

Pulastya said- The gods defeated by Mahiṣa left their respective places and appeared before Lakṣmīpati (Śrī Viṣṇu) under lead of lord Brahma with their respective carriers (vāhanas) and weapons.

गत्वा त्वपश्यंश्च मिथः सुरोत्तमौ
स्थितौ खगेन्द्रासनशङ्करौ हि।
दृष्ट्वा प्रणम्यैव च सिद्धिसाधकौ
न्यवेदयंस्तन्महिषारिचेष्टितम्॥ २॥

They saw there lord Viṣṇu and Śaṅkara seated together. They saluted them and described the heinous acts being committed by Mahiṣa etc. demons.

प्रभोऽश्विसूर्येन्द्रनिलान्निवेधसां
जलेशशक्रादिषु चोधिकारान्।
आक्रम्य नाकात्तु निराकृता वयं
कृतावनिस्था महिषासुरेण॥ ३॥

(They said) O sovereign gods! The demon Mahiṣa has confiscated the rights of Aśvinīkumāras, sun, moon, wind, fire, Brahmā, Varuṇa, Indra etc. gods and expelled us all from the heaven. We are all compelled to live on the earth.

एतद्भवन्तौ शरणागतानां
श्रुत्वा वचो ब्रूत हितं सुराणाम्।
न चेद् ब्रजामोऽद्य रसातलं हि
संकाल्यमाना युधि दानवेना॥ ४॥

We request you both for delivering a suitable suggestion as we are now sheltered by you and reported the matter completely. In case you give no care to us, we all cruelly beaten in battle by that demon will descend to the nether world immediately and just today itself.

इत्थं मुरारिः सह शङ्करेण
श्रुत्वा वचो विप्लुतचेतसस्त्रान्।
दृष्ट्वाऽत्र चक्रे सहसैव कोपं
कालाग्निकल्पो हरिरिव्ययात्मा॥ ५॥

Murāri with Śaṅkara heard their report and the determination and saw that they were very

Chapter 18

Description of Greatness of Goddess

पुलस्त्य उवाच

ततस्तु देवा महिषेण निर्जिताः

स्थानानि संत्यज्य सवाहनायुधाः।

जग्मुः पुरस्कृत्य पितामहं ते

द्रष्टुं गदाचक्रधरं श्रियः पतिम्॥ १॥

anxious and in gloom. Avyayātmā Hari then was filled with anger. His face was blazing like Kālāgni.

ततोऽनु कोपान्मधुसूदनस्य
सशङ्करस्यापि पितामहस्य।
तथैव शक्रादिषु दैवतेषु
महद्भि तेजो वदनाद्भिनिःसृतम्॥ ६॥

As a result of anger built up in the minds of Madhusūdana, Śankara, Pitāmaha and Indra etc. gods, rays came out from their mouths.

तत्रैकतां पर्वतकूटसन्निभं
जगाम तेजः प्रवराश्रमे मुने।
कात्यायनस्याप्रतिमस्य तेन
महर्षिणा तेज उपाकृतं च॥७॥

O hermit! That splendour (ray) was crystallised like the ridge of a mountain in the āsrama of Kātyāyana hermit. That hermit processed (upabṛhaṇa) that splendour.

तेनर्षिसृष्टेन च तेजसा वृतं
ज्वलत्प्रकाशार्कसहस्रतुल्यम्।
तस्माच्च जाता तरलायताक्षी
कात्यायनी योगविशुद्धदेहा॥ ८॥

The crystallised splendour of all gods and duly processed start glowing like several thousand suns. Such combination of splendour gave birth to caprice and to a huge-eyed and purified body, a goddess called Kātyāyanī.

माहेश्वराद् वक्रमथो बभूव
नेत्रत्रयं पावकतेजसा च।
याम्येन केशा हरितेजसा च
भुजास्तथाऽष्टादश संप्रजज्ञिरे॥ ९॥

The furious splendour of Maheśvara framed her mouth, the splendour of fire fixed her three eyes, the splendour of Yama originated her hair and the splendour of Hari originated her eighteen arms.

सौम्येन युगं स्तनयोः सुसंहतं
मध्यं तथैन्द्रेण च तेजसाऽभवत्।

उरू च जड्ये च नितम्बसंयुतौ
जातौ जलेशस्य तु तेजसा हि॥ १०॥

The splendour of moon originated her compact breast, the splendour of Indra originated her loin and the splendour of Varuṇa originated her thighs, pubic regions and legs.

पादौ च लोकप्रपितामहस्य
पद्माभिकोशप्रतिमौ बभूवतुः।
दिवाकाराणामपि तेजसाऽङ्गुलीः
कराङ्गुलीश्च वसुतेजसैव॥ ११॥

The splendour of Brahmā (lokapitāmaha) originated her two feet analogous to lotus petals, toes on feet by the splendour of Āditya and hand fingers originated by the splendour of Vasus.

प्रजापतीनां दशनाश्च तेजसा
याक्षेण नासाश्रवणौ च मारुतात्।
साध्येन च भ्रूयगुलं सुकान्तिम्
कन्दर्पबाणासनसन्निभं बभौ॥ १२॥

Her teeth were originated by the splendour of Prajāpati, nose by the splendour of Yakṣas, both ears by the splendour of the wind and both her brows like the Kāmadeva's bow were originated by the splendour of Sādhyā.

तद्यापि तेजोत्तममुत्तमं महन्
नाम्ना पृथिव्यामभवत्प्रसिद्धम्।
कात्ययनीत्येव तदा बभौ सा
नाम्ना च तेनैव जगत्प्रसिद्धा॥ १३॥

The great and supreme splendour of hermit was popularly known as Kātyāyanī and the goddess so originated became famous in this universe with the same name viz. Kātyāyanī.

ददौ त्रिशूलं वरदस्त्रिशूली
चक्रं मुरारिर्वरुणश्च शङ्खम्।
शक्तिं हुताशः श्रसन्श्च चापं
तूणं तथाऽक्षय्यशरौ विवस्वान्॥ १४॥

Trisūlī gave her a trident, Murāri gave a discus, Varuṇa gave a conch, fire gave a śakti,

wind gave a bow and sūrya gave two arrow-stands (tuṅīra) with the undepleting stock of arrows.

वज्रं तथेन्द्रः सह घण्टया च
यमोऽथ दण्डं धनदो गदां च।
ब्रह्माऽक्षमालां सकमण्डलुं च
कालोऽसिमुग्रं सह चर्मणा च॥ १५ ॥

Indra gave a thunderbolt with a gong, Yama gave a daṇḍa, Kubera gave a mace, Brahmā gave a kamaṇḍala with basil garland and Kāla a gave shield with a sharp edged sword.

हारं च सोमः सह चामरेण
मालां समुद्रो हिमवान्मृगेन्द्रम्।
चूडामणिं कुण्डलमर्द्धचन्द्रं
प्रादात्कुठारं वसुशिल्पकर्ता॥ १६ ॥

The moon gave a garland with cāmara, the ocean gave a garland, Himālaya gave a lion, Viśvakarmā gave a cūḍāmaṇi, kuṇḍala and an axe.

गन्धर्वराजो रजतानुलिप्तं
पानस्य पूर्णं सदृशं च भाजनम्।
भुजङ्गहारं भुजगेश्वरोऽपि
अम्लानपुष्पामृतवः स्रजं च॥ १७ ॥

The king of Gandharva gave a silver vessel used for liquor sipping, the king of serpent gave a garland of serpents and the seasons gave an unfading flower garland.

तदाऽतितुष्टा सुरसत्तमां सा
अट्टाट्टहासं मुमुचे त्रिनेत्रा।
तां तुष्टुवुर्देववराः सहेन्द्राः
सविष्णुरुद्रेन्द्विनिलाग्निभास्कराः॥ १८ ॥

The three eyed (Kātyāyani) then was pleased with the gods and made a peal of laughter. The prominent gods like Indra, Viṣṇu, Rudra, moon, wind, fire and sun etc. began to pray to her.

नमोऽस्तु देव्यै सुरपूजितायै
या संस्थिता योगविशुद्धदेहा।

निद्रास्वरूपेण महीं वितत्य
तृष्णात्रपाक्षुद्भयदाऽथ कान्तिः॥ १९ ॥
श्रद्धा स्मृतिः पुष्टिरथो क्षमा च
छाया च शक्तिः कमलालया च।
मेधा स्मृतिः क्षान्तिरथेह माया
नमोऽस्तु देव्यै भविरूपितायै॥ २० ॥

Salute to the goddess having a pure body with a combination (yoga). She is present everywhere on the earth in the form of sleep. She is temptation, trapā, hunger, fear, gleam, obeisance, memory, health, forgiveness, shade, power, wealth, profession, kindness, illusion and fallacy. Such a goddess in the form of universe is saluted.

ततः स्तुता देववरैर्मृगेन्द्र-
मारुह्य देवी प्रगता वनाढ्यम्।
विन्ध्यं महापर्वतमुच्चशृङ्गं
चकार यं निम्नतरं त्वगस्त्यः॥ २१ ॥

The goddess so prayed to gods then rode on a lion and went to the Vindhya mountain having highest peaks which once was restricted from ascending more.

नारद उवाच
किमर्थमद्रि भगवानगस्त्य-
स्तं निम्नशृङ्गं कृतवान्महर्षिः।
कस्मै कृते केन च कारणेन
एतद्वदस्वामलसत्त्ववृत्ते॥ २२ ॥

Nārada asked- O sacrosanct soul! Please tell us for what reason and purpose hermit Agastya had restricted the ascending peaks of that mountain?

पुलस्त्य उवाच
पुरा हि विन्ध्येन दिवाकरस्य
गतिर्निरुद्धा गगनेचरस्य।
रविस्ततः कुम्भभवं समेत्य
होमावसाने वचनं बभाषे॥ २३ ॥

Pulastya said- The Vindhya had created a hurdle for the usual movement of sun god

long-long ago. This became the cause of pain for sun and he went before the renowned hermit Agastya, saluted him and then requested.

समागतोऽहं द्विज दूरतस्त्वां
 कुरुष्व विश्वोद्धरणं मुनीन्द्र।
 ददस्व दानं मम यन्मनीषितं
 चरामि येन त्रिदिवेषु निर्वृतः॥ २४॥

O Dvija! I have come to you from a distant place. O king of hermits! rescue me. Endow me with the desired thing so that I could move in the sky without the least worry.

इत्थं दिवाकरवचो गुणसंप्रयोगि
 श्रुत्वा तदा कलशजो वचनं बभाषे।
 दानं ददामि तव यन्मनसस्त्वभीष्टं
 नार्थी प्रयाति विमुखो मम कश्चिदेव॥ २५॥

Having heard this cryptic/witty request, Agastya said- "I will endow you with the desired thing as no donor returns empty handed from me."

श्रुत्वा वचोऽमृतमयं कलशोद्धवस्य
 प्राह प्रभुः करतलं विनिधाय मूर्ध्नि।
 एषोऽद्य मे गिरिवरः प्ररुणद्धि मार्गं
 विश्वश्च निम्नकरणे भगवन्व्यतस्व॥ २६॥

This nectar-pouring assurance made the sun happy and he said with folded hand- "This mountain is restricting my route today. Hence, O lord! Do try to curtail the height of Vindhya."

इति रविवचनादथाह कुम्भजन्मा
 कृतमिति विद्धि मया हि नीचशृङ्गम्।
 तव किरणजितो भविष्यति महीध्रो
 मम चरणसमाश्रितस्य का व्यथा ते॥ २७॥

Agastya, the pitcher-born sage replied- "Deem that this mountain has gone down by me. It will be defeated by virtue of your rays. How can any pain pinch one who sheltered me?"

इत्येवमुक्त्वा कलशोद्धवस्तु
 सूर्यं हि संस्तूय विनम्रभक्त्या।
 जगाम संत्यज्य हि दण्डकां तु
 विश्व्याचलं वृद्धवपुर्महर्षिः॥ २८॥

With these words the old Agastya worshipped god sun humbly and then set out to see Vindhya.

गत्वा वचः प्राह मुनिर्महीध्रं
 यास्ये महातीर्थवरं सुपुण्यम्।
 वृद्धोऽस्म्यशक्तश्च तवाधिरोढुं
 तस्माद्धवात्रीचतरोऽस्तु सद्यः॥ २९॥

The hermit said to the mountain- "I am now going to see a holy place. I am unable to climb on your so high body due to old age. Hence, shrink your body down immediately for which I urge you.

इत्येवमुक्तो मुनिसत्तमेन
 स नीचशृङ्गस्त्वभवन्महीध्रः।
 समाक्रमंश्चापि महर्षिमुख्यः
 प्रोल्लङ्घ्य विश्व्यं त्विदमाह शैलम्॥ ३०॥

The mountain accepted the prayer and contracted his body, his peaks lost height and the hermit then easily crossed it to go to the other side. He then said to the mountain.

यावन्न भूयो निजमात्रजामि
 महाश्रमं धौतवपुः सुतीर्थात्।
 त्वया न तावत्त्विह वर्धितव्यं
 नो चेद्विशप्येऽहमवज्ञया ते॥ ३१॥

Until I return from that holy place after a bath safely to my āsrama, remain as you are this time. In case my instruction is violated, I will curse you for dare consequences.

इत्येवमुक्त्वा भगवाञ्जगाम
 दिशं स याम्यां सहसाऽन्तरिक्षम्।
 आक्रम्य तस्थौ सहितां तदाशां
 काले व्रजाम्यत्र यदा मुनीन्द्रः॥ ३२॥

With these words, lord Agastya moved to the south in space immediately and he stopped

there by saying- "I will come again at an appropriate time."

तत्राश्रमं रम्यतरं हि कृत्वा

संशुद्धजाम्बूनदतोरणान्तम्।

तत्राथ निक्षिप्य विदर्भपुत्रीं

स्वमाश्रमं सौम्यमुपाजगाम॥ ३३॥

The hermit constructed there a decent āśrama with doors made up of pure gold, settled there king Vidarbha's daughter (Lopāmudrā) and returned to his own āśrama.

ऋतावृतौ पर्वकालेषु नित्यं

तमम्बरे ह्याश्रममावसत्सः।

शेषं च कालं स हि दण्डकस्थस्

तपश्चारामितकान्तिमान्मुनिः॥ ३४॥

That hermit with unique brilliance began to reside in his sky situated āśrama during the adjacent of several seasons and the rest of time engrossed himself in penance at Daṇḍaka.

विन्ध्योऽपि दृष्ट्वा गगने महाश्रमं

वृद्धिं न यात्येव भयान्महर्षेः।

नासौ निवृत्तेति मतिं विधाय

स संस्थितो नीचतराग्रशृङ्गः॥ ३५॥

As Vindhya watches those great āśramas in sky, he fears since them of curse if did endeavour to rise-up. Considering that he still has not returned, he is existed with down leaned ridges.

एवं त्वगस्त्येन महाचलेन्द्रः

स नीचशृङ्गे हि कृतो महर्षे।

तस्योर्ध्वशृङ्गे मुनिसंस्तुता सा

दुर्गा स्थिता दानवनाशनार्थम्॥ ३६॥

O great hermit! Agastya had pressed down the highest ridges of Vindhya mountain. Goddess Durgā worshipped by hermits thus rode at the high ridge of that mountain in order to kill the Dānavas.

देवश्च सिद्धश्च महोरगाश्च

विद्याधरा भूतगणाश्च सर्वे।

सर्वाप्सरोभिः प्रतिरामयन्तः

कात्यायनीं तस्थुरपेतशोकाः॥ ३७॥

The gods, siddhas, great serpents, vidyādhara and all beings including nymphs started living there happily and they all worshipped goddess Kātyāyanī.

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे
देवीमाहात्म्येऽष्टादशोऽध्यायः॥ १८॥