

śrīmātaṅgīaṣṭottaraśatanāmāvalī || (|| ஓ
ஸ்ரீமாதங்கீஅஷ்டோத்தரஸதநாமாவலீ ||)

S.No.	Nama in IAST	Devanāgarī	Meaning
1	oṃ śrī- mahāmatta- mātaṅginyai namaḥ	ஓ ஸ்ரீமஹாமத்தமாதங்கிந்யை நமஃ	Salutations to the One, who is overjoyed and intoxicated with the divine knowledge of the arts and sciences. The Divine Mother is the source and cause of all knowledge, verbal and written, as well as sound, internal and external, music, science etc. She is also referred to as the power of an elephant, associated with the form of ucchiṣṭa gaṇapati.
2	oṃ śrī-siddhi- rūpāyai namaḥ	ஓ ஸ்ரீஸித்திரூபாயை நமஃ	Salutations to the One, who is the cause of all accomplishment and fulfillment. Her grace can provide complete fulfillment and success in all our endeavors.
3	oṃ śrī- yoginyai namaḥ	ஓ ஸ்ரீயோகிந்யை நமஃ	Salutations to the One, who is joined with Her consort. A representation of the śiva-śakti-aikya or the union of the individual consciousness with the dynamic and static super consciousness.
4	oṃ śrī- bhadrā-kālyai namaḥ	ஓ ஸ்ரீபத்ரகால்யை நமஃ	Salutations to the One, who is the firestorm of knowledge, that destroys all ignorance. Bhadrakālī is the great knowledge that comes from the opening of

			the third-eye ājñā cakra.
5	oṃ śrī-ramāyai namaḥ	ஓ ஸ்ரீரமாயை நமஃ	Salutations to the One, who is the most delightful, loving and pleasing to look at. She's the giver of all wealth. She is Lakṣmi.
6	oṃ śrī-bhavānyai namaḥ	ஓ ஸ்ரீபவாந்யை நமஃ	Salutations to the One, who is none other than śakti the Supreme bliss, who has come into existence and emerged from śiva, as His independent power. This is a reference to the dynamic super consciousness representing the Whole of existence, emerging from the static super consciousness, which still continues to represent the Whole.
7	oṃ śrī-bhaya-prītidāyai namaḥ	ஓ ஸ்ரீபயப்ரீதிதாயை நமஃ	Salutations to the One, who is in a state of joyful excitement and removes all fears.
8	oṃ śrī-bhūti-yuktāyai namaḥ	ஓ ஸ்ரீபூதியுத்தாயை நமஃ	Salutations to the One, who represents and is in all the five basic natural elements - water, air, earth, fire and space.
9	oṃ śrī-bhava-ārādhitāyai namaḥ	ஓ ஸ்ரீபவாராதிதாயை நமஃ	Salutations to the One, who worships and is Salutations to the One, with śiva. She is śakti Herself.
10	oṃ śrī-bhūti-sampatti-karyai namaḥ	ஓ ஸ்ரீபூதிஸம்பத்திகர்யை நமஃ	Salutations to the One, who enriches all the five natural elements - water, air, earth, fire and space with Her presence.

11	oṃ śrī-jana- ādhiśa-mātre namaḥ	ஓ ஸ்ரீஜநாதீஸமாத்தரே நமஃ	Salutations to the One, who is regarded as the Divine Mother, who rules over all living entities.
12	oṃ śrī- dhanāgāra- dr̥ṣṭyai namaḥ	ஓ ஸ்ரீதநாகாரத்த்ற்றிஷ்ட்யை நமஃ	Salutations to the One, who dwells and watches over all wealth, both material and spiritual.
13	oṃ śrī- dhaneśa- arcitāyai namaḥ	ஓ ஸ்ரீதநேஸார்சிதாயை நமஃ	Salutations to the One, who is worshipped to obtain immense wealth, both material and spiritual.
14	oṃ śrī- dhīvarāyai namaḥ	ஓ ஸ்ரீதீவராயை நமஃ	Salutations to the One, who is extremely knowledgeable and the very source of all intelligence. As per the Puranas, She is referred to as an outcaste or Salutations to the One, who resides in forests.
15	oṃ śrī- dhīvara- aṅgyai namaḥ	ஓ ஸ்ரீதீவராங்க்யை நமஃ	Salutations to the One, who has all the hooks of a harpoon that's used for catching fish. The reference is for catching all karmas as well as for accepting all forms of prayers to Her.
16	oṃ śrī- prakṛṣṭāyai namaḥ	ஓ ஸ்ரீப்ரக்ற்றிஷ்டாயை நமஃ	Salutations to the One, who is very eminent and spread out across the realms of space and time.
17	oṃ śrī- prabhā- rūpiṇyai namaḥ	ஓ ஸ்ரீப்ரபாருபிண்யை நமஃ	Salutations to the One, who is brilliantly radiant and splendid in appearance.
18	oṃ śrī-kāma- rūpāyai namaḥ	ஓ ஸ்ரீகாமரூபாயை நமஃ	Salutations to the One, who is the object of desire and accomplishment. This attribute also describes

			Her as Salutations to the One, who can take any form, as per Her wish.
19	oṃ śrī-prahṛṣṭāyai namaḥ	ஓ ஸ்ரீப்ரஹ்ஹ்ரிஷ்டாயை நமஃ	Salutations to the One, who is an extremely delightful state and ready to accept all prayers.
20	oṃ śrī-mahā-kīrtidāyai namaḥ	ஓ ஸ்ரீமஹாகீர்திதாயை நமஃ	Salutations to the One, who is the most honorable and has acquired immense fame due to Her immense grace on Her devotees.
21	oṃ śrī-karṇanālyai namaḥ	ஓ ஸ்ரீகர்ணநாலயை நமஃ	Salutations to the One, who has very beautiful lotus petal shaped ears. She hears and addresses all the concerns of Her sincere devotees.
22	oṃ śrī-kālyai namaḥ	ஓ ஸ்ரீகாலயை நமஃ	Salutations to the One, who is none other than kāli, the aspect of śakti, who is the first mahāvidya. She is kāli, who severs the ego and provides us with the true knowledge of the divine. She quickly removes our ignorance, helps us unlearn and align ourselves to our true self.
23	oṃ śrī-bhagā-ghora-rūpāyai namaḥ	ஓ ஸ்ரீபகாகோரரூபாயை நமஃ	Salutations to the One, who is majestic, graceful, venerable and also terrific in appearance. She is the dispenser of everything, that there is!
24	oṃ śrī-bhaga-aṅgyai namaḥ	ஓ ஸ்ரீபகாங்க்யை நமஃ	Salutations to the One, who bestows all types of knowledge, arts,

			wealth and grace upon Her sincere devotees.
25	oṃ śrī- bhagā-vāhyai namaḥ	ஓ ஸ்ரீபகாவாஹ்யை நமஃ	Salutations to the One, who is the vehicle of delivery of all knowledge, arts, wealth and prosperity to Her sincere devotees.
26	oṃ śrī- bhaga-prīti- dāyai namaḥ 	ஓ ஸ்ரீபகப்ரீதிதாயை நமஃ	Salutations to the One, who is very joyful, loving and affectionate to Her sincere devotees and takes care of all their welfare.
27	oṃ śrī- bhīma- rūpāyai namaḥ	ஓ ஸ்ரீபீமரூபாயை நமஃ	Salutations to the One, who has a formidable appearance and is still very amiable to Her devotees.
28	oṃ śrī- bhavānī- mahā- kauśikyai namaḥ	ஓ ஸ்ரீபவாநீமஹாகௌஸிக்யை நமஃ	Salutations to the One, grants us the Supreme blissful state that She represents and is the compendium of all knowledge, that leads to liberation.
29	oṃ śrī-kośa- pūrṇāyai namaḥ	ஓ ஸ்ரீகோஸபூர்ணாயை நமஃ	Salutations to the One, who is the Supreme knowledge or mahāvidya. She is the One, that represents all knowledge that exists!
30	oṃ śrī- kiśoryai namaḥ	ஓ ஸ்ரீகிஷோர்யை நமஃ	Salutations to the One, who is all enticing and youthful. She is the One who always remains in a blissful state, which is depicted as being full of youth and vigor.
31	oṃ śrī-kiśora- priya- ānanda- īhāyai namaḥ 	ஓ ஸ்ரீகிஷோரப்ரியாநந்தஈஹாயை நமஃ	Salutations to the One, who is eternally youthful in appearance, blissful and extremely desirable.

32	oṃ śrī-mahā-kāraṇāyai namaḥ	ஓ ஸ்ரீமஹாகாரணாயை நமஃ	Salutations to the One, who is the cause of all Creation, Sustenance, destruction, dissolution and re-creation.
33	oṃ śrī-kāraṇāyai namaḥ	ஓ ஸ்ரீகாரணாயை நமஃ	Salutations to the One, who is the cause of everything. All that happens is as per Her desire. She's the power behind the karmic actions.
34	oṃ śrī-karma-śīlāyai namaḥ	ஓ ஸ்ரீகர்மஸீலாயை நமஃ	Salutations to the One, who is the force behind the karmic results. She's the One who steadfastly imposes the karmic laws on all.
35	oṃ śrī-kapālyai namaḥ	ஓ ஸ்ரீகபால்யை நமஃ	Salutations to the One, who slashes our ego and grants self-realization. When the mind becomes silent and the ego is absent, the individual consciousness merges with the universal consciousness. The skull represents an "Empty Head". That is, one without ego and individuality. Only when we lose ourselves in Her, can She be attained.
36	oṃ śrī-prasiddhāyai namaḥ	ஓ ஸ்ரீப்ரஸித்தாயை நமஃ	Salutations to the One, who is Universally known for Her greatness and power.
37	oṃ śrī-mahā-siddha-khaṇḍāyai namaḥ	ஓ ஸ்ரீமஹாஸித்தகண்டாயை நமஃ	Salutations to the One, who is a part of all the super natural powers in existence. She is the one whose grants the powers to Her sincere devotees.

38	oṃ śrī- makāra- priyāyai namaḥ	ஓ ஸ்ரீமகாரப்ரியாயை நமஃ	<p>Salutations to the One, who is very fond of the five essentials of the left hand path of tantric worship. The five makara-s or pañca-makāra-s are mainly - 1. madya, wine; 2.māṃsa, meat; 3. matsya, fish ; 4.mudrā, intertwining of the fingers ; and 5. maithuna, coition. Madya/wine relates to the amṛta or the cerebro-spinal fluid that is released by the pineal gland during deep meditation. Māṃsa/meat refers to the physical body itself that holds our consciousness and another reference is to the control of speech, especially mantras. Matsya/fish is a reference to the nāḍī-s or spiritual channels and mainly to the iḍā and piṅgala channels that flank the suṣumnā or the spinal cord. mudrā is generally referred to the hand gestures, but can also mean parched cereal. In the spiritual context, it refers to associating with spiritually minded people - satsang. The final Maithuna or coition, refers to the śiva-śakti-aikya or the union of the individual consciousness with the dynamic and static super consciousness.</p>
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39	oṃ śrī-māna-rūpāyai namaḥ	ஓ ஸ்ரீமாநரூபாயை நமஃ	Salutations to the One, who is the very creation itself! Everything that exists is Her. She is omniscient.
40	oṃ śrī-maheśyai namaḥ	ஓ ஸ்ரீமஹேஸ்யை நமஃ	Salutations to the One, who is also śiva - the static superconsciousness and śakti - the dynamic superconsciousness.
41	oṃ śrī-mahollāsinyai namaḥ	ஓ ஸ்ரீமஹோல்லாஸிந்யை நமஃ	Salutations to the One, who is playful and enacts the virtual illusion or māya. She is Lalitā, the playful.
42	oṃ śrī-lāśya-līlā-layāṅgyai namaḥ	ஓ ஸ்ரீலாஸ்யலீலாலயாங்க்யை நமஃ	Salutations to the One, who plays the cosmic dance at the time of the dissolution of the universe. This also refers to the dissolution of the karmic barriers and absorption of the individual consciousness into the universal consciousness.
43	oṃ śrī-kṣamāyai namaḥ	ஓ ஸ்ரீக்ஷமாயை நமஃ	Salutations to the One, who forgives all sins of Her sincere devotees and cleanses their karmas.
44	oṃ śrī-kṣema-śīlāyai namaḥ	ஓ ஸ்ரீக்ஷேமஸீலாயை நமஃ	Salutations to the One, who ensures and takes care of our well being at all times.
45	oṃ śrī-kṣapā-kāriṇyai namaḥ	ஓ ஸ்ரீக்ஷபாகாரிண்யை நமஃ	Salutations to the One, who is Space and Time itself. She ensures the smooth functioning of all creation.
46	oṃ śrī-akṣaya-prītidā-bhūti-yuktā-	ஓ ஸ்ரீஅக்ஷயப்ரீதிதாபூதியுக்தாபவாந்யை நமஃ	Salutations to the One, who is imperishable and ensures the sustenance of all the

	bhavānyai namaḥ		five natural elements or pañca-bhūtā-s and ultimately grants pure joy and bliss to the sincere devotees.
47	oṃ śrī- bhava- ārādhitā- bhūti- satyātmikāya i namaḥ	ஓ ஸ்ரீபவாராதிதாபூதிஸத்யாத்மிகா யை நமஃ	Salutations to the One, who is always in reverence of śiva and is the ultimate Truth in the entire existence. She is the dynamic super consciousness that is part of the static super consciousness and not separate from it. All the creation is also part of the dynamic superconsciousness but due to the illusory force or māya, it is not clearly apparent.
48	oṃ śrī- prabha- udbhāsītāyai namaḥ	ஓ ஸ்ரீப்ரபோத்பாஸிதாயை நமஃ	Salutations to the One, who shines forth like a billion suns.
49	oṃ śrī- bhānu- bhāsvatkarāy ai namaḥ	ஓ ஸ்ரீபாநுபாஸ்வத்கராயை நமஃ 	Salutations to the One, who luminence is like that of the Sun. She lights up our lives and saves us from the abyss of ignorance and bad karma.
50	oṃ śrī-calat- kuṇḍalāyai namaḥ	ஓ ஸ்ரீசலத்குண்டலாயை நமஃ	Salutations to the One, with dazzling conch-shell earrings that stir the consciousness of devotees meditating on Her.
51	oṃ śrī- kāminī- kānta- yuktāyai namaḥ	ஓ ஸ்ரீகாமிநீகாந்தயுக்தாயை நமஃ	Salutations to the One, who is the most loving and amicable aspect of the Divine Mother śakti.
52	oṃ śrī- kapālā-	ஓ ஸ்ரீகபாலா அசலாயை நமஃ	Salutations to the One, who grants Her devotees the ability to

	acalāyai namaḥ		concentrate without any distraction and meditate upon Her.
53	oṃ śrī- kālaka- uddhāriṇyai namaḥ	ஓ ஸ்ரீகாலகோத்தாரிண்யை நமஃ 	Salutations to the One, who appears to be elevated amongst a multitude of clouds. This is a reference to the sahasrāra cakra and Her presence in it.
54	oṃ śrī- kadamba- priyāyai namaḥ	ஓ ஸ்ரீகதம்பப்ரியாயை நமஃ	Salutations to the One, who is very fond of the fragrant blossoms of the kadamba plant. The reference is to the petals of all cakras in our body and their energization.
55	oṃ śrī- koṭaryai namaḥ	ஓ ஸ்ரீகோடர்யை நமஃ	Salutations to the One, who is infinite and depicted with minimal coverings.
56	oṃ śrī-koṭa- dehāyai namaḥ	ஓ ஸ்ரீகோடதேஹாயை நமஃ	Salutations to the One, whose form is infinite. She is omniscient and omnipresent. She is everywhere and not a finite being.
57	oṃ śrī- kramāyai namaḥ	ஓ ஸ்ரீக்ரமாயை நமஃ	Salutations to the One, who can be realized following a regular prescribed method. She is also very orderly and can be realized in a progressive manner, rather than instantly. Her true nature will become transparent to us gradually and not all of a sudden.
58	oṃ śrī- kīrtidāyai namaḥ	ஓ ஸ்ரீகீர்திதாயை நமஃ	Salutations to the One, who is known all over the universe and One who grants instant fame and glory to Her devotees.

59	oṃ śrī-karṇa-rūpāyai namaḥ	ஓ ஸ்ரீகர்ணரூபாயை நமஃ	Salutations to the One, who is in the form of ears. All the knowledge we seek, hear and gain is through Her grace.
60	oṃ śrī-kākṣmyai namaḥ	ஓ ஸ்ரீகாக்ஷம்யை நமஃ	Salutations to the One, whose side glance is enough to grant self-realization and ultimately lead us to liberation.
61	oṃ śrī-kṣamāṇyai namaḥ	ஓ ஸ்ரீக்ஷமாங்யை நமஃ	Salutations to the One, who has infinite patience and forbearance.
62	oṃ śrī-kṣaya-prema-rūpāyai namaḥ	ஓ ஸ்ரீக்ஷயப்ரேமரூபாயை நமஃ	Salutations to the One, who is the abode and representation of infinite and true love.
63	oṃ śrī-kṣapāyai namaḥ	ஓ ஸ்ரீக்ஷபாயை நமஃ	Salutations to the One, who is timeless and whose presence can be felt at all times by Her devotees.
64	oṃ śrī-kṣayākṣāyai namaḥ	ஓ ஸ்ரீக்ஷயாக்ஷாயை நமஃ	Salutations to the One, who is Consciousness Itself and dwells everywhere. She is also the very cause and source of all Knowledge that exists and shall exist.
65	oṃ śrī-kṣaya-āhvāyai namaḥ	ஓ ஸ்ரீக்ஷயாஹ்வாயை நமஃ	Salutations to the One, who is the backbone of all existence. She is the Creator, Preserver and Destroyer. She is the dwelling and the dweller.
66	oṃ śrī-kṣaya-prāntarāyai namaḥ	ஓ ஸ்ரீக்ஷயப்ராந்தராயை நமஃ	Salutations to the One, who is also the Path that leads to Her - Self-realization and Liberation.
67	oṃ śrī-kṣavat-	ஓ ஸ்ரீக்ஷவத்காமிந்யை நமஃ	Salutations to the dark complexioned, affectionate and most

	kāminyai namaḥ		lovely aspect of the Divine Mother.
68	oṃ śrī- kṣāriṇyai namaḥ	ஓ ஸ்ரீக்ஷாரிண்யை நமஃ	Salutations to the One, who is like a flowing river of compassion and an ocean of consciousness.
69	oṃ śrī-kṣīra- pūṣāyai namaḥ	ஓ ஸ்ரீக்ஷீரபூஷாயை நமஃ	Salutations to the One, who is as toxic as the sap of a mulberry tree. She is also the punisher and rules over the forces of karma, to ensure that every action begets it's appropriate reaction.
70	oṃ śrī-śiva- aṅgyai namaḥ	ஓ ஸ்ரீசிவாங்க்யை நமஃ	Salutations to the One, who is part of śiva. She is the dynamic Superconsciousness - śakti, that is a part of the static Superconsciousness - śiva.
71	oṃ śrī- śākam- bharyai namaḥ	ஓ ஸ்ரீஸாகம்பர்யை நமஃ	Salutations to the One, who nourishes all herbs and vegetables. She is the food giver and provides nourishment to all beings.
72	oṃ śrī-śāka- dehāyai namaḥ	ஓ ஸ்ரீஸாகதேஹாயை நமஃ	Salutations to the One, who not only nourishes all beings, but is also present in the nourishment. She is in everything that exists and also in the unseen or the empty void.
73	oṃ śrī-mahā- śāka-yajñāyai namaḥ	ஓ ஸ்ரீமஹாஸாகயஜ்ஞாயை நமஃ 	Salutations to the One, who is also the ingredient of all fire sacrifices. She is the fire and also the ingredients that are thrown in the fire. She is both the subject and the object.

74	oṃ śrī-phala-prāśakāyai namaḥ	ஓ ஸ்ரீபலப்ராஸகாயை நமஃ	Salutations to the One, who is the result of all our actions. She is also present in the fruitful, as well as in the adverse results, that may arise due to our actions.
75	oṃ śrī-śaka-āhvā-āśaka-ākhyā-āśakāyai namaḥ	ஓ ஸ்ரீஸகாஹ்வாஸகாக்யாஸகாயை நமஃ	Salutations to the One, who ensures that the waste products of one being becomes food for another and so on. She is the One who ensures that the food chain is maintained in the Universe.
76	oṃ śrī-śaka-ākṣa-antarā-uṣāyai namaḥ	ஓ ஸ்ரீஸகாக்ஷாந்தரோஷாயை நமஃ	Salutations to the One, who is the content of the spirituous liquor derived from the seeds of Terminalia Bellerica, that one can consume at night or dawn break. This is a reference to the cerebro-spinal fluid that's derived from the pineal gland that is hidden as the third-eye and remains dark at all times, until it's lit up by intense meditation.
77	oṃ śrī-suroṣāyai namaḥ	ஓ ஸ்ரீஸுரோஷாயை நமஃ	Salutations to the One, who is the luminence of the celestial beings or suras/gods.
78	oṃ śrī-surekhāyai namaḥ	ஓ ஸ்ரீஸுரேகாயை நமஃ	Salutations to the One, who has beautiful lines all over Her form. She is the Creator of all beauty and bounty that is abundant in the Universe.
79	oṃ śrī-mahā-śeṣa-yajñopavīta-	ஓ ஸ்ரீமஹாஸேஷயஜ்ஞோபவீதப்ரியாயை நமஃ	Salutations to the One, who is the cakra laden suṣumnā/spinal cord, that resembles a fine

	priyāyai namaḥ		thread and She is the cause of the thousand petalled lotus, representing the blooming of the sahasrāra cakra. She can be attained and fully realized in the sahasrāra cakra, when the breath becomes as subtle as a fine thread.
80	oṃ śrī-jayantī-jayā-jāgratī-yogyarūpāyai namaḥ	ஓ ஸ்ரீஜயந்தீஜயாஜாக்ரதீயோக்யரூபாயை நமஃ	Salutations to the One, who always grants victory and fulfilment and is ever alert to the desires of Her devotees.
81	oṃ śrī-jaya-aṅgāyai namaḥ	ஓ ஸ்ரீஜயாங்காயை நமஃ	Salutations to the One, who is always present and guides Her devotees at all stages, to ensure their victory and fulfillment of their desires.
82	oṃ śrī-japa-dhyāna-santuṣṭa-saṃjñāyai namaḥ	ஓ ஸ்ரீஜபத்யாநஸந்துஷ்டஸ்ஜ்ஞாயை நமஃ	Salutations to the One, who is satisfied with mantra japa and contemplation/meditation on Her form, granting us the faculties of discernment and higher perception of the reality.
83	oṃ śrī-jaya-prāṇarūpāyai namaḥ	ஓ ஸ்ரீஜயப்ராணரூபாயை நமஃ	Salutations to the One, who grants victory in every breath that we take.
84	oṃ śrī-jaya-svarṇadehāyai namaḥ	ஓ ஸ்ரீஜயஸ்வர்ணதேஹாயை நமஃ	Salutations to the One, who is ever victorious and is golden in appearance. This is a reference to Her aspect as the Goddess Bagalamukhi/Vagalamukhi, who is also one of the Dasha Mahāvidyas.

85	oṃ śrī-jaya-jvālinyai namaḥ	ஓ ஸ்ரீஜயஜ்வாலிந்யை நமஃ	Salutations to the One, who douses our ego and grants us the victory of self-realization and liberation. She also appears in a very fierce aspect as Pratyāṅgirā, the Luminous One.
86	oṃ śrī-yāminyai namaḥ	ஓ ஸ்ரீயாமிந்யை நமஃ	Salutations to the One, who is the very journey and purpose of life itself!
87	oṃ śrī-yāmyarūpāyai namaḥ	ஓ ஸ்ரீயாம்யரூபாயை நமஃ	Salutations to the One, who is none other than the great dark Void. This attribute is also a reference to Her as One, who is none other than śiva.
88	oṃ śrī-jagannātr-rūpāyai namaḥ	ஓ ஸ்ரீஜகந்மாத்தற்றிரூபாயை நமஃ	Salutations to the One, who is none other than śakti the Universal Divine Mother, the Supreme Bliss, who has come into existence and emerged from śiva, as His independent power. This is a reference to the dynamic super consciousness representing the Whole of existence, emerging from the static super consciousness, which still continues to represent the Whole.
89	oṃ śrī-jagadrakṣaṇāyai namaḥ	ஓ ஸ்ரீஜகத்ரக்ஷணாயை நமஃ	Salutations to the One, who is the Universal Divine Mother śakti and the protector and sustainer of all realms and beings.
90	oṃ śrī-svadhāvauṣaḍ-	ஓ ஸ்ரீஸ்வதாவௌஷடந்தாயை நமஃ	Salutations to the One, who is śakti the independent power of

	antāyai namaḥ		śiva and also the One who no beginning or end as the enlightened Superconsciousness.
91	oṃ śrī- vilambā- vilambāyai namaḥ	ஓ ஸ்ரீவிலம்பாவிலம்பாயை நமஃ	Salutations to the One, who is ever reaching to Her devotees in need. Her grace is perceived as low hanging or easy to obtain for the sincere devotees.
92	oṃ śrī- ṣaḍaṅgāyai namaḥ	ஓ ஸ்ரீஷடங்காயை நமஃ	Salutations to the One, who has six arms carrying a noose to free us from all karmas, a sword to slash our ego, a goad and a club to guide the errant devotees and dispel all fears and holding a veena, a musical instrument, with two arms, signifying the śabda brahman, the divinity manifested as sound, speech, music etc.
93	oṃ śrī-mahā- lamba- rūpā'si- hastā''pdā- hāriṇyai namaḥ	ஓ ஸ்ரீமஹாலம்பரூபா அஸிஹஸ் தா அ அப்தாஹாரிண்யை நமஃ	Salutations to the One, who is the most magnanimous and extremely quick like a deer, in reaching out to Her devotees and rescuing them when in great danger or misery.
94	oṃ śrī-mahā- maṅgalāyai namaḥ	ஓ ஸ்ரீமஹாமங்கலாயை நமஃ	Salutations to the One, who heralds auspiciousness all around Her devotees and grants every wish.
95	oṃ śrī- maṅgala- prema-kīrtyai namaḥ	ஓ ஸ்ரீமங்கலப்ரேமகீர்த்யை நமஃ	Salutations to the One, who has gained the reputation of being the most loving and benevolent in heralding auspiciousness and

			fulfilling the wishes of Her devotees.
96	oṃ śrī- niśumbha- kṣidāyai namaḥ	ஓ ஸ்ரீநிஸும்பக்ஷிதாயை நமஃ	Salutations to the One, who destroys all negativity and arrogance in us.
97	oṃ śrī- śumbha- darpatu- ahāyai namaḥ	ஓ ஸ்ரீஸும்பதர்பத்வஹாயை நமஃ	Salutations to the One, who has destroyed the arrogance of the asura śumbha, in Her aspect as śrī Durga. This attribute once again refers to Her ability to destroy negativity all around us.
98	oṃ śrī- ānanda- bījādi- svarūpāyai namaḥ	ஓ ஸ்ரீஆநந்தபீஜாதிஸ்வரூபாயை நமஃ	Salutations to the One, who sows the seeds of happiness and bliss, to Her sincere devotees.
99	oṃ śrī-mukti- svarūpāyai namaḥ	ஓ ஸ்ரீமுக்திஸ்வரூபாயை நமஃ	Salutations to the One, who grants us self-realization and ultimately liberates us by granting mokṣa.
100	oṃ śrī-caṇḍa- muṇḍā- padāyai namaḥ	ஓ ஸ்ரீசண்டமுண்டாபதாயை நமஃ	Salutations to the One, who is śrī Durga, who goes by the name of Cāmuṇḍā. She is the One who killed the asuras Caṇḍa and Muṇḍa. This is also a reference to Her ability to remove the negative qualities of cruelty, greed and arrogance in us, to help us grow spiritually and ultimately attain Her full grace.
101	oṃ śrī- mukhya- caṇḍāyai namaḥ	ஓ ஸ்ரீமுக்யசண்டாயை நமஃ	Salutations to the One, who surges in to destroy all forms of cruelty in us and bestow kindness and love in us. She removes all ailments of the heart

			cakra and helps us progress to the higher cakras.
102	oṃ śrī-pracaṇḍā-apracaṇḍāyai namaḥ	ஓ ஸ்ரீப்ரசண்டா அப்ரசண்டாயை நமஃ	Salutations to the One, who transforms the excessively violent and cruel beings to the most benevolent, through Her grace.
103	oṃ śrī-mahā-caṇḍa-vegāyai namaḥ	ஓ ஸ்ரீமஹாசண்டவேகாயை நமஃ	Salutations to the One, who rapidly destroys negativity and bestows peace and prosperity to Her devotees.
104	oṃ śrī-calac-cāmarāyai namaḥ	ஓ ஸ்ரீசலச்சாமராயை நமஃ	Salutations to the One, who is fanned by a chowrie whisk made of yak wool. The chowrie signifies removal of ignorance and all mental afflictions to attain Her full grace.
105	oṃ śrī-cāmarā-candra-kīrtyai namaḥ	ஓ ஸ்ரீசாமராசந்த்ரகீர்த்யை நமஃ	Salutations to the One, who is worshipped by waving a fly-whisk around Her head, adorned by a moon. This signifies the cleansing of all ignorance and clearing our aura, through Her worship.
106	oṃ śrī-sucāmikarāya i namaḥ	ஓ ஸ்ரீஸுசாமிகராயை நமஃ	Salutations to the One, who is boundless in Her virtuous actions and benevolence to Her sincere devotees.
107	oṃ śrī-citra-bhūṣojjvala-aṅgyai namaḥ	ஓ ஸ்ரீசித்ரபூஷோஜ்ஜ்வலாங்க்யை நமஃ	Salutations to the One, who is most beautifully adorned with various ornaments and looks dazzling and stunning! Her beauty and splendor are boundless and Her benevolence is unmatched!

108	oṃ śrī-su- saṅgīta- gītāyai namah	ஓ ஸ்ரீஸுஸங்கீதகீதாயை நமஃ	Salutations to the One, who sings melodiously and is the very source of sound in the entire creation. She is śabda Brahman, the manifestation of the Superconsciousness as Sound and Syllable. She is the compendium of all knowledge, music and sound.
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