

Be concerned with his growth through wealth, wife, success, (etc.,) by means of riches, prosperity, and power." [37]

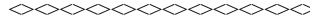
The seer said: [38]

**4.33** Thus graciously solicited by the gods both for their own well-being and for that of the world,  
Having said, "I consent," Bhadrakali \* disappeared, O king. [39]

**4.34** Thus has it been related, O king, how she, the Goddess, was formerly produced  
From the bodies of the gods, desiring the well-being of the three worlds. [40]

**4.35** On another occasion she came to be born (from) the body of Gauri\*  
For the sake of destroying the wicked Daityas and Sumbha\* and Nisumbha\*, [41 ]

**4.36** And for the sake of protecting the worlds (as the) benefactress of the gods.  
Hear this story (now) related by me. I will tell it to you properly. [42]



The seer said: [1]

**5.1** Once upon a time, the two demons, Sumbha\* and Nisumbha\*, who had an inflated sense of themselves and their power,  
Took away Indra's three worlds and shares in the sacrifice. [2]

**5.2** Similarly they took away the powers of the sun, the moon,  
Kubera, Yama, and Varuna\*. [3]

**5.3** The two of them took over Vayu's\* authority and Agni's proper action.  
Then the gods, fallen from their kingdoms, were scattered about and defeated. [4]

**5.4** All the gods, bereft of authority and conquered by those two  
Great Asuras, remembered the invincible Goddess. [5]

**5.5** "A boon was given us by her, saying, "Whenever I am remembered by you in crises,  
I will instantly put an end to all adversities."" [6]

**5.6** Having made up their minds, the gods went to the Himalaya \*, lord of mountains.  
They then praised there the Goddess who is Visnu's\* *maya*\* [7]

The gods said: [8]

**5.7** "Hail to the Goddess, hail eternally to the auspicious great Goddess!  
Hail to Prakrti\*, the auspicious! We who are restrained bow down to her. [9]

**5.8** To the terrible one, hail! To the eternal Gauri\*, the supportress, hail!  
And to the moonlight, to the blissful one having the form of the moon, hail eternally! [10]

**5.9** To the auspicious one (are we) bowed down; to growth, to success, to Kurmi\*, alleluia, alleluia!  
To Nairrti\*, to the Laksmi\* of kings, to you, Sarvani\*, hail, hail! [11]

**5.10** To Durga\*, the inaccessible further shore, the essential one who accomplishes all,  
To fame, likewise the black one, the smokey one, hail eternally! [12]

**5.11** To the one who is exceedingly gentle and exceedingly terrible (are we) bowed down: hail, hail!  
Hail to the support of the world, to the Goddess (who is) action: hail, hail! [13]

**5.12** The Goddess who is known as the *maya*\* of Visnu\* in all creatures,  
Hail to her, [14] hail to her, [15] hail to her: hail, hail! [16]

**5.13** The Goddess who is designated 'consciousness' in all creatures,  
Hail to her, [17] hail to her, [18] hail to her: hail, hail! [19]

**5.14** The Goddess who abides in all creatures in the form of intelligence,  
Hail to her, [20] hail to her, [21] hail to her: hail, hail! [22]

**5.15** The Goddess who abides in all creatures in the form of sleep,  
Hail to her, [23] hail to her, [24] hail to her: hail, hail! [25]

**5.16** The Goddess who abides in all creatures in the form of hunger,  
Hail to her, [26] hail to her, [27] hail to her: hail, hail! [28]

**5.17** The Goddess . . . shadow,  
Hail to her, [29] hail to her, [30] hail to her: hail, hail! [31]

**5.18** The Goddess . . . power,  
Hail to her, [32] hail to her, [33] hail to her: hail, hail! [34]

**5.19** The Goddess . . . thirst,  
Hail to her, [35] hail to her, [36] hail to her: hail, hail! [37]

**5.20** The Goddess . . . patience,  
Hail to her, [38] hail to her, [39] hail to her: hail, hail! [40]

**5.21** The Goddess . . . birth,  
Hail to her, [41] hail to her, [42] hail to her: hail, hail! [43]

**5.22** The Goddess . . . modesty,  
Hail to her, [44] hail to her, [45] hail to her: hail, hail! [46]

**5.23** The Goddess . . . tranquillity,  
Hail to her, [47] hail to her, [48] hail to her: hail, hail! [49]

**5.24** The Goddess . . . faith,  
Hail to her, [50] hail to her, [51] hail to her: hail, hail! [52]

**5.25** The Goddess . . . loveliness,  
Hail to her, [53] hail to her, [54] hail to her: hail, hail! [55]

**5.26** The Goddess . . . Laksmi \*,  
Hail to her, [56] hail to her, [57] hail to her: hail, hail! [58]

**5.27** The Goddess . . . activity,  
Hail to her, [59] hail to her, [60] hail to her: hail, hail! [61]

**5.28** The Goddess . . . memory,  
Hail to her, [62] hail to her, [63] hail to her: hail, hail! [64]

**5.29** The Goddess . . . compassion,  
Hail to her, [65] hail to her, [66] hail to her: hail, hail! [67]

**5.30** The Goddess . . . contentment,  
Hail to her, [68] hail to her, [69] hail to her: hail, hail! [70]

**5.31** The Goddess . . . mother,  
Hail to her, [71] hail to her, [72] hail to her: hail, hail! [73]

**5.32** The Goddess . . . error,  
Hail to her, [74] hail to her, [75] hail to her: hail, hail! [76]

**5.33** She who is the inner controller of the senses in all creatures,  
And constantly in the elements, to the Goddess who is the fact of universal presence, hail, hail! [77]

**5.34** She who abides, having pervaded this whole world in the form of mind,  
Hail to her, [78] hail to her, [79] hail to her: hail, hail! [80]

**5.35** Praised of yore by the gods because refuge was desired, similarly praised by the lord of gods day after day,  
May she, the queen, the cause of what is bright, accomplish for us bright things, auspicious things: may she destroy misfortunes. [81]

**5.36** She, the ruler, is now revered by us, the gods, who are tormented by haughty demons.  
And at this very moment, she who has been called to mind by us, whose bodies are prostrated in devotion, destroys all misfortunes." [82]

The seer said: [83]

**5.37** Thus (entreated) by the gods who are filled with praise and the like,  
Parvati \* then went to bathe in the waters of the Ganges, O king. [84]

**5.38** She of beautiful brows said to the gods: "Who is being praised here by you?"  
An auspicious (*siva*\*) (form) came forth from the sheath of her body (and) said: [85]

**5.39** "This hymn is made to me by those who have been vanquished by Sumbha\*,  
The gods who have assembled (here), conquered by Nisumbha\* in battle." [86]

5.40 Since Ambika\* came forth from the body sheath (*kosa* \*) of Parvati\*,  
She is sung of in all the worlds as "Kausiki\*." [87]

**5.41** When she had come forth, Parvati\* became black (*kṛśṇa* \*).  
Known as "Kalika\*," she makes her abode in the Himalayas\*. [88]<sup>18</sup>

**5.42** Then the two servants of Sumbha\* and Nisumbha\*, Canda\* and Munda\*, saw  
Ambika\* wearing this supreme mind-boggling form. [89]

**5.43** They told Sumbha\* about her: "O king, a certain woman dwells (there),  
Exceptionally beautiful, causing the Himalayas\* to glow. [90]

**5.44** Such a form has never been seen anywhere by anyone.  
You should find out who this goddess is and seize her, O king! [91]

**5.45** She is a jewel among women; with the most beautiful limbs, illuminating all the directions with her lustre,  
She abides there; O lord of demons, you really must see her! [92]

**5.46** O lord, the jewels and gems, the elephants, horses, and so on  
That exist in the three worlds, they all now shine here in your own abode. [93]

**5.47** You have taken the jewel of elephants, Airavata \*, away from Indra,  
And also this Parijata\* tree and the horse Uccaihsravas\*. [94]

**5.48** This wondrous gem of a chariot, yoked to swans, which was taken away from Brahma\*,  
Stands here in your courtyard. [95]

**5.49** This treasure called 'Great Lotus' was taken away from Kubera,  
And the ocean gave you a garland of unwithering lotuses. [96]

**5.50** Varuna's\* royal umbrella, which showers down gold, now stands in your house,  
And this best of chariots, which formerly belonged to Prajapati\*. [97]

**5.51** This spear named 'Giver of Death' was taken by you from the lord of death, O king.  
The noose of the lord of waters, Varuna\*, is in the possession of your brother. [98]

**5.52** To Nisumbha\* belong all the jewels that have been produced from the ocean,  
And Agni gave you two garments purified by the fire himself. [99]

**5.53** In this fashion, O lord of demons, have all valued possessions been taken away by you.  
This beauty is a jewel among women: why don't you seize her?!" [100]

The seer said: [101]

**5.54** Then, having heard these words of Canda\* and Munda\*, Sumbha\*  
Sent the great demon Sugriva\* as a messenger to the Goddess, [102]

**5.55** Saying, "Having approached her, speak words on my behalf  
So that, being won over, she will be readily enchanted." [103]

**5.56** He then went to the resplendent mountainous place where the Goddess dwelt,  
And spoke sweet words to her with honeyed voice. [104]

The messenger said: [105]

**5.57** "Sumbha \* is the lord of demons, the supreme lord in the three worlds.  
I am a messenger sent by him here into your presence. [106]

**5.58** He whose command is always obeyed where celestials dwell,  
He has conquered all the enemies of the demons. Hear what he says. [107]

**5.59** 'All the three worlds are mine; all the gods have come under my sway.  
I enjoy all the sacrificial portions that belong to each god. [108]

**5.60** All the finest jewels in the triple world have come into my power, with no exceptions.  
Similarly the jewel of elephants, the very mount of the lord of gods, has been taken away. [109]

**5.61** The jewel of horses, born from the churning of the ocean,  
Named Uccaihsravas\*, has been reverentially delivered over to me by the gods. [110]

**5.62** And whatever other valuables exist among gods, Gandharvas and serpents,  
All these things are mine, O fair one. [111]

**5.63** We regard you as the jewel among women in the world, O Goddess.  
You should come to us, for we are the enjoyer of jewels. [112]

**5.64** Choose either me or my valorous younger brother, Nisumbha\*,  
For you are indeed a jewel, O one of tremulous eyes. [113]

**5.65** By taking me you will acquire supreme, unparalleled dominion.  
Having reflected on this with your keen intellect, come be my wife." [114]

The seer said: [115]

**5.66** Addressed in this fashion, the blessed and auspicious Goddess Durga\*,  
By whom this universe is supported, spoke melodiously with a deep inner smile. [116]

The Goddess said: [117]

**5.67** "What you say is true; there is no falsehood in what you have uttered.

Sumbha \* is lord of the triple world, and Nisumbha\* is his equal. [118]

**5.68** But how can I go back on my word?

Let me tell you of the promise I once dim-wittedly made: [119]

**5.69** He who conquers me in battle, he who overcomes my pride,

He whose strength is comparable to mine in the world, just he will be my husband. [120]

**5.70** Therefore let Sumbha\* come here, or the great Asura Nisumbha\*.

Having conquered me, he will (then) readily take my hand in marriage. Why delay?" [121]

The messenger said: [122]

**5.71** "You are a haughty one, O Goddess! You should not speak in this fashion in front of me!

What man is there in the triple world who can stand in front of Sumbha\* and Nisumbha\* [123]

**5.72** Even the gods cannot stand in battle with the other demons,

O Goddess. How much less can you, a single woman? [124]

**5.73** All the gods, led by Indra, were no match in battle

For this Sumbha\* and the others. How can you, a woman, go into battle with them? [125]

**5.74** You should go to Sumbha\* and Nisumbha\*, just as I said.

Let it not come to pass that you are brought into their presence being dragged by the hair, losing your dignity!" [126]

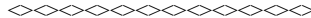
The Goddess said: [127]

**5.75** "So it must be. Sumbha\* is a mighty one, and Nisumbha\* exceedingly brave,

But what can I do, since this rash promise was made long ago? [128]

**5.76** Go along now. Everything that I have said,

You relate that properly to the lord of the Asuras, and let him do what is appropriate." [129]



The seer said: [1]

**6.1** Having heard these words of the Goddess, the messenger was filled with indignation.  
Returning to the king of the demons, he recounted everything in detail. [2]

**6.2** Having given ear to the words of the messenger, the king of the Asuras,  
Filled with anger, spoke to the general of the Asuras named "Eyes of Smoke" (*dhumralocana* \*). [3]

**6.3** "All right, Smokey, enveloped by your army,  
Forcibly bring that wicked woman here, upsetting her by dragging her by the hair. [4]

**6.4** If another should rise up to rescue her,  
He is to be slain, whether he be god or Yaksa\* or Gandharva." [5]

The seer said: [6]

**6.5** Commanded in this fashion by the demon-king, the Daitya Dhumralocana\*  
Speedily sallied forth, surrounded by sixty thousand Asuras. [7]

**6.6** Seeing the Goddess standing on the snowy mount,  
He bellowed in a loud voice: "Come into the presence of Sumbha\* and Nisumbha\*! [8]

**6.7** If you do not come with delight to my master right now,  
Then I will immediately take you by force, upsetting you by dragging you by the hair." [9]

The Goddess said: [10]

**6.8** "Sent by the lord of demons, mighty, and surrounded by your army,  
You take me by force. What can I do about it?" [11]

The seer said: [12]

**6.9** Thus addressed, old Smokey-Eyes rushed at her.  
Ambika\* reduced him to ashes with the menacing sound of "Hmmmmmm!" [13]



**6.10** Then Ambika \* rained upon the great cruel army of Asuras  
A shower of sharp arrows, spears and battle-axes. [14]

**6.11** Shaking its mane, uttering a fearsome roar in anger,  
The lion-mount of the Goddess then fell upon the Asura army. [15]

**6.12** Some he slew with a blow of his paw, others with his jaws,  
And still other great demons with the trampling of his hind legs. [16]

**6.13** The lion tore open the bellies of some with his claws,  
And beheaded others by cuffing them with his paws. [17]

**6.14** Still others had their heads and arms broken by him,  
And he drank the blood of others while tossing his mane. [18]

**6.15** In an instant the entire army was brought to destruction by the noble,  
Enraged lion-mount of the Goddess. [19]

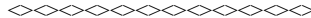
**6.16** Having heard that old Smokey-Eyes had been slain by the Goddess  
And his entire army wasted by the Goddess's lion, [20]

**6.17** The lord of the demons, Sumbha\*, became enraged. With his lower lip trembling,  
He gave orders to the two great Asuras Canda\* and Munda\*: [21]

**6.18** "Damn it, Canda\*! Damn it, Munda\*! You two  
Go there, surrounded with many forces, and bring her here quickly, [22]

**6.19** Seizing her by the hair or trussing her up. But if you have any doubt about being able to do this,  
Then let her be assailed in battle by all the Asuras with their various weapons. [23]

**6.20** When that wicked woman has been assaulted and her lion slain,  
Then seizing and binding this Ambika\*, let her be brought here!"[24]



The seer said: [1]

**7.1** Directed in this fashion by him, the demons, arranged as a fourfold army  
With Canda\* and Munda\* at their head, went forth with upraised weapons. [2]

7.2 Then they saw the Goddess, smiling slightly, mounted  
On her lion on the great golden peak of the highest mountain. [3]

7.3 Having seen her, they made ready in their efforts to abduct her,  
While others approached her with swords drawn and bows bent. [4]

7.4 Ambika \* then uttered a great wrathful cry against them,  
And her face became black as ink in anger. [5]

7.5 From the knitted brows of her forehead's surface immediately  
Came forth Kali\*, with her dreadful face, carrying sword and noose. [6]

7.6 She carried a strange skull-topped staff, and wore a garland of human heads;  
She was shrouded in a tiger skin, and looked utterly gruesome with her emaciated skin, [7]

7.7 Her widely gaping mouth, terrifying with its lolling tongue,  
With sunken, reddened eyes and a mouth that filled the directions with roars. [8]

7.8 She fell upon the great Asuras in that army, slaying them immediately.  
She then devoured the forces of the enemies of the gods. [9]

7.9 Attacking both the front and rear guard, having seized the elephants  
Together with their riders and bells, she hurled them into her mouth with a single hand. [10]

7.10 Likewise having flung the cavalry with its horses and the chariots with their charioteers  
Into her mouth, she brutally pulverized them with her teeth. [11]

7.11 She seized one by the hair, and another by the throat.  
Having attacked one with her foot, she crushed another against her breast. [12]

7.12 The weapons and missiles that were hurled by the demons  
She seized with her mouth, and crunched them to bits with her teeth. [13]

7.13 The army of all those mighty and distinguished demons  
She destroyed: she devoured some, and thrashed the others. [14]

7.14 Some were sliced by her sword, others pounded with her skull-topped staff.

Just in this way did the Asuras meet their destruction, ground up by the edges of her fangs. [15]

**7.15** Immediately upon seeing the entire army of the Asuras slain,  
Canda \* rushed at the incredibly fearsome Kali\*. [16]

**7.16** The great Asura enveloped the dread-eyed female with a horrendous great shower of arrows,  
And Munda\* did the same with discuses hurled by the thousand. [17]

**7.17** This stream of discuses entering her mouth  
Resembled a multitude of suns entering into the middle of a black cloud. [18]

**7.18** Then Kali\*, her ugly teeth gleaming within her dreadful mouth,  
Angrily cackled with terrible sounds. [19]

**7.19** Mounting her great lion, the Goddess ran at Canda\*,  
And having seized him by the hair, she cut off his head with her sword. [20]

**7.20** On seeing Canda\* slain, Munda\* rushed at her.  
She caused him to fall to the ground, wrathfully smitten with her sword. [21]

**7.21** On seeing Canda\* slain, and also the valorous Munda\*,  
What was left of the assaulted army was overcome with fear, and fled in all directions. [22]

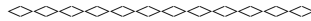
**7.22** Picking up the heads of Cassia and Munda\*, Kali\*  
Approached Candika\* and spoke words mixed with loud and cruel laughter: [23]

**7.23** "Here, as a present from me to you, are Canda\* and Munda\*, two beasts  
Slain in the sacrifice of battle. Now you yourself can slay Sumbha\* and Nisumbha\*!" [24]

The seer said: [25]

**7.24** Seeing the two great Asuras brought there,  
The beautiful Candika\* spoke these playful words to Kali\*: [26]

**7.25** "Because you have seized Canda\* and Munda\* and brought them here,  
You will henceforth be known in the world as the Goddess 'Camunda\*.'" [27]



The seer said: [1]

**8.1** When Canda \* had been killed and Munda\* slain,  
And the extensive armies annihilated, the lord of demons [2]

**8.2** Sumbha\* became incensed, his mind deranged with anger.  
He ordered the marshaling of all the Daitya armies. [3]

**8.3** "Now let the eighty-six Udayudha\* demons with all their troops,  
And the eighty-four Kambus surrounded with their own forces go forth. [4]

**8.4** May the fifty families of Kotivirya\* demons,  
And the one hundred families of Dhumra\* proceed at my command. [5]

**8.5** Similarly the Kalaka\*, Daurhrda\*, Maurya, and Kalakeya\* demons  
Should proceed quickly, prepared for battle, at my command." [6]

**8.6** Having issued these orders, Sumbha\*, lord of Asuras, whose directive is terrifying,  
Sallied forth, surrounded by many thousands of magnificent troops. [7]

**8.7** On seeing him approach with his army in fearsome fashion, Candika\*  
Filled the space between earth and sky with the twanging of her bowstring. [8]

**8.8** Then her lion let loose a monstrous roar, O king,  
And Ambika\* elaborated this noise still further with the sound of her bell. [9]

**8.9** Kali\*, her mouth agape and filling the directions with snarls,  
Drowned out even the noise of the bowstring, lion, and bell with her gruesome sounds. [10]

**8.10** On hearing this din, the enraged Daitya armies  
Surrounded the Goddess, her lion, and Kali\* on all four sides. [11]

**8.11** At that very moment, O king, in order to destroy the enemies of the gods,  
And for the sake of the well-being of the supreme gods, very valorous and powerful [12]

**8.12** Saklis\*, having sprung forth from the bodies of Brahma\*, Siva\*, Skanda,  
Visnu\*, and Indra, and having the form of each, approached Candika\*. [13]

- 8.13** Whatever form, ornament, and mount a particular god possessed,  
With that very form did his *sakti* \* go forth to fight the Asuras. [14]
- 8.14** In a heavenly conveyance drawn by swans, with rosary and waterpot,  
Came forth the *sakti*\* of Brahma\*: she is known as Brahmni\*. [15]
- 8.15** Mahesvari\* sallied forth, mounted on a bull, bearing the best of tridents,  
With great serpents for bracelets, adorned with the crescent of the moon. [16]
- 8.16** Ambika\* having the form of Guha (Skanda), as Kaumari\* went forth to fight the demons,  
With spear in hand, having the best of peacocks as her mount. [17]
- 8.17** Then the *sakti*\* known as Vaisnavi\*, went forth, mounted on Garuda,  
With conch, discus, club, bow and sword in hand. [18]
- 8.18** The *sakti*\* of Hari who has the matchless form of a sacrificial boar  
Then came forth, bearing the body of a sow. [19]
- 8.19** Narasimhi\*, having a form like the man-lion,  
Then went forth, with many a constellation cast down by the tossing of her mane. [20]
- 8.20** Then Aindri\*, with thunderbolt in hand, mounted upon the lord of elephants,  
Went forth; she had a thousand eyes, just like Indra. [21]
- 8.21** Then Siva\*, surrounded by these *saktis*\* of the gods,  
Said to Candika\*: "May the demons now be quickly slain by you in order to please me." [22]
- 8.22** Then from the body of the Goddess came forth the very frightening  
*Sakti*\* of Candika\* herself, gruesome and yelping like a hundred jackals. [23]
- 8.23** And she, the invincible one, spoke to Siva\*, of smokey, matted locks:  
"You yourself become my messenger to Sumbha\* and Nisumbha\*. [24]
- 8.24** Say to those two arrogant creatures  
And to all the other demons who have assembled there for battle: [25]
- 8.25** 'If you wish to live, then Indra must get back the triple world,

The gods should have their proper portions of the sacrifice returned, and you should go back to the nether world. [26]

**8.26** If, on the other hand, you are desirous of battle because of ill-begotten arrogance about your strength,  
Then come along: let my jackals satiate themselves on your flesh!" [27]

**8.27** Since Siva \* himself was sent by her as a messenger,  
She has become known throughout the world as Sivaduti\* ("She who has Siva\* as messenger"). [28]

**8.28** Upon hearing the words of the Goddess that were conveyed by Siva\*, the great Asuras  
Filled with pride went to where Katyayani\* stood. [29]

**8.29** Then at the very beginning of the battle, the enemies of the gods,  
Puffed up with pride, showered the Goddess with torrents of arrows, lances, and spears. [30]

**8.30** She playfully broke the arrows, spears, lances, and axes that were hurled  
With great arrows released from her twanging bow. [31]

**8.31** Then right in front of him (Siva\*) Kali\* roamed about, ripping open some with strokes of her spear,  
And crushing others with her skull-topped staff. [32]

**8.32** Wherever Brahmani\* ran, she destroyed the prowess of the enemies,  
Quenching their valor by dousing them with water from her waterpot. [33]

**8.33** Mahesvari\* with her trident, Vaisnavi\* with discus,  
And Kaumari\* with her most dreadful spear then slew the demons. [34]

**8.34** At the blow of Aindri's\* thunderbolt, Daityas and Danavas fell  
By the hundreds; torn open, they showered the ground with torrents of blood. [35]

**8.35** Others fell ripped by the blow of Varahi's\* snout, their chests sundered  
By the tips of her tusks, chopped up by her discus. [36]

**8.36** Narasimhi\* devoured still other great demons; tearing them with her claws,  
She roamed about the battlefield, filling the sky with her snorts. [37]

**8.37** The demons who were shattered by the cruel laughter of Sivaduti \*  
Fell broken to the ground, and she gobbled them up. [38]

**8.38** The leaders of the enemies of the gods, on seeing the great demons  
Being pulverized by the band of Mothers with their respective weapons, ran for their lives. [39]

**8.39** When he saw the demons fleeing, tormented by the band of Mothers,  
The great cruel Raktabija\* went forth to do battle. [40]

**8.40** Whenever a drop of blood fell from his body to the earth,  
Then out of it would rise up from the earth a great demon that was just like him. [41]

**8.41** With club in hand, the great demon fought with Indra's *sakti*\*,  
And Aindri\* smote Raktabija\* with her thunderbolt. [42]

**8.42** Blood immediately gushed forth from the one who was struck with the shaft.  
From it there rose up mighty soldiers with the very same form. [43]

**8.43** However many drops of blood fell from his body,  
So many men were born, comparable in valor, strength, and might. [44]

**8.44** And those men born of blood fought there  
With the Mothers still more terribly, hurling their wicked weapons. [45]

**8.45** When his head was smashed again by a blow from her thunderbolt,  
Blood flowed yet again, and from it men were born by the thousands. [46]

**8.46** Vaisnavi\* assailed him with her discus in battle,  
And Aindri\* beat the lord of demons with her club. [47]

**8.47** The world was filled with great Asuras just like him,  
Born by the thousands from the blood that flowed when he was cut by Vaisnavi's\* discus. [48]

**8.48** Kaumari\* wounded him with her spear, and Varahi\* with her sword,  
And Mahesvari\* wounded the great demon Raktabija\* with her trident. [49]

**8.49** The great demon Raktabija\*, filled with rage, struck  
Each and every one of the Mothers with his club. [50]

**8.50** From the flow of blood that fell in torrents to the earth  
From the one who was wounded by the spear, lance, and so forth, demons were born by the hundreds. [51]

**8.51** By those demons born from the blood of this one demon, the entire world  
Was pervaded; then the gods became utterly terrified. [52]

**8.52** On seeing the gods quaking, Candika \* immediately laughed aloud.  
She spoke to Ka li\*: "O Camunda\*, open wide your mouth. [53]

**8.53** With this mouth of yours, quickly take in the drops of blood produced by the fall of my weapons  
And the great demons who are born from that blood. [54]

**8.54** Roam about on the battlefield, consuming the great demons who are born from him.  
Thus will this demon, his blood dried up, meet his destruction. [55]

**8.55** In this way, these terrible ones will be consumed by you, and no more will be born."  
Having spoken thus, the Goddess then gored him with her spear. [56]

**8.56** With her mouth Ka li\* seized upon the blood of Raktabija\*.  
The latter then struck Candika\* with his club. [57]

**8.57** But the blow of the club did not cause her even the slightest pain,  
While much blood flowed from his body when struck. [58]

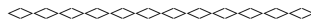
**8.58** Camunda\* took it all into her mouth, from every direction,  
And also into her mouth entered the great demons who were born from his blood. [59]

**8.59** Camunda\* chewed them up, and drank his blood.  
With spear, thunderbolt, arrows, swords, and lances the Goddess [60]

**8.60** Wounded Raktabija\*, whose blood was being drunk by Camunda\*.  
Mortally wounded by that constellation of weapons, the great demon Raktabija\* [61]

**8.61** Fell to the earth bloodless, O king!  
And then, O king, the gods entered into boundless joy. [62]

**8.62** When he was slain, the band of Mothers danced about, intoxicated by his blood. [63]





The king said: [1]

**9.1** "It is simply wonderful that you, O blessed one, have told me  
This *Mahatmya* \* of the Goddess's activity connected with the slaying of Raktabija\*. [2]

**9.2** I want to hear more, about what Sumbha\* and the outraged Nisumbha\*  
Did when Raktabija\* was killed." [3]

The seer said: [4]

**9.3** When Raktabija\* was killed, and the others slain in battle,  
Sumbha\* and Nisumbha\* entered into an unparalleled frenzy. [5]

**9.4** On seeing the great army being wasted, blustering with outrage,  
Nisumbha\* rushed forward, with the very best of the demonic army. [6]

**9.5** In front of him, behind him, and on both sides were great Asuras;  
Angry and biting their lips they rushed forth to slay the Goddess. [7]

**9.6** On came the great soldier Sumbha\*, too, surrounded by his own army,  
To do battle with the Mothers and then angrily to slay Candika\*. [8]

**9.7** Thereupon there broke out a titanic struggle between the Goddess and Sumbha\* and Nisumbha\*,  
Who were like two great thunderclouds releasing the most dreadful torrent of arrows. [9]

**9.8** Candika\* shattered those arrows with her own volley of arrows.  
She beat the two demon lords on their arms and legs with her streams of weapons. [10]

**9.9** Picking up his sharpened sword and his radiant shield, Nisumbha\*  
Struck the wonderful lion mount of the Goddess on the head. [11]

**9.10** When her mount was assailed, the Goddess immediately broke Nisumbha's\* great sword  
With a double-edged arrow, and likewise his shield that had the lustre of eight moons. [12]

**9.11** When his sword and shield were broken, the great demon unleashed his spear:  
She broke it in two with her discus, even as it came toward her. [13]

**9.12** Trumpeting with rage, the demon Nisumbha\* then seized his lance:

The Goddess crushed it in midflight with a blow of her hand. [14]

**9.13** Laying ahold of his club, he hurled it at Candika \*:

It was broken, reduced to ashes, by the Goddess's trident. [15]

**9.14** Then, having struck the leader of the demons who was rushing on, axe in hand,  
The Goddess drove him to the ground with showers of arrows. [16]

**9.15** When he saw his brother Nisumbha\*, of fearsome valor, thus slain on the earth,  
The furious Sumbha\* went out to engage Ambika\* in battle. [17]

**9.16** Mounted on his chariot, with his magnificent weapons raised on high  
By his eight arms without equal, he shone forth, appearing to fill the entire sky. [18]

**9.17** Having seen him coming forth, the Goddess caused her conch to resound,  
And the twanging of her bowstring made a ghastly noise. [19]

**9.18** She filled the directions with the sound of her own bell,  
Which destroyed the radiance of all the demon armies. [20]

**9.19** Then her lion filled the heaven, the earth, and the ten intermediate directions  
With massive roars that sapped the rut of great elephants. [21]

**9.20** Kali\*, too, springing up into the sky, pounded the earth  
With her hands, and all the previous sounds were drowned out by the din. [22]

**9.21** Sivaduti\* made an inauspicious cackling sound.  
These noises terrified the demons, and Sumbha\* went into a rage. [23]

**9.22** When Ambika\* demanded, "Stop! Stop, you wicked one!"  
Then cries of "Victory!" were uttered by the gods from their places in the sky. [24]

**9.23** The spear that was released by Sumbha\* as he approached, terrible with its flames,  
Coming on like a great fire mass, that spear she hurled down with her firebrand. [25]

**9.24** The entire interval between the three worlds was filled up by Sumbha's\* lionlike roar,

But it was drowned out by the dreadful sound of the Goddess's whirlwind. [26]

**9.25** The Goddess broke the arrows released by Sumbha \*, and he shattered hers in retaliation  
With hundreds and thousands of terrible arrows of his own. [27]

**9.26** Then Candika\*, enraged, gored him with her lance.  
Wounded, he passed out and fell to the ground. [28]

**9.27** Then Nisumbha\*, regaining consciousness and picking up his bow,  
Assailed the Goddess, Kali\*, and her lion with arrows. [29]

**9.28** Having made himself ten-thousand-armed, the lord of demons,  
This son of Diti, blanketed Candika\* with ten thousand discuses. [30]

**9.29** Then the blessed, angry Durga\*, who destroys adversity and suffering,  
Shattered those discuses and arrows with her own arrows. [31]

**9.30** Thereupon Nisumbha\*, taking up his club, ran at Candika\*,  
Surrounded by the demon army, in order to slay her. [32]

**9.31** Candika\* instantly split the club of the onrushing one  
With her sharp-edged sword, and he took up his spear. [33]

**9.32** As Nisumbha\* came on with spear in hand, Candika\* pierced  
That tormentor of the gods in the heart with a swiftly thrown pike. [34]

**9.33** From the heart of the one who was run through by the pike came forth  
Another mighty, valorous person crying, "Stop!" [35]

**9.34** Laughing boisterously, the Goddess cut off the head  
Of the one who came forth with her sword, and he fell to the ground. [36]

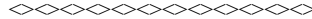
**9.35** Then her lion chewed up some of the demons whose necks he had broken with his dreadful jaws,  
And Kali\* and Sivaduti\* did the same to others. [37]

**9.36** Some great demons perished, shattered by Kaumari's\* spear.  
Others were engulfed in water that Brahmani\* had purified with *mantras*. [38]

**9.37** Some fell impaled by Mahesvari's\* trident,  
Others were ground to dust on the earth with blows from the snout of Varahi\*. [39]

**9.38** Some demons were quartered by Vaisnavi's \* discus,  
And others by the thunderbolt released from the tips of Aindri's\* fingers. [40]

**9.39** Some demons perished, others fled from the great battle,  
And still others were devoured by Kali\*, Sivaduti\*, and the lion. [41]



The seer said: [1]

**10.1** On seeing his brother, dear to him as his own life, slain  
And his army slaughtered, the enraged Sumbha\* spoke these words: [2]

**10.2** "O Durga\*, puffed up with misplaced pride in your own strength of arms, don't be so haughty!  
It is by relying on the strength of others that you fight, with this inflated sense of your own importance!" [3]

The Goddess said: [4]

**10.3** "I alone exist here in the world; what second, other than I, is there?  
O wicked one, behold these my manifestations of power entering back into me!" [5]

**10.4** Thereupon, all the goddesses, led by Brahmani\*,  
Went to their resting-place in the body of the Goddess; then there was just Ambika\*, alone. [6]

The Goddess said: [7]

**10.5** "When I was established here in many forms, it was by means of my extraordinary power.  
That has now been withdrawn by me. I stand utterly alone. May you be resolute in combat!" [8]

The seer said: [9]

**10.6** A terrible struggle then ensued between just the two of them, the Goddess and Sumbha\*,  
While the gods and demons looked on. [10]

**10.7** With showers of arrows, sharp weapons, and dread missiles

Did the battle take place, once again arousing fear throughout the entire world. [11]

**10.8** The heavenly weapons that Ambika \* unleashed by the hundreds,  
Those the lord of demons broke with his own counterstrikes. [12]

**10.9** And the gleaming missiles that he hurled, those the supreme queen  
Playfully broke with dread utterances of "Hmmmmmm!" and the like. [13]

**10.10** Then the demon enveloped the Goddess with showers of arrows.  
Enraged at this, the Goddess shattered his bow with her arrows. [14]

**10.11** When his bow was broken, the lord of demons took up his spear.  
The Goddess broke it with her discus, even as it rested in his hand. [15]

**10.12** Then raising up his luminous sword, adorned with a hundred moons,  
The lord of demons rushed at the Goddess. [16]

**10.13** Candika\* instantly broke the sword of her assailant  
And also his shield that was as spotless as sunbeams, with sharp arrows shot from her bow. [17]

**10.14** Then, with his horse slain, his bow broken, and without a charioteer, the demon  
Picked up a fearsome club in his effort to slay Ambika\*. [18]

**10.15** She shattered the club of the onrushing one with sharpened arrows.  
Immediately he fell upon her with upraised fist. [19]

**10.16** The leader of the demons brought his fist down upon the Goddess's heart,  
And she walloped him on the chest with her palm. [20]

**10.17** The blow of her palm knocked the demon king to the ground,  
But he immediately got up again. [21]

**10.18** Springing up and seizing the Goddess, he climbed high into the sky.  
Candika\* did battle with him there without any support. [22]

**10.19** There in the sky the demon and the Goddess warred with one another,  
An unprecedented struggle that filled the sages with wonder. [23]

**10.20** Then having grappled with him for a long time, Ambika \*,  
Springing up, whirled him around and hurled him to the earth's surface. [24]

**10.21** On striking the earth, he who had been hurled instantly raised up his fist.  
Desirous of destroying Candika\*, he ran at her. [25]

**10.22** The Goddess then knocked to the ground the lord of all demonic worlds, even as he ran,  
Having broken open his chest with a spear. [26]

**10.23** With his life breath gone, pierced by the tip of the Goddess's spear, he fell to the ground,  
Causing the entire earth, with its oceans, islands, and mountains, to tremble. [27]

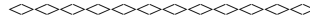
**10.24** The flaming clouds of portent that formerly had gathered became tranquil,  
And rivers once again flowed within their banks, when he was slain. [29]<sup>19</sup>

**10.25** When that wicked one was dead, the whole universe became soothed,  
Regaining its natural condition once more, and the sky became spotless. [28]

**10.26** Then the minds of all the throngs of gods were overcome with joy.  
When the wicked one was slain, Gandharvas sang with gay abandon, [30]

**10.27** Others caused their instruments to resound, and groups of Apsarases danced about.  
Favorable winds began to blow, and the sun shone brilliantly. [31]

**10.28** The sacred fires blazed peacefully, and the sounds that had been produced throughout the quarters died away. [32]



The seer said: [1]

**11.1** When the great lord of demons was slain there by the Goddess, Indra and the other gods, led by Agni,  
Praised Katyayani\*, because their wishes had been fulfilled, their faces radiant, their desires made manifest. [2]

**11.2** "O Goddess, who takes away the sufferings of those who take refuge in you, be gracious; be gracious, O mother of the entire world. Be gracious, O queen of all, protect all; you are the queen, O Goddess, of all that does and does not move. [3]

**11.3** You have become the sole support of the world, for you abide in the form of the earth.  
By you who exist in the form of water, all this universe is filled up, O one of inviolable valor. [4]

**11.4** You are the power of Visnu \*, of boundless valor; you are the seed of all, the supreme illusion.  
Deluded, O Goddess, is this entire universe; you, when resorted to, are the cause of release right here on earth. [5]

**11.5** All the various knowledges, O Goddess, are portions of you, as is each and every woman in the various worlds.  
By you alone as mother has this world been filled up; what praise can suffice for you who are beyond praise, the ultimate utterance? [6]

**11.6** When you, the Goddess who has become everything, granting heaven and ultimate freedom,  
Are praised, what fine words could suffice for the eulogy? [7]

**11.7** O you who abide in the heart of every individual in the form of intelligence,  
Granting heaven and ultimate freedom, Goddess Narayani\*, praise be to you! [8]

**11.8** O you who bring about the process of change, in the form of minutes, moments, and so forth,  
The very power manifest at the destruction of the cosmos, O Narayani\*, praise be to you! [9]

**11.9** O you who are blessed with every felicity, auspicious, accomplishing every intent,  
O protectress, three-eyed Gauri\*, O Narayani\*, praise be to you! [10]

**11.10** O you, the eternal, who become the power of creation, sustenance, and destruction,  
Abiding in the qualities of primordial matter, actually consisting of those qualities, O Narayani\*, praise be to you! [11]

**11.11** O you who are intent upon rescuing those who suffer and are downcast and who take refuge in you,  
O you who take away the suffering of all, O Narayani\*, praise be to you! [12]

**11.12** O you who are mounted upon a chariot yoked to swans, having the form of Brahmani \*,  
Sprinkling water in which *kusa*\* grass has steeped, Goddess Narayani\*, praise be to you! [13]

**11.13** O you who carry a trident, moon, and snake, having as your mount a massive bull,  
Having the form of Mahesvari\*, O Narayani\*, praise be to you! [14]

**11.14** O you who are surrounded by peacocks and cocks, faultless, and carrying an enormous spear,  
Having the form of Kaumari\*, O Narayani\*, praise be to you! [15]

**11.15** O you who have taken up the best of weapons, conch and discus, club and bow,  
Be gracious, O one with Vaisnavi's\* form; O Narayani\*, praise be to you! [16]

**11.16** O you who have seized a great terrible discus, by whom the earth was upraised with your tusks,  
Auspicious and having the form of a boar, O Narayani\*, praise be to you! [17]

**11.17** O you who set out to slay the demons, having the dreadful man-lion form,  
In conjunction with the rescue of the triple world, O Narayani\*, praise be to you! [18]

**11.18** O you who are crowned and have a great thunderbolt, flaming with a thousand eyes,  
Aindri\*, the destroyer of Vṛtra's\* life breath, O Narayani\*, praise be to you! [19]

**11.19** O you who slew the mighty army of demons, having the form of Sivaduti\*,  
Of fearful form, of mighty roar, O Narayani\*, praise be to you! [20]

**11.20** O you whose mouth is terrifying with its teeth, who are ornamented with a garland of skulls,  
O Camunda\*, crusher of Munda\*, O Narayani\*, praise be to you ! [21]

**11.21** O Laksmi\*, modesty, great knowledge, faith, prosperity, Svadha\*, firm one,  
O great night, O great illusion, O Narayani\*, praise be to you! [22]

**11.22** O wisdom, Sarasvati\*, choicest one, well-being, Babhravi\*, the dark one,



O restrained one, be gracious, O queen; O Narayani \*, praise be to you! [23]

**11.23** O you who have the very form of all, queen of all, endowed with the power of all,  
Protect us from dangers, O Goddess; O Goddess Durga\*, praise be to you! [24]

**11.24** May this gentle face of yours, adorned with three eyes,  
Protect us from all ghosts; O Katyayani\*, praise be to you! [25]

**11.25** That fearsome trident, terrible with flames, laying waste the Asuras without remainder,  
May that trident protect us from danger; O Bhadrakali\*, praise be to you! [26]

**11.26** That bell that destroys demonic splendors, having filled the world with its sound,  
May that bell, O Goddess, protect us from evils as if we were children. [27]

**11.27** That sword of yours, smeared with mud and the blood and fat of Asuras, gleaming with rays,  
May that sword be for our welfare; O Candika\*, we are bowed down to you! [28]

**11.28** When delighted, you destroy all afflictions, but when angered, you destroy all longed for desires.  
No accident befalls men who have resorted to you, for those who resort to you have truly entered a refuge. [29]

**11.29** This destruction of great *dharma*-hating Asuras, which you have now accomplished, O Goddess,  
Having multiplied your own body into many forms—O Ambika\*, what other goddess can do that? [30]

**11.30** In the various knowledges, in the scriptures requiring the lamp of discrimination, and in the primordial sayings, who other than you  
Causes this world to whirl around so much, in this pit of egoism, this pitch black darkness? [31]

**11.31** Where there are demons and serpents of terrible poison, where there are enemies, where armies of villains,  
Also where the forest fire rages in the middle of the ocean, abiding there, you protect all. [32]

**11.32** O queen of all, you protect all; having all for your very soul, you are said to support all.

You are worthy of praise by all who exercise power; those who bow down in devotion to you, they become the refuge of all. [33]

**11.33** O Goddess, be gracious: protect us always from the fear of enemies, just as you have now promptly saved us from bondage by the Asuras.

Quickly may you bring the sins of all the worlds to tranquillity, and the calamities born of the ripening of portents. [34]

**11.34** Be gracious, O Goddess, to those who bow down, O you who take away the afflictions of all.

O you who are worthy of praise by all who dwell in the triple world, be a boon giver to the worlds." [35]

The Goddess said: [36]

**11.35** "I am indeed a boon giver, O you gods; the boon that you crave with your mind,

Choose that: I grant benefaction to the worlds." [37]

The gods said: [38]

**11.36** "The pacification of all miseries in the triple world,

Let just that, and the destruction of our enemies, be accomplished by you." [39]

The Goddess said: [40]

**11.37** "When the twenty-eighth *yuga* in the Vaivasvata Manu-interval has arrived,

Two more great Asuras, also named Sumbha \* and Nisumbha\*, will arise. [41]

**11.38** Then born in the house of the cowherd Nanda, taking birth from the womb of Yasoda\*,

Dwelling on Vindhya mountain, I will then slay these two. [42]

**11.39** On another occasion descending to earth with a most dreadful form,

I will slay the Vaipracitta demons. [43]

**11.40** Devouring these great terrible Vaipracitta demons,  
My teeth will become red like the flower of the pomegranate. [44]

**11.41** Then the gods in heaven, and human beings in this world of mortals,  
Always praising me, will call me 'Red-tooth' (*raktadantika* \*). [45]<sup>20</sup>

**11.42** Once again, when there has been no rain, no water, on earth for a hundred years,  
Then, remembered by sages, I will come into being without being born from a womb. [46]

**11.43** Since I will look at the sages with a hundred eyes,  
Human beings will then praise me as 'Hundred-eyes' (*sataksi* \*). [47]

**11.44** Then I shall support the entire world with life sustaining vegetables,  
Produced from my own body, until the rains come, O gods. [48]

**11.45** In this way, I will attain fame on earth under the name 'She-who-supports-with-vegetables' (*sakambhari* \*). [49]  
There I will slay the great Asura named Durgama.

**11.46** Thus, my name will come to be renowned as 'the Goddess Durga\*.' [50]  
And when I have again taken on fearsome form in the Himalayas\*,

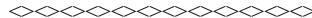
**11.47** I will destroy demons for the sake of protecting sages. [51]  
Then all the sages will lower their bodies to me in praise.

**11.48** My name will become famous as 'the fearsome goddess' (*bhimadevi* \*). [52]  
When a demon named Aruna\* shall do a lot of killing in the three worlds,

**11.49** Then I, taking on bee-form, consisting of innumerable bees, [53]  
Will slay the great demon for the well-being of the triple world.

**11.50** Then people everywhere will praise me as 'Queen-bee' (*bhramari* \*). [54]  
In this way, whenever there is trouble produced by demons,

**11.51** Then taking on bodily form, I will bring about the destruction of enemies." [55]



The Goddess said: [1]

**12.1** "He who, with composed mind, will always praise me with these hymns,  
For him I will destroy all misfortunes; of this, there is no doubt. [2]

**12.2** Those who proclaim (*kirtayisyanti* \*)<sup>21</sup> the destruction of Madhu and Kaitabha\*, and the slaying of the Asura Mahisa\*,  
And likewise the demise of Sumbha\* and Nisumbha\*, [3]

**12.3** On the eighth, fourteenth, and ninth days of the lunar fortnight with singleness of mind,  
And those who will recite (*srosyanti* \*: "cause to be heard") my supreme *Mdhatmya*\* with devotion, [4]

**12.4** To them nothing bad will happen, nor any misfortunes arising from wrongdoing.  
For them there will be no poverty, nor any separation from loved ones. [5]

**12.5** For this person there will be no danger from enemy, villain, or king,  
Nor from weapon, fire, or flood at any time. [6]

**12.6** Therefore this my *Mahatmya*\* is to be recited (*pathitavyam* \*) by those who are mentally composed,  
And it is always to be heard (*srotavyam* \*: "caused to be heard") with devotion: it is a great conduit to the highest well-being. [7]

**12.7** May this my *Mahatmya*\* quell all misfortunes born of great illnesses,  
And also the three kinds of natural calamity. [8]

**12.8** Where it is always properly recited (*pathyate* \*) in my sanctuary,  
That place I will never abandon; my presence is established there. [9]

**12.9** In the offering of oblations, at worship, in the fire ceremony, at the great festival,  
All these doings (*caritam*) of mine are to be proclaimed (*uccaryam* \*) and heard (*sravyam* \*). [10]

**12.10** When oblation and worship are done, either with or without knowledge,  
I have regard for it, and also for the fire offering that is performed. [11]

**12.11** A man who is filled with devotion, having heard (*srutva* \*) this my *Mahatmya*\*

At the great annual worship that is performed during the autumn, [12]

**12.12** Becomes released from all afflictions, endowed with wealth, grain, and children  
Through my grace; of this, there is no doubt. [13]

**12.13** On giving ear (*srutva* \*) to this my *Mahatmya*\* and to my auspicious epiphanies,  
And to my valor in battles, a man becomes fearless. [14]

**12.14** His enemies perish, well-being prevails,  
And his family rejoices for a man who hears (*srnvatam* \*) this my *Mahatmya*\*. [15]

**12.15** One should listen to (*srnuyat* \*) this my *Mahatmya*\* everywhere, at the propitiation ceremony,  
On seeing a bad dream, and when there are terrible astrological portents. [16]

**12.16** Calamities and dreadful celestial omens are brought to an end,  
And the nightmares that men see become good dreams. [17]

**12.17** Children who have been seized by evil spirits become calm,  
And where there has been a shattering of union, there comes to be the highest friendship between men. [18]

**12.18** This *Mahatmya*\* is unexcelled at destroying the might of all evil-doers.  
From its recitation (*pathanat* \*) comes the destruction of demons, ghosts, and goblins. [19]

**12.19** This entire *Mahatmya*\* brings one very close to me. [20]  
The delight that I take in being worshipped with the finest animals, flowers, *argha*-offerings, incense, perfumes, and lights,

**12.20** With the feeding of Brahmanas\*, oblations, water offerings, [21]  
And various other offerings and gifts, day and night, for a whole year,

**12.21** That same delight is produced in me when (this *Mahatmya*\*) is uttered (*uccarite*) and heard (*srute* \*) but once. [22]  
When heard (*srutam* \*), it destroys sins and leads one to perfect health.

**12.22** The proclamation (*kirtanam* \*) of my births grants protection from evil spirits, [23]

Since it deals with my conduct in battles, laying waste the wicked demons.

**12.23** When it is heard (*srute* \*), there will be no danger to human beings from their enemies. [24]  
The praises that are uttered by you and by the seers of Brahma\*,

**12.24** And those which are made by Brahma\* himself, these produce an auspicious mental state. [25]  
He who is enveloped by forest fire, deep in the woods or on its outskirts,

**12.25** Or is surrounded by villains in an isolated place, or seized by enemies, [26]  
Or is pursued by lions and tigers, or by elephants in the jungle,

**12.26** Or is sentenced to death by a cruel king, or is thrown into bondage, [27]  
Or is buffeted by a great wind when sailing in a boat on the great ocean,

**12.27** Or has weapons hurled at him in the most dreadful of battles, [28]  
In all terrible afflictions, or tormented with pain,

**12.28** The man who remembers (*smaran*) this work (*caritam*) of mine under such circumstances is released from his difficulty. [29]  
By my power, lions and the like, villains and enemies

**12.29** Flee far off, when one remembers this activity (*caritam*) of mine." [30]

The seer said: [31]

Having spoken thus, the blessed Candika\*, of fearsome prowess,

**12.30** Disappeared from in front of the onlooking gods. [32]  
The gods, free from affliction, resumed their respective dominions, just as before,

**12.31** All of them enjoying shares in the sacrifice, their enemies slain. [33]  
When Sumbha\*, enemy of the gods, tormentor of the universe, was slain by the Goddess in battle,

**12.32** And also the very terrible Nisumbha\*, whose valor was without equal [34]  
And who was very brave, then the remaining demons returned to the nether world. [35]

**12.33** Just in this fashion does the blessed Goddess, even though she is eternal,  
Provide protection for the world, O king, by coming into being again and again. [36] <sup>22</sup>

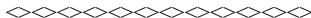
**12.34** By her is all this universe deluded; she produces everything.  
Propitiated, she grants knowledge; delighted, she bestows prosperity. [37]

**12.35** O king, this whole egg of Brahma\* is pervaded by her,  
Who is Mahakali\* at the end of time, having the form of the great pestilence. [38]

**12.36** She herself is the great pestilence at one time; she herself, unborn, becomes the creation at another;  
And she, the eternal, provides support for what is created at yet another time. [39]

**12.37** In times of well-being, she is the good fortune of men, granting them prosperity in their homes.  
In times of privation, she exists as ill-fortune, for the sake of destruction. [40]

**12.38** Praised and worshipped with flowers, incense, perfumes, and the like,  
She grants wealth, sons, an auspicious mind, the pathway to *dharma*. [41]



The seer said: [1]

**13.1** Thus have I related to you, O king, the supreme *Devi-Mahatmya*.\* [2]  
She is the Goddess, with this sort of power, by whom this universe is supported.

**13.2** Just in this way is knowledge fashioned by her who is the illusory power of blessed Visnu\*. [3]  
By her are you, and this *vaisya*\*, and other men of discrimination deluded;

**13.3** So were others in the past, and so will still others be deluded in the future. [4]  
O king, you should take refuge in her, the supreme queen,

**13.4** The one who, when propitiated, grants men enjoyments, heaven, and ultimate release. [5]

Makandeya \* said: [6]

Upon hearing these words of his, king Suratha,

**13.5** Having paid homage to the illustrious seer who practiced severe austerities, [7]

Despondent because of his excessive concern for himself, and because his kingdom had been taken away,

**13.6** Immediately went forth to practice austerities himself, as did the *vaisya*\*, O great sage. [8]

Settling down on the bank of a river, with the aim of obtaining a vision of the Mother,

**13.7** He and the *vaisya*\* practiced austerities, reciting the supreme *Devi-Sukta*\* ("Hymn to the Goddess"), [9]<sup>23</sup>

Having set up an image of the Goddess, fashioned of earth, on the riverbank.

**13.8** The two of them worshipped her with flowers, incense, fire, and water, [10]

Sometimes fasting entirely, sometimes restricting their diet, with their minds on her, composed in thought.

**13.9** They gave her offerings sprinkled with blood from their own limbs. [11]

When they had worshipped her with great self-restraint for three years,

**13.10** The supportress of the universe, Candika\*, spoke to them, delighted, in front of their very eyes. [12]

The Goddess said: [13]

"Whatever is desired by you, O king, and by you, O *vaisya*\*,

**13.11** May you receive all that from me; delighted, I give it now to you." [14]

Markandeya\* said: [15]



Then the king chose a kingdom that would not perish even in another lifetime,

**13.12** And his own kingdom now, with the power of his enemies forcibly overthrown. [16]  
And the wise *vaisya* \*, his mind despairing of things of this world, chose knowledge

**13.13** Which destroys attachment to the notions of "I" and "mine." [17]

The Goddess said: [18]

"In just a few days, O king, you will regain your own kingdom, [19]

**13.14** Having slain your enemies; it will then be yours permanently. [20]  
Upon death, receiving another birth from the god Vivasvan, [21]

**13.15** You will be the Manu named Savarni\* here on earth. [22]  
And the boon that you, O best of *vaisyas* \*, have asked of us, [23]

**13.16** That do I grant you: knowledge that is conducive to perfection will be yours." [24]

Markandeya\* said: [25]

Having given to the two of them the boon that each desired, [26]

**13.17** She immediately disappeared, praised by them with devotion. [27]  
Thus having received a boon from the Goddess, Suratha, the best of rulers, [28]  
Upon receiving another birth from Surya\*, will become the Manu known as Savarni\*, will become the Manu known as Savarni\*. [29]<sup>24</sup>