

TANTROKTAM DEVI SUKTAM



Translation

Sanskrit

अथ तन्त्रोक्तं देविसुक्तम्

नमो देव्यै महादेव्यै शिवायै सततं नमः।
नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्मतां ॥१॥

रौद्राय नमो नित्यायै गौर्यै धात्र्यै नमो नमः
ज्योत्स्नायै चेन्दुरूपिण्यै सुखायै सततं नमः ॥२॥

कल्याण्यै प्रणता वृद्ध्यै सिद्ध्यै कुर्मो नमो नमः।
नैरृत्यै भूभृतां लक्ष्मै शर्वाण्यै ते नमो नमः ॥३॥

दुर्गायै दुर्गपारायै सारायै सर्वकारिण्यै
ख्यात्यै तथैव कृष्णायै धूम्रायै सततं नमः ॥४॥

अतिसौम्यतिरौद्रायै नतास्तस्यै नमो नमः
नमो जगत्प्रतिष्ठायै देव्यै कृत्यै नमो नमः ॥५॥

यादेवी सर्वभूतेषु विष्णुमायेति शब्दिता।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥६॥

यादेवी सर्वभूतेषु चेतनेत्यभिधीयते।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥७॥

यादेवी सर्वभूतेषु बुद्धिरूपेण संस्थिता।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥८॥

यादेवी सर्वभूतेषु निद्रारूपेण संस्थिता।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥९॥

यादेवी सर्वभूतेषु क्षुधारूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥१०॥

यादेवी सर्वभूतेषु छाया रूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥११॥

यादेवी सर्वभूतेषु शक्तिरूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥१२॥

यादेवी सर्वभूतेषु तृष्णारूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥१३॥

यादेवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥१४॥

यादेवी सर्वभूतेषु जातिरूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥१५॥

यादेवी सर्वभूतेषु लज्जारूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥१६॥

यादेवी सर्वभूतेषु शान्तिरूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥१७॥

यादेवी सर्वभूतेषु श्रद्धारूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥१८॥

यादेवी सर्वभूतेषु कान्तिरूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥१९॥

यादेवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥२०॥

यादेवी सर्वभूतेषु वृत्तिरूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥२१॥

यादेवी सर्वभूतेषु स्मृतिरूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥२२॥

यादेवी सर्वभूतेषु दयारूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥२३॥

यादेवी सर्वभूतेषु तुष्टिरूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥२४॥

यादेवी सर्वभूतेषु मातृरूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥२५॥

यादेवी सर्वभूतेषु भ्रान्तिरूपेण संस्थिता
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥२६॥

इन्द्रियाणामधिष्ठात्री भूतानां चाखिलेषु या।
भूतेषु सततं तस्यै व्याप्ति देव्यै नमो नमः ॥२७॥

चित्तिरूपेण या कृत्स्नमेत द्वाप्य स्थिता जगत्
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमोनमः ॥२८॥

स्तुतासुरैः पूर्वमभीष्ट संश्रयात्तथा
सुरेन्द्रेण दिनेषुसेविता।
करोतुसा नः शुभहेतुरीश्वरी
शुभानि भद्राण्य भिहन्तु चापदः ॥२९॥

या साम्प्रतं चोद्धतदैत्यतापितै
रस्माभिरीशाचसुरैर्नमश्यते।
याच स्मता तत्क्षण मेव हन्ति नः
सर्वा पदोभक्तिविनम्रमूर्तिभिः ॥३०॥

Tantroktam Devisuktam

Hymn to Aparajita (the Undefeated). Tantroktam Devi Suktam is recited at the end of Devi Mahatmya.

namo devyai mahādevyai śivāyai satataṃ namaḥ |
namaḥ prakṛtyai bhadṛāyai niyatāḥ praṇatāḥ smatāṃ ||1||

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.

raudrāya namo nityāyai gauryai dhātryai namo namaḥ |
jyotsnāyai cendurūpiṇyai sukhāyai satataṃ namaḥ ||2||

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, to Happiness.

kalyāṇyai praṇatā vṛddhyai siddhyai kurmo namo namaḥ |
nairṛtyai bhūbhṛtāṃ lakṣmai śarvāṇyai te namo namaḥ ||3||

We bow to change, to perfection, to dissolution, to the wealth which sustains earth, to the wife of Shiva, the Blessed Mother of the World, we bow.

durgāyai durgapārāyai sārāyai sarvakāriṇyai
khyātyai tathaiva kṛṣṇāyai dhūmrāyai satataṃ namaḥ ||4||

We bow to the one who removes difficulties, who moves beyond all difficulties, to the essence. We continually bow to the doer of all, to perception and to the unknowable one.

atisaumyatiraudrāyai natāstasyai namo namaḥ |
namo jagatpratiṣṭhāyai devyai kṛtyai namo namaḥ ||5||

We bow to the extremely beautiful and to the extremely fierce. We bow to the establisher of the perceivable world and who is mundane existence, we bow.

yādevī sarvabhūteṣū viṣṇumāyeti śabdhitā |
namastasyai, namastasyai, namastasyai namonamaḥ ||6||

We bow to the divine Goddess existing in all, who is the power of Lord Vishnu. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū cetanetyabhidhīyate |
namastasyai, namastasyai, namastasyai namonamaḥ ||7||

We bow to the divine Goddess existing in all, who resides throughout Consciousness and is known by the reflections of mind. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū buddhirūpeṇa samsthitā |
namastasyai, namastasyai, namastasyai namonamaḥ ||8||

We bow to the divine Goddess existing in all, who resides in the form of wisdom. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū nidrārūpeṇa samsthitā |
namastasyai, namastasyai, namastasyai namonamaḥ ||9||

We bow to the divine Goddess existing in all, who resides in the form of sleep. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū kṣudhārūpeṇa samsthitā |
namastasyai, namastasyai, namastasyai namonamaḥ ||10||

We bow to the divine Goddess existing in all, who resides in the form of hunger. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū chāyārūpeṇa samsthitā |
namastasyai, namastasyai, namastasyai namonamaḥ ||11||

We bow to the divine Goddess existing in all, who resides in the form of the shadow of the Real Being. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū śāktirūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||12||

We bow to the divine Goddess existing in all, who resides in the form of divine energy. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū tṛṣṇārūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||13||

We bow to the divine Goddess existing in all, who resides in the form of thirst. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū kṣāntirūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||14||

We bow to the divine Goddess existing in all, who resides in the form of patient forgiveness. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū jātirūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||15||

We bow to the divine Goddess existing in all, who resides in the form of social classification . We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū lajjārūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||16||

We bow to the divine Goddess existing in all, who resides in the form of humility. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū śāntirūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||17||

We bow to the divine Goddess existing in all, who resides in the form of peace. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū śraddhārūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||18||

We bow to the divine Goddess existing in all, who resides in the form of faith. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū kāntirūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||19||

We bow to the divine Goddess existing in all, who resides in the form of beauty enhanced by love. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū lakṣmīrūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||20||

We bow to the divine Goddess existing in all, who resides in the form of true wealth. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū vṛttirūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||21||

We bow to the divine Goddess existing in all, who resides in the form of change. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū smṛtirūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||22||

We bow to the divine Goddess existing in all, who resides in the form of memory. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū dayārūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||23||

We bow to the divine Goddess existing in all, who resides in the form of compassion. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū tuṣṭirūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||24||

We bow to the divine Goddess existing in all, who resides in the form of satisfaction. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū mātrrūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||25||

We bow to the divine Goddess existing in all, who resides in the form of Mother. We bow to Her, we bow to Her and we continually bow to Her.

yādevī sarvabhūteṣū bhrāntirūpeṇa saṁsthitā
namastasyai, namastasyai, namastasyai namonamaḥ ||26||

We bow to the divine Goddess existing in all, who resides in the form of confusion. We bow to Her, we bow to Her and we continually bow to Her.

indriyāṇāmadhiṣṭhātrī bhūtānām cākhileṣu yā |
bhūteṣu satataṁ tasyai vyāpti devyai namo namaḥ ||27||

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

citirūpeṇa yā kṛtsnameta dvyāpya sthitā jagat
namastasyai, namastasyai, namastasyai namonamaḥ ||28||

In the form of consciousness, She distinguishes the individual phenomena of the perceivable universe. We bow to Her, we bow to Her and we continually bow to Her.

stutāsuraiḥ pūrvamabhīṣṭa saṁśrayāttathā
surendreṇa diṇeṣusevitā |
karotusā naḥ śubhaheturīśvarī
śubhāni bhadraṇya bhihantu cāpadaḥ ||29||

yā sāmprataṁ coddhatadaityatāpitai
rasmābhirīśācasurairnamaśyate |
yāca smatā tatkṣaṇa meva hanti naḥ
sarvā padobhaktivinamramūrtibhiḥ ||30||

Let the Goddess who brings good fortune, who is praised by the Gods, who is served by Devendra, who is praised by Devas troubled by the Asuras, who is praised and remembered as devotion to her solves all, who is the source of all good in the world, let that Goddess destroy all obstacles.