CHAPTER ONE

APPLICATION (VINIYOG)

Om presenting the first episode, the Creative Capacity (Brahma) is the seer, the Great Remover of Darkness is the deity, Gayatri (24 syllables to the verse) is the metre, Nanda is the Energy, Raktadantika is the Seed, Fire is the Principle, Rigveda is the intrinsic Nature, and for the Happiness of the Great Remover of Darkness this first episode is being mentally applied in recitation.

MEDITATION

Bearing in Her ten hands the sword of worship (khadag), the discus of revolving time (chakra), the club of articulation (Gada), the bow of determination (Dhanush), the iron bar of restraint (Paridh), the pike of attention (Shool), the sling (Bhushundi), the head of egotism (Mastak) and the conch of vibrations (Shankh), She has three eyes and her whole body, embellished with ornaments, reflects the brilliance of blue gem, she has ten faces and an equal number of legs. I worship the Great Remover of Darkness (Maha Kali) whom the lotus-born Creative Capacity (Brahma) praised in order to slay Too Much (Madhu) and Too Little (Kaitav) when the Supreme Consciousness (Vishnu) was asleep.

Om We bow to She Who Tears Apart Thought
Om Aim Markandeya said: [1]

Savarni (who belongs to all colours, tribes and castes), who is Surya's (the light of Wisdom) son, is known as the eighth Manu (Manifestation of Wisdom). I describe his genesis at length. Listen. [2]
With the grace of Bhagwati Mahamaya (the Supreme Goddess, The Great Measurement of Consciousness), Savarni (the illustrious son of the Sun, He who Belongs to All) became the overlord of a day of the Infinite. On this episode I speak. [3]

Once upon a time, in the period ruled by He who makes Himself Radiant, there was a king named Surath (the Conveyer of Good Thoughts) born of the lineage of Chaitra Vansha (Those who Dwell in Consciousness), and had authority over all the regions of the earth. [4]

He protected his subjects in the way of Dharma (Truth) like his own sons. At that time the warrior kings named Kalavidhvamsin (the Destroyers of Worship and the ancient southern capital KOLA) became his enemies. [5]

Surath (the Conveyer of Good Thoughts), who had a strong sense of justice, engaged the Destroyers of Worship in battle and even though they were fewer in numbers, stood defeated. [6]

He returned to his own city and continued to rule in his own country (he renounced his authority over the earth). But there, too, the mighty enemies pursued that illustrious one and again attacked. [7]

The King's strength was severely depleted. Consequently, his all-powerful and unscrupulous ministers usurped the army and the treasury. [8]

Good Thought's sovereignty was lost, and therefore on the pretext of hunting he mounted his horse and went off to the dense forest. [9]

Then he came upon the hermitage of the Medha (a great wise master and the Intellect of Love) where he saw so many dangerous animals (having renounced their bestial proclivity) living in the greatest of peace. Many disciples of the sage were enhancing the magnificence of the forest. [10]

The Great Wise One welcomed him with respect, and the King dwelt there wandering here and there about the hermitage for some time. [11]

Then his mind was afflicted with attachment and egotism and he reflected, "The city which was protected and looked after by my ancestors in former times has been lost by me. [12]

And my unprincipled subjects protecting and righteously preserving the kingdom in my absence? and my foremost elephant, mighty and continually delighted. [13]
is now under enemy's occupation. What kind of treatment is being meted out to him? Those who constantly followed me consequent upon receiving my goodwill, riches and food. [14]
Now are surely making compliance with other kings, and the continual extravagance of those spendthrifts [15]
Will drain the treasury that has been painstakingly accumulated by me. The king continually pondered over these and other matters. [16]
There in the vicinity of Brahman's hermitage he saw a Vaisya (member of the merchant caste i.e., a businessman), and after greeting him, asked, "Who are you? What is the reason for your coming here? [17]
Why do you appear to be in great sorrow as though your mind were far from its goal? "Having listened to the affectionate words of the king, spoken in a friendly spirit. [18]
The Vaisya bowed down in obeisance and with words full of modesty and humble respect replied to the king. [19]
The Vaisya said: [20]
I am a Vaisya named Samadhi (Pure Intuitive Perception), born in a wealthy family. My wicked wife and sons have banished me because of their greed for wealth and caused me to become an ascetic seeker of Truth. I have been deprived of wealth and my wife and sons. [21]
I have come to the woods in grief, abandoned by my trusted kinsmen. Staying here I do not know whether this state of affairs is essentially good or bad. [22]
For my sons, my wife and kinsfolk. [20] Do things currently go well or ill for them at home? [24]
How are my sons? Are my sons observing good conduct or are they behaving with evil and wickedness? [25]
The King said: [26]
You have been cast out by your wife and sons because of their avarice and greed; [27]
Why is your mind so bound in love for them? [28]
The Vaisya said: [29]
The very words that you have spoken have occurred to me. What can I do? My mind is not inclined towards hardness. [30]
To the same very ones who have banished me, having abandoned love for their father, and love for husband and kinsman, to then is my mind and heart drawn in affection. [31] Oh Great Learned One! I do not understand how the mind is inclined to love relatives who are shorn of good qualities. Though knowing all this, I fail to understand. [32] Because of their actions. I have a sigh and feel dejection and despair. [33] What can I do? My mind does not harden even for those who are devoid of love for me. [34] Markandeya said: [35]

Then together the two, Surath (Conveyor of Good Thoughts) and Samadhi (Pure Intuitive Perception) arrived in the presence of the Great Sage. [36] [37] Having observed appropriate congenialities in deference to the Great Sage, they sat down and initiated the conversation. [38]

The King said: [34]
You who have united with the Infinite Self, I wish to ask you one question. Please speak [40] My mind has gone to grief, without being restrained by my thoughts. [41] I am greatly attached to all parts of my kingdom which has gone from me. Knowing very well that it does not belong to me any more, I still feel pain for it, in the manner of one who is ignorant. How can this be, O best of sages? [42] And here this humble man, cheated and deceived by his wife and children and employees, and forsaken by his own relations, he still maintains the greatest affection for them. Thus both of us are feeling pain. [43] The mind is drawn into affectionate attachment to a matter, even though its faults are seen. [44] Oh Exalted one, there is delusion even in the presence of our understanding. How does it happen? This delusion has come upon as (him and me) as though we are bereft of the capacity of discrimination. [45]

The seer said: [46]
"O illustrious one, every creature has knowledge in the domain of sense-objects. But the objects of the senses are perceived differently by all beings. [47] Some creatures are unable to see by day, likewise others are unable to see by night. And some creatures have the capacity to see equally well in the day and in the night. [48]
It is true that humans have a capacity of understanding, but that does not hold good for humans alone. This knowledge is common to all animals and birds; all other living beings possess this understanding. [49]
The knowledge that beasts and birds have, men also have. And that which men have, they have too. There are many commonalities between the two in terms of understanding. [50]
Look at these birds, though they have the knowledge that they are themselves hungry, but because of attachment they are busy dropping food into the beaks of their young. [51]
O Supreme among men, notwithstanding human beings' knowledge and capacity of understanding, men are desirous of having offsprings. For out of greed they want their goodwill actions to be reciprocated by them in their need, do you not see this? [52]
Men are hurled into the whirlpool of attachment and the pit of delusion by Mahamaya (Great Measurement of Consciousness) who upholds the cycle of life and death. [53]
There should be no surprise in this, for Mahamaya represents Yognindra (yogic sleep) of the lord of the worlds. Vishnu (Supreme Consciousness of the Universe) is Mahamaya, and through her the world is being deluded. [54]
This Supreme Goddess, the Great Measurement of consciousness, forcibly seize the minds even of men of knowledge and thrust them in the ignorance of egotistic attachment and delusion. [55]
Though her is created the universe, that which moves and moves not, and it is she who, after satisfaction, bestows upon men the blessing of release. [56]
It is she who is the ultimate knowledge, the cause of the liberation of consciousness (Moksha), the Eternal existence; and She is the cause of the bondage of consciousness to objects and their relationships (Sansara Bandhana); she is the full and complete Supreme over all who have power. [57] [58]
The King said: [59]
"O revered one, who is this Goddess whom you call Mahamaya (Great Measurement of Consciousness)? [60]
O Learned One, tell of the actions by which she is known. What is the cause of this Goddess, What is Her intrinsic nature (svarupa), Her origin. [61] All this I wish to know from you, O best of Brahma-Knowers (knowers of the One Self-Existent Being). [62]
The Seer said: [63]
She is Eternal, the grassword is her form. The world and all its individual phenomena are pervaded by Her. She manifests herself in many ways. Hear about this from me. [64] [65]
Notwithstanding that She is eternal and unborn, She becomes manifest for the sake of accomplishing the work of the gods, she is said to be ‘born in the world’. [66]
At the end of the period for manifestation, when the universe dissolved into the primordial waters (and became an undifferentiated whole), the revered Divine Lord, the Universal Consciousness (Lord Vishnu) Having stretched out Sesanag (his serpent) as a couch, entered into Yoganindra (i.e. entered the sleep of Yoga, rested at the infinity in the sleep of divine union). [67]
Then two terrible Asuras (thoughts) named Madhu (Too Much) and Kaitav (Too Little), arose from the dirt of the ears of Vishnu (the Perceiving Capacity) and were ready to slay Brahma (the Creative Capacity). [68]
Brahma Prajapati (the Creative Capacity) was ensconced in the lotus blossom in the navel of Vishnu (the Supreme Consciousness). Having (the Creative Capacity) seen the approach of the two asuras (thoughts) and the sleeping Vishnu (the Causer of Being), [69]
Then with one-pointed attention, for the sake of awakening Vishnu (the Supreme Consciousness); He praised Yoganindra, who had made her abode in the eyes of Vishnu. [70]
Brahma (the lord of Splendour) praised the Goddess of Sleep, the Ruler of the Universe, Creator of the World of Phenomena (i.e. the perceptual world), the cause of evolution and devolution (i.e. maintenance and destruction), the incomparable Energy which belongs to the Supreme Consciousness. [71]
Brahma said: [72]
You are Svaha (Offering of I am One with God; a personification of that benediction),
You are Svadha (offering of Union with Ancestors). You are offerings of Purity. You have speech as your very soul (i.e. consciousness of all sound).
You are the nectar of the gods. You are the eternal essence of all the letters; you dwell in the three-fold syllabic moment (matra) as your very being (consciousness). [73] A 54
You are the unchanging, eternal half-*matra*, which cannot be uttered distinctly; You are Sandhya (the Time of Prayer), you are Savitri (the Bearer of the light), you are, O Goddess, the Supreme Mother. [74]

This Universe is conceived and created by you. You alone sustain this world, O Goddess, and you always consume it at the end of Kalpa (Imaginary Time). [75]

At its origin you have the form of creation (Creator); in its protection you have the form of steadiness; Likewise at the end of this world you have the form of destruction (Destroyer). O you who Consist of the world. [76]

You are Mahavidya (The Great Knowledge). You are Mahamaya (The Great Illusion). You are Mahamedha (The Great Intellect). You are Mahasmriti (The Great Memory). You are Mahamohrupa (The Great Ignorance). You are Mahadevi (The Great Goddess) and You are Mahasuri (the Great Source of Strength). [77]

You are Prakriti (Nature) and the three Guna (qualities) which you manifest in all: The Night of Destruction (Kalratri ), the Great Night (Maharatri) and the Night of Ignorance (Mohratri). [78]

You are Sri (the Prosperity). You are Ishwari (the consciousness of all). You are Hri (the Humility). You are the Intellect and the goal of all knowledge (Bodhswarupa Buddhi). You are Modesty (Lajja), you are Contentment (Prushti and Trishti: Increase, then complete satisfaction). You are Peace and Patient Forgiveness (Shanti and Chama). [79]

You present a frightful form with Sword of Wisdom, Spear of Concentration, the Club of articulation and the Discus of revolving time. With the Conch of Vibrations and the bow of determination, having arrows, sling and iron mace as your weapons. [80]

You are mild and gentle and the ultimate of attractiveness and unsurpassed beauty. Above and beyond that, you are supremely superior to everything. You are the Supreme Consciousness. [81]

Whatever and wherever anything exists, whether it be real or unreal, in thought and perception, the energy and Power (Sakti) of everything in all is You. Then what can be sung in your praise? [82]

If He who is the Creator (evolution), the Protector (Circumstance) and Destroyer (Devolution) of the perceivable world, has been subordinated to Nindra (sleep), who here is capable of praising you? [83]
You have made Vishnu (the Maintaining Capacity), Shiva (the Dissolving Capacity) and myself as well to assume bodily forms; therefore who have the capacity of (adequately) praising you? [84]

O Goddess, your benign influences constitute your contentment. Cause the ignorance of egotism to fall upon these two unassailable Asuras (Thoughts) - Madhu (Too Much) and Kaitav (Too little). [85]

Awaken the consciousness of the Master of the World and rouse Him from Sleep. Let His awareness slay these two Asuras (Thoughts). [86] [87]

The Seer Said: [88]

The Goddess of darkness (tamasi), praised in this manner by the Creative Capacity. For the awakening of the Supreme Consciousness, to slay Madhu (Too Much) and Kaitav (Too little). [89]

Emerged from Her dwelling in the eyes, mouth, nose, arms, heart and breast, Presented herself in front of Brahma, of unmanifest birth. [90]

Released by Her, the Supreme Consciousness rose from His Couch on the Infinite Ocean of Being, then he saw the two demons: Imalevolent warriors of great strength. [91]

Madhu (Too Much) and Kaitav (Too Little), of wicked soul who were inordinately powerful and valorous, red eyed with anger continued in their endeavour to devour Brahma (the Creative Capacity). [92]

Having gotten up, Vishnu (the Supreme Consciousness) fought with the two for five thousand years, engaging them in an arm-in-arm duel. [93]

Frenzied by their excessive might and under the delusion of Mahamaya (the Great Measurement of Consciousness), said to Vishnu (the Supreme Consciousness): "Your bravery gives us contentment. Ask a boon from us." [94] [95]

The Lord of the Universe said: [96]

If you are so pleased with me, then you both be slain by me now. This much I ask. What good any other boon will bring here. [97] [98]

The Seer said: [99]

Thus deceived, and having seen the entire universe to comprise solely of water, the two addressed the lotus-eyed Vishnu (All-Pervading, Omnispresent, Eternal): [100]

[We are pleased with our battle with you; we are proud to die at your hands]
Slay us on a place where the earth is not inundated by water - a place which is dry. [101]

The Seer said: [102]

Having said, "So be it", The Glorious one who carries the Conch of vibrations, the discus of revolving time, and the club of articulation, raised the two upon his lap, and cut off their heads with His Chakra (Revolutions of Time). [103]

Thus praised by Brahma (the Creative Capacity), she manifested Herself. Now I shall recount the Glory of the Goddess. Listen as I speak to you. [104]

CHAPTER TWO

APPLICATION

Om presenting the middle episode, the consciousness which pervades All is the seer, the Great Goddess of True Wealth is the deity. Using (28 syllables to the verse) is the metre, Sakambari is the energy, Durga is the seed, Air is the principle, Yajur Veda is the intrinsic nature, for the satisfaction of the Great Goddess of True Wealth this middle episode is being applied in recitation.

Meditation

She with the beautiful face, the Destroyer of the Great Ego (Mahisasur Mardini), is seated upon the lotus of Peace. In Her hands she holds the rosary of alphabets (Akshmala) the battle are of good actions (farsa) the club of articulation (Gada), the arrow of speech (Baan), the Thunderbolt of illumination (Vajra), the lotus of peace (Padma), the bow of determination (Dhanush), the water-pot of purification (Kundika), the staff of discipline (Dand), energy (Shakti), the sword of worship (Kadag), the shield of faith (Dhaal), the conch of vibrations (Shanka), the bell of continuous tone (Ghanta), the wine cup of joy (Madhupatra), the pike of concentration (shaal), the net of unity (Parh) and the discus of revolving time named Excellent Intuitive vision. I worship that Great Goddess of True Wealth.

The Seer said: [1]

In former times there was a dreadful battle between Gods (the forces of Peace and Divinity) and Asuras (the forces of thought) that lasted a full hundred years. The commander of the army of thought was Mahisasur (the Great Ego), and the leader of the army of clear perception was Indra (The Rule of the Pure). [2]
The army of the gods was humbled by the valorous Asuras (the forces of thought). And having subdued all the gods, the Great Ego assumed the authority of Indra (the Rule of the Pure) [3] Then the defeated gods, led by the lotus-born Prajapati (Lord of Being) went to the place where Siva (the Brilliance which Pervades all) and Vishnu (the Supreme Consciousness) were. [4] The gods narrated the exploits of Mahisasur (the Great Ego) at length and recounted the details of their defeat by Asuras (the forces of thought). [5] The said: O, Supreme Lord. The authority of Surya (the Light of Wisdom). Indra (the Rule of the Pure), Agni (the Light of Meditation), Vayu (Emancipation) Chandrama (Beauty and Devotion), Yam (the Power which Controls), Varun (the Lord of Equilibrium), and other Gods has been usurped by Mahisasur (the Great Ego) and wields sovereignty over us. [6] That wicked soul has expelled all of the gods from heaven, and now in the manner of men they roam on earth. [7] We have reported to you the misdeeds of the forces of thought. We have taken refuge in you. Please think of the manner of his destruction. [8] Having heard these words of the gods, Vishnu (the slayer of Madhu) and Shiva (the Bliss of Being) became enraged over the conduct of Asuras (the forces of thought), and their brows furrowed and faces contorted. [9] Then from Chakrapani (He who holds the Discus of Revolving Time) Visnu's face, which was filled with rage, emanated tejas (a great fiery splendour) and also from the faces of Brahma (the creative Capacity) and Shiva (the consciousness of Infinite Goodness) as well. [10 ] And from the bodies of other gods, Indra (the Rule of the Pure) and others, came forth a great fiery splendour and it became unified to form one light of radiant splendour [11] This mass of fiery splendour appeared like a blazing mountain; and the gods saw the firmament getting engulfed with the flames. [12] That great fiery splendour, which emanated from the bodies of all the gods and subsequently unified was nonpareil. After Coalescing into One it assumed a feminine form whose illumination pervaded throughout the three worlds. [13]
From the *tejas* (the fiery splendour) of Shiva (source of Bliss to Existence), Her face became manifested. Her tresses from Yama (the Power which controls), and Her arms from the splendour of Vishnu (the Consciousness which pervades all). [14]

From the light of Chandrama (Beauty and Devotion) came Her two breasts, and from Indra (the Rule of the Pure), Her midsection. From Varun (the light of the Lord of Equilibrium) came Her legs and thighs, and from the light of Earth, Her buttocks and hips. [15]

From the splendour of Brahma (the Creative Capacity) came Her two feet and from the light of Surya (Radiance), Her toes. From Vasus (the Finders of the wealth) came Her Fingers, and from Kubera (the Guardian of the Treasure), Her nose. [16]

Her teeth came from the splendour of Prajapati (the Lord of Being) and Her three eyes came from the splendour of Agni (the light/clarity of Meditation). [17]

From the splendour of Sandhya (the light of the Time of Worship) Her eyebrows became apparent and Her ears came from the splendour of Vayu (the Desiring Excellence). And all the other gods contributed their splendour to the formation of Kalyanmayi (the Energy of Infinite Goodness). [18]

Then the gods who were tormented by Mahisasur (the Great Ego), seeing the grander of the Goddess manifested from the signified splendour, experienced great joy. [19]

Lord Shiva (the Bearer of the Trident of Unity) took from His trident another trident and gave it to the Goddess. Then Vishnu (the Doer of All) pulled out a discus of revolving time from his own and bestowed it upon her. [20]

Varuna (Equilibrium) gave Her the conch of vibrations and Agni (the light of Meditation) gave a spear (His Energy). And Vayu (Emancipation) gave His bow of determination and two quivers filled with arrows. [21]

Indra (lord of the immortals) with a thousand eyes gave her a thunderbolt, having pulled it out of His own thunderbolt of illumination, and from His elephant, Airavata (Love for All) a bell of incessant tone was donated. [22]

Yamaraj (the Lord of Death) gave a staff from the staff of death and Varuna (the lord of Equilibrium) presented a noose; Prajapati (the Lord of Being), a rosary of letters and Brahma (the Creative Capacity) the ascetic's bowl of renunciation. [23]

Surya (the Divine Being of Light) filled all the pores of her skin with His rays and Kala (the Lord of Time) gave her a sword and a brilliant shield. [24]
Chhira Samudra (the ocean of milk and of Pure Thoughts) gave her a brilliant necklace and two unaging garments, a divine crest-jewel, two earrings and bracelets. A heavenly half-moon (ornament) bracelets for all her arms two spotless anklets, a beautiful neck armament and bejewelled rings for her fingers. Vishwakarma (the universal doer) gave her a flawless axe of good actions. [25-27]
Likewise weapons of various forms and impenetrable armour were given to her. Garlands of unwithering lotuses were presented to her for her head and breast. [28]
Jaladhi (the sea) presented a beautiful lotus and the Himalaya gave a lion as her mount and various jewels. [29]
Kubera (the Lord of wealth) gave a drinking cup filled with intoxicating spirit. And Sesa, Lord of all serpents of energy by which the earth is sustained/supported, gave her serpent-necklace ornamented with great jewels. Likewise, other Gods honoured the goddess with ornaments and weapons. [30-31]
Following this, again and again She bellowed aloud with laughter in a high tone, and Her dreadful sound resounded through the entire atmosphere. [32]
The Goddess caused such an overwhelming noise and echo which could not be absorbed. All the worlds quaked and the oceans raged. [33]
The earth rocked and mountains tottered. And the Gods were extremely delighted and happily cried out to the lion-rider, "Victory be yours!" [34]
And sages praised the image of their worship, bowing with devotion. Having seen the triple-world in such a commotion the army of destructive thoughts adorned their armour and took up their weapons and stood together. Mahisasur, the Great Ego, fuming in excessive anger exclaimed, "Ah, what is this?" Then along with the army of baleful thoughts surrounding him ran towards that ultimate sound and saw the Goddess illuminating the triple-world with her radiance [35-37]
The earth was weighed down at the tread of Her feet, Her diadem touched and drew a line in the sky. The twang of Her bow string sent fear through the seven regions of hell. [38]
Standing there, Her thousand arms filled all the directions. And then began the battle between the Goddess and the enemies of the Gods. [39]
The entire atmosphere was illuminated by many kinds of weapons in flight. Ciksura (Devoid of Clear Understanding), a very powerful general of the Great Ego engaged himself in the battle with the Goddess. [40]

Chamar (Ficklences) outfitted with an army of four divisions comprising horses, elephants, chariots and infantry, waged battle with the Goddess. Udagra (Haughtiness) joined in the fray with sixty thousand Chariots. [41]

With ten million (chariots) Mahahanu (the Great Deceiver) and the great Asura Asiloman (Want of Resolution) with sword-edged hair all over his body came to the battle with his army of fifty million. [42]

With six million soldiers, Baskala (Memories) entered the battlefield and Parivarita (Wandering To and Fro) waged battle with thousands of elephants and horses. Vidata (Hypocrisy) joined in the fray with five thousand million chariots assembled. In addition, tens of thousands of negative thoughts on chariots, horses and elephants waged battle. Mahisasur (the Great Ego) himself joined in the fighting with iron maces and javelins, with spears and cudgels. With swords, battles-axes and pikes they fought with the Goddess in battle with all of their energies. Some threw spears while others attempted to bind her with their nets. [43-48]

They attacked the Goddess in order to kill her with their swords. And the Goddess, She Who Tears Apart Thought, in indignation, playfully rained upon her attackers a shower of her weapons and cut all their weapons to pieces. While Gods and Seers praised Her with hymns, Her face did not betray slightest exertion. Unfazed and unrubbled the Empress of the Universe hurled weapons after weapons upon the evil forces. The lion-mount of the Goddess shaking its name in anger strolled though the army of Asuras like conflagration in the forest. The breaths released by Ambika (Mother of the Universe) while fighting in battle manifested there as Her army by the hundred and thousand; They fought with axes, javelins, swords and pikes [49-53]

Sustained by the energy of the Goddess, annihilating the army of negative thoughts, her throng started beating the battle drums and sounded conches. [54]

In that battle-festival her throng played cymbals. Then the Goddess with her trident, club, spear and raining energy annihilated hundreds from the army of evil thoughts. The terrible noise of Her ball stunned the great evil thoughts to unconsciousness while She slew them with Her sword. [55-56]
Many evil thoughts were bound by the net and dragged along the earth and many negative thoughts were cut into two by the sharp-edge of Her sword. [57]
Still others, crushed by the impact of her club, lay on the ground, and some struck by her mace vomited blood. Some fell to the ground in a heap, their chests rent by her pike. Others were physically incapacitated in that battlefield struck by a rain of arrows [58-59]
Those tormentors of the gods, who preyed with falcon-like speed, breathed their last. Many others lost their arms or necks. Many fell with their heads split apart and many with their bodies ripped apart at the mid-section. Many fall to the ground with their legs cut off. Many lost an arm, a foot, or an eye and finally cut in half by the goddess. Many thoughts with their heads severed rose again as headless bodies/trunks to take up potent weapons and continue to battle with the Goddess. And many headless torsos danced to the rhythmic tune of the battle. And many headless trunks raced about with their swords, spears and energies and many others would shout at the goddess, "stop! stop!" and challenged Her to battle. Where that terrible encounter took place, the earth was covered with chariots, elephants, horses and corpses in such a manner that it became impassable. The magnitude of bloodshed, from the army of thoughts, then elephants and horses, created great rivers of blood flowing overwhelmingly. [60-66]
Thus Jagdamba (the Mother of the Universe) within an instant decimated that gigantic army of thoughts, just as a pale of grass and wood are reduced to ashes in a moment by a great one. [67]
And that lion, tossing its mane and roaring loudly, extracted the life force from the bodies of the enemies of the Gods. [68]
In this way the Goddess and Her hosts waged battle with the army of the great negative thoughts, so the Gods in heaven were extremely pleased and showered the earth with flowers. [69]

MEDITATION

The radiant body of the Mother of the Universe has the splendour of a thousand rising suns. She is draped in a red-silk saree. Around her neck is a garland of skulls. Her two breasts are coloured with red sandal paste. In Her four lotus like hands she
holds a rosary and shows the mudras of Knowledge, Fearlessness and Granting of Boons. Her bud-like mouth embellished with three eyes is extremely beautiful. Upon her head rests a bejewelled crown along with moon and she is seated upon a lotus-bed. I devotedly bow down to this Goddess.

The Seer said: [1]

Having seen his army of thoughts being destroyed, Cikura (Devoid of Clear Understanding) overtaken by rage proceeded to battle with the Mother of the Universe. [2]

The Asura rained a shower of arrows on the Goddess in the battlefield just as a cloud precipitates the summit of Mount Meru with rain. [3]

Then the Goddess, using her arrows cut his multitude of arrows into pieces and also killed his horses and his charioteer. [4]

With this She also cut his bow and exceedingly upraised banner. After cutting his bow, she pierced his limbs with Her arrows. [5]

With his bow, Chariot, horses and charioteer lost, the negative thought ran towards the Goddess, armed with sword and shield. [6]

He struck the lion on the head with a sharp-edged sword and with great speed gave a blow to the Goddess on Her left arm. [7]

On reaching her arm the sword broke, and that angry thought seized his pike, his eyes red with anger. [8]

And he hurled that pike at Bhadrakali (Excellent One Beyond Time). That pike falling from the sky illuminated with dazzling lustre just as the Sun fills the heavens. [9]

On seeing the flaming pike approaching her the Goddess released her own pike. It smashed his weapon into smithereens and blew him into pieces. [10]

After the demise of that valorous general in the army of Great Ego, Chamar (Fickleness), the afflicter of the Gods approached mounted on an elephant. He attacked the Goddess with his energy, but the Mother of the Universe with the utterance "Hum" wounded him, and deprived of light, the energy fell to the earth [11-12]

When he saw that his energy was broken, chamar (Fickleness) became infuriated. Now he threw his pike at Her, but the Goddess cut it with her arrows. [13]

In all of this the lion of the Goddess jumped upon the head of the elephant and began an intensive hand-to-paw combat with that negative thought. [14]
The fighting-pair fell from the elephant to the earth. Then they rose in excessive rage only to get locked in combat exchanging dreadful blows. [15]
Thereafter with great speed the lion leaped into the sky and descending he severed the head of Fickleness from his body with a blow from his paws. [16]
Udagra (Haughtiness) was slain in battle by the Goddess with rocks, trees and so forth and Karala (Disbelief) was felled by the lion's paws and biting with his teeth. [17]
The angry Goddess pulverized Uddhata (Arrogance) with blows from Her club. Bashkala (Memories) was cut by the sword. Tamra (Anxiety) and Andhaka (Blindness) by Her arrows. [18]
The supreme three-eyed Goddess with her trident slew Ugrasya (Violent Temper), Ugravirya (Passion) and Mahahanu (the Great Deceiver). [19]
Bidala (Hypocrisy's) head was cut by the sword, and Durdhara (Irresistible Temptation) and Durmukha (Foul Mouth) were both sent to the Kingdom of Death by Her arrows. [20]
Seeing his army thus being destroyed, Mahisasur (the Great Ego) assumed the form of a buffalo, and he himself began to terrify the troops of the Goddess. [21]
Some he slew with the blow of his snout, others with the stamping of his hooves. Others were lashed with his tail, still others torn by his horns. With great speed and a great war cry, wheeling about and puffing his breath in exertion, he knocked some to the ground. [22-23]
Having laid low the troops of Her army, that Assura ran forth to kill the lion of the Goddess. Then the Mother of the Universe became infuriated. [24]
That great evil one, the Great Ego, also became very angry. He kicked the earth with his hooves, hurled mountains with his horns and roared. [25]
His rapid whirlings split the earth in fear; and the ocean flailed by his tail flooded the earth from all directions. [26]
Clouds were torn into pieces, rent by his tossing horns, and cast up by the violent speed of his breath winds, mountains fell from the sky. [27]
Having seen the great onrushing Asura inflated with Anger, Chandika (She who Tears Apart Thought) got angry in order to slay him. [28]
She bound the Great Ego by hurling Her snare. Thus bound in the great battle he abandoned his form as a buffalo. [29]
Immediately thereupon he manifested in the form of a lion. Whom Mother of the Universe prepared herself to sever his head he appeared as a man bearing a sword. [30] Then the Goddess instantly rained upon him a shower of arrows and cut him to shreds along with his sword and shield. Just then he took the form of the King of Elephants. [31] With his trunk he dragged the great lion and roared, but as he was pulling, she cut the trunk with Her sword. [32] Then the great thought resumed the form of a buffalo again in the manner as before he shook the three worlds with all that moves and moves-not/is mobile and immobile. [33] In great rage Jaganmata (Mother of the Perceivable World, She who Tears Apart Thought) quaffed an excellent spirit and with red eyes began to laugh. [34] That evil demon, puffed up and drunk with might and power roared and with his horns hurled mountains at She who Tears Apart Thought. [35] Pulverizing Those mountains with Her volley of arrows, she articulated. Her face was flushed with intoxication and Her speech stuttering. [36] The Goddess said: [37] "Roar and roar for a moment you fool! For as long as it drink this spirit, roar as much as you like. When you are slain here by me, it is the gods who soon will roar. [38] The Seer said: [39] Having spoken thus the Goddess leaped and mounted the great evil thought. Pressing down upon him with Her foot, She struck him in the throat with Her pike. [40] Then the Great Ego struck down with her foot, attempted to issue forth from his own mouth another manifestation of his form, was held back from coming forth halfway, completely hemmed in by the strength of the Goddess. [41] Even with the half of his body protruding, the great thought battled with the Goddess. Then the Goddess severed his head with a great sword. [42] Shrieking and crying the remaining negative thoughts ran away, and all the Gods became extremely happy. [43] In great satisfaction, the Gods together with the great heavenly seers praised the Goddess, while Gandharvas (the celestial charms) and Apsaras (celestial nymphs) sang and danced with joy. [44]
CHAPTER FOUR

MEDITATION

We meditate on She who is constantly served by all men desiring the Ultimate Perfection, who is surrounded on all sides by Gods, the Goddess who Removes Difficulties, who is named Jaya - Victory. Her beautiful body is splendidly dark like a black cloud. With Her side looks she instills fear into multitudes of enemies. A piece of the moon has been fastened upon Her head where it shines. In Her hands She holds a conch, discus, a small sword, and a trident. She has three eyes. She stands leaning upon the shoulders of a lion, and Her radiant illumination has completely filled up the three worlds.

The Seer said: [1]

After the death of that exceedingly forceful and evil Thought, the Great Ego, and the destruction of his army of tribulations by the hand of the Divine Goddess, Indra (the Rule of the Pure) along with other divine ones with their heads bowed in obeisance, began to sing a hymn of praise to the Goddess. Their bodies filled with inordinate delight and pleasurable excitement. [2]

They said: "Whose intrinsic nature is the cumulative energy of all the Gods, with Her energy she pervades the entire universe. To the Mother of the Universe, worthy of worship by all gods and great seers, we bow down in devotion and reverence. May She grant us all welfare. [3]

Whose unsurpassed greatness and strength cannot be adequately described even by the Trinity (Brahma, Vishnu and Mahesh) who creates, preserves and destroys the creation, may that supreme Being, She who Tears Apart Thought, think to protect the entire gross world and destroy fear of evil. [4]

May she who resides in the form of Lakshmi (the Goddess of True Wealth) in the homes of virtuous souls, and in the form of penury in the abodes of sinners, in the form of Intelligence in the hearts of pure minded, faith (in the hearts) of the truthful and as modesty (in the hearts) of the truly noble having good birth; to that Divine Goddess we bow in reverence. You please protect the entire universe. [5]

How can we describe your inconceivable form or your abundant, surpassing valour which destroyed the army of evil thoughts and your uncanny deeds in the battle presented before all the Gods and evil thoughts? [6]
You are the original cause of all perceivable existence (the worlds). Although you embody the three qualities (gunas) of Nature: Satwaguna (conception), Rajoguna (activity) and Tamoguna (rest), but you have no association with any of their flaws. You are beyond the understanding (unfathomable) of the Vishnu (the Supreme consciousness) and Mahadev (the Great God) and other Gods. You are the resort of all. This entire perceivable universe is only a portion of your being because you are the imperceptible Primordial Being, the Supreme Nature. [7]

O Goddess at all sacrifices you are the word Svaha, I am one with God, by whose pronunciation all Gods win Contentment. Moreover you are the cause of contentment to the ancestors through oblations of ancestral praise and therefore you are proclaimed by everybody to be Svadha. [8]

The Ultimate knowledge of Realization which is the means to salvation (absolute freedom in existential terms) and whose intrinsic nature is informed by inconceivable austerities, is assiduously yearned by sages, subscribing to essence of truth, intent upon moksha (liberation), having triumphantly subordinated their senses. O Goddess, that is you. [9]

You are the intrinsic nature of sound and the foundation of exceedingly pure Rig Veda, Yajurveda and Sama Veda with the special mode of recitation of songs/hymns in praise of the Divine. You are the Supreme Goddess and the three vedas. You have manifested for the creation and protection of the universe. You are the destroyer of infinite pain in the entire perceivable universe. [10]

O Goddess, you and Medhashakti (the energy of intelligence) by which the essence of all scriptures is understood. As Durga (the Goddess who Relieves Afflictions) you the boat, upon the difficult ocean of life (i.e., worldly thoughts), taking aspirants across unbound by attachment. You manifest as Lakshmi (the Goddess of wealth) in the heart of Kaitabha's foe, i.e., Vishnu (the Supreme Consciousness) to battle with the desires of want, and as Gauri (the Goddess of light) honoured by Chandrasekhar (Lord Shiva) who wears moon as a diadem. [11]

Your face, adorned with low-intensity smile and purity, shines like the splendour of the full moon's reflection and like lustre of the finest gold desirable as beauty enhanced by love. Yet still after seeing that beauty the Great Ego suddenly struck out in anger, this is a matter of great surprise. [12]
O Goddess, it is even more incredulous still that the Great Ego did not abandon his life immediately after seeing your wrathful face, terrible with knitted brows and of reddish hue like the rising moon, for who can survive/live upon seeing Yamraj (Ruler of Death or Devolution) enraged? [13]

O Goddess be gracious to life. When you are pleased as the intrinsic nature of the Universal Soul, the entire world enjoys welfare and prosperity; and when emerged you can destroy families in a trice. This is experientially known when the formidable army of the Great Ego was decimated in an instant. [14]

O you who bestow all welfare, those with whom you are pleased are honoured among nations and they alone receive riches and esteem. Their Dharma does not fail. With devoted wives, children and servants they are considered fortunate and blessed. [15]

O Goddess, by your grace, a virtuous soul performs everyday all the actions of spiritual discipline and righteous conduct with the greatest of faith and devotion, and thereby attain to heavenly perception (Swarglok). Are you not therefore the bestower of all fruit in the three worlds? [16]

O Mother Durga (the Reliever of Difficulties), when called to mind you dispel the fear of all living beings. When remembered by healthy individuals (in the harmony of spiritual growth) you bestow supreme intelligence which brings about all-round welfare. Who other than you, O Dispeller of Pain, Penury and Fear is so Compassionate, in order to extend benefits for all? [17]

O Goddess, these evil thoughts are slain to bring happiness to the world and even though they have committed sins to remain in hell for a long time, they are assuredly killed by you with the thought that they might attain to the realms of heaven by meeting their death in the battle. [18]

Why do you strike your foes with weapons? Why don't you reduce the evil thoughts to ashes by giving a glance? This is shrouded in mystery. So that being purified by the weapons these foes be elevated to the higher worlds. Such is your benevolence and gracious intent even towards your enemies. [19]

If the terrible flashing of the light-mass of your sword and the foremost concentration of dazzling radiance did not blind the eyes of the evil thoughts, the reason was that they saw the rays of the light like the pleasant glow of moon in perceiving your beautiful bliss-giving face. [20]
O Goddess, your disposition is to eliminate the wrong conduct of evildoers; your form is such that it defies contemplation and which cannot be compared with others. Hence your valour and strength destroys those evil thoughts who have robbed gods of their prowess. Thus you reveal your compassion even towards enemies. [21]

O Goddess, Giver of Boons! With what can your valour be compared? Where is there such a form which instills fear into enemies and yet exceedingly beautiful. Kindness in the heart and severity in battle, in all the three worlds these two can only be seen in you. [22]

Having destroyed the enemies you have protected the entire three worlds. You have conveyed the enemies to heaven by killing them in the battlefield and have dispelled all our fears arising from the frenzied evil thoughts. We bow to you in reverence. [23]

O Goddess, protect us with your spear, Mother of the Universe, protect us with your sword. Protect us with the sound of your bell, and protect us with the twang of your bow-string. [24]

O Chandika (Who Tears Apart Thought) protect us in the East, protect us in the West; protect us in the South. then rotate your trident and protect us in the North. [25]

With your exquisite beauty and exceedingly frightful forms wandering in the Three Worlds, protect us and also the earth. [26]

O, Mother of the Universe, protect us on every side with your sword, your spear, your club and the rest which lie your sprout-like hands. [27]

The Seer said: [28]

Thus the Gods sang praise to the creator of the perceivable Universe and worshipped Her with flowers and perfume and other items of the garden of delight. When all the gods in concert offered incense and fragrances to the Goddess in total devotion and obeisance, then she spoke to them with gracious countenance. [29-30]

The Goddess said: [31]

I will grant you the fulfillment of your desire. Let that be chosen. [32]

The gods said: [33]

You have fulfilled our every desire and there is nothing that remains undone. [34]

Our enemy the Great Ego has been slain. O Maheswari (the Great Seer of All), if beyond that you desire to grant us a boon then whenever we will remember you, then and there give us intuitive vision and remove our greatest distress. And, O Mother of
the Universe having gracious countenance, whatever man praises you with these verses
may you increase his knowledge, prosperity, and greatness, as well as his other
possessions in life. May you grant him a loving wife who can chart the prosperity of
their family. O Mother always be pleased with us. [35-37]
The Seer said: [38]
O King, when the gods graciously solicited for the welfare of themselves and the world,
Bhadrakali (the Excellent One Beyond Time) was pleased, and having said, "Let it be
so", vanished from sight. [39]
O your Highness, I have told you the story of how in former times the Goddess who
desires the well-being of the three worlds was manifested and realized from the bodies
of the Gods. [40]
And now, I shall narrate to you of Her (benefactress of the gods) manifestation from the
body of Gauri (the Goddess of light) for the sake of destroying vicious thoughts and
Sumbha (Self-Conceit) and Nisumbha (Self-Deprecation) and for the protection of all the
worlds. I shall narrate this entire episode. [41-42]

CHAPTER FIVE

APPLICATION

Om presenting the concluding episode: the Reliever from suffering is the Seer, the Great
Goddess of All-Pervading Knowledge is the deity, Anustup (32 syllables to the verse) is
the metre, Bhima is the energy, Bhramari is the seed, Sun is the principle, Sama Veda
is the intrinsic nature, and for the satisfaction of the Great Goddess of All-Pervading
knowledge this last episode is being applied in recitation.

MEDITATION

Bearing in Her lotus hands the bell of continuous tone, the pike of concentration, the
plough sowing the seeds of the Way of Truth to Wisdom, the conch of vibrations, the
pestle of refinement, the discus of revolving time, the bow of determination and the
arrow of speech, whose radiance is like the moon in autumn, whose appearance is most
beautiful, who is manifested from the body of She Who is Rays of Light, and is the
foundation of the three worlds, that Great Goddess of All-Pervading Knowledge, who
destroyed Self-Conceit and other thoughts I worship.
The Seer said: [1]
In olden times, the two evil thoughts, Sumbha (Self-Conceit) and Nisumbha (Self-Deprecation), who with an inflated sense of their strength usurped Indra's (the Rule of the Pure, the husband of the Power which Rules) sovereignty over the three world and his shares in the sacrifice. [2]

Those two assumed the authority of Surya (the light of Wisdom), of Moon (the light of Devotion), of Kuber (the Lord of Wealth) and also of Yama (the Power of Control) and Varun (the Lord of Equilibrium) and made them subservient. The two of them started discharging the functions of Vayu (Emancipation) and Agni (the Light of Meditation).

These two having defeated the gods and spoiled their kingdoms, turned them out of heaven thoroughly humiliated and deprived of authority. Having been thus insulted by the two great evil thoughts, the Gods remembered the Invincible Goddess and reflected - the Mother of Universe had given them a boon: that if remembered in any time of adversity. She would then and there eradicate their destroyers. [3-6]

Thinking thus, the Gods went to the Lord of the Mountains, Himalayas, and there began to extol the Goddess who is Vishnu- Maya (the Supreme Lord, the Great Measurement of the Consciousness which Pervades All). [7]

The Gods said: [8]

We bow to the goddess, to the Great Goddess to the Energy of Infinite Goodness at all times we bow. We bow to Nature, to the Excellent One with discipline we have bowed down to the Mother of the Universe. [9]

To Raudra (the Reliever of Sufferings) we bow, to Nitya (the Eternal), to Gauri (the Embodiment of Rays of Light), to Dhatri (the Creatress) we bow again and again. To Jyotsnamayi (She Who Manifests Light), to Chandrupany (the form of Devotion) and to Happiness continually we bow. [10]

To the welfare of those who bow, we bow; to Vridhi (Growth/Change), to Siddhi (Perfection/Success), to Nairrti (Wealth which Dissolves demons), to the Wealth which sustains the earth, to Sarvani (the wife of consciousness; Shiva) to you we bow, we bow. [11]

To Durga (She who Removes Difficulties), to Durgapara (She Who Conveys Beyond All Difficulties), to Sara (the Essence), to Sarvakarini (the Cause of All), to Khyati (Fame), to Krishna (the Black One/the Doer of All), to Dhumradevi (the Unknowable One with smoke around), continually we bow. [12]
To the exceedingly gentle and to the exceedingly fierce, we bow to Her, we bow, we bow. We bow to the Founder of the Perceivable Universe, to the Goddess who is All Action. We bow, we bow. [13]

To the Divine Goddess in all existence who is addressed as the maya of Vishnu (the Perceivable Form of the Consciousness which Pervades All), we bow to Her, we bow to Her we bow to Her, continually we bow, we bow. [14-16]

To the Divine Goddess who is designated 'consciousness' in all existence and is known by the reflections of mind, we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [17-19]

To the Divine Goddess who resides in all creatures in the form of Intelligence, we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [20-22]

To the Divine Goddess who abides in all living beings in the form of sleep, we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [23-25]

To the Divine Goddess who abides in all existence in the form of Hunger, we bow to Her, we bow to Her, we bow to Her; continually we bow, we bow. [26-28]

To the Divine Goddess who abides in all existence in the form of Shadow (reflected image/appearance), we bow to Her, we bow to Her, we bow to Her continually we bow, we bow. [29-31]

To the Divine Goddess who abides in all existence in the form of Energy, we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [32-34]

To the Divine Goddess who abides in all existence in the form of Thirst, we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [35-37]

To the Divine goddess who abides in all existence in the form of Patient Forgiveness, we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [38-40]

To the Divine Goddess who abides in all existence in the form of All Living Beings (Birth) we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [41-43]

To the Divine Goddess who dwells in all existence in the form of Modesty, we bow to Her, we bow to Her, we bow to Her, continually we bow. [44-46]

To the Divine Goddess who abides in all existence in the form of Peace, we bow to Her, we bow to Her, we bow to Her, continually we bow. [47-44]
To the Divine Goddess who abides in all existence in the form of Faith, we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [50-52]

To the Divine Goddess who resides in all creatures in the form of Beauty Enhanced by Love, we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [53-55]

To the Divine Goddess who dwells in all existence in the form of True wealth, we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [56-58]

To the Divine Goddess, who abides in all existence in the form of Activity, we bow to Her, we bow to Her, we bow to Her, continually we bow, bow. [59-61]

To the Divine Goddess who abides in all existence in the form of Memory (recollection), we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [62-64]

To the Divine Goddess who abides in all existence in the form of Compassion, we bow to Her; we bow to Her; we bow to Her, continually we bow, we bow. [65-67]

To the Divine Goddess who abides in all existence in the form of Contentment, we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [68-70]

To the Divine Goddess who abides in all existence in the form of Mother, we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [71-73]

To the Divine Goddess, who abides in all existence in the form of error (Confusion), we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [74-76]

She who presides over the senses of all living beings and pervades in all existence, to the Omnipresent All Pervading Goddess who individualizes creation (i.e., the cause of universal presence) we bow, we bow. [77]

She who abides, having pervaded this who world in the form of mind (consciousness which discerns the distinctive phenomena of the Perceivable Universe), we bow to Her, we bow to Her, we bow to Her, continually we bow, we bow. [78-80]

In days of yore, all of the Gods, led by Indra, the Rule of the Pure, sang these verses of praise for the purpose of accomplishing their desired objective (of surrendering the ego in the light of Wisdom) and for many days that service was rendered. May She, the Seer of All, the Lord of All, the source of All Good, perform similarly for us all auspicious things by putting an end to all distress and misfortunes. [81]
We Gods have been persecuted by arrogant thoughts in the manner of men at this time. All of us Gods bow in reverence to the Seer of All, who, when bowed to with devotion and remembered (in a mental image) immediately terminates our every adversity. [82]

The Seer said: [83]

O King, just as the Gods were singing that hymn of praise, Parvati (the Goddess of Nature) came there to bathe in the Ganga. [84]

That Supreme Goddess with beautiful eyebrows asked the Gods, "Whose praise is being sung here?" Then from within Herself an auspicious (Siva) form manifested and said: [85]

"Sumbha (Self-Conceit) and Nisumbha (Self-Deprecation), two terrible thoughts, have defeated the Gods and insulted them, and so all the Gods have collected here and are singing my praise." [86]

Since Ambika (Mother of the Universe) emerged from the body sheath (Kosa) of Parvati (the Goddess of Nature), She is known in all the worlds as 'Kausiki' (She who Comes from Within). [87]

After the manifestation of She who comes from within, the body of the Goddess of Nature transformed into dark colour, and consequently became celebrated by the name of Kalika (Remover of Darkness) who dwells in the Himalayas. [88]

Thereafter two servants of Self-Conceit and Self-Deprecation named Chand (Passion) and Mund (Anger) came and saw the extremely beautiful form worn by the Mother of the Universe. [89]

Then Sumbha (Self-Conceit) was informed by them: "O Great King, there is an exceedingly beautiful woman whose heavenly beauty is illuminating the Himalayas". [90]

Such a supreme form no one has ever before beheld. O Lord of Thought, please find out who that Goddess is and gain possession of Her. [91]

She is a jewel among women. Her every limb is excessively beautiful and the radiant splendour of Her body is brightening with light all the directions. O Lord of demons, She is present there. You really must see Her. [92]

O Lord, the jewels and gems, the elephants, horses etc. that exist in all the three worlds, they all shine here in your house. [93]
Of elephants you have the jewel, Airavata (Love for All), of trees Parijata (the Tree of Life), of horses, Ucchaisravas (the horse of Wisdom) taken from the Rule of the Pure. [94]

This wondrous gem of a carrier, yoked to swans, which before was with Brahma (The Lord of Creation), now has been brought here and shines in your courtyard. [95]

You have taken the treasure ‘Great Lotus’ from Kuber (the Lord of wealth), and the Ocean has given you a garland of unwithering lotuses. [96]

The umbrella of Varuna (the Lord of Equilibrium) which showers down gold, stands in your house, and also the chosen chariot which belonged to Prajapati (the creator of Beings). [97]

From Death you have taken the supreme Energy known as Utkrantida (Moving Beyond) and your brother Nisumbha has taken possession of the shining net (containing gems from the Ocean) of Samundra (the Lord of Fluctuation). Agni (the Divine Fire) presented you two garments purified by the fire himself. [98-99]

O Lord of Thought, in this manner you have amassed all valued possessions. And of all women the finest jewel is the Goddess of Welfare. Why don't you take possession of Her? [100]

The Seer said: [101]

Having heard these words of Chanda (Passion) and Munda (Anger), Self-Conceit sent Sugriva (He who appears to be a Friend) a great thought as an envoy to the Goddess. He commanded him. "With my permission, speak these words on my behalf so that being pleased, she will quickly come." [102-103]

Then the envoy went to that very beautiful mountainous region where the Goddess abided and spoke sweet words to Her with honeyed voice. [104]

The envoy said: [105]

O Goddess, the King of Thought, Self-Conceit is the supreme lord of the three worlds. I am an envoy sent by him here into your presence. [106]

All of the Gods have been defeated by him, and all obey his commands. No one can violate his order. Listen to the message he sends to you. [107]

All the three worlds are under my authority, and all the Gods comply with my every command. I personally enjoy the share of every sacrifice. [108]
All the finest jewels in the three worlds are owned by me. I have taken Airavat, the jewel of elephants, the carrier of the Rule of the Pure. [109]
The jewel of horses, Ucchaisravas, born from the churning of the ocean (symbolising beginning of creation), the Gods have reverentially surrendered at my feet. [110]
O Beautiful One, beyond that, whatever other valuable possessions belong to the Gods, or to the Gandharvas (the heavenly beings) or to the Serpents have been appropriated by me. [111]
O Goddess, we consider you to be the jewel of all women in the world, therefore you come to us because we are the enjoyers of all the jewels. [112]
O Beautiful One of inconstant gaze, come and serve me or my extremely valiant brother, Self-Deprecation, because you are the very essence of jewels. [113]
By taking me you will achieve supreme, unparalleled glory. Now reflect with your intelligence and became my wife. [114]
The See said: [115]
Then the Goddess, the blessed and auspicious one She who Removes Difficulties, by whom this universe is supported spoke thoughtfully with a deep inner smile. [116]
The Goddess said: [117]
All that you have said is true without an iota of falsehood. Self-concert is the Master of the three worlds and equally valiant is Self-Deprecation. [118]
But in this matter, because of my small intelligence, I have already undertake an oath to which I cannot be untrue. Let me inform you of that. [119]
He who conquers me in battle, he who overcomes my pride, He whose strength is comparable to mine in this world, will be my consort. [120]
Therefore let Self-Conceit or Self-Deprecation come here. Having conquered me, he will then readily take my hand in marriage. Now what is the necessity of delay? [121]
The envoy said: [122]
O Goddess, you are filled with arrogance, do not speak in this manner in front of me. In the three words there is not a man who can stand against Self-Conceit and Self-Deprecation. [113]
O Goddess, all of the Gods cannot stand the thoughts in battle. What merit have you as a woman who is all alone. [124]
All of the Gods, led by Rule of the Pure could not stand up to Self-Conceit, how will you, a woman, go into battle with them. [125]

Therefore you go to Self-Conceit and Self-Deprecation because of what I have said. In this way you will protect your dignity. Otherwise, when you will be grabbed by the hair and dragged, you will lose your honour. [126]

The Goddess said: [127]

What you say is true. Self-Conceit is very strong and Self-Deprecation too is a valiant warrior. But what can I do? Without thinking, I have undertaken this oath. [128]

Now you go, narrate everything that I have said to the King of Thought. Then let him do what he thinks is appropriate. [129]

CHAPTER SIX

MEDITATION

I think of the Ultimate Goddess, Padmavati, who resides in the Eyes of the Lord of All Wisdom, Bhairav. Her tender body is effulgent with the brilliance of the multitude of jewels on the heads of the King of snakes upon whom She is reclining. Her lustre is like that of the Sun and Her three eyes are brilliant. In Her hands she holds a rosary, a gourd, a skull and a lotus, and the radiant half moon is the shining crown upon Her head.

The Seer said: [1]

Having heard these words of the Goddess, the envoy was filled with indignation, and returning to the king of thoughts, he recounted everything in detail. [2]

Having heard the statements of the envoy, the King of Thought was filled with rage, and in great anger spoke to the general of the thoughts named Dhumralochana (the Eyes of Smoke i.e. Sinful Eyes). [3]

Hey Malignant Eyes, you Go quickly accompanied by your army and grabbing that wicked one by the hair, drag Her here. [4]

And if anyone stands up to protect Her, be he God or Yaksha (Semi-divine being) or Gandharva (celestial being), is to be slain. [5]

The Seer said: [6]

Receiving the command from Self-Conceit, sinful Eyes along with an army of sixty thousand thoughts, jaunted forth (immediately proceeded). [7]
Arriving there he saw the Goddess dwelling upon the Himalayas, and defiantly shouted, "O You, come into the presence of Self-Conceit and Self Deprecation. If you won't come delightfully to the side of my lord right now, then I will grab you by the hair and forcibly drag you there." [8-9]

The Goddess said: [10]

You have been sent by the King of Thought, and you yourself are extremely mighty. Along with you is a great army. In this condition, if you take me by force, then what can I do? [11]

The Seer said: [12]

After the Goddess answered thus, that evil thought Sinful-Eyes rushed at her and with the pronunciation of the sound "Hum", the Mother of the Universe reduced him to ashes. [13]

Then in great anger that immense army of thoughts and the Mother of the Universe began to exchange a rain of arrows, energies and battle-axes. [14]

The lion-mount of the Goddess, shaking his mane in excessive rage and with a frightful roar, jumped into the army of thoughts. [15]

Some thoughts were killed from the striking of his paws, others from his jaws. Still other great thoughts were trampled by his hind legs and died from their wounds. [16]

Striking with his claws, he tore apart their bellies and severed heads from their bodies by cuffing them with his paws. [17]

So many arms and heads he severed and while tossing his mane, he split open the stomachs of some thoughts and sucked the blood. [18]

The Enraged carrier of the Goddess, that extremely mighty lion annihilated in an instant the entire army of evil thoughts. [19]

When the King of Thought heard that the Goddess killed Sinful-Eyes and that Her lion eradicated the entire army, he became enraged. His lower lip trembled with rage. Then he gave a command to two great thoughts Chand (Passion) and Mund (Anger). [20-21]

Hey Passion! Hey Anger! Go there, surrounded with many forces, and grab that Goddess by the hair or truss Her up and bring Her here quickly. And if there is any doubt about being able to do this then you fight with all your weapons and with the entire army of thoughts and kill Her. [22-23]
And after killing that wicked one and Her lion, you bind that Mother of the Universe and return with Her quickly. [24]

**CHAPTER SEVEN**

**MEDITATION**

I meditate upon the Goddess Matangi, the Embodiment of the Mother. Sitting upon a throne of jewels, she is listening to the sweet sounds of parrots. The colour of Her body is dark. She has one foot resting upon a lotus and She wears a half moon upon Her head. Wearing a garland of flower buds, she plays the strings of a vina. Her body is covered with a blouse and red coloured saree. In Her hand is a cup made of a conch shell. From Her face comes a slight sweet scent which causes intoxication and a brilliant spot of vermillion shines in Her forehead.

The Seer said: [1]

In compliance with the command of Self-Conceit, Passion and Anger set forth with four divisions of their army of thoughts, well adorned with weapons and armour. [2]

Then they saw the Goddess, sitting on Her lion, on the great golden peak of the Himalayas, smiling slightly. [3]

Seeing Her, the thoughts made ready to capture Her. Some took up their bows, some raised their swords, and some collected around the Goddess to begin the fight. [4]

Then the Mother of the Universe became very angry with those attackers, and Her face turned dark with rage. [5]

The eyebrows on her forehead contorted and from there surfaced Kali (The Remover of Darkness), with her dreadful face, holding a sword and a net in Her hands. [6]

She carried a strange skull-topped staff and wore a leopard skin garment and a garland of human skulls. Her flesh had withered and she appeared as a skeleton of bones and very gruesome. [7]

Her mouth was enormous, She looked terrifying with her lolling tongue and With sunken, reddened eyes, Her fearful roar was echoing in all directions. [8]

The Remover of Darkness killed many great thoughts and fell upon an army of thoughts in great haste. She began to devour them all. [9]

She picked up elephants with one hand and hurled them into Her mouth together with their protectors, the driver with goad, soldiers and bells. [10]
Likewise She took warriors, horses, chariots with their charioteers, the entire cavalry of
thoughts and put them into Her mouth and hideously began to grind and crush with Her
teeth. [11]
Some thoughts She seized by the hair, others She crushed at the throat, still others She
trampled by Her feet and others She killed by a blow to the breast. [12]
The weapons and missiles that were hurled by the demons were seized with Her mouth
and in fearful anger She pulverized them with Her teeth. [13]
The Remover of Darkness trampled that entire army of mighty and wicked thoughts and
devoured some and others She fiercely thrashed. [14]
Some fell by the blade of Her sword, others pounded with Her skull-topped staff (staff
of consciousness) and still others were crushed to death by frontal teeth. [15]
In this way the entire army of thoughts was annihilated in a moment. Seeing this,
Passion rushed forth to attack that excessively fearsome Remover of Darkness. [16]
Also the great thought, Anger, rained his extremely lethal arrows and hurled discusses
by the thousand against the fearful-eyed Goddess. [17]
Those discuses entering into Her mouth resembled a multitude of suns enveloped by
many clouds. [18]
The Remover of Darkness given to fearful roaring, filled with rage laughed furiously,
Her teeth radiantly gleaming in Her dreadful mouth assigning brilliance to Her
appearance. [19]
Then the Goddess mounting upon Her great lion seized Passion by the hair, and with Her
big sword She cut off his head. [20]
Seeing the death of Passion, Anger rushed at Her. Then in terrible rage, wounding him
with Her sword, She laid him to rest on the ground. [21]
On seeing the death of the greatly valiant Passion and Anger, the remaining army was
overcome with fear and ran away in all directions. [22]
Thereafter the Remover of Darkness, took the heads of Passion and Anger in Her hands
and brought them to Chandika (She who Tears Apart Thought), and spoke to Her with
a great loud-laugh. [23]
"O Goddess, I present to you two great beasts, Passion and Anger. Now in the battle
of sacrifice, you yourself will kill Self-Conceit and Self-Depreciation". [24]
The Seer said: [25]
Seeing the severed heads of the two great thoughts, Passion and Anger, the Goddess of welfare, She who Tears Apart Thought, spoke in sweet words to the Remover of Darkness. [26]

"O Goddess, since you have brought me the heads of Passion and Anger, henceforth you will be known in all the worlds as Chamunda (the Slayer of Passion and Anger). [27]

CHAPTER EIGHT

MEDITATION

I meditate upon Bhavani, the Embodiment of Existence, the Grantor of Perfection, who is surrounded by rays of light and other subtle potent energies. Her body is of red hue. Her three eyes are exuberant with compassion. In Her hands are the net, the curved sword, bow and arrow.

The Seer said: [1] When the Lord of Thought became aware of the demise of Passion and Anger and annihilation of many of their army, then excessive rage informed the mind of Self-Conceit, and he commanded the entire army of thoughts to marshal out. [2-3]

Now let all thoughts of strength arise. Let the eighty-six Plunderers of Peace holding weapons and eighty-four Without Restraint assemble and go forth with all their forces. [4]

Let fifty heroic commanders of thoughts belonging to a royally-bred family and hundred belonging to a family of vices proceed at my command. [5]

'And Kalak (the thoughts born of Calamity), Dauharda (thoughts born of perplexed hearts) and Maurya (recurring thoughts) and Kalakeya (fears of the unknown) gear up for war and immediately march off at my command. [6]

Having commanded, the fearful king of thought Self-Conceit, the terrible ruler set forth to battle accompanied by thousands of warriors. [7]

On seeing the approach of his terrible army, She Who Tears Apart Thought made the twang of Her bowstring fill the space between the earth and the sky. [8]

O King, then the lion of the Goddess began to roar monstrously, and the Mother of the Universe augmented the noise still further with the sound of Her bell. [9]
The twang of the bow-string, the roar of the lion and the sound of the bell echoed in all directions. From the enlarged mouth of the Remover of Darkness came a gruesome sound even greater than the others. [10]

Having heard that tumultuous din the warriors in the army of thought angrily surrounded the Goddess, the lion and the Remover of Darkness. [11]

O King, at that very moment, in order to destroy the thoughts and to elevate the Gods back to heaven, spring forth energies from the bodies of Brahma (the Creative capacity), Shiva (the consciousness of Infinite Goodness), Vishnu (the consciousness which Pervades All), and also from Indra (the Rule of the Pure) and other gods, in original forms which encapsulated extreme valour and tremendous strength, and these forms joined forces in the battle with She who Tears Apart Thought. [12-13]

Whatever form, dress and ornaments and mount a particular god possessed, in that same appearance their Sakti (energies) came forth to fight in the war with the thoughts. [14]

Seated upon an air-carrier yoked to the swans, with a rosary and a begging-cum-sacramental bowl came forth the Energy of the Creative Capacity called Brahmani (Creative Energy). [15]

The Energy of Mahadev (The Great Seer of All) rallied forth mounted upon the bull of discipline, bearing the best trident of unity and wearing great serpents of energy as bracelets and adorned with the crescent of the moon on Her forehead. [16]

The Energy of Kartikeya (the Ever Pure One), the Mother of the Universe, who is the form of consciousness, holding the weapon of energy arrived there carried by the best of peacocks to fight with the thoughts in the battle. [17]

Likewise the Energy of the Consciousness which Pervades All arrived mounted on Garuda (the great bird of Bulliancy) with the conch of vibrations, discus of revolving time, club of articulation, bow of determination and sword of worship in Her hands with which to fight. [18]

The incomparable Energy of Hari (He who Pervades All), the Most Excellent Desire of Union, also assumed the form of a sacrificial boar and presented Herself. [19]

The Energy of Narasimhi (the illustrious Man-Lion of Courageous Fortitude) took the same form and arrived. Many a constellation were cast down by the toning of her mane. [20]
Mounted upon Airavat (the King of Elephants), the Energy of the Rule of the Pure arrived with the thunderbolt of illumination in Her hand. She had a thousand eyes just as He. [21]

Then Shiva (the consciousness of Infinite Goodness, the Great God) surrounded by all these energies of the Gods said to She Who Tears Apart Thought: "May the thoughts now be quickly slain by you for my satisfaction." [22]

Then from the body of the Goddess manifested the terribly fearful and extremely terrifying energy, known as She who Tear Apart Thought who made noise in the manner of numerous jackals. [23]

The invincible Goddess said to Shiva, the one of dark matted locks, the Great God, "Supreme Lord, please go to Self-Conceit and Self-Deprecation as my envoy." [24]

Tell those two excessively arrogant creatures Self-Conceit and Self-Deprecation and other thoughts who have assembled there ready to wage battle. [25]

If you want to live, then return to the lower worlds. Let the Rule of the Pure be the King of the three worlds and let the Gods enjoy their portion of sacrifice. [26]

But if in the strength of your ill-begotten arrogance you are desirous of battle, then come. My manifestations (jackals) will satiate themselves on your flesh. [27]

Because this Goddess sent Consciousness himself as Her envoy to the Thoughts, She is known throughout the world as Shivaduti (She for whom Consciousness is Emissary). [28]

Those great thoughts, upon hearing the words of the Goddess from the mouth of the Consciousness, filled with anger went to where Katyayani (the Ever Pure One) stood. [29]

Then filled with pride and anger they rained arrows, energies, spears and other weapons upon the Goddess. [30]

She playfully cut to pieces the arrows, pikes, energy weapons and battle-axes hurled at Her with great arrows released with the twang of Her bow string. [31]

Then the Remover of Darkness went in front of those enemies and striking with her pike, began to rip open the thoughts. With the missiles of Consciousness, She reduced them to powder on that battle field roaming about. [32]

Brahmani (the Creative Energy) sprinkled water from Her Bowl of Salvation in group of thoughts, on whomever the water fell, his vitality and valour were destroyed. [33]
Mahewswari (the Energy of the Great Seer), with Her trident, Vaishnavi (the Energy of the Consciousness which Pervades All), with her discus and the Energy of Kartikeya (the Ever Pure One) battled with the thoughts in fierce rage. [34]
The Energy of the Rule of the Pure struck with Her thunderbolt, killing hundreds of Daityas (thoughts) and Danavas (Confusion), who torn open fell to the ground releasing torrents of blood. [35]
The Energy of Varahi (the Most Excellent Desire of Union) killed others with the blows of Her snout. Many chests She sundered with the tips of Her tusk, and many thoughts fell to their death from the blows of her discus. [36]
The Energy of Narsimhi (the eminent Man-lion) ripped many great thoughts with Her claws and consumed them. She roared about the battle field and filled the sky with Her roar. [37]
Many of the thoughts fell to the ground, struck by the furious laughter of Shivaduti (she for whom Consciousness is Emissary) and She gobbled them up. [38]
Seeing the multitude of Mothers pulverizing such great thoughts in a plethora of ways, the army of thoughts began to run for their lives. [39]
Seeing the persecuted thoughts fleeing from the energies of the Mothers, Raktabija (the Seed of Desire), the great cruel thought of copious strength came forth to fight in excessive rage. [40]
When a drop of blood from his body touched the ground another great thought equally strong would be born in that very place. [41]
The great thought, with a club in his hand, entered into a duel with the Energy of the Rule of the Pure. Then She smote the Seed of Desire with Her thunderbolt. [42]
Wounded by the thunderbolt, blood gushed forth from his body and from it rose valiant soldiers with the very same form. [43]
For as many drops of blood that poured forth from the wounds of the Seed of Desire, just so many warriors were born, all equally valiant, equally strong and equally mighty. [44]
Those men born of the blood began a violent battle with the multitude of Mothers hurling extremely fearful weapons. [45]
When he was wounded on the head by a blow from the thunderbolt, and blood began to pour forth, then from it thousands of warriors were born. [46]
The Energy of the Consciousness which Pervades All struck the Seed of Desire with Her discus. The Energy of the Rule of the Pure smote that general of the armies of thought with Her club. [47]
The entire gross world was pervaded by the manifestations of the seed of Desire who were born by the thousands from the blood that poured forth, when he was wounded by the discus of the Energy of the Consciousness which pervades All. [48]
Kaumari (the Ever Pure One) wounded that great thought, The Seed of Desire, with Her Energy, and Varahi (the Most Excellent Desire of Union), with Her Sword, and Maheswari (the Great seer of All) with Her pike. [49]
Filled with rage that great thought, the Seed of Desire struck with his club at all the energies of the Mother. [50]
Wounded by the energies, pikes and other weapons, the blood fell in torrents to the earth and certainly there were uncountable thoughts born from it. [51]
In this way the thoughts born of the Seed of Desire pervaded the entire perceivable universe, and the Gods became extremely terrified. [52]
Seeing the Gods' dejection, She Who Tears Apart Thought promptly told the Remover of Darkness, "O Chamunda (the slayer of Passion and Anger)! Widen your mouth further. [53]
And with this mouth of yours quickly consume the drops of blood produced by the blows of my weapons and all these great thoughts who are born from that blood. [54]
Keep roaming about in the battlefield, consuming all of the great thoughts born of that blood. Thus will the Seed of Desire, his blood dried up meet his destruction. [55]
When you will consume all these thoughts, then new thoughts will not be born. Having spoken thus to the Remover of Darkness, the Goddess Who Tears Apart Thought struck the Seed of Desire with Her pike. [56]
And the Remover of Darkness took his blood in Her mouth. Then he struck She Who Tears Apart Thought with his club. [57]
But that blow of the club did not cause Goddess even the slightest pain. But much blood flowed from the wounded body of the Seed of Desire. [58]
But whatever blood fell was instantly taken by the Slayer of Passion and Anger in Her mouth. As many great thoughts as were born from that blood in the month. She quickly consumed them and she also drank the blood. Then the Goddess fought with the Seed
of Desire with her pike, thunderbolt, bow, sword and spear, while the Slayer of Passion and Anger drank the blood. O King, the Seed of Desire was wounded by that great assemblage of weapons and bereft of blood, that great thought fell to the ground. The Gods experienced boundless joy. [59-62]
The multitude of the Mothers, delighted from the drink of his blood, danced vigorously with joy. [63]

CHAPTER NINE

MEDITATION

I take refuge in the Supremely Divided One, the Lord who is both male and female continuously without end. Her colour is like flowers or excellent gold with red and yellow mixture. In Her beautiful hands She holds a rosary, a net, and curved sword and shows the mudra giving blessings. The radiant half-moon is Her Ornament, and She has three eyes.
The King said: [1]
O Divine Being, this narrative that you have recounted to me of the death of the Seed of Desire and the greatness of the Goddess is wonderful indeed. [2]
Now I wish to hear how the outraged Self-Conceit and Self-Deprecation reacted following the death of the Seed of the Desire. [3]
The Seer said: [4]
After the death of the Seed of Desire and other thoughts in the battle, there was no limit to the anger of Self-Conceit and Self-Deprecation. [5]
Seeing that his extensive army was being killed in this way, Self Deprecation blustered with outrage and reached towards the Goddess with his foremost army of thoughts. [6]
In front of him and behind him, and on both flanks were great thoughts who expressed anger by biting their lips and they came to kill the Goddess. [7]
The extremely valiant Self-Conceit also came in great anger along with his army to do battle with the multitude of Mothers and to slay She who Tears Apart Thought. [8]
Thereupon broke out a titanic battle between Self-Conceit and Self-Deprecation and the Goddess. These two thoughts in the manner of thunderclouds released the most dreadful torrent of arrows. [9]
Those released arrows were immediately cut in flight by the mass of arrows from the bow of She Who Tears Apart Thought, and wounded their bodies by raining upon the two King of Thoughts the multitude of other weapons. [10]
Self-Deprecation took a sharp sword and radiant shield and struck the Goddess's lion-mount upon the head. [11]
After Her carrier was wounded, the Goddess immediately cut the sword of Self-Deprecation into pieces with Her arrows, and also his shield, which was inlaid with eight moons. [12]
When his sword and shield were torn in pieces, that thought unleashed his energy, but the Goddess cut it also into pieces by Her discus. [13]
His temper blaring, Self-Deprecation took his pike to kill the Goddess, that She instantly pulverized it as it approached Her with a blow of Her fist. [14]
Then he grabbed a club and hurled it at the Goddess, but that, too She who Tears Apart Thought cut by Her trident and reduced it to ashes. [15]
Thereafter seeing Self-Deprecation approaching Her with battle-axe in his hands, the Goddess let loose a multitude of arrows, and having wounded him, she put him to rest on the earth. [16]
Seeing his extremely valiant brother Self-Deprecation thus laid to rest on the earth, Self-Conceit was greatly agitated and he approached to kill the Mother of the Universe. [17]
Mounted on his chariot, he was displaying magnificent weapons in his eight mighty arms and he covered the entire sky with his wonderful brilliance. [18]
Seeing him approaching the Goddess sounded Her conch, and made an excessively unbearable noise from the twanging of Her bow string. [19]
The sound of Her bell, which destroys the splendour of all thoughts, pervaded in all directions. [20]
Thereafter the lion gave a roar, hearing which even the greatest kings of elephants lost their pride, which filled the earth, the atmosphere and the ten intermediate directions. [21]
Then the Remover of Darkness sprang into the atmosphere and with Her two hands, She pounded the earth. From this was such a terrible noise that the preceding sounds were drowned out. [22]
Thereafter She for whom Consciousness is Emissary gave an inauspicious horse-laugh of severe intensity. Hearing this, all the thoughts began to shudder and Self-Conceit went into a rage. [23]

The Goddess said to Self-Conceit: "O wicked One, stand fast!" And then the voice of the Gods rose in the atmosphere, "Victory to you!". [24]

As Self-Conceit was approaching, he released an extremely fearful luminous energy which was advancing like a mountain of fire, and the Goddess, thrusting a great flame of fire, put it away. [25]

The atmosphere of the three worlds was pervaded by the lion-like cry of Self-Conceit, but of even greater volume was the frightful clap of thunder which conquered all other sounds. [26]

Self-Conceit and the Goddess cut one another's arrows in hundreds and thousands. [27]

Then the incensed She Who Tears Apart Thought gored him with the pike, and wounded, he fell to the ground senseless. [28]

Then Self-Deprecation, regaining Consciousness, picked up his bow and struck the Goddess, the Remover of Darkness and the lion with arrows. [29]

Again the King of Thoughts/Confusion, the Son of Diti (earthly concepts) manifested ten-thousand arms and attacked She Who Tears Apart Thought blanketing Her with a stream of discuses. [30]

Then Durga, the Supreme lord, the Destroyer of Troubles (adversity) and Afflictions (suffering) grew angry and cut those discuses and arrows with Her own arrows. [31]

Seeing this Self-Deprecation grabbed his club, and accompanied by an army of thoughts, rushed forward to kill She Who Tears Apart Thought. [32]

Seeing him approaching, She who Tears Apart Thought cut his club with a sharp-edged sword, whereupon he seized a pike. [33]

As Self-Deprecation, the tormentor of Gods, approached with pike in hand She Who Tears Apart Thought swiftly pierced him in the heart with Her own pike. [34]

Then emerging from the heart pierced by the pike came forth a person of great strength and valour crying, "Stop!". [35]

With boisterous laughter, the Goddess severed his head with Her sword, and he fell to the ground. [36]
Then the lion crushed the necks of many thoughts with his fierce teeth and ate them, while the Remover of Darkness and She for whom Consciousness is Emissary, devoured others. [37]

Some great thoughts perished, pierced by the energy of the Ever Pure One, while others were deprived of their splendour and repulsed being sprinkled by the water sanctified by the incantation of Creative Energy. [38]

Many thoughts were cut by the trident of the Energy of the Great Seer of All and fell, while others were ground to dust by the snout of the Most Excellent Desire of Union. [39]

The discus of the Energy of the Consciousness Which Pervades All cut confusions into pieces and others by the thunderbolt released from the palm of the hand of the Energy of the Rule of Pure. [40]

Some thoughts perished, others fled from the great battle while still others were devoured by the Remover of Darkness, She for Whom Consciousness is Emissary and the King of Beasts. [41]

CHAPTER TEN

MEDITATION

With the fulness of my heart, I think of the female Lord of All, Kamesavri, the Ruler of Desire, who unites the intrinsic nature of Siva and Sakti of Consciousness and energy, who wears the radiant half-moon on Her head. Her lustre is as beautiful as gold continuously subjected to fire. The Sun, moon and fire are Her three eyes and in Her lovely hands She holds a bow and arrow, curved sword, net and spear. The Seer said: [1]

On seeing his brother, Self-Deprecation, who was as dear as his own life killed and his strong and extensive force being annihilated, Self-Conceit spoke in anger. [2]

"O Reliever of Difficulties, wicked and proud of your strength! Do not show your misplaced pride to me. Your sense of self-importance is a sham. You fight by relying on the strength of others. [3]

The Goddess said: [4]

O Wicked One, I am the only One here in the perceivable world. No other exists beyond me. Behold these manifestations of my energy enter into myself. [5]
Thereupon all the Goddesses, led by Brahmani (the Creative Energy) merged into the Being of the Goddess, and there was only One Existence in the perceivable world - The Mother of the Universe! [6]
The Goddess said: [7]
I was present here in myriad forms which were manifestations of my energy. That stands withdrawn by me, and now I stand alone. Be resolute to fight! [8]
The Seer said: [9]
A dreadful combat ensued between the Goddess and Self-Conceit while the Gods and thoughts looked on. [10]
With showers of arrows, sharp weapons and incredible missiles, the combat which engaged them appeared frightful to all the worlds. [11]
The Mother of the Universe unleashed hundreds of divine tactical missiles which were cut by the lord of thought by his defensive weapons-system. [12]
And the excellent missiles that he hurled were playfully cut by the Supreme Sovereign with dreadful incantation of "Hum!" and other mantras [13]
Then that thought enveloped the Goddess with hundreds of arrows, enraged at this, the Goddess cut his bow with Her arrows. [14]
With his bow broken, the Lord of Thought took up his energy, but that was cut by the Goddess with Her discus, even as it rested in his hand. [15]
Then the Lord of Thought took his luminous sword and shield inlaid with a hundred moons and rushed at the Goddess. [16]
As he was approaching, She who Tears Apart Thought immediately cut his luminous sword with sharp arrows from Her bow, and also his shield as bright as the rays of the Sun. [17]
Then with his horses slain, his bow broken, and his charioteer killed, that thought picked up a fierce mace, in order to kill the Mother of the Universe. [18]
Seeing him approaching, She cut his mace with Her sharp arrows, whereupon he reached towards Her with great speed to strike Her with his upraised fist. [19]
The leader of the thoughts brought his fist down on the heart of the Goddess, while the Goddess struck him on the chest with her palm. [20]
Struck by the blow of the palm, he fell to the ground but the King of Thought immediately got up again. [21]
Then springing up and seizing the Goddess, he rose up into the sky and there also She. Who Tears Apart Thought waged battle with him without any underlying support. [22] There in the atmosphere, that thought and She who Tears Apart Thought warred with one another as never before, which caused unprecedented astonishment to adepts and sages. [23]

Then after a long encounter, the Mother of the Universe raised him above, spun him around and hurled him to the earth. [24]

Thus struck to the earth, he hastily got up, raising his fist, that wicked one rushed forward to kill She who Tears Apart Thought. [25]

Seeing the approach of the Sovereign of All Thoughts, the Goddess pierced him in the chest with Her pike and knocked him to the ground. [26]

Pierced by the sharp point of the Goddess's pike, he fell dead upon the ground, shaking the entire earth with its oceans, its islands and mountains. [27]

When that wicked one was killed, the entire perceivable universe was pleased and regained its natural condition, all was at peace, and the sky became clear. [28]

The blazing clouds of portentous confusion became tranquil after his demise, and the rivers flowed in their natural courses. [29]

On his death the minds of the multitude of Gods became overjoyed, and the celestial minstrels sang sweet songs with gay abandon. [30]

Other celestial minstrels played their musical instruments while the heavenly maidens danced. A pure breeze began to blow and the sun shone radiantly. [31]

The sacred fires blazed brightly in Peace, and peaceful became the fearful sounds which had filled all the directions. [32]

CHAPTER ELEVEN

MEDITATION

I meditate on the Goddess Bhuvaneswari, the Ruler of the Earth. The brilliancy of Her body is like sunrise in the morning. The moon-crown is upon Her head. She possesses swelling breasts and three eyes. Upon Her face shines Her radiant smile, and Her hands show the mudra granting boons, the curved sword, net and the mudra granting fearlessness.

The Seer said: [1]
When the Lord of Thought was slain by the Goddess, the Gods with the Rule of the Pure led by Agni (the light of Meditation), illuminating the quarters with their radiant faces because of the fulfillment of their desire, praised Katyayani (the Ever Pure One). [2]  
O Goddess, you who remove the sufferings of all who take refuge in you, be pleased. Be pleased, O Mother of the entire Perceivable Universe. Be pleased, O Ruler of the Universe; protect the universe. O Goddess, you are Supreme over all that moves and does not move. [3]  
You alone are the sole underlying support of the Perceivable Material World because you exist as the intrinsic nature of the earth. O Goddess of inviolable valour, you reside as the intrinsic nature of water, whereby you gratify this All. [4]  
You are the Energy of the Consciousness Which Pervades All, of infinite valour, the Seed of the Universe, that which is beyond limitation (Supreme illusion). By you, O Goddess, the entire world is deluded by attachment and if you are gracious, you are cause of liberation in this world. [5]  
O Goddess, all that is knowable in the entire realm of knowledge are your sundry distinctions and all women in the world are you, your images reflecting your capacity entirely. By you alone, O Mother, has this world been filled up. How can we sing your praise? For you who are beyond praise and you are the ultimate utterance. [6]  
O Goddess, you are the intrinsic nature of all existence, Bestower of Heaven and Liberation. When you have been thus extolled, what else can be sung of praise? [7]  
You abide in the hearts of all living beings in the form of intelligence. You bestow upon your devotees heaven and salvation. O Goddess Narayani (the Exposer of Consciousness), we bow to you. [8]  
In the form of divisions of Time you are oriented to change by effecting transformation (in the state of the Perceivable World). To that Energy which manifests at the dissolution of the Universe, Exposer of Consciousness praise be to you. [9]  
O Exposer of Consciousness, the Auspicious of All Auspiciousness, the Good, the Accomplisher of all objectives, the Source of Refuge, the Mother of the three worlds, the Goddess who is Rays of Light, we bow to you. [10]  
You are the Eternal Energy of Creation, Sustenance and Destruction in all existence; that upon which all qualities depend, that which limits and contains all qualities, Exposer of Consciousness, praise be to you. [11]
You are intent upon giving succor to those who suffer and are downcast and who take refuge in you. You take away the suffering of all O Goddess, Exposer of Consciousness, we bow to you. [12]

Assuming the form of Creative Energy, mounted upon the carrier yoked to the swans, sprinkling water with the sanctity of Kusa grass, O Goddess, Exposer of Consciousness, we bow to you. [13]

In the form of Maheswari (the Energy of the Great Seer of All), displaying the trident of Unity, the moon of devotion and the serpents of Energy, mounted upon the great bull of discipline, Exposer of Consciousness, we bow to you. [14]

Surrounded by peacocks and Cocks, faultless and carrying a Great Energy, O Goddess, assuming the form of the Ever Pure One, Exposer of Consciousness, we bow to you. [15]

In the form of the Energy of the Consciousness that Pervades All, having taken up the best of weapons, conch and discus, club and bow, be pleased. Exposer of Consciousness, we bow to you. [16]

Having the form of Varahi (the Most Excellent Desire of Union) with a Great terrible discus, by whom the earth was upraised with tusks, O Goddess, Grantor of Welfare, Exposer of Consciousness, we bow to you. [17]

O Goddess, Exposer of Consciousness, you who waged battle with dreadful thoughts, in the form of man-lion, in conjunction with the rescue of all the three worlds, we bow to you. [18]

With a crown on your head and a great thunderbolt in your hand, flaming with a thousand eyes, the Energy of the Rule of the Pure, the destroyer of Vrtra's life breath, O Goddess, Exposer of Consciousness, praise be to you. [19]

O Goddess, Exposer of Consciousness, slayer of the mighty army of thoughts in the form of She for whom Consciousness is Emissary, who took a fearful form and issued mighty roar, we bow to you. [20]

O you whose mouth is terrifying with its teeth and ornamented with a garland of skulls, the Slayer of Passion and Anger Exposer of Consciousness, we bow to you. [21]

O Goddess, Exposer of Consciousness, you who manifests in the form of wealth, modesty, great knowledge, faith, prosperity, offering, firm one, and also as great night and great illusion, we bow to you. [22]
O Medha (wisdom), Saraswati, Vara (the Choicest One), Bhuti (well-being), Babhravi (the dark one), the great Remover of Darkness, Niyata (the restrained one) and Isha (the Supreme Queen), Exposer of Consciousness we bow to you. [23]

O Goddess, O you who encapsulates the very form of all, sovereign of all, endowed with the power of all, protect us from fear and dangers, She Who Removes All Afflictions and suffering we bow to you. [24]

May this gentle face of yours, embellished with three eyes, protect us from fear, the Ever Pure One, we bow to you. [25]

The fearsome trident, terrible in the flames, which annihilated multitude of thoughts without remainder, May that trident protect us from dangers, O The Excellent One Beyond Time, we bow to you. [26]

O Goddess, that bell which destroys the splendour of demonic thoughts by pervading the world with its sound, May that bell protect us from evils in the manner of mother safeguarding her children against evil deeds. [27]

That sword of yours, resting in your hand, smeared with blood and fat of evil thoughts, gleaming with rays, May that grant us welfare, O Goddess, She Who Tears Apart Thought, we bow to you. [28]

O Goddess, when delighted, you eradicate all afflictions, but when enraged you destroy all desired yearnings. No trouble befalls on people who have taken refuge in you. For those who resort to you themselves became capable of giving refuge to others. [29]

O Goddess! Mother of the Universe! Who else could have accomplished the destruction of great thoughts who stood in opposition to Dharma, which you effected through varied manifestations of your intrinsic form? [30]

In the various knowledges, in the scriptures bringing forth knowledge through illumination, and in the primordial (vedic) sayings, who other than you, causes this world to whirl around in the pit of egoism and attachment replete with pitch black darkness? [31]

Abiding in the middle of the ocean where forest fire rages, where there are terrible thoughts and venomous serpents, where there are enemies and army of pirates, you protect all. [32]

O Goddess, the Supreme Sovereign, you protect all, having all for your very soul, you are said to support and sustain everything in this world. Even Vishwanath, the Lord of
the Universe, the Consciousness of Infinite Goodness is devoted to you. Those who bow down in devotion to you, they become the refuge of all in this world. [33]
O Goddess, be pleased, protect us always from the fear of the enemies just as you have promptly saved us from bondage by slaying the evil thoughts. Bring the sins of this world to an end and quickly eliminate calamities born of the ripening of portents and sins. [34]
O Goddess, the Remover of All Afflictions, we have taken refuge in you, be pleased. You who are worthy of praise and devotion by all who dwell in the three worlds. Grant a boon to everyone. [35]
The Goddess said: [36]
"You Gods. I am ready to grant you boon. Choose the boon that you crave with your mind I shall grant benefaction to the worlds." [37]
The Gods said: [38]
"Supreme sovereign! You pacify all the miseries in the three worlds and accomplish the destruction of our enemies." [39]
The Goddess said: [40]
When the twenty-eight Yuga in the Vaivasvata Manu-interval has arrived, two great thoughts, Self-Conceit and Self-Deprecation, will come into existence. [41]
Then born in the house of the Cowherd Nanda, taking birth from the womb of Yasoda, dwelling in the Vindhya mountain, I will then slay these two evil thoughts. [42]
Then again I shall reincarnate on earth in a most dreadful form to kill the thoughts called Vaiprocitta. [43]
Devouring these great thoughts, my teeth will become red like the flower of pomegranate. [44]
Then the gods in heaven and human beings in the world of mortals will sing of my glory and will call me Red-tooth (raktadantika). [45]
When there has been no rain, no water, on earth for a hundred years, then remembered by sages, I will come into being without being born from a womb. [46]
Since I will look at the Sages with a hundred eyes, Human beings will praise me as 'Hundred Eyes' (Sataksi). [47]
Then I shall feed and sustain the entire world with life sustaining vegetables, produced from my own body, until the rains come. [48]
In this manner, I shall attain renown under the name of ‘She-who-supports-with-vegetables’ (Sakambhari). In the same incarnation, I will slay the great thought Durgama (the Difficult One). [49]

Thus my name will come to be renowned as ‘the Goddess Durga’ (She Who Removes All Afflictions and Suffering). And when I have taken on fearsome form in the Himalayas, I shall devour thoughts for the sake of protecting sages. Then all the sages will lower their bodies to me in praise. [50-51]

Then I will attain fame under the name of bhimadevi (the fearsome Goddess). When a thought named Aruna shall do a lot of killing in the three worlds then, I shall take on bee form, consisting of innumerable bees and kill the great thought for the well-being of the triple world. [52-53]

Then people everywhere will praise me as bhramari (Queen-bee). In this way, whenever there is trouble produced by evil thoughts, then reincarnating, I shall ensure annihilation of enemies. [54-55]

CHAPTER TWELVE

MEDITATION

I meditate on the Goddess Durga, She Who Removes All Afflictions and Suffering, the radiance of Her body is akin to lightening. Resting upon the shoulder of lion-mount, She seems terrible. Several Young women holding swords and shields in their hands are in close attendance. She holds discus, club, sword, shield, arrow, bow and net in Her hands and Her finger shows Tarzani mudra. Her intrinsic nature is fiery and the moon-Crown is upon Her head.

The Goddess said: [1]

O Gods! He who, with composed mind will always praise me with these hymns, For him I will remove all his misfortunes, beyond any doubt. [2]

Those who proclaim (Kirtayisyanti) the destruction of Madhu (Too Much) and Kaitabha (Too Little) and the slaying of Mahisasur (the Great Ego) and likewise the demise of Sumbha (Self-Conceit) and Nisumbha (Self-Deprecation). [3]

On the eighth, fourteenth, and ninth days of the lunar fortnight, with singleness of mind those who will recite (Srosyanti: cause to be heard), my Supreme Mahatmya with devotion. [4]
To them nothing bad will happen, nor any misfortunes arising from wrongdoing. For them there will be no poverty, nor any separation from loved ones. [5]

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

Therefore this Mahatmya is to be recited (Pathitavyam) and heard (Sratavyam: caused to be heard) with devotion and singleness of mind. This is a great conduit to the highest well-being. [7]

May this Mahatmya quell all misfortunes born of all illness, and also the three kinds of natural calamity. [8]

I shall never forsake the place where the narrative of my Mahatmya is well recited (pathyate), there my presence will constantly abide. [9]

In the offering of oblation, during worship, in the fire sacrifice and at great festive occasions, this presentation of my glory should be completely recited and listened to. [10]

I will happily accept with love all acts of worship, oblations and fire sacrifices, whether performed with knowledge or without understanding. [11]

When yearly worship is performed in autumn season this Presentation of My Glory (Mahatmaya) should be listened to with devotion and full attention. Man will become liberated from all afflictions, and without doubt will be blessed with wealth, food and beautiful children. [12-13]

Listening to this Mahatmaya of my auspicious epiphanies (revelatory manifestations) and my heroic valour in the battle, a man becomes fearless. [14]

Enemies perish, and well-being is generated for those who listen to the narrative of my glories and their families rejoice. [15]

Let my glories be heard every where, in the functions of Peace, upon seeing a bad dream, or to alleviate the hostile effects predicated by planetary configuration. [16]

Troubles come to an end as well as afflicting influences induced by the positions of the planets. The nightmares seen by men become good dreams. [17]

It has a pacifistic influence on children afflicted by the existence of adverse planetary positions, and it is the best cause of friendship when associations of men have shattered. [18]
This *Mahatmya* destroys the strength of evil doers, and its recitation destroys demons, ghosts and ungodly spirits. [19]

This entire narration of my glories brings people in close proximity to my being. With full contentment I receive the offering of animals, flowers, objects of value, incense, lights perfumes, the feeding of wise men, fire offerings, daily sprinkling of consecrated waters and the offering of other objects of enjoyment performed for a whole year. Similar is my gratification for those who with love for me recite this excellent narration or listen to me but once. Hearing removes sin and gives freedom from infirmities. [20-22]

The proclamation (Kirtanam) of my epiphanies grants protection from evil spirits and the narration of my heroic acts in battle renders evil confusions without strength. [23]

After listening to this men will lose fear of enemies. The hymns of praise made by you Gods and by Seers of Divinity, [24]

and by the Creative capacity, will bestow a mental state informed by auspicious and welfare-giving thoughts. On a lonely path in the forest, or surrounded by a raging fire, [25]

encircled by robbers in a lonely place, or captured by enemies, or pursued by a lion, tiger or wild elephants in the jungle; [26] L22 or sentenced to death by an angry king, or condemned to imprisonment, or tossed about by turbulent winds in a boat on the great sea; [27]

or in most dreadful of battles, confronting heavy assault from opposing weapons in all terrible afflictions and moments of distress, [28]

the men who remembers (Smaran) my glory will be freed from calamity and anguish. By my power lions and the likes, robbers, and enemies flee to a distance from one who remembers this narration of my glory. [29-30]

The Seer said: [31]

Having spoken thus, the Supreme She Who Tears Apart Thought, of fierce prowess, disappeared from there while all the Gods were seeing Her. The Gods, having attained freedom from afflictions, with their enemies slain, began to enjoy their shares of sacrifices and to exercise their divine authority as before. When these thoughts, enemies of the Gods and afflictors of the world, Self-Conceit, greatly fierce and of unequalled
prowess, and Self-Deprecation of great valour, were slain in battle by the Goddess, the remaining thoughts entered the lower worlds. [32-35]

O King, thus, the Supreme Goddess, although Eternal, again and again manifests Herself for the protection of the worlds. [36]

The entire Universe is deluded by Her, and it is She who creates the Universe. Propitiated by prayer, She grants Wisdom and Perfection. [37]

O King, the entire cosmos is pervaded by Her, the Great Goddess who is the intrinsic nature of the Great Remover of Darkness and the Great Destroyer (in the form of pestilence). [38]

Sometimes She is the pestilence, the Great Destroyer, sometimes She, the unborn, becomes the creation; sometimes She, the Eternal preserves all beings. [39]

In times of well-being, She is the Goddess of True Wealth in the homes of people granting prosperity. In times of privation, She exists as ill-fortune and brings about ruin. [40]

Praised and worshipped with flowers, perfumes, incense and other oblations, She bestows understanding, wealth, offspring and a beautiful mind oriented to Dharma in the Way of Truth to Wisdom. [41]

CHAPTER THIRTEEN

MEDITATION

I meditate upon the Goddess who wears beauty comparable to the regions of the Sun at sunrise, who has four hands and three eyes, and who holds in Her hands the net, the curved sword, and the mudras granting boon and fearlessness. She is Siva, the Energy and Consciousness of Infinite Goodness.

The Seer said: [1]

Thus, O King, I have narrated the excellent glory of the Goddess. She is the Goddess, with such power, that sustains the world. [2]

Knowledge is conferred by Her, the Perceivable Form (Maya) of the Consciousness which Pervades All, and by Her You, this Vaisya (businessman) and others of discrimination are being deluded, have been deluded, and will be deluded. O Great King, take refuge in Her, the Supreme Sovereign. [3-4]
When propitiated by worship and devotion, She bestows upon men enjoyment, heaven and ultimate release (liberation). [5]

Markandeya said: [6]

Upon hearing these words of that very eminent seer who had practiced severe austerities, Surath (the Conveyor of Good Thoughts), The King of Men, despondent over his excessive egotism and attachment to the loss of the Kingdom bowed down to that Seer. [7-8]

He and the very wise businessman set forth to practice disciplined meditation (tapasya). With the object of procuring complete intuitive vision of the Mother, they settled down on the sand bank of a river. [9]

He and the Vaisya in the radiant illumination of disciplined meditation continually recited the Supreme Devi-sukta (Hymn-to-the-Goddess). They prepared an earthen image of the Goddess on the river bank and worshipped Her with flowers, incense fire and water, with their minds, on Her fully concentrated and composed, sometimes remaining with restricted food or fasting entirely. [10-11]

They gave the offering sprinkled in blood taken from their own bodies and worshipped Her for three years with great self-abnegation and restraint to propitiate Her, whereupon the Sustainer of the World was pleased, and She Who Tears Apart Thought spoke to them in a perceivable form. [12-13]

The Goddess said: [14]

O King, and you Vaisya, delight to your family: you have attained to extreme bliss, and I am completely satisfied. I shall give to you whatever is desired. [15]

Markandeya said: [16]

Then the King asked for an imperishable Kingdom which will remain with him in another life, and also the return of his own Kingdom which was forcibly taken from him by his mighty enemies. [17]

Then the wise Vaisya, whose mind was filled with despair and indifference to worldly objects, asked for that knowledge which removes the attachment of egotism ('I') and possession ('Mine'). [18]

The Goddess said: [19]

O King, in just a few days, your Kingdom will be restored to you. After having slain your enemies, you will remain there firm and unshaken. [20-21]
After your death, you shall take another birth from the God Vivasvan (God of Universal Light). You will be the Manu (the Manifestation of Wisdom), Savarni, He Who Belongs to All Colours, Tribes and Castes, by which name you will be known on earth. [22-23] O best of Vaisyas, I grant to you the blessing which you desire of me. I bestow upon you the fullest attainment (the knowledge that is conducive to perfection) and you will remain in the highest wisdom by which you will attain liberation (the ultimate release). [24-25]

Markandeya said: [26] Having thus granted the blessing that each desired, the Goddess immediately disappeared, having been praised with devotion. Having obtained the blessing from the Goddess, the Conveyor of Good Thoughts, the best of warriors will take his birth from the Light of Wisdom, and will become the Manifestation of Wisdom, He Who Belongs to All Colours, Tribes and Castes. [27-29]

Having obtained the blessing from the Goddess, Good Thoughts, the best of warriors, will take his birth from the Light of Wisdom, and will become the Manifestation of Wisdom, He who Belongs to all Colours, Tribes and Castes. [30]

Klim Om