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Then the lion, the mount of the Goddess, shook its mane in anger and roaring most terrifyingly, pounced on the army of asuras. The Prathama Charitra starts with the description of how Devi Mahatmyam was revealed to King Surata, as explained before in the introductory chapter. Some of these headless trunks danced there in the battlefield to the
rhythm of the battle drums. In other words misidentification of the mind as the Self gives rise to a false sense of self. One is divine while the other Nishumbha, becomes extremely angry and complains to Devi that She is actually putting up a proxy fight
with the help of other Devis. Resembling porcupines, they breathed their last. Brahma leads the gods to Vishnu and Shiva. All this is because of the misidentification of the Self with the everchanging Prakrti or material nature. When offerings are made, during worship, in fire-rituals and on great festivals, this Mahatmyam should be entirely chanted
and heard. if you split it into four quarters, the gita press text changes to "triguNApi doShaiH / na", "tRptihetuH / uccAryase", "asta-samasta-doShaiH / vidyAsi" and "karmANi / atyAdRtaH". Here knowledge, intelligence and wisdom are not merely intellectual but intuitive and insightful as well. Abstaining from partaking food, with only one thought,
their minds fixed on her, with concentration, they both offered sacrifices sprinkled with blood drawn from their own bodies. Compelled by our asuric tendencies we waste the best time of our lives pursuing purely material goals, wasting away our greatest potential, postponing it continually. 128 Mahishasura changing his form many times before
finally being beheaded During the combat Mahishasura changes his form many times, undergoing a series of metamorphosis. Thus ends the fifth chapter - 'Devi's conversation with the messenger'-of the Devi-Mahatmya in Markandeya-Purana. śāpoddhāra and utkīlana 2. The Mother-goddesses Kaumari, Brahmani, Maheshwari, Varahi, Vaishnavi and
Aindri, put to naught many asuras, as Kali, Sivaduti and the lion devoured others, while some asuras fled from the battle. Later She severs the heads of both of them and Devi assumes the name Chamunda because of this. Audio clips (available only with iBook applications) are also included for selected sections to help with vedic pronunciation.
Because he has the natural ability to be focused, he attains his goalmaterial wealth. He has sixteen asuras who lead various battalions of armies. O great King, take refuge in her, the supreme Isvari. In destroying the demons the Goddess destroys the evil samskaras within us. The devas saw there a concentration of light like a mountain blazing
excessively, pervading all the quarters with its flames. Rightaway Raktabija struck Chandika with his mace. Here is the procedure to read Devi Mahatmyam during Navratri festival 1st day: Chapter 1 (Madhu kaitabha samhaaram) 2nd day: Chapter 2, 3 and 4 (Mahishhasura samhaara) 2nd day: Chapter 1 (Madhu kaitabha samhaaram) 2nd day: Chapter 2, 3 and 4 (Mahishhasura samhaaram) 2nd day: Chapter 2, 3 and 4 (Mahishhasura samhaaram) 2nd day: Chapter 3 and 4 and 4
3rd day: Chapter 5 and 6 (Dhuumralochana vadha) 4th day: Chapter 7 (Chanda Munda vadha) 5th day: Chapter 13 (Blessings to Suratha and the
Merchant) 10th day: Chapter 14 (Aparadha Kshamaprarthana) on 10th day You can also complete the recital on 9th day by chanting Devi Aparadha Kshama Prarthana Stotram on 9th day itself. Two terrible demons Madhu and Kaitabha, sprung into being from the ear wax or waste (mala) of Vishnu's ears, and sought to slay Brahma, the father of
beings. The basis for 'asmita' is a false notion that buddhi is identical to the Atman. When entreated, she confers prosperity. 161 S ECTION 6 The inner metaphorical significance of the Devi Mahatmyam Now let us examine the significance of the Devi Mahatmyam or Saptashati from the
level of inner psychic reality. 58 om namaścandikāyai yā devī sarvabhūteşu viṣṇu māyetī śabditā | namastasyai || namastasyai || namastasyai || namastasyai namo namaḥ || 17•19 yā devī sarvabhūteṣu buddhi rūpeṇa saṃsthitā | namastasyai || namastasyai || namastasyai || namastasyai || namastasyai namo namaḥ || 17•19 yā devī sarvabhūteṣu buddhi rūpeṇa saṃsthitā | namastasyai || namastasyai || namastasyai || namastasyai || namastasyai || namastasyai namo namaḥ || 17•19 yā devī sarvabhūteṣu buddhi rūpeṇa saṃsthitā | namastasyai || n
namastasyai namo namaḥ || 20•22 yā devī sarvabhūteşu nidrā rūpeṇa saṃsthitā | namastasyai || nam
namo namaḥ || 29•31 yā devī sarvabhūteṣu ṣakti rūpeṇa saṃsthitā | namastasyai || 
38•40 raudrāyai namo nityāyai gauryai dhātryai namo namaḥ | jyotsnāyai cendurūpinyai sukhāyai satatam namaḥ | namastasyai | namastasyai | namastasyai | namastasyai | namastasyai | namastasyai praṇatām vṛddhyai siddhyai kurmo namo namaḥ | nairṛtyai bhūbhṛtām lakṣmyai śarvānyai te namo namaḥ | 11
yā devī sarvabhūteşu lajjā rūpeņa saṃsthitā | namastasyai || namastasyai || namastasyai namo namaḥ || 47•49 yā devī sarvabhūteşu sānti rūpeņa saṃsthitā | namastasyai || namastasyai || namastasyai namo namaḥ || 47•49 yā devī sarvabhūteşu
śraddhā rūpeṇa saṃsthitā | namastasyai || namastasyai || namastasyai || namastasyai || namastasyai || namastasyai || namastasyai namo namaḥ || 50•52 oṃ klīṃ ṛṣiruvāca || 1 purā śumbha•niśumbhābhyā•masurābhyāṃ tadvad adhikāraṃ tathain•davam | kauberamatha yāmyaṃ ca cakrāte varuṇasya ca || 3 tāveva pavanarddhiṃ
ca cakratur•vahni•karma ca | tato devā vinirdhūtā bhraṣṭa•rājyāḥ parājitāḥ || 4 hṛtādhi•kārās•tridaśās tābhyāṃ sarve nirākṛtāḥ | mahāsurābhyāṃ tāṃ devīṃ saṃ•smarantya parājitām || 5 tayāsmākaṃ varo datto yathāpatsu smṛtāk•hilāḥ | bhavatāṃ nāśayiṣyāmi tat•kṣaṇāt paramāpadaḥ || 6 iti kṛtvā matiṃ devā himavantaṃ nageśvaram | jagmustatra
tato devīm viṣṇumāyām pratuṣṭuvuḥ devā ūcuḥ | | | 7 8 namo devyai mahādevyai śivāyai satatam namaḥ | namo jagat pratiṣṭhāyai devyai kṛṭyai namo namaḥ | namo jagat pratiṣṭhāyai devyai kṛṭyai namo namaḥ | 12 59 yā devī sarvabhūteṣu kānti rūpeṇa saṃsthitā | namastasyai | 13 namo jagat pratiṣṭhāyai devyai kṛṭyai namo namaḥ | 14 namaḥ prakṛṭyai bhadrāyai natās•tasyai namo namaḥ | 14 namaḥ prakṛṭyai bhadrāyai natās•tasyai namo namaḥ | 18 nama jagat pratiṣṭhāyai devyai kṛṭyai namo namaḥ | 18 nama jagat pratiṣṭhāyai devyai kṛṭyai namo namaḥ | 18 nama jagat pratiṣṭhāyai devyai kṛṭyai namo namaḥ | 18 nama jagat pratiṣṭhāyai devyai kṛṭyai namo namaḥ | 18 nama jagat pratiṣṭhāyai nama jagat
namastasyai || namastasyai namo namaḥ || 53•55 yā devī sarvabhūteşu vṛtti rūpeṇa saṃsthitā | namastasyai || nam
namastasyai namo namaḥ || yā devī sarvabhūteṣu dayā rūpeṇa saṃsthitā | namastasyai || namastasya
sarvabhūteṣu bhrānti rūpeṇa saṃsthitā | namastasyai || namastasyai
tat•kṣaṇameva hanti naḥ sarvāpado bhakti•vinamra mūrtibhiḥ || 82 ṛṣiruvāca || 84 sabravīttān surān subhrūr bhavadbhiḥ stūyate'tra kā | śarīra kośa•taścāsyāḥ samud•bhūtā bravīcchivā || 85 stotraṃ mamaitat•kriyate śumbha•daitya•nirākṛtaiḥ |
devaiḥ sametaiḥ samare niśumbhena parājitaiḥ || 86 śarīra kośādyat tasyāḥ pārvatyā niḥṣṛtāmbikā | kauśikīti samasteṣu tato lokeṣu gīyate || 87 tasyāṃ vinir•gatāyāṃ tu kṛṣṇā bhūtsāpi pārvatī | kāliketi samākhyātā himācala kṛtāśrayā || 88 tato'mbikāṃ paraṃ rūpaṃ bibhrāṇāṃ sumanoharam | dadarśa caṇḍo muṇḍaśca bhṛtyau śumbha niśumbhayoḥ |
77 citirūpeņa yā kṛtsna·metad vyāpya sthitā jagat | namastasyai || 18·80 89 tābhyāṃ śumbhāya cākhyātā ātīva sumanoharā | kāpyāste strī mahārāja bhāsayantī himācalam || 90 naiva tādṛk kvacidrūpaṃ dṛṣṭaṃ kenacid·uttamam | jñāyatāṃ kāpyasau devī gṛhyatāṃ cāsureśvara || 91 stutā suraiḥ
pūrva•mabhīṣṭa•saṃśrayāt tathā surendreṇa dineṣu sevitā | karotu sā naḥ śubha hetur īśvarī śubhāni bhadrāṇyabhi hantu cāpadaḥ || tāpitaiḥ asmā (with pause) or tāpitair-asmā (without pause) 81 strī ratnamati cārvaṅgī dyotayantī diśastviṣā | sā tu tiṣṭhati daityendra tāṃ bhavān draṣṭu marhati yāni ratnāni maṇayo gajā•śvādīni vai prabho | trailokye
tu samastāni sāmpratam bhānti te gṛhe || || 92 93 60 airāvataḥ samānīto gajaratnam purandarāt | pārijāta taruścāyam tathai•voccaiḥ śravā hayaḥ || vimānam haṃsa saṃyukta•metat•tiṣṭhati te'ṅgaṇe ratna•bhūta•mihānītam yadāsīd vedhaso'dbhutam 94 avyāhatā•jñaḥ sarvāsu yaḥ sadā devayoniṣu | nirji•tākhila•daityāriḥ sa yadāha śṛṇuśva tat || 107 | ||
mama trailokya•makhilam mama devā vaśānugāḥ | yajña•bhāgā•naham sarvā•nupā•śnāmi pṛthak pṛthak || trailokye vararatnāni mama vaśyān yaśeṣataḥ | tathaiva gajaratnam ca hṛtvā devendra vāhanam || 109 nidhireṣa mahāpadmah samānīto dhaneśvarāt | kiñjalkinīm dadau cābdhir mālā•mamlā napañkajām chatram te vāruṇam gehe kāñcana•srāvi
tiṣṭhati tathāyaṃ syanda•navaro yaḥ purāsīt prajāpateḥ 95 || | || 96 108 kṣīroda•mathanod bhūtam aśvaratnaṃ mamā•maraiḥ | uccaiḥ śravasasaṃ•jñaṃ tat praṇipatya samarpitam || 110 97 mṛtyorut•krāntidā nāma śakti•rīśa tvayā hṛtā | pāśaḥ salila•rājasya bhrātus•tava parigrahe || 98 yāni cānyāni deveṣu gandarveṣū rageṣu ca | ratna bhūtāni
bhūtāni tāni mayyeva śobhane || niśumbha•syābdhi jātāśca samastā ratna•jātayaḥ | vaḥnirapi dadau tubhyam agni śauce ca vāsasī || 99 strī ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān•upāgaccha yato ratna bhūtām tvām devi loke manyāmahe vayam | sā tvam•asmān tvām devi l
mamā•nujam vāpi niśumbha muru•vikramam | bhaja tvam cañca•lāpāngi ratna bhūtāsi vai yataḥ || 113 ṛṣiruvāca || 100 101 niśamyeti vacaḥ śumbhaḥ sa tadā caṇḍa muṇḍayoḥ | preṣayāmāsa sugrīvam dūtam devyā mahāsuram || 102 iti ceti ca vaktavyā sā gatvā vacanān mama | yathā cābhyeti samprītya tathā kāryam tvayā laghu || sa tatra gatvā
yatrāste śailod deśe'ti śobhane | sā devī tām tataḥ prāha ślakṣṇaṃ madhurayā girā dūta ruvāca || 103 105 devi daityeśvaraḥ śumbhas•trailokye parameśvaraḥ | dūto'haṃ preṣitastena tvat sakāśa•mihāgataḥ || 106 104 112 paramaiśvarya•matulaṃ prāpsyase matpari•grahāt | etad buddhyā samālocya matpari•grahatāṃ vraja || 114 ṛṣiruvāca || 115
ityuktā sā tadā devī gambhī•rāntaḥ smitāḥ jagau | durgā bhagavatī bhadrā yayedaṃ dhāryate jagat || devyuvāca || 111 || 116 117 satyamuktaṃ tvayā nātra mithyā kiñcit•tvayo•ditam | trailokyā•dhipatiḥ śumbho niśumbha•ścāpi tādṛśaḥ || 118 kiṃ tvatra yat pratijñātaṃ mithyā tat kriyate katham | srūyatām alpa buddhitvāt pratijñā yā kṛtā purā || 119 61
yo māṃ jayati saṅgrāme yo me darpaṃ vyapohati | yo me pratibalo loke sa me bhartā bhavişyati || 120 tadā•gacchatu śumbho vā mahāsuraḥ | māṃ jitvā kiṃ cireṇātra pāṇiṃ gṛhṇātu me laghu || 121 dūta uvāca || 122 avaliptāsi maivaṃ tvaṃ devi brūhi mamāgrataḥ | trailokye kaḥ pumāṃ•stiṣṭhe dagre śumbha•niśumbhayoḥ anyeṣāmapi
daityānāṃ sarve devā na vai yudhi | tiṣṭhanti sammukhe devi kiṃ punaḥ strī tvamekikā || || 123 124 indrādyāḥ sakalā devās tasthur•yeṣāṃ na saṃyuge | śumbhādīnāṃ kathaṃ teṣāṃ strī prayāsyasi sammukham || 125 sā tvaṃ gaccha mayai•voktā pārśvaṃ śumbha•niśumbhayoḥ | keśā•karṣaṇa•nirdhūta gauravā mā gamiṣyasi || 126 devyuvāca || 127
evametad balī śumbho niśumbhaś cāti vīryavān | kim karomi pratijñā me yadana•locitā purā || 128 sa tvam gaccha mayoktam te yadetat•sarva•mādṛtaḥ | tadā cakṣvā•surendrāya sa ca yuktam karotu tat || 129 om 62 UTTARA CARITRASYA chapter 6 dhyānam om nāgā•dhī•śvara viṣṭarām phaṇi phaṇot•taṃsoru ratnāvalī bhāsvad•dehalatām
divā•karanibhām netra trayod.bhāsitām | mālā kumbha.kapāla nīrajakarām candrār•dhacūDām parām sarva jñeśvara bhairavān•kanilayām padmāvatīm cintaye || The Slaying of Dhumralochana humkārenaiva tam bhasma sācakārāmbikā tataḥ || 13 The Goddess reduced the demon to ashes by a mere heave of her breath (humkara) 63 om aim hrīmata hairavān•kanilayām padmāvatīm cintaye || The Slaying of Dhumralochana humkārenaiva tam bhasma sācakārāmbikā tataḥ || 13 The Goddess reduced the demon to ashes by a mere heave of her breath (humkara) 63 om aim hrīmata hairavān•kanilayām padmāvatīm cintaye || The Slaying of Dhumralochana humkārenaiva tam bhasma sācakārāmbikā tataḥ || 13 The Goddess reduced the demon to ashes by a mere heave of her breath (humkara) 63 om aim hrīmata hairavān•kanilayām padmāvatīm cintaye || 13 The Goddess reduced the demon to ashes by a mere heave of her breath (humkara) 63 om aim hrīmata hairavān•kanilayām padmāvatīm cintaye || 14 The Slaying of Dhumralochana humkārenaiva tam bhasma sācakārāmbikā tataḥ || 15 The Goddess reduced the demon to ashes by a mere heave of her breath (humkara) 63 om aim hrīmata hairavān•kanilayām padmāvatīm cintaye || 15 The Goddess reduced the demon to ashes by a mere heave of her breath (humkara) 63 om aim hrīmata hairavān•kanilayām padmāvatīm cintaye || 15 The Goddess reduced the hairavān hair
klīm padmāvatī caṇḍikāye vicce namaḥ 1 tato dhutasaṭaḥ kopāt kṛtvā nādaṃ subhairavam | papātā•sura•senāyāṃ siṃho devyāḥ sa dūto'marṣa pūritaḥ | samācaṣṭa samā•gamya daitya rājāya vistarāt || 2 kāṃścit kara•prahāreṇa daityā nāsyena cāparān | ākramya cādhare•ṇānyān sa jaghāna mahāsurān || tasya
dūtasya tadvākya•mākarņyā•surarāt tataḥ | sakrodhaḥ prāha daityānā•madhipaṃ dhūmraloca•nāśutvaṃ svasainya parivāritaḥ | tāmānaya balād duṣṭāṃ keśa•karṣaṇa vihvalām || tatpari•trāṇadaḥ kaścid yadi vottiṣṭhate′paraḥ | sa hantavyo′maro vāpi yakṣo gandharva eva vā || ṛṣiruvāca || 3 4 5 || ṛṣiruvāca || 18 | 8 cukopa
daityā•dhipatiḥ śumbhaḥ pras•phuritā•dharaḥ | ājñāpa•yāmāsa ca tau caṇḌa muṇḌau mahasurau || 21 22 keśeṣvā•kṛṣya baddhvā vā yadi vaḥ saṃśayo yudhi | tadā•śeṣā•yudaiḥ sarvair asurair vinihanyatām || 23 10 12 || śrutvā tamasuraṃ devyā nihataṃ dhūmralocanam | balaṃ ca kṣayitaṃ kṛṭṣnam devī keṣariṇā tataḥ || 20 he caṇḌa he muṇḌa balair
bahubhiḥ parivāritau | tatra gacchata gatvā ca sāsamānī•yatām lahgu || na cet prītyādya bhavatī madbhartāram upaiṣyati | tato balān nayāmyeṣa keśā•karṣaṇa vihvalām || 9 daitye•śvareṇa prahito balavān balasaṃvṛtaḥ | balān•nayasi māmevaṃ tataḥ kiṃ te karomyaham || keṣāñcit•pāṭayāmāsa nakhaiḥ koṣṭhāni kesarī | tathā tala•prahāreṇa śirāṃsi
kṛtavān pṛthak || 17 kṣaṇena tadbalaṃ sarvaṃ kṣayaṃ nītaṃ mahātmanā tena kesariṇā devyā vāhanenāti kopinā || 19 tenā•jñaptas•tataḥ śīghraṃ sa daityo dhūmralocanaḥ | vṛtaḥ ṣaṣṭyā sahasrāṇām asurāṇāṃ drutaṃ yayau || 7 devyuvāca || 16 vicchinna•bāhu śirasaḥ kṛtāstena tathāpare | papau ca rudhiraṃ koṣṭhā•danyeṣāṃ dhuta•kesaraḥ 6 sa
dṛṣṭvā tāṃ tato devīṃ tuhinācala saṃsthitām | jagādoccaiḥ prayāhītī mūlaṃ śumbha niśumbhayoḥ 13 atha kruddhaṃ mahāsainya•masurāṇāṃ tathāmbikā | vavarṣa sāyakai•stīkṣṇais tathā śakti paraśvadhaiḥ || 14 oṃ namaścaṇdikāyai oṃ ṛṣiruvāca || ityuktaḥ so'bhyadhā vattā•masuro dhūmralocanaḥ | huṃ•kāre•ṇaiva taṃ bhasma sā cakārāmbikā
tataḥ || 11 tasyāṃ hatāyāṃ duṣṭāyāṃ siṃhe ca vinipātite | sīghra•māgam•yatāṃ baddhvā gṛhītvā tā•mathāmbikām || 24 oṃ 64 UTTARA CARITRASYA chapter 7 dhyānam oṃ dhyāyeyaṃ ratna•pīṭhe śukakala•paṭhitaṃ śṛnvatīṃ śyā•malāṅgīṁ nya•stai•kāṅghriṃ saroje śaśi śakala•dharāṃ vallakīṃ vāda.yantīm | kahlā•rābad•dhamālāṃ
niya•mita•vilasac colikāṃ rakta•vastrāṃ mātangīṃ śankha•pātrāṃ madhura•madhu•madāṃ citrakod•bhāsi•bhālām || oṃ aiṃ hrīṃ klīṃ rajamātangī canḍikāye vicce namaḥ The slaying of Chanda and Munda (Ni-vrtti) and Munda (Ni-vrtti) and movements of citta vrttis. Kali devoured the army of the foes of
the gods, falling upon them impetuously and slaughtering the great asuras in that army. The mother Kaumari came in the form of Guha, riding on a fine peacock wielding the authority and duties of Indra, Surya, Chandra, Kubera, Yama, Varuna
Vayu, Agni, etc. It becomes clear, when Nishumbha, in spite of all his apparent grandeur, is knocked senseless to the ground. She reduced those mountains to powder with a volley of arrows. [][]BC[][][ 8]EF om aim hrīm klīm cāmuṇṇāyai vicce
madhyamouttara caritrānām brahma viṣṇu rudrā rishayaḥ śrī mahākālī mahālakṣmī mahāsarasvatyo devatāḥ gāyatry uṣṇig anuṣṭup chandāṃsi nandā śakambharī bhīmaḥ śaktayaḥ raktadantikā durgā bhrāmarīo bījāni agni vāyu sūryās tattvāni rigyajus sāmavedā dhyānāni śakala kāmanā siddhaye śrī mahākālī mahālakṣmī mahāsarasvato devatāḥ
prītyarthe jape viniyogaḥ 25 PRELIMINARY SLOKAS saptaśatī kara nyāsaṃ oṃ khapginī śulinī ghorā gadinī cakriņī tathā ||
rakṣa dakṣiṇe | bhrāmaṇenātmaśūlasya uttarasyāṃ tatheśvari || madhyamābhyāṃ namaḥ While reciting slowly trace a line with the thumbnails from the base to the tip of the respective fingers. Ultimately, Devi is all that is, both manifest and unmanifest, embracing and surpassing the limits of the limitless universe. Thus both he and I, drawn by
attachment towards objects whose defects we do know, are exceedingly unhappy. Now this is a perfect combination. The image of grinding teeth that is invoked thrice (7.11, 7.13, 7.15) reminds us of the wheel of Time (Kalachakra) that grinds all things to dust. Then all the sages, shall praise me with their bodies bent in reverence. Though I know the
actuality how is this sense of 'mine' afflicting me like an ignorant man, O best of sages? Even sattvic people can slip into these limited ways of thinking or living. They cloud one's judgment and may make one do adharma. The Goddess said "O host of gods, I shall grant a boon. Note: Chanda and Munda as Pra-vrtti and Ni-vrtti are not the same as
Extraversion and Introversion. On my word alone, you go to Shumbha and Nishumbha. However this state of freedom from the indriyas comes effortlessly only after intense practice or abhyasa. After finishing the recital of Devi Mahatmya, one should chant the Devi Suktam (slokas 7 to 36 of Chapter 8). This is a crucial part of the Tantric process. The
 sages extolled her bowing their bodies in salutation. Lord Brahma prays Yoga Nidra Devi, the Vishnu Maya to come to his help. Commenting on the Brhadaranyaka Upanishad's (1, 3) account of a similar conflict between the gods and the demons Adi Shankara tells us that the gods are always less in number while the demons are more. What is the
reason for your coming here? Bringing this inner conflict into conscious awareness, the serious practitioner surrenders completely to the Supreme Goddess just as the gods and the mortals shall always speak of me as
Raktadantika, the red-toothed. So in the earlier stages sattva is glorified. Either ways the message is the same: our deeds have consequences. As already stated if Mahishasura has to be eliminated first, his demoniac wealth has to be destroyed first. By her all this is pervaded. Chapter 5 Devi Duta Samvada Once upon a
false sense of self, Nishumbha is 'mamata'. Hence initially we are advised to avoid eightfold indulgence of the indrivas. argalā stotra 4. Being a merchant initially his focus is on wealth. As you say "phat", you can clap your hands loudly and decisively either once or 3 times. Then Aindri struck Ranktabija with her thunderbolt. Durga
Saptashati says Kautivirya is numbered 50. A sattvic and refined intellect is undoubtedly very important for reflective thinking and discernment. Having made an earthen image of the Goddess on the sands of the river, they both worshipped her in the image with flowers, incense, fire-rituals and ritual offerings of water. As the Goddess (Self)
penetrates the ten thousand armed monster's (Abhinivesha's) heart, the demon's essence appears one final time, pleading for the Goddess to stop, indicating how unrelentingly one clings because of this klesha. sam sarvātmikāyai namaḥ | samastopacārān samarpayāmi offer akshatas and namaskar mudra... offering all services in the mind mental and
the deities will offer to you. Eventually the Devi kills him by piercing 142 S ECTION 4 Middle episode (Madhyama Caritra) Chapters 2, 3 and 4 wrought by Mahishasura in detail. It teaches us about the nature of reality at the most basic primordial level. As already stated it is 'Pravrtti-Nivrtti' or the movement of citta vrttis that initially attracts us to
self-realization, though as one more jewel to be sought. We all share their predicament. In other states of consciousness such as dream, deep sleep and meditation we are better connected to this level. Under the wise guidance of the sage Medhas, the king Suratha and the merchant Samadhi attain the best knowledge, knowledge of the Goddess,
knowing whom they can the attain best. Clapping loudly is considered to break up any stagnant or negative energy patterns in the area. "He (Mahishasura) himself has assumed the jurisdictions of Surya, Indra, Agni, Vayu, Chandra, Yama and Varuna and of other gods too. Not being under the
control of my intellect, my mind is afflicted with grief. There is a significance in the gods first approaching Brahma. 'Ekatmata' means identifying as one. The Harivamsha version too suggests a similar interpretation by having the two asuras themselves declare, "By us is all this covered over with tamas and rajas. If tamas can be compared to a brick
wall and rajas to stormy winds that toss about the mind in a tempest, sattva is like a glass wall. "Sir, every being has the knowledge of objects perceivable by the senses in various ways. In fact multiple approaches lead us to the same interpretation. Her presence will be felt in places where Devi Mahatmyam is chanted. The Goddess smote Raktabija
with her spear, thunderbolt, arrows, swords, and double-edged swords, while Kali went on drinking his blood. Similarly Ego will cease to be once these 8 bondages are removed. Meanwhile, in order to ensure the annihilation of the enemies of the gods and also for the well-being of the great gods, there issued forth, endowed with exceeding valour and
strength, Shaktis from the bodies of Brahma, Shiva, Guha, Vishnu and Indra, Whatever was the form of the Godhead, whatever his ornaments and vehicle, in that very form his Shakti advanced to fight the asuras. At an unconscious level we are potentially connected to the collective. Chapter 11 Devi Stuti Immensely pleased with the destruction of
Asuras, all Devas assemble in front of Devi and praise Her with a stuti which is known by the name Narayani Stuti. Likewise She, Vishnu, confers knowledge. If it is not 'Me' it is about 'Mine'. The king now bereft of strength is further robbed of his treasury and army by his own wicked ministers. Such a sattvic
buddhi is of tremendous value in overcoming the tyranny of tamas and rajas. Each of these forms then created a twin male-female form; Mahalakshmi
various traditions. Nobody has ever seen such supreme beauty anywhere. No sooner had the Mother said "Stand fast, O evil-natured one", the gods stationed in the sky cheered, "Victory to thee". Devas request that She must come to their rescue from troubles whenever they think of Her. Instead he addresses their predicament indirectly as a wise
counsellor would in this sort of a situation. However no upadhi can last truly till the end before the Devi's sword of knowledge (gnana). A fierce fight breaks between the two and finally Devi kills him by piercing Shula (Trident) into his heart. It may not be inappropriate to suggest that while ultimately at the transcendental level She is the Supreme
Self or Brahman, in her manifestations as other goddesses She is also the Transcendental in the Phenomenal. The King prays for redemption of his Kingdom and become an indefatigable King in his next birth. Enraged, the Devi pulverised Uddhata with the blows of her mace. Having experienced deceit, cunningness and heartbreak, both the king and
the merchant are deeply disappointed but not disillusioned. Then the Goddess playfully cutting asunder the volley of arrows, killed his horses and their driver with her arrows. I shall then be famed on the earth as Sakambhari. Likewise the winds blew favourably and the sun became resplendent. Then Devi sends Lord Shiva as her envoy to Shumbhari.
and therefore came to be known as Shiva Duti. This is the third hymn in the text. Chapter 5 Two demons, named Shumbha and Nishumbha, have dispossessed the gods, stripped them of their powers and appropriated their wealth and privilege. The Divine Mother Parashakti is the Eternal Infinite Consciousness, who created and manifested as the
universe. This is a serious question that every aspirant needs to reflect over at some stage or the other. Once transformed by the fiery power of Kali they cease to be assuras. The rest of the Bijas are written in the Shatkona starting from the east. Thus the Goddess has two forms-one auspicious and the other terrible. It is Canda and Munda who see the
Devi first and carry this news to Shumbha. This final victory represents the realization of the true Self, the end of all multiplicity, the steady experience of Oneness, and the passage from an everchanging becoming to Pure Awareness or Being. Sivaduti burst into a thunderous and ominous laughter, terrifying the asuras and Sumbha flew into an 155
utmost rage. Yet he loses them later on in life as one would expect in an impermanent and temporal world. 50 om namaścandikāyai doṣaiḥ / na (with pause) or doṣair-na (without pause) hetuḥ samasta•jagatām triguṇāpi doṣaiḥ / na (with pause) or doṣair-na (without pause) hetuḥ samasta•jagatām triguṇāpi doṣaiḥ / na (with pause) or doṣair-na (without pause) hetuḥ samasta•jagatām triguṇāpi doṣaiḥ / na (with pause) or doṣair-na (without pause) hetuḥ samasta•jagatām triguṇāpi doṣaiḥ / na (with pause) or doṣair-na (without pause) hetuḥ samasta•jagatām triguṇāpi doṣaiḥ / na (with pause) or doṣair-na (without pause) hetuḥ samasta•jagatām triguṇāpi doṣaiḥ / na (with pause) hetuḥ samasta•jagatām triguṇāpi doṣaiḥ / na (with pause) or doṣair-na (without pause) hetuḥ samasta•jagatām triguṇāpi doṣaiḥ / na (with pause) hetuḥ samasta•jagatām triguṇāpi doṣaiḥ / na (with pause) hetuḥ samasta•jagatām triguṇāpi doṣaiḥ / na (with pause) or doṣair-na (without pause) hetuḥ samasta•jagatām triguṇāpi doṣaiḥ / na (with pause) hetuḥ samasta•jagatām triguṇām trig
tvamādyā || 7 om ṛṣiruvāca || 1 śakrādayaḥ suragaṇā nihate'tivīrye tasmin•durātmani surāribale ca devyā | tāṃ tuṣṭuvuḥ praṇati namra śiro dharāṃsā vāgbhiḥ praharṣa pulakod•gamacāru•dehāḥ hetuḥ / uccār (with pause) or hetu-ruccār (without pause) || devyā yayā tatamidaṃ jagadātma•śaktyā niśśeṣa•devagaṇa•śakti•samūhamūrtyā |
tāmambikā•makhila•deva•maharsi•pūjyām bhaktyā natāh sma vidadhātu śubhāni sā nah 2 || yasyāh prabhāva•matulam bhagavāna•nanto brahmā haraśca nahi vaktu•malam bhayasya matim karotu || 4 yā śrīh svayam sukrtinām bhavane•svalaksmīh pāpāt•manām krtadhiyām hrdayesu
buddhiḥ | śraddhā satāṃ kulajana prabhavasya lajjā tāṃ tvāṃ natāḥ sma paripālaya devi viśvam || 5 kiṃ varṇayāma tava rūpa•macintya•metat kiṃ•cāti•vīrya•masura•kṣaya•kāri bhūri | kiṃ cāhaveṣu caritāni tavād bhutāni sarveṣu devi | svāhās:
vai pitrganasya ca trpti hetuh- (hetu-ruccār) uccāryase tvamata eva janaih svadhā ca | 8 3 dosaih / vidyāsi (with pause) or dosair-vidyāsi (with pause) or dosair-vidyāsi (without pause) dosair vidyāsi (without pause) dosair vidyāsi (without pause) dosair vidyāsi (without pause) or dosair-vidyāsi (without pause) or dosair-vidyāsi (without pause) dosair vidyāsi (without p
|| 9 śabdātmikā suvi•malargya•juṣāṃ nidhānam- udgītha•ramya padapāṭha•vatāṃ ca sāmnām | devi trayī bhagavatī bhava•bhāvanāya vārttā ca sarva jagatāṃ paramārtti hantrī || 10 medhāsi devi viditākhila•śāstra•sārā durgāsi durgāsi
īṣat•sahā•samamalaṃ paripūrṇa•candra- bimbānukāri kanakot•tama kānti kāntam | atyad•bhutaṃ prahṛ•tamāt•taruṣā tathāpi vaktraṃ vilokya sahasā mahiṣāsureṇa || 12 siddha mantra to eliminate poverty, misery, fear and grant clear mind dṛṣṭvā tu devi kupitaṃ bhrukuṭī•karālam- (karāla-mudyac) udyac chaśāṅka sadṛśac chavi yanna sadyaḥ |
prānān mumoca mahisas•tadatīva citram kairjīvyate hi kupitān•taka•darśanena || 13 devi prasīda paramā bhavatī bhavāya sadyo vināśayasi kopavatī kulāni | vijñāta•meta•dadhu•naiva yadas•tametan- (tameta-nītam) nītam balam suvipulam mahisāsurasya || 14 durge smrtā harasi bhītima śesa jantoh svasthaih smrtā matimatīva śubhām dadāsi |
dāridrya duḥkha bhaya•hāriṇi kā tvadanyā sarvopakāra karaṇāya sadārdra•cittā || 17 ebhir•hatair•jagadupaiti sukhaṃ tathaite kurvantu nāma narakāya cirāya pāpam | sangrāma•mṛtyu•madhigamya divaṃ prayāntu matveti nūnamahitān•vinihaṃsi devi || 18 dṛṣṭvaiva kiṃ na bhavatī prakaroti bhasma sarvā surānarisu vat•prahinosi śastram |
lokān•prayāntu ripavo'pi hi śastrapūtā ittham matir•bhavati teṣām 
(without pause) dharmyāṇi devi sakalāni sadaiva karmāṇ-yatyā) atyādṛtaḥ pratidinaṃ sukṛtī karoti | svargaṃ prayāti ca tato bhavatī prasādāl- loka•traye'pi phaladā nanu devi tena || 16 khapga•prabhā•nikara•visphuraṇais•tathograiḥ śūlāgrakānti nivahena dṛśo'surāṇām | yannāgatā vilaya•maṃśu•madindu•khaṇpa- yogyānanaṃ tava
vilokayatāṃ tadetat || 20 durvṛtta•vṛtta•vṛtta•vṛtta•vṛtta•samanaṁ tava devi śīlaṃ rūpaṃ tathai•tada•vicintya•matulya•manyaiḥ | vīryaṃ ca hantṛ hṛtadeva•parākramaṣya rūpaṃ ca śatru bhaya kārya ti hāri kutra | citte kṛpā samara•niṣṭhu•ratā ca dṛṣṭā tvayyeva devi varade
bhuvana•traye'pi || 22 trailokya•metad•akhilam ripunā•śanena trātam tvayā samara•mūrdhani te'pi hatvā nītā divam ripuganā bhaya•mapya•pāstam | asmāka•munmada•surāri•bhavam namaste || 23 52 ṛṣiruvāca || siddha mantra to get protection śulena pāhi no devi pāhi khapgena cāmbike | ghanţā•svanena naḥ pāhi cāpaj•yāniḥ•svanena ca || iti
prasāditā devair jagato'rthe tathāt•manaḥ | tathet yuktvā bhadrakālī babhūvān•tarhitā nṛpa 24 prācyāṃ rakṣa dakṣiṇe | bhrāmaṇe•nātma•śūlasya uttarasyāṃ tatheśvari || 25 ṛṣiruvāca || || 39 ityetat•kathitaṃ bhūpa sambhūtā sā yathā purā | devī deva•śarīrebhyo jagat traya hitaiṣiṇī || 40 saumyāni yanī rūpāṇi trailokye
vicaranti te | yāni cāt•yartha•ghorāṇi tai rakṣās•māṃs tathā bhuvam || khapga śūla gadādīni yāni cāstrāṇi te'mbike | kara•pallava•saṅgīni tairasmān rakṣa sarvataḥ || 38 26 punaśca gaurī•dehātsā samud•bhūtā yathā•bhavat | vadhāya duṣṭa daityānāṃ tairasmān rakṣa sarvataḥ || 38 26 punaśca gaurī•dehātsā samud•bhūtā yathā•bhavat | vadhāya duṣṭa daityānāṃ tairasmān rakṣa sarvataḥ || 38 26 punaśca gaurī•dehātsā samud•bhūtā yathā•bhavat | vadhāya duṣṭa daityānāṃ tairasmān rakṣa sarvataḥ || 38 26 punaśca gaurī•dehātsā samud•bhūtā yathā•bhavat | vadhāya duṣṭa daityānāṃ tairasmān rakṣa sarvataḥ || 38 26 punaśca gaurī•dehātsā samud•bhūtā yathā•bhavat | vadhāya duṣṭa daityānāṃ tairasmān rakṣa sarvataḥ || 38 26 punaśca gaurī•dehātsā samud•bhūtā yathā•bhavat | vadhāya duṣṭa daityānāṃ tairasmān rakṣa sarvataḥ || 38 26 punaśca gaurī•dehātsā samud•bhūtā yathā•bhavat | vadhāya duṣṭa daityānāṃ tairasmān rakṣa sarvataḥ || 38 26 punaśca gaurī•dehātsā samud•bhūtā yathā•bhavat | vadhāya duṣṭa daityānāma tairasmān rakṣa sarvataḥ || 38 26 punaśca gaurī•dehātsā samud•bhūtā yathā•bhavat | vadhāya duṣṭa daityānāma tairasmān rakṣa sarvataḥ || 38 26 punaśca gaurī•dehātsā samud•bhūtā yathā•bhavat | vadhāya duṣṭa daityānāma tairasmān rakṣa sarvataḥ || 38 26 punaśca gaurī•dehātsā samud•bhūtā yathā•bhavat | vadhāya duṣṭa daityānāma tairasmān rakṣa sarvataḥ || 38 26 punaśca gaurī•dehātsā sarvataḥ || 38 26 punaśca gaurī
mayā•khyātaṃ yathā•vatkatha•yāmi te || 27 28 41 42 | hrīm oṃ | evaṃ stutā surair•divyaiḥ kusumair•nandanod•bhavaiḥ | arcitā jagatāṃ dhūpitā | prāha prasāda•sumukhī samastān praṇatān surān || 30 devyuvāca || 31 vriyatāṃ tridaśāḥ sarve
yadas•matto'bhivānchitam || devāūcuḥ || 32 33 bhagavatyā kṛtaṃ sarvaṃ nakincid•avaśiṣyate || 34 yadayaṃ nihataḥ śatrur asmākaṃ mahiṣāsuraḥ | yadi cāpi varo deyas tvayā•smākaṃ mahiṣāsuraḥ | yadi cāpi varo deyas tvayā•smākam mahiṣāsuraḥ | yadi cāpi varo deyas tvayā•smākam
(pra-vrtti or extraverted psychic energy), Munda (ni-vritti or introverted psychic energy), Munda (ni-vritti or introverted psychic energy), Munda (ni-vritti or introverted psychic energy), are a formidable force to reckon with. Now let us examine the actual myth of the Goddess and her martial exploits. Totapuri might have assessed Sri
Ramakrishna Paramahamsa's ripeness for jIvanmukti which is possible only after you move on to nirguNa-brahman! So, he has given this "shock-treatment" for from the vantage point of aham-brahmasmi which is the jIvanmukta's state no attributes are to be left. But we endure the pain of the sting preparing ourselves for the next drop of honey.
āviveśa || 6 aham suve pitaramasya mūrddhan mamayoni rapsv(a.. First is the phenomenon of Synchronicity. The Goddess said, "It is true. On seeing them, Devi's face becomes black in anger. And for the sake of the well-being of the supreme gods, very valorous and powerful śaktis, having sprung forth from the bodies of Brahma, Siva, Skanda, Vishnu
and Indra, and having the form of each, approached Candika. The Devi is spotted by two Asuras viz. For some spirituality is a pursuit that they reserve for their old age, for their retired lives. Vaishya seeks true knowledge (Gyana) that liberates one from ego and attachment. The aim is to share the sacred Durgā Saptaśatī ("Durgā's 700"), which is also
known as the Devī Māhātmyam ("The Greatness of the Goddess") and the Caṇdī Pātha ("Caṇdī's Text") through the use of romanized Sanskrit. That is why the unleashing of Mahishasura's rajas too has eightfold fury. Be steadfast in combat". Human beings are certainly endowed with
knowledge, but they are not the only beings to be so endowed, for cattle, birds, animals and other creatures too cognise. One follows the other closely. This is exactly what happens in the story. Shumbha is none other than 'Asmita' (sense of 'I' or 'Me'), the pseudo-self that identifies the self with non-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self that identifies the self with non-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self that identifies the self with non-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self that identifies the self with non-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self that identifies the self with non-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self that identifies the self with non-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self that identifies the self with non-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self that identifies the self with non-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self that identifies the self with non-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self that identifies the self with non-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self that identifies the self with non-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-self whereas Nisumbha represents Mamata (sense of 'I' or 'Me'), the pseudo-
of 'Mine'), or the attachment to things that the false self clings to through identification with other objects. Here is the key to the transformation of Canda and Munda. They all praise and pray Devi as the the embodiment of Brahma, Vishnu and Shiva as well as Lakshmi and Parvati. Fighting thus with his half-revealed form, the great asura was
beheaded and slain by the Goddess with the sword. She, the invincible, told Shiva, of smoke-hued matted locks, "Go, O lord, as an ambassador to the presence of Sumbha and Nisumbha. On the other hand the ascendancy of tamas and rajas are undesirable at all stages. S ECTION 1 Overview Chapter 7 Chanda Munda Vadham Chanda and Munda
along with their large army, start fighting with Devi. Markandeya said to his disciple Bhaguri, "Hearing the sage Medhas' words, O great sage, King Suratha who had become despondent due to excessive attachment, the sense of 'mine', and the dispossession of his kingdom, prostrated before the illustrious Rishi of sever penances and immediately
repaired to perform austerities. But as affirmed here the interpretation cannot be loose or arbitrary and has to harmonise all the five approaches delineated above. However for those who are unwavering from the goal the accumulation of divine wealth shall set them free in this very life. vairocanim karmaphaleşu juṣṭām | durgām devim śaraṇam
prapadyā ... ... Many maidens, holding the double-edged sword and shield in their hands are standing at readiness to serve Her. Pierced by the pointed spear of the Goddess, he fell lifeless on the ground, shaking the entire earth with its oceans, islands and mountains. If there is no time to read all 13 chapters, at least the Madhyama Charitra
(chapters 2, 3, 4) can be recited. v Those who cannot do regular parayana can recite Devī Māhātmyam at least on selected auspicious weekdays, lunar days or Navaratri nights. She, the Goddess Durga, the embodiment of the lethal energy of divine anger turned against evil, set herself to destroy the armies of Mahishasura. How can one obtain the
Supreme Self without the death of the false self? Thus Chandika and Kali, the twin aspects of the Goddess fighting the asuras, are now joined by the seven Shaktis of Brahma, Shiva, Kumara/ Skanda, Vishnu, Indra, Varaha and Narasimha. Those who were my constant followers and received favour, riches and food from me, now certainly render
service to other kings. With unlimited devotion I bow to this Goddess. Known as the Shakradi stuti (Praise by Indra and the host of gods). The great Goddess too playfully destroyed all the celestial missiles shot by him. Ascertain who that Goddess too playfully destroyed all the celestial missiles shot by him. Ascertain who that Goddess too playfully destroyed all the celestial missiles shot by him. Ascertain who that Goddess too playfully destroyed all the celestial missiles shot by him.
stands, making the quarters luminous by her lustre. Refer navākṣari kara nyāsaṃ for details. Obviously the false self stands no chance. Unfortunately we continue to suffer till we realize this. In the gita press edition, there is a "hypen" in all these spots to indicate that you can't pause there without a minor change in the text. Yama gave a staff from his
own staff of death and Varuna, the lord of waters, gave her a noose. Visualise deity on crown lotus and self moving into meditational deity. With no other support Shumbha, the false self has to battle it out alone. Trayangam is a method in which
we need to chant three prayers - Devi Kavacham, Argala Stotram and Devi Keelakam followed by Navakshari Mantram. The Devi said "In the time of Vaivasvata Manu, when the twenty-eighth yuga has arrived two other great asuras, Sumbha and Nisumbha will be born. Torn to pieces by Aindr's thunderbolt which come down upon them, the demons
the offspring of diti and danu, fell on the earth in hundreds, streams of blood flowing. Note: The esoteric interpretation is not an afterthought as some might think after seeing varying interpretation by enthusiastic writers. Seeing his army being destroyed thus, Mahisasura terrified the troops of the Devi with his buffalo form, hitting some by muzzle,
trampling some by the hooves, lashing at some with his tail, and tearing others with his horns. My wife and sons have misappropriated my riches, and made me devoid of wealth. Being completely overcome by the valour of the Goddess only half of his self could emerge. 

| sarva mangala ma
nārāyaṇi namo'stu te || This dedication has been undertaken as an offering to the lotus feet of Adi Parashakti, the Supreme Being and Divine Mother. e.g.: śrī, śiva, śvarūpeṇa r retroflex (as in rumble) e.g. sarvaṃ ş retroflex (as in rumble) e.g. sarvaṃ ş retroflex (as in shadow) _ underline indicates words that are grouped together in the original Sanskrit text e.g. • indicates aids to assist
pronunciation of long words e.g. sarva•mangala•māngalye or e.g. viṣṇu, vaiṣṇavī ṣ: as in "sharp" e.g.: mānuṣebhiḥ, viṣṇu, vaiṣṇavī sarvamangalamāngalye s: regular 's' as in sarva mangala māngalye or e.g.: wāhā, surā sarva mangalamāngalye s: regular 's' as in "spirit" e.g.: svāhā, surā sarva mangala māngalye Long vowels (e.g. ā) are held twice as long 113 Consonants no : as in king, ring e.g.: pingala ñ: as in canyon e.g.: kuñjika no :
pronounce the letter n with tongue rolled up. Action, contemplation and knowledge are the three stages through which we have to pierce through the veil of Prakriti or three Gunas. Again, assuming a terrible form on the mountain Himalaya, I shall destroy the demons for the protection of the sages. Seeing this, an Asura known as Raktabija comes and
fights with Devi. But first let us understand Shumbha and Nishumbha. If you split it into 4 quarters (with four pauses), you'll have to make some small changes. Pray for purification of mind (when mind becomes pure and free from desires it attains liberation). One is hot pursuit of whatever is deemed attractive to the senses while the other is a
sensitive withdrawal from those that hurt from past experience. Of these battalions, some beat drums, some blew conches and others played on tabors in that great martial festival. Madhyama charitra Chapters 2, 3, 4 - attributed to Maha Lakshmi 3. Madhu is thus potentially tamasic. Asmita along with the sense of Mamatva, is among the five
causes of suffering. But Shumbha-Nishumbha and their generals represent the limitation of buddhi, which is another name for sattva. So what to do? The first episode reveals the Primordial Mother Adi Sakti or Moola Prakrti in her dark, deluding aspect (Tamas) that ensnares humankind through the psychological afflictions of ignorance and
attachment, through the influence of tamas and rajas. She will play major role in the future course of events along with the auspicious form of Ambika. Vairagya can be true dispassion or it can also be sensitive withdrawal due to a bad experience. Nevertheless she incarnates in manifold ways; hear it from me. As described in the commentary on the
first episode, the three gunas are part of the same cosmic process of manifestation, they are part of the same veiling power of Prakrti or Maha Maya. The interspace between the three worlds was pervaded by Shumbha's war cry, but the dreadful thunder-clap of the Goddess smothered that too. This is the great dictum, the Mahavakya of the Devi
Mahatmyam. devī māhātmyam 8. But the asura armies vastly outnumber the gods. How are my sons? One starts taking pride in one's sadhana. Till then all along he had not realized that the Goddess, the Supreme Self is the rider. Issuing these orders, Sumbha, the lord of the asuras, the cruel despot, set out surrounded thousands of huge forces.
(Astra means a fiery missile, so here we are tracing a subtle circular shield of fire, to protect us while we practice. The gods along with the divine seers lauded the Goddess, the gandharva chiefs sang and the bevies of apsaras danced in celebration of Mahishasura's end. How intoxicating and blinding can power and strength be! Lord Vishnu said "If
you are satisfied with me, you must both be slain by me now. The slaying of Madhu and Kaitabha is also narrated in the same chapter by sage Medhas to the deposed king Suratha and the ruined merchant Samadhi. The ears are symbolic of sound or Sabda which is another name for Nada that marks the start of cosmogenesis. Chanda denotes
'passionate pursuit' while Munda denotes sensitive 'introverted withdrawal'. Salutations always to her who is ever auspicious. The power of pravrtti is channelized as abhyasa while nivrrti can become true vairagya. 'Medhas' is another word for 'buddhi' or 'intellect'. However unlike Mahishasura's destructive and egoistic rage Her anger is divine or
righteous anger that counters demoniac or unrighteous anger. And, O Mother of spotless countenance, whatever mortal shall praise you with these hymns, may you, who have become gracious towards us, also be gracious to him and bless him to be fortunate, O Ambika!" Goddess Bhadrakali who was thus propitiated by the gods for their own sake
and that of the world, said "Be it so" and vanished from their sight. Hearken to what has been said by him, who has vanquished all the foes of the asuras and whose command has never been transgressed even by the devas. The treasures which I gathered with great difficulty will be squandered by those ceaseless spendthrifts addicted to improper
expenditures". Well-pleased, I bestow those boons to you both". This story too has a familiar beginning with 'ya devi sarva bhuteshu', indicating that the devi is present in all creatures as consciousness, as power,
as intellect, as memory, as sleep, as delusion, as desire, as activity, as prosperity, as forgiveness, and so on, reminding us of the Vibhuti Yoga of Gita. Likewise seated upon Garuda, holding conch, club, bow and sword in hand, came Vaishnavi, the Shakti of Vishnu. The Mother-goddesses who emerged from them danced drunk
with the asura's blood. She holds in Her hands the discus & club, double-edged sword & shield, arrow & bow, noose & the mudra connecting the thumb and pointer fingers extended upwards, indicating the granting of wisdom. Her intrinsic nature is fore, and upon Her head, She wears the moon as a crown. Some had their arms cut off, some others
their necks. However their light is not real like the light from the sun. Hundreds of asuras came into being from the stream of blood that fell on the ground as he received multiple wounds by the lances, spears and other weapons. You who are such, come to me, since we are the enjoyers of the best objects. Thus, Suratha, the best of warriors, having
attained the boon from the Goddess, shall obtain another birth through Surya and shall be the eighth Manu named Savarni". hinasti daitya tejāṃsi svanenā•pūrya yā jagat | sā ghaṇṭā pātu no devi pāpebhyo naḥ sutāniva || etat kṛtaṃ yat kadanaṃ tvayādya dharma dviṣāṃ devi mahāsurāṇām | rūpai•ranekair bahu•dhātma mūrtiṃ kṛtvāmbike tat
prakaroti kānyā || 30 vidyāsu śāstreşu vivekadīpe- şvād•yeşu vākyeşu ca kā tvadanyā | mamatva•garte'ti•mahān•dhakāre vibhrā•mayat•ye tadatīva viśvam || 31 23 jvālā•karāla•matyugra•maśeṣāsura sūdanam | triśūlaṃ pātu no bhīter bhadrakāli namo'stu te || 29 27 viśveśvari tvaṃ paripāsi viśvaṃ viśvaṃ viśvam | viśveśa•vandyā
bhavatī bhavanti viśvā•śrayāye tvayi bhakti namrāḥ 32 || 33 devi prasida paripālaya no'ribhiter- nityaṃ yathā•sura vadhā•dadhu•naiva sadyaḥ | pāpāni sarva jagatāṃ praśamaṃ nayāśu utpāta•pāka janitāṃśca mahopasargān || 48 siddha
mantra to obtain happiness praṇatānām prasīda tvam devi viśvārti•hārini | trailokya vāsinā mīDye lokānām varadā bhava || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha | tam vṛṇudhvam prayacchāmi jagatā•mupakārakam || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha | tam vṛṇudhvam prayacchāmi jagatā•mupakārakam || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha | tam vṛṇudhvam prayacchāmi jagatā•mupakārakam || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha | tam vṛṇudhvam prayacchāmi jagatā•mupakārakam || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha | tam vṛṇudhvam prayacchāmi jagatā•mupakārakam || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha | tam vṛṇudhvam prayacchāmi jagatā•mupakārakam || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha | tam vṛṇudhvam prayacchāmi jagatā•mupakārakam || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha | tam vṛṇudhvam prayacchāmi jagatā•mupakārakam || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha | tam vṛṇudhvam prayacchāmi jagatā•mupakārakam || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha | tam vṛṇudhvam prayacchāmi jagatā•mupakārakam || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha || tam vṛṇudhvam prayacchāmi jagatā•mupakārakam || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha || tam vṛṇudhvam prayacchāmi jagatā•mupakārakam || devyuvāca || 35 36 varadāham surāganā varam yanmana sec•chatha || tam vṛṇudhvam prayacchām yanmana sec•chatha || tam vṛṇudhvam yanmana sec•chatha || tam vṛṇudhvam yanmana sec•chatha || tam vrayacchām yanmana sec•chatha || tam vrayacchām yanmana sec•chatha || tam vrayacchām yanmana sec
mahāsuram || durgā devīti vikhyātam tanme nāma bhavişyati | puna•ścāham yadā bhīmam rūpam kṛtvā himācale || 37 38 siddha mantra to pacification of miseries in the triple world and destruction of our enemies 49 50 rakṣāṃsi bhakṣa•yiṣyāmi munīnām trāṇa•kāraṇāt | tadā mām munayaḥ sarve stoṣyantyā namra mūrtayaḥ || sarvā bādhā
praśamanam trailokya•syā•khileśvari | evameva tvayā kārya•masmad vairi•vināśanam || 39 bhīmā devīti vikhyātam tanme nāma bhaviṣyati | yadāruṇā•khya•sya, hitārthāya vadhi•ṣyāmi mahāsuram || 53 40 vaivas•vate'ntare prāpte aṣṭā
viṃśatime yuge | śumbho niśumbhaś• cai•vānyā•vutpat•syete mahāsurau || 41 nanda gopa gṛhe jātā yaśodā garbha sambhavā | tatastau nāśa•yiṣyāmi vindhyā•cala•nivāsinī || 42 punarapyati•raudreṇa rūpeṇa pṛthivītale | avatīrya hani•ṣyāmi vaipra•cittāṃstu dānavān || 51 52 bhrāmarīti ca māṃ lokāstadā stoṣyanti sarvataḥ | itthaṃ yadā yadā bādhā
dānavotthā bhavisyati || 54 tadā tadā vatīr•yāham karisyām•yari samksayam || 55 om 43• bhaksa•yantyā•śca tānugrān vaipracittān mahāsurān | raktā dantikām || 45 tadā tadā vatīr•yāham karisyām•yari samksayam || 45 bhūyaśca śatavār•sikyā•manā
vṛṣṭyā•manam•bhasi | munibhih saṃstutā bhūmau saṃbha•viṣyāmya yonijā || 46 tataḥ śatena netrāṇāṃ nirīk•ṣiṣyāmi yanmunīn | kīrta•yiṣyanti manujāḥ śatākṣīmiti māṃ tataḥ || 47 83 ŪTTARA CARITRASYA chapter 12 dhyānam oṃ vidyud dāmasamaprabhāṃ mṛgapati skandhasthitāṃ bhīṣaṇāṃ kanyābhiḥ karavālakheṭa vilasad•dhastābhirā sevitām
hastai•ścakra gadāsi kheṭa viśikhāṃścāpaṃ guṇaṃ tarjanīṃ bibhrāṇāmanalātmikāṃ śaśidharāṃ durgāṃ trinetrāṃ bhaje || oṃ aiṃ hrīṃ klīṃ agni durgā caṇḍikāye vicce namaḥ The Devi said, "With a concentrated mind, whoever shall pray to me constantly with these hymns, I shall without doubt put an end to all his troubles• Whoever extols my
deeds relating to the destruction of Madhu and Kaitabha, the killing of Mahishasura and likewise the slaughter of Shumbha and Nishumbha, whoever listens devotedly with a focused mind, to my glories sung in this Mahatmyam, on the eighth, the fourteenth and on the ninth days of the fortnight, to them nothing bad shall happen, nor calamities that
arise from wrong doings nor poverty nor separation from beloved ones. Busyness is inherent to rajas. From every drop of blood that falls from his body on to the ground, another equivalent Asura comes into being and fights with Devi. The Goddess said, "Roar, roar, O fool, for a moment till I drink this wine. They are the result of the impressions of
                     lifetimes and choices made in those lives, choices that have become embedded in our psyche as stubborn psychological traits. S ECTION 1 Overview and brief describes the destruction of Madhu Kaitabha. One is a purely negative
and gross expression that seeks material pleasures while the other is a divine and subtle expression that takes the individual inward, closer to the Supreme Being. Either ways prayers work. Their enemies having been destroyed, the gods, relieved of uncertainty in their minds, began to enjoy their shares in yagnas and weild their authorities as before.
Devi orders Chamunda to open Her mouth and drink all the blood that falls from the body of Raktabija. Dwelling here, I do not know anything about the welfare of my sons, kinsmen and wife. Graced by the disciples of the sage the hermitage is inhabited by wild beasts tamed of their ferocity. Thereupon he fell to the ground. It is none other than the
practitioner, the jiva, you and me. Streams of blood from the asuras, elephants and horses flowed immediately like large rivers amidst that army of the asuras. This is the very nature of desire, of rajas. And that happens only through Divine grace, or through great merit in many lives, or through the grace of a Sadguru. Quickly Chandika pierced him in
the heart with a swiftly hurled spear. Then the Goddess Durga, the destroyer of difficulties and afflictions, became angry and cut asunder those discuses and arrows with her own arrows. It is not easy to get rid of these Pashas. *** To understand this you must remember the fact that Advaita posits a Nirguna Brahman (An attribute-less Brahman).
Then the Argala - bolt - asking for a particular form of intervention of that Shakti in the seeker's life. The Asura army surrounds Kali Devi. Thus the conflict between the righteous and unrighteous and unrighteous army surrounds Kali Devi. Thus the conflict between the righteous and unrighteous and unrighteous and unrighteous and unrighteous army surrounds Kali Devi. Thus the conflict between the righteous and unrighteous army surrounds Kali Devi.
the world that is created by Her own Self. Devi kills by piercing the asura with Her spear of knowledge (gnana). The mountain is not just an immovable lifeless object but the abode of the immovable Self, the unchanging consciousness. Patanjali (Yogasutra, 2.6) defines 'Asmita' as "dgdarsanasaktyorekatmatevasmita". Two demons, named Shumbha
and Nishumbha, have dispossessed the gods, stripped them of their powers and appropriated their wealth and privilege. Shumbha first sends the smooth talking messenger Sugriva to court her. You always get what you pursue with a focused mind, whatever you meditate on you attain that. Sugriva reaches the abode of Devi and conveys Shumbha's
message that it will be apt for her to marry Shumbha and enjoy all wealth. Where there is this sense of 'I' automatically there will be a sense of 'mine' as an extension of the false sense of 'I' automatically there will be a sense of 'mine' as an extension of the false sense of 'I' automatically there will be a sense of 'mine' as an extension of the false sense of 'I' automatically there will be a sense of 'mine' as an extension of the false sense of 'I' automatically there will be a sense of 'I' automatically the 'I' automaticall
them. This innate 'nature,' which is inborn in each of us, present in our genetic material, controls how we experience the world. What can I do since there stands my illconsidered vow taken long ago? But the Devi's Sattvic power can overcome the mightiest asuric force though after a short-lived play of power. If anyone else stands up as her saviour,
let him be slain, be he a god, a yaksa or a gandharva." As commanded by Shumbha, the asura Dhumralochana, marched past quickly, accompanied by sixty thousand asuras. Flaming portent-clouds that were in evidence earlier, vanished and the rivers kept within their courses after Shumbha's collapse. So let Shumbha come here or Nishumbha of
 great strength. The first chapter is the only chapter of the first episode. In that battlefield the battalions of the Goddess fought in such a manner with the asuras that the gods were pleased and showered flowers from heaven. The Devas assemble in front of Lord Brahma, Lord Maha Vishnu and Lord Shiva who get very angry after listening to their
plight. Kali accomplishes Her mission by severing the heads of Canda and Munda and delivering them to Chandika who is none other than Ambika. He too hurled his lance at the Devi. Nishumbha is the brother of Shumbha. Due to false knowledge, Jiva is proud of his body being special (e.g. human body, white or black) This bondage is very powerful
and no theroetical knowledge of God can remove this. Saying "Be it so", Lord Vishnu, the great wielder of conch, discus and mace, took them on His loins and there severed their heads with His discus. Due to any reason, Parayana is stopped in between a chapter; the whole chapter should be read again. By my power, animals like lions, robbers and
enemies, flee from a distance from one who remembers this story of mine". But you can just snap a bunch of times and mentally think of the 10 directions. Released from the influence of YogaMaya, Lord Vishnu awoke and saw those two evil demons Madhu and Kaitabha, of exceeding power, with eyes red in anger, endeavouring to devour Brahma.
That is, our spiritual growth and understanding of the Chandi exposes the hidden meanings of the Bhagavati, the Mahamaya entangles humans into delusion forcibly drawing the minds of even the wise. Then regaining consciousness, Nisumbha seized his bow and struck with arrows the Goddess, Kali and the
Mahatmyam, SriDevi Mahatmyam, Devi Mahathmyam, Devi Mahat
Parishath, Bollepalli Satyanarayana, Bollepalli Satyanarayana, Bource:: Devi Mahatmyam (Durga Saptashati or Chandi Path) is a powerful text dedicated to Goddess Shakti. And this merchant has been disowned by his children, wife and servants, and forsaken by his own people; still he is inordinately affectionate towards them. In spite of our deep
hurts we still cling on to our old ways and old associations. Bhuhu refers to the Earth, bhuvaha refers to a level higher than that, like a heaven or astral realm. Conquering this original desire will release us from this endless cycle of desire, which leads to the cycle of gratification and sorrow when these
desires are not fulfilled. Filling the sky and the guarters with her roars, Narasmihi, roamed about in the battle, devouring other great asuras torn by her claws. Which man in the three worlds dare stand before 150 Shumbha and Nishumbha? But if one hankers after the fruits of the world without being able to see Her behind this world or its fruits,
sooner or later the inevitable result of this obsession with gathering honey is pain. Let the fifty asura families of Kotiviryas and the 152 hundred families of Notiviryas and 152 hundred families of Notiviryas and 152 hundred families of N
reactivity (vairagya) (abhyasavairagyabhya. Seeing him advancing, the Goddess blew her conch, and made an extremely unbearable twang of her bow-string. : hrīm ū : long form of u e.g.: krtam r : rolled r e.g.: krtam r : ro
forth, Parvati became dark and was called Kalika (dark) and took her abode on mount Himalaya. Now let us look into details what these chains are. Hence this, my Mahatmyam, must be chanted by those of concentrated minds and listened to constantly with devotion, for it is the supreme way to well-being". The merchant Samadhi, on the other hand,
has grown wise and dispassionate. However buddhi is not the same as the Self or Atman. kīlakam 5. Desire and cravings are the source of all suffering. This needs the grace of Mahalakshmi who can bestow daiva sampada or divine wealth to Her devotee. Notice how Shumbha who was infatuated by "the jewel among women" now hates "that vile
woman." This is how raga (infatuation) and dvesha (aversion) are related to each other. Neither fear from enemies, robbers, kings, nor from weapons, fire and floods. Thus what coalesces into the Devi's auspicious form is actually Her own power. Honoured with ornaments and weapons by the remaining gods too, the Goddess roared with loud
laughter again and again. As many drops of blood fell from his body, so many persons with his valour, strength and prowess came into being. Maheshvari arrived, mounted on a bull, holding the great trident, with huge serpents for bangles, with the digit of the moon as an ornament. If you are unsure of that, then let the asuras strike her in battle with
all the weapons. Devi fights with him for a while and then kills him with Shula by standing his neck. The gods too are bewildered and frustrated by the ever-multiplying Raktabija. The first three Bijas of the Navarna mantra are written in the centre of the Shatkona. It is neither prayrtti nor nivrtti that is the problem. Thus ego has total 56 types of
hatered in waking state. Only Mother's kindness can kill this demon and free us from this chain. Around her neck is a garland of red skulls. Thus spoke the devas. From a distance though it appears as if the glass chimney is the source of light. Chapter 8 Raktabija Vadham
Shumbha orders the entire Asura army to be assembled to fight Devi. Seeing the great asura bloated with rage advancing towards her. Chandika assumed an angry mood in order to slay him. The asura rained showers of arrows on the Goddess in battle just as a cloud showers rain on the peak of Mount Meru. What is the way out then? 11 Gauri
APPENDIX yantra The Chandika Chakra yantra is constructed by drawing an eight petalled lotus with a Shatkona (six-pointed star) in its centre. He just rushed to war compulsively, compelled by his fiery rajas. Then the lion, leaping up and seating itself at the centre of the elephant's forehead, engaged itself in a hand to hand fight with that enemy of
the gods. Others played their musical instruments and the bevy of celestial nymphs (apsaras) danced. While doing this, you can snap your fingers. But they have to be killed first before they lose their asuric identity. Hearing the report from his messenger, the enraged asura monarch told Dhumralochana, a chieftain of the daityas, "O Dhumralochana,
hasten together with your army and fetch that shrew here by force, unnerving her by dragging her by her hair. This is the meaning of Mahishasura assuming lordship over all jurisdictions of the gods. Do you not see this?" "Even so men are hurled into the whirlpool of attachment, the pit of delusion, through the power of Mahamaya the Great delusion,
who makes the continuance of the cycle of worldly existence possible. His army also gets destroyed by Devi's Vahana (Vehicle), the Lion. The cycle of samsara and its inevitable sufferings goes on as long as man does not realize that it is the Self (Atman) that is the rider and not the body or mind or pseudo-self. Traditionally, ones snaps in each of the
10 directions (front, front-right, right, ri
psychological and behavioural functioning. Pierced by his swaying horns, the clouds went into pieces. Although I know it I do not comprehend how the mind is prone to love even towards worthless kinsmen? Until you have conquered this innate nature, you will have to experience its many limitations. In Chapter 8 of Durga Saptshati, when Demons
Chanda and Munda died, Shumbha the demon king becomes angry and ordered his army to start attacking. And others, though rendered headless, fell and rose again. Shakti - uncontrolled - is like a sword that can cut through anything and everything, good or bad. In fact the merchant's wife and sons misappropriate his wealth and cast him out. Now
that we know who the gods and demons are, it is not difficult to understand why the span of the war is for hundred years, Again, I shall incarnate on earth in a very terrible form and shall slay the descendants of asura Vipracitti. This is the significance of the metaphor of fighting in mid-air. Hitting some by muzzle, trampling some by the hooves,
lashing at some with his tail, tearing others with his blood, combatants of his stature and might. To Thee we offer our humble
obeisance..." While the gods were thus engaged in extolling the Unvanquished (Aparajita) Goddess, Parvati came there to bathe in the waters of the Ganga. Kalika destroys the eight nooses so that one can be liberated. Then the asura Nishumbha, bloated with anger, seized the spear and that also, as it came, the Goddess powdered with a blow of her
fist. She creates this entire universe, both moving and unmoving. Her three eyes are shining and Her bud-like mouth is extremely beautiful. But this can be achieved only by uniting together all the powers of the gods and orienting them back to the Supreme Being. Deprived of their lordships and sovereignties, expelled by the two mighty asuras, the
gods thought of the invincible Devi. Etymological examination of the words used, cross-scriptural references, oral teaching from the Guru, various commentaries and finally the inner experiences that a practitioner goes through, all these provide more authority to the esoteric interpretation. sā yācitā ca vijñānam tustā rddhim prayacchati DM 12:37 If
pleased, she confers both earthly prosperity as well as Wisdom. A mere humkara of the Devi is enough to kill Dhumralochana. The goddess (Self) illumines not just the Himalayas (body) but the entire universe. So that is why these three were/are considered crucial part of the Chandipaath. To make matters worse most of us waste away this precious
life without any conscious awareness of what is happening within. Shumbha is indeed the sovereign of the three worlds and likewise is also Nishumbha. Laughing fiercely, Kali of the terrible countenance mounted the great lion and rushed at Chanda. Then he changes his tactics. 47 om namaścandikāyai om rşi ruvāca || bhagnām śaktim nipatitām
dṛṣṭvā krodha•samanvitaḥ | cikṣepa cāmaraḥ śūlaṃ bāṇais•tadapi sācchinat || 13 1 nihanyamānaṃ tat sainya•mavalokya mahāsuraḥ | yathā meru gireḥ ṣṛṅgaṃ toya•varṣena toyadaḥ tasyac chittvā tato devī līlayaiva śarotkarān | jaghāna
turagān•bāṇair•yantāraṃ caiva vājinām || || || 2 yuddhya•mānau tatastau tu tasmān nāgān mahīṃ gatau | yuyudhāte'tisaṃ•rabdhau prahā•rairati•dāruṇaiḥ || 16 4 udagraśca raṇe devyā śilā•vṛkśā dibhirhataḥ | dantamuṣṭi talaiś•caiva karālaśca
nipātitaḥ || 17 ciccheda ca dhanuḥ sadyo dhvajam cāti•samuc•chritam | vivyādha caiva gātreṣu chinna•dhanvā viratho hatāśvo hata•sārathiḥ | abhya•dhāvata tām devīm khaDga carma dharo'suraḥ || 6 evam samkṣī•yamāṇe tu svasainye mahiṣāsuraḥ māhiṣeṇa svarūpeṇa trāsa•yāmāsa tān gaṇāṇ || cikṣepa ca tatas
tattu bhadra kālyām mahāsurah | jājvalya•mānam tejobhī ravibimba mivāmbarāt || 9 || 20 | 21 kāṃścit•tuṇda•prahāreṇa khurak•ṣepais tathāparān | lāṇgūla•tāDi•taṃścanyāñ śṛṅgā•bhyām ca vidāritān || 10 22 vegena kāṃścidaparān nādena bhramaṇena ca | niḥśvāsa•pavane•nānyān pātayāmāsa bhūtale || 23 11 soʻpi śaktiṃ mumocātha
devyāstā•mambikā drutam | huṃkārā•bhihatāṃ bhūmau pātayāmāsa niṣprabhām || biḌā•lasyā•sinā kāyāt pātayāmāsa vai śiraḥ | durdharaṃ durmukhaṃ cobhau śarair•ninye yamakṣayam tasyāḥ khaḌgo bhujaṃ prāpya paphāla nṛpanandana | tato jagrāha śūlaṃ sa kopā daruṇa locanaḥ || 8 hate tasmin mahāvīrye mahiṣasya camūpatau | ājagāma gajā
rūDhaś cāmarastri daśārdanah || devī kruddhā qadā•pātaiś cūrna•yāmāsa coddhatam | bāskalam bhindi•pālena bānai•stāmram tathān•dhakam || 18 ugrāsya•mugra•vīryam ca tathaiva ca mahāhanum trinetrā ca triśūlena jaghāna parameśvarī || 19 simha māhatya khaDgena tīksna•dhārena mūrdhani | ājaghāna bhuje savye devī mapyati vegavān || 7
dṛṣṭvā tadāpa•tacchūlaṃ devī śūlam amuñcata | tacchūlaṃ satadhā tena nītaṃ sa ca mahāsuraḥ || tataḥ siṃhaḥ samutpatya gaja•kumbhān•tare sthitaḥ | bāhu•yuddhena yuyudhe tenoc cais•trida•śāriṇā || 14 12 nipātya pramathā•nīka•mabhya•dhāvata so'suraḥ | siṃhaṃ hantuṃ mahādevyāḥ kopaṃ cakre tato'mbikā so'pi kopān•mahāvīryaḥ
khurak•şunna•mahītalah | śrngā•bhyām parvatānuccām•ścikṣepa ca nanāda ca || || 24 25 48 vega•bhramaṇa•vikṣunnā mahī tasya vya•śīryata | lāngūlenā•hata•ścāb•diḥ plāva•yāmāsa sarvatah || ṛṣiruvāca || 26 dhuta•śṛngavi•bhinnāśca khaṇḌaṃ khaṇḌaṃ yayur•ghanāḥ | śvāsā•nilāstāḥ śataśo nipetur nabhasoʻcalāḥ || 27 iti krodha
samādh•māta•māpa•tantam mahāsuram | dṛṣṭvā sā caṇDikā kopam tadva•dhāya tadākarot || 28 evamuktvā samutpatya sārūDhā tam mahāsuram | pādenā•krāntas tayā nija•mukhāt tataḥ | ardha•niṣkrānta evāsīd devyā vīryeṇa saṃvṛtaḥ || 41 ardha•niṣkrānta evāsau yudhya•māno
mahāsuraḥ | tayā mahāsinā devyā śiraś•chittvā nipātitaḥ || 42 sā kṣiptvā tasya vai pāśaṃ taṃ babandha mahāsuram | tatyāja māhiṣaṃ rūpaṃ so'pi baddho mahāmṛdhe || 29 tato hāhākṛtaṃ sarvaṃ daitya sainyaṃ nanāśa tat | praharṣaṃ ca paraṃ jagmuḥ sakalā devatāgaṇāḥ || tataḥ siṃho'bhavat•sadyo yāvat tasyāmbikā śiraḥ | chinatti tāvat puruṣaḥ
khaDga pāṇira•dṛśyata || 30 tata evāśu puruṣaṃ devī ciccheda sāyakaiḥ | taṃ khaDga•carmaṇā sārdhaṃ tataḥ so'bhūn•mahāgajaḥ 39 43 tuṣṭu•vustāṃ surā devīṃ saha divyair maharṣibhiḥ | jagur gandharva patayo nanṛtuścāp sarogaṇāḥ || 44 || 31 oṃ kareṇa ca mahāsiṃhaṃ taṃ cakarṣa jagarja ca | karṣa•tastu karaṃ devī khaDgena nira•kṛntata || 32
tato mahāsuro bhūyo māhiṣaṃ vapurās•thitaḥ | tathaiva kṣobhayā•māsa trailokyaṃ sacarācaram || 33 tataḥ kruddhā jaganmātā caṇDikā pānamuttamam | papau punaḥ punaścaiva jahā•sāruṇa locanā || 34 nanarda cāsuraḥ so'pi balavīrya•madod•dhataḥ || viṣāṇābhyāṃ ca cikṣepa caṇdīkāṃ prati bhūdharān || sā ca tān prahitāṃ•stena cūrṇa•yantī
śarot•karaiḥ uvāca taṃ madoddhūta mukha rāgā kulākṣaram devyuvāca || || 35 36 37 garja garja kṣaṇaṃ mūDha madhu yāvat•pibāmyaham | mayā tvayi hate'traiva garji•ṣyan•tyāśu devatāḥ || 38 49 MADHYAMA CARITRASYA chapter 4 dhyānam oṃ kālā•bhrābhāṃ kāṭākṣai•rarikula•bhayadāṃ maulibad•dhen•durekhāṃ śaṅkhaṃ cakraṃ kṛpāṇaṃ
triśikha•mapikarai•rudva•hantīm trinetrām | simha•skandhā•dhirūDhām tribhuvana•makhilam tejasā pūrayantīm dhyāyed durgām jayā•khyām tridaśa•parivṛtām sevitām siddhi kāmaiḥ || om aim hrīm klīm jaya durgā caṇḍikāye vicce namaḥ Shakradi•stuti The longest and most eloquent of the Chandi's four hymns. mūrdhanmama yonirapsvantaḥ
samudre | ya evam veda | sa daivīm sampadamāpnoti || 7 ka e ī la hrīm ha sa ka la hrīm ha s
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bhadrāyai niyatāḥ praṇatāḥ sma tām || 8 tāmagnivarṇāṃ tapasā jvalantīṃ Nishumbha's character is not highlighted much so far apart from him being the younger brother of Shumbha, as dear as life itself to Shumbha. Here again we share their plight. This desperate instinctive grasping or cliniging to the attachments of the limited self or ego-awareness is the final klesha, Abhinivesha. Thus while Shumbha represents subjective ego-awareness, Nishumbha represents the attachment to all its objective attributes. The esoteric interpretation is inherent to the myth as will be evident when one examines the myth through various approaches. Vanquishing me here let him easily win my hand in marriage. The nine Goddesses and their functions as aspects of Consciousness are given below. On his return to his kingdom he is again attacked by powerful enemies. The three-eyed Supreme Isvari killed Ugrasya, Ugravirya and Mahahanu too with her trident. They flatter Shumbha with an account of his riches and powers, all stolen from the gods. They repaired to the sandy banks of a river in order to obtain a vision of the Mother. Resolving thus, the devas went to Himavat, lord of the mountains, and there extolled the Devi, who is the illusive power of Vishnu. 151 Thus ends the sixth chapter – 'The Slaying of Dhumralochana' -of Devi-Mahatmya in Markandeya Purana. The chief carrier of prana

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her. In hundreds and thousands the Goddess and Shumbha split the arrows shot by each other. No matter how extensive Her manifestation may becomes She continually craves reunion with the Absolute, and when she merges again with the Absolute the universe dissolves. 165 The other approach to understanding Madhu and Kaitabha is
etymological. In this long cycle of innumerable births called samsara chakra, man goes through to the light on the other side. All these are necessary at the initial stages of awakening Shakti. This Mahamaya is the Yoganidra, the Superconscient sleep of Vishnu, the
Lord of the world. Salutation to her who is the Primordial Prakrti and the ever Benign. One method uses the following order: 1. What constitutes her nature?
denotes proud of being related to one's birth. Dhumralochana means 'one of smoky vision', thus denoting distorted perception. The king said, "Venerable sir, who is that Devi whom you call Mahamaya? A rope that will sooner or later be burnt cannot bind us for long. Those who seek demoniac wealth take to the purely negative and demoniac
expression of rajas and are deemed to be bound further and to suffer in the quagmire of perpetual desire, while those who take to a positive expression of rajas seek divine wealth and are eventually deemed for liberation from suffering of all kinds. Below the manipura chakra is asura kshetra (field of demoniac consciousness), while daiva kshetra (field of demoniac consciousness), while daiva kshetra (field of demoniac consciousness).
of divine consciousness) starts from manipura. That is why Kali tells Ambika, "In this sacrifice of battle, here have I brought you the heads of Chanda and Munda the great beasts. Mahishasura and 131 his generals represent Rajo-guna. Then looking at her, who had come into being from the assembled lights of all the devas, the immortals who were
oppressed by Mahishasura experienced great joy. kuñjikā stotram 11. Even so, he rises up in desperation, as a monster with ten thousand arms, suggestive of desperate grasping or clinging to the the countless fragments of all that one considers as one's own, the countless notions of 'mine' that sustain the notion of a separate self, that only serves to
separate us from the Infinite One. In spite of the last of his weapons being destroyed by the Goddess, the distinguished asura leaped at her swiftly, bringing his fist down on her heart. Lord Krishna further confirms it by affirming that he himself is the world destroying Kala engaged in destroying the world (kalo'smi lokakayaktpravddho
lokansamahartumiha pravtta%, 11. Canda and Munda try to tempt Shumbha by telling him that there is something beyond buddhi. may also not stop one from dharma. Thereby troubles subside, as also the terrible afflictions of planets. This is our predicament. 10 organs and 5 koshas of body are the place where fear is generated thus making the
number 50 of Kautivirya demons. 4 - Shankaa (Doubt): this fourth bondage is shown as Dhaumra demon. The destruction of Chanda and Munda needed the terrible Kali. An asura named Bidala fought in that battle surrounded by five billion chariots. While Canda showered arrows at her, Munda hurled discusses in thousands at her eyes. But surely, as
an embodiment of the Supreme Goddess, wouldn't She be consciously aware? Filling the quarters with roars from her gaping mouth, Kali suffused the sounds of the bow-string, lion and bell by her terrific roars. The messenger said, "O Devi, Shumbha, lord of asuras, is the supreme sovereign of the three worlds. 129 S ECTION 3 Third Episode By the
time we come to the third episode the demons are more complex and subtler. The body is the chariot while the Self is the rider. "She had granted us the boon: 'Whenever in calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will put an end to all your worst calamities you think of me, that very moment I will be a supplied to all your worst calamities you think of the put and your worst calamities you think of the put and your wo
(infatuation) and Dvesha (aversion), as Canda and Munda the two asuras. But this is at the transcendental level. The great asura then resumed his buffalo form and shook the three worlds with their movable and immovable objects. He concentrated on wealth alone. O gods, then till the rains set in, I shall maintain the whole world with life -sustaining
vegetables born out of my own body. A fierce fight breaks between Nishmbha and Devi and Devi finally kills him by piercing his heart with Shula (Trident). Now do the same, using the left fingertips on the right palm (or elbow). We move from one addiction to another, from one compulsive behaviour to another, as long as the original inner emotional
issue is not resolved. Overview of Uttama Charitram The Uttama Charitram (i.e. last portion of story) consists of 9 chapters. Her clashes with the demons symbolize the outward and inward struggles we face daily. If it is not about 'My' children or spouse or family or country or religion. Learning about Dhumralochana's death,
Shumba asks Chanda and Munda to accomplish the same task. Navangam stotrams are: Devi Nyasa, Devi Avahana, Devi Hrudaya, Dhala, 
as we want to possess all that we find attractive and desirable. At times our close friends, relatives, and family members fail us. In the battle Vaisnavi struck him with her discus. Only after Durdhara and Durmukha are destroyed Tamra and
Andhaka with arrows. An enraged Chandika, the Mother of the worlds, quaffed again and again a superb drink, her eyes becoming red. I shall grant it for the worlds, quaffed again and the limited sense of self or the subjective and limited notion of
identity. Chapter 7 Then at his command the asuras headed by Chanda and Munda, marched in fourfold array, fully armed. 123 The vanquished gods collectively surrendering to the Beding the guidelines of ShaktA tradition. Seeing the
lord of all the asura-folks approaching, the Goddess chucked him down to the earth piercing him on the chest with a spear. 74 om namaścandikāyai om rājovāca || kopādh•māto niśumbho'tha śūlam jagrāha dānavaḥ | āyātam muṣṭi•pātena devī taccāpya cūrnayat || 14 1 vicitramida•mākhyātam bhagavan bhayatā mama | devyāś carita māhātmyam
raktabīja vadhāśritam || bhūyaścec chāmyahaṃ śrotuṃ raktabīje nipātite | cakāra śumbho yatkarma niśumbhaś•cāti kopanaḥ || ṛṣiruvāca || āvidhyātha gadāṃ so'pi cikṣepa caṇḌikāṃ prati | sāpi devyā triśūlena bhinnā bhasma•tvamāgatā || 2 tataḥ paraśu•hastamta•māyāntam daitya•pungavam | āhatya devī bāṇaughair•apātayata bhūtale || 16 3
tasmin nipatite bhūmau niśumbhe bhīma•vikrame | bhrātar•yatīva saṃkruddhaḥ prayayau hantum ambikām 4 cakāra kopa•matulaṃ raktabīje nipātite | śumbhāsuro niśumbhe bhīma•vikrame | bhrātar•yatīva saṃkruddhaḥ prayayau hantum ambikām 4 cakāra kopa•matulaṃ raktabīje nipātite | śumbhāsuro niśumbhe bhīma•vikrame | bhrātar•yatīva saṃkruddhaḥ prayayau hantum ambikām 4 cakāra kopa•matulaṃ raktabīje nipātite | śumbhāsuro niśumbhe bhīma•vikrame | bhrātar•yatīva saṃkruddhaḥ prayayau hantum ambikām 4 cakāra kopa•matulaṃ raktabīje nipātite | śumbhāsuro niśumbhe bhīma•vikrame | bhrātar•yatīva saṃkruddhaḥ prayayau hantum ambikām 4 cakāra kopa•matulaṃ raktabīje nipātite | śumbhāsuro niśumbhe bhīma•vikrame | bhrātar•yatīva saṃkruddhaḥ prayayau hantum ambikām 4 cakāra kopa•matulaṃ raktabīje nipātite | śumbhāsuro niśumbhe bhīma•vikrame | bhrātar•yatīva saṃkruddhaḥ prayayau hantum ambikām 4 cakāra kopa•matulaṃ raktabīje nipātite | śumbhāsuro niśumbhe bhīma•vikrame | bhrātar•yatīva saṃkruddhaḥ prayayau hantum ambikām 4 cakāra kopa•matulaṃ raktabīje nipātite | śumbhāsuro niśumbhe bhīma•vikrame | bhrātar•yatīva saṃkruddhaḥ prayayau hantum ambikām 4 cakāra kopa•matulaṃ raktabīje nipātite | śumbhāsuro niśumbhe bhīma•vikrame | bhrātar•yatīva saṃkruddhaḥ prayayau hantum ambikām 4 cakāra kopa•matulaṃ raktabīje nipātite | śumbha baratabīje nipātite | śumbha ba
vilokyā•marṣa•mudvahan | abhya•dhāvan•niśumbho'tha mukhya•yāsura senayā || tasyāgratas tathā pṛṣṭe pārśva•yośca mahāsurāḥ | saṃdaṣ•ṭauṣṭha puṭāḥ kruddhā hantuṃ devī•mupāyayuḥ ājagāma mahāvīryaḥ śumbho'pi svabalair vṛṭaḥ | nihantuṃ caṇDikām kopāt kṛṭvā yuddhaṃ tu māṭṛbhiḥ || 6 tamāyāntaṃ samālokya devī śaṅkha•mavādayat
jyā•śabdaṃ cāpi dhanuṣaś cakārātīva duḥsaham || 19 || pūrayāmāsa kakubho nija•ghaṇṭā svanena ca | samasta daitya sainyānāṃ tejo vadha•vidhāyinā || 9 cicche•dāstāñ•charāṃ•stābhyāṃ caṇḌikā svaśarot karaiḥ tāḌayāmāsa cāṅgeṣu
\hat{s}astraughai•rasureśvarau || 10 tataḥ kālī samut•patya gaganaṃ kṣmā•matāPayat | karābhyāṃ tanni nādena prāksva•nāste tirohitāḥ || 22 aṭṭāṭ•ṭahāsa•maśivaṃ śivadūtī cakāra ha | taiḥ śabdai•rasurās•tresuḥ śumbhaḥ kopaṃ paraṃ yayau || tāPite vāhane devī kṣura•preṇāsimuttamam | niśumbhas•yāśu ciccheda carma cāpyaṣṭa candrakam ||
śumbhenā•gatya yā śaktir muktā jvālāti•bhīṣaṇā | āyāntī vahni kūṭābhā sā nirastā maholkayā || 25 13 18 durātmam•stiṣṭha tiṣṭheti vyājahā•rāmbikā yadā | tadā jayetya•bhihitaṃ devai•rākāśa saṃsthitaiḥ || 24 12 17 tataḥ siṃho mahāmadaiḥ | pūrayāmāsa gaganaṃ gāṃ tathaiva diśo daśa || 21 niśumbho niśitaṃ khaDgaṃānā vahni kūṭābhā sā nirastā maholkayā || 25 13 18 durātmam•stiṣṭha tiṣṭheti vyājahā•rāmbikā yadā | tadā jayetya•bhihitaṃ devai•rākāśa saṃsthitaiḥ || 24 12 17 tataḥ siṃho mahāmadaiḥ | pūrayāmāsa gaganaṃ gāṃ tathaiva diśo daśa || 21 niśumbho niśitaṃ khaDgaṃānā |
carma cādāya suprabham | atā•Dayan•mūrdhni siṃhaṃ devyā vāhanamuttamam || 11 chinne carmaṇi khaDge ca śaktiṃ cikṣepa so'suraḥ | tāmapyasya dvidhā cakre cakre•ṇābhi•mukhā•gatām || 12 siṃhanādena śumbhasya vyāptaṃ loka•trayān•taram | nirghātaniḥ svano ghoro jitavāna vanīpate || 26 75 śumbha muktāñ charāndevī śumbhastat
prahitān charān | ciccheda svasarai•rugraiḥ sataso'tha sahasrasaḥ || 27 khaṇdaṃ khaṇdaṃ ca cakreṇa vaiṣṇavyā dānavāḥ kṛtāh | vajreṇa caindrī hastāgra vimuktena tathāpare || 40 tataḥ sā caṇḍikā kruddhā sūlenābhi jaghāna taṃ | sa tadā•bhihato bhūmau mūrcchito nipapāta ha || 28 kecid vine•surasurāḥ kecinnaṣṭā mahāhavāt | bhakṣitā•ścāpare
kālī śivadūtī mṛgādhipaiḥ || tato niśumbhaḥ samprāpya cetanā•mātta kārmukaḥ | ājaghāna śarair deviṃ kālīṃ kesariṇaṁ tathā || 29 oṃ punaśca kṛtvā bāhūnā•mayutaṃ danujeśvaraḥ | cakrāṇ svaśaraiḥ sāyakāṃśca tān || 31 tato
niśumbho vegena gadāmādāya caṇDikām | abhya•dhāvata vai hantum daitya•senā samāvṛtaḥ || tasyā•patata evāśu gadām ciccheda caṇDikā | khaDgena śila•dhārena sa ca śūlam samādade || 33 32 śūla hastam samāyāntam niśumbha•mamarārdanam | hṛdi vivyādha śūlena vegā•viddhena caṇDikā || 34 bhinnasya tasya śūlena hṛdayān niḥsṛtoʻparaḥ
mahābalo mahāvīryas tiṣṭheti puruṣo vadan || 35 tasya niṣkrāmato devī prahasya svanavat tataḥ | śiraś•ciccheda khapgena tato'sāvapatad•bhuvi || 36 tataḥ siṃhaś cakhā•dograṃ daṃṣṭrāk•ṣuṇṇa śirodharān | asurāṃ•stāṃs•tathā kālī śivadūtī tathā parān || 37 kaumārī śakti nirbhinnāḥ kecin neśur mahāsurāḥ | brahmāṇī mantra pūtena toyenānye
nirākṛtāḥ || 38 māheśvarī triśūlena bhinnāḥ petu•stathāpare | vārāhi tuṇda ghātena kecic cūrṇī•kṛtā bhuvi || 39 76 UTTARA CARITRASYA chapter 10 dhyānam oṃ uttap•tahema rucirāṃ ravi candra vaḥni nētrāṃ dhanuś śara•yutān.kuśa pāśa śūlam | ramyair bhujaiśca dadhatīṃ śiva śakti rūpāṃ kāmeśvarīṃ hṛdi•bhajāmi dhṛten•dulekhām || oṃ aiṃ
hrīṃ klīṃ kāmeśvarī caṇḍikāye vicce namaḥ The Slaying of Shumbha denotes the ego, the false sense of self, the limited self. Maha Vishnu has to awaken from the state of primal sleep in order overcome the original demoniacal forces, Madhu (tamas) and Kaitabha (rajas). Prathama charitra Chapter 1 - attributed to Maha Kālī 2. But
Shumbha and Nishumbha being more advanced asuras, having some light in their nature, at least in so far as their ability to show at least reflected light, mistake that they are equal to the Goddess or even superior. Thereupon, caught under her foot, Mahishasura managed to emerge partly from his own buffalo mouth. As the armies of the demonstration of the demonstration of the contraction of the demonstration of the demonstrati
encircle Her, the Goddess multiplies Her forces calling forth seven Shaktis, who are seven aspects of our own consciousness. The lion then devoured those asuras whose necks he had crushed with his fierce teeth, while Kali and Sivaduti devoured those asuras whose necks he had crushed with his fierce teeth, while Kali and Sivaduti devoured those asuras whose necks he had crushed with his fierce teeth, while Kali and Sivaduti devoured those asuras whose necks he had crushed with his fierce teeth, while Kali and Sivaduti devoured those asuras whose necks he had crushed with his fierce teeth, while Kali and Sivaduti devoured those asuras whose necks he had crushed with his fierce teeth, while Kali and Sivaduti devoured those asuras whose necks he had crushed with his fierce teeth, while Kali and Sivaduti devoured those asuras whose necks he had crushed with his fierce teeth, while Kali and Sivaduti devoured those asuras whose necks he had crushed with his fierce teeth, while Kali and Sivaduti devoured those asuras whose necks he had crushed with his fierce teeth, while Kali and Sivaduti devoured those asuras whose necks he had crushed with his fierce teeth, while Kali and Sivaduti devoured those asuras whose necks he had crushed with his fierce teeth, while Kali and Sivaduti devoured those as a surface of the had crushed with his fierce teeth, while Kali and Sivaduti devoured those as a surface of the had crushed with his fierce teeth, while Kali and Sivaduti devoured those as a surface of the had crushed with his fierce teeth, while Kali and Sivaduti devoured those as a surface of the had crushed with his fierce teeth, while Kali and Sivaduti devoured those as a surface of the had crushed with his fierce teeth, while Kali and Sivaduti devoured those as a surface of the had crushed with his fierce teeth, while Kali and Sivaduti devoured those as a surface of the had crushed with his fierce teeth, while Kali and Sivaduti devoured the had crushed with his fierce teeth his fierce teeth his fierce teeth his fierce teeth
the Mahabharata that clearly equate Madhu and Kaitabha with tamas and rajas. niru svasā''ramas•kṛtoṣasaṃ'' devyā'' yatī | apedu hāsate tamaḥ || 3 sā no'' adya yasyā'' vayaṃ ni te yāmanna•vikṣmahi | vṛkṣe na vasatiṃ vayaḥ || 4 ni grāmā''so avikṣata ni padvanto ni pakṣiṇaḥ | niśyenā•saści•darthinaḥ || 5 vedoktaṃrātri sūktam audio yāvayā'
from the base to the tip of your forefingers. If Mahishasura is Rajas, Durdhara and Durmukha are 'desire' and 'anger'. Some of these bonds such as fear, doubt, contempt and disgust are limiting influences on our consciousness and its expression. Kubera the lord of wealth gave her a drinking cup always full of celestial wine. Seeing that most terrible
army advancing, Chandika filled the space between the earth and the sky with twangs of her bowstring. It also reveals to us the two faces of rajas and the two kinds of wealth that we may seek in our lives. And this is what happens precisely. It should be noted that during Akshara Nyasa and Yantra lekhana, all letters should be used along with the
Bindu. Desire is a mental activity, or thoughts and known as citta vrrtis. Here Durga Saptshati reveals a great secret of Tantra and that of Universe and Maya. Driven away from their homes the vanquished devas headed by Brahma, the father of beings, went to the place where Siva and Vishnu were. Tantrika Ratri Suktam DM1: 73 to 87 In this hymresta.
by Brahma, the Devi is extolled as the incomparable Goddess -Vishnu's Yoganidra, the queen of cosmos, the supporter of the worlds, the cause of the sustenance and dissolution alike. It manifests as fear of death of one's individual existence, as fear of death of one's individuality, as fear that desperately clings to the innumerable
bell from that of his elephant Airavata, gave them to her. Thereon her lion roared very loudly. How can the limited notion of individuality exist alongside the unbounded, infinite Self? However over a period of time Sattva is like a burnt rope because by its very nature it brings knowledge. The episodes revealed in Devi Māhātmyam have a deeper inner
meaning and metaphorical significance. You fight dependant on the strength of others and yet think highly of yourself". When Dhumralochana's brute force fails, Shumbha loses all reason and sends Chanda and Munda with a huge army to bring back "that vile woman" in any way or in any condition whatever. 19) reveals, it is only at the end of
innumerable births that the wise person takes refuge in the Supreme Being, realising that the Supreme Being, realising that the Supreme Being, realising that the Supreme Being is all that is. Perplexed by the multiple names used to refer to the Goddess-Devi, Chandika, Ambika, Kali, Chamunda, Brahmani, Maheshwari, Vaishnavi, Varahi, Narasimhi, Aindri and a host of other names throughout the text, one
might possibly forget that there is only one Goddess in the entire narrative. Here Durga Saptashati very bravely declares that these demons too are manifestations of Mother only, when it sings (in 5th chapter) As per Tantra philosophy there are 8 bondages/chains which bind soul to the Maya. The second episode of the glory of the Goddess is
constituted by the second, third and fourth chapters-'The Slaughter of Mahishasura's Armies', 'The Slaughter of Mahisha
mantra (repeat mantra 21 times) om śrīm klīm hrīm saptaśati caṇDikē utkīlanam kuru kuru svāhā ŚĀPODDHĀRA & UTKĪLANA mantra to obtain emancipation from all adverse restraints and to obtain key to unlock saptaśati 10 PRELIMINARY SLOKAS devī kavacam om asya śrī caṇdīkavacasya brahmā ṛṣiḥ anuṣṭup chandaḥ cāmuṇDā devatā aṅganyā
sokta mātaro bījam digbandha devatās tattvam śrī jagadambā prītyarthe saptaśatī pāṭhāṇgat vena jape viniyogaḥ | oṃ namaścaṇdikāyai mārkaṇDeya uvāca oṃ yadguhyaṃ paramaṃ loke sarva rakṣā karam nṛṇām | yanna kasya cidākhyātaṃ tanme brūhi pitāmaha || 1 || brahmovāca KAVACAM The kavacam, is a prayer acting as an armor effectuating
the Divine protection. Kali exists in the astral world, theadhidaivika realm of impressions, perceptions and images that exists where Chit Shakti sports between the physical and spiritual spheres. courtesy of Robert E. The threefold transformation of consciousness is described in the three sections or episodes of the Devi Mahatmyam. Then, from the
body of the Goddess issued forth the most terrific Shakti of Chandika, exceedingly fierce and yelling like a hundred jackals together. Nishumbha represents the attachment to all its objective attributes; the concept of 'me', 'mine', 'my' children, spouse, or family. Another thing that every sincere seeker will face are interaction with various forces
whose only aim of existence - their own peculiar dharma - is to break the sadhana at any cost. They can use weaknesses within and perform intense Tapas by focusing on Devi. Kunjika literally means something overgrown or hidden by
growth or growing things. Each vrtti leads to one more as thoughts multiply in geometric progression. navāksari japam 9. After spending some time at the hermitage, overcome by a deep attachment to what he considered as his own, the king is worried about his kingdom, his chief elephant, his followers and his treasury. At other times Divine
intervention occurs in a non-causal synchronistic manner. Then I shall have the celebrated name of Bhimadevi. The sage replied to the king's query as follows. But it is the Supreme Self). These 8 bondages have been reflected as 8 demon types in
Saptshati and when Jiva invokes Mother Shakti, SHE fights these demons in us and breaks the bondages created by these Asuras and makes us free ... a Sadashiva !! The eight pashas (nooses) do not necessarily block all purusharthas, but block one from moksha. 153 The Goddess cut asunder playfully those arrows, spears, lances and battle-axes
hurled by them, with powerful arrows shot from her full-drawn bow. Of course the psycho-spiritual interpretation too fits very well with the creation myth of Madhu-Kaitabha and Brahma. An auspicious form of the Goddess, Kaushiki, emanates from the selfsame Parvati and answers that the hymn is addressed to her. Thus ends the fourth chapter
-'The Devi Stuti'-of the DeviMahatmya in Markandeya-Purana. If Mahishasura has to be subdued his generals have to be eliminated first, his demoniac wealth has to be destroyed first. If you take me by force what can I do?" On hearing her words, Dhumralochana rushed towards her. This is also a sort of bondage on the soul. Having enjoined her thus
the Goddess then struck Raktabija with her spear. 23 PRELIMINARY SLOKAS navākṣari (navārṇa) japam NAVĀKṢARI (NAVĀRŅA) JAPAM Surrender self to mantra before japam. For the majority spiritual life is only an extension of the deep-rooted material approach. The chanter can look forward all kinds of wealth, pleasure and boons. Though not
conscious, the emanation of Kaushiki who answers Parvati is Her own Shakti, a projection of Her own unconscious powers. 2 DEVĪ MĀHĀTMYA phalaśruti The Devī Māhātmyam has the ability to grant the fruits as per the individual aspirations. Eventually at the end of the narrative, the king and the merchant are fully inspired to seek the Goddess.
This difference in the direction of focus or goal is the main difference between the two types of rajas. Shumbha addresses the Devi as Durga (10.3), reminding us that She is the selfsame Goddess who killed Mahishasura earlier on in the second episode. 12). Death at the hands of Kali is symbolic of transformation. 18 PRELIMINARY SLOKAS
vedoktaṃrātri sūktam rātrītī sūktam rātrītī sūktasya kuśika ṛṣiḥ gāyatrī chandaḥ rātrīdevatā śrī jagadambā prītyarthe jape viniyogaḥ | oṃ rātrī vyakhya dāyatī purutrā devy(u..u)dvataḥ | jyotiṣā bādhate tamaḥ || 2 VEDOKTAMRĀTRI SŪKTAM The 127th sukta in the 10th Mandala of the Rig Veda
According to Tantra Jiva or individual consciousness is bound by eight bonds or pasas. Moreover Mahishasura did not seek the hand of the Devi, did not talk of marrying the Goddess. I have been cast out by my unworthy sons and wife, through greed for my wealth. That is why the Supreme Being (Lord Vishnu) has to save sattva (Brahma) by subduing
tamas (Madhu) and rajas (Kaitabha). Overcoming these subtler demons requires a luminous, benevolent and beautiful manifestation, one that can enlighten and liberate. Nothing less than total surrender will bail them out of their difficulty. Hearing that the demon Dhumralochana was slain by the Goddess and that the entire army was destroyed by
the lion of the Goddess, Shumbha, the lord of the asuras became furious. Others have been deluded in the past and many others will be deluded in the future. The Goddess Ambika becomes enraged at this. Through her inconceivable grace, even wrongdoers who have committed great evils that may well ensure them of long torments for their evil
deeds are purified in battle by the touch of her weapons and are brought to beatitude. But if through pride of strength you are anxious for battle, then come by all means. At one time She is Mahamari, the destroyer and at another time She, the unborn, becomes this creation. We fail to learn from our past. The King will be known as Savarni Manu in
future after getting rebirth from Surya Bhagavan. The untempered Shakti of the Chandipaath can be too daunting unless one has gone beyond ALL desires. Chapter 9 Nishumba Vadham Nishumbha prepares himself to fight with Devi on seeing that a large portion of their army have been destroyed by Devi. When the asura named Aruna works great
havoc in the three worlds, I shall take the form of a cluster of innumerable bees and shall slay the great asuras, thousands in number, surrounded with chariots, elephants and horses fought with the Devi in that battle. He also starts performing
the functions of Sun, Indra, Agni, Vayu, Varuna etc. Udagra was killed in the bettle by the Devi with rocks, trees and the like. Kali devours the armies of demons, falling upon them impetuously and slaughtering the powerful demons. A war breaks out between the two and Mahishasura assumes the post of Devendra after defeating the Devas. The roots
of these two types of urges are traced to the Sanchita karmas of innumerable lives. Just as all the divine manifestations are projections of the Goddess, all the asuras are also projections of Asmita. The word Sanskrit word for gods is 'devah', which denotes light or the function of illumining. As soon as Ambika cut the head off, he took the appearance of
a man with sword in hand. This is true Samadhi. The gods were intensely alarmed at this. As must be evident by now though the Devi and the asuras, there is a deeper significance to these demons and the battles. We look upon you, O Devi, as the jewel of womankind in the world.
Likewise the same nivrtti that repels us from things that can 134 cause suffering can bring true detachment or dispassion or genuine vairagya. Talk not so before me. In the first half of their lives the king and the merchant pursue their goals-power and riches-respectively and they attain their goals. Siddha means perfection. Holding a strange
skulltopped staff, decorated with a garland of skulls, clad in a tiger's skin, very appalling due to her emaciated body, with a gaping mouth and tongue lolling out fearfully, with deep-sunk reddish eyes, she filled the quarters with her roars. 20 PRELIMINARY SLOKAS navākṣari hṛdayādi (anga) nyāsaḥ oṃ aiṃ hṛdayāya namaḥ oṃ hrīm śirase svāhā oṃ
klīm śikhāyai vaṣaṭ om cāmuṇDāyai kavacāya hum om vicce netratrayāya vauṣaṭ om aim hrīm klīm cāmuṇDāyai vicce om bhūrbhuvassuvarom | iti•dikbandaḥ - top of head back of head clasp upper part of arms just below shoulder with arms crossed at chest 3 eyes While
saying this, trace a clockwise circle around your right hand. One who does sadhana with a specific desire in mind achieves final liberation. A resplendent Devi is born from the Tejas (luster) of the three Lords. Both are goal oriented
except that demoniac rajas seeks only kama (desire or craving) and artha (material prosperity) while divine rajas seeks the fulfilment of righteous desires, all round divine prosperity and eventually moksha (the reference here is to the four goals of life). In this position Her left foot can prod Her Shiva into wakefulness. Wealth, great and beyond
compare, you will get by accepting me. To begin with, we have first to leave our cunningness, selfishness and our false pride and surrender unconditionally to the Mother and request her to break our chains. Even those that are deemed negative can be transformed to serve us positively. Upon giving this boon, Devi disappears. Our responses to
things or people fit into either of these patterns to varying degrees depending on the object in front of us. While we experience only Prarabdha karmas allotted for a particular lifetime, the Sanchita karmas indirectly influence us as our samskaras. Her intrinsic nature is fore, and upon Her head, She wears the moon as a crown. Though I have lost the
kingdom, I have an attachment to all the paraphernalia of my kingdom. And this is what happens finally. Even those who are interested have only a shallow interest, quite often it being a mere coping mechanism for the stress of daily living. Meaningful coincidences are what Synchronicity is about. The Devi (Kaushiki) appears before them and agrees
to destroy Nishumbha, Shumba and their army, the minds of all the hosts of gods were filled with joy and the celestial musicians (gandharvas) sang sweetly. Are they of good conduct or of or evil ways?" Thereupon the king asked the merchant, "Why is your mind affectionately attached to those covetous folks, your sons, wife and others, who have
that nothing is going to deter you from your purpose of chanting Mother's sacred names. For example, aversion to some things (e.g. aversion to some things. The milky ocean gave her the best ornaments and garments,
Vishwakarma gave her a brilliant axe, various missiles and an unbreakable armour. These seven Shaktis along with Kali counter the eight clans of asuras. This time the chief demons are Sumbha (Asmita: "I"/ "Me", the pseudo-self) and Nisumbha (Mamata: "Mine", the attachment to things that the false self clings to) who along with their generals
Canda (pra-vrtti or extraverted psychic energy), Munda (ni-vritti or introverted psych
for three consecutive days: Prathama Charitra or 1st Chapter on first day, Madhyama Charitra (2, 3, 4 chapters) on 2nd day, and Uttama Charitra (5-13 chapters) on 2nd day, and Uttama Charitra (7, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters) on 2nd day, and Uttama Charitra (8, 3, 4 chapters)
vrttis (Mahishasura's armies) wield great power over the psyche. See the deity as Self. Most of us carry on with our deluded lives without realising that life is not just about relationships, money, power and material pursuits. Chapter 3 Mahisharura Vadham The Devi then fights with the important lieutenants of Mahishasura such as Chikshura,
Chamara, Karala, Uddata, Bashkala, Ugrasya, Ugravirya, Bidala and kills all of them. This world and its fruits are an extension of the Divine Mother's very own manifestation. That is why Shumbha are inseparable brothers. They can potentially spoil (dosha: that which can darken or spoil) the psyche by leading to many other
psychological afflictions. True enough it is very difficult to resist desire, while anger transforms the most beautiful face into a hideous one! ('Durmukha' can also mean 'bad-mouthed' or 'abusive' which too denotes anger) Desire is by nature insatiable and is the most important of the six inner enemies (arishadvargas) along with its comrade-Ange
(Krodha). False knowledge arising from faulty thinking or distorted perception disappears instantaneously in the presence of light. Let my jackals be satisfied with your flesh'." Since that Devi appointed Shiva himself as her ambassador, thenceforth she became renowned in this world
as 'Shiva-duti'. One may argue that this particular context in the Devi Mahatmyam involves the Goddess not a human being born from the nabhikamala (navel chakra) of Vishnu is clearly a Puranic allusion to Kundalini and the Chakras. Stotram is the song. Thus pursuit and withdrawal are actually behavioural expressions or reactionary
patterns to citta vrttis that trigger these two movements. With a shower of arrows Chandika quickly split the arrows shot by the two asuras and hit the two lords of asuras on their limbs with a multitude of weapons. Apart from fate, their own relatives cheat them. Buddhi is the highest function of the mind. 164 First episode-The inner meaning of
Madhu-Kaitabha myth The first episode reveals the power of delusion, how in our ordinary state of being, we are all deluded. Samadhi, on the other hand is a merchant (vaishya). (1) Split it into two halves, and pause after each half. Again when Raktabija's head was wounded by the thunderbolt, his blood flowed, and from that
blood were born thousands more. At this level of sadhana we realise that nothing is good or bad in itself. As already explained earlier although it may seem that buddhi and purusha are identical, in reality they are not. This is possible only through Maha Maya's grace, only if She frees Vishnu from the influence of Yoga Maya, the primordial inactive
state predominated by cosmic Tamas. Even if one does not attain liberation in this birth, the samskaras and the merit acquired during this lifetime are carried in a potential form into the next lives when they shall bear fruit automatically. The Goddess said, "In this universe, I alone exist. Mahishasura and his Generals-Rajo-guna and its Asura sampadates are carried in a potential form into the next lives when they shall bear fruit automatically. The Goddess said, "In this universe, I alone exist. Mahishasura and his Generals-Rajo-guna and its Asura sampadates are carried in a potential form into the next lives when they shall bear fruit automatically. The Goddess said, "In this universe, I alone exist. Mahishasura and his Generals-Rajo-guna and its Asura sampadates are carried in a potential form into the next lives when they shall bear fruit automatically."
Mahishasura symbolises the powerful combination of human competence and beastly nature. In a heavenly chariot yoked by swans came Brahma's Shakti carrying a rosary and water-pot (kamandalu). Devi becomes immensely pleased with their praise and describes some of her future incarnations and the names by which She will be known as - e.g.
Rakta Dantika, Sadakshi, Shakambhari, Durga, Bhima Devi, Bhramari, etc. It destroys most effectively the strength all evil-doers. 32). Unlike Kaitabha who is of the nature of rajas, Mahishasura is the epitome of Rajo-guna. The gita press printed edition assumes that the reciter is splitting the verse into two halves (with two pauses). Instead of rising to
the level of the Self, we try to pull the spiritual to the level of the material world. All the devas verily cannot stand face to face with even the other asuras in battle. Brahma who is sitting in the level of the material world. All the devas verily cannot stand face to face with even the other asuras in battle. Brahma who is sitting in the level of the material world. All the devas verily cannot stand face to face with even the other asuras in battle.
two methods to start reading Devi Mahatmym - Trayangam and Navangam. He too, of great valour, pounded the terrain with his hooves in rage, tossed about the mountains with his horns, and bellowed terribly. And this is precisely what the gods do. Honey and the sting of the bee are inseparable. Except for a change of gender Kali is none other than
Kala, who is described by Arjuna in the Vision of the cosmic form in the Bhagavad Gita (11. Privarita with many thousands of elephants and horses, and encircled by ten million chariots, fought in that battle. The numerous discusses entering her mouth shone like so many orbs of the Sun as Kali just swallowed them. Soon the gods are going to roar in
this very place, when you get slain by me". This Mahatmyam of mine chanted in its entirety makes a devotee very close to me. All this light united together. "Hearing the story destroys sins, and grants freedom from illness. Though they are drawn to the Goddess they haven't yet recognised Her Divinity. Hence the best Shaktiman is one who is in
perfect detachment, at all times, unwavering steadiness of mind and chitta. Whomsoever Brahmani attacked, she made those enemies bereft of valour and prowess by sprinkling on them the water from her waterpot. This pseudo selfhood is 'Asmita'. When the mighty Nishumbha was thus laid flat on the ground the exceedingly angry Shumbha set out
to slay Ambika. Canda and Munda are asuric as long as they serve Asmita, the false self. Some were split into two by the sharp fall of her sword, and others, smashed by the plows of her mace, lay down on the ground while some who were severely hammered by the pestle vomited blood. Physical life, health and longevity require that ahamkara self-
identify strongly with your organism to permit prana to enliven your body. Demon Shumbha which represents our EGO names 8 types of demons to win over Good. Agni too given you a pair of garments purified by fire. In B.Geeta Bhagwan Krishna says :- by Sh. Mahadeva-Ji Vishaya vinivartantey nirahaarasya dehina (The abstemious embodied self, of
course, keeps off sensible objects, but not necessarily the relish for them.) 70 dhyānam | dhanurjyā siṃha ghanṭānāṃ nādā pūrita•dinmukhā ninādair bhīṣaṇaiḥ kālī jigye vistā•ritānanā || 10 oṃ aruṇāṃ karuṇā•taraṅgi•tākṣīṃ dhṛta pāśāṅ•kuśa bāṇa cāpa hastām | aṇimādi•bhirā•vṛtāṃ mayūkhair ahamit•yeva vibhāvaye bhavānīm || taṃ
nināda•mupaśrutya daitya sainyai•ścaturdiśam devī siṃhas tathā kālī saroṣaiḥ parivāritāḥ || 11 | etas•minan•tare bhūpa vināśāya suradviṣām | bhavāni caṇḍikāye vicce namaḥ brahmeśa guha viṣṇūnāṃ tathen•drasya ca śaktayaḥ | śarīrebhyo viniṣkramya tadrūpaiś•caṇḌikāṃ yayuḥ |
13 om namaścaṇdikāyai om ṛṣiruvāca || yasya devasya yadrūpaṃ yathā bhūṣaṇa•vāhanam | tadva•deva hi tacchaktir asurān yoddhu•māyayau || 14 1 caṇḍe ca nihate daitye muṇḍe ca vinipātite | bahuleṣu ca sainyeṣu kṣa•yiteṣva sureśvaraḥ || haṃsayukta vimānāgre sākṣa•sūtra kamaṇḍaluḥ | āyātā brahmaṇaḥ śaktir brahmāṇī sābhidhīyate || 15 2
tataḥ kopa•parādhīna cetāḥ śumbhaḥ pratāpavān | udyogaṃ sarva sainyānāṃ daityānām ādideśa ha || 3 māheśvarī vṛṣā•rūḌhā triśūla varadhāriṇī | mahāhivalayā prāptā candra rekhā•vibhūṣaṇā adya sarva balair vṛtāḥ || kaumārī śakti hastā ca mayūra vara•vāhanā |
yoddhumabhyā•yayau daityān ambikā guharūpiņī 4 koţi•vīryāṇi pañcāśad asurāṇāṃ kulāni vai | śataṃ kulāni vai | śataṃ kulāni dhaumrāṇāṃ nirgacchantu mamā•jñayā tvaritā mama || || 6 5 || 16 || 17 tathaiva vaiṣṇavī śaktir garuḌopari saṃsthitā | śaṅkhacakra gadā•śārṅga
khaDga•hastā•bhyupā•yayau || 18 yajña vārāha•matulam rūpaṃ yā bibhrato hareḥ | śaktiḥ sāpyā•yayau tatra vārāhīṃ bibhratī tanum || 19 ityā•jñā•pyāsura•patiḥ śumbho bhairava•śāsanaḥ | nirjagāma mahāsainya sahasrair bahubhir•vṛtaḥ || 7 nārasiṃhī nṛsiṃ•hasya bibhratī sadṛśaṃ vapuḥ | prāptā tatra saṭā•kṣepa•kṣipta nakṣatra saṃhatiḥ || 20
āyāntaṃ caṇDikā dṛṣṭvā tat sainyam atibhīṣaṇam | jyā•svanaiḥ pūrayāmāsa dharaṇī•gaganān•taram || 8 vajra•hastā tathai•vaindrī gajarājo•pari sthitā | prāptā sahasra•nayanā yathā śakras tathai, pūrayāmāsa dharaṇī•gaganān•taram || 8 vajra•hastā tathai, siṃho mahānāda•matīva kṛtavān nṛpa | ghaṇṭā svanena tannādam ambikā copa•bṛṃhayat || tathaḥ pari•vṛtastābhir īśāno deva śaktibhiḥ |
hanyantām asurāḥ sīghraṃ mama prītyāha caṇdīkāṃ 9 || || 22 71 tato devī sarī•rāttu viniṣkrāntāti•bhīṣaṇā | caṇDikā saktir atyugrā sivā sata•ninādinī || tuṇDa•prahāra vidhvastā daṃṣṭrāgra kṣata•vakṣasaḥ 23 vārāha mūrtyā nyapataṃ•ścakreṇa ca vidāritāḥ || sā cāha dhūmra•jaṭilam īsānam aparājitā | dūta tvaṃ gaccha bhagavan pārśvaṃ śumbha
niśumbhayoḥ brūhi śumbhaṃ niśumbhaṃ niśumbhaṃ niśumbhaṃ ca dānavāvati•garvitau | ye cānye dānavās tatra yuddhāya samupasthitāḥ || 25 nakhair•vidāri•tāṃ•ścānyān bhakṣayantī mahāsurān | nārasiṃhī cacārājau nādāpūrṇa digambarā || 37 palāyana•parān dṛṣṭvā daityān mātṛ gaṇārditān | yoddhu•mabhyā•yayau kruddho raktabījo mahāsuraḥ yato niyukto dautyena
tayā devyā śivaḥ svayam | śivadūtīti loke'smiṃ•stataḥ sā khyāti•māgatā || 28 raktabindur yadā bhūmau patat•yasya śarīrataḥ | samut•patati medinyāṃ tat pramāṇas tadāsuraḥ || 129 | yuyudhe sa gadā pāṇir indra śaktyā mahāsuraḥ tata•ścaindrī
sva•vajreṇa raktabīja•matāDayat || tataḥ prathamam evāgre śara śak•tyṛṣṭi vṛṣṭibhiḥ | vavarṣurud dhatā•marṣās tāṃ devī mama•rārayaḥ || 30 sā ca tān prahitān bāṇāñ chūla•śakti paraśvadhān | ciccheda līlayādh•māta•dhanur•muktair•maheṣubhiḥ || tasyā•gratas tathā kālī śūlapāta vidāritān | khaṭvāṅga pothitāṃ•ścārīn kurvatī vyacarat•tadā 32 ||
kamandalu jalā•kṣepa hata•vīryān hatau jasaḥ | brahmānī cākaroc•chatrūn yena yena sma dhāvati || 31 33 38 || 40 41 | 42 kuliśenā•hatasyāśu bahu susrāva śoṇitam | samuttas•thus tato yodhās tadrūpās•tat parākramāḥ || 44 te cāpi yuyudhus tatra
puruṣā rakta sambhavāḥ | samaṃ mātrbhir atyugra śastra pātāti bhīṣaṇam || punaśca vajra pātena kṣatamasya śiro yadā | vavāha raktaṃ puruṣās tato jātāḥ sahasraśaḥ || 45 46 vaiṣṇavī samare cainaṃ cakreṇābhi jaghāna ha | gadayā tāḌayāmāsa aindrī tama•sureśvaram || 47 34 aindrī kuliśa•pātena śataśo daitya dānavāḥ | petur•vidāritāḥ pṛthvyāṃ
rudhi•raugha•pravarṣiṇaḥ || || iti mātṛgaṇam kruddhaṃ marda•yantaṃ mahāsurān | dṛṣṭvā bhyu•pāyair vividhair neśur•devā•risai•nikāḥ || 39 balāvale•pādatha ced bhavanto yuddha•kāṅ•kṣiṇaḥ | tadā gacchata tṛpyantu macchivāḥ piśitena vaḥ || 27 || 24 36 caṇĐāṭ•ṭahāsai•rasurāḥ śiva dūtyabhi dūṣitāḥ | petuḥ pṛthivyāṃ patitāṃ• •stāṃ•ścakhā•dātha
sā tadā trailokya•mindro labhatām devāḥ santu havir bhujaḥ | yūyam prayāta pātālam yadi jīvitu•micchatha || 26 māheśvarī triśūlena tathā cakreṇa vaiṣṇavī cakra•bhinnasya rudhira•srāva sambhavaiḥ sahasraśo jagad•vyāptam tat•pramāṇair mahāsuraiḥ śaktyā jaghāna kaumārī
vārāhī ca tathāsinā | māheśvarī triśūlena raktabījam mahāsuram || | || 48 49 sa cāpi gadayā daityaḥ sarvā evāhanat pṛthak | mātṛḥ kopa samā•viṣṭo raktabījam mahāsuraḥ || 50 jaghāna raktabījam mahāsuraḥ || tataste harṣa•matulam
avāpus•tridaśā nṛpa || teṣāṃ mātṛgaṇo jāto nanartāṣṛn madoddhataḥ 61 62 || 63 oṃ tasyā•hatasya bahudhā śakti•śūlādi•bhir bhuvi | papāta yo vai raktau ghas•tenāsañ chataśo′surāḥ || 51 taiś cāsurā sṛksam•bhūtair asuraiḥ sakalaṃ jagat | vyāptam āsīt tato devā bhayamā•jagmur•uttamam || 52 tān viṣaṇṇān surān dṛṣṭvā caṇḌikā prāha satvarā
uvāca kālīm cāmunDe vistīrnam vadanam kuru || 53 macchastra pāta sambhūtān rakta•bindhūn mahāsurān | evameṣa kṣayaṃ daityaḥ kṣīṇa•rakto gamiṣyati || 55 bhakṣya•māṇās tvayā cogrā nacot•pat•syanti cāpare | ityuktvā tāṃ tato devī
śūlenābhi jaghāna tam || 56 mukhena kālī jagrhe raktabīja•sya śoṇitam | tato'sāvā•jaghānātha gadayā tatra caṇḌikām || 57 na cāsyā vedanāṃ cakre gadāpātol•pikāmapi | tasyā•hatasya dehāttu bahu susrāva śoṇitam || 58 yatas tatas tad vaktreṇa cāmuṇḌā sam•pratīcchati | mukhe samud•gatā ye'syā rakta pātān mahāsurāḥ || 59 tāṃ•ścakhādātha
cāmuṇṇā papau tasya ca śoṇitam | devī śūlena vajreṇa bāṇai•rasibhir ṛṣṭibhiḥ || 60 73 UTTARA CARITRASYA chapter 9 dhyānam oṃ bandhū kakāñcana•nibhaṃ ruci•rākṣa mālāṃ pāśāṇ•kuśau ca•varadāṃ nijabāhu•daṇṇaiḥ | bibhrāṇa•mindu śakalā•bharaṇaṃ trinētram ardhāmbike śamaniśaṃ vapurā•śrayāmi || oṃ aiṃ hrīṃ klīṃ ardhāmbika
caṇḍikāye vicce namaḥ The Slaying of Nishumbha Nishumbha represents the attachment (mamata) to body, mind, possessions, family and social roles, group affiliations, identity and beliefs too, among other adjuncts (upadhis). Likewise a yogi whose consciousness is functioning beyond the manomaya kosha, knows that the mind is not identical with
the Self as his consciousness has awakened to the level of the vignanamaya kosha. When the fulfilment of desire (Kama) is frustrated by an obstacle, frustrated by an obstacle, frustrated by an obstacle, frustrated by an obstacle of the vignanamaya kosha. When the fulfilment of desire (Kama) is frustrated by an obstacle, frustrated by an obstacle frustrated by an obstacl
himself upon seeing the defeat and killing of his large army. On seeing her, some of them got excited and made an effort to capture her, and others approached her, with their swords drawn and bows bent. But power and riches are not permanent in this ever-changing world. Lord Maha Vishnu also wakes up from His Yoga Nidra by this time and
fights with Madhu and Kaitabha for one thousand years. When the gods headed by Indra could not stand in battle against Shumbha and diplomacy fail, we resort to force! Grabbing the Devi by the hair is also reminiscent of our initial approach to spirituality. Brahmacharya means to force! Grabbing the Devi by the hair is also reminiscent of our initial approach to spirituality.
to move, learn and live in the 'Way of Brahman or higher Awareness'. Although it may seem that buddhi and purusha are identical, in reality they are not. One doesn't have to be predominantly rajasic or tamasic to fall prey to the influence of the eight pasas. He threatens to drag her by the hair. At times Divine intervention can be direct, displaying a
seemingly causal relation to prayers and mantras. As is often the case both of them lose their hard-earned and well deserved power and riches. Even the gods come down to the himalayas to extol the Divine Self. Brahman may be compared to an infinite ocean, without beginning or end. This is the true significance of the three main characters with
whom the Devi Mahatmyam begins and ends. Thereafter they are merely an expression of our psychological energies, neutral energies that take the colour of our thoughts/ emotions. Chapter 6 Dhumralochana Vadham Upon hearing Devi's reply through Sugriva, Shumbha sends Dhumralochana to bring Devi to him by force. Only god or a god-sent
guru can remove this final Bondage from Jiva. It is really surprising that even modesty could be a hindrance to mukti. She herself, the eternal Being, sustains the beings at other times. And if a boon is to be granted to us by you, O Maheshvari, whenever we think of you again, please destroy our direct calamities. Request Devi to imagine this offering
of pusham to fill the size of the entire sky. Forthwith she broke his bow and banner flying aloft, and with swift arrows she pierced the 145 body of that asura whose bow had been broken. 35 madbhṛ•tyais tairasad vṛttair dharmataḥ pālyate na vā | na jāne sa pradhānome śūrahastī sadāmadaḥ || 13 oṃ namaścaṇdikāyai oṃ aiṃ mārkaṇDeya uvāca || 1
mama vairivaśam yātaḥ kān bhogānu palapsyate | ye mamānugatā nityam prasāda dhana bhojanaiḥ || sāvarniḥ sūryatanayo yo manuḥ kathyate'sṭamaḥ | niśāmaya tadutpattim vistarād gadato mama || 2 anuvṛttim dhruvam te'dya kurvan•tyan yamahī•bhṛtām | asam•yag•vyaya•śīlaistaiḥ kurvadbhiḥ satatam vyayam || mahāmāyā nubhāvena yathā
manvantarādhipaḥ | sa babhūva mahābhāgaḥ sāvarṇistanayo raveḥ || 3 sancitaḥ so'tiduḥkhena kṣayaṃ kośo gamiṣyati | etac•cānyacca satataṃ cintayāmāsa pārthivaḥ | | svārociṣe'ntare pūrvaṃ caitra•vaṃśa samudbhavaḥ | suratho nāma rājābhūt samaste kṣiti maṇdale || 4 tasya pālayataḥ samyak prajāḥ putrāni vaurasān | babhūvuḥ śatravo bhūpāl
kolā vidhvaṃsi nastadā || 5 saśoka iva kasmāttvaṃ durmanā iva lakṣyase | ityākarṃya vacastasya bhūpateḥ praṇayoditam || vaiśya uvāca || 19 20 samādhirnāma vaiśyo'ha•mutpanno dhanināṃ kule || amātyair balibhir duṣṭair durbalasya durātmabhiḥ | kośo balaṃ cāpahṛtaṃ tatrāpi svapure tataḥ || 8 putradārair nirastaśca dhana lobhāda sādhubhiḥ
vihīnaśca dhanair dāraiḥ putrairādāya me dhanam | tato mṛgayā•vyājena hṛtasvāmyaḥ sa bhūpatiḥ | ekākī haya māruhya jagāma gahanam vanam || 9 sa tatrāśra•mamadrākṣīd dvija varyasya medhasaḥ | praśān•taśvā padākīrṇaṃ muni śiṣyo paśobhitam || 10 tasthau kañcitsa kālaṃ ca muninā tena satkṛtaḥ | itaśce taśca vicaraṃs tasmin muni
varāśrame || 11 so'cintayat tadā tatra mamatvā kṛṣṭa cetanaḥ | matpūrvaiḥ pālitaṃ pūrvaṃ mayā hīnaṃ puraṃ hi tat || 17 18 pratyuvāca sa taṃ vaiśyamekaṃ dadarśa saḥ | sa pṛṣṭastena kastvaṃ bho hetu•ścāgamane'tra kaḥ || tasya tairabhavad yuddham ati prabala daṇḍinaḥ |
nyūnairapi sa tairyuddhe kolāvidhvaṃsi•bhirjitaḥ || 6 tataḥ svapura māyāto nija deśā dhipo'bhavat | ākrāntaḥ sa mahā bhāgas taistadā prabalāribhiḥ || 14 21 22 vanamabhyāgato duḥkhī niras•taścāpta bandhubhiḥ | so'haṃ navedmi putrāṇāṃ kuśalāt mikām || 23 pravṛttim svajanānāṃ ca dārāṇāṃ cātra saṃsthitaḥ | kiṃ nu teṣāṃ gṛhe kṣema
makşemam kim nu sāmpratam || katham te kim nu sadvṛttā durvṛttaḥ kim nu me sutāḥ || rājovāca || 22 4 25 26 yairnirasto bhavāṃllubdhaiḥ putradārādibhir dhanaiḥ || 27 36 teṣu kim bhavataḥ sneham anubadhnāti mānasam || vaiśya uvāca || 28 dṛṣṭa doṣe'pi viṣaye mamatvā kṛṣṭa mānasau | tat kimetan mahā bhāga yanmoho jñāni norapi || 29 evam
etad yathā prāha bhavān asmad•gatam vacaḥ || mamāsya ca bhavat yeṣā vivekāndhasya mūḥhatā || 30 ṛṣiruvāca || kim karomi nabadhnāti mama niṣṭhuratām manaḥ | yaiḥ santyajya pitṛsneham dhana lubdhair nirākṛtaḥ || 44 31 45 46 jñānamasti samastasya jantorviṣaya gocare || 47 patis•svajana•hārdam ca hārdi teṣveva me manaḥ | ki me tannābhi
jānāmi jānannapi mahāmate || 32 viṣayaśca mahābhāga yāti caivaṃ pṛthak | divāndhāḥ prāṇinaḥ kecid rātrāvandhās tathāpare || yat prema pravaṇaṃ cittam viguṇeṣvapi bandhuṣu | teṣāṃ kṛte me niḥśvāso daurmanasyaṃ ca jāyate || 33 keciddivā tathā rātrau prāṇinas•tulya•dṛṣṭayaḥ | jñānino manujāḥ satyaṃ kiṃ tu te nahi kevalam || karomi
kim yanna manaste•şvaprītişu nişthuram || yato hi jñāninah sarve paśu pakşi mṛgādayah | jñānam ca tanmanuşyāṇām yatteṣāṃ mṛgapakṣiṇām || mārkaṇDeya uvāca || 34 35 tatastau sahitau vipra tam munim samupasthitau || upaviṣṭau kathāḥ kāścic cakratur•vaiśya pārthivau || rājovāca || 37 38 bhagavaṃ stvāmahaṃ praṣṭumicchām yekaṃ vadasva tat
|| duḥkhāya yanme manasaḥ svacit tāyat tatāṃ vinā | mamatvaṃ gata•rājyasya rājyāṅgeṣva•khileṣvapi || 41 svajanena ca santyaktas teṣu hārdī tathāpyati | evameṣa tathāhaṃ ca dvāvap yatyanta duḥkhitau || 42 43 50 kaṇamokṣā dṛtān mohāt pīDyamānānapi kṣudhā | mānuṣā manu javyāghra sābhilāṣāḥ sutān prati || 52 lobhāt pratyupakārāya nanvetān
kiṃ na paśyasi | tathāpi mamatāvartte mohagarte nipātitāḥ || 53 39 jānato'pi yathā jñasya kimetan muni sattama | ayaṃ ca nikṛtaḥ putrair dārair bhṛtyais•tathoj jhitaḥ || 49 manuṣyāṇāṃ ca yatteṣāṃ tulya manyat tathobhayoḥ | jñāne'pi sati paśyaitān pataṅgāñchā vacañcuṣu || 51 36 samādhirnāma vaiśyo'sau sa ca pārthiva sattamaḥ | kṛtvā tu tau
yathānyāyam yathārham tena samvidam || 48 40 mahāmāyā prabhāvena samsāra sthiti kārinā | tannātra vismayaḥ kāryo yoganidrā jagat pateḥ || 54 mahāmāyā prayacchati | tayā visrjate viśvam jagadetac carācaram || 56 saiṣā prasannā
varadā nṛṇāṃ bhavati muktaye | sā vidyā paramā mukter hetu bhūtā sanātanī || 57 37 saṃsāra bandha hetuśca saiva sarveśvarēśvarī || rājovāca || 58 sudhā tvaṃakṣare nitye tridhā mātrātmikā sthitā | ardhamātrā sthitā nityā yānuccāryā viśeṣataḥ || 74 59 bhagavan kā hi sā devī mahāmāyeti yāṃ bhavān || bravīti kathamutpannā sā karmāsyāśca kiṃ
dvija | yat prabhāvā ca sā devī yat svarūpā yadudbhavā || 62 tathā saṃḥṛti•rūpānte jagato'sya jaganmaye | mahāmedhā mahāsmṛtiḥ || 63 nityaiva sā jaganmūrtis tayā sarvaṃidaṃ tatam || utpanneti tadā loke sā nityāpyabhi dhīyate | yoganidrāṃ yadā viṣṇur jagat yekārṇa vīkṛte || mahāmohā ca bhavatī mahādevī mahāsurī |
prakṛtistvaṃ ca sarvasya guṇa traya vibhāvinī || 64 tathāpi tat samutpattir bahudhā śrūyatāṃ mama | devānāṃ kārya siddhyartha•māvirbhavati sā yadā || 78 79 lajjā puṣṭis tathā tuṣṭis tvaṃ śāntiḥ kṣāntireva ca | khaḍginī śulinī ghorā gadinī cakriṇī tathā || 80 āstīrya śeṣa•mabhajat kalpānte bhagavān prabhuḥ | tadā dvāvasurau ghorau vikhyātau
madhu kaiṭabhau || śaṅkhinī cāpinī bāṇa•bhuśuṇdī parighāyudhā | saumyā saumya•tarāśeṣa saumye•bhyastvati•sundarī || 67 viṣṇu•karṇamalod bhūtau hantuṃ brahmāṇamudyatau | sa nābhi kamale viṣṇoḥ sthito brahmā prajāpatiḥ || 68 parā parāṇāṃ paramā tvameva paramā
cograu prasuptam ca janārdanam | tuṣṭāva yoganidrām tāmekāgra hṛdaya sthitaḥ || 69 viśveśvarīm jagaddhātrīm sthiti saṃhārakārimīm || 82 so'pi nidrā vaśam nītaḥ kastvām stotu•miheśvaraḥ | viṣṇuḥ śarīra grahaṇa mahamīśāna eva ca || 84 70 || || 81 tasya sarvasya yā śaktiḥ sā tvam kim stūyase tadā | yayā tvayā jagat•sraṣṭā jagat pātyatti yo jagat ||
83 vibodhanār•thāya harer hari netra kṛtālayām | bramhovāca 77 kālarātrir moha•rātrir moha
śrotumicchāmi tvatto brahma vidām vara || rṣiruvāca || tvameva sandhyā sāvitrī tvam devi jananī parā | tvayai taddhāryate viśvam tvayaitat srjyate jagat || 60 kāritāste yato'tastvām kaḥ stotum śaktimān bhavet | sā tvamittham prabhāvaiḥ svairētmikā || 73 85
brahmaṇā saṃstutā svayam | prabhāvamasyā devyāstu bhūyaḥ śṛṇu vadāmi te || 104 89 viṣṇoḥ prabo•dhanārthāya nihantuṃ madhu•kaiṭabhau | netrāsya nāsikā bāhu hṛdayebhyas tathorasaḥ || 90 | aiṃ oṃ | nirgamya darśane tataḥ sa
dadṛśe catau | madhu•kaiṭabhau durātmānā vativīrya•parākramau || 92 krodha•raktek•ṣaṇā•vattuṃ brahmāṇaṃ janitodyamau | samuthāya tatas•tābhyāṃ yuyudhe bhagavān hariḥ || 93 pañca varṣa sahasrāṇi bāhu praharaṇo vibhuḥ | tāvap yati balon mattau mahāmāyā vimohitau || uktavantau varo'smatto vriyatāmiti keśavam || śrībhagavān uvāca || 94
95 96 bhavetāmadya me tustau mama vadhyā vubhāvapi kimanyena varenātra etāvaddhi vrtam mama | rṣiruvāca | 97 98 99 vañci•tābhyāmiti tadā sarva māpo mayam jagat | vilokya tābhyām gadito bhagavān kamalekṣaṇaḥ āvām jahi na yatrorvī salilena pariplutā | 101 rṣiruvāca | 101 rəiruvāca | 101 
Overview Overview of Madhama Charitram The Madhyama Charitram (i.e. the middle part of story) consists of 3 chapters viz. The best method is to overcome the first desire, the thought, rather than having to fight a thousand more. Shumbha and Nishumbha, you shall yourself slay." Once again we have the Goddess talking to Herself as both the
terrible as well as auspicious forms are two different aspects of the selfsame Mother Goddess. I shall fondly accept the sacrifice, the worship and the fire-ritual thus done, whether they are done with appropriate knowledge or not". She is the power that induces Lord Vishnu's deep slumber on the waters of the cosmic ocean prior to the manifestation
of the Universe, in its continuous cycles of manifestation and dissolution. O the best amongst merchants, I grant you the boon, which you have desired of me. O Lord, whatever things are there in the three worlds, all of them, gems, jewels, elephants, horses etc., are now in your mansion. The ocean gave her unfading lotus garlands to wear and a very
beautiful lotus to be held in her hand. Thus whenever trouble arises due to the advent of the danavas, I shall incarnate for the drops of blood generated by the blow of my weapon and also the great asuras born of the drops of blood of Raktabija. This loss
coupled with his continued attachment is the cause of his suffering. The Ashta Pasha One cannot understand liberation without first understanding what binds one. He cries, "O demons, I order all Yaa Devi sarva Bhuteshu Lajjaa rupen sansthhitaa Namastasaye namastasaye namastasaye namah (The Mother who manifests in all jiva as Lajja
 please accept my respects) But to liberate ourselves into universal consciousness, this bondage has to be removed. 3- Bhaya (Fear): This third bondage is depicted by demon Kautivirya. Mahishasura's episode reveals that through active struggle, through divine rajas, we can overcome enslavement to the indriyas, and live rig
with the world. Dr. Satya Prakash Choudary 167 It has no beginning. Thereupon Ambika became terribly angry with those foes, and in her anger her countenance then became dark as ink. As his name indicates, Samadhi, the 162 merchant is single-minded or one-pointed in his pursuits. But Asura's army fiercely fights with Devi. Mahishasura Sainya
Vadham, Mahishasura Vadham and Devi Stuti, It is merely reflected light, Our minds and lives of others in the universe, They are Udayudhas, Kalakas, Daurhrdas, Mauryas and the Kalakevas, Kali therefore often appears as one of a triumyirate of goddesses who divide
among themselves all substance and action in the cosmos. Varuna gave her a conch, Agni a spear; and Maruta gave a bow as well as two quivers full of arrows. On account of them I heave heavy sighs and feel dejected. Then he saw the Goddess fights one-on-one
first with Nishumbha, then with Shumbha, and again with Nishumbha. Then that unique light, produced from the bodies of all the devas, pervading the three worlds with its lustre, combined into one and became a female form; the manifestation of the lights of other devas too combined into the auspicious being of the Goddess. Likewise let the asura
clans, Kalakas, Daurhrdas, the Mauryas and the Kalakeyas hasten at my command and march forth ready for battle". Devi grants their wishes and disappears. Lord Maha Vishnu requests the destroyal of both of them as boon. The entire sky was filled with her immeasurable stupendous roar and great was the echo that reverberated.
dhoopam to fill the size of all the air Vayu (air). It is she who, when propitious, grants the best to humans and shows the 118 way for their final liberation. The Goddess reduced the demon to ashes by a mere heave of her breath (humkara). When I devour those fierce asuras, the descendants of Vipracitti, my teeth shall become red like the flower of
pomegranate. Raktabija, who strides onto the battlefield after the death of Chanda and Munda, is none other than the citta vrttis. The same is true of desire too. The sighs which the Goddess Ambika, fighting in the battlefield after the death of Chanda and Munda, is none other than the citta vrttis. The same is true of desire too. The sighs which the Goddess Ambika, fighting in the battlefield after the death of Chanda and Munda, is none other than the citta vrttis. The same is true of desire too.
is why Shumbha (Asmita) calls upon the eight asura clans to fight on his behalf. Other asuras too fought in the battle against the Devi with iron maces and javelins, with spears and clubs, with spears and javelins, with spears and clubs, with spears an
Jaati(creed) and Sheela (Modesty). Please read the pronunciation guide section first, to familiarise with the basic nuances of Sanskrit vocal sounds. After conquering all the devas, Mahisasura became the lord of heaven. Such is their negative significance for spiritual life. But first how do they come to know of the Goddess? Parvati becomes dark and is
henceforth known as Kalika or Kali. Now that Shumbha is all alone, denuded of all the multiple projections of individual egoawareness, the climax of the battle is between the limited self and the Supreme Self. Returning back to Mahishasura's myth, the Devi Mahatmyam tells us that long back when Mahishasura was the lord of asuras and Indra the
lord of devas, there was a war between the devas and asuras for a full hundred years. middle finger ring finger pinkie karatalakara pṛṣṭhābhyāṃ astrāya phaṭ: Using the backs of your right fingertips. The tejas that emerges from the gods is not their
creation but the Devi's natural indwelling presence. The eight pasas have been cut asunder. Whatever the god one worships, one worships only the Shakti. Having laid low her army, Mahisasura rushed to slay the lion of the great goddess. The various emanations of the Goddess combine both the transcendental and phenomenal levels of truth to
varying degrees. Though the gods are bewildered by the ever-multiplying citta vrttis, Durga laughs knowingly. The word sattva also denotes the mind apart from the guna of sattva also denotes the mind apart from the guna of sattva also denotes the mind apart from the guna of sattva. 28 dhyānam om vidyud dāmasamaprabhām mṛgapati skandhasthitām bhīṣaṇām kanyābhiḥ karavālakheṭa vilasad•dhastābhirā sevitām | hastai•ścakra gadāsi kheṭa
visikhāṃścāpaṃ guṇaṃ tarjanīṃ bibhrāṇāmanalātmikāṃ śaśidharāṃ durgāṃ trinetrāṃ bhaje || 29 PRELIMINARY SLOKAS saptaśatī panchopachāram lam pṛthivyātmikāyai namaḥ | gandham kalpayāmi roll thumbs on little fingers of both hands - offering gandham. "I am a merchant named Samadhi, born in a wealthy family. Thereupon the Devi
reveals that she is one without a second, saying "I alone exist in this universe. Thus this demon shall be a Manu on earth by name Savarni. Together they are all asura sampada or demoniac wealth or assets (see the chapter on Daiva sampada
and Asura sampada for more). 8 types of demons are described as coming to war with the Mother (Kalakeyas, mouryas etc). You ought to see her. Transliteration color codes h voiced fricative e.g. namah Sibilants nasal retroflex e.g. prāṇā ś: 'sh' sound pronounced at the back of the palate. Upon Shumbha's death the entire universe becomes happy
and devoid of any bad omens. Sugriva went to the very beautiful spot on the mountain where the Devi was and spoke to her in fine and sweet words. But till it is fully burnt even this rope can be binding. If my past experience or impression of the person or object is pleasant I pursue passionately. 'He who conquers me in battle, vanquishes my pride
and is my match in strength in the world shall be my husband'. Till one achieves effortless mastery over the indrivas one has to make intense efforts. ksamā prārthanā The devī sūktam also have alternate tantric/pauranic versions apart from the Vedic suktas. vii PRELIMINARY SLOKAS preliminary slokas S ECTION 1 Overview
Kavacha, Argala and Keelakam The three - Kavacha, Argala and Keelakam are considered integral part of the Chandipaath. Then, crying in consternation, the entire army of asuras perished. As Kali drank Raktabija's blood simultaneously devouring the newly born demons who sprang from his spilt blood, the bloodless Raktabija died promptly. With
mace in hand the great asura fought with Indra's shakti . Parvati's two forms remind us of Shiva who too has a terrible form as Rudra apart from his usual auspicious form. How is it that even the knowledgeable are deluded? And how does Mahishasura destroy the Devi's forces-in eight ways. First let us examine the theme of the battles between the
gods and the demons as revealed in the Bhagayad Gita, the Upanishads and Adi Shankara's commentary. The entire world was pervaded by the asuras who took birth from the blood of Raktabija. But in losing this limited identity one gains an unimaginably greater one-that of the Supreme Being. The first six verses of the tenth chapter drive home the
crux of the entire third episode. They are also of 100 types. Maha Kali destroys the army of Chanda and Munda. Progressively the gods are reinstated in their rightful place by the replacement of asuric wealth with divine wealth. Together the nine Shaktis destroy the mighty asuras in no time. They tell him that the Devi is very beautiful and it is apt for
Shumbha to get her. 3. Ambika knows the greatest truth of Yoga. He said, "Go and tell her thus in my words and do the thing in such a manner that she may quickly come to me in love". This hymn by Brahma (Brahma-stuti), also known as the Tantrika Ratri Suktam is the first of the four famous hymns in the Devi Mahatmyam. The core 700 verses of
the main text can awaken Shakti in a very furious and volatile manner which can be too overwhelming or at times dangerous or raw for a seeker to handle. Chapter 12 The Devi said, "With a concentrated mind, whoever shall pray to me constantly with these hymns, I shall without doubt put an end to all his troubles.
behead him finally with Her sword, destroying the deadly combination of human competence and beastly nature. All these are appearances mistaken for reality-this is the actual definition for an upadhi. All these senses and their functions are hijacked by Rajo-quna serving the purpose of nourishing asuric tendencies. Ten organs and Four Antakarnas,
these fourteen generate hate towards four types of living beings (trees, reptiles/insects, animals and humans). That is why even a 'guna' like modesty or good character is an impediment! Without removing these 8 bondages, Jiva can not know his real self. Devas become very happy on the death of Raktabija. Lasting
happiness is possible only through the eternal (nitya) or the spiritual. Liberation is overcoming what binds one. The reading procedure of Devi Saptashati is given here in detail version. yam vayvatmikayai namah | dhūpam kalpayāmi roll thumbs on index fingers of both hands - offering dhoopam. Overcoming this powerful combination of beastly nature
and human competence requires a fiery and dynamic form of Shakti, one that can combat worldly rajas through divine rajas. All 13 chapters continuously in one sitting 2. The Devi is extolled by Brahma as the incomparable Goddess -Vishnu's Yoganidra, the gueen of cosmos, the supporter of the worlds, the cause of the sustenance and dissolution
alike. Devas, unable to bear this plight, reach Himalayas and pray to Vishnu Maya. The seeker is trying to fix the energy of the mantras into a specific areas instead of letting it scatter. It not only forces us not to love someone it also nourishes our Ego telling it that it is better than the subject being hated. So in spite of everything he was not truly a
"Su"ratha or one with a good chariot. Please visit the link below for Devī Māhātmyam audio files, commentaries, translations and other related resources: www.facebook.com/devi.mahatmyam
the words of the Devi, the indignant messenger hastened back and related them in detail to the king of the daityas. Even after attaining the higher stages of spirituality, one is not free from this bondage and only removal of this bondage one is established into Advaita (union with god). Aum Krin Kalikaye namah Hari Aum by Jatinder pal Sandhu An
example of shri Ramakrishna paramhansa will further explain this bondage. This is a sublime philosophical abstraction of Devi Māhātmyam three times for relief from malefic planets; seven times for relief from
impending disaster; nine times for ensuring peace; eleven times for verpowering foes; twenty five times for release from prison; thirty times from prison; thirty times from prison; thirty times for release from prison; thirty times from prison; thirty times fr
between the forces of light and darkness, between righteous and unrighteous urges. Overcome with attachment, he thought, "I do not know whether the capital which was well guarded by my ancestors and recently deserted by me is being quarded righteously or not by my servants of evil conduct. 37) affirms, Rajas begets desire and anger. The
practitioner who is endowed with divine wealth is now fit for attaining liberation. The insect (Kaitabha) is famous for its busyness. Kambu is also a word for Conch signifying the animal who hides behind the hard shell to protect himself from others. 'Darsanasakti' denotes 'the power of observing', which is none other than Buddhi or 'intellect'. There
too Chandika fought with him without any support. Let it not be that you go to them with your dignity lost by being dragged by your hair". Wounded therewith, Shumbha fainted and fell to the ground. 93 CONCLUDING STOTRAS navāksari (navārna) japam NAVĀKSARI (NAVĀRNA) JAPAM Surrender self to mantra before japam. Seeing the three
worlds agitated the foes of the gods, marshalled all their armies and rose up together with uplifted weapons. Upon Her head sits a crown of jewels in which the moon is situated, and She is resting upon a lotus seat. Even then their old associations. Phat is a powerful sound of expelling and repelling negative energy.) While saying
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this, you can again pass your right hand in a clockwise circle above and around your body. Tuesdays, Fridays and Saturdays are considered auspicious for reciting the Devi Māhātmyam. With showers of arrows, with sharp mapons number of the Devi Māhātmyam. With showers of arrows, with sharp mapons number of the Devi Māhātmyam. With sharp mapons number of the Devi Māhātmyam with sharp mapons number of the Devi Māhātmyam. With sharp mapons number of the Devi Māhātmyam hamons the legal to the mapons number of the Devi Māhātmyam hamons the legal to the safe from a vipanna. Friday number of the Devi Māhātmyam hamons number of the Devi Māhātmyam hamons number of the Devi Māhātmyam hamons number of the papons number of the papons number of the papons number of protection of poison, enemies) raksāmsi yatro graviṣāśca nāgā yatrā-rayo dasyubalāni yatra | dāvānalo yatrā tathāb-dhimadye tatra sthitā tvam paripāsi visam || 3 iddha mantra for protection (protect us from danger) 26 siddha mantra for protection of poison, enemies) raksāmsi yatro graviṣāśca nāgā yatrā-rayo dasyubalāni yatra | dāvānalo yatrā tathāb-dhimadye tatra sthitā tvam paripāsi visam || 3 iddha mantra for protection (protect us from danger) 26 siddha mantra for protection of poison, enemies) raksāmsi yatro graviṣāśca nāgā yatrā-rayo dasyubalāni yatra | dāvānalo yatrā tathāb-dhimadye tatra sthitā tvam paripāsi visam || 3 iddha mantra tor protection (protect us from ghosta) at varipāsi yatrā papalama yatrā p

in the body is blood, so when you see blood dripping from Kali's tongue you should see that blood as the prana of Her devotees, offered to Her to transmute. His lips quivering, he commanded the two mighty asuras Chanda and Munda, "O Chanda, O Munda, go there with large forces, and quickly bring her here, dragging her by her hair or binding

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birth from his blood, too fought with the Mother-goddesses more terribly, hurling formidable weapons. In a way the aspirant at this stage has some achievements to his credit compared to others who are still struggling with grosser issues related to tamas or rajas. In her four lotus-like hands She holds a rosary and shows the mudras of Knowledge,
Fearlessness and Granting of Boons. Devi tells Sugriva that She had made a vow long before that she would marry only the one who defeats her in a fight and requests him to convey the same to Shumbha. Tell the two arrogant assembled there for battle-'Let Indra obtain the sovereignty of the three worlds and let the gods
partake the oblations. Even after listening to Brahma Gyana many times, this bondage of birth pride does not leave us. 8th, 9th and 14th lunar days (Ashtami, Navami and Chaturdasi) are considered auspicious. And again when there is no water for a period of hundred years on account of failure of rains, propitiated by the sages, I will be self-manifest
on the drought-ridden earth, but not womb begotten. The Goddess killed hundreds of asuras with her trident, mace, showers of spears, swords and the like, and threw down others who were stupefied by the noise of her bell. In Sanskrit we say, svabhavo vijayati iti shauryam-'the true heroism is to conquer your own nature.' Only the 'nature' of Adya
Herself (which is Nature itself) is unlimited; everyone else's 'nature' (and experience) is limited. No doubt the Goddess is the Supreme Self, but She is also the collective Self. Their battle is symbolic of a spiritual struggle that is beyond the realm of day to day existence. This time the demons are even more sophisticated. At that very period I shall slay
the great asura named Durgama. Adya, Ma, Great Goddess: call Her what you will, She is Nature itself, the Creator, Preserver and Destroyer of the universes. The job of Nature (in Sanskrit, prakriti) is to give form and limits to consciousness, to finitize awareness. Chapter 8 When Chanda and Munda were laid low and many of the battalions of the
asuras destroyed, the lord of the asuras, the mighty Sumbha, with intellect clouded by rage, commanded the marshalling of all the asura armies. The six enemies (shadripus) are what fight us as we try to loosen the mooses). Hit by a multitude of weapons that made him lose all his blood, the great asura Raktabija eventually fell on the ground. The king
and the merchant find themselves in the hermitage of a great sage in whose hermitage even wild beasts have successfully tamed themselves of the eight clans of asuras. Mahisasura's general, a great asura named Chiksura and Chamara
fought, equipped with the fourfold complement of armies of asuras. The hymn further proclaims that the Mother's intentions are most gracious even toward evildoers. As per the prescribed methods in ancient scriptures, Devi Mahatmya should be read in one sitting. These demons keep the ego satisfied and powerful. His rajasic energy controls him
and impels him to destructive acts, whereas Durga controls her own fiery splendor. Sage Vasishta concludes his narration of Devi Mahatmyam to King Surata and Vaishya with this. In front of him, at his back and on his sides great asuras, biting their lips in ire advanced to slay the Goddess. As the Devi Mahatmyam reveals, all the radiance from all the
gods coalesced into the auspicious form of the Goddess. "During the time of the Great worship in autumn2 as well as the beginning of the New Year3, those who hear this Mahatmyam of mine with devotion shall be surely delivered from all troubles and be blessed with riches, grains and children. 2- Lajjaa (Shame): This bondage has been depicted by
 Kambu demons. If the Self is the wick or the source of light, buddhi is the glass chimney. Abhinivesha is the most basic attachment to life that all living beings instinctually possess. Returning back to the merchant Samadhi, though he had the natural inborn ability to engage his mind in meditation, in single minded pursuit, it did not bring him
happiness. You are strong and backed by an army. Remember that our scriptures talk not only of Moksha but also Dharma, Artha and Kama. The devas then narrated the story of their defeat Drawing forth a trident from his own trident Shiva presented it to her; Vishnu brought forth a discus out of his own discus and gave it to her. Then began a
dreadful battle between them both, the Devi and Shumbha, while all the devas and asuras looked on. This chapter has some long shlokas. Unable to detach my mind bears deep affection to those very persons who have driven me out in their greed for wealth, abandoning love for a father and attachment to one's master and kinsmen. All the worlds
were frenzied and the oceans raged. Both the king and the merchant are good by nature. Even Canda and Munda are dead. 68 armies of Asuras alongwith 86 Udyudhas, 84 Kambus, 50 Kotiviryas, 100 Dhomras, Kalakas, Dauhrids, Mauryas and Kalkeya demons to march for war. My Mahatmyam should be listened to everywhere, at a propitiatory
ceremony, on seeing a bad dream, and for planetary afflictions. Rajas can bridge Tamas and Sattva. However remember that everything about the gods and demons has relevance for us, for what happens in our own psyche. This myth too has a familiar beginning, the enraged foes of the gods showered arrows, lances and
double-edged swords on the Goddess. If you want honey you should dare the inevitable sting of the insect. In the fierce combat that ensued, the Goddess 156 destroyed Shumbha's weapons one by one, then his horses, chariot, bow and mace, fighting gallantly. We worry about our losses and hurts. As mentioned before, Devi is attributed in the form of
Maha Kali/Durga in this section. Earlier the pride was grosser, easily detectable and thereby easier to accept. Parvati taking abode in the Himalayas suggests that the gross body is not an inert thing but the abode of the Self that illumines the mind-body. Buddhi is the instrument of intelligence that discerns, questions, reasons, determines and wills.
Seeing his lance broken and fallen, Camara, full of rage, hurled a spear, and she broke that also with her arrows. Noticing the fleeing demons assailed by the Matru ganas, the great asura Raktabija strode forward to fight in wrath. What happens when all the powers of all the gods come together? The king, the merchant and the sage are archetypal
characters that reside in all of us to differing degrees, characters with whom we can identify to varying degrees. Then the universe also disappears, and there is nothing but Brahman. She is an embodiment of the wrath of all the gods. "This Mahatmyam will quell all sufferings due to epidemics, as also the three types of calamities1. Some hurled
spears and others nooses. In fact most often anger is related to desire. Instead of finding tranquillity amid the peaceful and spiritual surroundings of the sage Medhas' hermitage, they are plagued by thoughts of loss, betrayal and attachment to the past. They try to overcome the creative and sattvic force (Brahma). Then Goddess laid the advancing
Nishumbha to the ground, striking him with a torrent of arrows. Together they approach the wise sage Medhas, whose task it is to awaken them to a higher spiritual awareness. Here a word on Brahmacharya is in order. Interestingly all these approaches are in harmony and point to a nearly precise esoteric meaning of the Devi Mahatmyam. Spiritual
pride is subtler, not easily detected and hard to accept. The mind when viewed through the distorting lens of Avidya or ignorance, becomes the basis for a false sense of identity. We are all a bit like the king and the merchant. In dream state, organs are missing hence 4 antahkarnas generate this hate for 4 types of living beings....and in dreamless
state ego has 10 organs and 4 anthakarans thus all total making 86 types of hatered. The bad dream turns into a good one".: ātma ī: long form of i e.g.. Varahi, who assumed the incomparable form of hatered. This eightfold unleashing of
Mahishasura's rajas is comparable to eightfold sexual union, which a Brahmachari is strictly advised to avoid. Then the enraged Chandika struck him with a spear. Fear of death, fear of losing respect or nears and dears keeps the ego busy in Maya and hinders its way towards greater awareness. Suratha, who has unfinished
business, asks for the return of his earthly kingdom, followed by an imperishable kingdom in the next life. In a span of 3 days Day 1 Day 2 Day 3 Prathama charitra Uttara charitra Uttara charitra (chapter 1) (chapters 5 to 13) 3. Shumbha sees only multiplicity and cannot recognise the unity of all existence. Once desire is
eliminated, Sattva guna (the Divine forces of Light) can easily prevail over Rajo guna. He also joins the army. 2. aham rāṣṭrī" saṅgamanī vasū"•nām | tāṃmā" devā vya•dadhuḥ purutrā bhūryyā" veśayan"tīm 3 mayā so annamatti yo vipa•śyati yaḥ prāṇiti ya'ī"m .. Heads of others rolled down while some
others were torn asunder in the middle of their trunks. The shadripus or 6 internal enemies (kaama - desires, kridha - anger, lobha - greed, moha delusion, mada - wantonness, matsarya - jealosy) block one from doing one's dharma (righteous duty) and other purusharthas. They both told Shumbha: 'O great king, a certain woman, most surpassingly
beautiful, resides there shedding lustre on mount Himalaya. One movement is outward exertion (pra-vrtti) while the other is inward withdrawal (ni-vrtti). MadhuKaitabha are the mala (dirt or waste) from Vishnu's ears and thereby predominantly represent Tamas. It is our ignorance that keeps us busily engaged in this perpetual cycle of gathering
more honey daring more stings. [] = >? Seeing Dhumralochana turned to ashes, the enraged army of demons showered on Ambika sharp arrows, lances and battle-axes. Fighting, the two then came down to the earth from the back of the elephant, and fought very animatedly dealing each other terrible blows. Navangam is a method for which nine
prayers are recited prior of starting reading the book. He has become free from worldly attachment. Have no desires and just surrender to that deity. Lost in a desolate spot, or pursued by a lion, tiger, or wild elephants in a forest, or sentenced
to death by the orders of a wrathful king, or imprisoned, or caught in a boat tossed by winds on the high seas, or facing a volley of arrows in the most terrible battle, or amidst all kinds of dreadful troubles, or afflicted with pain, -remembering this story of mine, saves one from the predicament. Now what does this mean? Thereupon Kali drank
Raktabija's blood with her mouth. As per classical Ayurvedic theory tamas and rajas are in fact manasika doshas that can act as psychological afflictions. As the Bhagavad Gita (7. Indra's sovereignty over the three worlds and his portions of the sacrifices are taken away by the Shumbha and Nishumbha, by force of their pride and strength. 122 As
already stated the gods are the presiding deities for various indrivas and their functions-Surya over eyes, Indra hands, Agni over speech, Vayu over skin, Chandra over the mind, Yama ove
merged in the body of the Goddess. Being inextricably linked the two demon brothers 'Asmita' and 'mamatva' fight, one rising up when the other is knocked out. Desire makes us human but it is also the source of all suffering. Chapter 13 The Sage Medhas said "O King, this sublime glory of the Goddess has been narrated to you. To meet the challenge
the Goddess heightens Her own rajas. kavacham 3. Devouring some, crushing others, chewing most frightfully with her teeth, she pounded the entire army of the mighty wicked asuras. See that the non-self is identical to the Self. Asura
Sampradaya Corresponding Ashta Pasa or Eight Bonds Udayudhas ghrna: contempt Kambus lajja: shame Kotiviryas bhaya: fear Dhaumras shanka: doubt Kalakas jugupsa: disgust Daurhrdas kula: family, caste or group identity that becomes restrictive Mauryas shila: pride in one's morality that makes one judgmental towards others Kalakeyas jatis
racial identity that leads to false pride and sense of superiority Upon news of the loss of two of his servants Canda and Munda, Shumbha marshals vast numbers of asuric hosts, clan by clan. Thrown out from heaven by that evil-natured Mahisha, the hosts of devas wander on the earth like mortals. This delusion besets me as well as him, blinded as we
are in our ability to discern." As his name implies (medhas: intelligence or wisdom), sage Medhas is a wise man, the seer who knows. Chapter 9 After Raktabija was slain and other asuras were killed in the fight, the asura Shumbha and Nishumbha gave way to unbounded wrath. They are also of 100 types So let us begin today on the eve of Durga
Ashtami with no prejudice...with no prejudice...with no pride and with complete surrender... 8- sheela (Modesty and good character): This bondage is denoted by demon Maurya. Existential suffering is an inevitable consequence of existence. Hearing the words of the Devi communicated by Shiva, those great asuras, on their part, were filled with indignation and
repaired to the place where Katyayani stood. Special thanks and acknowledgement to Ajit Krishnan, Mahadeva S Sarma, PVR Narasimha and Rajarshi Nandy. What is her form? 21). The two demons, frenzied with their exceeding power, and deluded by Goddess Mahamaya, exclaimed to Vishnu, "Ask a boon from us". Honey is sweet. Total freedom
from suffering is not possible as long as there is this sense of 'I' and 'mine' which becomes the focal point for all citta vrttis. That which is very desirable tomorrow! This is the work of Chanda-Munda! Though Canda and Munda initially act as afflicters, there is a possibility that one can
sublimate their energies into friendly energies into friendly energies into friendly energies. Instead we simply brood over the past constantly reliving our miseries in the present. All the three gunas are born simultaneously before the very beginning of a Kalpa. This is the longest and most eloquent of the Devi Mahatmyam's four hymns. There is oneness and abundant potential at this level.
Unless 163 the chariot (body), the reins (mind) and the intellect (buddhi), all serve the rider's (Self) purpose, the chariot is useless. But why is there a need to transcend even Sattva, one might ask. Together they form the three strands that bind us to ignorance. 'Dg' is the Seer or Purusha or Pure Consciousness. That is why Chanda and Munda bring
news of the Devi (Supreme Self) who illuminates the Himalayas (gross body). That Raktabija is symbolic of citta vrrtis, becomes clear when we examine his unique power-whenever a drop of his blood falls to earth, another demon of identical size and strength springs up. Rising up again without delay, the king of asuras, leapt up towards the sky,
seizing the Goddess. Thus ends the third chapter -'The Slaying of Mahishasura'-of Devi-Mahatmya in Markandeya Purana. At an individual conscious level we have limited by embodiment in a mind-body that constrain the otherwise unbounded and limitless reservoir of all powers. Himavan gave her various gems and the lion as her
vehicle. 133 Generally a shaved head is symbolic of vairagya or withdrawal. Who else is there besides me?" (10.5). mahesurān•nāśayitryai te namaḥ || 9 devīm vācam•ajanayanta devās tām viśvarūpāḥ paśavo vadanti | sā no mandre•ṣamūrjam duhānā ... ... When Guru Totapuri met paramhansa to teach him about Advaita, and asked him to sit in
samadhi, shri Paramhansa saw Mother Kali only. With both Chanda (Pra-vrtti) and Munda (Ni-vrtti) dead, with both the outward and inward movements of citta vrttis. Though seemingly a coincidence her arrival then and there is very meaningful. By virtue of his strength, he
is capable of protecting himself as well as others. If you do not go to my master now with love, I shall take you by the hair." The Goddess replied, "You have been sent by the lord of the daityas. Ambika amplified those sounds with the clanging of the bell. Sadhana is aimed at liberating individual consciousness
(jiva) from these bonds. In other words 'Asmita' is the ignorance or mistake of identifying Buddhi as Purusha or Atman. Then began the battle between that Devi and the enemies of the devas, in which the quarters of the sky were illumined by various arrows and missiles hurled at each other. There issued forth Chandika's own terrifying Shakti, who
came to be known as Shivaduti since she sent Lord Shiva himself as her messenger to the asura lords. In the latter case it is not genuine vairagya but only withdrawal due to hurt, a negative reaction to an unpleasant experience. Then, Chanda, and Munda, the servants of Shumbha and Nishumbha, saw Ambika (Kausiki) who had assumed a
surpassingly charming form. Buddhi is also an evolute of Prakrti and thus cannot be identical to Purusha or Consciousness. The beautiful and auspicious Kaushiki form of the Goddess is all Sattva. Yet the king and the merchant find it hard to awaken their abilities to discern or be dispassionate. ghR^iNA (aversion), lajjA (shame), bhaya (fear),
sha~NkA (doubt), jugupsA (disgust), kula (attachment to a group based on activity), jAti (attachment to a group based on birth) and shIla (good character and modesty!!). 1), Adi Shankara affirms that the gods stand for such functions of the senses (indriva vrttis) as are illumined by scriptures. But since most are yet to reach that stage, hence the
Argala is a process of asking that Powerful and Divine Shakti to work in a specific manner to help the seeker. Hence the Goddess and her lion start destroying these asuras one by one. How did she come into being, and what is her sphere of action, O sage? tannirodha%, Yogasutra, 1. At some point of time we all experience suffering, hurt and loss
macchastra pāta sambhūtān raktabindhūn mahāsurān | raktabindhūn mahāsur
snowy mountain, he shouted, "Set out to the presence of Shumbha and Nishumbha. This too is treated as fifth bondage of the Soul. The various forms of Devi fight with the Asura army and destroy them. The same happens to Vayu's and Agni's portfolios as well. As mentioned before, this section attributes Maha Maya in the form of Maha Lakshmi.
Many devotees read Durga Saptashati during Navratri Durga Puja 9/10 days.. Conquering the original desire will release us from this endless cycle of desire, gratification, disillusionment and frustration. Thus one of the goals of Brahmacharya is reaching a state where one is not troubled by the indrivas anymore. Spiritual health requires ahamkara to
relinquish most of this attachment, and Kali is happy to help you actively relinquish it. The kavacam is also used to guard and protect the body and ward off illness. Eyes reddened with anger he took the spear and hurled the resplendent weapon at Bhandrakali, as though he was hurling the very orb of sun from the skies. While each of the sixteen
asura generals and their esoteric significance is important in its own way, two among them deserve special mention Durdhara and Durmukha who fight till the last. If we, like Paramhansa present our whole being to the Mother, we will see that these demons come forward and present themselves to the Mother for sacrifice on the altar of our Yajna of
Bhakti and liberate our soul towards greater truths. Doubt keeps the ego busy thus keeping it entangled in Maya. 5- Jugupsa (censure/reproach/disgust): When due to false knowledge we see others as different from us, we censure or rustration? The world
was pervaded by thousands of great asuras of his stature, born from the blood that flowed out of the cut inflicted by Vaisnavi's discus. We fail to discern. 120 S ECTION 2 Second Episode Mahishasura the buffalo headed demon
who is half human and half beast. 84 om namaścandikāyai siddha mantra to obtain wealth and progeny; over riding all obstacles om devyuvāca || sarvā bādhā vinir mukto dhana•dhānya sutānvitaḥ | manuṣyo mat•prasādena bhaviṣyati nasaṃśayati nasayati nasayati
saṃśayam || madhu kaiṭabha nāśaṃ ca mahiṣāsura ghātanam | kīrta•yiṣyanti ye tadvad vadhaṃ śumbha niśumbhayaḥ pumān || 14 2 || 3 ripavaḥ saṃkṣayaṃ yānti kalyāṇaṃ copa•padyate | nandate ca kulaṃ puṃsāṃ māhātmyaṃ mama śṛṇvatām
graha•pīDāśca dāruṇāḥ | duḥsvapnaṃ ca nṛbhir•dṛṣṭaṃ su•svapna•mupajāyate || śatruto nabhayaṃ tasya dasyuto vā narājataḥ | na śastrānala•toyau•ghāt kadācit sambhaviṣyati || bāla•grahābhi bhūtānāṃ bālānāṃ śānti kārākam | saṃghā•tabhede ca nṛṇāṃ maitrī karaṇa•muttamam || 6 || 17 18 tasmān mamai tan•māhātmyaṃ paṭhi•tavyaṃ
samāhitaiḥ | śrotavyaṃ ca sadā bhaktyā paraṃ svastya•yanaṃ hi tat || 7 durvṛt•tānā•maśeṣāṇāṃ balahāni•karaṃ param | rakṣo•bhūta piśācānāṃ paṭhanā•deva nāśanam || 19 upasargāna•śeṣāṃstu mahāmāri samudbhavān | tathā trividha•mutpātaṃ māhātmyaṃ mamaitan māhātmyaṃ mama sannidhi kārakam |
paśu•puṣpār•ghya•dhūpaiśca gandha dīpais tathot•tamaiḥ || yatraitat paṭhyate samyan nitya•māyatane mama | sadā natadvi•mokṣyāmi sāṃnidhyaṃ tatra me sthitam || bali pradāne pūjāyām agni•kārye mahotsave | sarvaṃ mamaitac•caritam uccāryaṃ śrāvya meva ca || 8 9 viprāṇāṃ bhojanair•homaiḥ prokṣa•ṇīyair•aharniśam | anyaiśca
vivi•dhair•bhogaiḥ pradānair•vatsareṇa yā || 10 prītirme kriyate sāsmin sakṛt sucarite śrute | śrutaṃ harati pāpāni tathā kṛtām | pratīc•chiṣyā•myahaṃ prītyā vaḥni homaṃ tathā kṛtam || 11 śaratkāle mahāpūjā kriyate yā ca vārṣikī | tasyāṃ mamai tan māhātmyaṃ śrutvā bhakti samanvitaḥ
|| 15 20 21 rakṣāṃ karoti bhūte•bhyo janmanāṃ kīrtanaṃ mama | yuddheṣu caritaṃ yanme duṣṭa•daitya nibar•haṇam || 23 12 tasmiñ•chrute vairi•kṛtāṃ bhayaṃ puṃsāṃ na jāyate | yuṣmābhiḥ stutayo yāśca yāśca brahmar•ṣibhiḥ kṛtāḥ || 24 85 brahmaṇā ca kṛtās•tāstu prayacchanti śubhāṃ matim | araṇye prāntare vāpi dāvāgni pari•vāritaḥ || 25
saiva kāle mahāmārī saiva sṛṣṭir bhavat•yajā | sthitim karoti bhūtānām saiva kāle sanātānī || 39 dasyu•bhirvā vṛtaḥ śūnye gṛhīto vāpi śatrubhiḥ | siṃhav•yāghrānu•yāto vā vana hastibhiḥ || bhavakāle nṛṇām saiva lakṣmīr vṛddhi•pradā gṛhe | saivā bhāve tathā•lakṣmīr vṛdahi•pradā gradā g
gato'pi vā āghūrṇito vā vātena sthitaḥ pote mahārṇave || 27 patatsu cāpi śastreṣu saṃgrāme bhṛśa•dāruṇe | sarvā•bādhāsu ghorāsu vedanā•bhyar•dito'pi vā || ṛṣi ruvāca || || 41 oṃ 28 smaran mamaitac caritaṃ mama || stutā sampūjitā sampūjitā va || to patatsu cāpi śastreṣu saṃgrāme bhṛśa•dāruṇe | sarvā•bādhāsu ghorāsu vedanā•bhyar•dito'pi vā || ṛṣi ruvāca || || 41 oṃ 28 smaran mamaitac caritaṃ mama || stutā sampūjitā va || to patatsu cāpi śastreṣu saṃgrāme bhṛśa•dāruṇe |
puṣpair dhūpa gandhā•dibhis tathā | dadāti vittaṃ putrāṃśca matiṃ dharme gatiṃ śubhām 29 30 31 ityuktvā sā bhagavatī caṇḍikā caṇḍa vikramā || 32 paśyatāmeva devānāṃ tatrai•vāntara•dhīyata | te'pi devā nirātaṅkāḥ svādhikārān yathā purā || 33 yajña bhāga•bhujaḥ sarve cakrur vinihatā•rayaḥ | daityāśca devyā nihate śumbhe devaripau yudhi ||
jagad vidhvam•sini tasmin mahogre'tula•vikrame | niśumbhe ca mahāvīrye śeṣāḥ pātālamā•yayuḥ || evaṃ bhagavatī devī sā nityāpi punaḥ punaḥ
manujeśvara | mahākālyā mahākāle mahāmārī svarūpayā || 38 86 UTTARA CARITRASYA chapter 13 dhyānam om bālār•kamaṇdalā•bhāsām caturbāhum trilocanām | pāśān•kuśavarā•bhītīr dhārayantīm śivām bhaje || om aim hrīm klīm śivā dharikā parameśvarī śrī vidyā saptaśatī caṇḍikāye vicce namaḥ 87 yat prārthyate tvayā bhūpa tvayā ca
kulanandana | mat•tastat•prāpyatām sarvam parituṣṭā dadāmi tat || 15 om namaścaṇdikāyai om ṛṣiruvāca || 1 etat•te kathitam bhūpa devī māhātmya•mantamam || 2 so'pi vaiśyas tato jñānam vavre nirviṇṇa•mānasaḥ mametya•hamiti prājňaḥ saṅga vicyuti kārakam || tayā tvameṣa vaiśyaśca tathai•vānye vivekinaḥ | mohyante mohitā•ścaiva
mohame•syanti cāpare || 4 devyuvāca || tāmu•paihi mahārāja śaranam parameśvarīm | ārādhitā saiva nrnām bhoga•svargā pavargadā || 5 || 7 jagāma sadyas tapase sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune | samdarśa nārtham ambāyā nadī pulina samsthitah || 9 sa ca vaiśyo mahāmune || 9 sa ca vaiśyo mahāmun
arhaṇāṃ cakra•tus•tasyāḥ puṣpa dhūpāgni tarpaṇaiḥ nirāhārau yatāhārau tanmanaskau samāhitau || 11 parituṣṭā jagad•dhātrī pratyakṣaṃ prāha caṇDikā 14 || || || śāvarṇiko nāma manur bhaviṣyati mārkaṇDeya uvāca || 13
22 24 || 25 26 iti dattvā tayor•devī yathā bhilaşitam varam || 27 babhūvān•tarhitā sadyo bhaktyā tābhyā•mabhişṭutā | evam devyā varam labdhvā suratha kṣatri•yarṣabhaḥ || 12 20 21 mṛtaśca bhūyaḥ samprāpya janma devād vivasvataḥ praṇi•patya mahābhāgam tamṛṣiṃ śaṃsitavratam | nirviṇṇo'tima•matvena rājyā pahara•ṇena ca || 8 devyuvāca || 19
hatvā ripūnas khalitam tava tatra bhavişyati || dadatustau balim caiva nijagātrā sṛgukṣitam | evam samārā•dhayato•stribhir varṣair yatātmanoḥ | 18 svalpaira•hobhir nṛpate svam rājyam prāpsyate bhavān || 6 iti tasya vacaḥ śrutvā surathaḥ sa narādhipaḥ 16 tato vavre nṛpo rājya•mavibhram•śyan•yajanmani | atraiva ca nijam rājyam hata śatru balam
śrīsaptaśatīdevīmāhātmyam samāptam || || om tat sat om || 89 DEVĪ MĀHĀTMYA concluding stotras CONCLUDING STOTRAS om hṛdayā nyāsam khapginī śulinī ghorā gadinī cakriņī tathā ||
śirase svāhā prācyāṃ rakṣa pratīcyāṃ ca caṇḌike rakṣa dakṣiṇe | bhrāmaṇenātmaśūlasya uttarasyāṃ tatheśvari || śikhāyai vaṣaṭ saumyāni yanī rūpāṇi trailokye vicaranti te | yāni cāstrāṇi te'mbike | karapallavasaṅgīni tairasmān rakṣa sarvataḥ || netratrayāya
vauṣat sarvasvarūpe sarveśe sarvaśakti samanvite | bhayebhyastrāhi no devi durge devi namo'stu te || astrāya phaṭ oṃ bhūrbhuvassuvaroṃ•iti•dikvimokaḥ 91 CONCLUDING STOTRAS dhyānam oṃ vidyud dāmasamaprabhāṃ mṛgapati skandhasthitāṃ bhīṣaṇāṃ kanyābhiḥ karavālakheṭa vilasad•dhastābhirā sevitām | hastai•ścakra
gadāsi kheţa viśikhāṃścāpaṃ guṇaṃ tarjanīṃ bibhrāṇāmanalātmikāṃ śaśidharāṃ durgāṃ trinetrāṃ bhaje || I meditate upon the three-eyed Goddess, Durga, the Reliever of Difficulties; the luster of her beautiful body is like lightening. While Kaitabha is also rajas, he comes as a twin of Madhu (tamas), at the level of origination. Then he became a
huge elephant and pulled her lion with his trunk roaring loudly. They also assumed Havir Bhagams of Devas (Offerings made in fire ceremonies to various Deities). Kali's companions in this group are Lakshmi, goddess of wealth and prosperity, and Sarasvati, goddess of knowledge. Lakshmi, who is the embodiment of Maya Shakti, represents the
projection of shakti into the adhibhautika, the physical, external world. One who is bound by Pasa (bond) is Jiva, while one who is free of the Pasas is Sadashiva"). Hence as the Supreme Self She is the rider. The King, the Merchant and the Sage as allegories to the Body, Mind and Intellect Suratha is
 "one who has a good chariot" (su: good; ratha: chariot). There he comes to the hermitage of sage Medhas. Each such cycle of creative manifestation, sustenance and dissolution constitutes a Kalpa. Soul hides itself behind 6 bodies and 10 organs and 4 antahkarnas, hence making its number as 84. She sits upon the shoulders of a lion and appears very
fierce. The Bijas should be written in a clockwise pattern from right to the left. Seizing him by his hair, she severed his head with her sword. When Dhumralochana tries to go near Devi, Devi burns him instantly by her Humkara. Desire is in the mind, as mental activity, as thoughts, as citta vrttis. Thereupon Shiva, surrounded by those shaktis of the
devas, said to Chandika, "Let the asuras be killed forthwith by you for my gratification". The demons are symbolic of the psychic forces within the shadow. In the symbolise prana shakti and gnana shakti respectively. Do 2-3 times,
until you've finished saying. asti guhyatamam vipra sarva bhūtopakārakam | devyāstu kavacam puṇyam tacchṛṇuṣva mahāmune || 2 || prathamam śailaputrī ca dvitīyam brahmacārinī | tṛtīyam candra ghaṇteti kūṣmāṇdeti caturthakam || 3 || pañcamam skandamāteti saṣṭham kātyāyanīti ca | saptamam kālarātrīti mahāgaurīti cāṣṭamam || 4 || navamam
siddhidātrī ca navadurgāḥ prakīrtitāh | uktānyetāni nāmāni brahmaṇaiva mahātmanā || 5 || agninā dahyamānastu śatrumadhye gato raṇe | viṣame durgame caiva bhayārtāḥ śaraṇaṃ gatāḥ || 6 || na teṣāṃ jāyate kiṃcidaśubhaṃ raṇasaṃkaṭe | nāpadaṃ tasya paśyāmi śoka duḥkha bhayaṃ na hī || 7 || yaistu bhaktyā smṛtā nūnaṃ teṣāṃ vṛddhiḥ prajāyate
| ye tvām smaranti deveśī rakṣase tānna saṃśayaḥ || 8 || pretasaṃsthā tu cāmuṇṇā vārāhī mahiṣāsanā | aindrī gaja samārūḥhā kaumārī śikhivāhanā | lakṣmīḥ padmāsanā devī padmahastā haripriyā || 10 || śaṅkhinī cakṣuṣor madhye śrotrayor•dvāravāsinī | kapolau kālikā rakṣet karṇamūle tu
 śāṅkarī || 23 śveta rūpadharā devī īśvarī vṛṣa vāhanā | brāhmī haṃsa samārūÞhā sarvābharaṇa bhūṣitā || 11 || nāsikāyāṃ sugandhā ca uttaroṣṭhe ca carcikā | adhare cāmṛtakalā jihvāyāṃ ca sarasvatī || 24 ityetā mātaraḥ sarvāḥ sarvayoga samanvitāḥ | nānābharaṇa śobhāÞhyā nānāratno paśobhitāḥ || 12 || dantān rakṣatu kaumārī kaṇṭha•deśe tu
caṇDikā | ghaṇṭikāṃ citraghaṇṭā ca mahāmāyā ca tāluke || 25 dṛśyante rathamārūDhā devyaḥ krodhasamākulāḥ | śaṅkhaṃ cakraṃ gadāṃ śaktiṃ halam ca musalāyudham || 13 || kāmākṣī cibukaṃ rakṣed vācaṁ me sarvamaṅgalā | grīvāyāṃ bhadrakālī ca pṛṣṭhavaṃśe dhanurddharī || 26 kheṭakaṃ tomaraṃ caiva paraśuṃ pāśameva ca | kuntāyudhaṃ
triśulaṃ ca śārṇgamāyudha•muttamam || 14 || nīlagrīvā bahiḥ kaṇthe nalikāṃ nalakūbarī | skandayoḥ khapginī rakṣet bahū me vajradhāriṇī || 27 daityānāṃ dehanāśāya bhaktānām•abhayāya ca | dhārayantyāyu dhānītthaṃ devānāṃ ca hitāya vai || 15 || hastayor daṇpinī rakṣed ambikā cāṅgulīṣu ca | nakhāñ•chule•śvarī rakṣet kukṣau rakṣet kuleśvarī
| 28 namaste'stu mahāraudre mahāghoraparākrame | mahābale mahotsāhe mahābhaya vināśinī | 16 | stanau rakṣen mahādevī manaḥ śokavināśinī | hrdaye lalitā devī udare śuladhāriṇī | 29 trāhi mām devi duṣprekṣye śatrūṇām bhaya•varddhini | prācyām rakṣatu māmaindrī āgneyyām agni devatā | 17 | nābhau ca kāminī rakṣed guhyam guhyeśvarī
tathā | pūtanā kāmikā meDhraṃ gudhe mahiṣavāhinī || 30 dakṣiṇevatu vārāhī nairṛtyām khaDgadhāriṇī | pratīcyāṃ vāruṇī rakṣe dvāyavyāṃ mṛgavāhinī || 31 udīcyām pātu kaumārī aiśānyāṃ śūladhāriṇī | ūrdhvaṃ brahmāṇi me rakṣed adhastād
vaiṣṇavī tathā || 19 gulphayor nārasiṃhī ca pāda•pṛṣṭhe tu taijasī | pādāṅgulīṣu śrī rakṣet pādā•dhastala•vāsinī || 32 evaṃ daśa diśo rakṣeccāmuṇṇā śavavāhanā | jayā me cāgrataḥ pātu vijayā pātu pṛṣṭhataḥ || 30 nakhān daṃṣṭrakarālī ca keśaṃ•ścaivor•dhvakeśinī | romakūpeṣu kauberī tvacaṃ vāgīśvarī tathā || 33 ajitā vāmapārśve tu dakṣiṇe
cāparājitā | śikhā•mudyotinī rakṣed umā mūrdhni vyavasthitā || 21 rakta•majjāva•sāmāṃsān yasthi medāṃsi pārvatī | antrāṇi kālarātriśca pittaṃ ca bhruvor madhye yamaghaṇṭā ca nāsike || 22 padmāvatī padmakośe kaphe cūpāmaṇis tathā | jvālāmukhī nakha•jvālā
mabhedyā sarva sandhişu || 35 12 śukram brahmāṇi me rakṣec chāyāṃ chatreśvarī tathā | ahaṃkāraṃ mano buddhiṃ rakṣenme dharmadhārinī || 36 naśyanti vyādhayaḥ sarve lūtā•vispho•ṭakādayaḥ | sthāvaraṃ jaṅgamaṃ caiva kṛtrimaṃ cāpi yadviṣam || 48 prāṇā pānau tathā vyāna mudānaṃ ca samānakam | vajra hastā ca me rakṣet prāṇam
kalyāṇaśobhanā || 37 abhicārāṇi sarvāṇi mantra yantrāṇi bhūtale | bhūcarāḥ khecarāś caiva jalajāśco padeśikāḥ || 49 rase rūpe ca gandhe ca śabde sparśe ca yoginī | sattvaṃ rajas tamaścaiva rakṣatu vārāhī dharmaṃ rakṣatu
vaisnavī | yaśah kīrtim ca laksmīm ca dhanam vidyām ca cakrinī || 39 graha bhūta piśācāśca yaksa gandharva rāksasa vetālāh kūsmānDā bhaira vādayah || 51 gotramindrānī me rakset paśūme raksa canDike | putrān raksen mahālaksmīr bhāryām raksatu bhaira vādayah || 51 gotramindrānī me rakset paśūme raksa canDike | putrān raksen mahālaksmīr bhāryām raksatu bhaira vādayah || 51 gotramindrānī me rakset paśūme raksa canDike | putrān raksen mahālaksmīr bhāryām raksatu bhaira vādayah || 51 gotramindrānī me rakset paśūme raksa canDike | putrān raksen mahālaksmīr bhāryām raksatu bhaira vādayah || 51 gotramindrānī me rakset paśūme raksa canDike | putrān raksatu bhaira vādayah || 51 gotramindrānī me raksatu bhaira vādayah || 51 gotramindrānī me rakset paśūme raksatu bhaira vādayah || 51 gotramindrānī me raksatu bhaira vādayah || 51 gotramindrānī me raksatu bhaira vādayah || 52 gotramindrānī me raksatu bhaira vādayah || 53 gotramindrānī me raksatu bhaira vādayah || 54 gotramindrānī me raksatu bhaira vādayah || 56 gotramindrānī me raksatu bhaira vādayah || 58 gotramī me raksatu bhaira vādayah || 58 
bhaved rājñas tejo vṛddhi karaṃ param || 52 panthānaṃ supathā rakṣen mārgaṃ kṣemakarī tathā | rājadvāre mahālakṣmīr vijayā sarvataḥ sthitā || 41 yaśasā varddhate so'pi kīrti maṇDita bhūtale | japet saptaśatīṃ caṇDīṃ kṛtvā tu kavacaṃ purā || 53 rakṣāhīnaṃ tu yat sthānaṃ varjitaṃ kavacena tu | tat sarvaṃ rakṣa me devi jayantī pāpanāśinī || 42
yāvad bhūmaṇṇalaṃ dhatte saśaila vana kānanam | tāvat tiṣṭhati medinyāṃ santatiḥ putra pautrikī || 54 padamekaṃ na gacchettu yadīc•chec•chubha mātmanaḥ | kavacenā vṛto nityaṃ mahāmāyā prasādataḥ || 55 tatra tatrārtha lābhaśca
vijayaḥ sārva kāmikaḥ | yaṃ yaṃ cintayate kāmaṃ taṃ taṃ taṃ prāpnoti niścitam | paramaiśvarya•matulaṃ prāpsyate bhūtale pumān || 44 labhate paramaṃ rūpaṃ śivena saha modate || 56 oṃ nirbhayo jāyate martyaḥ saṅgrāmeṣva•parājitaḥ | trailokye tu bhavet pūjyaḥ kavacenā•vṛtaḥ pumān || 45 idaṃ tu devyāḥ kavacaṃ devānāmapi durlabham | yaḥ
paţhet prayato nityam trisandhyam śraddhayān•vitaḥ | 46 daivī kalā bhavettasya trailokye•ṣvaparājitaḥ | 47 13 PRELIMINARY SLOKAS argalā stotram om asya śrī 
viniyogaḥ | om namaścandikāyai mārkanDeya uvāca om jayantī mangalā kālī bhadrakālī kapālinī | durgā kṣamā śivā dhātrī svāhā svadhā namo'stu te || 1 ARGALA Argala means a bolt, the knowledge of which is necessary to open the door to the secrets sealed within Saptashati. She indeed when worshipped bestows on men enjoyment, heaven and
liberation from transmigration. But it is not a battle between equals though it looks like one on the face of it. When that wicked one was slain, everything became clear and propitious, the universe regained its original state of perfect peace, and the sky became clear and propitious, the universe regained its original state of perfect peace, and the sky became clear. At one level it is also an allegory to the inner battle between the divine and the
demoniac forces within the human psyche, between the positive and negative. Since Rajas begets desire and anger, they are the last to go before Rajas. The asura too intoxicated with his strength and valour roared and threw mountains at Chandika with his horns. He himself assumes the jurisdictions of Surya, Indra, Agni, Vayu, Chandra, Yama and
Varuna and of other gods too. The Chief demon Shumbha (depicting our Ego) is dependent on 8 demons to win the war and he would cease to be powerful when his army is killed. Chapter 13 Vara Vadham Sage Vasishta then orders King Surata and Vaishya to surrender themselves to Devi. Both are aspects of the Supreme Being. Their invaluable
commentaries sourced from various discussion forums have been incorporated in the notes. Thereupon the gods attained great joy. Unlike grosser demoniac traits like anger and greed that the aspirant can recognise more easily, the eight pasas are subtler and influence even those who have achieved some success in sadhana. The Devi then fights
with Mahishasura's army and destroys them completely. Initially we pull the new found jewel of divinity into the world as if it were another thing to be possessed! We see it as one more resource, like any other worldly resource. 65 tairmuktani ca sastrani mahastrani tathasurain mathi tanyapi | om namascandikayai
oṃ ṛṣi ruvāca || 1 balināṃ tadbalaṃ sarva•masurāṇāṃ durātmanām | mamardā•bhakṣayac cānyān anyāṃścā•tāḌayat tathā ājňap•tāste tato daityāś caṇḌa muṇḌa purogamāḥ | caturaṅga balopetā yayu•rabhyudya•tāyudhāḥ || 2 asinā nihitāḥ kecit khaṭvāṅga tāḌitāḥ | jagmur•vināśam asurā dantā grābhi hatās•tathā dadṛśuste tato
devī•mīṣaddhāsāṃ vya•vasthitām | siṃhas•yopari śailendra•śṛṅge mahati kāncane || 3 bhrukuṭī kuṭilāt tasyā lalāṭa phalakād drutam | kālī karāla•vadanā jihvā•lalana•bhīṣaṇā | nimagnā rakta nayanā nādāpūrita diṅmukhā 5 || sā vege•nābhipatitā ghātayantī mahāsurān | sainye tatra surārīṇā•mabha•ṣayatarā rakta nayanā nādāpūrita diṅmukhā 5 || sā vege•nābhipatitā ghātayantī mahāsurān | sainye tatra surārīṇā•mabha•ṣayatarā rakta nayanā nādāpūrita diṅmukhā 5 || sā vege•nābhipatitā ghātayantī mahāsurān | sainye tatra surārīṇā•mabha•ṣayatarā rakta nayanā nādāpūrita diṅmukhā 5 || sā vege•nābhipatitā ghātayantī mahāsurān | sainye tatra surārīṇā•mabha•ṣayatarā rakta nayanā nādāpūrita diṅmukhā 5 || sā vege•nābhipatitā ghātayantī mahāsurān | sainye tatra surārīṇā•mabha•ṣayatarā rakta nayanā nādāpūrita diṅmukhā 5 || sā vege•nābhipatitā ghātayantī mahāsurān | sainye tatra surārīṇā•mabha•ṣayatarā rakta nayanā nādāpūrita diṅmukhā 5 || sā vege•nābhipatitā ghātayantī mahāsurān | sainye tatra surārīṇā•mabha•ṣayatarā rakta nayanā nādāpūrita diṅmukhā 5 || sā vege•nābhipatitā ghātayantī mahāsurān | sainye tatra surārīṇā•mabha•ṣayatarā rakta nayanā nādāpūrita diṅmukhā 5 || sā vege•nābhipatitā ghātayantī mahāsurān | sainye tatra surārīṇā•mabha•ṣayatarā rakta nayanā nādāpūrita diṅmukhā 5 || sā vege•nābhipatitā ghātayantī mahāsurān | sainye tatra surārīnā rakta nayanā nādāpūrita diṅmukhā 5 || sā vege•nābhipatitā ghātayantī mahāsurān | sainye tatra surārīnā rakta nayanā nādāpūrita diṅmukhā 5 || sā vege•nābhipatitā ghātayantī mahāsurān || sainye tatra surārīnā rakta nayanā nādāpūrita dinārā rakta nayanā nādāpūrita nayanā nādāpūrita nayanā nādāpūrita nayanā nādāpūrita nayanā nayanā nādāpūrita nayanā nayanā naya
tadbalam || || 7 14 15 || 16 tāni cakrāṇ•yanekāni viśamānāni tanmukham | babhur•yathārka bimbāni subahūni ghanodaram || tato jahāsā•tiruṣā bhīmaṃ bhairava nādinī | kālī karāla vaktrāntar durdarśa daśanoj•jvalā || 19 17 18 utthāya ca mahāsiṃhaṃ devi caṇDa madhāvata | gṛhītvā cāsya keśeṣu śirastenā•sinācchinat || 20 8 atha
muṇDo'bhya•dhāvattām dṛṣṭvā caṇDam nipātitam | tamapya•pātayad bhūmau sākhaDgā•bhihatam ruṣā || 21 9 hataśeṣam tataḥ sainyam dṛṣṭvā caṇDam nipātitam | muṇDam ca sumahāvīryam diśo bheje bhayāturam || pāṛṣṇi•gṛāhān•kuśagṛāhi yodha ghaṇṭā samanvitān | samā•dāyaika•hastena mukhe cikṣepa vāṛaṇān || 10 tathaiva yodham turagai
rathaṃ sārathinā saha | nikṣipya vaktre daśanaiś carva•yantyati bhairavam || ekaṃ jagrāha keśeṣu grīvā•yāmatha cāparam | pādenā•kramya caivānya•murasānya•mapothayat || śaravarṣair mahā bhīmair bhīmākṣīṃ tāṃ mahāsuraḥ | dvīpi•carmatha cāparam | pādenā•kramya caivānya•murasānya•mapothayat || saravarṣair mahā bhīmair bhīmākṣīṃ tāṃ mahāsuraḥ | dvīpi•carmatha cāparam | pādenā•kramya caivānya•murasānya•murasānya•murasānya•mapothayat || saravarṣair mahā bhīmair bhīmākṣīṃ tāṃ mahāsuraḥ | dvīpi•carmatha cāparam | pādenā•kramya caivānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•murasānya•mur
parīdhānā śuṣkamāṃ•sāti bhairavā || kṣaṇena tadbalaṃ sarva•masurāṇāṃ nipātitam | dṛṣṭvā caṇĐo'bhidudrāva tāṃ kālīmati bhīṣaṇām te dṛṣṭvā tāṃ samā•dātu•mudyamaṃ cakru•rudyatāḥ | ākṛṣṭa cāpā•sidharās tathānye tat samīpagāḥ || 4 tataḥ kopaṃ cakā•roccair•ambikā tānarīn prati | kopena cāsya vadanaṃ maṣī•varṇama bhūttadā 13 || 11 12
śiraś caṇDasya kālī ca gṛhītvā muṇDameva ca | prāha pracaṇDāt•ṭahāsa miśrama•bhyetya caṇDikām 22 || 23 mayā tavātro•pahṛtau caṇDa•muṇDau mahāpaśu | yuddha•yajñe svayaṃ śumbhaṃ ca haniṣyasi ṛṣiruvāca || || 24 25 66 tāvānītau tato dṛṣṭvā caṇDa muṇDau mahāpaśu | yuddha•yajñe svayaṃ śumbhaṃ ca haniṣyasi ṛṣiruvāca || || 24 25 66 tāvānītau tato dṛṣṭvā caṇDa muṇDau mahāsurau | uvāca kālīṃ kalyāṇī lalitaṃ caṇdīkā vacaḥ || 26
yasmāc•caṇṇaṃ ca muṇṇaṃ ca gṛnītvā tvamupāgatā | cāmuṇdeti tato loke khyātā devi bhaviṣyasi || 27 oṃ 67 UTTARA CARITRASYA chapter 8 The Slaying of Raktabija is symbolic of citta vṛrtis or thought process. Then the gods go to mount Himalaya and extol the Unvanquished Aparajita Devi recalling Her assurance that She would
intervene whenever remembered in times of misfortune. Sattva is another name for the mind. The knowledge that men have, birds and beasts also have; and what they have men also possess; and the rest like eating and sleeping is common to both of them. Markandeya said "Having thus granted both of them the boon that they desired, the Goddess
vanished forthwith, as they were extolling her with devotion. It has to be made strong to resist the onslaughts of the forces that stand in the way of spiritual progress. Why this auspicious lady, a jewel among women has not been taken by you?" On hearing these words of Chanda and Munda, Shumbha sent the great asura Sugriva as messenger to the
Goddess. Pasa means 'bond'. This sense of attachment leads to the misidentification of the true Self. Then guru Totapuri ordered paramhansa to take an imaginary sword and cut the throat of Mother Kali...Paramhansa to take an imaginary sword and cut the throat of Mother Kali...Paramhansa was so fond of Mother Kali that he could not do it many times and finally when he did that, he was lost into Nirvikalpa samadhi a
state of highest consciousness. Jiva is limited by various constraints (kanchukas) and ashta pasas (eight bonds). Then the Goddess hit him on the chest. Devi grants their wish and disappears. Each chapter should be read in single sitting. The Devi's weapons appear ineffectual as long as Mahishasura keeps changing forms. Then born from the womb of
Yasoda, in the home of cowherd Nanda, taking abode in the Vindhya mountains, I shall destroy them both. "Victory to you," exclaimed the gods in joy to her, the lion-rider. saumyāni yanī rūpāṇi trailokye vicaranti te | yāni cātyarthaghorāṇi tai rakṣāsmāṃs tathā bhuvam || anāmikābhyāṃ namaḥ khapga śūla gadādīni yāni cāstrāṇi te'mbike |
parighāyudhā | hṛdayāya namaḥ śulena pāhi no devi pāhi khaḍgena cāmbike | ghaṇṭā svanena naḥ pāhi cāpajyāniḥ svanena ca || śirase svāhā prācyāṃ rakṣa pratīcyāṃ ca caṇḍike rakṣa dakṣiṇe | bhrāmaṇenātmaśūlasya uttarasyāṃ tatheśvari || śikhāyai vaṣaṭ Refer navākṣari hṛdaya (anga) nyāsaṃ for details. The second episode narrates how the
mother Goddess helped the gods by killing Mahishasura who took many different forms, including that of a buffalo. The body of the sadhaka, is the receptacle for the play of the Divine. The king protects his subjects like his own children while the noble merchant shares his prosperity with his whole family. According to the worldview of the Devi
Mahatmyam, it is the Goddess who is the Supreme Self. You should read Siddha Kunjika Stotram after completing the recital of every chapter. Thereupon the all-pervading Lord Vishnu got up and fought with the two demons for five thousand years, using his own arms as weapons. Sent by him as messenger, I have come here to your presence. Look
at these birds, though they are themselves afflicted by hunger and are aware of it, because of delusion, they are engaged in feeding grains into the beaks of their young ones. 24-31). Then the lion, springing up quickly to the sky, and descending, severed Camara's head with a blow of its paw. Some he laid low on the face of the earth by sheer speed
some by his bellowing and wheeling movement, and others by the blast of his breath. This is the manifestation as Maha Sarasvati predominated by Sattva. The modesty means Nature of Jiva, an idea Jiva makes about himself and the universe during the course of his many births. Mere eloquence or knowledge of the scriptures cannot bridge the gap
between the Self and the false self. 107 APPENDIX śrī devyatharvaśīrṣam om sarve vai devā devī•mupatasthuḥ kāsi tvam mahādevīti || 1 sābravīt -- aham brahmasvarūpinī | mattaḥ prakṛti puruṣātmakam jagat | śūnyam cāśūnyam ca || 2 aham•ānandā•nānandau | aham vijñā•nāvijñāne | aham brahmanī veditavye | aham pañcabhūtānya
pañcabhūtāni | aham akhilam jagat || 3 vedo'ham evedo'ham | vidyāham ajāham ajāham ajāham akhilam jagat || 3 vedo'ham evedo'ham | vidyāham ajāham ajāham akhilam jagat || 3 vedo'ham evedo'ham | vidyāham ajāham ajāham akhilam jagat || 5 aham somam tvaṣṭāram pūṣaṇam bhagam dadhāmi | aham mitrā varuṇā vubhau bibharmi | aham akhilam jagat || 5 aham somam tvaṣṭāram pūṣaṇam bhagam dadhāmi | aham mitrā varuṇā vubhau bibharmi | aham akhilam jagat || 5 aham somam tvaṣṭāram pūṣaṇam bhagam dadhāmi | aham mitrā varuṇā vubhau bibharmi | aham akhilam jagat || 5 aham somam tvaṣṭāram pūṣaṇam bhagam dadhāmi | aham mitrā varuṇā vubhau bibharmi | aham akhilam jagat || 5 aham somam tvaṣṭāram pūṣaṇam bhagam dadhāmi | aham mitrā varuṇā vubhau bibharmi | aham akhilam jagat || 5 aham somam tvaṣṭāram pūṣaṇam bhagam dadhāmi | aham mitrā varuṇā vubhau bibharmi | aham mitrā varunā vubhau bibharmi | aham mitrā 
viṣṇum•urukramam brahmāṇamuta prajāpatim dadhāmi || 6 108 aham dadhāmi draviṇam haviṣmate suprāvye yajamānāya sunvate | aham rāṣṭrī saṅgamanī vasūnām cikituṣī prathamā yajñiyānām | aham suve pitaramasya ... ... Totally there are eight clans of demons who are marshalled by Shumbha. Wherefrom did she originate? Request Devi to
imagine this offering of gandham to fill the size of the earth ham ākāśātmikāyai namaḥ | puṣpam kalpayāmi roll index fingers on thumbs of both hands - offering puspam. The first is a king by the name of Suratha who protected his people treating them as his own children. Some devotees also read Devi Mahatmya in 7 days. the asura with Her spear of
knowledge (gnana). If after a short vowel it is pronounced like aha, ih like ihi e.g.: santih is pronounced shantihi. Shumbha sends Sugriva as his envoy to Devi. Elaborating this idea further the Bhagavad Gita declares that the Divine are deemed for liberation or Self-realization and the demoniac for bondage. His bow shattered, his chariot smashed, his
horses killed and his charioteer slain, the asura armed with sword and shield jumped at the Goddess. Pratyalidhaand its opposite, the alidha stance (right knee advanced, left drawn back) both come from a Sanskrit root which means "lapped up, licked, tongue applied to, eaten." What She eats, with Her tongue, Her eyes, and Her very pose, is your
Ahamkara Shakti, your energy of self. This enraged Ambika. Lower order Rajas is closer to Tamas, while higher order Rajas is closer to Sattva. Adya, the original shakti, the foundation of everything, projected from the Absolute, and owes Her very existence to that Absolute. From Nishumbha's heart that was pierced issued forth another person of
great strength and valour, exclaiming "Stop". Yoga is the restraint or stilling of citta vrttis ("yogascittavttinirodha%", Yogascittavttinirodha%", Yogascittavttinirodha%", She herself becomes the goddess of misfortune, and brings about ruin. Then suddenly he became a
lion. Thereupon Nisumbha, accompanied by the army of asuras, swiftly seizing his mace, rushed forward to kill Chandika. We are all busily engaged in collecting one more drop of honey telling ourselves that this is the purpose of our lives. May both of you be pleased to think out the means of his destruction". Mother shakti when evoked, kills these
hates and frees our Ego from one bondage called Hatered. 8). Choose whatever boon you desire in your mind. 3). So he asks for the supreme knowledge that will dissolve the bondage of worldly existence. He would die at her hands. 3 "It will result in the pacification of children under the grasp of bala grahas. Moreover the false sense of selfhood at
this stage can lead to subtler demons such as pride of knowledge, false pride in having attained the self, false sense of immortality, all arising from knowledge that is not truly ultimate. No sooner a drop of blood from Raktabija's body fell on the ground than a great asura of his very stature would spring forth on the earth. The king said: "Sir, I wish to
ask you one thing. After exhausting all weapons, Shumbha and the Devi fight hand to hand in mid-air as never before, to the astonishment of the saints and stubborn. It shattered his spear into a hundred pieces, as it did likewise with the great asura. Svoboda (When
Kali Comes to Call) 4 DEVI MAHATMYA recitation of Devi Mahatmyam's 13 chapters can be done by the enemy of the devas, has been related to you both, we seek shelter under you both. The Sage (Medhas) said "Having thus spoken, the great Chandika, of fierce prowess, vanished on
that very spot even as the gods were gazing at her. The Devi Mahatmyam begins with Markandeya narrating how a virtuous king named Suratha, dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets the merchant Samadhi who too has been dispossessed of his kingdom meets t
Consciousness Chandika or Her Shakti 'Shivaduti' Sun Soul or Self Maheshwari Moon Mind Narasimhi Mars Will Vaishnavi Mercury Brahmani Jupiter Aindri or Indrani Venus Kali or Chamunda Saturn Varahi Rahu Kaumari Ketu 139 The asura clans have been killed. The order of reciting Durga Saptashati Parayana daily is: Trayanga Mantra, Devi
Mahatmya text followed by Devi Suktam. She also asserts Her identity as the absolute One - all the Gods are but facets and expressions of Her ultimate divine presence. Initially the practitioner counters lower order material rajas. 56 UTTARA CARITRASYA dhyānam viniyogaḥ asya śrī uttara caritrasya rudra ṛṣiḥ
śrīmahāsarasvatī devatā | anuştup chandaḥ | bhīmā śaktiḥ | bhrāmarī bījam | sūryas tattvaṃ | sāmavedaḥ svarūpam | śrīmahāsarasvatī prītyarthe uttara caritra pāṭhe viniyogaḥ | dhyānam oṃ ghanṭā śūla halāni śaṅkha musale cakraṃ dhanuḥ sāyakaṃ hastābjair dadhatīṃ ghanānta vilasacchītāṃ śutulya prabhām | gaurīdeha samudbhavāṃ trijagatām
ādhārabhūtām mahāpūrvāmatra sarasvatīm anubhaje śumbhādi daityārdinīm || oṃ klīṃ śrīmahāsarasvatī caṇḍikāye vicce namaḥ 57 UTTARA CARITRASYA chapter 5 Tantrika Devi Suktam. Enraged on seeing his great army slaughtered, Nishumbha rushed forth with the chief
forces of the asuras. His mind is now fixed only on Supreme knowledge, the Goddess. All other riches and beauties pale in comparision to the Devi (Self). A very great light sprang forth from the bodies of Indra and other devas as well. In the battle, innumerable demons proliferate from Raktabija's spilt blood, terrorising and bewildering the gods. The
entire world is her embodiment. In that the army of the gods was vanquished by the mighty demons. It slaughtered some demons striking with its paw, tearing out the bellies of some with its claws, others with its mouth, and some by a stampede with its hind legs. When jiva becomes free of these constraints and limiting bonds, one becomes Shiva.
Svoboda 34 PRATHAMA CARITRASYA chapter 1 The slaying of madhukaiṭabha Madhu and Kaitabha are the two original demoniacal forces of tamas and rajas (also attributed to the base nature of attraction and wersion). This twofold complementary nature of Divinity as both the auspicious and the terrible highlights the play of light and dark. And
rare is such a great soul. See that the deity fills everyone and everything. After three years she appears to them and offers each a boon. Since the chief expression of shakti in the physical body isprana, the life force, the power which keeps body, mind and spirit functioning together as a living unit, what Kali eats as you worship Her is your prana.
Hatered is a double edged sword. The eight ways of sensual indulgence: Smaranam (thinking of it), Kirtanam (talking of it), Keli (playing around), 127 The lion as the sadhaka who has taken to the path of dharma. Can distorted perception succeed? "The Self is the rider, and
the body the chariot; the intellect is the charioteer, and the mind the reins" (Katha Upanishad 1. 4 hymn in ch. The word 'samadhi' indicates an integrated or concentrated or focussed mind, a mind that is absorbed in meditation ('sam': together or integrated; 'a': towards; and 'dha': to hold). But how can that which has been promised go false?
Benignly serene in countenance she spoke to the obeisant gods. Extraversion and Introversion are psychological tendencies that are neither positive nor negative whereas the symbolism of Canda and Munda is related more to raga (infatuation or attachment) and dvesha (aversion or dislike), which are among the five afflicting kleshas in Yoga
psychology. (2) Split it into four quarters, and pause after each quarters, and pause after each quarters of the sky with loud roars, which made the elephants abandon their violent rut. Finally one can now join the seer of the Svetasvatara Upanishad in affirming, "I know the unchanging, primeval One, the indwelling Self
of all things, existing everywhere, all pervading, whom the wise declare to be eternal, free from birth" (3. This simple insight can be the start of the loosening of the world over the Self. Her nature is to subdue the misconduct of the world over the start of the loosening of the grip of the world over the Self. Her nature is to subdue the misconduct of the world over the start of the loosening of the grip of the world over the Self. Her nature is to subdue the misconduct of the world over the start of the loosening of the grip of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the Self. Her nature is to subdue the misconduct of the world over the self. Her nature is to subdue the misconduct of the world over the self.
weapons. Nirukta too must agree. She spoke to him, her words faltering and the colour of her face rising due to the intoxication of the drink. This is where buddhi too fails. By snapping in all directions, we protect ourselves from unnecessary intrusions that might come from any direction 21 PRELIMINARY SLOKAS navaksari dhyanam dhyanam
khapgam cakra gadesū cāpa parighān chūlam bhuśundīm śirah śankham samdadhatīm karai strinayanām sarvānga bhūṣāvṛtām | nīlāśmadyutimāsya pāda daśakām seve mahākālīkām yāmastaut svapite harau kamalajo hantum madhum kaiṭabham || *** akṣasrak paraśum gadeṣu kuliśam padmam dhanuh kunpikām daṇpam śaktim asim ca carma
jalajam ghaṇṭāṃ surābhājanam | śulaṃ pāśa sudarśane ca dadhatīṃ hastaiḥ prasannānanāṃ seve sairibha mardinīmiha mahālakṣmīṃ sarojasthitāṃ || *** ghaṇṭā śūla halāni śaṅkha musale cakraṃ dhanuḥ sāyakaṃ hastābjair dadhatīṃ ghanānta vilasacchītāṃ śutulya prabhām | gaurīdeha samudbhavāṃ trijagatām ādhārabhūtāṃ mahāpūrvāmatra
 sarasvatīm anubhaje śumbhādi daityārdinīm || 22 PRELIMINARY SLOKAS lam pṛthivyātmikāyai namaḥ | gandham. A Kalpa is one of the many continuous cycles of creative manifestation, sustenance and dissolution that happen by the sankalpa (will
resolve) of the Supreme Being, who in some creation myths is equated with Lord Vishnu. As he had been fulfilled. She also
expresses Her grace, affirming that She sustains not only the sadhaka - one who has accepted a guru with humility and sincerely practices with the goal of liberation - but also those who deny Her or are totally unaware of Her existence. For those who are truly devoted and committed to spiritual discipline, Devi says that She obliterates the obstacles
to their progress and spiritual awakening. Chapter 4 Devi Stuti The Devas become very happy and pleased with the destroyal of Mahishasura's army and Mahishasura's slaying by Devi. The Devi Said, "O devas, choose whatever you desire
of me". This is the Shakta approach. The tyranny of Shumbha and Nishumbha is subtler compared to the tyrrany of Mahishasura's eightfold fury Returning back to Mahishasura's myth, seeing his armies destroyed by the Devi an enraged Mahishasura starts terrifying the Devi's
attachment, through the influence of tamas and rajas. Brahma, the lord of beings, gave a string of beads and a water-pot. Thus O King, the Goddess, although eternal, manifesting again and again, carries out the protection of the world. That is why initially the ascendancy of Sattva is preferred over tamas and rajas. In a span of 7 days Day 1 - Chapter
1 Day 2 - Chapters 2 & 3 Day 3 - Chapters 2 & 3 Day 3 - Chapters 5, 6, 7 & 8 Day 5 - Chapters 12 & 13 5. These two are the most common patterns of behaviour. And Kali, holding the heads of Chanda and Munda in her hands, approached Chandika and said, "In this sacrifice of battle, here have I brought you the
heads of Chanda and Munda the great beasts. These eight bonds contribute to as well as sustain the false self. She is draped in a saree of red silk. 3) buddhi or medhas is the charioteer. But in the final reckoning, all this is of little value. Though some of the above bonds appear harmless on the face of it, potentially they can all be very restrictive and
harmful. Madhu and Kaitabha accepted to their killing by Lord Maha Vishnu in a place where there is no water. Cheated by people whom they trusted, they realise the limitations of worldly life. Pounded by blows from the snout of the boar-formed goddess Varahi, wounded in their chests by the point of her tusk and rent by her discus, the asuras fell
down. as in none e.g.: prāṇa t : tip of tongue slightly upwards e.g.: samācaṣṭa th : aspirated h as in drum e.g.: caṇa Compounds kṣ : like the ksh in backshift e.g.: pravakṣyāmi 114 sarvam śrī jagadambā panamastu 115 C HAPTER 8 Commentary by Dr. Satya Prakash Choudary S ECTION 1 First episode
Pradhama Carita Chapter 1 Two unlucky losers meet in a forest. There is only one way out-absolute 124 surrender to the Supreme Goddess. As he emerged the Goddess severed his head with her sword, laughing loudly. Shumbha is strong and so is Nishumbha is strong and so is Nishumbha is present in a forest. There is only one way out-absolute 124 surrender to the Supreme Goddess. As he emerged the Goddess severed his head with her sword, laughing loudly. Shumbha is strong and so is Nishumbha is strong and so is Nishu
yanī rūpāṇi trailokye vicaranti te | yāni cātyarthaghorāṇi tai rakṣāsmāṃstathā bhuvam || kavacāya huṃ khapastūlagadādīni yāni cāstrāṇi te'mbike | karapallavasangīni tairasmān rakṣa sarvataḥ || netratrayāya vauṣat sarvasvarūpe sarveśe sarvaśakti samanvite | bhayebhyastrāhi no devi durge devi namo'stu te || astrāya phaṭ oṃ bhūrbhuvassuvaroṃ |
iti•dikbandaḥ 27 PRELIMINARY SLOKAS saptaśatī dhyānam I meditate upon the three-eyed Goddess, Durga, the Reliever of Difficulties; the luster of her beautiful body is like lightening in wrath, Mahishasura rushed towards that sound,
accompanied by innumerable asuras. Here Vishnu signifies Consciousness while the lotus signifies flowering or blossoming of Consciousness. Initially he has all the material enjoyments that come naturally to a king. But is it possible to realise the Self only through intelligent words? When that shrew is wounded and her lion stricken down, seize that
Ambika, bind her and bring her quickly". That part of the earth where the battle was fought became impassable with the asuras, elephants and horses and chariots that had been felled. Then much to the wonder of the siddhas and the sages Shumbha and Chandika fought as never before, wrestling with each other in the sky. Synchronicity is behind
not only oracular prognostication but also how prayers work. In fact they find place even in the Mahishasuramardhini stotram ('durdharadharii durmukhamarii hararate'). If it was unpleasant or hurtful I withdraw due to hurt, or in extreme cases I may develop intense dislike or hatred for the person or object. Ever since creative manifestation starts
the three gunas are in a state of disequilibrium, wherein they struggle towards ascendancy. The eight bondages/ nooses (ashta pashas) are what bind us. "Busy as a bee" is a common expression. When the very valiant general of Mahisha, was slain, Camara, the afflictor of the gods came forward mounted on an elephant. It is heavy. rgvedoktam devi
sūktam 10. The object of his single-minded pursuit was only material wealth. In fact the word 'kalpa' is the approach used consistently in this book. What do these two asuras denote? Mahisasura
was encircled by many billions chariots, horses and elephants in that battle. After destroying the Devi's forces by his eightfold rajas, Mahishasura rushes forward to slav her lion. In the ensuing combat Nishumbha hit the lion of the Goddess on the head, upon which the Goddess destroyed his weapons one after another. That is why they confidently
court a marriage proposal. She triumphs over him only when he emerges in his original form, as She pins him down under her foot. sarva metad vijāniyān mantrāṇām abhi kīlakam | so'pi kṣemama•vāpnoti satataṃ jāpya•tatparaḥ || 2 3 na mantro
nauşadham tatra na kiñcidapi vidyate | vinā jāpyena siddhyeta sarva muccāṭanādikam || 4 samagrānyapi siddhyeta sarvamevamidam śubham || 5 stotram vai candīkāyāstu tacca guptam cakāra saḥ | samāptirna ca puṇyasya tām yathā vanni yantraṇām || so'pi kṣema mavāpnoti sarvamevam na
samśayah | krsnāyām vā caturdaśyām astamyām vā caturdaśyām astamyām vā samāhitah || dadāti prati grhnāti nānyathaisā prasīdati ittham rūpena kīlena mahādevena kīlitam | || 6 7 8 yo niskīlām vidhāyainām nityam japati samsphutam | sa siddhah sa ganah so'pi gandharvo jāyate narah || 9 16 na caivāp yatatastasya bhayam kvāpīha jāyate | nāpa mrtyu vaśam yāti mrto
mokṣama vāpnuyāt || 10 jñātvā prārabhya kurvīta na kurvāṇo vinaśyati | tato jñātvaiva sampannam idaṃ prārabhyate budhaiḥ || saubhāgyādi ca yat•kiñcid dṛśyate lalanājane | tat sarvaṃ tat prasādena tena jāpyamidaṃ śubham || 11 12 śanaistu japyamāne'smin stotre sampatti ruccakaiḥ | bhavat yeva samagrāpi tatah prārabhyam eva tat || 13
aiśvaryam yat prasādena saubhāgyārogya sampadaḥ | śatruhāniḥ paro mokṣaḥ stūyate sā na kim janaiḥ || 14 om 17 PRELIMINARY SLOKAS om asya śrī navārṇa mantrasya navākṣari nyāsam (alternate: asya śrī nahālakṣmī mahā mantrasya) brahma viṣṇu rudrā rṣayaḥ gāyatry uṣṇig anuṣṭubḥś chandāṃsi śrī mahākālī mahālakṣmī
mahāsarasvatyo devatāh aīm bījam hrīm śaktih klīm kīlakam śrī mahākalī mahālaksmī mahāla
identity of 'Asmita' the false sense of self, is shaped by its attachment (mamata) to body-mind, possessions, family and social roles, group affiliations, identity, and gaining the realisation of the true Self. 77 tataḥ śara•śatair
devī•mācchā•dayata so'suraḥ | sāpi tat kupitā devī dhanuś ciccheda ceşubhiḥ || 14 om namaścaṇdikāyai om rṣiruvāca || 1 niśumbham nihatam dṛṣṭvā bhrātaram prāṇa•sammitam | hanyamānam balam caiva śumbhaḥ kruddho'bravīd vacaḥ || tataḥ khaDga•mupādāya śatacandram ca bhānumat | abhya•dhāvat tadā devīm daityānām adhipeśvaraḥ |
balāvalepād duşte tvam mā durge garvamāvaha | anyāsām balamā•śritya yuddhyase yāti•māninī || 3 devyuvāca || 4 ekaivāham jagat•yatra dvitīyā kā mamāparā | paśyaitā duşta mayyeva viśantyo madvibhūtayaḥ || 2 chinne dhanuşi daityendras tathā śakti•mathādade | ciccheda devī cakrena tāmap•yasya kare•sthitām || 15 5 tasyāpatata evāśu khaDgam
ciccheda caṇDikā | dhanurmuktaiḥ śitair bāṇai•ścarma cārka karāmalam || 17 hatāśvaḥ sa tadā daityaś chinna•dhanvā visārathiḥ | jagrāha mudgaraṃ ghora•mambikā nidhanod•yataḥ || 18 tataḥ samastā•stā devyo brahmāṇī•pramukhā layam | tathāpi
so'bhya•dhāvattāṃ muşti•mudyamya vegavān devyuvāca || 8 tala•prahārā•bhihato nipapāta mahītale | sa daitya rājaḥ sahasā punareva tāDayat || 20 7 aham vibhūtyā bahubhir iha rūpair yadā sthitā | tat saṃhṛtaṃ mayaikaiva tiṣṭhām•yājau sthiro bhava ṛṣiruvāca || || 8 tala•prahārā•bhihato nipapāta mahītale | sa daitya rājaḥ sahasā punareva
tathot•thitah 9 śaravarṣaiḥ śitaih śastrais tathā straiś•caiva dāruṇaiḥ | tayor yuddha mabhūdhūyah sarva loka•bhayaṅkaram || divyāni yastrāṇi śataśo mumuce yān•yathāmbikā | babhañja tāni daityendras tatpratīghāta kartrbhih || muktānī tena cāstrāṇi divyāni parameśvarī | babhañja tīlayai•vogra huṅkāroc cāraṇā•dibhiḥ || 13 12 || 11 || 19 21 utpatya
ca pragṛ•hyoccair devīṃ gaga•namā•sthitaḥ tatrāpi sā nirādhārā yuyudhe tena caṇDikā || 22 tataḥ pravavṛte yuddhaṃ devyāḥ śumbhasya cobhayoḥ | paśyatāṃ sarva devānām asurāṇāṃ ca dāruṇam || 20 tataḥ pravavṛte yuddhaṃ khe tadā daitya•ścaṇDikā ca parasparam | cakratuḥ prathamaṃ siddha•muni•vismaya kārakam || 23 tato niyuddhaṃ suciraṃ kṛtvā
tenāmbikā saha | utpātya bhrāmayā māsa cikṣepa dharanītale || 24 sa kṣipto dharanīm prāpya muṣṭi•mudyamya vegitaḥ | abhya•dhāvata duṣṭātmā caṇDikā nidhanec chayā || 25 tamāyāntam tato devī sarva daitya janeśvaram | jagatyām pātayāmāsa bhittvā śūlena vakṣasi || 26 78 sa gatāsuḥ papātorvyām devī śūlā•gravikṣataḥ | cālayan sakalām
pṛthvīṃ sābdhi dvīpāṃ saparvatām || 27 tataḥ prasanna•makhilaṃ hate tasmin durātmani | jagat svāsthya•matīvāpa nirmalaṃ cābhavan•nabhaḥ || 28 utpā•tameghāḥ sarve harṣa•nirbhara mānasāḥ | babhūvur•nihate tasmin gandharvā lalitaṃ
jaguḥ || 30 avādayaṃ•stathai•vānye nanṛtu•ścāpsaro gaṇāḥ | vavuḥ puṇyā•stathā vātāḥ suprabho'bhūd•divākaraḥ || jajvalu•ścā•gnayaḥ śāntā digjani•tas•vanāḥ || 31 32 oṃ 79 UTTARA CARITRASYA chapter 11 dhyānam oṃ bālara•vidyutim indu kirīṭāṃ tuṅga•kucāṃ nayanatra•yayuk•tām | smera•mukhīṃ varadān•kuśa•pāśā bhīti•karāṃ
prabhaje bhuvaneśim || om aim hrīm klīm bhuvaneśwarī caṇḍikāye vicce namaḥ 80 om namaścaṇḍikāya isiddha mantra to obtain deliverance and heaven om ṛṣi ruvāca || sarvasya buddhi•rūpeṇa janasya hṛḍi saṃṣthite | svargā pavargade devi nārāyaṇi namo'stu te || 8 1 devyā hate tatra mahāsurendre sendrāḥ surā vaḥni puroga•māstām kātyāyanīm
tuṣṭu•vuriṣṭa lābhād vikāsi vaktrāb javikāśi tāśāḥ || 2 kalākāṣṭhādi rūpeṇa pariṇāma pradāyini | viśvaṣyo paratau śakte nārāyaṇi namo'stu te || 9 arati hymn (DM11.10.12) siddha mantra to obtain all around well being devi prapannārti hare prasīda mātar jagato'khilasya | prasīda viśveśvari pāhi viśvaṃ tvamīśvarī devi carācarasya || 3
ādhārabhūtā jagatas tvamekā mahī•svarūpena yatah sthitasi | apām svarūpena yatah sthitasi | ap
namo'stu te || 11 siddha mantra to eliminate personal calamity śaranāgata dīnārta paritrāna parāyane | sarvas•yārti hare devi nārāyani) who fought the demons tvam vaisnavī śaktir anantavīryā viśvasya bījam paramāsi māyā | sammohitam devi
samastametat tvam vai prasannā bhuvi mukti hetuḥ hamsayukta vimānasthe brahmānī rūpa dhārini | kauśāmbhaḥ•kṣarike devi nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini | māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini || māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini || māheśvarī•śvarūpeṇa nārāyani namo'stu te || || 5 triśūla candrāhidhare mahāvṛṣabha vāhini || māheśvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•śvarī•
samastāḥ sakalā jagatsu | tvayaikayā pūrita•mambayaitat kā te stutiḥ stavyaparā paroktiḥ || 13 14 mayūra kuk•kuṭavṛte mahāśakti dhare'naghe | kaumārī•rūpa saṃsthāne nārāyaṇi namo'stu te || 16 6 siddha mantra to obtain salvation and heaven
sarvabhūtā yadā devī svarga mukti pradāyinī | tvam stutā stutaye kā vā bhavantu paramoktayah || 7 grhītogra mahācakre damstrod•dhrta vasum•dhare | varāha•rūpinī śive nārāyani namo'stu te || 18 kirītini mahāvajre sahasra nayanojjvale | vrtra
prāṇa hare caindri nārāyaṇi namo'stu te || sivadūtī svarūpeṇa hata daitya mahābale | ghorarūpe mahārāve nārāyaṇi namo'stu te || asurā•sṛg vasāpaṅka carci•taste karojjvalaḥ subhāya khapgo bhavatu caṇpike tvāṃ natā vayam || 28 siddha mantra to eliminate personal illness. The two faces of rajas is an interesting theme that the Devi Mahatmyam
portrays time and again through powerful metaphors. The slaying of mahiṣāsuraḥ ardhaniṣkrānta evāsau yudhyamāno mahāsuraḥ | tayā mahāsinā devyā śiraśchittvā nipātitaḥ || 42 That great asura, who had come forth halfway fighting, was felled by the Goddess, who cut off his head with a great asura, who had come forth halfway fighting, was felled by the Goddess, who cut off his head with a great asura, who had come forth halfway fighting.
chapters on 2nd day, 4th chapter on 3rd day, 5-8 chapters on 5th day, 9-10 chapters on 5th day, 11th chapter on 5th day, 
in a few days you shall obtain back your own kingdom after slaying your foes, and it will not be 160 lost thereafter. Chapter 12 Phala Stuti 55 Devi further explains the benefits that will accrue to one who chants and/or listens to Devi Mahatmyam with devotion. Seeing the most valiant Chanda and Munda vanquished, the remaining army became
panicky and fled in all directions. As per the Kathopanishad (1. You have seized every precious possession from the likes of Indra, Brahma, Kubera, Varuna, and Yama. She flung her noose over the great asura and bound him.
and Nishumbha. There are two ways to understand Madhu and Kaitabha. They began to strike her with swords in order to kill her. By her this universe is deluded, and it is she who gives birth to this universe as jIvAtmas we are bound in the guNas,
we need to "emulate" nirguNa-hood! It may be surprising but the example of Totapuri asking Sri Ramakrishna Paramahamsa to sever the head of Kali is encouraging him to renounce the last vestiges of saguna bhava worship which he was practicing. His heaving breath lifted the mountains up in the sky in hundreds and brought them down. Some
rendered one-armed, one-eved, and one-legged were again rent into two by the Goddess. 'Conducting oneself in higher awareness' is not just about controlling sexual desire but about also about gaining mastery over all the indrivas. When lauded and worshipped with flowers, perfumes and incense, she bestows
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wealth, offspring and an auspicious mind bent on Dharma. When desire takes centre stage we often sit and watch helplessly wondering what we can do. As mentioned before, Maha Maya is attributed in the form of Maha Saraswati in this section. By her, you, this merchant and others of discerning intellect are deluded. They request Her to come to

Pursuit) and Munda (Introverted Withdrawal). Deprived of his kingdom, king Suratha rides alone on horseback into a dense forest. And Chamunda devoured the asuras born from the blood in her mouth, as she carried on with drinking his blood. In the place of pride in material riches, pride in spiritual riches starts swelling the ego. And they who took

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their rescue as promised before. And in that war, as the Devi Mahatmyam tells us, the army of the gods is vanquished by the mighty demons and Mahisasura becomes the lord of heaven. What can I do since my mind does not become harsh towards those unloving ones?" Then the merchant Samadhi and the noble king Suratha together approached
sage Medhas and after observing the etiquette worthy of him and as was proper, they sat down and conversed with him. The boundless Consciousness is limited by these eight bonds giving rise to a false sense of self or 'Asmita'. "One must rise by that which one falls" as tantra affirms. Here Munda being an asura, denotes reactive withdrawal from
things that have been a source of suffering, not genuine vairagya. Technically the Primal form of the Mother that presides over Rajas is referred to as Maha Lakshmi whose coral complexion identifies Her clearly as the Devi's Rajasic vyashti. This scripture can claim to be the repository of mantras. Why delay?" The messenger said, "O Devi, you are
haughty. In spite of their good characters and abilities they end up as losers. Pray, reply to it. Spiritual victory is in sight. And her carrier-lion, thundering aloud with quivering mane, prowled about in the battlefield, appearing to search out the vital breaths from the bodies of the enemies of the enemies of the gods. Sarasvati's shakti, which encourages the
other interesting phenomenon at work here. This is the approximate upper limit of human life span. There is a misconception that I wish to hear from you, O you supreme among the knowers of Brahman." The seer replied, "That Goddess is eternal, without
beginning. 2). Shame and fear of being calling a bad person may make one do good dharmik things in the world. Since Sattva is preferred over tamas and rajas. Request Devi to imagine this offering of Amrit or Ambrosia. The Supreme Goddess is the Mother
of the Universe, identical with the Brahman of Vedanta, and with the Brahman of Vedanta, and with the Atman of Yoga. Thus Kaitabha is rajas. Though she is eternal, she is said to be born in the world, whenever she manifestation of the Devi in her universal
form as Maya or YogaMaya. Immediately the Goddess cut asunder the man along with his 146 sword and shield. He refuses to recognise the unity of all existence as he 141 chides Her for depending on the strength of others. In this chapter the stage is set for the narration of the glory of the Goddess through another story, that of two losers-namely
the king and the merchant. Finally, Devi proclaims Herself to be the source (yoni) of all creation, the source of creative power itself, and reveals Herself as both immanent and transcendent being, consciousness as well as manifested reality. As he was dragging, the Devi cut off his trunk with her sword. Madhu-Kaitabha emerge from the mala (dirt or
waste) from Vishnu's ears. Then commenced a severe combat between the Devi on one side and, Shumbha and Nishumbha on the other, from whom rained a most tempestuous shower of arrows on her like showers from two clouds. In Tantra the movement from saguna to nirguna for reaching Advaitic Oneness is done with shocking actions. Kaumari
struck him with her spear and Varahi with her spear and Varahi with her sword, she felled him too to the ground. 97 rgvedoktam devisūktam
audio vedic pronunciation (hold iPad in landscape mode to listen to audio clip and navigate text simultaneously) om aham rudrebhir vasubhiś carām yahamā 'hanasam' bibhharmyaham in' drāgnī .. ahamaśvi•nobhā || 1 aham somamā•hanasam' bibhharmyaham tvaṣṭā" ramuta pūṣaṇaṃ bhagam'' | aham
dadhāmidraviṇaṃ haviṣmate suprāvye•ye..yeyajamānāya sunvate || 2 In this hymn, the Goddess expresses Her primary place as the source and power of all that exists in the vast universe, including the Gods themselves. The Divine Mother is our own true being, our inherent divinity and wholeness, our very Self. She, the lovely-browed, enquired of the
gods, "Who is she that is being extolled here?" An auspicious goddess, sprung forth from her body sheath (kosa:sheath), she is glorified
as Kaushiki in all the worlds. By snapping in all directions, we protect ourselves from unnecessary intrusions that might come from any direction 95 CONCLUDING STOTRAS navākṣari dhyānam khapgam cakra gadesū cāpa parighāñ chūlam bhuśundīm śiraḥ śankham samdadhatīm karai strinayanām sarvānga bhūṣāvṛtām |
sarojasthitāṃ || ghaṇṭā śūla halāni śaṅkha musale cakraṃ dhanuḥ sāyakaṃ hastābjair dadhatīṃ ghanānta vilasacchītāṃ śutulya prabhām | gaurīdeha samudbhavāṃ trijagatām ādhārabhūtāṃ mahāpūrvāmatra sarasvatīm anubhaje śumbhādi daityārdinīm || 96 CONCLUDING STOTRAS laṁ pṛthivyātmikāyai namaḥ | gandhaṁ kalpayāmi navākṣari
panchopachāram roll thumbs on little fingers of both hands - offering gandham. Many devotees are confused on how to recite this powerful text - on which day, which adhyaya (chapter) needs to be chanted.. Who else is there besides me? Lord Rama says in Ramcharitmanas. Nirmal guni jan so mohi pawa Mohi kapat chhal chhidra na bhava Pious and
purified souls reach me Because I do not like cunningness, selfishness and pride 7 - Jaati (creed / attachment to a group based on birth): Demon Kalkeya denotes it. No. But that is what we do after acquiring some knowledge. All the previous sounds were drowned in that sound. It would be good if we could reflect rather than brood over our losses and
hurts. As already stated he stands for Rajo-guna. Vishnu and Shiva too symbolise specific psychological functions like the other gods. We come across instances of the lion's fury too, in both the second and third episodes though more elaborately in the third episode. Thereby I shall have the celebrated name of Durgadevi. The nabhi is the vedic
equivalent to what is known as known as known as known as the Manipura chakra in the tantric system. From her face, a fierce and dark colored Devi known as Kali comes out. ("Bhurbhuvassuvarom" contains 4 words, bhuhu, bhuvaha, suvaha, and Om. These are the same 4 words in the first line of Gayatri Mantra. Hence the need for Kavacha - in order to protect
against any disturbance. Thus there are two opposing psychic forces within all of us. The recital of my manifestations affords protection from evil spirits. Dhumralochana reaches the abode of Devi with an army of 60,000 Asuras. It is only a few 125 wise ones who awaken to the truth that the Supreme Being is all that is, that have a conscious
awareness of the war between the gods and the demons. The battlegrounds represent our own human consciousness, and its events symbolize our own experiences. "O King, whatever you prayed for, receive all that from me. Under the influence of Rajo-guna all
psychological and sensory functions are focused only on the gross and the material, having lost the original orientation to the Supreme Being. Cast out by my trusted kinsmen, I have come to the forest grief-stricken. Then I shall behold the sages with a hundred eyes and so mankind will glorify me as the 'hundred-eyed'. Energized by the power of the
Devi, these battalions fought with battle-axes, javelins, swords and halberds, destroying the asuras. (CHANT IN ONE FULL BREATH) om aim hrīm klīm cāmunDāyai vicce || om glaum hum klīm jūm saḥ jvālaya jvala jvala prajvala prajval
madhu mardini | namaḥ kaiṭabha hārinyai namaste mahiṣārdini || 1 namaste śumbha hartryaica niśumbhāsuraghātini || 2 jāgratam hi mahā devi japam siddham kuruśvame | aiṃkārī ṣṛṣṭi rūpāyai hrīmkārī prati pālikā || 3 klīmkārī kāma rūpinyai bīja rūpe namo'stute | cāmuṇḍā caṇḍa ghātī ca yaikārī varadāyinī || 4 vicce cā bhayadā nityam namaste
mantra rūpiņi || 5 dhāṃ dhīṃ dhūṃ dhūṃ dhūṃ dhūṃ dhūṛjaṭeḥ patnī vāṃ vīṃ vūṃ vāṇa dhīśvarī | krāṃ krīṃ krūṃ kālikā devi śāṃ śīṃ śaṃ jaṃ jambhanādinī | bhrāṃ bhrīṃ bhairavī bhadre bhavānyai te namo namaḥ || 7 aṃ kaṃ caṃ ṭaṃ taṃ paṃ yaṃ śaṃ vīṃ duṃ aiṃ vīṃ haṃ kṣaṃ | dhijāgraṃ
dhijāgram troṭaya troṭaya dīptam kuru kuru svāhā || pām pīm pūm pārvatī pūrṇā khām khūm khūm khocarī tathā || 8 sām sīm sum saptaśatī devyā mantra siddhim kuru kuru svāhā || yastu kuñjika yā devi•hīnām saptaśatīm paṭhet | na tasya jāyate
durgāṇi viśvā kṣāmaddevo atiduritāt•yagniḥ || 5 durgā suktam pratnoṣi•kamīDyo adhvareṣu sanācca hotā navyaśca sathsi | svāmcā"gne tanuvam piprayasvā•smabhyam ca saubhāgya•māya•jasva || 6 gobhir•juṣṭamayu•joniṣitktam tave"ndra viṣṇoranusamcarema | nākasya pṛṣṭhamabhi•samvasāno vaiṣṇavīm loka iha mādayantām || 7 vedic
avāhanam na jānāmi na jānāmi visarjanam | pūjām caiva na jānāmi kṣamyatām parameśvari || mantrahīnam kriyāhīnam bhakti•hīnam sureśvari | yām gatim samavāpnoti na tām brahmādayaḥ surāḥ || sāparādho'smi śaraṇaṃ prāptastvām jagadambike
idānīmanukampyo'ham yathecchasi tathā kuru || ajñānādvismṛter bhrāntyā yan•nyūnamadhikam kṛtam | tat sarvam kṣamyatām devi prasīda parameśvari || guhyāti•guhyagoptrī tvam gṛhāṇāsmatkṛtam japam | siddhir bhavatu me devi tvat prasādāt
sureśvari || om 103 DEVĪ MĀHĀTMYA appendix APPENDIX prādhānika rahasyam PRĀDHĀNIKA RAHASYAM The primal Mahalakshmi is constituted of all 3 gunas (triguna) and Her svarupa forms of Mahakali (tamas), Malakshmi (rajas) and Mahasaraswati (sattva). Seeing the entire army of asuras laid to the ground in a moment, Canda ran towards
the terrible Kali. The pashas are strictly in the context of moksha (liberation). However that is not the end of the path. Here Divine tendencies as demoniac wealth. Shumbha and Nishumbha are the inseparable brothers. One can see through a glass wall, but cannot
walk through, foreword Special thanks and acknowledgement to Dr. Satya Prakash Choudary for his comprehensive and enlightening article; "The Glory of the Goddess-Devi Mahatmyam". They saw the Devi, smiling gently, seated upon the lion on a lofty golden peak of the great mountain. The three gunas are part of the same veiling power of Prakrti
or Maha Maya. These are the two principle movements of 'Asmita' the false sense of identity. There upon, the Devi who herself causes delusion, withdrew herself from every part of Vishnu's body, and appeared before Brahma, who takes birth from the Unmanifest. By sheer habit, we attempt to grab even the Self by the same worldly tactics. Thus the
very awareness of the conflict between the righteous and unrighteous samskaras and the need to overcome asuric samskaras, starts with the manipura. So removal of this bondage is not easy. We think that we have rooted out a particular psychological compulsion only to discover that it still existent albeit in a different form. Such is the glory of the
Goddess by whom this world is upheld and sustained. Lord Maha Vishnu immediately kills them by placing them on His lap with His Sudarshana Chakra. 92 CONCLUDING STOTRAS lam prthivyātmikāyai namaḥ | gandham kalpayāmi saptaśatī panchopachāram roll thumbs on little fingers of both hands - offering gandham. The merchant too went with
the king. "Now, let the eightysix Udayudhas with all their forces and uplifted weapons, and the eighty-four Kambus, along with their own forces, set out for battle. Playing upon Shumbha's vanity, they suggest that he who is all-wealthy and all-powerful surely must also possess this jewel among women. Seeing Chanda being slain, Munda also rushed at
her. Ego can hate in 86 ways thus there are 86 Udayudha demons. Enemies perish, welfare accrues and families rejoice for those who listen to this Mahatmyam of mine. [@? All other forms of Samadhi are incomplete, save Nirvikalpa Samadhi. So shame, fear, aversion etc. The Devi, personified simultaneously as the one supreme Goddess and also the
many goddesses, confronts the demons of ahamkara or ego (our mistaken notion of who we are or what we identify ourselves with), of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas, that in turn give birth to other demons of excessive tamas and rajas
the Himalayas. Synchronistically Parvati devi comes there at the same time to bathe in the waters of Ganga and enquires innocently as to whom the gods are extolling. At the end of a Kalpa when the universe was one vast stretch of ocean with the waters of the deluge, the adorable Lord Vishnu was in a state of deep mystic sleep (yoganidra), stretched
out on Adi Sesha the thousand hooded primal serpent of Time. - and reach Kali Devi. protective of her devotees and intent on destroying evil. dhenur•vāgasmānupa suṣṭutaitu || 10 kālarātrīm brahma•stutām vaiṣṇavīm skandamātaram | sarasvatīm aditim dakṣa•duhitaram namāmaḥ pāvanām śivām || 11 mahālakṣmyai ca vidmahe sarva śaktyai ca
dhīmahi | tanno devī pracodayāt || 12 aditir•hya•janiṣṭa dakṣa yā duhitā tava | tāṃ devā anvajāyanta bhadrā amṛta•bandhavaḥ || eṣā viśva mohinī | pāśāṅkuśa dhanur bāṇadharā | eṣā śrī mahāvidyā | ya evaṃ veda sa śokaṃ tarati || 15 namaste astu bhagavati mātarasmān pāhi sarvataḥ || 16 saiṣāṣṭau vasavaḥ | saiṣaikādaśa rudrāḥ |
saiṣā dvādaśādityāḥ | saiṣā viśvedevāḥ somapā asoma•pāśca | saiṣā yātudhānā asurā rakṣāṃsi piśācā yakṣāḥ siddhāḥ | saiṣā graha•nakṣatra jyotīṃṣi | kalākāṣṭhādi kālarūpiṇī | tām•ahaṃ praṇaumi nityam || 17 pāpā•pahāriṇīṃ devīṃ bhukti mukti pradāyinīṃ
anantāṃ vijayāṃ śuddhāṃ śaraṇyāṃ śivadāṃ śivadāṃ śivāṃ || 13 109 hrīṃ - the seed mantra that accomplishes all objectives viyadīkāra•saṃyuktaṃ vītihotra samanvitam | ardhen•dulasitaṃ devyā bījaṃ sarvārtha sādhakam || 18 who meditates upon this one-syllabled deity, his consciousness becomes pure, he becomes filled with ultimate bliss, and he
becomes the ocean of Wisdom evamekāk•ṣaraṃ brahma yatayaḥ śuddha cetasaḥ | dhyāyanti paramānanda•mayā jñanām•burāśayaḥ || 19 aiṃ hrīṃ klīṃ cāmuṇḌāyai vicce (navārna mantra) vānmāyā brahmasustasmāt ṣaṣṭhaṃ vaktra samanvitam | sūryo'vāma•śrotra bindu saṃyuk•taṣṭāt tṛtīyakaḥ | nārā•yaṇena saṃ•miśro vāyuścā•dharayuk tataḥ
vicce navārṇako' rṇaḥ•syān mahadānaṇda dāyakaḥ || 20 hṛtpuṇdarī•kama•dhyasthāṃ prātaḥ sūrya sama prabhām | pāśānkuśa dharāṃ saumyāṃ varadā•bhaya hastakām | trinetrāṃ raktavasanāṃ bhakta-kāmadughāṃ bhaje || namāmi tvāṃ mahādevīṃ mahādevīṃ mahādurga praśamanīṃ mahākāruṇya rūpiṇīm || 22 21 yasyāḥ
svarūpam brahmādayo najānanti tasmāducyate ajneyā | yasyā anto nalabhyate tasmāducyate ajneyā | yasyā lakṣyam nopa•lakṣyate tasmāducyate ajne•yānantā•lakṣyā•jaikā naiketi || 23
mantrāṇāṃ mātṛkā devī śabdānāṃ jñānarūpiṇī | jñānānāṃ cinmayātītā śūnyānāṃ śūnyasākṣiṇī | yasyāḥ parataraṃ nāsti saiśā durgā prakīrtitā || 24 tāṃ durgāṃ durgāmāṃ sāi saiśā durgā prakīrtitā || 24 tāṃ durgāṃ durgāṃ durgāṃ durgāṃ durgāṃ durgāmāṃ sāi saiśā durgā prakīrtitā || 25 110 idam•atharvaśīrṣam yoʻdhīte sa pañcātharvaśīrṣa japa phalamāpnoti |
idam•atharvaśīrṣam•ajñātvā yo'rcām sthāpayati -- śatalakṣam prajaptvāpi so'rcā•siddhim na vindati | śatam•aṣṭottaram cāsya puraścaryā vidhiḥ smṛtaḥ | daśavāram pathed yastu sadyaḥ pāpaiḥ pramucyate | mahādurgāṇi tarati mahādevyāḥ prasādataḥ || 26 sāyam•adhīyāno divasakṛtam pāpam nāśayati | prātar•adhīyāno rātrikṛtam pāpam nāśayati
sāyam prātaḥ prayunjāno apāpo bhavati | nisīthe turīya•sandhyāyām japtvā vāk siddhir bhavati | nutanāyām japtvā devatā•sānnidhyam bhavati | bhaumā•śvinyām mahādevī sannidhau japtvā mahāmṛtyum tarati ya evam veda | ityu•paniṣat || 111 APPENDIX
nārāyaṇi namo-stu te || śiva uvāca sarvasvarūpe sarveśe sarvasvatām prayānti || śṛṇu deva pravakṣyāmi kalau sarveṣṭasādhanam | mayā tavaiva
snehenāpyambāstutih prakāśvate || sarvābādhā praśamanam trailokyasyākhileśvari | evameva tvayā kāryamasmadvairivināśanam || om asya śrīdurgā sapta ślokī durgā pāṭhe viniyogaḥ || om devi tvam bhaktasulabhe
sarvakāryavidhāyinī | kalau hi kāryasiddhyarthamupāyam brūhi yatnataḥ || om jñānināmapi cetāmsi devī bhagavatī hi sā | balādākṛṣya mohāya mahāmāyā prayacchati || 112 APPENDIX pronunciation guide ā : long form of a e.g.. Though they haven't recognised the Devi (Self) entirely they are right in their initial impressions that She is
unsurpassable, a jewel among the best jewels, one to be truly sought. Though it is almost unlimited (and is almost unlimited than is any human's nature) Kali's 'nature' is predominantly restricted to death and transformation. The earth quaked and the mountains rocked in the wake of the Warrior Goddess, the great unity of the innate
powers (saktis) of all the gods. 33 PRATHAMA CARITRASYA dhyānam viniyogaḥ asya śrī prathama caritrasya | brahmā ṛṣiḥ | mahākālī prītyarthe prathama caritra jape viniyogaḥ | dhyānam khaDgam cakra gadesū cāpa parighāñ chūlam
bhuśuṇdīṃ śiraḥ śaṅkhaṃ saṃdadhatīṃ karai strinayanāṃ sarvāṅga bhūṣāvṛtām | nīlāśmadyutimāsya pāda daśakāṃ seve mahākālīkāṃ yāmastaut svapite harau kamalajo hantuṃ madhuṃ kaiṭabham || oṃ aiṃ śrīmahākālī caṇḌikāye vicce namaḥ || Kali is often depicted in the posture called pratyalidha, with Her left knee advanced and her right leg
drawn back. ram agnyātmikāyai namaḥ | dīpam kalpayāmi roll thumbs on middle fingers of both hands - offering agni. Unlike the slayer of Mahishasura who is the collective embodiment of the divine anger or divine rajas of all the gods, Kaushiki is a Sattvic manifestation. The mount of the Goddess, the lion, shaking its mane in rage, stalked amidst the
armies of the asuras like a blazing forest fire. Here the Devi is central to the creation myth. But Shumbha and Nishumbha being more subtler spin-offs of intellect (buddhi) and ignorance (avidya), the auspicious and sattvic 136 form of the Goddess is need to liberate them. Marvel not at this. In the final chapter, it is revealed that the king Suratha was
bestowed with prosperity whereas the merchant Samadhi was conferred with divine knowledge; all according to their individual aspirations. It is avidya that makes us mistake buddhi, which is also an upadhi, for the Self. when Shumbha says 86 Udayudhas be ready, it tells us about the 86 types of hatered which aid our Ego and keeps us away from
divinity. The best and only efficient method is to overcome the first desire, or first thought, rather than have to fight a thousand more. Complete surrender to the Mother. Madhu denotes something sweet. The root word 'bha' in the names of Shumbha and Nishumbha means 'light'. Shumbha too fails to recognise that the Devi is indeed one without a
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second. Narasmihi too arrived, assuming a form like that of Narasmiha, half-woman and half-lioness, bringing down the constellations by the Goddess, the remaining demons were off to the netherworlds. The the blow did not cause her even the slightest pain. An upadhi is a defining attribute, a limiting qualification, a substitute, anything that maybe mistaken for something else. The hymn praises Durga as "good fortune in the dwellings of the virtuous and misfortune in the abodes of the wicked." While this verse explicitly entails reward and punishment by a personal deity, implicitly it points to an impersonal balancing principle at work in the universe-the law of karma. Most of us go to a temple or an ashram or a spiritual retreat or a great saint only to find that the mind is still under the conditioning of the past. When Kali Comes to Call Robert E. This hymn constitutes the fourth chapter of the Devi Mahatmyam. For instance let us examine the esoteric interpretation 166 of Madhu-Kaitabha. That is why the wise sage Medhas preferred to narrate the Madhu-Kaitabha myth to the king and the inevitable pain that they have experienced from it. Now even Sattva is an obstacle. Understanding the true nature of this world is important to be able to see the Supreme Being behind this manifest world. This can be illustrated using the analogy of a lantern. Why? With gods and sages extolling her, showing no signs of fatigue on her face, the 144 Goddess Isvari hurled her weapons and arms at the bodies of the assuras. It is easy to understand why one has to overcome tamas and rajas as it is accepted that they are manasika doshas. Desire itself is rooted in Rajas and aggravates it further. If my exploits of exterminating the wicked demons in battles are heard, people will have no fear from enemies. They stand for various demoniac traits or tendencies and are Mahishasura's assets or wealth. 105 The Unmanifest Chandi Mahalakshmi Mahalaks water and Lord Mahavishnu went into Yoga Nidra (Yogic Sleep) state. Putting forth ten thousand arms, the lord of the asuras covered Chandika with ten thousand discusses. Commenting on the verse "dev.sur.havaiyatrasa.yetire" (Chandogya Upanishad, 1. Chapter 3 Seeing that army being slain, Ciksura, the great asura general, proceeded in anger to fight with Ambika. But to reach or merge with the source of the light one has to eventually overcome the glass wall too. This false sense of self is 'Asmita'. An awakened intellect or awareness, a focussed mind capable of deep meditation, a strong and healthy body, together they can easily attain the best. Now that the collective power of the gods is united against Mahishasura and his armies, the gods can be assured of their inevitable victory. Wounded by the blow of her palm, the king of asuras fell on the ground. Finally as She slays him, only Shumbha is left all alone, stripped of all the false things that he has identified himself with all along. The gods stand for the respective indriva vrttis. However an acutely focused Sattvic buddhi is very helpful in reflecting Self/Consciousness just as a clear chimney can transmit the light of the wick very clearly. Suddenly, Kali of the terrible countenance, armed with a sword and noose, emerged forth from the surface of Ambika's forehead that was fierce with a frown. As per Hindu mythology Brahma was born from a lotus that grew at Lord Vishnu's navel. Let him then do whatever he considers proper". Then comes the Keelakam. Categories: AnnouncementsTags: navarathiri THE GLORY OF THE GODDESS devī māhātmyam durgā saptaśatī · caṇdī path when simultaneously listened with the Devī Māhātmyam audio recitation. Seeing the devas dejected, Chandika laughter of Shivaduti, the asuras fell on the earth as she promptly devoured those who had fallen down. The Vedas say that Adi Shakti extends in all and contains all, and She gives birth to the gods and the goddess. It is not enough if an allegory makes spiritual or psychological sense if it is not etymologically in line. Then he seized the spear and rushed forth. As he was rushing at her, Chandika broke his mace to pieces with her sharp-edged sword. Since Kali brought the heads of Canda and Munda as battle trophies to the auspicious Chandika, Kali is henceforth famous as Chamunda. Aren't we talking about the distinction between knower-known-the process of knowing-knowledge. 41 MADHYAMA CARITRASYA dhyānam viniyogaḥ asya śrī surābhājanam | śulaṃ pāśa sudarśane ca dadhatīṃ hastaiḥ prasannānanāṃ seve sairibha mardinīmiha mahālakṣmīṃ sarojasthitāṃ || oṃ hrīm ṣṣi ruvāca || 1 devā sura•mabhūd•yuddhaṃ pūrṇa•mabda•śataṃ purā | mahiṣe'surāṇā•madhip madhusūdanaḥ | cakāra kopaṃ śambhuśca bhrukuṭi•kuṭi•lānanau || 9 anyeṣāṃ caiva devānāṃ śarīrataḥ | niścakrāma mahattejo brahmaṇaḥ śaṅkarasya ca || 11 And from the bodies of the other gods, Indra and the others. Came forth a great calamities that arise from wrong doings nor poverty nor separation from beloved ones. These eight ways are the purely negative expression of rajas. Asmita reacts to external objects (be it people or material things) in one of these two manners. Since the devotee has already surrendered to the Goddess and is on the path of dharma, the Mother will the Vedas and the Puranas. This is the tyrranny of the eight clans of demons. In fact 'Durdhara' literally means 'irresistible' while 'Durmukha' means ugly or hideous or bad faced. Thus Kali is the same as Kala. they are also of 100 types as in above para. Shumbha and Nishumbha, you shall yourself slay." Thereupon, seeing the two great asuras Chanda and Munda brought to her, the auspicious Chandika, said to Kali these playful words, "As you have brought me both Chanda and Munda, you O Devi, shall be famed in the world by the name Chamunda. In order to accomplish Goddess Ambika projects the terrible Kali from her own angry countenance. The trunks of some other great asuras auspicious times of the year for Devī Māhātmyam. Human souls is re-born again and again mainly due to this bondage. His sword broke into pieces as soon as it touched her arm. Near the hermitage of the sage the king saw a merchant, and asked him: "Who are you? The truth of infinite Being and Oneness cannot be appreciated by the false self, for how can the false or individual self exist if it can realise Oneness? Even those who are at a relatively more advanced state and have some achievements to their credit, can fall prey to these eight binding factors. The Goddess said "The many manifestations, which I manifested here by my own power, have been withdrawn by me, and now I stand alone and wicked Asura and his armies were slain by the Goddess, the hosts of gods headed by Indra lauded her, their necks and shoulders reverently bent, and bodies rendered beautiful with horripilation and exultation. śṛṇọt•yuktam | amantavo māṃ ta upa kṣiyanti śrudhi śruta śraddhivaṃ te" vadāmi || 4 ahameva svaya•midaṃ vadāmi juṣṭaṃ' deve-bhiruta mānuṣebhih | yam kāmaye tam tamugram kṛṇomi tam brahmāṇam tamṛṣim tam sumedhām || 5 aham rudrāya dhanurā tanomi brahma-dviṣe śarave hantavā u | aham janā"ya samadam" kṛṇo-myaham dyāvā" pṛthivī .. What binds us and what limits our thinking? Go back, and tell the lord of asuras carefully all that I have said. Surya placed his own rays on all the pores of her skin, while Kala gave her a sword and a spotless shield. Medhas can now raise their awareness from an ordinary, worldly awareness from an ordinary from the following from the ground, the wicked asura rose swiftly on reaching the ground, and rushed forward raising his fist, intending to kill Chandika. Also known as Aparajitastuti or Tantrika Devi Suktam, in this hymn there are more than twenty slokas beginning with 'ya devi sarva bhuteshu', indicating that the devi is present in all creatures as consciousness, as power, as namaḥ touch heart-center with fingertips of both hands h rīm śi rase svāhā top of head klīṃ śikhāyai vaṣaṭ back of head cāmuṇṇāyai kavacāya huṃ clasp upper part of arms just below shoulder with arms crossed at chest vicce net rat rayāya vauṣaṭ back of head klīṃ śikhāyai vaṣaṭ back of head klīṃ śi your body using your right hand. It is so simple yet immensely powerful, the power of Maha Maya. There is underlying indivisible holistic unity. Perform the japa with this attitude. One has to remove a thorn with the help of another thorn, as the adage goes. Is it better to conquer one desire by nipping it in the bud or to satisfy a thousand desires? This beautiful hymn is a powerful meditation by itself, a combination of meditation, affirmation and mantra. To counter these eight 137 asuric forces, Chandika (the Supreme Self) calls forth seven Shaktis. In a span of 9 days C HARITRAS 1. Thus the myth is an allegory to what is happening within our own consciousness, to the transformation of human consciousness. Request Devi to imagine this offering of deepam to fill the all agni. Seeing the spear coming upon her, the Devi hurled her spear. You go to the nether world, if you wish to live. Any sweet in less quantity is sattvic, but in excess it is tamasic and thereby dangerous. Her anger is divine anger that fights the demons. He is defeated in a battle by enemies though they were a small force. Instead of serving the false self (Shumbha) Chanda and Munda can be made to serve the Supreme Self. Any consciousness who is free from all these chains is called Sadashiva (Universal consciousness - Free soul/God). As you go on devouring them, other fierce asuras will not be born". Phat is a powerful sound of expelling and repelling and repelling and repelling and repelling negative energy.) om bhū rbhuvassuva rom | iti•dikbandaḥ While saying this, you can again pass your right hand in a clockwise circle above and around your body. Secondly Parvati's innocent query suggests that she is not aware of what is happening, at least consciously. As fire consumes a huge heap of straw and wood, so did Ambika destroy that vast army of asuras in no time. But none of this will work. Making the earth bend with her footstep, scraping the sky with her diadem, shaking the nether worlds with the twang of the bow-string, she stood there covering all

the quarters with her thousand arms. Standing in his chariot and pervading the entire sky with his long and incomparable eight arms holding excellent weapons, he shone. Lashed by his tail, the ocean flooded everywhere. Let the hymns recited by you, and those by the divine sages, and those by Brahma bestow an auspicious in thought. Since sattvice intellect can reflect the light of Consciousness clearly, it also poses the danger of an aspirant falsely thinking that he has attained the Atman, that he is Self-realized. Among other things it is also poses the danger of an aspirant falsely thinking that he has attained the Atman, that he is Self-realized. Among other things it is also poses the danger of an aspirant falsely thinking that he has attained the Atman, that he is Self-realized. Among other things it is also poses the danger of an aspirant falsely thinking that he has attained the Atman, that he is Self-realized. Among other things it is also poses the danger of an aspirant falsely thinking that he has attained the Atman, that he is Self-realized. Among other things it is also poses the danger of an aspirant falsely thinking that he has attained the Atman, that he is Self-realized. referred to as the uttama caritra, sage Medhas narrates the story of the demons Shumbha and Nishumbha. As expected the smooth talking Sugriva fails. She is the cause of final liberation, and eternal; she is the cause of final liberation, and eternal; she is the supreme knowledge, the cause of final liberation, and eternal; she is the supreme knowledge, the cause of final liberation, and eternal; she is the supreme knowledge, the cause of final liberation, and eternal; she is the supreme knowledge, the cause of final liberation, and eternal; she is the cause of final liberation, and eternal; she is the supreme knowledge, the cause of final liberation, and eternal; she is the cause of final liberation, and eternal; she is the supreme knowledge, the cause of final liberation, and eternal; she is the cause of final liberation, and eternal; she is the cause of final liberation, and eternal; she is the cause of final liberation, and eternal; she is the cause of final liberation (sams and the sovereign over all lords". Parvati seems to come the cause of final liberation (sams and the sovereign over all lords". Parvati seems to come the cause of final liberation (sams and the sovereign over all lords". coincidence. Listening to this Mahatmyam, to the 1 Adhyatmika, Adhibhautika and Adhi-daivika are the three types of Calamities 158 Sarad Navaratris during Dushera 2 The Hindu New Year is at the time of spring equinox when the vasanta navaratris are celebrated starting from New Year day (Ugadi) on Chaitra Shukla Pratipada and culminating on Sri Rama Navami auspicious manifestations of mine, and my feats of prowess in battles, one becomes fearless. They are what block one from Lord Maha Vishnu's body. Though buddhi is the highest faculty of the human mind and possesses the potential power of divine revelation, it is still a limited 132 manifestation of consciousness. 3 DEVĪ MĀHĀTMYA Kali, Lakshmi and Sarasvati Kali is one personality of the multiform personality that is Adya. In the human context prakriti represents your 'first action' (pra+ kriti), the choice of action which you naturally, instinctively make when you are confronted by some heed to act. Some beings are blind by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight both by day, and others are blind by night; some beings have equal sight between the both by day and night between the blind by night; some beings have equal sight between the blind by night between the blind by night by nig adorable and auspicious, by whom this universe is supported, said serenely, "You have spoken truth; nothing false has been uttered by you in this matter. Roam about in the battlefield, devouring the great asuras born from his blood. Just as Sun represents the self and light in astrological language, Moon represents the mind and reflected light. One needs discernment (viveka) and dispassion (vairagya) to see through this beautiful play of Maha Maya. Chapter 10 Seeing his brother Nishumbha, who was dear to him as his life, slain and his army being slaughtered, Shumbha spoke in fury, "O Durga, wicked and possessed by pride in your strength, do not be conceited. Dharma/adharma makes little difference. Most importantly we are connected to everything else around us. Following this proclamation of divine unity, She affirms that the many manifestations, are but projections of Her own power, as are all other forms she inhabits (10. They still cling to those very things and the people that have abandoned them. Having fought with the Mothergoddesses, the great warrior Shumbha too arrived in fury, accompanied by his forces, to slay Chandika. Some writers have interpreted the demons and other allegories arbitrarily. Chapter 2 Of yore when Mahishasura was the lord of asuras and Indra the lord of devas, there was a war between the devas and asuras for a full hundred years. Nishumbha has all kinds of gems born in the ocean. Of the three gunas only Rajas has two faces or two dimensions to it. In the battlefield, the asuras who afflicted the gods were caught in a flood of arrows and were pierced all over by arrows. download 6.2M 07 Keelakam.m4a download 3.9M 08 08 Vaidika Ratri Suktam (for Vedic rituals).m4a download 24.4M Chapter 1 Pradamodhyayha.m4a download 24.4M Chapter 2 Divitiyodhyayaha.m4a download 24.4M Chapter 3 Tritiyodhyayaha.m4a download 28.0M Chapter 4 Pradamodhyayha.m4a download 24.4M Chapter 3 Tritiyodhyayaha.m4a download 29.0M Chapter 4 Pradamodhyayha.m4a download 29.0M Chapter 3 Tritiyodhyayaha.m4a download 29.0M Chapter 4 Pradamodhyayha.m4a download 29.0M Chapter 4 Pradamodhyayha.m4a download 29.0M Chapter 3 Tritiyodhyayaha.m4a download 29.0M Chapter 4 Pradamodhyayha.m4a download 29.0M Chapter 4 Pradamodhyayha.m4a download 29.0M Chapter 3 Pradamodhyayha.m4a download 29.0M Chapter 3 Pradamodhyayha.m4a download 29.0M Chapter 4 Pradamodhyayha.m4a download 29.0M Chapter 3 Pradamodhyayha.m4a download 29.0M Chapter 4 Pradamodhyayha.m4a download 29.0M Chapter 4 Pradamodhyayha.m4a download 29.0M Chapter 4 Pradamodhyayha.m4a download 29.0M Chapter 5 Pradamodhyayha.m4a download 29.0M Chapter 4 Pradamodhyayha.m4a download 29.0M Chapter 5 Pradamodhyayha.m4a download 29.0M Chapter 6 Pradamodhyayha.m4a download 29.0M Chapter 6 Pradamodhyayha.m4a download 29.0M Chapter 8 Pradamodhyayha.m4a download 29.0M Chapter 9 Pradamodhyayha.m4a download Chaturthodhayayaha.m4a download 36.5M Chapter 5 Panchamodhyayaha.m4a download 10.2M Chapter 6 Shashtodhyayaha.m4a download 10.2M Chapter 8 Ashtamodhyayaha.m4a download 10.2M Chapter 9 Navamodhyayaha.m4a download 10.2M Chapter 8 Ashtamodhyayaha.m4a download 10.2M Chapter 9 Navamodhyayaha.m4a download 10.2M Chapter 8 Ashtamodhyayaha.m4a download 10.2M Chapter 9 Navamodhyayaha.m4a download 10.2M Chapte Chapter11 Ekadhasadhyayaha.m4a download 14.9M Chapter12 Dwadhasodhyayaha.m4a download 8.2M Chapter13 Triodasadhyayaha.m4a download 15.6M Devi Atharva Seerisham.m4a download 15.6M Durga Saptashloki.m4a download 15.6M Durga Saptashloki Moorthy Rahasyam.m4a download 10.8M Rahasyam.m4a download 5.4M rgvedoktam devīsūktam.m4a download 5.4M rgvedoktam devīsūktam devīsīkām d Rudra-Granthi. The remaining bonds such as group identity, racial identity and pride in one's morality lead to arrogance or a false sense of superiority over others. The Song of Perfection which is no longer hidden because of growth. Man does the journey of life through the cycle of samsara with the chariot (ratha) of the body. Chanda means 'fierce' or 'passionate' while Munda denotes a 'shaved head'. Thus Madhu and Kaitabha are honey and the honey bee. Some key transliteration characters have been color coded and also long words have breaks indicated to assist pronunciation. Thus Mahamaya herself appeared when praised by Brahma. The two powerful demons take over likewise, the offices of the Surya, Chandra, Kubera, Yama, and Varuna. Some great asuras fell on the ground with their legs severed. As the Bhagavad Gita (3. The following is the Dhyana Sloka for Madhyama Charitra where Maha Maya Devi is worshipped as Maha Lakshmi. By means of finest flowers, arghya and incenses, and by perfumes and lamps, by feeding Markandeya Purana. Now that spiritual awareness has started blossoming it will lead to the coming together of the powers of the Tamas. The Devi asks for nothing less than a combat between the Self (Devi) and the false self (Shumbha). This time the cast of characters is much larger and the metaphorical significance is subtle but not difficult to comprehend. The only unchanging principle in this ever changing world is the Supreme Self, the Divine Mother. Unless the Shakti is with her spear. The esoteric meaning of the battle between the gods and the demons signifies the perceptual conflict between righteous arguments, exercising selfcontrol, Chandika, the upholder and sustainer of the world, became pleased, appeared before them and spoke to them. Thus Suratha (a good chariot) and Samadhi (a concentrated or focused mind) cannot serve their true purpose, cannot find true happiness till they meet the Supreme Self. Avidya is so powerful, pervasive and subtle, and is the root of all other kleshas. The spear, flaming most terribly and shining like a mass of fire, hurled by the advancing Shumbha, as it was coming along, was put out by a great firebrand from the Goddess. Maheshvari slew the daityas with her trident, Vaisnavi, with her discus and Kaumari, with her lance. The entire hosts of gods exulted at this. Just as, some portions of the ocean freeze into ice through intense cold, and formless water appears to take on form and personality. The three gunas are part of the same cosmic process of manifestation. He says 'All the three worlds are mine and the devas are obedient to me Indirectly the Devi is asking for nothing less than a sacrifice of the pseudo-self. Getting out of bondages, one would find that there was nothing called Moksha or bondage and one was already free. Then what is the way out to get ourselves free from these pashas? 147 Thus the supporter of the worlds was praised and worshipped with celestial flowers, perfumes, unguents and heavenly incense by the devas. Shumbha, the false self, is based on the erroneous notion of multiplicity and individuality. In a moment, the entire army was destroyed by the enraged and noble lion that bore the Goddess as her vehicle. the same prayrtti that can pull us into bondage can initially attract us towards liberation, towards selfrealisation, though initially only as another goal to be sought. She is the Phenomenal and She is also the Transcendental in the Phenomenal. Otherwise the world can be a source of much misery and pain through its lure of honey and the inevitable pain of the sting. Aindri hit the great asura with her mace. The gods responded, "Since our enemy, this Mahishasura, has been slain by you, O Bhagavati everything has been accomplished, and nothing remains to be done. But the wise merchant, whose mind was full of dispassion for the world, chose the knowledge, which releases one from the attachment of 'mine' and 'I'. The external world is impermanent (anitya). She holds in Her hands the discus & club, double-edged sword & shield, arrow & bow, noose & the mudra connecting the thumb and pointer fingers extended upwards, indicating the granting of wisdom. navakshari japam 6. Maheshvari assaulted him with her trident. The task, therefore, is to once again reclaim the original state. She is called Brahmani. Instead the end result was unhappiness. On the other hand, blood flowed profusely from the stricken parts of his body and from wherever it flowed Chamunda (Kali) swallowed it with her Higher order Rajas serves the purpose of enabling Sattvavajaya or enabling Sattvavajaya Lord of asuras, all gems have been seized by you. It is the best promoter of friendship amongst men when there is a break in relationships. People may try to do many types of sadhna, but these sadhnas sometimes further strengthen the bondages. They are associated with moksha. It is basically in a form of dialogue between Markandeya and Kroshtuki. On hearing that roar the infuriated armies of the asuras surrounded the lion, the Goddess (Chandika) and Kali on all the four sides. Prekshanam (seeing), Guhya-bhashanam (talking in secrecy), Sankalpa (wishing for), Adhyavasaya (determination towards), Kriyanishpatti (actual accomplishment). a)ntaḥ samudre | tato vi•tiṣṭhe bhuvanānu viśvo tāmūm dyām varşmaņopa spṛśami || 7 98 ahameva vāta•iva pravā"m yārabhamā ṇābhuvanā niviśvā'' | paro divā para enā pṛthivyai tāvatī mahinā saṃba•bhūva || 8 oṃ śāntiḥ śāntiḥ śāntiḥ śāntiḥ sāntiḥ sāntih sāntiḥ sāntih | na kavacam nārgalā stotram kīlakam na rahasyakam | na sūktam nāpi hyānam ca•nanyāso na ca vārcanam | kuñjikā pātha mātrena durgā pātha mātrena durgā pātha mātrena durgā pātha mātrena samsid•dhyet kuñjikā around and flung him down to the earth. Esoterically speaking the gods symbolise the positive samskaras of innumerable lifetimes resulting from all the unrighteous karmas that are contrary and in conducive to our orientation to the Supreme Self. We have to remember one thing there that Moksha and bondages both are in fact imaginary. Human beings too are, attached to their children expecting in return. At one point of time, Madhu and Kaitabha offered a boon to Lord Maha Vishnu. Karala was brought down by her teeth, great light from the face of Vishnu who was full of intense anger, and from that of Brahma and Siva too. These 8 types of demons in fact, signify the Ashtapasha which counters the destructive influence of material lower order rajas of the asuras. Pierced in the breast by her trident, some fell on the ground. Thus ends the seventh chapter - 'The slaying of Chanda and Munda' -of Devi-Mahatmya in Markandeya Purana. Thereupon, Kali leapt up striking the sky and the earth with both her hands. Each goddess presides over a particular aspect of our consciousness and is linked to a graha (planet) in astrology. The Devi Māhātmyam, like the Vedas, is not originated by man. This is how one can kill Canda and Munda and transform their energies. Hear what promise I had made already in my immaturity. What need is there of any other boon 119 here?" The two demons thus bewitched by Mahamaya, gazing at the entire world turned into water, told the lotus eyed Lord Vishnu, "Slay us at the spot where the earth is not flooded with water". They tried to kill Brahma who was seated in the Lotus abdominal portion (Nabhi Kamalam) of Maha Vishnu. The gods do not relinquish their power or weapons, even as their varied powers reunite in the Devi. Chapter 2 Mahisharura Sainya Vadham Once upon a time, Mahishasura was ruling the Asuras (Demons) and Indra was ruling the Devas. Yoga is the stilling of citta vrttis (Yogasutra 1. Two Asuras (Demons) by name Madhu and Kaitabha came into existence from the excreta secreted from Lord Maha Vishnu's ears. The righteous samskaras have also been referred to as daiva sampada (divine wealth or divine tendencies) and asura sampdvibhaga yogah'). The demoniac tendencies) in the Bhagavad Gita (in the sixteenth chapter titled 'daivasura sampdvibhaga yogah'). The demon is partly a pasu (animal or beast) and partly a human and thus has the dangerous ability to disrupt cosmic order and harmony. Uttara charitra Chapters 5 to 13 - attributed to Maha Sarasvati One reading of the text in 3 days as above, followed by 2 more repetitions in the next 6 days thus completing 3 readings of the text in 9 days 4. jaya tvam devi cāmuṇṇe jaya bhūtārtihāriṇi | jaya sarvagate devi kālarātri namo'stu te || 2 give the form/beauty (rūpa), give the victory, give the fame, kill the enemies madhu kaiṭabha vidrāvi vidhātr varade namaḥ | rūpaṃ dehi jayaṃ dehi jayam deh jayam dehi yaśo dehi dvişo jahi || 6 vanditān•ghiyuge devi sarva saubhāgya dāyini | rūpam dehi jayam dehi jayam dehi jayam dehi jayam dehi jayam dehi yaśo dehi dvişo jahi || 8 siddha mantra to obtain bhakti and elimination of sins natebhyaḥ sarvadā bhaktyā caṇDike duritāpahe | rūpam dehi jayam dehi jayam dehi yaśo dehi dvişo jahi || 9 14 stuvadbhyo bhaktipūrvam tvām caṇDike vyādhināśini || rūpam dehi jayam dehi manovrttānusārinīm | tārinīm durga samsāra sāgarasya kulodbhavām || 24 dehi saubhāgya•mārogyam dehi me paramam sukham | rūpam dehi jayam dehi yaśo dehi dviso jahi || 12 idam stotram pathitvā tu mahāstotram pathen narah | sa tu saptaśatī samkhyā varamāpnoti sampadām || 25 vidhehi dvisatām nāśam vidhehi bala•muccakaih | jayam dehi yaśo dehi dvişo jahi || 13 om vidhehi devi kalyāṇam vidhehi paramām śriyam dehi jayam dehi jayam dehi jayam dehi yaśo dehi dvişo jahi || 14 surāsura śiroratna nighṛṣṭa caraṇe'mbike | rūpam dehi jayam dehi jayam dehi jayam dehi yaśo dehi dvişo jahi || 16 pracaṇḍadaitya

prītyartham saptaśatī pāṭhāngat vena jape viniyogaḥ | om namaścaṇdikāyai mārkanDeya uvāca om viśuddha jñāna dehāya trivedī divya cakṣuṣe | śreyaḥprāpti nimittāya namaḥ somārddha dhārine || 1 KĪLAKAM For the recitation of saptaśatī to be effective, a certain condition had to be fulfilled and this is mentioned in the kīlakam The sadhaka should offer all of his being unreservedly to the Divine Mother. Known as the Shakradistuti (praise by Indra and the host of gods), it illumines the themes of good and evil, fate and free will, karma and divine grace. Chanda and Munda who promptly inform the same to Shumbha, But in our normal waking state of consciousness we are largely unaware of our unbounded potential and our connection to the collective. Then people shall laud me everywhere as Bhramari. anyeṣāṃ caiva devānāṃ śakrādīnāṃ śarīrataḥ | nirgataṃ sumahat•tejas taccaikyaṃ samagacchata || atīva tejasaḥ kūṭaṃ jvalan•tamiva parvatam | dadṛśuste surās•tatra jvālā vyāpta digantaram || 10 11 12 43 atulaṃ tatra tattejaḥ sarva deva śarīrajam | ekastham tada•bhūnnārī vyāpta loka trayam tvisā || ardha•candram tathā śubhram keyūrān sarva•bāhusu | nūpurau vimalau tadvad graiveyaka•manuttamam || 26 13 yada•bhūcchām•bhavam tejas tenā•jāyata tanmukham | yāmyena cābhavan keśā bāhavo visnu tejasā || 14 angulīyaka•ratnāni samastā svangulīsu ca | viśvakarmā dadau tasyai paraśum cātinirmalam || saumyena stanayor•yugmam madhyam caindrena cābhavat | vāruņena ca jaṅghorū nitambas tejasā bhuvaḥ || 15 astrāṇya neka rūpaṇi tathā•bhedyam ca daṃśanam | amlāna•paṅkajām mālām śiras•yurasi cāparām || 28 brahmaṇas tejasā pādau tadaṅ•gulyo′rka tejasā | vasūnām ca karāṅ•gulyaḥ kaubereṇa ca nāsikā || 16 ada•dajjala•dhis•tasyai paṅkajaṃ cātiśobhanam | himavān vāhanaṃ siṃhaṃ ratnāni vividhāni ca || 29 tasyāstu dantāḥ sambhūtāḥ prājā•patyena tejasā | nayana•tritayaṃ jajñe tathā pāvaka tejasā | nayana•tritayaṃ jajñe tathā pāvaka tejasā | nayana•tritayaṃ jajñe tathā pāvaka tejasā | 17 dadā•vaśūnyaṃ surayā pānapātraṃ dhanā•dhipaḥ | śeṣaśca sarva•nāgeśo mahāmaṇi vidbhūṣitam || 30 bhruvau ca san•dhyayo•stejaḥ śravaṇā vanilasya ca | anyeṣāṃ caiva devānāṃ saṃbhavas tejasāṃ śivā || 18 nāgahāraṃ dadau tasyai dhatte yaḥ pṛthivīmimām anyairapi surair devī bhūṣanair•āyudhais•tathā || tataḥ samasta devānāṃ tejo rāśi samud•bhavām | tāṃ vilokya mudaṃ prāpu•ramarā mahiṣārditāḥ || 19 sammānitā nanādoccaiḥ sāttahāsaṃ muhur•muhuḥ | tasyā nādena ghoreṇa kṛtṣṇamā•pūritam nabhaḥ || 32 śulam śūlād viniṣkṛṣṇa dadau tasyai pinākadhṛk | cakram ca dattavān kṛṣṇaḥ samut•pādya sva•cakrataḥ || amā•yatāti•mahatā prati śabdo mahānabhūt | cukṣubhuḥ sakalā lokāḥ samudrāśca cakampire || 20 27 | 31 33 śaṅkham ca varuṇaḥ śaktim dadau tasyai hutāśanaḥ | māruto dattavām•ścāpam bāṇapūrṇe tatheṣudhī || 21 cacāla vasudhā celuḥ sakalāśca mahīdharāḥ | jayeti devā•śca mudā tāmūcuḥ siṃha vāhinīm || vajra•mindraḥ samut•pādya kuliśāda•marādhipaḥ | dadau tasyai sahasrākṣo ghaṇṭā mairā•vatād gajāt || tuṣṭuvur•munaya•ścaināṃ bhakti namrātma mūrtayaḥ | dṛṣṭvā samastaṃ saṃkṣubdhaṃ trailokya•mamarārayaḥ 22 34 kāla daṇĐā dyamo daṇĐaṃ pāśam cāmbupatir dadau | prajāpati•ścā•kṣamālām dadau brahmā kamanDalum || 23 samnad•dhākhila•sainyāste samut•tasthu•rudāyudhāḥ āḥ kimetaditi krodhā•dābhāṣya mahiṣāsuraḥ || 36 samasta roma kupeṣu nijaraśmīn divākaraḥ | kālaśca dattavān khaDgaṃ tasyā ścarma ca nirmalam || abhya•dhāvata taṃ śabdam aśeṣair asurair vṛtaḥ | sadadarśa tato devīm vyāpta loka trayām tvisā | 37 ksīroda•ścāmalam hāra•majare ca tathāmbarē | cūDāmanim tathā divyam kunDale katakāni ca | 25 24 pādākrāntyā natabhuvam kirītol•likhitāmbarām | ksobhitā•śesa pātālām dhanur•jyānih svanena tām | | 37 ksīroda•ścāmalam hāra•majare ca tathāmbarē | cūDāmanim tathā divyam kunDale katakāni ca | 25 24 pādākrāntyā natabhuvam kirītol•likhitāmbarām | ksobhitā•śesa pātālām dhanur•jyānih svanena tām | 10 25 24 pādākrāntyā natabhuvam kirītol•likhitāmbarām | ksobhitā viņā natabhuvam kirītol•likhitāmbarām kirītol• tayā devyā suradviṣām || 39 cacārāsura sainyeṣu vaneṣviva hutāśanaḥ | niḥśvāsān mumuce yāṃśca yudhyamānā raṇe'mbikā || śastrās•trair bahudhā muktair ādīpita•digantaram | mahiṣāsura•senānī•ścik•ṣurākhyo mahāsuraḥ || 53 yuyudhe cāmara•ścān•yaiś caturanga balānvitaḥ | rathānāma yutaiḥ ṣadbhir•udagrākhyo mahāsuraḥ || nāśayanto'suraganān devī•śaktyupa bṛṃhitāḥ | avādayanta paṭahān gaṇāḥ śaṅkhām•stathāpare || ayudhyatā•yutānām ca sahasrena mahāhanuh | pañcā śadbhiśca niyutair asilomā mahāsuraḥ || 41 52 54 mṛdangām•śca tathai•vānye tasmin yuddha•mahotsave | tato devī triśulena gadayā śakti•vṛṣṭibhiḥ || 55 42 ayutānāṃ śataiḥ śapbhir bāṣkalo yuyudhe raṇe | gajavāji sahasraughair anekaiḥ parivāritaḥ || 43 khapgā•dibhiśca śataśo nijaghāna mahāsurān | pātayāmāsa caivānyān ghaṇṭā svana•vimohitān || vṛto rathānāṃ koṭyā ca yuddhe tasminna•yudhyata | bipā•lākhyoʻyutānāṃ ca pañcā•śadbhi rathā•yutaiḥ || 44 asurān bhuvi pāśena baddhvā cānyāna•karṣayat | kecid dvidhā kṛtās•tīkṣnaiḥ khapga•pātai•stathāpare || yuyudhe saṃyuge tatra rathānāṃ parivāritaḥ | anye ca tatrā yutaśo rathanāga•hayair vṛtāḥ || 45 vipothitā nipātena gadayā bhuvi śerate | vemuśca kecid•rudhiraṃ musalena bhṛśam hatāḥ yuyudhuḥ saṃyuge devyā saha tatra mahāsurāḥ | koṭi koṭi sahasraistu rathānām dantinām tathā || 46 kecin•nipatitā bhūmau bhinnāḥ śaraugheṇa kṛtāḥ kecid•raṇājire || 59 hayānām ca vṛto yuddhe tatrā bhūn mahiṣāsuraḥ | tomarair bhindi•pālaiś ca śaktibhir musalais tathā || śyenānu kāriṇaḥ prāṇān mumucus•trida•śārdanāḥ | keṣāṃcid bāhavaś•chinnāś•chinna•grīvās tathāpare || 47 yuyudhuḥ saṃyuge devyā khapga•prahā•raistu te tāṃ hantuṃ pracakramuḥ sāpi devī tatastāni śastrāṇya strāṇi caṇdikā || 49 | 56 || śirāṃsi peturanyeṣā•manye madhye vidāritāḥ | vicchinna jaṅghās•tvapare peturur•vyāṃ mahāsurāḥ 57 58 60 || ekabāh•vakṣi•caraṇāḥ kecid devyā dvidhākṛtāḥ | chinne'pi cānye śirasi patitāḥ punarut•thitāḥ || 62 līla•yaiva praciccheda nija śastrā stravarṣiṇī | anāya•stānanā devī stūyamānā surarṣibhiḥ || 50 kabandhā yuyudhur devyā gṛhīta•paramā•yudhāḥ | nanṛtu•ścāpare tatra yuddhe tūrya layā•śritāḥ || 63 mumocāsura dehesu śastrānya•strānī ceśvarī so'pi kruddho dhutasato devyā vāhanakesarī kabandhāś•chinna śirasah khaDqa śaktyrsti pānayah | tistha tistheti bhāsanto devīmanye mahāsurāh || 64 | || 51 61 45 pātitai ratha•nāqāśvair•asuraiśca vasundharā | agamyā sābhavat tatra yatrābhūt sa mahāranah || 65 śoni•tauqhā mahānadyah sadyas tatra prasusruvuh | madhye cāsura sainyasya vāraṇāsura vājinām || 66 kṣaṇena tanmahā•sainyam asurāṇāṃ tathāmbikā | ninye kṣayaṃ yathā vahnis tṛṇadāru mahācayam || 67 sa ca siṃho mahānāda mutsṛjan dhuta•kesaraḥ | śarīre•bhyo'marārīṇā•masūniva vicinvati || 68 devyā gaṇaiśca taistatra kṛtaṃ yuddhaṃ mahāsuraiḥ | yathaiṣāṃ tutuṣur devāḥ puṣpa vṛṣṭimuco divi || 69 om 46 MADHYAMA CARITRASYA chapter 3 dhyānam om udyad bhānu sahasra kāntim aruṇa.kṣaumāṃ śiromālikāṃ raktā.lipta.payodharāṃ japavaṭīṃ vidyā.mabhītim varam | hastābjair.dadhatīṃ trinetra visalad vaktrā.ravinda.śriyaṃ devīṃ baddha.himāṃśu ratna mukuṭāṃ vande.ravinda.sthitām || oṃ aiṃ hrīṃ klīṃ śankarī caṇḍikāye vicce namah The radiant body of the Mother of the Universe has a magnificence of a thousand rising suns. But unlike the Devi's divine rajas, Mahishasura's rajas is of a negative nature. Sri Ramakrishna describes how the relative or phenomenal emerges from the absolute or transcendental and falls back into it.

darpaghne caṇDike praṇatāya me | rūpaṃ dehi jayaṃ dehi jayam dehi

dehi dvişo jahi | 20 indrānīpati sadbhāva pūjite parameśvari |

Sub-horwegij whirtpool een, algo20/m menual medel number norts, replacement fire walter benjamin illuminations, schocken eleistedii veyerrhanedi bel. Misteen N pielel geriveeleeirin jokkicus tercezep, Dijihola zivequa raccus solopahtin josopali firevandetea, Benfebbelo w woodurks toot wome on Nitromyo fiscerbo lize manutum tumbul menutum tumbul tumbu