

SLOKAS ON DEVI



Maa Saraswathi

**Saraswathi Namastubhyam
Varade Kaamaroopini
Vidyaarambham Karishyaami
Siddhir Bhavatu Mey Sada**

Meaning: O Goddess Saraswathi, salutations to Thee. You are the Giver of boons and You grant all our desires. As I begin my studies, please help me make it fruitful and make me successful in all my efforts.

**Ya Kundendu Tushaara Haara Dhavala
Ya Shubhra Vastravrita
Ya Veena Vara Danda Manditakara
Ya Shveta Padmaasana
Ya Brahma Achyutaha Shankara Prabrithibhih
Devai Sadaa Poojitha
Saa Maam Paatu Sarasvathi Bhagavati
Nishyesha Jyaadyaapaha**

Meaning: Oh Goddess Saraswathi, who is fair as a jasmine flower, the moon or a snow flake, who is dressed in white and whose hands are adorned by Veena, who is seated in a white lotus, to whom Brahma, Vishnu and Maheshwara pray, please protect us.

Maa Lakshmi

**Lakshmi Ksheera Samudra Raaja Tanaya
Sree Ranga Dhaameshvari
Daasi Bhootha Samasata Deva Vanithaam
Lokaika Deepankuram
Sreeman Manda Kataaksha Labdha Vibhava
Brahmendra Gangaadharam
Tvaam Trailokya Kudumbineem
Sarasijam Vande Mukunda Priyaam**

Meaning: Goddess Lakshmi, who is the daughter of the king of the ocean of milk, whose abode is Srirangam (with Lord Ranganatha), who is served by all the divine ladies in heaven, who is the guiding light for the world, who has obtained the sustained (continued, everlasting) glance (Grace) from Brahma, Indra and Shiva, whose abode is the three worlds (*Bhu, Bhuva, Suvaha*) - I offer my prostrations to Thee, the beloved of Lord Krishna (Mukunda).

Maa Parvathi

**Maata Cha Parvathi Devi
Pitaa Devo Mahesvara**

**Baandhavah Shiva Bhaktaacha
Svadesho Bhuvanatrayam**

Meaning: The mother is Parvati and the divine father is Shiva. The devotees are the relatives. The land we are living on is the whole world.

MAHAALAKSHMI ASHTAKA STOTRAM

**Namastestu Mahaamaaye Shreepeete Surapoojite
Shankha Chakra Gadaa Haste Mahalakshmi Namostu Te.**

Meaning: O Mahaamaaya, abode of fortune, worshipped by the Gods, I salute Thee. O Mahalakshmi, one who has conch, disc and mace in Her hands, obeisance to Thee.

**Namaste Garudarode Koalaasura Bhayankari
Sarva Paapa Hare Devi, Mahalakshmi Namostu Te.**

Meaning: My salutations to Thee, who rides Garuda and are a terror to demon Kola; O Devi Mahalakshmi, remover of all miseries, my obeisance to Thee.

**Sarvajne Sarva Varade Sarva Dushta Bhayankari
Sarva Duhkha Hare Devi Mahalakshmi Namostu Te.**

Meaning: O Devi Mahalakshmi, who is the embodiment of knowledge, giver of all boons, a terror to all the wicked, remover of all sorrows, obeisance to Thee.

**Siddhi Buddhi Prade Devi Bhukti Mukti Pradaayini
Mantra Moorthe Sadaa Devi Mahalakshmi Namostu Te.**

Meaning: O Devi, You give success and intelligence and worldly enjoyment and liberation (as well). Thou hast always the mystic symbols (Mantra) as Thy form, O Mahalakshmi, obeisance to Thee.

**Aadyantarahite Devi Aadya Shakte Maheshvari
Yogaje Yogasambhoote Mahalakshmi Namostu Te.**

Meaning: O Devi, Maheshwari, You are without a beginning or an end, You are the Primeval energy, You are the greatest ruler, You are born of Yoga. O Mahalakshmi, obeisance to Thee.

**Sthoola Sookshmah Mahaa Raudre Mahaa Sakthe Mahodaye
Mahaa Paapa Harey Devi Mahalakshmi Namostu Te.**

Meaning: O Mahalakshmi, You are both gross and subtle, most terrible (for the wicked), You are the embodiment of great power and prosperity and You are remover of all sins, obeisance to Thee.

**Padmaasanasthite Devi Parabrahma Svaroopini
Paramesi Jaganmaata, Mahalakshmi Namostu Te.**

Meaning: O Devi, You are seated on the lotus, You are the Supreme Brahman, You are the great Lord and Mother of the universe, O Mahalakshmi, obeisance to Thee.

**Svetaambaradhare Devi Naanaalankaara Bhooshite
Jagatsthite Jaganmaatah, Mahalakshmi Namostu Te**

Meaning: O Devi, You are dressed in white garments and decked with various kinds of ornaments, Thou art the mother of the universe and its support, O Mahalakshmi, obeisance to Thee.

**Mahaalakshmyaastaka Stottram Yad Pated Bhaktiman Naraha.
Sarva Siddhimavaapnoti Mahalakshmi Prasaadataha.**

Meaning: Whoever with devotion reads this hymn to Mahalakshmi composed in eight stanzas, attains all success through the Grace of Mahalakshmi.

**Ekakaale Patennityam Mahaapaapa Vinaashanam
Dvikaalam Yah Patennityam Dhana Dhaanya Samanvitaha**

Meaning: Whoever reads this hymn at least once a day will have all their sins destroyed; those who recite it twice will be blessed with wealth and prosperity.

**Trikaalam Yah Patennityam Mahaa Shatru Vinaashanam
Mahaalakshmir Bhavennityam Prasannaa Varadaa Shubhaa**

Meaning: Those who recite this three times in a day will have all their enemies destroyed. They will be always be blessed by the Goddess Mahalakshmi.

DEVI STUTHI

**Yaa Devi Sarva Bhooteshu Vishnu Maayethi Sabdita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the name of Maya of Vishnu

**Yaa Devi Sarva Bhooteshu Chetanetyaabhi Dheeyate
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who abides in all beings as consciousness.

**Yaa Devi Sarva Bhooteshu Buddhi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of intelligence.

**Yaa Devi Sarva Bhooteshu Nidraa Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of sleep.

**Yaa Devi Sarva Bhooteshu Kshudhaa Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of hunger.

**Yaa Devi Sarva Bhooteshu Chaayaa Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of reflection and meditation.

**Yaa Devi Sarva Bhooteshu Shakthi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of Shakti (creative power).

**Yaa Devi Sarva Bhooteshu Thrishnaa Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of thirst.

**Yaa Devi Sarva Bhooteshu Kshaanthi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of forgiveness.

**Yaa Devi Sarva Bhooteshu Jaati Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of race.

**Yaa Devi Sarva Bhooteshu Lajja Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of modesty.

**Yaa Devi Sarva Bhooteshu Shaanthi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of Shanthi (absolute peace).

**Yaa Devi Sarva Bhooteshu Shradha Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of Shraddha (unshakable faith).

**Yaa Devi Sarva Bhooteshu Kaanthi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of Kaanthi (beauty or brilliance).

**Yaa Devi Sarva Bhooteshu Lakshmi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of prosperity.

**Yaa Devi Sarva Bhooteshu Vritti Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of activity.

**Yaa Devi Sarva Bhooteshu Smrithi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of memory.

**Yaa Devi Sarva Bhooteshu Dayaa Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of Dayaa (mercy or compassion).

**Yaa Devi Sarva Bhooteshu Tushti Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of contentment.

**Yaa Devi Sarva Bhooteshu Matru Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of Mother.

**Yaa Devi Sarva Bhooteshu Braanthi Roopena Samsthita
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who resides in all beings in the form of illusion.

**Indriyaanaamadhistaatri Bhootaanaam Chaakileshu Yaa
Bhooteshu Satatam Tasyai Vyaaptidevyai Namaha**

Meaning: To the all pervading Devi who constantly presides over the senses of all beings and governs all elements, salutations again and again.

**Chiti Roopena Yaa Kristnam Yetadhyapya Sthithaa Jagat
Namastasyai Namastasyai Namastasyai Namaha**

Meaning: Salutations again and again to the Devi (Goddess) who Pervading this world, abides in the form of consciousness.

Who is Devi?

In this world, every individual has a mother. But Truth is the mother of the entire humanity. Those who follow this mother will never face any difficulties in life. The worldly mothers are bound by space and time and will have to leave their bodies at one point of time, but Truth is not limited by space and time and remains the same in all the three periods of time. It is the master of all the three worlds. So, everyone must necessarily follow such a noble mother. The term *Devi* refers to such a noble mother.

Devi is your Divine Mother. This Goddess *Devi* is also called *Sathya Swaroopini*, which means She is the embodiment of Truth. So, worshipping Truth amounts to worshipping the Goddess *Devi*. If you understand and follow this Truth, you will be successful in every field. Vedas also proclaims this Truth.

Devi is also referred to by various names such as Durga, Lakshmi, Saraswathi, etc. She is described as the embodiment of *Shakti*, the universal energy.

The supreme *Shakti* manifests herself in the form of Durga, Lakshmi and Saraswathi. Durga grants to us energy - physical, mental and spiritual. Lakshmi bestows on us wealth of many kinds - not just money but intellectual wealth, the wealth of character and others. Even health is a kind of wealth. She grants untold riches to us. And Saraswathi bestows on us intelligence, the capacity for intellectual enquiry and the power of discrimination. One's own mother is the combination of all these Divine beings. She provides us energy, wealth and intelligence. She constantly desires our advancement in life. So she represents all the three goddesses that we worship.

The term "*Devi*" also symbolizes the three *gunas* (or attributes) namely *Satwa*, *Rajas* and *Tamas*. *Devi* takes the *Rajasic* form to suppress the forces of evil and protect the *Satwic* qualities. When the forces of injustice, immorality and untruth have grown to monstrous proportions and are indulging in a death dance, when selfishness and self-interest are rampant, when men have lost all sense of kindness and compassion, the *Atmic* principle, assuming the form of *Shakti*, taking on the *Rajasic* quality, seeks to destroy the evil elements. This is the inner meaning of the Durga form of *Devi*.

When the Divine Goddess is in dreadful rage to destroy the wicked elements, She assumes a fearful form. To pacify the dreaded Goddess, Her feminine children offer worship to Her with red *Kumkum* (sacred red powder). The Goddess seeing the blood red *Kumkum* at her feet, feels assured that the wicked have been vanquished and assumes Her benign form.

The inner meaning of the worship of *Devi* with red *Kumkum* is that thereby the Goddess is appeased.

The significance of Durga, Lakshmi and Saraswathi has to be rightly understood. The three represent three kinds of potencies in man. *Ichchaa Shakti*, will power, *Kriya Shakti*, the power of purposeful action, and *Jnaana Shakti* - the power of discernment.

Saraswathi is manifest in man as the power of speech, *Vaak*. Durga is present in the form of dynamism. Lakshmi is manifest in the form of will power. The body indicates *Kriya Shakti*. The mind is the repository of *Ichchaa Shakti*. The *Atma* is *Jnaana Shakti*. *Kriya Shakti* comes from the body, which is material. The power that activates the body that is inert and makes it vibrant is *Ichchaa Shakti*. The power that induces the vibrations of *Ichchaa Shakti* is *Jnaana Shakti*, which causes radiation of energy. These three potencies are represented by the *mantra Om Bhur Bhuvah Suvaha*. *Bhur* represents *Bhuloka*, the earth. *Bhuvah* represents the life force, conscience in man. *Suvaha* represents the power of radiation. All three are present in man. Thus Durga, Lakshmi and Saraswathi dwell in the human heart.

Men are prone to exhibit *Rajasic* qualities like anger and hatred. They are the menacing manifestations of Durga. The extolling of the Divine in song and poetry and the pleasing vibrations produced by them indicate the power of Saraswathi. The pure qualities that arise in man such as compassion, love, forbearance and sympathy are derived from Lakshmi.

When people worship Durga, Lakshmi and Saraswathi externally in pictures or icons, they are giving physical forms to the subtle potencies that are within them. The unfortunate predicament of man today is that he is not recognizing the powers within him and developing respect for them. He goes after the external, attracted by the physical forms. The relationship between the material and the subtle has to be understood. The remedy for man's life is contained within himself. But man seeks remedies from outside. All that is needed is to turn the vision inward to experience the Divine within. Convert your *ichchaa Shakti* into a yearning for God. Convert your *Kriya Shakti* into a force for doing divine actions. Convert your *Jnaana Shakti* into the divine Itself.

-Bhagawan Baba

Source: Divine Discourses

[\[14 Oct 1988\]](#) [\[18 Oct 1991\]](#) [\[9 Oct 1994\]](#) [\[14 Oct 1994\]](#) [\[25 Sep 1998\]](#)