

Ayi girinandini - Saahityam Meaning:

- (O divine mother, I invoke you and take refuge at your auspicious feet)
Salutations to you O divine mother, I invoke you; daughter of the mountain; by whose presence the whole world is filled with joy; for whom the whole world is a divine play and who is praised by Nandi.
I invoke you O Devi who dwells on the summit of the Vindhya, the best of the mountains; who give joy to Lord VishNu (as his sister) and who is praised by Lord Indra.
O Goddess Bhagavati, who is the consort of the one with blue/black throat (Lord Shiva); who has many relations in this world (being the cosmic mother) and who has created abundance (in creation).
Victory to you, victory to you, (I take refuge in your auspicious feet) o destroyer of the demon Mahishasura; who shines with beautiful locks of hair and who is the daughter of the mountain.
- Salutations to you O divine mother, I invoke you; who shower boons on the devas; who overpowered Demon Durdhara (literally meaning unrestrainable) and endured demon Durmukha (literally meaning foul-mouthed) and finally slayed him, and who delight in her own bliss.**
I invoke you, who sustain and nourish the three worlds; who delight Lord Shankara by removing the sins (i.e. sinful demons) by indulging in the tumult of the battle.
Who quell the wrath of the danavas (demons-born from Danu) and is angry with the daityas (son of Diti); who dry up the foolish pride of demons; and who is the daughter of the ocean (as Devi Lakshmi).
- Salutations to you O divine mother; I invoke you; who is the mother of the universe; who is my own mother; who like to live in the forest of Kadamba trees (favourite tree of devatas) and delight in laughter and mirth.**
I invoke you, who abide in the middle of the crest-jewel of the peaks of lofty Himalayas,
Who is as sweet as honey; who subdued the pride of the demons Madhu and Kaitabha and destroyed them, indulging in the din and uproar of the great battle.

4. **Salutations to you O divine mother; I invoke you; who is the conqueror of the enemy's elephants; who cut off their trunks and heads, and the headless bodies into hundred pieces.**
I invoke you, whose lion (king of the animals - mrugaadhipate) fiercely tears asunder the faces of the powerful elephants of the enemies.
Who felled the heads of demons Chanda and Munda, with the weapons in her arms and conquered the (enemy) warriors.
5. **Salutations to you O divine mother, I invoke you; who manifested to destroy the battle-intoxicated arrogant demons and who is the possessor of unrestrainable and imperishable power.**
I invoke you, who made Lord Shiva her messenger, who is distinguished by cleverness in deliberation and is the lord of the ghosts and goblins.
Who is honoured for bringing an end (i.e. rejecting) to the proposal of the evil-minded and ignorant messenger of the demon (Shumbha) and hence bringing an end to the demons themselves.
6. **Salutations to you O divine mother, I invoke you; who gave assurance of safety and protection to the heroic soldiers of the enemy when their good wives took her refuge.**
I invoke you, whose pure trident in hand captures the heads of the rulers of the three worlds who oppose that trident.
Whose victory gives rise to dumi-dumi sound of the Dundubhi drum flowing incessantly like water which fills all directions with joy.
7. **Salutations to you O divine mother, I invoke you; who reduced demon Dhumralochana into hundred smoke particles (i.e. ashes) with a mere humkara (humkara sound).**
I invoke you, who dried up the strength of the original demon Raktabija and similar Raktabijas produced from him like a creeper chain (from each drop of blood seed) during the battle.
Whose great auspicious sacrifice (resembling a yagna) of demons Shumbha and Nishumbha satisfied the ghosts and fiends (attending Lord Shiva).

8. **Salutations to you O divine mother, I invoke you; whose bracelet dances on her shining arms following the movements of her bow during each instant of the battle.**
I invoke you, whose golden arrows become reddish (with blood) when they cling to the stupid enemies and slay them in spite of their howls and screams at the top of their voice (displaying vain pride).
Who turn the four-fold array (caturanga) of enemies surrounding from all sides, and consisting of many heads of various colours who stupidly howl and scream (displaying their vain pride), into a play of decreasing strength (of the caturanga).
9. **Salutations to you O divine mother, I invoke you; following the rhythm of whose great battle the celestial dancers dance the rhythm of ta-tha-theyi, ta-theyi, expressing the sentiment of the battle with their dramatic acts.**
Invoke you; following the rhythm of whose great battle the celestial musicians create music capturing the tense eagerness of the battle with the talas (musical beats) like ku-kutha, ku-kutha, ga-da-dha, ga-da-dha.
Following the rhythm of whose great battle a steady deep sound of dhu-dhu-kuta, dhu-kuta, dhim-dhimi is played in the background from the mridangam (a musical drum).
10. **Salutations to you O divine mother, I invoke you; who is praised by the whole world; for whom they mutter victory prayers before the battle, shout victory shouts after the battle, which is then followed by singing her stutis (eulogy),**
I invoke you, whose anklets jingling with the jhana-jhana sound captivate Lord Shiva, the Lord of the ghosts and goblins.
Who dance as half of the body of Lord Siva, where the male and the female dancers (having a single body) is the hero of the cosmic play which is taking place along with the beautiful song (of the divine sound of nada).
11. **Salutations to you O divine mother, I invoke you; whose beautiful mind is united with a charming appearance.**
I invoke you, whose beautiful face makes subservient the beauty of the moonlight of night by hiding them with its own beauty.
Whose beautiful eyes conquer the beauty of the bees by their own beauty.

12. **Salutations to you O divine mother, I invoke you; who is accompanied in the great battle against excellent wrestlers (fighters) by girls who appear tender like jasmine fighting against the enemies.**
I invoke you, whose accompaniments are composed of girls from the Bhil tribe who are tender like creepers of jasmine and buzz like swarms of bees.
Whose face plays a smile created by the joy which appears like dawn shining forth with red colour and blossoming the excellent buds of flowers.
13. **Salutations to you O divine mother, I invoke you; who is like a royal intoxicated elephant from whose cheeks the thick mada (intoxicant) oozes out and falls incessantly (in the form of arts, beauty and power).**
I invoke you, who is the daughter of the king and from whom comes the treasures of arts, beauty and power which are ornaments of the three worlds.
Who is like the daughter of Manmatha (god of love), who gives rise to the desires and infatuation in the mind of women with a beautiful smile.
14. **Salutations to you O divine mother, I invoke you; on whose stainless, the shining forehead is artistically curved the tender beauty of a spotless, shining lotus petal.**
I invoke you, whose movements resemble the playful, soft movements of a flock of swans from which all schools of arts are manifested in succession.
Whose ornamented and braided hair combines the beauty and sweetness of the blue water lily crowded by a swarm of bees and the Bakula flower infested with a swarm of bees.
15. **Salutations to you O divine mother, I invoke you; who make the sound of the flute in hand appear wet and monotonous; who put the Cuckoo to shame by the beauty (of her voice).**
I invoke you, who hum heart-stealing songs along with the girls of the Pulinda tribe while walking in the brightly coloured (due to blooming flowers) grooves of the mountains.
Who plays with the tribal women of her group who are filled with good virtues.

16. **Salutations to you O divine mother, I invoke you; whose waist is soaked with silk clothes of various colours, the glow of which eclipses the brightness of the moon.**
I invoke you, on whose toenails which throb with the radiance of gems of the diadem and spreads its brightness like the moon, and bowed by devas and asuras.
Who wins over the mighty heads swollen with pride like Golden Mountain, with the pre-eminence (of power and compassion) abounding in her pitcher-like bosom.
17. **Salutations to you O divine mother, I invoke you; who conquer thousands of enemies who fight against her with thousands of hands (by manifesting her own thousand hands); who then make thousands of hands (of devotees) praise her.**
I invoke you, who created the rescuer of the devas (son Kartikeya) to fight with the demon Tarkaasura and then urged her son for that great fight.
Who is pleased with both, the devotional contemplation like king Suratha for worldly gains, and also the excellent devotional contemplation like merchant Samadhi for spiritual knowledge.
18. **Salutations to you O divine mother, I invoke you; knowing that whoever serves your highly auspicious lotus feet every day, which is an abode of compassion.**
(He serves) that lotus (lotus feet), which is an abode of Kamala (Goddess Mahalakshmi); (therefore) will he not himself become an abode of kamala (i.e. filled with purity and prosperity)?
Your feet indeed are the supreme feet (i.e. supreme refuge); therefore how can I not practice devotion towards them, O auspicious mother?
19. **Salutations to you O divine mother, I invoke you; knowing that when a devotee washes the place where your attributes are exhibited (i.e. your place of worship) with water from the river which is shining like gold and flowing softly.**
Will he not feel the joy of your all-embracing grace contained in your pitcher-like bosom (i.e. cosmic heart)?
(Therefore) I take refuge at your feet, O Vaani (Goddess Mahasaraswati), and I bow before you, O eternal Vaani (Devi Mahasaraswati), in whom resides all auspiciousness.

20. **Salutations to you O divine mother, I invoke you; whose moon-like face is the abode of spotless and stainless purity which certainly subdues all impurities.**
Otherwise, why have my mind turned away from the moon-faced beautiful ladies like those present in Lord Indra's castle?
According to my opinion; without your grace, how is it possible to discover the treasure of Shiva's name within us? (Therefore I continue to invoke your grace).
21. **Salutations to you O divine mother, I invoke you; you must bestow your grace on me, O mother Uma, who is compassionate to the miserable.**
I invoke you, O mother of the universe; just as your grace is showered (on the devotees), in the same manner, are your arrows scattered (on the enemies, destroying their egos).
Please do whatever is appropriate at this time, O worshipful mother, to remove the sorrows and afflictions (of the world) which have become difficult for me to bear.