
Part of bhagavatIpadyapuShpA njalIstotra as Mahishasuramardini
Stotra

भगवतीपद्यपुष्पाञ्जलीस्तोत्रान्तर्गतं महिषासुरमर्दिनिस्तोत्रम्

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अयि गिरिनन्दिनि नन्दितमेदिनि विश्वविनोदिनि नन्दनुते (नन्दनुते)
गिरिवरविन्ध्यशिरोधिनिवासिनि विष्णुविलासिनि जिष्णुनुते ।
भगवति हे शितिकण्ठकुटुम्बिनि भूरिकुटुम्बिनि भूरिकृते
जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ १ ॥

Brahmā and others worship the Goddess, “O dear daughter of the mountain (Sumeru), one who bestows delight to the earthly world, one who makes the whole universe rejoice, praise be unto thee! Glory to you O triumphant one who dwells on the peak of the great Vindhya mountain, the radiant one who beams over Viṣṇu (in the form of Lakṣmī).

O Goddess, the consort of the dark-blue throated Śiva, one who hails from a mighty family, one who performs many actions. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

सुरवरवर्षिणि दुर्धरधर्षिणि दुर्मुखमर्षिणि हर्षरते
त्रिभुवनपोषिणि शङ्करतोषिणि किल्बिषमोषिणि घोषरते ।
दनुजनिरोषिणि दितिसुतरोषिणि दुर्मदशोषिणि सिन्धुसुते
जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ २ ॥

“O daughter of the ocean (in the form of Goddess Lakṣmī) who showers boons to the Gods, one who is irresistible even to the disloyal, one who is patient with the abusive too. The one who is cheerful, the one who nourishes the three worlds, the one who pleases Śaṅkara, the one who destroys the sins, the one who makes cries of victory, the one who is furious towards the progeny of Danu, the one who is wrathful towards the sons of Diti, and the one who sucks out the foolish pride or arrogance. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

Durdhara (the disloyal asura) and Durmukha (the abusive asura) are the two asura who were slain by the Goddess in the battle.

(बिडालस्यासिना कायात् पातयामास वै शिरः । दुर्धरं दुर्मुखं चोभौ शरैर्निन्ये यमक्षयम् ॥ ३.२० ॥)

अयि जगदम्ब मदम्ब कदम्बवनप्रियवासिनि हासरते
शिखरिशिरोमणितुङ्गहिमालयशृङ्गनिजालयमध्यगते ।
मधुकैटधुरे मधुकैटभगञ्जिनि कैटभभञ्जिनि रासरते
जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ ३ ॥

“O dear mother of the world, my mother, one who loves to dwell in a forest of Kadamba trees, one who is smiling. One who is on her own - dwelling on the tall peak of the Himālayan range - the crest-jewel in the middle of the mountains, one who is sweet like honey, one who defeats the two asuras Madhu and Kaiṭabha, one who breaks the hardness with her uproarious play. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

In 348th section of the Śāntiparva of Mahābhārata the lotus rising from Viṣṇu’s navel is the birthplace of Brahmā and contains two dew drops. Madhu, the demon, arose out of the dew drop that is sweet, and Kaitabha, his brother, arose from the other dew drop which is hard. Brahmā was grieved when the two asura took away the vedas. Devi, by her power, assisted Viṣṇu in destroying the two demons who were roaring with laughter, and thereon restore the vedas to Brahmā to dispel his sorrow.

(आस्तीर्य शेषमभजत् कल्पान्ते भगवान् प्रभुः । तदा द्वावसुरौ घोरौ विख्यातौ मधुकैटभौ ॥ १.६७ ॥

मधुकैटभनाशं च महिषासुरघातनम् । कीर्तयिष्यन्ति ये तद्द्वद्धं शुम्भनिशुम्भयोः ॥ १२.३ ॥)

अयि शतखण्डविखण्डितरुण्डवितुण्डितशुण्डगजाधिपते
रिपुगजगण्डविदारणचण्डपराक्रमशुण्ड मृगाधिपते । (क्रमशौण्ड)
निजभुजदण्डनिपातितखण्डविपातितमुण्डभटाधिपते (निपातितचण्ड)
जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ ४ ॥

“O dear one who annihilates, breaks, maims, hurts, and crushes hundreds of masters of the elephant troop, one who is valorous, and the lion* (the vehicle of the Goddess) violently tears asunder the whole side of the face including temples of the enemy elephants. With your own strong arms, you guard and are the one who slices and fells the heads of the

chieftains** of the warriors. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

Notes :

*The natural enemy of elephant and deer is the lion which is the vehicle of the Goddess.

**The chieftains may be the two asuras Caṇḍa and Muṇḍa and it is a play on words with multiple meanings.

(उत्थाय च महासिंहं देवी चण्डमधावत । गृहीत्वा चास्य केशेषु शिरस्तेनासिनाच्छिनत् ॥
७.२० ॥

अथ मुण्डोऽभ्यधावत्तां दृष्ट्वा चण्डं निपातितम् । तमप्यपातयद्भूमौ सा खङ्गाभिहतं रुषा ॥
७.२१ ॥)

अयि रणदुर्मदशत्रुवधोदितदुर्धरनिर्जरशक्तिभृते
चतुरविचारधुरीणमहाशिवदूतकृतप्रमथाधिपते ।
दुरितदुरीहदुराशयदुर्मतिदानवदूतकृतान्तमते
जय जय हे महिषासुरमर्दिनि रम्यकर्पदिनि शैलसुते ॥ ५ ॥

“O dear one who holds the invincible power, one who is prepared to kill the unchaste by completely wearing down the infatuated and mercenary enemy on the battlefield, one who is proficient in thought and enlightened by the great Śiva, one who perceives the wicked intentions and immoral intelligence of the chief tormentor (Śumbha) who had sent his messenger (Sugrīva) bearing his evil desirous missive. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

(निशम्येति वचः शुम्भः स तदा चण्डमुण्डयोः । प्रेषयामास सुग्रीवं दूतं देव्या महासुरम् ॥
५.१०२ ॥)

अयि शरणागतवैरिवधूवरवीरवराभयदायकरे (दायिकरे)
त्रिभुवनमस्तकशूलविरोधिशिरोधिकृतामलशूलकरे ।
दुमिदुमितामरदुन्दुभिनादमहोमुखरीकृततिग्मकरे (धिमिधिमितामर, मुहुर्मुखरीकृतदिङ्गिकरे)
जय जय हे महिषासुरमर्दिनि रम्यकर्पदिनि शैलसुते ॥ ६ ॥

“O dear one who provides protection (with the Abhaya mudrā – gesture of fearlessness) to the young wives who seek refuge for their heroic husbands though they are hostile, one who brandishes the stainless spear against the neck of the disruptors of the three worlds, one who is fiery, one who is aroused by the loud ‘dum-dum’ bellowing of the resounding

drums. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

अयि निजहुँकृतिमात्रनिराकृतधूम्रविलोचनधूम्रशते
 समरविशोषितशोणितबीजसमुद्भवशोणितबीजलते । (बीजत ते)
 शिवशिव शुम्भनिशुम्भमहाहवतर्पितभूतपिशाचरते
 जय जय हे महिषासुरमर्दिनि रम्यकर्पदिनि शैलसुते ॥ ७ ॥

“O dear one who with the mere uttering of the sound of ‘hum’ you turned to ashes the asura Dhūmrālocana, one who halted the reviving and springing to life of the many demons from the spilling drops of blood (of the asura Raktabīja) by completely drinking them up, one who issues cries of Śiva-Śiva during the great battle with the asuras Śumbha and Niśumbha while satisfying the ghosts and fiends (gaṇās of Śiva). Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

The word dhūmrālocana means smoky eyes and can be interpreted as the deluded one. The words śumbha means harm and Niśumbha means slaughter and the line in the verse may be interpreted as - just by voicing the name Śiva-Śiva the harms and slaughtering vanish while simultaneously appeasing the companions of Śiva.

(इत्युक्तः सोऽभ्यधावत्तामसुरो धूम्रलोचनः । हुङ्कारेणैव तं भस्म सा चकाराम्बिका तदा ॥ ६.१३ ॥)

धनुरनुषङ्गरणक्षणसङ्गपरिस्फुरदङ्गनटत्कटके
 कनकपिशङ्गपृषत्कनिषङ्गरसद्भटशृङ्गहतावटुके ।
 कृतचतुरङ्गवलक्षितिरङ्गघटद्वहुरङ्गरटद्वटुके
 जय जय हे महिषासुरमर्दिनि रम्यकर्पदिनि शैलसुते ॥ ८ ॥

“O dear one who draws the quivering string onto the bow in a moment during battle with the grace of dancer, one who wields a variegated gem-studded golden sword to ward off warriors like boys, one who is the height of perfection in combat sport, one who ruins in the battlefield an entire army like the multi-colored art design produced by the splashing of the dye from a pitcher by squealing boys. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

सुरललनाततथेयितथेयितथाभिनयोत्तरनृत्यरते (कृताभिन)

हासविलासहुलासमयि प्रणतार्तजनेऽमितप्रेमभरे ।

(कृतकुकुथः कुकुथो गडदादिकतालकुतूहलगानरते)

धिमिकिटधिकटधिकटधिमिध्वनिधीरमृदङ्गनिनादरते

जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ ९ ॥

“You are the one who celebrates victory by dancing alongside the different heavenly nymphs on the beat of tata-theyita-theyita, one who on the joyful occasion is full of laughter, liveliness, and gay abandonment, one who possesses immeasurable love for submissive persons, one who croons to the deep sound of dhimikiṭ-dhikkaṭ-dhikaṭ-dhimi of the drum (mṛdaṅga). Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

जय जय जप्यजये जयशब्दपरस्तुतितत्परविश्वनुते

झणझणझिञ्झिमिझङ्कतनूपुरसिञ्जितमोहितभूतपते ।

नटितनटार्धनटीनटनायकनाटितनाट्यसुगानरते

जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ १० ॥

“The chant of victory, victory is repeated throughout, and the whole universe is eagerly engaged in extolling your victory and praising you highly. The tinkling sound of jhaṇa-jhaṇa-jhiñjhimijhiṃ emitted from your anklets entice Śiva (Bhūtapati) and you are taking delight in singing beautifully while performing in the play that includes both male and female artistes equally*. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

Note :

*The Ardhanārīśvara form of Śiva and Śakti may be alternatively interpreted.

अयि सुमनःसुमनः सुमनः सुमनः सुमनोहरकान्तियुते

श्रितरजनीरजनीरजनीरजनीरजनीरजनीकरवक्रवृते ।

सुनयनविभ्रमरभ्रमरभ्रमरभ्रमरभ्रमराधिपते

जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ ११ ॥

“O dear one who is charming, benevolent, gracious, wise, soft as petals, captivating and endowed with loveliness, one who is worshipped, one who is yellow hued like that of turmeric (rajanIraja), one who is free from passion (nIraja), one who is pure as water (nIra), one who is born (ja) with the face resembling the moon (rajanIkara) which prompts the lotus to bloom, the one who has beautiful eyes that wander (vibhrama) like the speedily

(ra) roving (bhramara) bees (bhramara) as you reveal your form as Bhrāmari Devī. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

सहितमहाहवमल्लमतल्लिकमल्लितरल्लकमल्लरते (महितमहा, तल्लिकवल्लित)
 विरचितवल्लिकपल्लिकमल्लिकझिल्लिकभिल्लिकवर्गवृते ।
 सितकृतफुल्लसमुल्लसितारुणतल्लजपल्लवसल्ललिते (पल्लववल्ललिते)
 जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ १२ ॥

“O dear one who possesses excellent eyelashes and with frowning brows you wrestle with brawny soldiers in the great battle, the one who is an excellent maiden having a pure countenance like a Jasmine bud blossoming at dawn which is arranged within the creeper that surround the family of Lodhra trees in the hamlet, the one who plays energetically and prances around like the cricket (insect). Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

अविरलगण्डगलन्मदमेदुरमत्तमतङ्गजराजपते
 त्रिभुवनभूषणभूतकलानिधिरूपयोनिधिराजसुते ।
 अयि सुदतीजनलालसमानसमोहनमन्मथराजसुते
 जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ १३ ॥

“O dear one who has tamed the elephants who are in rut as their secretions are trickling down their temples incessantly, O daughter of the reservoirs of waters (Goddess Lakṣmī as the one born from the ocean), one who is in the form of bejeweled treasures of the digits of the moon in the three worlds (Goddess Lakṣmī in her sixteen forms), one who guides aright the mind of the people infatuated with longings and ardent desires by conquering Manmatha (God of amorous desires). Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

कमलदलामलकोमलकान्तिकलाकलितामलभाललते (भालतले)
 सकलविलासकलानिलयक्रमकेलिचलत्कलहंसकुले ।
 अलिकुलसङ्कुलकुवलयमण्डलमौलिमिलद्वकुलालिकुले (कुन्तलमण्डल)
 जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ १४ ॥

“O dear one who has a lustrous forehead that resemble the spotless lotus petals, one who murmurs in an artful low and sweet tone, one whose abode is luxurious and contains fine

arts, one who sports about with the gait of a swan, one who has a crown made-up by swarm of bees assembled as a circular orb like the swarm of bees that throng around the Bakula flower. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

करमुरलीरववीजितकूजितलज्जितकोकिलमञ्जुमते
मिलितमिलिन्दमनोहरगुञ्जितरञ्जितशैलनिकुञ्जगते । (मिलितपुलिन्द)
निजगुणभूतमहाशबरीगणसद्गुणसम्भृतकेलितले (निजगण, केलितते)
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १५ ॥

“O dear one who holds a flute in your hand and blows a such pleasant tune that the Kokila darts off quickly out of embarrassment, and in the mountain thicket the entranced bees hum in delight to join in with you, your own attributes rub onto the great Śabari womenfolk who become endowed with virtuous quality as you frolic with them. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

कटितटपीतदुकूलविचित्रमयूरवतिरस्कृतचन्द्ररुचे (चण्डरुचे)
प्रणतसुरासुरमौलिमणिस्फुरदंशुलसन्नखचन्द्ररुचे ।
जितकनकाचलमौलिपदोर्जितनिर्जरकुञ्जरकुम्भकुचे (मदोर्जित)
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १६ ॥

O dear one who has a very fine yellow hued raiment on your hips which casts a wonderful sheen so pleasing that it outshines the moonlight. As the Gods and Demons salute you reverentially, the sparkling gemstone in their diadem bears resemblance to the ten shining moons of your toenails, one whose breasts are like pitchers full of milk that rival the lofty positions held by the cascades on the foremost golden mountains. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

विजितसहस्रकरैकसहस्रकरैकसहस्रकरैकनुते
कृतसुरतारकसङ्गरतारकसङ्गरतारकसूनुसुते ।
सुरथसमाधिसमानसमाधिसमाधिसमाधिसुजातरते
जय जय हे महिषासुरमर्दिनि रम्यकपर्दिनि शैलसुते ॥ १७ ॥

O dear one, by your grace, Sahasrārjuna when he joined his thousand hands together and eulogized you, his valor surpassed that of the thousand-rayed Sun. Being your son Tārakāri

(enemy of Tāraka - Kārtikeya) fought with Tārakāsura and gained victory in the clash between the Gods and Tārakāsura. Both Suratha, the king, and Samādhi, the merchant, had similar afflictions for which they were justifiably rewarded by you with that of noble birth and attainment of knowledge, respectively. Sage Medha was instrumental in guiding them on the modes of your worship. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

(वैश्यवर्ष्य त्वया यश्च वरोऽस्मत्तोऽभिवाञ्छितः ॥ १३.२४ ॥

तं प्रयच्छामि संसिद्ध्यै तव ज्ञानं भविष्यति ॥ १३.२५ ॥

एवं देव्या वरं लब्ध्वा सुरथः क्षत्रियर्षभः ।

सूर्याज्जन्म समासाद्य सावर्णिर्भविता मनुः ॥)

पदकमलं करुणानिलये वरिवस्यति योऽनुदिनं सुशिवे

अयि कमले कमलानिलये कमलानिलयः स कथं न भवेत् ।

तव पदमेव परम्पदमेवनुशीलयतो मम किं न शिवे (परम्पदमित्यनुशीलयतो)

जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ १८ ॥

“O dear one who is compassion personified, whose lotus feet are to be waited upon daily, one who is the consort of Śiva. O dear Kamalā (another epithet of Goddess Lakṣmī), one who dwells in the lotus, how is it not possible for one (that is your devotee) to become wealthy? Your feet are exceedingly the most desirable goal, and my earnest belief is that they have the power to fulfil every other wish too. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

कनकलसत्कलसिन्धुजलैरनुसिञ्चिनुते गुण रङ्गभुवं (षिञ्चति ते गुण)

भजति स किं न शचीकुचकुम्भतटीपरिरम्भसुखानुभवम् ।

तव चरणं शरणं करवाणि नतामरवाणिनिवासि शिवं

(मृडानि सदा मयि देहि शिवं)

जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ १९ ॥

“O dear one, the holy waters of Sindhu (a river) to which the nāgkeśara (an aromatic herb) is added, the mixture takes on the hue of fire. When this liquid is worshipfully sprinkled on you, then will one not experience the happiness of embracing the full bosom of Saçī (in other words enjoying the worldly pleasures)? O dear one who is auspicious, I take refuge at your feet where the speech (divine voice and undeniable truth) reside and bow eternally.

Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

तव विमलेन्दुकुलं वदनेन्दुमलं सकलं ननु कूलयते (कलयन्ननु)
 किमु पुरुहूतपुरीन्दुमुखीसुमुखीभिरसौ विमुखीक्रियते ।
 मम तु मतं शिवनामघने भवतीकृपया किमुत क्रियते (किमु न क्रियते)
 जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ २० ॥

“O dear one whose face is like the moon with its silvery gilt and altering sixteen phases which are so engrossing that the river of sorrow halts abruptly at its banks. What worry can there be that the moonshine-faced beauties (heavenly nymphs) will make me turn away from the exquisiteness of your visage, O much-invoked Goddess? I believe that the treasure of Śiva’s name happens to be with you and hence who can be more merciful than you? Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

अयि मयि दीनदयालुतया कृपयैव त्वया भवितव्यमुमे
 अयि जगतो जननी कृपयासि यथासि तथाऽनुमितासि रते । (रमे ।)
 यदुचितमत्र भवत्युररीकुरुतादुरुतापमपाकुरुते (तापमपाकुरु मे)
 जय जय हे महिषासुरमर्दिनि रम्यकर्पादिनि शैलसुते ॥ २१ ॥

“O dear mother, the one who shows kindness to the distressed, please demonstrate the same consideration towards me. You are the mother of the world and I request you, the benevolence personified Goddess, to be compassionate in my case too. Please remove my anguish and do whatever is appropriate for the sake of my well-being. Be ever victorious, O destroyer of the demon Mahiṣā, the one with the beautiful braids of hair, and the daughter of the mountain (Himālayā).”

॥ इति श्रीमहिषासुरमर्दिनि स्तोत्रं सम्पूर्णम् ॥

The stotra is part of bhagavatIpadyapuShpA njalIstotra written by Shri Ramakrishna Kavi. The translation is revised by Preeti Bhandare.

1. MA Durga - The Daughter of the Mountain and Joy of the World
2. MA Durga - Destroys the Danavas and the Daityas and Nourishes the Three Worlds
3. MA Durga - Destroyer of the Demons Madhu and Kaitabha
4. MA Durga - Destroyer of the Demons Chanda and Munda

5. MA Durga - Made Lord Shiva the Messenger against Shumbha and Nisumbha
6. MA Durga - Pardons the Enemy Heroes when their Wives take Refuge
7. MA Durga - Destroyer of the Demons Dhumralocana, Raktabija and Shumbha Nishumbha
8. MA Durga - Destroys the Chaturanga of the Enemy
9. MA Durga - Whose Battle expresses as Celestial Dance
10. MA Durga - Occupies Half of the Body of Lord Shiva
11. MA Durga - Union of Beautiful Mind and Charming Appearance
12. MA Durga - Accompanied by Army of Jasmine-Like Girls against excellent Fighters
13. MA Durga - From Whom Emerges all Arts, Beauty and Power
14. MA Durga - Whose Forehead is Stainless and Pure like a Lotus Petal
15. MA Durga - Whose Voice is Sweeter than Flute and Cuckoo
16. MA Durga - On Whose Radiant Toe-Nails Prostate the Devas and the Asuras
17. MA Durga - Who is Pleased with Devotional Contemplation of both: like Suratha as well as Samadhi
18. MA Durga - An Abode of Devi MahalakShmi
19. MA Durga - An Abode of Devi Mahasaraswati
20. MA Durga - Whose Pure Moon-Like Face Subdues our Impurities
21. MA Durga - Who Shower Grace on Devotees in the same manner as Arrows on Enemies


The verses in the bracket after the translation are taken from *durgAsaptashatI* as reference shloka for the sake of proper interpretation.

The stotra is incorrectly attributed to Shankaracharya as is evident from its absense from his complete works and as given in specialized link-references given in the end.

A portion of the stotra is also found in *shivarahasya* part 1, *adhyAya* 53/9-21

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