

TANTROKTAM DEVĪ SOOKTAM

1. Namō devyai mahaa-devyai shivaayai satatam namaha |
Namah prakṛityai bhadrāyai niyataah praṇataah sma taam ||
2. Raudraayai namo nityaayai gauryai dhaatrayai namo namaha |
Jyotsnaayai chendu-roopiṇyai sukhaayai satatam namaha ||
3. Kalyaṇyai praṇataam vṛiddhyai siddhyai kurmo namo namaha |
Nair-ṛityai bhoo-bhṛitaam lakshmyai sharvaṇyai te namo namaha ||
4. Durgaayai durga-paaraayai saaraayai sarvakaarinyai |
Khyaatyai tathaiva kṛiṣhṇaayai dhoomraayai satatam namaha ||
5. Ati-saumyaati-raudraayai nataastasyai namo namaha |
Namō jagat-pratiṣh-ṭhaayai devyai kṛityai namo namaha ||
6. Yaa devee sarvabhootēṣhu viṣhṇu-maayeti shabditaā |
Namastasyai namastasyai namastasyai namo namaha ||
7. Yaa devee sarvabhootēṣhu cheta-netyabhi-dheeyate |
Namastasyai namastasyai namastasyai namo namaha ||
8. Yaa devee sarvabhootēṣhu buddhi roopeṇa samsthitāā |
Namastasyai namastasyai namastasyai namo namaha ||
9. Yaa devee sarvabhootēṣhu nidraa roopeṇa samsthitāā |
Namastasyai namastasyai namastasyai namo namaha ||
10. Yaa devee sarvabhootēṣhu kshudhaa roopeṇa samsthitāā |
Namastasyai namastasyai namastasyai namo namaha ||
11. Yaa devee sarvabhootēṣhu chhaayaa roopeṇa samsthitāā |
Namastasyai namastasyai namastasyai namo namaha ||
12. Yaa devee sarvabhootēṣhu shakti roopeṇa samsthitāā |
Namastasyai namastasyai namastasyai namo namaha ||
13. Yaa devee sarvabhootēṣhu tṛiṣhṇaa roopeṇa samsthitāā |
Namastasyai namastasyai namastasyai namo namaha ||
14. Yaa devee sarvabhootēṣhu kshaanti roopeṇa samsthitāā |
Namastasyai namastasyai namastasyai namo namaha ||

15. Yaa devee sarvabhooteshu jaati roopeṇa samsthitaa |
Namastasyai namastasyai namastasyai namo namaha ||
16. Yaa devee sarvabhooteshu lajjaa roopeṇa samsthitaa |
Namastasyai namastasyai namastasyai namo namaha ||
17. Yaa devee sarvabhooteshu shaanti roopeṇa samsthitaa |
Namastasyai namastasyai namastasyai namo namaha ||
18. Yaa devee sarvabhooteshu shraddhaa roopeṇa samsthitaa |
Namastasyai namastasyai namastasyai namo namaha ||
19. Yaa devee sarvabhooteshu kaanti roopeṇa samsthitaa |
Namastasyai namastasyai namastasyai namo namaha ||
20. Yaa devee sarvabhooteshu lakshmee roopeṇa samsthitaa |
Namastasyai namastasyai namastasyai namo namaha ||
21. Yaa devee sarvabhooteshu vṛitti roopeṇa samsthitaa |
Namastasyai namastasyai namastasyai namo namaha ||
22. Yaa devee sarvabhooteshu smṛiti roopeṇa samsthitaa |
Namastasyai namastasyai namastasyai namo namaha ||
23. Yaa devee sarvabhooteshu dayaa roopeṇa samsthitaa |
Namastasyai namastasyai namastasyai namo namaha ||
24. Yaa devee sarvabhooteshu tuṣhṭi roopeṇa samsthitaa |
Namastasyai namastasyai namastasyai namo namaha ||
25. Yaa devee sarvabhooteshu maatri roopeṇa samsthitaa |
Namastasyai namastasyai namastasyai namo namaha ||
26. Yaa devee sarvabhooteshu bhraanti roopeṇa samsthitaa |
Namastasyai namastasyai namastasyai namo namaha ||
27. Indriyaanaam-adhiṣh-ṭhaatree bhootaanaam chaakhi-leṣhu yaa |
Bhooteshu satatam tasyai vyaapti-devyai namo namaha ||
28. Chiti-roopeṇa yaa kṛitsnam-etad-vyaapya sthitaa jagat |
Namastasyai namastasyai namastasyai namo namaha ||

(This stotram comes from the “Devi Mahatmya”, or “Durga Saptasati”, which is a grouping of 700 verses extolling the virtues of Devi, the Divine Mother, drawn from the ancient Sanskrit text, the Markandeya Purana. During the annual Satchandi Maha Yajna at our Rikhia Ashram in India, the entire Durga Saptasati has been recited over the 5 days of the ceremony.)

Translation:

We bow to the goddess, to the great goddess, to the energy of infinite goodness.

We prostrate, with hands together, to nature, to the excellent one.

We bow to the reliever of sufferings, to the eternal, to the embodiment of rays of light.

We continually bow to the goddess who manifests light, to the form of devotion, and happiness.

We bow to the welfare of those who bow.

To change, to perfection, to dissolution, to the wealth which sustains earth, to the wife of consciousness, we bow.

We bow to the one who removes difficulties, who removes beyond all difficulties, to the essence.

We bow to the extremely beautiful and to the extremely fierce, the establisher of the perceivable world and who is the mundane existence, the divine goddess in all existence who is addressed as the perceivable form of the consciousness which pervades all.

We bow to the divine goddess in all existence who resides all throughout the consciousness and is known by the reflections of mind, who resides in the forms of intelligence, sleep, hunger, appearance, energy, desire, patient forgiveness, the form of all living beings.

We bow to the divine goddess in all existence who resides in the forms of humility, peace, and faith.

We bow to the divine goddess in all existence who resides in the form of beauty enhanced by love, and in the forms of true wealth, change and recollection or memory.

We bow to the divine goddess in all existence who resides in the forms of compassion, satisfaction and Mother, and also confusion.

Presiding over the senses of all beings and pervading all existence, to the omnipresent goddess who individualizes creation we bow, we bow.

In the form of consciousness she distinguishes the individual phenomena of the perceivable universe. We bow, we bow, we bow, we bow to her.