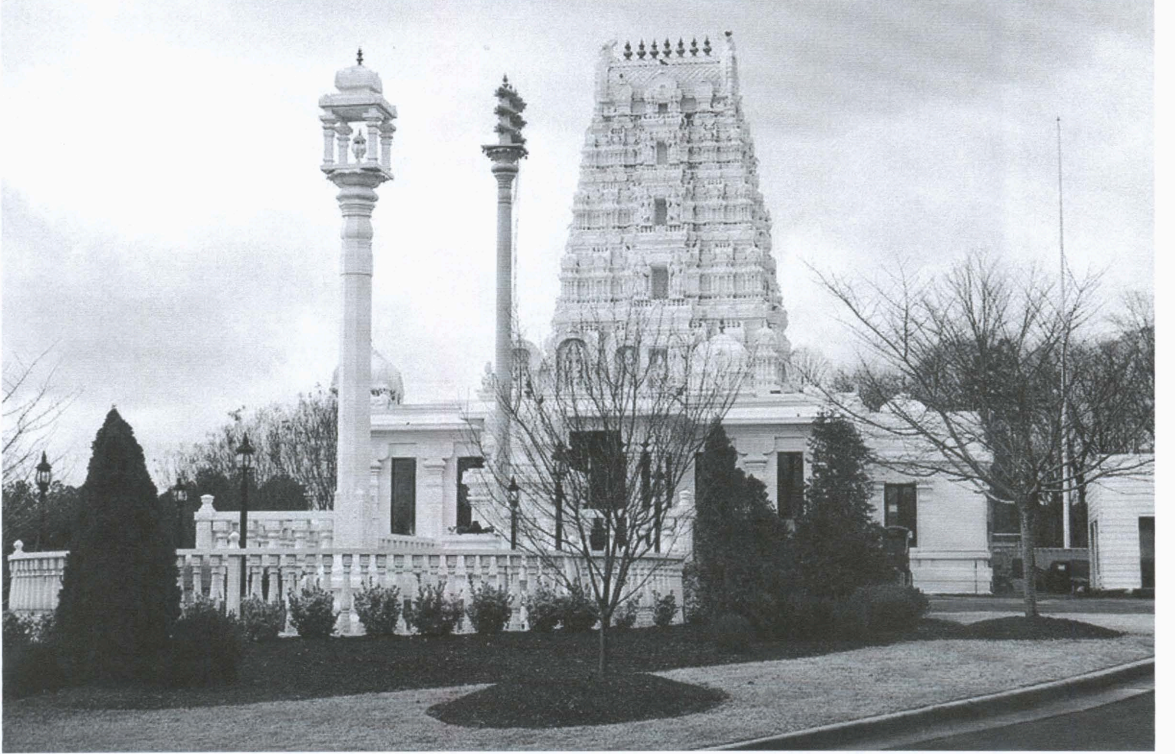


# Path to Dharma



35



கேஷத்திர (வயல்) விநாயக ஆலயம்,  
ஸ்ரீ முன்னேஸ்வரம், சிலாபம், ஸ்ரீ லங்கா.

Author B.S.Sarma ,

Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka.

hot mail; kshethravinayaka@yahoo.com: [munneswaram@yahoo.com](mailto:munneswaram@yahoo.com)

Sri Sankar Publications

November

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நவம்பர்(ஐப்பசி/கார்த்திகை)

# Path to Dharma



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கேஷத்திர (வயல்) விநாயக ஆலயம்,  
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hot mail; kshethravinayaka@yahoo.com: [munneswaram@yahoo.com](mailto:munneswaram@yahoo.com)

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## *Editorial.*

*'Path to Darma', the monthly publication by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, is presenting the 35<sup>th</sup> number this month. This monthly magazine is being published without any interruption. The main venture of this periodical is to convey the vision related to Hindu dharma fundamentally by responds to the doubts put forwarded by the concerned readers.*

*Your views in what ever forms are appreciated.*

*B.S.SARMA,*

*Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw,  
Sri Lanka. November.2010*

## *Suggestions from the readers*

Dear Sarma, Sivaramakrishna

I take a quick look through the 'Path to Darma' the valuable magazine every month which you are sending me regularly. I sincerely appreciate the area under discussion and awareness that are spoken in remarkably effortless manner for any reader to understand.

Please translate Sri Lalitha Trisathy in English language which will be useful to all the readers.

Bless you with a long healthy life to tell us about Hinduism and other related topics.  
With kind regards,

N.Chandrasekaran, Victoria,Australia

28<sup>th</sup> Sept 2010

Dear Mr.B.S.Sarma,

Thanks for sending me the monthly magazine 'Path to Dharma' every month. Please give the meaning and translations of some important slokas ,and hymns that are chanted during the poojas at the temples.

D.K. Selvam, France.

29<sup>rd</sup> Sept,2010



## Quatations

“If the killer thinks he kills and if the killed man thinks he is killed, neither of these apprehends aright. The Self kills not, nor is It killed.”

-The Katha Upanisha.I.ii.19

“Having realized Atman, which is soundless, intangible, formless, undecaying, and likewise tasteless, eternal, and odourless; having realized That which is without beginning and end, beyond the Great, and unchanging-one is freed from the jaws of death.”

-The Katha Upanisha,I.iii-15

“When all desires that dwell in the heart fall away, then the mortal becomes immortal and here attains Brahman”.

- The Katha Upanisha II.iii.14

“In Him are woven heaven earth, and the space between, and the mind with all the sense-organs. Know that non-dual Atman alone and give up all other talk. He is the bridge to Immortality”.

-The Mundaka Upanishad.II.ii.5

“In this great Brahma-Wheel,in which all things abide and finally rest,the swan (jiva) wanders about so long as it thinks the self is different from the controller.When blessed by Him the self attains Immortality”.

-The Svetasvatara Upanishad.I.6

“He is never seen, but is the Seer; He is never heard, but is the Hearer; He is never thought of, but is the Thinker;He is never known; but is the Knower. There is no other seer than He, there is no other hearer than He,there is no other thinker than He,ther is no other knower than He.He is your Self,the Inner Controller,the Immortal.Everything else but Him is perrishble”

-The Brihadaranyaka Upanishad.III.vii.23

“You cannot see the seer of seeing;you cannot hear the Hearer of hearing;you cannot think of the Thinker of thinking;you cannot know the Knower of knowing. This is your Self that is within all; everything else but this is perishable”.

-The Brihadaranyaka Upanishad.III.vi.2

“It is the Self -free fromsin,free from old age,free from death,free from grief,free from hunger,free from thirst;Its desires come true.Its thoughts come true”

The Chhanndogya Upanishad.VIII.i.5

"Those who worship the demigods (*devas*) will take birth amongst the demigods; those who worship the ancestors will go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me."

- Bhagavad-gita. 9.25

"Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness – these are the natural qualities by which the *brahmanas* work"

"Heroism, power, determination, and resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for the *kshatriyas*."

-Bhagavad-gita 18.42–3



**1. What is the difference between a society and a religion?**

People when lived in jungles, at start, which is in stone age, there was no society at all. Human beings were like wild animals. With the evolutionary trend human beings became "Social Animal". Later as development in the evolution proceeded people gradually formed small, small groupings and finally these groups joined together and formed, what we call a cluster with a collection of religious beliefs. This later developed in to different religions

**2. What is the purpose of life according to Hindu religion?**

The purpose of life according to Hindu religion is to obtain liberation from the cycle of reincarnation.

**3. What are the three debts according to Hindu religion?**

The three debts according to Hindu religion are namely:

- i. debt to God
- ii. debt to saints and sages
- iii. debt to ancestors

**4. What are the basic tenets of Hindu religion?**

The basic tenets or the code of belief of Hindu religion are follows:

- i. Sathya - Follow truth, do not ever lie
- ii. Ahimsa - Follow non violence always
- iii. Brahmacharya - do not overindulge
- iv. Astheya - do not steal, do not acquire anything that are not yours
- v. Aparigraha – Be non-corrupted in life
- vi. Shaucha - Be clean always
- vii. Santosha - Be satisfied with what you possess
- viii. Tapas - Be self-disciplined
- ix. Svadhyaya - Learn the scriptures whenever possible
- x. Ishvara Pranidhana - surrender submit your self to God

**5. What are the most important beliefs in Hindu religion?**

The most important beliefs in Hindu religion are as follows:

- i. Hinduism believes in one and all pervasive Supreme Being who is both transcendent and immanent.
- ii. Hinduism believes that the universe undergoes endless cycles of creation, preservation and dissolution.
- iii. Hinduism believes in karma, the law of cause and effect by which each individual creates his own destiny by his thoughts, words and deeds.
- iv. Hinduism believes that all life is sacred and pure to be loved and respected.
- v. Hinduism believes that the our soul reincarnates through many births until it attains moksha- liberation from the cycles of birth and rebirth.
- vi. Hinduism believes in ahimsa and dharma-doing one's duties.

**6. What is the oldest known religion in the world?**

History of Religion dates back at least as far as first stage of human civilizations. There is no record as to knowledge of what the first religion was. The Egyptians predate the Jews, The Mesopotamians predate them. The Chinese predate them...and so on... Religions with a creation story normally claim Path to Dharma -35- தர்ம நெறி - Sri Sankar Publications – November 2010- நவம்பர்(ஐப்பசி/கார்த்திகை)

to be the earliest or oldest, since the world began with that creation and with the god or gods of that religion. Some scholars claim that animism would be the oldest known type of religion.

#### **7. What is meant by Balinese Hinduism in brief?**

In Indonesia Hinduism is mainly related to Bali islands. Hinduism was very much customized when adapted to Indonesian societies like other religions (Islam, Buddhism). The Hindu sacred epics, the *Mahabharata* and the *Ramayana*, became lasting traditions and customs in the midst of Indonesian believers, which are expressed in shadow puppet (*wayang*) and dance performances.

Hindu believers as far as in the early 1990s were comparatively a small number of outside of Bali, where they made up more than 93 % of the population. The rest 07 % were scattered throughout the other 26 provincial-level units.

Out of these non-Bali communities, there were other groups labelled as Hindu by the government. For example, the believers of the Kaharingan religion in Kalimantan Tengah, were considered as Hindu. The government statistics counted Hindus as 15.8 % of the population. Nationally, Hindus represented only around 02% of the population in the early 1990s.

The Hindu form of religious expression is unique and it is deeply interwoven with art and ritual, and is less worried with concept, belief, scripture, and law. Strangely Hinduism in Bali deficient in the conventional Hindu emphasis on cycles of rebirth (Karma theory) and reincarnation (rebirth), but in its place is concerned with an innumerable of local and ancestral spirits. As with kebatinan, these deities are thought to be capable of destruction and harm.

Balinese Hindus place immense emphasis and prominence on dramatic and aesthetically satisfying procedures of ritual propitiation of these spirits at temple sites which are scattered throughout villages and in the rural area. Every temple has a more or less fixed membership; every Balinese belongs to a temple by virtue of descent, residence, or some mystical revelation of affiliation. Few temples are linked with the family house compound; others are associated with paddy fields, or with key geographic sites.

Ritualized states of self-control are a prominent feature of religious expression among the people, famous for their graceful and proper behaviour.

For instance a noteworthy ceremony at a village temple, characterize a special performance of a dance-drama (a battle between the mythical characters Rangda the witch and Barong the dragon), in which players go down into a trance and try to pierce themselves with sharp knives.

Ceremonies in the life cycle of the people in the societies are considered significant events for the religious expression and artistic demonstrations. Religious ritual at puberty, marriage, and cremation at death provide occasions for Balinese to converse their ideas about community, status, and the afterlife.

#### **8. What is meant by Puja ,Bhajan in short?**

The word Puja generally refers to ritual worship of the murthi, statue or idol. Puja is type of religious ritual which generally the Hindus perform. Performance of Puja is to attach one to the domain and activities to the divine. Puja is of diverse forms. The simplest of the type of Puja is known as darshan, gazing up on an image. This representation symbolizes the individuals chosen form of God. The devotee symbolically offers God certain items like food, water and flowers. Occasionally lighting a candle or incense and ringing a bell will be done during this activity of Puja. Other practices consist of reciting the names of the God and reciting certain scriptures.

For Hindus, it is not at all compulsory to go to the temples. Some devotees carry out the worship in their homes.

According to Karma Yoga, the worship can also be performed in every action as an offering to God. Doing work without seeking personal benefits out of it is considered to be considered higher than the formal worship.



## 9. What are the most important Virtues of Hindu religion?

The following are twelve of the most important qualities of Virtues listed in scripture.

- i. *Ahimsa* (non-violence) – based on the concepts of atman and reincarnation.
- ii. Mind and sense control – considered essential for any form of morality.
- iii. Tolerance – necessary in order to deal with inconveniences in the performance of one's *dharma*.
- iv. Hospitality – demonstrating magnanimity, and the value of service (*seva*).
- v. Compassion – based on notions of *atman*, and the ability to feel for others as we feel for ourselves.
- vi. Protection – an essential duty is to give shelter to others, especially those less fortunate.
- vii. Respect – for all living beings and for the sanctity of all life.
- viii. Wisdom – knowledge is contrasted with ignorance, the Hindu equivalent of the "good - evil" paradigm.
- ix. Austerity – essential to gain wisdom in addition to mere theoretical knowledge.
- x. Celibacy – important for spiritual life. Only one of the four *ashrams* is permitted sexual gratification.
- xi. Honesty – essential to build legitimate trust within relationships and to avoid self-deception.
- xii. Cleanliness – includes external hygiene and inner purity; essential for *brahmanas*.

## 10. What is Hindu religion in very brief?

Hindu religion is the oldest surviving religion in the world, where its origin traces back to pre historical era. Hindu religion is known as 'Sanathana Dharma' which means that it is an eternal religion and spontaneous by nature. Hindu religion has no founder to give credit to its discovery nor does anyone know its date of origin. Here are some basic facts about Hinduism. Actually Hinduism is not a religion in the normal sense, but, is a set of traditions and beliefs evolved over a long phase of time. There exists no single scripture or single prophet to follow. Vedas, Upanishads, Bhagavath Githa and many other scriptures are considered as the Sacred tof Hinduism. There are no central organization or authority to control the movements or progress. Hindu religion is the third largest religion in the world

## 11. What is Hindu religious tradition?

The Hindu religious tradition is that the spiritual life of a Hindu is centred on the devotion to God. The understanding and the interpretations of God may differ from person to person. Numerous rituals and ceremonies are developed to facilitate the man to realize the divinity from the midst of daily life. The more philosophically conversant Hindus will overlook the idea of gods and seek realization through different types of meditation. Others will achieve their duties towards society while keeping the moral and ethical values and seek the divine. In fact, there are three possible paths to liberation and all the recognized as equally suitable. The three paths are:

- i. Karma-marga-the path of work and action
- ii. Jnana-marga -the path of knowledge
- iii. Bhakthi-marga- the path of devotion

## 12. What are the components that compose up Hinduism?

### Sacred scriptures of Hindu religion:

Hinduism is not a religion in the customary sense, but it is in fact a set of traditions and faiths evolved over a extended era of time. Rishis, the ancient Indian scholars explore for the knowledge, which would make human being to be free from the cycle of reincarnation. Though there are different sects

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of Hinduism, all respect the ancient scriptures called Vedas. Upanishads and more philosophically inclined other related texts.

**Fundamental basis of Hindu religion:**

The most important fundamental perception of Hindu religion is the confidence in the ultimate reality called Brahman (universal soul) and its recognition with the Atman (individual soul). Every creature passes through a rotation of birth and re-birth.

The position of the being in every birth is determined by the law of Karma theory. This can be broken by self realization only, and then the being is said to be attained liberation the (Moksha).

**Gods and Goddess of Hindu religion:**

According to Hindu philosophy the ultimate God is believed to be Brahman, the absolute reality, which is formless and infinite. For the intention of worship and rituals, the infinite reality with the restricted human minds, the Hindu Gods and Goddess had been embodied and linked with different attributes.

**Mythology and legends of Hindu religion:**

The resource of the Hindu mythology and tradition is positioned in the Vedic culture of Hindu civilization. Nevertheless the most important sources of Hindu mythology are classical epics like Mahabharatha, Ramayana and many other Puranas.

**The symbols seen in Hindu religion:**

holy ash is considered an important symbol of Hindus. Aum is the sacred symbol which represents the absolute reality, Brahman. This can be seen in all mantras and prayers.

Swastika is an auspicious symbol of Hindus and it represents for purity of the soul. The four directions, which had been shown in the symbol, represent four Vedas and their harmonious existence.

**The philosophy of Hindu religion:**

There are six conventional philosophies in Hindu religion, which are namely;

- |                 |                              |
|-----------------|------------------------------|
| i. Nyaya        | iv. Yoga                     |
| ii. Vaisheshika | v. Purva Mimamsa             |
| iii. Samkhya    | vi. Uttara Mimamsa (Vedanta) |

Non Vedic schools are called Nastika. The schools that enrich Hinduism today are Yoga, Purva Mimamsa and Vedanta.

**Traditions and Practices related to Hindu Religion**

Hinduism is essentially based on worship of idol generally. Worship the idols of Gods and Goddesses of symbolic character at the temple or at home in Hindu societies is a common factor. Visiting to the temples for worship are not obligatory.

Hindu religious practices and rituals comprise seeking an awareness of God. Hence several practices have developed and evolved for the devotees to communicate themselves with the divinity

Hinduism is associated with many symbols and icons and these symbols get their meanings from mythology, scriptures and cultural traditions. Every symbols and icons have a sacred implication.

**13. Give the translation of Mahishasura Mardini Stotram in English language?**

**The translation of Mahishasura Mardini Stotram in English language is given below, adopted with the translations of Sri.S.N.Sastry, Sri.P.R.Ramachander and others.**

**Mahishasura Mardini Stotram                      20 stanzas of Mahishasura Mardini**

Ayi giri nandini, nandhitha medhini, Viswa vinodhini nandanuthe,  
Girivara vindhya sirodhi nivasini, Vishnu Vilasini Jishnu nuthe,  
Bhagawathi hey sithi kanda kudumbini, Bhoori kudumbini bhoori kruthe,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe.                      -1



*Victory and achievement to you Oh beloved daughter of the mountain,  
Who makes the entire earth joyful, Who is pleased with this universe,  
Who is the daughter of Nanda Who inhabits on the crest of mountain Vindhya,*

*Who plays with Lord Vishnu, Who has a splendid appearance,  
Who is admired by other goddesses, Who is the consort of the Lord possess the blue neck,  
Who has several families, Who does good to her family.  
Who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Suravara varshini, durdara darshini, Durmukhamarshani, harsha rathe,  
Tribhuvana poshini, Sankara thoshini, Kilbisisha moshini, ghosha rathe,  
Danuja niroshini, Dithisutha roshini, Durmatha soshini, Sindhu suthe,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe. - 2

*Victory and conquest to you, Oh wonderful daughter of the mountain,  
Oh goddess who showers boons on devas, Who penalizes those who are undisciplined.  
Who accepts ugly faced monsters, Who enjoys in being happy,  
Who looks after the three worlds Who pleases Lord Shiva,  
Who get rid of effect of sins, Who rejoices with the holy sound,  
Who is irritated on the progenies of Dhanu, Who is annoyed with the children of Dithi,  
Who discourages those with arrogance, Who is the daughter of the Ocean,  
Who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Ayi Jagadambha Madambha, Kadambha, Vana priya vasini, Hasarathe,  
Shikhari siromani, thunga Himalaya, Srunga nijalaya, madhyagathe,  
Madhu Madure, Mdhukaitabha banjini, Kaitabha banjini, rasa rathe,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe. - 3

*Victory and success to you, Oh dearest daughter of the mountain,  
Oh, mother of the whole world, Who loves to live in the jungle of Kadambha trees,  
Who enjoys to smile, Who lives in the apex mountain of the great Himalayas  
Who is charming than honey, Who keeps the raw materials of Madhu and Kaidabha,  
Who is the slayer of Kaidabha, Who takes pleasure in her dancing,  
Who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Ayi satha kanda, vikanditha runda, Vithunditha shunda, Gajathipathe,  
Ripu Gaja ganda, Vidhaarana chanda, Paraakrama shunda, mrugathipathe,  
Nija bhuja danda nipaathitha khanda, Vipaathitha munda, bhatathipathe,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe. - 4

*Victory and triumph to you, Oh loving daughter of the mountain,  
Oh Goddess who smashes the heads of monster into hundreds of pieces,  
Who splits the trunks of elephants in battle, Who journeys on the courageous lion,  
Which slices the heads of elephants to bits, Who separates the heads of the generals of the enemy,  
With her own arms, Who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Ayi rana durmathaShathru vadhothitha, Durdhara nirjjara, shakthi bruthe,  
Chathura vicharadureena maha shiva, Duthatkrutha pramadhipathe,  
Duritha Dureeha, dhurasaya durmathi, Dhanava dhutha kruithaanthamathe,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Sutte. -5

*Victory and conquest to you, Oh beloved daughter of the mountain,  
Oh Goddess who has the vigor which never reduces, To achieve success over enemies in the battle  
field,  
Who made Pramatha, the attendant of Lord Siva, acknowledged for his tricky strategy, as her  
assistant,  
Who took the verdict to destroy the asuras, Who are dreadful people, with immoral feelings and mind,  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Ayi saranagatha vairi vadhuvara, Veera varaa bhaya dhayakare,  
Tribhuvana masthaka soola virodhi, Sirodhi krithamala shoolakare,  
Dimidmi thaamara dundubinadha mahaa Mukharikruthatigmakare,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Sutte. -6

*Victory and accomplishmenst to you, Oh wonderful daughter of the mountain,  
Oh Goddess who pardons and bestows refuge, To the heroic defense force of the enemy rank,  
Whose wives come in search of refuge for them,  
Oh Goddess who is armed with trident ,  
Ready to throw on the heads of those, Who creates great pain to the three worlds,  
Oh Goddess who excels like the bright sun, And who is provoked by sound of "Dhumi, Dhumi,"  
Produced by the thumping of drums by the devas,  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Ayi nija huum kruthimathra niraakrutha, Dhoomra vilochana Dhoomra sathe,  
Samara vishoshitha sonitha bheeja, Samudhbhava sonitha bheejalathe,  
Shiva shiva shumbha nishumbhamaha hava, Tarpitha bhootha pisacha rathe,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Sutte. -7

*Victory over victory to you, Oh gorgeous daughter of the mountain,  
Oh, Goddess who blew away hundreds of monsters Who had smoking eyes  
With her mere sound of "Hum" Oh Goddess who is the blood red creeper,  
deriving from the seeds of blood, Which fell in the battle field,  
Oh Goddess who enjoys in the company of Lord Siva,  
And the ogres Shumbha and Nishumbha Who were sacrificed in the battle field,  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Dhanu ranushanga rana kshana sanga, Parisphuradanga natath katake,  
Kana pishanga brushathka nishanga, Rasadbhata shrunga hatavatuke,  
Kritha chaturanga bala kshithirangakadath, Bahuranga ratadhpature,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Sutte. -8

*Victory and success to you Oh dear daughter of the mountain,  
Oh Goddess who adorn herself with ornaments, On her sharp limbs in the field of battle,  
When she acquires her bow set to fight, Oh Goddess, who killed her enemies,  
In the field of battle with a gleaming sword And the shaking of her golden brown spots,  
Oh Goddess, who made the conflict ground of the four fold army*



*In to a stage of drama with screaming little soldiers  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Jaya Jaya hey japya jayejaya shabda, Parastuti tatpara vishvanute ,  
Bhana Bhanabhinjimi bhingrutha noopura, Sinjitha mohitha bhootha pathe,  
Nadintha nataartha nadi nada nayaka, Naditha natya sugaanarathe,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe. -9

*Victory and conquest to you, Oh wonderful daughter of the mountain,  
Oh Goddess whose victory is sung, By the whole universe,  
Which is fascinated in singing her victory, Oh Goddess  
who focus for the attention of Lord Siva, By the flashing echo made by her anklets,  
While she is engaged in dancing, Oh Goddess who gets charmed,  
By the dance and drama by versatile actors, even while she is half of Lord Siva's body  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Ayi sumana sumana, Sumana sumanohara kanthiyuthe,  
Sritha rajani rajani rajani, Rajaneekaravakthra vruthe,  
Sunayana vibhramarabhrama, Bhramarabrahmaradhipadhe,  
Jaya Jaya hey Mahishasura mardini , Ramya kapardini, shaila Suthe. -10

*Victory and achievements to you, Oh lovely daughter of the mountain,  
Oh Goddess of the people with excellent mind, Who is greatly cordial to such people,  
Oh Goddess who emerges very pretty to the superior minded, Oh Goddess with moon like face,  
Who is as cool as the moon ,to those in the dark, Oh Goddess whose face excels in the moon light,  
Oh Goddess whose very pretty flower like eyes attracts the bees ,  
Oh Goddess who attracts devotees ,like a flower which attractshony bees,  
Oh Goddess who attracts her lord like a bee,  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Sahitha maha hava mallama hallika, Mallitharallaka mallarathe,  
Virachithavallika pallika mallika billika, Bhillika varga Vruthe,  
Sithakruthapulli samulla sitharuna, Thallaja pallava sallalithe,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe. - 11

*Victory and sensation to you, Oh wonderful daughter of the mountain,  
Oh Goddess who becomes pleased, In the sport of battle, assisted by warriors,  
Oh Goddess who is surrounded by hunters, Whose hut is enclosed by creepers,  
And the tribes of Mallikas, Jillakas and Bhillakas, Oh Goddess who is as pretty as  
The famous fully opened flower Oh Goddess, who is as pretty as the creeper full of red tender leaves,  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Avirala ganda kalatha mada medura, Matha matanga rajapathe,  
Tribhuvana bhooshana bhootha kalanidhi, Roopa payonidhi raja suthe,  
Ayi suda thijjana lalasa manasa, Mohana manmatha raja suthe,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe. -12

*Victory and win to you, Oh fantastic daughter of the mountain,  
Oh Goddess who walks like a royal elephant in rut, In Whose face there is a profuse flow of ichors,  
Oh Goddess, who is the daughter of the ocean of milk, From where the pretty moon took his birth,  
Oh Goddess who is the decoration of the three worlds, Oh Goddess who is worshipped by the God of  
love,  
Who fills the minds of pretty ladies with desire  
Oh Goddess who has captivating braided hair Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Kamala dalaamala komala kanthi, Kala kalithaamala bala lathe,  
Sakala vilasa Kala nilayakrama, Keli chalathkala hamsa kule,  
Alikula sankula kuvalaya mandala, Mauli miladh bhakulalikule,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe. -13

*Victory and realization to you, Oh sweet daughter of the mountain,  
Oh Goddess whose clean forehead, Which is of fragile prettiness, Is like pure and tender lotus leaf,  
Oh Goddess who moves like the spotlessly pretty swans,  
Which Move with delicate steps, And which is the epitome of arts,,  
Oh Goddess , Whose tress is surrounded By bees from bakula trees,  
Which normally crowd the tops of lotus flowers,  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Kara murali rava veejitha koojitha, Lajjitha kokila manjumathe,  
Militha pulinda manohara kunchitha, Ranchitha shaila nikunjakathe,  
Nija guna bhootha maha sabari gana, Sathguna sambrutha kelithale,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe. -14

*Victory and subjugation to you, Oh valued daughter of the mountain,  
Oh Goddess with sweet tender thoughts, Whose charming enchanting music,  
Made through the flute in her hands, Put the lovable voiced nightingale to shame,  
Oh Goddess who stays in pleasant mountain groves, Which resound with the voice of tribal folks,  
Oh Goddess, whose playful stadium Is filled with flocks of tribal women,  
Who have countless qualities similar to her,  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Kati thata peetha dukoola vichithra, Mayuka thiraskrutha Chandra ruhe,  
Pranatha suraasura mouli mani sphura, Damsula sannka Chandra ruhe,  
Jitha kanakachala maulipadorjitha, Nirbhara kunjara kumbhakuhe,  
Jaya Jaya hey Mahishasura mardini , Ramya kapardini, shaila Suthe. -15

*Victory and accomplishments to you, Oh venerated daughter of the mountain,  
Oh goddess, who wears yellow silks on her waist, Which has strange brilliance ,  
That puts the moon to shame,  
Oh goddess, whose toe nails stand out like the moon,  
Because of the mirror image of the light, From the coronets of Gods and asuras who bow at her feet,  
Oh Goddess whose breasts which challenge, The forehead of elephants and the crests of golden peak,  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

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Vijitha sahasra karaika sahasrakaraika, Sarakaraika nuthe,  
Krutha sutha tharaka sangaratharaka, Sangaratharaka soonu sutha,  
Suratha Samadhi samana Samadhi, Samadhi Samadhi sujatharathe,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe. -16

*Victory and capture to you, Oh precious daughter of the mountain,  
Oh Goddess , whose splendou Defeats the Sun with his thousand emissions  
Oh Goddess , who is saluted by the Sun, Who has thousands of rays,  
Oh Goddess who was praised, By Tharakasura after his defeat,  
In the battle between him and your son, Oh Goddess who was pleased with King Suratha,  
And the rich merchant called Samadhi, Who went in to Samadhi, And who prayed for endless Samadhi,  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Padakamalam karuna nilaye varivasyathi, yo anudhinam sa shive,  
Ayi kamale kamala nilaye kamala nilaya Sa katham na bhaveth,  
Thava padameva param ithi Anusheelayatho mama kim na shive,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe. -17

*Victory and attainmenst to you, Oh fantastic daughter of the mountain,  
Oh Goddess, in whom mercy lives, And who is auspiciousness itself,  
He who worships thine lotus feet, Daily without fail,  
Would for sure be endowed with wealth, By that Goddess who lives on lotus,  
And if I consider thine feet as only refuge Is there anything that I will not get,  
Oh Goddess who has captivating braided hair Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Kanakala sathkala sindhu jalairanu Sinjinuthe guna ranga bhuvam,  
Bhajathi sa kim na Shachi kucha kumbha Thati pari rambha sukhanubhavam,  
Thava charanam saranam kara vani Nataamaravaaninivasi shivam,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe. -18

*Victory and triumphs to you, Oh brilliant daughter of the mountain,  
He who spray the water of the ocean Taken in a golden pot , on your play ground,  
Oh Goddess will get the same pleasur , Like the Indra in heaven, when he fondles,  
The pot like breasts of his wife Suchi, So I take refuge in thine feet Oh Goddess,  
Which is also place where Shiva resides,  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

Thava Vimalendu kulam vadnedumalam Sakalayananu kulayathe,  
Kimu puruhotha pureendu mukhi Sumukhibhee rasou vimukhi kriyathe,  
Mama thu matham shivanama dhane Bhavathi krupaya kimu na kriyathe,  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Suthe. -19

*Victory and prevails to you, Oh gorgeous daughter of the mountain,  
He who keeps thine face adorned by moon, In his thought would never face rejection,  
By the bevy of pretty beauties with moon like face, In the celestial Indra's court,  
And so oh Goddess who is held in esteem by Siva, I am sure you would not reject my wishes,  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*

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Ayi mai deena dayalu thaya krupayaiva Thvaya bhavthavyam ume,  
Ayi jagatho janani kripayaa asi thatha anumithasi rathe  
Na yaduchitham atra bhavathvya rari kurutha, durutha pamapakarute  
Jaya Jaya hey Mahishasura mardini, Ramya kapardini, shaila Sutte. -20

*Victory and subjugations to you, Oh lovely daughter of the mountain,  
Please shower some mercy on me, As you are most generous on the oppressed.  
Oh mother of the universe, be pleased To give me the independence,  
To consider you as my mother And do not discard my prayer even if it is improper,  
But be pleased to drive away all my sorrows,  
Oh Goddess who has captivating braided hair, Who is the daughter of a mountain.  
And who is the slayer of Mahishasura.*



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