

śrīmātaṅgīaṣṭottaraśatanāmāvalī || (||ఓం శ్రీమాతభీలష్టోత్తరశతనామావలీ ||)

S.No.	Nama in IAST	Devanāgarī	Meaning
1	oṃ śrī-mahāmatta-mātaṅginyai namaḥ	ఓం శ్రీమహామత్తమాతఙ్గిన్యై నమః	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	ఓం శ్రీసిద్ధిరూపాయై నమః	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	ఓం శ్రీయోగిన్యై నమః	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-bhadra-kālyai namaḥ	ఓం శ్రీభద్రకాల్యై నమః	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	ఓం శ్రీరమాయై నమః	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	ఓం శ్రీభవాన్యై నమః	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	ఓం శ్రీభయప్రీతిదాయై నమః ।	Salutations to the One, who is in a state of joyful excitement and removes all fears.
8	oṃ śrī-bhūti-yuktāyai namaḥ	ఓం శ్రీభూతియుక్తాయై నమః ।	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	ఓం శ్రీభవారాధితాయై నమః ।	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	ఓం శ్రీభూతిసంపత్తికర్యై నమః ।	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	ఓం శ్రీజనాధీశమాత్రై నమః ।	Salutations to the One, who is regarded as the Divine Mother, who rules over all living entities.
12	oṃ śrī-dhanāgāra-dr̥ṣṭyai namaḥ	ఓం శ్రీధనాగారదృష్ట్యై నమః ।	Salutations to the One, who dwells and watches over all wealth, both material and spiritual.
13	oṃ śrī-dhaneśa-arcitāyai namaḥ	ఓం శ్రీధనేశార్చితాయై నమః ।	Salutations to the One, who is worshipped to obtain immense wealth, both material and spiritual.
14	oṃ śrī-dhīvarāyai namaḥ	ఓం శ్రీధీవరాయై నమః ।	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	ఓం శ్రీధీవరాఙ్గై నమః ।	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	ఓం శ్రీప్రకృష్టాయై నమః ।	Salutations to the One, who is very eminent and spread out across the realms of space and time.
17	oṃ śrī-prabhā- rūpiṇyai namaḥ	ఓం శ్రీప్రభారూపిణ్యై నమః ।	Salutations to the One, who is brilliantly radiant and splendrous in appearance.
18	oṃ śrī-kāma- rūpāyai namaḥ	ఓం శ్రీకామరూపాయై నమః ।	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- prahrṣṭāyai namaḥ	ఓం శ్రీప్రహృష్టాయై నమః ।	Salutations to the One, who is an extremely delightful state and ready to accept all prayers.
20	oṃ śrī-mahā- kīrtidāyai namaḥ 	ఓం శ్రీమహాకీర్తిదాయై నమః ।	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	ఓం శ్రీకర్ణనాల్యై నమః ।	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	ఓం శ్రీకాల్యై నమః ।	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	ఓం శ్రీభగాఘోరరూపాయై నమః	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	ఓం శ్రీభగాఙ్గ్యై నమః	Salutations to the One, who bestows all types of knowledge, arts, wealth and grace upon Her sincere devotees.
25	oṃ śrī-bhagā-vāhyai namaḥ	ఓం శ్రీభగావాహ్యై నమః	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	ఓం శ్రీభగప్రీతిదాయై నమః	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	ఓం శ్రీభీమరూపాయై నమః	Salutations to the One, who has a formidable appearance and is still very amiable to Her devotees.
28	oṃ śrī-bhavānī-mahā-kauśikyai namaḥ	ఓం శ్రీభవానీమహాకౌశిక్యై నమః	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	ఓం శ్రీకోశపూర్ణాయై నమః	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	ఓం శ్రీకిశోర్వై నమః	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	ఓం శ్రీకిశోరప్రియానందఊహాయై నమః	Salutations to the One, who is eternally youthful in appearance, blissful and extremely desirable.

32	oṃ śrī-mahā-kāraṇāyai namaḥ	ఓం శ్రీమహాకారణాయై నమః ।	Salutations to the One, who is the cause of all Creation, Sustenance, destruction, dissolution and re-creation.
33	oṃ śrī-kāraṇāyai namaḥ	ఓం శ్రీకారణాయై నమః ।	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	ఓం శ్రీకర్మశీలాయై నమః ।	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	ఓం శ్రీకపాల్యై నమః ।	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	ఓం శ్రీప్రసిద్ధాయై నమః ।	Salutations to the One, who is Universally known for Her greatness and power.
37	oṃ śrī-mahā-siddha-khaṇḍāyai namaḥ	ఓం శ్రీమహాసిద్ధఖండాయై నమః ।	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	ఓం శ్రీమకారప్రియాయై నమః ।	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-ma-kāra-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

			<p>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>
39	oṃ śrī-māna-rūpāyai namaḥ	ఓం శ్రీమానరూపాయై నమః ।	<p>Salutations to the One, who is the very creation itself! Everything that exists is Her. She is omniscient.</p>
40	oṃ śrī-maheśyai namaḥ	ఓం శ్రీమహేశ్వై నమః ।	<p>Salutations to the One, who is also śiva - the static superconsciousness and śakti - the dynamic superconsciousness.</p>
41	oṃ śrī-mahollāsinyai namaḥ	ఓం శ్రీమహోల్లాసిన్వై నమః ।	<p>Salutations to the One, who is playful and enacts the virtual illusion or māya. She is Lalitā, the playful.</p>
42	oṃ śrī-lāśya-līlā-layāṅgyai namaḥ	ఓం శ్రీలాశ్యలీలాలయాఙ్గై నమః ।	<p>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.</p>
43	oṃ śrī-kṣamāyai namaḥ	ఓం శ్రీక్షమాయై నమః ।	<p>Salutations to the One, who forgives all sins of Her sincere</p>

			devotees and cleanses their karmas.
44	oṃ śrī-kṣema-śīlāyai namaḥ	ఓం శ్రీక్షేమశీలాయై నమః ।	Salutations to the One, who ensures and takes care of our well being at all times.
45	oṃ śrī-kṣapā-kāriṇyai namaḥ	ఓం శ్రీక్షపాకారిణ్యై నమః ।	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-bhavānyai namaḥ	ఓం శ్రీఅక్షయప్రీతిదాభూతియుక్తాభ వాన్యై నమః ।	Salutations to the One, who is imperishable and ensures the sustenance of all the five natural elements or pañca-bhūtā-s and ultimately grants pure joy and bliss to the sincere devotees.
47	oṃ śrī-bhava-ārādhitā-bhūti-satyātmikāyai namaḥ	ఓం శ్రీభవారాధితాభూతిసత్యాత్మికా యై నమః ।	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	ఓం శ్రీప్రభోద్భాసితాయై నమః ।	Salutations to the One, who shines forth like a billion suns.
49	oṃ śrī-bhānu-bhāsvatkarāyai namaḥ	ఓం శ్రీభానుభాస్వత్కరాయై నమః ।	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-kunḍalāyai namaḥ	ఓం శ్రీచలత్కుణ్డలాయై నమః ।	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	ఓం శ్రీకామినీకాంతయుక్తాయై నమః ।	Salutations to the One, who is the most loving and amicable aspect of the Divine Mother śakti.
52	oṃ śrī-kapālā-acalāyai namaḥ	ఓం శ్రీకపాలాఽచలాయై నమః ।	Salutations to the One, who grants Her devotees the ability

			to concentrate without any distraction and meditate upon Her.
53	oṃ śrī-kālaka- uddhāriṇyai namaḥ	ఓం శ్రీకాలకోద్ధారిణ్యై నమః ।	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	ఓం శ్రీకదంబప్రియాయై నమః ।	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	ఓం శ్రీకోటర్యై నమః ।	Salutations to the One, who is infinite and depicted with minimal coverings.
56	oṃ śrī-koṭa- dehāyai namaḥ	ఓం శ్రీకోటదేహాయై నమః ।	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	ఓం శ్రీక్రమాయై నమః ।	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	ఓం శ్రీకీర్తిదాయై నమః ।	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	ఓం శ్రీకర్ణరూపాయై నమః ।	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	ఓం శ్రీకాక్ష్యై నమః ।	Salutations to the One, whose side glance is enough to grant self-realization and ultimately lead us to liberation.

61	oṃ śrī-kṣamāñyai namaḥ	ఓం శ్రీకమాజ్యై నమః ।	Salutations to the One, who has infinite patience and forbearance.
62	oṃ śrī-kṣaya- prema-rūpāyai namaḥ	ఓం శ్రీక్షయప్రేమరూపాయై నమః ।	Salutations to the One, who is the abode and representation of infinite and true love.
63	oṃ śrī-kṣapāyai namaḥ	ఓం శ్రీక్షపాయై నమః ।	Salutations to the One, who is timeless and whose presence can be felt at all times by Her devotees.
64	oṃ śrī- kṣayākṣāyai namaḥ	ఓం శ్రీక్షయాక్షాయై నమః ।	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	ఓం శ్రీక్షయాహ్వాయై నమః ।	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	ఓం శ్రీక్షయప్రాంతరాయై నమః ।	Salutations to the One, who is also the Path that leads to Her - Self-realization and Liberation.
67	oṃ śrī-kṣavat- kāminyai namaḥ 	ఓం శ్రీక్షవత్కామిన్యై నమః ।	Salutations to the dark complexioned, affectionate and most lovely aspect of the Divine Mother.
68	oṃ śrī-kṣārīnyai namaḥ	ఓం శ్రీక్షారిన్యై నమః ।	Salutations to the One, who is like a flowing river of compassion and an ocean of consciousness.
69	oṃ śrī-kṣīra- pūṣāyai namaḥ	ఓం శ్రీక్షీరపూషాయై నమః ।	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	ఓం శ్రీశివాజ్యై నమః ।	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	ఓం శ్రీశాకమ్భర్యై నమః ।	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	ఓం శ్రీశాకదేహాయై నమః ।	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	ఓం శ్రీమహాశాకయజ్ఞాయై నమః ।	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	ఓం శ్రీఫలప్రాశకాయై నమః ।	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	ఓం శ్రీశకాహ్వాశకాఖ్యాశకాయై నమః ।	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	ఓం శ్రీశకాక్షాంతరౌషాయై నమః ।	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	ఓం శ్రీసురోషాయై నమః ।	Salutations to the One, who is the luminance of the celestial beings or suras/gods.

78	oṃ śrī-surekhāyai namah	ఓం శ్రీసురేఖాయై నమః ।	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- priyāyai namah	ఓం శ్రీమహాశేషయజ్ఞోపవీతప్రియాయై నమః ।	Salutations to the One, who is the cakra laden suṣumnā/spinal cord, that resembles a fine 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- yogya-rūpāyai namah	ఓం శ్రీజయన్తీజయాజాగ్రతీయోగ్యరూ పాయై నమః ।	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 namah	ఓం శ్రీజయాఙ్గాయై నమః ।	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 namah 	ఓం శ్రీజపధ్యానసన్తుష్టసంజ్ఞాయై నమః ।	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- prāṇa-rūpāyai namah	ఓం శ్రీజయప్రాణరూపాయై నమః ।	Salutations to the One, who grants victory in every breath that we take.
84	oṃ śrī-jaya- svarṇa-dehāyai namah	ఓం శ్రీజయస్వర్ణదేహాయై నమః ।	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 namah	ఓం శ్రీజయజ్వాలిన్యై నమః ।	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	ఓం శ్రీయామిన్వై నమః ।	Salutations to the One, who is the very journey and purpose of life itself!
87	oṃ śrī-yāmya- rūpāyai namaḥ	ఓం శ్రీయామ్యరూపాయై నమః ।	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-jagan- mātr-rūpāyai namaḥ	ఓం శ్రీజగన్మాతృరూపాయై నమః ।	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-jagad- rakṣaṇāyai namaḥ	ఓం శ్రీజగద్రక్షణాయై నమః ।	Salutations to the One, who is the Universal Divine Mother śakti and the protector and sustainer of all realms and beings.
90	oṃ śrī-svadhā- vauṣaḍ-antāyai namaḥ	ఓం శ్రీస్వధావౌషడంతాయై నమః ।	Salutations to the One, who is śakti the independent power of śiva and also the One who no beginning or end as the enlightened Superconsciousness.
91	oṃ śrī-vilambā- vilambāyai namaḥ	ఓం శ్రీవిలంబావిలంబాయై నమః ।	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	ఓం శ్రీషడఙ్గాయై నమః ।	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	ఓం శ్రీమహాలంబరూపాఽసిహస్తాఽఽప్తాహారిణ్యై నమః ।	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	ఓం శ్రీమహామంగళాయై నమః ।	Salutations to the One, who heralds auspiciousness all around Her devotees and grants every wish.
95	oṃ śrī-maṅgala-prema-kīrtyai namaḥ	ఓం శ్రీమంగళప్రేమకీర్త్యై నమః ।	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-nīśumbha-kṣidāyai namaḥ	ఓం శ్రీనిశుమ్భక్షిదాయై నమః ।	Salutations to the One, who destroys all negativity and arrogance in us.
97	oṃ śrī-śumbha-darpatu-ahāyai namaḥ	ఓం శ్రీశుమ్భదర్పతృహాయై నమః ।	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	ఓం శ్రీఆనందబీజాదిస్వరూపాయై నమః ।	Salutations to the One, who sows the seeds of happiness and bliss, to Her sincere devotees.
99	oṃ śrī-mukti-svarūpāyai namaḥ	ఓం శ్రీముక్తిస్వరూపాయై నమః ।	Salutations to the One, who grants us self-realization and ultimately liberates us by granting mokṣa.
100	oṃ śrī-caṇḍa-muṇḍā-padāyai namaḥ	ఓం శ్రీచణ్డముణ్డాపదాయై నమః ।	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 	ఓం శ్రీముఖ్యచణ్డాయై నమః ।	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- apracāṇḍāyai namaḥ	ఓం శ్రీప్రచణ్డాఽప్రచణ్డాయై నమః ।	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	ఓం శ్రీమహాచణ్డవేగాయై నమః ।	Salutations to the One, who rapidly destroys negativity and bestows peace and prosperity to Her devotees.
104	oṃ śrī-calac- cāmarāyai namaḥ 	ఓం శ్రీచలచ్ఛామరాయై నమః ।	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	ఓం శ్రీచామరాచంద్రకీర్త్యై నమః ।	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- sucāmikarāyai namaḥ	ఓం శ్రీసుచామికరాయై నమః ।	Salutations to the One, who is boundless in Her virtuous actions and benevolence to Her sincere devotees.
107	oṃ śrī-citra- bhūṣojjvala- aṅgyai namaḥ	ఓం శ్రీచిత్రభూషోజ్జ్వల్యై నమః ।	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 namaḥ	ఓం శ్రీసుసంగీతగీతాయై నమః ।	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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