

Durga Suktam

जातवेदसे सुनवाम सोममरातीयतो निदहाति वेदः ।

स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥१॥

Jaatavedase Sunavaama Somam-Araatiyato Nidahaati Vedah |

*Sa Nah Parssad-Ati Durgaanni Vishvaa Naave[a-l]va Sindhum Durita-Aty[i]-Agnih
||1||*

Meaning: (We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence)

To that Jataveda (one from whom the Vedas are born) we press out the Soma (i.e. Invoke Her ardently); (We invoke that Jataveda) Who consumes by Her Fire of Knowledge (Veda) all the Adversities (within and without) (And frees us from the bondage of the world),

May that Agni (Fire of Durga) carry us over this Ocean of the World which is full of Great Difficulties and beset with great Perils; like a Boat (carrying one over a very rough Sea),

तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम् ।

दुर्गा देवींशरणमहं प्रपद्ये सुतरसि तरसे नमः ॥२॥

Taam-Agni-Varnnaam Tapasaa Jvalantiim Vairocaniim Karma-Phallessu Jussttaam |

Durgaam Devii[ngu]m-Sharannam-Aham Prapadye Su-Tarasi Tarase Namah ||2||

Meaning: To Her, Who is of the colour of Fire (Agni Varna) and blazing with Tapas (Tapasa Jwalantim); Who was born of that Fire (of Tapas) (Vairochinim), and Who is worshipped through Fruits of Actions (Karma Phalas) (offered to Her Fire as oblations),

To that Durga, to that Devi, I take Refuge (Sharanam Aham) by falling at Her Feet (Prapadye); (O Mother Durga, I Prostrate before You) Please ferry me mercifully (over this Ocean of the World full of great Difficulties and Perils),

अग्ने त्वं पारया नव्यो अस्मान् स्वस्तिभिरति दुर्गाणि विश्वा ।

पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शंयोः ॥३॥

Agne Tvam Paarayaa Navyo Asmaan Svastibhir-Ati Durgaanni Vishvaa |

Puush-Ca Prthvii Bahulaa Na Urvii Bhavaa Tokaaya Tanayaaya Shamyoh ||3||

Meaning: O Agni (Fire of Durga), You Who are eulogized (for carrying one across this Samsara); Please ferry us (too), by carrying us (i.e. our Souls) over Your Auspicious Nature, and make us cross this World full of Great Difficulties (Samsara), ...

... (and also spread Your Auspicious Nature over the) Land and Earth, (so that the Earth) becomes abundantly Fertile and Green (and we feel Your presence in external Nature); And fill us, (We who are) Your Children with Your Bliss (so that we feel Your presence internally),

विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरितातिपर्षि ।

अग्ने अत्रिवन्मनसा गृणानोऽस्माकं बोध्यविता तनूनाम् ॥४॥

Vishvaani No Durga-Haa Jaatavedah Sindhum Na Naavaa Durita-Ati-Parssi |

Agne Atrivan-Manasaa Grnnaano-[A]smaakam Bodhy[i]-Avitaa Tanuunaam ||4||

Meaning: O Jataveda (one from whom the Vedas are born), You remove (grave) difficulties in all the Worlds; Please carry us like a Boat in this very difficult Ocean of the World (Samsara),

O Agni (Fire of Durga), our Minds are invoking You (ardently) like sage Atri (who continuously chants the mantras), and our beings are (now) filled with Your Consciousness (by continuously invoking You).

पृतनाजितँसहमानमुग्रमग्निं हुवेम परमात्सधस्थात् ।

स नः पर्षदति दुर्गाणि विश्वा क्षामद्देवो अति दुरितात्यग्निः ॥५॥

Prtanaa-[A]jita[ngu]m-Sahamaanam-Ugram-Agni Huvema Paramaat-Sadhasthaat |

Sa Nah Parssad-Ati Durgaanni Vishvaa Kssaamad-Devo Ati Durita-Aty[ij]-Agnih ||5||

Meaning: (She is) the (Great) Fire Who is Invincible in Battle, and charges ahead in a Terrible manner conquering (the Enemies); We invoke Her together from the Highest Assembly (i.e. ardently invoke Her together with the greatest reverence),

May that Agni (Fire of Durga) carry us over this World full of Great Difficulties, by (charging ahead and) Burning to ashes the very difficult Enemies (within us) with Her Divine Fire,

प्रत्नोषि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।

स्वां चाग्ने तनुवं पिप्रयस्वास्मभ्यं च सौभगमायजस्व ॥६॥

Pratnossi Kam-liddyoo Adhvaressu Sanaac-Ca Hotaa Navyash-Ca Satsi |

Svaam Ca-Agne Tanuvam Piprayasva-Asmabhyam Ca Saubhagam-Aayajasva ||6||

Meaning: You are lauded for spreading Bliss in the Sacrifice since ancient times (The Bliss resulting from killing the inner Enemies); You act as a Hota (Invoker of Bliss) by abiding as a New Maiden (Who is eternally young and free of decay) (in the Sacrificial Altar within the Hearts of the Devotees),

Your own Conscious Form, O Agni (Fire of Durga) is a source of Happiness (Bliss) for us, and a source of Welfare for our Sacrifice,

गोभिर्जुष्टमयुजो निषिक्तं तवेन्द्र विष्णोरनुसंचरेम ।

नाकस्य पृष्ठमभि संवसानो वैष्णवीं लोक इह मादयन्ताम् ॥७॥

Gobhir-Jussttam-Ayujoo Nissiktam Tave[a-I]ndra Vissnnor-Anusamcarema |

Naakasya Prssttham-Abhi Samvasaano Vaissnnaviim Loka Iha Maadayantaam ||7||

Meaning: With Senses (i.e. Mind and Heart) Pleased (by Your Blissful Presence) and becoming Unattached (to the external world), we are Infused with Your (Devotion), O the Highest One; May we Follow (i.e. Immerse ourselves in) Your All-Pervading (Blissful Consciousness) ...

... within the Spiritual Sky (Chidakasha), and dwell here in this Vaishnavi Loka (World of Your All-Pervading Consciousness), being Intoxicated (by Your Blissful Nature),

ॐ कात्यायनाय विद्महे कन्याकुमारि धीमहि

तन्नो दुर्गिः प्रचोदयात् ॥

Kaatyayanaaya Vidmahe Kanyaakumaari Dhiimahi

Tan-No Durgih Pracodayaat ||

Meaning: Om, (Let our mind contemplate) on Devi Katyayani to know Her (Conscious Form); (And then) Meditate on that Kanyakumari deeply (Who is the Universal Mother),

2: May that (Fire of) Durga awaken (our Consciousness).

ॐ शान्तिः शान्तिः शान्तिः ॥

Om Shaantih Shaantih Shaantih ||

Meaning: Om, (May there be) Peace, Peace, Peace (at the the three levels - Adidaivika, Adibhautika and Adhyatmika).