

अथ द्व्यशीतितमोऽध्यायः

CHAPTER 82

The Devī-māhātmya.

The goddess' conversation with the Asura's messenger.

The Asuras Śumbha and Niśumbha conquered the gods and drove them from heaven.—The gods invoked Caṇḍikā at Himavat in a hymn, appealing to her by all her attributes to help them.—Pārvatī came there and Caṇḍikā sprang forth from her body.—The servants of Śumbha and Niśumbha saw her and extolled her perfect beauty to Śumbha.—He sent a messenger to invite her to marry him.—She explained that by a vow she could marry no one who did not conquer her in fight.

ऋषिरुवाच

पुरा शुम्भनिशुम्भाभ्यामसुराभ्यां शचीपतेः।

त्रैलोक्यं यज्ञभागाश्च हता मदबलाश्रयात्॥ १॥

तावेव सूर्यतां तद्वदधिकारं तथैन्दवम्।

कौबेरमथ याम्यं च चक्राते वरुणस्य च॥ २॥

तावेव पवनर्द्धिं च चक्रतुर्वह्निकर्म च।

अन्येषां चाधिकारान्सः स्वयमेवाधितिष्ठति॥

ततो देवा विनिर्धूता भ्रष्टराज्याः पराजिताः॥ ३॥

हताधिकारास्त्रिदशास्ताभ्यां सर्वे निराकृताः।

महासुराभ्यां तां देवीं संस्मरन्त्यपराजिताम्॥ ४॥

तयास्माकं वरो दत्तो यथापत्सु स्मृताखिलाः।

भवतां नाशयिष्यामि तत्क्षणात्परमापदः॥ ५॥

इति कृत्वा मतिं देवा हिमवन्तं नगेश्वरम्।

जग्मुस्तत्र ततो देवीं विष्णुमायां प्रतुष्टुवुः॥ ६॥

The ṛṣi spoke

Of yore the Asuras Śumbha and Niśumbha, trusting in their pride and strength, robbed Śaci's lord of the three worlds¹ and of his portions of the sacrifices; they both usurped likewise the sun's dignity and the moon's dominion, and Kuvera's and Yama's and Varuṇa's; and they both exercised Vāyu's authority and Agni's sphere of

1. For traikokyam read trailokyam.

action.¹ Thereby the gods were scattered, deprived of their sovereignties and put to rout. The thirty gods, bereft of their dominion and set at nought by those two great Asuras, all recall to mind that never-vanquished goddess,—“You did grant us the boon,² ‘As you when in calamities shall call me to mind,³ that very moment will I put an end to all your direst calamities.’” Making this resolve the gods went to Himavat, lord among mountains, and there raised their hymn to the goddess, who is Viṣṇu’s illusive power.⁴

देवा ऊचुः

नमो देव्यै महादेव्यै शिवायै सततं नमः।

नमः प्रकृत्यै भद्रायै निघताः प्रणताः स्म ताम्॥७॥

The gods spoke

Reverence to the goddess, to the great goddess!

To her who is auspicious reverence perpetually!

Reverence to Prakṛti the good!

Submissive we fall prostrate before her!⁵

रौद्रायै नमो नित्यायै गौर्यै धात्र्यै नमो नमः।

नमो जगत्प्रतिष्ठायै दैव्यै कृत्यै नमो नमः॥८॥

Reverence to her who is terrible, to her who is constant!

To Gaurī, to Dhātrī reverence, yea reverence!

Reverence to her who holds earth, to goddess Kṛti, yea reverence!

ज्योत्स्नायै चन्द्ररूपिण्यै सुखायै सततं नमः।

कल्याण्यै प्रणतामृष्यै सिद्ध्यै कूर्म्यै नमो नमः॥९॥

And to the Moon-light,⁶ to her who has the moon’s form,

To her who is happy, reverence continually!

Falling prostrate, to her who is propitious, to Prosperity,⁷

To Perfection let us pay⁸ reverence, yea reverence!

नैर्ऋत्यै भूभृतां लक्ष्यै शर्वाण्यै ते नमो नमः।

दुर्गायै दुर्गपारायै सारायै सर्वकारिण्यै॥

ख्यात्यै तथैव कृष्णायै धूम्रायै सततं नमः॥१०॥

To Nirṛti,⁹ to the goddess of Good-Fortune of kings,

To thee, Śarvānī, reverence, yea reverence!

To Durgā, to her who is a further shore difficult to be reached,¹⁰

To her who is essential, to her who works all things,¹¹

And to Fame also, to her who is blue-black,¹²

To her who is smoke-dark reverence continually!

अतिसौम्यातिरौद्रायै नमस्तस्यै नमो नमः।

नमो जगत्प्रतिष्ठायै देव्यै कृत्यै नमो नमः॥११॥

Before her who is at once most gentle and most harsh

We fall prostrate; to her reverence, year reverence!

Reverence to her who is the foundation of the world!

To the goddess who is Action reverence, yea reverence!

या देवी सर्वभूतेषु विष्णुमायेति शब्दिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥१२॥

To the goddess who among all created things

Is called Viṣṇu’s illusive power,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

1. The Bombay edition inserts a line here—*anyeṣāṃ cādrikārāṇ saḥ svayam evādhitīṣṭhati* and reads the first three words with the preceding words, but does not explain the last four in its commentary. I would suggest that the line should run thus—*anyeṣāṃ adrikārāṇsca svayam evādhitīṣṭhatuḥ* “and they themselves dominated the lordships of the other gods.”

2. See chapter 81, verse 31.

3. Smṛtākhlilāḥ, i.e., smṛtā, and akhlilāḥ agreeing with paramāpadāḥ.

4. Viṣṇu-māyā.

5. Pranatāḥ sma tām; sma is used here with a past participle.

6. Jyotsnāyai.

7. For Vṛdvvyai read Vṛddhyai. But the Bombay edition reads mṛdvvyai, “to her who is gentle.”

8. Kurmo; the Bombay edition reads Kūrmyai, “to the female Tortoise.”

9. “Dissolution.”

10. Durga-pārayai.

11. Sarva-kāriṇyai; this violates the metre. The Bombay edition reads better, sarva-kāriṇi, “O you who workest all things!”

12. Kṛṣṇāyai.

या देवी सर्वभूतेषु चेतनेत्यभिधीयते।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १३॥

To the goddess who among all created beings
Bears the name Consciousness,¹

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १४॥

To the goddess who among all created beings
Stands firm² with the form of Intellect,³

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु निद्रारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १५॥

To the goddess who among all created beings
Stands firm with the form of sleep,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

या देव सर्वभूतेषु क्षुधारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १६॥

To the goddess who among all created beings
Stands firm with the form of Hunger,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु छाया रूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १७॥

To the goddess who among all created beings
Stands firm with the form of Shadow,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १८॥

To the goddess who among all created beings
Stands firm with the form of Energy,⁴

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु तृष्णारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १९॥

To the goddess who among all created beings

Stands firm with the form of Thirst,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २०॥

To the goddess who among all created beings

Stands firm with the form of Patience,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

ये देवी सर्वभूतेषु जातिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २१॥

To the goddess who among all created beings

Stands firm with the form of Speciality,⁵

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु लज्जारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २२॥

To the goddess who among all created beings

Stands firm with the form of Modesty,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २३॥

To the goddess who among all created beings

Stands firm with the form of Peaceableness,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २४॥

To the goddess who among all created beings

Stands firm with the form of Faith,

Reverence to her, yea reverence to her!

1. Cetanā.

2. Samsthitā; or "abides" The Commentary explains it as samyak sthitā.

3. Buddhi-rūpcna.

4. Śakti-rūpcna.

5. Jāti. The commentary explains it as nityaikānugata-pratyaya-hetur aneka-samavāyini.

Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु कान्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २५॥

To the goddess who among all created beings
Stands firm with the form of Loveliness,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २६॥

To the goddess who among all created beings
Stands firm with the form of Good-Fortune,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!¹

या देवी सर्वभूतेषु धृतिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २७॥

To the goddess who among all created beings
Stands firm with the form of Holding,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु वृत्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २८॥

To the goddess who among all created beings
Stands firm with the form of Activity,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु स्मृतिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ ३०॥

To the goddess who among all created beings
Stands firm with the form of Memory,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु नीतिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ ३१॥

To the goddess who among all created beings
Stands firm with the form of Moral behaviour,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु तुष्टिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ ३२॥

To the goddess who among all created beings
Stands firm with the form of Contentment,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु पुष्टिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ ३३॥

To the goddess who among all created beings
Stands firm with the form of Thriving,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु दयारूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ ३४॥

To the goddess who among all created beings
Stands firm with the form of Mercy,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!²

या देवी सर्वभूतेषु मातृरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ ३५॥

To the goddess who among all created beings
Stands firm with the form of Mother,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु भ्रान्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ ३६॥

To the goddess who among all created beings
Stands firm with the form of Error,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

इन्द्रियाणामधिष्ठात्री भूतानामखिलेषु या।

भूतेषु सततं व्याप्यै तस्यै देव्यै नमो नमः॥ ३७॥

To her who both governs the organs of sense
Of created beings, and rules among all
Created beings perpetually,—to her

1. The Bombay edition inserts here a similar verse, invoking the goddess in the form of Steadfastness (dhṛti).

2. After this verse and after verse 30 the Bombay edition inserts two similar verses, invoking the goddess in the form of Good Policy (nīti) and Nourishment (puṣṭi) respectively.

The goddess of Pervasiveness reverence, yea reverence!

चितिरूपेण या कृत्स्नमेतद्वयाप्य स्थिता जगत्।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ ३८॥

To her who exists pervading this entire World with the form of Thinking Mind,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

स्तुताः सुरैः पूर्वमभीष्टसंश्रया-
त्तथा सुरेन्द्रेणदिनेशसेविता।

करोतु सा नः शुभहेतुरीश्वरी

शुभानि भद्राण्यभिहन्तु चापदः॥ ३९॥

Praised by the gods afore-time because of eagerly-desired protection, And waited upon by the lord of the gods many days, may she, the goddess, the origin of brightness, accomplish for us.

Bright things, yea good things, and ward off calamities!

या साम्प्रतं चोद्धतदैत्यतापितै

रस्माभिरिशा च सुरैर्नमस्यते।

या च स्मृता तत्क्षणमेव हन्ति नः

सर्वापदो भक्तिविनम्रमूर्तिभिः॥ ४०॥

And she, who is both revered as queen by us gods,

Who are tormented now by the arrogant Daityas,

And whom we called to mind as we bow our bodies in faith,¹

She this very moment destroys² all our calamities!

ऋषिरुवाच

एवं स्तवाभियुक्तानां देवानां तत्र पार्वती।

स्नातुमभ्याययौ तोये जाह्नव्या नृपनन्दन॥ ४१॥

साऽब्रवीत्तान्सुरान्सुभूर्भवद्भिः स्तूयतेऽत्र का।

1. Bhakti-vinamra-mūrtibhiḥ must be taken with asmābhir, though it is ill-placed as the verse stands. It would be better to read the second half of the verse thus—

Yā ca smṛtā bhakti-vinamra-mūrtibhiḥ

Sarvāpadas tat- kṣaṇam eva hanti nah.

2. Hantu, "may she destroy," would be better than hanti.

शरीरकोशतश्चास्याः समुद्धृताब्रवीच्छिवा॥ ४२॥

स्तोत्रं ममैतत्क्रियते शुम्भदैत्यनिराकृतैः।

देवैः समस्तैः समरे निशुम्भेन पराजितैः॥ ४३॥

The ṛṣi spoke

While the gods were thus engaged in offering hymns and other reverential acts, Pārvatī came there to bathe in the water of the Ganges, O prince. She, the beautiful-browed, said to those gods,—“Whom do you, lords, hymn here?” And springing forth from the treasure-house³ of her body the auspicious goddess spoke—“For me this hymn is uttered by the assembled gods, who have been set at nought by the Daitya Śumbha and routed in battle by Niśumbha.”

शरीरकोशाद्यत्तस्याः पार्वत्या निःसृताम्बिका।

कौशिकीति समस्तेषु ततो लोकेषु गीयते॥ ४४॥

तस्यां विनिर्गतायां तु कृष्णाभूत्सापि पार्वती।

कालिकेति समाख्याता हिमाचलकृताश्रया॥ ४५॥

Because Ambikā issued forth from the treasure-house of Pārvatī's body, she is therefore named in song as Kauṣikī⁴ among all the worlds. Now after she had issued forth, the other also, even Pārvatī, became Kṛṣṇā; she is celebrated as Kālikā; she fixed her abode on Mount Himavat.

ततोऽम्बिकां परं रूपं बिभ्राणां सुमनोहरम्।

ददर्श चण्डो मुण्डश्च भृत्यौ शुम्भनिशुम्भयोः॥ ४६॥

ताभ्यां शुम्भाय चाख्याता अतीव सुमनोहरा।

काप्यास्ते स्त्री महाराज भासयन्ती हिमाचलम्॥ ४७॥

नैव तादृक्क्वचिद्वृषं दृष्टं केनचिदुत्तमम्।

ज्ञायतां काप्यसौ देवी गृह्यतां चासुरेश्वर॥ ४८॥

Thereafter Caṇḍa, and Muṇḍa, the two servants of Śumbha and Niśumbha, saw Ambikā displaying her sublime and most captivating form; and both spoke out to Śumbha;—“What woman then, most surpassingly captivating, dwells here, illuminating Mount Himavat, O great king? Such sublime beauty was never in sooth seen by anyone anywhere; let it be ascertained if she is any goddess, and let her be taken possession of, O lord of the Asuras.

3. Kosha; but kośa is better.

4. Kauṣikī is better. The derivation is of course absurd.