

# ದುರ್ಗಾಸ್ತವಮ್ ಮಹಾಭರತಾನ್ತರಗಂತಮ್

{ || ದುರ್ಗಾಸ್ತವಮ್ ಮಹಾಭರತಾನ್ತರಗಂತಮ್ ||}

ನಮಸ್ತೇ ಸಿದ್ಧಸೇನಾನಿ ಆಯೀರ್ ಮನ್ಮರವಾಸಿನಿ |  
ಕುಮಾರಿ ಕಾಲಿ ಕಾಪಾಲಿ ಕಪಿಲೀ ಕೃಷ್ಣ-ಹಿಂಗಲೀ || ೧ ||

ಭದ್ರಕಾಲಿ ನಮಸ್ತಭ್ಯಮ್ ಮಹಾಕಾಲಿ ನಮೋಸ್ತತೇ |  
ಚಂಡಿಚಂಡೀ ನಮಸ್ತಭ್ಯಮ್ ತಾರಿಣಿ ವರವಣಿನಿ || ೨ ||

ಕಾತ್ಯಾಯನಿ ಮಹಾಭಾಗೀ ಕರಾಲಿ ವಿಜಯೀ ಜಯೀ |  
ಶಿಶಿರಿಷ್ಟ-ದ್ವಾಜ-ಧರೀ ನಾನಾ-ಭರತ-ಭೂಷಿತೇ || ೩ ||

ಅಟ್ಟಶೂಲ-ಪ್ರಹರಣೀ ಖಡ್ಗವೀಣಧಾರಿಣಿ |  
ಗೋಪೀನ್ದ್ರಿ ಸ್ಯಾನುಜೀ ಜೀರ್ಣಿ ನನ್ನಗೋಪ-ಹುಲ್ಯಾದ್ಭೂತೇ || ೪ ||

ಮಹಿಷಾಸ್ಕಾರ್ಯ ಯೀ ನಿತ್ಯಂ ಕೌಶಿಕ ಹೀತವಾಸಿನಿ |  
ಅಟ್ಟಹಾಸೀ ಹೋಕಮುಖೀ ನಮಸ್ತೇಸ್ತ ರಣಪ್ರಯೀ || ೫ ||

ಉಮೀ ಶಾಕಮ್ಬರೀ ಶ್ವೇತೀ ಕೃಷ್ಣೀ ಕೃಟಭನಾಶಿನಿ |  
ಹಿರಣ್ಯಕ್ಷಿ ವಿರೂಪಾಕ್ಷಿ ಸುಧೂಮಾಕ್ಷಿ ನಮೋಸ್ತತೇ || ೬ ||

ವೇದಶ್ರುತಿ ಮಹಾಪುಣೀ ಬ್ರಹ್ಮಣೀ ಜಾತವೇದಸಿ |  
ಜಮ್ಮುಕಟಕಟ್ಯೇ ನಿತ್ಯಮ್ ಸನ್ನಹಿತಾಲಯೀ || ೭ ||

ತ್ವಂ ಬ್ರಹ್ಮ-ವಿದ್ಯಾ-ವಿದ್ಯಾನಾಂ ಮಹಾನಿದ್ರಾ ಚ ದೇಹಿನಾಮ್ |  
ಸ್ವನ್ಮಮಾತಭಂಗವತಿ ದುರ್ಗೀ ಕಾನ್ತಾರವಾಸಿನಿ || ೮ ||

सृष्टिकारः स्वधा चैव कला काष्ठु सरस्पते ।  
सावित्री वैदम्याता च तेथा वैदान्त उच्चते ॥ ८ ॥

स्तुतासि त्वं मुहादैवि विश्वदैनान्तरात्मा ।  
जयो भवतु मे नित्यं त्वं त्वं साधाद्याजीर्व ॥ १० ॥

कान्तारभयद्युम्बेदं भक्तानां चालयेषु च ।  
नित्यं वसेसि पाताले युद्धे जयसि दानवान् ॥ ११ ॥

त्वं जम्बुनी वैहीनी च माया ह्रीः त्रिस्त्रैव च ।  
संधाय प्रभावते चैव सावित्री जननी तेथा ॥ १२ ॥

तुष्टिः पुष्टिद्युम्बिदेष्टिष्टन्नादित्य-विवर्धनी ।  
भूतिभूतिमतां संब्यै विक्षेप्त्वा सिद्धकारत्मीः ॥ १३ ॥

This stotram is found in many  
recensions of the mahAbharatam, in the virATa parvam, but  
has not been included in the critical edition prepared by the  
BORI. Jan Gonda says there are many versions of this stavam  
(Refer, J.Gonda, "Medieval Religious Literature in Sanskrit,"  
A History of Indian Literature, Vol II, Fasc. 1, Otto  
Harrasowitz.Wiesbaden, 1977). This version is found in  
the southern recension of the mahAbhAratam. It was recited  
by arjuna on the order of bhagavAn kRiShNa, in order to

secure victory in the great battle. The stotram is credited with the power of bestowing destruction of enemies and a long healthy life in the phalashruti. It is traditionally held that the stotram also bestows self-control, which is essential for Atma-GYana.

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