
Part of bhagavatIpadyapuShpA.njalIstotra as Mahishasuramardini Stotra

॥ भगवतीपद्यपुष्पांजलीस्तोत्रागत महिषासुरमर्दिनिस्तोत्रम् ॥

अयि गिरिनंदिनि नंदितमेदिनि विश्वविनोदिनि नंदनुते
गिरिवर विंध्य शिरोधिनिवासिनि विष्णुविलासिनि जिष्णुनुते ।
भगवति हे शितिकण्ठकुटुंबिनि भूरि कुटुंबिनि भूरि कृते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १ ॥

O daughter of the mountain, who makes the whole earth happy,
who makes the whole universe rejoice, praised by Nandin —
dwelling on the peak of the great Vindhya mountain,
glittering widely, praised by those desirous of victory —
O Goddess, wife of the blue necked Siva, One who has many families,
One who has done a lot, —
be victorious, be victorious, O destroyer of the demon mahisa, with
beautiful braids of hair, daughter of the mountain Himalaya —

सुरवरवर्षिणि दुर्धरधर्षिणि दुर्मुखमर्षिणि हर्षरते
त्रिभुवनपोषिणि शंकरतोषिणि किल्बिषमोषिणि घोषरते ।
दनुज निरोषिणि दितिसुत रोषिणि दुर्मद शोषिणि सिन्धुसुते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ २ ॥

O bestower of boons on Gods, One who assails those hard to
control, who tolerates those with ugly faces (?),
one engrossed in rejoicing —
One who nourishes the three worlds, One who pleases sankara,
One who removes sins, One who engrosses in sound of Om (?) —
One who is angry with the progeny of Danu (demon), One who is angry
with the sons of Diti (also demon), One who destroys those with evil
intoxication of pride, daughter of the ocean —

अयि जगदंब मदंब कदंब वनप्रिय वासिनि हासरते
शिखरि शिरोमणि तुङ्ग हिमालय शृंग निजालय मध्यगते ।
मधु मधुरे मधु कैटभ गंजिनि कैटभ भंजिनि रासरते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ ३ ॥

O mother of the world, my mother, One who loves to dwell
in a forest of Kadamba trees, One who keeps on smiling —

One who is on her own dwelling on the tall peak of the Himalaya, the greatest among the mountains —
One who is very sweet, One who has the treasure of demons Madhu and Kaitabha, destroyer of the demon Kaitabha, engaged in dancing ———

अयि शतखण्ड विखण्डित रुण्ड वितुण्डित शुण्ड गजाधिपते
रिपु गज गण्ड विदारण चण्ड पराक्रम शुण्ड मृगाधिपते ।
निज भुज दण्ड निपातित खण्ड विपातित मुण्ड भटाधिपते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ ४ ॥

O One who split the heads (of demons) into hundreds of pieces and One who cut the trunks of great battle elephants — whose great lion is skilled in terrifying valor in tearing apart the temples of enemy elephants —
One who has cut down into pieces the heads of enemy chieftains with the strength of her own arms ———

अयि रण दुर्मद शत्रु वधोदित दुर्धर निर्जर शक्तिभृते
चतुर विचार धुरीण महाशिव दूतकृत प्रमथाधिपते ।
दुरित दुरीह दुराशय दुर्मति दानवदूत कृतांतमते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ ५ ॥

O One who holds the invincible and undiminishing striking force which arose on the occasion of killing the enemies who were hard to subdue on the battlefield —
who made Pramatha, the great attendant of Shiva, a leader in subtle thinking, her commander (?) —
who decided to destroy the messenger of demons who were sinful, with evil intentions, thoughts and mind ———

अयि शरणागत वैरि वधूवर वीर वराभय दायकरे
त्रिभुवन मस्तक शूल विरोधि शिरोधि कृतामल शूलकरे ।
दुमिदुमि तामर दुंदुभिनाद महो मुखरीकृत तिग्मकरे
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ ६ ॥

O One who gives protection to the great heroic husbands of the enemy wives who have come seeking refuge —
One who holds in her hands a spotless spear pointed towards the head

of the opponent who is causing a great pain for all the three worlds —
One who is like the blazing hot sun, aroused by the power of
resounding noise of the drums of Gods —

अयि निज हुँकृति मात्र निराकृत धूम्र विलोचन धूम्र शते
समर विशोषित शोणित बीज समुद्भव शोणित बीज लते ।
शिव शिव शुभ निशुभ महाहव तर्पित भूत पिशाचरते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ ७ ॥

O One who has blown aside hundreds of streams of smoke
coming from demons with smoking eyes merely with her own
roaring —
who is like a vine of blood-drops grown from the dried blood drops in
battle —
One who delights in the company of auspicious Shiva, Shumbha,
Nishumbha, and the spirits who were fed during the great battle.—

धनुरनु संग रणक्षणसंग परिस्फुर दंग नटत्कटके
कनक पिशंग पृषत्क निषंग रसद्भट शृंग हतावटुके ।
कृत चतुरङ्ग बलक्षिति रङ्ग घटद्बहुरङ्ग रटद्बटुके
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ ८ ॥

One who decks herself with dancing ornaments on throbbing
limbs at the moment of the battle, making her bow ready —
who killed the huge enemy soldiers with a shining sword and with
(arrows from) a quiver which has golden brown spots —
who made the battleground with fourfold army into a stage with a
colorful drama with screaming little soldiers —

जय जय जप्य जयेजय शब्द परस्तुति तत्पर विश्वनुते
झण झण झिञ्जिमि झिंकृत नूपुर सिञ्जित मोहित भूतपते ।
नटित नटार्ध नटीनट नायक नाटित नाट्य सुगानरते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ ९ ॥

Be victorious! be victorious! whose victory should be sung,
praised by the whole universe ready to sing the praise extolling her
victory —
who attracted the attention of shiva by twinkling of bells making
various sounds of dancing —

who delights in beautiful singing and in dance-drama presented by a leading dancer acting out the role of an actress with half of his body —

अयि सुमनः सुमनः सुमनः सुमनः सुमनोहर कांतियुते
श्रित रजनी रजनी रजनी रजनी रजनीकर वक्त्रवृते ।
सुनयन विभ्रमर भ्रमर भ्रमर भ्रमर भ्रमराधिपते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १० ॥

O One who has a flowerlike complexion attractive to the good heart of the goodhearted people —
(meaning of this part is unclear, the last word seems to mean "surrounded by the face of the moon")
(meaning of this compound is not clear)

सहित महाहव मल्लम तल्लिक मल्लित रल्लिक मल्लरते
विरचित वल्लिक पल्लिक मल्लिक झिल्लिक भिल्लिक वर्ग वृते ।
सितकृत पुल्लिसमुल्ल सितारुण तल्लज पल्लव सल्ललिते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ ११ ॥

Meaning??

अविरल गण्ड गलन्मद मेदुर मत्त मतङ्गज राजपते
त्रिभुवन भूषण भूत कलानिधि रूप पयोनिधि राजसुते ।
अयि सुद तीजन लालसमानस मोहन मन्मथ राजसुते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १२ ॥

Who is in charge of huge royal elephants in fury whose rut is streaming down their temples incessantly —
princess, the daughter of the ocean, who has the beauty of the moon, the ornament of all the three worlds —
princess of cupid who enchants the minds desirous of ladies with beautiful teeth —

कमल दलामल कोमल कांति कलाकलितामल भाललते
सकल विलास कलानिलयक्रम केलि चलत्कल हंस कुले ।
अलिकुल सङ्कुल कुवलय मण्डल मौलिमिलद्भकुलालि कुले
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १३ ॥

Whose spotless forehead is enhanced by the beautiful complexion, pure and delicate like that of lotus petals —
whose flock of swans is moving sportingly with steps which are the

marks of all beautiful arts —

whose bees from the bakula trees meet on the tops of lotus flowers
which are crowded with (their own) bees ——

कर मुरली रव वीजित कूजित लज्जित कोकिल मञ्जुमते
मिलित पुलिन्द मनोहर गुञ्जित रंजितशैल निकुञ्जगते ।
निजगुण भूत महाशबरीगण सद्गुण संभृत केलितले
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १४ ॥

Whose sweet cooing sounds made with the flute held in her
own hands have put to shame the Kokila bird and who has sweet
thoughts —

who is in colorful mountain groves pleasantly resounding with the
assembled mountain folks —

whose playground is filled with good qualities of the flocks of the
great tribal women who are manifestations of her own
qualities ——

कटितट पीत दुकूल विचित्र मयूखतिरस्कृत चंद्र रुचे
प्रणत सुरासुर मौलिमणिस्फुर दंशुल सन्नख चंद्र रुचे ।
जित कनकाचल मौलिपदोर्जित निर्भर कुंजर कुंभकुचे
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १५ ॥

Who has set aside the brilliance of the moon with the colorful
rays coming from the yellow silk she is wearing on her waist —
whose toe-nails shine like the moon because of the rays
emanating form the crest jewels of the bowing gods and demons —
whose breasts outshine the temples of wild elephants and the
high peaks of the golden mountains ——

विजित सहस्रकरैक सहस्रकरैक सहस्रकरैकनुते
कृत सुरतारक सङ्गरतारक सङ्गरतारक सूनुसुते ।
सुरथ समाधि समानसमाधि समाधिसमाधि सुजातरते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १६ ॥

Who has set aside the brilliance of the moon with the colorful
rays coming from the yellow silk she is wearing on her waist —
whose toe-nails shine like the moon because of the rays
emanating form the crest jewels of the bowing gods and demons —

whose breasts outshine the temples of wild elephants and the high peaks of the golden mountains ———

पदकमलं करुणानिलये वरिवस्यति योऽनुदिनं स शिवे
अयि कमले कमलानिलये कमलानिलयः स कथं न भवेत् ।
तव पदमेव परंपदमित्यनुशीलयतो मम किं न शिवे
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १७ ॥

O benevolent goddess accompanied by Shiva, if someone daily cherishes your lotuslike feet —

(contd. from prev line) then, O lotus dwelling LakShmi, how will he not become wealthy? —

O auspicious Goddess, is there anything that I would not have, if I earnestly believe that your feet are the highest goal to be achieved? ———

कनकलसत्कल सिन्धु जलैरनु सिञ्चिनुते गुण रङ्गभुवं
भजति स किं न शचीकुच कुंभ तटी परिरंभ सुखानुभवम् ।
तव चरणं शरणं करवाणि नतामरवाणि निवासि शिवं
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १८ ॥

If someone bathes you, the playground of virtues, with shining golden waters of the ocean —

will he not experience in heaven the happiness (equal to that of Indra) embracing the full bosom of Sachi? —

O Goddess worshipped by the speech of Gods, I take refuge in your feet, which are also the abode of Shiva ———

तव विमलेन्दुकुलं वदनेन्दुमलं सकलं ननु कूलयते
किमु पुरुहूत पुरीन्दुमुखी सुमुखीभिरसौ विमुखीक्रियते ।
मम तु मतं शिवनामधने भवती कृपया किमुत क्रियते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १९ ॥

He who sufficiently dedicates himself to your entire moonlike face, which is as bright as a host of spotless moons — will he be turned away (in heaven) by the moon-faced beauties of the city of Indra? —

(the text of this line is unclear)

अयि मयि दीनदयालुतया कृपयैव त्वया भवितव्यमुमे

अयि जगतो जननी कृपयासि यथासि तथाऽनुमितासिरते ।
यदुचितमत्र भवत्युररि कुरुतादुरुतापमपाकुरुते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ २० ॥
॥ इति श्रीमहिषासुरमर्दिनि स्तोत्रं संपूर्णम् ॥

O Uma, you should be kindly disposed toward me because of
your virtue of compassion toward the meek —
(meaning unclear) —
you may choose to do (with me) whatever is appropriate, she
removes the great pain (of her devotees). —

The stotra is part of bhagavatIpadyapuShpA.njalIstotra written by Shri
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Please send corrections to sanskrit@cheerful.com
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