



# *Navarātri*

## *Prayers, Praises and Protocols*

A collection of praises and procedure for the worship  
of **Her Supreme Holiness Shri Mataji Nirmala Devi**  
as the Incarnation of the Supreme Goddess  
during the Nine Nights of Navaratri

Researches in Sahaja Yoga Series. No. 6

A soft copy of this book and other 'Researches in Sahaja Yoga'  
publications are available to download free on the [symb-ol.org](http://symb-ol.org) website

2026 Edition

Compiled and edited by Chris Marlow and the RiSY team.

First edition: Sept 2016

Revised: Oct 2019 / Feb 2022 / Sep 2025 / Mar 2026

There is no copyright on any of this material which is for the emancipation of humanity. However we request that no material is used in a way which substantially alters its meaning.



*Salutations to that Supreme Goddess who is the  
All-pervading Formless Consciousness and the Mother  
of this whole creation, incarnated on this Earth as  
Her Supreme Holiness Shri Mataji Nirmala Devi.  
To You we prostrate with reverence and surrender.  
May our humble offerings be pleasing in Your sight.*

# Contents

|   |    |
|---|----|
| List of Praises included in this book .....                                     | 6  |
| Navaratri – introduction .....  | 7  |
| Astrological Timing .....   | 9  |
| The Significance of the Nine Names .....  | 10 |
| The Nine Nights – <i>day by day instructions</i> .....                          | 13 |
| Navaratri Songs – <i>a list from the songbook</i> .....                         | 25 |
| Shri Mataji’s letter on Navaratri .....   | 28 |
| The Navārna – ‘ <i>nine-lettered</i> ’ Mantra ( <i>Āīm Hrīm Klīm...</i> ) ..... | 30 |
| Sapta-śhloki – ‘ <i>Seven Most Auspicious Verses</i> ’ .....                    | 32 |
| 108 Names of Śhrī Durga ( <i>list</i> ) .....                                   | 34 |
| 108 Names of Śhrī Durga ( <i>hymn</i> ) .....                                   | 38 |
| Kavach of the Devi .....  | 41 |
| Argala Stotram .....  | 48 |
| Kīlaka Stotram .....  | 53 |
| Vedoktam Rātri Sūktam ( <i>Ratri vyakhad ayati ...</i> ) .....                  | 56 |
| <b>Devi Māhātmyam</b> ( <i>Durgā Sapta-śhati</i> ) ( <i>Intro-notes</i> ) ..... | 58 |
| Chapter 1. <i>The Slaying of Madhu and Kaitabha</i> .....                       | 67 |
| <i>Brahmā Stuti (Twam swāha Twam swadhā...)</i> .....                           | 71 |
| Chapter 2. <i>The Destruction of Mahishasura’s Army</i> .....                   | 75 |
| Chapter 3. <i>The Slaying of Mahishasura</i> .....                              | 79 |
| Chapter 4. <i>Shakrādaya Stuti (Devyāya yāti...)</i> .....                      | 82 |
| Chapter 5. <i>Tantrika Devi Sūktam (Yā Devī sarva bhuteshu...)</i> .....        | 91 |
| Chapter 6. <i>The Slaying of Dhumralochana</i> .....                            | 96 |
| Chapter 7. <i>The Slaying of Chanda and Munda</i> .....                         | 98 |

|   |   |     |
|---|---|-----|
| Chapter 8.  | <i>The Slaying of Raktabīja</i> .....                 | 100 |
| Chapter 9.  | <i>The Slaying of Niśhumbha</i> .....                 | 105 |
| Chapter 10.   | <i>The Killing of Śhumbha</i> .....                   | 108 |
| Chapter 11.   | <i>The Hymn to Nārāyanī (sarva mangala...)</i> ....   | 114 |
| Chapter 12.   | <i>The Goddess' Speech (Eulogy of the Merits)</i> ... | 119 |
| Chapter 13.   | <i>Boons given to Suratha and the Merchant</i> ..     | 122 |
| Rigved'oktam Devi Sūktam ( <i>Aham Rudrebhir</i> ) .....                |   | 124 |
| Shrī Lalitā Sahasra-nāma –'1000 Names' .....                            |   | 126 |
| Devi Atharva Sheersha .....   |   | 158 |
| Mahiṣhāsura Mardini Stotram ( <i>Ayi Giri Nandini</i> ) (20 verses) ... |   | 164 |
| Śhrī Anna-pūrṇa Stotram ( <i>Ādi Shaṅkarāchārya</i> ) .....             |   | 171 |
| Mahālakṣhmī Stotram ( <i>Namaste-'stu Mahāmāye...</i> ) .....           |   | 174 |
| Aparadha-kshamāpana Stotram ( <i>prayer for forgiveness</i> ) .....     |   | 176 |
| Aparadha Kshamāpana Stotram ( <i>by Ādi Śhaṅkarāchārya</i> ) .....      |   | 178 |
| Kunjika Stotram .....   |   | 181 |
| The 32 Names of Shri Durga ( <i>list</i> ) .....                        |   | 185 |
| The 32 Names of Shri Durga ( <i>hymn</i> ) .....                        |   | 186 |
| The 108 Names of Shri Saraswati .....                                   |   | 187 |
| Sanskrit Notation and Pronunciation .....                               |   | 191 |

This book contains only an English translation of the **Devī Māhātmyam**. The full **Sanskrit** version (*in Latin script only*), which has wonderful sound, rhythm and vibrations, can be downloaded from the [symb-ol.org](http://symb-ol.org) website as a pdf or ordered as a hard copy from Lulu on the [Sahajbooks](http://Sahajbooks.com) website.

## Praises included in this edition

Associated with the **Devī Māhātmyam** are a number of praises called the **aṅga** –‘limbs’ which are listed below in the order in which they are usually recited, some before and some after the **Devī Māhātmyam**:-

### **Sapta-śhaty’āṅga paṭha** – ‘The Limbs of the Devi Mahātmyam’.

- **Sapta-śhloki** –‘Seven most auspicious verses’
- **Nav’ārṇa Mantra** –‘The nine-syllabled mantra’ (Āīm Hrīm Klīm...).
- **The 108 Names of Śhrī Durgā** (as a list or poem).
- **Devi Kavach**
- **Argala Stotram** (*Rūpam dehi, jayam dehi...*)
- **Kilaka Stotram** (*Viśhuddha gñyāna...*)
- **Rātri Sūktam** (*Vedic & Tantric (Ch.1 p.62)*) **Before**

---

- **Vaidik Devi Sūktam** (*Aham Rudrebhir...*) **After**
- **Tantrik Devi Sūktam** (*Ch 5. p.67*) (*Yā Devi sarva bhuteshu...*)
- **Kshamāpana - Prayer for forgiveness** - of mistakes, etc.
- **Kuñjika Stotram**

Any or all of the above praises may be said on any day or on the specific days indicated on pp.12-23. Also included in this book are the following praises which are recommended on certain days:

- **Devi Atharva Śhīrṣha** (*from the Shrimad Devi Bhagavatam*)
- **Śhrī Lalitā Sahasranāma** – ‘The 1000 Names of the Goddess’
- **Śhrī Mahiṣhāsura Mardini Stotram** (20 verses) (‘Ayi Giri Nandini’)
- **Prayer to Śhrī Annapūrṇā** - by Ādi Śhaṅkarāchārya
- **Aparadha Kshamāpana Stotram** - by Ādi Śhaṅkarāchārya
- **The 32 Names of Śhrī Durgā** (*list and poem*)
- **The 108 Names of Śhrī Saraswatī**

## Navarātri –‘the Nine Nights’

Jay Shri Mataji!

This book contains the prayers, hymns and praises which may be used during Navaratri. It is not exhaustive, but is a compilation of material that has been used to worship Shri Mataji in Her Presence or which She has mentioned and is therefore considered to be approved by Her<sup>2</sup>.

There are four **Navarātri** (*nava* –‘nine’, *rātri* –‘nights’) festivals in the year, at the changes of the seasons. **Śhārādiya** –‘autumn’ is the most important and most widely celebrated. **Vasantha** –‘spring’ **Navarātri** is also popular, at the start of the month **Chaitra** around the beginning of April.

While **Navarātri** is a period of celebration it is also a time for introspection. The Goddess is worshipped at this time partly because we need extra protection when the seasons change. At **Navarātri** time the gates of both Heaven and Hell are more widely open and, as well as receiving the protection of the Goddess against the demonic forces, we can also more easily connect to and worship Shri Mataji with that devotion and dedication which is the key to our emancipation.

Worshipping Shri Mataji as the Goddess Incarnate gives us extra depth and power to delve into ourselves and weed out the workings of the Six Enemies<sup>1</sup> and other demonic tendencies within us. Shri Mataji laid particular stress on the sixth day, being the day when we should clear our ego, because if we fail in that the rest has little meaning.

---

<sup>1</sup> *The ‘Six Enemies’ in Indian culture are like the ‘Seven Deadly Sins’ and are Lust, Anger, Greed, Envy, Delusion and Pride. Greed covers Avarice and Gluttony and Envy includes Jealousy. The demons which Śhrī Viṣṇu took incarnation to destroy were deluded by these negative emotions.*

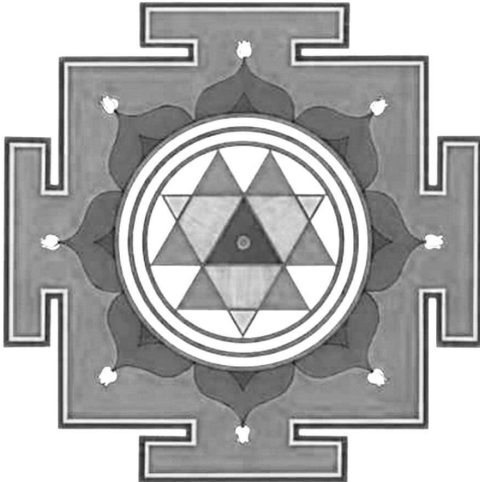
So as well as being a time for joyful collective worship in the evenings and night-time, it is also beneficial to find some solitude during the day to meditate and prepare ourselves to welcome the Goddess into our hearts and souls. The cool balm of Her peace, holiness and bliss will wash away the pains and worries of this world we live in.

‘Mother’s grace is boundless. Her mercy is illimitable. Her knowledge is infinite. Her power is immeasurable. Her glory is ineffable. Her splendour is indescribable. She gives you Bhukti – *‘worldly enjoyment’* and Mukti - *‘liberation’* also. She is pleased with a little purity of heart. The sacred Durga Puja is approaching. Do not lose this glorious opportunity. Make a definite and sincere attempt to obtain the grace of the Mother. She will transform your entire life, and bless you with the milk of divine wisdom, spiritual insight and Kaivalya – *‘One-ness with God’*.

**Swāmi Śhivānanda (1953)**

---

<sup>2</sup> *Shri Mataji’s teaching about Śhrī Durgā and Navarātri can be found in ‘The Nine Nights of the Goddess’ published by NiTL, Pune and in Shri Mataji’s Navaratri talks which have been collected and published at various times.*



### **Śhrī Durgā Yantra**

The inner design forms a chakra of nine outward-pointing triangles as the nine forms of **Śhrī Durgā**.

It also represents the Three Channels (*up-triangles*) and the **Kundalini** (*down-triangle*) all overlapping the **Bindu** – *‘dot’* (**Brahma Nāḍī**) in the centre.

## Astrological Timing

- 2026 – 11 -19 Oct (Dussehra – 20 Oct)  
2027 – 30 Sep - 9 Oct (Dussehra – 10 Oct) (10 days - 8<sup>th</sup> day - 7<sup>th</sup> & 8<sup>th</sup> Oct)  
2028 – 19 Sep - 27 Sep (Dussehra – 28 Sep)  
2029 – 8 -16 Oct (Dussehra – 17 Oct)

**Navarātri** starts around the beginning of October (*up to two weeks either side*) on the day after the new moon<sup>1</sup>, with the Sun in **Kanyā**<sup>2</sup> – ‘Virgo’ (17 Sept - 16 Oct) the Sign of the Goddess.

Sometimes two **kalā**’s<sup>3</sup> – ‘digits’ of the moon do not occur on consecutive days and the ‘nine nights’ take ten days. It is also possible for the nine nights to occur within eight days.

The tenth day is called **Dussehra** or **Vijaya-daśhamī** – ‘Tenth Day of Victory’ and is a day of celebration<sup>4</sup> of **Śhrī Rāma**’s victory over the demon **Rāvana** and His subsequent coronation. This is celebrated by burning an effigy of **Rāvana**, with music and stick dancing (*Dandiya*), food and sweets.

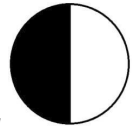
---

<sup>1</sup> The new moon occurs 11 days earlier each year (12 days on leap years); so in 2027 Navaratri starts on 11 Oct – 11 days = 30 Sept; -11 days = 19 Sept (2028).

<sup>2</sup> In western astrology the Sun is in Libra at this time (22 Sept-21 Oct). Vedic (Indian) astrology goes by the actual constellation that the Sun occupies in the sky which, due to the ‘Procession of the Equinoxes’, is the best part of one sign behind the western one (Virgo between 17 Sept – 16 Oct).

<sup>3</sup> The moon has sixteen **kalā**’s – ‘digits’ in each half, with the new and full moons being shared with both the bright (waxing) and dark (waning) phases. This gives the thirty days of the moon’s cycle (or more precisely 29.5 days, which is why two **kalā**’s can occur on one day)

<sup>4</sup> The quarter moon (half dark, half light) is on the 8<sup>th</sup> day. Astrologically this ‘Sun square Moon’ aspect (at 90° to each other) is a difficult time for relationships, with people becoming argumentative and stressed. Once it passes people enjoy each other again, so **Dussehra** – ‘tenth day’ is a joyful time.



## ❧ The Significance of the Nine Names ❧

**Śhrī Durgā** is known by nine names associated with the nine nights of **Navarātri**. These form a progression through the **Chakras** resulting in final absorption in the bliss of **Sahasrāra** (*Siddhi-dātrī* – ‘granting self-realization’). The following interpretation aligns with the deities worshipped on each day and has been verified by Sahaja Yogis through meditation. In 1991, on the first three nights, **Shri Mataji** talked about the **Mūlādhāra**, **Swādhiṣṭhāna** and **Nābhi**.

1. **Shaila-putrī** – ‘Daughter of the Mountain’ is **Śhrī Pārvatī**, the Virgin Mother of **Śhrī Gaṇeśha** and this activates the **Mūlādhāra Chakra** and the Left Side. The name has connections with the Earth element (*shaila* – ‘mountain, rock’, *putrī* – ‘daughter, purifying’). Also means: ‘of pure character’, ‘purifying the character (of devotees)’, ‘the rock-like foundation’, ‘saving from hell’.
2. **Brahma-chāriṇī** is **Śhrī Saraswatī**, a celibate student and seeker of Truth. This activates the **Swādhiṣṭhāna** and the Right Side, awakening the **Kuṇḍalinī**. Also means – ‘on the path to God’, ‘Power of Brahmadeva’.
3. **Chandra-ghaṇṭā** – ‘moon-bell’ can also mean ‘removing anger and passion’ [*chaṇḍ* – ‘anger’, *rag* – ‘passion’, *hantā* – ‘removing’] and gives peace and detachment in the **Nābhi Chakra** and pacifies the Void (*liver*). Also means: ‘abating the ocean of desire and passion (*bhava-sāgara*)’ or ‘whose radiance destroys sins’, all of which purify the Void.
4. **Kūṣhmāṇḍā** works on the Centre Heart. Normally taken as meaning ‘a little (*ku*) of whose Energy (*uṣhma*) creates the Universe (*aṇḍa*)’; it can also mean ‘giving ardour against negativity’ and helps us to fight off lethargy and ego. Also **Kuṣhmāṇḍa** are demons which She destroys.
5. **Skanda-mātā** – ‘Mother of Kārttikeya’ is **Śhrī Pārvatī** after marriage to **Lord Śhiva** and this works on the Left Heart, the **Lalitā Chakra** and the whole Left Side. The day is **Lalitā Pañchamī** – ‘fifth day of the playful

Goddess'. **Śhrī Kārttikeya** is the destroyer of demons (*negative Left Side tendencies*). Also means: 'The Mother Goddess in the (left) shoulder'.

6. **Kātyāyanī** is the collective power of the **Devas** (*Right-Side elemental Deities*) and this clears the **Śhrī Chakra** (*right shoulder*) and the Right Side. She is the warrior Goddess who kills **Mahīṣhāsura** (*egoistic and animalistic tendencies*). **Shri Mataji** mentions that if ego is not overcome on this day, then the rest is pointless. The day is **Saraswatī Āvāhana** – 'inviting Saraswatī' (**Mahāsaraswatī** governs the Right Side). Also means: 'Of many incarnations', 'The path of renunciation of desires and action'.
7. **Kālarātrī** – 'black night' clears the **Viśuddhi**. **Kāla** (*like Kṛiṣhṇa*) means 'black' and the day is **Mahālakṣhmī Pūjā (Rādhā)**. 'Dark night' signifies dissolution in the All-pervading Consciousness; and on a dark night the vastness of space engenders awe of the **Virāta (Ākāśh – 'ether, space' is the element of Viśuddhi)**. Also means: 'the three powers and beyond' [**kā** – 'creation'; **la** – 'dissolution' (**laya**); **ra** – 'protection' (**raksha**), **atrī** – 'without, beyond the three (powers, gunas, etc.)'].
8. **Mahāgurī** – 'most pure' is the Mother of **Śhrī Mahāgaṇeśha** who is Lord Jesus Christ, so this is Mother Mary who opens the **Agñyā Chakra**, and clears the **Ekādeśha Rudras** and the **Rudra Granthi**. Also means: **Mahā** – 'removing ego' [**ma**, **maḥ** – 'me, I, ego', **hā** – 'remove, destroy'] and **Gaurī** – 'clearing the path of the **Kundalini**'.
9. **Siddhi-dātrī**. **Siddhi** is 'success, fulfilment, self-realization, Yogic powers, supreme felicity, final liberation'. She grants all that at **Sahasrāra**, where, having purified ourselves for the previous eight days, we become fully dissolved in Her Divine Bliss and in the **śhūnya** – 'zero, empty' state beyond time, thought, etc. [**siddhida** – 'granting bliss', **atrī** – 'beyond the three (times, gunas, bodies, etc.)']. This day is **Saraswatī Pūjā (Right Side power)** when books, tools and creative items are vibrated.

These correspondences are explored and explained in more detail in the RiSY book 'Bija Mantras' (Appendix 5) available free on symb-ol.org.

# **The Nine Nights of Navarātri**

*Procedures and praises for each night*

|                       |                              |
|-----------------------|------------------------------|
| First three nights -  | <b>Śhrī Durgā (Mahākālī)</b> |
| Middle three nights - | <b>Śhrī Mahālakṣhmī</b>      |
| Last three nights -   | <b>Śhrī Mahāsaraswatī</b>    |

## **Guidelines for worship during Navaratri:**

- It is recommended to wash and decorate **Shri Mataji's Feet** (*photo sealed in glass*) every day or at least on the first night.
- After **Śhrī Gaṇeśha's** mantra, one may take the name of **Śhrī Durgā** for the day in the full mantra; or one can take all Nine Names (*which are a powerful meditation*) at least on the first night.
- The **Devi** worship is started with the **Nav'arna Mantra** (*Om Āim Hrīm Klīm Chāmuṇḍāyai vicche namaḥ*) at least twelve times, while decorating **Shri Mataji's Feet**.
- One or more **Navaratri Bhajans** (*list of Navaratri Songs, p.26*) may be sung before or after the specific praises for the day (*during offerings*).
- **The 32 Names of Śhrī Durga** (*p.185*) may be recited (*as a hymn*) after the reading of the **Devī Māhātmyam** each day.



## Day 1. Prātipada – ‘Commencement, First Day’

Aspect of Śhrī Durgā - Śhaila-putrī – ‘Daughter of the Mountain’.

### Mūlādhāra Chakra.

**Kalaśh Sthāpanā** – a **Kalaśh** – ‘water-pot’ with some large glossy leaves and a coconut are installed in the traditional manner (see next page).

**Ghata-sthāpanā** – ‘seed sowing’.

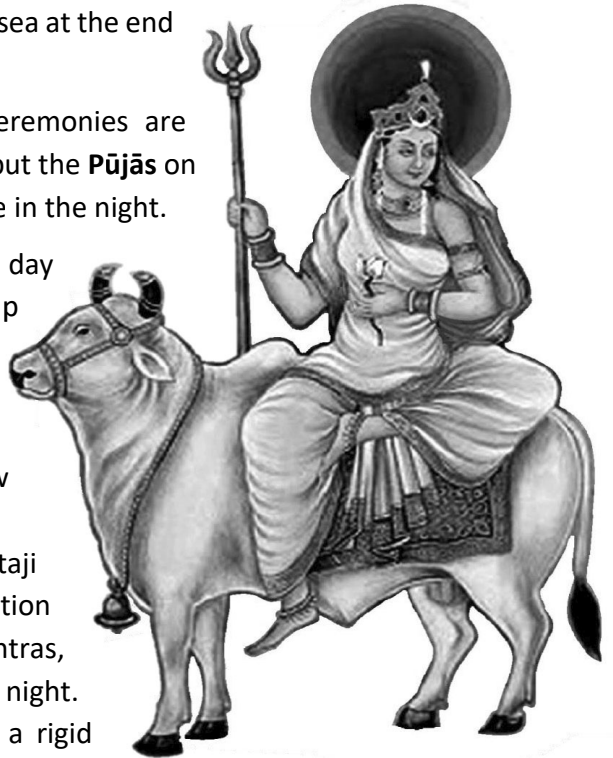
A pot of earth with nine types of seeds (*pulses and grasses*) or just barley (*or any other*) seed, is prepared, watered and offered to the Goddess. It symbolises the power of nature and the sustenance of the Mother Earth and is performed by women. It is to be watered every day.

A clay statue of **Śhrī Durgā** may be installed ceremoniously and worshipped (*ārati, flowers, prasad, etc.*) daily. This is offered to the river/lake/sea at the end of the festival.

On the first day these ceremonies are performed before sunset, but the **Pūjās** on the following days are done in the night.

On the morning of the first day it is advised not to get up before daybreak as the Goddess is busy destroying the demons during the night of the New Moon.

In Pune in 1988, Shri Mataji suggested simple meditation without saying any mantras, praises or songs on the first night. This does not have to be a rigid



practice and may have been to neutralise the Brahminical tendency to perform too many rituals.

Praises offered may include:-

- Taking the Nine Names of **Śhrī Durgā** in the full or short mantra (p.10).
- **Sapta-śhloka** –‘seven verses’ – the seven most auspicious and powerful verses from the **Sapta-śhati aṅga** (p.29).
- **108 names of Śhrī Durgā**. This can be sung as a hymn (p.35) or the names taken in the short mantra (p.31).
- Chapter 1 of **Devī Māhātmyam** (p.67) including singing of the **Brahma-stuti** (p.71).

**Prasād**: Sweets made with Chana (*gram flour*) and Ghee (*clarified butter*).

**Śhrī Śhaila-putrī** –‘daughter of the mountain’ (also called **Pārvatī**, **Hemavati**, **Giri-nandinī**) rides on **Nandī**, **Śhrī Śhiva**’s bull, has two hands bearing a trident and a lotus (*indicating power over the three Guṇas and the mind*), with the crescent moon on the forehead. She is the **Ādi Śhakti**, the Primordial Power of Nature and Creation symbolised by the **Ghata-sthāpanā**, embodying the powers of **Brahmā**, **Viṣṇu** and **Śhiva**. To guard Her bathroom and hence Her chastity She created **Śhrī Gaṇeśha** and this is the day of the **Mūlādhāra Chakra**.

**Śhaila-putrī** also means ‘of pure character’ or ‘purifying the character (*of devotees*)’ and the name confers a sense of holiness and purity.



A traditional **Kalaśh** –‘water-pot’, usually copper, brass or silver, but may be clay, full of water with five mango leaves and a coconut with a tuft of hair left on the top. Any long pointed glossy leaves may be used. The coconut may be decorated with swastika, cross, etc. in kumkum.

**Day 2. Dvitiyā** –‘Second day’. **Chandra Darśhan.** The new moon may be visible as a thin ‘nail-paring’ at sunset.

Aspect of Śhrī Durgā –

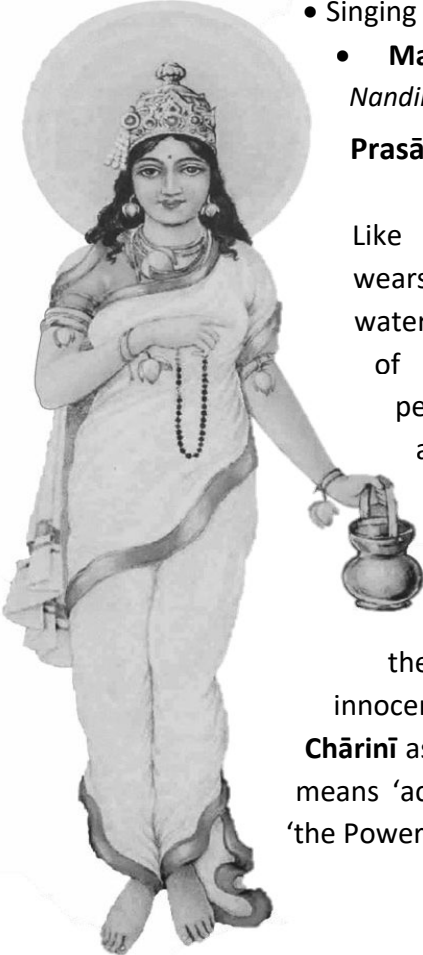
**Brahma-chārinī** –‘Following the path of God, celibate student’.

**Swādhiṣṭhāna Chakra** – **Kuṇḍalinī**.

- **Devi Sūktam** (*Ya Devi sarva bhuteshu..*) (p.90)
- Chapters 2, 3 & 4 of **Devī Māhātmyam** (p.74).
- Singing of **Shakrādyā Stuti**, Chapter 4, (p.82)

- **Mahishāsura Mardinī Stotram** (*Ayi Giri Nandini*) (p.164)

**Prasād:** Made with sugar.



Like **Śhrī Saraswatī**, **Śhrī Brahma-chārinī** wears white clothes, and holds a rosary and a water-pot in Her two hands. This is the aspect of **Śhrī Pārvatī** who undertook severe penances to win the love of **Lord Śhiva** and represents spiritual seeking and devotion to the highest knowledge. This embodies the aspects of **Swādhiṣṭhāna** – austerity, seeking knowledge and Self-realisation. She is the Primordial **Kuṇḍalinī**, embodying all innocence, auspiciousness and purity.

**Chārinī** as well as ‘moving, going on a path’ also means ‘acting, doing’ and so **Brahma-chārinī** is ‘the Power of **Brahmadeva**’ (**Śhrī Saraswatī**)’.

**Day 3. Sindūra Tritīyā** –‘Third Day of **Sindoor** –‘kum-kum’’. **Sindoor** is associated with married ladies who place it in the hair-parting.

Aspect of Śhrī Durgā –

**Chandra-ghaṇṭā** –‘With a bell-shaped moon gleaming (on forehead)’.  
**Nābhi Chakra** – **Void**.

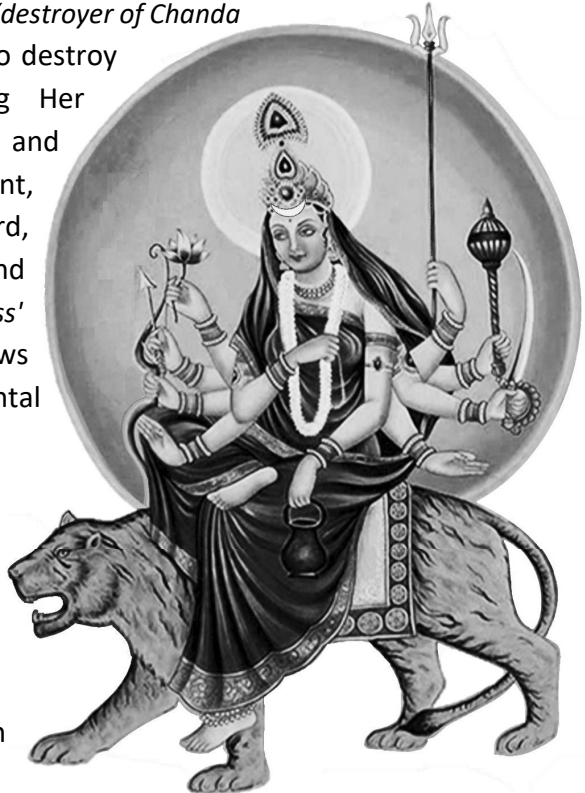
- **Devi Kavach** - may be sung collectively to a plain melody. (p.38)
- Chapters 5 & 6 of **Devī Māhātmyam** (p.90). including singing of **Tantrika Devi Sūktam** –‘Ya Devi Sarva Bhuteshu’ (p.90)
- Worship with **sindoor** –‘red powder’ on Shri Mataji’s Feet.

**Prasād**: Milk or rice pudding (*kheer*).

**Śhrī Chandra-ghaṇṭā** is a fierce form of **Śhrī Durgā** also known as **Chandi** –‘fired-up’ and **Chāmuṇḍā** –‘destroyer of Chanda

and Munda’ always ready to destroy demonic forces troubling Her devotees. She rides a tiger and has ten arms holding trident, mace, bow, arrows, sword, lotus, rosary, water-pot and **abhaya** -‘giving fearlessness’ with both hands. She bestows courage and removes mental and physical suffering.

**Chandraghaṇṭā** -‘Whose radiance destroys evil’ [**Chandr** –‘radiant’, **agha** – ‘sin, evil, suffering’ **anta** – ‘ending, destroying’] is the protective power and She rules the **Nābhi Chakra** with Her ten arms.



**Day 4. Varad-vināyaka Chaturthī** – ‘Fourth Day of the Peerless Giver of Boons’. (**Chaturthī** – ‘fourth day’ is sacred to **Śhrī Ganesha**)

Aspect of Śhrī Durgā –

**Kūṣhmāṇḍā**<sup>1</sup> – ‘Creative energy of the Universe’.

**Centre Heart Chakra – Prāṇa-maya Koṣha** – ‘Sheath of Life-breath’

- **Argala Stotram** (p.48)
- **Devi Kavach** is also sung on this day (p.38).
- Chapter 7 of **Devī Māhātmyam** (p.98).

**Prasād**: Sweet pancakes (*Malpua*).

**Śhrī Kūṣhmāṇḍā** is **aṣṭa-bhūja** – ‘eight armed’ holding discus, mace, bow, rosary, lotus, water-pot and a jar of **Amṛut** – ‘nectar of immortality’. She rides a tiger and is the creative power of the Sun (*Right Side*). Her worship bestows spiritual power and energy to devotees. The name can also mean ‘giving heat (ardour) against negativity’, an important quality of Centre Heart, where we should not be too tolerant of negativity, stupidity and wickedness.



<sup>1</sup> ‘A little of whose energy creates the Universe’. **Ku** – ‘little’, **uṣhma** – ‘heat, energy’, **aṇḍa** – ‘egg, universe’ (the Universe is called **Brahmāṇḍa** – ‘egg of the Supreme Spirit’)

**Kuṣhmānda** are also a class of demons which She destroys.

## Day 5. Lalitā Pañchamī – ‘Fifth Day of the Playful Goddess’.

Aspect of Śhrī Durgā - Skanda-mātā – ‘Mother of Śhrī Kārttikeya’

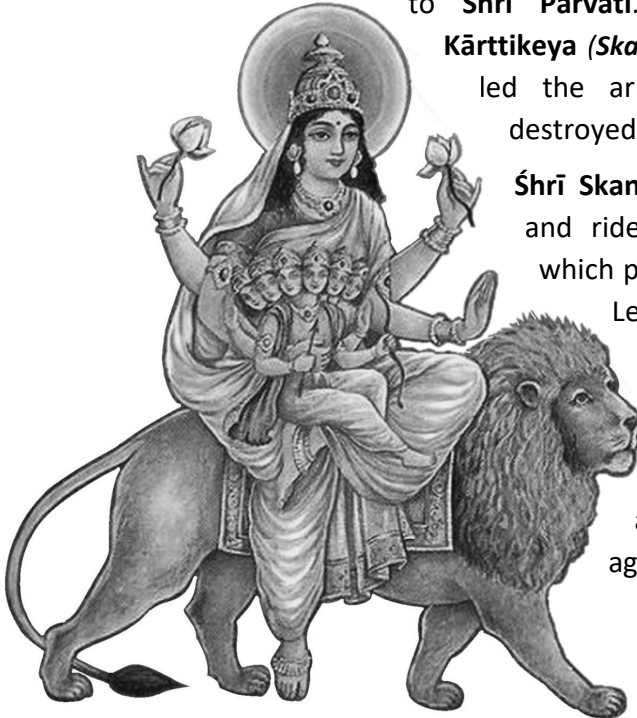
**Left Heart/Lalitā Chakra** –‘Power of the Left Side’ (in the left shoulder).

**Mano-maya Koṣha** –‘Sheath of Heart/Mind’ (conditionings).

- **Kilaka Stotram** (p.53).
- Chapter 8 of **Devī Māhātmyam** (p.100).
- **Śhrī Lalitā Sahasra-nāma** (p.126). If time is limited half may be recited and the other half on the next day. The full poem takes about 45 minutes.

**Prasād:** Bananas.

The demon **Tārakāsura**, who had over-run the heaven of the **Devas** – ‘Gods’, had a boon that he could only be killed by a son of **Lord Śhiva**, who at that time was unmarried. So the **Devas** conspired to marry Him to **Śhri Pārvatī**. The six-headed boy **Kārttikeya (Skanda)** was duly born who led the army of the Gods and destroyed **Tārakāsura**.



**Śhrī Skanda-mātā** has four arms and rides a lion. Her worship, which purifies the heart and the Left Side, gives liberation from material and emotional attachments, and is pleasing to **Śhrī Kārttikeya** who leads all the Divine forces against evil-doers.

## Day 6. Saraswatī Āvāhana –‘inviting Śhrī Saraswatī’.

Aspect of Śhrī Durgā –

**Kātyāyanī** – ‘Incarnated as of Sage Katyayana’s Daughter’.

**Śhrī Chakra** –‘power of whole Right Side’ (in the right shoulder).

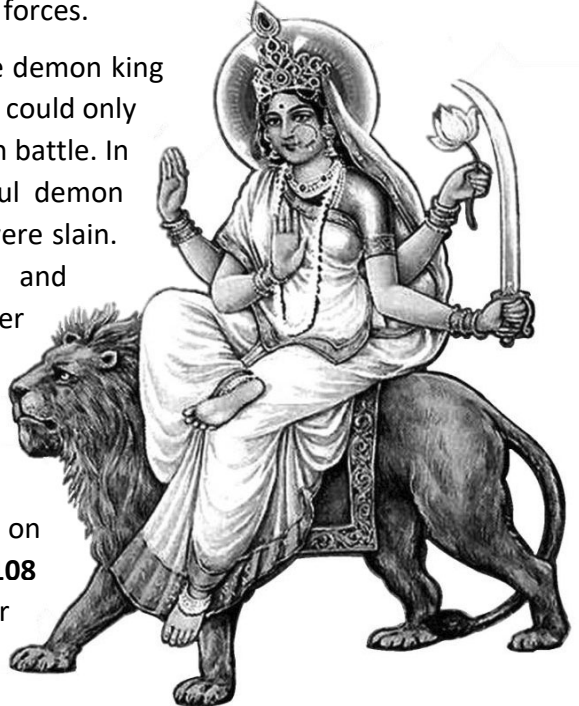
- Chapters 9 + 10 of **Devī Māhātmyam** (p.105).
- Books, study materials, musical instruments, craft tools, (computers?), etc. may be offered on stage for blessing (vibrating) as manifestations of **Śhrī Saraswatī**. These are returned on the ninth day.
- **Mahiṣhāsura Mardinī Stotram** (Ayi Giri Nandini) (p.164). This is the day of **Śhrī Kātyāyanī** who is the killer of **Mahiṣhāsura**.

**Prasād:** Honey. White coloured sweets.

**Śhrī Kātyāyanī** was created from the combined light of the **Devas** –‘Gods’ who each donated their special powers and weapons to help Her destroy **Mahiṣhāsura** and the demonic forces.

Her beauty also captivated the demon king **Śhumbha** but She told him She could only marry one who defeated Her in battle. In the ensuing fight the powerful demon and his brother **Niśhumbha**, were slain. She is the remover of ego and demonic tendencies in Her devotees. She rides a lion and is sometimes depicted with eighteen arms and three eyes. A white sari may be offered.

**Śhrī Saraswatī** is worshipped on the last three days and the **108 Names** (p.184) may be said or sung on any of these nights.



## Day 7. Mahālakshmī Pūjā.

Aspect of Śhrī Durgā – Kālarātri – ‘Dark Night of Dissolution’.

**Viśhuddhi Chakra.**

- Śhrī Mahālakshmī Puja.
- Mahālakshmī Stotram (*Namaste-‘stu Mahāmāye...*) (p.174)
- Devī Atharva Shīrsha (p.157).
- Chapter 11 – ‘Hymn to Narayani’ (p.110)
- Rātri Sūktam (*Vedic p.56 and Tantric p.90*)

**Prasād:** Jaggery (*raw sugar*).

**Kālarātri** –‘dark night’ [*kāla* –‘black, time, death’, *rātri* –‘night’] is the state of emptiness where all passions, thoughts and desires are extinguished.

One of the fiercest forms of Śhrī Durgā, Śhrī

**Kālarātri** (*kāla* –‘dark, black, time, destruction, death’, *rātri* –‘night’) confers auspiciousness, bliss and protection for devotees.

**‘Kālarātri Mahārātri**

**Moharātri’** –‘You are the dark night of worldly dissolution, the great night of final dissolution and the terrible night of delusion’.

These are the three dark nights when the fierce form of Śhrī Durgā is worshipped; (1) during **Navarātri** (Oct), (2) **Śhivarātri** (Feb) and (3) **Kṛishṇa-janm’āshtamī** (Aug) respectively.



**Day 8. Mah'āṣṭamī – 'Great Eighth day'.**

**Aspect of Śhrī Durgā - Mahāgaurī – 'Very Fair, Pure and Shining'.**

**Āgñyā Chakra - Vigñyāna-maya Koṣha – 'Sheath of Understanding'.**

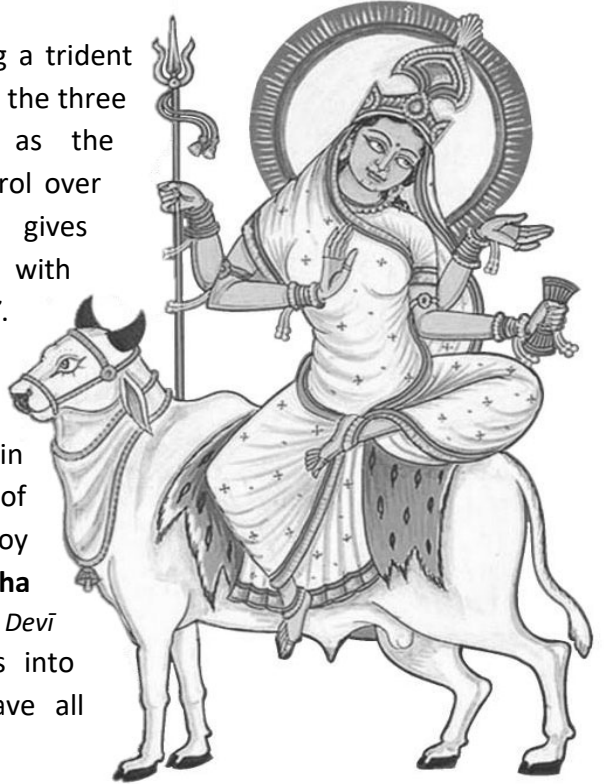
- Chapter 12 of **Devī Māhātmyam** (p.119).
- **Mahālakshmī Stotram** (p.174)
- **Śhrī Annapūrṇā Stotram** (p.171)

**Prasād:** Coconut.

**Śhrī Mahāgaurī** is Mother Mary, the mother of Lord Jesus Christ (**Mahāgaṇeśha**) and this purifies **Āgñyā Chakra** and clears the **Rudra Granthi** so that we experience **Nirvichāra Samādhi** -thoughtless meditation.

She has four hands holding a trident indicating Her mastery over the three **guṇas**; a drum which, as the heartbeat, shows Her control over life and existence, and gives fearlessness and blessings with the **mudrās** – 'hand-gestures'.

**Śhrī Pārvatī** became **Mahāgauri** – 'very fair' when She shed Her dark skin which took the form of Goddess **Kauśhikī** to destroy **Śhumbha** and **Niśhumbha** (recounted in Ch.5 of *Devī Mahātmyam*). She takes us into that realm where we leave all worldly troubles behind.



## Day 9. Mahā-navamī – ‘Ninth day’.

*Aspect of Śhrī Durgā – Siddhi-dātrī – ‘Granting Self-realisation’.*

**Sahasrāra Chakra - Ānanda-maya Koṣha – ‘Sheath of Bliss’.**

- Chapter 13 of **Devī Māhātmyam** (p.122).
- **Kuñjika Stotram** (p.178).
- **Saraswatī Pūjā - 108 Names of Śhrī Saraswati.** (p.184) *Sung as a hymn to a simple melody, this takes about four minutes.*
- Prayer for Forgiveness (p.176 or 178)

**Prasād:** Prepared with sesame seeds or mixed grains.

At **Sahasrāra** the Goddess bestows on us the attainment of our goal of **Kaivalya** – ‘absolute one-ness with the Divine’. This is the completion of our seeking and we enjoy being Her instruments channelling Divine Love, Peace and Joy onto this Earth.

**Śhrī Siddhi-dātrī** (*Siddhi* – ‘success, fulfilment, Self-realisation, Yogic powers’, *dātrī* – ‘giver’) has four hands, holding mace, discus, conch and lotus (like **Śhrī Viṣṇu**) and is seated on a lotus.

As well as giving the **aṣṭa-siddhi** – ‘eight powers’ and **nava-nidhi** – ‘nine treasures’, Her influence is healing and nourishing to all our four bodies, physical, emotional, mental and spiritual.



## **Day 10. Vijaya-daśhamī (Dussehra) – ‘Tenth Day of Victory’.**

- **Śhrī Rāma Pūjā.**
- Prayer for Forgiveness (*p.176 or 178*)
- Burning of **Rāvana** effigy.
- **Durgā Visarjan** –the statue of **Śhrī Durgā** may be taken in a procession for immersion in the lake/river/sea.
- **Cutting the Ghata-sthāpanā.** The grass and bean shoots can be cut and offered as **Prasād** (*eaten by devotees*).

**Dussehra** (*daśha* –‘tenth’, *ahara* –‘day’) can also be interpreted as ‘**Daśha-Hara**’, meaning the cutting of the ten heads of **Rāvana**. So, let us resolve on this day to cut the ten heads of the demon Ego - passion, pride, anger, greed, infatuation, lust, hatred, jealousy, ignorance, revenge, selfishness and crookedness.

### **Other Auspicious Activities**

**Dandiya** –‘stick-dancing’ is pleasing to the Goddess. This is traditionally enjoyed on the **Dussehra** evening celebration – but may also be practiced at other times during **Navarātri**.

### **Collective singing**

Shri Mataji has commented many times on how the vibrations flow more when we perform songs and praises collectively; so let us try to sing the beautiful praises associated with **Navarātri** as collectively as possible. This is one of the purposes of this book.

Praises like the **Kavach of the Devi** and the **Lalitā Sahasranāma** were composed as hymns with wonderful flowing rhythms (*Anushtubh metre*), ideally suited to being sung to a simple melody.

**Prasād** (*general*): Chana (*roasted chickpeas*), sweets made of gram flour, ghee and jaggery (*raw sugar*), kheer (*milk pudding*), nuts and dried fruit.

## Navaratri Songs

*Listed in the order they appear in the Sahaja Yoga Songbook (2025)*

|                                     |                                     |
|-------------------------------------|-------------------------------------|
| Jay Jay Bhavani.....                | Sanskrit 1                          |
| Ayi Giri Nandinī.....               | Sanskrit 2 – All 20 verses, p. 164. |
| Sarva Mangala .....                 | Sanskrit 3 – All 40 verses, p. 110. |
| Jay Jagadambe, Mata Bhavani .....   | Sanskrit 5                          |
| Ya Devi Sarva Bhuteshu .....        | Sanskrit 6 – Full Stotram, p. 90.   |
| Mahalakshmi Stotram.....            | Sanskrit 8                          |
| Anyatha Sharanam Nasti .....        | Sanskrit 31                         |
| Bhavani Dayani .....                | Marathi 2                           |
| Zog.wa .....                        | Marathi 7                           |
| Adi Maya Ambabai.....               | Marathi 20                          |
| Jay Jagadambe, jay Ganesha-ji ki .. | Hindi 11                            |
| Ghane ghane jang.la .....           | Hindi 13                            |
| Durgā, Adi Shakti .....             | Hindi 21                            |
| Durgati harinī.....                 | Hindi 33                            |
| Jago savera .....                   | Hindi 63                            |
| Mahamaya Mahakali .....             | Hindi 64                            |
| Mātā, O Mātā.....                   | Hindi 66                            |
| Jago he Jagadambe .....             | Hindi 84                            |
| Shrī Jagadambe āyi re .....         | Hindi 91                            |
| Jaya He.....                        | Hindi 101                           |
| Shrī Devi Stotram (Gatis-twam) .... | IS3                                 |
| Mother please come in my heart...   | English 0                           |
| O Holy Virgin .....                 | English 6                           |

Normally, as bhajans, we sing shortened versions of ‘**Ayi Giri Nandinī**’ and ‘**Sarva Mangala**’ but during **Navarātri** it can be appropriate to perform the full versions. (pp.164 & 110)

## Translation of: H.S.H. Shrī Mataji's

### Marathi Letter, 01-10-78

To All Sahaja Yogis, Many Blessings.

Today is the first day of Navaratri. Today your attention should be on Shri Ganesha. His devotion is infinite. He has never worshipped anybody else except Mother. Hence He is so great. All other Gods appear very strong; everyone has some specialty. What is Mother's speciality? Her ego (aham) is nowhere felt by others. Hence Shri Ganesha who has surrendered to such a Mother, is so wise and venerable.



Mother has nothing with Her. Her very name begins with 'Ni' e.g. Nish-kanchan - 'having no wealth', Nirlepa - 'unaffected', Nirvichara - 'thoughtless', Nishprayojana - 'having no motives', Nirgarvita - 'egoless', Niriccha - 'desireless' etc.

Therefore, surrendering to such a Mother, who has nothing with Her, needs some kind of subtle thought, in that Mother has nothing with Her and therefore, nothing can be asked from Her.

It shows how Shri Ganesha by Himself, is fully satisfied. Where does this contentment of Shri Ganesha come from? It is His own power.

When the gate of the Self opens, nothing else is required. It is the Mother who opens this gate and therefore She is so dear to Shri Ganesha. Complete Self-Realization is that stage, attaining which nothing else is required. Thereafter, only enjoying the Bliss and the Satisfaction of Fulfilment.

You are made in the pattern of Shri Ganesha. Therefore, your power is unmatched, but for that, you should have devotion and innocence like Shri Ganesha's. Then Mother would admire you and the whole world would witness that beautiful sight.

I have worked in the operation and Ida Nadi of all has become much lighter. Ida means past and all good and bad impressions. All that is bad should be removed like cleaning of an excellent cloth that gets back its colour and new look. Right Side improves by discipline. I myself will observe fast and clean your Right Side, so that your power to do the work increases and you start Sahaja Yoga work with new vigour.

However, Left Side can be kept clean by discriminating between good and bad deeds and strictly doing only that which is good. That means you have to do only that which is auspicious and helpful. Right Side can be activated by discipline. Balance is very important in Sahaja Yoga. The age-old maxim: 'Ati Sarvatra Varjayet' – '*Extremes should be avoided everywhere*' really holds good.

I am very eager to meet you all.

Your Mother – Nirmala

## ❧ The Nav'ārna Mantra ❧

*'The Nine-syllabled Mantra'*

The Nine-syllabled **Mantra** is an integral part of **Navarātri** and worship during the nine nights is traditionally started by saying it at least twelve times, after salutations to **Śhrī Ganesha**. The **Sapta-śhati aṅga** –'limbs of the Devi Māhātmyam' give instructions<sup>1</sup> on the use of this mantra.

### Om Āīm Hrīm Klīm Chāmuṇḍāyai vichche

**Shri Mataji** has talked about this mantra in Her writings and lectures:

“Om Āīm Hrīm Klīm Chāmudāyai Vichche namah<sup>2</sup> is properly used to awaken **Ādi Shakti** as **Jagadamba** or **Chāmudā**. This beautiful and powerful **mantra** should only be used by a realized soul under the guidance of an evolved **Guru**.”

*Creation. Ch.5.*

**Āīm**, **Hrīm** and **Klīm** are the **A**, **U** and **M** of **Om** in their evolved forms:

- **Āīm** ('Ayeem') – **Śhrī Mahāsaraswatī**, Pure Desire, Awakening of **Kuṇḍalinī**, supported by the lower chakras. **Sat** –'existence, reality' of **Sat-chit-ānanda**.
- **Hrīm** – **Śhrī Mahālakshmī** (*Hari-Viṣṇu*), Central Channel, **Kundalini** rising through **Suṣumnā Nāḍī**, evolution, peace. **Chit** –'consciousness'.
- **Klīm** – **Śhrī Mahākālī**, Bliss in the **Sahasrāra**, Destruction of Illusions, Divine Connection. **Ānanda** –'joy, bliss'.
- **Chāmuṇḍā** – The Destroyer of the demons **Chaṇḍa** –'anger' and **Muṇḍa** –'bald head' ie. removing Ego and Conditionings. Also means 'upwelling (desire) for dissolution (in the Divine)' [**cham** –'dissolving', **unda** –'upwelling, flow'] or 'bathing in auspiciousness' [**chām** – 'well-being, auspiciousness', **unda** – 'flow, bathing'].

---

<sup>1</sup> Instructions in the **Purānas** say the **mantra** is to be recited at least a thousand times per day, making ten thousand over the nine nights. Saying the **mantra** 1000 times, at 5 seconds per **mantra**, would take one and a half hours.

<sup>2</sup> Adding **namah** -'bowing' at the end is a matter of personal preference.

- **Vichche** –‘I approach (surrender to)’ [1<sup>st</sup>p. pres. of **vicch** –‘approach, go’] (*Chāmuṇḍāyai* is dative case ‘to...’).

One may salute the **Bījas** with these mantras:

**Om Āīm Mahāsaraswatyai namaḥ**

**Om Hrīm Mahālakshmyai namaḥ**

**Om Klīm Mahākālyai namaḥ**

**Om Śhrī Chāmuṇḍāyai namaḥ**

**Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**

“These Three Primordial Syllables **AA**, **OO** and **MA** represent the three powers of the Primordial Mother: These Three Syllables later on form the Primordial Words **Āīm**, **Hrīm** and **Klīm**.” *Creation Ch 1.*

“**Āīm**, **Klīm**, **Hrīm** are the three words denoting the three powers of the Goddess. **Āīm**, **Hrīm** and **Klīm**: **Āīm** is the **Mahākālī**, **Hrīm** is the **Mahālakshmī** and **Klīm** is the **Mahāsaraswatī**.” *26-01-84, India.*

“Supposing you want to raise your **Kundalinī**, then the **bīja mantra** is ‘**Hrīm**’. ‘**Ra**’ is the energy, **Rādhā**. The one who sustains the energy is **Rādhā**. She is **Mahālakshmī** that is why she sustains the **Kundalinī**. ‘**Eee**’ is the primordial Mother and ‘**Ra**’ is the energy that is **Kundalinī**. So the ‘**Hrīm**’ means that you have the energy passing through the **Mahālakshmī tattwa** which is **Ra**. You see the Energy is passing towards the Primordial Being. So ‘**Hrīm**’.” *17-10-88, Pune.*



For a more detailed explanation of this mantra see the *RiSY* book ‘*Bīja Mantras*’ available to download free on [symbol.org](http://symbol.org).

The Nine-syllabled Mantra  
**Om Āīm Hrīm Klīm Chāmuṇḍāyai vichche** inscribed in a Yantra.

# Śhrī Durgā Sapta Śhlokī

Seven verses to Śhrī Durgā

**Śhiva uvācha:** - Lord Shiva said:

**Devi Tvaṁ bhakta sulabhe, sarva kārya vidhāyini  
Kalau hi kārya siddhy'artham, upāyaṁ brūhi yat nataḥ ||**

*O Goddess, easily attained by devotees, dispenser of all outcomes,  
Explain how, in this Kali Yuga, to achieve the fulfilment of one's efforts.*

**Devy'uvācha:** - The Devi said:

**Śhrīṇu deva pravakṣhyāmi, kalau sarv'eṣṭa sādhanam  
Mayā Tav'aiva snehen'āpy'ambā stutiḥ prakāshyate ||**

*Listen, O Lord, while I explain the fulfilment of all wishes in this Kali Yuga  
By Your Grace, it will be illumined by this praise of the Divine Mother.*

**Om. Asya Śhrī Durgā sapta śhlokī stotra** *Of these seven verses to Durgā*  
**Mahā-mantrasya Nārāyaṇa riṣhiḥ** *The composing seer is Śhrī Viṣṇu*  
**Anuṣṭubh'ādīni chhandānsi** *The metres are Anushtubh, etc.*  
**Śhrī Mahākālī Mahālakṣhmī** *The presiding deities are Śhrī Mahākālī,*  
**Mahāsaraswatyo devatāḥ** *Mahālakṣhmī and Mahāsaraswatī*  
**Śhrī Dūrgā prīty'artham** *To please Śhrī Durgā*  
**Sapta śhlokī Durgā pāṭhe viniyogaḥ** *These seven verses are recited.*

**Jñāninām api chetānsi Devī Bhagavatī hi sā**

**Balād ākṛiṣhya mohāya Mahāmāyā prayachchhati** || 1 ||

*The attention of even the wise and knowledgeable is forcibly attracted  
by that Illustrious Goddess who, as Mahāmāyā, causes delusion.*

**Durge smṛitā harasi bhītim aśheṣha jantoḥ**

**Svasthaiḥ smṛitā matimat'iva śhubhām dadāsi**

**Dāridrya duḥkha bhaya hāriṇi kā Tvad anyā**

**Sarv'opakāra karaṇāya sadā-'rdra chittā** || 2 ||

*O Goddess Durgā, when remembered You remove all fear,  
When recollected, You grant intelligence and happiness,  
Who other than You, O destroyer of hardships, sorrow and fear,  
Can deliver all assistance with ever-tender intentions.*

**Sarva maṅgala māṅgalye, Śhīve sarv'ārtha sād'hike**  
**Śharaṇye tryambake Gauri, Nārāyaṇi namo-'stu te** || 3 ||  
*O Conferer of all bliss and happiness, auspicious Fulfiller of all undertakings, O shining three-eyed giver of shelter, O Refuge of Humanity, we bow to You.*

**Śharaṇ'āgata dīn'ārta pari-trāṇa parāyaṇe**  
**Sarvasy'ārti hare Devi, Nārāyaṇi namo-'stu te** || 4 ||  
*The Supreme Goal and Protector of the afflicted who seek refuge in You  
O Goddess who removes the pain of everyone, Narayani, we bow to You*

**Sarva swarūpe sarveśhe sarva śhakti samanvite**  
**Bhaye-bhyas trāhi no Devi Durge Devi namo-'stu te** || 5 ||  
*In the form of the Universe, controlling everything, having all powers,  
Protecting us trembling with fear, O Goddess Durgā, we bow to You.*

**Rogā naśheṣh'ānapahaṁsi tuṣhṭā**  
**Ruṣhṭā tu kāmān sakal'ānabhīṣhṭān**  
**Tvām āśhritānām na vipannarāṇām**  
**Tvām āśhritā hy'āśhrayatām prayānti** || 6 ||  
*If satisfied You destroy illness and promote vitality,  
But if angry You give everything undesirable.  
Those attached to You do not get afflicted;  
Those depending on You become the refuge of others.*

**Sarvā bādhā praśhamaanam trai-lokyasy'ākhileśhvari**  
**Evam eva Tvayā kāryam asmad vairi vināśhanam** || 7 ||  
*You pacify all troubles, O Supreme Controller of the three worlds,  
Thus completely destroying the works of our enemies.*

**|| Iti Durgā sapta śhlokī sampūrṇā ||**  
*Here ends the seven verses to Śhrī Durgā*

## The 108 Names of Śhrī Durgā

**Śhata nāma pra-vakṣhyāmi śhrīnuṣhva kamal'ānane**  
(Lord Shiva said to Śhrī Pārvatī...) I will recite the hundred names,  
listen well, O Lotus-faced One,

**Yasya prasāda mātrena Durgā prītā bhavet Satī**  
Only by this offering will Mother Durga be pleased, O Faithful Spouse.

*Om Twameva sākṣhāt Śhrī*    You are...

|   |  |    |
|---|--|----|
| <b>Satī</b> .....                       | <i>The First Incarnation and Devoted Wife of Shrī Shiva;<br/>the most excellent abode of truth</i> |    |
| <b>Sādhvī</b> .....                     | <i>The Bearer of All Virtues</i>   |    |
| <b>Bhava prītā</b> .....                | <i>Loved by Shrī Shiva</i>   |    |
| <b>Bhavānī</b> .....                    | <i>The Loving Consort of Shrī Shiva; the source<br/>of all existence and contemplation</i>         |    |
| <b>Bhava mochanī</b> .....              | <i>Liberating us from worldly existence</i>  | 5  |
| <b>Āryā</b> .....                       | <i>Honourable and noble</i>  |    |
| <b>Durgā</b> .....                      | <i>The Goddess who is hard to attain</i>   |    |
| <b>Jayā</b> .....                       | <i>The Goddess of Victory</i>  |    |
| <b>Ādyā</b> .....                       | <i>The Primordial Goddess</i>  |    |
| <b>Tri-netrā</b> .....                  | <i>Three-eyed</i>  | 10 |
| <b>Śhūla dhārinī</b> .....              | <i>The Wielder of the trident</i>  |    |
| <b>Pināka dhārinī</b> .....             | <i>The One who bears Shrī Shiva's Pinaka bow</i>   |    |
| <b>Chitrā</b> .....                     | <i>Of many excellent forms</i>   |    |
| <b>Chaṇḍa-ghaṇṭā</b> <sup>1</sup> ..... | <i>Fiercely ringing a bell to instil fear in evil-doers</i>  |    |
| <b>Mahā-tapā</b> .....                  | <i>Practicing great austerities</i>  | 15 |
| <b>Mānas</b> .....                      | <i>The Psyche as the combination of heart and mind</i>   |    |
| <b>Buddhi</b> .....                     | <i>The Intellect and understanding</i>   |    |
| <b>Ahaṁkāra</b> .....                   | <i>The Illusion of individuality, the ego</i>  |    |
| <b>Chitta rūpā</b> .....                | <i>In the Form of the attention</i>  |    |
| <b>Chitā</b> .....                      | <i>Consciousness</i>   | 20 |

<sup>1</sup> Not a misprint for **Chandra-ghaṇṭa!** [*chaṇḍa* – 'violent, angry, fierce, passionate']

|  |  |    |
|--|--|----|
| <b>Chiti</b> .....                         | <i>Understanding and reflection</i>  |    |
| <b>Sarva mantra mayī</b> .....             | <i>The Essence of all mantras</i>  |    |
| <b>Sattā</b> .....                         | <i>Truth and Reality</i>   |    |
| <b>Saty'ānanda swarūpinī</b> .....         | <i>Characterised by blissful immersion<br/>in the Ultimate Reality</i>         |    |
| <b>Anantā</b> .....                        | <i>Eternal</i>   | 25 |
| <b>Bhāvinī</b> .....                       | <i>The Fulfillment of all good qualities</i>                                   |    |
| <b>Bhāvyā</b> .....                        | <i>What we aspire to become</i>  |    |
| <b>Bhavy'ābhavyā</b> .....                 | <i>What is destined to be and what is not to be</i>                            |    |
| <b>Sadā gati</b> .....                     | <i>Always Moving – as Wind or Spirit</i>                                       |    |
| <b>Śhāmbhavī</b> .....                     | <i>The Beneficent Wife of Shrī Shiva</i>                                       | 30 |
| <b>Deva mātā</b> .....                     | <i>The Mother of the Gods</i>  |    |
| <b>Chintā</b> .....                        | <i>Taking care of our well-being</i>   |    |
| <b>Ratna priyā</b> .....                   | <i>Fond of jewels (realised souls)</i>   |    |
| <b>Sadā</b> .....                          | <i>Ever-existent</i>   |    |
| <b>Sarva vidyā</b> .....                   | <i>All Knowledge</i>   | 35 |
| <b>Dakṣha kanyā</b> .....                  | <i>The Daughter of King Daksha</i>   |    |
| <b>Dakṣha yagñya-<br/>-vināśhinī</b> ..... | <i>Destroying King Daksha's sacrifice,<br/>when he insulted Shrī Shiva</i>     |    |
| <b>Aparṇā</b> .....                        | <i>Undertaking severe penance to win Shrī Shiva<br/>not even eating leaves</i> |    |
| <b>Aneka varnā</b> .....                   | <i>Manifesting in many styles</i>  |    |
| <b>Pātalā</b> .....                        | <i>Having a rosy glow</i>  | 40 |
| <b>Pātalā-vatī</b> .....                   | <i>Surrounded by roses and pink lotuses</i>                                    |    |
| <b>Pitāmbara pari-dhānā</b> .....          | <i>Clothed in yellow garments</i>  |    |
| <b>Kamal'ānjira rañjinī</b> .....          | <i>Adorned with lotus blossoms</i>   |    |
| <b>Ameya vikramā</b> .....                 | <i>Of immeasurable valour</i>  |    |
| <b>Krūrā</b> .....                         | <i>Formidable</i>  | 45 |

|                                |   |    |
|--------------------------------|---|----|
| <b>Sundarī</b> .....           | <i>Beautiful</i>  |    |
| <b>Sura sundarī</b> .....      | <i>Heavenly Beauty</i>                                    |    |
| <b>Vana durgā</b> .....        | <i>The Goddess of the Forest</i>                          |    |
| <b>Mātaṅgī</b> .....           | <i>The Mother of the tribe of elephants (great souls)</i> |    |
| <b>Mātaṅga muni pūjitā</b> ... | <i>Worshipped by the Sage Matanga</i>                     | 50 |
| <b>Brāhmī</b> .....            | <i>The Shakti of Shrī Brahma</i>                          |    |
| <b>Mah'eśhwarī</b> .....       | <i>The Shakti of Shrī Shiva</i>                           |    |
| <b>Aindrī</b> .....            | <i>The Shakti of Shrī Indra</i>                           |    |
| <b>Kaumārī</b> .....           | <i>The Shakti of Shrī Kārtikeya</i>                       |    |
| <b>Vaiṣṇavī</b> .....          | <i>The Shakti of Shrī Viṣṇu</i>                           | 55 |
| <b>Chāmuṇḍā</b> .....          | <i>The Goddess who destroys demons</i>                    |    |
| <b>Vārāhī</b> .....            | <i>The Shakti of Shrī Viṣṇu in the boar incarnation</i>   |    |
| <b>Lakṣhmī</b> .....           | <i>The Goddess of good fortune and spiritual ascent</i>   |    |
| <b>Puruṣh'ākṛiti</b> .....     | <i>Having the Form of the Primordial Being</i>            |    |
| <b>Vimalā</b> .....            | <i>Unstained and spotless</i>                             | 60 |
| <b>Ut-karṣhīṇī</b> .....       | <i>The highest ascending glory</i>                        |    |
| <b>Gñyānā</b> .....            | <i>Knowledge</i>  |    |
| <b>Kriyā</b> .....             | <i>Action</i>   |    |
| <b>Nityā</b> .....             | <i>Eternal</i>  |    |
| <b>Buddhidā</b> .....          | <i>The Bestower of enlightened intelligence</i>           | 65 |
| <b>Bahulā</b> .....            | <i>Abundant</i>   |    |
| <b>Bahula premā</b> .....      | <i>Overflowing with Love</i>                              |    |
| <b>Sarva vāhana vāhanā</b> ... | <i>Conveyed in all types of vehicles</i>                  |    |
| <b>*Niśhumbha-</b>             |   |    |
| <b>-śhumbha hananī</b> ....    | <i>Annihilating the demons Nishumbha and Shumbha</i>      |    |
| <b>*Mahiṣh'āsura mardinī</b> . | <i>The Slayer of the evil Mahisha</i>                     | 70 |
| <b>*Madhu Kaitabha hantrī</b>  | <i>Destroying the demons Madhu and Kaitabha</i>           |    |
| <b>*Chaṇḍa Muṇḍa-</b>          |   |    |
| <b>-vināśhinī</b> .....        | <i>Crushing the demons Chanda and Munda</i>               |    |

|  |  |     |
|--|--|-----|
| <b>Sarv'āsura vināśhinī</b> . . . . .  | <i>Grinding all demons into dust</i>                                     |     |
| <b>Sarva dānava ghātinī</b> . . . . .  | <i>The Slayer of all the demons</i>                                      |     |
| <b>Sarva śhāstra mayī</b> . . . . .    | <i>In all the sacred books and sciences</i>                              | 75  |
| <b>Satyā</b> . . . . .                 | <i>The Ultimate Reality</i>  |     |
| <b>Sarv'āstra dhārinī</b> . . . . .    | <i>Wielding all kinds of weapons</i>                                     |     |
| <b>Aneka śhastra hastā</b> . . . . .   | <i>Bearing many missiles in the hands</i>                                |     |
| <b>Anek'āstrasya dhārinī</b> . . . . . | <i>Brandishing many weapons</i>  |     |
| <b>Kumārī</b> . . . . .                | <i>The Virgin Goddess</i>  | 80  |
| <b>Eka kanyā</b> . . . . .             | <i>The solitary Virgin</i>   |     |
| <b>Kaiśhorī</b> . . . . .              | <i>The youthful Goddess</i>  |     |
| <b>Yuvatī</b> . . . . .                | <i>Appearing as a young girl</i>   |     |
| <b>Yati</b> . . . . .                  | <i>Ascetic</i>   |     |
| <b>Apraudhā</b> . . . . .              | <i>Having the form of a youthful maiden</i>                              | 85  |
| <b>Praudhā</b> . . . . .               | <i>Appearing as an older woman</i>                                       |     |
| <b>Vṛiddha mātā</b> . . . . .          | <i>Taking the form of a mature mother</i>                                |     |
| <b>Bala pradā</b> . . . . .            | <i>The Bestower of strength</i>  |     |
| <b>Mah'odarī</b> . . . . .             | <i>Whose belly encompasses the whole universe</i>                        |     |
| <b>Mukta keśhī</b> . . . . .           | <i>With loose and flowing hair</i>                                       | 90  |
| <b>Ghora rūpā</b> . . . . .            | <i>Of terrifying form</i>  |     |
| <b>Mahābalā</b> . . . . .              | <i>Of very great strength</i>  |     |
| <b>Agni jvālā</b> . . . . .            | <i>Blazing with fire</i>   |     |
| <b>Raudra mukhī</b> . . . . .          | <i>Fierce-faced</i>  |     |
| <b>Kāla-rātri</b> . . . . .            | <i>The Dark Night of Dissolution</i>                                     | 95  |
| <b>Tapasvinī</b> . . . . .             | <i>Undertaking austerities</i>   |     |
| <b>Nārāyaṇī</b> . . . . .              | <i>The Shakti of Shri Viṣṇu, the Refuge of Humanity</i>                  |     |
| <b>Bhadra-kālī</b> . . . . .           | <i>The Auspicious Dark-skinned Mother</i>                                |     |
| <b>Viṣṇumāyā</b> . . . . .             | <i>Shri Viṣṇu's Creative Power who<br/>announces Divine Incarnations</i> |     |
| <b>Jal'odarī</b> . . . . .             | <i>Holding all the waters of the Earth in Your belly</i>                 | 100 |

|                            |  |     |
|----------------------------|--|-----|
| <b>Śhiva dutī</b> .....    | <i>Recruiting Shri Shiva as Your Messenger</i>   |     |
| <b>Karālī</b> .....        | <i>Of very dreadful aspect, with wide-gaping mouth</i>   |     |
| <b>Anantā</b> .....        | <i>Infinite and Eternal</i>  |     |
| <b>Param'eśhwarī</b> ..... | <i>The Supreme Goddess</i>   |     |
| <b>Kātyāyanī</b> .....     | <i>The Daughter of Sage Katyayana, born from<br/>the light of all the Gods to destroy the<br/>evil Mahishasura and his followers</i> | 105 |
| <b>Sāvitrī</b> .....       | <i>The life-giving power of the sun</i>  |     |
| <b>Pratyakṣhā</b> .....    | <i>The manifested world of the senses</i>  |     |
| <b>Brahma vādinī</b> ..... | <i>Granting knowledge of the Supreme Spirit</i>  |     |

**Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**

*Who is incarnated before us as Our Holy Mother Shri Mataji*



**The 108 names of Śhrī Durgā (hymn)**

*Durg'āṣṭottara-śhata nāma Stotram*

**Īśhvara uvacha:** *Shri Shiva said:-*

**Śhata nāma pra-vakṣhyāmi śhrīnuṣhva kamal'ānane**

**Yasya prasāda mātrena Durgā prītā bhavet Satī** || 1 ||

*I will recite the hundred names, listen well, O Lotus-faced One*

*Only by this offering will Mother Durga be pleased, O Faithful Spouse.*

**Satī Sādhvī Bhava prītā Bhavānī Bhava mochanī**

**Āryā Durgā Jayā ch'Ādyā Tri-netrā Śhūla dhārinī** || 2 ||

**Pināka dhārinī Chitrā Chaṇḍa ghaṇṭā Mahā-tapāḥ**

**Māno Buddhir Ahamkārā Chitta rūpā Chitā Chitiḥ** || 3 ||

**Sarva mantra mayī Sattā Saty'ānanda swarūpinī**

**Anantā Bhāvinī Bhāvya Bhavy'ābhavyā Sadā gatiḥ** || 4 ||

**Śhāmbhavī Deva mātā cha Chintā Ratna priyā Sadā  
Sarva vidyā Dakṣha kanyā Dakṣha yagñya vināśhinī** || 5 ||

**Aparṇ'āneka varnā cha Pātalā Pātalā vati  
Pitāmbara pari-dhānā Kamal'ānjīra rañjini** || 6 ||

**Ameya vikramā Krūrā Sundarī Sura sundarī  
Vana durgā va Mātāṅgī Mātāṅga muni pūjitā** || 7 ||

**Brāhmī Mah'eśhwarī ch'Aindrī Kaumārī Vaiṣṇavī tathā  
Chāmuṇḍā Vārāhī chaiva Lakṣhmīśh cha Puruṣh'ākṛiti** || 8 ||

**Vimal'ot-karṣhiṇī Gñyānā Kriyā Nityā cha Buddhidā  
Bahulā Bahula premā Sarva vāhana vāhanā** || 9 ||

**Niśhumbha śhumbha hananī Mahiṣh'āsura mardinī  
Madhu Kaiṭabha hantrī cha Chaṇḍa Muṇḍa vināśhinī** || 10 ||

**Sarv'āsura vināśhinī Sarva dānava ghātini  
Sarva śhāstra mayī Satyā Sarv'āstra dhārinī tathā** || 11 ||

**Aneka śhastra hastā cha Anek'āstrasya dhārinī  
Kumārī cha'Aika kanyā cha Kaiśhorī Yuvatī Yatiḥ** || 12 ||

**Aprauḍhā chaiva Prauḍhā cha Vṛiddha mātā Bala pradā  
Mah'odarī Mukta keśhī Ghora rūpā Mahābalā** || 13 ||

**Agni jvālā Raudra mukhī Kālarātri Tapasvinī  
Nārāyaṇī Bhadrakālī Viṣṇumāyā Jal'odarī** || 14 ||

**Śhiva-dūtī Karālī cha Anantā Param'eśhwarī  
Kātyāyanī cha Sāvitrī Pratyakṣhā Brahma vādinī** || 15 ||

**Phala śhruti** –‘Listening to the Rewards’

**Ya idam prapaṭhen nityam Durgā nāma śhat’āṣṭakam**

**Nāsādhyam vidyate Devi triṣhu-lokeṣhu Pārvati** || 16 ||

*One reciting these 108 names of Shrī Durga daily,  
Becomes the foremost in the three worlds, O Devi Parvati.*

**Dhanam dhānyam sutam jāyām hayam hastinam eva cha** || 17 ||

**Chatur vargam tathā ch’ānte labhen muktam cha śhāshvatīm.**

*One obtains wealth, health, children, a faithful wife, horses and elephants,  
And the four aims of life, and finally achieves liberation.*

**Kumārī pūjayitvā tu dhyātvā Devī sureśhvarīm**

**Pūjayet parayā bhaktyā paṭhai nāma śhat’āṣṭakam** || 18 ||

*After worshipping the Virgin Goddess and meditating on that Mistress of Gods  
One may worship with devotion by reciting this hundred and eight names.*

**Tasya siddhir bhaved Devi sarveḥ sura varair api**

**Rājāno dāsātām yānti rājya śhriyam avāpruyāt** || 19 ||

*One gets the power of that Goddess who the most excellent of all the Devas,  
Kings become one’s servants, and one obtains majesty and prosperity.*

**Gorochanā laktaka kuṅkumena**

**Sindhūra karpūra madhu trayeṇa**

**Vilikhya yantram vidhinā vidhigñyo**

**Bhavit sadā dhārayate Purārīḥ** || 20 ||

*With yellow paste, red lac, red powder, red lead, camphor and the three sweets  
Anointing the design, knowing rules and methods he becomes ever like Shri Shiva.*

**Bhaum’āvāsyā niśhāmagre chandre śhata bhiṣhām gate**

**Vilikhya prapaṭhet stotraṁ sa bhavet sampadām padam** || 21 ||

*Reciting on the day of the new moon in the sign of ‘100 Healers’ (Aquarius)  
After anointing, reciting this praise aloud completes the procedure.*

**Sākṣhāt Śhrī Ādi Śhakti Mātāji Śhrī Nirmalā Devyai namo namaḥ**

*Who is incarnated in person as Our Holy Mother Shri Mataji Nirmala Devi*

# The Kavach of the Devī

## Śhrī Chaṇḍī Kavacham

The 'Armour' of the Goddess who is all fired-up to protect Her children

|                             |   |
|-----------------------------|---|
| Om Śhrī Gaṇeśhāya namaḥ     | Salutations to Śhrī Ganesha   |
| Asya Śhrī Chaṇḍī kavachasya | Of this Shrī Chandi Kavach  |
| Brahmā ṛiṣiḥ                | The composing sage is Brahma  |
| Anuṣṭup chhandah            | The metre is Anushtubh  |
| Chāmuṇḍā devatā             | The presiding deity is Chāmundā   |
| Aṅga nyās'okta mātaro bijam | The seed is <b>Aṅga nyās'okta mātara</b><br>- 'putting attention to parts of the body while reciting' |
| Digbandha devatās tattvam   | The principle is <b>Digbandha devatā</b><br>- 'facing in the direction of the Deity'                  |
| Śhrī Jagadambā prīty'arthe, | To please <b>Śhrī Jagadamba</b>   |
| Sapta śhatī pāṭh'āṅgatvena  | This recitation of the 'limbs' of the   |
| Jape viniyogaḥ              | <b>Devi Mahatmyam</b> is undertaken   |
| Om namaśh Chaṇḍikāyai       | Om. Obeisance to <b>Śhrī Chandikā</b>   |

**Mārkaṇḍeya uvācha** - Thus spoke **Sage Markandeya**:

1. **Om. Yad guhyam paramam loke, sarva rakṣhā karam nṛiṇām**  
**Yan na kasya chid'ākhyātam, tan me brūhi Pitāmaha**  
*O Grandfather<sup>1</sup>, please tell me that which is very secret, has not been told to anyone else and which protects all beings in this world.*

**Brahm'ovācha** - **Śhrī Brahmadeva** said:

2. **Asti guhya-tamam vipra, sarva bhūt'opa-kārakam**  
**Devy'āstu kavacham puṇyam, tat śhṛiṇuṣhwa Mahāmune**  
*O Brahmin! That which is most secret, auspicious and benevolent to all beings is the **Kavach of the Devī**. Listen to that, O Great Sage.*

<sup>1</sup>As the progenitor of the seven sages who populated the earth, **Śhrī Brahmādeva** is known as 'Grandfather'.

3. **Prathamam Śhaila-putrī cha, dvitīyam Brahma-chārīṇī  
Tritīyam Chandra-ghaṇṭ'etī, Kūṣhmāṇḍ'eti chaturthakam**

**Śhrī Durgā** is known by these nine names:

First- **Shaila-putrī** – ‘Daughter of the Mountain’:

Second- **Brahma-chārīṇī** – ‘Observing the state of celibacy’

Third- **Chandra-ghanta** -‘Adorned with the moon as Her bell’

Fourth- **Kushmanda** -‘The One whose void contains the Universe’

4. **Pañchamam Skanda-māt'eti, ṣhaṣṭham Kātyāyan'īti cha  
Saptamam Kālarātrīś cha, Mahāgaur'īti ch'āṣṭamam**

Fifth- **Skanda-mātā** –‘The Mother of Kārttikeya’,

Sixth- **Kātyāyanī** –‘The Daughter of Sage Katyayana’

Seventh- **Kālarātrī** –‘The Dark night of dissolution’,

Eighth- **Mahāgaurī**–‘Very bright - the Ādi Kundalini’

5. **Navamam Siddhi-dātrī cha, nava Durgāḥ prakīrtitāḥ  
Uktāny'etāni nāmāni, Brahmaṇ'aiva Mah'ātmanā**

Ninth- **Siddhi-dātrī** –‘One who grants Moksha’. These nine names have been told by the Great Soul **Brahmadeva** Himself

6. **Agninā dahya māt'āstu, śhatrumadhye gato raṇe  
Viṣhame durgame ch'aiva, bhayārtāḥ śharaṇam gatāḥ**

Those who are engulfed by fire or surrounded by enemies on the battlefield, or being at an impassable place or frightened, if they surrender to Śhrī Durga .....

7. **Na teṣhām jāyate kiñchid, aśhubham rana saṅkate  
N'āpadam tasya paśhyāmi, śhoka duḥkha bhayam na hi**

They would never suffer any misery or misfortune, even at times of war, they would face no calamity, grief, sorrow or fear.

8. **Yaistu bhaktya smṛita nūnam, teṣham vṛiddiḥ prajayate  
Ye Tvām smaranti Deveśhi, rakṣhase tān na samśhayaḥ**

*Those who remember Her with great devotion, indeed have prosperity.  
Undoubtedly, O Supreme Goddess, You protect those who remember You.*

9. **Preta saṁsthā tu Chāmuṇḍā, Vārāhī mahiṣ'āsanā**

**Aindrī gaja samārūdhā, Vaiṣṇavī Garud'āsanā**

*The Goddess **Chāmuṇḍā** sits on a corpse, **Vārāhī** rides on a buffalo,  
**Aindrī** is mounted on an elephant and **Vaiṣṇavi** on a condor (Garuda),*

10. **Mah'eśhvarī vṛiṣh'ārudhā, Kaumārī śhikhi vāhanā**

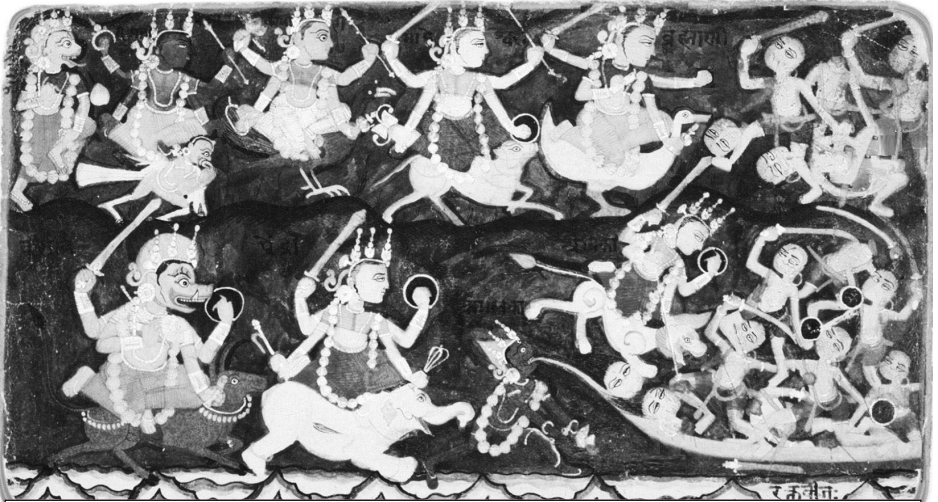
**Lakṣhmī padm'āsanā Devī, padma hastā Hari-priyā**

***Maheśhvari** is riding a bull, the vehicle of **Kaumari** is a peacock,  
**Lakṣhmi**, the beloved of **Viṣṇu**, sits in a lotus with a lotus in Her hand.*

11. **Śhveta rūpa dharā Devī, Īśhvarī vṛiṣha vāhanā**

**Brahmī haṁsa samārūdhā, sarv'ābharana bhūṣhitā**

*The Goddess **Īśhvarī**, of white complexion, is riding on a bull,  
**Brahmī**, bedecked with all ornaments, is seated on a swan.*



The Nine Goddesses on their vehicles doing battle with the demonic forces.  
v.9-11. 'Vārāhī rides a buffalo (lower left), Aindrī is mounted on an elephant' etc.  
Kālī is catching Raktabīja's blood with Her tongue (lower right).

12. **Ity'etā Mātaraḥ sarvāḥ, sarva yoga sam-anvitāḥ**  
**Nānā bharana śhobh'ādhyā, nānā ratn'opa-śhobhitāḥ**  
*All the Mother Goddesses are endowed with yoga  
and are adorned with various ornaments and jewels.*
13. **Dṛiśhyante ratham ārudhā, Devyaḥ krodha sam'ākulāḥ**  
**Śhaṅkham chakram gadām śhaktim,**  
**halam cha musal'āyudham**  
*All the Goddesses are seen mounted in chariots and very angry.  
They are wielding conch, discus, mace, plough, club, javelin.....*
14. **Khetakam tomaram chaiva, paraśhum pāśham eva cha**  
**Kunt'āyudham triśhūlam cha, śhārṅgam āyudham uttamam**  
*Axe, noose, barbed dart, halter, whip, trident, spear, bow and arrows.*
15. **Daityānām deha nāśhāya, bhakt'ānāma abhayāya cha**  
**Dhārayanty'āyudhān'ittham, Devānām cha hitāya vai**  
*They are wielding their weapons to destroy the bodies of demons,  
For the protection of devotees and for the benevolence of the Gods.*
16. **Namaste'stu Mahāraudre, Mahāghora parakrame**  
**Mahābale Mahotsāhe, Mahābhaya vināśhini**  
*We bow to You O Goddess of dreadful appearance, of frightening valour,  
Of tremendous strength and energy, the destroyer of the worst fears.*
17. **Trāhi mām Devī duṣṭh prekṣhye, śhatrunām bhaya vardhini**  
**Prāchyām rakṣhatu mām Aindrī, Āgneyyām Agni devatā**  
*O Devī, it is difficult to have even a glance at You.  
You increase the fears of Your enemies, please protect me.  
May Goddess **Aindri** protect me from the east,  
**Agni devatā** –'Goddess of fire' from the south-east,*

18. **Dakṣhine'vatu Vārāhī, Nairṛityām Khadga-dhārinī**  
**Pratīchyām Varunī rakṣhed, Vāyavyām Mṛiga-vāhinī**  
*Vārāhī* –'the Shakti of Viṣṇu's boar form' from the south,  
*Khadga-dharini* –'wielding a sword' from the south-west,  
*Varuni* –'the Shakti of the Ocean God' from the west,  
*Mṛiga-vāhinī* –'riding a deer' protect me from the north-west.
19. **Udīchyām pātu Kaumārī, Aiśhānyām Śhūla-dhārinī**  
**Ūrdhvam Brahmānī me rakṣhed, adhas tād Vaiṣṇavī tathā**  
*May Kaumārī* –'Shakti of Kārttikeya' protect me from the north,  
*Śhūla-dhārinī* –'wielding a trident' from the north-east,  
*Brahmānī* – 'the Shakti of Brahmā' from above and  
*Vaiṣṇavī* –'Shakti of Viṣṇu' from below.
20. **Evam daśha diśho rakṣhyet, Chāmuṇḍā śhava-vāhanā**  
**Jayā me ch'āgrataḥ pātu, Vijayā pātu pṛiṣṭhataḥ**  
*Chāmuṇḍā*, who rides a corpse, protect me from the ten directions.  
*Jaya* protect me from the front and *Vijaya* from the rear.
21. **Ajitā vāma pārśhve tu, dakṣhine ch'Āparājitā**  
**Śhikham me Dyotini rakṣhed, Umā mūrdhni vyava sthitā**  
*Ajitā* from the left and *Aparajitā* from the right.  
*May Dyotini* protect the top-knot and *Uma* be stationed on my head.
22. **Mālā-dharī lalāte cha, bhṛivau rakṣhed Yaśhasvinī**  
**Trinetṛā cha bhṛivor madhye Yama-ghaṇṭā cha nāsike**  
*May I be protected by Mālā-dharī* -'garlanded' on the forehead,  
*Yashasvinī* on the eye-brows, *Trinetra* on the Hamsa,  
*Yama-ghanta* on the inside of the nose,
23. **Śhaṅkhinī chakṣhuṣhor madhye, śhrotrayor Dwāra-vāsinī**  
**Kapolau Kālikā rakṣhet karna mūle tu Śhāṅkarī**  
*Śhankhinī* on both the eyes, *Dwāra-vāsinī* on the ears.  
*May Kālikā* protect my cheeks and *Shāṅkarī* the roots of the ears.

24. **Nāsikāyām Sugandhā cha, uttar'oṣṭhe cha Charchikā  
Adhare ch'āmṛuta-kalā, jihvāyām cha Saraswatī**  
*May Sugandha protect my nose, Charchika – the upper lip,  
Amruta-kala - the lower lip, and Saraswatī - the tongue,*
25. **Dantān rakṣhatu Kaumarī, kantha deshe tu Chaṇḍikā  
Ghaṇṭikām Chitra-ghaṇṭā cha, Mahāmāyā cha tāluke**  
*Kaumari - the teeth, Chandika - the throat,  
Chitra-ghanta - the sound-box, Mahāmaya - the crown of the head,*
26. **Kāmākṣhī chibukam rakṣhed, vācham me Sarva-maṅgalā  
Grīvāyām Bhadrakālī cha, pṛiṣṭha vaṁśhe Dhanur-dharī**  
*Kamakshi - the chin, Sarva-maṅgala - speech,  
Bhadrakālī - the neck, Dhanurdharī - the spine.*
27. **Nīla-grīvā bahiḥ kanthe, nalikām Nalakūbarī  
Skandhayoh Khadginī rakṣhed, bāhū me Vajra-dhārinī**  
*May Nilagriva protect my outer throat and Nalakubari the windpipe.  
May Khadgini protect my shoulders, Vajra-dhārinī protect my arms.*
28. **Hastayor Daṇḍinī rakṣhed, Ambikā ch'āṅgulīṣhu cha  
Nakhāñ Chhūleśhvarī rakṣhet, kukṣhau rakṣhet Kuleśhvarī**  
*May Devī Dandini protect both my hands, Ambika - the fingers,  
Shuleśhvari my nails and may Kuleśhvari protect my belly.*
29. **Stanau rakṣhen Mahādevī, manaḥ Śhoka-vināśhinī  
Hṛidaye Lalitā Devī, udare Śhūla-dhāriṇī**  
*May Mahādevī protect my chest, Shoka-vinashini - the mind,  
Lalitā Devī - the heart, Shula-dharini - the stomach,*
30. **Nābhau cha Kāminī rakṣhed, guhyam Guhyeśhvarī tathā  
Pūtanā kāmikā medhram, gude Mahiṣha-vāhinī**  
*Kāminī - the navel, Guhyeswarī- the hidden parts,  
Pūtana kāmikā - reproductive organs, Mahiṣha-vāhinī - rectum.*

31. **Katyām Bhagavatī rakṣhej jānuni Vindhya-vāsini**  
**Jaṅhe Mahābalā rakṣhet sarva kāma pradāyini**  
*May Goddess **Bhagavati** protect my waist, **Vindhya-vasini** –  
the knees, the wish fulfilling **Mahābala** protect my thighs.*
32. **Gulphayor Nārasimhī cha, pāda pṛiṣṭhe tu Taijasi**  
**Pād'āṅgulīṣhu Śhrī rakṣhet pād'ādhas Talavāsini**  
*May **Narasimhi** protect my ankles, may **Taijasi** protect my feet,  
**Śhrī Devī** protect my toes, may **Talavasini** protect the soles of my feet.*
33. **Nakhan daṁṣhtrā-karālī cha, keśhān chaiv'Ordhva-keśhini**  
**Roma kūpeṣhu Kauberī, tvacham Vāgīshvari tathā**  
*May **Darṁshtra-karali** protect my nails, **Urdhva-keshini** - the hair,  
**Kauberi** - the pores, **Vagishwari** - the skin.*
34. **Rakta majjā vasā māmsāny'asthi medamsi Pārvati**  
**Antrāṇi kāla-rātriś cha, pittam cha Mukuteśhvari**  
*May Goddess **Pārvati** protect blood, marrow of the bones, fat and  
bone, Goddess **Kālarātri** - the intestines, **Mukuteśhvari** – bile and liver.*
35. **Padmāvati padma kośhe, kaphe Chūdā-maṇis tathā**  
**Jvālā-mukhī nakha jvālām, Abhedyā sarva sandhiṣhu**  
*May **Padmavati** protect the Chakras, **Chūdāmani** - phlegm,  
**Jvālāmukhī** - lustre of the nails and **Abhedyā** - all the joints.*
36. **Śhukram Brahmānī me rakṣhet, śhāyām Chhatreśhvari tathā**  
**Ahaṁkāram mano buddhim, rakṣhen me Dharma-dhārinī**  
***Brahmani** - semen, **Chhatreśhvari** - the shadow of my body,  
**Dharma-dharini** - ego, superego and intellect,*
37. **Prāṇ'āpānau tathā vyānam, udānam cha samāna kam**  
**Vajra-hastā cha me rakṣhet, prāṇam Kalyāṇa-śhobhanā**  
***Vajra-hasta**- the five vital breaths - **prana**, **apana**, **vyana**, **udana**,  
**samana**, **Kalyana-shobhana** – **prāṇa** (life force).*

38. **Rase rūpe cha gandhe cha, śhabde sparśhe cha Yoginī**  
**Sattvam rajas tamas chaiva, rakṣhen Nārāyaṇī sadā**  
*May Yogini protect the senses of taste, sight, smell, hearing and touch,*  
*May Narayani protect Sattwa, Rajas and Tamo Guṇas.*
39. **Āyū rakṣhatu Vārāhī, dharmam rakṣhatu Vaiṣṇavī**  
**Yaśhaḥ kīrtim cha Lakṣhmīn cha, dhanam vidyām cha Chakrinī**  
*Vārāhī - life, Vaishnavī - dharma, Lakṣhmī - success and fame,*  
*Chakrinī - wealth and knowledge.*
40. **Gotram Indrāṇī me rakṣhet, paśhūn me rakṣha Chaṇḍike**  
**Putrān rakṣhen Mahālakṣhmīr, bhāryām rakṣhatu Bhairavī**  
*Indrani - relatives, Chandika - cattle (sustenance),*  
*Mahālakṣhmi - children and Bhairavi - spouse (wife).*
41. **Panthānam Supathā rakṣhen, mārgam Kṣhema-karī tathā**  
**Rāja dvāre Mahālakṣhmīr, Vijayā sarvataḥ sthitā**  
*Supatha may protect my journey and Kṣhemakari my way. May*  
*Mahālakṣhmi protect me in the king's courts and Vijaya everywhere.*
42. **Rakṣhā hīnam tu yat sthānam, varjitam kavachena tu**  
**Tat sarvam rakṣha me Devī, Jayantī pāpa nāshinī**  
*O Goddess Jayanti, any place that has not been mentioned in the*  
*Kavach and has thus remained unprotected, may that be protected*  
*by You, the destroyer of sins.*

**Phala śhruti** - 'Listening to the fruits'

43. **Padam'ekam na gacchet tu, yadīcchet śhubham'ātmanaḥ**  
**Kavachen'āvṛito nityam, yatra yatr'aiva gacchati**  
*One should invariably cover oneself with this Kavach wherever one goes*  
*And should not walk even a step without it, if desiring auspiciousness.*

44. **Tatra tatrārtha lābhaśh cha, Vijayaḥ sarva kāmikah  
Yam yam chintayate kāmam, tam tam prāpnoti niśhchitam  
Param'aishvaryam atulam, prāpsyate bhūtale pumān**  
*Then one is successful everywhere, in all things; all one's desires are fulfilled, and that person enjoys great prosperity on the Earth.*
45. **Nirbhayo jāyate martyaḥ, saṅgrāmeśhv'aparājitaḥ  
Trailokye tu bhavet pūjyaḥ, kavachen'avṛitaḥ pumān**  
*A person covering himself with Kavach becomes fearless, is never defeated in battle, and becomes worthy of being worshipped in the three worlds.*
46. **Idam tu Devyāḥ kavacham, Devānām'api dur-labham  
Yaḥ pathet prayato nityam, trisandhyam śhraddhay'ānvitaḥ**  
*This Devī Kavach is inaccessible even to the Gods. One who reads with faith every day thrice, morning, noon and evening ...*
47. **Daivī kalā bhavet tasya, trailokye-'py'aparājitaḥ  
Jīved varṣha śhatam sāgram, apa-mṛityu vivarjitaḥ**  
*Receives the divine arts, is undefeated in the three worlds, Lives for a hundred years and is free from accidental death.*
48. **Naśhyanti vyādhayaḥ sarve, lūtā visphoṭak'ādayaḥ  
Sthā-varam jaṅga mam chaiva, kṛitrimam ch'āpi yad viṣham**  
*All diseases, boils, scars etc. are destroyed. Movable (scorpions and snakes) and immovable (other) poisons cannot affect him.*
49. **Ābhi-chārāni sarvāni, mantra yantrāni bhūtale  
Bhū-charāḥ khe-charāśh ch'aiva jalajāśh ch'opadeśhikāḥ**  
*All those who cast magical spells by mantras or yantras, for evil purposes, All bhoots, goblins, malevolent beings, moving on the earth or in the sky,*
50. **Sahajā kulaajā mālā, dākinī śhākinī tathā  
Antarikṣha-charā ghorā dākinyaśh cha Mahā-balāḥ**  
*All those who mesmerise others, All female goblins*

51. **Graha bhūta piśhāchāśh cha, yakṣha gandharva rākṣhasāḥ  
Brahma-rākṣhasa vetālāḥ, kūśhmāndā bhairav'ādayaḥ**  
*All Yakshas and Gandharvas, all demonic forces,*
52. **Naśhyanti darśhanāt tasya, kavache hṛidi saṁsthite  
Mānonnatir bhaved rāgñyas tejo vṛiddhi karam param**  
*Are destroyed just by the sight of the person having Kavach in his heart.  
That person receives more and more respect and prowess.*
53. **Yaśhas āvardhate so-'pi, kīrti mandita bhūtale  
Japet sapta-śhatim Chaṇḍīm, kṛitva tu kavacham purā**  
*On the Earth he rises in prosperity and fame,  
By reading the Chandi Kavach and the Devi Māhātmyam.*
54. **Yāvad bhū-maṇḍalam dhatte saśhaila vana kānanam  
Tāvat tiśhṭhati medinyām, santatiḥ putra pautriki**  
*As long as the Earth abounds in mountains and forests,  
His progeny would thrive.*
55. **Dehānte paramam sthānam, yat surair api durlabham  
Prāpnoti puruṣho nityam, Mahāmāyā prasādātḥ  
Labhate paramam rūpam, Śhivena saha modate**  
*By the grace of Mahāmaya, he would reach the highest state,  
Which is extremely hard for even the Gods to attain,  
And is eternally blissful in the company of Lord Shiva.*

**Iti Devi Kavacham sampūrnām**

*Here ends the Devī Kavach.*

**Sākṣhāt Śhrī Ādi Śhakti Mātājī  
Śhrī Nirmalā Devyai namo namaḥ**

*From the Vārāha Purāṇa.*

*The Devī Kavach is sung on both the third and fourth nights of Navarātri.*

## **Argala Stotram**

*'Door-latch praise'*

*From the Mārkaṇḍeya Purāṇa*

**Jaya Tvam Devi Chāmuṇḍe jaya bhū tāpa hāriṇi,  
Jaya sarva gate Devi Kālarātri namo-'stu Te** || 1 ||

*Victory to You, O Goddess Chāmundā, victory to the remover of worldly afflictions; Victory to the Goddess who is present everywhere; O Dark Night of dissolution, salutations to You!*

**Jayantī maṅgalā Kālī Bhadrakālī Kapālinī,  
Durgā Śhivā Kṣhamā Dhātrī Swāhā Swadhā namo-'stu Te** || 2 ||

*O ever-victorious and ever-fortunate ruler of time and destruction, the Auspicious Dark Goddess wearing a garland of skulls; Śhrī Durgā, benevolent, forgiving and supportive; the embodiment of the auspicious mantras Swāhā and Swadhā, salutations to You!*

**Madhu Kaiṭabha vidhvaṁsi vidhātrī varade namaḥ,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 3 ||

*Salutations to the destroyer of Madhu and Kaitabha, who dispenses fate and blessings; O Devi, grant us a virtuous character, victory over negativity, make us honourable and free of enmity.*

**Mahiṣhāsura nirnāshi bhaktānām sukha-de namaḥ,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 4 ||

*Salutations to Devi Durga who annihilated the demon Mahiṣhāsura, Giving great joy to Your devotees. O Devi, grant us beauty, victory, honour and freedom from hatred.*

**Dhūmra-netra vadhe Devi dharma kām'ārtha dāyini,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 5 ||

*O Goddess, Slayer of the demon Dhumralochana; who bestows righteousness, affection and purpose on Your devotees, grant us ....*

**Raktabīja vadhe Devi Chaṇḍa Muṇḍa vināśhini,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi. || 6 ||**  
*O Goddess who killed Raktabīja and destroyed Chanda and Munda,  
Grant us good character, victory, honour and remove enmity.*

**Niśhumbha Śhumbha nirnāśhi trailokya śhubha-de namaḥ,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi. || 7 ||**  
*Salutations to the annihilator of Niśhumbha and Shumbha;  
To the bestower of happiness in the three worlds. Grant us  
good health, victory, glory and remove enmity.*

**Vandit'āṅghri yuge Devi sarva saubhāgya dāyini,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi. || 8 ||**  
*O Devi whose Feet are to be worshipped, and who bestows  
all welfare and good fortune. O Devi, grant us .....*

**Achintya rūpa charite sarva śhatru vināśhini,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi. || 9 ||**  
*Salutations to You, whose Form cannot be conceived  
and who destroys all enemies. O Devi, grant us .....*

**Natebhyaḥ sarvadā bhaktyā ch'āparṇe durit'āpāhe,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi. || 10 ||**  
*Granting everything to those who bow to You with devotion, O Pārvatī  
of great penances, You completely remove sins. O Devi, grant us ....*

**Stuvadbhyo bhakti pūrvam Tvām Chaṇḍike vyādhi-nāśhini,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi. || 11 ||**  
*O Chandika, for those who praise You with full devotion,  
You destroy their sorrows; O Devi, grant us .....*

**Chaṇḍike satatam yuḍhe jayanti pāpa nāśhini,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 12 ||  
*O Goddess who is blazing with anger, who is always victorious in  
battle and destroys all sins; O Devi, grant us good character,  
victory and honour and remove enmity.*

**Dehi saubhāgyam ārogyam dehi Devi param sukham,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 13 ||  
*O Devi, bestow welfare, good health and the highest joy  
of supreme knowledge; O Devi, grant us .....*

**Vidhehi Devi Kalyāṇam vidhehi vipulām śhriyam,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 14 ||  
*Be gracious, auspicious Goddess, be honoured, O Glory  
of this earth; O Devi, grant us .....*

**Vidhehi dviṣhatām nāśham vidhehi balam uchchakeḥ,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 15 ||  
*Be kind, Destroyer of enemies; Be propitious, O Goddess  
of exalted strength; O Devi, grant us .....*

**Sur'āsura śhiro ratna nighriṣṭa charaṇe-'mbike,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 16 ||  
*O Mother, the Gods and demons rub each other's crest jewels  
when bowing at Your Feet; O Devi, grant us .....*

**Vidyāvan-taṁ yaśhasvan-taṁ  
Lakṣhmīvan-taṁ cha mām kuru,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 17 ||  
*O Devi, make us full of knowledge, full of glory and full  
of spirituality and prosperity. O Devi, grant us .....*

**Devi prachaṇḍa dordaṇḍa daitya darpa niṣhūdini,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 18 ||  
*Salutations to the impetuous, long-armed Devi, who nullifies  
the mighty pride of the demons. O Devi, grant us good  
character, victory, honour and remove enmity.*

**Prachaṇḍa daitya darpa-ghne Chaṇḍike praṇatāya me,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 19 ||  
*Prostrations to Devi Chandika, who destroys the fierce  
pride of the ferocious demons; O Devi, grant us .....*

**Chatur bhuje chatur vaktra samstute Parameśhvari,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 20 ||  
*Salutations to the Supreme Ruler of this Universe with four arms,  
who is praised by the four-faced Lord Brahma; O Devi, grant us ....*

**Kṛiṣṇena samstute Devi śhaśhavad bhaktyā sad'āmbike,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 21 ||  
*Salutations to the Supreme Mother, ever praised by Shri Krishna  
with eternal devotion. grant us .....*

**Himāchala-sutā nātha samstute Parameśhvari,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 22 ||  
*Salutations to the Supreme Goddess, worshipped by Lord Shiva,  
the husband of the Mountain's Daughter; O Devi, grant us .....*

**Indrāṇi-pati sad bhāva pūjite Parameśhvari,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 23 ||  
*Salutations to the Supreme Goddess, worshipped with true  
devotion by Indrani's husband Indra. O Devi, grant us .....*

**Devi bhakta jan'oddāma datt'ānand'odaye-'mbike,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.** || 24 ||  
*O Mother, who gives an upsurge of unbounded joy  
In the hearts of devotees. O Devi, grant us .....*

**Bhāryā manoramām dehi mano vṛiṭṭ'ānu-sāriṇīm,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.**      || 25 ||

*O Devi, Grant me an enchanting spouse who matches  
my mental disposition, O Devi, grant us .....*

**Tāriṇi durga samsāra sāgarasy'āchal'odbhave,  
Rūpam dehi, jayam dehi, yaśho dehi, dviṣho jahi.**      || 26 ||

*O Daughter of the Mountain, carrying us across the hard-to-traverse  
ocean of worldly existence. O Devi, grant us .....*

**Idam stotram paṭhitvā tu mahāstotra paṭhen naraḥ,  
Sapta-śhatīm sam-ārādhyā varam āpnoti durlabham.**      || 27 ||

*After reading this Argala Stotram, the Great Praise (Devī Māhātmyam)  
is to be recited which confers the most hard-to-attain boons.*

*Here ends the **Argala Stotram**.*

**Note:** 'Dehī' has a double meaning: as well as 'give!' (imperative of *dā*) it also means 'having a body', or 'the embodiment of'; so '**Rūpam dehī, jayam dehī, yaśho dehī, dviṣho jahi**', as well as asking for blessings, is praising the Goddess as 'the embodiment of beauty, victory and glory, and devoid of hatred'.

**Śhrī Mahāgaurī**  
—'very fair, pure and shining',  
the aspect of **Śhrī Durgā**  
worshipped on the eighth night.



# Kīlaka Stotram

‘Bolt–pin Praise’

**Om Śhrī Gaṇeśhāya namaḥ**

*Om, Salutations to the Lord of Ganas and Remover of Obstacles*

**Om asya Śhrī Kīlaka mantrasya**      *Of these mantras of Kīlaka Stotram*  
**Śhiva ṛishih,**      *Lord Shiva is the composing seer*  
**Anuṣṭup chhandah,**      *The metre is Anushtubh*  
**Śhrī Mahāsaraswatī devatā,**      *Śhrī Mahasaraswati is the presiding Deity*  
**Śhrī Jagadambā prīty’artham**      *To please Śhrī Jagadamba*  
**Sapta-śhatī pāṭh’āngatvena**      *With this limb of the Saptashati*  
**Jape viniyogaḥ**      *This recitation is undertaken*

**Om namaśh Chaṇḍikāyai**      *Om, salutations to Goddess Chandikā*

**Mārkaṇḍeya uvācha:-** *Sage Markandeya said:-*

**Viśhuddha gñyāna dehāya tri-vedī divya chakshuṣhe**  
**Śhreyah prāpti nimittāya namaḥ som’ārdha dhāriṇe.**      || 1 ||  
*Salutations to the wearer of the crescent moon, Śhrī Śhiva, whose  
body is pure knowledge, possessing the three Vedas, of heavenly eyes,  
the cause of the acquisition of auspiciousness.*

**Sarvam etad vijānī yān mantrāṇām api kīlakam**  
**So-’pi kshemam avāpnoti satatam japyā tatparaḥ**      || 2 ||  
*All who wish to understand these Kīlaka-’key’ mantras will obtain  
well-being by devoting themselves to constantly reciting this.*

**Siddhy’anty’uch-chāṭan’ādīni karmāṇi sakalāny’api**  
**Etena stuvatām Devīm stotra matrena bhaktitaḥ**      || 3 ||  
*Reciting this removes difficulties such as quitting before completion only  
if they devote themselves to worshipping the Goddess with this praise.*

**Na mantrō n'auṣhadhaṃ tasya na kinchid api vidyate  
Vinā japyena siddhyet tu sarvam uch-chāṭan'ādikam** || 4 ||  
*There exists no mantra, no medicine, indeed nothing except  
this recitation which will succeed in removing all failure, etc.*

**Sam-agraṇy'api setsyanti loka śhaṅkāṃ imām Haraḥ  
Kṛitvā nimantra yāmā sa sarvam edam idam shubham** || 5 ||  
*These mantras will indeed accomplish everything. Lord Shiva, the  
remover, when creating worldly anxiety, gave this invocation whose  
recitation grants all happiness in this world and the next.*

**Stotram vai Chaṇḍikā yāstu tat cha guhyaṃ chakāra saḥ  
Samāpnoti sa puṇyena tām yathāvan nimantraṇām** || 6 ||  
*Goddess Chandikā made this praise secret; they obtain merit by  
repeating it whoever invokes properly.*

**So-'pi kshemam avāpnoti sarvam eva na samśhaya  
Kṛiṣṇāyām vā chatur daśhyām aṣṭamyam vā samāhitaḥ** || 7 ||  
*They get all comforts, of this there is no doubt; observing the necessary  
rules for chanting on the fourteenth or eighth day of the New Moon.*

**Dadāti prati gṛuhṇāti n'ānyath'aishā prasīdati  
Ittham rūpeṇa kīlena Mahādevena kīlitam** || 8 ||  
*Unless they do that the Goddess will not be pleased with them.  
This has been fixed like a driving nail by the great Lord Shiva.*

**Yo niṣkīlām vidhāy'ainām Chaṇḍīm japati nityaśhaḥ  
Sa siddhaḥ sa gaṇaḥ so-'pi gandharvo jāyate dhruvam** || 9 ||  
*Whoever constantly recites this praise of Chaṇḍī correctly, becomes  
a realized soul, an attendant of the Goddess and a divine musician.*

**Na chaitv'āpāṭavaṃ tasya bhayam kvāpi ha jāyate  
Nāpa mṛtyu vaśham yāti mṛute cha moksham āpnuyāt** || 10 ||  
*They will have no fear anywhere in the world, will never be  
subject to untimely death and after death will attain salvation.*

**Gñyātwā prārabhya kurvīta hy'akurvāṇo vinaśhyati**

**Tato gñyātwa'iva sampūrṇam idam prārabhyate budha** || 11 ||

*This is to be undertaken by the knowledgeable, for omissions may render it ineffective; so the wise complete this with full understanding.*

**Saubhāgy'ādi cha yat kiñchid dṛiśhyate lalanā jane**

**Tat sarvam tat prasādēna tena japyam idam śhubham** || 12 ||

*Even a little chanting confers benefits like good fortune,  
So pleasing the Goddess by reciting the whole gives great well-being.*

**Śhanais tu japyā māne-'smin stotre sampatti ruchchakaiḥ**

**Bhavaty'eva samagr'āpi tataḥ prārabhyam eva tat** || 13 ||

*Chanting this praise quietly confers brilliance  
All desires are fulfilled for one who undertakes this.*

**Aiśhwaryam tat prasādēna saubhāgy'ārogyam eva cha**

**Śhatru hāniḥ paro mokṣha stūyate sā na kim janaiḥ** || 14 ||

*By pleasing the Goddess one obtains power, fortune, health, destruction  
of one's enemies, and final liberation. Why are people not praising Her?*

**Chañḍikāṁ hṛidayen'āpi yaḥ smaret satataṁ naraḥ**

**Hṛidyam kāmam avāpnoti hṛidi devī sadā vaset** || 15 ||

*Those persons who constantly remember Śhrī Chandika in their heart  
obtain their desire and the Goddess resides always in their heart.*

**Agrato-'muṁ Mahādeva kṛitam kīlaka vāraṇam**

**Niṣkīlañcha tathā kṛitvā paṭhitav'yaṁ samāhitaiḥ** || 16 ||

*Śhrī Śhiva first created this invincible key-praise.  
Whoever performs this recitation gets well-connected in meditation.*

**Iti Śhrī Bhagavatyaḥ Kīlaka Stotraṁ samāptam.**

*Here ends the bolt-pin praise of the Goddess of all good fortune.*

*The Kīlaka and Argala Stotra form part of the Saptā-śhaty'aṅga  
–'limbs of the Devi Māhātmyam' recited before the main story.*

# Vedoktam Rātri Sūktam

*Praise of the Goddess of the Night from the Rig Veda*

**Om. Rātri sūktasya Kuśhikaḥ ṛiṣhiḥ,**

*Om. Of this Rātri Sūktam, Kuśhika is the composing seer,*

**Gāyatrī chhandah<sup>1</sup>, Rātri devatā,**

*The Metre is Gāyatrī, the presiding deity is the Goddess of the Night,*

**Devī mähātmya pāṭhe viniyogaḥ.**

*This is recited as a part of the Glory of the Goddess.*

**Om**

**Rātri viyakhyad āyatī, purutrā Devi akṣhabhiḥ,**

**Viśhvā adhi śhriyo-‘dhita.**

|| 1 ||

*The Goddess of the Night arrives illuminating the many directions,  
overseeing the universe, bringing happiness.*

**Orvaparā amartiyā, nivato Devi udvataḥ**

**Jyotiṣhā bād hate tamaḥ.**

|| 2 ||

*The eternal Goddess filling the highest sky, the depths and  
the heights, with Her light She banishes darkness.*

**Niru swasāramas kṛita, uṣhasam Devi āyatī**

**Apedu hāsate tamaḥ.**

|| 3 ||

*With Her glory dispelling the gloom, the Goddess arrives  
like the dawn, and the darkness departs joyfully.*

---

<sup>1</sup> **Note on pronunciation:** The poem is in **Gāyatrī Metre**, three blocks of eight syllables. Vedic pronunciation differs from classical Sanskrit in that (when an elided i) **Y** is a syllable so, in the first verse, **vyakhyad** has been written **viyakhyad** to give the correct pronunciation and **devyaksha** is written **devi aksha**, etc. One or two other liberties have been taken to ensure the correct pronunciation of the **Gāyatrī** rhythm.

**Sā no adya yasyā vyaṁ, ni te yāṁ anna vikṣmahī,  
Vṛikṣhe na basatiṁ vyaḥ.** || 4 ||

*She furnishes each day the sustenance we require,  
Providing for us like a wish-fulfilling tree.*

**Ni grāmāso avikṣhata, ni padvanto ni pakṣhiṇaḥ,  
Ni śhyenāśāś chid arthinaḥ.** || 5 ||

*For those living safely in villages, for travellers, for birds,  
For eagles, they obtain what desires they have in mind.*

**Yāvayā vṛikiyaṁ vṛikaṁ, yavaya stenam ūrmiye,  
Athā naḥ sutarā bhava.** || 6 ||

*Protecting from wolves and predators, and from robbers  
in the night, we are truly well-protected.*

**Upa mā pepiśhat tamaḥ, kṛiṣṇaṁ viyaktam asthita,  
Uṣha ṛiṇeva yātaya.** || 7 ||

*As if drinking up the perceptible but impermanent blackness,  
O Dawn, remove it dutifully.*

**Upa Te gā ivākaraṁ, vṛiniṣhva Duhitar Divaḥ,  
Rātri stomaṁ na jigyuṣhe.** || 8 ||

*As is Your wont, please grant our boon, O Daughter of Heaven,  
Accept our praise to You, O Victorious Goddess of the Night.*

*Here ends the **Vaidika Rātri Sūktam** from the **Ṛig Veda**.*

*The **Tantrika Rātri Sūktam** (*Twam Swāha Twam Swadhā ...*),  
also known as the **Brahmā Stuti**, is in Chapter 1  
of the *Devī Māhātmyam*, p.71.*

# *The Devī Māhātmyam*

*'The Glory of the Goddess'*

The **Devī Māhātmyam**<sup>1</sup> is one of the foremost praises in the worship of the Goddess, along with the **Śhrīmad Devī Bhagavatam** and the **Lalitā Sahasranāma**. Also known as the **Durgā Sapta-śhati** – ‘Seven Hundred Verses to Śhrī Durga’ it is a part of the **Mārkaṇḍeya Purāṇa**, composed around 5<sup>th</sup>c. CE. It is recited especially during **Navarātri** – ‘nine nights’.

The first chapter is dedicated to **Śhrī Mahākālī**, the next three to **Śhrī Mahālakṣhmī** then six chapters to **Śhrī Mahāsaraswatī**, finishing with the great ‘**Hymn to Nārāyanī**’ (Ch.11) and the concluding chapters. This signifies the progression from **Tamasic** to **Rajasic** to **Sattvic** and finally obtaining liberation. Traditionally the **Devi Māhātmyam** is read every day during **Navarātri**, or it may be read in parts, viz:-

|                       | <i>Hymn</i>  | <i>page no.</i> |
|-----------------------|--|-----------------|
| <b>Day 1. Ch 1</b>    | Killing of <b>Madhu &amp; Kaitabha</b> ( <i>Brahma Stuti- p.71</i> ) | 66              |
| <b>Day 2. Ch 2-4</b>  | Killing of <b>Mahiṣhāsura</b> ( <i>Shakrādyā Stuti- p.82</i> )       | 74,78,82        |
| <b>Day 3. Ch 5,6</b>  | Slaying of <b>Dhūmralochana</b> ( <i>Devi Sūktam- p.89</i> )         | 90,96           |
| <b>Day 4. Ch 7</b>    | Slaying of <b>Chaṇḍa</b> and <b>Muṇḍa</b>                            | 98              |
| <b>Day 5. Ch 8</b>    | Destruction of <b>Rakta-bīja</b>                                     | 100             |
| <b>Day 6. Ch 9,10</b> | Slaying of <b>Niśhumbha</b> and <b>Śhumbha</b>                       | 105,108         |
| <b>Day 7. Ch 11</b>   | Hymn to <b>Nārāyanī</b> ( <i>Sarva Mangala- p.110</i> )              | 110             |
| <b>Day 8. Ch 12</b>   | The Goddess’ Speech – ‘Eulogy of the Merits’                         | 119             |
| <b>Day 9. Ch 13</b>   | Granting Boons to the King and the Merchant                          | 122             |

*The full Sanskrit version can be downloaded free at [symb-ol.org](http://symb-ol.org).*

<sup>1</sup>**Māhātmyam** – ‘greatness, glory’ is a vowel-lengthened form of **Mahātma** – ‘great soul, noble-minded, Supreme Spirit’, and can also mean ‘noble-mindedness, great-heartedness’ or ‘divinity’.

## The Durgā Sapta-śhati (A Brief Summary)

*'Seven Hundred Verses in praise of Śhrī Durgā'*

The **Sapta-śhati** –'Seven hundred verses' is another name for the **Devī Māhātmyam** – 'Glory of the Goddess'. The thirteen chapters are in four sections, one chapter to **Śhrī Mahākālī**, three to **Śhrī Mahālakṣmī** and six to **Śhrī Mahāsaraswatī**, telling the stories of the destruction of various demons and each containing a glorious hymn of praise. Finally there is the great **Hymn to Nārāyanī** (Ch.11) and the concluding two chapters.



### **Section 1: The Slaying of Madhu and Kaitabha.**

**Chapter 1.** The Story of the Merchant and the King.

*p.66*

A king and a merchant, both in despair at the ways of the world, find themselves in **Sage Medhas'** ashram. The Sage kindly enlightens them by recounting the Glory of the Goddess:

While **Śhrī Viṣṇu** was in **Yoga-nidra** –'mystic sleep' reclining on the serpent **Śheṣha** on the waters covering the Earth, two demons, **Madhu** and **Kaiṭabha**, sprung from His ear-wax and tried to destroy **Śhrī Brahmā**, seated on a lotus emerging from **Śhrī Viṣṇu's** navel. **Brahmā** invoked **Śhrī Mahākālī** to remove Her **Yoga-nidra** (mystic slumber -Tamas) from **Śhrī Viṣṇu**, who then awoke and destroyed the demons.

**Hymn – Brahmā-stuti** ('Twam swāhā Twam ..') to **Śhrī Mahākālī**

*p.71*

## Section 2: The Slaying of Mahishasura.

- Ch.2.** **Mahiṣhāsura** has conquered heaven and expelled the **Devas** who seek **Śhrī Viṣṇu's** assistance to destroy the demon king. A beautiful Goddess forms from light emanating from all the Gods. **Mahiṣhāsura's** army is annihilated by this **Devi** and Her lion. **P.74**
- Ch.3.** **Mahishāsura** has a mighty duel with the **Devi** and is killed. **P.78**
- Ch.4.** The Goddess is praised by **Lord Indra** (*aka. Śhakra*) and the other **Devas** for saving them from **Mahishāsura**, with the **Śhagrādaya Stuti** –'Praise by Indra and the other Gods' which is one of the deepest, subtlest and most beautiful of hymns. **P.82**

## Section 3: The Slaying of Śhumbha and Niśhumbha.

- Ch.5.** **Śhumbha** and **Niśhumbha**, after defeating the Gods and taking over Heaven, hear of the **Devi's** beauty and desire to marry Her. She declares Her vow to marry only one who can defeat Her in battle. **Shrī Mahā-saraswatī** is invoked with the **Devi Sūktam** (*'Ya Devi sarva bhuteshu'*) **p.90**
- Ch.6.** **Śhumbha** sends his mighty general **Dhumra-lochana** to capture the Goddess, but he is killed in battle. **P.96**
- Ch.7.** **Chañḍa** and **Muñḍa** then go to the **Himālayas** to seize Her, but also come to a sticky end. **P.98**
- Ch.8.** The warrior **Raktabīja** creates danger by multiplying his forms but **Kālī** solves the problem and he is killed. **P.103**
- Ch.9.** In the ensuing battle **Niśhumbha** is slain. **P.105**
- Ch.10.** Finally, after a fierce duel, the Goddess kills **Śhumbha**. **P.108**

## Section 4: The Concluding Chapters.

- Ch.11.** Hymn to **Nārāyanī** (*'Sarva maṅgala'*) (**Śhrī Mahālakshmi**). The Goddess is praised as the **Śhaktis** of all the Deities. **P.110**
- Ch.12.** The **Devi** explains the benefits of the **Devī Māhātmyam**. **P.119**
- Ch.13.** After performing austerities, the King and the Merchant receive boons from the Goddess. **P.122**

## Notes

### **Durgā Sapta-śhati** –‘Seven Hundred Verses to Śhrī Durgā’

Often referred to simply as the **Sapta-śhati**, the **Devī Māhātmyam** has **aṅga’s** –‘limbs’ – extra praises associated with its recitation. The main ones are the **108 Names of Śhrī Durgā**, **Devi Kavach**, **Argala** and **Kilaka Stotram**, **Devi Atharva Shīrsha** and **Kuñjika Stotram** which, along with other praises said during **Navarātri**, are all in this book.

The **Devī Māhātmyam** and some of its ‘limbs’ are part of the **Mārkaṇḍeya Purāṇa**, where **Śhrī Mārkaṇḍeya** is explaining to his disciple **Bhaguri** how **Sage Medhas** recounted the story to **King Suratha** and the **Merchant**. **Mārkaṇḍeya’s** comments only introduce and round off the story, at the beginning of Ch. 1 and the end of Ch. 13; and the **Devī Māhātmyam** itself, with its four great hymns, is recounted by **Sage Medhas**.

**Śhrī Ādi Śhaṅkarāchārya’s** (c.550 CE) hymn ‘**Ayi Giri-nandinī**’ (aka. ‘**Mahiṣhāsura Mardinī Stotram**’) is a condensed form of the **Devī Māhātmyam**. The full poem has twenty verses describing the slaying of **Raktabīja**, **Śhumbha** and **Niśhumbha**, etc. and is on p.164.

### **The Names of the Goddess and Her Weapons**

The Goddess is referred to mainly as **Devī** –‘Goddess’ and **Ambikā** – ‘Mother’. In Her collective incarnation She is called **Kātyāyanī** which, as well as ‘The Daughter of Sage Katayana’, can mean ‘of many incarnations’ as She was composed of the powers of all the Gods. Other names such as **Chañḍikā** –‘wrathful’ are translated in the text.

The Devi’s weapons symbolize spiritual power, divine attributes, and the destruction of evil, empowering devotees to conquer their inner demons.

- **Trident:** Transcending the three Gunas, three times, etc.
- **Spear:** Truth and righteousness, sustained effort, overcoming weakness.

- **Chakra** –‘discus’: Destroying ignorance, maintaining righteousness and cosmic order.
- **Sword**: Discrimination, giving sharp intellect and knowledge.
- **Conch**: The primordial sound Om; awakening the Kundalini.
- **Bow & Arrow** : Controlling energy, using power, achieving goals.
- **Lotus**: Purity and liberation (**moksha**), rising above worldly affairs.
- **Mace**: Love, devotion, loyalty, spiritual growth, overcoming ego.
- **Thunderbolt**: Firm conviction, unshakable determination, the power to destroy obstacles.
- **Axe**: Destroying egotism, power to create and destroy.
- **Garland of heads**: Removal of ego and conditionings.
- **Rosary**: Achieving spiritual growth through prayer and meditation.
- **Water-pot**: Vibrated water to purify and cleanse. Power of Kundalini.

## The Names of the Gods and Demons

The demons have several names in this poem: often they are referred to as the ‘**Enemies (or Foes) of the Devas**’ as well as **Asuras, Daityas, Dānavas** and **Danujas**.

**Aditi, Diti** and **Danu** were sisters all married to **Sage Kaśhyapa** – a ‘mind-born’ son of **Lord Brahmā**. **Aditi’s** thirty-three divine children are the **Ādityas** –‘*sons of Aditi*’ who are the chief **Devas** –‘*Gods, resplendent, divine*’, also called **Sura** –‘*shining*’, **Amara** –‘*immortal*’ and **Tridaśha** –‘*thirty*’. The eldest son and King of the **Devas** is **Indra** also known as **Śhakra** –‘*powerful*’ (as in **Śhagrādaya Stuti** –‘*The Praise by Indra and the other Gods*’, p.18).

**Diti’s** children are the demonic **Daityas** –‘*sons of Diti*’ and similarly **Danu’s** one hundred sons are the **Dānavas** or **Danujas** –‘*sons of Danu*’. The **Daityas, Dānavas** and other demons are known as **Asuras** –‘*not shining, demons, opposed to the gods*’ and **Rākshasas** –‘*ones from whom we need protection*’.

The demons' names mostly reflect bad qualities: **Śhumbha** and **Niśhumba** mean 'slaughter', **Chanda** –'anger', **Munda** –'bald (egotistical)', **Madhu** – 'intoxication', **Kaiṭabha** –'buzzing insect (incessant mental activity)', **Durmukha** –'foul-mouthed', etc.

## The Story of Mahiṣhāsura

**Mahiṣa**, as well as a 'buffalo', means 'great, powerful, foremost' (*like mahā*) and **Mahiṣhāsura** is the most powerful of the demons. His father, the demon king **Rambha**, performed penances to **Śhrī Agni** –'God of Fire' to get a mighty son who would conquer the three worlds (*Earth, Sky and Heaven – see below*). **Mahiṣhāsura** was born of a she-buffalo and had the ability to assume the form of any animal. He performed severe penances to **Lord Brahmā**, who, unable to grant him the immortality he desired, gave him the boon that he could only be killed by a woman (*which he thought made him safe*), and hence the Gods manifested a female form by the combination of all their powers (*described in Chapter 2*).

## The Three Worlds

Phrases like 'The sound of Her bell filled the three worlds' abound in the **Devi Māhātmyam**. The 'Three Worlds' are **Bhūr-Bhuvah-Swah** -'Earth, Atmosphere (*sky*) and Heaven' which correspond to the three states of consciousness, three levels of the Subtle System, etc. and are the dwelling-places of men, saints and Gods. This is all explained in the RiSY book 'The Three Worlds – an investigation into the three-fold nature of creation' available to download free from the [symb-ol.org](http://symb-ol.org) website.

## Metres – Shagrādaya Stuti

Most of the story and three of the four hymns are in **Anuṣṭubh Metre** – an easy flowing rhythm of 4 x 8-syllable lines – but the **Shagrādaya Stuti** in Ch.4 has a more complex metre. Each verse is four lines of fourteen syllables, in 12/4 time (*Vasanta-tilaka* – ‘ornament of spring’ metre).

1 2 3 1 2 3 1 2 3 1 2/3  
Di dā di di dā di di dā di di dā di di dā dā

The second syllable of each line is always long and stressed. There is a stress of two beats at the end of the line alternately on the penultimate and last syllable. So lines 1 and 3 have an extra beat on the penultimate syllable and lines 2 and 4 have the extra beat at the end. The internet has several different versions but they all use this rhythm.

## Triṣṭubh Metre

11 verses of Ch.11 (*Hymn to Narayani*) and some other praises are in **Triṣṭubh**. The metre is four lines of eleven syllables with a caesura – ‘break’ after the first four or five syllables of each line, at the end of a word.

(8) 1 2 3 4 5 6 (7)  
Di dā di di dā di dā di dā di dā dā

**Note on Ṛig Ved’oktam Devi Sūktam** (p.124): Vedic pronunciation differs slightly from classical Sanskrit, with **Y** (*when it is an elided I*) pronounced as a syllable: so **bibharmy’aham** has been written **bibharmi aham** where it runs over a line which preserves the **Trishtubh** metre. This also occurs in the **Devi Atharva Sheersha**.

## ❧ Quotes about the Devi Mahatmyam ❧

❧ by H.S.H. Shri Mataji ❧

‘The greatest power belonging to the Mother is your protection. Protection from all kinds of things – all the Left Side protections are there. They are described in the Devî Mâhâtmyam – what a protection She gives you. So tremendous in Her protecting power. And this protecting power gives you understanding – how kind She is and how, I should say, how very, very protective, extremely protective.’

*Navaratri, Los Angeles, 27-10-02.*

‘Who is Viṣṇumâyâ? It’s very important to know because in the Devî Mâhâtmyam She is only described as the incarnation of the Goddess, ‘Viṣṇumâyeti shabditâ – *‘She is called as Viṣṇumaya’*. But let’s see who is She, after all, this Viṣṇumâyâ? So Viṣṇumâyâ is the Kâlî, we can say, and is the daughter of Mahâkâlî. She came on this Earth and killed many, many devils and many Rakshasas to save the saints from their aggression and She always acts in that manner to kill all the negativity of the world.’

*Shri Viṣṇumaya Puja, Belgium, 04-07-92.*

‘For you also it is important that you must surrender to Me fully recognizing Me as Mother. Read more about the Devî Mâhâtmyam, about the names, the thousand names (*of Shri Lalita*), what does that mean? What Devî is doing, what has She done before, try to understand. See some people have gone very far. They read and understand. And try to read Sanskrit; try to understand what it is; you have to, it’s a knowledge.’

*Advice to Leaders. Melbourne, 18-03-85.*

# *The Devī Māhātmyam*

**Atha Śhrī Durgā Sapta-śhatī.** *The seven hundred (verses) to Śhrī Durgā*

**Om Śhrī Gaṇeśhāya namaḥ.**

*Salutations to Śhrī Ganesh*

**Om Śhrī Durgāyai namaḥ.**

*Salutations to Śhrī Durgā*

**Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**

*Who is incarnated in person as Our Holy Mother Shri Mataji Nirmala Devi*

## **Dhyānam**

*Meditation on Śhrī Mahākālī:*

**Om, Khaḍgam chakra gadeṣhu**

**Chāpa parighāñ śhūlam**

**Bhuśhuṇḍīm śhiraḥ śhaṅkham**

**Sam-dadhatīm karais,**

**Tri-nayanām sarv'āṅga**

**Bhūṣh'āvṛitām, nīlāśhma**

**Dyutim asya-pāda daśhakām**

**Seve Mahākālikām yām asta**

**Utsw**

**apite Harau Kamala-jo**

**Hantum Madhum Kaiṭabham.**



*Om, wielding sword, discus, mace, bow, iron club, spear, shield, demon's head and conch in the hands, with three eyes and the whole body bedecked with ornaments, whose lotus-face shines brightly like a dark blue gem, I worship that ten-armed Supreme Black Goddess, Śhrī Mahākālī, who was invoked by the Lotus-born Brahma to rouse Śhrī Viṣhṇu from sleep, for the destruction of Madhu and Kaitabha.*

## Chapter One: The Slaying of Madhu and Kaitabha

Sage Mārkaṇḍeya is explaining to his disciple Bhaguri how the Devī Māhātmyam came to be recounted to King Suratha and the Merchant by Sage Medhas:

‘Sāvarni, the son of Sūrya, is known as the eighth Manu. Listen, while I describe the details of his birth, and how, by the grace of Mahāmāyā, that illustrious son of Sūrya became the Manu, the Law-giver of the Era.

In the previous Era of Svarochiṣha, there was a king named Suratha, in the Chaitra dynasty, ruling over the whole region. He protected his subjects duly like his own children. The Kolā kings, those death-dealing destroyers, became his enemies and he, with the most powerful weapons, fought a battle with them; but, though they were only a small force, he was defeated. Returning to his city, he ruled over his own country.

Then that illustrious king was betrayed by enemies in his own city and, losing his dominion, was robbed of his treasury and army by his own powerful, vicious and evil-minded ministers. So, stripped of his sovereignty, the king departed alone on horse-back for the dense forest, on the pretext of hunting.

He happily came upon the hermitage of Sage Medhas, the supreme among the twice-born, peacefully inhabited by wild animals, and graced by the sage’s disciples. Entertained by the sage, Suratha spent some time in his ashram. Then, overcome by attachment, he started thinking, “What about my city, protected by my ancestors and recently deserted by me? Is it being guarded righteously by my servants of evil conduct? I do not know about my heroic and ever-rampant chief elephant who is surely being harnessed by my enemies. My constant followers who received position, wealth and food from me, must be paying homage to other kings. The treasure I gathered will be squandered by those spendthrifts,

who are addicted to extravagance". Continually beset by such thoughts, the king became depressed.

Near the hermitage he saw a merchant and asked him: "Who are you? What is the cause of your coming here? Why do You appear so sad and dejected?" Hearing the king's friendly enquiry, the merchant bowed respectfully and replied:

"I am a merchant named Samādhi, born in a wealthy family. I have been cast out by my sons and wife, whose greed for wealth has made them wicked. They have taken my riches and left me penniless. Banished by my trusted kinsmen and grief-stricken, I have come to the forest. I do not know if my children are happy or unhappy. Dwelling here, I know nothing, good or bad, about my relations. At present is welfare or ill-luck theirs at home? How are they? Are my children living good or evil lives?"

The king said: "Why is your mind affectionately attached to those covetous folk, your sons, wife and others, who have deprived you of your wealth?"

The merchant said: "This very thought has occurred to me, just as you say. What can I do? My mind does not become harsh; it bears deep affection for those very persons who have driven me out in their greed for wealth, abandoning love for a father and respect for their elder. Although aware of it, I do not comprehend, O noble-hearted king, how the mind is prone to love even worthless relations. On account of them I heave heavy sighs and feel dejected. What to do, since my mind does not harden towards those unloving wretches?"

Then, together, the merchant Samadhi and the noble king approached Sage Medhas. Observing the proper etiquette due to him, they sat down and conversed with him on various topics.

The king said: "Sir, I wish to ask You one thing; please reply to it. Beyond the control of my intellect, my mind is afflicted with sorrow. Though I

have lost the kingdom, I am attached to all the trappings of it. I am aware of this, but I act like one ignorant. How is it, O best of sages?

And this merchant has been disowned by his children, wife and servants but, though forsaken by his own people, he is still inordinately affectionate towards them. Thus both he and I, through attachment to objects whose defects we know, are exceedingly unhappy. Why is it that, though we are aware of it, this delusion persists? Both myself and this worthy gentleman are blinded in matters of discrimination.”

Sage Medhas said: “Every being has the knowledge of objects perceived by the senses, which reach it in various ways. Some beings are blind by day, and others are blind by night; some beings have equal sight both by day and night. Human beings are certainly endowed with knowledge, but they are not the only ones. The knowledge that men have, birds and beasts have too; and what they have men also possess. And the rest like eating and sleeping is common to both of them.

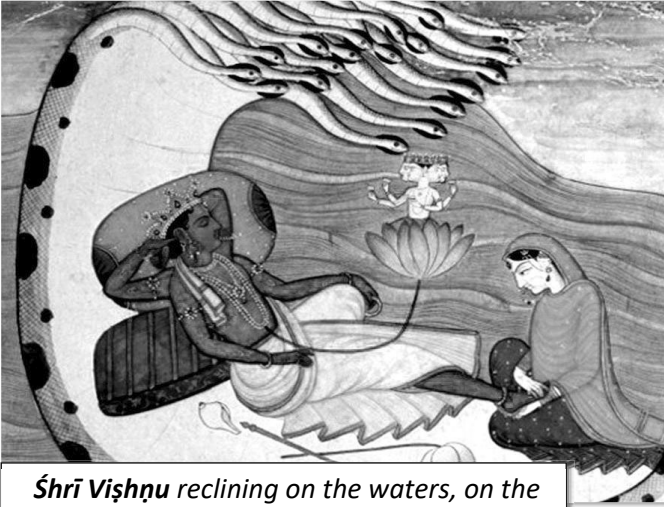
Look at these birds; though having awareness and distressed by hunger, being under a spell, they are dropping grains into the beaks of their young. Human beings are similarly attached to their children, O tiger among men. This is partly due to expectations of return help, you see? Hence, from self-interest, men are hurled into the pit of delusion.

By the power of Mahāmāyā is this illusory world created; that amazing power which threw even the Lord of the Earth (*Vishṇu*) into mystic slumber. By this Great Power of Illusion is the world entranced. Verily She, the Goddess Bhagavati, distracts the minds of even the wise. Tugging the attention here and there, She causes confusion and delusion.

By Her everything in this Universe, living or non-living, is created. When propitiated, She grants humans enlightenment. She is the supreme knowledge, the ancient and eternal means of final liberation; but She is also the cause of bondage in this world, governing even the greatest of the Deities.”

The king said: “O noble sir, who is that Devi whom You call Mahāmāyā? Say how She came to be and how She acts, O twice-born? What is Her nature? What Her form? What Her birth? All that I wish to hear from You, O best of the knowers of Brahman.”

Sage Medhas said: “She is eternal, embodied as the universe. By Her is all this pervaded. Nevertheless, She incarnates in manifold ways, as I will tell you. When She manifests to fulfil the purposes of the Devas, She is said to be born in the world, though She is eternal.



Śhrī Viṣṇu was in a mystic slumber when the world was covered by ocean at the end of the era. While the adorable Lord was reclining on the serpent Śheṣha in yogic sleep, two terrible Asuras,

*Śhrī Viṣṇu reclining on the waters, on the many-headed serpent Śheṣha. Śhrī Brahmā is seated in a lotus emerging from His navel and Śhrī Lakṣmī is rubbing His Feet.*

the infamous Madhu and Kaiṭabha, sprung from His earwax and sought to slay

Brahmā, the Father of Creation, seated in a lotus emerging from His navel.

Brahmā, seeing these two fierce Asuras attacking him and the Stirrer of People (*Viṣṇu*) blissfully immersed in mystic slumber, extolled that Goddess ensconced in Viṣṇu’s heart and eyes in order to awaken the Remover of Sins (*Viṣṇu*):

## The Brahmā Stuti – ‘Praise by Shrī Brahmā’

The *Tantrika Rātri Sūktam* – ‘Hymn to the Goddess of the Night’

**Viśhv’eśhvarīm jagad dhātrīm sthiti saṁhāra kāriṇīm.**

**Nidrām Bhagavatīm Viṣṇor atulām tejasah prabhuḥ.**

*O Queen of the cosmos, the creator, sustainer and dissolver of the universe, O incomparable Goddess of sleep, You are the power of consciousness in the blessed Lord Viṣṇu.*

*Brahm’ovācha* – Śhrī Brahmā said:

**Tvam swāhā Tvam swadhā Tvam hi vaṣhaṭ-kāraḥ svar’ātmikā,  
Sudhā Tvam akṣhare nitye tridhā mātr’ātmikā sthitā.**

*You are the sacred mantras of fire, protection and attainment and the embodiment of all sounds. You are the nectar of immortality, O eternal and imperishable essence of the three-syllabled Om.*

**Ardha-mātrā sthitā nityā y’ān-uchchāryā viśheṣhataḥ,  
Tvameva sāndhyā Sāvitrī Tvam Devi janani parā.**

*You are particularly the eternal half-syllable, which cannot be uttered. You are the sacred times of worship, the power of the sun and the Divine Mother supreme.*

**Tvayai tad dhāryate viśhvaṁ Tvayai tat sṛijyate jagat,  
Tvayai tat pālyate Devi Tvam atsyante cha sarvadā.**

*By You this universe is supported, by You is this world is created. By You it is protected, O Devi, and You consume it at the end.*

**Viśristau sṛisti-rūpā Tvam sthiti rūpā cha pālāne,  
Tathā saṁhṛiti rūpānte jagato-’sya jagan-maye.**

*O You, who contains the whole universe, at the time of creation You are the creative force, at the time of sustentation You are the protective power, and at the time of the universe’s dissolution, You are the destructive power.*

**Mahā-vidyā mahā-māyā mahā-medhā mahā-smṛitiḥ,  
Mahā-mohā cha bhavatī mahā-devī mah'āsuri.**

*You are the supreme knowledge and the great illusion, the highest intelligence and contemplation, and the greatest delusion, the greatest Goddess and the greatest Demoness.*

**Prakṛitis Tvam cha sarvasya guṇa-trayā vibhāvinī,  
Kālarātrir mahā-rātrir mohā-rātriśh cha dāruṇā.**

*You are the primordial cause of all nature, giving rise to the three qualities. You are the fierce destroyer of demons, the great night of dissolution in the Divine, and the painful dark night of delusion.*

**Tvam Śhrīs Tvam Īshvarī Tvam hrīs Tvam buddhir bodha-lakṣhaṇā  
Lajjā puṣṭis tathā tuṣṭis Tvam śhāntiḥ kṣhāntir eva cha.**

*You are the Goddess of good fortune, the supreme ruler, modesty, intelligence characterized by wisdom, bashfulness, nourishment, contentment, tranquillity and patience.*

**Khadginī śhulinī ghorā gadinī chakriṇī tathā,  
Śhāṅkhinī chāpinī bāṇa bhūśhuṇḍī parigh'āyudhā.**

*Armed with sword, spear, mace, discus, conch, bow, arrows, sling and iron club, You are of very terrifying appearance.*

**Saumyā saumyatar'āśheṣha saumye-bhyas Tv'ati-sundarī,  
Par'āparāṇām paramā Tvameva Parameśhvarī**

*At the same time You are pleasing, more pleasing than all the pleasing things and exceedingly beautiful.  
You are the Supreme Ruler, beyond all duality.*

**Yachcha kiñchit kvachid-vastu sad-asadv'ākḥil'ātmike,  
Tasya sarvasya yā śhaktiḥ sā Tvam kim stūyase tadā.**

*Whatever things exists, real or unreal, whatever power they possess, is You. O You who are the Soul of everything, how can I extol You more?*

**Yayā Tvayā jagat sraṣṭā jagat pātyatti yo jagat,  
So-‘pi nidrā vaśham nītaḥ kas Tvām stotum ih’eśhvaraḥ.**

*By You, even He who creates, sustains and devours this world  
is put to sleep. Who here is capable of extolling You?*

**Viṣṇuḥ śhaṛīrā grahaṇām aham Īśhānā evā cha,  
Kāritās Te yato-‘tastvām kaḥ stotum śhaktimān bhavet.**

*O Thou who gave even Viṣṇu, Śhiva and Myself our  
embodied forms, who is capable of praising You?*

**Sā Tvam ittham prabhāvaiḥ svair udārair Devi saṁstutā,  
Moha-yaitau dur-ādharṣhāv’asurau Madhu Kaiṭabhou.**

*O Devi, being lauded thus, delude these two unassailable  
Asuras, Madhu and Kaitabha, with Your superior powers.*

**Prabodham cha Jagat-swāmī nīyatām Achyuto laghu.  
Bodhaśh cha kriya tāmasya hantum etau mah’āsurau.**

*Let Viṣṇu, the imperishable master of the world, be quickly awakened  
and rouse up His nature to slay these two mighty Asuras.’*

*Here ends the **Brahmā Stuti**.*

Thus praised, the Goddess of the Night appeared there, to awaken Viṣṇu for the destruction of Madhu and Kaitabha. Drawing out from His eyes, nose, arms and heart, She appeared to the sight of Brahmā of inscrutable birth.

The awakening Lord of the Universe (*Viṣṇu*), rousing up from His couch on that all-covering ocean, saw those two evil Asuras, Madhu and Kaitabha, very heroic and powerful, eyes red with anger, endeavouring to devour Brahmā. Then the All-pervading Lord arose and fought with the Asuras for five thousand years, using His own arms as weapons.

And they, frenzied with their great power, and deluded by Mahāmāyā, exclaimed to Viṣṇu, “Ask a boon from us.”

The Lord said: “If You are pleased with Me, may you both be slain by Me now. What other boon is there? This is My choice.”

Thus tricked and seeing the world covered with water, those two Asuras told the Lotus-eyed Lord, “Slay us at the spot where the Earth is not flooded with water.”

“So be it”, said the blessed wielder of conch, discus and mace, and, taking them on His lap, severed their heads with His discus.

This is how that Goddess Herself appeared when praised by Brahmā. Now listen as I again expound to you the Glory of the Devi.’

Here ends the first chapter of the Devi Mahatmyam  
called ‘The Slaying of Madhu and Kaitabha’.

## *The Devī Māhātmyam*

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

Sage Medhas said: ‘There was war between the Devas and Asuras for a full hundred years. Mahiṣhāsura was the Lord of the demons and Indra the Lord of the Gods. The army of the Gods was defeated by the valorous Asuras and Mahiṣhāsura became the Lord of Heaven. Then the vanquished Devas, headed by the Lotus-born Brahmā, went to the realm of the Eagle-bannered Lord (*Viṣṇu*).

Describing the evil exploits of Mahiṣhāsura, the Thirty (*Devas*) told Śhrī Viṣṇu the story of the Gods’ humiliation by the demons in detail. Mahiṣha had assumed for himself the powers of Sūrya, Indra, Agni, Vayu, Chandra, Yama, Varuna and the other Devas. Thrown out of heaven by that evil-natured Mahiṣha, the hosts of Devas wander on the Earth like mortals.

“Thus have we related all the evil acts of that enemy of the immortals. We humbly request You, our only refuge, to think out the means of his destruction.” After hearing the words of the Devas, Viṣṇu was angry and Śhiva’s face became fierce with frowns.

Then the face of the Chakra-wielder (*Viṣṇu*) filled with rage, and a great light filled the innocent faces of Brahmā and Śhiva too. From the bodies of Indra and the other Devas sprang forth a very great light; and all this light came together. The Devas saw there a mighty blaze of light like a mountain peak, filling every direction with its flames. Then that incomparable light, born from the bodies of all the Devas, pervading the three worlds with its lustre, combined into one and became a female form.

By Śhiva’s light, Her face came into being; by Yama’s light Her hair; by Viṣṇu’s light Her arms; by the Moon’s light Her two breasts; by Indra’s light Her waist; by Varuna’s light Her thighs and by Earth’s light Her hips. From Brahma’s light came Her feet; by the Sun’s light Her toes; by Vasu’s light Her fingers and by Kubera’s light Her nose. From Brahmā’s light came Her teeth; and the purifying Agni’s light gave rise to Her three eyes. Her eyebrows came from Dawn and Dusk (*the sacred times*), and Her ears from the Wind God; and the light of the other Devas all combined to create that auspicious Goddess.

Then looking at Her, born from the mass of all their lights, those Immortals, formerly oppressed by Mahiṣhāsura, experienced joy. The Gods each gave Her of their own weapons. Drawing forth a trident from his own trident, the Bearer of Pinaka (*Śhiva*) gave it to Her.

The Black-skinned Lord (*Viṣṇu*) gave Her a discus out of his own discus. Varuna gave Her a conch, Agni a spear. Maruta gave a bow and two quivers full of arrows. Indra, chief of the Gods, brought forth a thunderbolt from His thunderbolt and the thousand-eyed Lord (*Indra*)

also gave Her a bell from his elephant Airavata. Yama gave a staff from his own staff of death and the Ocean Lord proffered a noose.

Brahmā, the Lord of Creation, gave a rosary and a water-pot and Sūrya bestowed his rays on all the pores of Her skin. Kāla –‘time’ gave a spotless sword and shield and the Ocean of Milk gave an immaculate garland, a set of undecaying garments, a resplendent crest-jewel, ear-rings and bracelets, a brilliant half-moon ornament, armlets for all Her arms, a pair of shining anklets, an unsurpassed necklace and excellent rings for all Her fingers.

Viśhvakarma gave Her a very brilliant axe, weapons of various forms and an impenetrable armour. The Ocean gave Her a garland of unfading lotuses for Her head and another for Her chest, besides a very beautiful lotus in Her hand. The Snow-mountain gave Her a lion vehicle and various jewels. The Lord of Wealth gave Her a drinking cup, ever full of nectar. Śheṣha, the lord of all serpents, gave ornaments of the finest jewels. A pearl necklace was given by the Mother Earth. Likewise by all the other Gods was that Goddess adorned with weapons.

Thus honoured, She gave a mighty shout, laughing loudly again and again. By Her terrible shout the entire ether was filled and there was a great reverberation in the cosmos. All the worlds shook and the seas trembled; the earth quaked and the mountains rocked. “Victory to You” exclaimed the Devas joyfully to Her mounted on the lion. The sages, bowing down in devotion, extolled Her.

Sensing agitation in the three worlds, the foes of the Devas mobilized all their armies and rose up, brandishing their weapons. Mahiṣhāsura exclaimed angrily, “Ha! What is this?” hastening in response towards that shout, surrounded by his whole army. There he saw the Devi pervading the three worlds with Her lustre, making the Earth bend with Her footstep, scraping the sky with Her diadem, shaking the nether worlds

with the twang of Her bowstring, and pervading all the regions around with Her thousand arms.

There ensued a mighty battle between the Gods and the demons. The whole sky was illumined by the many weapons and missiles loosed. Mahiṣhāsurā's general, the mighty demon Chikṣhura, engaged the Immortal's four-limbed army (*infantry, cavalry, chariots and elephants*) with his sixty thousand chariots. The Asura Udagra gave battle with his ten million chariots and Mahāhanu with fifty million. Asiloma, another great Asura, fought in that battle with a hundred million chariots and many thousands of elephants and horses. Vrita came with ten million chariots and the demon Bidala came with his five hundred million chariots; and with yet more thousands of chariots, elephants and horses, other powerful Asuras joined in that battle with the Devi. So, with thousands of millions of chariots, elephants and horses was Mahiṣhāsurā endowed in that fight.

Wielding iron maces, javelins, spears and clubs, the Asuras joined battle with the Devi's swords, axes and spears. Some hurled spears and others nooses; the Goddess with strokes of Her sword destroyed their army as it came at Her.

They assailed Chandikā with showers of weapons and missiles but playfully that Devi cut them to pieces with Her own missiles. With a serene face, while being extolled by the Gods and sages, that Goddess threw Her darts at the bodies of the Asuras; and that lion carrying the Devi, shaking its mane in rage, stalked among the demonic hosts like a fire in the forest.

The clouds of breath exhaled by Ambikā while fighting became at once Her battalions by hundreds and thousands. Energized by the power of the Devi, these battalions fought with axes, javelins, swords and spears, and

destroyed the Asura troops. Some beat drums, some blew conches and others played dholaks in that great martial festival.

The Devi killed hundreds of Asuras with Her trident, mace, showers of spears, sword and the like. Others were cast down, stupefied by the sound of Her bell; and, binding others with Her noose, She dragged them to the earth. Some were split in two by the sharp slashes of Her sword, and others, smashed by the blows of Her mace, fell to the ground. Severely hammered by Her club, some vomited blood; and pierced in the breast by Her trident, others sunk to the ground.

Impaled all over with arrows like porcupines, some of the Devas' enemies gave up their lives on that battlefield. Some had their arms cut off, some their necks broken, the heads of others rolled down and some were torn in half. Some demons fell to the ground with their legs severed; rendered one-armed, one-eyed, and one-legged by being sliced in two by the Devi. And others, though decapitated, fell and rose again.

Some headless bodies fought in that battle and some danced to the rhythm of the musical instruments with swords, spears and lances still in their hands, with their severed heads shouting "Stop, stop" to the Devi.

With all the slain Asuras, dead elephants, horses and broken chariots that battlefield became impassable. Blood flowed in great rivers, gushing through that opposing army of demons.

Ambikā destroyed that mighty horde of Asuras in no time, like fire consuming a vast heap of straw and wood. Her lion, roaring fiercely with bristling mane, drove the vital breath from the bodies of the demons.

The Devi's troops fought in that battle with the Asuras such that the Gods in Heaven, showering flowers, praised them greatly.

Here ends the second chapter of the 'Glory of the Goddess',  
called 'The Destruction of the Buffalo-demon's Army'.

# *The Devī Māhātmyam*

## **Chapter 3: The Slaying of Mahishasura**

The Asura general Chikṣhura, seeing the army being hewn down by the Devi, became furious and charged at Ambikā, showering arrows on Her like a cloud-burst on the peak of Mount Meru.

The Devi, playfully slicing through his cluster of arrows, struck his horses and their driver with an arrow. Splitting his bow and high-flying banner, She wounded his arms and legs. His bow shattered, his chariot broken, his horses killed and his charioteer slain, that Asura armed with sword and shield rushed at the Devi. Swiftly he smote the lion on the head with his sharp-edged sword and struck the Devi on Her left arm.

His sword broke into pieces as it touched Her arm. Then, eyes red with anger, he grasped his spear. The mighty Asura flung it at the lovely Goddess, flaming violently, as if he was hurling the very sun from the skies; but with a mighty thrust of Her lance, the Devi shattered it into a hundred fragments and killed the great Asura himself.

With Mahiṣha's valiant general slain, Chāmara, that afflicter of the Gods, mounted his elephant and attacked. He also hurled a spear at the Devi, but with a shout of 'Hum', She sapped its energy and it fell, broken, to the ground. Seeing his spear smashed, Chāmara, full of rage, flung a pike, but She split that also with Her arrows. Then the lion, leaping up onto the elephant's forehead, engaged in direct battle with that foe of the Devas, fighting that mighty elephant valiantly. Descending to the ground, they dealt each other the most terrible blows. Then the lion, quickly leaping up into the sky and dropping down, severed Chāmara's head with a swipe of its paw.

Udagra was pulverised by the Devi with stones, trees, etc. and by terrific blows from Her teeth and hands. She ground Uddhata to dust with furious swings of Her mace, killed Bashkala with a javelin and destroyed the red-

hued Andhaka with arrows. With Her trident, the Three-eyed Goddess killed Ugrasya, Ugravīrya and Mahāhanu. With Her sword She severed Bidala's head from his body, and with Her arrows, sent both Durdhara and Durmukha to the mysterious abode of death.

Even while his army was being thus destroyed, Mahiṣhāsura was terrorizing the Devi's troops with his buffalo form. Some he struck with his muzzle, others with his hoofs; some by the lashing of his tail and others were torn apart by his horns. Some he knocked to the ground with his impetuous speed, some by his bellowing and wheeling around, and others by the blast of his breath. Having overthrown Her army, that Asura rushed to slay the mighty Goddess' lion which made Ambikā angry.

The supremely powerful Mahiṣhāsura pounded the ground with his hooves in rage, and laid low mountains with the tossing of his horns and

loud bellowing. Crushed by the speed of his wheeling, the earth disintegrated,

and, lashed by his tail, the sea

overflowed all around. Cleft by the shaking of his horns, the

clouds were torn in pieces and the blast of his breath caused

them to fall from the sky in

hundreds. Seeing the great Asura seething with rage and advancing towards Her,

Chandikā's fury swelled in order to slay him. She flung

Her noose over him and entangled the powerful

Asura. Thus immobilized, he



quitted his buffalo form and immediately became a lion, but Ambikā cut off the lion's head, so he assumed the form of a man wielding a sword.

Swiftly the Devi sliced the man, his sword and his shield with Her arrows. Then he became an enormous elephant. The elephant tugged at Her lion with his trunk and roared loudly, but as he pulled, the Devi cut off his trunk with Her sword. Then, resuming his buffalo form, the great Asura shook all the three worlds living and non-living.

Still very angry, the Mother of the World quaffed a divine drink again and again, and laughed, Her eyes becoming red. Still Mahiṣhāsura roared, intoxicated with his strength and valour, and hurled mountains at Chandikā with his horns; but She pulverized them with showers of arrows, and, in words full of passion, Her face exalted with excitement, She berated him:

“Roar, roar, O fool, for a moment while I drink this nectar. When You are slain by Me, the Devas will soon roar in this very place.”

As She spoke, She sprang onto that great Asura, pressing him on the neck with Her foot and struck him with Her spear. Then, trapped under Her foot and overcome by the Devi's prowess, Mahiṣhāsura's real form half-issued from his buffalo mouth. Struggling in his half-revealed form, that mightiest of demons was slain by the Devi who struck off his head with Her divine sword.

Then, wailing in consternation, the whole Asura army was destroyed; and the Deities were all in supreme exultation. Celebrating, the Devas and the great saints of heaven praised that Goddess, the celestial musicians sang and troupes of heavenly maidens danced.

Here ends the Third Chapter of the Devī Māhātmyam,  
called 'The Slaying of Mahiṣhāsura'.

# *The Devī Māhātmyam*

## **Chapter Four: The Śhagr'ādaya Stuti**

### **'The Praise by Lord Indra and the other Devas'**

*See p.64 for details of the metre and rhythm of this poem.*

Sage Medhas said: 'When that most valiant but evil-natured Mahiṣhāsura and his army were destroyed by the Devi, Indra and the hosts of Devas, their heads bowed reverently, their bodies glowing and their hair bristling with joy, uttered these words of praise:

**Devyāya yāta tam idaṁ jagad ātma śhaktyā  
Niḥ-śheṣha deva-gaṇa śhakti samūha mūrtyā,  
Tām Ambikam akhila deva maharṣhi pūjyām  
Bhaktyā natāḥ sma vidadhātu śhubhāni sā naḥ.**

*To that Divine Power who creates this world by Herself, who manifests as the powers of all the gods; to that Mother Goddess worshipped by all the Devas and great saints, we bow in devotion. May She grant us auspiciousness and happiness!*

**Yasyāḥ prabh'āvam atulaṁ Bhagavān ananto  
Brahmā Haraś cha na hi vaktu malaṁ balaṁ cha,  
Sā Chaṇḍik'ākhila jagat pari-pālanāya  
Naśhāya ch'āśhubha bhayasya matiṁ karotu.**

*May Chandikā, whose incomparable greatness and power the blessed Viṣṇu, Brahmā and Śhiva are unable to describe, bestow protection on the whole world and destroy the fear of evil.*

**Yā Śhrīḥ swayam su-kṛitinām bhavan'eṣhva Lakṣhmīḥ  
Pāp'ātmanām kṛita dhiyām hṛidayeṣhu buddhiḥ,  
Śhraddhā satām kula jana prabhavasya lajjā  
Tām Tvām natāḥ sma pari-pālaya Devi viśhvam.**

*O Devi, we bow to You, who are prosperity in the homes of the virtuous and ill-fortune for the vicious; wisdom in the hearts of the learned, faith in the good, and modesty in the hearts of the high-born. May You protect the Universe!*

**Kim varṇayāma Tava rūpam achintyam etat  
Kiñch'āti-vīryam asura kṣhaya-kāri bhūri,  
Kim ch'āhaveṣhu charitāni Tav'ātiyāni  
Sarveṣhu Devy'asura deva gaṇ'ādikeṣhu.**

*O Devi, how to describe Your inconceivable form, Your great prowess in destroying the Asuras, or Your wonderful feats in the battle between the gods and the demons?*

**Hetuḥ samasta jagatām tri-guṇ'āpi doṣhair  
Na gñyāyase Hari Har'ādi-bhir apyapārā,  
Sarv'āshray'ākhilam idam jagad amśha bhūtam  
Avy'ākṛitā hi paramā prakṛitis Tvam ādyā.**

*O Origin of the whole world, without the defects of the three attributes; beyond the comprehension of even Viṣṇu, Śhiva and the other Gods! You are the refuge of this entire world which is but an infinitesimal portion of Yourself who are the Supreme Spirit and the Primordial Substance.*

**Yasyāḥ samasta suratā samudīraṇena  
Tṛiptim prayāti sakaleṣhu makheṣhu Devi,  
Svāhāsi vai pitṛi gaṇasya cha tṛipti hetur  
Uchchāryase Tvamata eva janaiḥ swadhā cha.**

*O Devi, You are the pronouncer of the sacred mantras which fulfil ceremonies; You are Svāhā, whose utterance propitiates the Gods, and You are Svadhā which people chant to please the ancestors.*

**Yā mukti hetur avichintya mahā-vratā Tvaṃ  
Abhy'asyase suniyat endriya tattva sārāḥ,  
Mokṣh'ārthi-bhir muni-bhir asta samasta doṣhair  
Vidyāsi sā bhagavatī paramā hi Devi.**

*Beyond thought, the cause of liberation to those who practice austerity and restraint of the senses, You are the essence of reality and the cause of the release of saints from all errors. You are all knowledge and the Supreme Goddess of good fortune.*

**Śhabd'ātmikā su-vimala'rg yajuṣhām nidhānam  
Udgītha ramya pada pāṭha-vatām cha sāmnam,  
Devi trayī bhagavatī bhava bhāvanāya  
Vārtāsi sarva-jagatām param'ārti hantrī.**

*You are the pure essence of sound, containing the Rig, Yajur and Sama Vedas, and the Om whose recital is beautiful! You are the three-fold Goddess from whom existence flows, the welfare of the whole world and the remover of even the greatest sorrows.*

**Medhāsi Devi vidit'ākhila śhāstra sārā  
Durgāsi Durga bhava-sāgara naur asaṅgā,  
Śhrīḥ kaiṭabh'āri hṛiday'aika-kṛit'ādhivāsā  
Gaurī Tvameva śhaśhi mauli kṛita pratiṣṭhā.**

*O Devi, You are the intelligence which grasps the essence of all the scriptures; You are Śhrī Durga, the boat that carries us unobstructed across the treacherous ocean of worldly existence; You are Goddess Lakshmi abiding in the heart of Śhrī Viṣṇu; and You are Śhrī Gaurī who is ever with the moon-crested Lord Śhiva.*

**Īṣhat sahā-sam-amalaṃ pari pūrṇa chandra  
Bimb'ānu-kāri kanak'ottama kānti-kāntam,  
Aty'adbhutaṃ prahṛitamāt taruṣhā tath'āpi  
Vaktraṃ vilokya sahasā Mahiṣh'āsureṇa.**

*Your face, smiling, pure like the full moon, is beautiful like the finest gold. Miraculously, the conqueror Mahiṣhāsura was immediately conquered on seeing Your Face.*

**Drīṣṭvā tu Devi kupitaṁ bhrukuṭī karālam  
Udyat śhaśh'ānka sadṛīśhat chhavi yan na sadyaḥ,  
Prāṇān mumocha Mahiṣhas tadat īva chitraṁ  
Kair jīvyate hi kupit'āntaka darśhanena.**

*Even stranger, O Devi, that, after seeing Your face frowning with terrible anger and red like the rising moon, he did not immediately give up his life! For who can live after beholding the enraged Destroyer?*

**Devi prasīda paramā bhavati bhavāya  
Sadyo vināśhayasi kopavati kulāni,  
Vigñyātam etad adhun'aiva yadas tam etan  
Nītaṁ balaṁ su-vipulaṁ Mahiṣhāsurasya.**

*O Devi, if pleased, You give supreme felicity; but if enraged, You quickly destroy whole races. This was clearly seen in the annihilation of Mahiṣhāsura's vast forces.*

**Te sammatā jana padeṣhu dhanāni teṣhām  
Teṣhām yaśhāmsi na cha sīdati bandhu-vargaḥ,  
Dhanyāsta eva nibhṛit'ātmaja bhṛity'adārā  
Yeṣhām sad'ābhy'udayadā bhavati prasannā.**

*Those enjoying Your favour become wealthy, their glory never fades among their people; they are blessed with devoted children, wives and servants, and their happiness is ever-increasing.*

**Dharmyāṇi Devi sakalāni sad'aiva karmān  
Yaty'ādṛitaḥ pratidinaṁ sukṛitī karoti,  
Svargaṁ prayāti cha tato bhavatī prasādāt  
Loka-traye-'pi phala-dā nanu Devi tena.**

*Those blessed by Your grace, O Devi, perform good deeds  
every day with great care and thereby attain heaven;  
for You are the giver of rewards in the three worlds.*

**Durge smṛitā harasi bhītim aśheṣha jantoḥ  
Svasthaiḥ smṛitā matimat'īva śhubhām dadāsi,  
Dāridrya duḥkha bhaya hāriṇi kā Tvad-anyā  
Sarv'opa-kāra karaṇāya sadārdra chittā.**

*When remembered in difficulties, You remove fear. When recalled  
in prosperous times, You give wisdom and auspiciousness.  
Who but You, O dispeller of poverty, pain and fear, is always  
compassionate and benevolent to all?*

**Ebhir hatair jagad upaiti sukhaṁ tathaite  
Kurvantu nāma narakāya chirāya pāpam,  
Saṅgrāma mṛityum adhi-gamya divaṁ prayāntu  
Matv'eti nūnam ahitān vinihaṁsi Devi.**

*By killing those wicked demons the world becomes happy.  
"Although having sins enough for a long time in Hell, let them  
reach Heaven through death in battle": thinking thus, O Devi,  
You destroy these evil beings.*

**Dṛiṣṭv'aiva kiṁ na bhavatī prakaroti bhasma  
Sarv'āsurān ariṣhu yat prahiṇoṣhi śhastram,  
Lokān prayāntu ripavo-'pi hi shastra pūtā  
Itthaṁ matir bhavati teṣhv'ahiteṣhu sādhvī.**

*Can You not, by a mere glance, reduce all demons to ashes?  
And yet You direct Your weapons so that even the most hateful,  
purified by those missiles, may attain the higher worlds.  
Such is Your kindly intention towards those evil ones.*

**Khadga prabhāni kara visphuraṇais tath'ograiḥ  
Śhūl'āgra kānti nivahena dṛiśho-'surāṇām,  
Yan nāgatā vilayam amśhu mad indu khaṇḍa  
Yogyānaṁ Tava vilokaya tām tad etat.**

*If not by the flashes of Your sword or the gleam of Your  
spear-point, surely the vision of the Asuras had been  
dimmed by seeing Your moon-like face radiating coolness.*

**Dur-vṛitta vṛitta śhamanaṁ Tava Devi śhīlaṁ  
Rūpaṁ tath'aitad avi-chintyam atulyam anyaiḥ,  
Vīryaṁ cha hantrī hṛita deva par'ākramāṇām  
Vairiṣhv'api prakāṭit'aiva dayā Tvay'ettham.**

*O Devi, Your nature is to pacify the conduct of the wicked.  
Your inconceivable beauty has no comparison. Courageously  
destroying those who robbed the Devas of their prowess,  
You have thus manifested Your compassion even towards  
their enemies.*

**Ken'opamā bhavatu Te-'sya parākramasya  
Rūpaṁ cha śhatru bhaya-kāryat ihāri kutra,  
Chitte kṛipā samara niṣh-ṭhuratā cha dṛiṣṭā  
Tvay-yeva Devi varade bhuvana traye-'pi.**

*To what may Your prowess be compared? Or Your charming  
beauty, which strikes fear in enemies? Only You are  
compassionate yet relentless in battle, O Devi,  
who grants boons to the three worlds!*

**Trai-lokyam etad akhilaṁ ripu nāśhanena  
Trātaṁ Tvayā samara mūrdhani Te-'pi hatvā,  
Nītā divaṁ ripu-gaṇā bhayam apy'apāstam  
Asmākam unmada sur'āri bhavaṁ namaste.**

*By destroying these adversaries, You protect everyone in  
the three worlds. Having killed them in battle, You took  
those demonic hosts to heaven, dispelling our fear from  
those intoxicated enemies of goodness. Salutations to You!*

**Śhūlena pāhi no Devi pāhi khaḍgena ch'Āmbike,  
Ghaṇṭ'āsvanena naḥ pāhi chāpa-jyāniḥ svanena cha.**

*O Devi, guard us with Your spear. O Mother, protect us  
with Your sword, and by the ringing of Your bell and  
the twang of Your bow-string.*

**Prāchyāṁ rakṣha pratīchyāṁ cha Chaṇḍike rakṣha dakṣhiṇe,  
Bhrāmaṇen'ātma śhūlasya uttarasyāṁ tath'eśhvari.**

*O Chandikā, guard us in the east, in the west, in the north and  
in the south by the divine power of Your spear, O Ruler of all!*

**Saumyāni yāni rūpāṇi trai-lokye vicharanti Te,  
Yāni chāty'anta ghorāṇi Tai rakṣh'āsmāms tathā bhuvam.**

*Protect those on earth with Your lovely forms pervading the three  
worlds, and also with Your very terrible forms.*

**Khaḍga śhūla gad'ādīni yāni ch'āstrāni Te-'mbike,  
Kara pallava saṅgīni Tair asmān rakṣha sarvataḥ.**

*O Mother, guard us everywhere with Your sword, spear and  
mace and whatever weapons Your tender hand has touched.'*

*Here ends the Śhakra'ādāya Stuti  
—'Praise by Indra and the other Devas'.*

Praised thus by the Devas, She was worshipped with celestial flowers from Indra's garden and anointed with fragrant paste. They gave adoration to Her with heavenly incense. With a happy and serene countenance, She spoke to the prostrating Devas:

“Choose, O Devas, whatever You desire of Me.”

The Devas said: “O Embodiment of Good Fortune, everything is accomplished, and nothing remains to be done, since our enemy, this Mahiṣhāsurā, has been slain. Yet if a boon be granted us, O Supreme Goddess, whenever we think of You, may You destroy our misfortunes. O Mother of pure countenance, if any mortal praises You with these hymns, may You, being gracious to us, increase his wealth, health and other blessings”.

Being thus propitiated by the Devas for the sake of the world and for their own, that auspicious black-skinned Goddess said: “So be it” and vanished from their sight.

So this is the story, O king, of how that Devi, who is the welfare of the three worlds, arose from the combined bodies of the Devas.

Once more, hear how that shining Goddess was destined to incarnate, to slay the wicked Asuras Śumbha and Niśumbha, for the protection of the people and the benevolence of the Gods.

Listen well as I tell you how it occurred.’

Here ends the Fourth Chapter of the Devī Māhātmyam  
called ‘The Praise by Indra and the other Gods’.

## *The Devī Māhātmyam* — Chapter Five: The Devi's Conversation with the Messenger

Sage Medhas said: 'Long ago, Indra's reign over the three worlds and his share of sacrifices were stolen by the proud and powerful Asuras, Śhumbha and Niśhumbha. They took over the offices of the Sun, Moon, Kubera, Yama, and Varuna. They themselves held Vayu's authority and Agni's duty.

The defeated Devas were deprived of their lordships and sovereignties. Having lost their positions and expelled by these two great Asuras, the Devas thought of the invincible Goddess. "She has granted us the boon, "Whenever in difficulties you think of Me, immediately will I put an end to your calamities". With this in mind, the Devas went to the Himalayas, those monarchs of mountains, and there extolled the Devi, the Illusion-creating Power of Viṣṇu.

### **The Tantrika Devī Sūktam**

*Hymn to the Goddess according to the Tantras*

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

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

**Namaḥ Prakṛityai Bhadrāyai niyatāḥ praṇatāḥ sma tām.**

*'We salute that Devi, the Supreme Goddess. To that benevolent and auspicious Deity, we bow eternally. Humble obeisance to the primordial cause and the embodiment of well-being.*

**Raudrāyai namo nityāyai Gauryai dhātryai namo namaḥ,**

**Jyotsnāyai ch'endu-rūpiṇyai sukhāyai satataṁ namaḥ.**

*Salutations to Her who is terrifying, eternal, radiantly pure, the creator of the universe. To Her who is the moon and moonlight, and happiness itself, we bow constantly.*

**Kalyānyai praṇatām vṛiddhyai siddhyai kurmo namo namaḥ,  
Nairṛityai bhū-bhṛitām Lakṣhmyai Śharvānyai Te namo namaḥ.**

*To the embodiment of virtue, prosperity and success, we make obeisance. To Her who is both the hardships and the good fortune of kings and the Goddess of the night, we bow again and again.*

**Durgāyai durga pārāyai sārāyai sarva-kāriṇyai,  
Khyātyai tath'aiva Kṛiṣhṇāyai dhūmrāyai satataṁ namaḥ.**

*To Śhrī Durga, carrying us across difficulties, the essence and cause of everything, the possessor of fame and glory, to that blue-black smoke-hued Goddess, we bow eternally.*

**Ati-saumy'āti-raudrāyai natās Tasyai namo namaḥ,  
Namo jagat pratiṣṭhāyai Devyai kṛityai namo namaḥ.**

*We bow to Her who is at once most gentle and most terrible; we surrender to that Goddess who is the doer and supporter of the world.*

**Yā Devī sarva-bhūteṣhu Viṣhṇu-māyeti śhabditā,  
Namas Tasyai namas Tasyai namas Tasyai namo namaḥ.**

*That Goddess who in all beings is the illusory creative power, salutations to Her, salutations to Her, salutations to Her, again and again.*

**Yā Devī sarva-bhūteṣhu chetan'ety'abhidhīyate,  
Namas Tasyai namas Tasyai namas Tasyai namo namaḥ.**

*That Goddess who in all beings is known as consciousness, salutations to Her.....*

**Yā Devī sarva-bhūteṣhu buddhi rūpeṇa saṁsthitā,  
Namas Tasyai namas Tasyai namas Tasyai namo namaḥ.**

*That Goddess residing in all beings in the form of intelligence, salutations to Her.....*

**Yā Devī sarva-bhūteṣhu Nidra rūpeṇa saṁsthitā,**

**Namas Tasyai namas Tasyai namas Tasyai namo namaḥ.**

*That Goddess residing in all beings in the form of sleep, salutations to  
Her Salutations to Her, Salutations to Her, again and again.*

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

**Indriyāṇām adhi-ṣṭhātrī bhūtānām ch'ākḥileṣhu yā,  
Bhūteṣhu satataṁ Tasyai vyāptyai Devyai namo namaḥ.**

*To the omni-present Goddess who presides over the senses  
of all beings, and governs all the elements, we bow eternally.*

**Chiti rūpeṇa yā kṛitsnam etad vyāpya sthitā jagat,**

**Namas Tasyai namas Tasyai namas Tasyai namo namaḥ.**

*Salutations to Her who pervades the whole universe in the form of  
consciousness, salutations to Her . . . . . again and again.*

*Here ends the **Devī Sūktam**.*

Praised by the Gods for fulfilling their desires, and worshipped daily by Lord Indra, may She, the Supreme Empress, the source of all happiness, grant us well-being and auspiciousness and banish adversities! Being again tormented by arrogant Asuras, we prostrate before that Goddess who, when remembered with devotion and humility, removes all misfortunes.”

While the Devas were eulogising thus, Śhrī Pārvatī came there to bathe in the waters of the Gaṅgā. That lovely-browed lady asked the Devas: “Whom are you praising here?” A radiant Goddess, springing forth from Her physical sheath, replied: “This hymn is addressed to Me who destroyed the demon Śhumbha and, with the Devas, conquered Niśhumbha in battle.”

Because that Goddess came out of Pārvatī’s physical kosha –‘sheath’, She is glorified as Kauṣhikī. After She had issued forth, Pārvatī’s complexion became dark and, now famous as Kālīkā –‘black-skinned’, She retired to the Himalayas.

Then Chaṇḍa and Muṇḍa, the servants of Śhumbha and Niśhumbha, seeing that Goddess’s supreme beauty, were enraptured. They told Śhumbha: “O king, there is a woman, most surpassingly lovely, whose beauty illumines the Himalayas. Never was such supreme beauty seen by anyone anywhere. Find out who that Goddess is and add Her to your household, O Lord of Asuras! She is a gem among women, with a lovely body, illuminating the whole region with Her glory. O Lord of the Daityas, she is worth seeing.

O Lord, whatever jewels and gems of elephants, horses, etc. exist in the three worlds, they are all now in your retinue. Airāvata, that gem of an elephant, has been taken from Indra and also his heavenly-perfumed tree and the seven-headed flying horse. In your courtyard stands the doubly wonderful chariot yoked with swans, brought here from Brahmā.

And here is the treasured ‘Supreme Lotus’ from the Lord of Wealth; this garland of unfading many-petalled lotuses was given by the Ocean God; in Your house stands Varuna’s umbrella dripping with gold and here is the excellent chariot that was formerly Prajāpati’s. Death’s spear named ‘granting release’ has been taken by you, and the ocean-king’s lasso is among Your brother Niśhumbha’s possessions who has every kind of gem produced in the ocean. The Fire-god also gave You garments purified by flames. Thus, O Lord of Asuras, all the finest things have been collected by You; why not seize this beautiful jewel of a woman?”

On hearing these words of Chaṇḍa and Muṇḍa, Śhumbha sent the demon warrior Sugrīva as a messenger to the Devi, saying: “Go quickly and convey my words to Her so that She may come here willingly.” Arriving at the beautiful spot on the mountain where the Devi was staying, he spoke to Her in fine and sweet words:

“O Devi, Śhumbha, the Lord of Asuras, is the supreme sovereign of the three worlds; I come to You as his messenger. Listen to what he says, whose commands are never contradicted by the Asuras and who has vanquished all their foes:

“The three worlds are all mine and the Devas obey me. I consume all their shares of sacrifices one-by-one. All the finest gems in the three worlds are in my possession; including that gem of an elephant, Airāvata, the vehicle of Indra. That ‘loud-neighing’ jewel of a horse which arose from the churning of the Milk-ocean, was offered by the Immortals as they bowed down to me. O beautiful lady, whatever other rare objects were owned by the Devas, Gandharvas or Nāgas are now with me.

We look upon You, O Devi, as the jewel of womankind in the world. Being such, come to us, as we are the enjoyers of the best jewels. Come to me or to my brother Niśhumbha of great prowess, O capricious-eyed lady, for

You are in truth a jewel. Incomparable supremacy You will gain by marrying me. Consider well and wisely and become my wife.”

Thus addressed, the adorable and auspicious Durgā, the upholder of this Universe, became serious, though smiling inside, and said:

“You speak the truth; nothing false have you uttered. Śhumbha is indeed the sovereign of the three worlds, and Niśhumbha also. But, tell me, how can I be untrue to my vow? Hear, in my foolishness, what vow I have made: Only he who conquers Me in battle, who quells My pride and can match My prowess shall be My husband. So let Śhumbha come here, or Niśhumbha the mighty. Vanquishing Me he may quickly take My hand in marriage. Why delay?”

The messenger said: “O Devi, You are haughty to talk thus to me. What man in the three worlds can stand against Śhumbha or Niśhumbha? The whole army of Devas verily cannot stand face to face with even the other Asuras; how much less You, a single woman? If Indra and all the Devas could not stand against Śhumbha and his demons, how will You, a woman, face them? Go thou to Śhumbha and Niśhumbha as I said. Better not to lose Your dignity and be dragged by the hair.”

The Goddess said: “Indeed Śhumbha is strong and Niśhumbha exceedingly heroic! But what to do since there stands My imprudent vow taken long ago? Go back and tell that Lord of Asuras all I have said; let him do whatever seems good in his eyes”.

Here ends the Fifth Chapter of the Devī Māhātmyam called ‘The Devi’s Conversation with the Messenger’.

## *The Devī Māhātmyam*

### **Chapter Six: The Slaying of Shumbha and Nishumbha's general Dhūmralochana –'smoke-eyes'**

The messenger, filled with indignation at the Devi's words, returned and related them in detail to the demon king.

Then that Asura, on hearing his messenger's report, was very angry and told Dhūmralochana, a commander of the Daityas: "O Dhūmralochana, take the army and forcibly fetch that proud shrew, dragging Her roughly by the hair. If anyone stands up as Her saviour, let him be slain, be he a celestial, a sorcerer or a god."

Commanded thus, the 'smoke-eyed' Asura set off quickly, with sixty thousand demons. Sighting the Devi resting on the snowy mountain, he shouted: "Come to Śhumbha and Niśhumbha's citadel. If You do not come to my masters willingly, I will take You by force, dragging You by the hair".

The Goddess said: "Your Asura chief has sent a powerful warrior accompanied by an army. If You take Me by force, what can I do?"

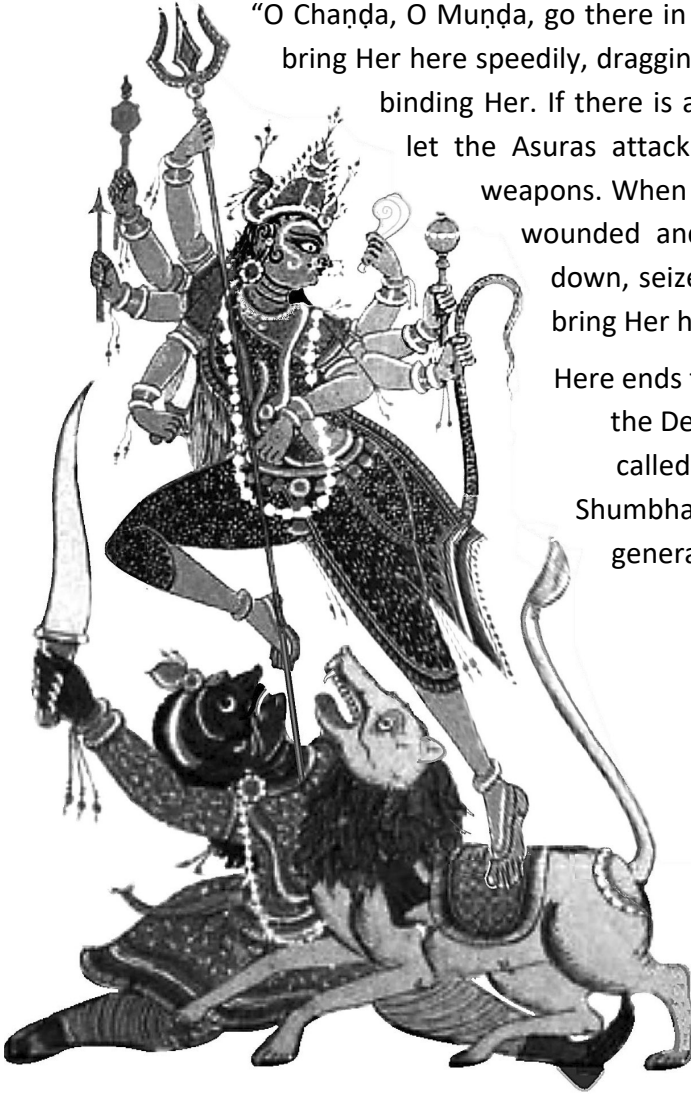
On hearing this, Dhūmralochana charged at Her but Ambikā reduced him to ashes with the mere utterance of the mantra 'Hum'. The great army of demons were furious and showered that powerful lady with arrows, swords, spears and axes. But, with a terrifying roar, its mane shaking with rage, the Devi's lion-mount fell on the army of the Asuras.

Some demons it slaughtered with a blow of its paw, some with its mouth, and other warriors were trampled under its hind legs. It tore out hearts with its claws and cut off heads with a swipe of its paw. It severed arms and heads and, with bristling mane, drank the blood from the hearts of others. In no time the whole army was destroyed by that high-spirited and exceedingly furious lion carrying the Devi.

On hearing of the slaying of Dhūmrалоchana by the Devi and the destruction of his army by the Her lion, Śhumbha, the Asura chief, was incensed, and, with quivering lip, he commanded the two mighty Asuras Chaṇḍa and Muṇḍa:

“O Chaṇḍa, O Muṇḍa, go there in great strength, and bring Her here speedily, dragging Her by the hair or binding Her. If there is any resistance, then let the Asuras attack Her with all their weapons. When that wicked lady is wounded and Her lion stricken down, seize and bind Her, and bring Her here quickly.”

Here ends the Sixth Chapter of the Devī Māhātmyam called 'The Slaying of Shumbha and Nishumbha's general Dhūmrалоchana'.



# *The Devī Māhātmyam*

## **Chapter Seven: The Slaying of Chanda and Munda**

Sage Medhas said: 'Then, at his command, the Asuras, fully armed, with Chaṇḍa and Muṇḍa at their head, marched out in four-fold array.

They saw the Devi, smiling gently, seated on Her lion on a golden peak of the great mountain. On espying Her, some became excited and tried to capture Her, and others approached Her with their bows bent and swords drawn.

Thereupon Ambikā became terribly angry and Her face became as dark as ink. Out of Her forehead, frowning fiercely, issued the Goddess Kālī of terrifying countenance, armed with a sword and noose, adorned with a skull-topped staff, a garland of human heads and clad in a tiger skin, very appalling due to Her emaciated flesh, with Her mouth gaping wide and Her tongue lolling out, and formidable deep-sunk red eyes. All the mountains around reverberated with Her roars.

Violently attacking and slaughtering those demons, She consumed that army of the Gods' enemies. Grasping elephants with one hand She tossed them into Her mouth with all their drivers, warriors, bells and harnesses. Consuming likewise the cavalry and chariots with horses and drivers, She ground them most frighteningly with Her teeth. Seizing one by the hair and another by the neck; crushing one with Her foot and another with Her chest, She caught in Her mouth the missiles and mighty weapons loosed by those Asuras and crunched them up furiously.

She destroyed that whole army of powerful and evil-natured Asuras, devouring some and battering others. Some She killed with Her sword, some with Her skull-topped staff, and other Asuras perished on being ground between Her teeth.

On seeing that whole army of Asuras annihilated in a moment, Chaṇḍa rushed against that very frightening Kālī, firing a tremendous shower of arrows at that fierce-eyed Goddess, and Muṇḍa hurled thousands of discuses, which disappeared into Her mouth like solar orbs vanishing into a cloud.

Then, laughing furiously, Kālī gave a fearful shout, with Her deadly teeth flashing in Her awesome mouth. Mounted on Her huge lion, the Devi sprang at the inflamed Chaṇḍa, and, seizing him by the hair, severed his head with Her sword.

Seeing Chaṇḍa slain, Muṇḍa attacked but She felled him to the ground with fierce strokes of Her sword. With the valiant Chaṇḍa and Muṇḍa both destroyed, the rest of the army panicked and fled in all directions.

Kālī, grasping the heads of Chaṇḍa and Muṇḍa, approached Chandikā, laughing loudly as She spoke:

“Here are the heads of Chaṇḍa and Muṇḍa as two great animal offerings in this sacrifice of battle. You shall slay Śhumbha and Niśhumbha Yourself”.

Seeing those Asuras’ heads thus brought to Her, the auspicious Chandikā addressed Kālī playfully: “Because You came to Me grasping the heads of both Chanda and Munda, O Devi, You shall be famed in the world as Chāmundā”.

Here ends the Seventh Chapter of the Devī Māhātmyam  
called 'The Slaying of Chaṇḍa and Muṇḍa'.

# *The Devī Māhātmyam*

## **Chapter Eight: The Slaying of Raktabīja –‘blood-seed’**

Sage Medhas said: ‘With the demonic Chaṇḍa and Muṇḍa slain, and many of their battalions destroyed, the powerful Śhumbha, Lord of the Asuras, burning with rage, commanded the mobilization of all the Daitya armies:

“Let the eighty-six sons of Diti, with upraised weapons, go there in full strength, and the eighty-four Kambūs with their troops. Let the fifty clans of Koṭivīrya demons and the hundred clans of Dhaumras go forth at my command. Let the Kālakas, Daurhṛidas, Maurus and Kālikeyas hasten there and prepare for battle.”

After issuing these orders, Śhumbha, that ferocious ruler of the Asuras, rode out at the head of many thousands of battalions. Seeing that most terrible army coming, Chandikā filled the space between the earth and the sky with the twang of Her bow-string and Her lion made a deafening roar which She magnified by clanging Her bell.

Kālī, Her mouth open wide, filled the whole region with the sound ‘Hum’, overwhelming the noises of bow-string, lion and bell by Her terrific roar. On hearing that roar the Asura army angrily surrounded the lion and the Goddesses Chandikā and Kālī on all sides.

At this moment, for their well-being and to ensure the destruction of the Devas’ enemies, there issued from the bodies of Brahma, Śhiva, Kārttikeya, Viṣṇu and Indra, powerful and energetic Śhaktis, bearing the same forms as those deities, who assisted Chandikā. Whatever attributes each Deva had, whatever their ornaments and vehicle, in that very form their Śhaktis came to fight the Asuras.

In a heavenly chariot drawn by swans advanced Brahmā’s power Brahmāṇī, carrying a rosary and a water-pot. Māheśhvarī arrived, riding a bull, holding the finest of tridents, encircled with snakes and adorned

with a crescent moon. Mother Kaumarī, in the guise of Kārttikeya, holding a spear, riding on a fine peacock, advanced to attack the Asuras.

Viṣṇu's power Vaiṣṇavī, came seated on Garuda, holding conch, discus, mace, bow and sword. Varāhī, the Śhakti of Hari in His incomparable boar-form, appeared in that very shape. Nārasimhī, with a body like Śhrī Viṣṇu's man-lion incarnation, brought down the constellations by the toss of Her mane. And the thousand-eyed Aindrī, holding a thunderbolt and riding the king of elephants, arrived just like Indra.

Then Śhiva, surrounded by those Śhaktis of the Gods, said to that very spirited Goddess, "Let the Asuras be killed forthwith for My gratification."

From Chandikā's body there issued forth a very terrible Goddess, exceedingly fierce and howling like a hundred jackals. And that invincible Śhakti told Śhiva, of smoke-hued matted locks, "Go, My Lord, as an ambassador to Śhumbha and Niśhumbha. Tell those two proud Asuras and the other demons there to prepare for battle and say:

"Let Indra reclaim the three worlds and the Devas once more enjoy the sacrificial oblations. Go to the nether world, if you wish to live. But if, proud of your strength, you are anxious for battle, then come; let My jackals be satiated with your flesh."

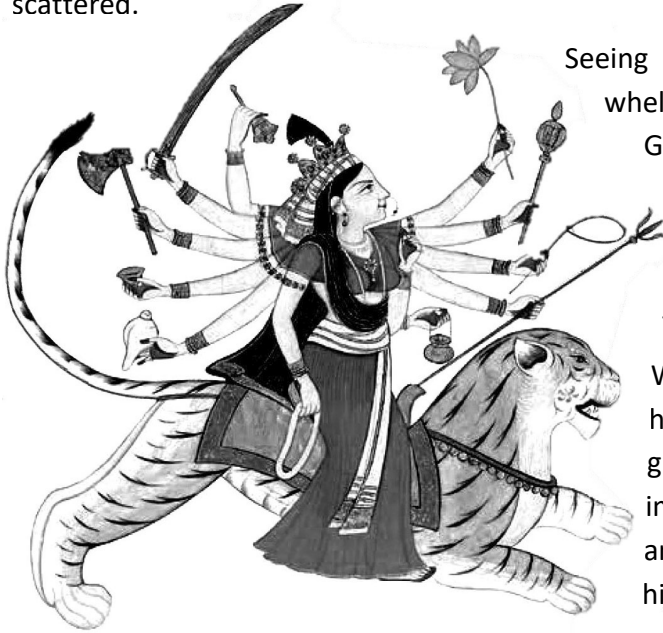
Because that Devi appointed Lord Śhiva Himself as an ambassador She became renowned in this world as 'Śhiva-dūti'.

Those mighty demons, on hearing the Devi's words from Lord Śhiva, were filled with indignation and, with their armies, journeyed to Kātyāyanī's dwelling-place. Immediately the enraged foes of the Devas lashed showers of arrows, javelins and spears at the Devi. But lightly, with powerful arrows from Her full-drawn bow, She clove those arrows, spears, javelins and axes hurled by them.

Then, in front of Śhumbha stalked Kālī, slicing up the enemies of goodness with Her spear and crushing them with Her skull-topped staff. And

Brahmāṇī, wherever She moved, sapped the demons' valour and prowess by sprinkling them with water from Her Kamandalu. The very fierce Māheśhvarī slew the Daityas with Her trident, Vaiṣṇavī with Her discus and Kaumarī with Her spear. Torn to pieces by the thunderbolts hurled by Aindrī, the Daityas and Dānavas fell to the ground in hundreds, shedding rivers of blood.

Shattered by blows of Vārāhī's snout, their chests impaled by Her sharp tusks and torn by Her discus, the Asuras fell in droves. Nārasimhī, filling every direction with Her roars, roamed through the battle, devouring the demon-warriors ripped open with Her claws. Devastated by the violent laughter of Śhiva-dūtī, the Asuras fainted on the ground where She devoured them. Beholding that band of Mother Goddesses furiously crushing the Asuras by every means, the army of the Gods' enemies scattered.



Seeing the Asuras overwhelmed by the Mother Goddesses and fleeing, the powerful demon Raktabīja entered the battle ferociously.

Wherever a drop of his blood fell to the ground, there immediately rose up another demon with his same power.

That mighty Asura, wielding a mace, fought with Aindrī who struck him with Her thunderbolt.

Blood gushed profusely from the thunderbolt wound; and from the blood rose up fresh warriors with his form and valour. As many drops of blood as fell from his body, so many warriors sprung up, with the same courage, strength and prowess. Those born from his blood fought with the Mother Goddesses in the same very dreadful manner, hurling formidable weapons. And when his head was again wounded by Her thunderbolt, his blood spurted out and soldiers in thousands were born therefrom.

Vaiṣṇavī struck him with Her discus and Aindrī beat that Lord of Asuras with Her mace. The world was pervaded by thousands of mighty demons of his stature who rose up from the blood released. Kaumarī struck the very demonic Raktabīja with Her spear, Vārāhī with Her sword and Māheśhvarī with Her trident. And the supremely wicked Raktabīja, filled with wrath, struck each of the Mother Goddesses with his mace.

The stream of blood falling on the Earth from his many wounds by spears, tridents and other weapons, gave birth to lakhs of Asuras. Those demons born from Raktabīja's blood were spreading throughout the whole world, and the Devas were greatly alarmed.

Seeing the Devas demoralized, Chandikā laughed and said to Kālī: "O Chāmuṇḍā, open Your mouth wide and take in the drops of blood released by My weapons; also consume the demons born from Raktabīja's blood. Go about in the battle-field, devouring the Asuras that appear. So shall this Daitya, with his blood emptied, perish. With these devoured, other fierce Asuras will not be born".

Having instructed Her thus, the Devi smote Raktabīja with Her javelin. Then Kālī caught Raktabīja's blood in Her mouth. He immediately struck Chandikā with his mace but the blow caused Her not the slightest stumble or complaint, and She struck his body causing a great flow of blood. Wherever the blood flowed from his stricken body, Chāmuṇḍā caught it in Her mouth and devoured those demons rising up from the blood. The

Goddess kept striking Raktabīja with Her javelin, thunderbolt, arrows, sword and spear, and Chāmuṇḍā kept on drinking Raktabīja's blood. Stricken with this mass of weapons and all his blood gone, the very wicked Raktabīja fell lifeless to the ground.

Thereupon the Devas knew great joy, and that band of Mother Goddesses danced, intoxicated with blood.'

Here ends the Eighth Chapter of the Devī Māhātmyam called 'The Slaying of Raktabīja'.



**Śhrī Skanda-mātā**  
–'Mother of Shri Karttikeya',  
the aspect of **Śhrī Durgā**  
worshipped on the fifth day.  
A statue in Kolkata, Bengal where **Śhrī**  
**Durgā** is the main Deity worshipped.

# *The Devī Māhātmyam*

## **Chapter Nine: The Slaying of Niśhumbha**

King Suratha said: “Wonderful indeed is this account that You, adorable sir, have related to me about the great deeds of the Devi in slaying Raktabīja. I wish to hear further what the very irate Śhumbha and Niśhumbha did after Raktabīja was killed.”

Sage Medhas said: ‘After the killing of Raktabīja and the other Asuras in that battle, Śhumbha and Niśhumbha were seized with unprecedented fury. On the news of that great slaughter, Niśhumbha immediately marched there with the main army of the Asuras.

With mighty Asuras pressing angrily in front, behind and on both sides of him in that rugged place, he advanced to slay the Devi. The formidable Shumbha also attacked with his own troops to slay Chandikā, furiously charging at the Mother Goddess. Then ensued severe combat between the Devi and Śhumbha and Niśhumbha who, like two thunder-clouds, rained a most tempestuous shower of arrows on Her.

Splitting the arrows fired by those two with a swarm of Her own arrows, Chandikā’s flood of missiles smote the bodies of the two Asura lords. Niśhumbha, with a keen sword and clad in gleaming armour, struck the Devi’s superb lion vehicle on the head. When Her ride was struck, the Devi shattered Niśhumbha’s magnificent sword with a sharp-edged blade and cleft his armour decorated with eight moons. With his armour split and his sword broken, the Asura hurled his spear, which was severed in the air by the Devi’s discus.

The demonic Niśhumbha, swelling with rage, seized a lance and came at Her, but the Devi pulverized the lance with a blow of Her fist. Then, swinging his mace, he flung it at Chandikā, but, shattered by Her trident, it turned to ashes. As that heroic Dānava charged with battle-axe in hand, the Devi felled him to the ground with a barrage of arrows.

With his terrifically powerful brother Niśhumbha unconscious on the ground, Śhumbha, mad with rage, stormed forward to slay Ambikā. Standing in his chariot, with the deadliest weapons in his eight arms of unequalled power, he appeared like a cloud of death in the sky. Seeing him approaching, the Devi blew Her conch and twanged Her bow-string, which reverberated unbearably.

With the sky-shaking ringing of Her bell, the Goddess sapped the energy of the whole Daitya army. The Lion's mighty roars, filling the ten directions, made the elephants abandon their violent rut. Then Kālī, springing up into the sky and dropping down, struck the Earth with Her hands, completely drowning out all the other sounds.

Śhivadūtī gave a loud and ominous peal of laughter, which frightened the demons, and Śhumbha flew into the utmost rage. As Ambikā shouted, "O evil-natured one, stop, stop", the Devas stationed in the sky cheered Her on with: "Victory to You".

The spear loosed by the attacking Śhumbha, flaming most terribly and blazing like a pinnacle of fire, was extinguished by the Devi's firebrand. The whole of the three worlds was pervaded by Śhumbha's lion-like roar, but the Devi's violent thunder-clap smothered that. She split the arrows shot by Śhumbha, and he split the arrows fired by Her, each with hundreds and thousands of keen arrows. Chandikā smote him angrily with a trident, and, wounded, he fell to the ground, unconscious.

Then Niśhumbha regained consciousness, and, seizing his bow, fired arrows at the Devi, Kālī and the Lion. Again the Danuja-lord created innumerable arms, causing Chandikā to protect Herself from myriad discuses. The Divine Durga, the destroyer of afflictions, became angry and split those discuses with Her arrows. Niśhumbha, backed by the Daitya army, seized his mace and swiftly rushed at Chandikā to slay Her, but, as he charged at Her, Chandikā clove his mace with Her sharp-edged sword;

and he took hold of a javelin. As that afflicter of the Devas attacked, javelin in hand, Chandikā pierced him in the heart with a swiftly hurled spear.

Out of his heart impaled by that spear issued forth another demon of great strength and valour, exclaiming 'Stop!' to the Devi. But the Devi, laughing aloud, severed that emerging warrior's head with Her sword and he fell dead to the ground.

The Lion consumed many demons whose necks he crushed with his fierce teeth, and Kālī and Śhivadūtī devoured others. Some Asuras died, impaled on Kaumarī's spear. Others were repulsed by water purified by Brahmāṇī's incantations. Some fell, transfixed by Māheśhvarī's trident; others were pulverised on the ground by blows from Varahi's snout. Some Dānavas were cut to pieces by Vaiṣhṇavī's discus, and others by the thunderbolts from Aindrī's hand. Some Asuras fled from the great battle and the rest were devoured by Kālī, Śhivadūtī and the lion.

Here ends the Ninth Chapter of the Devī Māhātmyam  
called 'The Slaying of Nīshumbha'.



# *The Devī Māhātmyam*

## **Chapter Ten: The Killing of Shumbha**

Sage Medhas said: ‘Seeing his brother Niśhumbha slain, who was as dear to him as his own life, and his army slaughtered, Śhumbha angrily said: “O Durga, You are arrogant and full of pride in Your prowess, but You fight by resorting to the strength of others.”

The Goddess replied: “I am all alone. Who else is there in the world but me? Witness, O evil one, My own powers vanishing into Myself!” Then all those, Brahmāṇī and the rest, were absorbed in the body of the Goddess until Ambikā alone remained.

The Goddess said: “The many forms of my power projected here have been withdrawn by Me, and now I remain alone; so stand fast and fight!”

Then began a violent battle between the Devi and Śhumbha, while all the Devas and Asuras looked on. With showers of arrows, frightful weapons and sharp missiles, they engaged in a fight to the death that filled the whole world with fear. The Daitya Lord repulsed and shattered the hundreds of divine missiles thrown by Ambikā; with fierce shouts of ‘Hum’ and the like, that Supreme Goddess playfully smashed the celestial missiles that he loosed. Then the Asura covered the Devi with hundreds of arrows, and the Devi furiously split his bow with Her arrows. With his bow split, the Lord of the Daityas took up his spear. With a discus, the Devi split that spear in his hand.

Next, that supreme king of the Daityas, with a sword blazing like a hundred moons, rushed at the Devi. As he attacked, Chandikā quickly split his sword with sharp arrows, and, smashing his spotless sun-rayed shield, destroyed his chariot along with its horses and driver. With his steeds slain, his bow broken, deprived of a charioteer, the Daitya then grasped his terrible mace, ready to kill Ambikā.

With Her keen arrows, She split that mace as he rushed at Her. Even then, raising his fist, he impetuously ran at Her. The Daitya-king smashed his fist on the Devi's heart, but the Devi also smote him on his chest with Her hand.

Wounded by the blow of Her hand, he fell to the ground, but immediately rose up again. Seizing the Devi, he sprang up and rose high in the sky. Even there, without any support, Chandikā fought with him.

Then that Daitya and Chandikā fought in the sky with each other, with exploits that caused unprecedented amazement to those saints and sages watching. Finally, after fighting together for a long time, Ambikā lifted him up, and, whirling him round, flung him down on the earth. Even hurled to the ground, that evil-natured Śhumbha, with raised fist, rushed forward with the intention of killing Chandikā. As that greatest of demons attacked, the Devi pierced his chest with a javelin. Skewered by the Devi's sharp-tipped spear, he fell lifeless to the ground, shaking the entire earth with its oceans, islands and mountains.

When that evil-natured Asura was slain, everyone was joyous; the earth became peaceful, and the sky grew clear. The ill-omened clouds and meteors present became tranquil, and the rivers kept in their appointed courses. Blessed by his demise, the minds of all the Devas brimmed over with joy, and the Gandharvas sang sweetly. Others sounded their instruments and the celestial maidens danced; balmy breezes blew; the sun shone brightly; the sacred fires burned peacefully and the eerie sounds all around became silent.

Here ends the Tenth Chapter of the Devī Māhātmyam  
called 'The Slaying of Śhumbha'.

# *The Devī Māhātmyam*

## **Chapter Eleven: The Hymn to Narayani**

‘When that mighty Lord of Asuras was slain there by the Devi, Indra and the other Devas, led by Agni, praised Kātyāyanī, with their objectives fulfilled and their cheerful faces illumining the quarters:

*The first four verses are in **Triṣṭubh** metre (4 x 11 syllables).*

**Devi prapann’arti hare prasīda  
Prasīda Mātar jagato-’khalasya,  
Prasīda Viśhveśhvari pāhi viśhvaṁ  
Tvam Īśhvarī Devi char’ācharasya.**

*“O Devi, who removes the sufferings of Your supplicants,  
be pleased. Be propitious, O Mother of the whole world.  
O Ruler of the universe, be gracious. Protect everyone,  
O Divine Empress of all that lives or lives not.*

**Ādhāra bhūtā jagatas Tvam ekā  
Mahī sva-rūpeṇa yataḥ sthitāsi,  
Apām sva-rūpa sthitayā Tvay’aitad  
Āpyāyate kṛitsnam alaṅghya vīrye.**

*You are the sole substratum of the world, existing in the form  
of the Earth. In the form of water, you grant satisfaction,  
O Goddess of unsurpassed power!*

**Tvaṁ Vaiśhṇavī śhaktir ananta vīryā  
Viśhvasya bījaṁ paramāsi māyā,  
Sam-mohitaṁ Devi samastam etat  
Tvam vai prasannā bhuvi mukti hetuḥ.**

*You are Śhrī Viśhṇu’s power, of unlimited prowess, the Supreme  
Māyā, the seed of the Universe; by You everyone is deluded, O Devi,  
but when propitiated, You are the cause of liberation in this world.*

**Vidyāḥ samastās Tava Devi bhedāḥ  
Striyaḥ samastāḥ sakalā jagatsu,  
Tvay'aikayā pūritam Amba yaitat  
Kā Te stutiḥ stavya par'āpar'oktiḥ.**

*All forms of knowledge are Your aspects, O Goddess; as are all women in the world, with their various attributes. By You alone, O Mother, this world is fulfilled. How to praise You who are beyond all praise?*

*The metre changes to **Anuṣṭubh** (4 x 8 syllables).*

**Sarva bhūtā yadā Devi, bhukti mukti pradāyini  
Twam stutā stutaye kā vā, bhavantu param'oktayah**

*O Goddess, who on all beings bestows enjoyment and liberation, what words, however excellent, can praise You, who are beyond words?*

**Sarvasya buddhi rūpeṇa, janasya hṛidi samsthite  
Swarg'āpavarga de Devi, Nārāyaṇi namo-'stu Te**

*You abide as Intelligence in the hearts of all creatures, O Bestower of heaven and liberation, may we ever bow to You, O Refuge of Humanity.*

**Kalā kāṣṭh'ādi rūpeṇa, pariṇāma pradāyini  
Viśhvasy'opa-ratau śhakti, Nārāyaṇi namo-'stu Te**

*You manifest as the course of time, bringing about all results, being the power that dissolves the universe, Salutations to You, O Saviour of the World.*

**Sarva maṅgala māṅgalye, Śhīve sarv'ārtha sādḥike  
Śharaṇye try'ambake Gauri, Nārāyaṇi namo-'stu Te**

*You are all auspiciousness and happiness, benevolent Devi, who fulfils every object, granting refuge, O Three-eyed Gauri, Salutations to You, O Guide of Humanity.*

**Śṛiṣṭi sthiti vināśhānām, śhakti bhūte sanātani**

**Guṇ'āśhraye guṇa maye, Nārāyaṇi namo-'stu Te**

*Creation, sustenance and destruction are Your powers,  
O Eternal Goddess, who is the source and embodiment of  
all good qualities. Salutations to You, O Power of Śhrī Viṣṇu.*

**Śharaṇ'āgata dīnārta, pari-trāṇa parāyane**

**Sarva syārti hare Devi, Nārāyaṇi namo-'stu Te**

*To those who seek refuge, You give protection and final liberation.  
O Devi, who removes all suffering, Salutations to You, O Goddess  
who takes human form.*

**Hāmsā yuktā vimāna-sthe , Brahmāṇi rūpa dhāriṇī**

**Kauśh'āmbhaḥ kṣharike Devi, Nārāyaṇi namo-'stu Te**

*Riding in a chariot yoked with swans, embodied as the Śhakti of  
Śhrī Brahma, O Devi, who sprinkles water vibrated with Kusha  
grass, Salutations be to You, O Final Destination of Humanity.*

**Triśhūla chandr'āhi dhare , mahā-vṛiṣhabha vāhinī**

**Māheśhwari swa-rūpeṇa, Nārāyaṇi namo-'stu Te**

*Adorned with a trident, the crescent moon and snakes,  
riding the finest bull, You are the creative power of Śhrī Śhiva,  
Salutations to You, O Supreme Ruler of the Universe.*

**Mayūra kukkuṭa vṛite, mahāśhakti dhare-'nahe**

**Kaumārī rūpa samsthāne, Nārāyaṇi namo-'stu Te**

*With a peacock and a cockerel, bearing a great spear,  
very innocent, taking the form of Karttikeya's power,  
Salutations to You, O Narayani.*

**Śhaṅkha chakra gadā śhārṅga, gṛihīta param'āyudhe**

**Prasīda Vaiṣṇavī rūpe, Nārāyaṇi namo-'stu Te**

*Wielding the supreme weapons of conch, discus, mace  
and bow, be gracious, O Śhakti of Śhrī Viṣṇu, O Narayani,  
Salutations to You,*

**Grihīt'ogra mahā-chakre, danṣhtr'oddhṛita vasun-dhare  
Varāha rūpiṇī Śhīve, Nārāyaṇi namo-'stu Te**

*Formidable with a huge discus, uplifting the Earth with Your tusks,  
O Auspicious Devi, of a boar-like form, Salutations to You, O Narayani.*

**Nṛisimha rūpeṇ'ogreṇa, hantum daityān kṛit'odyame  
Trailokya trāṇa sahite, Nārāyaṇi namo-'stu Te**

*In the fierce form of a man-lion, You succeeded in slaying the  
demons, O benevolent saviour of the three worlds, Salutations  
to You, O Narayani.*

**Kirīṭiṇī mahāvajra, sahasra nayan'oj-jvale  
Vṛitra prāṇa hare ch'Aindrī, Nārāyaṇi namo-'stu Te**

*With a diadem and a mighty thunderbolt, dazzling with  
a thousand eyes, the taker the demon Vriṭra's life, You are  
the Shakti of Indra. Salutations to you, Narayani.*

**Śhiva-dūtī swa-rūpeṇa, hata daitya mahābale  
Ghora rūpe mahārāve, Nārāyaṇi namo-'stu Te**

*Using Śhrī Śhiva as Your messenger, You slayed the mighty  
hosts of demons, of terrible form and loud roar, Salutations  
to You, O Narayani.*

**Daṁṣhtrā karāla vadane, Śhiro-mālā vibhūṣhaṇe  
Chāmuṇḍe muṇḍa mathane, Nārāyaṇi namo-'stu Te**

*Your face has fearsome jaws, and You are adorned with  
a garland of heads, O Crusher of Chaṇḍa and Muṇḍa.  
Salutations to you, Narayani.*

**Lakṣhmi lajje mahā-vidye, śhraddhe puṣṭi swadhe dhruve**

**Mahā-rātri mahā-māye, Nārāyaṇi namo-'stu Te**

*You are prosperity, modesty and wisdom, faith, nourishment,  
self-establishment, the great night and the great illusion,  
Salutations to You, O Narayani.*

**Medhe Saraswati vare, bhūti bābhravi Tāmasi,**

**Niyate Tvam prasīdeśhe, Nārāyaṇi namo-'stu Te**

*Excellent giver of speech and intelligence, the lake-like dark consort  
of the ash-coated Śhiva, O Thou dispenser of fate, be propitious.  
Salutations to You, O Narayani*

**Sarva swarūpe sarveśhe, Sarva śhakti samanvite**

**Bhaye-bhyas trāhi no Devi, Durge Devi namo-'stu Te**

*You are the substratum and ruler of all, possessing every  
power, save us from fear and error, O Devi.  
Salutations to You, O Goddess Durga.*

**Etat Te vadanam saumyam, lochana traya bhūṣhitam,**

**Pātu naḥ sarva bhūti-bhyaḥ, Kātyāyaṇi namo-'stu Te**

*May this benign countenance of Yours, adorned with  
three eyes, protect us from all fears of existence,  
Salutations to You, O Kātyāyanī.*

**Jvālā karālam aty'ugram, aśheṣh'āsura sūdanam**

**Trīśhūlam pātu no bhīter, Bhadrakālī namo-'stu Te**

*Blazing with terrible ferocity, annihilating the demons, may Your  
trident guard us from fear, Salutations to You, O Bhadrakali.*

**Hinasti daitya tejāmsi, svanen'āpūrya yā jagat**

**Sā ghaṇṭā pātu no Devi, pāpebhaye naḥ sutān iva**

*Your bell saps the prowess of the Daityas, and fills the world  
with its ringing. Guard us, O Devi, as a mother protects Her  
children from all sins and fears.*

**Asur'āsṛigva sāpaṅka, charchitas Te kar'ojjala  
Śhubhāya khadgho bhavatu, Chaṇḍike Tvām natā vayam**

*May the sword in Your splendid hand, smeared with the  
mire-like blood and fat of the Asuras, be for our welfare,  
O Power of Divine Wrath, we bow to You.*

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

**Rogā naśheṣhān apa-haṁsi tuṣṭā  
Ruṣṭā tu kāmān sakal'āna-bhīṣṭān,  
Tvām āśhritānām na vipān-narāṇām  
Tvām āśhritā hy'āśhrayatām prayānti.**

*When satisfied, You destroy illness but when wrathful  
You frustrate longed-for desires. No calamity befalls  
those who have sought You. Those who take refuge  
in You become verily a refuge for others.*

**Etat kṛitam yat kadanām tvay'ādya  
Dharma dviṣhām Devi mah'āsuraṇām,  
Rūpair anekair bahudh'ātma mūrtim  
Kṛitv'āmbike tat prakaroti kānyā.**

*This slaughter that You, O Devi, by multiplying Your one  
form into many, have now wrought on the great Asuras  
who hate righteousness, O Ambikā, which other  
Goddess can do that work?*

**Vidyāsu śhāstreṣhu viveka dīpeśh  
Śhvādyeṣhu vākyeṣhu cha kā Tvad anyā,  
Mamatva garte-'ti-mah'āndha kāre  
Vibhrāma yat yetad atīva viśhvam.**

*Who is there except You in the sciences, in the scriptures, in the  
Vedic sayings, who are the light in the lamp of discrimination?  
Still You cause this Universe to whirl about again and again  
in the dense darkness of deep attachment.*

**Rakṣhāmsi yat rogra viṣhās cha nāgā  
Yat rārayo dasyu balāni yatra,  
Dāvānalo yatra tath'ābdhi-madhye  
Tatra sthitā Tvaṁ paripāsi viśhvam.**

*Where devils and venomous snakes abound, where enemies  
and robbers prowl and forest fires spring up, there and in  
the mid-ocean, You stand and save the world.*

**Viśhveśhvari Tvaṁ paripāsi viśhvam  
Viśhv'ātmikā dhārayas'īha viśhvam,  
Viśhveśha vandyā bhavatī bhavanti  
Viśhv'āśhrayā ye Tvaṁ bhakti namrāḥ.**

*O Queen of the Universe, You protect the Universe. As the Soul of the  
Universe, You support the Universe. You are worthy to be adored by  
the Lords of the Universe. Those who bow to You with devotion  
become themselves the refuge of the Universe.*

**Devi prasīda pari-pālaya no-'ri bhīter  
Nityaṁ yath'āsura vadhāda dhun'aiva sadyaḥ,  
Pāpāni sarva jagatām praśhamam na yāśhu  
Utpāta-pāka janitāmś cha mah'opa-sargān.**

*Be pleased, O Devi, and protect us ever from the fear of foes,  
as You have just done by killing these Asuras. Nullify all the  
sins of the world and protect us from disasters and eclipses.*

*Last verse in **Anuṣṭubh** (4 x 8 syllables).*

**Praṇatānām prasīda Tvaṁ Devi viśhv'ārti hāriṇi,  
Trai-lokya vāsinām īdye lokānām varadā bhava.**

*O Devi, who removes all afflictions, be gracious to those who  
bow to You. O Thou worthy of adoration by the dwellers  
of the three worlds, grant blessings to those worlds."*

The Goddess said: “O Devas, let Me be a boon-giver. Choose whatever You desire for the welfare of the world and I shall grant it.”

The Devas said: “O Ruler of the three worlds, pacify our afflictions as You have done and continue to destroy our enemies”.

The Goddess said: “In the twenty-eighth age during the era of the Manu Vaivasvata, these two mighty demons, Śhumbha and Niśhumbha, will re-emerge. Then, born from Yaśhodā’s womb in the home of cowherd Nanda in the Vindhya mountains, I will destroy them both.



**Śhrī Kālarātri** – ‘dark night of dissolution’, the aspect worshipped on the seventh night.

And again incarnating in a very fearful form on the Earth, I shall slay those demonic descendants of Viprachitti. When I devour those fierce Asuras, My teeth will become red like pomegranate flowers; and so the Gods in heaven and men on earth shall praise Me as Rakta-dantikā - ‘Red-toothed.’

And when rain shall cease for a hundred years, then, propitiated by the sages, I shall appear on the drought-ridden Earth, but not womb-born. I will behold those sages with a hundred eyes and so they shall celebrate Me as Śhatākṣhī - ‘hundred-eyed.’

At that time, O Devas, I will sustain the whole world with herbs and vegetables from My own body, till rain sets in; so shall I be famed on earth as Śhākambharī –‘*herb-nourishing*’. There I will slay the powerful Asura Durgama and become famous as Durgā Devī.

And again, assuming a fierce form in the Himalayas, I shall destroy the Rakshasas for the protection of the saints who, bowing reverently, will praise Me as Bhimā Devī –‘*The Formidable Goddess*’.

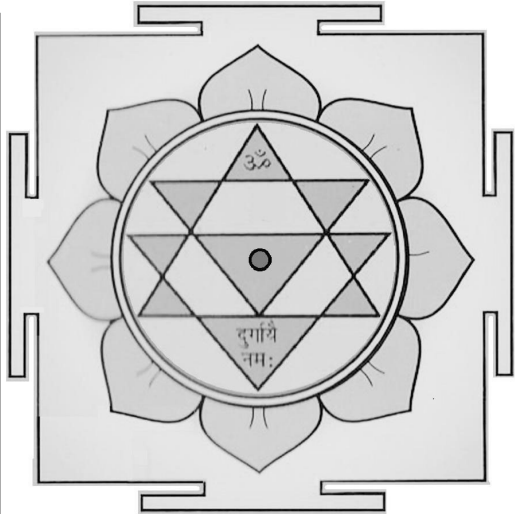
When the demon Aruna causes great suffering in the three worlds, in a collective bee-form of innumerable six-footers, I shall slay the mighty Asura for the good of the world; then people shall laud Me everywhere as Bhrāmarī –‘*Bee-formed*’.

Thus whenever trouble arises due to the advent of the demons, I shall incarnate and destroy those enemies.”

Here ends the Eleventh Chapter of the Devī Māhātmyam called 'The Hymn to Narayani'.

This **Śhrī Durgā Yantra** – ‘*sacred diagram*’ has nine small triangles (*shaded*) representing the nine forms of the Goddess worshipped during **Navarātrī**.

This is the central section of the **Śhrī Chakra**, representing **Praharana** –‘*dissolution, destruction*’ and the **Bindu** – ‘*centre dot*’ is the Ultimate Reality, the All-pervading Formless Consciousness, the **Sadāśhiva** –‘*eternal God*’.



# *The Devī Māhātmyam*

## **Chapter Twelve: The Goddess' Speech**

*(Eulogy of the Merits)*

The Goddess said: “Whoever shall praise Me devotedly every day with these hymns, I shall without doubt neutralize all their suffering. Those who recite this story of the destruction of Madhu and Kaitabha, and the killing of Śhumbha and Niśhumbha and those who listen with concentration and devotion to this sublime poem of My Greatness on the eighth, fourteenth and ninth days, will face neither calamities arising from wrong doings, nor poverty nor separation from loved ones; neither shall they shall know fear from enemies, robbers or kings, or from weapons, fire or flood.

This poem of My Greatness must be chanted by people of concentrated mind and listened to always with devotion; for it is the supreme course of well-being. All plague and pestilence may be quelled and the three-fold disasters averted (*from oneself, others and the gods*) by this tale of My Glory.

I will never forsake a holy place where this poem is chanted every day, and My presence there is certain. When offering sacrifices, during worship, in the fire-ceremony and at great festivals, this poem of My Glory is to be chanted and listened to. Whether done by the learned or the inexperienced, I will accept the Pujas and Havans that are offered with love.

In the autumn, when the great worship is performed, anyone hearing this glorification of mine with devotion will be released from all troubles, through My Grace, and be blessed with wealth and prosperity, no doubt. Listening to this glory of Mine, of My auspicious appearances and feats of prowess in battle, one becomes fearless. Enemies perish, welfare accrues and there is joy in the family for those who listen to My extollation.

One should listen to My Glory at all times, when acting to avoid evil, on having a bad dream, or when the planets are ill-omened. Thus evil portents and the bad influence of planets subside, and people enjoy only good dreams. It creates tranquillity in children prone to fits, and is the best maker of friendship when divisions occur between people. It diminishes most effectively the power of evil beings; verily demons, goblins and ogres are destroyed by its mere chanting.

This whole Glorification of Mine draws a devotee near to Me. With offerings of flowers, water, incense, perfumes and lamps, if one worships day and night for a year by chanting or listening, feeding saints, presenting oblations, sprinkling holy water and by other offerings, I am always pleased.

Listening to this holy story of My births removes sins, grants good health and protects one from evil spirits. Anyone listening to My courageous exploits and My annihilation of the wicked demons, knows no fear of enemies.

These hymns uttered by you divine sages give a holy person a peaceful, auspicious and happy mind. One who is lost in the forest, surrounded by a forest fire, beset by robbers when all alone, or captured by enemies, pursued by lions or tigers, or by wild elephants in a forest, or who, on the orders of a wrathful king, is sentenced to death or imprisonment, tossed about by a tempest on the ocean, or showered with missiles in a fierce battle, amidst all kinds of dreadful troubles, or afflicted with pain, on remembering My exploits that person is liberated from trouble. Through My powers, lions and other enemies flee from them to a great distance, and they are protected by remembering My deeds”.

Having spoken thus, the adorable Chaṇḍikā, fierce in prowess, vanished on that very spot even as the Devas were gazing on. With their foes slain, the Devas were delivered from fear and resumed their duties, receiving their shares of sacrifices.

When the exceedingly valorous Śhumbha and Niśhumbha, the fiercest enemies of the Devas, of unparalleled prowess, who brought ruin on the world, had been slain by the Devi in that battle, the remaining demons went to Patala - 'hell'.

Thus that adorable Devi, although eternal, incarnates again and again to protect the world. By Her this universe is deluded, though it is Her creation. But, when petitioned, She bestows supreme knowledge, and when propitiated, She grants prosperity.

By Her, Śhrī Mahākālī, who takes the form of the great destroyer at the end of time, all this cosmic sphere is pervaded. At the proper time She is the Great Destroyer. Though unborn, She becomes this Creation in due time, and being Eternal, She sustains all beings in between. In times of well-being, She bestows prosperity in the home; and in times of adversity, She manifests to destroy poverty and misfortune.

When praised and worshipped with flowers, incense, perfume, etc., She bestows wealth, children, happiness and a mind bent on righteousness and auspiciousness.

Here ends the Twelfth Chapter of the Devī Māhātmyam  
called 'The Goddess' Speech (*Eulogy of the Merits*)'

# *The Devī Māhātmyam*

## **Chapter Thirteen:**

### **Granting Boons to Suratha and the Merchant**

Sage Medhas said: “I have now narrated to You, O king, this sublime poem of the Glory of the Goddess. That Devi, supremely powerful, upholds the universe. Knowledge is indeed conferred by Her, the Illusory Creative Power of Lord Viṣṇu.

Yourself, this merchant and other discriminating people are deluded by Her; many were in the past, and many more will be in future. Take refuge, O Great king, in that Supreme Goddess, who, when worshipped, bestows on humanity enjoyment, heaven and final release from transmigration”.

Markandeya concludes the narration to his disciple Bhaguri:

“Having listened to his words, that king Suratha, prostrating before the illustrious Ṛṣhi, prepared to take some vows. Being despondent due to his excessive attachment and the loss of his kingdom, he and the merchant immediately undertook austerities as directed by the great sage in order to obtain a vision of the Divine Mother.

The king and the merchant stationed themselves on the river-beach and performed penances, chanting the excellent ‘Hymn to the Devi’. Having made an earthen image of the Devi on the beach, they worshipped Her with flowers, incense, fire and water libations. Now restraining, now abstaining from food, with their minds concentrated on Her, they made offerings sprinkled with their own blood.

Having propitiated Her thus for three years with self-restraint, that Goddess Chandikā, the upholder of the universe, was pleased and, appearing in visible form, spoke to them:

“What you request, O king, and you, O pride of the family, receive all that from Me. Well-pleased, I bestow those on you both.”

The king chose a kingdom, imperishable even in other lives and, in this life, his own kingdom with the power of his enemies forcibly removed. The wise and humble-minded merchant chose the enlightened knowledge which removes attachment to 'I, me and mine'.

The Goddess said: "O king, after slaying Your foes, You will soon regain your kingdom and keep it unopposed. And when You die, You shall be born as the son of the Solar Deity, to be a Manu –'law-giver' on Earth by the name Sāvarni.

O most excellent merchant, I grant you the boon you desire. Supreme knowledge shall be yours, and the highest realization".

Having granted their desired boons, the Devi vanished as they were extolling Her with devotion.

Due to this boon from the Devi, Suratha, the best of warrior-kings, was born to Sūrya and his wife Savarna, and became the Manu Sāvarni."

Here ends the Thirteenth Chapter of the Devī Māhātmyam from the Mārkaṇḍeya Purana, in the era of the Manu Sāvarni, called 'The Bestowing of Boons to Suratha and the Vaishya'.

Here ends the seven hundred verses of the Devī Māhātmyam.

**OM TAT SAT OM.**

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

## **Rig-ved'oktam Devī Sūktam**

*The Auspicious Praise of the Goddess from the Rīg Veda*

**Ahaṁ Rudrebhir Vasubhiṣh charāmi**

**Aham Ādityair uta viśhva devaiḥ,**

**Ahaṁ Mitrā Varuṇ'obhā bibharmi**

**Aham Indr'Āgnī aham Aśhvin'obhā.**

|| 1 ||

*I move as the Gods of disease and disaster, and as those who bless,  
I am with the Adityas and all the Deities, supporting both Mitra,  
Lord of Earth and Varuṇa, Lord of the Ocean, I am Indra, King of  
the Gods, Agni, the Lord of Fire, and the Divine Physician Twins.*

**Aham Somam āhanasam bibharmi**

**Aham Twaṣṭāram uta Pūṣhaṇam Bhagam,**

**Aham dadhāmi draviṇam haviṣhmate**

**Suprāvye yajamānāya sunvate.**

|| 2 ||

*I maintain the pressed-out Soma juice, I direct the Divine Builder, and  
govern Pūshan and Bhaga, the Gods of Wealth; I support the well-being  
of those who offer oblations attentively and worship righteously.*

**Aham rāṣṭrī saṁ-gamanī vasūnām**

**Chikituṣhī prathamā yagñiyānām,**

**Tām Mā devā viyadadhuḥ purutrā**

**Bhūri-sthātrām bhūriy'āveśhayantīm.**

|| 3 ||

*I am the Empress of all the Gods, known as the foremost of those  
to be worshipped, I am omnipresent, as the Gods, and pervading  
everywhere, in every way, at all times.*

**Mayā so annamatti yo vipaśhya**

**Ti yaḥ prāṇiti ya im śhrīṇ'otyuktam,**

**Amantavo Mām ta upakśhiyanti**

**Śhrudhi śhruta śhraddhivaṁ te vadāmi.**

|| 4 ||

*Through me alone all mortals hear and see, breathe and speak, not  
knowing that they abide in Me. Listen as I reveal the truth to you.*

**Aham eva swayam idaṁ vadāmi  
Juṣṭam devebhir uta mānuṣhebhiḥ,  
Yaṁ kāmāye taṁ tam ugraṁ kṛṇomi  
Taṁ brahmāṇaṁ tam ṛiṣhiṁ taṁ sumedhām.** || 5 ||

*Lovingly I care for Gods and men who seek the Self, fiercely  
I destroy lustful people, be they Brahmins, seers or scholars.*

**Aham rudrāya dhanurā tanomi  
Brahma dviṣhe śharave hanta vā u,  
Aham janāya samadaṁ kṛṇomi  
Ahaṁ dyāvā pṛithivī āviveśha.** || 6 ||

*I draw the bow for the destroyer of evil, so his arrow strikes the hater  
of God. I punish intoxicated people. I pervade Heaven and Earth.*

**Aham suve pitaram asya mūrdhan  
Mama yonir apsuv'antaḥ samudre,  
Tato vitiṣṭhe bhuvan'ānu viśhvo  
Tāmūṁ diyāṁ varṣmaṇ'opa sṛiśhāmi.** || 7 ||

*I beget the Father in the highest heaven on the head, the life-yielding  
water of the oceans spring from My womb. Thus I pervade this Universe  
and everything in it while yet remaining beyond.*

**Aham eva vāta ida pravāmi  
Ārabha māṇā bhuvanāni viśhvā,  
Paro divā para enā pṛithivyai  
Tāvati mahinā saṁ babhūva.** || 8 ||

*It is indeed I who, like the wind, blow life into this Universe,  
Still remaining far above this world in My divine splendour.*

---

*The poem is in **Triṣṭubh** metre (4 x 11 syllable lines) (see note p.65 about Vedic pronunciation) except verse 2 whose two middle lines have 12 syllables.*

*This praise is recited after the **Devī Māhātmyam**. Parts of this praise may seem familiar as they also appear in the **Devi Atharva Sheersha**. (v.1,2,3,7).*



**Mano rūp'ekshu kodaṇḍā, Pañcha tanmātra sāyakā,  
Nij'āruṇa prabhā pūra majjad brahmāṇḍa maṇḍalā. (3)**

*Wielding a sugar-cane bow in the form of mind, and the five elements as arrows;  
You fill the whole Universe with Your own rose-tinted brilliance.*

**Champak'āśhoka punnāga saugandhika lasat kachā,  
Kuruvinda maṇi śhreṇī kanat koṭīra maṇḍitā. [14] (4)**

*Your Hair has a beautiful fragrance of Champaka, Ashoka and Punnaga Flowers;  
And You are adorned with a Crown of the Finest Rubies.*

**Aṣṭamī chandra vibhrāja dalika sthala śhobhitā,  
Mukha chandra kalañkābha mṛiga nābhi viśheṣhakā. (5)**

*Your Forehead is resplendent like the Half-moon on the Eighth Day;  
With Your Musk Tilak as a dark spot on the face of the moon.*

**Vadana smara māṅgalya gṛiha toraṇa chillikā,  
Vaktra lakshmi parivāha chalan mīn'ābha lochanā. (6)**

*The Eyebrows in Your smiling face are the arches to the wedding palace of Cupid;  
And Your eyes are like darting fishes in the ocean of beauty of Your face.*

**Nava champaka puṣhpābha nāsā ḍaṇḍa virājītā,  
Tārā kānti tīras kāri nāsā bharaṇa bhāsurā. [20] (7)**

*Your Nose is like a newly opened Champaka blossom;  
And the Brilliance of Your Diamond Nose-ring puts the Stars to shame.*

**Kadamba mañjari klṛipta karṇa pūra manoharā,  
Tāṭanka yugalī bhūta tapan oḍupa maṇḍalā. (8)**

*The Adornment of Kadamba flowers all around Your ears makes You fascinating;  
With the Orbs of the Sun and Moon as Your Ear-rings.*

**Chorus:** (after every eighth verse if sung to a tune like 'Tere Hi Guna Gate Hai')

**Sākṣhāt Śhrī Ādi Śhakti Mātājī** Incarnated as our Holy Mother Shri Mātājī  
**Śhrī Nirmalā Devyai namo namaḥ (x2)** Salutations to You for ever

**Padma rāga śhil'ādarśha pari bhāvi kapola bhūḥ,  
Nava vidruma bimba śhrī nyak kāri radanach chhadā.** (9)

*Your Cheeks surpass the Beauty of Mirrors made of Rubies;  
And Your Delicate Lips humble the shining beauty of fresh coral or Bimba fruit.*

**Śhuddha vidy'ānkur ākāra dvija pankti dvay'ojjvalā,  
Karpūra vītikā moda samākarṣhi digantarā.** (10)

*Your shining teeth are two rows of sprouts of the Pure Knowledge;  
The Betel leaves and camphor that You chew, make the whole  
Universe fragrant.*

**Nija sallāpa mādhyura vinir bhatsita kachchhapī,  
Manda smita prabhā pūra majjat kāmesa mānasā.** [28] (11)

*The melody of Your voice puts to shame the Veena of Śhrī Saraswati;  
And into the stream of Your entrancing smile the mind of Śhrī Śhiva is drowned.*

**Anākalita sādṛśhya chibuka śhrī virājītā,  
Kāmeśha baddha māṅgalya sūtra śhobhita kandharā.** (12)

*Your chin is a splendid adornment which has no comparison;  
And beautifying Your neck is the maṅgal-sutra tied by Shri Shiva Himself.*

**Kanak'āngada keyūra kamanīya bhujānvitā,  
Ratna graiveya chintāka lola muktā phal'ānvitā.** (13)

*Around Your lovely arms are various bangles and ornaments of gold;  
Gem-encrusted pendants and pearl necklaces encircle Your neck.*

**Kāmeśhwara prema ratna maṇi prati paṇa stanī,  
Nābhy ālavāla romāli latā phala kucha dvayī.** (14)

*Your breasts are an expression of the precious jewel of the love of Shri Shiva,  
And hang like fruits on the creeper-like line of hair rising from Your navel.*

**Lakshya roma latādhāra tā samunneya madhyamā,  
Stana bhāra dalan madhya paṭṭa bandha vali trayā.** [36] (15)

*Your waist is so slender it can be adjudged only from the line of hair,  
The three folds on Your stomach form a support for the weight of Your breasts.*

**Aruṇ'aruṇa kausumbha vastra bhāswat kaṭi taṭi,  
Ratna kinkīṇikā ramya raśhanā dāma bhūṣhitā.** (16)

*Your hips are resplendent in a sari as red as the sun,  
With a golden belt decorated with tiny bells.*

**Chorus: Śākṣhāt Śhrī Ādi Śhakti Mātājī  
Śhrī Nirmalā Devyai namo namah (x2)**

**Kāmeśha gñyāta saubhāgya mārda voru dvay'ānvitā,  
Māṇikya mukuṭ'ākāra jānu dvaya virājitā.** (17)

*The beauty and smoothness of Your thighs is known only to Lord Shiva,  
And Your two knees are like crowns of precious jewels.*

**Indra gopa parikshipta smara tūṇābha jaṅghikā,  
Gūḍha gulphā Kūrma pṛiṣhtha jayiṣṭhu prapad'ānvitā.** (18)

*Your calves are the quivers of the God of love covered with sparkling jewels,  
with hidden ankles, and fore-feet shaped like tortoise-shells.*

**Nakha dīdhiti samchhanna namaj jana tamo guṇā,  
Pada dvaya prabhājāla parākṛita saroruhā.** [45] (19)

*The brilliance of Your toenails dispels the darkness of Tamo Guna of those  
who bow to You; and Your Holy Feet defeat the lotus in radiant beauty.*

**Siñjana maṇi mañjira maṇḍita Śhrī pad'āmbujā,  
Marālī manda gamanā, Mahā lāvaṇya śhevadhiḥ.** (20)

*Your Sacred Lotus Feet are adorned with jingling anklets,  
And Your gait is graceful like a swan, O great treasure-house of beauty.*

**Sarv'aruṇ'ānavady'āṅgī, Sarv'ābharāṇa bhūṣhitā,  
Śhiva kāmeśhwar'āṅkasthā, Śhivā Swādhīna vallabhā.** (21)

*Wholly rosy, Your body is faultlessly lovely, adorned with every  
ornament; seated on the thigh of Lord Shiva, You are His other half,  
and He is completely Your own.*

**Sumeru madhya sṛiṅgha sthā, Śhrīman nagara nāyikā,  
Chintāmaṇi gṛuhānta sthā, Pañcha brahm'āsana sthitā.** (22)

*Residing on the centre peak of Mount Meru, You are queen of  
the auspicious city, occupying the mansion of wish-fulfilling gems,  
seated on a couch of the five aspects of God.*

**Mahā padmāṭavi samsthā, Kadamba vana vāsinī,  
Sudhā sāgara madhya sthā, Kām'ākshī Kāma dāyini.** [63] (23)

*You dwell in the great lotus grove, residing in the forest of Kadamba  
trees, standing amidst the ocean of nectar, You are the lovely-eyed  
fulfiller of all desires.*

**Devarṣhi gaṇa saṅghāta stūyamān ātma vaibhavā,  
Bhaṇḍāsura vadh'odyukta śhakti senā sam anvitā.** (24)

*Your greatness is extolled by the assembly of Gods and sages,  
As You emerge with an army of Shaktis to destroy Bhandāsura.*

Chorus:

**Sampat karī sam ārūḍha sindhura vraja sevītā,  
Aśhwārūḍh'ādhi śhṭhit'āswa koṭi koṭibhir āvṛitā.** (25)

*Followed by a troop of elephants (sense impressions) controlled by Sampat-kari,  
And crores and crores of horses (sense objects) led by Aśhva-rudha.*

**Chakra rāja rath'ārūḍha sarv'āyudha pariśh kṛitā,  
Geya chakra rath'ārūḍha mantriṇī pari-sevitā.** (26)

*You are mounted on the Chakra-rāja chariot brandishing all kinds of  
weapons, and followed by Shri Mantrinī on the Geya-chakra chariot.*

**Kiri chakra rath'ārūḍha daṇḍa nāthā puraskṛitā,  
Jvālā mālini kākshipta vahni prākāra madhya gā.** [71] (27)

*Ahead rides Danda-nātha mounted on the Kiri-chakra chariot,  
And you are surrounded by a fortress of fire created by Jvālā-mālinī.*

**Bhaṇḍa sainyā vadh'od yukta śhakti vikrama harṣhitā,  
Nityā par'ākram'āṭopa nirīkshaṇa sam utsukā.** (28)

*You are joyful at the sight of the Śhaktis about to destroy the army of  
Bhaṇḍāsura, and You rejoice at the valour of the Nityā Goddesses.*

**Bhaṇḍa putra vadh'od yukta Bālā vikrama nanditā,  
Mantriṇy'ambā virachita viṣhāṅga vadha toṣhitā.** (29)

*You are pleased with the courage of Shri Bālā in killing the sons of  
Bhanda, and Mother Mantrinī's destruction of Vishāṅga – 'hatred'  
gives you satisfaction.*

**Viśhukra prāṇa haraṇa Vārāhī vīrya nanditā,  
Kāmeśhwara mukhālōka kalpita Śhrī Gaṇeśhvarā.** (30)

*Brave Vārāhī's taking the life of Vishukra - 'impurity' gives You joy,  
who created Shri Ganesha by a mere glance at the face of Shri Sadāshiva.*

**Mahā-gaṇeśha nirbhinna vighna yantra praharṣhitā,  
Bhaṇḍ'āsurendra nirmukta śhastra praty'astra varṣhiṇī.** (31)

*You are overjoyed at Shri Ganesha's breaking of the obstacle-creating Yantra,  
And You rain weapons on the demon-king Bhanda as he releases his missiles.*

**Kar'āṅguli nakh'otpanna Nārāyaṇa daśh'ākṛitiḥ,  
Mahā pāshupat'āstrāgni nirdagdha'āsura sainikā.** (32)

*From Your fingernails spring forth the ten incarnations of Shri Viṣhṇu,  
And the fire of Your Mahā-pashupata missile destroys the army of demons.*

**Kāmeśhvar'āstra nirdagdha sa Bhaṇḍāsura śhūnyakā,  
Brahm'opendra mahendr'ādi deva samstuta vaibhavā.** (33)

*Destroying Bhandāsura and his city Shūnyakā with Your Kāmeshwara missile,  
Your glory is praised by Shri Brahmā, Viṣhṇu, Shiva and the other Gods.*

**Hara netr'āgni sam dagdha Kāma samjīvan auśhadhiḥ,  
Śhrīmad vāg bhava kūtaika swarūpa mukha paṅkajā.** (34)

*You are the medicine that gave back life to the God of Love when He was  
destroyed by the fire from the eyes of Shri Shiva, Your lotus face is the first  
part of the 15-syllabled Mantra as the source of speech.*

**Kaṅṭh'ādhaḥ kaṭi paryanta madhya kūṭa swarūpiṇī,  
Śhakti kūtaika tāpanna kaṭyadho bhāga dhariṇī. [87] (35)**

*From neck to waist forms the middle part of the 15-syllabled mantra.*

*And below the waist, the third creative portion of the 15-syllabled mantra.*

**Mūla mantr'ātmikā Mūla kūṭa traya kalebarā,  
Kul'āmṛit'aika rasikā, Kula saṅketa pālīnī. (36)**

*You are the soul of the root mantra, Your body being the three portions of the root mantra; You relish the nectar of the Kula, ie. the Six Chakras below Sahasrāra, and You protect their boundaries.*

**Kul'āṅganā Kul'ānta sthā, Kaulinī Kula yoginī,  
Akulā Samay'ānta sthā, Samay'āchāra tatparā. (37)**

*O Chaste Lady, residing in the Sacrum bone, whose creation is the chakras, who knows all the secret techniques of the path to Self-realisation; You are beyond all categories, residing in the Sahasrāra, and are to be found through inner worship. You are devoted to those who worship You internally.*

**Mūlādhār'aika nilayā Brahma granthi vibhedinī,  
Maṅipur'āntar uditā Viṣṇu granthi vibhedinī. (38)**

*Residing first in the Mūlādhāra, You break the knot of Brahma (below the Nābhī)  
After rising inside the Nābhī, You break the knot of Viṣṇu (below the Heart).*

**Agñyā chakr'āntarala sthā, Rudra granthi vibhedinī,  
Sahasrār'āmbuj'ārūḍhā, Sudhā sār'ābhi varṣhiṇī. [106] (39)**

*After establishing at Agñyā Chakra, You break the knot of Rudra (Shri Shiva)  
Ascending on the thousand-petalled lotus, You rain a shower of divine nectar.*

**Taḍillata sama-ruchiḥ, ṣhat chakr'opari samsthitā,  
Mahā-śhaktiḥ Kuṇḍalinī, Bisa tantu tanīyasī. (40)**

*As brilliant as lightning, You remain stationed above the six chakras, the great energy, coiled and resting in the Sacrum bone, as slender as a lotus stalk.*

**Bhavānī Bhāvan'āgamyā, Bhav'āraṇya kuṭhārikā,  
Bhadra priyā Bhadra mūrtir, Bhaktā saubhāgya dāyini.** (41)

*The life of the universe, approached through contemplation, You cut  
down the forest of rebirths; fond of the auspicious, of auspicious form,  
You give all good qualities to Your devotees.*

**Bhakti priyā Bhakti gamyā, Bhakti vaśhyā Bhay'āpahā,  
Śhāmbhavī Śhārad'ārādhyā, Śharvaṇī Śharma dāyini.** (42)

*Fond of devotion, attained through devotion, obedient to the demands of  
devotees, removing their fear; compassionate wife of Shri Shiva, worshipped  
by Shri Saraswati, You are the Shakti of Shri Shiva, who confers happiness.*

**Śhaṁ-karī Śhrī-karī Sādhvī, Śharach chandra nibh'ānanā,  
Śhāt-odarī Śhānti-matī, Nirādharā Nirañjanā.** [133] (43)

*Creator of auspiciousness, maker of holiness and splendour, most virtuous  
and chaste, Your face is radiant like the autumn moon; Slender-waisted,  
whose nature is peace, You are unsupported, and unstained by any blemish.*

**Nirlepā Nirmalā Nityā, Nirākārā Nirākulā,  
Nirguṇā Niṣkalā Śhāntā, Niṣkāmā Nirupaplavā.** (44)

*Without impurity, immaculate and eternal, without form, ever calm  
and steady; beyond attributes, indivisible, and ever peaceful,  
desireless, and indestructible.*

**Nitya muktā Nirvikarā, Niṣh-prapañchā Nirāśhrayā,  
Nitya śhuddhā Nitya buddhā, Niravadyā Nirantarā.** (45)

*Ever free, changeless, beyond the material world, without any basis or shelter;  
Eternally pure, ever awakened, beyond any blame, and undifferentiated.*

**Niṣh-kāraṇā Niṣh-kalañkā, Nirupādhir Nirīśhwarā,  
Nirāgā Rāga mathanī, Nirmadā Mada nāśhini.** (46)

*You exist without previous cause, faultlessly brilliant, absolute, and supreme;  
Free from passion, You crush passions; unintoxicated, You destroy intoxication.*

**Nischintā Nirahamkarā, Nirmohā Moha nāśhinī,  
Nirmamā Mamatā hantrī, Niṣhpāpā Pāpa nāśhinī.** [167] (47)  
*Being beyond thought, You have no ego; being without illusion,  
You destroy delusions; having no selfishness, You destroy selfishness;  
being sinless, You destroy wickedness.*

**Niṣh-krodhā Krodha śhamanī, Nirlobhā Lobha nāśhinī,  
Niḥ-samśhayā Samśhaya-ghnī, Nirbhavā Bhava nāśhinī.** (48)  
*Being without anger, You neutralise anger; being without avarice, You  
destroy greed; being without doubt, You remove doubt; being unborn,  
You destroy the cycle of births.*

---

**Nirvikalpā Nirābādhā, Nirbhedā Bheda nāśhinī,  
Nirnāśhā Mṛityu mathanī, Niṣhkriyā Niṣh-parigrahā.** (49)  
*Free of mental activity, undisturbed; beyond duality, You destroy dualism;  
Indestructible, You eradicate death; beyond action, with no support or property.*

**Nistulā Nila-chikurā, Nirapāyā Niratyayā,  
Dur-labhā Dur-gamā Durgā, Duḥkha hantrī Sukha pradā.** (50)  
*Incomparable Goddess, black-haired; who cannot be harmed, or ever  
transgress; Hard to attain, hard to reach, You are the Goddess who  
protects us from all evil, removing sorrows, and granting happiness.*

**Duṣṭa dūrā Dur-āchāra śhamanī Doṣha varjitā,  
Sarva-gñyā Sāndra karuṇā, Sam'ānādhika varjitā.** [198] (51)  
*Unattainable by the unrighteous, You annul wrong deeds, being free of faults;  
All-knowing, and intensely compassionate, You have none to equal You.*

**Sarva śhakti-mayī Sarva māṅgalā Sad gati pradā,  
Sarveśhwarī Sarva-mayī, Sarva mantra swarūpiṇī.** (52)  
*All power and energy are in You, all auspiciousness, and our guide  
to the right path; Supreme Ruler of everything, everything is in You,  
and all mantras are Your forms.*

**Sarva yantr'ātmikā Sarva tantra rūpā Manon-manī,  
Maheśhwarī Mahādevī, Mahā-lakshmī Mṛiḍa priyā.** (53)

*The essence of all yantras, the subject of all sacred treatises, uplifting the mind; the Great Goddess, the Śhakti of Shri Sadashiva, the power of Shri Viṣṇu, the beloved of Shri Shiva.*

**Mahā-rūpā Mahā-pūjyā, Mahā-pātaka nāshinī,  
Mahā-māyā Mahā-sattwā, Mahā-śhaktir Mahā-ratiḥ.** (54)

*You are the mightiest form, the highest object of worship, and You destroy the greatest of sins; You are the great illusory power, as well as the highest reality; you are the supreme energy, and the greatest bliss.*

**Mahā-bhogā Mahaiswaryā, Mahā-viryā Mahā-balā, [222]  
Mahā-buddhir Mahā-siddhir, Mahā-yogeshwar'eśhwarī.** (55)

*You are the highest enjoyment, the supreme ruler, of great courage, and great strength; the greatest wisdom and the highest attainment, the Goddess of the greatest of yogis.*

**Mahā-tantrā Mahā-mantrā, Mahā-yantrā Mahāsanā,  
Mahā-yaga-kram'ārādhyā, Mahā-bhairava pūjitā.** (56)

*The highest technique, the greatest mantra, the most powerful yantra, and the highest throne; the object of the highest ceremonies, worshipped by the eternal form of Lord Shiva.*

---

**Maheśhvara mahā-kalpa mahā-tāṇḍava sākshiṇī,  
Mahā-kāmeśha mahiṣhī, Mahā-tripura sundarī.** (57)

*You witness the dance of Lord Shiva at the end of the great cycle of time; O Queen of Shri Shiva, You are the great empress of the three worlds.*

**Chatuḥ-śhaṣṭy'upa-chārādhyā, Chatuḥ-śhaṣṭi kalā-mayī,  
Mahā-chatuḥ śhaṣṭi koti yoginī gaṇa sevītā.** (58)

*Worshipped with the sixty-four offerings, You are the essence of the sixty-four arts; and the supreme Goddess served by sixty-four crores of Yoginīs.*

**Manu vidyā Chandra vidyā, Chandra maṇḍala madhya gā,  
Chāru rūpā Chāru hāsā, Chāru chandra kalā dharā.** [243] (59)

*You are the lore of mantras, the knowledge of the moon, and stand at the centre of the orb of the moon (Sahasrāra); of beautiful form, with a beautiful smile, You wear the moon in its beautiful crescent phase.*

**Char'āchara jagan nāthā, Chakra rāja nīketanā,  
Pārvatī Padma nayanā, Padma rāga sama prabhā.** (60)

*Mistress of all that lives or lives not, dwelling in the king of chakras (Shrī Chakra); Daughter of the Mountain, lotus-eyed, You gleam like 'lotus of love' rubies.*

**Pañcha pret'āsan'āsīnā, Pañcha brahma swarūpiṇī,  
Chin-mayī Param-ānandā, Vigñyāna ghana rūpiṇī.** (61)

*Seated on a throne of five corpses, manifesting the five forms of God, Your nature is consciousness, supreme bliss, and knowledge in solid form.*

**Dhyāna dhyātrī dhyeya rūpā, Dharm'ādharma vivarjitā,  
Viśhva rūpā Jāgarīṇī, Swapantī Taijas ātmikā.** (62)

*You manifest as the meditation, the meditator and the object of meditation, and You are free of any right or wrong conduct; 'Universal' is Your form in the Waking State, and 'Full of Light' in the Dreaming State.*

**Suptā Prāgñy'ātmikā Turyā, Sarv'āvasthā vivarjitā,  
Sṛṣṭi kartrī Brahma rūpā, Goptrī Govinda rūpiṇī.** [267] (63)

*You are 'Enlightened Knowledge' in the Deep Sleep State, and You are the Fourth State of Pure Spirit; beyond all the States of Consciousness; You create this Universe, in the form of Shri Brahmā, and You protect it, in the form of Shri Viśhṇu.*

**Samhāriṇī Rudra rūpā, Tirodhāna karīśhvarī,  
Sadā-śhiv'ānu-graha-dā, Pañcha kṛitya parāyaṇā.** (64)

*You destroy this world, in Your form as Shri Shiva, withdrawing it into Yourself; Eternal Spirit, You recreate this Universe, ever intent on the five Divine functions.*

**Bhānu maṇḍala madhya sthā, Bhairavī Bhaga mālīnī,  
Padmāsanā Bhagavatī, Padma nābha sahodarī.** (65)

*Occupying the orb of the Sun, You are Shri Bahairavī, adorned with all good qualities; seated on a lotus, endowed with the Divine qualities, You are the sister (share the abdomen with) the Lotus-navelled Shri Viṣṇu.*

**Unmeṣha niṁṣh'otpanna vipanna bhuvan'āvalī,  
Sahasra śhīrṣha vadanā, Sahasr'ākshī Sahasra pāt.** (66)

*The Universe arises and disappears with the opening and closing of Your eyes; You have a thousand heads and faces, a thousand eyes, and a thousand feet.*

**Ā-brahma-kiṭa jananī, Varṇ'āśhrama vidhāyinī,  
Nij'āgñyā rūpa nigamā, Puṇy'āpuṇya phala pradā.** [288] (67)

*O Mother of all from Brahmā to the smallest worm, You ordain the four castes and four stages of life; The Vedas are Your commands, O Giver of the fruits of auspicious or wicked acts.*

**Śhruti sīmanta sindūrī kṛita pādābja dhūlikā,  
Sakal'āgama saṁdoha śhukti saṁpuṭa mauktikā.** (68)

*The dust from Your Lotus Feet is the red spot adorning the forehead of the scriptures; And You are the pearl at the heart of all the sacred texts.*

**Puruṣ'ārtha pradā Pūrṇā, Bhoginī Bhuvaneśhvarī,  
Ambik'ānādi nidhanā, Hari brahm'endra sevītā.** (69)

*Giving the four fruits of life, ever complete, you are the enjoyer of the highest bliss, and the Supreme Ruler of the Universe; O Mother, without beginning or end, You are worshipped by Shri Viṣṇu, Brahmā and Indra.*

**Nārāyaṇī Nāda rūpā, Nāma rūpa vivarjitā,  
Hrīm-kārī Hrīm-matī Hṛidyā, Heyopādeya varjitā.** (70)

*Śhrī Mahalakshmi, our only refuge, of the form of sound, You are free of any name or form; You are the sacred syllable Hrīm, the epitome of modesty, residing in the heart, neither rejecting nor accepting anything.*

**Rāja-rāj'ārchitā Rājñī, Ramyā Rājīva lochanā,  
Rañjanī Ramaṇī Rasyā, Raṇat kiṅkiṇi mekhalā.** [312] (71)

*Worshipped by Shri Kubera, O Empress, beautiful, with eyes like lotuses;  
Joy-giving, enchanting, the bliss to be tasted, You wear a belt of tinkling bells.*

**Ramā Rākendu vadanā, Rati rūpā Rati priyā,  
Raksh'ākarī Rākshasa-ghnī, Rāmā Ramaṇa lampatā.** (72)

*As Shri Lakshmi, with a full-moon face, pleasure is one of Your forms, and You  
are fond of the wife of the God of Love; The Protectress, Destroyer of demons,  
the epitome of virtuous womanhood, desiring the company of Your husband.*

**Kāmyā Kāma-kalā rūpā, Kadamba kusuma priyā,  
Kalyāṇī Jagatī kandā, Karuṇā rasa sāgarā.** (73)

*Pure desire leads to You, who are the spark of desire that gives rise to this  
creation; Fond of Kadamba blossoms; You are everything auspicious,  
the Root of the world; the Ocean of Compassion.*

**Kalā-vatī Kal'ālāpā, Kāntā Kādambarī priyā,  
Varadā Vāma nayanā, Vāruṇī mada vihvalā.** (74)

*Endowed with the sixty-four arts, and speaking sweetly, beautiful,  
fond of honey; Bestower of boons, lovely-eyed, You are intoxicated  
with the bliss of Vārūni nadi.*

**Viśhw'ādhikā Veda vedyā, Vindhya'āchala nivāsini,  
Vidhātrī Veda janani, Viṣṇu-māyā Vilāsini.** [340] (75)

*Transcending this Universe, the sacred knowledge to be known, dwelling in  
the Vindhya mountains; the Shakti of Shri Brahmā, the Mother of all sacred  
knowledge; the creative power of Shri Viṣṇu, the Universe is Your sport.*

**Kshetra swarūpā Kshetreśhī, Kshetra kshetra gñya pālinī,  
Kshaya vṛiddhi vinir-muktā, Kshetra pāla sam-architā.** (76)

*This field (body and psyche) is Your form, and You rule over it, protecting both  
the field and the witnessing Spirit; Completely free of both growth or decay;  
You are the One worshiped by Lord Shiva, the Protector of this life.*

**Vijayā Vimalā Vandyā, Vandāru jana vatsalā,  
Vāg vādinī Vāmakeśhī, Vahni maṇḍala vāsini.** (77)

*You are Victorious, Immaculate, the Goddess to be saluted, loving Your devotees as Your own children; The Source of Speech, Ruler of the Left Side, You reside in the circle of fire (lower three chakras).*

**Bhakti-mat kalpa latikā, Paśhu pāśha vimochinī,  
Sam-hṛit āśheṣha pāṣhaṇḍā, Sad-āchāra pra-vartikā.** (78)

*Fulfilling the desires of devotees, You release them from the bonds of animal nature; Destroying all disbelief in the scriptures, You teach the way of a good and righteous life.*

**Tāpa tray'āgni samtapta samāhlādana chandrikā,  
Taruṇi Tāpas'ārādhyā, Tanu madhyā Tamō'pahā.** [361] (79)

*The moon-light soothing those afflicted by the three tormenting fires; Ever young, worshipped through renunciation, of slender waist, removing darkness.*

**Chitis tat-pada lakshy'ārthā, Chid eka rasa rūpiṇī,  
Swātm'ānanda lavī bhūta brahm'ādy'ānanda santatiḥ.** (80)

*Pure Consciousness, denoted by the word 'tat', Your form is only consciousness; The bliss of Brahmā and the other gods is merely a tiny speck of Your joy.*

---

**Parā Pratyak chitī rūpā, Paśhyantī Paradevatā,  
Madhyamā Vaikharī rūpā, Bhakta mānasa hamsikā.** (81)

*You are the first stage of speech, as the spirit within, the perceiving stage, as the supreme Deity; the middle stage of speech, and the form of utterance. You are the swan of discrimination on the lake of the minds of devotees.*

**Kāmeśhvara prāṇa nādī, Kṛita-gñyā Kāma pūjitā,  
Śhrīṅgāra rasa sampūrṇā, Jayā Jālan-dhara sthitā.** (82)

*You are the channel of life energy for Shri Shiva, the knower of all deeds, worshipped at the holy city of Kāmarūpa; Full of the highest bliss, You are the victorious Goddess, whose place is Jālandhara, the water-bearer.*

**Oḍyāṇa pīṭha nilayā, Bindu maṇḍala vāsini,**  
**Rahoyāga kram'ārādhyā, Rahas tarpaṇa tarpitā.** [382] (83)  
*You reside at the holy seat of Odyana, and in the circle of Bindu at the centre of the Shri Chakra; You are worshipped by secret (inner) ceremonies, and are pleased by inner surrendering.*

**Sadyah prasādinī Viśhva sākshiṇī Sākshi varjitā,**  
**Ṣhaḍ-aṅga devatā yuktā, Ṣhāḍ-guṇya pari-pūritā.** (84)  
*You bestow grace easily, O witness of the universe, with none to witness; accompanied by the deities of the six limbs, You are full of the six divine attributes.*

**Nitya klinnā Nirupamā, Nirvāṇa sukha dāyini,**  
**Nityā ṣhoḍaśhikā rūpā, Śhrī-kaṇṭh'ārdha śharīriṇī.** (85)  
*Eternally compassionate, without equal, You grant the bliss of liberation; The sixteen Nityas are Your forms, who are the half-body of Lord Shiva.*

**Prabhāvati Prabhā rūpā, Prasiddhā Parameshvari,**  
**Mūla prakṛitir avyaktā, Vyakt'avyakta swarūpiṇī.** (86)  
*Full of light, as light is Your form, You are the established, supreme ruler of the universe; You are the Kundalini Shakti, imperceptible, both the manifest and the unmanifest are Your forms.*

**Vyāpini Vividh ākārā, Vidy'āvidyā swarūpiṇī,**  
**Mahākāmeśha nayana kumud'āhlāda kaumudī.** [403] (87)  
*All-pervading, of manifold forms, You manifest as true knowledge and false; Shri Shiva's eyes blossom at the sight of You like lotuses under the full moon.*

**Bhakta hārda tamo bheda bhānu-mad bhānu saṅtatih,**  
**Śhiva dūti Śhiv'ārādhyā, Śhiva mūrṭiḥ Śhivam karī.** (88)  
*You are the radiance of the Sun dispelling the darkness in the hearts of devotees; Lord Shiva is Your messenger, He worships You, He is an embodiment of You, O Creator of all auspiciousness.*

**Śhiva priyā Śhiva-parā, Śhiṣṭeṣṭā Śhiṣṭa pūjitā,  
Aprameyā Swa-prakāśhā, Mano vāchām agocharā.** (89)

*Beloved of Lord Shiva, who is beyond Shri Shiva, O Highest Wisdom, worshipped by the wise; Immeasurable, Self-luminous, beyond the reach of mind and speech.*

**Chit śhaktiśh Chetana rūpā, Jaḍa śhaktir Jaḍ'ātmikā,  
Gāyatrī Vyāhṛitiḥ Sandhyā, Dviija vṛinda niṣhevitā.** (90)

*You are the power of consciousness, thought is Your form, You are the power of the universe and the essence of creation; You are the sacred Gayatri mantra, the utterance thereof, and the dusk when it is to be said, in the worship by the twice-born men of God.*

**Tattw'āsanā Tat Twam Ayī, Pañcha koṣh'āntara sthitā,  
Niḥ-sīma mahimā Nitya yauvanā Mada śhālinī.** [431] (91)

*You are seated in the principles, being the Brahman, the Śhakti, and the manifestation, standing within the five sheaths; Of unbounded greatness, Eternally youthful, You are full of rapturous delight.*

**Mada ghūrṇita rakt'ākshī, Mada pāṭala gaṇḍa bhūh,  
Chandana drava digdh'āṅgī, Chāmpeya kusuma priyā.** (92)

*Your reddened eyes are rolled in rapture, and Your cheeks are flushed with delight; Your body is anointed with sandal paste, and You are fond of Champaka flowers.*

**Kuśhalā Komal'ākārā, Kurukullā Kuleśhvarī,  
Kula kuṇḍālayā Kaula mārḡa tatpara sevītā.** (93)

*O Skilful Goddess, of tender form, Shri Kuru-kulla, Ruler of Sushumna Nadi; You reside in the Mūlādhār, worshipped by those devoted to the Kaula path.*

**Kumāra gaṇa nāth'āmbā, Tuṣṭiḥ Puṣṭir matir dhṛitiḥ,  
Śhāntiḥ Swasti-matī Kāntir, Nandinī Vighna nāshini.** (94)

*Mother of Shri Karttikeya and Ganesha, You are enjoyment, nourishment, intelligence and steadfastness; You are peace, good fortune, love, O Joy-giving destroyer of obstacles.*

**Tejovatī Tri-nayanā, Lolākshī kāma rūpiṇī,**

**Mālinī Hamsinī Mātā, Malay'āchala vāsinī.** [458] (95)

*Full of light, three-eyed, whose restless eyes embody all loveliness and desire, garlanded, swan-like Mother; residing in the Malaya mountains.*

**Su-mukhī Nalinī Su-bhrūḥ, Śhobhanā Sura-nāyikā,**

**Kāla kaṅṭhī Kānti-matī, Kshobhiṇī Sūkshma rūpiṇī.** (96)

*Lovely-faced lotus, beautiful-browed; auspicious Queen of the Devas; Wife of Shri Shiva, of all loveliness, You agitate this creation, and are of subtle form.*

**Vajreśhvarī Vāma devī, Vayō'vasthā vivarjita,**

**Siddheśhvarī Siddha vidyā, Siddha-mātā Yaśhaswinī.** (97)

*Mightiest and most beautiful Goddess, without aging; Ruler of the self-realised, You are their knowledge and their Mother, of great fame and glory.*

**Viśhuddhi chakra nilaya -"rakta varṇā Tri-lochanā,**

**Khaṭvāṅg'ādi pra-haraṇā, Vadan'aika samanvitā.** (98)

*Residing in Vishuddhi chakra, You are red coloured, and three-eyed; With a skull-topped club and other weapons, and having one face.*

**Pāyas'anna priyā Tvak-sthā, Paśhu loka bhayañ-karī,**

**Amṛit'ādi mahāśhakti samvṛitā Ḍākin'īśhvarī.** [484] (99)

*Fond of food made with milk, You invest the skin, and create fear in those of bestial nature; You are surrounded by Amruta and other great potencies (the sixteen vowels), and are known as Goddess Dākinī.*

**Anāhat'ābja nilayā, Śhyām'ābhā Vadana dvayā,**

**Danṣṭṛ'ojjval'āksha māl'ādi dhara Rudhira samsthitā.** (100)

*Dwelling in the Anāhata Lotus, You are dark-hued and brilliant, with two faces; Of gleaming tusks, adorned with a garland of letters, You invest the blood.*

**Kāla-rātry'ādi-śhakty'augha vṛitā Snigdha'audana priyā,**

**Mahā-virendra varadā, Rākiṇy'ambā swarūpiṇī.** (101)

*Having powers such as Kālarātrī (letters ka to ṭha), fond of food made with ghee; Giver of boons to the greatest of heroes, Your form is Mother Rākiṇī.*

**Maṇipūr'ābja nilayā, Vadana traya samyutā,  
Vajr'ādik'āyudh'opetā, Dāmary'ādi-bhir āvṛitā.** (102)

*Abiding in the Maṇipūra Lotus, and endowed with three faces,  
Equipped with the thunderbolt and other weapons, surrounded  
with Shaktis starting with dāmarī (letters ḍa to pha)*

**Rakta varṇā Mamsa niṣṭhā, Guḍ'anna prīta mānasā,  
Samasta bhakta sukhadā, Lākiny'ambā swarūpiṇī.** [503] (103)

*Red-coloured, investing the flesh, pleased with offerings made with jaggery;  
Granting happiness to all Your devotees, Your form is Mother Lākinī.*

**Swādhiṣṭhān'āmbuja gatā, Chatur vaktra manoharā,  
Śhūlādy'āyudha sampannā, Pīta varn'āti-garvitā.** (104)

*Residing in the Swādhiṣṭhāna Lotus, fascinating with four faces;  
Replete with trident and other weapons, yellow-coloured and very proud.*

---

**Medo niṣṭhā Madhu prītā, Bandhiny'ādi samanvitā,  
Dadhyann'āsakta hṛidayā, Kākinī rūpa dhāriṇī.** (105)

*Investing the fat, fond of honey, surrounded by Goddesses starting with  
Bandhini; Glad with offerings of curds, You take the form of Goddess Kākinī.*

**Mūlādhār'āmbuj'ārūḍhā, Pañcha vaktr'āsthi samsthitā,  
Aṅkuś'ādi praharaṇā, Varad'ādi niṣhevītā.** (106)

*Mounted on Mūlādhāra Lotus, with five faces, and residing in the bones;  
Holding a goad and other weapons, You are served by Varadā, etc.*

**Mudgaudan'āsakta chittā, Sākiny'ambā swarūpiṇī,  
Āgñyā chakr'ābja nilayā, Śhukla varṇā ṣhad ananā.** [523] (107)

*Propitiated with offerings made of gram, Your form is Mother Sākinī;  
You reside in Āgñyā chakra Lotus, white-coloured, and six-faced.*

**Majjā samsthā Hamsavatī mukhya śhakti samanvitā,  
Haridr'ann'aika rasikā, Hākinī rūpa dhāriṇī.** (108)

*Controlling the marrow and brain tissue, adorned with powers, firstly letter Ha;  
With a special taste for food made with turmeric, Your form is Goddess Hākinī.*

**Sahasra-dala padma sthā, Sarva varṇ'opa-śhobhitā,  
Sarv'āyudha dharā Śhukla sam-sthitā Sarvato mukhī.** (109)

*Residing in the thousand-petalled lotus, shiningly beautiful in all colours;  
Bearing every weapon, investing the reproductive seed, facing in all directions.*

**Sarv'audana prīta chittā, Yakiny'amba swarūpiṇī,  
Swāhā Swadhā Matir Medhā, Śhrutiḥ Smṛitir Anuttamā.** (110)

*Pleased with every type of food offering, Your form is Mother Yakini;  
You are Swāhā and Swadhā, the offerings to the sacred fire, wisdom,  
intelligence, the sacred texts and divine law, and You are without a superior.*

**Puṇya kīrtiḥ Puṇya labhyā, Puṇya śhravaṇa kīrtanā,  
Pulomaj'ārchitā Bandha mochanī Bandhur'ālakā.** [547] (111)

*Famous for auspicious exploits, attained by the righteous, even listening  
to stories of Your greatness confers merit; worshiped by Indra's wife, You  
liberate us from bondage, having beautiful wavy locks.*

**Vimarśha rūpiṇī Vidyā, Viyad-ādi jagat prasūḥ,  
Sarva vyādhi praśhamanī, Sarva mṛityu nivāriṇī.** (112)

*You are the first manifestation of consciousness, the perceptive knowledge,  
and You give birth to this world of ether and other elements; Curing all  
ailments, You ward off all forms of death.*

---

**Agra gaṇy'āchintya rūpā, Kali kalmaṣha nāśhinī,  
Kātyāyanī Kāla hantrī, Kamal'āksha niṣhevitā.** (113)

*To be known as the foremost, whose form is beyond thought, You destroy  
the worst sins of Kali Yuga; You are Shri Kātyāyani, remover of time and  
death, worshipped by the Lotus-eyed Lord Viṣṇu.*

**Tāmbūla pūrīta mukhī, Dāḍimī kusuma prabhā,  
Mṛiḡ'ākshī Mohinī Mukhyā, Mṛiḍānī Mitra rūpiṇī.** (114)

*Your mouth is full of red betel juice, brilliant red like pomegranate flowers,  
With fawn-like eyes, You are the enchantress, giving happiness, and  
having the form of a friend.*

**Nitya tṛiptā Bhakta nidhir, Niyantṛī Nikhil'eśhvarī,  
Maitry'ādi vāsanā labhyā, Mahā-pralaya sākshiṇī.** [571] (115)  
*Ever contented, the treasure of Your devotees, You control this Universe,  
O Ruler of all existence; Attained by those with intense desire for oneness,  
You are the witness of the great final dissolution.*

**Parā-śhaktiḥ Parā-niṣṭhā, Pra-gñyāna ghana rūpiṇī,  
Mādhvī pānālasā Mattā, Matrīka varṇa rūpiṇī.** (116)  
*You are the supreme power, the highest aim, and the purest wisdom  
in solid form, Intoxicated like one drinking wine, You are lost in rapture,  
taking the form of the sounds and letters.*

**Mahā-kailāsa nilayā, Mṛiṇāla mridu dorlatā,  
Mahaniyā Dayā mūrtir, Mahā-sām-rājya śhālīnī.** (117)  
*Residing on the peak of Mount Kailās, Your creeper-like arms are as soft  
as lotus-stalks; You are to be worshipped, as the Embodiment of compassion,  
O Empress of supreme dominion.*

**Ātma vidyā Mahā-vidyā, Śhrī vidyā Kāma sevītā,  
Śhrī ṣhoḍaśh'āksharī vidyā, Trikūṭā Kāma koṭikā.** (118)  
*You are Self-knowledge, the highest and most auspicious knowledge, to be  
worshipped with love; the knowledge of the sacred sixteen syllabled mantra,  
with its three groups, attained by those with the highest desire.*

**Kaṭāksha kimkarī bhūta kamalā koṭi sevītā, (119)  
Śhiraḥ sthitā Chandra nibhā, Bhālasth'endra dhanuṣh prabhā.**  
*A glance from Your eyes has the power to make slaves of ten million  
Lakshmīs; on the head, You are luminous like the moon; placed on the  
forehead, shining with all the colours of the rainbow.*

**Hṛidaya sthā Ravi prakhyā, Trikoṇ'āntara dīpikā,  
Dākshāyaṇī Daitya hantrī, Daksha yagñya vināśhinī.**[600] (120)  
*In the heart, You are effulgent like the sun, You are the flame in the triangle of  
Mūlādhār; You are Shri Sati, the daughter of Daksha and first wife of Lord  
Shiva, the slayer of the Asuras, and the destroyer of King Daksha's sacrifice.*

**Darāndolita dīrgh'ākshī, Dara hās'oj-jvalan mukhī,  
Guru mūrtir Guṇa nidhir, Gomātā Guha janma bhūḥ.** (121)

*With large eyes darting hither and thither, Your face is dazzling with  
a wide smile; You are in the form of the Guru, the Treasury of all virtues,  
the Mother of this Earth, and You gave birth to Shri Karttikeya.*

**Deveśhī Daṇḍa nīstihā, Dahar-ākāśha rūpiṇī,  
Pratipan mukhya rākānta tithi maṇḍala pūjita.** (122)

*Queen of the Devas, residing in moral principles, Your form is the ether in the  
heart; You are worshipped as the fifteen phases of the moon, from new to full.*

**Kal'ātmikā Kalā nāthā, Kāvya'ālāpa vinodīnī,  
Sa-chāmara ramā vāṇī savya dakṣhiṇa sevītā.** [614] (123)

*Inspiring all arts, master of all arts, You enjoy poetry and literature;  
Shri Lakshmi and Saraswatī stand on Your left and right with fans.*

**Ādi-śhaktir Amey'ātmā, Paramā Pāvan'ākṛitiḥ,  
Aneka koṭi brahmāṇḍa janani Divya vigrahā.** (124)

*Primordial energy, immeasurable spirit, Supreme Mother, whose form purifies;  
The Mother of endless millions of Universes, of divinely resplendent form.*

**Klīm-kārī Kevalā Guhyā, Kaivalya pada dāyini,  
Tripurā Tri-jagad vandyā, Tri-mūrtir Tri-daśh'eśhvarī.** (125)

*Creating the bija mantra klīm, Alone, Mysterious; Bestowing the highest state  
of liberation; Existing before the three gunas, adored by the three worlds, of  
the form of Brahma, Viśhṇu and Shiva, and the Ruler of the thirty Devas.*

**Try'aksharī Divya gandh'ādhyā, Sindūra tilak'ānchitā,  
Umā Śhailendra tanayā, Gaurī Gandharva sevītā.** (126)

*Three-eyed, with a heavenly scent, adorned with red Sindur on the forehead;  
You are Shri Umā, the Daughter of the King of Mountains, with a shining  
golden form, attended by heavenly musicians.*

**Viśhva garbhā Svarṇa garbhā, Varadā Vāg-adhīśhvarī,** [640]  
**Dhyāna gamy'āparich chhedyā, Gñyāna-dā Gñyāna vigrahā.** (127)

*Containing the Universe within, the 'Golden egg' of creation, the Grantor of boons, and the foremost Goddess of Speech; Approached through meditation, Unbounded, You are the Giver of Knowledge, as Knowledge is Your form.*

**Sarva vedānta sam-vedyā, Saty'ānanda sva-rūpiṇī,  
Lopā-mudr'ārchitā Lilā kṛipta brahmāṇḍa maṇḍalā.** (128)

*You are to be known through all the sacred teachings, the Bliss of Reality is Your form; Worshipped by Agastya's wife, You create innumerable Universes for Your sport.*

---

**Adṛiṣhyā Dṛiṣhya rahitā, Vigñyātrī Vedyā varjitā,  
Yoginī Yoga-dā Yogyā, Yog'ānandā Yugan-dharā.** (129)

*Invisible, having nothing of the senses, the knower without anything knowable; having all magical powers, granting Yoga, as the One to be connected to, the Bliss of Divine Union, and upholding the eras of time.*

**Ichchhā śhakti gñyānā śhakti kṛīya śhakti sva-rūpiṇī,  
Sarv'ādhārā Su-pratiṣṭhā, Sad-asad rūpa dhārinī.** (130)

*The powers of desire, knowledge and action are your forms; the support of everything, firmly established, upholding both the real and unreal forms.*

**Aṣṭa mūrtir Ajā Jetrī, Loka yātrā vidhāyinī,  
Ekākinī Bhūma rūpā, Nirdvaitā Dvaita varjitā.** [668] (131)

*Having eight forms, unborn, ever victorious, the Controller of the procession of the worlds; Solitary, but of many forms, undivided and free of all duality.*

**Anna-dā Vasu-dā Vṛiddhā, Brahm'ātmaikya sva-rūpiṇī,  
Bṛihatī Brāhmaṇī Brahmī, Brahm'ānandā Bali priyā.** (132)

*Giver of sustenance and wealth, the eldest of the universe, embodying the oneness of the Spirit with the Formless Brahman; Very great, full of spiritual knowledge, the Shakti of Shri Brahmā, You are the Highest Bliss of the Brahman, and fond of the strong.*

**Bhāṣhā rūpā Bṛihat senā, Bhāv'ābhāva vivarjitā,  
Sukh'ārādhyā Śhubha karī, Śhobhanā sulabh'āgatīḥ.** (133)

*Language is Your form, with mighty armies, free of both existence and non-existence; Easily worshipped, Beneficent, the easiest and most auspicious path to Self-realisation.*

**Rāja-rājeśhvarī Rājya dāyini Rājya vallabhā,  
Rājat kṛipā Rāja pīṭha niveśhita nij'āśhritā.** (134)

*Ruler of the kings of kings, giver of kingdoms, dearly loved by those of royal nature; of shining compassion, You place those who seek refuge in You on the thrones of kings.*

**Rājya lakshmīḥ Kośha nāthā, Chatur aṅga baleśhvarī,  
Sām-rājya dāyini Satya sandhā Sāgara mekhalā.** [694] (135)

*The prosperity of kings, master of the treasury, ruling the four divisions of the army; giver of empires, abode of truth, girdled with the ocean.*

**Dikshitā Daitya śhamanī, Sarva loka vaśhaṁ-karī,  
Sarvārtha dātrī Sāvitrī, Sach chid ānanda rūpiṇī.** (136)

*Initiated in all knowledge, the neutraliser of demons, having all the worlds under Your sway; fulfilling all purposes, You are the Creatrix, whose forms are Existence, Consciousness and Bliss.*

**Deśha kāl'āparich chhinnā, Sarva-gā Sarva mohinī,  
Saraswatī Śhāstra-mayī, Guhāmbā Guhya rūpiṇī.** (137)

*Unlimited by space or time, present in everything, creating illusion for the whole Universe; O Goddess of learning, essence of the holy books, Mother of Karttikeya, Your form is hidden from us.*

**Sarv'opādhi vinir-muktā, Sadāśhiva pati vratā,  
Saṁ-pradāy'eśhvarī Sādhvī, Guru maṇḍala rūpiṇī.** (138)

*Free of all limitations and conditionings, faithful wife of Shri Sadāshiva; Attained by traditional paths, truth and goodness, as the cycle of Gurus.*

**Kul'ottirṇā Bhag'ārādhyā, Māyā Madhu-matī Mahī,  
Gaṇ'āmbā Guhyak'ārādhyā, Komal'āṅgī Guru priyā. [722] (139)**  
*Beyond the senses, worshipped as the power of the Sun, You are the illusory  
creative power, whose nature is intoxicating bliss, Mother Earth; Mother of  
the Ganas, worshipped by the Devas, delicate limbed, fond of true Gurus.*

**Swa-tantrā Sarva tantreśhī, Dakshīṇā mūrti rūpiṇī,  
Sanak'ādi sam-ārādhyā, Śhiva gñyāna pradāyini. (140)**  
*Self-dependent, ruler of all techniques, Lord Shiva's silent form, worshipped  
by Sanaka and other sages, giving the auspicious knowledge of God.*

**Chit-kalā-"nanda kalikā, Prema rūpā Priyam karī,  
Nāma pārāyaṇa prītā, Nandi vidyā Naṭeśhvarī. (141)**  
*The grain of consciousness, the drop of bliss, manifesting as love, creating  
affection; pleased with the recitation of the names of God, the knowledge  
that gives joy, and the Shakti of Lord Shiva in His great dance.*

**Mithyā jagad adhi-ṣhṭhānā, Mukti-dā Mukti rūpiṇī,  
Lāsyā priyā Laya karī, Lajjā Rambh'ādi vanditā. (142)**  
*The basis of this illusory world, giving liberation, being liberation personified;  
Fond of dance, You are the dissolver, giving Nirvikalpa Samadhi and full of  
bashful modesty, worshipped by Rambhā and other celestial maidens.*

**Bhava dāva sudha vṛiṣhtiḥ, Pāp'ārāṇya davānalā,  
Daur-bhāgya tūla vātūlā, Jarādhv'āntara viprabhā. [745] (143)**  
*The shower of divine nectar extinguishing the forest-fire of our mental  
activity, and the fire which burns out the forest of our sins; You are  
the wind which scatters our misfortunes like cotton, and You are  
the sunlight which dispels the darkness of old age from the soul.*

**Bhāgy'ābdhi chandrikā Bhakta chitta keki ghan'āghanā,  
Roga parvata dambholir, Mṛityu dāru kuṭhārikā. (144)**

*You are the moon creating a high tide of good fortune, and the rain clouds making Your devotees' minds dance with joy like peacocks; the thunderbolt which destroys a mountain of ailments, and the axe which fells the tree of death.*

---

**Maheśhvarī Mahākālī, Mahā-grasā Mah'āśhanā,  
Aparṇā Chaṇḍikā Chaṇḍa muṇḍ'āsura niṣhūdinī.** (145)

*Mighty Goddess, great dark destroyer, who consumes the whole Universe, the mightiest morsel; who ate not even a leaf, O Goddess who is all fired-up to destroy the demons Chanda and Munda.*

**Kshar'ākshar'ātmikā Sarva lokeśhī Viśhva dhāriṇī,  
Tri-varga dātrī Su-bhagā, Try'ambakā Tri-guṇ'ātmikā.** (146)

*The Indwelling Spirit of everything destructible or eternal, You are the ruler of all the worlds, the upholder of the universe; You give the three blessings and all divine qualities, O three-eyed Mother of the three Gods, the three moods of creation spring from You.*

**Swarg'āpa-varga-dā Śhuddhā, Japā puṣhpa nibh'ākṛitiḥ,  
Ojovatī Dyuti dharā, Yagñya rūpā Priya vratā.** [771] (147)

*You give both temporal and eternal joy, O Pure Goddess, who gleams like the rosy Japa blossom; You are vitality, clothed in splendour, the fire ceremony is Your form, and You are fond of religious practices.*

**Dur-ārādhyā Dur-ādharṣhā, Pātali kusuma priyā,  
Mahatī Meru nilayā, Mandāra kusuma priyā.** (148)

*Hard to propitiate, invincible, fond of Pātali flowers; the great object of worship, residing on Mount Meru, fond of Mandara flowers.*

**Vir'ārādhyā Virāḍ rūpā, Vi-rajā Viśhwato mukhī,  
Pratyag rūpā Par'ākāśhā, Prāṇa-dā Prāṇa rūpinī.** (149)

*Worshipped by the courageous, You are the vast form of the Universe, free of passion, and facing in every direction; introspection is Your nature, O Subtlest Supreme, You give breath, as life-breath is Your form.*

**Mārtaṇḍa bhairav'ārādhyā, Mantriṇī nyasta rājya-dhūḥ,  
Tri-pureśhī Jayat senā, Nis-trai-guṇyā Par'āparā.** (150)

*Worshipped by Shri Bhairava in the form of the Sun, You entrust the running of this Universe to Your Shaktis; Goddess of the three cities, whose army is ever victorious, You are without the three attributes, being both beyond and within.*

**Satya gñyān'ānanda rūpā, Sāmarasya parāyaṇā,  
Kapardinī Kalā-mālā, Kāma-dhuk Kāma rūpiṇī.** [796] (151)

*You manifest as Truth, Knowledge and Bliss, as the highest state of equanimity; Wife of Ganga-bearing Lord Shiva, You are the tradition of the arts, and You fulfil all desires, as the form of all beauty and love.*

**Kalā nidhiḥ Kāvya kalā, Rasa-gñyā Rasa śhevadhiḥ,  
Puṣṭhā Purātanā Pūjyā, Puṣkarā Puṣkar'ekshaṇā.** (152)

*Treasury of all arts, You are the art of poetry and literature, knowing the sentiments expressed in dance and acting, the inexhaustible treasure-house of experience; well-nourished, ancient, the object of worship, You are the lotus of the heart, and lotus-eyed.*

---

**Param jyotiḥ Param dhāmā, Param āṇuḥ Parāt-parā,  
Pāśha hastā Pāśha hantrī, Para-mantra vibhedinī.** (153)

*You are the supreme brilliance, the highest abode, the minutest atom, beyond the beyond; holding the noose in Your hand, You are the remover of all attachments, and destroy any mantras used against Your devotees.*

**Mūrt'amūrt'anitya tṛiptā, Muni mānasa hamsikā,  
Satya vratā Satya rūpā, Sarv'āntar yāminī Satī.** (154)

*Satisfied with physical, formless and temporal offerings, You are the swan of discrimination on the sacred lake of the minds of sages; devoted to the truth, the embodiment of truth, You are the inner controller of everything, being all truth and goodness.*

**Brahmāṇī Brahma janani, Bahu-rūpā Budh'ārchitā,  
Prasavitṛī Prachand'āgñyā, Pratiṣṭhā Prakat'ākṛitiḥ.** (155)

*O Shakti of Shri Brahmā, Mother of the Formless, You have manifold forms, and are worshipped by the wise; You are the Creatrix, very angry, the authority, and foundation of everything, and the forms that we experience.*

**Prāṇeśhvarī Prāṇa dātrī, Pañchāśhat pīṭha rūpiṇī,  
Viśhṛiṅ-khalā Vivikta-sthā, Vira mātā Viyat prasūḥ.** (156)

*Ruler of life, giver of life, the fifty places of worship are Your forms; Unfettered, residing in Holy places, the Mother of the courageous, the Creatrix of space.*

**Mukundā Mukti nilayā, Mūla vigraha rūpiṇī,  
Bhāva-gñyā Bhava roga-ghnī, Bhava chakra pravartini.** (157)

*Giver of liberation, abode of liberation, the principal shapes are Your form; Knower of our meditations, who destroys the ailments of this existence, You turn the wheel of rebirth.*

**Chhandah sārā Śhāstra sārā, Mantra sārā Talodarī,  
Udāra kīrtir Uddāma vaibhavā Varṇa rūpiṇī.** (158)

*The core of the Vedas, the essence of the scriptures, the power of sacred speech, whose inside is like a calm ocean; of exalted fame, of unlimited splendour, all appearances, colours, sounds and letters are Your forms.*

**Janma mṛityu jarā tapta jana viśhrānti dāyini,  
Sarv'opaniṣhad ud-ghuṣṭā, Śhānty'atīta kal'ātmikā.** [853] (159)

*Giving rest to those burned by the concerns of life, death and old age; highly praised in the Upanishads, Your nature is the ultimate state of non-duality.*

**Gambhirā Gagan'ānta-sthā, Garvitā Gāna lolupā,  
Kalpanā rahitā Kāṣṭhā, 'kāntā Kānt'ārdha vigrahā.** (160)

*Of unfathomable depth, residing in the space of the heart, very proud, and delighting in music; free of thought, the highest goal, You are the destroyer of sin, and Your body is half of Shri Shiva.*

**Kārya kāraṇa Nirmuktā, Kāma keli taraṅ-gitā,  
Kanat kanaka tāṅkā, Līlā vigraha dhāriṇī.** (161)

*Free of cause and effect, the ripples of desire that create the Universe;  
With shimmering golden ear-rings, creating this world of forms for Your sport.*

**Ajā Kshaya vinir-muktā, Mugdhā Kshipra prasādinī,  
Antar mukha sam-ārādhyā, Bahir mukha su-dur-labhā.** (162)

*Unborn, and free of all decay, innocent Goddess, who is quickly pleased;  
Worshipped by those who look inwards, You are hard to attain for  
those with outward attention.*

**Trayī Trivarga nilayā, Tri-sthā Tripura mālinī,  
Nirāmayā Nirālambā, Sw'ātmā rāmā Sudhā sṛitiḥ.** [879] (163)

*Three-natured, resting in the three blessings, in the three Gods, wearing the  
head of the demon Tripura as a garland; without sickness, without support,  
You rejoice in Your Own nature, which is a stream of Divine Nectar.*

**Saṁsāra panka nirmagna sam-uddharaṇa paṇḍitā,  
Yagṇya priyā Yagṇya kartrī, Yajamāna swarūpiṇī.** (164)

*You are expert in rescuing those drowning in the morass of worldly  
existence; Fond of sacrifices, Performer of sacrifices, the protector  
of sacrifices (Shri Shiva) is Your form.*

**Dharm'ādhārā Dhan'ādhyakshā, Dhana dhānya vivardhinī,  
Vipra priyā Vipra rūpā, Viśhwa bhramaṇa kāriṇī.** (165)

*Support of righteousness, Overseer of wealth, You increase wealth and  
sustenance; Fond of religious scholars, the Godly-natured are Your forms,  
O Goddess who causes the whole Universe to turn.*

**Viśhwa grāsā Vidrum ābhā, Vaiśhṇavī Viśhṇu rūpiṇī,  
Ayonir Yoni nilayā, Kūṭa-sthā Kula rūpiṇī.** (166)

*Consumer of the universe, shining like coral, You are the Śhakti of Shri Viśhṇu,  
who is just one of Your forms; having no origin, You reside in the triangular  
womb, standing at the peak, the lower chakras are also Your forms.*

**Vīra goṣṭhī priya Vīrā, Naiṣh-karmyā Nāda rūpiṇī,  
Vigñyāna kalanā Kalyā, Vidagdḥā Bāindav'āsanā.** [905] (167)  
*Fond of the outpourings of the courageous, O Warrior Goddess, beyond  
all action, sacred Sound is Your form; Adept in the Highest Knowledge,  
Creative, Skilful, You are seated in the centre dot of the Shri Chakra.*

**Tattw'ādhikā Tattwa-mayī, Tattwam artha rūpiṇī,  
Sāma gāna priyā Saumyā, Sadā-śhiva kuṭumbinī.** (168)  
*Transcending the 24 principles of creation, Reality is Your nature,  
the meanings of 'truth' are Your forms; Fond of the chanting of hymns,  
You are the gentle and moon-like Shakti of Shri Sadashiva.*

---

**Savyāpa savya mārḡa sthā, Sarvāpad vini-vāriṇī,  
Swasthā Swabhāva madhurā, Dhirā Dhira samarchitā.** (169)  
*Residing in the left and right paths, You remove all misfortunes;  
Established in Your Self, which is naturally blissful, You are steadfast,  
and are worshipped by the wise and brave.*

**Chaitany'ārghya sam-ārādhyā, Chaitanya kusuma priyā,  
Sadoditā Sadātuṣṭā, Taruṇ āditya pāṭalā.** (170)  
*Worshipped with the waters of Divine vibrations, fond of the blossoms  
of consciousness; ever shining, ever satisfied, glowing rosily like  
the new-risen Sun.*

**Dakṣiṇ'ādakṣiṇ'ārādhyā, Dara smerā mukḥ'āmbujā,  
Kaulinī kevalā 'nardhya kaivalya pada dāyinī.** [926] (171)  
*Worshipped by both the adept and the simple, Your lotus-like face is  
radiantly smiling; the sole Goddess worshipped through the chakras,  
bestowing the priceless gift of complete one-ness with You.*

**Stotra priyā Stuti-matī, Śhruti saṁstuta vaibhavā,  
Manasvinī Māna-vatī, Maheśhī Maṅgal'ākṛitiḥ.** (172)  
*Fond of praise, You are everything praiseworthy, Your greatness is  
extolled in the scriptures; You control the mind, being the essence of mind,  
O Great Goddess, of auspicious form.*

**Viśhwa mātā Jagad dhātrī, Viśhāl'ākshī Virāgiṇī,  
Pra-galbhā Param'odārā, Par'āmodā Mano-mayī.** (173)

*Mother of the universe, support of the world, wide-eyed,  
and free of attachments; very powerful, supremely generous,  
You are the highest joy, pervading the mind.*

**Vyoma keśhī Vimāna-sthā, Vajriṇī Vāmak'eśhvarī, [945]  
Pañcha yagñya priyā Pañcha preta mañch'ādhi-śhāyini.** (174)

*The sky is Your hair, You occupy the cosmic vehicle, and wield the  
thunderbolt, O Supreme Ruler of the Devas; fond of the five-fold worship,  
You recline on the couch of five corpses (five forms of God).*

**Pañchamī Pañcha bhūteśhī, Pañcha saṁkhy'opa-chārinī, (175)  
Śhāśhwatī Śhāśhwat'aiswaryā, Śharma-dā Śhambhu mohini.**

*The Supreme Spirit, ruler of the five elements, worshipped with the five  
offerings; ever-present, eternal supreme ruler, granter of bliss,  
You cause delusion even to Lord Shiva Himself.*

**Dharā Dhara sutā Dhanyā, Dharmiṇī Dharma vardhinī,  
Lok'ātītā Guṇ'ātītā, Sarv'ātītā Śham'ātmikā.** (176)

*You are the Earth, daughter of the Mountain, possessing wealth and  
righteousness, and promoting righteousness in Your devotees; beyond  
the three worlds, beyond the three attributes, beyond everything,  
Your essence is the ultimate peace, bliss and liberation, beyond all illusion.*

---

**Bandhūka kusuma prakhyā, Bālā Līla vinodinī,  
Su-maṅgalī Sukha-karī, Suveśh'ādhyā Su-vāsini.** (177)

*Shining like the red Banduka flower, You are child-like, with the sport of  
creation as Your play; highly auspicious, You create happiness,  
in glorious robes, You are beautifully dressed as a married woman.*

**Su-vāsiny'archana prītā, "śhobhanā Śhuddha mānasā,  
Bindu tarpaṇa santuṣhṭā, Pūrva-jā Tri-pur'āmbikā. [966] (178)**

*Pleased by the worship of married ladies, and very beautiful, Your mind is the highest purity; pleased by offerings at the centre dot of the Śhrī Chakra, You are the first-born, and Mother of the three worlds.*

**Daśha mudra sam-ārādhyā, Tripurā śhrī vaśham-karī,  
Gñyāna mudrā Gñyāna gamyā, Gñyāna gñyeya sva-rūpiṇī.** (179)

*Worshipped with the ten hand-gestures, controlling the Goddess Tripurā-Śhrī; as the mudra of knowledge, You are approached through knowledge, knowing and what is to be known are both Your forms.*

**Yoni mudrā Tri-khaṇḍeśhī, Tri-guṇ'āmbā Trikoṇa-gā,  
Anagh'ādbhuta chāritrā, Vāñchhit'ārtha pradāyini.** [978] (180)

*As the mudras of Mūlādhāra, and of Ultimate Unity, You are the mother of the three attributes, residing in the triangle of Mūlādhāra; Beyond sin or sorrow, Your character and conduct are wonderful beyond human understanding, and You grant the fulfilment of all desires.*

**Abhyās'ātiśhaya gñyātā, Śhaḍ adhv'ātita rūpiṇī,  
Avyāja karuṇā mūrtir, Agñyāna dhvānta dīpikā.** (181)

*Known through constant meditation, You are the Form at the end of the six paths of devotion; the Embodiment of disinterested love, You are the lamp which dispels the darkness of ignorance.*

**Ābāla gopa viditā, Sarv'ān-ullaṅghya śhāsanā,  
Śhrī chakra rāja nilayā, Śhrīmat tripura sundarī.** (182)

*Known by all from small children to Shri Kriṣhṇa, Your commands are never transgressed; Residing in the royal Shri Chakra, You are the beautiful Goddess endowed with all glory, who pre-exists the three-fold division of creation.*

**Śhrī-śhivā Śhiva śhakty'aikya rūpiṇī Lalit'āmbikā.** [1000] **Om**

*You are the Goddess and the God, embodying the oneness of Shiva and Shakti, O Mother Lalitā, most charming Goddess whose sport is this entire universe.*

**Sākshāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**

*Who is incarnated in person as our Holy Mother Shri Mātājī Nirmalā Devī.*

*Salutations to You eternally.*

# Devi Atharva Sheersha

*The Highest Praise of the Goddess*

**Om Śhrī Gaṇeśhāya namaḥ**

*Salutations to the Remover of Obstacles*

**Om, Sarve vai devā Devīm upa-tasthuḥ 'Kāsi Twam Mahā-devīti?'**

*Om, the Devas all reverently approached that Devi, and asked: (1)*  
*'Who are You, O Great Goddess?'*

**Sā-'bruvad:** *Replying She said:*

**Aham Brahma swarūpiṇī,**

**Mattaḥ prakṛiti puruṣh'ātmakam jagat,**

**Śhūnyam ch'āśhūnyam cha.**

(2)

*'I am the personification of the Formless Consciousness,  
From Me the Ādi Shakti and the Animating Spirit are born,  
I am both the Emptiness and Non-emptiness.*

**Aham ānand'ān-ānandau, Aham vigñyān'āvigñyāne,**

**Aham brahm'ābhrahmaṇī veditavye,**

**Aham pañcha-bhūtāni apañcha-bhūtāni,**

**Aham akhilam jagat.**

(3)

*I am joy and beyond joy; I am all knowledge and beyond knowledge.  
I am Brahman, Supreme Consciousness and yet unknowing the Brahman,  
And the understanding of the difference between the two,  
I am the five gross elements and beyond the five elements,  
I am this whole manifested Universe.*

**Vedo-'ham avedo-'ham, Vidyā-'ham avidyā-'ham,**

**Aj'āham anaj'āham, Adhaśh ch'ordhva cha tiryak ch'āham,**

(4)

*I am the sacred scriptures and yet beyond all scriptures,  
I am the pure knowledge and the false ideas that men fall into,  
I am unborn but take birth again and again;  
Below, above and beyond am I.*

**Aham Rudrebhir Vasubhiṣh charāmi,  
Aham Ādityair uta viṣhva-devaiḥ,  
Aham Mitrā Varūṇāv ubhau bibharmi,  
Aham Indr'Āgnī aham Aśhvināv ubhau.** (5)

*I move as the Rudras who send disease and disaster, and the Vasus who bless, I am the Adityas and indeed all the Deities, I am Mitra, the 'Friend', as well as Varuṇa, Lord of the Ocean, I am Indra, King of the Gods, Agni, the Lord of Fire, and the Divine Physicians, the Ashvin twins.*

**Aham Somam Twaṣṭāram Pūṣhaṇam Bhagam dadhāmi, (6)  
Aham Viṣhṇum uru-kramam, Brahmāṇam-uta Prajāpatim dadhāmi.**

*I am the Soma, the Divine Builder, and Pūshan and Bhaga, the Gods of Wealth, I am the wide-stepping Viṣhṇu and I support the Lords of Creation.*

**Aham dadhāmi draviṇam haviṣhmate  
Suprāvye yaja-mānāya suvrate,  
Aham rājñī sam-gamanī vasūnām  
Chikituṣhī prathamā yagñiyānām,  
Aham suve pitaram-asya mūrdhan  
Mama yonir apsvantaḥ samudre,  
Ya evam veda, sa Daivīm saṁ-padam āpnoti.** (7)

*I give wealth to those who offer oblations attentively and worship righteously, I am the Empress of all the Gods, known as the foremost of those to be worshipped, I am the Progenitor of the Gods, from the top of My head are born the waters of the seven oceans; Whoever has this knowledge achieves connection with the Lotus Feet of the Goddess.*

**Te Devā abruvan;** *The Devas replied*

**Namo Devyai Mahā-devyai Śhivāyai satatam namaḥ,  
Namaḥ prakṛityai bhadrāyai niyatāḥ praṇatāḥ sma tām,** (8)

*Salutations ever to the Devi, the Great Goddess, the Most Auspicious, We bow to the Nature, the Giver of Happiness, everywhere and everything.*

**Tām agni varṇām tapasā jvalantīm  
Vairochanīm karma phaleṣhu juṣṭām,  
Durgā-devīm śharaṇam pra-padyām  
Ahe-'surān nāśhayitryai te namaḥ** (9)

*To Her who shines like the Sun with the fire of renunciation,  
Rewarder of all actions, Goddess Durga, we seek refuge  
at Your Feet, Destroyer of demons, we bow to You.*

**Devīm vācham ajanayanta devas  
Tām viśhva-rūpāḥ paśhavo vadanti,  
Sā no mandreṣham ūrjam duhānā  
Dhenur vāgas mānupa suṣṭu-taitu.** (10)

*That Devi, the Giver of Speech, whose form is the Universe,  
was praised by the Devas. 'May that Goddess who grants  
desires, speech and bliss, be pleased with our hymns'.*

**Kāla-rātrīm Brahma-stutām Vaiṣṇavīm  
Skanda-mātaram Saraswatīm Aditīm  
Dakṣha-duhitaram namāmaḥ pāvanām Śhivām.** (11)

*Dark Night of dissolution (Shri Mahākali) praised by Shri Brahma,  
Shakti of Shri Viṣṇu (Shri Lakshmi), Mother of Shri Kārttikeya  
(Shri Parvati), Shri Saraswati and Aditi, Daughter of Daksha,  
prostrations to You, O Pure and Auspicious Goddess.*

**Mahā-lakṣhmyai cha vidmahe,  
Sarva-śhaktyai cha dhīmahi,  
Tanno Devī prachodayāt.** (12)

*We seek the knowledge of Shri Mahā-Lakshmi,  
We meditate on the Embodiment of all Power,  
May the Supreme Goddess lead us ever upward.*

**Āditir-hy'ajaniṣṭha dakṣha yā duhitā tava,  
Tām devā anv'ajāyanta bhadrā amṛita-bandhavaḥ.** (13)

*That boundless Aditi, daughter of Daksha, Mother of the Devas,  
is born of You, that Goddess of ever-unsurpassed beauty is  
the Keeper of the Immortal Nectar.*

**Kāmo yoniḥ kamalā vajra-pāṇir  
Guhā hamsā mātariśhv'ābhram indraḥ,  
Punar guhā sakalā māyayā cha  
Purūchy'aiśhā Viśhva Mātādi vidyom.** (14)

*Ka -'desire', e -'womb', ī -'Lakshmī', la -'Indra', hrīm -'secret', Ha sa -  
'swan', ka -'air', ha -'sky', la -'Indra', again hrīm -'hidden', sa ka la -  
'everything', hrīm -'Creatrix', Said together this is the Knowledge of the  
Universal Mother; the fifteen syllabled mantra -'Ka e ī la hrīm, ha sa ka  
ha la hrīm, sa ka la hrīm' known as 'Śhrī Vidyā'.*

**Eṣh'ātma śhaktiḥ, eṣhā viśhva-mohinī,  
Pāśh'ānkuśha dhanur bāṇa dharā, eṣhā Śhrī Mahā-vidyā,  
Ya evam veda, sa śhokam tarati.** (15)

*She is the Power of the Spirit, She is the Enchantress of the Universe,  
wielding noose, goad, bow and arrows. This is the great Shri Vidya-  
'Knowledge of the Goddess'. Whoever has this knowledge is carried  
across all sorrows.*

**Namaste-'stu bhagavati mātār asmān pāhi sarvataḥ.** (16)

*Salutations to You, O Mother of all virtues, protect us everywhere.*

**Saiṣh'aṣṭtau vasavaḥ, saiṣh'aikādaśha rudrāḥ,  
Saiṣhā dvādaśh'ādityāḥ,  
Saiṣhā viśhve-devāḥ soma-pā asoma-pāśh cha,  
Saiṣhā yātudhānā asurā rakṣhāmsi piśhācha yakṣha siddhāḥ,  
Saiṣhā sattva rajas tamāmsi, Saiṣhā Brahma Viśhṇu Rudra rūpiṇī,  
Saiṣhā Prajā-pat'Indra manavaḥ,**

**Saiṣhā graha-nakṣhatra jyotiṃṣhi kalā-kāṣṭh'ādi kāla-rūpiṇī,  
Tām aham praṇaumi nityam. (17)**

*She is the eight nature-forces (Vasus), the eleven destroyers (Rudras), the twelve solar deities (Adityas) and all the Devas, that drink the Soma or drink not. She is our protection against all demons and sorcerers, and the three attributes of Reality, Passion and Darkness, embodied as Brahma, Viṣṇu and Shiva; She is Prajapati, Lord of Creation, Indra, King of the Gods and Manu, the first man, She is the Light of planets and constellations, embodied in measures of time; To Her, I prostrate eternally.*

**Pāp'āpa-hāriṇīm devīm bhukti-mukti-pradāyinīm,  
Anantām vijayām śhuddhām śharaṇyām sarva-dām śhivām. (18)**

*O Goddess who completely removes sins, and grants enjoyment and liberation, Eternal, Victorious, Pure, our only Refuge, Giver of everything, Benevolent and Auspicious*

**Viyad-ī-kāra saṃyuktam vīthotra samanvitam,  
Ardhendu-lasitam Devyā bijam sarv'ārtha sādhakam, (19)**

*Joining the Bija of Ether –Ha, the letter ī, and the Bija of Fire -ra with the crescent -ṃ resounding, creates Hrīm, the Seed of the Goddess that fulfils all purposes.*

**Evam ek'ākṣharam mantram yatayaḥ śhuddha chetasah,  
Dhyāyanti param-ānanda-mayā gñyān'āmbu rāśhayaḥ, (20)**

*In this way the one-syllabled mantra (Hrīm) confers pure intelligence, Meditating thus one becomes filled with Supreme Bliss,  
and an Ocean of Knowledge.*

**Vāṅ-māyā brahmasūs tasmāt śhaṣṭham vaktra sam-anvitam,  
Sūryo vāma-śhrotra bindu sam-yukt'āṣṭa-ṭṭitīyakaḥ,  
Nārāyaṇeṇa sam-miśhro vāyuśh ch'ādhāra yuktataḥ,  
Vichche navārṇako-'rṇaḥ syān mahad-ānanda dāyakaḥ. (21)**

**Āim** -‘speech’, **hrīm** -‘māyā’, **klīm** -‘Brahma’s son’, **cha** -‘6th consonant’, combined with **m** -‘Sun’, **u** -‘left ear’, **ṇ** -‘anuswara’ and **ḍ** -‘3rd letter of 3rd group’, combined with **ā** -‘Viṣṇu’, **y** -‘Vayu’ and **ai** is joined after that. **Vichche** completes the nine-syllabled mantra ‘**Āim hrīm klīm Chamuṇḍāyai vichche**’, which confers the greatest bliss.

**Hṛit-puṇḍarīka madhya-sthām prātaḥ sūrya sama-prabhām,  
Pāśh’āñkuśha dharām saumyām varad’ābhaya hasta-kām,  
Tri-netrām rakta vasanām bhakta kāma dugham bhaje.** (22)

*Residing in the lotus of the heart, shining like a thousand suns,  
holding noose and goad, gentle, giving boons and fearlessness  
with the hands, I worship that three-eyed, red-clothed Devi who  
fulfils the desires of Her devotees.*

**Namāmi Twām Mahā-devim mahā-bhaya vināśhinīm,  
Mahā-durga pra-śhāmanīm mahā-kāruṇya rūpiṇīm.** (23)

*I bow to You, O Great Goddess, destroying even the worst fears,  
pacifying the greatest hardships, the highest compassion personified.*

**Yasyāḥ swarūpam brahmādayo na jānanti  
Tasmād uchyate agñeyā,  
Yasyā anto na labhyate tasmād uchyate anantā,  
Yasyā lakṣyam n’opa-lakṣhyate tasmād uchyate alakṣhyā,  
Yasyā jananam n’opa-labhyate tasmād uchyate ajā,  
Ek’aiva sarvatra vartate tasmād uchyate ekā,  
Ek’aiva viśhva-rūpiṇī tasmād uchyate naikā,  
Ata ev’ochyate agñey’ānant’ālakṣhy’āj’aikā-naik’eti.** (24)

*Whose Form even Brahma cannot comprehend, She is called  
‘Unknowable’; Whose end cannot be found, She is called ‘Eternal’;  
Whose distinguishing marks cannot be perceived, She is called  
‘Imperceptible’; Whose births are not seen, She is called ‘Unborn’;  
Being indeed one whichever way She turns, She is called ‘One’;*

*Being one with the forms of the Universe, She is called 'Many';  
She is ever called 'Unknowable', 'Eternal', 'Imperceptible',  
'Unborn', 'One' and 'Many'.*

**Mantrānām mātṛikā Devī śhabdānām gñyāna-rūpiṇī,  
Gñyānānām chin-may'ātītā śhūnyānām śhūnya-sākṣhiṇī,  
Yasyāḥ parataram nāsti, saiṣhā Durgā prakīrtitā. (25)**

*The Goddess is the root syllables of the mantras and the sacred  
knowledge of sounds, She is the knowledge that is beyond thought  
and the solitary witness of the emptiness. There is nothing  
beyond Her, thus is Shri Durga to be described.*

**Tām Durgām durgamām Devīm dur'āchāra vighātinīm,  
Namāmi bhava-bhīto-'ham samsār'ārṇava tāriṇīm. (26)**

*O Goddess Durga, who surmounts all difficulties, who removes  
our misfortunes, I, who am full of the anxieties of this life, surrender  
to You, who carries us across the flood of this worldly existence.*

### **Iti Upaniṣhat**

*This is the divine mystery. Here ends the Upanishad.*

**Iti Devī Atharva Śhīrṣham sam-pūrṇam**

*Thus is the Devi Atharva Sheersha completed*

**Sākṣhāt Śhrī Ādi Śhakti Mātājī**

**Śhrī Nirmalā Devyai namo namaḥ**

*Salutations to the One who is our Saviour and  
our complete Protection, Shri Mataji Nirmala Devi.*

*The **Devī Atharva Shirsha** is performed on the seventh night of **Navarātri**.*

## Śhrī Mahishāsura-mardini Stotram

Śhrī Ādi Shankarāchārya's Praise of the Divine Mother

Śhrī Ādi Śhaṅkarāchārya's praise is based on the Devī Māhātmyam and describes the slaying of Mahiṣhāsura, Raktabīja, Chaṇḍa, Muṇḍa, etc.

**Ayi Giri nandini nandita medini  
Viśhwa-vinodini nanda-nute,  
Giri-vara Vindhya śhiro-'dhi-nivāsini  
Viṣhṇu vilāsini Jiṣhṇu nute,  
Bhagavati he śhiti kaṇṭha kutumbini  
Bhūri kuṭumbini bhūri kṛite,**

**Jaya jaya he Mahiśhāsura mardini  
Ramya Kapardini Śhaila-sute** }<sup>(x2)</sup> (1)

*Hail, O Daughter of the Mountain, filling the whole world with joy, whose play is the universe and who is worshipped gladly; dwelling on the peaks of the excellent Vindhya mountains, charming Śhrī Viṣhṇu, praised by Lord Indra; possessor of all divine qualities, consort of the blue-throated Lord Shiva, the mother of the world, creating abundance.*

*Victory to you, the Destroyer of the demon Mahishasura, O beautiful braided-haired Daughter of the Mountain.*

**Sura-vara varṣhini Durdhara darṣhiṇi,  
Durmukha marṣhiṇi harṣha-rate,  
Tri-bhuvana poṣhiṇi Śhankara toṣhiṇi,  
Kilbiṣha moṣhiṇi ghoṣha-rate,  
Danuja niroṣhini kṣhita suta roṣhiṇi,  
Durmada śhoṣhiṇi sindhu-sute, Jaya jaya he .....** (2)

*Showering boons on the Devas, overpowering the unrestrainable Demons Durdhara and Durmukha, delighting in Your own Bliss; nourishing the Three Worlds and pleasing Lord Shiva, You are the Remover of Sins, taking pleasure in the roar of battle; Quelling the wrath of the Dānavas, being furious with the Daityas, absorbing their foolish pride, You are born from the Ocean (as Shri Lakshmi); Victory to You .....*

**Ayi Jagad-amba madamba kadamba  
Vana-priya-vāsiṇi hāsarate,  
Śikhari Śhiro-maṇi tuṅga-him'ālaya  
Śhriṅga-nij'ālaya Madhya-gate,  
Madhu-madhure madhu-kaiṭabha-gañjini  
Kaiṭabha-bhañjini hāsarate, Jaya jaya he .....** (3)

*O Mother of the Universe, my own Mother, living joyfully in the forest of Wish-fulfilling Trees, laughing and smiling; Abiding as the Crest-Jewel on the Peaks of the Lofty Himalayas; As Sweet as Honey, You Subdue the Pride of the Demons Madhu and Kaitabha and annihilate Kaitabha laughingly, Victory to You .....*

**Ayi śhata-khaṇḍa vikhaṇḍita-ruṇḍa  
Vitunḍita-śhuṇḍa Gaj'ādhipate,  
Ripu-gaja gaṇḍa vidāraṇa chaṇḍa  
Parākrama śhuṇḍa mṛig'ādhipate,  
Nija-bhuja daṇḍa nipātita khaṇḍa  
Vipātita Muṇḍa bhaṭ'ādhipate, Jaya jaya he .....** (4)

*Hail Thou, who slices the wrong-doers into a Hundred Parts, as Powerful as the King of Elephants; Fiercely crushing the Enemy's Elephants and neutralizing their great power: With the weapons in Your arms You obliterate the army and fell the Head of the Demon Munda; Victory to You.*

**Ayi raṇa-durmada śhatru-vadhodita  
Durdhara-nirjara śhakti-bhṛite,  
Chatura vichāra dhurīṇa mahāśhiva  
Dūta-kṛita pramath'ādhipate,  
Durita durīha durāśhaya dūrmati  
Dānava dūta kṛit'āntamate, Jaya jaya he .....** (5)

*Hail, Destroyer of the Battle-Intoxicated Enemies and Possessor of Irresistible and Imperishable Power; who made the most skilful negotiator Lord Shiva Her Messenger, the Lord of the Pramathas; honoured for rejecting the proposal of the messenger of the Demon; Victory to You .....*

**Ayi śharaṇ'āgata vairi-vadhū-vara  
Vīra-var'ābhaya dāya-kare  
Tri-bhuvana-mastaka śhūla-virodhi  
Śhirō-'dhi kṛit'āmala śhūla-kare  
Dumi-dumi-tāmara dundubhi-nādam  
Aho-mukharī-kṛita diṅmakare, Jaya jaya he ..... (6)**

*Giving courage, strength, boons and fearlessness to those who take refuge in You;  
Your spotless Trident captures the Heads of the Rulers of the Three Worlds;  
Making all directions resound with the 'Dumi-duma' sound of drums; Victory to  
You ....*

**Ayi nija-huṅ-kṛiti mātra nirā-kṛita  
Dhūmra-vilochana dhūmra-śhate  
Samar'aiśho-ṣhita śhoṇita-bīja  
Sam-ud-bhava-śhoṇita bīja-late  
Śhiva-śhiva-Śhumbha Niśhumbha-mahāhava  
Tarpita-bhūta piśhācha-rate, Jaya, jaya, he ..... (7)**

*Hail Thou who reduced the demon Dhumralocana to a hundred smoke particles  
with the sound 'Hum'; Who dried up the strength of Raktabija and the demons  
born from each drop of his blood; Whose great auspicious sacrifice of Shumbha  
and Nishumbha satisfied the Flesh-eating Attendants of Lord Shiva; Victory to You  
.....*

**Dhanur-aṇu-ṣhaṅga raṇa-kṣhaṭa-saṅga  
Pari-sphurad-aṅga natat-katake,  
Kanaka piśhaṅga pṛiṣhat-kaniṣhaṅga  
Rasad bhaṭa śhṛiṅga hatā-baṭuke,  
Kṛita chatur-aṅga bala-kṣhitir-aṅga  
Ghatad bahu-raṅga raṭad baṭuke, Jaya jaya he ..... (8)**

*On the Battlefield, shooting arrows, You move as if dancing; Your Golden Arrows  
flash destroying the greatest warriors; Your Mighty Limbs destroy the four-fold  
army of multi-coloured shouting block-heads; Victory to You.....*

**Jaya jaya-japya jaye jaya-śhabda,  
Parastuti tatpara viśhwa-nute,  
Jhana jhana jhinhīta jhinkṛita nūpura,  
Śhinjita mohita bhūta-pate,  
Natīta natārtha natīn nata nāyaka,  
Nātita nātya yug'ānurate, Jaya jaya he ....** (9)

*Reciting Your Name repeatedly brings victory, then the Universe worships You with the Highest Praise: The Sound of Your Jingling Anklets gives Joy to Lord Shiva; O Mistress of all forms of dance, Your dance gives us the Bliss of Union. Victory to You .....*

**Ayi Sumanas Sumanas Sumanas  
Sumanas Sumano-hara kānti-yute,  
Śhrīta Rajanī Rajanī Rajanī  
Rajanī Rajanī-kara vaktra-vṛite,  
Sunayana vibhramara bhramara  
Bhramara bhramara bhramar'ādhipate, Jaya, jaya, he** (10)

*In Your Mind are all good qualities, You captivate our hearts with Your Love; Unborn, Eternal, Mistress of the night, Holding a Lotus in Your Hand; Your Beautiful Eyebrows are like Bees giving Joy to the Three Worlds; Victory to You .....*

**Sahita mahārṇava malla matallika,  
Vallika rallaka mallarate,  
Virachīta vallika pallika mallika,  
Jhillika bhillika vargavṛite,  
Sita-kṛita phulli samulla sit'āruṇa,  
Tallaja pallava sallalite, Jaya, jaya, he ....** (11)

*You fight the powerful demons accompanied by young women who seem tender like creepers and Jasmine flowers, and who buzz like a swarm of bees; Your Face shines with Joy like a red dawn or an opening blossom; Victory to You .....*

**Avirala gaṇḍa galan-mada merura  
Matta mataṅga jarā-japate  
Tribhuvana bhūṣhaṇa bhūta kalā-nidhi  
Rūpa payo-nidhi rāja-sute  
Ayi sudatī jana lālasa mānasa  
Mohana manmatha rāja-sute, Jaya, jaya, he ..... (12)**

*Like a royal intoxicated elephant from whose temples the intoxicant oozes and falls incessantly; You are the treasury of art and beauty which decorates the three worlds; O Princess, as the God of Love you create delusion which ensnares people's minds; Victory to You ....*

**Kamala-dal'āmala komala kāntī  
Kalā kalit'āmala bhāla-late,  
Sakala vilāsa kalā nilaya-krama  
Keli chalat-kala haṁsa kule,  
Ali-kula saṅkula kuvalaya mandala  
Mauli milad bakulāli kule, Jaya, jaya, he ..... (13)**

*Like a tender, lovely spotless lotus-petal the crescent moon adorns Your forehead; Your movements are like a graceful and playful group of swans; like a swarm of bees to fragrant flowers, the stars adorn Your forehead. Victory to You ....*

**Kara-muralī-rava vījita-kūjita  
Lajjita kokila mañjūmate,  
Malita-pulinda manohara-guñjita  
Rañjata śhaila nikuñja-gate,  
Nija-gaṇa-bhūta mahā-śhabari-gaṇa  
Sad-guṇa sambhṛita kelitale, Jaya, jaya, he ..... (14)**

*Your voice makes the sound of a flute seem monotonous and puts the cuckoo to shame; humming a heart-stealing tune with the Pulinda maidens, walking in the beautiful mountain groves; or playing with the virtuous mountain women; Victory to You .....*

**Kaṭi-taṭa-pīta dukūla-vichitra  
Mayūkha tiras-kṛita chandra-ruche,  
Praṇata-sur'āsura mauli-maṇi-sphura  
Daṁśhula sannakha chandra-ruche,  
Jita-kanak'āchala mauli mad'orjita  
Nirbhara kuñjara kumbha-kuche, Jaya, jaya, he .... (15)**

*Your waist, draped with many-coloured silk clothes is beautiful like the moon; Gods and Demons prostrate at Your toe-nails, pulsating with the radiance of a crest-jewel as bright as the moon. Your bosom like the swellings on an elephant's head overcomes the intoxicated pride of a mountain of gold; Victory to You .....*

**Vijita sahasra-kar'aika sahasra  
Kar'aika sahasra-kar'aika-nute,  
Kṛit-asura tāraka saṅgara-tāraka  
Saṅgara-tāraka sūnu-sute,  
Suratha-samādhi samāna-samādhi  
Samādhi samādhi sujāta-rate, Jaya, jaya, he ..... (16)**

*Conquering a thousand enemies with a thousand hands, thousands praise You alone; who created the Saviour Śhrī Karttikeya to fight the Demon Taraka; rewarding the devotions of King Suratha and the Merchant Samadhi with Samādhi. Victory to You .....*

**Pada-kamalam karuṇā-nilaye  
Vira vasyati yō'nudinam suśhive,  
Ayi kamale kamalā-nilaye  
Kamalā-nilaye sa katham na bhavet,  
Tava padam-eva param-padam-ity'anu-  
-śhīlayato mama kim na Śhive, Jaya, jaya, he ..... (17)**

*Whoever worships Your most auspicious Lotus Feet every day, O Home of Compassion; which are the abode of Śhrī Lakshmī, becomes an abode of Śhrī Lakshmī, ie. prosperous; Your Feet are indeed the Supreme Refuge; How can I not be devoted to Them, O Benevolent Goddess? Victory to You....*

**Kanaka-lasat-kala sindhu-jalair anu-  
-ṣhīñchati teguṇa raṅga-bhuvam,  
Bhajati sa kim na śhaśhī kucha-kumbha  
Taṭī-pari rambha-sukh'ānu-bhavam,  
Tava charaṇam śharaṇam karavāṇi  
Nat'āmara vāṇi nivāsi śhivam, Jaya, jaya, he ..... (18)**

*Whoever worships Your holy place with its gently flowing river water shining like gold; feels the all-embracing joy in Your bosom; taking refuge at Your Feet, I prostrate to You, O Immortal Goddess Saraswati, home of all auspiciousness; victory to You .....*

**Tava vimal'endu-kulam vadan'endu  
Malam sakalam nanu kūlayate,  
Kimu puru-hūta purīndu mukhī  
Su-mukhībhir-asau vi-mukhī kriyate,  
Mama tu matam Śhiva nāma dhane  
Bhavatī kṛitayā kim-uta kriyate, Jaya, jaya, he ..... (19)**

*Your moon-like face of spotless purity subdues all impurities; Why else am I uninterested in much-praised beauties like those in Indra's court? To my mind, without Your Grace, the treasure of Shiva's Name cannot be found; victory to You .....*

**Ayi mayi dīna dayā-lutayā  
Kṛipay'aiva tvayā bhavitavyam Ume,  
Ayi jagato jananī kṛipay'āsi  
Yath'āsi tath'ānu-mitāsi rate,  
Yad-uchita-matra bhavaty'urarī  
Kurutād uru-tāpam apā-kurute, Jaya, jaya, he ..... (20)**

*Bestow Your grace on us, O Mother Uma, who is compassionate to the miserable; O Mother of the Universe, You shower grace on devotees and arrows on their enemies; do whatever is appropriate at this time, O Worshipful Mother, to remove our sorrows and hard afflictions; victory to You, O Destroyer of Mahiṣāsura, the beautiful braided-haired Daughter of the Mountain.*

*Here ends the **Mahiśāsura Mardīnī Stotram.***

# Śhrī Annapūrnā Stotram

by Śhrī Ādi Śhañkarāchārya.

**Nity'ānanda karī var'ābhaya karī saundarya ratnākarī,**

*Eternally blissful, granting blessings and fearlessness and a jewel of loveliness.*

**Nir-dhūt'ākhila ghora pāvana karī pratyakṣha Māheśhwarī,**

*You remove even constant torment and sins, O Supreme Goddess manifest,*

**Prāley'āchala vanśha pāvana karī, Kāshīpur'ādhiśhwarī, (1)**

*Supporting the holy family of the snowy mountains, O Empress of Kashi (Varanasi)*

**Bhikṣhām dehi krip'āvalambana karī, Māt'anna Pūrṇeśhwarī,**

*Please grant the boons we seek, O Mother Anna-Purna on whom we depend.*

**Māt'anna Pūrṇeśhwarī, He Mātā Nirmal'eśhwarī. (CHORUS)**

*O Divine Mother Shri Mataji Nirmala Devi.*

**Nānā-ratna vichitra bhūṣhaṇa karī hem'āmbarā dambhārī,**

*Adorned with all jewels and ornaments, and clothed in gold, O Enemy of hypocrisy,*

**Muktā-hāra vidamba māna vilasad dakṣhoja Kumbh'āntarī,**

*Strings of pearls add lustre to Your glory, O Daughter of King Daksha, Kumbhari,*

**Kāshmirā guru vāsītā ruchi-karī Kāshīpur'ādhiśhwarī,**

*Gleaming with saffron and scented oils, O Empress of Kashi*

**Bhikṣhām dehi .....** (2)

**Yog'ānanda karī ripu-kṣhaya karī dharm'ārtha niṣṭhā karī,**

*Giving the bliss of Yoga and destroying insincerity, the Source of righteousness.*

**Chandr'ark'ānala bhāsa māna lahari trailokya rakṣhā-karī,**

*Light of the Moon, the Sun, and the mind, the Protector of the three worlds,*

**Sarveśhwarya-kari tapah phala-karī Kāshīpur'ādhiśhwarī,**

*Supreme Ruler of all and reward of our austerities, O Empress of Kashi,*

**Bhikṣhām-dehi .....** (3)

**Kailās'āchala kandar'ālaya karī Gauri Uma Śhañkarī,**

*Residing in the valleys of Mount Kailās, You are Shri Gauri, Uma, Shañkarī, Kaumari,*

**Kaumāri nigam'ārtha gochara karī Omkāra bij'ākṣharī,**

*The subject of all sacred texts, the field of all action and the sacred seed-syllable Om.*

**Mokṣha dwār-kapāta pātana karī, Kāshīpur'ādhiśhwarī, (4)**

*The Opener of the gateway to liberation, O Empress of Kashi,*

**Bhikṣhām dehi krip'āvalambana-karī,**

**Māt'anna Pūrṇeśhwarī (x2), He Mātā Nirmal'eśhwarī.**

**Dṛiśhy'ādṛiśhya pra-bhūta vāhana karī Brahmānda bhānd'odarī,**

*With everything visible and invisible inside Your belly which is the whole Universe,*

**Lilā nātaka sūga bhedanna-karī vigñyāna dīpām-kurī,**

*Dancing sportively you let flow Your bounty, giving the light of understanding,*

**Śhrī viśhveśha manah prasādana karī, Kāshīpur'ādhiśhwarī,**

*And brilliant clearness to the mind, O Ruler of all, O Empress of Kashi,*

**Bhikṣhām dehi (5)**

**Urvī sarva jan'eśhwarī Bhagavatī Māt'anna Pūrṇ'eśhwarī,**

*O Goddess who rules everything living on this Earth, O Mother Anna Purneshwari,*

**Venī-nīla samāna kuntala harī nity'anna dān'eśhwarī,**

*Your braid of black hair is like that of Shri Viṣṇu, Ever-replete Goddess of wealth,*

**Sarv'ānanda karī daśhā śhubha karī, Kāshīpur'ādhiśhwarī,**

*Giving joy and a happy condition to all, O Empress of Kashi*

**Bhikṣhām dehi ... (6)**

**Ādi kṣhānta sam-asta varṇana karī Śhambho-stri bhāvā karī,**

*O Primordial Earth, creating all outward forms, bestower of happiness to all,*

**Kāshmirā tri-jal'eśhwarī tri-laharī nity'ānkurā śharvarī,**

*Ruler of the three waters of Kashmir and the three waves, Goddess of the night,*

**Kāmākām-kṣha-karī jan'odaya karī, Kāshīpur'ādhiśhwarī,**

*Destroyer of desires and Producer of life, O Empress of Kashi,*

**Bhikṣhām dehi ... (7)**

**Devī sarva vichitra ratna rachitā Dākṣhāyanī sundarī**

*O, Devi, maker of all jewels and treasures, O, beautiful daughter of King Daksha,*

**Vāmam svādu-payo-dhara priya-karī saubhagya māheśhwari,**

*Lovely One, making us fond of Your sweet milk, ever-shining Supreme Goddess,*

**Bhakt'abhīṣṭa karī daśhā śhubha karī, Kāśhīpur'ādhiśhwari.**

*Fulfiller of devotees' longings, Giver of a happy fate, O Empress of Kashi,*

**Bhikṣhām dehi ...** (8)

**Chandr'ark'ānala koṭi koṭi sadriśhā, chandr'amśhu bimb'adhari**

*Like ten million moons, suns and fires, upholding the rays of the moon and sun,*

**Chandr'ark'āgni samāna kuntala dhari,**

**chandr'arka varṇ'eśhwari,**

*You wear the sun, moon and fire in Your hair, O, ruler of the sun and moon,*

**Mālā pustaka pāśhas'ānkuśha dhari, Kāśhīpur'adhīśhwari,**

*Bearer of garlands, ornaments, noose and goad, O Empress of Kashi,*

**Bhikṣhām dehi ....** (9)

**Kṣhatra-trāṇa karī mahābhaya karī, mātā kṛipā sāgarī,**

*O, Protector of warriors, Remover of fears, O, Mother who is an ocean of kindness,*

**Sākṣhān mokṣha karī sadā śhiva karī viśhv'eśhwara śhri-dhari,**

*Bestower of true liberation, ever-auspicious Sustainer of the Lord of this Universe,*

**Dakṣh'ākṛanda karī nirāmaya karī, Kāśhīpur'adhīśhwari,**

*Who made King Daksha wail, Protector from diseases. O Empress of Kashi,*

**Bhikṣhām dehi ....** (10)

**Anna pūrṇe sadā pūrṇe, Śhaṅkara prāṇa vallabhe,**

*O Śhri Anna-purna, ever replete, most beloved of Shri Shiva,*

**Gñyāṇa vairāgya siddhy'artham, bhikṣhām dehi cha Pārvati. (11)**

*You grant knowledge, desirelessness and the highest realisation, O Parvati.*

**Mātā cha Pārvati Devi, Pitā Devo Maheśhwarah,**

*Goddess Parvati is our Mother, Our Father the great Lord Shiva.*

**Bāndhavāḥ Śhiva bhaktāśh cha, Swa-deśhī bhuvana trayam. (12)**

*The collectivity of Shiva devotees is our family throughout the three worlds.*

**Sākshāt Śhri Ādi Śhakti Mātājī Śhri Nirmalā Devyai namo namaḥ**

## Śhrī Mahālakshmī Stotram

*Mahālakshmī Aṣṭakam – ‘Eight verses to the Goddess of Prosperity’*

**Namastē’stu Mahā-māye, Śhrī-pīṭhe sura-pūjite,**

*We bow to You, O Creatrix of this illusory world,  
seated in the Shri Chakra and worshipped by the Gods,*

**Śhañkha chakra gadā haste, Mahālakṣhmī namō’stu-te. (1)**

*With conch, discus and mace in Your hands, O Mahalakshmi, we bow to You.*

**Namaste garuḍ’ārūḍhe Kolhāsura bhayañ-kari,**

*We bow to the rider of a condor, creating fear in the fox-demon Kolha,*

**Sarva pāpa hare Devi, Mahālakṣhmī namō’stu-Te. (2)**

*The Goddess who destroys all wickedness, O Mahalakshmi, we bow to You.*

**Sarva-gñya sarva-varade sarva-duṣṭa bhayañ-kari,**

*You are all-knowing, all wish fulfilling, the destroyer of all wickedness,*

**Sarva duḥkha hare Devi, Mahālakṣhmī namō’stu-Te. (3)**

*The Goddess who removes all sorrows, O Great Mother, we bow to You.*

**Siddhi buddhi prade Devi bhukti mukti pradāyini,**

*O Devi, giver of success, intelligence, worldly enjoyment and liberation*

**Mantra-mūrte sadā Devi, Mahālakṣhmī namō’stu-Te (4)**

*Ever in the form of mantras, O Mahālakshmi, we bow to You.*

**Ādy’ānta rahite Devi, Ādi Śhakti Maheśhwarī**

*O Goddess without beginning or end, Primordial Energy, Power of Lord Shiva*

**Yogāje yoga-sambhūte, Mahālakṣhmī namō’stu-Te. (5)**

*Known through Yoga, Your nature is Yoga, O Mahalakshmi, we bow to You*

**Sthūla sūkṣhma mahā-raudre, mahā-śhakti mahodare,**

*Both vast and subtle, of great fierceness, great power and great compassion,*

**Mahā-pāpa hare Devi, Mahālakṣhmī namō’stu-Te. (6)**

*Goddess who removes the greatest of sins, O Mahalakshmi, we bow to You.*

**Padm'āsana sthite Devi, Para-brahma swa-rūpiṇī,**

*O Devi, seated in a lotus, whose form is the Supreme Consciousness,*

**Parameśhi jagan mātār, Mahālakṣmī namō'stu-Te. (7)**

*Supreme ruler and mother of the world, O Great Mother, obeisance to You.*

**Śhwet'āmbara-dhare Devi, Nān'ālaṅkāra bhūṣhite,**

*O Goddess clothed in white, and decorated with myriad ornaments,*

**Jagat-sthite jagan-mātār, Mahālakṣmī namō'stu-Te. (8)**

*Residing on this earth, the mother of this world,*

*O Goddess of the highest spiritual wealth, we bow to You.*

**Phala-śhruti** – 'listening to the rewards'

**Mahālakshmy'āṣṭakam stotram, yaḥ paṭhe bhaktimān naraḥ**

*Whoever says this praise of Mahalakshmi becomes the greatest of devotees,*

**Sarva-siddhim avāpnoti, rājyam prāpnoti sarvadā.**

*Attains all success and realization, and is always a lord among men.*

**Eka-kāle paṭhet nityam, mahāpāpa vināśhanam,**

*Recited once every day, great sins are destroyed,*

**Dvi-kālam yaḥ paṭhet nityam, dhana-dhānya samānvitaḥ**

*Repeated twice every day, great wealth and prosperity accrue.*

**Tri-kālam yaḥ paṭhet nityam, mahā-śhatru vināśhanam,**

*Repeated thrice every day, even the greatest of enemies is destroyed,*

**Mahālakṣmīr bhavet nityam, prasanna varadā śhubhā.**

*Shri Mahālakṣmī is ever pleased and bestows boons,*

*happiness and auspiciousness.*

**Om Twameva sākṣhāt Śhrī Jagan-mātā,**

**Mahālakṣmī sākṣhāt,**

**Śhrī Nirmalā Devī namo namaḥ (x3).**

*Shri Mataji Nirmala Devi, You are verily the Mother of this world,*

*And Shri Mahalakshmi incarnated, we bow eternally to You.*

# Devī Aparādha Kshamāpana Stotram

Prayer for the Forgiveness of Sins

One may bow one's head and pull the ears while reciting

Om̐

**Aparādha sahasrāṇi kriyante-'harniśham mayā**

**Dāso-'yam iti mām matwā, kshamaswa Parameśhwari .. 1..**

*I must have committed a thousand sins in my life by day and night  
Please accept me as Your servant, O Supreme Goddess, please forgive me,*

**Āwāhanam na jānāmi, na jānāmi visarjanam**

**Pūjam chaiva na jānāmi, kshamyatām Parameśhwari .. 2..**

*I know not how to invoke You, I know not how to welcome You,  
I know not how to worship You, O Supreme Goddess, please forgive me,*

**Mantra-hīnam kriya-hīnam bhakti-hīnam Sureśhwari**

**Yat pūjitam mayā Devī, pari pūrṇam tadastu me. .. 3..**

*I have no mantras, I have no good deeds, I have no devotion,  
O Greatest of Goddesses, and yet my worship of You, O Goddess  
of all Illusion, You have allowed to be fulfilled.*

**Aparādha śhataṁ kṛitvā jagadamb'eti ch'occharet**

**Yām gatiṁ sam-avāpnoti na tām brahm'ādayaḥ surāḥ .. 4..**

*Having done a hundred sins they spoke thus to Shri Jagadamba  
Brahma and the other Gods approached Her to obtain this blessing.*

**S'āparādho-'smi śharaṇam prāptas-tvām jagad-ambike**

**Idānīm anukampyo-'haṁ yath'ecchasi tathā kuru .. 5..**

*So sinful as I am, please grant me refuge, O Mother of the World.  
Now I am to be pitied, do this at Your pleasure.*

**Agñyānā dvis-mṛiter bhrāntyā yan nyūnam adhikaṁ kṛitam**

**Tat-sarvaṁ kshamyatām Devi prasīda Parameśhwari .. 6..**

*Ignorance, hatred, death, delusion, those very base acts  
Forgive all that O Gracious Devi, O Supreme Goddess.*

**Kāmeśhvari jagan mātaḥ sat chid ānanda vigrahe  
Gṛihāṇ'ārchām imām prītyā prasīda Parameśhwari .. 7..**  
*Ruler of Desire, Mother of the World, whose form is Truth, Consciousness  
and Bliss, accept this praise affectionately, O Gracious Supreme Goddess*

**Guhy'āti-guhya goptrī twam gṛihāṇ'āsmat kṛitam japam  
Siddhir bhavatu me Devi Twat prāsādāt Sureśhwari .. 8..**  
*Guardian of the most secret mystery, accept this recitation we perform  
Grant me Self-realisation O Devi, Thou Supreme of all the Gods.*

**Prasīda Bhagavaty'amba prasīda bhakta vatsale  
Prasādam kuru me devi, Durge devi namo-'stu te .. 9..**  
*Be Pleased O Mother of all graces who loves devotees as Her own children  
Do this graciously for me O Devi, O Goddess Durgā salutations to You.*

**Iti Aparādha Kṣhamāpaṇa Stotraṁ samāptam**  
*Here ends the prayer asking for forgiveness of sins.*

**Notes:**

*There are several versions of this prayer, with less verses at the beginning  
and more verses at the end. We have chosen one of the most commonly  
used and simplest of versions.*

*There is also a different 'Prayer for Forgiveness' by Shri Adi  
Shankaracharya which starts 'Na mantram na yantram' (on next page).*

# Devī Aparādha Kshamāpana Stotram

by Śhrī Ādi Śhaṅkarāchārya (c.550 BCE)

**Na mantram no yantram tad api cha na jāne stutim aho  
Na ch'āhavānam dhyānam tad api cha na jāne stuti kathāḥ,  
Na jāne mudrās te tad api cha na jāne vilapanam  
Param jāne mātā Tvad anusaraṇam kleśha haraṇam (1)**

*No Mantras nor Yantras nor even Your praise do I know; I know not how to invoke You in meditation, nor recite Your glories; I know no hand-gestures, nor even how to wail, but one thing I know; that surrendering to You will remove all afflictions.*

**Vidher agñyānena draviṇa virahēṇ'ālasatayā  
Vidhey'āśhakyatvāt Tava charaṇay'oryā chyutir abhūt,  
Tad etat kṣhantavyam janani sakal'oddhāriṇi Śhivē  
Kuputro jāyeta kvachid api kumātā na bhavati (2)**

*Due to ignorance of the worship, lack of wealth, and to my laziness, I did not worship Your Lotus Feet and have failed in my duties. All this may be forgiven, O Mother, because You are the benevolent saviour of all. There may be a naughty child, but never a mother who rejects her child.*

**Ṙiṥhivayām putrās Te Janani bahavah santi saralāḥ  
Param teṣhām madhye virala taralo-'ham Tava sutah,  
Madiyo-'yam tyāgah samuchitam idam no Tava Śhivē  
Kuputro jāyeta kvachid api kumātā na bhavati (3)**

*In this world, You have many children who are sincere and honest, but I am a rare unsteady and restless soul; because of this, it is not proper for You to forsake me, O benevolent Goddess. There may be a naughty child, but never a mother who rejects her child.*

**Jagan mātā Tvad mātā Tava charaṇa sevā na rachitā  
Na vā dattam Devi draviṇam api bhūyas Tava mayā,  
Tathā-'pi Tvam sneham mayi nirupamam yat prakuruṣhe  
Kuputro jāyeta kvachid api kumātā na bhavati (4)**

*O Mother of the World, I have not worshipped Your Lotus Feet, nor given my wealth. Yet, You have maintained Your incomparable love. There may be a naughty child, but never a mother who rejects her child.*

**Parityaktā devā vividha vidha sevā kulatayā  
Mayā pañchāshīter adhikam apanīte tu vayasi,  
Idānīm chen mātā Tava yadi kṛipā n'āpi bhavitā  
Nirālambo Lambodara Janani kam yāmi śharaṇam** (5)

*Abandoning ritual worship, more than eighty-five years of my life has passed, and now, if not blessed with Your grace, O Mother of the big-bellied Ganesha, where can this lonely soul find refuge?*

**Shvapāko jalpāko bhavati madhupāk'opama girā  
Nirātaṅko raṅko viharati chiram kotti kanakaih,  
Tav'āparṇe karṇe viśhati manu varṇe phalam idam  
Janaḥ ko jānīte janani japanīyam japa vidhau** (6)

*Barkers and babblers become honey-speakers, the sick become free of pain, and the poor get crores of gold; O Aparna, when our prayers reach Your ears, such is the result. Who can know, O Mother, the destiny Your recitation may bring?*

**Chitā bhasmā lepo garalam aśhanam dik patta dharo  
Jattā dhārī kaṅtthe bhujaga pati hārī paśhupatih,  
Kapālī bhūteśho bhajati jagadīśh'aika padavīm  
Bhavāni Tvat pāṇi grahaṇa paripāṭṭi phalam idam** (7)

*He, smeared with ashes from the cremation ground, whose food is poison, sky-clad, crowned with matted hair, wearing the king of snakes as a garland, the protector of cattle, with a skull for a begging bowl and the lord of spirits, took the role of being the sole master of the universe, O Bhavani, as a result of taking Your hand in marriage.*

**Na mokṣhasy'ākāṅkṣhā bhava vibhava vāñchh'āpi cha na me  
Na vijnyāna apekṣhā śhaśhi mukhi sukh'ecch'āpi na punaḥ,  
Atas Tvām samyāche Janani jananam yātu mama vai  
Mṛiḍānī Rudrāṇī Śhiva Śhiva Bhavān'iti japatah** (8)

*I have no longing for liberation, nor desire for worldly fortune, no striving after knowledge, O Moon-Faced Goddess, nor further wish for happiness; I implore You, O Mother, to make my life the recitation of Your Holy Names: Mridani Rudrani Shiva Shiva Bhavani.*

**N'ārādhītāsi vidhinā vividh'opa-chāraih**

**Kim rukṣha chintana parair na kṛitam vachobhīh,**

**Shyāme Tvameva yadi kiñchana mayyanāthe**

**Dhatse kṛipām uchitam Amba param Tavaiva**

(9)

*I have not worshipped with the prescribed rituals; what coarse thoughts did I not think or utter? Yet, O Dark-skinned Goddess, if indeed You give a little affection to this orphan, O Mother, it is only due to Your supreme compassion.*

**Āpatsu magnah smaraṇam Tvad īyam**

**Karomi Durge karuṇā-'rṇav'eśhi,**

**Naitach chhattha Tvam mama bhāvayethāḥ**

**Kṣhudhā-trīṣh'ārtā jananīm smaranti**

(10)

*Sunk in misfortunes I now remember You, O Mother Durga, the ocean of compassion; think me not false, as those afflicted with hunger and thirst will naturally remember their Mother.*

**Jagadamba vichitram atra kim paripūrṇā karuṇ'āsti chenmayi,**

**Aparādha paramparā param na hi Mātā sam-upekṣhate sutam. (11)**

*O Mother, what is wonderful is that You are always fully filled with compassion. In spite of Your child committing sins again and again, Mother never abandons them.*

**Mat samah pātakī nāsti pāpa-ghnī Tvat samā na hi,**

**Evam gñyātvā Mahādevi yathā yogyam tathā kuru.**

(12)

*There is no one who sins like me; there is no one who removes sins like You. Knowing this, O Great Goddess, do whatever you see fit.*

*Verses 1-8 have 17-syllable lines (Bhujanga-prayata -'snake-progress' metre); v.9 has 14-syllable lines; v.10, 11-syllable lines; v.11, 21-syllables; v.12, 16-syllables.*

# Śhrī Kuñjikā<sup>1</sup> Stotram

*Kuñjikā -'a shady bower, murmuring'*

**Om Śhrī Ganeśhāya namaḥ**

*Om Salutations to Shri Ganesha*

**Asya Śhrī Kuñjikā Stotra-mantrasya**

*Of these Kunjika Stotram mantras*

**Sadāśhiva riṣhiḥ**

*The Sage is Shri Sadāśhiva*

**Anuṣhtup chhandah**

*The Metre is Anushtubh*

**Śhrī Triguṇātmika devatā**

*The Deity is the three-braided Goddess*

**Om Āim bijam**

*Āim is the Seed*

**Om Hrīm śhaktiḥ**

*Hrīm is the Power*

**Om Klīm kīlakam**

*Klīm is the Root Mantra*

**Mama sarv'ābhīshṭa-siddhy'arthe**

*For the fulfilment of all my desires*

**Jape viniyogaḥ**

*This is recitation is undertaken.*

**Śhiva uvācha:** *Shri Shiva said-*

**Śhriṇu Devi pravakṣhāmi Kuñjikā stotram uttamam,**

**Yena mantra prabhāveṇa Chaṇḍī jāpah śhubho bhavet. (1)**

*Listen, O Devi, while I recite this excellent praise of Kunjika.*

*By recitation of these most excellent mantras, may Shri Chandi be pleased.*

**Na kavacham n'ārgalā stotram kīlakam na rahasyakam,**

**Na sūktam n'āpi dhyānam cha na nyāso na cha v'ārchanam. (2)**

*No prayer for protection, no introductory praise, no secret mantras,*

*No eulogies or meditations, no attention exercises or worship ....*

**Kuñjikā pāṭha mātrena Durgā pāṭha phalam labhet,**

**Ati-guhya-taram Devi devānām api dur-labham. (3)**

*Only by reciting this Kunjika may one attain the fruits of reciting the Durga*

*(Māhātmyam); the most secret, O Devi, which is hard for even the Gods to attain.*

---

<sup>1</sup> The **Kuñjika Stotram** (not to be confused with the **Kubjika Tantra!**) describes some important **Bīja Mantras**. The prayer mostly addresses the Left Side aspects of the Goddess, **Śhrī Chandī, Bhairavī, Pārvatī**, etc.

**Gopaniyam prayatnena swa-yonir-iva Pārvati,  
Māranam mohanam vaśhyam stambhano-ch'āṭanādikam  
Pāṭha mātrena sam-siddhyet Kuñjikā stotram uttamam (4)**

*Purposefully reciting this secret praise one becomes Self-born, O Parvati,  
Death, illusion and domination by others can be arrested and destroyed.  
Only by reciting this most excellent Kunjika Stotram may one succeed,*

**Om Śhrūm Śhrūm Śhrūm Śham Phaṭ  
Āīm Hrīm Klīm jvala ujvala prajvala  
Hrīm Hrīm Klīm srāvaya srāvaya śhāpam nāshaya nāshaya  
Śhrīm Śhrīm Śhrīm Jūm saḥ srāvaya ādaya Swāhā. (5)**

*Om Śhrūm Śhrūm Śhrūm hear this and peace will be,  
Āīm Hrīm Klīm- flame (Kundalini) igniting, blazing up,  
Hrīm Hrīm Klīm, listen, listen, all curses are destroyed, destroyed,  
Śhrīm Śhrīm Śhrīm, he who listens receives good fortune quickly,*

**Om Śhlīm Hūm Klīm Glām Jūm saḥ  
Jvala ujvala mantram prajvala  
Ham Sam Lam Kṣham Phaṭ Swāhā. (6)**

*Om Śhlīm Hūm Klīm Glām, saying these mantras, quickly the flame  
blazes up; Shiva Shakti Mother Earth bearing up. So, well-said!*

**Namaste Rudra-rūpāyai namaste Madhu-mardini,  
Namaste Kaiṭabha-nāshinyai namaste Mahiṣh'ārdini,  
*We bow to You of Fierce Form, O Crusher of the demon Madhu,  
Salutations to You, O Destroyer of Kaitabha and Tormentor of Mahishasura***

**Namaste Śhumbha-hantryai cha Niśhumbh'āsura-sūdinī,  
Namaste jāgrate Devi jape siddhim kuruṣhva me. (7)**  
*Prostrations to You, O Slayer of Shumbha and Nishumbha.  
Salutations to You O awakened Devi, may this recitation bring success,*

**Āim-kārī sṛiṣṭi-rūpiṇyai Hrīm-kārī prati-pālikā.**

**Klīm Kālī kāla-rūpiṇyai bīja-rūpe namō-'stu te.**

(8)

*The sound Āim is the form of Creation, Hrīm is the Preserver.*

*Klīm is Shri Kālī of the Seed Form of the Destroyer+, Salutations to You.*

**Chāmuṇḍā chaṇḍa-rūpā cha yaiṅkārī vara-dāyinī,**

**Vichche tw'abhaya-dā nityam namaste mantra-rūpiṇī.**

(9)

*O Goddess Chāmuṇḍā, the form of anger, by which sound boons are granted.*

*Vichche gives freedom from fear always, Salutations to You,*

*who is of the form of these mantras,*

**Dhām Dhīm Dhūm Dhūrjaṭeḥ patnī**

**Vām Vīm Vūm Vāgīshwarī tathā.**

(10)

*Dhām Dhīm Dhūm O Wife Of Lord Shiva of matted locks,*

*Vām Vīm Vūm, O Goddess of Speech.*

**Krām Krīm Krūm Kuñjikā Devi,**

**Śhrām Śhrīm Śhrūm me śhubham kuru,**

**Hūm Hūm Hūm-kāra-rūpiṇyai,**

**Jrām Jrīm Jrūm bhāla-nādinī.**

(11)

*Krām Krīm Krūm O Devi Kuñjika, Śhrām Śhrīm Śhrūm, make me auspicious,*

*Hūm Hūm, of the Form of the sound Hūm,*

*Jrām Jrīm Jrūm, resonating on forehead.*

**Bhrām Bhrīm Bhrūm Bhairavī bhadre,**

**Bhavānyai te namo namaḥ.**

**Om Am Kam Cham Ṭam Tam Pam Sām**

**Vidurām vidurām vimardaya vimardaya**

(12)

*Bhrām Bhrīm Bhrūm we bow to You, O fierce and auspicious One*

*who is all existence. The first letters of the eight groups, (without*

*the seventh - Yam) Wise, wise, destruction, destruction.*

**Hrīm Kṣhām Kṣhīm Srīm jīvaya jīvaya troṭaya troṭaya  
Jambhaya jambhaya dīpaya dīpaya mochaya mochaya**

*Hrīm Kṣhām Kṣhīm Srīm, soul, soul, destruction, destruction,  
crushing, crushing, light, light, liberation, liberation,*

**Hūm Phat Jrām Vaushat**

**Āīm Hrīm Klīm rañjaya rañjaya sañjaya sañjaya  
Guñjaya guñjaya bandhaya bandhaya**

*Hūm Phat Jrām, thus it goes auspiciously,  
Āīm Hrīm Klīm, worship, worship, Creator, Creator,  
Humming, humming, binding, binding*

**Bhrām Bhrīm Bhrūm Bhairavī bhadre**

**Sañkucha sañkucha troṭaya troṭaya mlīm swāhā.**

(13)

*Bhrām Bhrīm Bhrūm, Fierce and Auspicious Goddess,  
Modesty, modesty, destruction, destruction, mlīm swāhā-‘well spoken’*

**Pām Pīm Pūm Pārvatī pūrṇā**

**Khām Khīm Khūm khecharī tatha,**

**Mlām Mlīm Mlūm mūla-vistīrṇā Kuñjikā stotra hetave,**

*Pām Pīm Pūm, the complete Shri Parvatī,  
Khām Khīm Khūm, bliss dropping from the curled-back tongue is thus.  
Mlām Mlīm Mlūm, extended roots on account of this Kunjika praise,*

**Abhaktāya na dātavyam rakṣha Pārvatī,**

**Vihīnā Kuñjikā devyā yastu sapta-śhatīm paṭhet,**

**Na tasya jāyate siddhir-hyaraṇye ruditam yasyā.**

(14)

*This protection should not be given to a non-devotee, O Pārvatī,  
Without the Divine power of Kunjika one may recite the Sapta-shati  
-‘700 verses’ without victory, only succeeding in weeping.*

**Iti Śhrī Ḍāmara Tantra Īśhwara Pārvatī samvāde  
Kuñjikā Stotram sam-pūrṇam.**

*Here ends the Kunjika Stotram recited by Lord Shiva to Śhrī Pārvatī  
in the Shri Damara Tantra.*

# The 32 Names of Śhrī Durgā Mātā

A Garland of 32 Names of Shri Durga

From the *Durga Sapta-shaty'aṅga* – 'ancillary verses to the *Devi Māhātmyam*'  
in the *Mārkaṇḍeya Purāṇa*.

|                                   |  |    |
|-----------------------------------|--|----|
| <i>Om Twameva sākṣhāt Śhrī...</i> | You are...   |    |
| <b>Durgā</b> .....                | The Goddess who carries us across difficulties                     |    |
| <b>Durg'ārti śhamanī</b> .....    | The Pacifier of troubles   |    |
| <b>Durg'āpad vinivāriṇi</b> ..... | The Destroyer of the worst evil                                    |    |
| <b>Durgama chhedini</b> .....     | Cutting down difficulties and misfortune                           |    |
| <b>Durga sādhini</b> .....        | Performing disciplines to overcome obstacles                       | 5  |
| <b>Durga nāshini</b> .....        | The Destroyer of difficulties                                      |    |
| <b>Durgat'oddhāriṇi</b> .....     | Uplifting devotees above any hardships                             |    |
| <b>Durga nihantrī</b> .....       | Annihilating distress and danger                                   |    |
| <b>Durgam'āpahā</b> .....         | Warding off misfortune   |    |
| <b>Durgama gñyāna-dā</b> .....    | Giving the knowledge most difficult to attain                      | 10 |
| <b>Durga daitya-</b>              |  |    |
| <b>-loka davānalā</b> .....       | The Forest-fire destroying the realm of demons                     |    |
| <b>Durgamā</b> .....              | The Holy Mother who gives us<br>difficulties to help us grow       |    |
| <b>Durgam'ālokā</b> .....         | The Glorious Form that is hard to look upon                        |    |
| <b>Durgam'ātma swarūpinī</b> ...  | Whose Soul is unfathomable   |    |
| <b>Durga mārga pradā</b> .....    | Granting the hardest path, to God-realisation                      | 15 |
| <b>Durgama vidyā</b> .....        | Whose knowledge is hard to attain                                  |    |
| <b>Durgam'aśhritā</b> .....       | The Refuge from all evil   |    |
| <b>Durgama-</b>                   |  |    |
| <b>-gñyāna samsthānā</b> ...      | The Abode of Knowledge hard to attain                              |    |
| <b>Durgama dhyāna bhāsinī</b> ... | Enlightening us with meditation<br>beyond all thoughts and worries |    |
| <b>Durga-mohā</b> .....           | Causing delusion to the wicked                                     | 20 |
| <b>Durgama-gā</b> .....           | Abiding in an unapproachable place                                 |    |
| <b>Durgam'ārtha swarūpinī</b> ... | The Personification of the highest purpose in life                 |    |

|                                   |   |    |
|-----------------------------------|---|----|
| <b>Durgam'āsura saṁhantri</b> ... | <i>The Destroyer of the most formidable demons</i>    |    |
| <b>Durgam'āyudha dhārīnī</b> .... | <i>The Wielder of weapons against evil</i>            |    |
| <b>Durgam'āṅgī</b> .....          | <i>Hard to approach in the physical body</i>          | 25 |
| <b>Durgamatā</b> .....            | <i>Difficult to meditate upon and perceive</i>        |    |
| <b>Durgamyā</b> .....             | <i>Hard to be approached or attained</i>              |    |
| <b>Durgam'eśhwari</b> .....       | <i>The Supreme Goddess who is difficult to access</i> |    |
| <b>Durga bhīmā</b> .....          | <i>Terrifying to evil-doers</i>                       |    |
| <b>Durga bhāmā</b> .....          | <i>Beautiful maiden, angry at wickedness</i>          | 30 |
| <b>Durgabhā</b> .....             | <i>Illumining the darkness of difficulties</i>        |    |
| <b>Durga dāriṇī</b> .....         | <i>Cleaving through hardships</i>                     |    |

## ❧ Śhrī Durgā Dvātrimśha Nāma-mālā ❧

*A Garland of the 32 Names of Shri Durga*

**Durgā Durg'ārti śhamanī Durg'āpad vinivārīnī**  
**Durgama chhedinī Durga sādhinī Durga nāśhinī**  
**Durgat'oddhārīnī Durga nihantri Durgam'āpahā**  
**Durgama gñyana-dā Durga daitya loka davānalā**  
**Durgamā Durgam'ālokā Durgam'ātmā swarūpinī**  
**Durga mārگا pradā Durgama vidyā Durgam'āśhritā**  
**Durgama gñyāna saṁsthānā Durgama dhyāna bhāsīnī**  
**Durga mohā Durgama-gā Durgam'ārtha swarūpinī**  
**Durgam'āsura saṁhantri Durgam'āyudha dhārīnī**  
**Durgam'āṅgī Durgamatā Durgamyā Durgam'eśhwari**  
**Durga bhīmā Durga bhāmā Durgabhā Durga dāriṇī**  
**Nām'āvalim'imām yastu Durgāyā mama mānava**  
**Pathet sarva bhayān mukto bhaviṣhyati na saṁśhayaḥ**

*Shri Durga said: 'Anyone who recites this garland of My Names, will be free from all fear, danger and evil, without doubt'.*

**Sākṣhāt Śhrī Ādi Śhakti Mātājī Śhrī Nirmalā Devyai namo namaḥ**

## ◉ The 108 Names of Śhrī Saraswatī ◉

|  |   |    |
|--|---|----|
| <i>Om Twameva sākṣhāt Śhrī</i> .....                 | <i>You are ...</i>                                    |    |
| <b>Saraswatī</b> .....                               | <i>The lake-like Goddess of speech, art and music</i> |    |
| <b>Mahā-bhadrā</b> .....                             | <i>Very gracious and lovely</i>                       |    |
| <b>Mahā-māyā</b> .....                               | <i>The illusory creative power</i>                    |    |
| <b>Vara pradā</b>   .....                            | <i>Granting boons</i>                                 |    |
| <b>Śhrī pradā</b> .....                              | <i>Giving prosperity and happiness</i>                | 5  |
| <b>Padma nilayā</b> .....                            | <i>Residing in a lotus</i>                            |    |
| <b>Padm'ākṣhī</b> .....                              | <i>Lotus-eyed</i>                                     |    |
| <b>Padma vaktrā</b> <i>cha</i> <sup>1</sup>    ..... | <i>Lotus-faced</i>                                    |    |
| <b>Śhiv'ānujā</b> .....                              | <i>The Sister of Shri Shiva</i>                       |    |
| <b>Pustaka dhṛit</b> .....                           | <i>Holding a book</i>                                 | 10 |
| <b>Gñyāna mudrā</b> .....                            | <i>The hand gesture of knowledge</i>                  |    |
| <b>Rāmā</b> .....                                    | <i>Pleasing</i>                                       |    |
| <b>Parā</b>   .....                                  | <i>Supreme</i>  |    |
| <b>Kāma rūpā</b> .....                               | <i>In the form of love and desire</i>                 |    |
| <b>Mahā-vidyā</b> .....                              | <i>The highest learning</i>                           | 15 |
| <b>Mahā-pātaka nāśhinī</b>    .....                  | <i>Destroying the greatest of sins</i>                |    |
| <b>Mah'āśhrayā</b> .....                             | <i>The highest refuge</i>                             |    |
| <b>Mālinī</b> <i>cha</i> .....                       | <i>Wearing a garland</i>                              |    |
| <b>Mahā-bhogā</b> .....                              | <i>The greatest enjoyment</i>                         |    |
| <b>Mahā-bhujā</b>   .....                            | <i>With mighty arms and hands</i>                     | 20 |
| <b>Mahā-bhāgā</b> .....                              | <i>The best portion</i>                               |    |
| <b>Mah'otsāhā</b> .....                              | <i>With great energy and power</i>                    |    |
| <b>Divy'āngā</b> .....                               | <i>Having a resplendent body</i>                      |    |
| <b>Sura vanditā</b>    .....                         | <i>Praised by the gods</i>                            |    |
| <b>Mahākālī</b> .....                                | <i>The great black Goddess</i>                        | 25 |
| <b>Mahā-pāśhā</b> .....                              | <i>The most powerful bonds</i>                        |    |

<sup>1</sup> The 108 Names may be sung as a hymn which takes about four minutes; and the small words in italics (*'cha'*, etc.) are to be added in. The symbols | and || indicate the ends of the first line and the verse (2 x 16 syllables lines).

|   |  |    |
|---|--|----|
| <b>Mah'ākārā</b> .....                  | <i>The mightiest form</i>                    |    |
| <b>Mah'ānkuśhā  </b> .....              | <i>The supreme good</i>                      |    |
| <b>Sītā</b> .....                       | <i>The Wife of Shri Rama</i>                 |    |
| <b>Vimalā</b> .....                     | <i>Without imperfection</i>                  | 30 |
| <b>Viśhwā cha</b> .....                 | <i>The Universe</i>                          |    |
| <b>Vidyun mālā cha</b> .....            | <i>Wreathed in lightning</i>                 |    |
| <b>Vaiṣṇavī   </b> .....                | <i>The Shakti of Shri Viṣṇu</i>              |    |
| <b>Chandrikā</b> .....                  | <i>Moonlight</i>                             |    |
| <b>Chandra vadanā</b> .....             | <i>Having a moon-like face</i>               | 35 |
| <b>Chandra lekhā vibhūshitā  </b> ..... | <i>Adorned with the digits of the moon</i>   |    |
| <b>Sāvitrī</b> .....                    | <i>The Power of the Sun</i>                  |    |
| <b>Surasā</b> .....                     | <i>Charming and elegant</i>                  |    |
| <b>Devī</b> .....                       | <i>The Goddess</i>                           |    |
| <b>Divy'alankāra bhūshitā   </b> .....  | <i>Decorated with divine ornaments</i>       | 40 |
| <b>Vāg-devī</b> .....                   | <i>The Goddess of Speech</i>                 |    |
| <b>Vasudhā</b> .....                    | <i>Dispensing wealth</i>                     |    |
| <b>Tivrā</b> .....                      | <i>Fierce</i>                                |    |
| <b>Mahā-bhadrā</b> .....                | <i>Very gracious and pleasant</i>            |    |
| <b>Mahābalā  </b> .....                 | <i>Of great strength</i>                     | 45 |
| <b>Bhoga-dā</b> .....                   | <i>Granting enjoyment</i>                    |    |
| <b>Bhārati</b> .....                    | <i>Eloquent</i>                              |    |
| <b>Bhāmā</b> .....                      | <i>Bright</i>                                |    |
| <b>Govindā</b> .....                    | <i>The Rescuer of the Earth</i>              |    |
| <b>Gomatī</b> .....                     | <i>The Abundant Mother Earth</i>             | 50 |
| <b>Śhivā   </b> .....                   | <i>Benevolent and blissful</i>               |    |
| <b>Jatilā</b> .....                     | <i>With the matted hair of an ascetic</i>    |    |
| <b>Vindhya vāsā cha</b> .....           | <i>Dwelling in the Vindhya mountains</i>     |    |
| <b>Vindhy'āchala virājitā  </b> .....   | <i>Making the Vindhya mountains glorious</i> |    |
| <b>Chandikā</b> .....                   | <i>Angry with evil forces</i>                | 55 |
| <b>Vaiṣṇavī</b> .....                   | <i>The Shakti of Shri Viṣṇu</i>              |    |
| <b>Brāhmī</b> .....                     | <i>The Shakti of Shri Brahma</i>             |    |

**Brahma gñyān'aika sādhanā** || *The only means of knowing the Supreme Spirit*

|  |  |    |
|--|--|----|
| <b>Saudāminī</b> .....                       | <i>Lightning</i>                               |    |
| <b>Sudhā mūr̥ti</b> .....                    | <i>In the form of the Divine Nectar</i>        | 60 |
| <b>Subhadrā</b> .....                        | <i>Highly auspicious</i>                       |    |
| <b>Sura pūjītā</b>   .....                   | <i>Worshipped by the Gods</i>                  |    |
| <b>Su-vāsini</b> .....                       | <i>A married woman</i>                         |    |
| <b>Su-nāsā</b> <i>cha</i> .....              | <i>With a beautiful nose</i>                   |    |
| <b>Vi-nidrā</b> .....                        | <i>Without sleep</i>                           | 65 |
| <b>Padma lochanā</b>    .....                | <i>Lotus-eyed</i>                              |    |
| <b>Vidyā rūpā</b> .....                      | <i>Embodied as knowledge</i>                   |    |
| <b>Viśhāl'ākṣhī</b> .....                    | <i>With large and powerful eyes</i>            |    |
| <b>Brahma jāyā</b> .....                     | <i>The Shakti of Shri Brahma</i>               |    |
| <b>Mahā-phalā</b>   .....                    | <i>The Highest Reward</i>                      | 70 |
| <b>Trayī mūr̥ti</b> .....                    | <i>The Three Forms of God</i>                  |    |
| <b>Trikāla gñyā</b> .....                    | <i>Knowing past, present and future</i>        |    |
| <b>Trigunā</b> .....                         | <i>The Embodiment of the three attributes</i>  |    |
| <b>Śhāstra rūpinī</b>    .....               | <i>In the form of the sacred texts</i>         |    |
| * <b>Śhumbh'āsura pramathinī</b> .....       | <i>Crushing the demon Shumbha</i>              | 75 |
| <b>Śhubha-dā</b> .....                       | <i>The Bestower of Happiness</i>               |    |
| <b>Swar'ātmikā</b>   .....                   | <i>The soul of music and mantras</i>           |    |
| * <b>Raktabīja nihantrī</b> <i>cha</i> ..... | <i>The Destroyer of the 'blood-seed' demon</i> |    |
| <b>Chāmundā</b> <i>ch'</i> .....             | <i>The Killer of Chanda and Munda</i>          |    |
| <b>Ambikā</b> <i>dattā</i>    .....          | <i>Mother</i>                                  | 80 |
| * <b>Munda kāya praharanā</b> .....          | <i>Destroying the body of the demon Munda</i>  |    |
| * <b>Dhūmra-lochana mardanā</b>   .....      | <i>The Crusher of the 'smoke-eyed' demon</i>   |    |
| <b>Sarva deva stutā</b> .....                | <i>Praised by all the gods</i>                 |    |
| <b>Saumyā</b> .....                          | <i>Soft and gentle</i>                         |    |
| <b>Sur'āsura namas kṛitā</b>    .....        | <i>Bowed to by gods and demons</i>             | 85 |
| <b>Kālarātrī</b> .....                       | <i>The Dark Night of dissolution</i>           |    |
| <b>Kal'ādhārā</b> .....                      | <i>Supporting the arts</i>                     |    |
| <b>Rūpa saubhāgya dāyini</b>   .....         | <i>Granting beauty and well-being</i>          |    |

|   |  |     |
|---|--|-----|
| <b>Vāg devī</b> .....                   | <i>The Goddess of Speech</i>                         |     |
| <b>Var'ārohā cha</b> .....              | <i>Elegantly feminine</i>                            | 90  |
| <b>Vārāhī</b> .....                     | <i>Boar-formed</i>                                   |     |
| <b>Vārij'āsanā   </b> .....             | <i>Seated on a lotus</i>                             |     |
| <b>Chitr'āambarā</b> .....              | <i>Brightly clothed</i>                              |     |
| <b>Chitra gandhā</b> .....              | <i>With a wonderful scent</i>                        |     |
| <b>Chitra mālya vibhūśhitā  </b> .....  | <i>Adorned with a marvellous garland</i>             | 95  |
| <b>Kāntā</b> .....                      | <i>Beautiful and beloved</i>                         |     |
| <b>Kāma pradā</b> .....                 | <i>Granting desires</i>                              |     |
| <b>Vandyā</b> .....                     | <i>To be revered</i>                                 |     |
| <b>Vidyā dharā supūjitā   </b> .....    | <i>Worshipped by the knowledgeable</i>               |     |
| <b>Śhvet'āsanā</b> .....                | <i>On a white throne</i>                             | 100 |
| <b>Nīla bhujā</b> .....                 | <i>Having dark blue arms</i>                         |     |
| <b>Chatur varga phala-pradā  </b> ..... | <i>Giving the rewards of the four stages of life</i> |     |
| <b>Chatur ānana sāmrajyā</b> .....      | <i>Ruling with the four-faced Brahmadeva</i>         |     |
| <b>Rakta madhyā</b> .....               | <i>In the blood</i>                                  |     |
| <b>Niranjanā   </b> .....               | <i>Of unstained purity</i>                           | 105 |
| <b>Haṁs'āsanā</b> .....                 | <i>Seated on a swan</i>                              |     |
| <b>Nīla janghā</b> .....                | <i>Having blue thighs</i>                            |     |
| <b>Brahma Viṣṇu Śhiv'ātmikā  </b> ..... | <i>The Essence of the Three Forms of God</i>         |     |

**Sākṣhāt Śhrī Ādi Śhakti Mātājī, Śhrī Nirmalā Devī namo namaḥ ||**

---

*This set of 108 Names, traditionally recited during Navarātri, include names such as Chāmuṅḍā and other demon-destroying names, which are not usually connected with Shri Saraswatī in Sahaja Yoga. A revised set of 108 Names of Saraswati based on Shri Mataji's teachings, from the new German Mantrabook, is included in the Book of Worship available to download free at [symb-ol.org](http://symb-ol.org).*

---

ॐ • जय श्री माताजी • ॐ  
**Jay Shri Mataji!**

## Sanskrit Notation and Pronunciation

The notation is based on the IAST (*ISO 15919*) Sanskrit notation while retaining traditional Sahaja Yoga spellings.

| Notation used in this book                                 | IAST – ISO 15919                         |
|--|--|
| - <b>śh</b> eg. <i>Śhiva, Śhrī, Gaṇeśha</i>                | - <b>ś</b> eg. <i>Śiva, Śrī, Gaṇeśa</i>  |
| - <b>ṣh</b> eg. <i>Viṣhṇu, Kṛiṣhṇa</i>                     | - <b>ṣ</b> eg. <i>Viṣṇu, Kṛṣṇa</i>       |
| - <b>ch</b> eg. <i>Chandra, nirvichara</i>                 | - <b>c</b> eg. <i>Candra, nirvicara</i>  |
| - <b>chh</b> eg. <i>Chhandas, gachchhami</i>               | - <b>ch</b> eg. <i>Chandas, gacchami</i> |
| The vowel <b>ṛi</b> or <b>ṛu</b> eg. <i>Kṛiṣhṇa, Amṛut</i> | - <b>ṛ</b> eg. <i>Kṛṣṇa, Amṛt.</i>       |

Consonants, apart from those listed below, are pronounced roughly as in English with aspirated consonants **th**, **dh**, etc. quite exaggerated. The vowels are generally more ‘closed’ and lower in the throat.

Traditional **IPA** symbols are in italic square brackets [ə].

### 1. Vowels

**ā, ī and ū** are long vowels as in **cart** (*UK style*), **keen** and **cool**. **a, i** or **u** without a line on top are short. Long **ā** and short **a** are different sounds, whereas long **ī** and **ū** are the short sounds lengthened.

**Short a** [ə] (*which is a closed –uh*) is like the **u** in **but** [bət] or the **a** in **local** [ləukəl] and never hard as in **bat** [bæt]. It is the shortest vowel (*known as ‘schwa’*) and is close to saying the consonants without any vowels.

**Gaṇapati**, is ‘**g-n-p-ti**’, roughly like ‘**gunner-putty**’.

**Long ā** [a:] is like ‘**fāther**’ (*UK style, [fa:ðər]*) or ‘**Aachen**’ [a:kən].

**Short i** - as in **bit** [bit]. **Long ī** - as in **beet** [bi:t].

**Short u** - as in **pull** [pu] and not as in **fun**. **Long ū** - as in **pool** [pu:l].

**o** and **e** are always long; **med-** is like English ‘maid’ [meid] and **mod-** like ‘modem’ [mæudem] and never short as in ‘modern’. **Om** rhymes with ‘home’ but in the Scottish manner or like the French ‘eau’ but longer, with the lips pouted. Final **e** is pronounced long **é**.

**au** and **ai** are diphthongs - ‘double sounds’ - ‘**aa-oo**’ and ‘**aayee**’, so **praud** is like English ‘proud’ [praud] and **praid** like ‘pride’ [praid].

## Consonants

2. The letters with dots under: **ṭ, ṭh, ḍ, ḍh, ṇ** and **ṣh** - are 'retroflex' or 'cerebral' (*in the head*), pronounced with the tip of the tongue curled back against the roof of the mouth, eg. **Idā Nāḍī** has both **ḍ**'s retroflex and sounds a bit like '**Irdā Nārdī**'.
3. There are no labial fricatives (*th, f, v*) in Sanskrit. **Th** is not as in '**the**' but is an aspirated **t**, as in 'boat'house'; **ph** is not **f** but an aspirated **p**, as in 'top'hat'.
4. Both **v** and **w** are used but are the same letter. Normally **v** is used when on its own (*Śhiva, Viṣṇu*) and **w** when compounded (*twam, swāmī*) sounding like 'vw' i.e. **tvam**. One suggestion is to pronounce 'w' with the upper teeth touching the lower lip.
5. There are three sibilants:-
  - (1) **śh** is soft with the tip of the tongue just behind the teeth, as in 'sure' rather than 'shore' (*Śhiva, Gaṇeśha, Śhrī*).
  - (2) **ṣh** is retroflex – '*with the tongue curled back*' and is usually found joined with other retroflex consonants (*Viṣṇu, aṣṭa*).
  - (3) **s** is always unvoiced, like 'hiss' and not 'his'.
6. The aspirated word ending **-ḥ**, e.g. **namah**, has an echo of the final vowel with the aspiration, but is not a full syllable. It is described as 'a very short **ha** (*as in 'hull' but shorter*) after **a, ā, u, ū, o** and **au**, and a very short **hi** (*as in 'hill' but shorter*) after **i, ī, e** and **ai**'. The main effect is to strengthen the final vowel which otherwise would be almost swallowed.
7. **ṛ** is a vowel, written **ṛi**, as in **ṛitam, Kṛiṣṇa, Sanskṛit**; or **ṛu**, as in **amṛt, gruha**. Both the vowel **ṛ** and consonant **r** are retroflex (*with the tongue curled back*) and should be rolled in the Scottish manner.
8. The letter **ṅñ** is written and pronounced **gñy** (*the ñ is a nasalization of the g*) as in **gñyāna** -'knowledge' or **Āgñyā** -'Control Chakra'.
9. **g** is always as in **begin** and not as in **vegetable**, which is **j** (*dʒ*).
10. **y** is always a consonant (*except in Vedic Sanskrit*) so **buddhy'aham** is only three syllables although an elision of **Buddhi-aham** (*four syllables*).