



## THE QUALITIES OF DEVĪ IN DEVĪMĀHĀTMYAM

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### ABSTRACT

*The devī mĀhātmyam is glory of the goddess and which text has gained a vital role in Hindu religion. The text contains 700 verses and it is a part of mārkaṇḍeya purāṇa and there are thirteen chapters in the text. Devī mĀhātmyam is famous as durgāsaptaśatī and caṇḍī pātha. Devī is described as kāli, lakṣhmī and sarasvatī and text is divided into three parts. Devī is āidśakti and called as mahiṣāsurasardinī. Śakti's power is originated from trimūrti (brahmā, viṣṇu and maheśvara). She is the origin of all power.*

**Keywords.** *Devi mahatmyam, markandeya purana, devi, mahisasuramardini, kali, lakshmi. Sarasvati, sakti, trimurti.*

### INTRODUCTION

The Devī mĀhātmyam means the glory of the goddess is a famous text in Hindu religion which describes the victory of the Devī Durgā over the devil named mahiṣāsura . Devī mĀhātmyam is known as Durgāsaptaśatī or saptaśatī, caṇḍī or caṇḍī pātha. The text of Devī mĀhātmyam contains 700 verses and it comes from mārkaṇḍeya purāṇa, the secondary scripture of Hindus and also it was composed by the sage mārkaṇḍeya in 400-500 C.E. There are thirteen(13) chapters in Devī mĀhātmyam which is the most valuable scripture of shaktism. It has gained vital role in śākta ritual. Every sloka of Devī mĀhātmya is very powerful and there is no ghost or evil influence looked in the way of man, when he goes out in the night time.

Devī mĀhātmya is renowned as caṇḍī in Bengal and the people read that with full of devotion during Navarātri and other sacred occasions. The people of Bengal believes that it can able to vanish the all evil spirits.



There is a special worshipping of mother god in Hindu religion. The mother- child relationship is treated as the highest relationship in human society. Sankarācārya says 'kuptro jāyeta kvacitdapi kumātā na bhavati'. A bad child may be looked in some places but a bad mother never looked.

The Devī mähātmya describes the three forms of Devī like kālī, lakṣhmī, and sarasvatī and the text is divided into three parts. The killing of two demons madhu and kaitabha described in the first part of Devī mähātmya and the second part describes the killing of demon mahiṣasura and the third part describes the killing of śumbha and niśumbha.

The devī is described as kālī, mahālakṣhmī and sarasvatī in the three parts respectively. During the time of Navarātri, devī is worshipped as kālī in first three days and as lakṣhmī in the next three days and as sarasvatī in the last three days. Kālī removes the evil attitudes in our thought. Lakṣhmī gives the seeds of wealth and sarasvatī removes the knowledge of ignorance and gives us the proper knowledge. We are all observed that vijayādaśamī day as a day of success for every starting works.

The main obstacles of human life are anger, envy, desire, ego, and impurities of our mind. That attitudes should be removed from our mind first. Kālīmā is able to remove such type of obstructions from the human life. kālī kills all devils and she is ferocious goddess, but in another hand she cleans the mind of the people and removes the bad thoughts from our mind.

Kālī is a ferocious deity for the people who possesses unthinkable thoughts. We worship lakṣhmī who is the origin of all wealth. Then the people worships the goddess sarasvatī who is the source of all knowledge. She gives to man the proper knowledge. That is the real meaning of worshipping the goddess in Devī mähātmya.

Worshipping of śakti is a major part of the hindu religion. Śiva has no meaning without śakti. The energy of lord śiva became a success when śakti creates this creation. The picture of Ardhanārīśvara looks in every scriptures of Hindu religion which is the half śiva and half pārvatī (the goddess) and this is a symbol of śiva śakti relation also.

Many more forms of śiva śakti have seen in śākta cult which is parāśakti, aparāśakti and parā- aparāśakti. śakti is the origin of all power. The name like mātāji or mā is famous in India and abroad. śakti's power originated from Trimūrti (Brhmā, viṣṇu, maheśa) and she is the ādiśakti. Everything starts from her and emerges at her. There are existed many śakti pithas in whole india and other Asian countries.

The śakti cult is exists from pre- vedic period during 2600-2000B.C. The Rg veda which is the first text of knowledge and other saṁhitās mentions to śrī or lakṣhmī. The tenth chapter



narrates śrī sukta and her qualities. The meaning of khīla rātri sukta is goddess Lakṣhmī, sarasvatī and Kālī. śatapatha Brahmaṇa of śukla yajurveda describes when praajāpati relaxed at that time śrī has come from him. Taittiriya āraṇyaka mentions the name of goddess durgā.

The sāma veda describes regarding śakti and kenopaniṣad which related to sāma Veda describes the verses of Arjuna. Yudhisthira praised the name of Devī as mahiṣaṣura mardini who possesses the one, four arms, four faces, a disc and bow and arrow in hand.

## Navarātri

Navarātri means nine nights. Devī is called as “śakti”. She is worshipped and praised for nine days and nights in various forms like mahākālī, mahālakṣhmī, and sarasvatī. She has taken her three incarnations from the three gods, sarasvatī from Brahmā, Kālī from lord śiva and Lakṣhmī from viṣṇu.

## Devī kavacham

Who reads the kavacam of Devī regularly, he must lives in this world for hundred years without facing any difficulties. This kavaca has kept the power to destroy the black magic, poisons and all evil spirits on the earth, sky, and water. After reading this kavaca one should recite devī māhatmyam and he can individually live in this world until to get mukti (salvation). This kavaca is rare for devas. The man who recites this kavaca he became a part of Devi and unconquerable in the three worlds (D. M, Devi kavaca, sloka, 51).

## Devī Argalā.

This is a stotra about devī. Who read this sloka of devī māhatmya, he can able to get the material and spiritual wealth also. Devī māhatmya says Like this.

**idaṁ stotraṁ pathivā tu mahāstotraṁ pathennaraḥ/  
śaptasatīṁ samārādhyā varamāpnoti durlabhaṁ//1**

## Devī kilakam.

Who reads this stotra he gets all the worldly objects by the grace of deity but he should observe the prescribed rules for chanting the stotras on the fourth and fourteenth day, which day is after the new moon. The man who reads this kilaka stotram, he became eligible to work as an assistant of the goddess.

## Worshipping of Devī in different places in india.

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Devī māhatmya contains the story of durgā. In Bengal, durgā is worshipped at the time of Dussehrā and Navrātri in Gujarat. When the dance named graba has occurred. In north India devī is worshipped during the jagrata. In Odisha, devī is worshipped at the time of Dussehrā in many other places and śakti pithas.

### **The story of Devī māhatmya.**

The demon king Rambha and princess named mahishi got married and after that they had taken birth a son, whose name was mahiṣasura. He could take the various forms as his own wishes. He performed a great penance and got a boon from prajāpati Brahmā, by which the granted boon he committed atrocities towards every people and devas also. Mahiṣā possessed a great power and devraj Indra was defeated by him. Indra wants the help of tridev. They look an escape route in the boon and create a lady. That lady whose name is durga. She gained many weapons from the gods, vajra from Indra, triśula from śiva, bhal from Agni, ten thousand sun power from the sun, lion from himavān and at last viṣṇu gives her name as Durgā. She fights for a long battle and killed many asuras, rākṣhas. The last demon was mahiṣā who adopted the various forms to attack, but devī could able to kill him by the weapon like triśul of lord śiva. This is the brief story of Devī māhatmya

### **Devī is the creator, sustainer and destroyer of this world.**

This moving and nonmoving world is created by devī and man get salvation and became free from the birth and death by the grace of her, if devī became please, then she gives boon to his devotees in this world.

**tayā viṣṛjyate viśvaṁ jagadetaccarācaram/  
saiṣā prasannā varadā nṛṇām bhavati muktaye//2**

Devī is mother of the universe and she is the creator, when this is created and she is the creator of this creation and also she is the destroyer at the end of the creation.

**viṣṛṣṭou sṛṣṭirūpā tvaṁ sthitirūpā ca pālāne/  
tathā saṁhṛtirūpānte jagato.sya jaganmāye//3**

Brahmā eulogized devī as the queen of the universe and a supporter of the creation and she is the cause of creation and destruction of this world. She is the unparalleled goddess of lord viṣṇu.



**viśveśvarīm jagadhātrīm sthitisamhārkāriṇīm/  
nidrām bhagavatīm viṣṇoratulām tejsaḥ prabhuḥ//4**

Devī possessed a great power which is the sṛṣṭi(creation), stithi(sustenance) and vināśa(destruction). She is the personification of three guṇas like sattva,rajas and tamas and she is eternal. So Nārāyaṇī, salute to you.

**Sṛṣṭistithivināśānām śaktibhūte sanātani/  
guṇāśraye guṇamaye nārāyaṇi namo.stu te//5**

**Devī is supreme knowledge and remover of obstacles.**

Devī is the supreme knowledge, sanātani and she is the cause of mukti(salvation) and cause of binding the man with this world. She is the goddess of all gods.

**Sā vidyā paramā mukterhetubhūtā sanātani/  
Saṁsārabandhahetuśca saiva sarveśvareśvarī//6**

In another place of Devī mātmyam Devī is described as the supreme knowledge and she possessed the power of illusion, the power of great intellect, the power of braveness and she is the supreme goddess among all also.

**mahāvīdyā mahāmāyā mahāmedhā mahāsmṛtiḥ/  
mahāmohā ca bhavati mahādevī mahāsūrī//7**

Devī is the remover of all worldly fears of people who faced any difficulties. When one composed mind remember her and she gives him a clear knowledge, although he has no desires. She destroys the poverty,fear and sorrows of all and she possessed a sympathetic heart to do well of all mankind. There is no other without goddess to all in the world.

**durge smṛtā harasi bhītimaśeṣajantoh  
svasthaiḥ smṛtā matimatīva śubhām dadāsi/  
dāridryaduḥkha bhayahāriṇi kā tvadanyā  
sarvopakāraḥkaraṇāya sadādracittā//8**

Devī possessed the power of intelligence and knows the necessity of all the scriptures. The sage says, she is durgā and unattached and she takes her devotees to cross the sea of the world. She is also lakṣmī and seated on the chest of viṣṇu. She is gaurī, the partner of lord śiva and her seating place is on the body of śiva.



**medhāsi devi veditākhilāśāstrasārā  
durgāsi durgabhavasāgar naurasangā/  
śrīḥ kaitabhāriḥṛdayaikakṛtādhivāsā  
gaurī tvameva śāśimaulikṛapraṭiṣṭhā//9**

Man surrenders to goddess when he falls in any danger or in fire or in battle or in the midst of intolerable difficulties. There are no misfortunes came, when goddess is prayed during the time of any danger by all the people in this world. She is the remover of all kind of sorrows in this living creation.

**agninā dahyamānāstu śatrumadhyagatā raṇe/  
viṣame durgame caiva bhayārtāḥ śarṇam gatāḥ//10  
na teṣāṃ jāyante kiñidśubham raṇa sankate  
āpadaṃ na ca paśyanti śokaduḥkhabhayam na hi//11**

Our respect to durgā who is the remover of our all difficulties. Salvation to her who is the cause of everything and who is the essence of everything

**durgāyaṇi durgapārāyai sārāyai sarvakāriṇya/  
khyātyai tathaiva kṛṣṇāyai dhūmrāyai satatm namaḥ//12**

**Devī is the giver of mukti.**

Devī is the cause of salvation and unthinkable penances which is meant for salvation and she is Bhagavatī, to get which the monks are performed and penance and their senses are controlled by her. She is the all knowing and the saints are praised her to get free from all the difficulties.

**yā muktihetrur vicintyamahāvratā tvam  
abhyasyase sūniyatendriyatatvasāraiḥ/  
mokṣhārthibhirmunibhirstasamastadoṣai-  
rvidyāsi sā bhagavatī paramā hi devi//13**

In another place, devī is described as the manifestation of all the creatures and the giver of all enjoyments and salvation. She is praised and there is no word to praise her in this world and she is greater than all.

**sarvabhūtā yadā devī bhūktimuktipradāyini/**

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**tvam stutā stutaye kā vā bhavantu paramoktayah//14**

Devi is the power of lord viṣṇu and she possessed endless bravery. She is the paramā māyā(supreme illusion) and cause of the whole universe. Devī captivated the world under her illusion. She gives mukti(salvation), if she is pleased to anybody.

**tvam vaiṣṇavīśaktiranantaviryā viśvasya bījaṁ paramāsi māyā/  
sammohitaṁ devi samastametātvaṁ vai prasannā bhuvī muktihetuḥ//15**

**Devī is the dreadful night and jewel of the woman**

Devī possessed the power of primordial, which is the three guṇas. She is the dreadful night of deluge, the great misapprehension and the great night.

**prakṛtistvaṁ ca sarvasya guṇatrayavibhāvinī/  
kālarātrirmahārātrirmoharātriśca dāṛūṇā//16**

The sage said o devī, we are the jewel among the women mass in this world. Hence you should come to us and we are enjoying the all gems.

**strīratnabhūtāṁ tvam devī loke manyāmahe vayam/  
sā tvamsmānupāgacha yato ratnabhujā vayam//17**

The sage said in devīmāhātmyam, devī is the destroyer of all the evil works performed by the wicked. Her beauty and magnificence are unparalleled and unbelievable by others. Her fearlessness is the destroyer of those who have stolen the power of devas and her kindness is like that it is poured even on enemies also.

**duvṛttavṛttaśamanaṁ tava devī śīla ṁ  
rūpaṁ tathaitadvicintyamatulyamanyaiḥ/  
viryaṁ ca hanṛḥ hṛtdevaparākramāṇāṁ  
vairṣyapi prakatitaiva dayā tvayetham//18**

Devas said to king of demons that she (devī) is strīratna (jewel of the woman) and she shines all the quarters and shedding gloss. She presents there and you should go and see.

**stiratnamaticārvaṅgo dyotayantī diśastuvisā/  
sā tu tiṣṭhati daityendra tāṁ bhavān draṣṭumaharsi//19**



Devī is the cause of all wealth and she has taken incarnation for performing the works of god.

The person who remembers devī with full of devotion, he can able to get all the prosperity definitely. Mother goddess must saves him who remembers her., there is no doubt. That description verse in devī mähätmyam like this.

**yeṣtu bhaktyā nityam teṣām bṛdih prajāyate/  
ye tvām smaranti devaśi rakṣhase tānn samśyaḥ//20**

She is the cause of all wealth and ruling all over the world. She possessed the power of vast knowledge, piousness, shyness, peace, satisfaction, nutriment and tolerance also.

**tvam śrīstvamīśvarī tvam hrīstvam budhirbodhalakṣhaṇā/  
lajjā puṣṭistathā tuṣṭisvam śāntiḥ kṣhāntireva ca//21**

Devī has no birth . she has taken avatār for performing the works of gods. So the world says that she is incarnated herself.

**devānām kāryasidharthyamāvīrbhavati sā yadā/  
utpanneti tathā loke sā nityāpyabhīdhīyate//22**

### CONCLUSION

From the above discussion it is found that , devī is the all -powerful and she possessed all creative attitudes and she is prakṛti. She created this universe and also all creatures. She is kāli, lakṣhmī and sarasvatī and she can take every forms as per her wishes. There is no value of this world without devī. When the creator can create with her assistance how can she is neglected. So everybody should pray to her and take her grace which is the ultimate way of salvation. Salvation (mukti) is the supreme ambition of all human being in this world for ever.

### Footnotes

1. Devī mähätmyam. argalāstotra, sloka. 27.
2. Devī mähätmyam. prathamacaritra, sloka. 56
3. Devī mähätmyam. prathamacritra. sloka. 76.
4. Devī mähätmyam. prathamacaritra. sloka. 71.
5. Devī mähätmyam. chapt. 2, sloka. 11.





6. Devī mähātmyam.prathamacaritra,sloka.58
7. Devī mähātmyam.prathamacaritra,sloka.77.
8. Devī mähātmyam,chapt.4,sloka.17.
9. Devī mähātmyam.chapt.4,sloka 11
- 10 .Devī mähātmyam.devī kavaca,.sloka.6.
11. Devī mähātmyam.devī kavaca,sloka7
12. Devī mähātmyam.chapt.5,sloka.12.
13. Devī mähātmyam.chapt.4,sloka.9.
14. Devī mähātmyam.chapt.2,sloka.7.
15. Devī mähātmyam.chapt.2,sloka5.
16. Devī mähātmyam.prathamacaritra,sloka.78.
17. Devī mähātmyam.chapt.5,sloka.112.
18. Devī mähātmyam.chapt.4,sloka.21.
19. Devī mähātmyam.chapt.5,sloka.92.
20. Devī mähātmyam.devī kavaca,sloka.8
21. Devī mähātmyam.prathamacaritra,sloka.79.
22. Devī mähātmyam.prathamacaritra,sloka.66.

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