

taittirīya upaniṣat (mahānārāyanāya) IV.1.

– durga sūktam

om ॥

jātavēdase sunavāma somamarātīyato nidahāti vedah |

sa nah parṣadati durgāṇi viśvā nāveva sindhum

duritā'tyagniḥ ॥

tāagnivarnām tapasā jvalantīm vairocānim

kārmaphaleṣu juṣtām |

durgām devīgṃ śaraṇamaḥam prapādye

sutarāsitarase namah ॥

agne tvam pārāyā navyo asmān svastibhirati durgāṇi

viśvā |

pūścā pṛthvī bahulā nā urvī bhavā tokāya tanāyāya

śamyoh ॥

viśvāni no durgahā jātavedassindhum na nāvā

duritā'tiparṣi |

agne atriyanmanāsā grṇāno'smākam bhūtvavitā

tanūnām ॥

pṛtanājitagṃ sahamānamagnimugragṃ hūvema

paramāthsadhasṭāt |

sa nah parṣadati durgāṇi viśvā kṣāmādevo ati

duritā'tyagniḥ ॥

pratnoṣi kamīdyo adhvaṛeṣu sanācca hotā navyāśca

satsi |

svām cā'gne tanuvam pipriyasvāsmabhyam ca

saubhāgamā yajasva ॥

॥ taittirīya upaniṣat (mahānārāyanāya) IV.1. ॥

durga gāyatrī

om ॥

kātyāyanāya vidmahe

kanyakumārī dhīmahi |

tanno durgiḥ pracodayāt ॥

JATAVEDASE

1. May we offer oblations of soma to Jatavedas.

May the all knowing one destroy what is unfriendly to us.

May he, the Divine fire that leads all protect us by taking us across all perils (durgani) even as a captain takes the boat across the sea.

May he also save us from all wrongs (durita).

2. I take refuge in her, the goddess Durga, who is fiery in lustre and radiant with ardency, who is the power belonging to the Supreme who manifests himself manifoldly, who is the power residing in actions and their fruits, rendering them efficacious.

O thou Goddess skilled in saving.

Thou takest us across difficulties excellently well.

Our salutations to thee.

(Note in the first stanza, durgani is neuter and refers to difficulties.

Here it is feminine and refers to the deity who removes difficulties from the path of her devotees.

In the Vedic tradition a particular sacrificial fire consecrated for worship of the divine is called Durga and by extension the word also applies to the power of creative energy which is associated with fire in many Vedic stanzas pertaining to agni.

Durga and fire are perceived here as the universal sakti.)

3 O fire thou art worthy of praise.

By auspicious methods take us beyond all difficulties.

May our home town and home land become extensive and may the plot of earth be abundant.

May you also join our children and their children with joy.

4 O Jatavedas.

Thou who art the destroyer of all sins, take us beyond all troubles and protect us just as one is taken across the sea by a boat.

O Fire, guard our bodies and be mindful (of its safety) like the sage Atri who always repeats mentally.

5 We invoke from the highest place of assembly the fire god who is the leader of all who is the fierce charger and vanquisher of the hosts of enemies.

May he, the Fire God take us across all our difficulties and wrongs and all that is perishable and protect us.

6 Thou who art lauded in sacrifices increasest our happiness.

Thou abidest in the form of sacrificers ancient and modern in the places of sacrifice.

O fire, be thou pleased to make us happy who are thine own selves. Grant us good fortune from all sides.