

# **THE SONG OF DIVINE ECSTASY**

**Aanandano Garabo**

**आनंदनो गरबो**

**Shree Bhakta Vallabh-Dhola**

Translation

**Nayana Jani**

Published by

**Shri Bhatt Vallabh-Dhola Smruti Trust**

## AANANDANO GARABO

Published - Samvat 2065, Aso Sud-8 Dt. 26-09-2009

1000 Copy

**Price : Rs. 100**

Title Designed by :-

**Divyang Sutariya**

Laser Type Setting by :-

**Kala Design Graphics**

Website : [www.kaladesigngraphics.com](http://www.kaladesigngraphics.com)

Email : [kalagrafics@yahoo.com](mailto:kalagrafics@yahoo.com)

Printed by :-

**Shakti Offset**

Ph. : +91-079-22141885

Published by :

**Shree Bhatt Vallabh-Dhola Smruti Trust,**

Ahmedabad

B

## Index

No.		Page No.
1.	<b>Blessings of Puja Shri Morari Bapu</b>	
2.	<b>Publisher's Note</b>	I
3.	"Aanandano Garabo" A Living Legend - Kalpesh Bhatt	IV
4.	<b>Forward</b> The Song of Divine Ecstasy - Kanubhai Jani	1
5.	<b>Introduction to "Aanandano Garabo" - Rajesh Vyas 'Miskin'</b>	13
6.	<b>Translator's Note</b> - Nayana Jani	18
7.	<b>The Song of Divine Ecstasy</b> Aananadano Garbo	23
8.	<b>Garabo in Devnaagari Script</b>	150
9.	<b>Garabo in English Script</b>	159

C

## || Rama ||

The concept of the Divine Supreme as Mother has always been the central idea of the worship done by using the form of Garabi or garaba. The Mother is known by many names and forms but the Ultimate Divine Supreme is One. In the proclamation that says, 'We are the children of the Immortal one', I always feel that we are the children of the Immortal Divine Mother. The preservation and continuation of this beautiful Tradition for self realisation by singing and dancing is also, in itself, a form of worship.

I am very happy as I offer my prayers for this project.

- With Ramasmaran \*

Chitrakutdhaam  
Talgajarada  
14-4-2009



\* Ramasmaran means to have constant memory of Shri Rama in mind and heart.

\* The English Translation of the blessings given by Pujya Shri Morari Bapu Spcically for this work

## || Publisher's note ||

This Garaba is a gift of the poet to all the devotees who want to offer their prayers to the Divine Mother. It is a very simple and sure way of worship that he taught us. We have, in Gujarati, a number of editions of this Garaba and still publications are coming out. Moreover, there are also other such poetic works by him which are also available in Gujarati. This Garaba is recited daily even by those who cannot read or write.

By the grace of The Divine Mother, it is being presented with this English translation for the first time and we are very happy to publish it. First of all, there are our Gujarati devotees who reside in foreign countries and in their homes, they recite this Garaba everyday. The second and third generation of such Gujaratis recite the Garaba but don't follow the meaning completely. For their benefit, we publish this translation. Secondly, there are many non-Gujarati Indians who also recite this mantra-like Garaba and this translation will be a great help to them. We are printing the original Garaba in Nagari (Hindi) script for the benefit of larger group of people. Thirdly, we want to

I

present this work to the seekers and spiritual aspirants all over the world who are interested in different ways of reaching The Divine and finally, we want to present this excellent long poem as a literary jewel to the whole world. Hence, this English translation.

Ms. Nayanaben Jani is herself a poet, a devotee, a spiritual seeker aspirant and has a perfect command over Gujarati and English language. We are grateful to her for this wonderful translation. We thank her for finding time from her very busy schedule of her duties as a housewife, poet, healer, and spiritual aspirant. She completed this very difficult task of translating this medieval work with pure devotion and joy.

We also thank the eminent poet Shri Rajendra Shukla for his guidance and suggestions. We express our gratitude to our octogenarian scholar, folklorist and the revered Guru of generations of students, Shri Kanubhai Jani, for writing a scholarly preface to this work which connects this work with the whole Indian tradition of Mother worship and also puts this work at par with such literature all over the world. We are grateful to Shri Rajesh

II

Vyas'Miskin' for writing a beautiful introduction to this work, Shri Rajesh Vyas who is not only a well known poet but more important for us, an ardent devotee, a spiritual practitioner and one who guides many on the path of this Mother worship.

We also thank Shri I. G. Desai and Shri Divyang Shukla for their interest, encouragement and energy help for this project. We also thank Shri Manish Bhatt and Shri Varshaben Shah for their suggestions and feedback.

We are grateful to all the others who contributed in this publication in many ways. Ultimately the aim is to share this poetry of our forefathers with the aspirants who want to realise the Divine within. May The Divine Mother help and guide them all.

- *Kalpesh Bhatt and Family*  
"Premshakti" 41, DEVPRIYA-II,  
Anandnagar Road, Satellite, Ahmedabad-380 015.  
Phone : (R) 079-26923537 Cell : + 91-98256 33791  
E-mail : kalpesh.bhatt911@gmail.com

III

## || AANANDANO GARABO, A LIVING LEGEND ||

I want to tell the tale of my holy forefathers, the story of Divine love, and devotion, the tale of miraculous experience of the twin brothers Vallabh and Dhola which was handed over to us, told over and over again from parents to children (also found in manuscripts) who carried forward this tale and tried to live as worthy children who inherited this holy tradition and carried it forward from generation to generation. The recitation of Garaba and other spiritual practices still continue. Even today, we have the original holy shrine of Mother Divine in Chumal Chachar in Bahucharaji Village in front of the big temple of the Mother built later by a king. Even today, Thousands of people recite the Garaba... Let me narrate the story of my holy ancestors...

### Childhood of Shri Vallabh Dhola

There lived in the city Rajnagar, (present Ahmedabad), Gujarat, India a brahmin couple Shriman Hari Bhatt and Shrimati Fulkunvarbai. They were 'Bhatt Mevada' brahmins. They were devotees of mother Bahuchara and

IV

lived a simple life, worshiping the Divine Mother everyday and keeping her holy image in their hearts, with her holy name in their minds day and night. They were graced with the birth of twin boys in Vikram Samvat 1696 Aso Sud 8th (Durgastami) One was called 'Vallabhamaram' and the other 'Dholaram'.

When they were five, they were sent to Shri Paramanand Brahmchari, a learned pandit staying nearby in a simple hut. However hard he tried to teach, with love and persuasion, the boys did not respond. They were not interested in this kind of knowledge. They were interested in the Divine Mother and the knowledge that helped to reach to Her. They were sent back home by the master.

**Aanand na Garba nu Pragatya Birthof the song of Divine Ectasy.**

They happily came back home and went on reciting the holy 'beejmantra' '(बीजमंत्र). This went on for a long time. The legend is that after the continuous Japa (recitation) for five years, five months and twenty five days, they heard a Divine Sound and as they looked at the direction of the

V

sound, they saw the dazzling light and closed their eyes. The Divine Mother told them not to be afraid of the light and blessed them with 'दिव्य लोचन', divine eye-sight, with which they had Her 'darshana', they could see Her. She blessed them and offered to grant them a boon." What do you want, my children?" They were overwhelmed, almost speechless. Again and again, The Mother offered to fulfill their wish. "O Mother! Our only wish is to be blessed by the experience of your eternal presence and the everlasting 'आनंद'-bliss and joy that this brings to us. How can we ever wish for anything else ?" The Divine Mother asked them to sing of this आनंद - bliss and joy, to the whole world, to compose poetry in her praise. They humbly told her that they were illiterate, they had no knowledge of metre and verse, how can they sing her praise through poetry? The Divine Mother touched the tip of their tongues, blessing them with Divine poetic powers and disappeared.

This Divine Touch on the tongue and the first couplet of 'Aanandano Garabo' was born. Vallabha Dhola sang of this 'आनंद' |

**Aai Aaj Mune Aananda, Vadhyo Ati Ghano Maa,  
Gaava Garaba Chhand, Bahuchar Maat Tano Maa.**

ફાળણ સુદ ગ્રીજને ભુધવાર (Falgun Sud-3 on Wednesday @ the age of 13 year)

Today O Mother Divine, I experience this great joy, this Divine bliss, O Mother Bahuchara, so I sing your praise in the form and metre of Garaba, O Mother! The Garabo came to them along with this experience in Samvat 1709 (1653 A.D.) Bhakta Vallabhram got married and had four children but non survived. Bhakta Dholaram got married and his children survived and continued the tradition even today. (Bhakta Vallabhram lived a long life of 111 years and left his physical body to be at the feet of Mother Divine in Samvat 1807.) - (1751 A.D.)

Even today, we have 'આદ્યબાલા સ્થાન', the original place in chumal-chachar, Bahucharaji village, created by these twin brothers Vallabh and Dhola where we have a Shrine and Shri Yantra of Mother Bahuchara consecrated and worshipped by them. We also have in front, the spacious temple of The Mother which was built later by the king Manajirao who was helped by the Divine Mother in his illness and as an offering of thanks, he build this big temple. This original small and simple building with a holy shrine and this big temple, both stand in front of each other and emanate the same light. Even today, people flock from all over to be blessed by the worship of the

## VII

Mother. (In Rajnagar, present Ahmedabad, in Navapura area also There is the temple where Bhakta Vallabh and Dhola had experienced this realisation.) People worship Divine Mother and recite the Garabo even today.

"COME ON TOGETHER WE TREAD THE PATH AND SHARE THE JOY"

- *Kalpesh Bhatt and Family*

(Bhatt Vallabh - Dhola Parivaar)

પૂ. વલ્લભ અને ધોળા તદ્દન અભણ હતા છતાં માની કૃપાશક્તિ વડે મહાન ગૂઢ અર્થ અને અલંકાર રહસ્ય પૂર્ણ તેમણે શૃંગારનો, કલશ સ્થાપનનો, અંબાજનો, કલિયુગનો, ધનુપદારીનો વગેરે ગરબાની રચના કરી છે તેઓએ છ લીટીથી ૪૦૦ લીટી સુધીના માતાજીના બીજા અનેક પદમ રચના કરી છે

This garba is being recited daily by many in India and by Gurati people living outside India.

## VIII

## Forward

### || The Song of Divine Ecstasy ||

As this, a classic piece of Gujarati popular literature, finds its first authentic and lucid English rendering after more than 350 years, (as the prayer came to the poet along with an experience in 1653 A.D. as per the colophone, stanza 118) by one who herself is a poet and a believer too, some of its salient features that make this long poem an outstanding creation must be noted-viz

- the Garabo, a folk form used,
- myths profusely and most poetically used, and
- an archaic effect with epic depth attained.

Vallabh Bhatt, as the colophone indicates, lived during the later half of the 17th and the beginning of the 18th centuries. The parents of this great devotee were Hari and Fulkunvar. His twin brother Dholaa was his alter ego. A poet and a great devotee like Vallabh, they are known as 'Bhakta Vallabh - Dholaa' and this name is many a times remembered and uttered as if it is the

1

name of one person. In many temples, at the end of daily worship and 'arati' (the waving of the lamp -ceremony), this name is uttered along with the names of sages and saints and great holy people.

Poetry came spontaneously to Vallabh as he expressed his great devotion and love to the Divine Mother experiencing Divine bliss. Usually such an experience finds expression in the form of 'Garabo'.

'Garabo' :

'Garabo' is basically a typical Gujarati folk form, an 'icotype' not found elsewhere. In a folk form, the verbal text has always a set context. Text is only a means for performance or ritual. Text is never for mere literary purpose, for mere reading or recitation. It must be 'performed' as per oral tradition. 'Garabo' is one such folk form Garabo is -

- I. a traditional dance-song-prayer.
- II. done in front of Mother-primordial-represented usually by an icon or her symbol or just by invoking her presence.

2

- III. Sometimes, Her presence is invoked in a little flame of oil lamp. Placed in the middle of an earthen jar with holes glittering like stars, the lamp representing all-pervading Divine light and the jar with holes glittering like stars representing the whole cosmos.
- IV. Garabo is such a pot as well as such song-dance-worship ritual and also the poem or song which becomes the vehicle for such ritual.

Garabo is a living event, not a reading exercise. Originally, it was so. The participants may be men or women, moving around the icon or the symbol or simply the invoked invisible presence of the Divine Mother. Sometimes the women move around the icon, carrying the lighted earthen pot or 'Garabo' on their heads, singing and dancing with love and devotion. It's a beautiful and touching sight; the pot representing the earth, the cosmos or the matter; the flame representing the Divine flame or spirit. The pot representing the whole cosmos with the holes glittering in the light of the lamp inside like stars representing the planets, the suns and moons etc. etc. the whole creation created by the Divine - here, the Divine Mother. The concept of the mother power is also as old as creation.

3

- The concept of the Mother Premordial (आद्या शक्ति)

Sister Nivedita, (Margaret E Noble : 1867-1911-a disciple of swami Vevekananda), the first westerner to understand and appreciate the Indian Mother-worship, in her studied article 'Kali The Mother', has said

'... in India, we may hope to discover means of studying, as nowhere else in the world, the succession of epochs in culture.' (Myths of the Hindus. Koomarswami & Nivedita, Dover, New York, 1967, p.1.) This multiple culture is preserved more in oral traditions expressed in the dialects of everyday life or in our rich heritage of folklore than in books and scriptures. The richest cultural treasure of the world is stored here in more than 3000 spoken dialects, classified in more than 300 languages, out of which about 26 are notified as national languages that belong to four different language families, and Gujarati is one of these. There was oral performance where the singer and the listener were together (a sort of primary orality.) This is now being replaced by a kind of 'secondary orality' with the print media at hand. Now you are the singer and the listener ! But in compositions like one we have with us, one has to sing, chant aloud, to make Her hear. Even the composition is such - it carries

4

- and is out of the psyche of the generations that keep on chanting. This is the folk element or call it the living tradition.

As there are thousands of dialects, there are also innumerable 'religions' co-existing for more than five thousand (5000) years. But almost all Indian worship is monotheistic, believing in one ultimate reality or call it one God or "Brahma" (ब्रह्म) - 'The Brahman' or 'MAA'(माँ). As aptly said 'There is no confusion of God with Gods.' Even Adi Shankaracharya, the greatest philosopher, Guru of 'advaitism' - the philosophy which teaches to see 'Brahman'-The absolute, the spirit supreme that prevails and pervades everywhere in universe, sang the glory of the Mother Divine, The Mother Energy.

'It is She whose shelter lord Shiva seeks, as without Her, 'Shiva' (शिव) is just a 'shava'(शव) -lifeless.

Mother worship in India is as old as hills. Even in Indus-valley findings, we have evidences of the worship of the Divine Mother energy. Afterwards we have Shiva-Shakti etc.

There appear to be two streams of Mother Worship, sometimes separate and sometimes merging into each other.

One is to Worship the Mother as the supreme one, as one and only one ultimate power. She creates everything and everything dissolves into her. Even Gods are her creation.

The other is to Worship Shakti with Shiva, Lakshmi with Vishnu and so on, to worship the female and the male aspects of the supreme Divine together.

It is interesting to note that the English word 'matter' is originally from the same root as 'mother'-'mater' 'मातृ'. The short and sweet form 'MAA' for mother is common to all languages and all cultures. In Sanskrit language, 'Maa' also means to measure, to build, to construct. Mother Supreme creates and dissolves everything. She is the sole power, The Supreme Cosmic Energy - 'शक्ति रूपेण संस्थिता ॥'

The concept of the Mother as the Supreme Ultimate Power is older than the concept of dividing the ultimate into male and female aspects like Shakti and Shiva, Lakshmi and Vishnu etc. According to the first concept, Mother is completely independent Supreme Entity, not dependent on or connected with

any other Godhead. According to the other concept, Shakti is the female counterpart of Lord Shiva and so on. This concept is found in scriptures and puranas. The first concept regards the Mother power as the primordial energy which is always there. This has its roots in oral traditions and ancient worship-ritual traditions and also in tantras. It is still a living tradition-living in the hearts and homes of even so called 'illiterate' Indians, living in tiny small shrines and glorious big temples, in little places of worship inside homes called 'Pujagriha'. (पूजा गृह) Sometimes we have the Image and sometimes more abstract representations in the form of different kinds of Shri Yantras and Shri Chakras which is the subject of atleast one separate book ! These are, many times, mystic linear diagrams inscribed on metalic plates or stones or some other material. These are always properly consecrated prior to the worship. Yantra is always accompanied by a Mantra. 'Aanandano Garabo' is a hymn which attains the height of a Mantra. Yantra is both the form of the Divine Mother as well as of the mantra.

यन्त्रं मन्त्रमयं प्रोक्तं मन्त्रात्मा देवतैव हि ।  
देहात्मनोर्यथा भावो यन्त्रं देवतयोस्तथा ॥

7

Mother Bahucharaji is originally represented by a Yantra (So is Ambaji-Mother Goddess in north Gujarat near Mt. Abu) Mother Bahuchara's Yantra is called 'Sangi' (Sa-angi-s-अंगी- diagram with the image or अंग or आकृति figure.) Both have their fixed little habitats-'Gokha' 'गोख' -a sort of a tiny shelf, a sort of ledge sticking out from wall, with a wide open space in front, a 'chowk-' 'चौक'. This chowk is the place for singing-performing Garabo etc. It is said in Gujarati, 'Maanaa Gokhe besanaa, choke gaanaa' (માના ગોખે બેસણા , ચોકે ગાણા) The meaning is : MAA has her seat in the 'Gokha' and the singing dancing performed in her chowk. The chowk, the open space before mother Bahuchara's Shrine is called "Chachara Chowk" (ચાચર ચૌક).

Aanandno Garabo came to Vallabh Bhatt when he was worshiping MAA in front of Her Gokha. The experience was so powerful that the Garabo became a mantra like the experience of ancient sages and Rishies who conversed with the Divine.

A guide : a travelogue itself :

It is a very auspicious occasion to have this text in English translation available for the belivers as well as for those interested in mysticism and in oriental and Indian literary traditions and folk undercurrents.

The speech of Bhakta Vallabh is archaic, musical. The experience itself speaks. Vallabh is both a poet and a seer. He is sure :

*"Sen Vihona Nen, Nehe Nena Aape Maa,  
Putra Vihona Ken, Tu Mena Kape Maa."*

O Mother Divine ! You very lovingly restore the eyesight of the sightless, you give a son to the childless and save your devotees from the taunting of the society for being barren, childless, O Mother !

This is 'A Voice of Mystery !'

- *Kanubhai Jani*

"Venu"

6, Ghosha Society,

Drive-in Road,

Ahmedabad-380 051.

Ph. : + 91-79-26855467

## Introduction to 'Aanandano Garabo, || A wonderful hymn to Mother Divine' ||

Even today, there is the tradition of reciting-singing of 'Aanandano Garabo' everyday in the homes where 'Maa' (Mother-Godess) is worshiped. 'Aanandano Garabo' is a unique, matchless and a most wonderful 'stotra', a hymn offered to the Divine Mother. This garabo is a long poem having 118 stanzas or couplets. So far as the content is concerned, it can be divided into ten parts. The first 15 stanzas (28 lines) express the utter humility of the poet Vallabh who spontaneously expresses his experience of the Divine. This is the humility of each and every devotee who experiences the awakening of the Divine within, the experience of the Universal Mother power, "Balashakti" बालाशक्ति or 'kaumari' कौमारी. Vallabh Bhatt worships the Divine in the form of Mother Bahuchara, the Universal Mother power, the Eternal Little Girl, The Supreme Mother. Etemologically, the word Bahuchara is derived from Barhichara on Barhichari. "Barha" in Sanskrit means a feather and Barhin means a feathered bird or a peacock 'chara' means to move around. So Barhichara means one who moves around or rides on a feathered bird or a

13

peacock. She has as her vehicle either a peacock or a cock or rooster - 'कुक्कुट'

The state of mind described in first fourteen couplets must dawn in the consciousness of the worshiper-devotee. Actually, whenever we recite Aanandano Garabo', this 'bhaava'- feeling experience dawns in the sky of our consciousness :

'O Maa, knowing that this is your child, take care. I hardly know right from left, O Mother. Unworthy and foolish am I, doing and not doing this and that without any sense. I am tired of this endless cycle of birth and rebirth. You are my one and only refuge... You illumine, You enlighten everything by Thy very being....'

Who doesn't experience such feelings arising inside one's innermost being as one recites ? As if this is the pre-requisite of one's entry into the world of 'Aanandano Garabo' !

From couplets 15 to 35, We have the description of the creation - The creation of the whole cosmos - (By a mere look of the Divine, the whole cosmos is created.) In Stanzas 36 to 39, we have the depiction of the various

Incarnations of the Mother Supreme and after that, we have the exposition of Her magnanimity, Her grandeur and Her mighty deeds, mainly found in puranic scriptures. 51 to 77 describe the omniscience, the omnipresence and the omnipotence of the Mother. Wherever there is greatness, beauty, sublimity, it is her 'Vibhuti', the revelation and manifestation of her light. This description reminds one of 'The Vibhuti Yoga' in 'Shrimad Bhagavad Geeta'. In next shlokas, is the depiction of her prowess. The word 'Shloka', which is used for the poetic units in holy scriptures in sanskrit, is used here by me automatically, and by her grace, it slips from my pen as these couplets are, verily, holy shlokas, so hence forth, all the couplets of this 'Garabo' will be referred to as Shlokas only.

In the next shlokas, we have the breathtaking visual description of her advent and her arrival on earth, in the Gujarat region. From 99 to 115, we have 'falashruti', the benefits derived from the recitation and the listening of this garaba with faith and devotion. The poet gives us the colophone (date, time, place etc.) in stanzas 116, 117, and 118. This authenticity of the unbelievably mystic experience is presented in a matter of fact manner and - once again - with utter humility. The rarest of the rare is put before the

15

devotees-'making the inaccessible accessible to everyone', says Vallabh, 'I stay back, in the background, I stay far away, you are in forefront, O My own Mother !'

Let the shower of her grace bless each and everyone who calls her with love and faith.

So Be it.

- *Rajesh Vyas 'Miskin'*  
Phone : + 91-79-26602154

### || TRANSLATOR'S NOTE ||

**Translation of poetry is always a very challenging (and rewarding !) process. It is like bringing the fragrance of an exotic flower in another land without plucking the flower or even a single petal - the beauty, the flavour, the whole cultural connotations of the poetry of a particular land, of a particular era, of a particular group of people along with the inner homogenous world of that particular poet seemingly impossible task of giving a glimpse of the linguistic beauty of the exotic flower - to put it in another language and another language means another culture - a very different world altogether. Every translator attempts this. That is why the masterpieces from different languages and cultures belong to the whole world. I have also tried to do this. I have tried to present this masterpiece from Gujarati into English with the same aim. I have chosen not to give just literal translation (of course, every word is properly translated) but to present the whole work in such a way that the reader can enjoy and understand it better.**

**This poem sings of a great mystique experience which is individual, unique, and yet, in a way universal; universal because all the mystics all over the world have experienced the Divine Light in a similar manner and we**

have similar kind of poetic outbursts of such experiences coming from different cultures and different languages. The experience is beyond language and yet the poet cannot help putting it into language and the translator attempts to give a glimpse of the poetry and the unique experience into another language.

I have enjoyed this challenge and drunk the same embrosia at the feet of the Divine as I struggled to find similar expressions in English language. I have enjoyed the bliss, the ecstasy, the joy - 'आनंद' and the proximity of the Divine as I struggled for proper words and phrases. I am grateful that I was chosen to do this task, grateful to My Dearest Divine Mother and Thankful to Shri Kalpesh Bhatt for giving me this opportunity. Shri Kalpesh Bhatt successfully and humbly carries this tradition forward with love and devotion guiding many on this path and it is a joy to work with him.

I have tried to render the poem into English ('to make inaccessible' accessible - Bhakta Vallabh) not by merely literal or verbatim translation or simple paraphrasing but by attempting to transcribe the feeling of grandeur, loftiness and sublimity of the overwhelming mystique experience of the poet. The poet is wonderstruck, elated, he feels blessed and very very humble by

the revelation, by the great holy power of the Divine that he feels within his little human self. He feels like a child - but the child of The Divine Mother. He sings this effortlessly, with ease and grace, seeing The Divine everywhere and in everything. He sings because he cannot help it, he cannot contain the joy within, he cannot resist the flow of poetic surge.

His language is Gujarati as it was spoken in his times, three and a half centuries ago. His language is sometimes very simple, sometimes ornate but always lofty. It is enriched with words and phrases derived from the classical sanskrit language which is the mother of Gujarati language (and the mother of many languages.) Archaic usages also give a special touch to it. It also abounds in beautiful colloquial idioms and phrases, proverbs and proverb like expressions. It is full of references from epics like Ramayana and Mahabharata, from puranic literature and traditional Indian legends and myths. I have tried to incorporate such tales in the main translation - explanation part only and I have avoided giving notes underneath so that the reader enjoys the uninterrupted flow. I have interwoven deeper levels of meanings along with the translation - explanation of each couplet. Many a times, there were words which could not be understood even by a scholar of modern Gujarati and the journey to trace the meaning of such words appeared

like groping in the dark. Prayer to The Divine Mother, hard work, and the word is illuminated !

I have tried to bring the fragrance of this exotic flower to the land of English language - literature. Along with simple English words, I have also used some words and phrases which help to convey the feeling of the sublime. For this purpose, I have also used archaic words and phrases. I have humbly tried to convey what Vallabh has conveyed in Gujarati... to make the seemingly impossible possible, to convey the experience which is beyond any language, through language only.

But 'WORD' is created by Divine Supreme - Divine Father, Divine Mother, Divine Beloved, Divine child - Whatever one may choose to call The Absolute. From this 'WORD', the whole cosmos is created. This 'WORD'- What does it sound like ? May be 'AUM' 'ॐ' or 'Amen' or simply 'MAA, MAA... MAA...' Here it is simply 'MAA... MAA... MAA...' !

- *Nayana Jani*  
22/529, Satyagrah Chhavani,  
Satellite Road, Ahmedabad-380 015.  
Phone : + 91-79-26861764



आई आज मुने आनंद, वाध्यो अति घणो मा,  
गावा गरबा छंद, बहुचर मात तणो मा. १

**Aai Aaj Mune Aananda, Vaadhyo Ati Ghano Maa,  
Gaavaa Garabaa Chhand, Bahuchar Maat Tano Maa. 1**

**Today, O Mother Divine, I experience this great joy,  
this Divine bliss, O Mother Bahuchara, So I sing your  
praise in the form and metre of Garaba, O Mother !**

23

अलवे आल पंपाल, अपेक्षा आणी मा,  
छो ईच्छा प्रतिपाल, घो अमृत वाणी मा. २

**Alve Aal Pampaal, Apekshaa Aani Maa,  
Chho Ichchhaa Pratipaal, Dyo Amrut Vaani Maa. 2**

**O Mother Divine ! Your child prattles lisping in  
childish style, expecting from You, who fulfil every wish,  
to be gifted with clear, immortal speech, O Mother !**

24

સ્વર્ગ મૃત્યુ પાતાલ, વાસ સકળ ઠ્ઠારો મા,  
બાલ કરી સંભાલ, કર ઝાલો મહારો મા. ૩

**Swarg Mrutyu Paatal, Vaas Sakal Thaaro Maa,  
Baal Kari Sambhaal, Kar Zaalo Mhaaro Maa. 3**

**O Mother Divine ! You are allpervading, all the three worlds - heaven, earth and netherworld-are Your dwellings. So, kindly take care of this child of Yours and hold my hand to guide me, O Mother !**

25

તોતલા જ મુખ તન્ન, તા તો તોય કહે મા,  
અર્મક માગે અન્ન, નિજ માતા મન લાહે મા. ૪

**Totalaaj Mukh Tanna, Taa To Toy Kahe Maa,  
Arbhak Maage Anna, Nij Maataa Man Lahe Maa. 4**

**O Mother Divine ! A little one prattles lisping in incomprehensive speech. It is only his mother who understands that her babe is asking to be fed, O Mother!**

26

नहीं सव्य अपसव्य, कही काँई जाणु मा,  
कलि कहावा कव्य, मन मिथ्या आणु मा. ५

**Nahi Savya Apsavya, Kahi Kaain Jaanu Maa,  
Kali Kahaavaa Kavya, Man Mithyaa Aaanu Maa. 5**

**O Mother Divine ! Though I know not right from left, yet, in this kali Age, I desire to undertake the futile endeavour to be called a poet (by writing this poem), O Mother !**

27

कुलज कुपात्र कुशील, कर्म अकर्म भर्यो मा,  
मूरखमां अणमील, रस रटवा विचर्यो मा. ६

**Kulaj Kupaatra Kushil, Karma Akarma Bharyo Maa,  
Murakhamaa Anmil, Rasa ratavaa Vicharyo Maa. 6**

**O Mother Divine ! Shameless, unworthy am I, doing and not doing this and that without any sense. I am so foolish that I have attempted to drink the bliss of singing Your praise in this poem, O Mother !**

28

ਮੂਢ ਪ੍ਰੈਡਗਤਿ ਸਤਿ, ਮਨ ਮਿਥਾ ਮਾਪੀ ਮਾ,  
ਕੋਣ ਲਾਵੇ ਉਪਤਿ, ਵਿਸ਼ਵ ਰਹਿਆਂ ਵਾਪੀ ਮਾ. ੬

**Mudh Praudh Gati Matya, Man Mithyaa Maapi Maa,  
Kon Lahe Utpatya, Vishwa Rahyaa Vyaapi Maa. 7**

**O Mother Divine ! In this manner, inspite of the limitations of my intelligence and understanding, I have told myself that I will sing about Your greatness, but who can ever know and sing about the origin or the beginning of the All Pervading Supreme who has always been there, everywhere ? O Mother !**

29

ਪ੍ਰਾਕਮ ਪ੍ਰੈਡ ਪ੍ਰਚੰਦ, ਪ੍ਰਬਲ ਨ ਪਲ ਪ੍ਰੀਛੁੰ ਮਾ,  
ਪੂਰਣ ਪ੍ਰਕਟ ਅਖੰਡ, ਅਜਾ ਥਕੋ ਇੱਚੁੰ ਮਾ. ੮

**Praakram Praudh Prachand, Prabal Na Pal Prichchu Maa,  
Puran Prakat Akhand, Agna Thako Ichchhu Maa. 8**

**O Mother Divine ! I cannot fathom even for a moment Your tremendous might, Your valour, Your powerful prowess, which is always there, manifest wholly and completely. Still, like an ignorant one, I wish to express all this, O Mother !**

30

अर्णव ओछे पात्र, अकल करी आणु मा,  
पामुं नहि पळ मात्र, मन जाणु नाणु मा. ९

**Arnav Ochhe Paatra, Akal Kari Aanu Maa,  
Paamu Nahi Pal Maatra, Man Jaanu Naanu Maa. 9**

**Using my (limited) intelligence, I bring the ocean in  
a small container, O Mother Divine ! - the ocean of  
Your Infinite glory into the container of my little self - I  
know very well that I cannot comprehend or contain  
the whole of Yourself even for a moment, O Mother !**

31

रसना युग्म हजार, ते रटतां हार्यो मा,  
ईशो अंशा लगार, लाई मन्मथ मार्यो मा. १०

**Rasanaa Yugma Hajaar, Te Ratataa Haaryo Maa,  
Ishe Aumsh lagaar, Lai Manmath Maaryo Maa. 10**

**O Mother Divine ! The Sacred cobra with a couple  
of thousand tongues - seshnaaga - tried to sing Your  
praise with all his two thousand tongues and accepted  
his defeat, his incapability. Lord Shiva, the Lord of the  
Universe took a tiny portion of Your Energy, Your Power  
and burned down Kamdeva - the deva who had come to  
tempt Lord Shiva, O Mother !**

32

मारकंडेय मुनिराय, मुख महात्म्या भारख्युं मा,  
जैमिनि ऋषि जेवाय, उर अंतर राख्युं मा. ११

**Maarkandey Muniraay, Mukh Mahaatmay Bhaakhyu Maa,  
Jaimini Rushi Jevaay, Ura Antar Raakhyu Maa. 11**

**O Mother Divine ! The great Rishi Markandey revealed and expressed the knowledge of your greatness (sung in the great hymn of Durga Saptashati) in front of another great Rishi Jaimini - the knowledge Rishi Markandeya had so far preserved in the depth of his heart, his very being, O Mother !**

33

अण गण गुण गति गोत, खेल खरो न्यारो मा,  
मात जागती जोत, झळहळतो पारो मा. १२

**Angan Gun Gati Got, Khel Kharo Nyaaro Maa,  
Maat Jaagati Jyot, Jalhalto Paaro Maa. 12**

**O Mother Divine ! Your qualities are innumerable; Your capacity, boundless; Your knowledge and perception, infinite; Thy Divine play, matchless. You illumine everything just by Thy very being. You are the Eternal Flame, the Witness that illuminates everything and the name and form that get illuminated like translucent mercury are also none but Yourself, O Mother !**

34

जश तृणवत् गुण गाथ, कहुं उंडल गुंडल मा,  
भर्वा बुध्य बे हाथ, ओधामा॒ं उंडल मा. १३

**Jash Trunvat Gungaath, Kahu Undal Gundal Maa,  
Bharvaa Budhya Be Haath, Oghaamaa Undal Maa. 13**

**O Mother Divine ! I wish to narrate even the seemingly insignificant tales of your glory, that too, in a confused manner without rhyme or reason. Just as one tries to take a quantity from a heap of straw along with corn by embracing it, keeping both arms open as wide as one can, I spread both the arms of my limited intelligence (because that is all I have) and try to take as much as I can from the vastness that is Yourself, O Mother !**

35

पाग नमावी शीशा, कहुं घेलुं गांडुं मा,  
मात न धरशो चीशा, छो खुल्लुं खाङुं मा. १४

**Paag Namaavi Shish, Kahu Ghelu Gaandu Maa,  
Maat na Dharasho Rish, Chho Khullu Khaandu Maa. 14**

**O Mother Divine ! Bowing down at Your Lotus-feet, I utter this childish crazy things, O Mother, don't be cross with me, though You are like an open sword, O Mother ! (means - don't be angry with me for any mistake in my childish attempts to praise you though you can punish anybody any moment like an open sword.)**

36

આદ્ય નિરંજન એક, અલાખ અકલ રાણી મા,  
તુથી અવર અનેક, વિસ્તરાતાં જાણી મા. ૧૫

**Aadya Niranjan Ek, Alakh Akal Raani Maa,  
Tuthi Avar Anek, Vistartaa Jaani Maa. 15**

**In the beginning, Only One was there, One who has no beginning and no end. O Mother Divine ! Only Your Presence, Your Being - Pure, Unstained, Inscrutable, Supreme, The ultimate. I know that only from Yourself manifested many many Divine Beings spreading everywhere, O Mother !**

37

શક્તિ સૃજવા સૃષ્ટિ, સહજ રૂપમાં રૂપ મા,  
કિંચિત કરુણા દૃષ્ટિ, કૃત કૃત કોટિ કલ્પ મા. ૧૬

**Shakti Srujvaa Srushti, Sahaj Swabhaav Svalpa Maa,  
Kinchita Karunaa Drushti, Kruta Kruta Koti Kalpa Maa. 16**

**O Mother of the whole creation ! In order to create, which is Your inherent nature, You merely cast a look full of love and compassion and millions of universes, crores of cosmoses simply came into existence, O Mother !**

38

मातंगी मन मुक्ता, रमवा कीधुं मन मा,  
जोवा युक्त अयुक्त, रचियां चौद भुवन मा. १७

**Maatangi Man Mukta, Ramavaa Kidhu Man Maa,  
Jovaa Yukta Ayukta, Rachiyaa Chauda bhuvana Maa. 17**

**O Mother Matangi ! You willed to play Your Divine  
play freely and in order to see The One and The many,  
The Unmanifest and The Manifest, You created fourteen  
worlds, O Mother !**

39

नीर गगन भू तेज, हेज करी निर्म्या मा,  
मारुत वश जे छे ज, भांड करी भरम्यां मा. १८

**Nir gagan Bhu Tej, Hej Kari Nirmya Maa,  
Maarut Vash Je Chhe Ja, Bhaand Kari Bharamya Maa. 18**

**O Mother Divine ! Very lovingly, kindly, You created  
the elements-Water, Sky, Earth, Fire which are under  
control of Prana - the Vital breath. Creating the whole  
cosmos, You gave shape and motion to cosmic objects  
like planets, stars, galaxies etc. O Mother !**

40

તत्क्षण तनथी देह, त्रण्य कर्ची पेदा मा,  
भवकृत कर्ती जैह, सजो पाले छेदा मा. १९

**Tatkshan Tanthi Deh, Tranya Kari Pedaa Maa,  
Bhavkrut Kartaa Jeh, Sraje Pale chhedaa Maa. 19**

**O Mother Divine ! Out of Your own Divine self, just  
in a moment, You created - You gave being to - three  
Divine Beings who maintain this plane of existance -  
this world of ours-The Creator Lord Brahma, the  
Protector Lord Vishnu and the Absorber who is known  
as Lord Shiva or Mahesha, O Mother !**

41

प्रथम कर्या उच्चार, वेद चार वायक मा,  
धर्म समस्त प्रकार, भु भणवा लायक मा. २०

**Pratham Karyaa Uchchaar, Ved Chaar Vaayak Maa,  
Dharma Samasta Prakaar, Bhu Bhanavaa Laayak Maa. 20**

**First of all, O Mother Divine, You gave speech to  
Lord Brahma the creator to recite the four Vedas  
(Rigveda, Yajurveda, Samaveda and Atharvaveda) thereby  
giving access to all kind of dharma (a whole body of  
knowledge which sustains life) which one should learn  
in order to lead a proper life on earth, O Mother !**

42

प्रगटि पंचमहाभूत, अवर सर्व जे को मा,  
शक्ति सर्व संयुक्त, शक्ति विना नहीं को मा. २१

**Pragati Panch Mahaabhoota, Avar Sarva Je Ko Maa,  
Shakti Sarva Sanyukta, Shakti Vinaa Nahi ko Maa. 21**

**O Mother Divine ! You created five elements, (Earth, Water, Fire, Air and Sky) and from them whatever else was required was manifested by Your Shakti - Power - Energy because without your Shakti nothing ever exists, Your Shakti is what unites and connects everything, O Mother !**

43

मूल महीं मंडाण, महा माहेश्वरी मा,  
जग सचराचर जाण, जय विश्वेश्वरी मा. २२

**Mul Mahi Mandaan, Maahaa Maaheshvari Maa,  
Jag Sacharaachar Jaan, Jay Vishveshwari Maa. 22**

**O Mother Divine ! O Great Supreme One ! You are the root cause, the Creator of the movable and the immovable objects of the Universe. You are The Absolute one, The Ultimate One. Glory be to Thee, O Mother !**

44

જલ મણ્યે જલશાયી, પોન્યા જગજીવન મા,  
બેઠાં અંતરિક્ષ આઈ, ખોલે રાખી તન મા. ૨૩

**Jal Madhye Jalshaai, Podhyaa Jagjivan Maa,  
Bethaa Antariksha Aai, Khole Raakhi Tan Maa. 23**

**O Mother Divine ! When the Lord of the Universe  
was asleep in the midst of the water element - that is -  
the Lord Himself was residing in unmanifest Oneness,  
O Mother, It was Yourself, Sitting on the great void,  
who was supporting Him in your lap - that is - You kept  
Him inside Your Being and You did not need any Support  
to be, O Mother !**

45

વ્યોમવિમાનની વાટ, ઠાડ ઠઠ્યો આછો મા,  
ઘટ ઘટ સરખો ઘાટ, કાચ બન્યો કાચો મા. ૨૪

**Vyom Vimaanani Vaat, Thaath Thathyo Aacho Maa,  
Ghat Ghat Sarkho Ghaat, Kaach Banyo Kaacho Maa. 24**

**O Mother Divine ! Up on the route of the celestial  
vehicles of Gods, You have created Divine decor,  
glorious Beauty (The decoration of planets, suns, stars,  
nebulas, galaxies etc.) in every creation, You put  
similarity of name and form - each one made like glass  
- beautiful, yet attractive, impermanent, perishable, O  
Mother !**

46

अज रज गुण अवतार, आकारे आणी मा,  
निर्मित हित नर नार, नखशिख नारायणी मा. २५

**Aj Raj Gun Avataar, Aakaare Aani Maa,  
Nirmita Hit Nar Naar, Nakh Shikh Naaraayani Maa. 25**

**O Mother Divine ! You gave birth and shape to the unborn atom, created man and woman for the purpose of conjugal enjoyment and yet, O supreme One, Giver of bliss, You are, from top to bottom, everything that You have created and yet You are beyond everything - You are the Creator, The Witness and The Creation itself, O Mother !**

47

पन्नगा ने पशु पंचि, पृथक पृथक प्राणी मा,  
जुग जुग मांहे जंचि, रूपे रुद्राणी मा. २६

**Pannaga ne Pashu Pankhi, Pruthak Pruthak Praani Maa,  
Jug Jug Maanhe Jankhi, Rupe Rudraani Maa. 26**

**O Mother Rudrani, We see only Your Divine Light in different creatures like reptiles and birds and beasts created by Yourself in different Ages, O Mother ! (The idea that she is both the creation and the creator is carried forward in this couplet also.)**

48

ਚਖ ਚੰਚਲ ਚੈਤਨ्यਾ, ਵਚ ਚਾਹਨ ਟੀਕੀ ਮਾ,  
ਜਣਾਵਵਾ ਜਨ ਮਨ्यਾ, ਸਥਿਆ ਮਾਤ ਕੀਕੀ ਮਾ. ੨੭

**Chakh Chanchal Chaitanya, Vach Chaahan Tiki Maa,  
Janaavavaa Jan Manya, Madhya maata Kiki Maa. 27**

O Mother Divine ! Just as eyes can see because of the Cornea which gives the capacity of vision to the eyes, You sit in the midst of the human mind (mind's eye) so that human beings can see - can know-can ken-everything. You are the light within that illumines everything for us, O Mother !

49

ਕਣਚਰ ਤੁਣਚਰ ਵਾਯੂ, ਚਰ ਵਾਰੀ ਚਰਤਾ ਮਾ,  
ਤਦਰ ਤਦਰ ਭਰੀ ਆਯੂ, ਤੁੰ ਭਵਨੀ ਭਰਤਾ ਮਾ. ੨੬

**Kanachar Trunchar Vaayu, Char Vaari Charataa Maa,  
Udar Udar Bhari Aayu, Tu Bhavani Bharataa Maa. 28**

O Divine Mother ! There are creatures who eat grains and there are those who eat grass, there are those who drink only water (and don't eat anything else), and those who survive by consuming air only and still live and thrive. You and only You are The Life Force, The Sustainer of their lives, O Mother !

50

रजो तमो ने सत्त्व, त्रिगुणात्मक आता मा,  
त्रिभुवन तारण तत्त्व, जगत् तणी जाता मा. २९

**Rajo Tamo ne Sattva, Trigunaatmak traataa Maa,  
Tribhuvan Taaran Tattva, Jagat Tani Jaataa Maa. 29**

**O Mother Divine ! You are the three gunas or qualities - one is 'tamas'-inertia-darkeness, the second one is 'rajas' - energy - passion - activity and the third one is 'Satva' - consciousness - purity - beingness. As You are all the three qualities, You are the refuge, The Protector of all living beings. You are The Savior of all the three worlds-heaven, earth and the nether world. You are the One who gave birth to the whole Universe. You are the Creator, the root cause of the whole cosmos, O Mother !**

51

ज्यां ज्यम त्यां त्यम रूप, तें ज धर्युं सघळे मा,  
कोटि कर्दे जप धूप, कोई तुजने न कळे मा. ३०

**Jyaan Jyam Tyaan Tyam Roop, Teh Ja Dharyu Saghale Maa,  
Koti Kare Jap Dhoop, Koi Tujane Na Kale Maa. 30**

**O Mother Divine ! You manifest yourself differently in different forms in different times and places (whenever and wherever whatever required). Nobody, O Mother, can recognise You, know You, comprehend You by doing millions of rituals like Japa (chanting of holy mantra or name), burning of incense etc. O Mother !**

52

ਮੇਰੁ ਸ਼ਿਖਰ ਮਹਿਮਾਂਦ੍ਵਾ, ਧੋਲਾਗਠ ਪਾਸੇ ਮਾ,  
ਬਾਲੀ ਬਹੁਚਰ ਆਯ, ਆਧ ਵਸੋ ਵਾਸੇ ਮਾ. ੩੧

**Merushikhar Mahi Maanhy, Dholaaghadh Paase Maa;  
Baali Bahuchar Aai, Aadya Vaso Vaase Maa. 31**

**O Mother Bahuchara, The Eternal One, Ever young Divine Little girl, from the very beginning, You reside in the white abode in Mount Meru, (One meaning of this mystique reference is that she lives in the snow - white snowy Mount Kailash in the Himalayas. It also indicates the Divine Energy - The bright luminous white light-in the spinal cord - 'Meru danda'-in human body and in corown chakra - the 'Shikhar The highest peak....) O Mother !**

53

ਨ ਲਾਵੈ ਬ੍ਰਹਮਾ ਭੇਦ, ਗੁਹਾ ਗਤਿ ਤਾਹਰੀ ਮਾ,  
ਵਾਣੀ ਵਖਾਣੇ ਵੇਦ, ਸ਼ੀ ਜ ਮਤਿ ਮਾਹਰੀ ਮਾ. ੩੨

**Na Lahe Brahmaa Bhed, Guhya Gati Taahri Maa,  
Vaani Vakhaane Ved, Shi ja mati Maahari Maa. 32**

**O Mother Divine ! Even The great Divine scholar like Lord Brahma the Creator cannot fathom Your mysterious ways Vedas-the great Divine Scriptures-can only sing Your praise (Without fathoming the mystery of your Being), so, who am I, with my little understanding, to understand the mystery and depth of your Being ? O Mother !**

54

विष्णु विमासी मन्या, धन्या ज उच्चरिया मा,  
अवर न कुजथी अन्या, बाली बहुचरिया मा. ३३

**Vishnu Vimaasi Manya, Dhanya Ja Uchchariyaa Maa,  
Avar na tuj thi Anya, Baali Bahuchariyaa Maa. 33**

**Lord Vishnu the Protector of the Universe Himself thinks and exclaims, O Mother ! how great is Your power, Your supremacy that there is nothing that exists apart from You! You are everywhere, You are everything, every happening is nothing but Your doing, O Mother Bahuchahra, The Eternal Little Girl !**

55

माने मन माहेश, मात मया कीधे मा,  
जाणे सुरपति शेष, सहु तारे लीधे मा. ३४

**Maane Man Maahesh, Maat Mayaa Kidhe Maa,  
Jaane Surpati Shesh, Sahu Taare Lidhe Maa. 34**

**O Mother Divine ! Even the great Lord Shiva, The Cosmic Absorber and Destroyer believes in You and respects You because He knows that only through Your grace is He capable of destroying and absorbing the cosmos; Lord Indra rules the heaven through your grace, Seshnaga, the Divine Great multihooded serpent carrying the earth on its hoods also knows that His strength comes from You, O Mother !**

56

सहस्र फणाधर शेष, शक्ति सबल साधी मा,  
नाम धर्यु नागेशा, कीर्ति ज तो वाधी मा. ३५

**Sahasra Fanaadhar Shesh, Shakti Sabal Saadhi Maa,  
Naam Dharyu Naagesh, Kirti Ja to Vaadhi Maa. 35**

O Mother Divine ! Even The great serpent with One million Hoods got His Strength when He worshipped your tremendous strength and by doing so, He became known as Nagesh, the king of serpents and became so famous. (He is the One on whom Lord Vishnu reclines in the midst of the ocean.) O Mother !

57

मच्छ कच्छ वाचाह, नृसिंह वामन थई मा,  
अवतारो ताचाह, ते तुज महात्म्या मंई मा. ३६

**Machchh Kachchh Vaaraah, Nrusimha Vaaman Thai Maa,  
Avataaro Taaraah, te Tuj Mahaatmya Mai Maa. 36**

O Mother Divine ! The 'Avatars' or incarnations of Lord Vishnu like Matsya the Fish, Kachchapa - the Tortoise, Varaha - the Boar, Narasimha - The Lion - Man, Vamana - The Dwarf and others are, in fact, your incarnations and denote your special greatness, O Mother !

58

परशुराम श्रीराम, राम बली बल जेह मा,  
बुद्ध कलंकी नाम, दशविध धारी देह मा. ३७

**Parshuraam Shriraam, Raam Bali Bal Jeha Maa;.  
Buddha Kalanki Naam, Dashvidh Dhaari Deha Maa. 37**

**O Mother Divine ! You are the source of the strength of Lord Rama and Parashurama, both of whom are very mighty and powerful. With Your help and shakti-power energy-only they worked. The same help and Shakti - power - energy were at work behind ten incarnations - avatars like Lord Budhdha and the Kalki Avatar, O Mother !**

59

मध मथुराथी बाल, गोकुल तो पहोंत्युं मा,  
ते नाखी मोहजाल, बीजुं कोई न्होतुं मा. ३८

**Madh Mathuraa Thi Baal, Gokul to Pahontyu Maa;  
Te Naakhi Mohjaal, Biju koi Nhotu Maa. 38**

**O Mother Divine ! The infant Krishna was safely carried away from the prison of the evil king and Krishna's maternal uncle Kamsa from Mathura to Gokul. There was nobody else but You Yourself who cast Your magic spell to make everything possible, O Mother !**

60

(Note : Lord Krishna's Parents Vasudeva and Devaki were imprisoned by Devaki's brother Kamsa because there was a prediction that the new born infant will become the cause of his death in future. The couple had already lost seven children because the evil uncle Kamsa killed each infant as soon as one was born. So, as soon as child Krishna was born, Vasudeva carried him out of the prison and the guards were fast asleep as a Divine help in this holy mission of rescuing baby Krishna. The waters of the river Yamuna parted to make way for Vasudeva who carried the child to Gokul, quickly exchanged the child with a baby girl born to Yashoda, The wife of Nandababa and silently came back to the prison cell. He was asked to bring this baby girl because it was so destined and the girl was non but the shakti of Divine Mother. The girl flew away as soon as kamsa tried to kill her, saying, "your destroyer has already taken birth". Vallabh Bhatt in this Garaba attributes the credit of this miracle to the Supreme Divine Mother Power, whose praise he sings.)

61

ਕ੃਷ਾ ਕ੃਷ਾ ਅਵਤਾਰ, ਕਲਿ ਕਾਰਣ ਕੀਧੁ ਮਾ,  
ਮਾਂਕ ਮੁਕਿ ਦਾਤਾਰ, ਥਈ ਦਰਸਨ ਦੀਧੁ ਮਾ. ੩੯

**Krushna Krushna Avataar, Kali Kaaran Kidhu Maa,  
Bhakti Mukti Daataar, Thai Darshan Didhu Maa.** 39

O Mother Divine ! You incarnated as the Divine Dark One - Lord Krishna, in the Kali Age (Lord Krishna and mother Kali are said to be two manifestations of one Divine power only) and you gave Bhakti - devotion and Mukti - salvation to devotees by your 'darshana' just by allowing them to look at You with love and devotion in their hearts. O Mother, whoever saw You and came in contact with You became Your devotees and were freed from the cycle of birth and death.

62

વ्यंदल ने वली नार, पुरुषपणे राख्या मा,  
ए अचरज संसार, श्रुतिरमृतिए भारख्यां मा. ४०

**Vyandhal ne Vali Naar, Purushpane Raakhya Maa,  
Ae Acharaj Samsaar, Shruti Smruti e Bhaakhya Maa. 40**

O Mother Divine ! You gave virility, manliness, to a eunuch and also to a woman which is a wonder of wonders witnessed by the whole world and sung by the holy scriptures Shruti and Smruti, O Mother ! (Mother Bahuchara gives this kind of boon to those who pray wholeheartedly and we find many instances of such miracles attributed to Mother Bahuchara.)

63

जाणी व्यंदल काय, जगतमां अणजुक्ति मा,  
मा मोटे महिमाय, इन्द्र कथे युक्ति मा. ४१

**Jaani Vyandhal Kaay, Jagat Maa Anjukti Maa,  
Maa Mote Mahimaay, Indra Kathe Yukti Maa. 41**

O Mother Divine ! When Arjuna was cursed by a beautiful Apsara (Who wanted his love which he denied) into becoming a eunuch and Indra deva knew that though the body of a eunuch was not proper for a brave prince like Arjuna, it was useful to him as he had to stay into hiding and by praying to You only he (Indra) could make that Apsara - celestial nymph-free Arjuna from that curse after one year and Prince Arjuna thus regained his manliness by your grace after his hiding period was completed, O Great Mother !

64

ਮਹਿਰਾਮਣ ਮਥੀ ਮੇਰ, ਕੀਧੀ ਰਵੈਯੋ ਸਿਥਰ ਮਾ,  
ਕਾਢਿਆ ਚਨ ਈਕ ਤੇਰ, ਵਾਸੁਕਿਨਾ ਨੇਤਰ ਮਾ. ੪੨

**Mahiraaman Mathi Mer, Kidho Ravaiyo Sthir Maa,  
Kaadhyaa Ratna Ik Ter, Vasukinaa Netar Maa. 42**

ਦੂਰ ਸਾਂਕਟ ਹਰਨਾਅਰ, ਸੇਵਕਨੇ ਸਾਨਮੁਖ ਮਾ,  
ਅਵਿਗਤ ਅਗਮ ਅਪਾਰ, ਆਨੰਦੋਦਾਹਿ ਦੂਖ ਮਾ. ੪੩

**Sur Sankat Harnaar, Sevak ne Sanmukh maa,  
Avigat Agam Apaar, Aanandodadhi Sukh Maa. 43**

65

O Mother Divine ! When the Devas and the Asuras (Gods and demons) churned the Big Ocean, You used Mount Meru as the churning pole and made it steady; the mythical serpent great Vasuki Nag was used as the churning rope, fourteen precious things (as precious as jewels) were churned out by Your grace, O Mother ! You helped the devas and prevented the asuras from taking away the nectar -the ambrosia (which also came out during the ocean - churning) in a deceitful manner. You are always with righteous ones, Your humble servants. Your capacity is boundless and You are the Ocean of Joy, the giver of happiness. Your ways are incomprehensible, mysterious, O Mother !

66

सनकादिक मुनि साथ, सेवी विविध विधे मा,  
आराधी नवनाथ, चोरासी सिंहदे मा. ४४

**Sankaadik Muni Saath, Sevi Vividh Vidhe Maa;  
Aaraadhi Nav Naath, Choraasi Sidhhe Maa. 44**

O Mother Divine ! The Sages Sanak, Sanandan, Sanatkumar, Sanaatana etc. served You in various manner. The great nine yogis (Gorakhnath etc.) and the eighty four Sidhdhas worshipped You with great devotion, O Mother ! (Such great sages became great by serving You and the Sidhdhas gained many sidhdhies - occult Divine powers-by worshipping You.)

67

आवी अयोध्या ईशा, नामी शीशा वलया मा,  
दश मरतक भुज वीशा, छेदी सीत मलया मा. ४५

**Aavi Ayodhyaa Ish, Naami Shish Valyaa Maa;  
Das Mastak Bhuj Vish, Chhedi Sit Malyaa Maa. 45**

O Mother Divine ! It was by Your Divine Grace that Lord Rama defeated Ravana, the Asura king with ten heads and twenty hands and severed all his ten heads (Asura or Rakshasa is one who wants to overpower everybody by physical strength and often with evil intentions and selfish motives) and regained his pious Queen Sita who had been kidnapped by Ravana. When Lord Rama returned to his Kingdom of Ayodhya, he prostrated and bowed down at Your Lotus feet, O Mother !

68

નૃપ ભીમકની કુમારી, તમ પૂજ્યે પામી મા,  
રુક્ષમણીરમણમોરારી, મનમાન્યો રવામી મા. ૪૬

**Nrup Bhimak ni Kumaari, Tam Pujye Paami Maa,  
Rukshmani Raman Moraari, Manmaanyo Swaami maa. 46**

**O Mother Divine ! Princess Rukshmani, the daughter  
of king Bhimak, could obtain the husband she desired  
with all her heart (Lord Krishna Himself) by worshipping  
You, O Mother Divine !**

69

રાખ્યા પાંડુકુમાર, છાના સત્રી સંગે મા,  
સંવલસર એક બાર, વામ્યા તમ અંગે મા. ૪૭

**Raakhya Paandu Kumaar, Chhaanaa Stri Sange Maa,  
Samvatsar Ek Baar, Vaamyaa Tam Ange Maa. 47**

**O Mother Divine ! It was none else but You who  
protected the five Pandava princes and their wife  
Draupadi and kept them safely in a forest where they  
had to spend twelve years and kept them in hiding for  
one more year. They could pass time for such a long  
while as You were taking care of them, being with them,  
O Mother !**

70

बांध्यो तन प्रधुम्न, छूटे नहीं कोथी मा,  
समरी पुरी सलखन, गयो काराग्रहथी मा. ४८

**Baandhyo Tan Pradhyumna, Chhute nahi Kothi Maa,  
Samri Puri Salkhann, Gayo Kaaraagrahathi Maa. 48**

O Mother Divine ! When the asura (Demon) Banasura captured and imprisoned Anirudhdha, the son of Pradhyumna and nobody was able to free him, he recited Your Divine name and remembered Your Divine abode Salkhannpur and called You, requested You to release him and he was released, he was free, O Mother !

71

वेद पुराण प्रमाण, शास्त्र सकल साखी मा,  
शक्ति सृष्टि मंडाण, सर्व रह्यां चाखी मा. ४९

**Ved Puraan Pramaan, Shaashtra Sakal Saakhi Maa,  
Shakti Srushti Mandaan, Sarva Rahyaa Raakhi Maa. 49**

O Mother Divine ! Vedas, Puranas and all the other scriptures are a witness to the fact that the whole creation is created and supported by Your Shakti, Your Divine Power, You keep the whole cosmos steady, You are the Creatrix, and The Only Supporter of the whole cosmos, O Mother !

72

ज्यां ज्यां जुगते जोई, त्यां त्यां कुं तेवी मा,  
समवित अमवित खोई, कही न शाकुं केवी मा. ५०

**Jyaa Jyaa Jugte Joi, Tyaa Tyaa Tu Tevi Maa,  
Samvit Bhramvit Khoi, Kahi na Shaku Kevi Maa. 50**

O Mother Divine ! You manifest Yourself according to the place, time and capacity of the seer. This means that You manifest Yourself differently at different places and times. So that by my limited capacity to know and see, I am utterly incapable of saying what exactly do You look like or what exactly, really You are, O Mother!

73

भूत भविष्य वर्तमान, भगवती कुं भवनी मा,  
आदि मध्य अवसान, आकाशे अवनी मा. ५१

**Bhut Bhavishya Vartmaan, Bhagvati Tu Bhavni Maa,  
Aadi Madhya Avasaan, Aakaashe Avani Maa. 51**

O Mother Divine ! You are the Supreme Being in charge of everything, Supreme always, be it Past, Present or Future Time. You are all pervading, be it Earth or Sky. You are everpresent, without beginning, You are the Eternal one and so, You are the beginning, the middle and the end (birth, life and death) of everything, O Mother !

74

तिमिर हरण शशिसूर, ते ताहरो धोखो मा,  
आमि अग्नि भरपूर, थई पोखो शोखो मा. ५२

**Timirharan Shashisur, Te Taahro Dhokho Maa,  
Aami Agni Bharpur, Thai Pokho Shokho Maa. 52**

O Mother Divine ! To say that the Sun and the Moon dispel darkness is an illusion created by You, (as You give light to them). You are the cool life-giving nectar in the moon and You suck away the watery diseased energy from the plants and other life forms and give them health and life, O Mother !

75

षट ऋतु रस षट मास, द्वादश प्रतिबंधे मा,  
अंधकार उजास, अनुक्रम अनुसंधे मा. ५३

**Shat Rutu Ras Shat Maas, Dwaadash Pratibandhe Maa,  
Andhakaar Ujaas, Anukram Anusandhe Maa. 53**

76

The six rasas or tastes(sweet, salty, sour, pungent, astringent and bitter) are created by you, O Mother, (to sustain life on earth). The order and harmony in the chronology of the yearly cycle is arranged by your shakti-power. The six seasons-Hemant, Shishir, Vasant, Grishma, Varsha and Sharad - are arranged in a yearly order of twelve months - Kartik to Ashwin-according to climatic changes. The bright half of the month leading upto full moon day and the second half of the month leading upto no-moon day, light followed by darkness in perfect chronological order, is also your wonderful arrangement, O Mother Divine !

धरक्ती तल धन धान्या, ध्यान धर्ये नावो मा,  
पालण प्रजा प्रजन्या, अणचिंतव्यां आवो मा. ५४

**Dharati Tal Dhan Dhaanya, Dhyaan Dharye Naavo Maa,  
Paalan Prajaa Prajanya, Anchintavyaa aavo Maa. 54**

O Mother Divine ! One may do austerities and practices like meditation etc. and You may not respond by arriving, but like sudden rains gratifying earth and all living beings, You arrive, showering Your grace, arrive in a flash, uninvited, unexpected, to take care of Your children, O Mother !

78

सकल सिद्धि सुखदाई, पयदधिधृतमाहि मा,  
सर्वे रस सरसाई, तुज विण नहीं काई मा. ५५

**Sakal Siddhi Sukhdaai, PayDadhiGhrut Maahi Maa;  
Sarve Ras Sarsaai, Tuj Vin Nahi Kaai Maa. 55**

O Mother Divine ! All the Sidhdhies - Divine Occult powers - give joy because you are there. All the worldly gains, the gratification in all nice edible things like milk and curds and butter, all pleasures—these are enjoyable because you are that joy. You are beauty and pleasure in everything and nothing would be nice without Your subtle presence, O Mother !

79

ਚੁਖ ਦੁਖ ਬੇ ਸੰਸਾਰ, ਤਾਹਚਾਂ ਨਿਪਾਵਿਆਂ ਮਾ,  
ਬੁਈਧ ਬਲ ਬਲਿਹਾਰ, ਘਣੁੰ ਡਾਹਿਆਂ ਵਾਹਿਆਂ ਮਾ. ੫੬

**Sukha Dukha Be Samsaar, Taaharaa Nipaavyaa Maa,  
Buddhi Bal Balihaar, Ghanu Daahya Vaahyaa Maa. 56**

**O Mother Divine ! In this world, both pleasure and pain are created by You only, O Mother ! glory be to Your Divine Intelligence and Your Supreme Strength ! Many So-called wise men, due to Your Maya - Your power that makes the unreal world seem to be real - forget wisdom in the flow of mundane life, O Mother !**

80

ਖੁਦਾ ਤੁ਷ਾ ਨਿਦਾਯ, ਲਾਘੁ ਯੌਵਨ ਵੁਛਦਾ ਮਾ,  
ਸਾਂਤਿ ਸ਼ਾਰੀ ਕਸਮਾਯ, ਤੁੰ ਸਥਾਲੇ ਸ਼੍ਰਦਧਾ ਮਾ. ੫੭

**Kshudhaa Trushaa Nidraay, Laghu Yauvan Vruddhaa Maa,  
Shaanti Shaurya Kshamaaya, Tu Saghale Shraddhaa Maa. 57**

**O Mother Divine ! You are everything. You manifest Yourself even in the form of hunger, thirst, sleep etc. You are a Little Girl, a Youthful Lady and an Old Old Woman is also none but Yourself. Peace, Valour and Forgiveness are also Your manifest forms and You are also manifest as Faith, O Mother !**

81

ਕਾਮ ਕ੍ਰੋਧ ਸੌਂਭ ਲੌਭ, ਮਦ ਮਤਸਰ ਮਮਤਾ ਮਾ,  
ਤੂਣਾ ਸਿਥਰਤਾ ਕੌਭ, ਸ਼ਾਰ੍ਮ ਹੈਰੀ ਸਮਤਾ ਮਾ. ੫੮

**Kaam Krodh Moh Loh, Mad Matsar Mamataa Maa,  
Trushnaa Sthirataa Kshobha, Sharma Dhairyaa Samataa Maa. 58**

O Mother Divine ! If You are everything, emotions such as desire, anger, delusion, avarice, pride, arrogance, attachment, avidity, inertia, agitation, happiness, patience, equanimity are also not outside you, O Mother ! (Divine Mother is trigunatmika, having three gunas or attributes -

82

**ਸੰਤੁਤੀ - Consciousness - Purity**

**ਰਜਸ् - Energy, Passion, Activity**

**ਤਮਸ् - Intertia, Ignorance, Darkness**

The emotions listed above are the expressions of these gunas, each emotion being related with one of these gunas. Mother is also beyond three gunas - trigunatita)

धर्म अर्थ ने काम, मोक्ष तुं महंमाया मा,  
विश्व तणो विश्राम, उर अंतर छाया मा. ५९

**Dharma Aartha Ne Kaam, Moksha Tu Mhamaayaa Maa,  
Vishva Tano Vishraam, Ur Antar Chhaayaa Maa. 59**

O Mother Divine ! The four ends or objects of life (four Purusharthas - Dharma, Artha, Kama, Moksha) - the sacred life - sustaining duties, worldly riches, desires and lastly, liberation - are into You. You reside within the innermost being - the heart - of every person every being, You are the rest and the respite for the whole universe, O Mother !

84

उदय उदारुण अस्त, आद्य अनादेनी मा,  
भाषा भूर समर्प्त, वाक्या विवादेनी मा. ६०

**Uday Udarun Asta, Aadya Anaadeni Maa,  
Bhaashaa Bhur Samasta, Vaakya Vivaadeni Maa. 60**

O Mother Divine ! You are the dawn, the sunrise and the sunset. You are Eternal, Everpresent. You are the beginning and You were there before the beginning. You are the Goddess of speech and so, You are all the languages of the whole Universe. You are the power of expressions and discussions through words and sentences, O Mother !

85

[The meaning of this last part is that our understanding of the world and all the objects depends on our thought processes which take place in some language only. So, Mother of the Universe is this power of understanding through language also. (She is also beyond language and thought.)]

86

हर्ष हास्य उपहास्य, काव्य कवित वित तुं मा,  
भाव भेद निज भास्य, भ्रांति भली चित तुं मा. ६१

**Harsh Haasya Upahaasya, Kaavya Kavit Vita Tu Maa,  
Bhaav Bhed Nij Bhaasya, Bhraanti Bhali Chit Tu Maa. 61**

O Mother Divine ! You are happiness, humour and wit, You are poetry and the mental faculty that shines out and inspires writing of poems. Different emotions are perceived in Your light and only You are the experience of these emotions on mental level, O Mother !

87

गीत नृत्य वाजींत्र, ताल तान माने मा,  
वाणी विविध विचित्र, गुण अगणित गाने मा. ६२

**Geet Nrutya Vaajintra, Taal Taan Maane Maa,  
Vaani Vividha Vichitra, Gun Aganita Gaane Maa. 62**

O Mother Divine ! You are in the singing, the dancing and in the playing of all the instruments. You are in the variations and beauties of different speeches and dramatic actions. You are in the innumerable types of singing and in different variations in the quality of singing, O Mother !

88

रतिरस विविध विलास, आश सकल जगनी मा,  
तन तन मध्ये वास, मोह माया मगनी मा. ६३

**Ratiras Vividha Vilaasa, Aash Sakal Jagani Maa,  
Tan Tan Madhye Vaas, Moh Maayaa Magni Maa. 63**

O Mother Divine ! You are The various worldly pleasures, pleasure of human love and procreation. You are the hope of the whole world. You reside within each and every body and make the whole world engrossed in attachment- ignorance and Maya - the illusion by which one considers the unreal to be real, O Mother !

89

जाणे अजाणे जकत, बे बांध्या जाणे मा,  
जीव सकल आसकत, सहु सरखां माणे मा. ६४

**Jaane Ajaane Jakta, Be Baandhyaa Jaane Maa,  
Jiv Sakal Aasakta, Sahu Sarakhaa Maane Maa. 64**

O Mother Divine ! The whole world is knowingly or unknowingly tied to this kind of worldly pleasures, all living beings are attached to this pleasure of love and procreation as if the two (male-female) are tied together. All of them are equally enjoying this kind of pleasures due to the power of Your Maya - The illusion of taking the unreal for real, O Mother !

90

विविध भोग मरजाद, जग दाक्षुं चारक्षुं मा,  
गरथ सुरत निःरवाद, पद पोते चारक्षुं मा. ६५

**Vividha Bhog Marjaad, Jag Daakhyu Chaakhyu Maa,  
Garath Surat Niswaad, Pad Pote Raakhyu Maa. 65**

O Mother Divine ! You show the taste of unending pleasures and worldly enjoyment of the mundane life to all living creatures but the Supreme State of Being which is beyond such pleasures and the taste of such enjoyments you have kept for yourself, O Mother !

91

जल थल शाखा पत्र, पुष्प फळे फळती मा,  
परमाणु एकत्र, रसबस विचरती मा. ६६

**Jal Thal Shaakhaa Patra, Pushpa Phale Falati Maa,  
Paramaanu Ekatra, Rasbas Vicharati Maa. 66**

**O Mother Divine ! You are everywhere, in water and  
on earth, In a tree it is none but You who bloom as  
leaves, branches, flowers and fruits. In all atoms, unified,  
You move around full of life. You are the essence, the  
substance, the beauty of things, O Mother !**

92

निपट अटपटी वात, नाम कहुं कोनुं मा,  
सरजी साते धात, मात अधिक सोनुं मा. ६७

**Nipat Atapati Vaat, Naam Kahu Konu Maa,  
Saraji Saate Dhaat, Maat Adhik Sonu Maa. 67**

**It is a very intricate matter, O Mother ! Whom shall I name (as the Supreme among Gods & Goddesses) ? Seven Metals are created among which you are the Supreme one, Gold, O Mother ! (This also suggests the mystic golden light - energy-received by a devotee, a yogi, a dhyani. In famous sanskrit hymn to the Divine Mother 'Shri Suktam', The Mother is addressed as Hiranyavarnam - The Golden One)**

93

रत्न मणि माणिक्य, नंग मुगियां मुका मा,  
आमा अटल अधिक्य, अन्य न संयुका मा. ६८

**Ratna Mani Maanikya, Nang Mugiyaa Muktaa Maa,  
Aabhaa Atal Adhikya, Anya na Samyuktaa Maa. 68**

O Mother Divine ! Just as there are precious gems and stones like pearl, corals and many others but the best one is ruby which is incomparable in its luster and which has a constant brightness, there are Gods and Goddesses but You like ruby - are incomparable in luster and constant brightness - (No God or Goddess can be ever compared with You) O Mother !

94

नील पीत आरक, श्याम श्वेत सरखी मा,  
उभय व्यक्त अव्यक्त, जगत जसी नीरखी मा. ६९

**Nil Pit Aarakta, Shyaam shwet Sarakhi Maa,  
Ubhay Vyakta Avyakta, jagat jasi Nirakhi Maa. 69**

O Mother Divine ! You are one who looks sometimes red, sometimes yellow, green, sometimes You look like pure black or white. You are both manifest and unmanifest and You are not besmeared by any colours. You appear to have the colour of this multi-coloured mundane existence but in actuality, You are apart from everything and beyond everything, O Mother !

95

નગ જો અધિકુલ આર, હિમાચલ આદ્યે મા,  
પવન ગવન ઠર્ઠિ ઠાર, કુજ રચિતા માંધ્યે મા. ૭૦

**Nag Je Adikul Aath, Himaachal Aadye Maa,  
Pavan Gavan Thathi Thaath, Tuj Rachitaa Madhye Maa. 70**

**O Mother Divine ! All The eight original mountain ranges of which Himalaya is the oldest one are Your Creations. The wonderful,gorgeous arrangement of the universal movements of the wind element are handled by You, O Mother !**

96

વાપી કૂપ તલાવ, તું સરિતા સિંધુ મા,  
જાલ તારણ જયમ નાવ, ત્યમ તારણ બંધુ મા. ૭૧

**Vaapi Kup Talaav, Tu Saritaa Sindhu Maa,  
Jaltaaran Jyam Naav, Tyam Taaran Bandhu Maa. 71**

**O Mother Divine ! You are all the wells and step-wells, all the rivers and the oceans. You are the ocean of existance. At the same time, just as a boat carries one accross the water and saves one from drowning, You, like a brother, a friend, save all the creatures from the ocean of this mundane existance and take us accross from the shore of this mortal life to the land of immortality, O Mother !**

97

વૃક્ષ વન ભાર અઢાર, મૂ ઉપર ઉભાં મા,  
કૃત્ય કર્મ કરણાર, કોશ વિઘાં કુંભાં મા. ૭૨

**Vruksha Van Bhaar Adhaar, Bhu Upar Ubhaa Maa,  
Kruty Karma Karnaar, Kosh Vighaa Kumbhaa Maa. 72**

O Mother Divine ! Each and every kind of vegetation that grows and is standing on earth owes its existance and growth to You, who do whatever needs to be done. You keep things in proper order and in proper measure (of distance, quantity weight etc etc.) like miles, kilometres etc. and like 'one big jar full' etc. O Mother !

98

જડ ચૈતન અભિધાન, અંશ અંશ ધારી મા,  
માનવી મોટે માન, એ કરણી ત્હારી મા. ૭૩

**Jad Chaitan Abhidhaan, Aumsh Aumsh Dhaari Maa,  
Maanavi Mote Maan, E Karani Taahri Maa. 73**

O Mother Divine ! The names and forms given to animate and inanimate objects, to living beings and to things, and the highest place allotted to the human being in Your creation - all this is Your Divine Design - Your Divine Play, O Mother !

वर्ण चार विधि कर्म, धर्म सहित स्थापी मा,  
बेने बार अपर्म, अनुचर वर आपी मा. ७४

**Varna Chaar Vidhi Karma, Dharm Sahit Sthaapi Maa,  
Be ne Baar Aparma, Anuchar Var Aapi Maa. 74**

**O Mother Divine ! You established the division of four Varnas - the four group of people according to their capacity and mental make up - and their respective duties and actions. You gave the boon of fourteen senses to human beings (external and internal) to serve the purpose of following the dharma, O Mother !**

100

वाडव वन्हि निवास, मुख माता पोते मा,  
त्रुप्ते त्रुप्ते आशा, मात जगन जोते मा. ७५

**Vaadav Vanhi Nivaas, Mukh Maataa Pote Maa,  
Trupte Trupte Aash, Maat Jagan Jote Maa. 75**

**O Mother Divine ! You Yourself reside in the speech of the knower of the Brahman - The Absolute - and in the Sacred Fire. You exist in the deep contentment of every hope and You are the Eternal Divine Flame in the Cosmic Sacred Fire of Yagna, O Mother !**

101

लख चौराशी जंत, सहु तारा कीधा मा,  
आणी असुरनो अंत, दंड भला दीधा मा. ७६

**Lakha Chauraashi Jant, Sahu Taahraa Kidhaa Maa,  
Aani Asur No Ant, Danda Bhala Didhaa Maa. 76**

O Mother Divine ! You are The Creator of all the eightyfour lack (8400000) types of creatures. You punish the evil ones and destroy them, end them forever, O Mother

102

दुष्ट दम्या कैं वार, दारुण दुःख देता मा,  
दैत्य कर्या संहार, भाग यज्ञ लेता मा. ७७

**Dushta Damyaa Kai Var, Daarun Dukh Detaa Maa;  
Daitya Karyaa Samhaar, Bhaag Yagna Letaa Maa. 77**

O Mother Divine ! Many many times You suppressed the cruel ones, the evil doers who oppressed the innocent, You annihilated the cruel Asuras - (The demons) who had been always snatching away the lawful share of Devas-Gods from the sacred Yagnas, O Mother !

103

શુદ્ધ કરણ સંસાર, કર ત્રિશૂલ લીધું મા,  
મૂમિતણો શિરભાર, હરવા મન કીધું મા. ૭૮

**Shudhdha Karan Samsaar, Kar Trishul Lidhu Maa,  
Bhumi Tano Shirbhaar, Haravaa Man Kidhu Maa. 78**

**O Mother of The Whole Universe ! When You wanted to lighten the burden of mother-earth, to purify the life on earth and to make her completely free from all evil forces, You took the Trident in Your Divine hands,O Mother !(Trident - With its three pointers helps to destroy the troubles on all the three planes of existance-physical, mental and spiritual.)**

104

બહુચર બુદ્ધિ ઉદાર, ખલ ખોળી ખાવા મા,  
સંતકરણ ભવપાર, સાંધ્ય કરે રહાવા મા. ૭૯

**Bahuchar Buddhi Udaar, Khal Kholi Khaavaa Maa,  
Santkaran Bhavpaar, Saadhyaa Kare Shaavaa Maa. 79**

**O Mother Bahuchara ! You are generous by nature, hence You pick out the evil - doers from every corner on earth and devour them, so that the pious and the saintly innocent children of Yours get a helping hand in swimming accross the ocean of life and reach the aim (that is - Your Divine presence), O Mother !**

105

અધમઉધારણહાર આસનથી ઊઠી મા,  
રાક્ખણજગવ્યવહાર, બધ બાંધી મુઠી મા. ૮૦

**Adham udhaaranhaar, Aasan Thi Uthi Maa,  
Raakhanjagvyavahaar, Badha Baandhi Muthi Maa. 80**

106

**O Saviour of the fallen ones, The evil-doers! (because as they are destroyed by Your Divine hands, that touch saves them, cleanses and purifies them) You get up from Your Divine throne to take care of the worldly affairs, the activities going on in the Universe, but as to how, what, where etc. You Keep everything to Yourself, nobody knows absolutely any small thing and the reason for Your Divine movements are best known to You only. So, Your reasons for getting up from Your Cosmic Seat and departing on some mission are closely guarded by You, kept shut in Your closed fist, O Mother !**

107

આણી મન આનંદ, મહિ માંડ્યા પગલાં મા,  
તેજ કિરણ રવિ ચંદ, દૈ નાનાં ડગલાં મા. ૮૧

**Aani Man Aananda, Mahi Maandyaa Pagalaa Maa,  
Tej Kiran Ravi Chanda, Dai Nhaanaa Dagalaa Maa. 81**

**O Mother Divine ! With Divine joy, You started to walk on earth, and as Your little feet touched the earth, the rays of light like the light of sun and moon both (because your light is both warm and cool-balanced) started flowing, illumining everything, O Mother !**

ਮਹੀਂ ਕਦਮ ਬੇ ਚਾਰ, ਮਦਮਾਤੀ ਮਦਮਹਾ ਮਾ,  
ਮਨਮਾਂ ਕਾਚੀ ਵਿਚਾਰ, ਟੋਡਾਵਾਂ ਅਨੁਚਾਰ ਮਾ. ੬੨

**Bharyaa Kadam Be Chaar, Madmaati Madbhar Maa,  
Manmaa Kari Vichaar, Tedaavyo Anuchar Maa. 82**

**As you Started to walk, O Mother, You took a few steps, resplendent in Your glory, intoxicated with Divine Joy, You just thought out some plan and called for your attendant, the rooster, O Mother Divine !**

109

ਕੁਕੁਟ ਕਰਿ ਆਚੋਹ, ਕਾਰੁਣਾਕਰ ਚਾਲੀ ਮਾ,  
ਨਖ ਪੰਖੀ ਮੈਲਿਆਹ, ਪਗ ਪ੍ਰਥਕੀ ਹਾਲੀ ਮਾ. ੬੩

**Kurkut Kari Aaroh, Karunaakar Chaali Maa,  
Nakh pankhi Melyoh, Pag Pruthvi Haali Maa. 83**

**O Mother Divine ! You mounted on Your special vehicle; Your mighty, blessed, huge rooster, with compassion in Your heart. As soon as the holy bird's foot touched the earth a little with just a nail, the whole earth shook and vibrated with its force, O Mother !**

110

કુડીને આકાશ, થઈ અદ્ભૂત આવ્યો મા,  
અધક્ષણમાં એક શ્વાસ, અવનિતલ લાવ્યો મા. ૬૪

**Udi Ne Aakaash, Thai Adbhoot Aavyo Maa,  
Adhakshanmaa Ek Shvaas, Avanital Laavyo Maa. 84**

O Mother Divine ! the bird took flight in the sky,  
higher and higher, and in a trice, only in one breath, in  
a wonderful manner, brought You down to Your earthly  
destination, O Mother !

111

પાપી કરણ નિપાત, પૃથ્વીપદ માંહે મા,  
ગોઠ્યું મન ગુજરાત, બીલાં ભડ માંહે મા. ૬૫

**Paapi Karan Nipaat, Pruthvipad Maahe Maa,  
Gothyu Man Gujarat, Bhilaa Bhad Maahe Maa. 85**

O Mother Divine ! In order to annihilate the evil-doers, The wicked sinners, You arrived at Your destination on earth; You chose to reside in the province of Gujarat in the region which was the homeland of tribals (Bhils). You selected this as Your abode because it pleased You, O Mother !

112

ઓલી ભવાની માય, ભાવ ભલે ભાલે મા,  
કીધી ઘણી કૃપાય, ચુંમાલે આલે મા. ૮૬

**Bholi Bhavaani Maay, Bhaav Bhale Bhaale Maa,  
Kidhi Ghani Krupaay, Chumaale Aale Maa. 86**

**O Benevolent, pure-hearted Mother ! Looking  
everywhere with loving kindness, You showered Your  
grace on the place called 'Chumal' and made it Your  
abode, O Mother !**

113

નવખંડ ન્યાલી નેટ, નજર વજર પેઠી મા,  
ત્રણા ગામ તરભેટ, ઠેઠ ઠચી બેઠી મા. ૮૭

**Navkhand Nyaali Net, Najar Vajar Pethi Maa,  
Tranya Gaam Tarbheth, Theth Thari Bethi Maa. 87**

**O Mother Divine ! you made a complete search of  
all the nine continents with a piercing look and selected  
a place situated on the outskirts of three towns, a place  
where the boundaries of three towns meet, a junction  
of three roads (the towns are Shalakhanpur, Dedana and  
Bahuchara). Here You made Your permanent dwelling  
on earth, O Mother !**

114

સોવક સારણ કાજ, સલાખનપુર સોડે મા,  
ઉઠ્યો એક અવાજ, દેડાણા નેડે મા. ૮૮

**Sevak Saaran Kaaj, Shalakhanpur Sede Maa,  
Uthyo Ek Avaj, Dedana Nede Maa. 88**

**O Mother Divine ! In order to accomplish the completion of the affairs of Your devotees, You caused a Divine Mysterious sound to sound at the outskirts of Shalakhanpur and Dedana towns, O Mother !**

115

આવ્યાં અશારણ શારણ, અતિ આનંદ ભર્યા મા,  
ઉદિત મુદિત રવિ કિરણ, દશ દિશા યશ પ્રસર્યા મા. ૮૯

**Aavya Asharan Sharan, Ati Aananda Bharyaa Maa,  
Udit Mudit Ravi kirana, Dash dish Yash Prasaryaa Maa. 89**

**O Mother Divine ! O Divine Refuge and shelter of the helpless and hapless ones ! You arrived, full of great joy, on this blessed place and Your fame spread far and wide, like the rays of rising Sun, all Resplendent, full of Joy in His Morning Glory, in all the ten directions, everywhere, O Mother !**

116

સકળ સમય જગ માત, બેઠાં ચિત રિથર થઈ મા,  
વસુધામાં વિખ્યાત, વાત વાયુવિધિ ગઈ મા. ૯૦

**Sakal Samay Jag Maat, Bethaa Chit Sthir Thai Maa,  
Vashudhaama Vikhyaat, Vaat Vaayuvidhi Gai Maa. 90**

**O Timeless One ! O Mother of the whole world ! All  
the time, You sat, enthroned, with firm consciousness  
abiding in Your Divine self, and the blaze of Your glory,  
the fragrance of Your Fame spread far and wide all  
around the world like wind, O Mother !**

117

જાણો સહુ જગ જોર, જગજનની જોખે મા,  
અધિક ઉડાડ્યો સોર, વાસ કર્ચી ગોખે મા. ૯૧

**Jaane Sahu Jag Jor, Jagjanani Jokhe Maa,  
Adhik Udaadyo Sor, Vaas Kari Gokhe Maa. 91**

**O Mother Divine ! Now everybody knows about Your  
mighty prowess which is measured by Your destruction  
of the evil and terrible asuras (demons) and this has  
become the topic of conversation and discussions all  
around as You dwell in Your abode at the chumal region,  
O Mother !**

118

ਚਾਰ ਖੁੰਟ ਚੋਖਾਣ, ਚੱਚਾ ਏ ਚਾਲੀ ਮਾ,  
ਜਨ ਜਨ ਪ੍ਰਤਿਮੁਖ ਵਾਣ, ਬਹੁਚਰ ਬਿਰਦਾਲੀ ਮਾ. ੯੨

**Chaar Khunt Chokhaan, Charchaa E Chali Maa,  
Jan Jan Pratimukh Vaan, Bahuchar Birdaali Maa. 92**

**O Mother Divine ! In every nook and corner of the whole world, it was discussed by each and every person and also by animals, insects, birds, reptiles etc. that Mother Bahuchara The Divine one is the holder of many epithets and is true to her epithets. (describing her infinite qualities in many different ways) O Mother !**

119

ਤਦੋ ਤਦੋ ਜਾਧਕਾਰ, ਕੀਧੋ ਨਵਖੱਡੇ ਮਾ,  
ਮੰਗਲ ਵਰਤ੍ਯੀ ਚਾਰ, ਚੌਂਦੇ ਬ੍ਰਾਹਮਾਂਡੇ ਮਾ. ੯੩

**Udo Udo Jaykaar, Kidho Navkhande Maa,  
Mangal Vartyaa Chaar, Chaude Brahmaande Maa. 93**

**O Mother Divine ! As You are enthroned in the east, hail to your rising glory in all the nine continents ! Many auspicious events took place on the cosmic level bringing joy and well-being to the whole universe, O Mother !**

120

गाज्या सागर सात, दृढे मेह वूठा मा,  
अधर्मधर्म उत्पात, सहु कीद्या जूठा मा. ९४

**Gaajyaa Saagar Saat, Dudhe Meh Vutha Maa,  
Adharmadharma Utpat, Sahu Kidhaa Juthaa Maa. 94**

O Mother Divine ! All the seven oceans started to roar with joy, the rains showered milk instead of water. All the cosmic disturbances created by evil-doing and sinful actions were curbed and the evil-doers were annihilated, peace and truth reigned on earth due to Your Divine Presence, O Mother !

121

हरख्या सुर नर नाग, मुख जोई मानु मा,  
अवलोकी अनुराग, मुनिमन सरखानु मा. ९५

**Harkhyaa Sur Nar Naag, Mukha Joi Maanu Maa,  
Avaloki Anuraag, Muniman Sarakhanu Maa. 95**

O Mother Divine ! All Devas-Gods, all human beings and all the residents of the nether region were delighted to glimpse Your Divine countenance and the Rishies and Munies who had total control over such emotions as desires, attachment etc. also experienced emotions like devotion and Divine Love for You, O Mother !

122

ਨਵਗ੍ਰਾਹ ਨਮਵਾ ਕਾਜ, ਪਾਗ ਪਲੀ ਆਵਿਆ ਮਾ,  
ਤਪਰ ਊਵਾਰਣ ਕਾਜ, ਮਾਣੀ ਮੁਕਾ ਲਾਵਿਆ ਮਾ. ੯੬

**Navgrah Namavaa Kaaj, Paag Pali Aavyaa Maa,  
Upar Uvaaran Kaaj, Mani Muktaa Lavyaa Maa. 96**

**O Mother Divine ! All the nine planets walked down  
to Your earthly abode to bow down to You, bringing  
with them precious jewels and pearls to present to You  
and also to wave around to You in offering and  
consecration, O Mother !**

123

ਦਸਾ ਦਿਸ਼ਾਨਾ ਦਿਗਪਾਲ, ਦੇਖੀ ਦੁਖ ਵਾਨਿਆ ਮਾ,  
ਜਨਮ ਮਰਣ ਜਂਜਾਲ, ਮਟਤਾਂ ਸੁਖ ਪਾਨਿਆ ਮਾ. ੯੭

**Dash Dishanaa Digpaal, Dekhi Dukkha Vaamyaa Maa,  
Janma Maran Janjaal, Matataa Sukha Paamyaa Maa. 97**

**O Mother Divine ! The protecting regents of all the  
ten directions became free from pain and misery as soon  
as they had the good fortune to look at Your Divine  
countenance. As a result of Your 'darshan' (seeing) they  
became free from the seemingly endless cycle of birth  
and rebirth and hence very happy, O Mother !**

124

गुण गांधर्व जशा गान, नृत्य करे रंभा मा,  
सुर स्वर सुणतां कान, गति थई गई थंभा मा. ९८

**Gun Gaandharva Jash Gaan, Nrutya Kare Rambhaa Maa,  
Sur Svar Sunataa Kaan, Gati Thai Gai Thambhaa Maa. 98**

**O Mother Divine ! The Gandharvas - the celestial musicians sing Your praise and glory, the celestial nymph Rambha dances to honour Your Divine Presence. The Devas-Gods in their heavenly abode listening to the sound of all this music and dancing coming from Your earthly abode, were surprised and (when they realised that it came from Your place in chumal) became still, completely motionless (absorbed in listening to and witnessing Your Divine Glory.) O Mother !**

125

**(Note : Upto now, we have the poetry that sings the glory of the Divine Mother Bahuchara in many different ways. From stanza 99 onwards, we have falashruti - the benefits of reciting and listening to this Divine poetry with faith and devotion.)**

126

ਗੁਣਨਿਧਿ ਗਰਬੀ ਜੋਹ, ਬਹੁਚਰ ਮਾ ਕੇਚੇ ਮਾ,  
ਧਾਰੇ ਧਾਰੀ ਦੇਹ, ਸਫਲ ਫਲੈ ਫੇਚੇ ਮਾ. ੯੯

**Gun nidhi Garabo Jeh, Bahuchar Maa Kero Maa,  
Dhaare Dhaari Deh, Safal Fale Fero Maa. 99**

O Mother Divine ! Whoever sings this song of Divine ecstasy and bliss expressing all Your wonderful qualities, O Mother, O beloved Bahuchara, his or her arrival on this earthly planet, taking birth as a human being will yield fruit, bring result. (As a result of reciting this poetry with love and devotion, one will be blessed with peace, joy and ultimately, with liberation.)

127

ਪਾਮੇ ਪਦਾਰਥ ਪਾਂਚ, ਸ਼ਰਵਣੇ ਚਾਂਭਲਤਾਂ ਮਾ,  
ਨਾਵੇ ਤਜ਼ਹੀ ਆਂਚ, ਦਾਵਾਨਾਲ ਬਲਤਾਂ ਮਾ. ੧੦੦

**Paame Padaarath Paanch, Shravne Saambhalataa Maa,  
Naave Unhi Aanch, Daavaanal Balataa Maa. 100**

O Mother Divine ! Those who listen to this will gain all the five good things on the plane of mundane existance. (Prosperity, abundance, animal-wealth like cows etc. good progeny and longevity - long healthy life.) Even exposure to blazing fire (and exposure to blazing fire of worldly suffering and agonies) will not harm such a one, O Mother !

128

શાસ્ત્ર ન અડકે અંગ, આધશક્તિ રાખે મા,  
નિત નિત નવલે રંગ, ધર્મ કર્મ પાખે મા. ૧૦૧

**Shastra Na Adake Aang, Aadyashakti Raakhe maa;  
Nit Nit Navale Rang, Dharma Karma Paakhe Maa. 101**

O Mother Divine ! Any weapon wouldn't even touch the body of one whom the Divine primal Energy - Shakti (that is You) always protects. Such a one gets every kind of enjoyment in different hues and colours that life offers, even without doing any other sacred rituals, duties, actions, O Mother ! (The very recitation of this poem with faith and devotion is enough.)

129

જાલ જો અકાલ અઘાત, ઊતારે બેડે મા,  
ક્ષણ ક્ષણ નિશાદિન પ્રાત, ભવસંકટ ફેડે મા. ૧૦૨

**Jal Je Akal Aghaat, Utaare Bede Maa,  
Kshana Kshana Nish Din Praat, Bhavsankat Fede Maa. 102**

O Mother Divine ! One whose ship is trapped in deep endless unknown waters of ocean, one whose life itself is in danger, such an utterly helpless one is helped by You, is taken across safely on the shore, (if he recites this Garaba). It also means, one who is trapped in deep waters of 'Bhava Sagar' - The Ocean of Life, going through terrible crisis from which there is no way out, will be helped out of this crisis. His or her little boat of existence will be safely taken across to the shore. Those who recite this song of Divine Ecstasy and Bliss are, day and night, every morning every moment, protected by the Divine Mother Bahuchara who doesn't allow Her children to suffer, O Mother !

130

મૂત્ર પ્રેત જંબુક, વ્યંતર ડાકેણી મા,  
નાવે આડી અચૂક, સમર્યા શાકેણી મા. ૧૦૩

**Bhut Pret Jambuk, Vyantar Daakeni Maa,  
Naave Aadi Achuk, Samryaa Shaakeni Maa. 103**

**O Mother Divine ! Supernatural evil entities like ghosts, spirits, witches etc. do not bother or disturb the devotee who recites this Garaba, O blessed Mother, the mental recitation or remembrance of Your Divine self is enough to drive away all evil entities, O Mother !**

131

ચરણ કરણ ગતિ ભંગ, ખંગ પંગ વાલે મા,  
ગુંગ મુંગ મુખ અંગ, વ્યાધિ બધી ટાલે મા. ૧૦૪

**Charan Karan Gati Bhang, Khang Pang Vaale Maa,  
Gung Mung Mukh Anga, Vyaadhi Badhi Taale Maa. 104**

**O Mother Divine ! The recitation, singing and listening of this song gives speech to the dumb one, walking capacity to the leg of the lame one and proper shapely limbs to one whose limbs are disfigured and crooked. All the physical defects and other maladies are driven away, O Mother !**

132

ਚੇਣ ਵਿਹੋਣਾ ਨੇਣ, ਨੇਹੋਂ ਨੇਣਾ ਆਪੇ ਮਾ,  
ਪੁਤ੍ਰ ਵਿਹੋਣਾ ਕੇ'ਣ, ਕੈ ਮੇਣਾ ਤੁੰ ਕਾਪੇ ਮਾ. ੧੦੫

**Sen Vihonaa Nen, Nehe Nenaa Aape Maa,  
Putra Vihonaa Ken, Dai Menaa Tu Kape Maa. 105**

O Mother Divine ! The good and the wise ones who recite this Garaba with love and devotion get whatever they need by Your grace. You very lovingly restore the eyesight of the sightless, You give a son to the childless and save Your devotee from the taunting of the society for being barren, childless, O Mother !

133

ਕਲਿ ਕਲਪਤਰੂ ਵਾਡ, ਜੇ ਜਾਣੇ ਕਲੈਨੇ ਮਾ,  
ਮਾਕ ਲਾਡਾਵੇ ਲਾਡ, ਪਾਡ ਵਿਨਾ ਕੇਛਨੇ ਮਾ. ੧੦੬

**Kali Kalpataru vaad, Je Jaane Thene Maa,  
Bhakta Ladaave Laad, Paad Vinaa Kehne Maa. 106**

O Mother Divine ! You are not only like a wishfulfilling tree but like a whole garden of such wishfulfilling trees in this Kali Age for those who know this hidden knowledge. You fulfill all the (good) desires of your devotees. You always graciously oblige Your devotees who in turn, worship and adore You fervently, O Mother !

134

प्रगट पुरुष पुरुषाई, तुं आपे पलमां मा,  
ठाले घेर ठकुराई, धो दल हलभलमां मा. १०७

**Pragat Purush Purushaai, Tu Aape Palamaa Maa;  
Thale Gher Thakuraai, Dyo Dal Halbalmaa Maa. 107**

O Mother Divine ! You gift manliness to an impotent one in a moment. You make a king out of a pauper and fill a completely empty house with prosperity and abundance - with all the worldly riches, servants, an army of soldiers and guards etc. within no time, and one gets all this simply by singing Your praise earnestly, O Mother !

135

निर्धनने धनपात्र, तुं करतां शुं छे मा,  
रोग दोष दुःख मात्र, तुं हरता शुं छे मा. १०८

**Nirdhan ne Dhanpaatra, Tu Karataa Shu Chhe Maa,  
Rog dosh Dukkh maatra, Tu Harataa Shu Chhe Maa. 108**

O Mother Divine ! What is it for you to make a rich man out of a penniless poor fellow ? What are the human miseries, maladies, afflictions and pains - sufferings in front of You, who take away and destroy everything in a moment ? It is no trouble at all for You to do such things for Your devotees. You are so powerful and mighty, O Mother !

136

ਹਯ ਗਜ ਰਥ ਚੁਖਪਾਲ, ਆਲ ਵਿਨਾ ਅਜਾਰੇ ਮਾ,  
ਬਿਚੁਦੇ ਬਹੁਚਰ ਬਾਲ, ਨਿਆਲ ਕਾਰੇ ਨਜਾਰੇ ਮਾ. ੧੦੯

**Hay Gaj Rath Sukhpaaal, Aal Vinaa Ajare Maa,  
Birude Bahuchar Baal, Nyaal Kare Najare Maa. 109**

**O Mother Divine ! With ease and grace, effortlessly  
You bestow horses and elephants and palanquine upon  
your devotee without any effort or attempt by him. You  
are the holder of many epithets, O Divine Mother  
Bahuchara, ever Young, O Little Innocent Girl, ever a  
child ! Your mere look is sufficient to enrich one who is  
blessed by such a look with everything he needs in life,  
O Mother !**

137

ਧਰਮੀ ਧਜਾ ਧਨ ਧਾਨਿਆ, ਨ ਟਲੇ ਧਾਮ ਥਕੀ ਮਾ,  
ਮਾਹਿਪਤਿ ਦੇ ਮੁਖਮਾਨਿਆ, ਮਾਨਾ ਨਾਮ ਥਕੀ ਮਾ. ੧੧੦

**Dharma Dhajaa Dhan Dhaanya, Na Tale Dhaam Thaki Maa,  
Mahipati De Mukhmaanya, Maanaa Naam Thaki Maa. 110**

**O Mother Divine ! The dwelling place of Your  
devotee is always enriched with prosperity, abundance  
and spirituality. Your blessed name is always on his lips  
and that is why such a one is always praised by kings  
who give respect and riches to him and show reverence  
in front of him, O Mother !**

138

નર નારી ધરી દેહ, હેતે જો ગાશો મા,  
કુમતિ કર્મ કૃતખેહ, થઈ ઊડી જાશો મા. ૧૧૧

**Nar Naari Dhari Deh, Hete Je Gaashe Maa,  
Kumati Karma Krutkheh, Thai Udi Jaashe Maa. 111**

**O Mother Divine ! If anybody who has taken birth on earth and acquired the body of a male or a female, sings this poem in Your praise with love and devotion, he will be freed from the result of his negative karma generated by being on earth as a male or a female. Such a one will be freed from the result of his negative karma induced by negative thoughts. Such karmas will get destroyed and blown away like dust, O Mother !**

139

અગવતી ગીત ચરિત્ર, નિત સુણશો કાને મા,  
થઈ કુલ સહિત પવિત્ર, ચડશો વૈમાને મા. ૧૧૨

**Bhagavati Geet Charitra, Nit Sunashe Kaane Maa,  
Thai Kul Sahit Pavitra, Chadashe Vaimaane Maa. 112**

**O Mother Divine ! whoever listens everyday to this song of Your Divine life and Your wonderful acts of grace showered upon your devotees will become pure and blessed, his whole family, ancestors and descendants will be blessed. The soul of such a one will fly in a celestial vehicle to your heavenly abode and be with You, O Mother !**

140

ਤੁਂਥੀ ਨਥੀ ਕੋ ਵਰਤ, ਜੇਥੀ ਕੁਨੇ ਤਪੂ ਮਾ,  
ਪੂਣ ਪ੍ਰਗਟ ਪ੍ਰਸਾਦਤ, ਸ਼ੀ ਤਪਮਾ ਅਪੂ ਮਾ. ੧੧੩

**Tuthi Nathi ko Vasta, Jethi Tune Tarpu Maa,  
Puran Pragat Prashasta, Shi Upama Arpu Maa. 113**

O Mother Divine ! As everything is created by You and nothing exists apart from You, what is there for me to offer to You ? What can I worship You with ? You are the Absolute, Perfect, Manifest Divine and there is nothing like You, so, how can I compare You with anything or give any simile to you, O Mother !

141

ਵਾਰਾਂਵਾਰ ਪ੍ਰਣਾਮ, ਕਰ ਜੋਡੀ ਕੀਜੇ ਮਾ,  
ਨਿਰੰਤਰ ਨਿਸ਼ਚਲ ਨਾਮ, ਜਨਨੀਨੁੰ ਲੀਜੇ ਮਾ. ੧੧੪

**Vaaramvaar Pranaam, Kar Jodi Kije Maa,  
Nirmal Nischal Naam, Janani Nu Lije Maa. 114**

O Mother Divine ! I bow down to You again and again with folded hands. It is so nice, so wonderful to recite the pure, blessed, sacred name of my own Divine Mother and to be firmly established in The Name which is constant, invariable, always there to give security and protection to the devotees, O Mother !

142

ਨਮੋ ਨਮੋ ਜਗਮਾਤ, ਸਹਸਰ ਨਾਮ ਲਾਚ ਮਾ,  
ਮਾਤ ਤਾਤਨੇ ਆਤ, ਤੁ ਸਰਖੇ ਮਹਾਚ ਮਾ. ੧੧੫

**Namo Namo Jagmaat, Sahasra Naam Thaaraa Maa,  
Maat Taat Ne Bhraat, Tu Sarve Mhaaraa Maa. 115**

**O Mother of the Universe ! Salutations to thee ! I  
bow down to You again and again and yet ever again, I  
cannot help it. You have a thousand names. Thou art  
my mother, father, brother, my kith and kin, my  
everything, O Mother !**

143

**Note : In the following stanzas, we have the colophone.  
In stanzas 116, 117, 118, the poet gives the time and  
date etc. of the creation of this poem in praise of Divine  
Mother. He also gives his own identification - his name.  
He sang this song in ecstasy after experiencing the Divine  
bliss. His description of this experience is not poetic  
imagination but a poem recited spontaneously after the  
experience of Divine bliss.**

144

संवत शत दश सात, नव फाल्गुन सुदे मा,  
तिथि तृतीया विरख्यात, शुभ वासर बुधे मा. ११६

राजनगर निज धाम, पुर नवीन मध्ये मा,  
आई आद्य विश्राम, जाणे जगत बध्ये मा. १७

करी दुर्लभ सुलभ, रहु छुं छेवाडो मा,  
कर जोडी वल्लभ, कहे भट्ट मेवाडो मा. ११८

145

**Samvat Shat Dash Saat, Nav Faalgun Sude Maa,  
Tithi Trutiyyaa Vikhyaat, Shubh Vaasar Budhe Maa. 116**

**Raajnagar Nij Dhaam, Pur Navin Madhye Maa,  
Aai Aadya Vishraam, Jaane Jagat Badhye Maa. 117**

**Kari Durlabh Sulabh, Rahu Chhu Chhevado Maa;  
Kar Jodi Vallabh, Kahe Bhatt Mevado Maa. 118**

146

**O Mother Divine ! The time of the creation of this Garaba is Samvat 1709, in the month of Falgun, on the third day of the bright lunar fortnight and the auspicious day is wednesday. The place is the city of Rajnagar (present Ahmedabad), Navapura, where we have Your Dwelling, Your temple.**

**As the whole world knows, I experienced Your manifestation at Navapura, Rajnagar O Mother !**

147

**Your humble servant, myself, Vallabha Bhatt Nevada, tells you with folded hands, O Mother, making the inaccessible easily accessible (making the Divine experience of the Divine Mother available to everybody), I beg to keep my humble self at Your feet (stay away - meaning not project myself) and sing your glory. Staying away also means I stay at the far end of the area Navapura, O Mother !**

**Shree Bahuchara Maat ki Jai !  
Hail Mother Bahuchara !  
Glory be to Thee !**

148

ਦੇ

149

ਵੀ

158

## ॥ आनंदनो गरबो ॥

आई आज मुने आनंद, वाध्यो अति घणो मा, गावा गरबा छंद, बहुचर मात तणो मा. १  
 अलावे आळ पंपाळ, अपेक्षा आणी मा, छो ईच्छा प्रतिपाळ, घो अमृत वाणी मा. २  
 रवर्ग मृत्यु पाताळ, वास सकल त्वारो मा, बाल करी संभाल, कर झालो म्हारो मा. ३  
 तोतला ज मुख तन्ज, ता तो तोय कहे मा, अर्भक मागे अन्ज, निज माता मन लहे मा. ४  
 नहीं सत्य अपसत्य, कही कांई जाणुं मा, कळि कहावा कत्या, मन मिथ्या आणुं मा. ५  
 कुलज कुपात्र कुशील, कर्म अकर्म भर्यो मा, मूरखमां अणमील, च्या चटवा विचर्यो मा. ६  
 मूढ प्रौढगति मत्या, मन मिथ्या मापी मा, कोण लहे उत्पत्य, विश्व रह्यां व्यापी मा. ७  
 प्राकम प्रौढ प्रचंड, प्रबल न पल प्रीछुं मा, पूर्ण प्रकट अखंड, अज्ञ थको ईच्छुं मा. ८  
 अर्णव ओछे पात्र, अकल करी आणुं मा, पामुं नहि पल मात्र, मन जाणुं नाणुं मा. ९  
 रसना युग्म हजार, ते रटतां हार्यो मा, ईशो अंशा लगार, लई मन्मथ मार्यो मा. १०  
 मारकंडेय मुनिराय, मुख महात्म्य भारब्युं मा, जैमिनि ऋषि जेवाय, उर अंतर चरब्युं मा. ११  
 अण गण गुण गति गोत, खेल खरो न्यारो मा, मात जागती जोत, झळहळतो पारो मा. १२  
 जशा तृणवत गुण गाथ, कहुं उंडल गुंडल मा, भरवा बुध्य बे हाथ, ओधामां उंडल मा. १३  
 पाग नमावी शीशा, कहुं घेलुं गांडुं मा, मात न धरशो चीशा, छो खुल्लुं खांडुं मा. १४  
 आद्य निरंजन एक, अलख अकल राणी मा, तुंथी अवर अनेक, विरतरतां जाणी मा. १५

150

शक्ति सृजवा सृष्टि, सहज रवभाव रवल्प मा, किंचित करुणा दृष्टि, कृत कृत कोटि कल्प मा. १६  
 मातंगी मन मुक, रमवा कीधुं मन मा, जोवा युक अयुक, रचियां चौद भुवन मा. १७  
 नीर गगन भू तेज, हेज करी निर्माया मा, मारुत वश जे छे ज, भांड करी भरम्यां मा. १८  
 तत्क्षण तनथी देह, त्रण्य करी पेदा मा, भवकृत कर्ता जेह, ऊजे पाले छेदा मा. १९  
 प्रथम कर्या उच्चार, वेद चार वायक मा, धर्म समर्त प्रकार, भू भणवा लायक मा. २०  
 प्रगटि पंचमहाभूत, अवर सर्व जे को मा, शक्ति सर्व संयुक, शक्ति विना नहीं को मा. २१  
 मूळ महीं मंडाण, महा माहेश्वरी मा, जग सचराचर जाण, जय विश्वेश्वरी मा. २२  
 जल गद्ये जलशायी, पोळ्या जगजीवन मा, बेठं अंतरिक्ष आई, खोले चाखी तन मा. २३  
 व्योमविमाननी वाट, ठाठ ठन्यो आछो मा, घट घट सरखो घाट, काच बन्यो काचो मा. २४  
 अज रज गुण अवतार, आकारे आणी मा, निर्मित हित नर नार, नखशिख नारायणी मा. २५  
 पन्नग ने पशु पंखि, पृथक पृथक प्राणी मा, जुग जुग मांहे जंखि, रूपे रुद्राणी मा. २६  
 चख चंचल चैतन्य, वच चाहन टीकी मा, जणाववा जन मन्या, मध्य मात कीकी मा. २७  
 कणचर तृणचर वायु, चर वारी चरता मा, उदर उदर भरी आयु, तुं भवनी भरता मा. २८  
 र्जो तमो ने सत्त्व, त्रिगुणात्मक त्राता मा, त्रिभुवन तारण तत्त्व, जगत् तणी जाता मा. २९  
 ज्यां ज्याम त्यां त्याम रूप, तें ज धर्युं सघळे मा, कोटि करे जप धूप, कोई तुजने न कळे मा. ३०

151

मेरु शिखर महिमां ह्य, धोलागढ पारे मा, बाली बहुचर आय, आध वसो वारे मा. ३१  
न लहे बह्ना भेद, गुह्य गति ताहरी मा, गाणी वर्खाणे वेद, शी ज मति माहरी मा. ३२  
विष्णु विमासी मन्य, धन्य ज उच्चरिया मा, अवर न तुजथी अन्य, बाली बहुचरिया मा. ३३  
माने मन माहेश, मात मया कीधे मा, जाणे सुरपति शोष, सहु तारे लीधे मा. ३४  
सहस्र फणाधर शोष, शक्ति सबल साधी मा, नाम धर्यु नागेश, कीर्ति ज तो वाधी मा. ३५  
मच्छ कच्छ वाचह, नृसिंह वामन थई मा, अवतारे वाचह, ते तुज महात्म्य मंई मा. ३६  
परशुराम श्रीराम, चम बली बल जेह मा, बुद्ध कलंकी नाम, दशविद्य धारी देह मा. ३७  
मध्य मथुराथी बाल, गोकुल तो पहोत्युं मा, तें नाखी मोहजाल, बीजुं कोई न्होतुं मा. ३८  
कृष्ण कृष्ण अवतार, कलि कारण कीधुं मा, भक्ति मुक्ति दातार, थई दर्शन दीधुं मा. ३९  
व्यंगल ने वली नार, पुरुषपणे राख्या मा, ए अचरज संसार, श्रुतिरमृतिए भाख्यां मा. ४०  
जाणी व्यंगल काय, जगतमां अणजुकि मा, मा मोटे महिमाय, ईन्द्र कथे युकि मा. ४१  
महिमाण मथी मेर, कीधो रखैयो रिथर मा, काळ्या रचन ईक तेर, वासुकिना नेतर मा. ४२  
सुर संकट हरनार, सेवकने सन्मुख मा, अविगत अगम अपार, आनंदोदधि सुख मा. ४३  
सनकादिक मुनि साथ, सेवी विविध विधे मा, आराधी नवनाथ, चोरासी चिष्ठे मा. ४४  
आवी अयोध्या ईश, नामी शीशा वलया मा, दशा मरतक भुज वीश, छेदी सीत मलया मा. ४५

नृप भीमकनी कुमारी, तम पूज्ये पामी मा, रुक्मणीरमणमोरारि, मनमान्यो रवामी मा. ४६  
राख्या पांडुकुमार, छाना रत्री संगे मा, संवत्सर एक बार, वाम्या तम अंगे मा. ४७  
बांध्यो तन प्रधुर्न, छूटे नहीं कोथी मा, समरी पुरी सलखंन, गयो काराग्रहथी मा. ४८  
वेद पुराण प्रमाण, शास्त्र सकल साखी मा, शक्ति सृष्टि मंडाण, सर्व रह्यां चाखी मा. ४९  
ज्यां ज्यां जुगते जोई, त्यां त्यां तुं तेवी मा, समवित अमवित खोई, कही न शकुं केवी मा. ५०  
भूत अविष्य वर्तमान, भगवती तुं भवनी मा, आदि मध्य अवसान, आकाशे अवनी मा. ५१  
तिमिर हरण शशिखूर, ते ताहरे धोखो मा, आमि अग्नि भरपूर, थई पोखो शोखो मा. ५२  
षट ऋतु रस षट मास, द्वादश प्रतिबंधे मा, अंधकार उजास, अनुक्रम अनुसंधे मा. ५३  
धरती तल धन धान्य, ध्यान धर्ये नावो मा, पालण प्रजा प्रजन्य, अणचिंतव्यां आवो मा. ५४  
सकल चिष्ठि सुखदाई, पर्यादधिधृतमांहि मा, सर्वे रस सरसाई, तुज विण नहीं काई मा. ५५  
सुख दुःख बे संसार, ताहचं निपाव्यां मा, बुद्धि बल बलिहार, घणुं डाह्यां वाह्यां मा. ५६  
क्षुधा वृषा निद्राय, लघु यौवन वृद्धा मा, शांति शौर्य क्षमाय, तुं सघले श्रद्धा मा. ५७  
काम क्रोध मोह लोभ, मद मत्सर ममता मा, तृष्णा निथरता क्षोभ, शर्म धैर्य समता मा. ५८  
धर्म अर्थ ने काम, मोक्ष तुं रह्यमाया मा, विश्व तणो विश्राम, उर अंतर छाया मा. ५९  
उदय उदारण अस्त, आध अनादेनी मा, भाषा भूर समर्त, वाक्य विवादेनी मा. ६०

हर्ष हार्द्य उपहार्द्य, काव्य कवित वित तुं मा, आव भेद निज भार्द्य, आंति भली चित तुं मा. ६ १  
 गीत नृत्य वार्जीत्र, ताल तान माने मा, वाणी विविध विचित्र, गुण अगणित गाने मा. ६ २  
 चतिरस्स विविध विलास, आश सकल जगनी मा, तन तन मध्ये वास, मोह माया मगनी मा. ६ ३  
 जाणे अजाणे जकत, बे बांध्या जाणे मा, जीव सकल आसकत, सहु सरखां माणे मा. ६ ४  
 विविध भोग मरजाद, जग दारख्युं चारख्युं मा, गरथ सुरत निःखाद, पद पोते चारख्युं मा. ६ ५  
 जल थल शाखा पत्र, पुष्प फले फलती मा, परमाणु एकत्र, रसबस विचरती मा. ६ ६  
 निपट अटपटी वात, नाम कहुं कोनुं मा, सरजी साते धात, मात अधिक सोनुं मा. ६ ७  
 रत्न मणि माणिकय, नंग मुगियां मुका मा, आभा अटल अधिकय, अन्य न संयुका मा. ६ ८  
 नील पीत आरक, श्याम ज्वेत सरखी मा, उभय व्यक्त अव्यक्त, जगत जरी नीरखी मा. ६ ९  
 नग जे अधिकूळ आठ, हिमाचल आधे मा, पवन गवन ठिठ ठाठ, तुज रचिता माध्ये मा. ७०  
 वापी कूप तलाव, तुं राचिता सिंधु मा, जल तारण जयम नाव, त्यम तारण बंधु मा. ७१  
 वृक्ष वन भार अढार, भू उपर उभां मा, कृत्य कर्म करनार, कोश विद्यां कुंभां मा. ७२  
 जड चैतन अभिधान, अंश अंश धारी मा, मानवी मोटे मान, ए करणी त्वारी मा. ७३  
 वर्ण चार विधि कर्म, धर्म सहित स्थापी मा, बेने बार अपर्म, अनुचर वर आपी मा. ७४  
 वाडव वन्हि निवास, मुख माता पोते मा, तृप्ते तृप्ते आशा, मात जगन जोते मा. ७५

154

लख चौराशी जंत, सहु तारा कीधा मा, आणी असुरनो अंत, दंड भला दीधा मा. ७६  
 दुष्ट दम्या कैं वार, दारुण दुःख देता मा, दैत्य कर्या संहार, भाग यज्ञ लेता मा. ७७  
 शुद्ध करण संसार, कर त्रिशूल लीधुं मा, भूमितणो शिरभार, हरवा मन कीधुं मा. ७८  
 बहुचर बुद्धि उदार, खल खोली खावा मा, संतकरण भवपार, साध्य करे रहावा मा. ७९  
 अधमउधारणहार आसनथी ऊठी मा, राखणजगव्यवहार, बध बांधी मुठी मा. ८०  
 आणी मन आनंद, माहि मांड्या पगलां मा, तेज किरण रवि चंद, दै न्हानां डगलां मा. ८१  
 भर्या कदम बे चार, मदमाती मदभर मा, मनमां करी विचार, तेडाल्यो अनुचर मा. ८२  
 कुर्कुट करि आरोह, करुणाकर चाली मा, नख पंखी मेल्योह, पग पृथकी हाली मा. ८३  
 ऊडीने आकाशा, थई अद्भुत आव्यो मा, अधक्षणमां एक श्वास, अवनितल लाव्यो मा. ८४  
 पापी करण निपात, पृथपीपड मांहे मा, गोठच्युं मन गुजरात, भीलां भड मांहे मा. ८५  
 भोली भवानी माय, भाव भले भाले मा, कीधी घणी कृपाय, चुंमाले आले मा. ८६  
 नवखंड न्याळी नेट, नजर वजर पेठी मा, त्रण्य गाम तरमेट, ठेठ ठरी बेठी मा. ८७  
 सेवक सारण काज, सलखनपुर सेडे मा, उर्घ्यो एक अवाज, देडाणा नेडे मा. ८८  
 आव्यां अशारण शारण, अति आनंद भर्या मा, उदित मुदित रवि किरण, दश दिश यश प्रसर्या मा. ८९  
 सकल समय जग मात, बेठां चित चिशर थई मा, वसुधामां विरख्यात, वात वायुविशि गई मा. ९०

155

जाणे सहु जग जोर, जगजननी जोखे मा, अधिक उडाइचो सोर, वास करी गोखे मा. ९१  
 चार खुंट चोख्याण, चर्चा ए चाली मा, जन जन प्रतिमुख वाण, बहुचर बिरदाली मा. ९२  
 उदो उदो जयकार, कीधो नवखंडे मा, मंगल वत्यां चार, चौदे बछांडे मा. ९३  
 गाज्या सागर सात, दूधे मेह वृठा मा, अधर्मधर्म उत्पात, सहु कीथा जृठा मा. ९४  
 हरख्या सुर नर नाग, मुख जोई मानुं मा, अवलोकी अनुराग, मुनिमन सरखानुं मा. ९५  
 नवग्रह नमवा काज, पाग पळी आव्या मा, उपर ऊवारण काज, मणि मुका लाव्या मा. ९६  
 दश दिशाना दिरपाल, देखी दुःख वाम्या मा, जन्म मरण जंजाल, मरतां सुख पाम्या मा. ९७  
 गुण गांधर्व जशा गान, नृत्य करे रंभा मा, सुर र्खर सुणतां कान, गति थई गई थंभा मा. ९८  
 गुणनिधि गरबो जेह, बहुचर मा केरो मा, धारे धारी देह, सफल फले फेरो मा. ९९  
 पामे पदारथ पांच, श्रवणे सांभळतां मा, नावे उन्ही आंच, दावानल बळतां मा. १००  
 शस्त्र न अडके अंग, आद्यशक्ति राखे मा, नित नित नवले रंग, धर्म कर्म पाखे मा. १०१  
 जल जे अकल अघात, ऊतारे बेडे मा, क्षण क्षण निशादिन प्रात, भवसंकट फेडे मा. १०२  
 भूत प्रेत जंबूक, व्यंतर डाकेणी मा, नावे आडी अचूक, समर्या शाकेणी मा. १०३  
 चरण करण गति भंग, खंग पंग वाले मा, गुंग मुंग मुख अंग, व्याधि बधी टाले मा. १०४  
 सेण विहोणा नेण, नेहें नेणा आपे मा, पुत्र विहोणा के'ण, दै मेणा तुं कापे मा. १०५

156

कळि कल्पतरु वाड, जे जाणे ठेने मा, भक लाडावे लाड, पाड विना केहने मा. १०६  
 प्रगट पुरुष पुरुषाई, तुं आपे पलमां मा, ठाले घेर ठकुराई, घो दल हलभलमां मा. १०७  
 निर्धनने धनपात्र, तुं करतां शुं छे मा, चेग दोष दुःख मात्र, तुं हरता शुं छे मा. १०८  
 हय गज रथ सुखपाल, आल विना अजरे मा, बिजुदे बहुचर बाल, न्याल करे नजरे मा. १०९  
 धर्म धजा धन धान्य, न टले धाम थकी मा, महिपति दे मुखमान्य, माना नाम थकी मा. ११०  
 नर नारी धरी देह, हेते जे गाशो मा, कुमिति कर्म कृतखेह, थई ऊडी जाशो मा. १११  
 भगवती गीत चरित्र, नित सुणशो काने मा, थई कुल सहित पवित्र, चडशो वैमाने मा. ११२  
 तुंथी नथी को वर्चत, जेथी तुगे तर्हुं मा, पूरण प्रगट प्रशारत, शी उपमा अर्हुं मा. ११३  
 वारंवार प्रणाम, कर जोडी कीजे मा, निर्मल निश्चल नाम, जननीनुं लीजे मा. ११४  
 नमो नमो जगमात, सहस्र नाम त्वाचा मा, मात तातने भात, तुं सरखे म्हाचा मा. ११५  
 संवत शत दश सात, नव फाल्गुन सुदे मा, तिथि तृतीया विरख्यात, शुभ वासर बृथे मा. ११६  
 राजनगर निज धाम, पुर नवीन मध्ये मा, आई आद्य विश्राम, जाणे जगत बृथे मा. १७  
 करी दुर्लभ सुलभ, रहुं छुं छेवाडो मा, कर जोडी वल्लभ, कहे भट्ट मेवाडो मा. ११८

157

## || Aananda No Garbo ||

Aai Aaj Mune Aananda, Vaadhyo Ati Ghano Maa,  
Gaavaa Garabaa Chhand, Bahuchar Maat Tano Maa. 1

Alve Aal Pampaal, Apekshaa Aani Maa,  
Chho Ichchhaa Pratipaal, Dyo Amrut Vaani Maa. 2

Swarg Mrutyu Paataal, Vaas Sakal Thaaro Maa,  
Baal Kari Sambhaal, Kar Zaalo Mhaaro Maa. 3

Totalaaj Mukh Tanna, Taa To Toy Kahe Maa,  
Arbhak Maage Anna, Nij Maataa Man Lahe Maa. 4

Nahi Savya Apsavya, Kahi Kaain Jaanu Maa,  
Kali Kahaavaa Kavya, Man Mithyaa Aaanu Maa. 5

Kulaj Kupaatra Kushil, Karma Akarma Bharyo Maa,  
Murakhamaa Anmil, Rasa ratavaa Vicharyo Maa. 6

Mudh Praudh Gati Matya, Man Mithyaa Maapi Maa,  
Kon Lahe Utpatya, Vishwa Rahyaa Vyaapi Maa. 7

Praakram Praudh Prachand, Prabal Na Pal Prichchu Maa,  
Puran Prakat Akhand, Agna Thako Ichchhu Maa. 8

Arnav Ochhe Paatra, Akal Kari Aanu Maa,  
Paamu Nahi Pal Maatra, Man Jaanu Naanu Maa. 9

159

Rasanaa Yugma Hajaar, Te Ratataa Haaryo Maa,  
Ishe Aumsh lagaar, Lai Manmath Maaryo Maa. 10

Maarkandey Muniraay, Mukh Mahaatmay Bhaakhyu Maa,  
Jaimini Rushi Jevaay, Ura Antar Raakhyu Maa. 11

Angan Gun Gati Got, Khel Kharo Nyaaro Maa,  
Maat Jaagati Jyot, Jalhalto Paaro Maa. 12

Jash Trunvat Gungaath, Kahu Undal Gundal Maa,  
Bharvaa Budhya Be Haath, Oghaamaa Undal Maa. 13

Paag Namaavi Shish, Kahu Ghelu Gaandu Maa,  
Maat na Dharasho Rish, Chho Khullu Khaandu Maa. 14

Aadya Niranjan Ek, Alakh Akal Raani Maa,  
Tuthi Avar Anek, Vistartaa Jaani Maa. 15

Shakti Srujvaa Srushti, Sahaj Swabhaav Svalpa Maa,  
Kinchita Karunaa Drushti, Kruta Kruta Koti Kalpa Maa. 16

Maatangi Man Mukta, Ramavaa Kidhu Man Maa,  
Jovaa Yukta Ayukta, Rachiyyaa Chauda bhuvana Maa. 17

Nir gagan Bhu Tej, Hej Kari Nirmaya Maa,  
Maarut Vash Je Chhe Ja, Bhaand Kari Bharamya Maa. 18

160

**Tatkshan Tanthi Deh, Tranya Kari Pedaa Maa,  
Bhavkrut Kartaa Jeh, Sraje Pale chhedaa Maa.** 19

**Pratham Karyaa Uchchaar, Ved Chaar Vaayak Maa,  
Dharma Samasta Prakaar, Bhu Bhanavaa Laayak Maa.** 20

**Pragati Panch Mahaabhoota, Avar Sarva Je Ko Maa,  
Shakti Sarva Sanyukta, Shakti Vinaa Nahi ko Maa.** 21

**Mul Mahi Mandaan, Mahaa Maaheshvari Maa,  
Jag Sacharaachar Jaan, Jay Vishveshwari Maa.** 22

**Jal Madhye Jalshaai, Podhyaa Jagiivan Maa,  
Bethaa Antariksha Aai, Khole Raakhi Tan Maa.** 23

**Vyom Vimaanani Vaat, Thaath Thathyo Aacho Maa,  
Ghat Ghat Sarkho Ghaat, Kaach Banyo Kaacho Maa.** 24

**Aj Raj Gun Avataar, Aakaare Aani Maa,  
Nirmita Hit Nar Naar, Nakh Sikh Naaraayani Maa.** 25

**Pannaga ne Pashu Pankhi, Pruthak Pruthak Praani Maa,  
Jug Jug Maanhe Jankhi, Rupe Rudraani Maa.** 26

**Chakh Chanchal Chaitanya, Vach Chaahan Tiki Maa,  
Janaavavaa Jan Manya, Madhya maata Kiki Maa.** 27

**Kanachar Trunchar Vaayu, Char Vaari Charataa Maa,  
Udar Udar Bhari Aayu, Tu Bhavani Bharataa Maa.** 28

**Rajo Tamo ne Sattva, Trigunaatmak traataa Maa,  
Tribhuvan Taaran Tattva, Jagat Tani Jaataa Maa.** 29

**Jyaan Jyam Tyaan Tyam Roop, Teh Ja Dharyu Saghale Maa,  
Koti Kare Jap Dhoop, Koi Tujane Na Kale Maa.** 30

**Merushikhar Mahi Maanhyaa, Dholaaghadh Paase Maa;  
Baali Bahuchar Aai, Aadya Vaso Vaase Maa.** 31

**Na Lahe Brahmaa Bhed, Guhya Gati Taahri Maa,  
Vaani Vakhaane Ved, Shi ja mati Maahari Maa.** 32

**Vishnu Vimaasi Manya, Dhanya Ja Uchchariyaa Maa,  
Avar na tuj thi Anya, Baali Bahuchariyaa Maa.** 33

**Maane Man Maahesh, Maat Mayaa Kidhe Maa,  
Jaane Surpati Shesh, Sahu Taare Lidhe Maa.** 34

**Sahasra Fanaadhar Shesh, Shakti Sabal Saadhi Maa,  
Naam Dharyu Naagesh, Kirti Ja to Vaadhi Maa.** 35

**Machchh Kachchh Vaaraah, Nrusimha Vaaman Thai Maa,  
Avataaro Taaraah, te Tuj Mahaatmya Mai Maa.** 36

**Parshuraam Shriraam, Raam Bali Bal Jeha Maa;.  
Buddha Kalanki Naam, Dashvidh Dhaari Deha Maa.** 37

**Madh Mathuraa Thi Baal, Gokul to Pahontyu Maa;  
Te Naakhi Mohjaal, Biju koi Nhotu Maa.** 38

**Krushna Krushna Avataar, Kali Kaaran Kidhu Maa,  
Bhakti Mukti Daataar, Thai Darshan Didhu Maa.** 39

**Vyandhal ne Vali Naar, Purushpane Raakhya Maa,  
Ae Acharaj Samsaar, Shruti Smruti e Bhaakhya Maa.** 40

**Jaani Vyandhal Kaay, Jagat Maa Anjukti Maa,  
Maa Mote Mahimaay, Indra Kathe Yukti Maa.** 41

**Mahiraaman Mathi Mer, Kidho Ravaiyo Sthir Maa,  
Kaadhyaa Ratna Ik Ter, Vasukinaa Netar Maa.** 42

**Sur Sankat Harnaar, Sevak ne Sanmukh maa,  
Avigat Agam Apaar, Aanandodadhi Sukh Maa.** 43

**Sankaadik Muni Saath, Sevi Vividh Vidhe Maa;  
Aaraadhi Nav Naath, Choraasi Sidhhe Maa.** 44

**Aavi Ayodhyaa Ish, Naami Shish Valyaa Maa;  
Das Mastak Bhuj Vish, Chhedi Sit Malyaa Maa.** 45

163

**Nrup Bhimak ni Kumaari, Tam Pujye Paami Maa,  
Rukshmani Raman Moraari, Manmaanyo Swaami maa.** 46

**Raakhyaa Paandu Kumaar, Chhaanaa Stri Sange Maa,  
Samvatsar Ek Baar, Vaamya Tam Ange Maa.** 47

**Baandhyo Tan Pradhyumna, Chhute nahi Kothi Maa,  
Samri Puri Salkhann, Gayo Kaaraagrahathi Maa.** 48

**Ved Puraan Pramaan, Shaashtra Sakal Saakhi Maa,  
Shakti Srushti Mandaan, Sarva Rahyaa Raakhi Maa.** 49

**Jyaa Jyaa Jugte Joi, Tyaa Tyaa Tu Tevi Maa,  
Samvit Bhramvit Khoi, Kahi na Shaku Kevi Maa.** 50

**Bhut Bhavishya Vartmaan, Bhagvati Tu Bhavni Maa,  
Aadi Madhya Avasaan, Aakaashe Avani Maa.** 51

**Timirharan Shashisur, Te Taahro Dhokho Maa,  
Aami Agni Bharpur, Thai Pokho Shokho Maa.** 52

**Shat Rutu Ras Shat Maas, Dwaadash Pratibandhe Maa,  
Andhakaar Ujaas, Anukram Anusandhe Maa.** 53

**Dharati Tal Dhan Dhaanya, Dhyaan Dharye Naavo Maa,  
Paalan Prajaa Prajanya, Anchintavyaa aavo Maa.** 54

164

**Sakal Siddhi Sukhdaai, PayDadhiGhrut Maahi Maa;  
Sarve Ras Sarsaai, Tuj Vin Nahi Kaai Maa. 55**

**Sukha Dukha Be Samsaar, Taaharaa Nipaavyaa Maa,  
Buddhi Bal Balihaar, Ghanu Daahya Vaahyaa Maa. 56**

**Kshudhaa Trushaa Nidraay, Laghu Yauvan Vruddhaa Maa,  
Shaanti Shaurya Kshamaaya, Tu Saghale Shraddhaa Maa. 57**

**Kaam Krodh Moh Loh, Mad Matsar Mamataa Maa,  
Trushnaa Sthirataa Kshobha, Sharma Dhairyaa Samataa Maa. 58**

**Dharma Aartha Ne Kaam, Moksha Tu Mhamaya Maa,  
Vishva Tano Vishraam, Ur Antar Chhaayaa Maa. 59**

**Uday Udarun Asta, Aadya Anaadeni Maa,  
Bhaashaa Bhur Samasta, Vaakyaa Vivaadeni Maa. 60**

**Harsh Haasya Upahaasya, Kaavya Kavit Vita Tu Maa,  
Bhaav Bhed Nij Bhaasya, Bhraanti Bhali Chit Tu Maa. 61**

**Geet Nrutya Vaajintra, Taal Taan Maane Maa,  
Vaani Vividha Vichitra, Gun Aganita Gaane Maa. 62**

**Ratiras Vividha Vilaasa, Aash Sakal Jagani Maa,  
Tan Tan Madhye Vaas, Moh Maayaa Magni Maa. 63**

165

**Jaane Ajaane Jakta, Be Baandhyaa Jaane Maa,  
Jiv Sakal Aasakta, Sahu Sarakhaa Maane Maa. 64**

**Vividha Bhog Marjaad, Jag Daakhyu Chaakhyu Maa,  
Garath Surat Niswaad, Pad Pote Raakhyu Maa. 65**

**Jal Thal Shaakhaa Patra, Pushpa Phale Falati Maa,  
Paramaanu Ekatra, Rasbas Vicharati Maa. 66**

**Nipat Atapati Vaat, Naam Kahu Konu Maa,  
Saraji Saate Dhaat, Maat Adhik Sonu Maa. 67**

**Ratna Mani Maanikya, Nang Mugiyaa Muktaa Maa,  
Aabhaa Atal Adhikya, Anya na Samyuktaa Maa. 68**

**Nil Pit Aarakta, Shyaam shwet Sarakhi Maa,  
Ubhay Vyakta Avyakta, jagat jasi Nirakhi Maa. 69**

**Nag Je Adikul Aath, Himaachal Aadye Maa,  
Pavan Gavan Thathi Thaath, Tuj Rachitaa Madhye Maa. 70**

**Vaapi Kup Talaav, Tu Saritaa Sindhu Maa,  
Jaltaaran Jyam Naav, Tyam Taaran Bandhu Maa. 71**

**Vruksha Van Bhaar Adhaar, Bhu Upar Ubhaa Maa,  
Krutyaa Karma Karnaar, Kosh Vighaa Kumbhaa Maa. 72**

166

**Jad Chaitan Abhidhaan, Aumsh Aumsh Dhaari Maa,  
Maanavi Mote Maan, E Karani Taahri Maa. 73**

**Varna Chaar Vidhi Karma, Dharm Sahit Sthaapi Maa,  
Be ne Baar Aparma, Anuchar Var Aapi Maa. 74**

**Vaadav Vanhi Nivaas, Mukh Maataa Pote Maa,  
Trupte Trupte Aash, Maat Jagan Jote Maa. 75**

**Lakha Chauraashi Jant, Sahu Taahraa Kidhaa Maa,  
Aani Asur No Ant, Danda Bhalaan Didhaa Maa. 76**

**Dushta Damyaa Kai Var, Daarun Dukh Detaa Maa;  
Daitya Karyaa Samhaar, Bhaag Yagna Letaa Maa. 77**

**Shudhdha Karan Samsaar, Kar Trishul Lidhu Maa,  
Bhumi Tano Shirbhaar, Haravaa Man Kidhu Maa. 78**

**Bahuchar Buddhi Udaar, Khal Kholi Khaavaa Maa,  
Santkaran Bhavpaar, Saadhyaa Kare Shaavaa Maa. 79**

**Adham udhaaranhaar, Aasan Thi Uthi Maa,  
Raakhanjagvyavahaar, Badha Baandhi Muthi Maa. 80**

**Aani Man Aananda, Mahi Maandyaa Pagalaa Maa,  
Tej Kiran Ravi Chanda, Dai Nhaanaa Dagalaa Maa. 81**

**Bharyaa Kadam Be Chaar, Madmaati Madbhar Maa,  
Manmaa Kari Vichaar, Tedaavyo Anuchar Maa. 82**

**Kurkut Kari Aaroh, Karunaakar Chaali Maa,  
Nakh pankhi Melyoh, Pag Pruthvi Haali Maa. 83**

**Udi Ne Aakaash, Thai Adbhoot Aavyo Maa,  
Adhakshanmaa Ek Shvaas, Avanital Laavyo Maa. 84**

**Paapi Karan Nipaat, Pruthvipad Maahe Maa,  
Gothyu Man Gujarat, Bhilaa Bhad Maahe Maa. 85**

**Bholi Bhavaani Maay, Bhaav Bhale Bhaale Maa,  
Kidhi Ghani Krupaay, Chumaale Aale Maa. 86**

**Navkhand Nyaali Net, Najar Vajar Pethi Maa,  
Tranya Gaam Tarbhet, Theth Thari Bethi Maa. 87**

**Sevak Saaran Kaaj, Shalakhanpur Sede Maa,  
Uthyo Ek Avaj, Dedana Nede Maa. 88**

**Aavya Asharan Sharan, Ati Aananda Bharyaa Maa,  
Udit Mudit Ravi kirana, Dash dish Yash Prasaryaa Maa. 89**

**Sakal Samay Jag Maat, Bethaa Chit Sthir Thai Maa,  
Vashudhaama Vikhyaat, Vaat Vaayuvidhi Gai Maa. 90**

- Jaane Sahu Jag Jor, Jagjanani Jokhe Maa,  
Adhik Udaadyo Sor, Vaas Kari Gokhe Maa. 91**
- Chaar Khunt Chokhaan, Charchaa E Chali Maa,  
Jan Jan Pratimukh Vaan, Bahuchar Birdaali Maa. 92**
- Udo Udo Jaykaar, Kidho Navkhande Maa,  
Mangal Vartyaa Chaar, Chaude Brahmaande Maa. 93**
- Gaajyaa Saagar Saat, Dudhe Meh Vutha Maa,  
Adharmadharma Utpat, Sahu Kidhaa Juthaa Maa. 94**
- Harkhyaa Sur Nar Naag, Mukha Joi Maanu Maa,  
Avaloki Anuraag, Muniman Sarakhanu Maa. 95**
- Navgrah Namavaa Kaaj, Paag Pali Aavyaa Maa,  
Upar Uvaaran Kaaj, Mani Muktaa Lavyaa Maa. 96**
- Dash Dishanaa Digpaal, Dekhi Dukkha Vaamya Maa,  
Janma Maran Janjaal, Matataa Sukha Paamya Maa. 97**
- Gun Gaandharva Jash Gaan, Nrutya Kare Rambhaa Maa,  
Sur Svar Sunataa Kaan, Gati Thai Gai Thambhaa Maa. 98**
- Gun nidhi Garabo Jeh, Bahuchar Maa Kero Maa,  
Dhaare Dhaari Deh, Safal Fale Fero Maa. 99**

169

- Paame Padaarath Paanch, Shravne Saambhalataa Maa,  
Naave Unhi Aanch, Daavaanal Balataa Maa. 100**
- Shastra Na Adake Aang, Aadyashakti Raakhe maa;  
Nit Nit Navale Rang, Dharma Karma Paakhe Maa. 101**
- Jal Je Akal Aghaat, Utaare Bede Maa,  
Kshana Kshana Nish Din Praat, Bhavsankat Fede Maa. 102**
- Bhut Pret Jambuk, Vyantar Daakeni Maa,  
Naave Aadi Achuk, Samryaa Shaakeni Maa. 103**
- Charan Karan Gati Bhang, Khang Pang Vaale Maa,  
Gung Mung Mukh Anga, Vyaadhi Badhi Taale Maa. 104**
- Sen Vihonaa Nen, Nehe Nenaa Aape Maa,  
Putra Vihonaa Ken, Dai Menaa Tu Kape Maa. 105**
- Kali Kalpataru vaad, Je Jaane Thene Maa,  
Bhakta Ladaave Laad, Paad Vinaa Kehne Maa. 106**
- Pragat Purush Purushaai, Tu Aape Palamaa Maa;  
Thale Gher Thakuraai, Dyo Dal Halbalmaa Maa. 107**
- Nirdhan ne Dhanpaatra, Tu Karataa Shu Chhe Maa,  
Rog dosh Dukkh maatra, Tu Harataa Shu Chhe Maa. 108**
- Hay Gaj Rath Sukhpaal, Aal Vinaa Ajare Maa,  
Birude Bahuchar Baal, Nyaal Kare Najare Maa. 109**

170

**Dharma Dhajaa Dhan Dhaanya, Na Tale Dhaam Thaki Maa,  
Mahipati De Mukhmaanya, Maanaa Naam Thaki Maa. 110**

**Nar Naari Dhari Deh, Hete Je Gaashe Maa,  
Kumati Karma Krutkheh, Thai Udi Jaashe Maa. 111**

**Bhagavati Geet Charitra, Nit Sunashe Kaane Maa,  
Thai Kul Sahit Pavitra, Chadashe Vaimaane Maa. 112**

**Tuthi Nathi ko Vasta, Jethi Tune Tarpu Maa,  
Puran Pragat Prashasta, Shi Upama Arpu Maa. 113**

**Vaaramvaar Pranaam, Kar Jodi Kije Maa,  
Nirmal Nischal Naam, Janani Nu Lije Maa. 114**

**Namo Namo Jagmaat, Sahasra Naam Thaaraa Maa,  
Maat Taat Ne Bhraat, Tu Sarve Mhaaraa Maa. 115**

**Samvat Shat Dash Saat, Nav Faalgun Sude Maa,  
Tithi Trutiyaan Vikhyaat, Shubh Vaasar Budhe Maa. 116**

**Raajnagar Nij Dhaam, Pur Navin Madhye Maa,  
Aai Aadya Vishraam, Jaane Jagat Badhye Maa. 117**

**Kari Durlabh Sulabh, Rahu Chhu Chhevado Maa;  
Kar Jodi Vallabh, Kahe Bhatt Mevado Maa. 118**