

ദൂർഗാസ്തോത്രം ശ്രീശിവകൃതം

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രക്ഷ രക്ഷ മഹാദേവി ദുർഗേ ദുർഗതിനാശിനി ।
മാം ഭക്തമനുരക്തം ച ശത്രുഗന്ത്രം കൃപാമയി ॥ ൧॥

വിഷ്ണുമായേ മഹാഭാഗേ നാരായണി സനാതനി ।
ബ്രഹ്മസ്വരൂപേ പരമേ നിത്യാനന്ദസ്വരൂപിണീ ॥ ൨॥

ത്വം ച ബ്രഹ്മാദിദേവാനാമമ്ബികേ ജഗദമ്ബികേ ।
ത്വം സാകാരേ ച ഗുണതോ നിരാകാരേ ച നിർഗുണാത് ॥ ൩॥

മായയാ പുരുഷസ്ത്വം ച മായയാ പക്ര്യതിഃ സ്വയമ് ।
തയോഃ പരം ബ്രഹ്മ പരം ത്വം ബിഭർഷി സനാതനി ॥ ൪॥

വേദാനാം ജനനീ ത്വം ച സാവിത്രി ച പരാത്പരാ ।
വൈകുണ്ഠേ ച മഹാലക്ഷ്മീഃ സർവസമപത്സ്വരൂപിണീ ॥ ൫॥

മർത്യലക്ഷ്മീശ്ച ക്ഷീരോദേ കാമിനീ ശേഷശായിനഃ ।
സ്വർഗേഷു സ്വർഗലക്ഷ്മീസ്ത്വം രാജലക്ഷ്മീശ്ച ഭൂതലേ ॥ ൬॥

നാഗാദിലക്ഷ്മീഃ പാതാലേ ഗൃഹേഷു ഗൃഹദേവതാ ।
സർവസന്ധ്യസ്വരൂപാ ത്വം സർവൈശ്വര്യവിധായിനീ ॥ ൭॥

രാഗാധിഷ്ഠാത്യദേവീ ത്വം ബ്രഹ്മണശ്ച സരസ്വതീ ।
പ്രാണാനാമധിദേവീ ത്വം കൃഷ്ണസന്ധ്യ പരമാത്മനഃ ॥ ൮॥

ഗോലോകേ ച സ്വയം രാധാ ശ്രീകൃഷ്ണസന്ധ്യൈവ വക്ഷസി ।

ഗോലോകാധിഷ്ഠാതാ ദേവീ വൃന്ദാവനവനേ വനേ ॥ ൯ ॥

ശ്രീരാസമൺഡലേ രമ്യാ വൃന്ദാവനവിനോദിനീ ।
ശതശൃങ്ഗാധിദേവീ ത്വം നാമ്നാ ചിത്രാവലീതി ച ॥ ൧൦ ॥

ദക്ഷകന്യാ കുതുക്രമേപേ കുതുക്രമേപേ ച ശൈലജാ ।
ദേവമാതാ ദിതിസ്ത്വം ച സർവാധാരാ വസുന്ധരാ ॥ ൧൧ ॥

ത്വമേവ ഗർഭാ തുലസീ ത്വം ച സ്വാഹാ സ്വധാ സതീ ।
ത്വദംശാംശാംശകലയാ സർവദേവാദിയോഷിതഃ ॥ ൧൨ ॥

സ്തീരിരൂപം ചാപി പുരുഷം ദേവി ത്വം ച നപുംസകമ് ।
വൃക്ഷാണാം വൃക്ഷരൂപാ ത്വം സൃഷ്ടൌ ചാങ്കുരരുപിണീ ॥ ൧൩ ॥

വഹ്നൌ ച ദാഹികാ ശക്തിർജലേ ശൈത്യസ്വരൂപിണീ ।
സൂര്യേ തേജസ്വരൂപാ ച പഭ്രാരൂപാ ച സന്തതമ് ॥ ൧൪ ॥

ഗന്ധരൂപാ ച ഭൂമൌ ച ആകാശേ ശബ്ദരൂപിണീ ।
ശോഭാസ്വരൂപാ ചന്ദ്രേ ച പദ്മസന്ദേഹേ ച നിശ്ചിതമ് ॥ ൧൫ ॥

സൃഷ്ടൌ സൃഷ്ടിസ്വരൂപാ ച പാലനേ പരിപാലികാ ।
മഹാമാരീ ച സംഹാരേ ജലേ ച ജലരൂപിണീ ॥ ൧൬ ॥

ക്ഷുത് ത്വം ദയാ ത്വം നിദ്രാ ത്വം തൃഷ്ണാ ത്വം ബുദ്ധിരൂപിണീ ।
തൃഷ്ടിസ്ത്വം ചാപി പുഷ്ടിസ്ത്വം ശത്രുതാ ത്വം ച ക്ഷമാ സ്വയമ് ॥ ൧൭ ॥

ശാന്തിസ്ത്വം ച സ്വയം ഭ്രാന്തിഃ കാന്തിസ്ത്വം കീർതിരേവ ച ।
ലജ്ജാ ത്വം ച തഥാ മായാ ഭൂക്തിമൂക്തിസ്വരൂപിണീ ॥ ൧൮ ॥

സർവശക്തിസ്വരൂപാ ത്വം സർവസംപത്പദ്രായിനീ ।
വേദേ/നിർവചനീയാ ത്വം ത്വാം ന ജാനാതി കശ്ചന ॥ ൧൯॥

സഹസ്രവക്ത്രസ്രീത്വാം സ്തോതും ന ശക്തഃ സുരേശ്വരി ।
വേദാഃ ന ശക്താഃ കോ വിദ്വാൻ ന ച ശക്താ സരസ്വതീ ॥ ൨൦॥

സ്വയം വിധാതാ ശക്തോ ന ന ച വിഷ്ണുഃ സനാതനഃ ।
കിം സ്തൌമി പഞ്ചവക്ത്രേണ രണതസ്രീതോ മഹേശ്വരി ।
കൃപാം കുരു മഹാമായേ മമ ശത്രുക്ഷയം കുരു ॥ ൨൧॥

॥ ഇതി ദുർഗാസ്തോത്രം സംപൂർണ്ണമ് ॥

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.

ഉമാ കാത്യായനീ ഗൌരീ കാലീ ഹൈമവതീശ്വരീ ।

ശിവാ ഭവാനീ രുദ്രാണീ ശർവാണീ സർവമങ്ഗലാ ।

അപർണാ പാർവതീ ദുർഗാ മൃഡാനീ ചണ്ഡികാമ്ബികാ ।

ആർയാ ദാക്ഷായണീ ചൈവ ഗിരിജാ മേനകാത്മജാ ।
സതീ ച കാലരാത്രി ച ഭൈരവീ ഗണനായികാ ॥

In addition, we have (നാമാവലി) 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 (ശിവ) 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.

യാ തേ രുദ്രശിവാ തനുരഘോരാപാപകാശിനീ ।
തയാ നസ്തനുവാ ശൻതമയാ ഗിരിശൻതാഭിചാകശീഹി ॥

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

യാ തേ രുദ്രശിവാ തനുഃ ശിവാ വിശ്വാഹഭേഷജീ ।
ശിവാ രുദ്രസ്യ ഭേഷജീ തയാ നോ മൃഡ ജീവസേ ॥

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 വിശ്വാഹഭേഷജീ means the form is auspicious because it cures, like a potent medicine, all sickness, poverty etc. The other aspect of the form is രൂദ്രസ്യ ഭേഷജീ - 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)

തേഷാം സതത-യുക്താനാം ഭജതാം പരീതി-പുർവകമ് |
ദദാമി ബുദ്ധിയോഗം തം യേന മാമുപയന്തി തേ ||(൧൦)

തേഷാമേവാനുകമ്പാർഥം അഹമജ്ഞാനജം തമഃ |
നാശയാമ്യാത്മ-ഭാവസ്ഥോ ജ്ഞാന-ദീപേന ഭാസ്വത ||(൧൧)

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.

സ തസ്മിൻനേവാകാശേ സ്തപ്രിയമാജഗാമ ബഹുശോഭമാനാമുമാം
ഹൈമവതീം...

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.

കാൻതാര-മയ-ദൃഢലഗ്നതയാ-/വസൻനാ
മഗ്നാശ്ച വാരിധി-ജലേ രിപുഭിഷ്ച രുദ്രാഃ |
യസ്യാഃ പപ്രദ്യ ചരണൗ വിപദസ്തരൻതി
സാ മേ സദാ-/സ്തു ഹൃദി സർവ-ജഗത്സവിതഃ || 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.

ബന്ധേ വധേ മഹതി മൃത്യുഭയേ പസ്രക്തേ
വിതക്ഷയേ ച വിവിധേ ച മഹോപതാപേ |
യത്പാദ-പുജനമിഹ പത്രികാരമാഹു-
സ്സാ മേ സമസ്ത-ജനനീ ശരണം ഭവാനീ || 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, 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 .

ദുർഗേ സ്മൃതാ ഹരസി ഭീതിമശേഷജന്തോഃ
സ്വസ്ഥൈഃ സ്മൃതാ മതിമതീവ ശുഭം ദദാസി ।
ദാരിദ്ര്യദുഃഖഭയഹാരിണി കാ ത്വദന്യാ
സർവോപകാരകരണായ സദാ//ർദ്രചിത്താ ॥

The Durga Suktam also says this

താമഗ്നിവർണാം തപസാ ജ്വലന്തീം വൈരോചനീം കർമ്മലേഷുജുഷ്ടാമ് ।
ദുർഗാം ദേവീം ശരണമഹം പപ്രദ്യേ സുതരസി തരസേ നമഃ।

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

ഹേമന്തേ പഥമേ മാസി നന്ദവജ്ര-കുമാരികാഃ ।
ചേരു-രഹവിഷ്ഠം ഭുജാനാഃ കാത്യായന്യർചന-വത്രമ് ॥

ആപ്തയാംഭസി കാലിന്ദയാ ജലാന്തേ ചോദിതേ/രുണേ ।
കൃത്വാ പത്രികൃതിം ദേവീമാനർചുർന്യുപ സൈകതീമ് ॥

ഗന്ധൈ-ർമാൽയൈഃ സുരഭിഭി-ർവലിഭി-ർധൂപദീപകൈഃ ।
ഉച്ഛ്വാവചൈശ്ചോപഹാരൈഃ പവ്രാലഫലതൺഡുലൈഃ ॥

They chanted the following prayer.

കാത്യായനി മഹാമായേ മഹായോഗിന്യധീശ്വരി ।
നന്ദഗോപസുതം ദേവി പതിം മേ കൂരു തേ നമഃ ॥

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.

യദ്യയാനജം സുഖമവാപ്തമനന്തപുൺയൈഃ
സാക്ഷാത്തമച്യുതപരിഗ്രഹമാശ്വാവാപുഃ ।
ഗോപാങ്ഗനാഃ കില യദർചനപുൺയമാത്രാ-
ത്സാ മേ സദാ ഭഗവതീ ഭവതു പസ്രന്താ ॥ 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.

ആസാദ്യ ദേവീസദനം ധൗതപാദകരാംബുജാ |
ഉപസ്പൃശ്യാ ശുചിഃ ശാന്താ പരവീവേശാംബികാന്തികമ് ||

താം വൈ പരവയസോ ബാലാം വിധിജ്ഞാ വിപര്യോഷിതഃ |
ഭവാനീം വന്ദയാംചക്യുഃ ഭവപത്നീം ഭവാനുവിതാമ് ||

നമസ്തേ ത്വാംബികേ/ഭീക്ഷ്ണം സവസന്താനയുതാം ശിവാമ് |
ഭൂയാത് പതിർമേ ഭഗവാൻ കൃഷ്ണസ്തദനുമോദതാമ് ||

അദ്ഭിർഗന്ധാക്ഷതൈര്യുപൈർവാസഃസുഗ്രമാൽയഭൃഷണൈഃ |
നാനോപഹാരബലിഭിഃ പരീപാവലിഭിഃ പൃഥക് ||

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).

യദ്യദ്വിഭൃതിമത് സത്ത്വം ശ്രീമ-ദുർജിതമേവ വാ |
തത്തദേവാവഗച്ഛ ത്വം തേജോ/ശ-സംഭവമ് ||

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).

രസോ/ഹമപ്സു കൌന്തേയ പഭ്രാസ്മി ശശി-സുര്യയോഃ |
പ്രണവഃ സർവവേദേഷു ശബ്ദഃ വേ പൌരൂഷം നൃഷു ||

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 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).

യോ യോ യാം യാം തനും ഭക്തഃ ശദ്ര്യയാർചിതുമിച്ഛതി |
തസ്യ തസയാചലാം ശദ്ര്യാം താമേവ വിദയാമ്യഹമ് ||

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 choose 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).

യോ യോ യാം യാം തനും ഭക്തഃ ശദ്ര്യയാർചിതുമിച്ഛതി |

തസ്യ തസ്യാചലാം ശ്രദ്ധാം താമേവ വിദ്യാമ്യഹമ് ॥

സ തയാ ശ്രദ്ധയാ യുക്തസ്തസ്യാരാധനമീഹതേ ।

ലഭതേ ച തതഃ കാമാൻ മയൈവ വിഹിതാൻ ഹി താൻ ॥

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 thge 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 taht 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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