

Shakambhari Devi Jayanti- 3rd of January 2026



"Om Am Sham Shakambhari Devi Sakala Sthaavara
Jangama Rakshaki Dhana Dhaanya Vrithi Kaarini Namah!"

We at DIPIKA humbly beg for the mercy of our Divine Mother to compile this ground breaking article to make people around the world aware of her important place in Hinduism.

The reason for this much needed article is rather simple. Many Hindus are aware of Aadi Madham - the Tamil month of Aadi (Mid July - Mid August yearly). In this month many Hindus of South Indian descent prepare foods like pumpkin, herbs etc for the Mother (Mata/Ammen). Ammen's (Mother) devotees know her just as Ammen/Marieammen, but her correct name is Mother/Ammen Shakambhari devi. Of course many Hindus will say hmmm, I never heard of this Mother/ Mata before. Well read on and be prepared to be blown away. Jai Mata Shakambhari devi.

Mother Shakambhari is an incarnation of Devi Durga, the consort to Lord Shiva. In times of famine, the Mother Durga comes down and gives vegan food to the hungry. ("Shaaka" comes from Sanskrit word meaning vegetables and vegan food; and "Ambari" means "one who wears or bears"). Actually the name Shakambhari comes from "shakam" joined with the root "bhri" ("shaka" = vegetables or food and root "bhri" = to nourish).

Mother Shakambhari is mentioned in the 11th chapter of the Durga Path verses 46-49, as well as in Chapter 28 of the 7th book of the Devi Bhagavatam Purana, titled, "On the glory of Shakambhari/Shatakshi Devi".

The following Katha is from the 11th chapter verses 46-49 of the Durga Path.

"The Demon Durgamasura had acquired all four Vedas from Lord Brahma through penance. He also received a boon from Lord Brahma that caused all the pujas, yajnas and havis that were offered to the devas to reach him instead, making him invincible. Durgama became very arrogant and started tormenting the whole world. As a consequence, it did not rain for 100 years and the whole world was hit by a very severe

drought. The Rishi's and munis took refuge in the caves of the Himalayas, and meditated upon the Supreme Devi. The Goddess appeared in front of them bearing a wonderful form. She had countless eyes that gave her the name Shatakshi, and was carrying grain, cereals, vegetables, greens, fruits and other herbs and because of this was called Shakambhari."

"The goddess was so moved by their plight that tears rolled down from her eyes for nine continuous days and nights. The tears became a river, which ended the drought. The Rishi's and munis and the devas then requested that she recover the Vedas, which were in possession of Durgama. Durgama discovered through his messengers that people were living happily and immediately attacked with a large army. The goddess protected the frail Rishi's, munis, devas and others by putting up a huge wall of fire around them, and then let her discus hover around it. There ensued a tremendous battle between the Devi and the demon Durgama. From her body manifested the ten most powerful powers who had never been in the universe before - The Das-mahaa-vidyas *** (see below for more information) and 64,000 other goddesses. At last goddess Satakshi/Shakambhari killed Durgama with her trident & recovered the Vedas from his possession. At that very moment all the mantras & japas that the Rishi's, munis & devas had performed earlier but had been absorbed by the demon Durgama transformed into the bright light of a 10,000 suns & entered the Devi. She then handed over the Vedas to the deities. Ishwari thereafter became known as Durga because she killed the demon Durgama (if you didn't get it just minus the "ma")."

*** The Das-mahaa-vidyas are the 10 Mothers of divine knowledge viz Mothers Kali, Tara, Lalita-Tripurasundari (Shodashi), Bhuvaneshvari, Bhairavi, Chhinnamasta, Dhumavati, Bagalamukhi, Matangi and Kamala.)

And then another, more elaborative Katha on the same topic as quoted from the 28th chapter of the 7th book of the Devi Bhagavatam Purana, entitled, "On the glory of Shakambhari/Shatakshi Devi".

"Janamejaya Muni said: "O Rishi! Wonderful is the katha of Harishchandra that you have described, the great Bhakta of Shatakshi Devi! Why is that auspicious Lord Shiva, the wife of Lord Shiva, called Shatakshi? Explain to me, the cause of it, O Muni! Who is there amongst the clear-minded that gets fully satisfied, when he hears the good deeds of the Devi? Each sentence, describing the good deeds of the Devi, gives the undecaying fruits of Ashvamedha Yajna."

Srila Vyasadeva said: O King. Hear; I am describing the katha of Shatakshi Devi. You are the great devotee of Devi; so I have nothing that I cannot say to you. In olden times, there was a great Danava (demon) named Durgama: he was very cruel. He, the son of Ruru, was born in the family of Hiranyaksa (a race of demons). Once he thought within himself thus:- "The Munis offer oblations by Mantras as ordained in the Vedas. And the Devas, eating the clarified butter (ghee) of these oblations, get nurtured and strengthened. The Vedas is the strength of the Devas; if the Vedas be destroyed, the Devas also would be destroyed. Thus it is advisable to destroy the Vedas. (There is no other easy way.)" Thus thinking, he went to the Himalayas to perform tapasya (penances). He began to meditate Lord Brahma in the space of his heart, and, taking air only, passed away his time. He practised severe tapasya for one thousand years and the Devas and the Asuras and all the Lokas were agitated by the power of his Tejas (fiery lustre).

Then Lord Brahma, became pleased with him and mounting on his carrier, the Swan came up there to grant him the boon. Lord Brahma told clearly the Demon, sitting in Samadhi with his eyes closed, "Let all be well with you; now ask what you desire? Satisfied with your tapasya, I have come to grant you the boon." Hearing thus, the Demon got up from his Samadhi and worshipping him duly, said: "O Lord of the Devas! Give me all the Vedas. Let all the Vedic Mantras, that are found in the three worlds, with the Brahmanas and the Devas, come to me and give me such strength as would enable me to conquer the Devas." Hearing this, Lord Brahma, replied, "Let it be as you wish," and went away. From that time, the Brahmanas forgot all about the Vedas. So bathing, Sandhya, daily Homas, Shraddha, sacrifice, and Japa and other rites and performances, all became extinct. Then a cry of universal distress arose on the surface of this wide earth; the Brahmins began to say to each other: "How has this happened! How has this come to pass! Now what are we to do? Where the Vedas have disappeared." Thus when great calamities befell on the earth, the Devas became gradually weaker and weaker, not getting their share of the sacrificial Havis. At this time, that Demon invaded the city of Amaravati. And the Devas, not being able to fight with the Asura, of a thunder-like body fled to various directions. They took refuge in the caves of the mountain Sumeru and the inaccessible passes of the mountain and began to meditate on the Highest Force, the Great Goddess.

O King! When oblations of clarified butter are offered to the Fire, those get transferred to the Sun (Suryaloka) and get transformed as rains. So when the Homa ceremonies disappeared, there was the scarcity of rain. The earth became quite dry and not a drop of water was found anywhere. The wells, tanks, pools, rivers all were dried up. And this state of "no rains" lasted one hundred years. Countless people, hundreds and thousands of cows, buffaloes and other beasts went to the jaws of death. The dead bodies of persons remained in heaps in every house; persons would not be found to perform their burning ceremonies. When such calamities were seen, the calm and quiet body of the Brahmins, in their earnestness to worship the Supreme Goddess, went to the Himalayas. They with their whole heart and without taking any food began to worship the Devi daily with their Samadhi, meditation and worship. O Maheshvarari! Show mercy on us. O Mother! It's not praiseworthy of you to manifest your such anger on us, the low persons and guilty of all sins. Please forgive us. If you are angry on us for our faults, please excuse, for you are the Internal Ruler within us all and we do whatever You impel us to do. (The other Devas become pleased and give fruits when they are worshipped by Japa, and other Homa ceremonies; but that is not even possible due to the disappearance of the Vedic Mantras from amongst us. But You are kind as mothers are towards their children.) So without you, there is no other rescue for these people. O Maheshvari! How can we live without water, what is called the life. Please rescue us from this great difficulty. When the body of the Brahmanas thus praised and chanted the hymns of Maheshvari, She created innumerable eyes within Her body and became visible. Her colour was dark-blue (colour of the fourth dimension, space) like heaps of collyrium (Kaajal/eye-paint); eyes like the blue lotuses and expanded; four handed; with Her right hand, holding arrows; on the under hand holding lotus; on the upper-left hand holding a great bow and on the lower hand, carrying vegetables, fruits, flower and roots with abundance of juice, destroying hunger, thirst and fever. She was the Essence of all Beauty, lovely, luminous like the thousand Suns, and the ocean of mercy. That Upholder of the Universe, showed Her form and began to shed waters from Her eyes. For nine days and nights continuously, the heavy rains poured down out of the waters flowing from Her eyes. Seeing the misery of all the people, out of pity, She showered incessantly tears from Her eyes; and all the people and medicines were satisfied. What more than this, out of those tears, the rivers began to flow. The Devas that remained hidden in the mountain caves, now came out. Then the Brahmins, united with the Devas, began to praise and sing hymns to the

Supreme Devi.

Vyasadev said: O King! Hearing these words of the Devas and the Brahmins, the Auspicious One gave them the vegetables, delicious fruits and roots to them that were on Her Hand, for their eating. After Devi was prayed to, She gave to men sufficient quantity of various articles of juicy food and to the beasts, grass, etc., until new crops came out. O King, from that day She became famous by the name of Shakambhari (because She nourished all by vegetables, etc.) Great tumult arose and the Demon Durgama heard all from the emissaries and started out to fight with his weapons and army. He took one thousand Aksauhini armies with him (one Aksauhini army consists of 21,870 chariots, as many elephants, 65,610 horses, and 109,350 soldiers) and, shooting arrows, he came quickly before the Devi and invaded Her and the Deva army and the Brahmins. At this, a great tumultuous uproar arose and the Devas and the Brahmins united exclaimed: "O Devi! Save us; save us." The Auspicious Devi, then, for the safety of the Devas and the Dvijas (Brahmins) created round them a luminous circle and She Herself remained outside. The terrible fight, then, ensued between the Devi and the Danavas (demons). The Sun was covered with their incessant hurling of arrows; and the shooters could not shoot accurately on account of the darkness that then prevailed. Then by the collision of the arrows of both the parties, the arrows caught fire and the battlefield again became filled with light. The quarters on all sides resounded with harsh bow sounds and nothing could be heard. At this moment, came, out of the body of the Devi, the 10 principal Shaktis (Das Mahavidya's).

*** The Das-mahaa-vidyas are the 10 Mothers of divine knowledge viz Mothers Kali, Tara, Lalita-Tripurasundari (Shodashi), Bhuvaneshvari, Bhairavi, Chhinnamasta, Dhumavati, Bagalamukhi, Matangi and Kamala.)

And ten thousand armed Guhya Kaalees and others. Thirty-two Shaktis, sixty-four Shaktis, and then innumerable Shaktis, all armed, came out of the Devi successively. When the Shaktis destroyed the one hundred Aksauhini forces, Mridangas, conch-shells, lutes and other musical instruments were sounded in the battle-field. At this time, the enemy of the Devas, Durgama, came in front and first fought with the Shaktis. The fight grew to such a terrible extent that, within ten days, all the Aksauhini troops were destroyed. So much so as the blood of the dead soldiers began to flow in torrents like rivers. When the fatal eleventh day arrive the Danava, wearing red clothes on his waist, red garlands on his neck and anointing his body all over with red sandal paste, celebrated a very grand festivity and mounted on his chariot and went out to fight. With the strenuous effort, he defeated all the Shaktis and placed his chariot before the Devi. Then a terrible fight ensued for two Praharas (six hours). The hearts of all shivered with horror. At this time, the Devi shot fifteen very awful arrows at the Danava. His four horses were pierced by Her four arrows; the charioteer was pierced by one arrow; his two eyes were pierced by two arrows; his arms by two arrows, his flag by one arrow and his heart was pierced by five arrows. He then left his body before the Devi, vomiting blood. The vital spirit, the luminous counterpart, emitting from his body, merged in the space-like body of the Devi. The three worlds, then, assumed a peaceful appearance when that greatly powerful Danava was killed. Then Lord Hari (Vishnu), Lord Hara (Shiva), Lord Brahma and the other Devas began to praise and chant hymns to the Mother with great devotion and in voices, choked with feelings.

The Devas said: "O Auspicious One! You are the only Cause of this Illusion of this world, presenting an unreal appearance (while Lord Brahma is the only reality). So you are the Mother of all the beings (otherwise why it would be that You who has nourished all the beings with vegetables, etc). So, Obeisance's to you, the Shakambhari! O Hundred-eyed one! O Auspicious One! You are sung in all the

Upanishads; The Destroyer of the Durgama Asura! We bow down to You, the Lord of Maya, the Dweller in the five sheaths Anna, Rasa, etc. We meditate upon You, the Mother of the universe, as demonstrated by Pranava Aum, whom the chief Muni's meditate on with their Nirvikalpa hearts (hearts free from any Vikalpa, doubts or ignorance). You are the Mother of the endless crores of universes! You assume the Divine Bodies at times for our welfare! You are the Mother of all, we bow down to you with all our heart. You are the Mother of all; so out of mercy, you have shed tears from your hundred eyes, to remove the miseries of the low humble persons. You are the Ruler of all!"

Vyasadeva said: O King! Thus when Lords Brahma, Vishnu, Hara and the other Devas praised and chanted various hymns to the Devi and worshipped Her with various excellent articles, She became instantly pleased. Then the Devi, graciously pleased, handed over the Vedas to the Brahmanas. At last, Devi made a special address to them. "These Vedas are the excellent parts of My body. So preserve these with your greatest care. The more so, when you all have seen with your own eyes what a great calamity befell on you when these Vedas went away out of your hands! You should all worship and serve Me (the Controller of the Space) always; there is no other thing higher than this that I can advise you for your welfare. Read always these My excellent glorious deeds. I will be pleased thereby and will destroy all your bad calamities and misfortunes. My name is Durga, because I have killed this demon Durgama; so he, who will take My name Durga and Shatakshi, he will be able to unveil my Maya and walk freely. No use in telling more than this that I tell you now, O Devas, the Essence of all essences:- Both the Suras and the Asuras would always serve Me and Me, alone."

Vyasadeva said: O King! Thus giving pleasures to the Devas by these words, the Devi of the nature of Existence, Intelligence and Bliss disappeared before them. O King! This Grand Mystery I have described to you in detail; but this is the source of good to all; so keep it secret with every care. The person that hears daily with great devotion this Chapter, gets all that he wants and at last gets the worship in the Devi Loka.

Here ends the 28th Chapter of the 7th Book on the glory of the Shatakshi Devi in the Shrimad Devi Mahapuranam Bhagavatam, of 18,000 verses, by Maharishi Veda Vyasadeva.

Shakambari Purnima (Paush Purnima) falls on 3rd of January 2026

Hindu shastras stress great importance in taking dips in sacred rivers like Ganga & Yamuna especially on this auspicious day of Paush Purnima (3rd of January 2026). Excessive devotion could be seen everywhere on this day. Devotees could be seen taking dips in rivers etc since the morning. Devotees pour water in front of the sun (Surya Jal) and carry on with other religious practices. Water and is also poured on Shiva-linga. A lot of arrangements for different sorts of religious practices e.g. Ramayana, Bhagavat Gita etc are made in temples and other religious places.

Paush Purnima is also celebrated as Shakambhari Jayanti. Mother Shakambhari is an expansion of Mother Durga. Shakti devi incarnated on this planet as Shakambhari Devi. She blessed everyone with rain and new life that's seen everywhere in the world. Hence, this day is celebrated as Shakambhari Purnima or Shakambhari Jayanti.

How to observe this auspicious day?

- 1) On this day for removing all kinds of obstacles and difficulties from your life you should perform Durga Puja (Durga Saptashati Puja).
- 2) Taking dips in holy rivers (of course most don't live in India so what you do is add a few drops of Ganga Jal in a container and have a bath with that water).
- 3) Donations/charity. So you can donate for example Rice or any grains to your local temple or your family guru or priest or to a poor person. Ok - this may not be very kosher with many but I would highly recommend this little concoction of mine... Purchase 1 loaf of bread, one can baked beans; one tomato and one onion... Place in a bag like a hamper and donate to a poor person. This is a ready-made meal where the person can cut up the tomato and onion and mix with the baked beans and this can feed 4 or more people in a family. It's a ready-made 'modern' version of charity that is meant to make it easy for a poor person because remember that many don't have a stove to cook the rice, so we got to make it easy for them. BUT ultimately you must decide what to donate according to your means. I have only suggested the above. Please REFRAIN from donating any meat items.
- 4) On this day visit a Lord Shiva Temple and chant Om namah shivaya X 108. Pray to the divine couple Parvati-Shiva for what you desire for.

The word "Shakambhari" represents: ("Shaaka" comes from Sanskrit word meaning vegetables and vegan food; and "Ambari" means "one who wears or bears"). Actually the name Shakambhari comes from "shakam" joined with the root "bhri" ("shaka" = vegetables or food and root "bhri" = to nourish).

*** A very important note to ponder over, how many of us Hindus say a prayer to Mother Shakambhari devi for the food/meal she has kindly provided for us?. So daily before you eat your vegetarian food or even drink water thank Mata for the food/drinks she has provided for you. Gratitude definitely goes a long way - which most humans seem to fall short of in this day and age.

After the Durga paath's 13 chapters are chanted/completed, I request the Yajman (the person who I am performing the puja for) to cut a pumpkin into 13 parts - one for each of the chapters. Each pumpkin piece is then anointed with red Sindhoor. Thereafter the family offer the pumpkin to the Mother by turning the tray which has the pumpkin on a few times like 3, 5, or 7 times. Later this is given to members of the family to cook and eat Mata's Maha-prashadam.

*** Do note the pumpkin is not "BALI" (sacrifice), rather we offer Mata that offering for her to bless it so when one consumes it one will receive the blessings of the mother.

*** Also many Hindus cut a Jaifar (a.k.a. Jaiphal/Nutmeg) - "Jai" means victory and "Phal" means fruit. The aromatic nutmeg is protected by an outer shell. In this way we are praying to Mata saying "O Mata may our lives having become "victorious" and sacred, may you O Mata protect our bliss and may we always have success and victory".

*** Also one of Mata's favourite fruit if not her most favourite fruit is the Anar (Pomegranate). In the 11th chapter Durga Paath verses 44-45, Devi Durga said "When I shall devour the fierce and great Asuras (demons) descended from Vipracitti, my teeth shall become red like the flower of an Anar. Therefore when devas in heaven and men on earth praise me, they shall always talk of me as the "Red-toothed" one."

*** Also I would suggest placing fruit and vegetables around your havan kund and puja bedi when performing a puja as after the puja, these fruit and vegetables becomes maha-prashadam (blessed food) although the vegetables are not cooked. When cooked there is no need to offer these cooked vegetables.

*** Dhaar and its significance: In any puja to Devi mainly in her forms as Mothers Durga/Bandi/Kali, Dhaar is offered. Unfortunately there is no direct English translation of Dhaar from Sanskrit. The nearest being "The Divine Wine". Now because I said wine this doesn't mean the wines we manufacture here in South Africa, rather this beverage - the "wine" - is especially Devi's favourite. Many have been offering Devi Dhaar but never had an idea as to why. So below we have given shastric proof of Dhaar and its importance in Devi puja.

References of Dhaar From the Durga Paath:

Chapter 2 Shloka 34. "Enraged, Chandika, the Mother of the worlds, quaffed a divine drink again and again, and laughed, her eyes became red."

Shloka 30. "The lord of wealth (Kubera) gave Devi a drinking cup, ever full of wine".

Shloka 36. "And Devi with showers of arrows pulverized those mountains hurled at her, and spoke to him in flurried words, the colour of her face accentuated with the intoxication of the divine drink".

CHAPTER 3

Shlokas 37-38. 'Roar, roar, O fool, for a moment while I drink this wine. When you will be slain by me, the devas will soon roar in this very place.

*** When I conduct Havans, I perform this very special offering to Mother Shakambhari devi in the fire. One should, before the puja, cook herbs (like pumpkin herbs, red herbs, or any other type of herbs). Don't include any onions, garlic or chillies, only use Ginger (finely chopped), turmeric powder, oil, cumin/jeera, mustard seeds and salt (fine/coarse). Prepare a few puri's as well. On a saucer, place two puri's and on top of the puri's add about two Tbps of the cooked herbs. When performing the havan a designated person (generally the elder of the family) holds the puri's with the herbs on it. Then I request the family to pray to Mother Shakambhari Devi thanking Mata for the food, water etc that she so kindly provided for them on a daily basis. How many of us Hindus say "thank you" before eating food and drinking water? Then recite the following mantra to Shakambhari Devi and offer the puri with herbs into the fire chanting:

"Om am sham Shakambhari Devi swaahaa".

Of course a common question that will be asked by many is: "Are we supposed to offer food with salt and spices?" Well this is refuted by a verse from the Srimad Bhagavatam Maha Purana 3rd canto "Agni-dev is the mouth of Lord Vishnu and if food that's is offered into the fire then Lord Vishnu consumes the food first and then that food becomes prashadam (blessed food), which serves as an antiseptic to ward off the difficulties in the age of Kali-yuga". Also this is mention in the 4th canto as well. Also our ancestors use to cook on a Choolaa (fire-place) and when they used to finish their cooking they used to first offer a spoon of the cooked food into the fire. And I am pretty sure that, that food had salt and spices in it :)

In the Durga Paath it's mentioned that "the goddess protected the frail Rishi's, Muni's and Devas and others by putting a huge wall of fire around them and then let her discus hover around it." So from this verse what you can do in at night while you in bed visualise a huge wall of fire around the boundaries of your yard and visualise that Mata's Chakra is revolving around it. Ask Mata Shakambhari, "Ma please protect my yard, house and all the inhabitants in our house for the next 24 hours". Then the following

night before you repeat what I just said, firstly thank Mata for providing protection for you and your family and then repeat what the above. Now tell me what negative forces/entities can enter your yard after that. Have full faith in Mata Shakambhari.

To put things into perspective view the pictures kindly supplied below.

Notice the pumpkin in Mata's uppermost right hand, a variety of herbs, spanspek in the top left hand, corn, pineapple, bananas, snake gourd (chichinda), grapes, lime, green bananas, carrots, butternut, squash, bindi, mangoes, tomatoes, potatoes, brinjal, roots, etc.



The splendid form of Shakambhari Devi is described in detail in the Durga Saptashati in the 11th chapter. According to this, Mata's appearance is of the colour blue. Her eyes are like the lotus flower. Her navel is slightly below the normal place with three curves. She bears breasts of a virgin. A lotus is carried in her hand, which is thronged by bees. The other hand carries arrows. Other hands carry flowers, roots, and vegetables, fruits symbolizing the goddess of vegetation, who feeds us and keeps us away from disease. One hand is carrying a bow representing her fierceness. This is the appearance of Shakambhari Devi, Shatakshi or Durga. This merciful mother removes the grief and calamities and terrorizes demons. The devotee of this Mother, worshipping mother by hymns, meditation, Japa and bhajans, attains the fruits of food, drink and infinite bliss.



Mata Shakambhari Devi Kee Chalisa

Doha

Dahine bhima bramri apni chavi dikhaye |
Bai or satachi netro ko chain divlaye |
Bhoor dev maharani ke sevak pehredar |
Ma sakambhari devi ki jag mai je je kaar ||

Chopai

Je je shree sakambhari mata | har koi tumko sish navata ||
Ganpati sada paas mai rehte | vighan or badha har lete ||

Hanuman paas balsali | agya tumri kabhi na taali ||
Muni viyas ne kahi kahani | devi bhagvat katha bakhani ||
Chavi aapki badi nirali | badha apne par le daali ||
Akhiyo mai aa jata paani | yesi kirpa kari bhavani ||
Ruru detiye ne dhiyan lagaya | var mai sundar putra tha paya ||
Durgam naam pada tha uska | achcha karm nahi tha jiska ||
Bachpan se tha wo abhimani | karta rehta tha manmani ||
Yowan ki jab pai avastha | saari todi dhram vevastha ||
Socha ek din ved chupa lu | har brammad ko daas bana lu ||
Devi devta ghabraige | meri saran mai hi ayege ||
Vishnu shiv ko choda usne | brhammaji ko dhiyaya usne ||
Bhojan choda fal na khaya lwayu piker anand paya ||
Jab brhamma ka darshan paya | sant bhav ho vachan sunaya ||
Charo ved bhakti mai chahu | mahima mai jinki felau ||
Bude brhamma var de dala | charo ved ko usne sambhala ||
Pai usne amar nisani | hua prasann pakar abhimani ||
Jaise hi var pakar aya | apna asli roop dikhaya ||
Dhram dhuwaja ko laga mitane | apni shakti laga badane ||
Bina ved rishi muni the dole | prithvi khane lagi hichkole ||
Ambar ne barsaye shole | sab trahi trahi the bole ||
Sagar nadi ka sukha paani | kala dal dal kahe kahani ||
Patte bi jhadkar girte the | pasu or paksi marte the ||
Suraj patan jalati jaye | pine ka jal koi na paye ||
Chanda ne sitalta chodi | samaye ne bhi maryada todi ||
Sabhi disaye the matiyali | bikhar gai pooj ki thali ||
Bina ved sab brhammad roye | durbal nirdhan dukh mai khoye ||
Bina granth ke kaise poojan | tadap raha tha sabka hi man ||
Dukhi devta dhiyan lagaya | vinti sun pragati mahamaya ||
Ma ne adhbhut darsh dikhaya | sab netro se jal barsaya ||
Har ang se jharna bahaya | satachi subh naam dharaya ||
Ek haath mai ann bhara tha | fal bhi du je haath dhara tha ||
Tisre haath mai teer dhar liya | chothe haath mai dhanush kar liya ||
Durgam rakchash ko phir mara | is bhumi ka bhar utara ||
Nadiyo ko kar diya samandar | lage fool fal bag ke andar ||
Hare bhare khet lehra | ved sastra saare lotaye ||
Mandiro mai gunji sankh wadi | harshit huye muni jan pradi ||
Ann dhan saak ko dene wali | sakambhari devi balsaali ||
No din khadi rahi maharani | Saharanpur jangal mai nisani ||

Doha

Sakambhari devi ki mahima aprampaar |
'Om' inhi ko bhaj raha hai sara sansar ||



MATA SHAKAMBHARI'S GAYATRI MANTRA:

Om Naranyai Vidhmahe Shakambhari
Devyai Dhimahee Tanno Devi Prajodayaat

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