

सर्वस्वरूपे सर्वेशे सर्वशक्तिसमन्विते ।

भयेभ्यस्त्राहि नो देवि दुर्गे देवि नमोऽस्तु ते ॥

sarvasvarūpe sarveśe sarvaśakti samanvite |
bhayebhyastrāhi no devi durge devi namo-stu te ||

Intrinsic nature of all, lord of all, source of all power: protect us from all forms of fear! *Durgā*, salutations to you.

sarva – (of) all

svarūpe – the intrinsic or essential nature, *svarūpa*, in (of) (all)*

īśe – the lord, *īśa*, in (of) (all)

śakti – power, energy in its entirety**

samanvite – source, *samanvita*, in (of) ***

bhayebhyaḥ – from all forms of fear, *bhaya*****

trāhi – protect

no – us (*saṅdhi* form of us, *naḥ*)

devi – goddess (voc. of *devī*, goddess)

durge – Oh *durgā*, remover of afflictions

namo – salutations (*namaḥ*)

astu – may there be

te – to you

Devi Mahātmyam, Sapta Śloki v.5

* *sva*, one's own; *rūpa*, form, nature – hence, intrinsic/true/real nature

** *sarva-śakti-samanvite* – source of all powers or energy in its entirety, or she who is endowed with all powers

*** *anvita*, together with; *sam*, fully, completely – hence, 'source': 'combined (inherent) in one', in *Durgā*

**** ablative plural of *bhaya*, fear, indicates 'from all forms of fear'

Use of the locative case in the first line indicates the immanence of *Durgā* in all.

Absolute reality, being lord of all, the source of all power and the intrinsic nature of all is personified here as the all-powerful goddess *Durgā*, the remover of afflictions. She is urged to protect us from all forms of fear. Since the only way that can be accomplished is through knowledge of the truth of ourselves, she is being asked for all that is conducive to self-knowledge. That in turn implies good health, prosperity, the time and leisure to study, the quality of mind needed for study to be fruitful – in other words, for all physical and emotional needs to be taken care of so that the mind may be happily focused. Lastly (and very importantly) it implies she is being asked for a competent and knowledgeable teacher.