

अथाष्टाशीतितमोऽध्यायः

CHAPTER 88

The Devī-māhātmya.

The Eulogy of the Goddess.

The gods offered a hymn of praise to the goddess. She granted them the boon that she will always become incarnate and deliver the world whenever it is oppressed by demons.

ऋषिरुवाच

देव्या हते तत्र महासुरेद्रे सेन्द्राः

सुरा वह्निपुरोगमास्ताम्।

कात्यायनीं तुष्ट्वुरिष्टलाभाद्विका-

शिवक्त्राब्जविकाशिताशाः॥ १॥

The ṛṣi spoke

When the great lord of the Asuras was slain there by the goddess, Indra and the other gods led by Agni offered praise to her, Kātyāyanī, because

they had gained their desire;¹ and their faces shone forth, and their hopes became manifest.²

देवाः ऊचु

देवि प्रपन्नार्तिहरे प्रसीद

प्रसीद मातर्जगतोऽखिलस्य।

प्रसीद विश्वेश्वरि पाहि विश्वं

त्वमीश्वरी देवि चराचरस्य॥ २॥

O goddess, who removest the sufferings of they suppliants, be gracious!

Be gracious, O mother of the whole world!

Be gracious, O queen of the universe! safeguard the universe!

You, O goddess, are queen of all that is moveable and immoveable!

आधारभूता जगतस्त्वमेका

महीस्वरूपेण यतः स्थितासि।

अपां स्वरूपस्थितया त्वयैत-

दाप्याय्यते कृत्स्नमलंघ्यवीर्ये॥ ३॥

You alone hast become the support of the world,

Because you do subsist in the form of the earth!

By thee, who existest in the form of water, all

This universe is filled, O you inviolable in your valour!

त्वं वैष्णवी शक्तिरनन्तवीर्या

विश्वस्य बीजं परमासि माया।

सम्प्राप्तं देवि समस्तमेत-

त्वं वै प्रसन्ना भुवि मुक्तिहेतुः॥ ४॥

You are Viṣṇu's energy, boundless in your valour;

You are the germ of the universe, you are Illusion sublime!

All this world has been bewitched, O goddess;

You indeed when attained³ are the cause of final emancipation from existence on the earth!

विद्याः समस्तास्तव देवि भेदाः

स्त्रियः समस्ता सकलं जगच्चा

त्वयैकया पूरितमम्बयैतत्

का ते स्तुतिः स्तव्यपरा परोक्तिः॥ ५॥

All sciences are portions of thee, O goddess; So are all females without exception in the worlds⁴!

By thee alone, as mother, this world has been filled!

What praise can there be for thee? You are beyond praise, the sublimest expression!⁵

सर्वभूता यदा देवि भुक्तिमुक्तिप्रदायिनी।

त्वं स्तुता स्तुतये का वा भवन्ति परमोक्तयः॥ ६॥

When as being the goddess, who constitutes every created thing,

And who bestows Svarga and final emancipation from existence,

You are praised—for your praise again

What sublime words can be sufficient?

सर्वस्य बुद्धिरूपेण जनस्य हृदि संस्थिते।

स्वर्गापवर्गदे देवि नारायणि नमोऽस्तु ते॥ ७॥

O thou, who abidest under the form of Intelligence

In the heart of every living creature;

O goddess, who bestowest Svarga and final emancipation from existence,

O Nārāyaṇi, reverence be to thee!

कलाकाष्ठादिरूपेण परिणामप्रदायिनि।

विश्वस्योपरतौ शक्ते नारायणि नमोऽस्तु ते॥ ८॥

You in the form of minutes, moments and other portions of time,

Do bring results to pass;

O you who are mighty in the death of the universe,

O Nārāyaṇi, reverence to thee!

सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके।

शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते॥ ९॥

1. For *iṣṭa-lambhād* read *iṣṭa-lābhād* with the Bombay edition.

2. The Bombay edition reads *vikāṣi-saktrābja*....., which means much the same.

3. Prapannā; but prasannā, "well-pleased," in the Bombay edition is better.

4. The Bombay edition reads—*striyaḥ samastāḥ sakalam jagaccu*.

"So are all females, and so is the whole world."

5. Paroktiḥ; or "the expression of the sublime."

O you who are beneficent with every happiness,
O lady auspicious, who accomplishes every
petition,

O giver of refuge, O Tryambakā, O brilliant
one,

O Nārāyaṇī, reverence to thee!

सृष्टिस्थितिविनाशानां शक्तिभूते सनातनि।

गुणाश्रये गुणमये नारायणि नमोऽस्तु ते॥ १०॥

O eternal goddess, who constitute the energy
Of creation, permanence and destruction,
O you abode of good qualities, who consist of
of good qualities,

O Nārāyaṇī, reverence to thee!¹

शरणागतदीनार्त्तपरित्राणपरायणे।

सर्वस्यार्तिहरे देवि नारायणि नमोऽस्तु ते॥ ११॥

O thou who art the Supreme Way for the
salvation

Of those that seek refuge, of the woe-begone
and of the afflicted,

O goddess who takest suffering away from
every one,

O Nārāyaṇī, reverence be to thee!

हंसयुक्तविमानस्थे ब्रह्मणीरूपधारिणी।

कौशाम्भःक्षरिके देवि नारायणि नमोऽस्तु ते॥ १२॥

O you who ride in a heavenly car yoked with
swans,

Who assumest the form of Brahmāṇī,²

O goddess who sprinklest kuśa-grass-steeped
water,³

O Nārāyaṇī, reverence to thee!

त्रिशूलचन्द्राहिधरे महावृषभवाहिनि।

माहेश्वरीस्वरूपेण नारायणि नमोऽस्तु ते॥ १३॥

O you who holdest a trident, the moon and a
serpent,

Who are borne on a huge bull,

With the natural character of Māheśvarī,⁴

1. The Bombay edition inserted this verse here.
2. The Energy (śakti, fcm.) of Brahmā. The swan is his vehicle.
3. The Commentary translates kṣarikā as kṣeṣaṇa-kāriṇī or ā-sektrī.

O Nārāyaṇī, reverence to thee!

मयूरकुक्कुटवृते महाशक्तिधरेऽनघे।

कौमारीरूपसंस्थाने नारायणि नमोऽस्तु ते॥ १४॥

O you who are attended by the peacock and
cock

Who bearest a great spear, O sinless one;

O you who takest your station in Kaumārī's⁵
form,

O Nārāyaṇī, reverence to thee!

शङ्खचक्रगदाशार्ङ्गगृहीतपरमायुधे।

प्रसीद वैष्णवीरूपे नारायणि नमोऽस्तु ते॥ १५॥

O you who hold as your finest weapons

A conch, discus, club, and the bow Śārngā,

Be gracious, O you who hast Vaiṣṇavī's⁶ form;

O Nārāyaṇī, reverence to thee!

गृहीतोऽग्रमहाधक्रे दंष्ट्रोद्भूतवसुन्धरे।

वराहरूपिणि शिवे नारायणि नमोऽस्तु ते॥ १६॥

O you who graspe a huge formidable discus

Who hast uplifted the earth with your tushes,

O auspicious one, who hast a hog-life form,⁷

O Nārāyaṇī, reverence to thee!

वृसिंहरूपेणोग्रेण हन्तुं दैत्यानकृतोद्यमे।

त्रैलोक्यत्राणसहिते नारायणि नमोऽस्तु ते॥ १७॥

O you who in the fierce man-lion⁸ form

Did put forth your efforts to slay the Daityas,

O you who are connected⁹ with the deliverance
of the three worlds,

O Nārāyaṇī, reverence to thee!

किरीटिनि महाव्रजे सहस्रनयनोज्ज्वले।

वृत्रप्राणहरे चैन्द्रि नारायणि नमोऽस्तु ते॥ १८॥

4. The Energy (śakti) of Maheśvara or Śiva. The trident, moon and serpent are his emblems and ornaments, and the bull is his vehicle.
5. The Energy of Kumāra or Kārttikeya. The peacock is his vehicle, and the cock is an attendant of his parents, Śiva and Pārvatī.
6. The Energy of Viṣṇu, The conch, discus, club and bow are his weapons.
7. The Energy of Viṣṇu in his incarnation as a boar.
8. The Energy of Viṣṇu in his incarnation as a lion-headed man.
9. Another reading is Trailokya-trāṇa-mahite, "O you who are honoured with the deliverance of the three worlds."

O you who hast a diadem and a great thunderbolt,

Who are dazzling with a thousand eyes,
And who tookest away Vṛtra's life-breath, O Aindrī,¹

O Nārāyaṇī, reverence to thee!

शिवदूतीस्वरूपेण हतदैत्ये महाबले।

घोररूपे महारावे नारायणि नमोऽस्तु ते॥ १९॥

O you who with the nature of Śiva-dūti²
Slewst the mighty hosts of the Daityas,
O you of terrible form, of loud shrieks,
O Nārāyaṇī, reverence to thee!

दंष्ट्राकरालवदने शिरोमालाविभूषणे।

चामुण्डे मुण्डमथने नारायणि नमोऽस्तु ते॥ २०॥

O you who hast a face formidable with tushes,
Who are decorated with a garland of heads,
O Cāmuṇḍā, who grindest shaven heads,
O Nārāyaṇī, reverence to thee!

लक्ष्मिलज्जे महाविद्ये श्रद्धे पुष्टे स्वधे ध्रुवे।

महारात्रे महामाये नारायणि नमोऽस्तु ते॥ २१॥

O Lakṣmī, Modesty, Wide-Knowledge!
O Faith, Nourishment, Svadhā, Immoveable!
O great-Night, Great-Illusion!³
O Nārāyaṇī, reverence to thee!

मेघे सरस्वति वरे भूति बाध्रवि तामसि।

नियते त्वं प्रसीदेशे नारायणि नमोऽस्तु ते॥ २२॥

O Mental-Vigour, Sarasvatī, Choice One!
O Welfare, Wife of Babhru,⁴ Dark One!
O Self-controlled Queen, be you gracious!
O Nārāyaṇī, reverence to thee!⁵

सर्वतः पाणिपादान्ते सर्वतोक्षिशिरोमुखे।

सर्वतः श्रवणघ्राणे नारायणि नमोऽस्तु ते॥ २३॥

O you, the limit of whose hands and feet is everywhere,

Whose eyes and head and mouth are everywhere,

Whose ears and nose are everywhere;

O Nārāyaṇī, reverence be to thee!

सर्वस्वरूपे सर्वेशे सर्वशक्तिसमन्विते।

भयेभ्यस्त्राहि नो देवि दुर्गे देवि नमोऽस्तु ते॥ २४॥

O you who has the nature of all, Queen of all!
O you who possessest the might of all!
From terrors save us, O goddess!
O goddess Durgā, reverence be to thee!

एतत्ते वदनं सौम्यं लोचनत्रयभूषितम्।

पातु नः सर्वभीतिभ्यः कात्यायनि नमोऽस्तु ते॥ २५॥

Kindly is this your countenance,
Which is adorned with three eyes;
May it guard us from all created things!
O Kātyāyaṇī, reverence be to thee!

ज्वालाकरालमत्युग्रमशेषासुरसूदनम्।

त्रिशूलं पातु नो भीतेर्भद्रकालि नमोऽस्तु ते॥ २६॥

Formidable with flames, exceedingly sharp,
Destroying the Asuras without quarter,
May your trident guard us from fear!
O Bhadra-kālī, reverence be to thee!

हिनस्ति दैत्यतेजांसि स्वनेनापूर्य या जगत्।

सा घण्टा पातु नो देवि पापेभ्यो नः सुतानिव॥ २७॥

Thy bell, that fills the world with its ringing
And destroys the glories of the Daityas,
May your bell guard us, O goddess,
Even us like children from sins!

असुरासृग्वसापङ्कचर्चितस्ते करोज्ज्वलः।

शुभाय खड्गो भवतु चण्डिके त्वां नता वयम्॥ २८॥

Besmired with the blood and fat of the Asuras

As with mire, gleaming with rays,

May your scimitar be for our welfare!

O Caṇḍikā, to thee we bow!

रोगानशेषानपहंसि तुष्टा

रुष्टा तु कामान्सकलानभीष्टान्।

त्वामाश्रितानां न विपन्नराणां

त्वामाश्रिता ह्याश्रयतां प्रयान्ति॥ २९॥

1. The Energy (śakti) of Indra, the slayer of Vṛtra. The diadem is his ornament, the thunder-bolt his weapon, and he has a thousand eyes.

2. See chap. 84, verse 25.

3. The Calcutta edition reads "Wide-knowledge" again here.

4. I.e., Śiva.

5. The Bombay edition inserted this verse here.

You destroy all sicknesses, when gratified;
But when wrathful destroy all longed-for
desires.

No calamity befalls men who have sought unto
thee!

They who have sought unto thee become verily
a refuge themselves!

एतत्कृतं यत्कदनं त्वयाद्य

धर्मद्विषां देवि महासुराणाम्।

रूपैरनेकैर्बहुधात्ममूर्तिं

कृत्वाम्बिके तत्प्रकरोति कान्या॥ ३०॥

This slaughter that you have now wrought.
On the great Asuras who hate righteousness, O
goddess,

By multiplying your body in many forms,—
O Ambikā, what other goddess achieves that?

विद्यासु शास्त्रेषु विवेकदीपे

ष्वाद्येषु वाक्येषु च का त्वदन्या।

ममत्वगर्तेऽतिमहाश्वकारे

विश्रामयस्येतदतीव विश्वम्॥ ३१॥

In the sciences, in the scriptures, which need
the lamp of discrimination,

And in the ancient sayings, who but you
Within the pit of selfishness, wherein is
exceeding great darkness,

Causes this universe to whirl about most
grievously?

रक्षांसि यत्रोग्रविषाश्च नागा

यत्रारयो दस्युबलानि यत्र।

दावानलो यत्र तथाब्धिमध्ये

तत्र स्थिता त्वं परिपासि विश्वम्॥ ३२॥

Wherever dwell Rākṣasas and virulently-
poisonous Nāgas,

Wherever foes exist, wherever the powers of
the Dasyus,

And where flaming fire appears amid the ocean,
There abiding you do safeguard the universe!

विश्वेश्वरी त्वं परिपासि विश्वं

विश्रात्मिका धारयसीति विश्वम्।

विश्वेश्वर्या भवती भवन्ती

विश्राश्रया ये त्वयि भक्तिनम्राः॥ ३३॥

O queen of the universe, you safeguardest the
universe!

You have the nature of the universe, for you
upholdest the universe.

You are the lady worthy to be praised by the
lord of the universe. They are

The refuge of the universe, who bow in faith
before thee!

देवि प्रसीद परिपालय नोऽरिभीते-

नित्यं यथासरवधादधुनैव सद्यः।

पापानि सर्वजगतां प्रशमं नयाशु

उत्पातपाकजनितांश्च महोपसर्गान्॥ ३४॥

O goddess, be gracious! Protect us wholly from
fear of our foes

Perpetually, as you have at this very time saved
us promptly by the slaughter of the Asuras!¹

And bring you quickly to rest the sins of all the
worlds

And the great calamities which have sprung
from the maturing of portents!

प्रणतानां प्रसीद त्वं देवि विश्वार्तिहारिणि।

त्रैलोक्यवासिनामीड्ये लोकानां वरदा भव॥ ३५॥

To us who are prostrate be you gracious,

O goddess, who take away affliction from the
universe!

O you worthy of praise from the dwellers in the
three worlds,

Bestow you boons on the worlds!

श्रीदेव्युवाच

वरदाहं सुरगणाः वरं यं मनसेच्छ्या।

तं वृणुध्वं प्रयच्छामि जगतामुपकारकम्॥ ३६॥

The goddess spoke

I am ready to bestow a boon. O ye hosts of
gods, choose whatever boon ye desire in your
mind; I grant it as a thing that benefits the worlds.

देवा ऊचुः

सर्वबाधाप्रशमनं त्रैलोक्यस्याखिलेश्वरि।

1. For yathā sura-badhā read yathāsura-badhā.