

॥ श्रीः ॥

DEVĪ GĪTĀ



A COMPLETE TRANSLATION RENDERED IN ENGLISH VERSE

SHRĪ CHITRĀPUR MATH, SHRĪVALLĪ



॥ श्री भवानीशङ्करो विजयते ॥
श्री चित्रपुर मठ संस्थानम्
शिरालि (उत्तर कन्नडम्)



स्वस्ति। श्रीमत्परमहंस परिव्राजकाचार्यवर्य पदवाक्यप्रमाणं पारावार पारीणवमादि अष्टाङ्गयोगानुष्ठाननिष्ठ तपश्चक्रवर्ति रमणीयचरण सर्वसर्वसहासञ्चरण समुद्धोषित सच्छिष्य महाजन भक्तचिद्धरण श्रीचरण श्री गौडपादाचार्यप्रवर्तित श्रीमज्जगद्गुरु आद्यशङ्करभगवत्पाद सत्सम्प्रदाय परम्परा प्राप्त सकलनिगमागमसारहृदय वैदिक मार्गप्रवर्तक भक्तियोग वैभवसिंहासनाधीश्वर श्री गोकर्ण क्षीत्रादि प्रतिष्ठापित श्रीमत् राजाधिराज श्रीगुरु सारस्वतमण्डलाचार्य चित्रपुराधीश्वर शरावतीतीरवास श्रीमत् प्रथमपरिज्ञानाश्रम गुरु सत्सम्प्रदाय विलसित श्रीभावानीशङ्कर श्रीराजराजेश्वरी दत्तात्रेय दक्षिणामूर्तिपादपञ्चाराधक श्री विद्यावरिवत्स्यासमासक्तचिन्त श्रीमत् तृतीयपरिज्ञानाश्रमस्वामी गुरुकरकमलानुग्रहसञ्जात अविच्छिन्नपरम्पराप्राप्त तुरियाश्रमोचित अनुष्ठाननिष्ठ श्रीमठीय साम्प्रदायिक देवताराधनपरायण

श्रीगुरु सद्योजातशङ्कराश्रमस्वामिभिः
विदित नारायण स्मरणपूर्वक शुभाशीर्वादाः

॥ श्रीः ॥

With the growing participation and enthusiasm generated by all the spiritual activities and events organized for the Tercentenary commemoration of the Shri Chitrapur Math, the personal sādhana of sādhaka-s has also deepened. The tapas involved in the various sāmūhik anuśthān-s, with its resultant lessons in discipline, forbearance and sharing has, naturally ignited in the mature sādhaka-s an acute desire to know their Ishta Devatā more fully and meaningfully. This garland of Gītas,

each of which is an intimate dialogue between the Giver and the Receiver about the Highest Knowledge, is eminently suited to fulfill this need.

The Gītā - The Song of the Divine - exulting in the Wonder that it is, cajoles, inspires and even challenges the sādhaka into striving constantly to discover and manifest his own Divinity. At the outset, if the sādhaka views each Gītā as an important (spiritual) text alone, he can begin its study by learning to recite the shlokas, understanding their meaning and meditating upon them till their Vedāntic orientation becomes evident.

The clear guidelines laid down in the Gītā-s on various practical aspects of upāsana will help the sādhaka in fine-tuning personal sādhanā so that, in due course, attention is inevitably drawn to the Awareness behind the words...

The 'flavour' of each of the Gītā-s is unique. The sādhaka will do well to ponder upon the situations and

compulsions that drove the four principle seekers to ask for and receive Divine Guidance. Understanding this with sensitivity will enable the sādhanā to empathize with and relate to each of these ripe shishya-s, imbibe the spirit of the upadesha and thus bring fresh vitality into one's own sādhana.

The utter dejection and despondency of Arjuna in the Bhagavad Gītā; the humility and sense of gratitude of Himavān in the Devi Gītā, coupled with his desire to avoid sharing the plight of Dakṣha Prajāpati, who had been graced by Shakti but had failed to recognize Her Shiva-Svarūpa; In the Shiva-Gītā the deep anguish of Shri Rāmachandra at the abduction of His wife Sītā by Rāvana and yet, His steely determination to carry out His Kṣhētra Dharma and to refrain from using spiritualism as an escape route; and finally the

correct approach to the Gurm-Shakti as exemplified in the samvād between Shiva and Shakti in the Gurm-Gītā. Individual sādhanakas should be able to develop a rapport, a close identification with any of the above protagonists and receive the upadesha as if it were delivered exclusively for his or her guidance.

We appreciate the effort of the sādhanaka-s who have rendered the original Sanskrit texts in lucid English with love and at the same time, great cautiousness to avoid Siddhānta-khandana in the course of translation. I accept this seva offered by the small group of dedicated sādhanakas with satisfaction and pride and with all reverence and humility place it at the Holy Feet of Our Gurm Parama Poojya Shrimat Parijñānāshrama Swāmiji, whose ever-increasing Presence is Guiding and Inspiring all of us.

By His gracious acceptance of this sevā may the entire
Brahma Vidyā Āchārya Paramparā be pleased with us
and bless us all.

my salutations to the Guru Paramparā,

सद्योजातशङ्कराश्रमः

Camp - Goa

26th June 2007.

DEVĪ GĪTĀ

A Complete Translation rendered in English Verse
Archanā Savnāl

DEVĪ GĪTĀ

Sanskrit - English

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॥ अर्पणम् ॥

दीक्षादायकदेशिकं परतरं गीताऽयने सर्वथा ।
 श्रीदेवीभुवनेश्वरीपरिमलं वेदादिशास्त्रान्वितम् ।
 यं नत्वास्वयमेवहिश्रुतिमयी तुष्टाऽत्र सा निर्भरम् ।
 सद्योजातगुरुं नमामि सततं श्रीमत्परिज्ञानजम् ॥
 आसक्ताश्रयशङ्कराश्रमगुरुं वन्दे स्वमन्त्रात्मकम् ॥

To the One who bestows initiation into spiritual practices, to the One who is superior to the very best, to the One who is the guide in all respects when traversing the path laid down by the Gītā,

To the One who is endowed with the wisdom of the Vedas, the shāstras and other spiritual texts and therefore fragrant with the essence of the Auspicious Goddess Bhuvaneshvarī,

Upon bowing down before Whom, the Auspicious Devī Herself is made exceedingly content and satisfied since She is also of the nature of the Vedas,

To my Guru Shrī Sadyojāta Shankarāshrama, the Shishya of Shrīmat Parijnānāshrama, I bow down reverentially at all times.

To my Guru Shrī Sadyojāta Shankarāshrama, the refuge of the devoted, to the One Who is the nature of my own Mantra, my own Mantra incarnate; I pay my obeisance with utmost respect.

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My shāstāng praṇāms to

- *The Lord Bhavānīshankara and to our Guru Paramparā... the sustaining force of our entire Samāja.*
- *Swāmī Ishwarānanda Giriḷ Mahārāja, Samvit Sādhanāyana, Mt. Ābu, Whose 'Gītōpāsānā.' provided tremendous inspiration and Whose translations of the Devī Gītā and the Shiva Gītā in Hindi were a comprehensive source of reference.*
- *Parama Pūjya Swāmīḷ, Shrīmad Sadyojāta Shankarāshrama, my Guru, to Whom I owe everything and am indebted to forever. Nothing I do could ever come close to what I receive.*

My grateful thanks to:

- *Shrī Vithal Rājagopal Bhat for going through the works to ensure that they have been faithfully translated.*
- *My father, Shrī Krishnānand Chandāvarkar, who painstakingly compared the Bhagavad Gītā to Ādi Shankarāchārya's and Madhusūdana Saraswatī's commentaries to ensure accuracy.*
- *My mother, Smt Shailajā Chandāvarkar, for her love and encouragement.*
- *My mother-in-law Smt. Sushīla Savnal and my family, friends.*
- *My dear friends Smt Asmitā Mayur Mehtā, Smt. Sheelā Kalāwar, Kum. Sujātā Haldipur and my husband Shrī Amarnāth Savnal who edited the works down to the tiniest detail.*
- *Shrī Prabhākar Wairkar for the cover designs.*
- *Shrī Prabhākar Bhātkhande for giving me an insight into Sanskrit prosody and encouraging me to try my hand at Sanskrit verse.*
- *Shrī Menon Nārāyanan, Shrī P. S. Venugopāl, Shrī Vināyak Angre, Shrī Cyprian Vāz and the team at Surekhā Press.*
- *And last but not the least, my two girls, Vaidehī and Ketakī for their unflinching support.*

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- *C Mackenzie Brown's commentary on -The Devī Gītā, the Song of the Goddess, Shrī Satguru Publications.*

Preface

॥ श्री गुरुभ्यो नमः ॥ ॥ श्री भवानीशङ्कराय नमः ॥

The “Guru Gītāmṛta – Gleanings from the Guru Gītā” by Shrī V. Rajgopal Bhat was first published by the Shrī Chitrāpur Math in September 1969, on the occasion of the Punyatīthi of HH Shrīmat Ānandāshrama Swāmijī. It was reprinted in February 1998, in commemoration of the first Ordination Day of Pūjya Shrīmat Sadyojata Shankarāshrama Swāmijī.

This new reprint has been timed for release on the occasion of Gurupūṛṇimā 2007, along with a rich collection of other Gītās – The Bhagavad Gītā, Devī Gītā and Shiva Gītā, rendered in English verse by Smt. Archanā Savnāl.

The inspiration for publishing ‘The Gītā Series’ has come from Pūjya Swāmijī, who felt that it should be available readily to every serious Sādhaka. We are indebted to Him for His blessings, guidance, and suggestions.

The publications committee thanks Shrī V. Rajgopal Bhat for his help in bringing out the reprint of the Guru Gītāmṛta.

Smt Archanā Savnāl’s devotion, inborn talent and creativity, irrepressible zeal, hard work, and perseverance have resulted in the trilogy of the Bhagavad, Devī and the Shiva Gītās in this collection. We thank her for all her efforts.

Shrī Prabhakar Wairkar’s artistic cover design has given an exclusive look to this Collection. We thank him for his help.

We thank Shrī Durgesh S. Chandāvarkar for his generous sponsorship of the Bhagavad Gītā translation, and the young and enthusiastic ‘Australian Sabha of Chitrāpur Sāraswats’ for their financial support to the Devī Gītā and Shiva Gītā. We also thank the sponsor for the Guru Gītāmṛta, who wishes to remain anonymous.

A number of people assisted Smt. Savnāl in bringing this collection to fruition and she has thanked them in her acknowledgement. The publications committee thanks all of them too.

As we approach the Tercentennial Year, and on the August occasion of Gurupūṛṇimā 2007, the Publications Committee of the Shrī Chitrāpur Math is happy to present this offering at the lotus feet of Lord Bhavānīshankar, the Guruparamparā and our beloved Gurudeva, His Holiness Shrīmat Sadyojāta Shankarāshrama Swāmijī.

जय गुरुदेव ।

Dr. P. S. Māvinkurve

For the Publications Committee, Shrī Chitrāpur Math

29th July 2007 (सर्वाजित संवत्सर, आषाढपूर्णिमा शके १९२९, मल्लापुरः)

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श्री चित्रापुर मठः श्रीवल्ली

॥ प्रार्थना ॥

॥ ॐ ॥

दक्षिणास्यसमारम्भा शङ्कराचार्यमध्यमा ।
अस्मदाचार्यपर्यन्ता स्मर्या गुरुपरम्परा ॥

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

परिज्ञानाश्रम श्री गुरु शङ्कर परिज्ञानाश्रम शङ्कर सद्गुरु ।
केशव वामन कृष्ण पाण्डुरङ्ग आनन्द परिज्ञान गुरु ।
सद्योजात शङ्कर सद्गुरु ॥

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ॥

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

नन्दन्तु साधकाः सर्वे विनश्यन्तु विदूषकाः ।
अवस्था शाम्भवी मेऽस्तु प्रसन्नोऽस्तु गुरुः सदा ॥

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ॥

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

॥ ह्रीं ॥

विनियोगः

ॐ अस्य श्रीदेवीगीता-मालामन्त्रस्य
 भगवान् वेदव्यास ऋषिः। अनुष्टुप् छन्दः।
 संवित्स्वरूपिणी श्रीभुवनेश्वरी देवता। ह्रीं बीजं।
 श्री जगदम्बा-प्रीत्यर्थे पाठे विनियोगः।

अथ करन्यासः

हां अङ्गुष्ठाभ्यां नमः। ह्रीं तर्जनीभ्यां नमः। हूं मध्यमाभ्यां नमः।
 ह्रैं अनामिकाभ्यां नमः। ह्रौं कनिष्ठिकाभ्यां नमः।
 हः करतलकरपृष्ठाभ्यां नमः।

अथ हृदयादिन्यासः

हां हृदयाय नमः। ह्रीं शिरसे स्वाहा। हूं शिखायै वषट्।
 ह्रैं कवचाय हुं। ह्रौं नेत्रत्रयाय वौषट्। हः अस्त्राय फट्।

अथ ध्यानम्

सुधाकूपारान्तस्त्रिदशतरुवाटीविलसिते
 मणिद्वीपे चिन्तामणिमयगृहे चित्ररुचिरे।
 विराजन्तीमम्बां परशिवहृदि स्मेरवदनां
 नरो ध्यात्वा भोगं भजति खलु मोक्षं च लभते ॥

ॐ सर्व चैतन्यरूपां ताम् आद्यां देवीं च धीमहि।
 बुद्धिं या नः प्रचोदयात् ॥

देवीगीता

अथ प्रथमोऽध्यायः

जनमेजय उवाच ।

धराधराधीशमौलावाविरासीत्परं महः ।

यदुक्तं भवता पूर्वं विस्तरात्तद्वदस्व मे ॥ १ ॥

को विरज्येत मतिमान्पिबञ्छक्तिकथामृतम् ।

सुधां तु पिबतां मृत्युः स नैतच्छृण्वतो भवेत् ॥ २ ॥

व्यास उवाच ।

धन्योऽसि कृतकृत्योऽसि शिक्षितोऽसि महात्मभिः ।

भाग्यवानसि यद्देव्यां निर्व्याजा भक्तिरस्ति ते ॥ ३ ॥

शृणु राजन्पुरा वृत्तं सतीदेहेऽग्निभर्जिते ।

भ्रान्तः शिवस्तु बभ्राम क्वचिद्देशे स्थिरोऽभवत् ॥ ४ ॥

प्रपञ्चभानरहितः समाधिगतमानसः ।

ध्यायन्देवीस्वरूपं तु कालं निन्ये स आत्मवान् ॥ ५ ॥

First Discourse

The Manifestation of the Goddess

Janamejaya said:

1. You had told me of this earlier,
Of a Supreme Light that did manifest.
Please tell me in detail of that light
Which appeared on the Mountain Lord's crest.
2. What wise man could ever tire of
Drinking the Goddess' tale so sweet!
Death could come to the one drunk on nectar,
But not to the one who has heard of Her feat!

Vyāsa said:

3. By the great souls have you been taught!
Blessed are you and fulfilled too!
You are truly fortunate to possess,
Devotion to the Goddess so true!
4. Listen, O King, to this ancient tale-
When Sati's body was by flames razed,
In some place did Shiva motionless stand,
After wandering around so dazed.
5. Unaware of the world around,
His mind to Samādhi* did He lend,
Meditating on the Goddess' true form,
Thus His time, He did spend.

* *Samādhi- Total absorption in the Self*

सौभाग्यरहितं जातं त्रैलोक्यं सचराचरम् ।
शक्तिहीनं जगत्सर्वं साब्धिद्वीपं सपर्वतम् ॥ ६ ॥

आनन्दः शुष्कतां यातः सर्वेषां हृदयान्तरे ।
उदासीनाः सर्वलोकाश्चिन्ताजर्जरचेतसः ॥ ७ ॥

सदा दुःखोदधौ मग्रा रोगग्रस्तास्तदाऽभवन् ।
ग्रहाणां देवतानां च वैपरीत्येन वर्तनम् ॥ ८ ॥

अधिभूताधिदैवानां सत्यभावानृपाऽभवन् ।
अथाऽस्मिन्नेव काले तु तारकाख्यो महासुरः ॥ ९ ॥

ब्रह्मदत्तवरो दैत्योऽभवत्त्रैलोक्यनायकः ।
शिवौरसस्तु यः पुत्रः स ते हन्ता भविष्यति ॥ १० ॥

इति कल्पितमृत्युः स देवदेवैर्महासुरः ।
शिवौरससुताभावाज्जगर्ज च ननन्द च ॥ ११ ॥

-
6. The animate and the inanimate,
Lost their charisma as did the worlds three,
The whole world, its oceans, isles and mounts
Became bereft of all energy.

 7. Joy in every person's heart
Shriveled and dried up completely,
All the people were dejected,
Their minds wasted away with worry.

 8. Thus ever immersed in the ocean of misery,
By disease were they completely wrought,
The planets moved in opposite directions,
The gods' fortunes were to decline brought.

 9. The absence of Satī caused the kings to lose
Material and spiritual wealth.
And it was at such a time that a great demon
Called Tāraka, made his presence felt.

 10. This demon became the lord of the three worlds,
Having from Brahmā this boon sought-
"You will be killed by that legitimate son
Who by Shiva alone has been begot!"

 11. With his death thus set by Brahmā,
The great demon then roared in joy,
For he well knew that there existed not
Shiva's very own rightful boy.
-

तेन चोपद्रुताः सर्वे स्वस्थानात्प्रच्युताः सुराः ।
शिवौरससुताभावाच्चिन्तामापुर्दुरत्ययाम् ॥ १२ ॥

नाङ्गना शङ्करस्यास्ति कथं तत्सुतसम्भवः ।
अस्माकं भाग्यहीनानां कथं कार्यं भविष्यति ॥ १३ ॥

इति चिन्तातुराः सर्वे जग्मुर्वेकुण्ठमण्डले ।
शशंसुर्हरिमेकान्ते स चोपायं जगाद ह ॥ १४ ॥

कुतश्चिन्तातुराः सर्वे कामकल्पद्रुमा शिवा ।
जागर्ति भुवनेशानी मणिद्वीपाधिवासिनी ॥ १५ ॥

अस्माकमनयादेव तदुपेक्षाऽस्ति नान्यथा ।
शिक्षैवेयं जगन्मात्रा कृताऽस्मच्छिक्षणाय च ॥ १६ ॥

लालने ताडने मातुर्नाकारुण्यं यथाऽर्भके ।
तद्वदेव जगन्मातुर्नियन्त्रा गुणदोषयोः ॥ १७ ॥

12. Then were all the gods attacked
And from their homes driven away.
And in the absence of Shiva's heir,
Lived under worry's relentless sway.
13. Shiva has no wife, they thought,
Then how can a son ever be born?
How can our work be accomplished when
Our fortunes from us have been shorn?
14. Besotted thus with anxiety,
They all went to Vishṇu's abode,
Having sought His guidance privately,
He then, to them, the right path showed.

(Vishṇu said:)

15. Why are all of you anxious so?
The Goddess is a wish-fulfilling tree!
On the jewelled isle, the World-Goddess dwells,
Awake and attentive is She!
16. Her disregard is for no other reason
But that our conduct has not been good.
Such punishment by the Mother of the world
Is so that we may learn what we should.
17. When indulging or punishing her child,
Just as a mother's compassion stays,
Kind too the Mother of the World remains
When to virtue and vice, notice She pays.
-

अपराधो भवत्येव तनयस्य पदे पदे ।
कोऽपरः सहते लोके केवलं मातरं विना ॥१८ ॥

तस्माद्द्यूयं पराम्बां तां शरणं यात मा चिरम् ।
निर्व्याजया चित्तवृत्त्या सा वः कार्यं विधास्यति ॥ १९ ॥

इत्यादिश्य सुरान्सर्वान्महाविष्णुः स्वजायया ।
संयुतो निर्जगामाऽऽशु देवैः सह सुराधिपः ॥ २० ॥

आजगाम महाशैलं हिमवन्तं नगाधिपम् ।
अभवंश्च सुराः सर्वे पुरश्चरणकर्मिणः ॥ २१ ॥

अम्बायज्ञविधानज्ञा अम्बायज्ञं च चक्रिरे ।
तृतीयादिब्रतान्याशु चक्रुः सर्वे सुरा नृप ॥ २२ ॥

केचित्समाधिनिष्णाताः केचिन्नामपरायणाः ।
केचित्सूक्तपराः केचिन्नामपारायणोत्सुकाः ॥ २३ ॥

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18. With every step a child takes,
Several errors he does commit.
Who else is there in this world,
But the mother who can tolerate it?

 19. Therefore take refuge in the Supreme Mother,
Go to Her with immediate speed!
Go with your minds full of sincerity,
And She will grant you whatever you need.

 20. Having thus directed all the gods,
Along with His wife the Great Viṣṇu,
Set forth at once as Lord of the gods,
Accompanied by all the gods too.

 21. He came to the Lord of the Mountains,
To Himālaya, to this crag so immense!
And there all the gods at his feet,
Their acts of worship, did commence.

 22. Well versed with the Mother's ceremonial rites,
The Yajna for the Mother did they do,
The third-day rites and other ceremonies,
O King, they hastened to perform too.

 23. Some in meditation were immersed,
Some on Her name, minds they lent,
Some focused on reciting Her hymns while
Others, in reciting Her name were intent.
-

मन्त्रपारायणपराः केचित्कृच्छ्रादिकारिणः ।
अन्तर्यागपराः केचित्केचिन्त्यासपरायणाः ॥ २४ ॥

हल्लेखया पराशक्तेः पूजां चक्रुरतन्द्रिताः ।
इत्येवं बहुवर्षाणि कालोऽगाज्जनमेजय ॥ २५ ॥

अकस्माच्चैत्रमासीयनवम्यां च भृगोर्दिने ।
प्रादुर्बभूव पुरतस्तन्महः श्रुतिबोधितम् ॥ २६ ॥

चतुर्दिक्षु चतुर्वेदैर्मूर्तिमद्भिरभिष्टुतम् ।
कोटिसूर्यप्रतीकाशं चन्द्रकोटिसुशीतलम् ॥ २७ ॥

विद्युत्कोटिसमानाभमरुणं तत्परं महः ।
नैव चोर्ध्वं न तिर्यक्च न मध्ये परिजग्रभत् ॥ २८ ॥

आद्यन्तरहितं तत्तु न हस्ताद्यङ्गसंयुतम् ।
न च स्त्रीरूपमथवा न पुंरूपमथोभयम् ॥ २९ ॥

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24. Some were committed to chanting mantras,
Some practiced rigorous austerities,
Some were focused on mental sacrifices,
And others placed powers in their bodies.
25. With the mantra Hrillekhā of the Supreme Power,
They worshipped Her tirelessly,
O Janamejaya, in this manner thus,
Did the years pass by, oh so many!
26. In the bright fortnight of the Chaitra-month
On the ninth day, a Friday, out of the blue,
A brilliant light appeared before the gods,
Which is revealed in the Vedas true.
27. By the four Vedas incarnate on all four sides,
This light was extolled and praised!
Though cool and soothing like crores of moons,
Like crores of suns, this light blazed!
28. Flashing like crores of streaks of lightning,
Tinged with red was this supreme light!
Neither above, across nor in the middle bound,
This light shone forth blazing bright!
29. It did not have a beginning or an end,
No hands, other limbs or body,
It was not a woman's form or a man's,
Nor a combination of the two did it be.
-

दीप्त्या पिधानं नेत्राणां तेषामासीन्महीपते ।
पुनश्च धैर्यमालम्ब्य यावत्ते ददृशुः सुराः ॥ ३० ॥

तावत्तदेव स्त्रीरूपेणाऽभाद्विव्यं मनोहरम् ।
अतीव रमणीयाङ्गी कुमारीं नवयौवनाम् ॥ ३१ ॥

उद्यत्पीनकुचद्वन्द्वनिन्दिताम्भोजकुङ्मलाम् ।
रणत्किङ्किणिकाजालसिञ्जन्मञ्जीरमेखलाम् ॥ ३२ ॥

कनकाङ्गदकेयूरग्रैवेयकविभूषिताम् ।
अनर्घ्यमणिसम्भिन्नगलबन्धविराजिताम् ॥ ३३ ॥

तनुकेतकसंराजनीलभ्रमरकुन्तलाम् ।
नितम्बबिम्बसुभगां रोमराजिविराजिताम् ॥ ३४ ॥

कर्पूरशकलोन्मिश्रताम्बूलपूरिताननाम् ।
कनत्कनकताटङ्कविटङ्कवदनाम्बुजाम् ॥ ३५ ॥

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30. O King, that brilliant light that shone,
Caused the gods to shut their eyes in fright,
But regaining their courage once again,
The gods then beheld this wondrous sight...
31. In that instant, the light then took
A woman's form attractive and divine!
A maiden of such youthful charm,
Beautiful in form and magnificent in line!
32. Her full and upraised breasts,
The buds of a lotus would be disgraced!
Her girdle and anklets jingled melodiously
With the bell-clusters on them placed.
33. With bracelets and armlets made of gold,
With gold necklaces, adorned was She!
A choker glittered on her throat,
Studded with gems, that precious be!
34. Her locks of hair shimmered like black bees
Which on delicate Ketakī blooms dance.
Her hips and the line of hair over Her navel,
They, the Mother's form, did enhance.
35. Tāmbūl mixed with camphor bits,
The Goddess in Her mouth did hold!
Adorning that lovely lotus-face,
Were ear-rings which were made of gold.
-

अष्टमीचन्द्रबिम्बाभललाटामायतभ्रुवम् ।
रक्तारविन्दनयनामुन्नसां मधुराधराम् ॥ ३६ ॥

कुन्दकुड्मलदन्ताग्रां मुक्ताहारविराजिताम् ।
रत्नसम्भिन्नमुकुटां चन्द्ररेखावतंसिनीम् ॥ ३७ ॥

मल्लिकामालतीमालाकेशपाशविराजिताम् ।
काश्मीरबिन्दुनिटिलां नेत्रत्रयविलासिनीम् ॥ ३८ ॥

पाशाङ्कुशवराभीतिचतुर्बाहुं त्रिलोचनाम् ।
रक्तवस्त्रपरीधानां दाडिमीकुसुमप्रभाम् ॥ ३९ ॥

सर्वशृङ्गारवेषाढ्यां सर्वदेवनमस्कृताम् ।
सर्वाशापूरिकां सर्वमातरं सर्वमोहिनीम् ॥ ४० ॥

प्रसादसुमुखीमम्बां मन्दस्मितमुखाम्बुजाम् ।
अव्याजकरुणामूर्तिं ददृशुः पुरतः सुराः ॥ ४१ ॥

36. The bright fortnight's eighth-day crescent moon,
Just above Her long eyebrows did pose!
Her eyes were like petals of a red lotus,
Her lips, sweet; dignified, Her nose!
37. Resplendent on Her neck was a string of pearls,
Like jasmine buds, Her teeth so white!
A crown studded with various gems,
And the moon as crest jewel, shone so bright!
38. Garlands of Mallikā and Mālati
Gloriously bound Her hair!
Her three eyes shone in a playful mood,
A saffron dot decked Her forehead fair!
39. Three-eyed and in Her four hands-
Gestures dispelling fear and granting boons,
A noose and a goad; and dressed in red,
Her body, lustrous like pomegranate blooms!
40. Worshipped was She by all the gods
Adorned as She was so richly,
The satisfier of all desires,
Mother and Deluder of all is She!
41. A tender smile adorned that lotus mouth,
Benign and lovely was the Mother's face!
All the gods beheld before them,
A picture of true compassionate grace.
-

दृष्ट्वा तां करुणामूर्तिं प्रणेमुः सकलाः सुराः ।
वक्तुं नाशकृवन्किञ्चिद्वाष्पसंरुद्धनिःस्वनाः ॥ ४२ ॥

कथञ्चित्स्थैर्यमालम्ब्य भक्त्या चानतकन्धराः ।
प्रेमाश्रुपूर्णनयनास्तुष्टुवुर्जगदम्बिकाम् ॥ ४३ ॥

देवा ऊचुः ।

नमो देव्यै महादेव्यै शिवायै सततं नमः ।
नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥ ४४ ॥

तामग्रिवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम् ।
दुर्गा देवीं शरणमहं प्रपद्ये सुतरसि तरसे नमः ॥ ४५ ॥

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।
सा नो मन्त्रेषमूर्जं दुहाना धेनुर्वागस्मानुपसुष्टुतैतु ॥ ४६ ॥

कालरात्रीं ब्रह्मस्तुतां वैष्णवीं स्कन्दमातरम् ।
सरस्वतीमदितिं दक्षदुहितरं नमामः पावनां शिवाम् ॥ ४७ ॥

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42. Seeing that form filled with compassion,
All the gods, they bowed down low,
Choked with emotion, unable to speak,
In silence alone did their tears flow.
43. Having somehow controlled themselves,
Their necks bent in devotion,
Eyes filled with tears of love, then they
Indulged in the World-Mother's glorification.

The gods said:

44. Salutations to the Goddess, the Great Goddess!
To the Propitious One, our eternal salutation!
With enjoined palms, we bow before Her,
Salutations to Nature, to the Auspicious One!
45. To the Fire-coloured One who bestows fruit,
With Her austerity, Who blazes like the sun!
I take refuge in the Goddess Durgā,
To the Raft of swift crossing, salutation!
46. The gods created the Goddess Speech,
Whom all creatures use, so She is pleased with us.
She is the cow yielding nourishment and strength,
She is extolled! May She come to us!
47. To Kālaratrī praised by Brahmā,
To the Mother of Skanda, to Vaishṇavī,
To the daughter of Daksha, we do bow,
To the purifying Shivā, Saraswatī and Aditi!
-

महालक्ष्म्यै च विद्महे सर्वशक्त्यै च धीमहि ।
तन्नो देवी प्रचोदयात् ॥ ४८ ॥

नमो विराट्स्वरूपिण्यै नमः सूत्रात्ममूर्तये ।
नमोऽव्याकृतरूपिण्यै नमः श्रीब्रह्ममूर्तये ॥ ४९ ॥

यदज्ञानाज्जगद्भाति रज्जुसर्पस्रगादिवत् ।
यज्ज्ञानाल्लयमाप्नोति नुमस्तां भुवनेश्वरीम् ॥ ५० ॥

नुमस्तत्पदलक्ष्यार्थां चिदेकरसरूपिणीम् ।
अखण्डानन्दरूपां तां वेदतात्पर्यभूमिकाम् ॥ ५१ ॥

पञ्चकोशातिरिक्तां तामवस्थात्रयसाक्षिणीम् ।
पुनस्त्वम्पदलक्ष्यार्थां प्रत्यगात्मस्वरूपिणीम् ॥ ५२ ॥

नमः प्रणवरूपायै नमो ह्रीङ्कारमूर्तये ।
नानामन्त्रात्मिकायै ते करुणायै नमो नमः ॥ ५३ ॥

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48. We know You to be Mahālakshmī,
As the Power of all do we meditate on You!
We call upon that Goddess to inspire us,
For progress in our wisdom and meditation too.
49. Salutations to the One with the Gross Cosmic form!
To the Subtle Soul that threads all, our salutation!
Salutations to the Unmanifest of form !
Salutations to the embodiment of Shrī Brahman!
50. Ignorance of Her causes delusion.
The world sees a rope as a snake, wreath or a thing akin,
With knowledge of Her, She dissolves all in Herself,
We glorify Bhuvaneshvarī, the Universe's Sovereign!
51. We bow to that Essence of Consciousness,
Signified by the Word 'Tat'- to that One!
To the One who is Total Undivided Bliss,
Whom the Vedas describe as one's sole ambition.
52. We bow to the One beyond the Five Sheaths,
To the One who is Witness to the states three!
To the One who is the individual soul,
Signified by the word 'Tvam' is She!
53. Salutations to Her in the form of Om,
As the form of Hrīnkāra, salutation!
To the One who is composed of several mantras,
Hail, hail to the Compassionate One!
-

इति स्तुता तदा देवैर्मणिद्वीपाधिवासिनी ।
 प्राह वाचा मधुरया मत्तकोकिलनिःस्वना ॥ ५४ ॥

श्रीदेव्युवाच ।

वदन्तु विबुधाः कार्यं यदर्थमिह सङ्गताः ।
 वरदाहं सदा भक्तकामकल्पद्रुमाऽस्मि च ॥ ५५ ॥

तिष्ठन्त्यां मयि का चिन्ता युष्माकं भक्तिशालिनाम् ।
 समुद्धरामि मद्भक्तान्दुःखसंसारसागरात् ॥ ५६ ॥

इति प्रतिज्ञां मे सत्यां जानीथ विबुधोत्तमाः ।
 इति प्रेमाकुलां वाणीं श्रुत्वा सन्तुष्टमानसाः ॥ ५७ ॥

निर्भया निर्जरा राजन्नूचुर्दुःखं स्वकीयकम् ।

देवा ऊचुः ।

नाऽज्ञातं किञ्चदप्यत्र भवत्याऽस्ति जगत्त्रये ॥ ५८ ॥

54. Thus eulogized and praised by the gods,
Then She who lives on the jewelled atoll,
Spoke with words that were so sweet,
Her voice resembling a joyous cuckoo's call.

The Goddess said:

55. "Speak, wise ones! Explain yourselves!
Why are all of you gathered here?
Eternally am I the wish fulfilling tree!
To My devotees, their desire, I do confer.

56. As long as I am here for you,
Why do you, who are devout, so worry?
From this troubled ocean of Samsāra,
All My devotees do I set free.

57. Know My words to be sincere!
You, who among the wise, are best!"
Hearing thus those love filled words,
The gods' minds were put to rest.

58. O King, then those immortals,
Spoke of their suffering without fear,

The gods said,

There is nothing that by You is not known
Nothing in the three worlds here,

सर्वज्ञया सर्वसाक्षिरूपिण्या परमेश्वरि ।
तारकेणाऽसुरेन्द्रेण पीडिताः स्मो दिवानिशम् ॥ ५९ ॥

शिवाङ्गजाद्वधस्तस्य निर्मितो ब्रह्मणा शिवे ।
शिवाङ्गना तु नैवास्ति जानासि त्वं महेश्वरि ॥ ६० ॥

सर्वज्ञपुरतः किं वा वक्तव्यं पामरैर्जनैः ।
एतदुद्देशतः प्रोक्तमपरं तर्कयाम्बिके ॥ ६१ ॥

सर्वदा चरणाम्भोजे भक्तिः स्यात्तव निश्चला ।
प्रार्थनीयमिदं मुख्यमपरं देहहेतवे ॥ ६२ ॥

इति तेषां वचः श्रुत्वा प्रोवाच परमेश्वरी ।
मम शक्तिस्तु या गौरी भविष्यति हिमालये ॥ ६३ ॥

शिवाय सा प्रदेया स्यात्सा वः कार्यं विधास्यति ।
भक्तिर्मच्चरणाम्भोजे भूयाद्युष्माकमादरात् ॥ ६४ ॥

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59. By You who are the knower of all,
By the Witness of all, O Supreme Sovereign!
By Tāraka, the Lord of all the demons,
Night and day are we caused pain.
60. His death has been arranged by Brahmā,
At the hands of Shiva's son, O Auspicious One.
And You know fully well, O Maheshvarī,
That Shiva does not have a companion.
61. To the One who knows everything,
What can ignorant people say?
This just indicates our situation,
The rest has to be inferred, O Ambike!
62. Always unflinching and swerving not,
Such may, at Your lotus feet, be our devotion.
This is our most principal wish.
That You assume a body, is the other one.
63. Having thus heard what they had to say,
Did respond to them, Parameshvarī,
"To Himālaya will soon be born,
My potent form called Gaurī.
64. She will be given in marriage to Shiva,
And will provide you with what you deserve,
And you will be devoted to My lotus feet,
Because of your regard and desire to serve.
-

हिमालयो हि मनसा मामुपास्तेऽतिभक्तितः ।
ततस्तस्य गृहे जन्म मम प्रियकरं मतम् ॥ ६५ ॥

व्यास उवाच ।

हिमालयोऽपि तच्छ्रुत्वाऽत्यनुग्रहकरं वचः ।
बाष्पैः संरुद्धकण्ठाक्षो महाराज्ञीं वचोऽब्रवीत् ॥ ६६ ॥

हिमालय उवाच ।

महत्तरं तं कुरुषे यस्यानुग्रहमिच्छसि ।
नोचेत्क्राहं जडः स्थाणुः क्र त्वं सच्चित्स्वरूपिणी ॥ ६७ ॥

असम्भाव्यं जन्मशतैस्त्वत्पितृत्वं ममाऽनघे ।
अश्वमेधादिपुण्यैर्वा पुण्यैर्वा तत्समाधिजैः ॥ ६८ ॥

अद्य प्रपञ्चे कीर्तिः स्याज्जगन्माता सुताऽभवत् ।
अहो हिमालयस्यास्य धन्योऽसौ भाग्यवानिति ॥ ६९ ॥

यस्यास्तु जठरे सन्ति ब्रह्माण्डानां च कोटयः ।
सैव यस्य सुता जाता को वा स्यात्तत्समो भुवि ॥ ७० ॥

65. Himālaya with complete devotion,
Worships Me in his heart so intently.
Therefore it gives Me pleasure to think
That My birth in his own home will be.

Vyāsa said:

66. Those words bestowing such tremendous grace,
Himālaya, which when he did hear,
Spoke these words to the Great Sovereign Queen,
His throat and eyes choked with many a tear.

Himālaya said:

67. On the one You wish to shower Your grace,
You do make him greater by far!
For who am I so dull and still as
Compared to Pure Consciousness that You are?
68. To be Your father after hundreds of births
Without grace is impossible, O Faultless One!
Even with merits from horse sacrifices,
From other penances or meditations done!
69. 'The World-Mother as Daughter to Himālaya is born!'
Now in this world my fame shall spread.
How wonderful! How amazing it is!
How fortunate is he! How privileged!
70. In Whose womb universes lie,
They number crores, there is no dearth!
That She Herself should be his Daughter
Could anyone be his match on earth?
-

न जानेऽस्मत्पितृणां किं स्थानं स्यान्निर्मितं परम् ।
एतादृशानां वासाय येषां वंशेऽस्ति मादृशः ॥ ७१ ॥

इदं यथा च दत्तं मे कृपया प्रेमपूर्णया ।
सर्ववेदान्तसिद्धं च त्वद्रूपं ब्रूहि मे तथा ॥ ७२ ॥

योगं च भक्तिसहितं ज्ञानं च श्रुतिसम्मतम् ।
वदस्व परमेशानि त्वमेवाहं यतो भवेः ॥ ७३ ॥

व्यास उवाच ।

इति तस्य वचः श्रुत्वा प्रसन्नमुखपङ्कजा ।
वक्तुमारभताऽम्बा सा रहस्यं श्रुतिगूहितम् ॥ ७४ ॥

इति देवीगीतायां प्रथमोऽध्यायः

71. In whose family exists a person as I,
(Who is so fortunate and privileged as well),
I cannot even imagine those heavenly realms
Created for my ancestors to dwell!
72. So filled with love and with such compassion,
When this thus has been given to me,
Then please tell me of Your nature true,
Which the goal of all Vedānta be.
73. Of Yoga and wisdom combined with devotion
Approved of in the scriptures, tell me too,
O Supreme Ruler, please do tell,
How I may eventually become You.

Vyāsa said:

74. Having thus heard the words he spoke,
The Lotus-faced-One was made pleased,
And She began to reveal the secrets
Which in the scriptures are concealed.

Thus ends the first discourse of the Devī-Gītā

अथ द्वितीयोऽध्यायः

श्रीदेव्युवाच ।

शृण्वन्तु निर्जराः सर्वे व्याहरन्त्या वचो मम ।
यस्य श्रवणमात्रेण मद्रूपत्वं प्रपद्यते ॥ १ ॥

अहमेवाऽऽस पूर्वं तु नान्यत्किञ्चिन्नगाधिप ।
तदात्मरूपं चित्संवित्परब्रह्मैकनामकम् ॥ २ ॥

अप्रतर्क्यमनिर्देश्यमनौपम्यमनामयम् ।
तस्य काचित्स्वतः सिद्धा शक्तिर्मायेति विश्रुता ॥ ३ ॥

न सती सा नाऽसती सा नोभयात्मा विरोधतः ।
एतद्विलक्षणा काचिद्वस्तुभूताऽस्ति सर्वदा ॥ ४ ॥

पावकस्योष्णतेवेयमुष्णांशोरिव दीधितिः ।
चन्द्रस्य चन्द्रिकेवेयं ममेयं सहजा ध्रुवा ॥ ५ ॥

Second Discourse

The Goddess as the Primeval Cause & Effect

The Goddess said:

1. To these words of Mine that are being said,
O all you gods, do pay heed!
By the hearing of these words alone,
Does one attain My form indeed.

 2. In the beginning, I alone did exist
And no other, O Mountain Sovereign!
My true Self is called Pure Existence,
Consciousness and the Brahman Supreme!

 3. Beyond reason, It is Indescribable,
Incomparable, without fault It lies!
From out of Itself, a certain Power
Renowned as Māyā did materialize.

 4. Not Real and not Unreal,
Nor both, since they are contrary!
She has existed, without any characteristics,
As an indescribable entity eternally.

 5. Just as heat is natural to Fire,
And brilliance is innate to the Sun,
As cool light is native to the Moon,
To Me is firmly natural, this One.
-

तस्यां कर्माणि जीवानां जीवाः कालाश्च सञ्चरे ।
अभेदेन विलीनाः स्युः सुषुप्तौ व्यवहारवत् ॥ ६ ॥

स्वशक्तेश्च समायोगादहं बीजात्मतां गता ।
स्वाधारावरणात्तस्या दोषत्वं च समागतम् ॥ ७ ॥

चैतन्यस्य समायोगान्निमित्तत्वं च कथ्यते ।
प्रपञ्चपरिणामाच्च समवायित्वमुच्यते ॥ ८ ॥

केचित्तां तप इत्याहुस्तमः केचिज्जडं परे ।
ज्ञानं मायां प्रधानं च प्रकृतिं शक्तिमप्यजाम् ॥ ९ ॥

विमर्श इति तां प्राहुः शैवशास्त्रविशारदाः ।
अविद्यामितरे प्राहुर्वेदतत्त्वार्थचिन्तकाः ॥ १० ॥

एवं नानाविधानि स्युर्नामानि निगमादिषु ।
तस्या जडत्वं दृश्यत्वाज्ज्ञाननाशात्ततोऽसती ॥ ११ ॥

-
6. Just as worldly concerns dissolve in deep sleep,
In due course every individual soul's action,
The souls themselves and so also time,
Dissolve in Her without distinction.

 7. With My Inherent Power's union with Me,
I become the Cosmic Seed,
From covering Me, the basis of that power,
Her 'defects' are encountered indeed.

 8. With Her union with Pure Consciousness,
She is said to be the instrument of creation.
And She is said to be the material cause too,
For the universe is Her own manifestation.

 9. Some call Her austerity; some, darkness,
Others call Her inertness; and some, wisdom.
Illusion, Cosmic Seed, known by several names,
As also Nature, Energy and the Unborn One.

 10. She is called 'Vimarsha'-the reasoning power,
By those who have in Shaiva-texts, proficiency.
And She is called 'Avidyā', ignorance,
By those who, into Vedic principles, delve deeply.

 11. Known by various names in scriptural texts,
Thus perceivable, 'real', is Her manifestation.
Yet She is also 'Asat' non-real, non-existing,
Since wisdom can cause Her dissolution.
-

चैतन्यस्य न दृश्यत्वं दृश्यत्वे जडमेव तत् ।
स्वप्रकाशं च चैतन्यं न परेण प्रकाशितम् ॥ १२ ॥

अनवस्थादोषसत्त्वान्न स्वेनाऽपि प्रकाशितम् ।
कर्मकर्त्रीविरोधः स्यात्तस्मात्तद्दीपवत्स्वयम् ॥ १३ ॥

प्रकाशमानमन्येषां भासकं विद्धि पर्वत ।
अत एव च नित्यत्वं सिद्धसंवित्तनोर्मम ॥ १४ ॥

जाग्रत्स्वप्नसुषुप्त्यादौ दृश्यस्य व्यभिचारतः ।
संविदो व्यभिचारश्च नानुभूतोऽस्ति कर्हिचित् ॥ १५ ॥

यदि तस्याऽप्यनुभवस्तर्ह्ययं येन साक्षिणा ।
अनुभूतः स एवाऽत्र शिष्टः संविद्वपुः पुरा ॥ १६ ॥

अत एव च नित्यत्वं प्रोक्तं सच्छास्त्रकोविदैः ।
आनन्दरूपता चाऽस्याः परप्रेमास्पदत्वतः ॥ १७ ॥

-
12. Consciousness cannot be perceived,
Only manifestation can be perceived thus.
Consciousness is self-radiant,
By another It is not made luminous....

 13. That situation would be fault-ridden, a myth,
Why, even Itself It does not illuminate!
Since being both, doer and object is at odds.
Consciousness is like the lamp's (self-luminous state).

 14. It illuminates what is other than Itself,
Know this, O Mountain! It shines brightly!
Thus My form as Consciousness,
Has been established as existing eternally.

 15. In wakefulness, dream and deep-sleep states
The visible world changes as though magically.
But this 'appearing and disappearing' state
Of Consciousness is never 'experienced' (by anybody).

 16. Even if Consciousness could be experienced,
Then by whom it is experienced, that Witness,
That alone would remain here as before
As Samvid, the Pure Consciousness.

 17. Eternal is Pure Consciousness,
Those versed in true shāstras do declare,
Its nature is bliss- from being the abode of
Supreme love, a love beyond compare.
-

मा न भूवं हि भूयासमिति प्रेमात्मनि स्थितम् ।
सर्वस्याऽन्यस्य मिथ्यात्वादसङ्गत्वं स्फुटं मम ॥ १८ ॥

अपरिच्छिन्नताप्येवमत एव मता मम ।
तच्च ज्ञानं नात्मधर्मो धर्मत्वे जडतात्मनः ॥ १९ ॥

ज्ञानस्य जडशेषत्वं न दृष्टं न च सम्भवि ।
चिद्धर्मत्वं तथा नास्ति चितश्चिन्न हि भिद्यते ॥ २० ॥

तस्मादात्मा ज्ञानरूपः सुखरूपश्च सर्वदा ।
सत्यः पूर्णोऽप्यसङ्गश्च द्वैतजालविवर्जितः ॥ २१ ॥

स पुनः कामकर्मादियुक्तया स्वीयमायया ।
पूर्वानुभूतसंस्कारात्कालकर्मविपाकतः ॥ २२ ॥

अविवेकाच्च तत्त्वस्य सिसृक्षावान्प्रजायते ।
अबुद्धिपूर्वः सर्गोऽयं कथितस्ते नगाधिप ॥ २३ ॥

-
18. It is from love for the Self that the feeling arises,
‘Let me not cease to be, may I eternally subsist.’
Since all else other than Me is false,
My relationship (with another) does not exist.
19. I am therefore considered to be,
A complete and undivided whole.
Consciousness is not an attribute of the Self
Since that would make an object of the Soul.
20. An object-condition of Consciousness,
Is not seen nor is it a likely state,
Since Consciousness does not have attributes,
And Consciousness from Itself is not separate.
21. Therefore always is the Self’s essence Bliss,
Consciousness also does Its essence be,
It is Real and Complete and transcends relation,
And is free from the illusion of duality.
22. The Self, however, by Its own Māyā
Yoked to desires, actions and such,
Influenced by experiences (of prior creations)
Time-matured according to Karma’s touch,
23. From the Self’s non-distinction (from Māyā),
Desirous to create, It forth does bring
This creation, which is preceded by ignorance!
Thus you have been told, O Mountain King!
-

एतद्धि यन्मया प्रोक्तं मम रूपमलौकिकम् ।
अव्याकृतं तदव्यक्तं मायाशबलमित्यपि ॥ २४ ॥

प्रोच्यते सर्वशास्त्रेषु सर्वकारणकारणम् ।
तत्त्वानामादिभूतं च सच्चिदानन्दविग्रहम् ॥ २५ ॥

सर्वकर्मघनीभूतमिच्छाज्ञानक्रियाश्रयम् ।
ह्रींकारमन्त्रवाच्यं तदादितत्त्वं तदुच्यते ॥ २६ ॥

तस्मादाकाश उत्पन्नः शब्दतन्मात्ररूपकः ।
भवेत्स्पर्शात्मको वायुस्तेजोरूपात्मकं पुनः ॥ २७ ॥

जलं रसात्मकं पश्चात्ततो गन्धात्मिका धरा ।
शब्दैकगुण आकाशो वायुः स्पर्शरवान्वितः ॥ २८ ॥

शब्दस्पर्शरूपगुणं तेज इत्युच्यते बुधैः ।
शब्दस्पर्शरूपरसैरापो वेदगुणाः स्मृताः ॥ २९ ॥

-
24. My extraordinary form described so by Me
Is Unevolved and is Unmanifest also.
It is Māyā's Power, Māyā's desire
(That brings creation to materialize so.)
25. It is said in all the scriptures that,
The Cause of every cause is This,
Of all the elements, It is the Primeval Source,
Its essence is Existence, Knowledge and Bliss.
26. Of all karma, It is the condensed form,
Of will, knowledge and action, It is the bed.
Spoken of and expressed in the mantra '*Hṛim*',
It is the Primeval Principle - so it is said.
27. Endowed with the subtle quality of sound,
From that (Primeval Principle), Ether was born,
Then arose Air and its aspect of touch,
And then Fire and its aspect of form.
28. Next arose Water characterized by taste,
Then, with the feature of smell, the Ground.
Sound is the only attribute of Ether,
Air is endowed with touch and sound.
29. Fire has qualities of sound, touch and form
Thus it is proclaimed by the ones who know,
And they say Water has these qualities,
Sound, touch, form and taste, these four.
-

शब्दस्पर्शरूपरसगन्धैः पञ्चगुणा धरा ।
तेभ्योऽभवन्महत्सूत्रं यल्लिङ्गं परिचक्षते ॥ ३० ॥

सर्वात्मकं तत्सम्प्रोक्तं सूक्ष्मदेहोऽयमात्मनः ।
अव्यक्तं कारणो देहः स चोक्तः पूर्वमेव हि ॥ ३१ ॥

यस्मिञ्जगद्धीजरूपं स्थितं लिङ्गोद्भवो यतः ।
ततः स्थूलानि भूतानि पञ्चीकरणमार्गतः ॥ ३२ ॥

पञ्चसङ्ख्यानि जायन्ते तत्प्रकारस्त्वथोच्यते ।
पूर्वोक्तानि च भूतानि प्रत्येकं विभजेद् द्विधा ॥ ३३ ॥

एकैकं भागमेकस्य चतुर्धा विभजेद्गिरे ।
स्वस्वेतरद्वितीयांशे योजनात्पञ्च पञ्च ते ॥ ३४ ॥

तत्कार्यं च विराड्देहः स्थूलदेहोऽयमात्मनः ।
पञ्चभूतस्थसत्त्वांशैः श्रोत्रादीनां समुद्भवः ॥ ३५ ॥

30. The Earth has these five qualities
Sound, touch, form, taste and also smell.
From them arose the Great Cosmic Thread
Which is called Linga (the Subtle Body) as well.
31. The Subtle Body that belongs to the Self,
It is declared that all-pervading It be.
And earlier it has been mentioned that,
The Unmanifest is the Causal Body.
32. In which the world in its seed form lies,
From that arises the Subtle Body
From that after the five-fold-grossification,
The elements that gross do be....
33. They, five in number, do arise,
That process I shall now describe to you,
Those elements mentioned earlier,
Each of them be divided in two,
34. One half of each element be made into four.
Next, by joining the undivided half of each,
With a quarter each (of the other four), O Mount,
Thus does an element its five-fold state reach.
35. The Cosmic Body, the Gross Body of the Self,
Is the consequence (of that mixture).
From the Sattva aspect of the five elements,
Arise hearing and (all the) other...
-

ज्ञानेन्द्रियाणां राजेन्द्र प्रत्येकं मिलितैस्तु तैः ।
अन्तःकरणमेकं स्याद् वृत्तिभेदाच्चतुर्विधम् ॥ ३६ ॥

यदा तु सङ्कल्पविकल्पकृत्यं
तदा भवेत्तन्मन इत्यभिख्यम् ।
स्याद् बुद्धिसञ्ज्ञं च यदा प्रवेत्ति
सुनिश्चितं संशयहीनरूपम् ॥ ३७ ॥

अनुसन्धानरूपं तच्चित्तं च परिकीर्तितम् ।
अहङ्कृत्यात्मवृत्तया तु तदहङ्कारतां गतम् ॥ ३८ ॥

तेषां रजोशैर्जातानि क्रमात्कर्मेन्द्रियाणि च ।
प्रत्येकं मिलितैस्तैस्तु प्राणो भवति पञ्चधा ॥ ३९ ॥

हृदि प्राणो गुदेऽपानो नाभिस्थस्तु समानकः ।
कण्ठदेशेऽप्युदानः स्याद्व्यानः सर्वशरीरगः ॥ ४० ॥

ज्ञानेन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च ।
प्राणादिपञ्चकं चैव धिया च सहितं मनः ॥ ४१ ॥

-
36. Organs of sense; each from a single element.
But a blend of the Sattva aspects, O King,
(Of the five elements) makes 'an internal organ,'
Though in its function, it is a fourfold thing....
37. When it wills or when it does waver,
Then 'Mana', the mind - it is known so.
It is called the 'Buddhi', intellect when
Decisively, without doubt, it does know.
38. It is called 'Chitta', recollection when
It remembers, in its aspect of memory,
And when it identifies with the sense of I,
Then 'Ahankāra', egoism, does it be,
39. From the Rājasika aspect of each element,
Arise, in order, the organs of action.
The five-fold breath is formed when
Of these aspects, there is a combination.
40. In the heart it resides as Prāṇa,
In the bowels as Apāna; in the navel, Samāna,
In the throat it resides as Udāna and
Throughout the body it moves, the Vyāna.
41. The five organs of perception and
The five organs of action,
The five breaths and also the intellect
With the mind together in combination,
-

एतत्सूक्ष्मशरीरं स्यान्मम लिङ्गं यदुच्यते ।
तत्र या प्रकृतिः प्रोक्ता सा राजन्द्विविधा स्मृता ॥ ४२ ॥

सत्त्वात्मिका तु माया स्यादविद्या गुणमिश्रिता ।
स्वाश्रयं या तु संरक्षेत्सा मायेति निगद्यते ॥ ४३ ॥

तस्यां यत्प्रतिबिम्बं स्याद्विम्बभूतस्य चेशितुः ।
स ईश्वरः समाख्यातः स्वाश्रयज्ञानवान्परः ॥ ४४ ॥

सर्वज्ञः सर्वकर्ता च सर्वानुग्रहकारकः ।
अविद्यायां तु यत्किञ्चित्प्रतिबिम्बं नगाधिप ॥ ४५ ॥

तदेव जीवसञ्ज्ञं स्यात्सर्वदुःखाश्रयं पुनः ।
द्वयोरपीह सम्प्रोक्तं देहत्रयमविद्यया ॥ ४६ ॥

देहत्रयाभिमानाच्चाप्यभून्नामत्रयं पुनः ।
प्राज्ञस्तु कारणात्मा स्यात्सूक्ष्मदेही तु तैजसः ॥ ४७ ॥

-
42. Constitute the Subtle Body and
Which is also referred to as My Linga.
Therein lies that called 'Prakriti',
Which is recalled as being twofold, O King.
43. The Sāttvika aspect is called Māyā,
Ignorance is, of the Gunas, a combination.
It is declared that She, Māyā, does protect
(Brahman) Which is Her own foundation.
44. In Her (Māyā), the reflected image of
That substratum is The Lord, Īshvara
And He has complete awareness of
Māyā's foundation, Her Āshraya.
45. All knowing and the Doer of all,
Grace does He to everyone bring,
But whatever is reflected in ignorance
(And partially obscured) O Mountain King,
46. That alone is called Jīva, the individual soul,
Which is again the abode of all pain.
Through ignorance, both (Lord and soul)
Are said to three bodies maintain.
47. By identifying with these three bodies,
They again have names three,
The soul as the causal body is Prājna, Intelligent
And Taijas, Brilliant, as the subtle body.
-

स्थूलदेही तु विश्वाख्यस्त्रिविधः परिकीर्तितः ।
 एवमीशोऽपि सम्प्रोक्त ईशसूत्रविराट्पदैः ॥ ४८ ॥

प्रथमो व्यष्टिरूपस्तु समष्ट्यात्मा परः स्मृतः ।
 स हि सर्वेश्वरः साक्षाज्जीवानुग्रहकाम्यया ॥ ४९ ॥

करोति विविधं विश्वं नानाभोगाश्रयं पुनः ।
 मच्छक्तिप्रेरितो नित्यं मयि राजन्प्रकल्पितः ॥ ५० ॥

इति देवीगीतायां द्वितीयोऽध्यायः

48. As the gross body, Vishva, the all,
Thus are they identified as these three.
So also Īsvara as Īsha, Sūtra and Virāt,
By these three words, known is He.
49. The first, the soul is the individuated form,
The other, the Lord's form is combined, whole.
The Lord Himself with the desire to,
Favour and shower grace on the soul,
50. Creates several assorted worlds,
The receptacles of enjoyment that be,
O King, The Lord is ever inspired by My power,
Since He has been conceived in Me.

Thus ends the second discourse of the Devī-Gītā

अथ तृतीयोऽध्यायः

श्रीदेव्युवाच ।

मन्मायाशक्तिसङ्कल्पं जगत्सर्वं चराचरम् ।
साऽपि मत्तः पृथङ्माया नास्त्येव परमार्थतः ॥ १ ॥

व्यवहारदृशा सेयं विद्या मायेति विश्रुता ।
तत्त्वदृष्ट्या तु नास्त्येव तत्त्वमेवाऽस्ति केवलम् ॥ २ ॥

साऽहं सर्वं जगत्सृष्ट्वा तदन्तः प्रविशाम्यहम् ।
मायाकर्मादिसहिता गिरे प्राणपुरःसरो ॥ ३ ॥

लोकान्तरगतिर्नो चेत्कथं स्यादिति हेतुना ।
यथा यथा भवन्त्येव मायाभेदास्तथा तथा ॥ ४ ॥

उपाधिभेदाद्भिन्नाऽहं घटाकाशादयो यथा ।
उच्चनीचादिवस्तूनि भासयन्भास्करः सदा ॥ ५ ॥

Third Discourse
The Goddess' Cosmic Form

The Goddess said:

1. The entire world, animate and inanimate,
By My Māyā's power is made manifest.
Yet She is not separate from Me,
And this Truth is Supreme, the Highest.

 2. Māyā is regarded as Knowledge,
From the practical point of view.
Yet in Tattva (reality) it does not exist
(Since) only the Brahma-Tattva is true.

 3. Having created the whole world,
O Mountain, into it, then as Māyā I go,
Along with ignorance, actions and the like,
Preceded by vital breath, which sets the tempo.

 4. What else could be the reason for
This movement through several lives?
According to Māyā's variations,
Do these various births arrive.

 5. Modified by limits, I am made into parts,
Like space that lies in pots so many,
The sun illumines every object,
However high or low, constantly...
-

न दुष्यति तथैवाऽहं दोषैर्लिप्ता कदाऽपि न ।
मयि बुद्ध्यादिकर्तृत्वमध्यस्यैवाऽपरे जनाः ॥ ६ ॥

वदन्ति चाऽऽत्मा कर्तेति विमूढा न सुबुद्ध्यः ।
अज्ञानभेदतस्तद्वन्मायाया भेदतस्तथा ॥ ७ ॥

जीवेश्वरविभागश्च कल्पितो माययैव तु ।
घटाकाशमहाकाशविभागः कल्पितो यथा ॥ ८ ॥

तथैव कल्पितो भेदो जीवात्मपरमात्मनोः ।
यथा जीवबहुत्वं च माययैव न च स्वतः ॥ ९ ॥

तथेश्वरबहुत्वं च मायया न स्वभावतः ।
देहेन्द्रियादिसङ्घातवासनाभेदभेदिता ॥ १० ॥

अविद्या जीवभेदस्य हेतुर्नान्यः प्रकीर्तितः ।
गुणानां वासनाभेदभेदिता या धराधर ॥ ११ ॥

-
6. And yet it is not tainted by that.
So also by flaws never stained do I be.
Intellect and other active agencies
Ordinary people superimpose on Me.

 7. The deluded say that the Self acts,
But this is not the thought of the wise.
The modifications of ignorance and
The modifications which from Māyā arise...

 8. (Apparently) divide the soul and the Lord into parts
Respectively. This by Māyā alone is cast.
Just as is the separation of space
Within pots from the Space so vast...

 9. So is the division which is imagined between
The individual soul and the Supreme Entity.
Just as manifold manifestations of the soul
Are due to Māyā alone and not to its innate quality...

 10. So also the multiple forms of the Lord,
Are due to Māyā and not His native essence.
The division of the notion of separation
Of various bodies along with every sense...

 11. It is known that the cause is ignorance, Avidyā,
And no other, for that soul-division.
The One Who creates the notion of separation,
And divides the Guṇas, O Mountain...
-

माया सा परभेदस्य हेतुर्नान्यः कदाचन ।
मयि सर्वमिदं प्रोतमोतं च धरणीधर ॥ १२ ॥

ईश्वरोऽहं च सूत्रात्मा विराडात्माऽहमस्मि च ।
ब्रह्माऽहं विष्णुरुद्रौ च गौरी ब्राह्मी च वैष्णवी ॥ १३ ॥

सूर्योऽहं तारकाश्चाहं तारकेशस्तथाऽस्म्यहम् ।
पशुपक्षिस्वरूपाऽहं चाण्डालोऽहं च तस्करः ॥ १४ ॥

व्याधोऽहं क्रूरकर्माऽहं सत्कर्माऽहं महाजनः ।
स्त्रीपुत्रपुंसकाकारोऽप्यहमेव न संशयः ॥ १५ ॥

यच्च किञ्चित्कचिद्वस्तु दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं व्याप्याऽहं सर्वदा स्थिता ॥ १६ ॥

न तदस्ति मया त्यक्तं वस्तु किञ्चिच्चराचरम् ।
यद्यस्ति चेत्तच्छून्यं स्याद्वन्ध्यापुत्रोपमं हि तत् ॥ १७ ॥

-
12. She, Māyā, is the cause and none else,
Who the Supreme Lord into parts does cleave.
O Mountain, In Me exists all of this,
As the warp and weft in a weave.
13. I am the Lord and the Subtle Cosmic Soul,
I am also the Gross Cosmic Body,
I am Brahmā, Viṣṇu and Rudra,
Gaurī, Brāhmī and Vaiṣṇavī.
14. I am the sun and I am the stars,
And I am the moon, who of the stars is chief.
I am the form of animals and birds,
I am the outcaste and I am the thief.
15. I am the wicked person; I am the cruel deed,
I am the upright person, righteous deed am I
The form that is female, male and neuter as well,
I am that. Therein does no doubt lie.
16. Whatever it is that is heard or seen,
Whatever thing that is anywhere about.
I pervade the entire thing,
Ever abiding in it, both within and without.
17. There is nothing animate or inanimate,
That is ever devoid of Me,
It would be a non-entity if it were so,
Like the son of a woman who barren doth be.
-

रज्जुर्यथा सर्पमालाभेदैरेका विभाति हि ।
तथैवेशादिरूपेण भाम्यहं नात्र संशयः ॥ १८ ॥

अधिष्ठानातिरेकेण कल्पितं तन्न भासते ।
तस्मान्मत्सत्तयैवैतत् सत्तावन्नान्यथा भवेत् ॥ १९ ॥

हिमालय उवाच ।

यथा वदसि देवेशि समष्ट्यात्मवपुस्त्वदम् ।
तथैव द्रष्टुमिच्छामि यदि देवि कृपा मयि ॥ २० ॥

व्यास उवाच ।

इति तस्य वचः श्रुत्वा सर्वे देवाः सविष्णवः ।
ननन्दुर्मुदितात्मानः पूजयन्तश्च तद्वचः ॥ २१ ॥

अथ देवमतं ज्ञात्वा भक्तकामदुघा शिवा ।
अदर्शयन्निजं रूपं भक्तकामप्रपूरिणी ॥ २२ ॥

अपश्यंस्ते महादेव्या विराड् रूपं परात्परम् ।
द्यौर्मस्तकं भवेद्यस्य चन्द्रसूर्यौ च चक्षुषी ॥ २३ ॥

-
18. Just as a single rope (in light that has waned)
As a snake or a wreath does appear
So do I appear in the Lord's form and the like,
There is no doubt, no uncertainty here.
19. The world appears as though it is
Set apart from its foundation.
But, from My own being alone
It has its being, another way there is none.

Himālaya said:

20. This Aggregate Cosmic form (of yours)
Which you have spoken of, O the gods' Sovereign!
I wish to see that (form) alone, O Goddess!
As a favour unto me, if You should so deign.

Vyāsa said:

21. Thus having heard his request,
All the gods including Viṣṇu,
Rejoiced with hearts that were filled with delight
And praised Himālaya's words too.
22. The Auspicious One Who is a wish-fulfilling cow,
And Who grants the desire of every devotee,
Then knowing the minds of the gods,
Her own Cosmic form, reveal did She.
23. They beheld the Great Goddess' form,
That Cosmic form that beyond other forms lie,
Its eyes were the sun and the moon,
The head (of that Cosmic form), the sky.
-

दिशः श्रोत्रे वचो वेदाः प्राणो वायुः प्रकीर्तितः ।
विश्वं हृदयमित्याहुः पृथिवी जघनं स्मृतम् ॥ २४ ॥

नभस्तलं नाभिसरो ज्योतिश्चक्रमुरः स्थलम् ।
महर्लोकस्तु ग्रीवा स्याज्जनोलोको मुखं स्मृतम् ॥ २५ ॥

तपोलोको रराटिस्तु सत्यलोकादधः स्थितः ।
इन्द्रादयो बाहवः स्युः शब्दः श्रोत्रं महेशितुः ॥ २६ ॥

नासत्यदस्त्रौ नासे स्तो गन्धो घ्राणं स्मृतो बुधैः ।
मुखमग्निः समाख्यातो दिवारात्री च पक्ष्मणी ॥ २७ ॥

ब्रह्मस्थानं भ्रूविजृम्भोऽप्यापस्तालुः प्रकीर्तिताः ।
रसो जिह्वा समाख्याता यमो दंष्ट्राः प्रकीर्तिताः ॥ २८ ॥

दन्ताः स्नेहकला यस्य हासो माया प्रकीर्तिता ।
सर्गस्त्वपाङ्गमोक्षः स्याद्ब्रीडोर्ध्वोष्ठो महेशितुः ॥ २९ ॥

-
24. The directions were Its ears; the Vedas, Its speech,
The wind, Its life breath, it is so extolled.
They say that the universe was Its heart,
And the earth was Its loins, it is recalled.
25. The atmosphere was Its navel and
The luminous zodiac Its chest, the upper body.
The neck was the Maharloka and
The face, the Janarloka, it is recalled to be.
26. Tapoloka was the forehead which
Was situated beneath the Satyaloka,
Indra and the other gods were the arms
And sound, the ear of this Great Ruler.
27. Nasatya-Dasra, the Ashvinī twins, nostrils;
Scent, Its nose; so it is thought by the wise.
It is proclaimed that fire was the mouth,
And day and night were the lids of the eyes.
28. The abode of Brahmā, the spread of the brows,
The waters are declared to be the palate,
Taste is proclaimed to be the tongue,
And Yama, the fangs, so they state.
29. The various affections were Its teeth,
Its laughter was Māyā, so they state,
Creation was Its casting of sidelong glances,
Modesty, the upper lip of this Ruler Great.
-

लोभः स्यादधरोष्ठोऽस्या धर्ममार्गस्तु पृष्ठभूः ।
 प्रजापतिश्च मेढ्रं स्याद्यः स्रष्टा जगतीतले ॥ ३० ॥

कुक्षिः समुद्रा गिरयोऽस्थीनि देव्या महेशितुः ।
 नद्यो नाड्यः समाख्याता वृक्षाः केशः प्रकीर्तिताः ॥ ३१ ॥

कौमारयौवनजरात्रयोऽस्य गतिरुत्तमा ।
 बलाहकास्तु केशाः स्युः सन्ध्ये ते वाससी विभोः ॥ ३२ ॥

राजञ्छ्रीजगदम्बायाश्चन्द्रमास्तु मनः स्मृतः ।
 विज्ञानशक्तिस्तु हरी रुद्रोऽन्तःकरणं स्मृतम् ॥ ३३ ॥

अश्वादिजातयः सर्वाः श्रोणिदेशे स्थिता विभोः ।
 अतलादिमहालोकाः कट्यधोभागतां गताः ॥ ३४ ॥

एतादृशं महारूपं ददृशुः सुरपुङ्गवाः ।
 ज्वालामालासहस्राढ्यं लेलिहानं च जिह्वया ॥ ३५ ॥

-
30. Greed was Its lower lip and,
Its back, unrighteousness did be,
The emitter of Its semen was
The creator on earth, Prajāpati.
31. The ocean was the belly and the mountains were
The bones of the Great Ruler, the Goddess,
It is declared that the rivers were Her arteries,
And the trees, Her hair, they profess.
32. Childhood, youth and old age,
These three were Her gaits so excellent,
The thunderclouds were Her hair,
And the two twilights were the Lord's raiment.
33. O King, the World Mother's mind
Is the moon, it is to recollection brought,
Vishṇu is Her power of discernment and
Shiva is the seat of Her feeling and thought.
34. Horses and all the various species,
In the Lord's hips, they did abide,
Atala and the other great lower worlds,
In the area below Her hips, did reside.
35. Such was the immense form,
That the most excellent of gods did see,
Licking with its tongue and brilliant;
With thousands of rays blazing doth be.
-

दंष्ट्राकटकटारावं वमन्तं वह्निमक्षिभिः ।
नानायुधधरं वीरं ब्रह्मक्षत्रौदनं च यत् ॥ ३६ ॥

सहस्रशीर्षनयनं सहस्रचरणं तथा ।
कोटिसूर्यप्रतीकाशं विद्युत्कोटिसमप्रभम् ॥ ३७ ॥

भयङ्करं महाघोरं हृदक्ष्णोस्त्रासकारकम् ।
ददृशुस्ते सुराः सर्वे हाहाकारं च चक्रिरे ॥ ३८ ॥

विकम्पमानहृदया मूर्च्छामापुर्दुरत्ययाम् ।
स्मरणं च गतं तेषां जगदम्बेयमित्यपि ॥ ३९ ॥

अथ ते ये स्थिता वेदाश्चतुर्दिक्षु महाविभोः ।
बोधयामासुरत्युग्रं मूर्च्छातो मूर्च्छितान्सुरान् ॥ ४० ॥

अथ ते धैर्यमालम्ब्य लब्ध्वा च श्रुतिमुत्तमाम् ।
प्रेमाश्रुपूर्णनयना रुद्धकण्ठास्तु निर्जराः ॥ ४१ ॥

-
36. Producing crunching noises with Its teeth
From Its eyes, fire It spewed,
Heroic and holding various weapons,
Making pulp of Brāhmaṇs and Kshatriyas for food.
37. A thousand heads and a thousand eyes!
The form had a thousand feet too!
Resembling crores of suns,
Blazing as crores of lightning streaks do!
38. That fearful and horrific form,
That terrified the heart and eye so,
When the gods saw (that terrible form)
They cried, "O woe unto us, woe!"
39. Their hearts began to tremble and
They swooned. Lost to reason were they,
That this was also the World Mother's form,
That thought had completely gone away.
40. Then the Vedas that were present there
On the four sides of the Great Goddess,
With the tremendous sound (of their words),
Brought the gods who had fainted, to consciousness.
41. Then having regained their courage and
Having received the Vedic revelation supreme,
The immortals' eyes were filled with tears of love,
Constricted and tight their throats did seem.
-

बाष्पगद्गदया वाचा स्तोतुं समुपचक्रिरे ।

देवा ऊचुः ।

अपराधं क्षमस्वाम्ब पाहि दीनांस्त्वदुद्भवान् ॥ ४२ ॥

कोपं संहर देवेशि सभया रूपदर्शनात् ।

का ते स्तुतिः प्रकर्तव्या पामरैर्निजरैरिह ॥ ४३ ॥

स्वस्याप्यज्ञेय एवाऽसौ यावान्यश्च स्वविक्रमः ।

तदर्वाङ्जायमानानां कथं स विषयो भवेत् ॥ ४४ ॥

नमस्ते भुवनेशानि नमस्ते प्रणवात्मिके ।

सर्ववेदान्तसंसिद्धे नमो ह्रींकारमूर्तये ॥ ४५ ॥

यस्मादग्निः समुत्पन्नो यस्मात्सूर्यश्च चन्द्रमाः ।

यस्मादोषधयः सर्वास्तस्मै सर्वात्मने नमः ॥ ४६ ॥

यस्माच्च देवाः सम्भूताः साध्याः पक्षिण एव च ।

पशवश्च मनुष्याश्च तस्मै सर्वात्मने नमः ॥ ४७ ॥

-
42. Even as tears caused their voices to waver,
The praising (of the Goddess), they began to do.

The gods said:

Forgive our faults, O Mother, protect us,
For though wretched, we are born of You.

43. Calm Your anger, O Ruler of the Gods,
The sight of Your form has frightened us,
What praise can be offered by
Immortals who are ignorant thus?

44. Your power cannot be comprehended,
By You Yourself or others (who wise be).
Then how can it be understood by,
Those who have been born subsequently?

45. To the One whose form is Om, salutation!
Salutations to the Universe's Queen!
In the Vedānta, proven as the Ultimate,
Hail to the One whose form is *Hrim!*

46. From Whom the fire has arisen,
From Whom have arisen the moon and sun,
From Whom all the herbs have come to be,
To that Self of all, our salutation!

47. From Whom all the gods have been born,
So also birds and the Celestial Ones,
From Whom have arisen animals and men,
To that Self of all, our salutations!
-

प्राणापानौ व्रीहियवौ तपः श्रद्धा ऋतं तथा ।
ब्रह्मचर्यं विधिश्चैव यस्मात्तस्मै नमो नमः ॥ ४८ ॥

सप्तप्राणार्चिषो यस्मात्समिधः सप्त एव च ।
होमाः सप्त तथा लोकास्तस्मै सर्वात्मने नमः ॥ ४९ ॥

यस्मात्समुद्रा गिरयः सिन्धवः प्रचरन्ति च ।
यस्मादोषधयः सर्वा रसास्तस्मै नमो नमः ॥ ५० ॥

यस्माद्यज्ञः समुद्भूतो दीक्षा यूषश्च दक्षिणाः ।
ऋचो यजूंषि सामानि तस्मै सर्वात्मने नमः ॥ ५१ ॥

नमः पुरस्तात्पृष्ठे च नमस्ते पार्श्वयोर्द्वयोः ।
अध ऊर्ध्वं चतुर्दिक्षु मातर्भूयो नमो नमः ॥ ५२ ॥

उपसंहर देवेशि रूपमेतदलौकिकम् ।
तदेव दर्शयाऽस्माकं रूपं सुन्दरसुन्दरम् ॥ ५३ ॥

48. Inhalation, exhalation, rice and barley,
Truth and faith and asceticism,
Self control and the sacred rules
Salutations to That from Whom all this has come!
49. From Whom originate seven breaths and flames,
And from whom the seven fuel sticks arise,
To that Self of all, our salutations!
The source of seven worlds and the seven-sacrifice.
50. From Whom come forth the oceans and
All the rivers and every mountain,
From Whom arise all the herbs and their sap,
To That, salutation! Our salutation!
51. From Whom has arisen Yajna and,
Its initiation, sacrificial post and donation,
The mantras of the Rig, Yajur and Sāma Vedas,
To that Self of all, our salutation!
52. Hail to You, from the front and behind,
To Thee on both sides, our salutations!
O Mother, Hail! And Hail again!
From above, below and the four directions!
53. O Ruler of the World, withdraw this form,
This form which is so extraordinary!
Show us that earlier form of Yours,
Which is beautiful most exceedingly!
-

व्यास उवाच ।

इति भीतान्सुरान्दृष्ट्वा जगदम्बा कृपार्णवा ।
संहृत्य रूपं घोरं तद्दर्शयामास सुन्दरम् ॥ ५४ ॥

पाशाङ्कुशवराभीतिधरं सर्वाङ्गकोमलम् ।
करुणापूर्णनयनं मन्दस्मितमुखाम्बुजम् ॥ ५५ ॥

दृष्ट्वा तत्सुन्दरं रूपं तदा भीतिविवर्जिताः ।
शान्तचित्ताः प्रणेमुस्ते हर्षगद्गदनिःस्वनाः ॥ ५६ ॥

इति देवीगीतायां तृतीयोऽध्यायः

Vyāsa said:

54. Seeing the gods thus so afraid,
The World Mother, an ocean of compassion,
Withdrew the form which was horrific and
Revealed that which was the beautiful one.
55. She held the noose and the goad and gestured
The granting of boons and the removal of fear,
Delicate of body and compassion filled eyes,
On Her lotus face was a smile, so tender.
56. Then seeing that beautiful, lovely form,
The fear of the gods dissolved completely,
Their minds attained peace and
Overwhelmed with joy, they bowed down silently.

Thus ends the third discourse of the Devī-Gītā

अथ चतुर्थोऽध्यायः

श्रीदेव्युवाच ।

क्व यूयं मन्दभाग्या वै क्वेदं रूपं महाद्भुतम् ।
तथापि भक्तवात्सल्यादीदृशं दर्शितं मया ॥ १ ॥

न वेदाध्ययनैर्योगैर्न दानैस्तपसेज्यया ।
रूपं द्रष्टुमिदं शक्यं केवलं मत्कृपां विना ॥ २ ॥

प्रकृतं शृणु राजेन्द्र परमात्माऽत्र जीवताम् ।
उपाधियोगात्सम्प्राप्तः कर्तृत्वादिकमप्युत ॥ ३ ॥

क्रियाः करोति विविधा धर्माधर्मैकहेतवः ।
नानायोनीस्ततः प्राप्य सुखदुःखैश्च युज्यते ॥ ४ ॥

पुनस्तत्संस्कृतिवशान्नानाकर्मरतः सदा ।
नानादेहान्समाप्नोति सुखदुःखैश्च युज्यते ॥ ५ ॥

Fourth Discourse

The Yoga of Knowledge

The Goddess said:

1. **Troubled with travails, how removed you are
From this form of Mine, so splendid!
Yet out of love for My devotees,
By Me has this Form been presented.**

 2. **Not by Vedic study, yoga nor austerity
Sacrifice or charitable contribution,
Can this Form be ever seen,
Without My grace, My compassion.**

 3. **Listen, O King, to the key subject now
Of how the Lord becomes an individual soul,
By combining with apparent limitations,
He assumes doer-ship and other roles.**

 4. **The soul then performs many acts,
For virtue and vice, the only reason is this.
Then, by attaining births in various wombs,
It experiences unhappiness and bliss,**

 5. **From the influence of that again,
Involved constantly in many a deed,
It attains bodies of various kinds,
And experiences more pain and happiness indeed.**
-

घटीयन्त्रवदेतस्य न विरामः कदापि हि ।
अज्ञानमेव मूलं स्यात्ततः कामः क्रियास्ततः ॥ ६ ॥

तस्मादज्ञाननाशाय यतेत नियतं नरः ।
एतद्धि जन्मसाफल्यं यदज्ञानस्य नाशनम् ॥ ७ ॥

पुरुषार्थसमाप्तिश्च जीवन्मुक्तदशाऽपि च ।
अज्ञाननाशने शक्ता विद्यैव तु पटीयसी ॥ ८ ॥

न कर्म तज्जन्त्रोपास्तिर्विरोधाभावतो गिरे ।
प्रत्युताशाऽज्ञाननाशे कर्मणा नैव भाव्यताम् ॥ ९ ॥

अनर्थादीनि कर्माणि पुनः पुनरुशन्ति हि ।
ततो रागस्ततो द्वेषस्ततोऽनर्थो महान्भवेत् ॥ १० ॥

तस्मात्सर्वप्रयत्नेन ज्ञानं सम्पादयेन्नरः ।
कुर्वन्नेवेह कर्माणीत्यतः कर्माऽप्यवश्यकम् ॥ ११ ॥

-
6. Like a water wheel that moves constantly,
This cycle does not ever cease,
Ignorance alone is the root,
From that arises desires and from that, deeds.

 7. Therefore for the destruction of ignorance,
A person should strive constantly,
Since in the destruction of ignorance alone,
Does life's fulfillment be.

 8. The end of the goals of human existence,
And the state of being liberated when still living,
Can be possible when ignorance is destroyed.
Wisdom alone is able to achieve such a thing.

 9. Neither ignorance-born-action nor worship destroys ignorance,
Since amongst them there is no contradiction.
On the contrary, the hope should not be entertained that
Ignorance, O Mountain, can be destroyed by action.

 10. Worthless are actions and the like
Since again and again they cause injury.
From action arises passion and from that aversion,
From that arises great calamity.

 11. Therefore with determined effort
Should man try to obtain wisdom,
(Yet scriptures say,) "Ever performing actions here..."
Then action does necessary become.
-

ज्ञानादेव हि कैवल्यमतः स्यात्तत्समुच्चयः ।
सहायतां व्रजेत्कर्म ज्ञानस्य हितकारि च ॥ १२ ॥

इति केचिद्द्वन्द्वत्रयं तद्विरोधान्न सम्भवेत् ।
ज्ञानाद्बुद्धग्रन्थिभेदः स्याद्बुद्धग्रन्थौ कर्मसम्भवः ॥ १३ ॥

यौगपद्यं न सम्भाव्यं विरोधात्तु ततस्तयोः ।
तमः प्रकाशयोर्यद्वद्यौगपद्यं न सम्भवेत् ॥ १४ ॥

तस्मात्सर्वाणि कर्माणि वैदिकानि महामते ।
चित्तशुद्ध्यन्तमेव स्युस्तानि कुर्यात्प्रयत्नतः ॥ १५ ॥

शमो दमस्तितीक्षा च वैराग्यं सत्त्वसम्भवः ।
तावत्पर्यन्तमेव स्युः कर्माणि न ततः परम् ॥ १६ ॥

तदन्ते चैव संन्यस्य संश्रयेद्गुरुमात्मवान् ।
श्रोत्रियं ब्रह्मनिष्ठं च भक्त्या निर्व्याजया पुनः ॥ १७ ॥

-
12. (They also say,) "From wisdom alone comes freedom"
Therefore together should go the two,
Action should complement wisdom,
By being beneficial by nature too...

 13. Thus do some say here. But that is impossible,
Since action and wisdom are contradictory.
Wisdom splits asunder the knot of the heart,
Action arises when the heart-knot doth present be.

 14. Coexistence of the two is impossible,
Because the two are contradictory,
Just as darkness and light (because of their opposition,)
Cannot exist together simultaneously.

 15. Therefore, all actions that are Vedic in nature
O One of lofty contemplation,
Reach an end when the mind is purified,
Those actions must hence be diligently done.

 16. Control of the mind and senses and
Forbearance and dispassion arise in purity,
Until that point actions should be performed,
After that actions are unnecessary.

 17. When purity of mind has been achieved,
The self-restrained must seek refuge in a Guru,
Who is well versed in Vedas and absorbed in Brahman,
Approaching Him with devotion which is true.
-

वेदान्तश्रवणं कुर्यान्नित्यमेवमतन्द्रितः ।

तत्त्वमस्यादिवाक्यस्य नित्यमर्थं विचारयेत् ॥ १८ ॥

तत्त्वमस्यादिवाक्यं तु जीवब्रह्मैक्यबोधकम् ।

ऐक्ये ज्ञाते निर्भयस्तु मद्रूपो हि प्रजायते ॥ १९ ॥

पदार्थावगतिः पूर्वं वाक्यार्थावगतिस्ततः ।

तत्पदस्य च वाक्यार्थो गिरेऽहं परिकीर्तितः ॥ २० ॥

त्वम्पदस्य च वाच्यार्थो जीव एव न संशयः ।

उभयोरैक्यमसिना पदेन प्रोच्यते बुधैः ॥ २१ ॥

वाच्यार्थयोर्विरुद्धत्वादैक्यं नैव घटेत ह ।

लक्षणाऽतः प्रकर्तव्या तत्त्वयोः श्रुतिसंस्थयोः ॥ २२ ॥

चिन्मात्रं तु तयोर्लक्ष्यं तयोरैक्यस्य सम्भवः ।

तयोरैक्यं तथा ज्ञात्वा स्वाभेदेनाद्वयो भवेत् ॥ २३ ॥

-
18. One should listen to the Vedānta everyday,
Unwearied and most attentively
Meanings of "Tat Tvam Asi" and other statements
Should be contemplated upon constantly.

 19. Tat Tvam Asi and other such statements
The oneness of Brahman and the soul, do indicate.
Having realized this unity, one goes beyond fear,
And attains My own fundamental state.

 20. The meaning of each word must be comprehended first,
Then the meaning of the sentence in its totality,
The meaning of the word 'Tat-That', O Mountain,
It is well known that it refers to Me.

 21. The meaning of the word 'Tvam-You' refers
To the individual soul alone, without a doubt,
And by the word 'Asi-are', the wise ones say
The unity of the two is brought about.

 22. Since the meanings of the two words are opposed,
It is not possible to understand that unity,
Therefore the essence of the words must be taken
Which in the scriptures, established doth be.

 23. The essence of both words is pure consciousness,
Thus is established their unity,
Then realizing the oneness knowing there is no difference,
The individual soul transcends duality...
-

देवदत्तः स एवाऽयमितियल्लक्षणा स्मृता ।
स्थूलादिदेहरहितो ब्रह्म सम्पद्यते नरः ॥ २४ ॥

पञ्चीकृतमहाभूतसम्भूतः स्थूलदेहकः ।
भोगालयो जराव्याधिसंयुतः सर्वकर्मणाम् ॥ २५ ॥

मिथ्याभूतोऽयमाभाति स्फुटं मायामयत्वतः ।
सोऽयं स्थूल उपाधिः स्यादात्मनो मे नगेश्वर ॥ २६ ॥

ज्ञानकर्मेन्द्रिययुतं प्राणपञ्चकसंयुतम् ।
मनोबुद्धियुतं चैतत्सूक्ष्मं तत्कवयो विदुः ॥ २७ ॥

अपञ्चीकृतभूतोत्थं सूक्ष्मदेहोऽयमात्मनः ।
द्वितीयोऽयमुपाधिः स्यात्सुखादेरवबोधकः ॥ २८ ॥

अनाद्यनिर्वाच्यमिदमज्ञानं तु तृतीयकः ।
देहोऽयमात्मनो भाति कारणात्मा नगेश्वर ॥ २९ ॥

-
24. As is taught by the example "Devadutta is he,
He alone is this," (The separate ideas merge then).
Freed from the gross and other bodies,
A person attains unity with Brahman.
25. From the fivefold compounded gross elements
Does arise the gross body,
It is subject to old age and disease,
And of the fruits of action, the experiencer it be.
26. Because it, (the body) is full of Māyā
Though it is false, it appears as a real thing.
This is the gross limiting condition,
Of My own Self, O Mountain King.
27. The union of the organs of knowledge and action,
The five breaths when conjoined too they be,
Along with the mind and the intellect,
The wise know this to be the Subtle body,
28. Arising from the uncompounded elements
Of the self, the Subtle body this
Is (My) second limiting condition,
And the experiencer of pain and bliss.
29. Without a beginning and indescribable,
Ignorance is the third condition which is limiting.
It is that body of the self that appears as
The causal body, O Mountain King.
-

उपाधिविलये जाते केवलात्माऽवशिष्यते ।
देहत्रये पञ्चकोशा अन्तःस्थाः सन्ति सर्वदा ॥ ३० ॥

पञ्चकोशपरित्यागे ब्रह्मपुच्छं हि लभ्यते ।
नेति नेतीत्यादिवाक्यैर्मम रूपं यदुच्यते ॥ ३१ ॥

न जायते म्रियते तत्कदाचि-
न्नाऽयं भूत्वा न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ ३२ ॥

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नाऽयं हन्ति न हन्यते ॥ ३३ ॥

अणोरणीयान्महतो महीयान्
आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुः प्रसादान्महिमानमस्य ॥ ३४ ॥

30. When the limiting conditions are dissolved
The Self alone does abide.
Within the three bodies (Gross, Subtle and Causal),
The five sheaths, ever reside.
31. When the five sheaths are discarded,
By 'Not this, not this,' and other statements,
The root that is Brahman is attained,
Which is known as My very essence.
32. The Self is not born, nor does It die,
Having been, it (once) was not - that does not hold,
It is not killed when the body is slain,
Since It is Unborn, Eternal, Constant and Old.
33. If the slayer believes that he does slay
And the slain believes that slain is he,
Both of them do not understand that,
The Self can neither slay nor slain be.
34. Smaller than an atom, greater than the greatest,
In the heart of every being, the Self does be,
With the Lord's grace, one sees the Self's greatness,
When one is from desire and from sorrow, free.
-

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३५ ॥

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ३६ ॥

यस्त्वविद्वान्भवति चाऽमनस्कः सदाऽशुचिः ।
न तत्पदमवाप्नोति संसारं चाधिगच्छति ॥ ३७ ॥

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ३८ ॥

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति मदीयं यत्परं पदम् ॥ ३९ ॥

इत्थं श्रुत्या च मत्या च निश्चित्याऽऽत्मानमात्मना ।
भावयेन्मामात्मरूपां निदिध्यासनतोऽपि च ॥ ४० ॥

-
35. Know the Self to be the chariot's owner,
And the body alone, the chariot.
Know the mind to be the reins and
Know the charioteer as the intellect.
36. They talk of the senses being horses,
The sense-objects are fields where they stray,
The Self, united with the senses and mind
Is an enjoyer, so the wise say.
37. He who (this) knowledge does not have,
Mindless and ever impure does he remain,
He does not reach that (Supreme) Goal,
And this Samsāra (alone) does he attain.
38. But he who is endowed with understanding,
He is ever pure and does mindfully discern,
He attains that (Supreme) Goal,
From which there is no return.
39. When a man's mind is reined and in control,
And the charioteer, his intellect wise,
(He attains) My Own Supreme State
And at his journey's end he arrives.
40. Ascertaining the Self by the Self,
By hearing the Shrutis and through reflection,
One should realize My essence to be the Self,
As also through intense meditation.
-

योगवृत्तेः पुरा स्वस्मिन्भावयेदक्षरत्रयम् ।
देवीप्रणवसञ्ज्ञस्य ध्यानार्थं मन्त्रवाच्ययोः ॥ ४१ ॥

हकारः स्थूलदेहः स्याद्रकारः सूक्ष्मदेहकः ।
ईकारः कारणात्मासौ ह्रींकारोऽहं तुरीयकम् ॥ ४२ ॥

एवं समष्टिदेहेऽपि ज्ञात्वा बीजत्रयं क्रमात् ।
समष्टिव्यष्ट्योरेकत्वं भावयेन्मतिमान्नरः ॥ ४३ ॥

समाधिकालात्पूर्वं तु भावयित्वैवमादृतः ।
ततो ध्यायेन्निलीनाक्षो देवीं मां जगदीश्वरीम् ॥ ४४ ॥

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ।
निवृत्तविषयाकाङ्क्षो वीतदोषो विमत्सरः ॥ ४५ ॥

भक्त्या निर्व्याजया युक्तो गुहायां निःस्वने स्थले ।
हकारं विश्वमात्मानं रकारे प्रविलापयेत् ॥ ४६ ॥

-
41. Before one may be established in such unity,
Within one's self, on the three letters, one should deliberate-
Known as the Revered Syllable of the Goddess-
On the mantra's twofold gist; so that one may meditate.

 42. The letter *h* is the Gross Body,
The letter *r*, Subtle; and the Causal, *ī*,
And I am *Hrīm*, the sound as a whole
Which the transcendental state doth be.

 43. In this manner, within the aggregate whole,
Recognizing the triadic seed mantra sequentially,
The wise man should reflect upon
The whole, its parts and their unity.

 44. Preceding the instance of complete absorption,
Focused in this manner sincerely,
With eyes closed one should meditate upon
The Ruler of the Universe, the Goddess, Me.

 45. Equalising the inhalation and exhalation,
The breaths that flow through the nose,
Free from fault and jealousy and
Turning away from objects that distractions pose...

 46. In the silent recess within the heart,
The steadfast one, with sincere devotion,
Should dissolve the Gross self, the 'All pervading'...
The letter *h* into the *r*, the Subtle one.
-

रकारं तैजसं देवमीकारे प्रविलापयेत् ।
ईकारं प्राज्ञमात्मानं ह्रींकारे प्रविलापयेत् ॥ ४७ ॥

वाच्यवाचकताहीनं द्वैतभावविवर्जितम् ।
अखण्डं सच्चिदानन्दं भावयेत्तच्छिखान्तरे ॥ ४८ ॥

इति ध्यानेन मां राजन्साक्षात्कृत्य नरोत्तमः ।
मद्रूप एव भवति द्वयोरप्येकता यतः ॥ ४९ ॥

योगयुक्त्याऽनया दृष्ट्वा मामात्मानं परात्परम् ।
अज्ञानस्य सकार्यस्य तत्क्षणे नाशको भवेत् ॥ ५० ॥

इति देवीगीतायां चतुर्थोऽध्यायः

47. One should dissolve the 'Luminous' aspect,
The Subtle *r* into the letter *ī*,
And the *ī*, the 'Intelligent' causal aspect,
Of the Self into *Hrīm*, the totality...
48. It transcends the name and the named,
It is beyond every duality and is Whole,
It is Existence, Consciousness, Bliss; one should
Reflect upon it within the flame of one's soul.
49. By this meditation, the best amongst men,
O King, he perceives Me directly,
And in this manner becomes Me alone
Since between the two there is unity.
50. By the practice of this Yoga,
Me as the Supreme Self, does one realize.
The destruction of ignorance and its effects
At that very moment does arise.

Thus ends the fourth discourse of the Devī-Gītā

अथ पञ्चमोऽध्यायः

हिमालय उवाच ।

योगं वद महेशानि साङ्गं संवित्प्रदायकम् ।
कृतेन येन योग्योऽहं भवेयं तत्त्वदर्शने ॥ १ ॥

श्रीदेव्युवाच ।

न योगो नभसः पृष्ठे न भूमौ न रसातले ।
ऐक्यं जीवात्मनोराहुर्योगं योगविशारदाः ॥ २ ॥

तत्प्रत्यूहाः षडाख्याता योगविघ्नकराऽनघ ।
कामक्रोधौ लोभमोहौ मदमात्सर्यसञ्ज्ञकौ ॥ ३ ॥

योगाङ्गैरेव भित्त्वा तान्योगिनो योगमाप्नुयुः ।
यमं नियममासनप्राणायामौ ततः परम् ॥ ४ ॥

प्रत्याहारं धारणाख्यं ध्यानं सार्धं समाधिना ।
अष्टाङ्गान्याहुरेतानि योगिनां योगसाधने ॥ ५ ॥

Fifth Discourse

The Eight-limbed - Astānga Yoga and Kuṇḍalinī Yoga

Himālaya said:

1. Tell me of the Yoga along with its limbs,
That bestows Illumined Consciousness, O Great Queen.
By the practice of which, I would be worthy
Of seeing the Truth most supreme.

The Goddess said:

2. Beyond the heavens Yoga is not found,
Nor on earth or in the worlds below.
Yoga is the unity of the soul with the Self,
Thus is Yoga described by those who know.
 3. It is said that six obstacles, O Faultless One,
Do Yoga's practice truly impede.
They are considered to be desire and anger,
Arrogance, jealousy, delusion and greed.
 4. Adept Yogīs break through (the obstacles)
With the limbs of Yoga and reach Yoga's goal.
Restraint and Observance followed by
Correct posture and Breath-control...
 5. Withdrawing of senses and Concentration,
Meditation along with Complete absorption too,
Are known as the eight limbs of Yoga,
The means by which Yogīs Yoga pursue.
-

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयाऽऽर्जवम् ।
क्षमा धृतिर्मिताहारः शौचं चेति यमा दश ॥ ६ ॥

तपः सन्तोष आस्तिक्यं दानं देवस्य पूजनम् ।
सिद्धान्तश्रवणं चैव हीर्मतिश्च जपो हुतम् ॥ ७ ॥

दशैते नियमाः प्रोक्ता मया पर्वतनायक ।
पद्मासनं स्वस्तिकं च भद्रं वज्रासनं तथा ॥ ८ ॥

वीरासनमिति प्रोक्तं क्रमादासनपञ्चकम् ।
ऊर्वोरुपरि विन्यस्य सम्यक्पादतले शुभे ॥ ९ ॥

अङ्गुष्ठौ च निबध्नीयाद्धस्ताभ्यां व्युत्क्रमात्ततः ।
पद्मासनमिति प्रोक्तं योगिनां हृदयङ्गमम् ॥ १० ॥

जानूर्वोरन्तरे सम्यक्कृत्वा पादतले शुभे ।
ऋजुकायो विशेष्योगी स्वस्तिकं तत्प्रचक्षते ॥ ११ ॥

-
6. Non-injury, truthfulness, and non-stealing,
Abstinence, compassion, absence of treachery,
Patience, fortitude, moderation in eating,
Are the ten restraints, Yama, as also purity.

 7. Austerity, contentment and faith,
Charity and the worship of the deity,
Listening to established truth, awareness,
Sacrifice, japa, shame (modesty)...

 8. O Ruler of the Mountains, as proclaimed by Me,
These are the ten Niyamas, the observances.
The Āsanas of the Lotus and Happiness,
Auspiciousness and the Diamond stances...

 9. And the Hero posture, these are declared,
To be the five sitting postures, sequentially.
Placing the clean soles of the feet
On the thighs, appropriately...

 10. With hands crossed behind one's back,
One should catch hold of the big toes.
This posture, beloved to the Yogīs,
Is renowned as, Padmāsana, the Lotus pose.

 11. Between the thighs and the knees suitably,
Placing the soles of his feet so pure,
The Yogī should sit with his body straight,
Thus is it told of the Svastika posture.
-

सीवन्याः पार्श्वयोर्न्यस्य गुल्फयुगमं सुनिश्चितम् ।
वृषणाधः पादपाष्णीं पाणिभ्यां परिबन्धयेत् ॥ १२ ॥

भद्रासनमिति प्रोक्तं योगिभिः परिपूजितम् ।
ऊर्वोः पादौ क्रमान्यस्यजान्वोः प्रत्यङ्मुखाङ्गुली ॥ १३ ॥

करौ विदध्यादाख्यातं वज्रासनमनुत्तमम् ।
एकं पादमधः कृत्वा विन्यस्योरुं तथोत्तरे ॥ १४ ॥

ऋजुकायो विशेष्योगी वीरासनमितीरितम् ।
इडयाऽऽकर्षयेद्वायुं बाह्यं षोडशमात्रया ॥ १५ ॥

धारयेत्पूरितं योगी चतुःषष्ठ्या तु मात्रया ।
सुषुम्नामध्यगं सम्यग्द्वात्रिंशन्मात्रया शनैः ॥ १६ ॥

नाड्या पिङ्गलया चैव रेचयेद्योगवित्तमः ।
प्राणायाममिमं प्राहुर्योगशास्त्रविशारदाः ॥ १७ ॥

-
12. On either side of the perineum,
Placing the heels there securely,
One should hold the heels with one's hands,
Beneath the genitals, very firmly....

 13. Such is the renowned Bhadra, stance
Which is honoured by the Yogīs.
Positioning the feet underneath the thighs,
With the fingers cupping the knees...

 14. One should place both hands firmly
Such is the Vajrāsana, deemed most high.
Underneath the opposite thigh, placing one foot,
And the other foot atop the other thigh....

 15. The Yogī should sit with his body straight,
Such is the Virāsana, (they) declare.
One should draw in for sixteen counts,
Through Ida,(the left nostril), the outside air...

 16. For sixty-four counts the Yogī should then
Hold that air in completely
Steady in the centre of the Sushumnā.
And then for thirty-two counts, very slowly....

 17. Should the excellent knower of Yoga,
Through Pingalā, (the right nostril), exhale that air.
This then is 'Prāṇāyām'....breath control-
The well versed in Yoga texts do declare.
-

भूयोभूयः क्रमात्तस्य बाह्यमेवं समाचरेत् ।
मात्रावृद्धिः क्रमेणैव सम्यग्द्वादश षोडश ॥ १८ ॥

जपध्यानादिभिः सार्धं सगर्भं तं विदुर्बुधाः ।
तदपेतं विगर्भं च प्राणायामं परे विदुः ॥ १९ ॥

ऋमादभ्यस्यतः पुंसो देहे स्वेदोद्गमोऽधमः ।
मध्यमः कम्पसंयुक्तो भूमित्यागः परो मतः ॥ २० ॥

उत्तमस्य गुणावासिर्यावच्छीलनमिष्यते ।
इन्द्रियाणां विचरतां विषयेषु निरर्गलम् ॥ २१ ॥

बलादाहरणं तेभ्यः प्रत्याहारोऽभिधीयते ।
अङ्गुष्ठगुल्फजानूरावाधारलिङ्गनाभिषु ॥ २२ ॥

हृद्ग्रीवाकण्ठदेशेषु लम्बिकायां ततो नसि ।
भ्रूमध्ये मस्तके मूर्ध्नि द्वादशान्ते यथाविधि ॥ २३ ॥

-
18. Repeatedly in sequence should this be performed.
The external holding should be done similarly.
The counts may be increased from twelve to sixteen,
In serial order, gradually.

 19. When accompanied by Japa and meditation,
It has an environment - consider the wise.
But when breath control is not so accompanied,
They say that therein no matrix lies.

 20. Practising this regularly a man progresses...
The body perspires at the lowest stage,
The second rung is accompanied by trembling,
And the highest is levitation, is the adage.

 21. Until the fruits of the highest level are attained
One should strive most persistently.
Amongst the objects of the senses,
The senses move quite freely...

 22. Seizing them from those objects by force
Is known as 'Pratyāhār', Sense withdrawal.
On the toes, ankles, knees and thighs,
On the anus, the sexual organ and the navel,

 23. On the heart, the neck and the throat
The soft palate and the nose... on every spot,
Between the brows, the head and the forehead,
The crown of the head, as by decree is taught....
-

धारणं प्राणमरुतो धारणेति निगद्यते ।
समाहितेन मनसा चैतन्यान्तरवर्तिना ॥ २४ ॥

आत्मन्यभीष्टदेवानां ध्यानं ध्यानमिहोच्यते ।
समत्वभावना नित्यं जीवात्मपरमात्मनोः ॥ २५ ॥

समाधिमाहुर्मुनयः प्रोक्तमष्टाङ्गलक्षणम् ।
इदानीं कथये तेऽहं मन्त्रयोगमनुत्तमम् ॥ २६ ॥

विश्वं शरीरमित्युक्तं पञ्चभूतात्मकं नग ।
चन्द्रसूर्याग्नितेजोभिर्जीवब्रह्मैक्यरूपकम् ॥ २७ ॥

तिस्रः कोट्यस्तदर्धेन शरीरे नाडयो मताः ।
तासु मुख्या दश प्रोक्तास्ताभ्यस्तिस्रो व्यवस्थिताः ॥ २८ ॥

प्रधाना मेरुदण्डेऽत्र चन्द्रसूर्याग्निरूपिणी ।
इडा वामे स्थिता नाडी शुभ्रा तु चन्द्ररूपिणी ॥ २९ ॥

-
24. Concentrating the vital breath (on these points)...
Dhāraṇa, Concentration, it is known to be.
With the mind composed and in Pure Consciousness,
To abide in that Chaitanya, inwardly...
25. Is known as Dhyāna as also meditating
Within one's self on one's chosen deity.
Between the individual soul and the Supreme Self,
Ever realizing their intrinsic unity...
26. The sages call it Samādhi, absorption.
Thus are declared the aspects of the limbs eight.
Of Mantra Yoga most excellent,
To you, at this moment, I shall state....
27. O Mountain, the body is the cosmos,
And is said to be composed of the five elements.
It represents the union of Brahman and the soul,
Conjoined with the sun's, moon's and fire's brilliance.
28. It is of the opinion that there are,
Three and half crore Nādis in the body,
It is said that amongst them, ten are major,
And of special significance, are the three.
29. The principal one lies in the spinal cord,
The moon, sun and fire, does it embody.
The Idā Nādi runs on the left side,
It embodies the moon and shines brilliantly.
-

शक्तिरूपा तु सा नाडी साक्षादमृतविग्रहा ।
दक्षिणे या पिङ्गलाख्या पुंरूपा सूर्यविग्रहा ॥ ३० ॥

सर्वतेजोमयी सा तु सुषुम्ना वह्निरूपिणी ।
तस्या मध्ये विचित्राख्ये इच्छाज्ञानक्रियात्मकम् ॥ ३१ ॥

मध्ये स्वयम्भूलिङ्गं तु कोटिसूर्यसमप्रभम् ।
तदूर्ध्वं मायाबीजं तु हरात्मा बिन्दुनादकम् ॥ ३२ ॥

तदूर्ध्वं तु शिखाकारा कुण्डली रक्तविग्रहा ।
देव्यात्मिका तु सा प्रोक्ता मदभिन्ना नगाधिप ॥ ३३ ॥

तद्बाह्ये हेमरूपाभं वादिसान्तचतुर्दलम् ।
द्रुतहेमसमप्रख्यं पद्मं तत्र विचिन्तयेत् ॥ ३४ ॥

तदूर्ध्वं त्वनलप्रख्यं षड्दलं हीरकप्रभम् ।
बादिलान्तषड्वर्णेन स्वाधिष्ठानमनुत्तमम् ॥ ३५ ॥

-
30. This Nāḍī is Shakti Herself manifest,
Symbolizing the nectar divine, this one!
The Nāḍī on the right called Pingalā,
Is male in essence and symbolizes the sun.
31. Symbolizing the fire is the Sushumnā,
Composed of all brilliances and every lustre,
The features of will, knowledge and action,
Are in the 'Vichitra', running through its centre.
32. Inside the Vichitra is the Svyambhu-linga,
Like a crore of suns it shines brightly!
Above that is the seed mantra of Māyā,
The form of *h*, *r* and the nasal *m* it be.
33. Above that is the Kuṇḍalī, O Mountain Lord,
Red in colour and appearing like a flame.
Declared to be the Goddess' essence,
Not different from Me, She is the same.
34. Outside Her is the four-petaled Lotus,
With the letters *va* to *sa*, and gold-coloured.
That it resembles gold that is molten,
Thus is how it should be pictured.
35. Above that is the six-petaled Lotus,
Resembling fire and like the diamond, radiant.
Adorned with the six letters from *ba* to *la*,
It is the Svādhishthān, most excellent.
-

मूलमाधारषट्कोणं मूलाधारं ततो विदुः ।
स्वशब्देन परं लिङ्गं स्वाधिष्ठानं ततो विदुः ॥ ३६ ॥

तदूर्ध्वं नाभिदेशे तु मणिपूरं महाप्रभम् ।
मेघाभं विद्युदाभं च बहुतेजोमयं ततः ॥ ३७ ॥

मणिवद्भिन्नं तत्पद्मं मणिपद्मं तथोच्यते ।
दशाभिश्च दलैर्युक्तं डादिफान्ताक्षरान्वितम् ॥ ३८ ॥

विष्णुनाऽधिष्ठितं पद्मं विष्ण्वालोकनकारणम् ।
तदूर्ध्वेनाहतं पद्ममुद्यदादित्यसन्निभम् ॥ ३९ ॥

कादिठान्तदलैरेकं पत्रैश्चसमधिष्ठितम् ।
तन्मध्ये बाणलिङ्गं तु सूर्यायुतसमप्रभम् ॥ ४० ॥

शब्दब्रह्ममयं शब्दानाहतं तत्र दृश्यते ।
अनाहताख्यं तत्पद्मं मुनिभिः परिकीर्तितम् ॥ ४१ ॥

-
36. (The first) is known as the Mūlādhāra
Since as a hexagonal support at the root it abides.
The wise call (the second) by the word 'Svādhishthān'
Since the Supreme Linga, therein resides.
37. Above that, in the region of the navel,
Is the Maṇipura chakra most radiant.
Shining like a cloud and like a lightning flash,
It is filled with lustre most brilliant.
38. This bloomed Lotus like a gem it shines!
Therefore it is also called Maṇipadma then,
Endowed with the letters from *da* to *pha*,
It is made up of petals that number ten.
39. Since Viṣṇu resides in this Lotus,
The cause for seeing Viṣṇu does this chakra become.
Above it is the Anāhata, the Unstruck Sound,
It shines with the brilliance of the rising sun.
40. The letters from *ka* upto *tha*,
On the petals (of the Anāhata) do abide.
Like ten thousand suns, the Bāṇalinga
In the midst (of this Lotus) does reside....
41. Brahman, in the form of sound, is its nature,
Therein it is perceived as the unstruck sound.
That Lotus is called the Anāhata therefore,
And by the sages it is highly renowned.
-

आनन्दसदनं तत्तु पुरुषाधिष्ठितं परम् ।
तदूर्ध्वं तु विशुद्धाख्यं दलं षोडशपङ्कजम् ॥ ४२ ॥

स्वरैः षोडशभिर्युक्तं धूम्रवर्णं महाप्रभम् ।
विशुद्धं तनुते यस्माज्जीवस्य हंसलोकनात् ॥ ४३ ॥

विशुद्धं पद्ममाख्यातमाकाशाख्यं महाद्भुतम् ।
आज्ञाचक्रं तदूर्ध्वं तु आत्मनाऽधिष्ठितं परम् ॥ ४४ ॥

आज्ञासङ्क्रमणं तत्र तेनाज्ञेति प्रकीर्तितम् ।
द्विदलं हक्षसंयुक्तं पद्मं तत्सुमनोहरम् ॥ ४५ ॥

कैलासाख्यं तदूर्ध्वं तु रोधिनी तु तदूर्ध्वतः ।
एवं त्वाधारचक्राणि प्रोक्तानि तव सुव्रत ॥ ४६ ॥

सहस्रारयुतं बिन्दुस्थानं तदूर्ध्वमीरितम् ।
इत्येतत्कथितं सर्वं योगमार्गमनुत्तमम् ॥ ४७ ॥

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42. That Anāhata chakra is the seat of bliss,
Wherein dwells the Person Supreme,
Above that is the chakra known as Vishudha,
And is the Lotus with petals that number sixteen.
43. Embellished with all the sixteen vowels,
Smoke coloured and shining brightly,
It is called Vishudha since the soul sees here
The Supreme Self thus attaining purity.
44. The Lotus that is called Vishudha is
Of the nature of Space and most impressive.
Above that is the Ājnā chakra,
Which is where the Supreme Self does live.
45. Commands to the soul are received here,
As Ājnā chakra it is known thus,
Two-petaled and with the letters *ha* and *ksha*,
Most charming and appealing is this Lotus.
46. Above that is the chakra Kailās,
And Rodhinī, the blockade, is above that too.
These supporting chakras have been described by Me
To the one who is of firm resolve, to you.
47. The seat of the Primal Point, the Sahasrāra,
It is said that above all does it lie.
Thus has it been disclosed in totality,
The pathway of Yoga unexcelled, most high.
-

आदौ पूरकयोगेनाप्याधारे योजयेन्मनः ।
गुदमेढ्रान्तरे शक्तिस्तामाकुञ्च्य प्रबोधयेत् ॥ ४८ ॥

लिङ्गभेदक्रमेणैव बिन्दुचक्रं च प्रापयेत् ।
शम्भुना तां परां शक्तिमेकीभूतां विचिन्तयेत् ॥ ४९ ॥

तत्रोत्थितामृतं यत्तु द्रुतलाक्षारसोपमम् ।
पाययित्वा तु तां शक्तिं मायाख्यां योगसिद्धिदाम् ॥ ५० ॥

षट्चक्रदेवतास्तत्र सन्तर्प्यामृतधारया ।
आनयेत्तेन मार्गेण मूलाधारं ततः सुधी ॥ ५१ ॥

एवमभ्यस्यमानस्याऽप्यहन्यहनि निश्चितम् ।
पूर्वोक्तदूषिता मन्त्राः सर्वे सिद्ध्यन्ति नान्यथा ॥ ५२ ॥

जरामरणदुःखाद्यैर्मुच्यते भवबन्धनात् ।
ये गुणाः सन्ति देव्या मे जगन्मातुर्यथा तथा ॥ ५३ ॥

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48. First, inhaling with yogic control,
The focused mind on the Mūlādhāra should abide.
Then compressing the Shakti one should wake Her,
Who between anus and genitals does reside.
49. One should attain the highest point, the Bindu,
By piercing the Linga and others sequentially,
Then one should visualize in one's mind
Shiva's and the Supreme Shakti's unity.
50. From that arises the nectar, Amruta,
Which to molten red lac is similar,
This should be given to the Shakti Māyā to drink,
Who in Yoga does accomplishment ever confer.
51. With that descending nectar stream,
Satisfying the deities who in the six chakras stay,
The wise man then leads Her back
To the Mūlādhāra by the same pathway.
52. It is certain that when in the manner described
One puts this into practice daily,
All mantras uttered incorrectly earlier
Become effective. No other means can there be.
53. One is freed from the bonds of the world,
Old age, death and such-like miseries.
Only those attributes of the Goddess,
Those of the World-Mother, My qualities...
-

ते गुणाः साधकवरे भवन्त्येव न चान्यथा ।
इत्येवं कथितं तात वायुधारणमुत्तमम् ॥ ५४ ॥

इदानीं धारणाख्यं तु शृणुष्वावहितो मम ।
दिक्कालाद्यनवच्छिन्नदेव्यां चेतो विधाय च ॥ ५५ ॥

तन्मयो भवति क्षिप्रं जीवब्रह्मैक्ययोजनात् ।
अथवा समलं चेतो यदि क्षिप्रं न सिद्ध्यति ॥ ५६ ॥

तदाऽवयवयोगेन योगी योगान्समभ्यसेत् ।
मदीयहस्तपादादावङ्गे तु मधुरे नग ॥ ५७ ॥

चित्तं संस्थापयेन्मन्त्री स्थानस्थानजयात्पुनः ।
विशुद्धचित्तः सर्वस्मिन्नरूपे संस्थापयेन्मनः ॥ ५८ ॥

यावन्मनो लयं याति देव्यां संविदि पर्वत ।
तावदिष्टमनुं मन्त्री जपहोमैः समभ्यसेत् ॥ ५९ ॥

-
54. Only those qualities and no other abide,
In the spiritual aspirant most excellent.
Thus has been revealed to you, My son,
The practice of breath-concentration so eminent.
55. To another practice of concentration,
Now listen to Me attentively,
As the Goddess transcending time, space and the like...
Having thus fixed one's mind upon Me...
56. One realises the oneness of Brahman and soul,
And merges in Me with tremendous speed.
But if the mind should be impure,
And if quickly one does not so succeed...
57. Then the Yogi should by Limb-meditation
Practice that Yoga accurately,
Wherein, O Mountain, on My charming limbs-
My Hands, Feet and other parts of My Body...
58. The adept at Mantras should focus the mind,
Having mastered each limb meditatively,
The consciousness which has now been purified
Should place the mind on My whole form entirely.
59. O Mountain, as long as the mind dissolves not
Into Me the Goddess who pure Consciousness be,
Through Japa accompanied by sacrificial offerings,
The Mantrī should recite his mantra determinedly.
-

मन्त्राभ्यासेन योगेन ज्ञेयज्ञानाय कल्पते ।
न योगेन विना मन्त्रो न मन्त्रेण विना हि सः ॥ ६० ॥

द्वयोरभ्यासयोगो हि ब्रह्मसंसिद्धिकारणम् ।
तमः परिवृते गेहे घटो दीपेन दृश्यते ॥ ६१ ॥

एवं मायावृतो ह्यात्मा मनुना गोचरीकृतः ।
इति योगविधिः कृत्स्नः साङ्गः प्रोक्तो मयाऽधुना ॥ ६२ ॥

गुरूपदेशतो ज्ञेयो नान्यथा शास्त्रकोटिभिः ॥ ६३ ॥

इति देवीगीतायां पञ्चमोऽध्यायः

60. Through Yoga accompanied by mantra practice,
To realize what is to be known, one becomes fit,
In both, the practice of Yoga without Mantra and
In Mantra without Yoga, there is no benefit.
61. When both the Yogas are practised together,
To the realisation of Brahman does it lead.
Just as in a house enveloped by darkness,
A pot is by means of a lamp perceived...
62. So also the Self concealed by Māyā,
Through the Mantra does evident be.
Thus the practice of Yoga along with its limbs,
Has been explained in totality by Me.
63. It is through the Guru's teaching alone,
That all of this may be learned.
Not by (the study) of a crore of scriptures,
Can this knowledge ever be earned.

Thus ends the fifth discourse of the Devī-Gītā

अथ षष्ठोऽध्यायः

श्रीदेव्युवाच ।

इत्यादियोगयुक्तात्मा ध्यायेन्मां ब्रह्मरूपिणीम् ।
भक्त्या निर्व्याजया राजन्नासने समुपस्थितः ॥ १ ॥

आविः सन्निहितं गुहाचरं नाम महत्पदम् ।
अत्रैतत्सर्वमर्पितमेजत्प्राणन्निमिषच्च यत् ॥ २ ॥

एतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ।
यदर्चिमद्यदणुभ्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च ॥ ३ ॥

तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ।
तदेतत्सत्यममृतं तद्वेद्भ्रुव्यं सौम्य विद्धि ॥ ४ ॥

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं सन्धयीत ।
आयम्य तद्भावागतेन चेतसा लक्ष्यं तदेवाक्षरं सौम्य विद्धि ॥ ५ ॥

Sixth Discourse
Knowledge of Brahman

The Goddess said:

1. The one who is steady in the Yogas described,
Assuming the posture that is appropriate,
With devotion that is completely sincere, O King,
On Me as Brahman he should meditate.

 2. It is manifest and It is well fixed,
It pervades all hearts. Indeed is the state most high!
And all that moves and breathes and blinks,
In (Brahman) do all of them lie.

 3. Know This as existent and non-existent
Most desirable, supreme and beyond peoples' ken,
What is radiant, smaller than an atom and
In which abide worlds, inhabitants, men...

 4. That is this imperishable Brahman,
It is Life and Speech and the Mind also,
It is Real and Immortal, O Gentle One,
And is what must be pierced, this you should know.

 5. Taking the bow of the Upanishads - the great weapon,
Notching the worship-stimulated (mind), the arrow,
Drawing it with the mind in contemplation absorbed,
The target is that Imperishable, O Gentle One, do know.
-

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्भ्रव्यं शरवत्तन्मयो भवेत् ॥ ६ ॥

यस्मिन्द्यौश्च पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथात्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ ७ ॥

अरा इव रथनाभौ संहता यत्र नाड्यः ।
स एषोऽन्तश्चरते बहुधा जायमानः ॥ ८ ॥

ओमित्येवं ध्यायथात्मानं स्वस्ति वः पाराय तमसः परस्तात् ।
दिव्ये ब्रह्मपुरे व्योम्नि आत्मा वै सम्प्रतिष्ठितः ॥ ९ ॥

मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥ १० ॥

भिद्यते हृदयग्रन्थिशिछद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चाऽस्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ११ ॥

-
6. The syllable Om is the bow, the self, the arrow,
It is said that Brahman is the target,
By the vigilant, will it be pierced,
Like the arrow does one merge into it.

 7. In which the sky, the earth, the atmosphere
The mind along with all breaths do woven be,
Know *that* as the One Self, reject other thoughts,
Since this is the bridge to immortality.

 8. Where all of the Nādis come together,
Just as the spokes in the wheel's navel do,
There, within, does This Self stir,
In manifold ways does It manifest too.

 9. Meditate on the syllable Om as the Self,
My blessings! May you cross to darkness' far side.
In the space of the radiant city of Brahman,
(It is here that) the Self does abide.

 10. Pervaded by the mind, leading body and breath,
It is established in the material body.
Discerning, the steadfast ones, reflecting on the heart,
See It as blissful, immortal, shining brightly.

 11. The knot of the heart breaks asunder,
All doubts are completely destroyed,
When the Transcendental and Immanent Self is seen,
And all fruits of past actions are dissolved.
-

हिरण्मये परे कोशे विराजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ १२ ॥

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १३ ॥

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वं वरिष्ठम् ॥ १४ ॥

एताद्गणुभवो यस्य स कृतार्थो नरोत्तमः ।
ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ॥ १५ ॥

द्वितीयाद्वै भयं राजंस्तदभावाद्विभेति न ।
न तद्वियोगो मेऽप्यस्ति मद्वियोगोऽपि तस्य न ॥ १६ ॥

अहमेव स सोऽहं वै निश्चितं विद्धि पर्वत ।
मदर्शनं तु तत्र स्याद्यत्र ज्ञानी स्थितो मम ॥ १७ ॥

-
12. Pure and Indivisible, the Brahman resides,
Within the highest golden covering.
The knowers of the Self identify It to be so-
As the light of the lights, It is most dazzling.

 13. The sun does not shine there, nor the moon or stars,
Nor do these lightnings shine, the fire, less so,
All of these shine only after it shines,
The world becomes evident by its brilliant glow.

 14. This Brahman alone is immortal,
The supreme Brahman alone is the universe,
In the front, behind, to the right and left
Above and below does Brahman disperse.

 15. For whom such is the experience,
He is fulfilled, the best among men!
Merged in Brahman, a content soul,
He neither grieves nor desires anything then.

 16. In duality there is fear, O King,
There is no fear in the absence of duality,
Since I am not separate from him,
And he is not separate from Me.

 17. I alone am he and he alone is Me,
O Mountain, know this most certainly!
The vision of Me is possible there,
Where the wise man abides in My entity.
-

नाऽहं तीर्थे न कैलासे वैकुण्ठे वा न कर्हिचित् ।
वसामि किन्तु मज्ज्ञानिहृदयाम्भोजमध्यमे ॥ १८ ॥

मत्पूजाकोटिफलदं सकृन्मज्ज्ञानिनोऽर्चनम् ।
कुलं पवित्रं तस्याऽस्ति जननी कृतकृत्यका ॥ १९ ॥

विश्वम्भरा पुण्यवती चिल्लयो यस्य चेतसः ।
ब्रह्मज्ञानं तु यत्पृष्टं त्वया पर्वतसत्तम ॥ २० ॥

कथितं तन्मया सर्वं नाऽतो वक्तव्यमस्ति हि ।
इदं ज्येष्ठाय पुत्राय भक्तियुक्ताय शीलिने ॥ २१ ॥

शिष्याय च यथोक्ताय वक्तव्यं नाऽन्यथा क्वचित् ।
यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ॥ २२ ॥

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ।
येनोपदिष्टाविद्येयं स एव परमेश्वरः ॥ २३ ॥

-
18. Not in any pilgrimage spot nor Kailās
Or Vaikunṭh at any time do I abide,
But, in the centre of the lotus of the heart
Of the one who knows Me, do I reside.

 19. Worshipping just once a person who knows Me,
Bestows the fruits of having worshipped Me...
A crore of times! One's family is purified
And one's mother is fulfilled completely.

 20. The entire world is truly blessed
When one's consciousness merges in Brahman,
The knowledge of Brahman that has been asked,
By you, O best among Mountains...

 21. It has all been revealed by Me.
There is nothing more that must be said,
This, to the eldest son; of good character,
To the one who is completely devoted,

 22. To the disciple that scriptures speak of,
Should this be told and none other to.
The one with supreme devotion to the Lord,
Just as to the Lord, to one's Guru,

 23. To him does all this that has been said,
To that noble soul, the meaning becomes clear,
By whom this knowledge has been taught
He is indeed the Lord without peer.
-

यस्यायं सुकृतं कर्तुमसमर्थस्ततो ऋणी ।
पित्रोरप्यधिकः प्रोक्तो ब्रह्मजन्मप्रदायकः ॥ २४ ॥

पितृजातं जन्म नष्टं नेत्थं जातं कदाचन ।
तस्मै न द्रुह्येदित्यादि निगमोऽप्यवदन्नग ॥ २५ ॥

तस्माच्छास्त्रस्य सिद्धान्तो ब्रह्मदाता गुरुः परः ।
शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न शङ्करः ॥ २६ ॥

तस्मात्सर्वप्रयत्नेन श्रीगुरुं तोषयेन्नग ।
कायेन मनसा वाचा सर्वदा तत्परो भवेत् ॥ २७ ॥

अन्यथा तु कृतघ्नः स्यात्कृतघ्ने नास्ति निष्कृतिः ।
इन्द्रेणाऽथर्वणायोक्ता शिरश्छेदप्रतिज्ञया ॥ २८ ॥

अश्विभ्यां कथने तस्य शिरश्छिन्नं च वज्रिणा ।
अश्वीयं तच्छिरो नष्टं दृष्ट्वा वैद्यौ सुरोत्तमौ ॥ २९ ॥

-
24. Incapable of returning this favour,
The disciple is in debt therefore,
It is said that even greater than the father,
Is he who, wisdom's birth, does bestow.
25. The birth caused by the father does perish,
Never so the birth caused by the Guru,
'Do not harm him (the Guru)' and the like...
O Mountain, does the scripture say so too.
26. The Shāstras conclude that the Guru who gives,
The knowledge of Brahman is therefore Supreme.
When Shiva is angered, the Guru protects,
But if the Guru is angered, Shiva cannot intervene.
27. Therefore, O Mountain, the Revered Guru,
Should through every effort be made content,
Through one's body, mind and through speech,
Should one always be thus intent.
28. Otherwise one becomes ungrateful,
For ingratitude, redemption there is none.
Threatening to cut off his head,
By Indra to Atharvaṇa was this knowledge spoken,
29. When Atharvaṇa revealed it to the two Ashvins,
Indra cut off his head with a lightning bolt,
The two divine physicians most excellent,
Seeing thus destroyed, the head like that of a colt,
-

पुनः संयोजितं स्वीयं ताभ्यां मुनिशिरस्तदा ।
इति सङ्कटसम्पाद्या ब्रह्मविद्या नगाधिप ॥ ३० ॥

लब्धा येन स धन्यः स्यात्कृतकृत्यश्च भूधर ॥ ३१ ॥

इति देवीगीतायां षष्ठोऽध्यायः

30. Then the two of them again did fix
The sage's own head to his body,
The attainment of the knowledge of Brahman is
Thus difficult, O Mountain Lord, and not easy.
31. By whom (this knowledge)has been attained,
Is fortunate, indeed blessed is he!
O Mountain, you who support the earth,
Fulfilled is he most completely!

Thus ends the sixth discourse of the Devī-Gītā

अथ सप्तमोऽध्यायः

हिमालय उवाच ।

स्वीयां भक्तिं वदस्वाऽम्ब येन ज्ञानं सुखेन हि ।
आयेत मनुजस्याऽस्य मध्यमस्याऽविरागिणः ॥ १ ॥

श्रीदेव्युवाच ।

मार्गास्त्रयो मे विख्याता मोक्षप्राप्तौ नगाधिप ।
कर्मयोगो ज्ञानयोगो भक्तियोगश्च सत्तम ॥ २ ॥

त्रयाणामप्ययं योग्यः कर्तुं शक्योऽस्ति सर्वथा ।
सुलभत्वान्मानसत्वात्कायचित्ताद्यपीडनात् ॥ ३ ॥

गुणभेदान्मनुष्याणां सा भक्तिस्त्रिविधा मता ।
परपीडां समुद्दिश्य दम्भं कृत्वा पुरःसरम् ॥ ४ ॥

मात्सर्यक्रोधयुक्तो यस्तस्य भक्तिस्तु तामसी ।
परपीडादिरहितः स्वकल्याणार्थमेवच ॥ ५ ॥

Seventh Discourse

The Yoga of Devotion

Himālaya said:

1. O Mother, describe the devotion to You,
By which wisdom does easily come,
To the man who is ordinary and
In whom there is as yet no dispassion.

The Goddess said:

2. Three paths of Mine are well renowned,
That, O Mountain King, lead to liberation,
O Best among the good, they are the Yogas of
Action, Knowledge and Devotion.
 3. Of these three, the last is suitable.
Since one may practice this continually,
On account of its ease; fulfillment in mere thought,
And it causes no distress to mind and body.
 4. According to differential qualities in men
Devotion is of three kinds, is the view,
He who aims at causing harm to others,
Along with being deceitful too...
 5. Is infused with jealousy and with anger,
In such a one, devotion is Tāmasī.
He who intends to cause no harm to others,
Concerned with his personal well-being only,
-

नित्यं सकामो हृदये यशोर्थी भोगलोलुपः ।
तत्तत्फलसमावाप्त्यै मामुपास्तेऽतिभक्तितः ॥ ६ ॥

भेदबुद्ध्या तु मां स्वस्मादन्यां जानाति पामरः ।
तस्य भक्तिः समाख्याता नगाधिप तु राजसी ॥ ७ ॥

परमेशार्पणं कर्म पापसङ्क्षालनाय च ।
वेदोक्तत्वादवश्यं तत्कर्तव्यं तु मयाऽनिशम् ॥ ८ ॥

इति निश्चितबुद्धिस्तु भेदबुद्धिमुपाश्रितः ।
करोति प्रीतये कर्म भक्तिः सा नग सात्त्विकी ॥ ९ ॥

परभक्तेः प्रापिकेयं भेदबुद्ध्यवलम्बनात् ।
पूर्वप्रोक्ते ह्युभे भक्ती न परप्रापिके मते ॥ १० ॥

अधुना परभक्तिं तु प्रोच्यमानां निबोध मे ।
मद्गुणश्रवणं नित्यं मम नामानुकीर्तनम् ॥ ११ ॥

-
6. Forever filled with desire in his heart,
Desirous of fame, for pleasures greedy,
For attaining this or that fruit,
He who worships Me most devotedly,

 7. Because of perceiving separateness,
As different from him, the ignorant sees Me.
Such a person's devotion, O Mountain King,
Is indeed well renowned as Rājasi.

 8. "Actions may be offered to the Supreme Ruler,
By that, sins too are washed away,
Therefore by me certainly must be done,
Incessantly, those actions that the Vedas say,"

 9. He who is so convinced of mind,
Though adhering to notions of duality,
He who performs action for the sake of My love,
O Mountain, his devotion is considered Sāttvikī.

 10. Though connected to the concept of separateness,
This devotion leads to supreme devotion,
The two devotions spoken of earlier,
Do not lead to supreme devotion, is the opinion.

 11. Now to the devotion which is supreme,
To My explanation of it, do pay heed,
Constantly listening to My virtues,
And reciting and singing My names indeed,
-

कल्याणगुणरत्नानामाकरायां मयि स्थिरम् ।
चेतसो वर्तनं चैव तैलधारासमं सदा ॥ १२ ॥

हेतुस्तु तत्र को वापि न कदाचिद्भवेदपि ।
सामीप्यसार्ष्टिसायुज्यसालोक्यानां न चैषणा ॥ १३ ॥

मत्सेवातोऽधिकं किञ्चिन्नैव जानाति कर्हिचित् ।
सेव्यसेवकताभावात्तत्र मोक्षं न वाञ्छति ॥ १४ ॥

परानुरक्त्या मामेव चिन्तयेद्यो ह्यतन्द्रितः ।
स्वाभेदेनैव मां नित्यं जानाति न विभेदतः ॥ १५ ॥

मद्रूपत्वेन जीवानां चिन्तनं कुरुते तु यः ।
यथा स्वस्यात्मनि प्रीतिस्तथैव च परात्मनि ॥ १६ ॥

चैतन्यस्य समानत्वान्न भेदं कुरुते तु यः ।
सर्वत्र वर्तमानां मां सर्वरूपां च सर्वदा ॥ १७ ॥

12. Into Me, the treasury of auspicious qualities
Who, in a manner most steadily,
Directs the mind to flow just as
A stream of oil flows continually.

 13. Where there is no motive at all, at any time,
Who seeks no liberation...not even with Me to abide,
Nor equality in rank or to merge with Me,
Nor in My abode to reside.

 14. Who does not ever at any time
Know anything better than to serve Me,
Valuing the thought of master and servant,
Who does not even desire liberty.

 15. Who with supreme and absolute love,
Thinks only of Me tirelessly,
Knowing Me as not separate from oneself,
Since not believing there any difference to be,

 16. Who considers every being to be
Forms of, embodiments of Myself,
Thus loving all other selves,
In the same manner as one's own Self,

 17. Knowing that Consciousness pervades all,
Who therefore does not make a distinction.
Who in all places and at all times sees
Me, as all forms; as the Omnipresent One,
-

नमते यजते चैवाऽप्याचाण्डालान्तमीश्वरम् ।
न कुत्रापि द्रोहबुद्धिं कुरुते भेदवर्जनात् ॥ १८ ॥

मत्स्थानदर्शने श्रद्धा मद्भक्तदर्शने तथा ।
मच्छास्त्रश्रवणे श्रद्धा मन्त्रतन्त्रादिषु प्रभो ॥ १९ ॥

मयि प्रेमाकुलमती रोमाञ्चिततनुः सदा ।
प्रेमाश्रुजलपूर्णाक्षः कण्ठगद्गदनिःस्वनः ॥ २० ॥

अनन्येनैव भावेन पूजयेद्यो नगाधिप ।
मामीश्वरीं जगद्योनिं सर्वकारणकारणम् ॥ २१ ॥

व्रतानि मम दिव्यानि नित्यनैमित्तिकान्यपि ।
नित्यं यः कुरुते भक्त्या वित्तशाठ्यविवर्जितः ॥ २२ ॥

मदुत्सवदिदृक्षा च मदुत्सवकृतिस्तथा ।
जायते यस्य नियतं स्वभावादेव भूधर ॥ २३ ॥

18. Therefore who honours and respects all,
From the lowly outcast to the Supreme One,
Who never wishes to cause harm to another,
Since he is devoid of a sense of differentiation,

 19. Who is keen to see My sacred sites,
As well as keen to see My devotee,
Who has faith in the listening of My scriptures,
And in My Mantras and rites, O Mighty,

 20. Overwhelmed with love for Me,
Body-hair erect, thrilling with joyfulness,
Whose eyes are filled with tears of love,
With a voice that falters, therefore speechless,

 21. That he is not different from Me
Who worships Me with such feeling,
As the Ruler and the Womb of the world,
As the cause of all causes, O Mountain King,

 22. Who performs My divine rites,
The daily as well as those specially done,
Shunning deceitful economy,
And always with complete devotion,

 23. Longing to see My festivals and
In those festivals longing to participate,
O Support of the Earth, those longings arise
Decidedly from whose natural state,
-

उच्चैर्गायंश्च नामानि ममैव खलु नृत्यति ।
अहङ्कारादिरहितो देहतादात्म्यवर्जितः ॥ २४ ॥

प्रारब्धेन यथा यच्च क्रियते तत्तथा भवेत् ।
न मे चिन्ताऽस्ति तत्रापि देहसंरक्षणादिषु ॥ २५ ॥

इति भक्तिस्तु या प्रोक्ता परभक्तिस्तु सा स्मृता ।
यस्यां देव्यतिरिक्तं तु न किञ्चिदपि भाव्यते ॥ २६ ॥

इत्थं जाता परा भक्तिर्यस्य भूधर तत्त्वतः ।
तदैव तस्य चिन्मात्रे मद्रूपे विलयो भवेत् ॥ २७ ॥

भक्तेस्तु या परा काष्ठा सैव ज्ञानं प्रकीर्तितम् ।
वैराग्यस्य च सीमा सा ज्ञाने तदुभयं यतः ॥ २८ ॥

भक्तौ कृतायां यस्यापि प्रारब्धवशतो नग ।
न जायते मम ज्ञानं मणिद्वीपं स गच्छति ॥ २९ ॥

24. Who sings aloud My many names,
Indeed he dances enthusiastically!
Since he is devoid of ego and its expressions,
From not identifying with the body,
25. "What fruits are dictated by my past actions,
Is what will surely happen, without a doubt!
Therefore, the preservation of my body and other deeds
I need not ever worry about."
26. This devotion that has been described,
As the devotion supreme it is renowned thus,
Nothing else is envisaged
In such devotion, apart from the Goddess.
27. In this manner, when one's supreme devotion,
O Support of the Earth, is born in reality,
Then in My own form of Pure Consciousness
Does his mergence occur completely.
28. That alone is renowned as wisdom,
That wisdom - the ultimate goal of devotion.
The summit of dispassion is that too,
Since in wisdom, both reach completion.
29. Though accomplished in devotion, O Mountain,
Yet by the fruits of one's action if held so,
Then knowledge of Me may not arise,
But to My jewelled isle does he go.
-

तत्र गत्वाऽखिलान्भोगाननिच्छन्नपि चर्च्छति ।
तदन्ते मम चिद्रूपज्ञानं सम्यग्भवेन्नग ॥ ३० ॥

तेन मुक्तः सदैव स्याज्ज्ञानान्मुक्तिर्न चान्यथा ।
इहैव यस्य ज्ञानं स्याद्बद्धतप्रत्यगात्मनः ॥ ३१ ॥

मम संवित्परतनोस्तस्य प्राणा व्रजन्ति न ।
ब्रह्मैव संस्तदाप्रोति ब्रह्मैव ब्रह्म वेद यः ॥ ३२ ॥

कण्ठचामीकरसममज्ञानात्तु तिरोहितम् ।
ज्ञानादज्ञाननाशेन लब्धमेव हि लभ्यते ॥ ३३ ॥

विदिताविदितादन्यन्नगोत्तम वपुर्मम ।
यथाऽऽदर्शे तथाऽऽत्मनि यथा जले पितृलोके ॥ ३४ ॥

छायातपो यथा स्वच्छौ विविक्तौ तद्वदेव हि ।
मम लोके भवेज्ज्ञानं द्वैतभावविवर्जितम् ॥ ३५ ॥

-
30. Having gone there, though not desirous,
Every pleasure does he obtain,
And in the end, O Mountain does he,
Knowledge of Me as Consciousness gain.
31. By that he is forever liberated,
From wisdom comes liberation, there is no other way.
Whose knowledge here in this world,
Is of the Inner Self that in the heart does stay,
32. Which is My form, Supreme Consciousness,
His breaths are not lost, which vital doth be.
He who is Brahman alone knows Brahman,
And Brahman alone attain does he.
33. Through ignorance is (an object lost),
Just as one overlooks on one's neck a gold chain,
Through knowledge and the destruction of ignorance,
That which was already his, he again does gain.
34. My form is different from the known and
From the unknown, O Mountain without a peer!
Distinct in the self as a reflection in the mirror,
Indistinct as in water when in the ancestor's sphere.
35. Just as the distinction between shadow and light
Is clear and distinct, so similarly,
The wisdom that arises in My world,
Is distinct and devoid of duality.
-

यस्तु वैराग्यवानेव ज्ञानहीनो म्रियेत चेत् ।
ब्रह्मलोके वसेन्नित्यं यावत्कल्पं ततः परम् ॥ ३६ ॥

शुचीनां श्रीमतां गेहे भवेत्तस्य जनिः पुनः ।
करोति साधनं पश्चात्ततो ज्ञानं हि जायते ॥ ३७ ॥

अनेकजन्मभी राजञ्ज्ञानं स्यान्नैकजन्मना ।
ततः सर्वप्रयत्नेन ज्ञानार्थं यत्नमाश्रयेत् ॥ ३८ ॥

नोचेन्महान्विनाशः स्याज्जन्मैतदुर्लभं पुनः ।
तत्राऽपि प्रथमे वर्णे वेदप्राप्तिश्च दुर्लभा ॥ ३९ ॥

शमादिषट्कसम्पत्तिर्योगसिद्धिस्तथैव च ।
तथोत्तमगुरुप्राप्तिः सर्वमेवाऽत्र दुर्लभम् ॥ ४० ॥

तथेन्द्रियाणां पटुता संस्कृतत्वं तनोस्तथा ।
अनेकजन्मपुण्यैस्तु मोक्षेच्छा जायते ततः ॥ ४१ ॥

-
36. If one should still be short of wisdom
Yet if he were dispassionate and then died,
For as long as an eon, subsequently,
He would, in Brahma's abode, reside.
37. In the home of the pure and the prosperous,
His birth then does materialize,
Once again he takes to spiritual practices,
And then from that does wisdom arise.
38. Through the course of many births, O King,
Does wisdom arise, not with just one,
Therefore one should, with all effort,
Sustain practices for wisdom's acquisition.
39. Otherwise it is a great loss,
Since this human birth is again hard to attain,
And even if one is born as a Brāhmaṇ,
Knowledge of the Vedas is difficult to gain.
40. An accomplishment in Yoga as well as
The six virtues beginning with tranquility,
And acquiring an excellent Guru,
To obtain all of them here is not easy.
41. As are senses that are keen and sharp,
And a body in every way made ready,
It is with merits acquired in several births,
That the desire does arise for liberty.
-

साधने सफलेऽप्येवं जायमानेऽपि यो नरः ।
ज्ञानार्थं नैव यतते तस्य जन्म निरर्थकम् ॥ ४२ ॥

तस्माद्राजन्यथाशक्त्या ज्ञानार्थं यत्नमाश्रयेत् ।
पदे पदेऽश्वमेधस्य फलमाप्नोति निश्चितम् ॥ ४३ ॥

घृतमिव पयसि निगूढं भूते भूते च वसति विज्ञानम् ।
सततं मन्थयितव्यं मनसा मन्थानभूतेन ॥ ४४ ॥

ज्ञानं लब्ध्वा कृतार्थः स्यादिति वेदान्तडिण्डिमः ।
सर्वमुक्तं समासेन किं भूयः श्रोतुमिच्छसि ॥ ४५ ॥

इति देवीगीतायां सप्तमोऽध्यायः

42. If spiritual practices become successful
And a man should its fruits then attain,
If he were not to strive for wisdom,
His birth would surely have been in vain.
43. Therefore, for knowledge's sake, O King
Practices should be sustained with all ability
The fruits of the horse sacrifice,
One will attain at every step certainly.
44. Like clarified butter hidden in milk,
In every being does abide wisdom,
With the mind as the churning stick,
Churning should be continuously done.
45. Having attained wisdom, one is fulfilled
This does Vedānta proclaim loud and clear,
Everything has been told by Me in brief,
Is there anything more you would like to hear?

Thus ends the seventh discourse of the Devī-Gītā

अथाष्टमोऽध्यायः

हिमालय उवाच ।

कर्ति स्थानानि देवेशि द्रष्टव्यानि महीतले ।
मुख्यानि च पवित्राणि देवीप्रियतमानि च ॥ १ ॥

व्रतान्यपि तथा यानि तुष्टिदान्युत्सवा अपि ।
तत्सर्वं वद मे मातः कृतकृत्यो यतो नरः ॥ २ ॥

श्रीदेव्युवाच ।

सर्वं दृश्यं मम स्थानं सर्वे काला व्रतात्मकाः ।
उत्सवाः सर्वकालेषु यतोऽहं सर्वरूपिणी ॥ ३ ॥

तथाऽपि भक्तवात्सल्यात्किञ्चित्किञ्चिदथोच्यते ।
शृणुष्व्वाऽवहितो भूत्वा नगराज वचो मम ॥ ४ ॥

कोलापुरं महास्थानं यत्र लक्ष्मीः सदा स्थिता ।
मातुः पुरं द्वितीयं च रेणुकाधिष्ठितं परम् ॥ ५ ॥

Eighth Discourse

The sacred sites, rites and festivals of the Goddess

Himālaya said:

1. How many places, O Ruler of the Gods,
Must be seen by one on this earth here,
The most prominent, the most purifying,
And to the Goddess, the most dear?
2. Also, what rites provide contentment,
And what are the festivals of Yours that be,
Tell me about it all, O Mother,
By which a man is fulfilled completely.

The Goddess said:

3. Every location is My abode and worth seeing,
All moments are the essence of rites that purify,
At all occasions may festivals be celebrated,
Since truly the embodiment of all is I.
 4. Because of My love for My devotees,
Then again, a few shall thus be described by Me,
To My words. O King of the Mountains,
Listen to them most attentively.
 5. Kolāpuram is a grand place of abode,
Where Lakshmī forever resides,
Mātuhupuram is the second site,
The Supreme abode where Reṇukā abides
-

तुलजापुरं तृतीयं स्यात्सप्तशृङ्गं तथैव च ।
हिङ्गुलाया महास्थानं ज्वालामुख्यास्तथैव च ॥ ६ ॥

शाकम्भर्याः परं स्थानं भ्रामर्याः स्थानमुत्तमम् ।
श्रीरक्तदन्तिकास्थानं दुर्गास्थानं तथैव च ॥ ७ ॥

विन्ध्याचलनिवासिन्याः स्थानं सर्वोत्तमोत्तमम् ।
अन्नपूर्णमहास्थानं काञ्चीपुरमनुत्तमम् ॥ ८ ॥

भीमादेव्याः परं स्थानं विमलास्थानमेव च ।
श्रीचन्द्रलामहास्थानं कौशिकीस्थानमेव च ॥ ९ ॥

नीलाम्बायाः परं स्थानं नीलपर्वतमस्तके ।
जाम्बूनदेश्वरीस्थानं तथा श्रीनगरं शुभम् ॥ १० ॥

गुह्यकाल्या महास्थानं नेपाले यत्प्रतिष्ठितम् ।
मीनाक्ष्याः परमं स्थानं यच्च प्रोक्तं चिदम्बरे ॥ ११ ॥

-
6. Tulajāpuram is the third dwelling place,
And another Saptashringa does also be,
Hingulā is a great dwelling place,
So also is Jvālāmukhī,

 7. Shākambhari's is a supreme abode,
So also the excellent abode of Bhrāmari,
Another abode is of Shri Raktadantikā,
And another dwelling place does Durgā's be.

 8. The abode that is most excellent,
Is that of Vindhyāchalavasini,
Annapurṇā's is a great dwelling place,
And Kānchipuram unsurpassed doth be.

 9. Bhīmādevi's abode is supreme,
Vimalā's abode is prime as well,
Shri Chandralā's dwelling place is great
So also the place where Koushikī does dwell.

 10. Nilāmbā's abode is supreme,
That does lie on Mount Nīla's summit,
So is the abode of Jāmbunadeshvari,
And Shrīnagar so beautiful is it!

 11. Established in Nepāl,
Is Guhyakālī's abode supreme,
And Mīnākshī's best dwelling place,
Is in Chidambaram they so deem.
-

वेदारण्यं महास्थानं सुन्दर्याः समधिष्ठितम् ।
एकाम्बरं महास्थानं परशक्त्या प्रतिष्ठितम् ॥ १२ ॥

मदालसापरं स्थानं योगेश्वर्यास्तथैव च ।
तथा नीलसरस्वत्याः स्थानं चीनेषु विश्रुतम् ॥ १३ ॥

वैद्यनाथे तु बगलास्थानं सर्वोत्तमं मतम् ।
श्रीमच्छ्रीभुवनेश्वर्या मणिद्वीपं मम स्मृतम् ॥ १४ ॥

श्रीमत्त्रिपुरभैरव्याः कामाख्यायोनिमण्डलम् ।
भूमण्डले क्षेत्ररत्नं महामायाधिवासितम् ॥ १५ ॥

नातः परतरं स्थानं क्वचिदस्ति धरातले ।
प्रतिमासं भवेद्देवी यत्र साक्षाद्रजस्वला ॥ १६ ॥

तत्रत्या देवताः सर्वाः पर्वतात्मकतां गताः ।
पर्वतेषु वसन्त्येव महत्यो देवता अपि ॥ १७ ॥

-
12. The great dwelling place of Vedāraṇyam,
Is Sundarī's place of residence,
And Supreme Shakti's establishment
Is Ekāmbaram, a place of prominence.

 13. Madālasā's place is supreme,
So is the abode -Yogeshvari's,
Also the residence of Nilasarasvatī,
Which is renowned amongst the Chinese.

 14. In Vaidyanath where Bagalā resides,
Is the place most supreme, is the opinion.
And the auspicious and glorious Bhuvaneshvari's abode,
Is My Jewelled Isle, affirmed by tradition.

 15. In Kāmākhyā , the Goddess' womb,
Is that of the auspicious Tripurbhairavī,
It is the residence of Mahāmāyā,
Amongst all areas on earth, the jewel it be.

 16. There is no other place on earth
Than here, which is superior to this,
Where, every month, the Goddess Herself,
Resides during Her menses.

 17. All the gods of that place,
Are as mountains embodied,
Within those mountains also reside,
The gods who are great indeed.
-

तत्रत्या पृथिवी सर्वा देवीरूपा स्मृता बुधैः ।
नातः परतरं स्थानं कामाख्यायोनिमण्डलात् ॥ १८ ॥

गायत्र्याश्च परं स्थानं श्रीमत्पुष्करमीरितम् ।
अमरेशे चण्डिका स्यात्प्रभासे पुष्करेक्षिणी ॥ १९ ॥

नैमिषे तु महास्थाने देवी सा लिङ्गधारिणी ।
पुरुहूता पुष्कराक्षे आषाढौ च रतिस्तथा ॥ २० ॥

चण्डमुण्डीमहास्थाने दण्डिनी परमेश्वरी ।
भारभूतौ भवेद्भूतिर्नाकुले नकुलेश्वरी ॥ २१ ॥

चन्द्रिका तु हरिश्चन्द्रे श्रीगिरौ शाङ्करी स्मृता ।
जप्येश्वरे त्रिशूला स्यात्सूक्ष्मा चाम्रातकेश्वरे ॥ २२ ॥

शाङ्करी तु महाकाले शर्वाणी मध्यमाभिधे ।
केदाराख्ये महाक्षेत्रे देवी सा मार्गदायिनी ॥ २३ ॥

-
18. There the entire earth is the Goddess' form,
The wise thus do so consider.
To Kāmākhyā, the Goddess' womb,
There is no place to this which is greater.
19. And auspicious Pushkaram, it is said,
Is Gāyatrī's abode supreme.
In Amaresha is Chaṇḍikā,
In Prabhāsa, Pushkarekshīṇī.
20. In the great dwelling place Naimisha,
Is the Goddess Lingadhāriṇī.
Puruhutā is in Pushkarāksha,
Just as in Āshādhi is Rati.
21. In the great dwelling place Chaṇḍamuṇḍī,
Is Daṇḍini Parameshvarī.
In Bhārabhuti dwells Bhuti,
And in Nakula, Nakuleshvarī.
22. Chandrikā is in Harishchandra,
It is said that in Shrigiri, Shānkarī resides.
Trishulā dwells in Japyeshvara
And Sukshmā in Āmrātakeshwara abides.
23. Shānkarī is in Mahākāla,
In a place called Madhyamā is Sharvāṇī.
In the sacred site called Kedār,
Is the Goddess Mārgadāyīṇī,
-

भैरवाख्ये भैरवी सा गयायां मङ्गला स्मृता ।
स्थाणुप्रिया कुरुक्षेत्रे स्वायम्भुव्यपि नाकुले ॥ २४ ॥

कनखले भवेदुग्रा विश्वेशा विमलेश्वरे ।
अट्टहासे महानन्दा महेन्द्रे तु महान्तका ॥ २५ ॥

भीमे भीमेश्वरी प्रोक्ता स्थाने वस्त्रापथे पुनः ।
भवानी शाङ्करी प्रोक्ता रुद्राणी त्वर्धकोटिके ॥ २६ ॥

अविमुक्ते विशालाक्षी महाभागा महालये ।
गोकर्णे भद्रकर्णी स्याद्भद्रा स्याद्भद्रकर्णके ॥ २७ ॥

उत्पलाक्षी सुवर्णाक्षे स्थाण्वीशा स्थाणुसञ्जके ।
कमलालये तु कमला प्रचण्डा छगलण्डके ॥२८ ॥

कुरण्डले त्रिसन्ध्या स्यान्माकोटे मुकुटेश्वरी ।
मण्डलेशे शाण्डकी स्यात्काली कालञ्जरे पुनः ॥ २९ ॥

-
24. In the place named Bhairava is Bhairavī,
It is recalled that Mangalā in Gayā resides.
In Kurukshetra is Sthāṇupriyā,
In Nākula, Svāyambhuvī abides.
25. In Kanakhala resides Ugrā,
In Vimaleshvara is Vishveshā.
In Attahāsa is Mahānandā,
In Mahendra is Mahāntakā.
26. In Bhīma is Bhīmeshvarī it is proclaimed,
Then in the place called Vastrāpatha,
It is said that Bhavānī Shāṅkarī resides,
While Rudrāṇī is in Ardhakotika,
27. In Avimukta is Vishālākshī,
Mahābhāgā dwells in Mahālaya.
In Gokarṇa dwells Bhadrakarṇī,
And Bhadrā in Bhadrakarṇaka.
28. Utpalākshī dwells in Suvarṇāksha,
In a place called Sthāṇu dwells Sthāṇvishā.
In Kamalālaya is Kamalā,
In Chhagalaṇḍaka dwells Prachaṇḍā.
29. In Kuraṇḍala dwells Trisandhyā,
In Mākota, Mukuteshvarī.
In Maṇdalesh dwells Shāṇḍakī,
And in Kālanjara is Kālī.
-

शङ्कुकर्णे ध्वनिः प्रोक्ता स्थूला स्यात्स्थूलकेश्वरे ।
ज्ञानिनां हृदयाम्भोजे हल्लेखा परमेश्वरी ॥ ३० ॥

प्रोक्तानीमानि स्थानानि देव्याः प्रियतमानि च ।
तत्तत्क्षेत्रस्य माहात्म्यं श्रुत्वा पूर्वं नगोत्तम ॥ ३१ ॥

तदुक्तेन विधानेन पश्चाद्देवीं प्रपूजयेत् ।
अथवा सर्वक्षेत्राणि काश्यां सन्ति नगोत्तम ॥ ३२ ॥

अतस्तत्र वसेन्नित्यं देवीभक्तिपरायणः ।
तानि स्थानानि सम्पश्यञ्जपन्देवीं निरन्तरम् ॥ ३३ ॥

ध्यायंस्तच्चरणाम्भोजं मुक्तो भवति बन्धनात् ।
इमानि देवीनामानि प्रातरुत्थाय यः पठेत् ॥ ३४ ॥

भस्मीभवन्ति पापानि तत्क्षणात्प्रग सत्वरम् ।
श्राद्धकाले पठेदेतान्यमलानि द्विजाग्रतः ॥ ३५ ॥

-
30. It is proclaimed that in Shankukarṇa is Dhvani,
In Sthūlakeshvara is Sthūlā.
And in the lotus-hearts of the wise,
Dwells Parameshvarī as Hrillekhā.
31. These places that have been spoken of
Are to the Goddess most dear,
O Mountain Supreme, the virtues of
The sacred site one should first hear,
32. In the manner that has been prescribed,
Should the Goddess be worshipped then,
Then again, all sacred sites are found,
In Kāshī, O Supreme Mountain.
33. Therefore one may stay there all the time,
In the Goddess' devoted service, intent,
Seeing those dwelling places,
In reciting the Goddess' name, persistent,
34. Meditating on Her lotus feet,
From bondage one thus is freed,
These names of the Goddess,
Arising at dawn, one should read,
35. O Mountain, all sins become ashes,
At that moment and instantly,
During offerings to the dead one should read,
Those pure names in Brāhmaṇs' company.
-

मुक्तास्तत्पितरः सर्वे प्रयान्ति परमां गतिम् ।
अधुना कथयिष्यामि व्रतानि तव सुव्रत ॥ ३६ ॥

नारीभिश्च नरैश्चैव कर्तव्यानि प्रयत्नतः ।
व्रतमनन्ततृतीयाख्यं रसकल्याणिनीव्रतम् ॥ ३७ ॥

आर्द्रानन्दकरं नाम्ना तृतीयाया व्रतं च यत् ।
शुक्रवारव्रतं चैव तथा कृष्णचतुर्दशी ॥ ३८ ॥

भौमवारव्रतं चैव प्रदोषव्रतमेव च ।
यत्र देवो महादेवो देवीं संस्थाप्य विष्टरे ॥ ३९ ॥

नृत्यं करोति पुरतः सार्धं देवैर्निशामुखे ।
तत्रोपोष्य रजन्यादौ प्रदोषे पूजयेच्छिवाम् ॥ ४० ॥

प्रतिपक्षं विशेषेण तद्देवीप्रीतिकारकम् ।
सोमवारव्रतं चैव ममाऽतिप्रियकृन्नग ॥ ४१ ॥

-
36. All one's ancestors will be freed,
And go to the highest position,
I shall now describe all those rites
To you, O, Resolute One,
37. Women as well as men should perform
These rites in a manner diligently,
They are known as the Ananta-Truṭiyā and
The rite of Rasa-Kalyāṇī.
38. Known as the Bestower of Tender Bliss,
Performed on the third day is that rite.
The rite performed on Friday and
The fourteenth day of the Dark fortnight.
39. The rite performed on Tuesdays as well as,
The Pradosha rite done at twilight,
Where the Lord Mahādeva places the Goddess
Upon the seat, in this rite,
40. And dances before Her, together with the gods,
In the beginning of the night,
There having fasted during the day,
One should worship the Goddess at twilight.
41. Performed especially every fortnight,
To the Goddess it bestows immense pleasure,
The Monday rite, O Mountain, too,
Is to Me especially dear.
-

तत्रापि देवीं सम्पूज्य रात्रौ भोजनमाचरेत् ।
नवरात्रद्वयं चैव व्रतं प्रीतिकरं मम ॥ ४२ ॥

एवमन्यान्यपि विभो नित्यनैमित्तिकानि च ।
व्रतानि कुरुते यो वै मत्प्रीत्यर्थं विमत्सरः ॥ ४३ ॥

प्राप्नोति मम सायुज्यं स मे भक्तः स मे प्रियः ।
उत्सवानपि कुर्वीत दोलोत्सवसुखान्विभो ॥ ४४ ॥

शयनोत्सवं यथा कुर्यात्तथा जागरणोत्सवम् ।
रथोत्सवं च मे कुर्याद्दमनोत्सवमेव च ॥ ४५ ॥

पवित्रोत्सवमेवापि श्रावणे प्रीतिकारकम् ।
मम भक्तः सदा कुर्यादेवमन्यान्महोत्सवान् ॥ ४६ ॥

मद्भक्तान्भोजयेत्प्रीत्या तथा चैव सुवासिनीः ।
कुमारीर्बटुकांश्चापि मद्बुद्ध्या तद्गतान्तरः ॥ ४७ ॥

-
42. Only after having worshipped the Goddess,
Should one eat at night in this rite,
And also dear to Me are,
The two festivals of nine nights.
43. Similarly there are others, O Powerful,
The daily rites as well as those done specially,
The one who performs the rites,
Unselfishly and just to please Me,
44. He attains union with Me
He is my devotee and dear to Me,
One should also celebrate important festivals,
Like the Swing Festival. O Mighty,
45. The Going-to-sleep Festival as well as
The Waking-up Festival one should celebrate,
One should perform My Chariot Festival,
The Jasmine Festival too one must commemorate.
46. The Thread-Offering Festival too,
In the Shrāvaṇa month does pleasure bestow,
My devotee should always celebrate,
Other festivals in this manner so.
47. With love should one feed my devotees,
As also women that married be,
Young girls and boys as well,
Considering them to be none other than Me,
-

वित्तशाठ्येन रहितो यजेदेतान्सुमादिभिः ।
य एवं कुरुते भक्त्या प्रतिवर्षमतन्द्रितः ॥ ४८ ॥

स धन्यः कृतकृत्योऽसौ मत्प्रीतेः पात्रमञ्जसा ।
सर्वमुक्तं समासेन मम प्रीतिप्रदायकम् ॥ ४९ ॥

नाऽशिष्याय प्रदातव्यं नाऽभक्ताय कदाचन ॥ ५० ॥

इति देवीगीतायामष्टमोऽध्यायः

48. One should worship them with flowers and the like,
And in matters of cost, without being miserly,
He who performs thus with devotion,
Every year and tirelessly,
49. He is blessed and completely fulfilled,
And becomes the receptacle of My grace truly.
That which is pleasing to Me,
All that has been spoken most succinctly.
50. The one who is not a disciple,
Must never be given this information,
Nor should it ever be given to
The one who, for Me, has no devotion.

Thus ends the eighth discourse of the Devī-Gītā

अथ नवमोऽध्यायः

हिमालय उवाच ।

देवदेवि महेशानि करुणासागरेऽम्बिके ।

ब्रूहि पूजाविधिं सम्यग्यथावदधुना निजम् ॥ १ ॥

श्रीदेव्युवाच ।

वक्ष्ये पूजाविधिं राजन्नम्बिकाया यथा प्रियम् ।

अत्यन्तश्रद्धया सार्धं शृणु पर्वतपुङ्गव ॥ २ ॥

द्विविधा मम पूजा स्याद्बाह्या चाऽऽभ्यन्तराऽपि च ।

बाह्याऽपि द्विविधा प्रोक्ता वैदिकी तान्त्रिकी तथा ॥ ३ ॥

वैदिक्यर्चाऽपि द्विविधा मूर्तिभेदेन भूधर ।

वैदिकी वैदिकैः कार्या वेददीक्षासमन्वितैः ॥ ४ ॥

तन्त्रोक्तदीक्षावद्भिस्तु तान्त्रिकी संश्रिता भवेत् ।

इत्थं पूजारहस्यं च न ज्ञात्वा विपरीतकम् ॥ ५ ॥

Ninth Discourse
Internal worship of the Goddess

Himālaya said,

1. O Goddess of the gods, O Mother,
O Ocean of Compassion, O Ruler Great!
Now, the appropriate and the proper mode
Of your rites of worship, please do state!

The Goddess said:

2. O King, I shall speak of the rites of worship,
Which to the Mother are truly dear,
With utmost reverence and supreme faith
O Best of Mountains, please do hear.
 3. My worship is of two kinds,
External and internal do they be,
It is said that the external is again
Of two kinds-Vaidikī and Tāntrikī.
 4. O Mountain according to idols used,
Vaidikī into two is differentiated,
The Vaidikī is done by Vaidiks who are
Initiated in the Vedas and thus guided.
 5. By those initiated in Tantra-texts,
Tāntrikī rituals should be resorted to,
Not knowing the secrets of worship thus,
If one should the other ritual do,
-

करोति यो नरो मूढः स पतत्येवसर्वथा ।
तत्र या वैदिकी प्रोक्ता प्रथमा तां वदाम्यहम् ॥ ६ ॥

यन्मे साक्षात्परं रूपं दृष्टवानसि भूधर ।
अनन्तशीर्षनयनमनन्तचरणं महत् ॥ ७ ॥

सर्वशक्तिसमायुक्तं प्रेरकं यत्परात्परम् ।
तदेव पूजयेन्नित्यं नमेद्भ्यायेत्स्मरेदपि ॥ ८ ॥

इत्येतत्प्रथमार्चायाः स्वरूपं कथितं नग ।
शान्तः समाहितमना दम्भाहङ्कारवर्जितः ॥ ९ ॥

तत्परो भव तद्याजी तदेव शरणं ब्रज ।
तदेव चेतसा पश्य जप ध्यायस्व सर्वदा ॥ १० ॥

अनन्यया प्रेमयुक्तभक्त्या मद्भावमाश्रितः ।
यज्ञैर्यज तपोदानैर्मामिव परितोषय ॥ ११ ॥

6. The man who does so is a fool,
And falls down in every way entirely.
At this point I shall describe,
What has been stated first as Vaidiki,

 7. With your own eyes, O Support of the Earth,
You have seen My form so excellent!
With innumerable heads and infinite eyes
And countless feet- so magnificent!

 8. Suffused, endowed with every power,
The superior to the best, the Inspiration,
That alone should one worship and salute,
Meditate upon and recall without cessation.

 9. Such is the Form of the first kind of worship,
O Mountain, it has been revealed so by Me.
Be peaceful, with mind composed,
Devoid of egoism and hypocrisy,

 10. Be completely intent, devoted to It,
Take refuge in It only
With the mind see It alone,
Recite Its names, meditate constantly.

 11. Without 'otherness', with love filled devotion,
Taking refuge in My essence entirely,
Worship Me with sacrifices, austerities, gifts,
And thus satisfy Me completely.
-

इत्थं ममाऽनुग्रहतो मोक्ष्यसे भवबन्धनात् ।
मत्परा ये मदासक्तचित्ता भक्तवरा मताः ॥ १२ ॥

प्रतिजाने भवादस्मादुद्धराम्यचिरेण तु ।
ध्यानेन कर्मयुक्तेन भक्तिज्ञानेन वा पुनः ॥ १३ ॥

प्राप्याऽहं सर्वथा राजन्न तु केवलकर्मभिः ।
धर्मात्सञ्जायते भक्तिर्भक्त्या सञ्जायते परम् ॥ १४ ॥

श्रुतिस्मृतिभ्यामुदितं यत्स धर्मः प्रकीर्तितः ।
अन्यशास्त्रेण यः प्रोक्तो धर्माभासः स उच्यते ॥ १५ ॥

सर्वज्ञात्सर्वशक्तेश्च मत्तो वेदः समुत्थितः ।
अज्ञानस्य ममाऽभावादप्रमाणा न च श्रुतिः ॥ १६ ॥

स्मृतयश्च श्रुतेरर्थं गृहीत्वैव च निर्गताः ।
मन्वादीनां श्रुतीनां च ततः प्रामाण्यमिष्यते ॥ १७ ॥

-
12. In this manner because of My grace,
From the bonds of this world you shall be free,
Those intent on Me, their minds fixed on Me,
They are deemed to be the best of devotees...

 13. From worldly existence I promise to
Rescue them and very quickly.
With meditation along with action and then
Knowledge conjoined to devotion that be...

 14. I am attainable (thus) in all respects, O King,
But not through performing just action.
From righteous action, devotion is born,
And the Supreme arises from that devotion.

 15. That which is spoken of by the Shruti and the Smriti,
That is renowned as righteous action,
That spoken of by other texts, it is said,
Is of righteous action, only a reflection.

 16. From Me who knows all and is all powerful,
The Veda has arisen and come to be,
Since I am devoid of ignorance,
The Veda does not lack authority.

 17. Only on absorbing the meaning of the Vedas
Did the Smritis then issue forward,
Therefore the laws of Manu and the like
As well as the Vedas are regarded as the last word.
-

कचिक्कदाचित्तन्त्रार्थकटाक्षेण परोदितम् ।
धर्मं वदन्ति सोऽशस्तु नैवग्राह्योऽस्ति वैदिकैः ॥ १८ ॥

अन्येषां शास्त्रकर्तृणामज्ञानप्रभवत्वतः ।
अज्ञानदोषदुष्टत्वात्तदुक्तेर्न प्रमाणता ॥ १९ ॥

तस्मान्मुमुक्षुर्धर्मार्थं सर्वथा वेदमाश्रयेत् ।
राजाज्ञा च यथा लोकेहन्यते न कदाचन ॥ २० ॥

सर्वेशान्या ममाज्ञा सा श्रुतिस्त्याज्या कथं नृभिः ।
मदाज्ञारक्षणार्थं तु ब्रह्मक्षत्रियजातयः ॥ २१ ॥

मया सृष्टास्ततो ज्ञेयं रहस्यं मे श्रुतेर्वचः ।
यदा यदा हि धर्मस्य ग्लानिर्भवति भूधर ॥ २२ ॥

अभ्युत्थानमधर्मस्य तदा वेषान्बिभर्म्यहम् ।
देवदैत्यविभागश्चाऽप्यत एवाऽभवन्नृप ॥ २३ ॥

-
18. At times, in places it is said the Smritis
Have been influenced by Tāntrik expressions,
That part should never be accepted by
The Vaidiks though they prescribe right actions.

 19. The texts that have been written by others,
From having been born of ignorance,
And corrupted by the defects of ignorance,
Lack authority in their statements.

 20. Therefore the one desirous of liberation,
Should resort to the Vedas constantly
For right action. Just as in this world
Never defied is the king's authority,

 21. Then how can, the Supreme Ruler's command that is mine
That Veda- be ever discarded by men?
For the safekeeping of My command,
The castes of Kshatriya and Brāhmaṇ,

 22. Have been created by Me; from them may be known,
The secret of My words in the Shruti,
Whenever, O Mountain, in righteousness,
There does ever a decline be,

 23. When unrighteousness does arise,
Many a guise assume I do,
The division of gods and demons, O King
Happened in such a manner too.
-

ये न कुर्वन्ति तद्धर्मं तच्छिक्षार्थं मया सदा ।
सम्पादितास्तु नरकास्त्रासो यच्छ्रवणाद्भवेत् ॥ २४ ॥

यो वेदधर्ममुज्झित्य धर्ममन्यं समाश्रयेत् ।
राजा प्रवासयेद्देशान्निजादेतानधर्मिणः ॥ २५ ॥

ब्राह्मणैर्न च सम्भाष्याः पङ्क्तिग्राह्या न च द्विजैः ।
अन्यानि यानि शास्त्राणि लोकेऽस्मिन्विधानि च ॥ २६ ॥

श्रुतिस्मृतिविरुद्धानि तामसान्येव सर्वशः ।
वामं कापालकं चैव कौलकं भैरवागमः ॥ २७ ॥

शिवेन मोहनार्थाय प्रणीतो नान्यहेतुकः ।
दक्षशापाद् भृगोः शापाद्धीचस्य च शापतः ॥ २८ ॥

दग्धा ये ब्राह्मणवरा वेदमार्गबहिष्कृताः ।
तेषामुद्धरणार्थाय सोपानक्रमतः सदा ॥ २९ ॥

-
24. Those who do not perform righteous acts,
To teach them a lesson, always by Me
Hells have been provided for,
The description alone of which causes anxiety.
25. Those who abandon Vedic Dharma,
And in another Dharma seek security,
The king should banish from his own land,
These people who thus unrighteous be.
26. Brāhmaṇs should not converse with them,
The twice born should not keep their company,
All those other kinds of different texts,
That in this world are found to be...
27. Those opposed to Shrutis and the Smritis,
In ignorance alone have their foundation.
The texts of Vāma, Kāpālaka as well as,
Of Koulaka and Bhairava in addition,
28. Have been composed for no other reason
But for the sake of deception, by Shiva.
Due to the curse of Bhrigu and Dadhicha
And due to the curse of Daksha...
29. Those Brāhmaṇs who were accursed,
And from the Vedic path expelled who were,
For the sake of rescuing them,
At all times, in gradual order...
-

शैवाश्च वैष्णवाश्चैव सौराः शाक्तास्तथैव च ।
गाणपत्या आगमाश्च प्रणीताः शङ्करेण तु ॥ ३० ॥

तत्र वेदाविरुद्धोऽशोऽप्युक्त एव क्वचित्क्वचित् ।
वैदिकैस्तद्ग्रहे दोषो न भवत्येव कर्हिचित् ॥ ३१ ॥

सर्वथा वेदभिन्नार्थे नाधिकारी द्विजो भवेत् ।
वेदाधिकारहीनस्तु भवेत्तत्राधिकारवान् ॥ ३२ ॥

तस्मात्सर्वप्रयत्नेन वैदिको वेदमाश्रयेत् ।
धर्मेण सहितं ज्ञानं परं ब्रह्म प्रकाशयेत् ॥ ३३ ॥

सर्वेषणाः परित्यज्य मामेव शरणं गताः ।
सर्वभूतदयावन्तो मानाऽहङ्कारवर्जिताः ॥ ३४ ॥

मच्चित्ता मद्गतप्राणा मत्स्थानकथने रताः ।
संन्यासिनो वनस्थाश्च गृहस्था ब्रह्मचारिणः ॥ ३५ ॥

-
30. The Shaiva and the Vaishṇava and
The Soura as well as the Shākta,
As well as the Gāṇpatya's scriptures,
Were all composed by Shiva.

 31. There, in some places some parts declare
That which to the Veda is not contrary,
In the acceptance of these by the Vaidiks,
Therein no fault does ever be.

 32. In all ways, the twice born is not entitled
To that which from Vedic aim is dissimilar,
He who is not entitled to the Veda,
May be entitled to another scripture.

 33. Therefore the Vaidik with determined effort,
Should in the Veda seek protection,
The Supreme Brahman is revealed when
Knowledge is accompanied by righteous action.

 34. Having abandoned all desires,
Seeking refuge only in Me
Those compassionate to every being,
From pride and egoism, free,

 35. Delighting in accounts of My sacred sites,
Immersed in Me, lives dedicated to Me,
The householders and the students,
The forest-dwellers and the Sanyāsīs,
-

उपासन्ते सदा भक्त्या योगमैश्वरसञ्ज्ञितम् ।
तेषां नित्यावियुक्तानामहमज्ञानजं तमः ॥ ३६ ॥

ज्ञानसूर्यप्रकाशेन नाशयामि न संशयः ।
इत्थं वैदिकपूजायाः प्रथमाया नगाधिप ॥ ३७ ॥

स्वरूपमुक्तं सङ्क्षेपाद् द्वितीयाया अथो ब्रुवे ।
मूर्तो वा स्थण्डिले वाऽपि तथा सूर्येन्दुमण्डले ॥ ३८ ॥

जलेऽथवा बाणलिङ्गे यन्त्रे वाऽपि महापटे ।
तथा श्रीहृदयाम्भोजे ध्यात्वा देवीं परात्पराम् ॥ ३९ ॥

सगुणां करुणापूर्णां तरुणीमरुणारुणाम् ।
सौन्दर्यसारसीमान्तां सर्वावयवसुन्दराम् ॥ ४० ॥

शृङ्गाररससम्पूर्णां सदा भक्तार्तिकातराम् ।
प्रसादसुमुखीमम्बां चन्द्रखण्डशिखण्डिनीम् ॥ ४१ ॥

-
36. They practice with devotion at all times,
Yoga concerned with My Cosmic Form,
Of those who are always thus yoked to Me
The darkness that is of ignorance born...
37. I will destroy it without a doubt,
With wisdom which like sunlight doth be
Such then is the Vaidik worship
O Mountain, of the first variety....
38. Its essence has been described in brief.
I shall speak now of the second one,
In an idol or on prepared ground,
Or in the orbs of the moon or sun,
39. In water or in a Bāṇa-linga,
Or on a Yantra or cloth or also in
The auspicious lotus of one's heart,
Meditating on the Supreme Goddess therein-
40. Endowed with qualities, full of compassion,
Youthful and red like the first light of day
Of the essence of beauty, the very limit,
In all limbs, lovely in every way,
41. Filled with the sentiment of love,
Constantly relieving devotees' despair,
The Mother with the content and beautiful face,
With a crescent moon in Her lock of hair,
-

पाशाङ्कुशवराभीतिधरामानन्दरूपिणीम् ।
पूजयेदुपचारैश्च यथावित्तानुसारतः ॥ ४२ ॥

यावदान्तरपूजायामधिकारो भवेन्न हि ।
तावद्वाह्यामिमां पूजां श्रयेज्जाते तु तां त्यजेत् ॥ ४३ ॥

आभ्यन्तरा तु या पूजा सा तु संविल्लयः स्मृतः ।
संविदेव परं रूपमुपाधिरहितं मम ॥ ४४ ॥

अतः संविदि मद्रूपे चेतः स्थाप्यं निराश्रयम् ।
संविद्रूपातिरिक्तं तु मिथ्या मायामयं जगत् ॥ ४५ ॥

अतः संसारनाशाय साक्षिणीमात्मरूपिणीम् ।
भावयेन्निर्मनस्केन योगयुक्तेन चेतसा ॥ ४६ ॥

अतः परं बाह्यपूजाविस्तारः कथ्यते मया ।
सावधानेन मनसा शृणु पर्वतसत्तम ॥ ४७ ॥

इति देवीगीतायां नवमोऽध्यायः

-
42. With noose, goad and granting boons
Dispelling fear; bliss incarnate is She!
One should worship her as one can afford
With all ceremony.
43. Until and unless one is entitled to
Perform worship internally,
Till then the external worship should be done.
And when fit, abandoning it then only.
44. Internal worship is the mergence with
Pure consciousness, according to tradition.
Pure Consciousness is My form alone
And devoid of every limitation.
45. Therefore the mind without other supports,
Should be placed in My form of Consciousness Pure,
The world which is besides the Pure Consciousness state,
Is false and is infused with illusion for sure.
46. Therefore to dispel the notions of Samsāra,
Upon the Self in the form of the Witness,
One should contemplate without any doubt,
With a mind that to Yoga is harnessed.
47. Now, then, the details of external worship,
Shall be described and revealed by Me,
O Best amongst the Mountains,
With an attentive mind, listen carefully.

Thus ends the ninth discourse of the Devī-Gītā

अथ दशमोऽध्यायः

श्रीदेव्युवाच ।

प्रातरुत्थाय शिरसि संस्मरेत्पद्ममुज्ज्वलम् ।
कर्पूराभं स्मरेत्तत्र श्रीगुरुं निजरूपिणम् ॥ १ ॥

सुप्रसन्नं लसद्भूषाभूषितं शक्तिसंयुतम् ।
नमस्कृत्य ततो देवीं कुण्डलीं संस्मरेद्बुधः ॥ २ ॥

प्रकाशमानां प्रथमे प्रयाणे प्रतिप्रयाणेऽप्यमृतायमानाम् ।
अन्तः पदव्यामनुसञ्चरन्तीमानन्दरूपामबलां प्रपद्ये ॥ ३ ॥

ध्यात्वैवं तच्छिखामध्ये सच्चिदानन्दरूपिणीम् ।
मां ध्यायेदथ शौचादिक्रियाः सर्वाः समापयेत् ॥ ४ ॥

अग्निहोत्रं ततो हुत्वा मत्प्रीत्यर्थं द्विजोत्तमः ।
होमान्ते स्वासने स्थित्वा पूजासङ्कल्पमाचरेत् ॥ ५ ॥

Tenth Discourse
Ritual worship of the Goddess

The Goddess said:

1. One should recall the radiant lotus
On the top of the head, having risen at dawn,
It shines like camphor! And there on the lotus,
One must evoke one's revered Guru's own form-

 2. Contented and adorned with shining ornaments,
Conjoined with the power that Supreme be,
Having bowed down to Him then after that,
The wise should recall the Goddess Kuṇḍalī...

 3. First, in Her ascent, She brilliantly shines,
She appears like nectar in Her descent,
She moves in the inner path in the form of bliss,
I take refuge in Her who needs no external strength.

 4. Meditating thus on That within the flame,
As the form of Existence, Consciousness and Bliss
One should meditate on Me and then should complete,
Cleansing and the rest- actions like this.

 5. Then the best of the Brāhmaṇs should offer,
Oblations in the sacred fire, to please Me,
After the fire-oblations one should sit on one's seat,
And resolve to do the worship ceremony.
-

भूतशुद्धिं पुरा कृत्वा मातृकान्यासमेव च ।
हल्लेखामातृकान्यासं नित्यमेव समाचरेत् ॥ ६ ॥

मूलाधारे हकारं च हृदये च रकारकम् ।
श्रूमध्ये तद्वदीकारं हींकारं मस्तके न्यसेत् ॥ ७ ॥

तत्तन्मन्त्रोदितानन्यात्र्यासान्सर्वान्समाचरेत् ।
कल्पयेत्स्वात्मनो देहे पीठं धर्मादिभिः पुनः ॥ ८ ॥

ततो ध्यायेन्महादेवीं प्राणायामैर्विजृम्भिते ।
हृदम्भोजे मम स्थाने पञ्चप्रेतासने बुधः ॥ ९ ॥

ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः ।
एते पञ्च महाप्रेताः पादमूले मम स्थिताः ॥ १० ॥

पञ्चभूतात्मका ह्येते पञ्चावस्थात्मका अपि ।
अहं त्वव्यक्तचिद्रूपा तदतीताऽस्मि सर्वथा ॥ ११ ॥

-
6. First having performed the Bhūtaśudhi,
The installation of the Mātrakās are done,
Then the Hrillekhā with the Mātrakās,
One should ever do its installation.
 7. One should place the letter *h* in the Mūlādhāra,
The letter *r* in the heart one should embed,
The letter *ī* between the brows, similarly
And the syllable *Hrīm*, on the top of the head.
 8. Then all the installations that have been prescribed
For Mantras- one should do them all,
Next a seat made of righteous acts and the like
Within one's own body one should recall.
 9. Then, on the form of the Great Goddess,
The wise should meditate in the lotus of his heart-
Which expanded through breath control and is My place-
Which is a seat of which five corpses are a part.
 10. Brahmā and Viṣṇu and Rudra too,
Īshvara and Sadāśhiva as well,
These great corpses, they number five,
Under My feet do they all dwell.
 11. Their essence is of the five elements,
Their essence is of the five states too,*
But I in the form of Unmanifest Consciousness,
In all respects, transcend them I do.
-

* *Śhṛīti*- creation; *Sthithi*- preservation, *Samhāra*- dissolution,
Nigraha- restrain or hold back, *Anugraha*- to favour

ततो विष्टरतां याताः शक्तितन्त्रेषु सर्वदा ।
ध्यात्वैवं मानसैर्भोगैः पूजयेन्मां जपेदपि ॥ १२ ॥

जपं समर्प्य श्रीदेव्यै ततोऽर्घ्यस्थापनं चरेत् ।
पात्रासादनकं कृत्वा पूजाद्रव्याणि शोधयेत् ॥ १३ ॥

जलेन तेन मनुना चास्त्रमन्त्रेण देशिकः ।
दिग्बन्धं च पुरा कृत्वा गुरून्नत्वा ततः परम् ॥ १४ ॥

तदनुज्ञां समादाय बाह्यपीठे ततः परम् ।
हृदिस्थां भावितां मूर्तिं मम दिव्यां मनोहराम् ॥ १५ ॥

आवाहयेत्ततः पीठे प्राणस्थापनविद्यया ।
आसनावाहने चाऽर्घ्यं पाद्याद्याचमनं तथा ॥ १६ ॥

स्नानं वासोद्वयं चैव भूषणानि च सर्वशः ।
गन्धपुष्पं यथायोग्यं दत्त्वा देव्यै स्वभक्तितः ॥ १७ ॥

-
12. Therefore they have come to constitute My seat,
Constantly in Tantra texts it has been stated so,
Having meditated thus through mental rites,
One should worship Me and recite My names also.

 13. Offering the fruits of Japa to the Goddess,
The establishment of the water-offering should be done,
Having set out the vessel for sprinkling the water,
Of materials for worship, one should do the purification.

 14. With that water and the chanting of the Astra* mantra
The person who directs the worshipful deed,
And having secured protection for the area around,
Then bowing down to his Guru most Supreme indeed...

 15. Having received His (the Guru's) consent,
Then after that on a seat that external doth be,
That form of Mine earlier recalled in the heart,
That form most appealing, most heavenly...

 16. He should then summon unto that seat,
Through mantras which place the life-force therein.
A seat, an invitation and water offering for the hands,
For the feet and the mouth too, the water offering.

 17. A bath and a pair of clothes as well,
And ornaments of every variety!
Sandalwood paste, flowers, all that is appropriate
Offering them to the Goddess, devotedly,

**Astra - missile*

यन्त्रस्थानामावृतीनां पूजनं सम्यगाचरेत् ।
प्रतिवारमशक्तानां शुक्रवारो नियम्यते ॥ १८ ॥

मूलदेवीप्रभारूपाः स्मर्तव्या अङ्गदेवताः ।
तत्प्रभापटलव्याप्तं त्रैलोक्यं च विचिन्तयेत् ॥ १९ ॥

पुनरावृत्तिसहितां मूलदेवीं च पूजयेत् ।
गन्धादिभिः सुगन्धैस्तु तथा पुष्पैः सुवासितैः ॥ २० ॥

नैवेद्यैस्तर्पणैश्चैव ताम्बूलैर्दक्षिणादिभिः ।
तोषयेन्मां त्वत्कृतेन नाम्नां साहस्रकेण च ॥ २१ ॥

कवचेन च सूक्तेनाऽहं रुद्रेभिरिति प्रभो ।
देव्यथर्वशिरोमन्त्रैर्हृल्लेखोपनिषद्भवैः ॥ २२ ॥

महाविद्यामहामन्त्रैस्तोषयेन्मां मुहुर्मुहुः ।
क्षमापयेज्जगद्धात्रीं प्रेमार्द्रहृदयो नरः ॥ २३ ॥

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18. One should duly worship those surrounding deities,
That within the Yantra do abide,
If every day they cannot be worshipped,
Then to do so one may keep Friday aside.

 19. One must regard the attending deities to be,
Forms of the basic Goddess' lustrous brilliance,
And one must regard the whole universe,
To be pervaded by that mass of radiance.

 20. Again, one must worship the Chief Goddess,
Accompanied by Her deities who do surround,
With sandalwood paste, the like and perfumes,
And with flowers which in fragrances do abound,

 21. With offerings of food as well as of water,
Along with Tāmbūla, Dakṣiṇā and other gifts too.
One must satisfy Me with My thousand names
That which has been composed by you.

 22. With the protective hymn and with the Sūkta
Which begins with, "I, with the Rudras...," O Mighty,
The mantras of the Devī-Atharva-Shiras and
The mantras that in the Hrillekhā Upanishad be,

 23. With that great knowledge, with those great mantras,
One must again and again please and satisfy Me,
The person whose heart is tender with love,
Should from the World Mother, seek mercy.
-

पुलकाङ्कितसर्वाङ्गैर्बाष्परुद्धाक्षिनिःस्वनः ।
नृत्यगीतादिघोषेण तोषयेन्मां मुहुर्मुहुः ॥ २४ ॥

वेदपारायणैश्चैव पुराणैः सकलैरपि ।
प्रतिपाद्या यतोऽहं वै तस्मात्तैस्तोषयेच्च माम् ॥ २५ ॥

निजं सर्वस्वमपि मे सदेहं नित्यशोऽर्पयेत् ।
नित्यहोमं ततः कुर्याद् ब्राह्मणांश्च सुवासिनीः ॥ २६ ॥

बटुकान्यामरानन्यान्देवीबुद्ध्या तु भोजयेत् ।
नत्वा पुनः स्वहृदये व्युत्क्रमेण विसर्जयेत् ॥ २७ ॥

सर्वं हल्लेखया कुर्यात्पूजनं मम सुव्रत ।
हल्लेखा सर्वमन्त्राणां नायिका परमा स्मृता ॥ २८ ॥

हल्लेखादर्पणे नित्यमहं तत्प्रतिबिम्बिता ।
तस्माद् हल्लेखया दत्तं सर्वमन्त्रैः समर्पितम् ॥ २९ ॥

-
24. On all limbs, hair standing on end for joy,
The eyes flooded with tears; rendered speechless,
With dance, song and the like and other tumultuous sounds,
One must again and again please Me, the Goddess.
25. By the Vedas completely, as a whole,
As well as the Purāṇas in their entirety,
Since I am spoken about therein,
Therefore by their recitation, one pleases Me.
26. Everyday one should offer his all
As well as his body, let him offer to Me,
One should perform the daily fire-offerings,
And to Brāhmaṇas and those women who married be
27. To young boys and to the ill and others,
One should feed them regarding them to be Me,
Having bowed down again and by inverting the order,
One should immerse Me in one's heart completely.
28. O Steadfast One of firm resolve,
With the Hrillekhā, should My whole worship be done,
The Hrillekhā directs all the mantras,
And is recalled to be the most supreme one.
29. I am reflected ever and constantly,
In the mirror of the Hrillekhā,
Therefore with the Hrillekhā whatever one offers,
Is regarded as being offered by every mantra.
-

गुरुं सम्पूज्य भूषाद्यैः कृतकृत्यत्वमावहेत् ।
य एवं पूजयेद्देवीं श्रीमद्भुवनसुन्दरीम् ॥ ३० ॥

न तस्य दुर्लभं किञ्चत्कदाचित्कचिदस्ति हि ।
देहान्ते तु मणिद्वीपं मम यात्येव सर्वथा ॥ ३१ ॥

ज्ञेयो देवीस्वरूपोऽसौ देवा नित्यं नमन्ति तम् ।
इति ते कथितं राजन्महादेव्याः प्रपूजनम् ॥ ३२ ॥

विमृश्यैतदशेषेणाप्यधिकारानुरूपतः ।
कुरु मे पूजनं तेन कृतार्थस्त्वं भविष्यसि ॥ ३३ ॥

इदं तु गीताशास्त्रं मे नाऽशिष्याय वदेत्कचित् ।
नाऽभक्ताय प्रदातव्यं न धूर्ताय च दुर्हृदे ॥ ३४ ॥

एतत्प्रकाशनं मातुरुद्घाटनमुरोजयोः ।
तस्मादवश्यं यत्नेन गोपनीयमिदं सदा ॥ ३५ ॥

-
30. Having worshipped the Guru with ornaments and the like
One should evoke the feeling of fulfillment inside,
Whoever worships the Goddess in a manner such,
The Auspicious Lovely One who in the world does reside,

 31. Nothing is difficult for that person to attain
Not at any time or anywhere at all,
In fact at the time of death he comes
By all means, to My Jewelled atoll.

 32. It is to be known that he is the Goddess' own form,
All the gods bow down before him constantly,
O King, thus has been revealed to you,
The worship of the Goddess who supreme doth be.

 33. Reflect upon this and all its details as well,
And according to the qualifications that you possess,
Perform My worship and by that you shall
Be fulfilled for having achieved success.

 34. This teaching that My Gītā does contain,
To a non-disciple it must not be imparted,
It should not be given to a non-devotee,
Nor to the deceitful or the wicked-hearted.

 35. Revealing this thus is similar to,
Bringing the Mother's breasts to exposure,
Therefore certainly with complete diligence,
It should always be guarded from disclosure.
-

देयं भक्ताय शिष्याय ज्येष्ठपुत्राय चैव हि ।
सुशीलाय सुवेषाय देवीभक्तियुताय च ॥ ३६ ॥

श्राद्धकाले पठेदेतद् ब्राह्मणानां समीपतः ।
तृसास्तत्पितरः सर्वे प्रयान्ति परमं पदम् ॥ ३७ ॥

व्यास उवाच ।

इत्युक्त्वा सा भगवती तत्रैवाऽन्तरधीयत ।
देवाश्च मुदिताः सर्वे देवीदर्शनतोऽभवन् ॥ ३८ ॥

ततो हिमालये जज्ञे देवी हैमवती तु सा ।
या गौरीति प्रसिद्धाऽऽसीदत्ता सा शङ्कराय च ॥ ३९ ॥

ततः स्कन्दः समुद्भूतस्तारकस्तेन पातितः ।
समुद्रमन्थने पूर्वं रत्नान्यासुर्नराधिप ॥ ४० ॥

तत्र देवैः स्तुता देवी लक्ष्मीप्राप्त्यर्थमादरात् ।
तेषामनुग्रहार्थाय निर्गता तु रमा ततः ॥ ४१ ॥

-
36. It should be given to the devotee, to the disciple,
And should also be given to one's eldest son,
To the one of good character and appropriately dressed,
Who for the Goddess is filled with devotion.
37. At the time of offerings to the dead,
It should be read in Brāhmaṇas' company,
All one's ancestors will be satisfied,
And go to the abode that supreme doth be.

Vyāsa said:

38. Having spoken thus, that Glorious One,
Then disappeared and vanished from sight,
From having had a vision of the Goddess,
All the gods were filled with delight.
39. Then in Himālaya's home the Goddess was born,
She was born as the Goddess Haimavatī,
To Shankar was she given in marriage,
She who was renowned as Gaurī.
40. Afterwards Skanda was born,
By him was Tāraka annihilated,
Earlier, during the churning of the ocean,
O King, several precious gems arose from it.
41. The Goddess was reverentially praised by the gods
To gain prosperity on that occasion then,
Therefore from the ocean did Ramā come forth.
To confer Her grace upon all of them,
-

वैकुण्ठाय सुरैर्दत्ता तेन तस्य शमोऽभवत् ।
इति ते कथितं राजन्देवीमाहात्म्यमुत्तमम् ॥ ४२ ॥

गौरीलक्ष्म्योः समुद्भूतिविषयं सर्वकामदम् ।
न वाच्यं त्वेतदन्यस्मै रहस्यं कथितं यतः ॥ ४३ ॥

गीता रहस्यभूतेयं गोपनीया प्रयत्नतः ।
सर्वमुक्तं समासेन यत्पृष्टं तत्त्वयाऽनघ ॥ ४४ ॥

पवित्रं पावनं दिव्यं किं भूयः श्रोतुमिच्छसि ॥ ४५ ॥

इति देवीगीतायां दशमोऽध्यायः

देवीगीता समाप्ता

-
42. She was given in marriage by the gods
To Vaikuṇṭha and by that He attained tranquility,
Thus has been revealed to you, O King,
The Goddess' glorification that supreme be.
43. This subject which fulfils every longing,
And deals with the emergence of Gaurī and Lakshmī
This secret which has been revealed must not
Be ever spoken about to anybody.
44. The Gītā which is of secrets composed,
Should be guarded from disclosure most diligently,
O Faultless one, by you, what has been asked,
All has been answered succinctly.
45. It is divine, purifying and sanctifying...
Do wish to hear more of anything?

Thus ends the tenth discourse of the Devī-Gītā

Thus the Devī-Gītā concludes

उत्तरमाहात्म्यम्

श्रीमहादेव उवाच

एवं श्रीपार्वतीवक्त्राद्योगसारं परं मुने ।
निशम्य पर्वतश्रेष्ठो जीवन्मुक्तो बभूव ह ॥ १ ॥

सापीयं शैलराजाय योगमुक्त्वा महेश्वरी ।
मातृस्तन्यं पपौ बाला प्राकृतेव हि लीलया ॥ २ ॥

गिरीन्द्रस्तु महाहर्षादकरोत्सुमहोत्सवम् ।
यथा न दृष्टं केनापि श्रुतं वा केनचित्क्वचित् ॥ ३ ॥

षष्ठेऽहि षष्ठीं सम्पूज्य सम्प्राप्ते दशमेऽहनि ।
पार्वतीत्यकरोन्नाम सान्वयं पर्वताधिपः ॥ ४ ॥

एवं त्रिजगतां माता नित्या प्रकृतिरुत्तमा ।
सम्भूय मेनकागर्भाद्धिमालयगृहे स्थिता ॥ ५ ॥

हिमालयाय पार्वत्या कथितं योगमुत्तमम् ।
यः पठेत्सुलभा मुक्तिस्तस्य नारद जायते ॥ ६ ॥

तुष्टा भवति शर्वाणी नित्यं मङ्गलदायिनी ।
जायते च दृढा भक्तिः पार्वत्या मुनिपुङ्गव ॥ ७ ॥

अष्टम्यां च चतुर्दश्यां नवम्यां भक्तिसंयुतः ।
पठन् श्रीपार्वतीगीतां जीवन्मुक्तो भवेन्नरः ॥ ८ ॥

शरत्काले महाष्टम्यां यः पठेत्समुपोषितः ।
रात्रौ जागरितो भूत्वा तस्य पुण्यं ब्रवीमि किम् ॥ ९ ॥

स सर्वदेवपूज्यश्च दुर्गाभक्ति - परायणः ॥
इन्द्रादयो लोकपालास्तदाज्ञावशवर्तिनः ॥ १० ॥

स्वयं दैवीकलामेति साक्षाद्देव्याः प्रसादतः ।
नश्यन्ति तस्य पापानि ब्रह्महत्यादिकान्यपि ॥ ११ ॥

पुत्रं सर्वगुणोपेतं लभते चिरजीविनम् ।
नश्यन्ति रिपवस्तस्य नित्यं प्राप्नोति मङ्गलम् ॥ १२ ॥

अमावास्यां तिथिं प्राप्य यः पठेद्भक्तिसंयुतः ।
सर्वपापविनिर्मुक्तः स दुर्गातुल्यतामियात् ॥ १३ ॥

निशीथे पठते यस्तु बिल्ववृक्षस्य सन्निधौ ।
तस्य संवत्सरादुर्गा स्वयं प्रत्यक्षमेति वै ॥ १४ ॥

किमत्र बहुनोक्तेन शृणु नारद तत्त्वतः ।
अस्याः पाठसमं पुण्यं नास्त्येव पृथिवीतले ॥ १५ ॥

तपसां यज्ञदानादिकर्मणामिह विद्यते ।
फलस्य सङ्ख्या नैतस्य विद्यते मुनिपुङ्गव ॥ १६ ॥

॥ ॐ ॥

श्रीभुवनेश्वरीहृदयस्तोत्रम्

ॐ अस्य श्री भुवनेश्वरीहृदयस्तोत्रमन्त्रस्य शक्तिऋषिः, गायत्री छन्दः, भुवनेश्वरी देवता, हकारो बीजम्, ईकारः शक्तिः, रेफः कीलकम्, सकलमनोवाञ्छितसिद्ध्यर्थे पाठे विनियोगः ॥ ॐ ह्रीं हृदयाय नमः, ॐ श्रीं शिरसे स्वाहा, ॐ ऐं शिखायै वषट्, ॐ ह्रीं कवचाय हुं, ॐ श्रीं नेत्रत्रयाय वौषट्, ॐ ऐं अस्त्राय फट् । इति हृदयादिषडङ्गन्यासः ।

ॐ ह्रीं अङ्गुष्ठाभ्यां नमः, ॐ श्रीं तर्जनीभ्यां नमः, ॐ ऐं मध्यमाभ्यां नमः, ॐ ह्रीं अनामिकाभ्यां नमः, ॐ श्रीं कनिष्ठिकाभ्यां नमः, ॐ ऐं करतलकरपृष्ठाभ्यां नमः । इति करन्यासः ।

ॐ उद्यदिनद्युतिमिन्दुकिरीटां

तुङ्गकुचां नयनत्रययुक्ताम् ।

स्मेरमुखीं वरदाङ्कुशपाश -

अभीतिकरां प्रभजे भुवनेशीम् ॥ ॥ इति ध्यानम् ॥

यदाज्ञयेदं गगनाद्यशेषं सृजत्यजः श्रीपतिरौरसं वा ।

बिभर्ति संहर्ति भवस्तदन्ते भजामहे श्रीभुवनेश्वरीं ताम् ॥ १ ॥

जगज्जनानन्दकरीं जयाख्यां यशस्विनीं यन्त्रसुयज्ञयोनिम् ।

जितामितामित्रकृतप्रपञ्चां भजामहे श्रीभुवनेश्वरीं ताम् ॥ २ ॥

हरौ प्रसुप्ते भुवनत्रयान्ते अवातरन्नाभिजपद्मजन्मा ।

विधिस्ततोऽन्धे विदधार यत्पदं भजामहे श्रीभुवनेश्वरीं ताम् ॥ ३ ॥

न विद्यते क्वापि तु जन्म यस्या न वा स्थितिः सान्ततिकीह यस्याः ।

न वा निरोधेऽखिलकर्म यस्या भजामहे श्रीभुवनेश्वरीं ताम् ॥ ४ ॥

कटाक्षमोक्षाचरणोग्रचित्ता निवेशितार्णा करुणार्द्रचित्ता ।

सुभक्तये एति समीप्सितां या भजामहे श्रीभुवनेश्वरीं ताम् ॥ ५ ॥

यतो जगज्जन्म बभूव योनेस्तदेव मध्ये प्रतिपाति या वा ।

तदत्ति याऽन्तेऽखिलमुग्रकाली भजामहे श्रीभुवनेश्वरीं ताम् ॥ ६ ॥

सुषुप्तिकाले जनमध्ययन्त्या यया जनः स्वप्नमवैति किञ्चित् ।

प्रबुध्यते जाग्रति जीव एष भजामहे श्रीभुवनेश्वरीं ताम् ॥ ७ ॥

दयास्फुरत्कोरकटाक्षलाभान्नैकत्र यस्याः प्रलभन्ते सिद्धाः ।

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लसन्मुखाम्भोरुहमुत्स्फुरन्तं हृदि प्रणिध्याय दिशि स्फुरन्तः ।

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हरिर्विरञ्चिर्हर ईशितारः पुरोऽवतिष्ठन्ति प्रपन्नभङ्गाः ।

यस्याः समिच्छन्ति सदानुकूल्यं भजामहे श्रीभुवनेश्वरीं ताम् ॥ ११ ॥

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जपन्ति ये स्युर्हि सुवन्दितास्ते भजामहे श्रीभुवनेश्वरीं ताम् ॥ १२ ॥

प्रसीदतु प्रेमरसार्द्रचित्ता सदा हि सा श्रीभुवनेश्वरी मे ।

कृपाकटाक्षेण कुबेरकल्पा भवन्ति यस्याः पदभक्तिभाजः ॥ १३ ॥

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