

દુર્ગાસ્તોત્રં શ્રીશિવકૃતમ્

{ દુર્ગાસ્તોત્રં શ્રીશિવકૃતમ્ }

રક્ષ રક્ષ મહાદેવિ દુર્ગો દુર્ગતિનાશિનિ ॥

માં ભક્તમનુરક્તં ચ શત્રુઘ્નસ્તં કૃપામયિ ॥ ૧ ॥

વિષ્ણુમાયે મહાભાગે નારાયણિ સનાતનિ ॥

બ્રહ્મસ્વરૂપે પરમે નિત્યાનન્દસ્વરૂપિણી ॥ ૨ ॥

ત્વં ચ બ્રહ્માદિદેવાનામમ્બિકે જગદ્મ્બિકે ॥

ત્વં સાકારે ચ ગુણાતો નિરાકારે ચ નિર્ગુણાત્ ॥ ૩ ॥

માયયા પુરુષસ્ત્વં ચ માયયા પ્રકૃતિઃ સ્વયમ્ ॥

તયોઃ પરં બ્રહ્મ પરં ત્વં બિભર્ષિ સનાતનિ ॥ ૪ ॥

વેદાનાં જનની ત્વં ચ સાવિત્રી ચ પરાત્પરા ॥

વૈકુણ્ઠે ચ મહાલક્ષ્મીઃ સર્વસમ્પત્સ્વરૂપિણી ॥ ૫ ॥

મર્ત્યલક્ષ્મીશ્ચ ક્ષીરોદે કામિની શેષશાયિનઃ ॥

સ્વર્ગેષુ સ્વર્ગલક્ષ્મીસ્ત્વં રાજલક્ષ્મીશ્ચ ભૂતલે ॥ ૬ ॥

નાગાદિલક્ષ્મીઃ પાતાલે ગૃહેષુ ગૃહદેવતા ॥

સર્વસસ્યસ્વરૂપા ત્વં સર્વેશ્વર્યવિધાયિની ॥ ૭ ॥

રાગાધિષ્ઠાતૃદેવી ત્વં બ્રહ્મણશ્ચ સરસ્વતી ॥

પ્રાણાનામધિદેવી ત્વં કૃષ્ણસ્ય પરમાત્મનઃ ॥ ૮ ॥

ગોલોકે ચ સ્વયં રાધા શ્રીકૃષ્ણસ્યૈવ વક્ષસિ ॥

ગોલોકાધિષ્ઠાતા દેવી વૃન્દાવનવને વને ॥ ૯ ॥

શ્રીરાસમણ્ડલે રમ્યા વૃન્દાવનવિનોદિની ॥

શતશૃંગાધિદેવી ત્વં નામ્ના ચિત્રાવલીતિ ચ ॥ ૧૦ ॥

દક્ષકન્યા કુત્ર કલ્પે કુત્રકલ્પે ચ શૈલજા ॥

દેવમાતા દિતિસ્ત્વં ચ સર્વાધારા વસુન્ધરા ॥ ૧૧ ॥

ત્વમેવ ગજા તુલસી ત્વં ચ સ્વાહા સ્વધા સતી ॥

ત્વદંશાંશાશકલયા સર્વદેવાદિયોષિતઃ ॥ ૧૨ ॥

સ્ત્રીરૂપં ચાપિ પુરુષં દેવિ ત્વં ચ નપુંસકમ્ ॥

વૃક્ષાણાં વૃક્ષરૂપા ત્વં સૃષ્ઠૌ ચાકુરરૂપિણી ॥ ૧૩ ॥

વહ્નૌ ચ દાહિકા શક્તિર્જલે શૈત્યસ્વરૂપિણી ॥

સૂર્યે તેજસ્વરૂપા ચ પ્રભારૂપા ચ સન્તતમ્ ॥ ૧૪ ॥

ગન્ધરૂપા ચ ભૂમૌ ચ આકાશે શબ્દરૂપિણી ॥

શોભાસ્વરૂપા ચન્દ્રે ચ પદ્મસન્ને ચ નિશ્ચિતમ્ ॥ ૧૫ ॥

સૃષ્ઠૌ સૃષ્ટિસ્વરૂપા ચ પાલને પરિપાલિકા ॥

મહામારી ચ સંહારે જલે ચ જલરૂપિણી ॥ ૧૬ ॥

ક્ષુત્ ત્વં દયા ત્વં નિદ્રા ત્વં તૃષ્ણા ત્વં બુદ્ધિરપિણી ॥
તુષ્ટિસ્ત્વં ચપિ પુષ્ટિસ્ત્વં શ્રદ્ધા ત્વં ચ ક્ષમા સ્વયમ્ ॥ ૧૭ ॥

શાન્તિસ્ત્વં ચ સ્વયં ભ્રાન્તિઃ કાન્તિસ્ત્વં કીર્તિરેવ ચ ॥
લક્ષ્મી ત્વં ચ તથા માયા ભુક્તિમુક્તિસ્વરૂપિણી ॥ ૧૮ ॥

સર્વશક્તિસ્વરૂપા ત્વં સર્વસંપત્તિદાયિની ॥
વેદેઽનિર્વચનીયા ત્વં ત્વાં ન જાનાતિ કશ્ચન ॥ ૧૯ ॥

સહસ્રવક્ત્રસ્ત્વાં સ્તોતું ન શક્તઃ સુરેશ્ચરિ ॥
વેદઃ ન શક્તઃ કો વિદ્વાન્ ન ચ શક્તો સરસ્વતી ॥ ૨૦ ॥

સ્વયં વિધાતા શક્તો ન ન ચ વિષ્ણુઃ સનાતનઃ ॥
કિં સ્તૌમિ પઞ્ચવક્ત્રેણ રણત્રસ્તો મહેશ્ચરિ ॥
કૃપાં કુરુ મહામાયે મમ શત્રુક્ષયં કુરુ ॥ ૨૧ ॥

॥ ઇતિ દુર્ગાસ્તોત્રં સંપૂર્ણમ્ ॥

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.

ઉમા કાત્યાયની ગૌરી કાલી હૈમવતીશ્વરી ॥
શિવા ભવાની રુદ્રાણી શર્વાણી સર્વમજ્જલા ॥
અપર્ણા પાર્વતી દુર્ગા મૃડાની ચણ્ડિકામ્બિકા ॥
આર્યા દાક્ષાયણી ચૈવ ગિરિજા મેનકાત્મજા ॥
સતી ચ કાલરાત્રી ચ ભૈરવી ગણનાયિકા ॥

In addition, we have (નામાવલિ) 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 (શિવા) 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.

યા તે રુદ્ર શિવા તનૂરઘોરાપાપકાશિની ॥
તયા નસ્તનુવા શન્તમયા ગિરિશન્તાભિચાકશીહિ ॥

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. અધોર = does not cause fear
in the minds of devotees as It does not bear weapons. અપાપકાશિની
= confers bliss or mokSha by blessing the devotee with spiritual wisdom
(જ્ઞાનમ્). ગિરિશિન્ત = One who being the purport of the vedas
blesses all with all that will give happiness. Again we see later on
in the hymn:-

યા તે રુદ્ર શિવા તનૂઃ શિવા વિશ્વાહભેષજી ॥
શિવા રુદ્રસ્ય ભેષજી તયા નો મૃડ જીવસે ॥

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 વિશ્વાહભેષજી means the form is
auspicious because it cures, like a potent medicine, all sickness,
poverty etc. The other aspect of the form is રુદ્રસ્ય ભેષજી –
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)

તેષાં સતત-યુક્તાનાં ભજતાં પ્રીતિ-પૂર્વકમ્ ॥
દદમિ બુદ્ધિયોગં તં યેન મામુપયન્તિ તે ॥(૧૦)

તેષામેવાનુકંપાર્થ અહમજ્ઞાનજં તમઃ ॥

નાશયામ્યાત્મ-ભાવસ્થો જ્ઞાન-દીપેન ભાસ્વત ॥(૧૧)

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 AUM 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 VIdya). She appeared before the devas and their chief Indra and taught Indra the Supreme Knowledge.

સ તસ્મિન્નેવાકાશે સ્ત્રિયમાજગામ બહુશોભમાનામુમં હૈમવતી...

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.

કાન્તાર-મધ્ય-દૃઢલગ્નતયા-ડવસન્ના

મગ્નાશ્ચ વારિધિ-જલે રિપુભિષ્ચ રુદ્રાઃ ॥

યસ્યાઃ પ્રપદ્ય ચરણૌ વિપદસ્તરન્તિ

સા મે સદા-ડસ્તુ હૃદિ સર્વ-જગત્સવિત્રી ॥ DK(12).

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.

બન્ધે વધે મહતિ મૃત્યુભયે પ્રસત્તે

વિત્તક્ષયે ચ વિવિધે ચ મહોપતાપે ॥

યત્પાદ-પૂજનમિહ પ્રતિકારમાહુ-

રસા મે સમસ્ત-જનની શરણં ભવાની ॥ DK(13).

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, loss 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 .

દુર્ગા સ્મૃતા હરસિ ભીતિમશેષજન્તો:

સ્વસ્થૈ: સ્મૃતા મતિમતીવ શુભં દદાસિ ॥

દારિદ્ર્યદુઃખભયહારિણિ કા ત્વદન્યા

સર્વોપકારકરણાય સદાઽઽર્ચિતા ॥

The Durga Suktam also says this

તામગ્નિવર્ણા તપસા જ્વલન્તીં વૈરોચનીં કર્મફલેષુજુષામ્ ॥

દુર્ગા દેવીં શરણમહં પ્રપદ્યે સુતરસિ તરસે નમ: ॥

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
observed a month long ritual, woke up early in the morning, took bath in
the Yamuna river and had only frugal meals consisting of oblations

हेमन्ते प्रथमे मासि नन्दप्रज-कुमारिकाः ॥

येरु-हविष्यं भुञ्जन्ताः कात्यायन्यर्थन-व्रतम् ॥

आप्नुत्यात्मसि कालिन्ध्या जलान्ते चोद्धितेऽरुणे ॥

कृत्वा प्रतिकृतिं देवीमानयुर्नृप सैकतीम् ॥

गन्धै-माल्यैः सुरभिभि-र्वलिभि-र्धूपदीपकैः ॥

उत्थावयैश्चोपहारैः प्रवालफलतण्डुलैः ॥

They chanted the following prayer.

काल्यायनि महामाये महयोगिन्यधीश्वरि ॥

नन्दगोपसुतं देवि पतिं मे कुरु 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.

यद्ध्यानं सुभमवाप्यमनन्तपुण्यैः

साक्षात्तमच्युतपरिग्रहमाश्वावापुः ॥

गोपाङ्गनाः किल यदर्थनपुण्यमात्रा-

त्सा मे सद्य भगवती भवतु प्रसन्ना ॥ 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.

आसाद्य देवीसदनं धौतपादकरंभुजम् ॥

उपस्पृश्य शुचिः शान्ता प्रविवेशाभिकान्तिकम् ॥

તાં વૈ પ્રવયસો બાલાં વિધિજ્ઞા વિપ્રયોષિતઃ ॥
ભવાનીં વન્દ્યાચક્રુઃ ભવપત્નીં ભવાન્વિતામ્ ॥

નમસ્તે ત્વાંબિકેડભીક્ષણં સ્વસન્તાનયુતાં શિવામ્ ॥
ભૂયાત્ પતિર્મે ભગવાન્ કૃષ્ણસ્તદ્નુમોદતામ્ ॥

અદ્વિર્ગદાક્ષતૈર્ધૂપૈર્વાસઃ સડમાલ્યભૂષણૈઃ ॥
નાનોપહારબલિભિઃ પ્રદીપાવલિભિઃ પૃથક્ ॥

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 cration 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).

યદ્યદ્વિભૂતિમત્ સત્ત્વં શ્રીમ-દૂર્જિતમેવ વા ॥
તત્તદેવાવગચ્છ ત્વં તેજોઽશ-સંભવમ્ ॥

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).

रसोऽहमप्सु कौन्तेय प्रभास्मि शशि-सूर्ययोः ॥

प्रणवः सर्ववेदेषु शब्दः भे पौरुषं नृषु ॥

We may find many similar statemants 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 Brahman. 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).

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ॥

तस्य तस्यायत्ना श्रद्धा तामेव विदधाम्यहम् ॥

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).

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ॥

तस्य तस्यायत्नां श्रद्धां तामेव विदधाम्यहम् ॥

स तथा श्रद्धया युक्तस्तस्याराधनमीहते ॥

लभते च ततः कामान् मयैव विहितान् हि तान् ॥

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 hymans refer to the one Supreme Being that masquerades as so many deities.

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