



# Ya Devi Sarva Bhuteshu — 21 Forms of the Goddess

*From the Shri Devi Naman Stotram*

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*First Edition*

# Introduction

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*From the Shri Devi Naman Stotram*

The Shri Devi Naman Stotram is one of the most profound hymns in the Devi Mahatmyam tradition. While most devotees know only the verse saluting the Goddess in her form as Shakti — Power — the complete stotram contains 21 such verses. Each verse salutes the Goddess in a different form that she inhabits within every living being. She is not confined to temples or to moments of formal worship. She is present as sleep, as hunger, as memory, as compassion, as delusion, and as grace. This text presents all 21 forms with their Sanskrit source, meaning, and philosophical significance — an invitation to recognise the Goddess in every dimension of lived experience.

## Form 1 — Vishnumaya



या देवी सर्वभूतेषु वषिणुमायेत शिबदति ।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Viṣṇumāyeti Śabdītā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is called Vishnumaya — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Maya does not simply mean illusion. Maya is the divine power through which the formless takes form and the invisible becomes visible. Vishnumaya is the cosmic ordering principle — the intelligence through which Vishnu, the sustainer, holds the universe in its intricate balance. When you experience the world as real, vivid, and present, it is Vishnumaya at work. The Goddess is not separate from this experience. She is its very fabric.

#### ELEMENT

Cosmic Ordering Principle

#### QUALITY

The power that makes the formless visible

## Form 2 — Chetana



या देवी सर्वभूतेषु चेतनेत्यभिधीयते।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Cetanety-Abhidhīyate  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is reflected as Consciousness — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Chetana is awareness itself — the capacity to know, to perceive, to be present. What separates a living being from an inanimate object is this animating consciousness. The Goddess declares that this consciousness, present in every creature from the smallest to the greatest, is her own presence. When you are aware of reading this line, that very awareness is the Goddess in her form as Chetana.

#### ELEMENT

Consciousness / Awareness

#### QUALITY

The knowing presence in all living beings

## Form 3 — Buddhi



या देवी सर्वभूतेषु बुद्धरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Buddhi-Rūpeṇa Saṁsthītā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Intelligence — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Buddhi is not merely intelligence or learning. It is the faculty of discernment — the inner capacity to distinguish what is true from what is false, what is dharmic from what is adharmic. In a moment of great pressure, when you choose the right path despite difficulty, it is the Goddess in her form as Buddhi who guides that choice. This form reminds us that wisdom is not earned through study alone but is a grace that the Goddess bestows.

#### ELEMENT

Intelligence / Discernment

#### QUALITY

The faculty that distinguishes truth from illusion

## Form 4 — Nidra



या देवी सर्वभूतेषु नदिरारूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Nidrā-Rūpeṇa Saṁsthitā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Sleep — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Sleep seems ordinary, even passive. Yet it is among the most essential acts of life. Without sleep, no creature survives. In the Devi Mahatmyam, Yoga Nidra is described as the cosmic sleep that envelops even Lord Vishnu between cycles of creation. The Goddess as Nidra is the great restorer — the one who withdraws consciousness inward so the body may heal, the mind may quieten, and the being may return renewed. When you fall into deep, restful sleep, it is the Goddess who receives you.

#### ELEMENT

Sleep / Restoration

#### QUALITY

The power that renews all living beings

## Form 5 — Kshudha



या देवी सर्वभूतेषु क्षुधारूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Kṣudhā-Rūpeṇa Saṁsthitā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Hunger — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Hunger is the body's declaration that it chooses life. It is one of the most primal signals — the insistence of the living creature to sustain itself. By placing hunger among her forms, the Goddess makes a profound statement: she does not inhabit only the beautiful and the sacred. She is present in need, in longing, in the most basic human experience. The act of feeding another is, in this light, an act of serving the Goddess herself.

#### ELEMENT

Hunger / Primal Need

#### QUALITY

The life force that insists on sustaining itself

## Form 6 — Chhaya



या देवी सर्वभूतेषु छाया रूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Chāyā-Rūpeṇa Saṁsthitā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Shadow — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Chhaya carries two meanings in this context. The first is shelter — a shadow that protects from the scorching sun, the shade under which the weary find rest. The second reading, found in some traditional commentaries, is the reflection of a higher self — the surface form of a being as a faint echo of the deeper truth within. The Goddess as Chhaya is both the protection she offers and the subtle reminder that what we see of ourselves may be only a reflection of what we truly are.

#### ELEMENT

Shadow / Shelter / Reflection

#### QUALITY

Protection and the echo of a deeper truth

## Form 7 — Shakti



या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Śakti-Rūpeṇa Saṁsthitā*  
*Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Power — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

This is the form most devotees recognise, the verse most commonly chanted. Shakti is the primal energy that underlies all action — the capacity to move, to create, to resist, to protect, to endure. It is not only physical strength. Shakti includes the strength of will, the power of conviction, the force that enables a person to rise after defeat. When you find the strength to do what needs doing, the Goddess in her form as Shakti is present in that moment.

#### ELEMENT

Power / Energy

#### QUALITY

The primal force that enables all action

## Form 8 — Trishna



या देवी सर्वभूतेषु तृष्णारूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Tṛṣṇā-Rūpeṇa Saṁsthitā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Thirst — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Trishna is intense longing, thirst, deep desire. Traditions that focus on the problems of attachment often treat trishna as something to be overcome. Yet this stotram bows to it as a divine form. The Goddess as Trishna is the force that propels every living being forward — the thirst to know, to create, to connect, to grow. Without this force, nothing moves. The longing itself, including the spiritual longing for the divine, is the Goddess at work in the heart.

### ELEMENT

Thirst / Longing / Desire

### QUALITY

The force that propels all beings forward

## Form 9 — Kshanti



या देवी सर्वभूतेषु क्षान्तरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Kṣānti-Rūpeṇa Saṁsthitā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Forbearance — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Kshanti encompasses forbearance, patience, and forgiveness. It is among the rarest and most demanding qualities a human being can cultivate. When someone acts wrongly toward you and you hold your dignity without breaking, when circumstances turn against you and you remain steady — that capacity does not come from weakness. It is a form of strength so refined that it requires the Goddess's own grace to sustain. The Goddess as Kshanti holds the world from tearing apart.

#### ELEMENT

Forbearance / Patience / Forgiveness

#### QUALITY

The strength that holds steady under pressure

## Form 10 — Jaati



या देवी सर्वभूतेषु जातरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Jāti-Rūpeṇa Saṁsthitā*  
*Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Genus — the original cause of everything — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

In this context, Jaati does not refer to social categories. It refers to the primordial nature or genus of a being — the fundamental character with which it comes into existence. Every creature has an essential nature: the nature of a tree, the nature of fire, the nature of a human. The Goddess as Jaati is present at the very origin of each being's nature, the source from which its particular way of existing arises. She is the principle of differentiated existence itself.

#### ELEMENT

Genus / Primordial Nature

#### QUALITY

The source of each being's essential character

## Form 11 — Lajja



या देवी सर्वभूतेषु लज्जारूपेण संस्थिता ।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Lajjā-Rūpeṇa Saṁsthitā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Modesty — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Lajja is often translated as shame, but its fuller meaning is modesty — the inner sense of propriety and ethical restraint. It is the quiet voice that says this is not right before an action is taken. It is what separates a conscious moral being from one who acts without reflection. This inner restraint is not weakness or timidity. It is the Goddess holding the ethical fabric of human society together. Where lajja is present, there is conscience. Where it is absent, harm follows.

### ELEMENT

Modesty / Ethical Restraint

### QUALITY

The conscience that holds moral life together

## Form 12 — Shanti



या देवी सर्वभूतेषु शान्तरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Śānti-Rūpeṇa Saṁsthitā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Peace — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Shanti is not the absence of noise or conflict. It is a deep interior stillness that remains undisturbed even when circumstances are turbulent. It is the eye at the centre of the storm. When a person in the midst of great difficulty remains centred, calm, and clear — that capacity is the Goddess as Shanti. She is the ground of being on which everything else rests. Without this stillness at the core, no other quality can be sustained.

#### ELEMENT

Peace / Inner Stillness

#### QUALITY

The stillness that holds steady in any storm

## Form 13 — Shraddha



या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Śraddhā-Rūpeṇa Saṁsthitā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Faith — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Shraddha is far more than religious belief. It is the quality of wholehearted engagement — the sincerity with which a person gives themselves to what they do. A craftsperson who works with complete attention has shraddha. A parent who cooks for a child with love has shraddha. A devotee who prays without distraction has shraddha. The Bhagavad Gita holds shraddha as foundational, declaring that a person is formed by their faith. The Goddess as Shraddha is the sacred quality that transforms ordinary action into devotion.

### ELEMENT

Faith / Wholehearted Engagement

### QUALITY

The sincerity that transforms action into devotion

## Form 14 — Kanti



या देवी सर्वभूतेषु कान्तरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Kānti-Rūpeṇa Saṁsthitā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Loveliness and Beauty — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Kanti is the luminous quality — the inner radiance that becomes visible on the face and form of a being. It is distinct from mere physical appearance. A person deep in meditation, a mother holding her newborn, an artist absorbed in their work — each may carry a visible glow that comes not from cosmetics but from an interior state of peace, love, or devotion. That radiance is the Goddess as Kanti. She is beauty as it actually is: a light that shines from within.

#### ELEMENT

Radiance / Inner Beauty

#### QUALITY

The light that shines from an interior state of grace

## Form 15 — Lakshmi



या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Lakṣmī-Rūpeṇa Saṁsthītā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Good Fortune — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Lakshmi here is not only the goddess of wealth in its material sense. She represents abundance in its fullest meaning — the flourishing of life in all its dimensions. Health is Lakshmi. A loving family is Lakshmi. A true friendship is Lakshmi. The contentment of a mind at peace is Lakshmi. The word lakshmi comes from a root meaning to perceive, to observe — suggesting that prosperity is, in part, the capacity to recognise and appreciate what one already has. The Goddess as Lakshmi is the fullness that life can hold.

### ELEMENT

Good Fortune / Abundance

### QUALITY

The fullness and flourishing of life in all dimensions

## Form 16 — Vritti



या देवी सर्वभूतेषु वृत्तरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Vṛtti-Rūpeṇa Saṁsthitā*  
*Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Activity — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Vritti is the continuous activity, the natural inclination, the occupation or function of a being. A river flows — that is its vritti. A bird sings — that is its vritti. A teacher teaches, a healer heals, a builder builds — each expressing their essential activity in the world. The Goddess as Vritti is the animating principle behind this ceaseless movement of life. Creation is not a static event but an ongoing activity, and the Goddess is the force that keeps it in motion.

#### ELEMENT

Activity / Natural Function

#### QUALITY

The force that keeps creation in ceaseless motion

## Form 17 — Smṛiti



या देवी सर्वभूतेषु स्मृतरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Smṛti-Rūpeṇa Saṁsthitā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Memory — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Memory is more than the ability to recall facts. It is the thread that connects a being to its past, to its relationships, to its identity. Without memory, there is no self in any continuous sense, no accumulated wisdom, no learning from experience. The Goddess as Smṛiti preserves this thread. In the broader Hindu philosophical tradition, smṛiti also refers to the body of remembered and transmitted knowledge — scripture, tradition, lineage. The Goddess holds both personal and collective memory.

#### ELEMENT

Memory / Continuity

#### QUALITY

The thread connecting a being to its past and identity

## Form 18 — Daya



या देवी सर्वभूतेषु दयारूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Dayā-Rūpeṇa Saṁsthitā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Kindness — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Daya is compassion — the capacity to feel another being's suffering and respond with care. It is one of the most consistently celebrated virtues across Hindu philosophical and devotional traditions. When you witness pain and something in you responds, when you act to ease another's burden without expectation of return, the Goddess as Daya is moving through you. Compassion is the point at which the individual self reaches beyond its own boundary and touches the shared ground of existence.

### ELEMENT

Compassion / Kindness

### QUALITY

The response that reaches beyond self toward another

## Form 19 — Tushti



या देवी सर्वभूतेषु तुष्टरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Tuṣṭi-Rūpeṇa Saṁsthitā*  
*Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Contentment — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

Tushti is contentment — the rare and precious experience of feeling that this moment, this life, this breath is enough. It is not resignation or passivity. It is a fullness that arises when the restless seeking of the mind momentarily stills. In a world that constantly insists on more, tushti is a radical and difficult achievement. The Goddess as Tushti is the grace that allows a being, even briefly, to rest in sufficiency. When you feel that rare sense of completeness, the Goddess is present in that stillness.

#### ELEMENT

Contentment / Sufficiency

#### QUALITY

The grace of resting in what already is

## Form 20 — Matru



या देवी सर्वभूतेषु मातृरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Mātr-Rūpeṇa Saṁsthitā*  
*Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Mother — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

The form of the Mother is among the most immediate and recognisable of the Goddess's presences. It is the love that gives without counting the cost, the protection that does not require a reason, the care that continues regardless of return. Yet this stotram does not limit the Matru form to those who have given birth. Wherever the instinct to protect, to nurture, to sustain another being arises — in a parent, a teacher, a friend, a stranger who acts in kindness — the Goddess is present as Matru.

### ELEMENT

Mother / Unconditional Care

### QUALITY

Love that gives without counting the cost

## Form 21 — Bhraanti



या देवी सर्वभूतेषु भ्रान्तरूपेण संस्थिता।  
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥

*Yā Devī Sarva-Bhūteṣu Bhrānti-Rūpeṇa Saṁsthitā  
Namas-Tasyai Namas-Tasyai Namas-Tasyai Namō Namaḥ*

### MEANING

To that Devi who in all beings is abiding in the form of Delusion — Salutations to Her, Salutations to Her, Salutations to Her, Salutations again and again.

### SIGNIFICANCE

This is the most startling form in the stotram. The Goddess as Bhraanti — delusion, confusion, error. This verse does not glorify confusion or suggest that error is good. What it says is more profound: even in your moments of greatest confusion, even when you have lost your way entirely, the Goddess has not abandoned you. She is present even in the bhraanti. This is the deepest statement of the stotram — that there is no human state, however flawed or lost, from which the Goddess withdraws. Her presence is truly without condition.

### ELEMENT

Delusion / Error / Confusion

### QUALITY

The grace that remains even in our most lost moments



नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः

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*Every experience you carry is the Goddess in one of her forms.*

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