



ASTROBHAVA

SACRED HYMN · SANSKRIT (DEVANAGARI) WITH MEANING

DURGA SAPTASHATI CHAPTER

4

Markandeya Purana

The meditation verse on Durga named Jaya and all 42 numbered lines of the chapter in the standard numbering; the speaker of each passage is named above it.

DHYANAM 1

ॐ कालाभ्राभां कटाक्षैररिकुलभयदां मौलिबद्धेन्दुरेखां शङ्खं चक्रं कृपाणं त्रिशिखमपि करैरुद्धहन्तीं त्रिनेत्राम् ।
सिंहस्कन्धाधिरूढां त्रिभुवनमखिलं तेजसा पूरयन्तीं ध्यायेद् दुर्गां जयाख्यां त्रिदशपरिवृतां सेवितां सिद्धिकामैः ॥

Om. One who seeks success should meditate on Durga named Jaya: dark as a black rain cloud, her side glances striking fear into the hosts of enemies, a crescent moon bound on her crown, holding conch, discus, sword and trident in her hands, three-eyed, seated on the shoulders of a lion, filling all three worlds with her radiance, surrounded by the gods and served by those who seek attainment.

VERSE 2

ऋषिरुवाच

शक्रादयः सुरगणा निहतेऽतिवीर्ये तस्मिन्दुरात्मनि सुरारिबले च देव्या । तां तुष्टुवुः प्रणतिनम्रशिरोधरांसा वाग्भिः
प्रहर्षपुलकोद्गमचारुदेहाः ॥

The sage said: When that mighty, evil-minded demon and the army of the gods' enemies had been slain by the Goddess, Indra and the hosts of gods praised her with words, their necks and shoulders bowed low, their bodies made beautiful by hair standing on end for joy.

VERSE 3

देव्या यया ततमिदं जगदात्मशक्त्या निश्शेषदेवगणशक्तिसमूहमूर्त्या ।
तामम्बिकामखिलदेवमहर्षिपूज्यां भक्त्या नताः स्म विदधातु शुभानि सा नः ॥

We bow in devotion to Ambika, worshipped by all gods and great sages, the Goddess whose form is the gathered power of all the hosts of gods and who pervades this world by her own power. May she grant us what is good.

VERSE 4

यस्याः प्रभावमतुलं भगवाननन्तो ब्रह्मा हरश्च न हि वक्तुमलं बलं च ।
सा चण्डिकाखिलजगत्परिपालनाय नाशाय चाशुभभयस्य मतिं करोतु ॥

Her matchless greatness and strength cannot be described even by the Lord Ananta, by Brahma or by Shiva. May that Chandika set her mind on protecting the whole world and on destroying the fear of evil.

VERSE 5

या श्रीः स्वयं सुकृतिनां भवनेष्वलक्ष्मीः पापात्मनां कृतधियां हृदयेषु बुद्धिः ।
श्रद्धा सतां कुलजनप्रभवस्य लज्जा तां त्वां नताः स्म परिपालय देवि विश्वम् ॥

You are good fortune itself in the homes of the virtuous and misfortune in the homes of the wicked, understanding in the hearts of the wise, faith in the good and modesty in the well-born. We bow to you; O Goddess, protect the universe.

VERSE 6

किं वर्णयाम तव रूपमचिन्त्यमेतत् किं चातिवीर्यमसुरक्षयकारि भूरि ।
किं चाहवेषु चरितानि तवाद्भुतानि सर्वेषु देव्यसुरदेवगणादिकेषु ॥

How can we describe this form of yours that is beyond thought, or your vast valour that destroys the demons, or your wonderful deeds in battle before all the hosts of gods, demons and others?

VERSE 7

हेतुः समस्तजगतां त्रिगुणापि दोषैर्न ज्ञायसे हरिहरादिभिरप्यपारा ।
सर्वाश्रयाखिलमिदं जगदंशभूतमव्याकृता हि परमा प्रकृतिस्त्वमाद्या ॥

You are the cause of all the worlds; though made of the three gunas you are not known to have their faults, and even Vishnu, Shiva and the others cannot reach your end. You are the refuge of all; this whole world is a portion of you, for you are the unmanifest, supreme, primal Nature.

VERSE 8

यस्याः समस्तसुरता समुदीरणेन तृप्तिं प्रयाति सकलेषु मखेषु देवि ।
स्वाहासि वै पितृगणस्य च तृप्तिहेतुरुच्चार्यसे त्वमत एव जनैः स्वधा च ॥

O Goddess, you are Svaha, by whose utterance all the gods are satisfied in every sacrifice; and because you are the cause of the ancestors' satisfaction, people also call on you as Svadha.

VERSE 9

या मुक्तिहेतुरविचिन्त्यमहाव्रता त्वमभ्यस्यसे सुनियतेन्द्रियतत्त्वसारैः ।
मोक्षार्थिभिर्मुनिभिरस्तसमस्तदोषैर्विद्यासि सा भगवती परमा हि देवि ॥

O Goddess, you are the cause of liberation and the great vow beyond thought, practised by sages who seek freedom, who have mastered their senses, hold to the essence of truth and have cast off every fault. You are that blessed supreme Knowledge.

VERSE 10

शब्दात्मिका सुविमलर्ग्यजुषां निधानमुद्गीथरम्यपदपाठवतां च साम्नाम् ।
देवी त्रयी भगवती भवभावनाय वार्ता च सर्वजगतां परमार्तिहन्त्री ॥

You are the very soul of sound, the treasury of the pure Rig and Yajur hymns and of the Sama chants with their lovely Udgitha recitation. You are the Goddess, the threefold Veda, the blessed one; for the life of the world you are Varta, livelihood, and you destroy the deepest suffering of all the worlds.

VERSE 11

मेधासि देवि विदिताखिलशास्त्रसारा दुर्गासि दुर्गभवसागरनौरसङ्गा ।
श्रीः कैटभारिहृदयैककृताधिवासा गौरी त्वमेव शशिमौलिकृतप्रतिष्ठा ॥

O Goddess, you are Medha, the intellect that knows the essence of all scriptures; you are Durga, the boat across the hard ocean of worldly life, free of attachment. You are Shri, who dwells only in the heart of Vishnu, the foe of Kaitabha, and you are Gauri, who has her place with the moon-crested Shiva.

VERSE 12

ईषत्सहासममलं परिपूर्णचन्द्रबिम्बानुकारि कनकोत्तमकान्तिकान्तम् ।
अत्यद्भुतं प्रहृतमात्तरुषा तथापि वक्त्रं विलोक्य सहसा महिषासुरेण ॥

Your face was gently smiling, spotless, like the disc of the full moon and lovely with the glow of the finest gold. It is most astonishing that Mahishasura, seeing it, was still seized by anger and struck at it.

VERSE 13

दृष्ट्वा तु देवि कुपितं भ्रुकुटीकरालमुद्यच्छशाङ्कसदृशच्छवि यन्न सद्यः ।
प्राणान्मुमोच महिषस्तदतीव चित्रं कैर्जीव्यते हि कुपितान्तकदर्शनेन ॥

O Goddess, it is more wonderful still that Mahisha did not give up his life at once on seeing that face angered, fearsome with knitted brows and red like the rising moon. For who can stay alive after seeing Death himself enraged?

VERSE 14

देवि प्रसीद परमा भवती भवाय सद्यो विनाशयसि कोपवती कुलानि ।
विज्ञातमेतद्धुनैव यदस्तमेतन्नीतं बलं सुविपुलं महिषासुरस्य ॥

O Goddess, be gracious. When you are pleased you are supreme for the world's welfare; when angered you destroy whole races at once. We have just learned this, now that the vast army of Mahishasura has been brought to its end.

VERSE 15

ते सम्मता जनपदेषु धनानि तेषां तेषां यशांसि न च सीदति धर्मवर्गः ।
धन्यास्त एव निभृतात्मजभृत्यदारा येषां सदाभ्युदयदा भवती प्रसन्ना ॥

Those with whom you, the giver of prosperity, are always pleased are honoured in their lands; theirs is wealth, theirs is fame, and their store of righteous deeds never fails. Blessed are they, with devoted sons, servants and wives.

VERSE 16

धर्म्याणि देवि सकलानि सदैव कर्माण्यत्यादृतः प्रतिदिनं सुकृती करोति ।
स्वर्गं प्रयाति च ततो भवतीप्रसादाल्लोकत्रयेऽपि फलदा ननु देवि तेन ॥

O Goddess, by your grace the virtuous person performs every righteous act with great care day after day, and so reaches heaven. Surely, then, O Goddess, you are the giver of rewards in all three worlds.

VERSE 17

दुर्गे स्मृता हरसि भीतिमशेषजन्तोः स्वस्थैः स्मृता मतिमतीव शुभां ददासि ।
दारिद्र्यदुःखभयहारिणि का त्वदन्या सर्वोपकारकरणाय सदाऽऽर्द्रचित्ता ॥

O Durga, when remembered you take away the fear of every creature; when remembered by those at ease you give a mind that is most auspicious. O remover of poverty, pain and fear, who but you has a heart always tender to do good to all?

VERSE 18

एभिर्हतैर्जगदुपैति सुखं तथैते कुर्वन्तु नाम नरकाय चिराय पापम् ।
संग्राममृत्युमधिगम्य दिवं प्रयान्तु मत्वेति नूनमहितान् विनिहंसि देवि ॥

O Goddess, surely you slay the enemies with this thought: with them slain the world will be happy, and though these have done sin enough to keep them long in hell, let them win death in battle and go to heaven.

VERSE 19

दृष्ट्वैव किं न भवती प्रकरोति भस्म सर्वासुरानरिषु यत्प्रहिणोषि शस्त्रम् ।
लोकान् प्रयान्तु रिपवोऽपि हि शस्त्रपूता इत्थं मतिर्भवति तेष्वपि तेऽतिसाध्वी ॥

Why do you not burn all the demons to ash with a mere glance, but hurl weapons at the foes? So that even enemies, purified by your weapons, may reach the higher worlds. Such is your most kindly intention even towards them.

VERSE 20

खड्गप्रभानिकरविस्फुरणैस्तथोग्रैः शूलाग्रकान्तिनिवहेन दृशोऽसुराणाम् ।
यन्नागता विलयमंशुमदिन्दुखण्डयोग्याननं तव विलोकयतां तदेतत् ॥

The eyes of the demons were not destroyed by the fierce flashing of your sword's light or the dazzling gleam of your trident's point, because they were gazing on your face, lovely as a portion of the radiant moon.

VERSE 21

दुर्वृत्तवृत्तशमनं तव देवि शीलं रूपं तथैतदविचिन्त्यमतुल्यमन्यैः ।
वीर्यं च हन्तृ हृतदेवपराक्रमाणां वैरिष्वपि प्रकटितैव दया त्वयेत्यम् ॥

O Goddess, your nature is to quell the conduct of the wicked; this form of yours is beyond thought and beyond compare; your valour destroys those who had robbed the gods of their might. In this way you have shown compassion even to enemies.

VERSE 22

केनोपमा भवतु तेऽस्य पराक्रमस्य रूपं च शत्रुभयकार्यतिहारि कुत्र ।
चित्ते कृपा समरनिष्ठुरता च दृष्टा त्वय्येव देवि वरदे भुवनत्रयेऽपि ॥

With what can this valour of yours be compared? Where else is a form so lovely yet so terrifying to enemies? O boon-giving Goddess, mercy in the heart and sternness in battle are seen together, in all three worlds, in you alone.

VERSE 23

त्रैलोक्यमेतदखिलं रिपुनाशनेन त्रातं त्वया समरमूर्धनि तेऽपि हत्वा ।
नीता दिवं रिपुगणा भयमप्यपास्तमस्माकमुन्मदसुरारिभवं नमस्ते ॥

By destroying the enemies you have saved all three worlds; slaying those hosts of foes at the front of battle, you have led them to heaven, and you have driven away our fear of the frenzied demons. Salutation to you.

VERSE 24

शूलेन पाहि नो देवि पाहि खड्गेन चाम्बिके ।
घण्टास्वनेन नः पाहि चापज्यानिःस्वनेन च ॥

O Goddess, protect us with your trident; O Ambika, protect us with your sword; protect us with the sound of your bell and the twang of your bowstring.

VERSE 25

प्राच्यां रक्ष प्रतीच्यां च चण्डिके रक्ष दक्षिणे ।
भ्रामणेनात्मशूलस्य उत्तरस्यां तथेश्वरि ॥

O Chandika, guard us in the east and in the west; guard us in the south; and, O Ishvari, guard us in the north as well by whirling your trident.

VERSE 26

सौम्यानि यानि रूपाणि त्रैलोक्ये विचरन्ति ते ।
यानि चात्यर्थघोराणि तै रक्षास्मांस्तथा भुवम् ॥

With those gentle forms of yours that move through the three worlds, and with those that are exceedingly terrible, protect us and protect the earth.

VERSE 27

खड्गशूलगदादीनि यानि चास्त्राणि तेऽम्बिके ।
करपल्लवसङ्गीनि तैरस्मान् रक्ष सर्वतः ॥

O Ambika, with the sword, trident, mace and the other weapons held in your tender hands, protect us on every side.

VERSE 29

ऋषिरुवाच
एवं स्तुता सुरैर्दिव्यैः कुसुमैर्नन्दनोद्भवैः । अर्चिता जगतां धात्री तथा गन्धानुलेपनैः ॥

The sage said: Praised in this way by the gods, the Sustainer of the worlds was worshipped with heavenly flowers grown in the Nandana garden, and with fragrances and unguents.

VERSE 30

भक्त्या समस्तैस्त्रिदशैर्दिव्यैर्धूपैस्तु धूपिता ।
प्राह प्रसादसुमुखी समस्तान् प्रणतान् सुरान् ॥

When all the gods had devoutly offered her heavenly incense, she, her face bright with grace, spoke to all the gods bowed before her.

VERSE 32

देव्युवाच
त्रियतां त्रिदशाः सर्वे यदस्मत्तोऽभिवाञ्छितम् ॥

The Goddess said: O gods, all of you, choose whatever you desire from me.

VERSE 34

देवा ऊचुः

भगवत्या कृतं सर्वं न किंचिदवशिष्यते ॥

The gods said: The Blessed Goddess has done everything; nothing remains to be done.

VERSE 35

यदयं निहतः शत्रुरस्माकं महिषासुरः ।

यदि चापि वरो देयस्त्वयास्माकं महेश्वरि ॥

For this enemy of ours, Mahishasura, has been slain. Yet if you must still give us a boon, O great Goddess,

VERSE 36

संस्मृता संस्मृता त्वं नो हिंसेथाः परमापदः ।

यश्च मर्त्यः स्तवैरेभिस्त्वां स्तोष्यत्यमलानने ॥

then whenever we remember you, destroy our gravest misfortunes. And, O pure-faced one, whatever mortal praises you with these hymns,

VERSE 37

तस्य वित्तद्धिर्विभवैर्धनदारादिसम्पदाम् ।

वृद्धयेऽस्मत्प्रसन्ना त्वं भवेथाः सर्वदाम्बिके ॥

O Ambika, may you, pleased with us, always favour that person, so that his wealth, prosperity and standing grow, along with riches, wife and other blessings.

VERSE 39

ऋषिरुवाच

इति प्रसादिता देवैर्जगतोऽर्थे तथाऽऽत्मनः । तथेत्युक्त्वा भद्रकाली बभूवान्तर्हिता नृप ॥

The sage said: O king, entreated in this way by the gods for the sake of the world and of themselves, Bhadrakali said So be it and vanished.

VERSE 40

इत्येतत्कथितं भूप सम्भूता सा यथा पुरा ।

देवी देवशरीरेभ्यो जगत्त्रयहितैषिणी ॥

O king, I have now told you how, long ago, the Goddess who seeks the good of the three worlds arose from the bodies of the gods.

VERSE 41

पुनश्च गौरीदेहात्सा समुद्भूता यथाभवत् ।
वधाय दुष्टदैत्यानां तथा शुम्भनिशुम्भयोः ॥

And again, how she arose from the body of Gauri to slay the wicked demons and Shumbha and Nishumbha,

VERSE 42

रक्षणाय च लोकानां देवानामुपकारिणी ।
तच्छृणुष्व मयाऽऽख्यातं यथावत्कथयामि ते ॥

and to protect the worlds, as the helper of the gods: listen to that as I tell it to you, exactly as it happened.

READ IT ON ITS PAGE

The Durga Saptashati Chapter 4 with its meaning, how and when it is recited, and the same text in five more scripts: astrobhava.com/mantra/durga-saptashati-chapter-4/



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