

# துர்காஸ்தோத்ரீ ம்ரீபரிவகதம்

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ரக்ஷ ரக்ஷ மஹாதேவி துர்கே துர்கதிநாபிநி ।  
மரீ பக்தமநுரக்தீ ச மத்ருக்ரஸ்தீ கபாமயி ॥ க ॥

விஷ்ணுமாயே மஹாபாகே நாராயணி ஸநாதநி ।  
ப்ரஹ்மஸ்வரூபே பரமே நித்யாநந்தஸ்வரூபிணீ ॥ உ ॥

த்வீ ச ப்ரஹ்மாதீதேவாநாமம்பிகே ஜகதம்பிகே ।  
த்வீ ஸாகாரே ச குணதோ நிராகாரே ச நிர்குணாத் ॥ ட ॥

மாயயா புருஷஸ்த்வீ ச மாயயா ப்ரகதிஃ ஸ்வயம் ।  
தயோஃ பரீ ப்ரஹ்ம பரீ த்வீ பிபர்ஷி ஸநாதநி ॥ ச ॥

வேதாநரீ ஜநநீ த்வீ ச ஸாவித்ரீ ச பராத்த்பரா ।  
வைகுண்டே ச மஹாலக்ஷ்மீஃ ஸர்வஸம்பத்ஸ்வரூபிணீ ॥ ரு ॥

மர்த்யலக்ஷ்மீம்ச க்ஷீரோதே காமிநீ ஸேஷமாயிநஃ ।  
ஸ்வர்கேஷு ஸ்வர்கலக்ஷ்மீஸ்த்வீ ராஜலக்ஷ்மீம்ச பூதலே ॥ சூ ॥

நாகாதிலக்ஷ்மீஃ பாதாலே கஹேஷு கஹதேவதா ।  
ஸர்வஸஸ்யஸ்வரூபா த்வீ ஸர்வைம்வர்யவிதாயிநீ ॥ எ ॥

ராகாதிஷ்டாததேவீ த்வீ ப்ரஹ்மணம்ச ஸரஸ்வதீ ।  
ப்ராணாநாமதிதேவீ த்வீ கஷ்ணஸ்ய பரமாத்மநஃ ॥ அ ॥

கோலோகே ச ஸ்வயீ ராதா ம்ரீகக்ஷ்ணஸ்யைவ வக்ஷஸி ।

கோலோகாதிஷ்டாதா தேவீ வந்தாவநவநே வநே ॥ ௬ ॥

மர்ரீராஸமண்டலே ரம்யா வந்தாவநவிநோதிநீ ।  
மாதமங்காதிதேவீ த்வீ நாம்நா சித்ராவலீதி ச ॥ ௧௦ ॥

தக்ஷகந்யா குத்ர கல்பே குத்ரகல்பே ச ஸைலஜா ।  
தேவமாதா திதிஸ்த்வீ ச ஸர்வாதாரா வஸுந்தரா ॥ ௧௧ ॥

த்வமேவ கங்கா துலஸீ த்வீ ச ஸ்வாஹா ஸ்வதா ஸதீ ।  
த்வதீமரீமரீமகலயா ஸர்வதேவாதியோஷிதஃ ॥ ௧௨ ॥

ஸ்த்ரீரூபி சாபி புருஷி தேவி த்வீ ச நபிஸகம் ।  
வக்ஷாணரீ வக்ஷரூபா த்வீ ஸஷ்டௌ சாங்குரரூபிணீ ॥ ௧௩ ॥

வஹ்நௌ ச தாஹிகா மக்திர்ஜலே ஸைத்யஸ்வரூபிணீ ।  
ஸூர்யே தேஜஸ்வரூபா ச ப்ரபாரூபா ச ஸந்ததம் ॥ ௧௪ ॥

கந்தரூபா ச பூமௌ ச ஆகாமே மப்தரூபிணீ ।  
மோபாஸ்வரூபா சந்த்ரே ச பத்மஸங்கே ச நிம்சிதம் ॥ ௧௫ ॥

ஸஷ்டௌ ஸஷ்டிஸ்வரூபா ச பாலநே பரிபாலிகா ।  
மஹாமாரீ ச ஸ்ஹாரே ஜலே ச ஜலரூபிணீ ॥ ௧௬ ॥

க்ஷாத் த்வீ தயா த்வீ நித்ரா த்வீ தஷ்ணா த்வீ புத்திரூபிணீ ।  
துஷ்டிஸ்த்வீ சபி புஷ்டிஸ்த்வீ ம்ரத்தா த்வீ ச க்ஷமா ஸ்வயம் ॥ ௧௭ ॥

மாத்ரிஸ்த்வீ ச ஸ்வயி ப்ராந்திஃ காந்திஸ்த்வீ கீர்திரேவ ச ।  
லஜ்ஜா த்வீ ச ததா மாயா புக்திமுக்திஸ்வரூபிணீ ॥ ௧௮ ॥

ஸர்வஸக்திஸ்வரூபா த்வீ ஸர்வஸீபத்ப்ரதாயிநீ ।  
வேதேஹிர்வசநீயா த்வீ த்வரீ ந ஜாநாதி கம்சந ॥ ௧௬॥

ஸஹஸ்ரவக்த்ரஸ்த்வரீ ஸ்தோத்ரீ ந ஸக்தஃ ஸுரேஃவரி ।  
வேதாஃ ந ஸக்தாஃ கோ வித்வாந் ந ச ஸக்தா ஸரஸ்வதீ ॥ ௨௦॥

ஸ்வயீ விதாதா ஸக்தோ ந ந ச விஷ்ணுஃ ஸநாதநஃ ।  
கீ ஸ்தௌமி பஞ்சவக்த்ரேண ரணத்ரஸ்தோ மஹேஃவரி ।  
கபரீ குரு மஹாமாயே மம ஸத்ருக்ஷயீ குரு ॥ ௨௧॥

॥ இதி துர்காஸ்தோத்ரீ ஸ்பூர்ணம் ॥

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.

உமா காத்யாயநீ கௌரீ காலீ ஹைமவதீஃவரீ ।

ஸிவா பவாநீ நுத்ராணீ ஸர்வாணீ ஸர்வமங்கலா ।

அபர்ணா பார்வதீ துர்கா மடாநீ சண்டிகாம்பிகா ।

ஆர்யா தாக்ஷாயணீ சைவ கிரிஜா மேநகாத்மஜா ।  
ஸதீ ச காலராத்ரீ ச பைரவீ கணநாயிகா ॥

In addition, we have (நாமாவலி) 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 (ஸ்ரிவா) 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.

யா தே ருத்ர ஸிவா தநூரகோராபாபகாஸிநீ ।  
தயா நஸ்தநுவா ஸந்தமயா கிரிஸந்தாபிசாகஸீஹி ॥

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

யா தே ருத்ர ஸிவா தநூஃ ஸிவா விஸ்வாஹபேஷஜீ ।  
ஸிவா ருத்ரஸ்ய பேஷஜீ தயா நோ மட ஜீவஸே ॥

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

தேஷர் ஸதத-யுக்தாநர் பஜதர் ப்ரீதி-பூர்வகம் ।  
ததாமி புத்தியோகீ தீ யேந மாமுபயந்தி தே ॥(க௦)

தேஷாமேவாநுகீபார்தீ அஹமஜ்ஞாநஜீ தமஃ ।  
நாஸ்யாம்யாத்ம-பாவஸ்தோ ஜ்ஞாந-தீபேந பாஸ்வத ॥(க௧)

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.

ஸ தஸ்மிந்நேவாகாஸே ஸ்த்ரியமாஜகாம பஹ,ஸோபமாநாமுமர் ஹைமவதீ...

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.

காந்தார-மத்ய-தடலக்ந்தயா-஽வஸந்நா  
மக்நாம்ச வாரிதி-ஜலே ரிபுபிஷ்ச ருத்ராஃ ।  
யஸ்யாஃ ப்ரபத்ய சரணௌ விபதஸ்தரந்தி  
ஸா மே ஸதா-஽ஸ்து ஹதி ஸர்வ-ஜகத்ஸவித்ரீ ॥ 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.

பந்தே வதே மஹதி மத்யுபயே ப்ரஸக்தே  
வித்தக்ஷயே ச விவிதே ச மஹோபதாபே ।  
யத்பாத-பூஜநமிஹ ப்ரதிகாரமாஹ,-  
ஸஸா மே ஸமஸ்த-ஜநநீ ஸரணீ பவாநீ ॥ 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 .

துர்கே ஸ்மதா ஹரஸி பீதிமஸேஷஜந்தோஃ  
ஸ்வஸ்தைஃ ஸ்மதா மதிமதீவ ஸ,பி ததாஸி ।  
தாரித்ர்யதுஃகபயஹாரிணி கா த்வதந்யா  
ஸர்வோபகாரகரணாய ஸதாஸ்ர்த்ரசித்தா ॥

The Durga Suktam also says this

தாமக்நிவர்ணரீ தபஸா ஜ்வலந்தீ வைரோசநீ கர்மபலேஷாஜ,ஷ்டாம் ।  
துர்கரீ தேவீ ஸரணமஹீ ப்ரபத்யே ஸுதரஸி தரஸே நமஃ ।

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  
ஹேமந்தே ப்ரதமே மாஸி நந்தவ்ரஜ-குமாரிகாஃ ।

சேரு-ர்ஹவிஷ்யீ பீஜாநாஃ காத்யாயந்யர்சந-வ்ரதம் ॥

ஆப்லுத்யரீபஸி காலிந்த்யா ஜலாந்தே சோதிதே஽ருணே ।  
கத்வா ப்ரதிகதீ தேவீமாநர்சர்நப ஸைகதீம் ॥

கந்தை-ர்மால்யைஃ ஸுரபிபி-ர்வலிபி-ர்த்ராபதீபகைஃ ।  
உச்சாவசைம்சோபஹாரைஃ ப்ரவாலபலதண்டுலைஃ ॥

They chanted the following prayer.

காத்யாயநி மஹாமாயே மஹயோகிந்யதீம்வரி ।  
நந்தகோபஸுதீ தேவி பதீ மே குரு தே நமஃ ॥

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.

யத்த்யாநஜீ ஸுகமவாப்யமநந்தபுண்யைஃ  
ஸாக்ஷாத்தமச்யுதபரிக்ரஹமாம்வாவாபுஃ ।  
கோபாங்கநாஃ கில யதர்சநபுண்யமாத்ரா-  
த்ஸா மே ஸதா பகவதீ பவது ப்ரஸந்நா ॥ 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.

ஆஸாத்ய தேவீஸதநீ தெளதபாதகரரீபுஜா ।



உபஸ்பர்ய ஸ,சிஃ ஸாந்தா ப்ரவிவேஸரீபிகாந்திகம் ॥

தரீ வை ப்ரவயஸோ பாலரீ விதிஜ்ஞா விப்ரயோஷிதஃ।  
பவாநீ வந்தயரீசக்ருஃ பவபத்நீ பவாந்விதாம் ॥

நமஸ்தே த்வரீபிகே஽பீக்ஷணீ ஸ்வஸந்தாந்யுதரீ ஸிவாம்।  
பூயாத் பதிர்மே பகவாந் கஷ்ணஸ்ததநுமோததாம் ॥

அத்பிரகீதாக்ஷதைர்தூபைர்வாஸஃஸ்ரங்மால்யபூஷணைஃ।  
நாநோபஹாரபலிபிஃ ப்ரதீபாவலிபிஃ பதக் ॥

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).

யத்யத்விபூதிமத் ஸத்த்வீ ஸ்ரீம-தூர்ஜிதமேவ வா ।  
தத்ததேவாவகச்ச த்வீ தேஜோ஽ஸ-ஸ்பவம் ॥

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).

ரஸோ஽ஹமப்ஸு கௌந்தேய ப்ரபாஸ்மி ஸமரி-ஸூர்யயோஃ ।  
ப்ரணவஃ ஸர்வவேதேஷு ஸப்தஃ கே பௌருஷீ நஷு ॥

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).

யோ யோ யர் யர் தந்ரீ பக்தஃ । ஸ்ரத்தயார்சிதுமிச்சதி ।  
தஸ்ய தஸ்யாசலர் ஸ்ரத்தர் தாமேவ விததாம்யஹம் ॥

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).

யோ யோ யர் யர் தந்ரீ பக்தஃ । ஸ்ரத்தயார்சிதுமிச்சதி ।  
தஸ்ய தஸ்யாசலர் ஸ்ரத்தர் தாமேவ விததாம்யஹம் ॥

ஸ தயா ஸ்ரத்தயா யுக்தஸ்தஸ்யாராதநமீஹதே ।  
லபதே ச ததஃ காமாந் மயைவ விஹிதாந் ஹி தாந் ॥

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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