

दूर्वा सूक्तम् (तैत्तिरीय आरण्यक १०-१-७ & ८)

Dūrvā Sūktam (taittirīya āraṇyaka 10-1-7 & 8)

Dūrvā Sūktam word-by-word meanings

Meaning of the word *dūrvā*

duḥu + ūrvā = dūrvā

The gross meaning conveys the *dūrvā* grass *Cynodon dactylon* which has medicinal properties and is popularly used to worship Gaṇapati. Here, *duḥu* = difficult and *ūrvā* = kill, meaning, a grass that is difficult to kill.

However, the subtle meaning conveys the *kuṇḍalinī śhakti* at the base of the human body, which is said to rise up the spinal cord. This energy lies dormant at the base of the spine, at the energy centre called the *mūlādhāra chakra* and Gaṇapati is the presiding deity of the *mūlādhāra chakra* as stated in the *gaṇapati atharva śhīrṣhaḥa*.

Here *duḥu* = extremely difficult, painful and *ūrvā* = kill **and** very wide or vast. Hence, *dūrvā* is **that** very *śhakti*-energy which is extremely difficult to kill or painful to access and is widely spread (in all humans).

In this document, we shall convey the subtle meaning only as the gross meanings are available elsewhere.

सहस्रपरमा देवी शतमूला शताङ्कुरा ।

सर्वं हरतु मे पापं दूर्वा दुस्स्वप्ननाशनी ॥ १ ॥

। सहस्र-परमा-देवी । शत-मूला । शत-अङ्कुरा ॥

। सर्वम् । हरतु । मे । पापम् । दूर्वा । दुः-स्वप्न-नाशनी ॥

sahas'raparamā dēvī śhata^{mū}lā śhatān'kurā ।

sar'vagm' haratu mē pāpan' dūr'vā dus'svap'na nāśhanī ॥ 1 ॥

। sahasra-paramā-dēvī । śhata-mūlā । śhata-aṅkurā ॥

। sarvam । haratu । mē । pāpam । dūrvā । duḥu-svapna-nāśhanī ॥

सहस्र-परमा-देवी **sahasra-paramā-dēvī** = thousands–beyond–female deity

॥ शत-मूला **śhata-mūlā** = hundreds–roots or origins ॥ शत-अङ्कुरा **śhata-aṅkurā** = hundreds–sprouts or manifestations

सर्वम् **sarvam** = all ॥ हरतु **haratu** = forcibly take away ॥ मे **mē** = mine ॥ पापम् **pāpam** = sins

॥ दूर्वा **dūrvā** = (see above) ॥ दुः-स्वप्न-नाशनी **duḥu-svapna-nāśhanī** = bad–dream (nightmare)–destroyer.

The relevant subtle meaning of 'nightmare' is this Entire Universe, which is but a projection from our own eyes during our *jāgrata-avasthā* (waking stage). When this *śhakti* has fully risen and reached its culmination, it destroys our waking-state-projection of this Universe and leads us the inevitable experience of: "I am the consciousness, pure, unsullied, infinite."; "I am that I am, I AM I!"

O Mother! Beyond the efforts of thousands and millions! Arising from hundreds of roots and manifesting in innumerable varieties. Thou destroy all my sins, O dūrvā destroyer of nightmares!

॥ 1 ॥

काण्डात्काण्डात् प्ररोहन्ती परुषः परुषः परि ।

एवानौ दूर्वे प्रतनु सहस्रेण शतेन च ॥ २ ॥

। काण्डात्-काण्डात् । प्र-रोहन्ती । परुषः-परुषः । परि ॥

। एवानः । दूर्वे । प्र-तनु । सहस्रेण । शतेन । च ॥

kāṇ'dāāt'kāṇ'dāt' prarōhan'tī paruṣha[fp]' paruṣha[fp]' pari ।

ēvānō dūr'vēp' pratānu sahas'rēṇa śhatēna cha ॥ 2 ॥

। kāṇḍāt-kāṇḍāt । pra-rōhantī । paruṣhaḥa-paruṣhaḥa । pari ॥

। ēvānaḥa । dūrvē । pra-tanu । sahasrēṇa । śhatēna । cha ॥

काण्डात्-काण्डात् kāṇḍāt-kāṇḍāt = section by section ॥ प्र-रोहन्ती pra-rōhantī = manifestly-rises

॥ परुषः-परुषः paruṣhaḥa-paruṣhaḥa = knot by knot, through every knot ॥ परि pari = through and above

In a sugarcane, the eatable long sections are called *kāṇḍa-s* and the inedible knots are called the *paruṣhaḥa-s*. Here we compare this to our spinal column, where each vertebra is the *kāṇḍaḥa* and each interstitial disc-space in between the vertebrae is the *paruṣhaḥa*. The *kuṇḍalinī śhakti* rises up through the sections (*kāṇḍa-s*) of the spinal column by destroying the knots (*paruṣhaḥa-s*). The physical vertebral column is not destroyed; we are talking about destruction of mental knots, habits, fears, likes, dislikes, etc., in our mental and nervous constitution.

एवानः ēvānaḥa = in such manner ॥ दूर्वे dūrvē = O Mother Dūrvē!

॥ प्र-तनु pra-tanu = *prakaṭita-tanu* = manifestly-expand and spread ॥ सहस्रेण sahasrēṇa = thousands (of ways) ॥ शतेन śhatēna = hundreds (of ways) ॥ च cha = and

Thou rise section through section, breaking and cutting through each of our mental knots.

In this way, O Dūrvē! You expand our consciousness in hundreds and thousands of ways. ॥ 2 ॥

या शतेन प्रतनोषि सहस्रेण विरोहसि ।

तस्यास्ते देवीष्टके विधेम हविषा वयम् ॥ ३ ॥

। या । शतेन । प्र-तनोषि । सहस्रेण । वि-रोहसि ॥

। तस्याः । ते । देवी । इष्टके । वि-धेम । हविषा । वयम् ॥

yā śhatēnap' pratānoṣhi sahas'rēṇa virohasi ।

tas'yāās'tē dēviṣh'takē vidhēma haviṣhā vayam ॥ 3 ॥

। yā । śhatēna । pra-tanoṣhi । sahasrēṇa । vi-rōhasi ॥

। tasyāḥa । tē । dēvi । iṣhtakē । vi-dhēma । haviṣhā । vayam ॥

या yā = she who ॥ शतेन śhatēna = hundreds of ways ॥ प्र-तनोषि pra-tanoṣhi = manifestly-expand

॥ सहस्रेण sahasrēṇa = thousands ॥ वि-रोहसि vi-rōhasi = specially-rise

तस्याः tasyāḥa = for (your) ॥ ते tē = your ॥ देवी dēvi = fem. deity ॥ इष्टके iṣhtakē = my Dearest

॥ वि-धेम vi-dhēma = worship ॥ हविषा haviṣhā = with offerings of *haviḥi-s* (*haviḥi* = edible food offerings for the deities) ॥ वयम् vayam = all of us

She who expands in hundreds of ways and rises in thousands of sūdhakas' consciousnesses!

My Dearest! For thee only specially, we worship with offerings of haviḥi!

॥ 3 ॥

अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरा ।

शिरसा धारयिष्यामि रक्षस्व मां पदे पदे ॥ ४ ॥

। अश्व-क्रान्ते । रथ-क्रान्ते । विष्णु-क्रान्ते । वसुम्-धरा ॥

। शिरसा । धारयिष्यामि । रक्षस्व । माम् । पदे-पदे ॥

aśh'vak'rān'tē rathak'rān'tē viṣh'ṇuk'rān'tē vasun'dharā ।

śhiraśā dhārayiṣh'yāmi rak'ṣhas'va māām' padēpadē ॥ 4 ॥

। aśhva-krāntē । ratha-krāntē । viṣhṇu-krāntē । vasun-dharā ॥

। śhiraśā । dhārayiṣhyāmi । rakṣhasva । māām । padē-padē ॥

अश्व-क्रान्ते aśhva-krāntē = horses footsteps, subtle meaning of a-śhava is non-breath, as in samādhi

॥ रथ-क्रान्ते ratha-krāntē = chariots' path, subtle meaning of chariot = human body

॥ विष्णु-क्रान्ते viṣhṇu-krāntē = Viṣhṇu's footsteps. In a mere three footsteps, He covered the entire Universe. The subtle viṣhṇuhu is the centre of the spiritual heart space.

॥ वसुम्-धरा vasun-dharā = treasure-bearer = Planet Earth

शिरसा śhiraśā = to my head ॥ धारयिष्यामि dhārayiṣhyāmi = I will hold thee ॥ रक्षस्व rakṣhasva = protect

॥ माम् māām = me ॥ पदे-पदे padē-padē = step by step, at every step

At every breath, at every step towards the spiritual heart, which is the treasure house of the infinite viṣhṇu consciousness; I hold thee respectfully to my mind (head), so that thee may infuse positive thoughts and resolutions in me and hence, protect me step through every step... ॥ 4 ॥

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