



ŚIVA'S TRANSFORMATION *in*
KĀLIKĀPURĀṆA
CHAPTER FORTY-FOUR



SARVAMANGALA FOUNDATION

Translation by Āchārya Vidyābhāskar

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SARVAMANGALA

सर्वं शिवकरम्

Sarvaṁ Śivakaram

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ŚIVA AND DEVĪ AS NEWLY-WEDS

Their union represents the unification of awareness and energy.

Eastern India, 9-10th century @ Matsuoka Museum of Art

सर्वं शिवकरम्

Sarvaṁ Śivakaram

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तेषां तद्वचनं श्रुत्वा शंकरः प्रहसन्निव ।

जगाद तान्मुनीन् सर्वानाभाष्य च पृथक् पृथक् ॥ २० ॥

teṣāṁ tadvacanāṁ śrutvā śaṅkaraḥ prahasanniva |

jagāda tānmunīn sarvānābhāṣya ca pṛthak pṛthak || 20 ||

Having heard their speech, Śaṅkara spoke smilingly,
addressing each and every one of the sages:

ईश्वर उवाच

īśvara uvāca

The lord said:

हिताय सर्वजगतां सम्भोगायात्मनस्तथा ।

दारान् ग्रहीतुमिच्छामि तथा सन्तानवृद्धये ॥ २१ ॥

hitāya sarvajagatāṁ sambhogāyātmanastathā |

dārān grahītumicchāmi tathā santānavṛddhaye || 21 ||

“For the benefit of all beings and for my own enjoyment,
as well as to increase progeny, I wish to take a spouse.

सहायं तत्र कुर्वन्तु भवन्तो मम साम्प्रतम् ।

मदर्थे च ततः कालीं याचन्तां तुहिनाचलम् ॥ २२ ॥

sahāyaṁ tatra kurvantu bhavanto mama sāmpratam |
madarthe ca tataḥ kālīm yācantām tuhinācalam ॥ 22 ॥

Please help me in this now.

On my behalf, request [her father] the Snow-Mountain
[to grant me] Kālī [in marriage].

महता तपसा काली मां पतिं लघु विन्दताम् ।

किन्तु ग्रहीष्ये विधिना तस्माद्याचन्तु तं गिरिम् ॥ २३ ॥

mahatā tapasā kālī māṁ patiṁ laghu vindatām |
kintu grahīṣye vidhinā tasmād yācantu taṁ girim ॥ 23 ॥

By her great austerity, Kālī would easily win me as a husband.
Nevertheless, I shall obtain [her] according to the proper procedure.
Therefore, please request the Mountain [officially].

यथा यथा स्वयं कालीं शैलो दातुं समुत्सहेत् ।

तथा तथा विदध्वं हि यूयं वाग्विभवान्विताः ॥ २४ ॥

yathā yathā svayaṁ kālīm śailo dātuṁ samutsahet |
tathā tathā vidadhvaṁ hi yūyaṁ vāgvibhavānvitāḥ ॥ 24 ॥

Gifted with the splendour of eloquence,
please present it to him in such a way
that the Mountain shall become eager
of his own accord to bestow Kālī [to me in marriage].”

मार्कण्डेय उवाच

mārkaṇḍeya uvāca

Mārkaṇḍeya said:

हरं सम्बोध्य मुनयो ह्यगच्छन् गिरिराङ्गहम् ।

तेन प्रपूजितास्ते तु प्रोचुस्तं मुनयो गिरिम् ॥ २५ ॥

haraṁ sambodhya munayo hyagacchan girirāṅgṛham |

tena prapūjītāste tu procustaṁ munayo girim || 25 ||

Having completely understood Hara,
the sages went to the home of the King of the Mountains.
Revered by him, the sages asked the Mountain:

यश्चन्द्रशेखरो देवो देवदेवश्च यो मतः ।

शापानुग्रहणे शक्तो य एको जगतां पतिः ॥ २६ ॥

yaścandraśekharaḥ devo devadevaśca yo mataḥ |

śāpānugrahaṇe śakto ya eko jagatāṁ patiḥ || 26 ||

“The deva who wears the moon crescent,
who is considered the deva of devas,
capable of bestowing grace where there is a curse,
the one lord of beings,

यः संहरति सर्वाणि जगन्ति प्रलयोद्भवे ।

यो विभूतिप्रदो भक्ते नानारूपो मनोहरः ॥ २७ ॥

yaḥ saṁharati sarvāṇi jaganti pralayodbhаве |

yo vibhūtiprado bhakte nānārūpo manoharaḥ || 27 ||

he who dissolves all beings at the occurrence of the pralaya,

who grants splendour to the devoted,
who has manifold forms, the mind-captivating one –

स ते दुहितरं कार्लीं भार्यामादातुमिच्छति ।

यदि पश्यसि त्वं योग्यं वरं तं दुहितुः समम् ॥ २८ ॥

sa te duhitarāṁ kālīm bhāryāmādātumicchati |

yadi paśyasi tvaṁ योग्यं वरं तं दुहितुः समम् ॥ 28 ॥

he wishes to obtain your daughter Kālī as his wife.

If you consider him a suitable groom, a match for your daughter,

तदा प्रयच्छ तनयां कार्लीं शशिभृते गिरे ।

इत्युक्तस्तैर्गिरिपतिश्चिरं स्वहृदयस्थितम् ॥ २९ ॥

tadā prayaccha tanayāṁ kālīm śaśibhṛte gire |

ityuktastairgiripatiściraṁ svahṛdayasthitam ॥ 29 ॥

then give your daughter Kālī to him

who wears the moon, O Mountain!”

Addressed thus by them,

the King of the Mountain soon [probed]

what was in his own heart,

दुहितुश्च प्रियं ज्ञात्वा प्राप्य सद्वचनान्मुदम् ।

आह चेदं प्रकाशेन युष्माभिस्त्वहमागतैः ॥ ३० ॥

duhituśca priyaṁ jñātvā prāpya sadvacanānmudam |

āha cedam prakāśena yuṣmābhistvahamāgataiḥ ॥ 30 ॥

and knowing [him to be] the love of his daughter,

overjoyed by the words of the sages,

he said with radiant [joy]: “With your arrival,

पावितो मुनिशार्दूलैः पूरितश्च मनोरथः ।

दास्यामि शम्भवे पुत्रीं युष्माभिः प्रार्थितस्त्वहम् ॥ ३१ ॥

pāvito muniśārdūlaiḥ pūritaśca manorathaḥ |

dāsyāmi śambhаве putrīm yuṣmābhiḥ prārthitastvham ॥ 31 ॥

I am sanctified, O foremost among sages,
and my heart's desire has been fulfilled.

As requested by you, I shall give me daughter to Śambhu.

पूर्वमेव तपस्तप्त्वा तयेशः पतिरीहितः ।

धातुर्नियोजनमिदं कोऽन्यथा कर्तुमुत्सहेत् ॥ ३२ ॥

pūrvameva tapastaptvā tayeśaḥ patirīhitaḥ |

dhāturniyojanamidaṁ ko'nyathā kartumutsahet ॥ 32 ॥

Desiring the lord as her husband,
she has previously performed much austerity.
Who could endeavour to alter this [destiny]
allotted by the creator himself?

कोऽन्यः प्रार्थयितुं शक्तः सुतां मम विना हरात् ।

हरेणावगृहीता या तामन्यः कः समुत्सहेत् ॥ ३३ ॥

ko'nyaḥ prārthayitum śaktah sutām mama vinā harāt |

hareṇāvagrīhītā yā tāmanyaḥ kaḥ samutsahet ॥ 33 ॥

Who other than Hara could be capable
of requesting my daughter's [hand]?
Who else could endeavour to obtain her,
sought by Hara?

हरं गृहीत्वा मनसा नान्यं सापीह वाञ्छति ।

इत्युक्त्वा मेनया सार्धं सुतां दातुं च शम्भवे ॥ ३४ ॥

haram gṛhītvā manasā nānyam sāpīha vāñchati |

ityuktvā menayā sārdham sutām dātum ca śambhave ॥ 34 ॥

Having already sought Hara with her heart,
she no longer desires anyone else here.”

Having said this, along with Menā he consented
to give his daughter to Śambhu.

अङ्गीकृत्य विसृष्टास्ते ह्यनुप्रापुर्महेश्वरम् ।

ते गत्वा मुनयः सर्वे मरीचिप्रमुखा द्विजाः ॥ ३५ ॥

aṅgīkṛtya viśṣṭāste hyanuprāpurmaheśvaram |

te gatvā munayaḥ sarve marīcipramukhā dvijāḥ ॥ 35 ॥

O twice-born ones, having taken their leave,
all those sages headed by Marīci came to Maheśvara.

शैलराजो यदाचष्ट तदूचुर्मदनारये ।

हिमवांस्तनयां दातुं तुभ्यमुत्सहते हरः ॥ ३६ ॥

śailarājo yadācaṣṭa tadūcurmadanāraye |

himavānstanayām dātum tubhyamutsahate hara ॥ 36 ॥

They conveyed to Madana’s foe
whatever the King of the Mountains had said.

“O Hara, Himavān is eager to grant his daughter to you.

यदिदानीं त्वया कर्तुं युज्यते क्रियतां तु तत् ।

अस्मांश्चाप्यनुजानीहि हर गन्तुं निजास्पदम् ॥ ३७ ॥

yadidānīm tvayā kartum yujyate kriyatām tu tat |

asmāmścāpyanujānīhi hara gantum nijāspadam ॥ 37 ॥

You must now do whatever is needed.

O Hara, permit us to return to own our abode.”

सिद्धं ज्ञात्वा हरः साध्यं मुदितस्तान् विसृष्टवान् ।

यथायोग्यं समाभाष्य क्रमादेकैकशो मुनीन् ॥ ३८ ॥

siddham jñātvā haraḥ sādhyam muditastān viśṣṭavān |

yathāyogyam samābhāṣya kramādekaikaśo munīn ॥ 38 ॥

Knowing that his goal had been accomplished,

Hara joyously bid them farewell,

befittingly addressing each sage one by one:

कालीविवाहावसरे यूयमायात मां प्रति ।

इति ते वै हरेणोक्तं प्रतिश्रुत्यर्षयो ययुः ॥ ३९ ॥

kālīvivāhāvasare yūyamāyāta mām prati |

iti te vai hareṇoktam pratiśrutyarṣayo yayuḥ ॥ 39 ॥

“Please return on the occasion of my marriage to Kālī.”

Acknowledging Hara’s words, the sages departed.

अथान्योन्यप्रियतया कृत्वा कृत्वा गतागतम् ।

समयं कारयामास विवाहाय हरो गिरिम् ॥ ४० ॥

athānyonyapriyatayā kṛtvā kṛtvā gatāgatam |

samayam kārayāmāsa vivāhāya haro girim ॥ 40 ॥

Coming and going, expressing affection towards each other,
Hara then spent some time with the Mountain until the wedding.

माघवे मासि पञ्चम्यां सिते पक्षे गुरोर्दिने ।

चन्द्रे चोत्तरफाल्गुन्यां भरण्यादौ स्थिते रवौ ॥ ४१ ॥

māghave māsi pañcamyāṁ site pakṣe guror dine |

candre cottaraphālgunyāṁ bharaṇyādau sthite ravau || 41 ||

In the month of Māgha,

on the fifth day of the bright [fortnight], on a Thursday,
when the moon was in the Uttaraphālgunī [constellation]
and the sun located in Bharaṇī and the like,

आगता मुनयस्तत्र मरीचिप्रमुखा मुहुः ।

हरेण चिन्तिताः सर्वे तथा ब्रह्मादयः सुराः ॥ ४२ ॥

āgatā munayastatra marīcipramukhā muhuḥ |

hareṇa cintitāḥ sarve tathā brahmādayaḥ surāḥ || 42 ||

the sages headed by Marīci, all thought of by Hara,
came there once more, as did the gods beginning with Brahmā,

तथा च सर्वे दिक्पाला मुनयश्च तपोधना ।

शच्या सह तथा शक्रो ब्रह्मण्याद्यास्तु मातरः ॥ ४३ ॥

tathā ca sarve dikpālā munayaśca tapodhanā |

śacyā saha tathā śakro brahmāṇyādyāstu mātaraḥ || 43 ||

and all the protectors of the regions,
the sages whose wealth is austerity,
Indra together with Śaci,
and the Mātṛs Brahmāṇī and so forth.

नारदश्च गतस्तत्र देवर्षिर्ब्रह्मणः सुतः ।

एतैः परिचरैः सार्धं गणैराप्यायितः स्वकैः ॥ ४४ ॥

nāradaśca gatastatra devarṣirbrahmaṇaḥ sutāḥ |

etaiḥ paricaraiḥ sārddham gaṇairāpyāyitaḥ svakaiḥ ॥ 44 ॥

Nārada, the godly sage, son of Brahmā, also came there.

Surrounded by them and flanked by his own gaṇas,

वैवाहिकेन विधिना गिरिपुत्रीं हरोऽग्रहीत् ।

विवाहे गिरिजा शम्भोः सर्पा येऽष्टौ तनौ स्थिताः ॥ ४५ ॥

vaivāhikena vidhinā giriputrīṃ haro'grahīt |

vivāhe girijāśambhoḥ sarpā ye'ṣṭau tanau sthitāḥ ॥ 45 ॥

Hara accepted the daughter of the Mountain
through the rite of marriage.

During the wedding of the daughter of the Mountain
and Śambhu, the eight serpents residing on his body

ते जाम्बुनदसंनद्धा अलंकारास्तदाभवन् ।

द्विभुजोऽभून्महादेवो जटाः केशत्वमागताः ॥ ४६ ॥

te jāmbunadasaṁnaddhā alaṁkāraśtadābhavan |

dvibhujo'bhūnmaḥādevo jaṭāḥ keśatvamāgatāḥ ॥ 46 ॥

tied together by Jāmbunada, the river of gold,
transformed into ornaments.

Mahādeva became two-armed.

His matted locks turned into curly hair.

शिरःस्थितश्चन्द्रखण्डः सोऽर्चिषां ज्वलितोऽभवत् ॥ ४७ ॥

śiraḥsthitaścandrakhaṇḍaḥ so'rciṣāṃ jvalito'bhavat ॥ 47 ॥

The crescent moon on his head lit up with lights.

विचित्रवसनं व्याघ्रकृत्तिरासीत्तदा द्विजाः ।

विभूतिलेपो ह्यस्याभूत् सुगन्धिमलयोद्भवः ॥ ४८ ॥

vicitravasanam vyāghrakṛttirāsīttadā dvijāḥ ।

vibhūtilepo hyasyābhūt sugandhimalayodbhavaḥ ॥ 48 ॥

O noble ones, his tiger garment
transformed into a multicoloured robe.

His anointment of ashes turned into a perfume fragrance
from the Malaya mountains.

गौररूपो हरस्तत्र बभूवाद्भुतदर्शनः ।

ततो देवाः सगन्धर्वाः सिद्धविद्याधरोरगाः ॥ ४९ ॥

gaurarūpo harastatra babhūvādbhutadarśanaḥ ।

tato devāḥ sagandharvāḥ siddhavidyādharaḥ ॥ 49 ॥

At that very spot, Hara assumed a white form, amazing to see.
Then the devas, along with the gandharvas, the siddhas,
the vidyādharas and the serpents,

विस्मयं परमं जग्मुर्हरं दृष्ट्वा तथाविधम् ।

हिमवान् मुदितश्चासीत् सहपुत्रैश्च मेनया ॥ ५० ॥

vismayaṃ paramaṃ jagmurharaṃ dṛṣṭvā tathāvidham ।

himavān muditaścāsīt sahaputraīśca menayā ॥ 50 ॥

became utterly astonished, seeing Hara thus.

Himavān was delighted, along with his children, Menā,

ज्ञातयश्चास्य मुमुहुर्हरं दृष्ट्वा तथाविधम् ।

इदं ब्रह्मा तत्र जगौ हरं दृष्ट्वा मनोहरम् ॥ ५१ ॥

jñātayaścāsyā mumuhurharaṁ dṛṣṭvā tathāvidham |

idaṁ brahmā tatra jagau haraṁ dṛṣṭvā manoharam ॥ 51 ॥

and his relatives, again and again seeing Hara thus.

Having beheld the mind-captivating Hara, Brahmā sang this:

सर्वं शिवकरं यस्मात् सुवेशमभवत्सुराः ।

तस्माच्छिवोऽयं लोकेषु नाम्नाख्यातोऽधिकः शिवः ॥ ५२ ॥

sarvaṁ śivakaraṁ yasmāt suveśam abhavat surāḥ |

tasmācchivo'yaṁ lokeṣu nāmnākhyāto'dhikaḥ śivaḥ ॥ 52 ॥

“O gods, because his entire dress has become a giver of joy,
hence this Śiva shall be known in all the worlds
mainly by the name of Śiva.”

महेश्वरमुमायुक्तमीदृशं यः स्मरेद्भृदा ।

सततं तस्य कल्याणं वाञ्छितं च भविष्यति ॥ ५३ ॥

maheśvaram umāyuktam īdṛśaṁ yaḥ smareddhṛdā |

satataṁ tasya kalyāṇaṁ vāñchitaṁ ca bhaviṣyati ॥ 53 ॥

One who meditates with his heart
upon Maheśvara joined with Umā thus,
his bliss and wish shall always come to be.

एवं काली महामाया योगनिद्रा जगत्प्रसूः ।

पूर्वं दाक्षायणी भूत्वा पश्चाद्गिरिसुताऽभवत् ॥ ५४ ॥

evaṁ kālī mahāmāyā yoganidrā jagatprasūḥ |

pūrvam dākṣāyaṇī bhūtvā paścād girisuta'bhavat ॥ 54 ॥

Thus Kālī, Mahāmāyā or the great magic,
the yogic sleep, the mother of beings,
having earlier been the daughter of Dakṣa,
later became the daughter of the Mountain.

स्वयं समर्थापि सती काली सम्मोहितुं हरम् ।

तथाप्युग्रं तपस्तेपे हिताय जगतां शिवा ।

एवं सम्मोहयामास कालिका चन्द्रशेखरम् ॥ ५५ ॥

svayaṁ samarthāpi satī kālī sammohitum haram |

tathāpyugraṁ tapastepe hitāya jagatāṁ śivā |

evaṁ sammohayāmasa kālikā candraśekharam ॥ 55 ॥

Although Kālī is very much capable of enchanting Hara by herself,
the auspicious one performed fierce tapas for the benefit of beings,
and thus Kālikā enchanted him who wears the moon.

इत्येतत्कथितं सर्वं त्यक्तदेहा सती यथा ।

हिमवत्तनया भूत्वा पुनः प्राप महेश्वरम् ॥ ५६ ॥

ityetat kathitaṁ sarvaṁ tyaktadehā satī yathā |

himavattanayā bhūtvā punaḥ prāpa maheśvaram ॥ 56 ॥

Thus, everything has been told about how Satī,
who gave up her body,
became the daughter of Himavān
and once more attained Maheśvara.

इदं यः कीर्तयेत्पुण्यं कालिकाचरितं द्विजाः ।

नामयो व्याधयस्तस्य दीर्घायुः स च जायते ॥ ५७ ॥

idaṁ yaḥ kīrtayet puṇyaṁ kālikācaritaṁ dvijāḥ |

nāmayo vyādhayastasya dīrghāyuh sa ca jāyate ॥ 57 ॥

O twice-born ones,

one who extols this auspicious conduct of Kālikā,

for him there shall be no illnesses or diseases –

he shall have a long life.

इदं पवित्रं परममिदं कल्याणवर्धनम् ।

श्रुत्वापि सकृदेवेदं शिवलोकाय गच्छति ॥ ५८ ॥

idaṁ pavitraṁ paramamidaṁ kalyāṇavardhanam |

śrutvāpi sakṛdevedaṁ śivalokāya gacchati ॥ 58 ॥

Merely by hearing this supremely purifying [narration],

which increases bliss, one instantly reaches the realm of Śiva.

यः श्राद्धे श्रावयेद्विप्रान् कालिकाचरितं महत् ।

पितरस्तस्य कैवल्यमाप्नुवन्ति न संशयः ॥ ५९ ॥

yaḥ śrāddhe śrāvayedviprān kālikācaritaṁ mahat |

pitarastasya kaivalyamāpnuvanti na saṁśayaḥ ॥ 59 ॥

The forefathers of one who relates

this great conduct of Kālikā to the wise

during the śrāddha [rite],

shall undoubtedly attain liberation.

यः श्रावयेद् ब्राह्मणानां सन्निधौ वा समायतः ।

तत्र स्वयं हरो गत्वा शृणोति सह मायया ॥ ६० ॥

yaḥ śrāvayed brāhmaṇānāṃ sannidhau vā samāyataḥ |

tatra svayam haro gatvā śṛṇoti saha māyayā || 60 ||

If someone relates this in the presence of an assembly of brāhmaṇas, Hara himself shall arrive there to listen along with Māyā.

इति वः कथितं पुण्यं सर्वपापप्रणाशनम् ॥

iti vaḥ kathitaṃ puṇyam sarvapāpaprāṇāśanam ||

Thus, this auspicious [narration] has been related to you, removing all pāpas.

PRAYER *to* GODDESS SARASVATĪ *to*
INCREASE *our* INTELLIGENCE



GODDESS SARASVATĪ, THE SANSKRIT LANGUAGE PERSONIFIED

Ancient Nepali Painting of Goddess Sarasvatī © Himalayan Art Resources

PRAYER to GODDESS SARASVATĪ to
INCREASE *our* INTELLIGENCE

ॐ नमस्ते शारदे देवि काश्मीरपुरवासिनि ।
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥

oṃ namaste śārade devi kāśmīra-pura-vāsini |
tvām ahaṃ prārthaye nityaṃ vidyā-dānaṃ ca dehi me ||

Om Obeisance to you, O Goddess Śāradā,
You who are like the Full-Moon in Autumn,
You who dwell in the Region of Kāśmīr!
I ever beseech you: Grant me the gift of knowledge!

