Durga Stotra Shrishivakritam

shrIshivakRita durgAstotram

sanskritdocuments.org

January 27, 2019
shrIshivakRita durgAstotram

दुर्गास्तोत्रं श्रीशिवकृतम्

Sanskrit Document Information

Text title : shivakRita.n durgAstotram
File name : durgastotram.itx
Category : devii, durgA, devI
Location : doc_devii
Author : shivakRita
Transliterated by : N.Balasubramanian bbalu at satyam.net.in
Proofread by : N.Balasubramanian bbalu at satyam.net.in
Translated by : N.Balasubramanian bbalu@satyam.net.in
Latest update : May 16, 2011
Send corrections to : Sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

January 27, 2019

sanskritdocuments.org
रक्ष रक्ष महादेवि दुर्गा दुर्गतिनाशिनि।
मां भक्तमुनके च शत्रुपास्तं कुपायमि॥ १॥
विष्णुमायेः महाभागे नारायणि सनातनि।
ब्रह्मस्वरूपे परमे नित्यानन्दस्वरूपिणी॥ २॥
लतं च ब्रह्मादिवेदानाममिके जगदम्मिके।
लतं साकरे च गुणतो निराकरे च निर्गुणात॥ ३॥
मायया पुरुषस्त्रे च मायया प्रकृति: स्वयम्।
तयोः परं ब्रह्म परं लतं विभर्षि सनातनि॥ ४॥
बेदानां जननी लतं च सावित्री च परातपरा।
बैकुण्ठे च महालक्ष्मी: सर्वसम्पत्त्रस्वरूपिणी॥ ५॥
मर्त्यलक्ष्मीश्च कृषोरे कामिनी शेषशायिनः।
स्वार्गः स्वर्गलक्ष्मीस्तव राजलक्ष्मीश्च भूताले॥ ६॥
नागादिलक्ष्मी: पाताले गृहेषु गृहदेवता।
सर्वस्यस्वरूपा लतं सर्वधर्मशायिनी॥ ७॥
रागाधिशायुद्वी लतं ब्रह्मण्ड सरस्वती।
प्राणानामधिदेवी लतं कृष्णस्य परमात्मः॥ ८॥
गोलःके च स्वर्यं राधा श्रीकृष्णस्येव वक्षसि।
गोलःकाधिशायाते देवी वृद्धावनन्तने वने॥ ९॥
श्रीराममण्डले रम्या वृद्धावनविनोदिनी।
शतश्चार्थिदेवी लतं नाम्बा चिन्ताशलीति च॥ १०॥
दुक्कन्या कुट्र कर्त्ये कुट्रक्षमे च शैलना।
देवमाता दितिस्त्रें च सवांधरा वसुन्धरा॥ ११॥
त्वमेव गद्गा तुल्लोति त्व च सवा ह सवथा सति।
त्वदशाशंशकल्या सववदेवादिपियतः॥ १२॥
खृीरूपं चापि पुरुषं देवि त्वं च ननुसकम्।
वृक्षाणा वृक्षरूपां त्वं सृष्टी चाङुररूपिणी॥ १३॥
वहों च दाहिका शाक्तिज्ञे शैवसबसरूपिणी।
सूर्यं तेजस्वरूपा च प्रभासुका च सन्ततम्॥ १४॥
गन्धरूपा च भूमी च आकाशे शवदसरूपिणी।
शोभासवरूपा चन्द्रे च पद्मांहै च निद्र्धिम्ब॥ १५॥
सृष्टी युक्तसवरूपा च पाठने परिपालिका।
महामारी च संहारे जले च जलरूपिणी॥ १६॥
श्रुत त्वं दया त्वं निद्रा त्वं तृणां त्वं बुध्रूपिणी।
तुषिष्टस्वं च चूपि पुषिष्टस्वं भ्रह्म त्वं च क्षमा सवयम॥ १७॥
शान्तिस्वं च सवर्यं भविन्ति: कालिस्वं कीर्तिव च।
ठज्जा त्वं च तथा माया भुक्तिमुक्तसवरूपिणी॥ १८॥
सर्वशान्तिस्वरूपा त्वं सर्वसम्पत्तदायिनी।
वेदेःनिर्वचनीया त्वं ल्वां न जानाति कथन॥ १९॥
सहस्रवक्षस्वं स्तोतुं न शाक: सुरेश्वरि।
वेदृं: न शाका: को विद्वान् न च शाका सरसवती॥ २०॥
सवर्यं विधाता शको न च विष्णु: सनातनं।
कि स्तातम पर्वकेरण रणशतो महेश्वरि।
कृपा कुरु महामाये मम शानुक्षर्य कुरु॥ २१॥
॥ इति दुर्गास्तौन्त्र सम्पूर्णम्॥

COMMENTS -

Some comments about Durga are provided here.
The following abbreviations are used in the comments that follow.
LS - Lalitha Sahasranamam.
BG - Sri Bhagavat Gita
DK - Durga Chandrakala stuti by Sri Appayya DikShita
DS - Durga Saptasati

The literal meaning of the word 'Durga' is unapproachable, unattainable, impossible to enter, un-understandable, and so on. It also implies, dense and narrow forest; the passage to cross the river; fort; obstacle; and the like. When these meanings are worked out, the term 'Durga' is taken to mean quintessentially the one who, like a fortress, protects men of virtue and dispels the darkness of ignorance of her devotees. Durga is known by numerous names. The Sanskrit lexicon Amarakosa gives these names.

उमा कात्यायनी गौरी काली हेमवतीश्वरी ।
शिवा भवानी रुद्राणी शर्वाणी सर्वमझाल ।
अपर्णा पार्वती दुर्गा मुडानी चण्डकामिका ।
आर्या दाशाणी चैव गिरिजा मेनकात्मजा ।
सती च कालरात्री च भैरवी गणनाथिका ॥

In addition, we have (नामावलि) strings of Her names, both short and long. All are suitable for recitation and confer numerous benefits.

One of the names given above requires our special attention - that is (शिवा) ShivA (long). The scriptures say that Devi’s is another form of the Lord or Supreme Being. The following verses from Sri Rudram say that clearly.

या ते रुद्र शिवा तनूस्थोरापापकाशिनी ।
तया नस्तनुवा शान्तमया गिरिश्चन्त्वाभिवचाकशीहि ॥

One of the forms of the Lord is that of Shiva with which we are familiar - the one with matted locks, bearing weapons etc. The other form is described here. It is very auspicious, has no weapons in hand and so does not cause any fear in the minds of the devotees, confers both worldly pleasures and also liberation. अघोरा = does not cause fear in the minds of devotees as It does not bear weapons. अपापकाशिनी = confers bliss or mokSha by blessing the devotee with spiritual wisdom (ज्ञानम्). गिरिश्चन्त्व = One who being the purport of the vedas blesses all with all that will give happiness. Again we see later on
in the hymn:-

या ते रुद्र शिवा तनः शिवा विश्वाहभेषजी।
शिवा रुद्रस्य भेषजी तथा नो मृड जीवसे॥

This says - Oh Lord Rudra! By that form of Yours which is peaceful and auspicious, since it is a panacea for human ills like sickness poverty etc., for all days, more auspicious since by the grant of knowledge and illumination, it utterly uproots ignorance and the entire misery of samsara, by that gracious form of Yours make us lead a full and happy life. Here the word विश्वाहभेषजी means the form is auspicious because it cures, like a potent medicine, all sickness, poverty etc. The other aspect of the form is रुद्रस्य भेषजी - it confers spiritual wisdom or jnanam which is the only cure for the misery of cyclic birth and death or samsara. Sri Krishna says that to those devotees who worship Him with love, He gives that devotion of right knowledge (buddhi yoga) by which they reach Him. Out of compassion for them, He abides in their self and destroys the darkness born of ignorance by blessing them with right knowledge. BG(10-10,11)

तेषां सतत युनानां भजतां वूषीक्तम्।
ददामि बुध्योगं तेन मामुपयि ते॥(१०)
तेषामेवानुकथां अहम्महानजं तमः।
नाशया भावजो ज्ञान-द्रीपिन भास्वत॥(११)

Accordingly, one who worships Durga with devotion is blessed with right knowledge or jnanam by which one attains liberation. We saw in the beginning that Uma is one of the names of Durga. The name Uma is made of the same three letters A,U and M that make up the OM the holy syllable Pranavam, but in a different order. Thus Uma (or Durga) represents the Supreme brahman represented by Pranavam. The Kena Upanishad (Part 3) mentions Uma (the daughter of Himavan) to be the personification of Supreme Knowledge (Brahma VIIdya). She appeared before the devas and their chief Indra and taught Indra the Supreme Knowledge.
Thus, one should pray to Durga not only for freedom from domestic worries but also for freedom from samsara. Especially, one should pray to Her when in dire straits. The following verses says this.

The above verse says that those who have lost their way in the thick forests and so are distressed, those who are caught in the deep seas and are struggling to get out, those who are troubled by enemies get their problems removed by surrendering to the feet of Durga. She should reside in my mind all the time.

This verse says that great men have said that worshipping Goddess Durga will bring relief from all kinds of fears, such as, that of imprisonment, death, being killed, looss of wealth, thieves, snakes, other wild animals etc. I surrender to such Durga, the mother of all. Durga is one of the popular deities in the Hindu pantheon like Ganesha. She is worshipped regularly and especially on Fridays and certain special occasions. She is worshipped in the first three days of the Navaratri festival. She is sought by people who are afflicted by problems in the family or work place or beset by the adverse effects of malefic planetary aspects. She had been worshipped by people to get their wishes fulfilled. The Durgasaptasati states this clearly.

Thus, one should pray to Durga not only for freedom from domestic worries but also for freedom from samsara. Especially, one should pray to Her when in dire straits. The following verses says this.

The above verse says that those who have lost their way in the thick forests and so are distressed, those who are caught in the deep seas and are struggling to get out, those who are troubled by enemies get their problems removed by surrendering to the feet of Durga. She should reside in my mind all the time.

This verse says that great men have said that worshipping Goddess Durga will bring relief from all kinds of fears, such as, that of imprisonment, death, being killed, looss of wealth, thieves, snakes, other wild animals etc. I surrender to such Durga, the mother of all. Durga is one of the popular deities in the Hindu pantheon like Ganesha. She is worshipped regularly and especially on Fridays and certain special occasions. She is worshipped in the first three days of the Navaratri festival. She is sought by people who are afflicted by problems in the family or work place or beset by the adverse effects of malefic planetary aspects. She had been worshipped by people to get their wishes fulfilled. The Durgasaptasati states this clearly.

Thus, one should pray to Durga not only for freedom from domestic worries but also for freedom from samsara. Especially, one should pray to Her when in dire straits. The following verses says this.
The Durga Suktam also says this

तामि वणा तपसा वैरोचन कम फलेषु जुाम्।
दुर्गा देवी शरणमहं सुतरिस तरसे नमः॥

The mantra says that I surrender to Durga Devi who is glorious since She is well known in the scriptures. She is shining like fire, burns up Her enemies by Her radiance, is self-effulgent, is worshipped by those who seek fulfilment of the rites performed by them and Who is capable of helping people to get across the cyclic birth.

We see in Mahabharata that Yudhishtira was advised by sages to pray to Durga for the successful completion of the absence from the kingdom for fourteen years without being recognised, (ie) incognito and later on to gain victory in the ensuing KurukShetra war. He praised Durga with Durga NakShatramalika Stuti consisting of 27 verses that was taught to him by the sages. Pleased with the Stuti recited by Yudhishtira with great devotion Durga Devi appeared before him and blessed him with success in his endeavours and the war he will be waging against the Kauravas. Mahabharata also says that Arjuna - on being advised by Sri Krishna prayed to Durga before the start of the war for success.

Srimad Bhagavatam mentions (BH-10-22-4) that the maidens of Gokula desirous of having Sri Krishna for their husband worshipped Her. They observd a month long ritual, woke up early in the morning, took bath in the Yamuna river and had only frugal meals consisting of oblations

हेरे विहिष्यं भुजाना: काळ्यायत्तर्चन-ङ्चतम्॥
आपुत्यामभिः काठिन्या जलान्ते चौद्विंददरुजः।
कृत्वा प्रतिकृति देवीमानुंगुप सैकतीम्॥

गर्भं मल्ले: सुरभिभ-विहिभि-घृपदीपके।
उच्चावतेश्चोपहरेः: प्रवाल्पल्लद्वृसः॥
They chanted the following prayer.

कान्त्यायीनि महामाये महयोगिन्यधिश्वरि ।
नन्दगोपसुतं देवि परि मे कुँ रु ते नमः ॥

It is said that Shri Krishna came and accepted them. This shows that one who prays to Durga with devotion will get their wishes fulfilled without any delay. The following verse emphasises this and points out that many sages had to practise severe austerities like fasting to get a brief vision of the Lord. But the gopis got to see Him after worshipping Durga for just one month. This again proves that worshipping Durga gives quick results.

यथानजं सुखम्वायायमन्त्तपुयः
साक्षात्तमन्त्यतपिरिहमायावापुः ।
गोपाजना: किल्यचर्चपुण्यमाचा
तसा मे सदा भगवती भवतु प्रस्नम ॥ DK(16).

Similarly, Srimad Bhagavatam says (BH-10-44, 45, 46, 47) in the story of Sri Rukmini's marriage that she prayed to Devi to get Sri Krishna as husband.

आसा देवीसदनं धोपपाटकराम्बुजा।
उपस्युत्त्व शुर्चि: शास्त्वा प्रविष्वश्वाभिकाह्नतिकम् ॥
तां वै प्रवयसो वाल्यां विविध्वा विप्रयोषित:।
भवानीं वन्द्यायक्क: भवपरीं भवानि विताम् ॥

The verses in the Stotra show that Durga is indeed the Supreme Being (Brahma), Its power of Maya also. She alone appears as Sarasvati, Laxmi and Parvati. Thus, by worshipping Durga one may get all the benefits of worshipping the three devis. We may see the names of all the three Devis in the Lalitha Sahasranama and in their namavalis also. So it is
clear that the names may be different, but the power behind the names is one and the same.

The verses also reveal the fact that Durga is every object in the creation and as the result any power or glory we notice in everything in the creation really a reflection of Durga’s glory only. This recalls to what Sri Krishna said in the Gita (CH 10-41).

Thus the verse 14 says that Durga is the heat in the fire, chillness in the water, brightness in the sun. This is an echo of what Krishna said in BG (7-8).

We may find many similar statements in the verses that may be found in the Bhagavad Gita and upanishads. The conclusion to be drawn is that what is called here by the name Durga is none other than the Supreme Being or Brahmam. One may choose to worship It by any name or form and get one’s desires fulfilled. The Lord said this in Gita (7-21).

This shows that one who may be worshipping God in any other form can worship Durga also without any hesitation since names and forms cover one and the only supreme Being only.

One fact that may intrigue the readers is the name of this stotram. It says that it is in praise of Durga by none other than Siva, who according to our Puranas is Her husband! How can this be? The answer is simple. As said above, Durga is not different from Siva. She is just another form of Siva only and both are forms and names of the Supreme Being. These names and forms are there for us to worship. The Supreme Being is without name or form or any other attributes cannot be worshipped directly. So
the many forms with names are provided in the scriptures for us to chose one that appeals to us (called Ista Devata) and worship. As pointed out earlier, these forms being those of the Supreme Being only, their worship amounts to the worship of the Supreme Being and as a result confers all benefits. These benefits flow from the Supreme Being only. BG (7-21, 22).

We also hear that Devi KamakShi (Durga only) worshipped Siva in Kanchipuram and in Chennai in the Kapaleeswara temple. We may come across stories of Siva praising Vishnu and the other way also. Thus there is nothing wrong in the seemingly contradictory stories. Each one is meant to highlight the glory of a particular form in a deity. The idea is that one who feels attracted to a particular form may use the hymn to sing the praise of the deity. Ultimately he will go up in the spiritual ladder and realise that names and forms are superficial only and really make no difference. All the glories narrated in all the hymns refer to the one Supreme Being that masquerades as so many deities.