

ଦୁର୍ଗାସ୍ତୋତ୍ରଂ ଶ୍ରୀଶିବକୃତମ୍

{॥ ଦୁର୍ଗାସ୍ତୋତ୍ରଂ ଶ୍ରୀଶିବକୃତମ୍ ॥}

ରକ୍ଷ ରକ୍ଷ ମହାଦେବି ଦୁର୍ଗେ ଦୁର୍ଗତିନାଶିନି ।

ମାଂ ଭକ୍ତମନୁରକ୍ତଂ ଚ ଶତ୍ରୁଗ୍ରସ୍ତଂ କୃପାମୟ ॥ ୧ ॥

ବିଷ୍ଣୁମାୟେ ମହାଭାଗେ ନାରାୟଣି ସନାତନି ।

ବ୍ରହ୍ମସ୍ବରୂପେ ପରମେ ନିତ୍ୟାନନ୍ଦସ୍ବରୂପିଣୀ ॥ ୨ ॥

ତ୍ବଂ ଚ ବ୍ରହ୍ମାଦିଦେବାନାମମ୍ବିକେ ଜଗଦମ୍ବିକେ ।

ତ୍ବଂ ସାକାରେ ଚ ଗୁଣତୋ ନିରାକାରେ ଚ ନିର୍ଗୁଣାତ୍ ॥ ୩ ॥

ମାୟା ପୁରୁଷସ୍ବଂ ଚ ମାୟା ପ୍ରକୃତିଃ ସ୍ବୟମ୍ ।

ତୟୋଃ ପରଂ ବ୍ରହ୍ମ ପରଂ ତ୍ବଂ ବିଭର୍ଷି ସନାତନି ॥ ୪ ॥

ବେଦାନାଂ ଜନନୀ ତ୍ବଂ ଚ ସାବିତ୍ରୀ ଚ ପରାପୁରା ।

ବୈକୁଣ୍ଠେ ଚ ମହାଲକ୍ଷ୍ମୀଃ ସର୍ବସମ୍ପ୍ରସ୍ବରୂପିଣୀ ॥ ୫ ॥

ମର୍ତ୍ୟଲକ୍ଷ୍ମୀଃ କ୍ଷୀରୋଦେ କାମିନୀ ଶେଷଶାୟନଃ ।

ସ୍ବର୍ଗେଷୁ ସ୍ବର୍ଗଲକ୍ଷ୍ମୀସ୍ବଂ ରାଜଲକ୍ଷ୍ମୀଃ ଭୂତଲେ ॥ ୬ ॥

ନାଗାଦିଲକ୍ଷ୍ମୀଃ ପାତାଲେ ଗୃହେଷୁ ଗୃହଦେବତା ।

ସର୍ବସମ୍ପ୍ରସ୍ବରୂପା ତ୍ବଂ ସର୍ବେଶ୍ବର୍ଯ୍ୟବିଧାୟନୀ ॥ ୭ ॥

ରାଗାଧିଷ୍ଠାତୃଦେବୀ ତ୍ବଂ ବ୍ରହ୍ମଣଃ ସରସ୍ବତୀ ।

ପ୍ରାଣାନାମଧିଦେବୀ ତ୍ବଂ କୃଷ୍ଣସ୍ୟ ପରମାତ୍ମନଃ ॥ ୮ ॥

ଗୋଲୋକେ ଚ ସ୍ବୟଂ ରାଧା ଶ୍ରୀକୃଷ୍ଣସୈବ ବକ୍ଷସି ।
ଗୋଲୋକାଧିଷ୍ଠାତା ଦେବୀ ବୃନ୍ଦାବନବନେ ବନେ ॥ ୯ ॥

ଶ୍ରୀରାସମଣ୍ଡଳେ ରମ୍ୟା ବୃନ୍ଦାବନବିନୋଦିନୀ ।
ଶତଶୃଙ୍ଗାଧିଦେବୀ ତ୍ବଂ ନାମ୍ନା ଚିତ୍ରାବଲୀତି ଚ ॥ ୧୦ ॥

ଦକ୍ଷକନ୍ୟା କୁତ୍ର କଲ୍ପେ କୁତ୍ରକଲ୍ପେ ଚ ଶୈଲଜା ।
ଦେବମାତା ଦିତିସ୍ତ୍ବଂ ଚ ସର୍ବାଧାରା ବସୁନ୍ଧରା ॥ ୧୧ ॥

ତ୍ବମେବ ଗଙ୍ଗା ତୁଲସୀ ତ୍ବଂ ଚ ସ୍ବାହା ସ୍ବଧା ସତୀ ।
ତ୍ବଦଂଶାଂଶାଂଶକଲ୍ୟା ସର୍ବଦେବାଦିଯୋଷିତଃ ॥ ୧୨ ॥

ସ୍ତ୍ରୀରୂପଂ ଚାପି ପୁରୁଷଂ ଦେବି ତ୍ବଂ ଚ ନୟଂସକମ୍ ।
ବୃକ୍ଷାଣାଂ ବୃକ୍ଷରୂପା ତ୍ବଂ ସୃକ୍ଷୋ ଚାଙ୍ଗୁରରୂପିଣୀ ॥ ୧୩ ॥

ବହ୍ନୌ ଚ ଦାହିକା ଶକ୍ତିର୍ଜଲେ ଶୈତ୍ୟସ୍ବରୂପିଣୀ ।
ସୂର୍ଯେ ତେଜସ୍ବରୂପା ଚ ପ୍ରଭାରୂପା ଚ ସନ୍ତତମ୍ ॥ ୧୪ ॥

ଗନ୍ଧରୂପା ଚ ଭୂମୌ ଚ ଆକାଶେ ଶବ୍ଦରୂପିଣୀ ।
ଶୋଭାସ୍ବରୂପା ଚନ୍ଦ୍ରେ ଚ ପଦ୍ମସଦ୍ଧେ ଚ ନିଷ୍ଠିତମ୍ ॥ ୧୫ ॥

ସୃକ୍ଷୋ ସୃକ୍ଷିସ୍ବରୂପା ଚ ପାଲନେ ପରିପାଲିକା ।
ମହାମାରୀ ଚ ସଂହାରେ ଜଲେ ଚ ଜଲରୂପିଣୀ ॥ ୧୬ ॥

ସୁତ୍ ତ୍ବଂ ଦୟା ତ୍ବଂ ନିଦ୍ରା ତ୍ବଂ ତୃଷ୍ଣା ତ୍ବଂ ବୁଦ୍ଧିରୂପିଣୀ ।
ତୁଷ୍ଟିସ୍ତ୍ବଂ ଚପି ପୁଷ୍ଟିସ୍ତ୍ବଂ ଶ୍ରଦ୍ଧା ତ୍ବଂ ଚ କ୍ଷମା ସ୍ତ୍ବୟମ୍ ॥ ୧୭ ॥

ଶାନ୍ତିସ୍ତ୍ବଂ ଚ ସ୍ତ୍ବୟଂ ଭ୍ରାନ୍ତିଃ କାନ୍ତିସ୍ତ୍ବଂ କୀର୍ତ୍ତିରେବ ଚ ।
ଲଜ୍ଜା ତ୍ବଂ ଚ ତଥା ମାୟା ଭୁକ୍ତିମୁକ୍ତିସ୍ତ୍ବରୂପିଣୀ ॥ ୧୮ ॥

ସର୍ବଶକ୍ତିସ୍ତ୍ବରୂପା ତ୍ବଂ ସର୍ବସଂପତ୍ତ୍ୟଦାୟନୀ ।
ବେଦେନିର୍ବଚନୀୟା ତ୍ବଂ ତ୍ବଂ ନ ଜାନାତି କଣ୍ଠନ ॥ ୧୯ ॥

ସହସ୍ରବକ୍ତ୍ରସ୍ତ୍ବଂ ସ୍ତ୍ରୋତୁଂ ନ ଶକ୍ତଃ ସୁରେଶ୍ବରୀ ।
ବେଦାଃ ନ ଶକ୍ତାଃ କୋ ବିଦ୍ଭାନ୍ ନ ଚ ଶକ୍ତା ସରସ୍ବତୀ ॥ ୨୦ ॥

ସ୍ତ୍ବୟଂ ବିଧାତା ଶକ୍ତୋ ନ ନ ଚ ବିଷ୍ଣୁଃ ସନାତନଃ ।
କିଂ ସ୍ତ୍ରୌମି ପଞ୍ଚବକ୍ତ୍ରେଣ ରଶତ୍ରସ୍ତ୍ରୋ ମହେଶ୍ବରୀ ।
କୃପାଂ କୁରୁ ମହାମାୟେ ମମ ଶତ୍ରୁକ୍ଷୟଂ କୁରୁ ॥ ୨୧ ॥

॥ ଇତି ଦୁର୍ଗାସ୍ତୋତ୍ରଂ ସଂପୂର୍ଣ୍ଣମ୍ ॥

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.

ଉମା କାତ୍ୟାୟନୀ ଗୌରୀ କାଲୀ ହୈମବତୀଶ୍ଚରୀ ।

ଶିବା ଭବାନୀ ରୁଦ୍ରାଣୀ ଶର୍ବାଣୀ ସର୍ବମଙ୍ଗଳା ।

ଅପର୍ଣ୍ଣା ପାର୍ବତୀ ଦୁର୍ଗା ମୃତ୍ୟୁଂଜୟା ଚଣ୍ଡିକାମ୍ବିକା ।

ଆର୍ଯ୍ୟା ଦାକ୍ଷାୟଣୀ ଚୈବ ଗିରିଜା ମେନକାମ୍ବିକା ।

ସତୀ ଚ କାଲରାତ୍ରୀ ଚ ଭୈରବୀ ଗଣନାୟକା ॥

In addition, we have (ନାମାବଲି) 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

(ଶିବା) 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.

ଯା ତେ ରୁଦ୍ର ଶିବା ତନୁରଘୋରାପାପକାଶିନୀ ।

ତୟା ନସ୍ତନ୍ମୁବା ଶନ୍ତମୟା ଗିରିଶନ୍ତାଭିଚାକଶାହି ॥

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

ଯା ତେ ରୁଦ୍ର ଶିବା ତନୁଃ ଶିବା ବିଶ୍ୱାହଭେଷଜୀ ।
ଶିବା ରୁଦ୍ରସ୍ୟ ଭେଷଜୀ ତୟା ନୋ ମୃତ କୀବସେ ॥

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

ତେଷାଂ ସତତ-ସୁଜ୍ଞାନାଂ ଭଜତାଂ ପ୍ରୀତି-ପୂର୍ବକମ୍ ।
ଦଦାମି ବୁଦ୍ଧିଯୋଗଂ ତଂ ଯେନ ମାମୁପୟନ୍ତି ତେ ॥(୧୦)

ତେଷାମେବାନୁକଂପାର୍ଥଂ ଅହମଜ୍ଞାନକଂ ତମଃ ।

ନାଶୟାମ୍ୟାମ୍-ଭାବକ୍ଷ୍ମୋ ଜ୍ଞାନ-ଦୀପେନ ଭାସ୍ବତ ॥(୧୧)

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.

ସା ତସ୍ମିନ୍ନେବାକାଶେ ସ୍ତ୍ରୀମାଜଗାମ ବହୁଶୋଭମାନାମୁମାଂ ହୈମବତୀଂ...

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.

କାନ୍ତାର-ମଧ୍ୟ-ଦୃତଲଗ୍ନତୟା-ଏବସନ୍ନା

ମଗ୍ନାଶ୍ଚ ବାରିଧି-ଜଲେ ରିପୁଭିଷ୍ଟ ରୁଦ୍ରାଃ ।

ଯସ୍ୟାଃ ପ୍ରପଦ୍ୟ ଚରଣୌ ବିପଦସ୍ତରନ୍ତି

ସା ମେ ସଦା-ଏସ୍ମୁ ହୃଦି ସର୍ବ-ଜଗତ୍ସବିତ୍ରୀ ॥ 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.

ବନ୍ଧେ ବଧେ ମହତି ମୁଦୁ୍ୟଭୟେ ପ୍ରସନ୍ନେ

ବିଭକ୍ଷୟେ ଚ ବିବିଧେ ଚ ମହୋପତାୟେ ।

ଯତ୍ନାଦ-ପୂଜନମିତ୍ ପ୍ରତିକାରମାହୁ-

ସ୍ତ୍ରୀ ମେ ସମସ୍ତ-ଜନନୀ ଶରଣଂ ଭବାନୀ ॥ 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 .

ଦୁର୍ଗେ ସ୍ତୂତା ହରସି ଭୀତିମଶେଷଜନ୍ତୋଃ

ସ୍ବର୍ଲ୍ଲୋଃ ସ୍ତୂତା ମତିମତୀବ ଶୁଭଂ ଦଦାସି ।

ଦାରିଦ୍ର୍ୟଦୁଃଖଭୟହାରିଣି କା ଭବଦନ୍ୟା

ସର୍ବୋପକାରକରଣାୟ ସଦାଃର୍ଦ୍ଧ୍ରଚିତ୍ତା ॥

The Durga Suktam also says this

ତାମଗ୍ନିବର୍ଣାଂ ତପସା ଜ୍ବଲନ୍ତୀଂ ବୈରୋଚନୀଂ କର୍ମଫଲେଷୁଜୁଷ୍ଟାମ୍ ।

ଦୁର୍ଗାଂ ଦେବୀଂ ଶରଣମହଂ ପ୍ରପଦ୍ୟେ ସୁତରସି ତରସେ ନମଃ ।

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

ହେମନ୍ତେ ପ୍ରଥମେ ମାସି ନନ୍ଦବ୍ରଜ-କୁମାରିକାଃ ।

ଚେରୁ-ହୃଦିଷ୍ୟଂ ତୁଂଜାନାଃ କାତ୍ୟାୟନ୍ୟର୍ଚନ-ବ୍ରତମ୍ ॥

ଆପ୍ତତ୍ୟାଂଭସି କାଲିନ୍ଦ୍ୟା ଜଲାନନ୍ତେ ଚୋଦିତେଃରୁଣେ ।

କୃତ୍ୱା ପ୍ରତିକୃତିଂ ଦେବୀମାନର୍ତ୍ତୁଃପ ସୈକତୀମ୍ ॥

ଗଞ୍ଜେ-ମାଲ୍ୟେଃ ସୁରଭିଭି-ର୍ଲଭି-ଧୂପଦୀପକେଃ ।

ଉଜ୍ଜାବଚ୍ଚେଷ୍ଟୋପହାରୈଃ ପ୍ରବାଲଫଲତଶ୍ଚୁଲୈଃ ॥

They chanted the following prayer.

କାତ୍ୟାୟନି ମହାମାୟେ ମହଯୋଗିନୀଧୀଶ୍ଚରୀ ।

ନନ୍ଦଗୋପସୁତଂ ଦେବି ପତିଂ ମେ କୁରୁ ତେ ନମଃ ॥

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.

ଯଜ୍ୟାନକଂ ସୁଖମବାପ୍ୟମନନ୍ତସୁଶୈଃ

ସାକ୍ଷାତ୍ମରୁତପରିଗ୍ରହମାଶ୍ଚାବାପୁଃ ।

ଗୋପାଙ୍ଗନାଃ କିଲ ଯଦର୍ଚନପୁଣ୍ୟମାତ୍ରା-

ସ୍ତା ମେ ସଦା ଭଗବତୀ ଭବତୁ ପ୍ରସନ୍ନା ॥ 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.

ଆସାଦ୍ୟ ଦେବୀସଦନଂ ଧୌତପାଦକରାଂବୁଜା ।

ଉପସ୍ତୃଣ୍ୟ ଶୁଚିଃ ଶାନ୍ତା ପ୍ରବିବେଶାଂବିକାନ୍ତିକମ୍ ॥

ତାଂ ବୈ ପ୍ରବୟ ସୋ ବାଲାଂ ବିଧିଜ୍ଞା ବିପ୍ରଯୋଷିତଃ ।
ଉବାନୀଂ ବନ୍ଦ୍ୟାଂଚକ୍ରୁଃ ଉବପତ୍ନୀଂ ଉବାନ୍ବିତାମ୍ ॥

ନମସ୍ତେ ତ୍ବାଂବିକେଃଭୀଷ୍ମଂ ସ୍ବସନ୍ତାନୟୁତାଂ ଶିବାମ୍ ।
ଭୂୟାତ୍ ପତିର୍ମୈ ଉଗବାନ୍ କୃଷ୍ଣସୁଦନୁମୋଦତାମ୍ ॥

ଅଭିର୍ଗଂଧାକ୍ଷତୈର୍ଧୂପୈର୍ବାସଃସ୍ରଜ୍ଜ୍ଵାଲ୍ୟଭୂଷଣୈଃ ।
ନାନୋପହାରବଲିଭିଃ ପ୍ରଦୀପାବଲିଭିଃ ପୃଥକ୍ ॥

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).

ଯଦ୍ୟଦ୍ବିଭୂତିମତ୍ ସତ୍ତ୍ଵଂ ଶ୍ରୀମ-ଦୂର୍ଜିତମେବ ବା ।
ତତ୍ତଦେବାବଗଚ୍ଛ ତ୍ଵଂ ତେଜୋଽଶ-ସଂଭବମ୍ ॥

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).

ରସୋଽହମସ୍ମୁ କୌନ୍ତେୟ ପ୍ରଭାସ୍ମି ଶଶି-ସୂର୍ଯ୍ୟଯୋଃ ।
ପ୍ରଣବଃ ସର୍ବବେଦେଷୁ ଶବ୍ଦଃ ଖ୍ୟୈରୁଷଂ ନୃଷୁ ॥

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).

ଯୋ ଯୋ ଯାଂ ଯାଂ ତନ୍ମୁ ଭକ୍ତଃ ଶ୍ରଦ୍ଧାଯାଚିତୁମିଚ୍ଛତି ।
ତସ୍ୟ ତସ୍ୟାତଲ୍ଲାଂ ଶ୍ରଦ୍ଧାଂ ତାମେବ ବିଦଧାମ୍ୟହମ୍ ॥

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).

ଯୋ ଯୋ ଯାଂ ଯାଂ ତନ୍ମୁ ଭକ୍ତଃ ଶ୍ରଦ୍ଧୟାଚ୍ଚିତୁମିଚ୍ଛତି ।

ତସ୍ୟ ତସ୍ୟାଚଲ୍ଲାଂ ଶ୍ରଦ୍ଧାଂ ତାମେବ ବିଦଧାମ୍ୟହମ୍ ॥

ସ ତୟା ଶ୍ରଦ୍ଧୟା ଯୁକ୍ତସ୍ତସ୍ୟାଚାରାଧନମୀହତେ ।

ଲଭତେ ଚ ତତଃ କାମାନ୍ ମୟୈବ ବିହିତାନ୍ ହି ତାନ୍ ॥

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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