaahan vaahanaa.

Nishumbh Shumbha hanani, Mahishaasur mardini, Madhu Kaitbh hantri, and Chanda Munda vinaashini.

Aneka shashtra hastaa, Aneka astra dhaarini, Kumaari, Ek kanyaa, Keishori, Yuvati and Yati.

Apraudhaa, Praudhaa, Vruddha maataa, Bala pradaa, Mahodari, Mukta keshi, Ghor rupaa, and Mahaa balaa.

Agni jvaalaa, Raudra mukhi, Kaal raatri, Tapasvini, Naaraayani, Bhadra kaali, Vishnu maayaa, and Jalodari.

Shiv dooti, Karaali, Anantaa (wothout end), Param eshvari, Kaatyaayani, Saavitri, Pratyakshaa, and Brahma vaadini.

O devi Paarvati ! Those who daily pray with these 108 names of Durgaa, to them nothing is out of reach in the three worlds.

They are gifted with wealth, food, family, spouse, horses, elephants, Dharma and the four purushaarthas, and in the end ultimate liberation.

After worshipping young girls (kumaarikaa) and meditating on Sureshvari (the supreme lady of the brave), worship her with great devotion. Then commence the chant of these 108 names.

O Devi! Those who perform in this manner, they obtain from the greatest of devas super natural powers. The king becomes his servant and gains the wealth of a kingdom.

Those ritualistic men who write the yantra with mixture of Gorochan, adato, kumkum, sindur (red lead), kapoor (camphor), saamkar (candy) and honey, with due procedure, and wear it thereafter, they become equivalent of Shiva (form of liberated).

At midnight on the last dark night (new moon) of Tuesday, when the moon is in the house of Shatbhishaa nakshatra, at that time the one who writes this stotra and chants it, he will gain wealth.

From Vishva saar tantra - Durgaa ashtotar naam stotra endeth.

SHREE CHANDIPAATH

The devotee after cleansing by bath should do tilakam etc.

Then sit facing the north.

Do 4 aachamans

And with concentration and great faith, read the Chandipath, renouncing all to the Great Mother

THE FIRST EPISODE

MEDITATION OF MAHAAKAALI

I resort to Mahaakaali, who has ten faces, ten legs and holds in her hands the sword, disc, mace, arrows, bow, club, spear, missile, human head and conch; who is three-eyed, adorned with ornaments on all her limbs, and luminous like a blue jewel, and whom Brahmaa extolled in order to destroy Madhu and Kaitabh, when Vishnu was in (mystic) sleep.

CHAPTER ONE

- 1 Aum Aeim Maarkandeya said (to his disciple Krashustuki Bhaaguri):
- 2 Saavarni¹, son of Surya, is called the eighth Manu². Listen, while I describe in detail about his birth, how Saavarni, illustrious son of Surya
- 3 Became the Lord of the (eighth) Manvantara by the grace of Mahaamaayaa³.
- 4 In former times, there was a king named Suratha, born of the Chaitra⁴ dynasty, ruling over the whole world in the period of Svarochisha.
- 5 He protected his subjects duly like his own children. At that time the kings, who were the destroyers of the Kolas⁵, became his enemies.

¹ Saavarni was so called because he was the son of Saavarnaa, Surya's wife. He became king Suratha in the second (Svarochisha) manvantara.

² One cycle of creation is divided into fourteen manvantaras. The period ruled over by one Manu is called a Manvantara. There are, therefore, fourteen Manus as follows: Svayambhuva, Svarochisha, Uttama. Taamasa, Raivata, Chakshusha, Vaivasvata, Saavarni, Daksha-saavarni, Brahma-saavarni, Dharma-saavarni, Rudra-saavarni, Deva-saavarni, and Indra-saavarni.

³ One of the names of the Divine Mother.

⁴ Chitra is said to be the first son of Svarochisha.

⁵ The word Kolaavidhavamsinah is variously explained by the commentators. Parghiter explains the word "enemies in alliance with Kolaas. Kolaas may refer to the aboriginal race of Kolaas whose descendents are even now living in some parts of India."

- 6 He, the wielder of powerful weapons, fought the battle with the destroyers of Kolaas, but was defeated by them though they were a small force.
- 7 Then he returned to his city, and ruled over his own country. Then that illustrious king was attacked by those powerful enemies.
- 8 Even in his own city, the king, (now) bereft of strength, was robbed of his treasury and army by his own powerful, vicious and evil-disposed ministers.
- 9 Thereafter, deprived of his sovereignty, the king left alone on horseback for a dense forest, under the pretext of hunting.
- 10 He saw there the hermitage of Medhas - the supreme among the twice born - inhabited by wild animals, which were peaceful, and graced by the disciples of the sage.
- 11 Entertained by the sage, Suratha spent some time moving about in the hermitage of the great sage.
- 12 There then overcome with a attachment, he fell into the thought,
- 13 'I do not know whether the capital (which was) well guarded by my ancestors and recently deserted by me is being guarded righteously or not by my servants of evil conduct.
- 14 I do not know what enjoyment my chief elephant, heroic and always elated, and fallen into the hands of my foes, will get.
- 15 Those who were my constant followers and received favour, riches and food from me, now certainly pay homage to other kings.
- 16 The treasure, which I gathered with great care, will be squandered by those constant spendthrifts, who are addicted to improper expenditures.'
- 17 The king was continually thinking of these and other things. Near the hermitage of the Braahmana he saw a merchant,
- 18 And asked: 'Ho! Who are you? What is the reason for your coming here? Wherefore do you appear as if afflicted with grief and depressed in mind?'
- 19 Hearing this speech of the king, uttered in a friendly spirit, the merchant bowed respectfully and replied to the king.
- 20 The merchant said:
- 21 'I am a merchant named Samaadhi, born in a wealthy family. I have been cast out by my sons and wife, who are wicked through greed of wealth.
- 22 `My wife and sons misappropriated my riches, and made me devoid of wealth. Cast out by my trusted kinsmen, I have come to the forest grief-stricken.
- 23 `Dwelling here, I do not know anything as regards good or bad of my sons, kinsman and wife.

24 `At present is welfare or ill luck theirs at home? How are they?

25 `Are my sons living good or evil lives?'

26 The king said:

27 `To those covetous folk, your sons, wife and others, who have deprived you of your wealth

28 `Why is your mind affectionately attached to them?'

29 The merchant said:

30 `This very thought has occurred to me, just as you have uttered it. What can I do? My mind does not become hard;

31 `It bears deep affection to those very persons who have driven me out in their greed for wealth, abandoning love for a father and attachment to one's master and kinsmen.

32 `I do not comprehend although, I know it, O noble-hearted king, how it is that the mind is prone to love even towards worthless kinsmen.

33 `On account of them I heave heavy sighs and feel dejected.

34 `What can I do since my mind does not become hard towards those unloving ones?'

35 Maarkandeya said:

36 Then O Braahman, the noble king approached the sage (Medhas)

37 Together with the merchant Samaadhi;

38 And after observing the etiquette worthy of him and as was proper, they sat down and conversed (with him) on some topics.

39 The king said:

40 `Sir, I wish to ask you one thing. Be pleased to reply to it.

41 `Without the control of my intellect, my mind is afflicted with sorrow.

42 `Though I have lost the kingdom, like an ignorant man - though I know it - I have an attachment to all the paraphernalia of my kingdom. How is this, O best of sages?

43 `And this merchant has been disowned by his children, wife and servants, and forsaken by his own people; still he is inordinately affectionate towards them.

44 `Thus both he and I, drawn by attachment towards objects whose defects we do know, are exceedingly unhappy.

- 45 `How this happens, then, Sir, that though we are aware of it, this delusion comes? This delusion besets me as well as him, blinded as we are in respect of discrimination.'⁶
- 46 The Rushi said:
- 47 Sir, every being has the knowledge of objects perceivable by the senses. An object of sense reaches it in various ways.
- 48 Some beings are blind by day, and others are blind by night; some beings have equal sight both by day and night.
- 49 Human beings are certainly endowed with knowledge, but they are not the only beings (to be so endowed), for cattle, birds, animals and other creatures also cognise (objects of senses).
- 50 The knowledge that men have, birds and beasts too have; and what they have, men also possess; and the rest (like eating and sleeping) is common to both of them.
- 51 Look at these birds, which though they possess knowledge, and are themselves distressed by hunger are yet, because of the delusion, engaged in dropping grains into the beaks of their young ones.
- 52 Human beings are, O tiger among men, attached to their children because of greed for return help. Do you not see this?
- 53 Even so men are hurled into the whirlpool of attachment, the pit of delusion, through the power of Mahaamaayaa (the Great Illusion), who makes the existence of the world possible.
- 54 Marvel not at this. This Mahaamaayaa is the Yoganidraa,⁷ of Vishnu, the Lord of the world. It is by her the world is deluded.
- 55 Verily she, the Bhagavati, Mahaamaayaa forcibly drawing the minds of even the wise, throws them into delusion.
- 56 She creates this entire universe, both moving and unmoving. It is she who, when propitious, becomes a boon-giver to human beings for their final liberation.
- 57 She is supreme knowledge, the cause of final liberation, and eternal;
- 58 She is the cause of the bondage of transmigration and the sovereign over all Lords.
- 59 The king said:
- 60 `Venerable Sir, who is that Devi whom you call Mahaamaayaa? How does she come into being, and what is her sphere of action, O Braahman?

⁶ It is by the light of discrimination we know the proper nature of things real and unreal.

⁷ Yognidraa is the taamasic power of Hari.

- 61 `What constitutes her nature? What is her form? Where from did she originate?
- 62 `All this I wish to hear from you, O you supreme among the knowers of Brahma.'
- 63 The Rushi said:
- 64 She is eternal, embodied as the universe. By her all this is pervaded.
- 65 Nevertheless she incarnates in manifold ways; hear it from me.
- 66 When she manifests herself in order to accomplish the purposes of the devas, she is said to be born in the world, though she is eternal.
- 67 At the end of a kalpa when the universe was one ocean (with the waters of deluge)⁸ and the adorable Lord Vishnu stretched out on Sesha⁹ and took to mystic slumber,
- 68 Two terrible asuras, the well known Madhu and Kaitabh, sprung into being from the dirt of Vishnu's ears, sought to slay Brahmaa;
- 69 Brahmaa the father of beings, was sitting in the lotus (that came out) from Vishnu's navel. Seeing these two fierce asuras and Janaardana asleep,
- 70 And with a view to awakening Hari, (Brahmaa) with concentrated mind extolled Yoganidraa, dwelling in Hari's eyes.
- 71 The resplendent Lord Brahmaa extolled the incomparable Goddess of Vishnu, Yoganidraa, the queen of cosmos, the supporter of the worlds, the cause of the sustentation and dissolution alike (of the universe).
- 72 Brahmaa said:
- 73 `You are Svahaa¹⁰ and Svadhaa¹¹. You are verily the Vashataakaara¹² and embodiment of Svava¹³. You are the nectar¹⁴. O eternal and imperishable One, you are the embodiment of the threefold maatraa¹⁵.

⁸ Pralaya or deluge overtakes the world at the end of an aeon, when rain and rising water submerge the whole earth. The unified, undifferentiated water to which everything is reduced signifies primordial cause.

⁹ Ananta, lord of serpents who supports the earth, is the Lord's couch.

¹⁰ The propitiatory mantra of the devas uttered when an oblation is poured in the fire for them.

¹¹ The propitiatory mantra of the manes (Pitrus) uttered when offerings are made in ceremonies in honour of departed ancestors.

¹² Vashatkaara in the text signifies Yajna, Vedic sacrifice.

¹³ Devi is herself the sacrifice and the heaven to be attained through performance.

¹⁴ Sudhaa, the food of the devas, signifies immortality.

- 74 `You are half a maatraa, though eternal. You are verily that which cannot be uttered specifically. You are Saavitri¹⁶ and the supreme mother of the devas.
- 75 ` By you this universe is borne, by you this world is created, By you it is protected, O Devi and you always consume at the end.
- 76 `O you who are (always) of the form of the whole world, at the time of creation you are the form of the creative force, at the time of sustentation you are the form of the protective power, and at the time of the dissolution of the world, you are the form of destructive power.
- 77 `You are the supreme knowledge as well as the great nescience, the great intellect and contemplation, as also the great delusion, the great Devi as also the great asuri¹⁷.
- 78 `You are the primordial cause of everything, bringing into force the three qualities¹⁸. You are the dark night of periodic dissolution. You are the great night of final dissolution, and the terrible night of delusion.
- 79 `You are the goddess of good fortune, the ruler, modesty, intelligence characterised by knowledge, bashfulness, nourishment, contentment, tranquillity and forbearance.
- 80 `Armed with sword, spear, club, discus, conch, bow, arrows, slings and iron mace,
- 81 `You are terrible (and at the same time) you are pleasing, you are more pleasing than all the pleasing things and exceedingly beautiful¹⁹. You are indeed the supreme Isvari, beyond the high and low.
- 82 `And whatever or wherever a thing exists, conscient (real) of non-conscient (unreal), whatever power all that possesses is yourself. O you who are the soul of everything, how can I extol you (more than this)?
- 83 `By you, even he who creates, sustains and devours the world, is put to sleep. Who is here capable of extolling you?
- 84 `Who is capable of praising you, who has made all of us - Vishnu, myself and Shiva - take our embodied forms?
- 85 `O Devi, being lauded thus, bewitch these two unassailable asuras Madhu and Kaitabh with your superior powers.
- 86 `Let Vishnu, the master of the world, be quickly awakened from sleep and rouse up his nature to slay

¹⁵ Omkaara, made up of A, U and M.

¹⁶ The famous Saavitri hymn which occurs in Rugveda.

¹⁷ All powers of goof and evil belong to her. Powers of goof are hers, as much as powers of evil.

¹⁸ Sattva, Raajasa and Taamasa of which all things are composed.

¹⁹ She is compassionate to those who surrender to her, but terrible to those who disobey and go against her.

these two great asuras.'

87 The Rushi said:

88 There, the Devi of delusion²⁰ extolled thus by Brahmaa, the creator, in order to awaken Vishnu for the destruction of Madhu and Kaitabh,

89 Drew herself out of his eyes, mouth, nostrils, arms, heart and breast, and appeared in the sight of Brahmaa of inscrutable birth.

90 Janaardana, Lord of the Universe, quitted by her, rose up from His couch of the universal ocean, and saw those two evil (asuras),

91 Madhu and Kaitabh, of exceeding heroism and power, with eyes red in anger, endeavouring to devour Brahmaa.

92 Thereupon the all-pervading Bhagvaan Vishnu got up and fought with the asuras for five thousand years, using his arms as weapons.

93 And they, frenzied with their exceeding power, and deluded by Mahaamaayaa,

94 Exclaimed to Vishnu: 'Ask a boon from us.'

95 Bhagavaan (Vishnu) said:

96 'If you are satisfied with me, you must both be slain by me now.

97 'What need is there of any other boon here? My choice is this much indeed.'

98 The Rushi said:

99 'Those two (asuras), thus bewitched (by Mahaamaayaa), gazing then at the entire world turned into water, told Bhagavaan, the lotus-eyed One,

100 'Slay us at the spot where the earth is not flooded with water.'

101 The Rushi said:

102 Saying, 'Be it so', Bhagavaan (Vishnu), the great wielder of conch, discus and mace,

103 Took them on his loins²¹ and there severed their heads with his discus.

²⁰ According to the three gunas of Nature, Mahaamaayaa takes three forms, Mahaakaali, Mahaalakshmi, and Mahaasaraswati, being Her tamasika, raajasika and saatvika forms.

²¹ As the universe was flooded, the demons thought the Lord would not be able to find a waterless spot to kill them; as, however, the deluge - water - had not come up to the loins of the Lord, He took them there and killed them.

104 Thus she (Mahaamaayaa) herself appeared when praised by Brahmaa. Now listen again to the glory of this Devi. I tell you. Aum Aum

**Here ends the first chapter called 'The slaying of Madhu and Kaitabh'
of Devi-Mahaatmaya in Maarkandeyapuraana,
during the period of Saavarni, the Manu.**

THE MIDDLE EPISODE

MEDITATION OF MAHAALAKSHAMI

I resort to Mahaalakshami, the destroyer of Mahishaasura, who is seated on the lotus, is of the complexion of coral and who holds in her (eighteen) handsrosary, axe, mace, arrow, thunderbolt, lotus, bow, pitcher, rod, shakti, sword, shield, conch, bell, wine-cup, trident, noose and the discus Sudarshana.

CHAPTER TWO

105 Aum Hrim The Rushi said:

106 Of yore when Mahishaasura was the lord of asuras and Indra the lord of devas, there was a war between the devas and asuras for a full hundred years.

107 In that the army of the devas was vanquished by the valorous asuras. After conquering all the devas, Mahishaasura became the lord of heaven (Indra).

108 Then the vanquished devas headed by Brahmaa, the lord of beings, went to the place Shiva and Vishnu were.

109 The devas described to them in detail, as it had happened, the story of their defeat wrought by Mahishaasura.

110 'He (Mahishaasura) himself has assumed the jurisdictions of Surya, Indra, Agni, Vaayu, Chandra, Yama and Varuna and other (devas).

111 'Thrown out from heaven by that evil-natured Mahisha, the hosts of devas wander on the earth like mortals.

112 'All that has been done by the enemy of the devas, has been rekated to you both, and we have sought shelter under you both. May both of you be pleased to think out the means of his destruction.'

113 Having thus heard the words of the devas, Vishnu was angry and also Shiva, and their faces became fierce with frowns.

114 Then issued forth a great light from the faces of Vishnu who was full of intense anger, and from that of Brahmaa and Shiva too.

- 115 From the bodies of Indra and other devas also sprang forth a very great light. And (all) this light united together.
- 116 The devas saw there a concentration of light a mountain blazing excessively, pervading all the quarters with its flames.
- 117 Then that unique light, produced from the bodies of all the devas, pervading the three worlds with its lustre, combined into one and became a female form.
- 118 By that which was Shiva's light, her face came into being; by Yama's (light) her hair, by Vishnu's light her arms;
- 119 and by Chandra's (light) her two breasts. By Indra's light her waist, by Varuna's (light) her shanks and thighs and by earth's light her hips.
- 120 By Brahmaa's light her feet came into being; by Surya's light her toes, by Vasu's²² (light) her fingers, by Kuber's (light) her nose;
- 121 by Prajaapati's light her teeth came into being and similarly by Agni's light her three eyes were formed.
- 122 The light of the two Sandhyaas became her eyebrows, the light of Vaayu her ears; the manifestation of the lights of other devas too (contributed to the being of the) auspicious Shivaa (Devi).
- 123 Then looking at her, who had come into being from the assembled lights of all the devas, the immortals who were oppressed by Mahishaasura experienced joy.
- 124 The bearer of Pinaaka (Shiva) drawing forth a trident from his own trident presented it to her; and Vishnu bringing forth a discus out of his own gave her.
- 125 Varuna gave her a conch, Agni a spear; and Maaruta gave her a bow as well as two quivers full of arrows.
- 126 Indra, lord of devas, bringing forth a thunderbolt out of (his own) thunderbolt and a bell from that of his elephant Airaavata, gave her.
- 127 Yama gave her a staff from his own staff of Death and Varuna, the lord of waters, a noose; and Brahmaa, the lord of beings, gave a string of beads and a water-pot.
- 128 Surya bestowed his own rays on all the pores of her skin and Kaala (Time) gave a spotless sword and a shield.
- 129 The milk-ocean gave a pure necklace, a pair of undecaying garments, a divine crest-jewel, a pair of earrings, bracelets,
- 130 a brilliant half-moon (ornament), armlets on all her arms, a pair of shining anklets, a unique necklace
- 131 and excellent rings on all the fingers. Viswakarma gave her a very brilliant axe,

²² Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Pabhaasa are the eight Vasus

- 132 weapons of various forms and also an impenetrable armour. The ocean gave her a garland of unfading lotuses for her head and another for her breast,
- 133 besides a very beautiful lotus in her hand. The (mountain) Himavat gave her a lion to ride on and various jewels.
- 134 The lord of wealth (Kubera) gave her a drinking cup, ever full of wine, Sesha, the lord of all serpents, who supports this earth, gave her a serpent-necklace bedecked with best jewels.
- 135 Honoured likewise by other devas also with ornaments and weapons,
- 136 she (the Devi) gave out a loud roar with a defying laugh again and again. By her unending, exceedingly great, terrible roar the entire sky was filled,
- 137 and there was great reverberation. All the worlds shook, the seas trembled.
- 138 The earth quaked and all the mountains rocked. 'Victory to you,' exclaimed the devas in joy to her, the lion-rider.
- 139 The sages, who bowed their bodies in devotion, extolled her. Seeing the three worlds²³ agitated the foes of devas,
- 140 mobilised all their armies and rose up together with uplifted weapons. Mahishaasura, exclaimed in wrath, 'Ha! What is this?'
- 141 rushed towards that roar, surrounded by innumerable asuras. Then he saw the Devi pervading the three worlds with her lustre.
- 142 Making the earth bend with her footstep, scraping the sky with her diadem, shaking the nether worlds with the twang of her bow-string,
- 143 and standing there pervading all the quarters around with her thousand arms. Then began a battle between that Devi and the enemies of the devas,
- 144 in which the quarters of the sky were illumined by the weapons hurled diversely. Mahishaasura's general, a great asura named Chiksura
- 145 and Chaamara, attended by forces comprising four parts²⁴, and other (asuras) fought. A great asura named Udagra with sixty thousand chariots,
- 146 and Mahaahanu with ten million (of chariots) gave battle. Asiloman²⁵, another great asura, with fifteen millions (of chariots),

²³ Svarga (heaven), martaya (earth) and paataala (nether region).

²⁴ Cavalry, charioteers, elephant-soldiers and foot-soldiers.

²⁵ He is so called as his hairs are sharp as swords.

147 and Baaskala with six millions fought in that battle. Parivaarita with many thousands of elephants and horses,

148 and surrounded by ten millions of chariots, fought in that battle. An asura named Bidaala fought in that battle surrounded with five hundred crores of chariots.

149 And other great asuras, thousands in number, surrounded with chariots, elephants and horses

150 fought with the Devi in that battle.

151 Mahishaasura was surrounded in that battle with thousands of crores of horses, elephants and chariots.

152 Others (asuras) fought in the battle against the Devi with iron maces and javelins, with spears and clubs, with swords, axes and halberds. Some hurled spears and others nooses.

153 They began to strike her with swords in order to kill her. Showering her own weapons and arms, that Devi Chandikaa

154 very easily cut into pieces all those weapons and arms. Without any strain on her face, and with gods and sages extolling her,

155 the Ishvari threw her weapons and arms at the bodies of the asuras. And the lion also which carried the Devi, shaking its mane in rage,

156 stalked among the hosts of the asuras like a conflagration amidst the forests. The sighs which Ambikaa, engaged in the battle, heaved

157 became at once her battalions by hundreds and thousands. Energised by the power of the Devi, these (battalions) fought with axes, javelins, swords, halberds,

158 and destroyed the asuras. Of these battalions, some beat drums, some blew conches

159 and others played on tabors in that great martial festival. Then the Devi killed hundreds of asuras with her trident, club, showers of spears,

160 swords and the like, and threw down others who were stupefied by the noise of her bell;

161 and binding others with her noose, she dragged them on the ground. Some were split into two by the sharp slashes of her sword,

162 and others, smashed by the blows of her mace, lay down on the ground; and some severely hammered by her club vomited forth blood.

163 Pierced in the breast by her trident, some fell on the ground. Pierced all over by her arrows and resembling porcupines, some of the enemies of devas gave up their lives on that field of battle.

164 Some had their arms cut off, some, their necks broken, the heads of others rolled down;

- 165 some others were torn asunder in the middle of their trunks, and some great asuras fell on the ground with their legs severed.
- 166 Some rendered one-armed, one-eyed, and one-legged were again clove in twain by the Devi. And others, though rendered headless, fell and rose again.
- 167 Headless trunks fought with the Devi with best weapons in their hands. Some of these headless trunks danced there in the battle to the rhythm of the musical instruments.
- 168 The trunks of some other great asuras, with their swords, spears and lances still in their hands, shouted at the Devi with their just severed heads, 'Stop, stop'.
- 169 That part of the earth where the battle was fought became impassable with the asuras, elephants and horses and the chariots that had been felled.
- 170 The profuse blood from the asuras, elephants and horses flowed immediately like large rivers amidst that army of the asuras.
- 171 As fire consumes a huge heap of straw and wood, so did Ambikaa destroy that vast army of asuras in no time.
- 172 And her carrier-lion, thundering aloud with quivering mane, prowled about in the battlefield, appearing to search out the vital breaths from the bodies of the enemies of devas.
- 173 In that battlefield the battalions of the Devi fought such a grand manner with the asuras that the devas in heaven, showering flowers, extolled them.

**Here ends the second chapter called 'Slaughter of the armies of Mahishaasura'
of Devi-mahaatmaya in Maarkandeya -puraana, during the period
of Saavarni, the Manu.**

CHAPTER THREE

- 174 The Rushi said:
- 175 Then Chikshur, the great asura general, seeing the army being slain (by the Devi), advanced in anger to fight with Ambikaa.
- 176 That asura rained shower of arrows on the Devi in the battle, even as a cloud (showers) rain in the summit of Mount Meru.
- 177 Then the Devi, easily cutting asunder the masses of his arrows, killed his horses and their controller with her arrows.
- 178 Forthwith she split his bow and lofty banner, and with her arrows pierced the body of that (asura) whose bow had been cut.
- 179 His bow shattered, his chariot broken, his horses killed and his charioteer slain, the asura armed with sword and shield rushed at the Devi.

- 180 Swiftly he smote the lion on the head with his sharp-edged sword and struck the Devi also on her left arm.
- 181 O king, his sword broke into pieces as it touched her arm. Thereon his eyes turning red with anger, he grasped his pike.
- 182 Then the great asura flung at Bhadrakaali²⁶ the pike, blazing with lustre, as if he was hurling the very sun from the skies.
- 183 Seeing that pike coming upon her, the Devi hurled her pike that shattered his pike into a hundred fragments and the great asura himself.
- 184 Mahishaasura's very valiant general having been killed, Chaamara, the afflictor of devas, mounted on an elephant, advanced.
- 185 He also hurled his spear at the Devi. Ambikaa quickly assailed it with a whoop, made it lustreless and fall to the ground.
- 186 Seeing his spear broken and fallen, Chaamara, full of rage, flung a pike, and she split that also with her arrows.
- 187 Then the lion, leaping up and seating itself at the centre of the elephant's forehead, engaged itself in a hand to hand fight with that foe of the devas.
- 188 Fighting, the two then came down to the earth from the back of the elephant, and fought very impetuously, dealing the most terrible blows at each other.
- 189 Then the lion, springing up quickly to the sky, and descending, severed Chaamara's head with a blow from its paw.
- 190 And Udagra was killed in the battle by the Devi with stones, trees and the like, and Karaala also was stricken down by her teeth and fists and slaps²⁷.
- 191 Enraged, the Devi ground Uddhata to powder with the blows of her club, and killed Baashkala with a dart and destroyed Taamara and Andhaka with arrows.
- 192 The three-eyed supreme Ishvari killed Ugraasya and Ugravirya and Mahaahanu also with her trident.
- 193 With her sword she struck down Bidaala's head from his body, and despatched both Durdhara and Durmukha to the abode of Death with her arrows.
- 194 As his army was thus being destroyed, Mahishaasura terrified the troops of the Devi with his own buffalo form.
- 195 Some (he laid low) by a blow of his muzzle, some by stamping with his hooves, some by the lashes of his

²⁶ A name of Chandikaa.

²⁷ Or `with the handle of her ivory sword'.

tail, and others by the pokes of his horns.

- 196 Some he laid low on the face of the earth by his impetuous speed, some by his bellowing and wheeling movement and others by the blast of his breath.
- 197 Having laid low her army, Mahishaasura rushed to slay the lion of the Mahaadevi. This enraged Ambikaa.
- 198 Mahishaasura, great in valour, pounded the surface of the earth with his hooves in rage, tossed up the high mountains with his horns, and bellowed terribly.
- 199 Crushed by the velocity of his wheeling, the earth disintegrated, and lashed by his tail, the sea overflowed all around.
- 200 Pierced by his swaying horns, the clouds went into fragments. Cast up by the blast of his breath, mountains fell down from the sky in hundreds.
- 201 Seeing the great asura swollen with rage and advancing towards her, Chandikaa displayed her wrath in order to slay him.
- 202 She flung her noose over him and bound the great asura. Thus bound in the great battle, he quitted his buffalo form.
- 203 Then he became lion suddenly. While Ambikaa cut off the head (of his lion form), he took the appearance of a man with sword in hand.
- 204 Immediately then the Devi with her arrows chopped off the man together with his sword and shield. Then he became a big elephant.
- 205 (The elephant) tugged at her great lion with his trunk and roared loudly, but as he was dragging, the Devi cut off his trunk with her sword.
- 206 The great asura then resumed his buffalo shape and shook the three worlds with their movable and immovable objects.
- 207 Enraged thereat, Chandikaa, the mother of the worlds, quaffed a divine drink again and again, and laughed, her eyes becoming red.
- 208 And the asura also roared intoxicated with his strength and valour, and hurled mountains against Chandikaa with his horns.
- 209 And she, with showers of arrows pulverised (those mountains) hurled at her, and spoke to him in flurried words, the colour of her face accentuated with the intoxication of the divine drink.
- 210 The Devi said:
- 211 `Roar, roar, O fool, for a moment while I drink this wine²⁸. When you will be slain by me, the devas will

²⁸ According to the commentary named Guptavati, the drinking of divine wine signifies that the Devi was in her Mahaalakshmi form.

soon roar in this very place.'

212 The Rushi said:

213 Having exclaimed thus, she jumped and landed herself on that great asura, pressed him on the neck with her foot and struck him with her spear.

214 And thereupon, caught up under her foot, Mahishaasura half issued forth (in his real form) from his own (buffalo) mouth, being completely overcome by the valour of the Devi.

215 Fighting thus with his half-revealed form, the great asura was laid by the Devi who struck off his head with her great sword.

216 Then, crying in consternation, the whole asura army perished; and all the hosts of devas were in great exultation.

217 With the great sages of heaven, the devas praised the Devi. The Gandharva chiefs sang and the beavies of apsaras danced.

**Here ends the third chapter called 'The slaying of Mahishaasura' of
Devi Mahaatmaya in Maarkandeya-puraana during the period
of Saavarni, the Manu.**

CHAPTER FOUR

218 The Rushi said:

219 When that most valiant but evil-natured Mahishaasura and the army of that foe of the devas were destroyed by the Devi, Indra and the hosts of devas uttered their words of praise, their necks and shoulders reverently bent, and bodies rendered beautiful with horripilation and exultation.

220 'To that Ambikaa who is worthy of worship by devas and sages and pervades this world by her power and who is the embodiment of the entire powers of all the hosts of devas, we bow in devotion. May she grant us auspicious things!

221 'May Chandikaa whose incomparable greatness and power Bhagwaan Vishnu, Brahmaa and Hara are unable to describe, bestow her mind on protecting the entire world and on destroying the fear of evil.

222 'O Devi, we bow before you, who are yourself good fortune in the dwellings of the virtuous, and ill-fortune in those of the vicious, intelligence in the hearts of the learned, faith in the hearts of the good, and modesty in the hearts of the high-born. May you protect the universe!

223 'O Devi, how can we describe your inconceivable form, or your abundant surpassing valour that destroys the asuras, or your wonderful feats displayed in battles among all the hosts of gods, asuras and others?

224 'You are the origin of all the worlds! Though you are possessed of the three gunas²⁹ you are not known to

²⁹ Sattva, rajas and tamas of which the world is made.

have any of their attendant defects (like passion)! You are incomprehensible even to Vishnu, Shiva and others! You are the resort of all! This entire world is composed of an infinitesimal portion of yourself! You are verily the supreme primordial Prakriti³⁰ untransformed³¹.

- 225 `O Devi, you are Svaahaa³² at whose utterance the whole assemblage of gods attains satisfaction in all the sacrifices. You are the Svadhaa³³, which gives satisfaction to the manes. Therefore you are chanted (as Svaahaa and Svadhaa in sacrifices) by people.
- 226 `O Devi, you are Bhagavati, the supreme Vidyaa³⁴ which is the cause of liberation, and great inconceivable penances (are the means for your realisation). You (the supreme knowledge) are cultivated by the sages desiring liberation, whose senses are well restrained, who are devoted to Reality, and have shed all the blemishes.
- 227 `You are the soul of Shabda-brahman. You are the repository of the very pure Ruk³⁵ and Yajus hymns, and of Saamans, the recital of whose words is beautiful with the Udgitha³⁶! You are Bhagavati embodying the three Vedas. And you are the sustenance whereby life is maintained. You are the supreme destroyer of the pain of all the worlds.
- 228 `O Devi, you are the intellect, by which the essence of all scriptures is comprehended. You are Durgaa, the boat that takes men across the difficult ocean of worldly existence, devoid of attachments. You are Sri³⁷ who has invariably taken her abode in the heart of Vishnu. You are indeed Gauri³⁸ who has established herself with Shiva.
- 229 Gently smiling, pure, resembling the full moon's orb, beautiful like the splendour of excellent gold was your face! Yet it was very strange that being swayed by anger, Mahishasura suddenly struck your face when he saw it.

³⁰ Creatrix of Nature. She is both with form and without form and is termed variously. She is called Prakriti by the followers of Saankhya, Avidya by the Vedantins, Power of words by grammarians, Shakti of Shiva by Shaivaites, Vishnumaayaa by the Vaishnavas, Mahaamaayaa by the Shaaktas and Devi by the Pauranikas.

³¹ Not subject to the six normal modes of transformation: birth, existence, growth, change, decay, and destruction; or not yet evolved into names and forms.

³² Svaahaa is the mantra uttered in sacrifices to the gods.

³³ Svadhaa is the mantra uttered in the offerings to the manes.

³⁴ Vidyaa is the cause of liberation while avidyaa is the cause of bondage.

³⁵ The Rug-veda, Yajur-veda and Saama-veda are respectively the forms of Mahaakaali, Mahaalakshmi and Mahaasarasvati.

³⁶ Pranava or Omkaara or the music of the Saaman.

³⁷ Lakshmi

³⁸ Paarvati

- 230 `Far strange it is that after seeing your wrathful face, O Devi, terrible with its frowns and red in hue like the rising moon, that Mahishaasura did not forthwith give up his life! For, who can live after beholding the enraged Destroyer?
- 231 `O Devi, be propitious. You are Supreme. If enraged, you forthwith destroy the (asura) families for the welfare (of the world). This was known the very moment when the extensive forces of Mahishaasura were brought to their end.
- 232 `You who are always bounteous, with whom you are well pleased, those (fortunate ones) are indeed the object of esteem in the country, theirs are riches, theirs are glories and their acts of righteousness perish not; they are indeed blessed and possessed of devoted children, servants and wives.
- 233 `By your grace, O Devi, the blessed individually does daily all righteous deeds with utmost care, and thereby attains to heaven. Are you not, therefore, O Devi, the Bestower of reward in all the three worlds?
- 234 `When called to mind in a difficult pass, you remove fear for every person. When called to mind by those in happiness, you bestow a mind still further pious. Which goddess but you, O Dispeller of poverty, pain and fear, has and ever sympathetic heart for helping everyone?
- 235 `The world attains happiness by the killing of these (foes); and though these (asuras) have committed sins to keep them long in hell, let them reach heaven by meeting death eventually at the battle (with me) - thinking thus, that you, O Devi, certainly destroy our enemies.
- 236 `Don't you reduce to ashes all asuras by mere sight? But you direct your weapons against them so that even the inimical ones, purified by the missiles, may attain the higher worlds. Such is your most kindly intention towards them.
- 237 `If the eyes of the asuras had not been put by the terrible flashes of the mass light issuing out from your sword or by the copious lustre of your spear point, it is because they saw also your face resembling the moon, giving out (cool) rays.
- 238 `O Devi, your nature is to subdue the conduct of the wicked; this your peerless beauty is inconceivable for others; your power destroys those who have robbed the devas of their prowess, and you have thus manifested your compassion even towards the enemies
- 239 `What is your prowess to be compared to? Where can one find this beauty (of yours) most charming, (yet) striking fear in enemies? Compassion in heart and relentlessness in battle are seen, O Devi, O Bestower of boons, only in you in all the three worlds!
- 240 `Through the destruction of the enemies all these three worlds have been saved by you. Having killed them in the battlefield, you have led even hosts of enemies to heaven, and you have dispelled our fear from the frenzied enemies of the devas. Salutation to you!
- 241 `O Devi, protect us with your spear, O Ambikaa, protect us with your sword, protect us by the sound of your bell and by the twang of your bowstring.
- 242 `O Chandikaa, guard us in the east, in the west, in the north and in the south by brandishing of your spear, O Ishvari!

- 243 `Protect us and the earth with those lovely forms of yours moving about in the three worlds, as also with your excludingly terrible forms.
- 244 `O Ambikaa, protect us on every side with your sword, spear and club and whatever other weapons your sprout-like (soft) hand has touched.'
- 245 The Rushi said:
- 246 Thus the supporter of the world was praised by the devas, worshipped with celestial flowers that blossomed in Nandana³⁹ and with perfumes⁴⁰ and unguents;
- 247 and with devotion all of them, offered her - heavenly incense. Benignly serene in countenance she spoke to all obeisant devas.
- 248 The Devi said:
- 249 `Choose all of you, O devas, whatever you desire of me. (Gratified immensely with these hymns, I grant it with great pleasure.)'
- 250 The devas said:
- 251 `Since our enemy, this Mahishaasura, has been slain by Bhagavati (i.e. you) everything has been accomplished, and nothing remains to be done.
- 252 `And if a boon is to be granted to us by you. O Maheshvari, whenever we think of you again, destroy our direct calamities.
- 253 `O Mother of spotless countenance, and whatever mortal shall praise you with these hymns, in his wealth, wife, and other fortunes together with riches, prosperity and life,
- 254 `may you, who have become gracious towards us, increase them for ever, O Ambikaa!'
- 255 The Rushi said:
- 256 O King, being thus propitiated by the devas for the sake of the world and for their own sake, Bhadrakaali said, `Be it so' and vanished from their sight.⁴¹
- 257 Thus have I narrated. O King, how the Devi who desires the good of all the three worlds made her appearance of yore out of the bodies of the devas.

³⁹ Name of flower garden in heaven.

⁴⁰ Kumkuma, Aguru, Kasturi (musk), Chandana (sandal) and Karpura (camphor) are the five great perfumes used in ritual worship.

⁴¹ The Devi granted the two prayers of the devas. She is, therefore, bound by Her promise to extend Her saving grace to us whenever we call on her in weal and woe.

- 258 And again how, she appeared in the form of Gauri for the slaying of wicked asuras as well as Shumbha and Nishumbha,
- 259 and for the protection of worlds, as benefactress of the devas, listen as I relate it. I shall tell it to you as it happened. Hrim Aum.

Here ends the fourth chapter called 'Praise by Shakra (Indra) and others' of Devimahaatmya, in Maarkandeya-puraana, during the period of Saavarni, the Manu.

THE ULTIMATE EPISODE

MEDITATION OF MAHAASARASWATI

I meditate on the incomparable Mahaasaraswati who holds in her (eight) lotus-like hands bell, trident, plough, conch, mace, discuss, bow and arrow; who is effulgent like the moon shining at the fringe of a cloud, who is the destroyer of Shumbha and other asuras, who issued forth from Paarvati's body and is the substratum of the three worlds.

THE FIFTH CHAPTER

- 260 The Rushi said:
- 261 Of yore Indra's (sovereignty) over the three worlds and his portion of sacrifices was taken away by the asuras, Shumbha and Nishumbha⁴², by force of their pride and strength.
- 262 The two, themselves, took over likewise, the offices of the sun, the moon, Kubera, Yama, and Varuna.
- 263 They themselves exercised Vaayu's authority and Agni's duty. Deprived of their lordships and sovereignties, the devas were defeated.
- 264 Deprived of their functions and expelled by these two great asuras, all the devas thought of the invincible Devi.
- 265 'She had granted us the boon, "Whenever in calamities you think of me, that very moment I will put an end to all your worst calamities." '
- 266 Resolving thus, the Devas went to Himavat, lord of the mountains, and there extolled the Devi, who is the illusive power of Vishnu.
- 267 The devas said⁴³:
- 268 `Salutation to the Devi, the Mahaadevi. Salutation always to her who is ever auspicious. Salutation to her

⁴² According to Vaaman Puraana, Sumbha and Nishumbha were born of Kashyapa and his wife Danu.

⁴³ This is called a hymn to Aparaaajitaa.

who is the primordial cause and the sustaining power. With attention, we have made obeisance to her.

269 `Salutation to her who is terrible, to her who is eternal. Salutation to Gauri, the supporter (of the Universe). Salutation always to her who is the form of the moon and moonlight and happiness itself.

270 `We bow to her who is welfare, we make salutations to her who is prosperity and success. Salutation to the consort of Shiva who is herself the good fortune as well as the misfortune of kings.

271 `Salutation always to Durgaa who takes one across in difficulties, who is essence, who is the author of everything; who is knowledge of discrimination; and who is blue-black as also smoke-like in complexion.

272 `We prostrate before her who is at once most gentle and most terrible; we salute her again and again. Salutation to her who is the support of the world. Salutation to the Devi who is of the form of volition.

273 `Salutations, salutations and salutations

274 to the Devi

275 who in all beings is called Vishnumaayaa.

276 `Salutations, salutations and salutations

277 to the Devi

278 who abides in all beings as consciousness;

279 `Salutations, salutations and salutations

280 to the Devi

281 who abides in all beings in the form of intelligence;

282 `Salutations, salutations and salutations

283 to the Devi

284 who abides in all beings in the form of sleep;

285 `Salutations, salutations and salutations

286 to the Devi

287 who abides in all beings in the form of hunger;

288 `Salutations, salutations and salutations

289 to the Devi

290 who abides in all beings in the form of reflection;

291 `Salutations, salutations and salutations
292 to the Devi
293 who abides in all beings in the form of power;
294 `Salutations, salutations and salutations
295 to the Devi
296 who abides in all beings in the form of thirst;
297 `Salutations, salutations and salutations
298 to the Devi
299 who abides in all beings in the form of forgiveness;
300 `Salutations, salutations and salutations
301 to the Devi
302 who abides in all beings in the form of genus;
303 `Salutations, salutations and salutations
304 to the Devi
305 who abides in all beings in the form of modesty;
306 `Salutations, salutations and salutations
307 to the Devi
308 who abides in all beings in the form of peace;
309 `Salutations, salutations and salutations
310 to the Devi
311 who abides in all beings in the form of faith;
312 `Salutations, salutations and salutations
313 to the Devi
314 who abides in all beings in the form of loveliness;

315 `Salutations, salutations and salutations
316 to the Devi
317 who abides in all beings in the form of good fortune (wealth);
318 `Salutations, salutations and salutations
319 to the Devi
320 who abides in all beings in the form of activity;
321 `Salutations, salutations and salutations
322 to the Devi
323 who abides in all beings in the form of memory;
324 `Salutations, salutations and salutations
325 to the Devi
326 who abides in all beings in the form of compassion;
327 `Salutations, salutations and salutations
328 to the Devi
329 who abides in all beings in the form of contentment;
330 `Salutations, salutations and salutations
331 to the Devi
332 who abides in all beings in the form of mother;
333 `Salutations, salutations and salutations
334 to the Devi
335 who abides in all beings in the form of error⁴⁴;
336 `Salutations to the all-pervading Devi who constantly presides over the senses of all beings and (governs)
all the elements;
337 `Salutations, salutations and salutations

⁴⁴ Truth and error are both obverse and reverse forms of Goddess.

- 338 to her who,
- 339 pervading this entire world, abides in the form of consciousness.
- 340 `Invoked of yore by the devas for the sake of their desired object, and adored by the lord of the devas everyday, may she, the Ishvari, the source of all good, accomplish for us all auspicious things and put an end to our calamities!
- 341 `And who is now again, revered by us, devas, tormented by arrogant asuras and who, called to mind by us obeisant with devotion, destroys this very moment all our calamities.'
- 342 The Rushi said:
- 343 O Prince, while the devas were engaged in praises and (other acts of adoration), Paarvati came there to bathe in the waters of the Gangaa.
- 344 She, the lovely browed, said to those devas, `Who is praised by you here?' An auspicious goddess, sprung forth from her physical sheath, gave the reply:
- 345 `This hymn is addressed to me by the assembled devas set at naught by the asura Shumbha and routed in battle by Nishumbha.'
- 346 Because that Ambikaa came out of Paarvati's physical sheath (Kosha), she is glorified as Kaushiki in all the worlds.
- 347 After she issued forth, Paarvati became dark and was called Kaalikaa and stationed on mount Himaalaya.
- 348 Then, Chanda and Munda, two servants of Shumbha and Nishumbha, saw that Ambikaa (Kaushiki) bearing a surpassingly charming form.
- 349 They both told Shumbha: `O King, a certain woman, most surpassingly beautiful, dwells there shedding lustre on mount Himaalaya.
- 350 `Such supreme beauty was never seen by any one anywhere. Ascertain who that Goddess is and take possession of her. O Lord of the asuras!
- 351 `A gem among women, of exquisitely beautiful limbs, illuminating the quarters with her lustre there she is, O Lord of the daityas. You should see her.
- 352 `O Lord, whatever jewels, precious stones, elephants, horses and others there are in the three worlds, they are all now in your house.
- 353 `Airavata, gem among elephants, has been brought away from Indra and so also this Paarijaata tree and the horse Uchaisravas.
- 354 `Here stands in your courtyard the wonderful chariot yoked with swans, a wonderful gem (of its class). It has been brought here from Brahmaa to whom it originally belonged.

- 355 `Here is the treasure named Mahaapadma⁴⁵ brought from the lord of wealth. And the ocean gave a garland named Kinjalkini⁴⁶ made of unfading lotus flowers.
- 356 `In your house stands the gold-showering umbrella of Varuna. And here is the excellent chariot that was formerly Prajaapati's.
- 357 `By you, O Lord, Death's shakti weapon named Utkraantida⁴⁷ has been carried off. The noose of the ocean-king is among your brother's possessions.
- 358 `Nishumbha has every kind of gem produced in the sea. Fire also gave two garments, which are purified by fire.
- 359 `Thus, O Lord of asuras, all gems have been brought by you. Why this beautiful lady-jewel is not seized by you?'
- 360 The Rushi said:
- 361 On hearing these words of Chanda and Munda, Shumbha sent the great asura Sugriva as messenger to the Devi.
- 362 He said: `Go and tell her thus in my words and do the thing in such a manner that she may quickly come to me in love.'
- 363 He went there where the Devi was staying in a very beautiful spot on the mountain and spoke to her in fine and sweet words.
- 364 The messenger said:
- 365 `O Devi, Shumbha, lord of asuras, is the supreme sovereign of three worlds. Sent by him as messenger, I have come here to your presence.
- 366 `Hearken to what has been said by him whose command is never resisted among the devas and who has vanquished all the foes of the asuras:
- 367 `(He says), " All the three worlds are mine and the devas are obedient to me. I enjoy all their hares in sacrifices separately.
- 368 " All the choicest gems in the three worlds are in my possession; and so is the gem of elephants, Airavata, the vehicle of the king of devas carried away by me.
- 369 "The devas themselves offered to me with salutations that gem of horses named Uchaihravas which arose

⁴⁵ One of the nine treasures possessed by Kubera, the lord of wealth.

⁴⁶ Kinjalkini means `full of (fine) filaments'.

⁴⁷ Literally meaning `giving an exit` or `granting departure'. This weapon of Yama extracts the vital powers of creatures at the end of their lives.

at the churning of milk-ocean.

- 370 "O beautiful lady, whatever other rare objects there existed among the devas, gandharvas and naagas are now with me.
- 371 "We look upon you, O Devi, as the jewel of womankind in the world. You who are such, come to me, since we are the enjoyers of the best objects.
- 372 "Take to me or to my younger brother Nishumbha of great prowess, O unsteady-eyed lady, for you are in truth a jewel.
- 373 "Wealth, great and beyond compare, you will get by marrying me. Think over this in your mind, and become my wife." '
- 374 The Rushi said:
- 375 Thus told, Durgaa the adorable and auspicious, by whom this universe is supported, then became serene and said.
- 376 The Devi said:
- 377 `You have spoken truth; nothing false has been uttered by you in this matter. Shumbha is indeed the sovereign of the three worlds and likewise is also Nishumbha.
- 378 `But in this matter, how can that which has been promised be made false? Hear what promise I had made already out of foolishness.
- 379 ` He who conquers me in battle, removes my pride and is my match in strength in the world shall be my husband.'
- 380 `So let Shumbha come here then, or Nishumbha the great asura. Vanquishing me here, let him soon take my hand in marriage. Why delay?'
- 381 The messenger said:
- 382 `O Devi, you are haughty. Talk not so before me. Which man in the three worlds will stand before Shumbha and Nishumbha?
- 383 `All the devas verily cannot stand face to face with even the other asuras in battle. Why mention you, O Devi, a single woman?
- 384 `Indra and all other devas could not stand in battle against Sumbha and other demons, how will you, a woman, face them?
- 385 `On my word itself, you go to Shumbha and Nishumbha. Let it not be that you go to them with your dignity lost by being dragged by your hair.'
- 386 The Devi said:

387 `Yes, it is; Shumbha is strong and so is Nishumbha exceedingly heroic! What can I do since there stands my ill-considered vow taken long ago?

388 `Go back, and tell the lord of asuras carefully all this that I have said; let him do whatever he considers proper.'

**Here ends the fifth chapter called `Devi's conversation
with the messenger' of Devi-Mahaatmaya in
Maarkandeya-Puraana during the period
of Saavarni, the Manu.**

THE SIXTH CHAPTER

389 The Rushi said:

390 The messenger filled with indignation on hearing the words of the Devi, returned and related them to the king of daityas.

391 Then the asura monarch, enraged on hearing that report from his messenger, told Dhumralochan, a chieftain of the daityas:

392 `O Dhumralochan, hasten together with your army and fetch here by force that shrew, distressed when dragged by her hair.

393 `Or if any one else stands up as her saviour, let him be slain, be he a god, a yaksha or a gandharva.'

394 The Rushi said:

395 Then the asura Dhumralochan, commanded thus by Shumbha, went forth quickly, accompanied by sixty thousand asuras.

396 On seeing the Devi stationed on the snowy mountain, he asked her aloud, `Come to the presence of Shumbha and Nishumbha.

397 `If you will not go to my lord with pleasure now, here I will take you by force, distressed when dragged by your hair.'

398 The Devi said:

399 `You are sent by the lord of the asuras, mighty yourself and accompanied by an army. If thus you take me by force, then what can I do to you?'

400 The Rushi said:

401 Thus told, the asura Dhumralochan rushed towards her and thereupon Ambikaa reduced him to ashes with a mere heave of the sound `hum'⁴⁸.

⁴⁸ Humkaara is the utterance of the sound `Hum' with which one shows contempt or anger.

- 402 Then the great army of asuras became enraged and showered on Ambikaa sharp arrows, javelins, and axes.
- 403 Then the lion, vehicle of the Devi, shaking its mane in anger, and making the most terrific roar, fell on the army of the asuras.
- 404 Some asuras, it slaughtered with a blow of its forepaw, others with its mouth, and other great asuras, by treading over with its hind legs.
- 405 The lion, with its claws, tore out the hearts of some and severed heads with a blow of the paw.
- 406 And it severed arms and heads from others, and shaking its mane drank the blood from the hearts of others.
- 407 In a moment all the army was destroyed by that high-spirited and exceedingly enraged lion that bore the Devi.
- 408 When Shumbha, the lord of asuras, heard that asura Dhumralochan was slain by the Devi and all his army was destroyed by the lion of the Devi,
- 409 he was infuriated, his lip quivered and he commanded the two mighty asuras Chanda and Munda:
- 410 `O Chanda, O Munda, go there with large forces, and bring her here speedily,
- 411 `dragging her by her hair or binding her. But if you have any doubt about doing that, then let the asuras strike (her) in the fight with all their weapons.
- 412 `When that shrew is wounded and her lion stricken down, seize that Ambikaa, bind and bring her quickly.'

**Here ends the sixth chapter called ` the slaying
of Dhumralochan' of Devi-mahaatmaya in
Maarkendeyapuraana during the
period of Saavarni, the Manu.**

CHAPTER SEVEN

- 413 The Rushi said:
- 414 Then at his command the asuras, fully armed, and with Chanda and Munda at their head, marched in fourfold array.
- 415 They saw the Devi, smiling gently, seated upon the lion on a huge golden peak of the great mountain.
- 416 On seeing her, some of them excited themselves and made an effort to capture her, and others approached her, with their bows bent and swords drawn.
- 417 Thereupon Ambikaa became terribly angry at those foes, and in her anger her countenance then became dark as ink.
- 418 Out from the surface of her forehead, fierce with frown, issued suddenly Kaali, of terrible countenance, armed with a sword and a noose.

- 419 Bearing the strange skull-topped staff, decorated with a garland of skulls, clad in a tiger's skin, very appalling owing to her emaciated flesh,
- 420 with gaping mouth, fearful with her tongue lolling out, having deep-sunk reddish eyes and filling the regions of the sky with her roars,
- 421 and falling upon impetuously and slaughtering the great asuras in that army, she devoured those hosts of the foes of the devas.
- 422 Snatching the elephants with one hand she flung them into her mouth together with their rear men and drivers and their warrior-riders and bells.
- 423 Taking likewise into her mouth the cavalry with the horses, and chariot with its driver, she ground them most frightfully with her teeth.
- 424 She seized one by the hair and another by the neck; one she crushed by the weight of her foot, and another by her body.
- 425 And she caught with her mouth the weapons and the great arms shot by those asuras and crunched them up with her teeth in her fury.
- 426 She destroyed all that host of mighty and evil natured asuras, devoured some and battered others.
- 427 Some were killed with her sword, some were beaten with her skull-topped staff, and other asuras met their death being ground with the edge of her teeth.
- 428 On seeing all the hosts of asuras laid low in a moment, Chanda rushed against that Kaali, who was exceedingly terrible.
- 429 The great asura (Chanda) with very terrible showers of arrows, and Munda with discuses hurled in thousands covered that terrible-eyed (Devi).
- 430 Those numerous discuses, disappearing into her mouth, looked like numerous solar orbs disappearing into the midst of a cloud.
- 431 Thereat Kaali, who was roaring frightfully, whose fearful teeth were gleaming within her dreadful mouth, laughed terribly with exceeding fury.
- 432 Then the Devi, mounting upon her great lion, rushed at Chanda, and seizing him by his hair, severed his head with her sword.
- 433 Seeing Chanda laid low, Munda also rushed at her. She felled him also to the ground, striking him with her sword in her fury.
- 434 Seeing the most valiant Chanda and Munda laid low, the remaining army there became panicky and fled in all directions.
- 435 And Kaali, holding the heads of Chanda and Munda in her hands, approached Chandikaa and said, her

words mingled with very loud laughter:

436 `Here have I brought you the heads of Chanda and Munda as two great animal offerings in this sacrifice of battle; Shumbha and Nishumbha, you shall yourself slay.'

437 The Rushi said:

438 Thereupon seeing those asuras, Chanda and Munda brought to her, the auspicious Chandikaa said to Kaali these playful words:

439 `Because you have brought me both Chanda and Munda, you, O Devi, shall be famed in the world by the name Chaamundaa.'

**Here ends the seventh chapter called `The slaying
of Chanda and Munda' of Devi-mahaatmaya in
Maarkandeyapurana, during the period
of Saavarni, the Manu.**

CHAPTER EIGHT

440 The Rushi said:

441 After the daitya Chanda was slain and Munda was laid low, and many of the battalions were destroyed,

442 the lord of the asuras, powerful Shumbha, with mind overcome by anger, commanded then the mobilisation of all the daitya hosts:

443 `Now let the eighty six asuras - upraising their weapons - with all their forces, and the eighty four Kambus⁴⁹, surrounded by their own forces, go out.

444 `Let the fifty asura families of Kotiviryas⁵⁰ and the hundred families of Dhaumras⁵¹ go forth at my command.

445 `Let the asuras⁵² Kalkas, Daurhryadas, the Mauryas and the Kaalakeyas hasten at my command and march forth ready for the battle.'

446 After issuing these orders, Shumbha, the lord of the asuras and a ferocious ruler, went forth, attended by many thousands of big forces.

447 Seeing that most terrible army coming, Chandikaa filled into space between the earth and the sky with twang of her bowstring.

⁴⁹ Kambu is a family of asuras.

⁵⁰ Kotivirya are a family of asuras.

⁵¹ Dhaumra (descendents of Dhaumra) are families of asuras.

⁵² Kalkas etc. are names of the families of asuras.

- 448 Thereon her lion made and exceedingly loud roar, O King, and Ambikaa magnified those roars with the clanging of her bell.
- 449 Kaali, expanding her mouth wide and filling the quarters with the sound (*hum*) overwhelmed the noises of her bowstring, lion and bell by her terrific roars.
- 450 On hearing that roar the enraged asura battalions surrounded the lion, the Devi, (Chandikaa) and Kaali on all the four sides.
- 451 At this moment, O King, in order to annihilate the enemies of devas and for the well-being of the supreme devas, there issued forth, endowed with exceeding vigour and strength,
- 452 shaktis⁵³ from the bodies of Brahmaa, Shiva, Guha⁵⁴ Vishnu and Indra, and with the form of those devas went to Chandikaa.
- 453 Whatever was the form of each deva, and whatever his ornaments and vehicle, in that very form his shakti advanced to fight with the asuras.
- 454 In a heavenly chariot drawn by swans advanced Brahmaa's shakti carrying a rosary and a kamandalu. She is called Brahmaani.
- 455 Maaheshvari arrived, seated on a bull, holding a fine trident, wearing bracelets of great snakes and adorned with a digit of the moon.
- 456 Ambikaa Kaumaari, in the form of Guha, holding a spear in hand riding on a fine peacock, advanced to attack the asuras.
- 457 Like wise the Shakti of Vishnu came, seated upon Garuda, holding conch, club, bow and sword in hand.
- 458 The Shakti of Hari, who assumed the incomparable form of a sacrificial boar, she also advanced there in a boar-like form.
- 459 Naarsimhi⁵⁵ arrived there, assuming a body like that of a Narasimha, bringing down the constellations by the toss of her mane.
- 460 Likewise the thousand-eyed Aindri,⁵⁶ holding a thunderbolt in hand and riding on the lord of elephants arrived just like Shakra (Indra).
- 461 Then Shiva, surrounded by those shaktis of the devas, said to Chandikaa, ` Let the asuras be killed forthwith by you for my gratification.'

⁵³ Shaktis are the embodied forms of the powers of the respective devas.

⁵⁴ Kumaara or Kaartikeya.

⁵⁵ Shakti of Vishnu in his incarnation of Man-Lion.

⁵⁶ Shakti of Indra, the Lord of the Gods.

- 462 Thereupon from the body of Devi issued forth the Shakti of Chandikaa, most terrific, exceedingly fierce and yelling like a hundred jackals.
- 463 And that invincible (Shakti) told Shiva, of dark coloured matted locks, ` Go, my lord, as ambassador to the presence of Shumbha and Nishumbha.
- 464 `Tell the two haughty asuras, Shumbha and Nishumbha, and the other asuras assembled there for battle.
- 465 "Let Indra obtain the three worlds and let devas enjoy the sacrificial oblations. You go to the nether world, if you wish to live.
- 466 "But if through pride of strength you are anxious for battle, come on then. Let my jackals be satisfied with your flesh." '
- 467 Because that Devi appointed Shiva himself as ambassador, thenceforth she became renowned in this world as Shivdooti.⁵⁷
- 468 Those great asuras, on their part, hearing the words of Devi communicated by Shiva, were filled with indignation and went where Kaatyayani⁵⁸ stood.
- 469 The in the very beginning, the enraged foes of the devas poured in front on the Devi showers of arrows, javelins and spears.
- 470 And lightly, with the huge arrows shot from her full-drawn bow, she clove those arrows, spears, darts and axes hurled by them.
- 471 Then, in front of him (Shumbha), stalked Kaali, piercing the enemies to pieces with her spear and crushing them with skull-topped staff.
- 472 And Brahmaani, wherever she moved, made the enemies bereft of valour and prowess by sprinkling on them the water from her kamandalu.
- 473 The very wrathful Maheshvari slew the daityas with her trident, and Vaishnavi, with her discus, and Kaumaari, with her javelin.
- 474 Torn to pieces by the thunderbolt, which came down upon them, hurled by Aindri, daityas and daanavas fell on the earth in hundreds, streams of blood flowing out of them.
- 475 Shattered by the boar-formed goddess (Vaaraahi) with blows of her snout, wounded in their chests by the point of her tusk and torn by her discus, (the asuras) fell down.
- 476 Naarsimhi, filling all the quarters and the sky with her roars, roamed about in the battle, devouring other great asuras torn by her claws.

⁵⁷ Literally one for whom Shiva is doota (ambassador).

⁵⁸ A name of Chandikaa.

- 477 Demoralised by the violent laughter of Shivadooti, the asuras fell down on earth; she then devoured them who had fallen down.
- 478 Seeing the enraged band of Maatras (mothers) crushing the great asuras thus by various means, the troops of the enemies of devas took to their heels.
- 479 Seeing the asuras harassed by the band of Maatras and fleeing, the great asura Raktabija strode forward to fight in wrath.
- 480 Whenever from his body there fell to the ground a drop of blood, at that moment rose up from the earth asura of his stature.
- 481 The great asura fought with Indra's shakti with club in his hand; then Aindri also struck Raktabija with her thunderbolt.
- 482 Blood flowed quickly and profusely from him who was wounded by the thunderbolt. From the blood rose up (fresh) combatants of his form and valour.
- 483 As many drops of blood fell from his body, so many persons came into being, with his courage, strength and valour.
- 484 And those persons also sprung up from his blood fought there with the Maatras in a more dreadful manner hurling the very formidable weapons.
- 485 And again when his head was wounded by the fall of her thunderbolt, his blood flowed and therefrom were born persons in thousands.
- 486 Vaishnavi struck him with her discus in the battle, Aindri beat that lord of asuras with her club.
- 487 The world was pervaded by thousands of great asuras who were of his stature and who rose up from the blood that flowed from him when cloven by the discus of Vaishnavi.
- 488 Kaumaari struck the great asura Raktabija with her spear, Vaaraahi with her sword, and Maaheshvari with her trident.
- 489 And Raktabija, that great asura also, filled with wrath, struck every one of the Maatras severally with his club.
- 490 From the stream of blood, which fell on the earth from him when he received multiple wounds by the spears, darts, and other weapons, hundreds of asuras came into being.
- 491 And those asuras that were born from the blood of Raktabija pervaded the whole world; the devas got intensely alarmed at this.
- 492 Seeing the devas dejected, Chandikaa laughed and said to Kaali, `O Chaamundaa, open your mouth wide;
- 493 with this mouth quickly take in the drops of blood generated by the blow of my weapon and (also) the great asuras born of the drops of blood of Raktabija.

- 494 `Roam about in the battlefield, devouring the great asuras that spring from him. So shall this daitya, with his blood emptied, perish.
- 495 `As you go on devouring these, other fierce (asuras) will not be born.' Having enjoined her thus, the Devi next smote him (Raktabija) with her dart.
- 496 Then Kaali drank Raktabija's blood with her mouth. Then and there he struck Chandikaa with his club.
- 497 The blow of his club caused her not even the slightest pain. And from his stricken body wherever blood flowed copiously,
- 498 there Chaamundaa swallowed it with her mouth. The Chaamundaa devoured those great asuras who sprang up from the flow of blood in her mouth,
- 499 and drank his (Raktabija's) blood.
- 500 The Devi (Kaushiki) smote Raktabija with her dart, thunderbolt, arrows, swords and spears, when Chaamundaa went on drinking his blood.
- 501 Stricken with multitude of weapons and bloodless, the great asura (Raktabija) fell on the ground, O King.
- 502 Thereupon the devas attained great joy. O King. The band of Maatras who sprang from them danced, being intoxicated with blood.

**Here ends the eighth the chapter called `The slaying of Raktabija'
of Devimahaatmaya in Maarkandeya-puraana,during
the period of Saavarni, the Manu.**

CHAPTER NINE

- 503 The king (Suratha) said:
- 504 `Wonderful is this that you, adorable sir, have related to me about the greatness of the Devi's act in slaying Raktabija.
- 505 `I wish to hear further what the very irate Shumbha and Nishumbha did after Raktabija was killed.'
- 506 The Rushi said:
- 507 After Raktabija was slain and other asuras were killed in the fight, the asura Shumbha and Nishumbha gave way to unbound wrath.
- 508 Enraged on seeing his great army slaughtered, Nishumbha then rushed forward with the chief forces of the asuras.
- 509 In front of him, behind him and on both sides of him, great asuras, enraged and biting their lips, advanced to slay the Devi.
- 510 Shumbha also, mighty on valour, went forward, surrounded, with his own troops to slay Chandikaa in his

rage, after fighting with the Maatras.

- 511 Then commenced severe combat between the Devi on one side and on the other, Shumbha and Nishumbha who, like two thunderclouds, rained a most tempestuous shower of arrows on her.
- 512 Chandikaa with numerous arrows quickly split the arrows shot by the two asuras and smote the two lords of asuras on their limbs with her mass of weapons.
- 513 Nishumbha, grasping a sharp sword and a shining shield, struck the lion, the great carrier of the Devi, on the head.
- 514 When her carrier was struck, the Devi quickly cut Nishumbha's sharp sword with a sharp-edged arrow and also his shield in which eight moons were figured.
- 515 When his shield was split and his sword too was broken, the asura hurled his spear; and that missile also, as it advanced towards her, was split into two by her discus.
- 516 Then the daanava Nishumbha, swelling with wrath, seized a dart, and that also, as it came, the Devi powdered with a blow of her fist.
- 517 Then brandishing his club, he flung it against Chandikaa; cleft by the trident of the Devi, it also turned to ashes.
- 518 Then the Devi assailed the heroic daanava advancing with battle-axe in hand, and laid him low on the ground.
- 519 When his brother of terrific prowess fell to the ground. (Shumbha) got infuriated in the extreme, and strode forward to slay Ambikaa.
- 520 Standing in his chariot and grasping excellent weapons in his long and incomparable eight arms, he shone by pervading the entire sky.
- 521 Seeing him approaching, the Devi blew her conch, and made a twang of her bowstring, which was unbearable in the extreme.
- 522 And (the Devi) filled all directions with the ringing of her bell, which destroys the strength of all the daitya hosts.
- 523 The lion filled the heaven, the earth and the ten quarters of the sky with loud roars, which made the elephants give up their violent rut.
- 524 Then Kaali, springing upwards in the sky, (came down) and struck the earth with both her hands; by its noise all the previous sounds were drowned.
- 525 Shivadooti made a loud ominous peal of laughter. The asuras were frightened by those sounds, and Shumbha flew into an utmost rage.
- 526 As Ambikaa said, 'O evil-natured one, stop stop', the devas stationed in the sky cheered her with the word, 'Be victorious'.

- 527 The spear, flaming most terribly and shining like a mass of fire, which approaching Shumbha hurled was, as it was coming along, put out by a great fire-brand (from the Devi).
- 528 The interspace between the three worlds was pervaded by Shumbha's lion-like roar, but the dreadful thunderclap (of the Devi) smothered that, O King.
- 529 The Devi split the arrows shot by Shumbha, and Shumbha also split the arrows discharged by her, (each with her and his) sharp arrows in hundreds and thousands.
- 530 Then Chandikaa became angry and smote him with a trident. Wounded therewith, he fainted and fell to the ground.
- 531 The Nishumbha, regaining consciousness, seized his bow and struck with arrows the Devi⁵⁹ and Kaali and the lion.
- 532 And the danuja-lord, the son of Diti, putting forward a myriad of arms, covered Chandikaa with myriad of discuses.
- 533 Then Bhagvati Durgaa, the destroyer of difficulties and afflictions, became angry and split those discuses and those arrows with her own arrows.
- 534 Thereupon Nishumbha, surrounded by the daitya hosts, swiftly seizing his club, rushed at Chandikaa to slay her.
- 535 As he was just rushing at her, Chandikaa clove his club with her sharp-edged sword; and he took hold of a dart.
- 536 As Nishumbha, the afflictor of the devas, was advancing with the dart in hand, Chandikaa pierced him in the heart with a swiftly hurled dart.
- 537 From his (Nishumbha's) heart that was pierced by the dart, issued forth another person of great strength and valour, exclaiming (at the Devi) 'Stop'.
- 538 Then the Devi, laughing aloud, severed the head of him, who issued forth, with her sword. Thereupon he fell to the ground.
- 539 The lion then devoured those asuras whose necks he had crushed with his fierce teeth, and Kaali and Shivadooti devoured others.
- 540 Some great asuras perished, being pierced through by the spear of Kaumaari. Others were repulsed by (sprinkling of) the water purified by the incantation of Brahmaani.
- 541 Others fell, pierced by a trident wielded by Maaheshvari; some powdered on the ground by the blows from the snout of Vaaraahi.

⁵⁹ Chandikaa.

- 542 Some daanavas were cut to pieces by the discus of Vaishnavi, and others again by the thunderbolt discharged from the palm of Aindri.
- 543 Some asuras perished (themselves), some fled from the great battle, and others were devoured by Kaali, Shivdooti and the lion.

**Here ends the ninth chapter called `The slaying of Nishumbha'
of Devi-mahaatmaya in Maarkandeya puraana,
during the period of Saavarni, the Manu.**

CHAPTER TEN

- 544 The Rushi said:
- 545 Seeing his brother Nishumbha slain, who was dear to him as his life, and his army being slaughtered, Shumbha angrily said,
- 546 `O Durgaa, who are puffed up with the pride of strength, don't show your pride (here). Though you are exceedingly haughty, you, resorting to the strength of others, fight.'
- 547 The Devi said:
- 548 I am all alone in this world here. Who else is there besides me? See, O vile one, these Goddesses, who are but my own powers, entering into my own self!
- 549 Then all those, Brahmaani and the rest, were absorbed in the body of the Devi. Ambikaa alone then remained.
- 550 The Devi said:
- 551 'The numerous forms which I projected by my power here - those have been withdrawn by me, and (now) I stand alone. Be steadfast in combat.'
- 552 The Rushi said:
- 553 Then began a dreadful battle between them both, the Devi and Shumbha, while all the devas and asuras looked on.
- 554 With showers of arrows, with sharp weapons and frightful missiles, both engaged again in a combat that frightened all the worlds.
- 555 Then the lord of daityas broke the divine missiles, which Ambikaa discharged in hundreds, with (weapons) that repulsed them.
- 556 With fierce shout of *hum* and the like, the Parameshvari playfully broke the excellent missiles that he discharged.
- 557 Then the asura covered the Devi with hundreds of arrows, and the Devi in wrath split his bow with her arrows.

- 558 And when the bow was split the lord of the daityas took up his spear. With a discus, the Devi split that (spear) still in his hand.
- 559 Next the supreme monarch of the daityas, taking his sword bright like the sun and shining shield bearing the images of a hundred moons, rushed at the Devi at that moment.
- 560 Just as he was rushing forward, Chandikaa split his sword with sharp arrows shot from her bow, as also his shield as bright as the solar rays.
- 561 With his steeds slain, with his bow broken, without a charioteer, the daitya then grasped his terrible mace, being ready to kill Ambikaa.
- 562 With sharp arrows, she split the mace of Shumbha, who was rushing at her. Even then, raising his fist, he rushed swiftly at her.
- 563 The daitya-lord brought his fist down on the heart of the Devi, and the Devi also with her palm smote him on his chest.
- 564 The daitya-king, wounded by the blow of her palm, fell on the earth, but immediately he rose up again.
- 565 Seizing the Devi, he sprang up and mounted on high into the sky. There also Chandikaa, without any support, fought with him.
- 566 Then the daitya (Shumbha) and Chandikaa fought, as never before, with each other in the sky in a close contact, which wrought surprise to the Siddhas⁶⁰ and sages.
- 567 Ambikaa then, after carrying on a close fight for a very long time with him, lifted him up, whirled him around and flung him down on the earth.
- 568 Flung thus, the evil-natured (Shumbha) reaching the earth and raising his fist, hastily rushed forward desiring to kill Chandikaa.
- 569 Seeing the lord of all the daitya-folk approaching, the Devi, piercing him on the chest with a dart, threw him down on the earth.
- 570 Pierced by the pointed dart of the Devi he fell lifeless on the ground, shaking the entire earth with its seas, islands and mountains.
- 571 When that evil-natured (asura) was slain, the universe became happy and regained perfect peace and the sky grew clear.
- 572 Flaming portent-clouds that were in evidence before became tranquil, and the rivers kept within their courses when (Shumbha) was stricken down there.

⁶⁰ A class of divine beings.

- 573 When he had been slain, the minds of all the bands of devas became overjoyed, and all the Gandharvas⁶¹ sang sweetly.
- 574 Others sounded (their instruments), and the bands of nymphs danced; likewise favourable winds blew; the sun became very brilliant;
- 575 the sacred fires blazed peacefully and tranquil became the strange sounds that had risen in different quarters.

**Here ends the tenth chapter called 'The slaying of Shumbha'
of Devi-mahaatmaya in Maarkandeya-puraana,
during the period of Saavarni, the Manu.**

CHAPTER ELEVEN

- 576 The Rushi said:
- 577 When the great lord of asuras was slain there by the Devi, Indra and other devas led by Agni, with their object fulfilled and their cheerful faces illumining the quarters, praised her, Kaatyaayani.⁶²
- 578 `O Devi, you who remove the sufferings of your suppliants, be gracious. Be propitious, O Mother of the whole world. Be gracious, O Mother of the universe. Protect the universe. You are, O Devi, the ruler of all that is moving and unmoving.
- 579 `You are the sole substratum of the world, because you subsist in the form of the earth. By you, who exist in the shape of water, all this (universe) is gratified, O Devi of inviolable valour!
- 580 `You are the power of Vishnu, and have endless valour. You are the primeval Maayaa, which is the source of the universe; by you all this (universe) has been thrown into an illusion, O Devi. If you become gracious, you become the cause of final emancipation in this world.
- 581 `All lores are your aspects O Devi; so are all women in the world, endowed with various attributes. By you alone, the Mother, this world is filled. What praise can there be for you who are of the nature of primary and secondary expression regarding (objects) worthy praise?
- 582 `When you have been lauded as the embodiment of all beings, the Devi (the effulgent one), and Bestower of the enjoyment and liberation, what words, however excellent, can praise you?
- 583 Salutation be to you, O Devi Naaraayani, O you who abide as intelligence in the hearts of all creatures, and bestow enjoyment and liberation.
- 584 `Salutation be to you, O Naaraayani, O you who, in the form of minutes, moments and other divisions of time, bring about change in things, and have (thus) the power to destroy the universe.

⁶¹ Divine minstrels.

⁶² There is an eulogy of this hymn in the Lakshmi-tantra. Lakshmi tells Indra the wonderful results of chanting it.

- 585 `Salutation be to you O Naaraayani, O you who are the good of all good, O auspicious Devi, who accomplish every object, the giver of refuge, O three-eyed Gauri!
- 586 Salutation be to you, O Naaraayani, who have the power of creation, sustentation and destruction and are eternal. You are the substratum and embodiment of the three gunas.
- 587 `Salutation be to you, O Naaraayani, O you who are intent on saving the dejected and distressed that take refuge under you. O you, Devi, who remove the sufferings of all!
- 588 `Salutation be to you O Naaraayani, O you who ride in the heavenly chariot yoked with swans⁶³ and assume the form of Brahmaani, O Devi, who sprinkle water with Kusha grass.
- 589 `Salutation be to you, O Naaraayani, O you who bear the trident, the moon and the serpent, and ride a big bull, and have the form of Maheshvari.⁶⁴
- 590 `Salutation be to you, O Naaraayani, O you who are attended by peacock and cock, and bear a great spear, O you, who are sinless and take the form of Kaumaari.⁶⁵
- 591 `Salutation be to you, O Naaraayani, O you who hold the great weapons of conch, discus, club and bow, and take the form of Vaishnavi,⁶⁶ be gracious.
- 592 `Salutation be to you, O Naaraayani, O you who grasp a huge formidable discus, and uplift the earth with thy tusk, O auspicious Devi, who has a boar-like form.⁶⁷
- 593 `Salutation be to you, O Naaraayani, O you who, in the fierce form of man-lion,⁶⁸ put forth your efforts to slay the daityas. O you who possess the benevolence of saving the three worlds.
- 594 `Salutation be to you, O Naaraayani, O you who have a diadem and a great thunderbolt, are dazzling with a thousand eyes, and took away the life of Vratra, O Aindri!⁶⁹
- 595 `Salutation be to you, O Naaraayani, O you who in the form of Shivadooti slew the mighty hosts of the daityas, O you of terrible form and loud throat!
- 596 `Salutation be to you, O Naaraayani, O you who have a face terrible with tusks, and are adorned with a

⁶³ Swan is the vehicle of Brahmaa. The verse salutes the Devi in the form of Saraswati (Brahmaani) here.

⁶⁴ She is saluted here as the consort of Maheshvara.

⁶⁵ Shakti of Kumaar.

⁶⁶ Saluted here as consort of Vishnu.

⁶⁷ The shakti of Vishnu in His boar incarnation.

⁶⁸ Shakti of Vishnu in His fourth incarnation as a man-lion.

⁶⁹ Consort of Indra, the slayer of a demon by name of Vratra.

garland of heads, Chamundaa, O slayer of Munda!

- 597 `Salutation be to you, O Naaraayani, O you who are good fortune, modesty, great wisdom, faith, nourishment and Svadhaa. O you who are immovable. O you, great Night and great illusion.
- 598 `Salutation be to you, O Naaraayani, O you who are intelligence and Sarasvati, O best one, prosperity, consort of Vishnu, Dark one, nature, be propitious.
- 599 `O Queen of all, you who exist in the form of all, and possess every might, save us from error, O Devi. Salutation be to you, Devi Durgaa!
- 600 May this benign countenance of yours adorned with three eyes, protect us from all fears. Salutation be to you, O Kaatyaayani!
- 601 `Terrible with flames, exceedingly sharp, destroyer of all the asuras, may your trident guard us from fear. Salutation be to you, O Bhadrakaali!
- 602 `May your bell that fills the world with its ringing, and destroys the prowess of the daityas, guard us, O Devi, as a mother protects her children, from all evils.
- 603 `May your sword, smeared with the mire-like blood and fat of asuras, and gleaming with rays, be for our welfare, O Chandikaa, we bow to you.
- 604 `When satisfied, you destroy all illness; but when wrathful you (frustrate) all the longed-for desires. No calamity befalls men who have sought you. Those who have sought you become verily a refuge of others.
- 605 `This slaughter that you, O Devi, multiplying your own form into many, have now wrought on the great asuras who hate righteousness, O Ambikaa, which other (goddess) can do that work?
- 606 `Who is there except you in the sciences, in the scriptures, and in the Vedic sayings that light the lamp of discrimination? (Still) you cause this universe to whirl about again and again within the dense darkness of the depths of attachment.
- 607 `Where raakshasas and snakes of virulent poison (are), where foes and hosts of robbers (exist), where forest conflagrations (occur), there and in the mid-sea, you stand and save the world.
- 608 `O Queen of the universe, you protect the universe. As the self of the universe, you support the universe. You are the (goddess) worthy to be adored by the Lord of the universe. Those who bow in devotion to you themselves become the refuge of the universe.
- 609 `O Devi, be pleased and protect always from fear of foes, as you have done just now by the slaughter of asuras. And destroy quickly the sins of all worlds and the great calamities, which have sprung from the maturing of evil portents.
- 610 `O Devi, you who remove the afflictions of the universe, be gracious to us who have bowed to you. O you worthy of adoration by the dwellers of the three worlds, be boon-giver to the worlds.'
- 611 The Devi said:

- 612 `O Devas, I am prepared to bestow a boon. Choose whatever boon you desire in your mind, for the welfare of the world. I shall grant it.'
- 613 The devas said:
- 614 `O Queen of all, in this same manner, you must destroy all our enemies and all the afflictions of the three worlds.
- 615 The Devi said:
- 616 `When the twenty-eighth age has arrived during the period of Vaivasvata Manu, two other great asuras, Shumbha and Nishumbha will be born.
- 617 `Then born from the womb of Yashodaa, in the home of cowherd Nanda, and dwelling on the Vindhya mountains, I will destroy them both.
- 618 `And again having incarnated in a very terrible form on the earth, I shall slay the daanavas, who are the descendants of Viprachitti.
- 619 `When I shall devour the fierce and great asuras descended from Viprachitti, my teeth shall become red like the flower of pomegranate.
- 620 `Therefore when devas in heaven and men on the earth praise me, shall talk of me as the `Red-toothed.'
- 621 `And again when rain shall fail for a period of hundred years, propitiated by the munis I shall be born on the drought-ridden earth, but not womb-begotten.
- 622 `Then I shall behold the munis with a hundred eyes and so mankind shall glorify me as the `hundred-eyed'.
- 623 `At that time, O devas, I shall maintain the whole world with life-sustaining vegetables, born out of my (cosmic) body, till rains set in.
- 624 `I shall be famed on the earth then as Shaakambhari. At that very period I shall slay the great asura named Durgama.
- 625 `Thereby I shall have the celebrated name of Durgaadevi. And again, assuming a terrible form on the mountain Himaalaya,
- 626 `I shall destroy the raakshasas for the protection of the munis. Then all the munis, bowing their bodies reverently, shall praise me,
- 627 `and thereby I shall have the celebrated name of Bhimaadevi. When the (asura) named Aruna shall work great havoc in the three worlds,
- 628 `having taken a (collective) bee-form, consisting of innumerable bees, I shall slay the great asura for the good of the world.
- 629 `And then people shall laud me everywhere as Bhraamari. Thus whenever trouble arises due to the advent of the daanavas,

630 `I shall incarnate and destroy the foes.'

**Here ends the eleventh chapter called `Hymn to Naaraayani'
of Devi-mahaatmaya in Maarkandeya-puraana,
during the period of Saavarni, the Manu.**

CHAPTER TWELVE

631 The Devi said:

632 `And whoever with a concentrated mind shall pray to me constantly with these hymns, I shall without doubt put down every trouble of his.

633 `And those who shall laud (the story of) the destruction of Madhu and Kaitabha, the slaughter of Mahishaasura and the slaying of Shumbha and Nishumbha likewise

634 `And those who shall listen with devotion to this sublime poem on my greatness on the eighth, the fourteenth and on the ninth days of the fortnight with concentrated mind,

635 `to nothing wrong shall happen, nor calamities that arise from wrong doings, nor poverty and never separation from beloved ones.

636 `He shall not experience fear from enemies, or from robbers and kings, or from weapon, fire and flood.

637 `Hence this poem of my greatness must be chanted by men of concentrated minds and listened to always with devotion; for it is the supreme course of well-being.

638 `May this poem on my glories quell all epidemic calamities, as also the threefold natural calamities.

639 `The place of my sanctuary where this poem is duly chanted everyday, I will never forsake and there my presence is certain.

640 `When sacrifice is offered, during worship, in the fire-ceremony, and at a great festival, all this poem in my acts must be chanted and heard.

641 `I will accept with love the sacrifice and worship that are made and the fire offering that is offered likewise, whether they are done with due knowledge (of sacrifice) or not.

642 `During the autumnal season, when the great annual worship is performed, the man hearing this glorification of mine with devotion

643 `shall certainly through my grace, be delivered without doubt from all troubles and be blessed with riches, grains and children.

644 `Hearing this glorification and auspicious appearances of mine, and my feats of prowess in battles, a man becomes fearless.

645 `Enemies perish, welfare accrues and the family rejoices for those who listen to this glorification of mine.

- 646 `Let one listen to this glorification of mine everywhere, at a propitiatory ceremony, on seeing a bad dream, and when there is the great evil influence of planets.
- 647 `(By that means) evil portents subside, as also the unfavourable influence of planets, and the bad dream seen by men turns into a good dream.
- 648 `It creates peacefulness in children possessed by the seizes of children (i.e. evil spirits), and it is the best promoter of friendship among men when split occurs in their union.
- 649 `It diminishes most effectively the power of all men of evil ways. Verily demons, goblins and ogres are destroyed by its mere chanting.
- 650 `This entire glorification of mine draws (a devotee) very near to me. And by means of finest cattle, flowers, arghya and incenses, and by perfumes and lamps,
- 651 by feeding Braahmans, by oblations, by sprinkling (consecrated) water, and by various other offerings and gifts (if one worships) day and night in a year
- 652 - the gratification, which is done to me, is attained by listening but once to this holy story of mine. The chanting and hearing of the story of my manifestations remove sins, and grant perfect health
- 653 and protect one from evil spirits; and when my martial exploit in the form of the slaughter of the wicked daityas is listened to,
- 654 men will have no fear from enemies. And the hymns uttered by you, and those by the divine sages,
- 655 and those by Brahmaa bestow a pious mind. He who is (lost) on a lonesome spot in a forest, or is surrounded by a forest fire,
- 656 or who is surrounded by robbers in a desolate spot, or who is captured by enemies, or who is pursued by a lion, or tiger or by wild elephants in a forest,
- 657 or who, under the orders of a wrathful king, is sentenced to death, or has been imprisoned, or who is tossed about in his boat by a tempest in the vast sea,
- 658 or who is in the most terrible battle under shower of weapons, or who is amidst all kinds of dreadful troubles, or who is afflicted with pain
- 659 - such a man on remembering this story of mine is saved from his strait. Through my power, lions etc., robbers and enemies,
- 660 flee from a distance from him who remembers this story of mine.'
- 661 The Rushi said:
- 662 Having spoken thus the adorable Chandikaa, fierce in prowess, vanished on that very spot even as the devas were gazing on.

- 663 Their foes having been killed, all the devas also were delivered from fear; all of them resumed their own duties as before and participated in their shares of sacrifices.
- 664 When the exceedingly valorous Shumbha and Nishumbha, the most fierce foes of devas, who brought ruin on the world, and who were unparalleled in prowess had been slain by the Devi in battle,
- 665 the remaining daityas went away to Paataala.
- 666 Thus O King, the adorable Devi, although eternal, incarnating again and again, protects the world.
- 667 By her this universe is deluded, and it is she who creates this universe. And when entreated, she bestows supreme knowledge, and propitiated, she bestows prosperity.
- 668 By her, the Mahaakaali, who takes the form of the great destroyer at the end of time, all this cosmic sphere is pervaded.
- 669 She indeed takes the form of the great destroyer at the (proper) time. She, the unborn, indeed becomes this creation (at the time proper for re-creation), She herself, the eternal Being, sustains the beings at (another) time.
- 670 In times of prosperity, she indeed is Lakshmi, who bestows prosperity in the homes of men; and in times of misfortune, she herself becomes the goddess of misfortune, and brings about ruin.
- 671 When praised and worshipped wit flowers, incense, perfumes, etc., she bestows wealth and sons, and a mind bent on righteousness and prosperous life.

**Here ends the twelfth chapter called `Eulogy of the Merits'
of Devi-mahaatmaya in the Maarkandeya-puraana,
during the period of Saavarni, the Manu.**

CHAPTER THIRTEEN

- 672 The Rushi said:
- 673 I have now narrated to you, O King, this sublime poem on the glory of the Devi.
- 674 The Devi is endowed with such majestic power. By her this world is upheld. Knowledge is similarly conferred by her, the illusive power of Bhagvaan Vishnu.
- 675 By her, you, this merchant and other men of discrimination, are deluded; and others were deluded (in the past), and will be deluded (in the future).
- 676 O Great King, take refuge in her, the supreme Ishvari. She indeed when worshipped bestows on men enjoyment, heaven and final release (from transmigration).
- 677 Maarkandeya said (to disciple Bhaaguri):
- 678 Great sage, King Suratha who had become despondent consequent on his excessive attachment and the deprivation of his kingdom, and the merchant,

- 679 having heard this speech prostrated before the illustrious Rushi of severe penances and immediately prepared to perform austerities.
- 680 Both king and the merchant, in order to obtain vision of Ambaa, stationed themselves on the sand-bank of a river and practised penances, chanting the supreme Devi-sukta (hymn to the Devi).
- 681 Having made an earthen image of the Devi on the sands of the river, they both worshipped her with flowers, incense, fire and libation of water.
- 682 Now abstaining from food, and now restraining in their food, with their minds on her and with concentration, they both offered sacrifices sprinkled with blood drawn from their bodies.
- 683 When they, with controlled minds propitiated her thus for three years, Chandikaa, the upholder of the world, was well pleased and spoke to them in visible form.
- 684 The Devi said:
- 685 What you solicit, O King, and you, the delight of your family,
- 686 Receive all that from me. Well-pleased I bestow those to you both.
- 687 Maarkandeya said:
- 688 Then the King chose a kingdom, imperishable even in another life, and in this life itself, his own kingdom wherein the power of his enemies is destroyed by force.
- 689 Then the wise merchant also, whose mind was full of dispassion for the world, chose that knowledge which removes the attachment (in the form of) `mine' and `I'.
- 690 The Devi said:
- 691 O King, in a few days, you shall obtain your own kingdom
- 692 after slaying your foes, and it shall last with you there.
- 693 And after death you shall gain another birth from the Deva Vivasvat (Sun),
- 694 And shall be a Manu on earth by name of Saavarni.
- 695 And, O the best of merchants, I grant you the boon
- 696 which you have desired of me. (Supreme) knowledge shall be yours, for your self-realisation.'
- 697 Maarkandeya said:
- 698 Having thus granted them both the boon that each desired, the Devi became invisible forthwith, as they were extolling her with devotion.

699 Having thus gained the boon from the Devi, Suratha, the foremost of Kshatriyas, shall obtain a new birth through Surya (and his wife Saavarna), and shall be the Manu (eighth) named Saavarni,

700 Shall be the Manu named Saavarni.⁷⁰

Here ends the thirteenth chapter called `The bestowing of boons to Suratha and Vaishya' of Devi-mahaatmaya in Maarkandeya-puraana, during the period of Saavarni, the Manu.

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Here ends the Devi-mahaatmaya of 700 Mantras.

AUM TAT SAT AUM

⁷⁰ Repetition because of the end of the book.