Even before I was born out of my mother’s womb, when I was just a lump of flesh, I caused many troubles to her body (alit: அனுரூபப் தொடர்பு I gave not a small amount of troubles to her;) Oh Mother of Infinite Mercy, with beautiful locks of hair, wife of Lord Shiva who came in the form of Matrubhuta, time and time again, you have forgiven my faults.

Even when my mother was nursing me with sweet milk from her breasts, I, the merciless one, bit her breasts with my newly erupted teeth; Oh Mother of Infinite Mercy, with beautiful locks of hair, wife of Lord Shiva who came in the form of Matrubhuta, time and time again, you have forgiven my faults.

“Play here itself on this clean floor inside the house, do not move away from here” - even though I was commanded thus by my mother, I just crawled out of the front door on all fours - by
my feet and the palm of my hands; thus I got completely lost, and finally some people brought me back and returned me to the lap of my mother, whose beautiful eyes filled with tears; Oh Mother of Infinite Mercy, you have forgiven my faults.

"The eyebrows like the bow held my Manmatha, time and time again, you have forgiven my faults. Put fine clothes on me. However, I promptly went and rolled in the dust and soiled my body and manure and other natural materials, and in the hallways, lighted merely with oil lamps and not by electricity; Oh Mother of Infinite Mercy, you protected me and nourished me.

My mother had arranged and combed my hair lovingly. She had scented my body and had just put fine clothes on me. However, I promptly went and rolled in the dust and soiled my body and clothes - thus giving misery to my mother; Oh Mother of Infinite Mercy, the delightful one with eyebrows like the bow held my Manmatha, time and time again, you have forgiven my faults.

When, at an untimely time, Time, the Lord of Death, took away cruelly and forcefully the first born three beloved sons, my parents were crushed with sadness; finally they embraced me, the later born, the smiling one; to them, Oh Mother of Infinite Mercy, only you gave happiness.

Beloved to my parents, I roamed and played on the floors of our house, well washed with cow manure and other natural materials, and in the hallways, lighted merely with oil lamps and not by electricity; Oh Mother of Infinite Mercy, you protected me and nourished me.
My clothes may have been tattered; there may have been very little to eat; poverty may have been prevailing in the house; I might have been taunted by my bad friends. However, by the love of my parents, none of these difficult conditions bothered me a bit; Oh Mother of Infinite Mercy, you protected me and nourished me.

When my very skilled and highly knowledgeable teachers were imparting knowledge and wisdom to me in school, alas, I was only interested in play; Oh Mother of Infinite Mercy, lotus-eyed happiness; Oh Mother of Infinite Mercy, every body is protected by you alone.

When my parents were worrying how Sanskrit could be taught to me, living as I was in Hubli, the great guru, Sri Balacharya Mangalvedi appeared there, impelled by your wish, and gave them happiness; Oh Mother of Infinite Mercy, every body is protected by you alone.
When I came to Chennai and began my studies, I was called sinner (Otherwise: wretched brahmin) and taunted and hated. What did I know of the poison residing in the hearts of the people of the Dravidian movement; Oh Mother of Infinite Mercy, you protected me and nourished me.

When I was scared and frightened by seeing people filled with snake venom of hate saying “If a serpent is moving and at the same time if you see that a Brahmin boy is also moving, then let the serpent go, but kill the Brahmin immediately.” Oh! Mother of Infinite Mercy, you alone came and saved me.

The very powerful people, who were content that they had reached their wealthy status, who stood silent and who turned their faces away from their own people, when people like me were being persecuted in many many ways by gangs spewing hate, were themselves persecuted afterwards. Oh! Mother of Infinite Mercy, every one is saved by you.
Our Sanskrit teacher, Sri Muttuswami, has not come to school today and therefore our Sanskrit classes will not meet. Following the previously well-laden rules, as I entered the Tamil class, the Tamil teacher mocked me and scolded me “you are only a chaff of a Sanskrit student”. Oh Mother of Infinite Mercy! What answer do I get?

Brushed by the powerful force of a slight glance from you, I received the first rank at school and was embraced by my beloved parents; to them, Oh Mother of Infinite Mercy, with a beautiful chin, the giver of happiness, only you gave happiness.

When I passed high school, I did not not know what to do further; at that time you took the form of Sri Padmanabha Mudaliyar and said to me “proceed further for higher studies”; Oh Mother of Infinite Mercy, the one with sweet words, the one with sweet voice, the delightful one, you protected me and nourished me.
I asked for an admission form for entrance into Engineering thinking that by studying it I will be able to get a paying job. Oh! Mother of Infinite Mercy, You came in the form of a fisher-woman and gave me a needle to see the principal of Presidency College.

Oh! Mother of Infinite Mercy, did you not come in the form of a person with a white cloak and said “Tell me if you are or you are not a Christian,” then I will help you with a scholarship to study Chemistry” and in the process, directed me towards Statistics? The repetition of the word “If I gave this admission form to you it will be useless (you know that already).”

Oh! Mother of Infinite Mercy, you came in the form of a fisher-woman and gave me a needle to sew my dhoti which tore by getting caught in my foot and was soiled by a bird, as I was rushing to see the principal of (Presidency) College.

When I wanted to go on to study Statistics Honours and was desolate because I did not have money for it, you came in the form of Sri P. Ramakrishnan and with sweet words, said “I will help...
you’; Oh Mother of Infinite Mercy, the one who gives the boon of freedom from fear, the one who works for the welfare of people like me; you protected me and nourished me.

When I suffered almost all the time during the crucial third year of my Statistics Honours from an illness (an allergic condition producing rashes on my body in the evenings, when I most wanted to study,) and when I finally fell down unconscious during that frightening night, Oh Mother of Infinite Mercy, you came in the form of the doctor called Dr. Nanjundiah, and quickly brought me back to consciousness.

At a time when I was sad worrying whether I will ever become a research scholar, Dr. C. Radhakrishna Rao, pursuant to your command, called me to his place (as a research scholar); Oh Mother of Infinite Mercy, with hands like tender sprouts, with a neck of the colour of a conch, paragon of good behaviour, again and again, you protected me and nourished me.

Indeed, even as I wandered around the universities in Chapel Hill, NC, the snow covered city of East Lansing, MI and Stanford, CA in the land of the forests purified by the sage Kapila (= California) as a research scholar, Oh Mother of Infinite Mercy, you protected me and nourished...
me.

Sri Ramachandran, of good conduct, and Gnanambal, placed the tender soft hand of Brinda in my hand in a grand wedding event; they gave immense pleasure to my parents and their relatives. Oh Mother of Infinite Mercy, every body is protected by you alone.
Within a very short time, did you not take away the calm, mild and soft mannered Sri Ramachandran, to be near with you? Who are we to question your many clever ways? Rule over us, Oh Mother of Infinite Mercy.

Kamakshi! by your bountiful grace, a beloved and delightful daughter named Nitya, who gives us constant happiness, was born to us. Time and time again, Oh Mother of Infinite Mercy, the one skilled in dancing through the pleasure forests of love, every body is protected by you alone.

Born in villages, my parents, had lost their fathers early and had to come to the city to seek for a job leaving their village homes; they were steadfast in their worship and devotion to you; Oh Mother of Infinite Mercy, you protected and nourished them.

Where did my parents get to taste from the river of happiness? Their time was spent in supporting their children and bearing all kinds of hardships. When finally I began to give them a morsel of happiness, Oh Mother of Infinite Mercy, you took them away to be near with you.
Sunder studied Probability and other mathematics at (New York) University and completed his studies (with a doctorate). He gave us great pleasure and married Sandhya. Oh Mother of Infinite Mercy, every body is protected by you alone.

Nitya has started to study deep and extensively on the topic of how language acquisition occurs among children. Her marriage is to happen by a graceful glance from you and the glory for this belongs only to you, Oh Mother of Infinite Mercy.

My Mother of Infinite Mercy, my ruler, my Goddess at Kanniyanbadi, though in the form of a young girl, she is the very mother my whole clan; she gladdens my mind with the waves of nectar emanating from the glances of her eyes; capable she is in protecting people and she protects all my relatives, for ever and ever.
My Beautiful Mother of Infinite Mercy, my ruler, – this very Goddess herself has now come and established herself, in the Kadamba forest in a newly constructed divine structure, in the presence of the great Sage of Kanchi at Kanniyambadi, as hordes of people extolled her as Vasavii.

My Mother of Infinite Mercy shines at Kanniyambadi and is dallying with her special son, her first-born, whose middle is expansive, whose face is that of an elephant, whose ears are like huta, the honoured one, the eternal, Oh Mothe r of Infinite Mercy, my Mother, with a jasmine white smile, companion to the Lord of dance (Shiva), the giver of eternal happiness, may you dance on the dance stage of the sky of my mind, for ever and ever.
Daughter of the Himalaya mountain, with a beautiful forehead, Oh Mother of all the worlds, full of tenderness, dear friend of Shambu, Oh Mother of Infinite Mercy, most distinguished one, beautiful one, pleasant one, with eyebrows as beautiful as the bow held by Manmatha, the delightul one, may you shine all over the inside of my heart, for ever and ever.

With the Moon as a hair ornament, with lotus eyes, the giver of a whole world of knowledge, Durga, Gauri, Oh Mother of Infinite Mercy, the pure one, possessing half the body of Eswara, the delightful one, with sweet words, with a sweet voice, may you sport in the sky of my consciousness for ever and ever.

Ruler, the one over whom there is no ruler, the one with a beautiful chin, the giver of happiness, the skilled one, the one to be known, the knower, Oh Mother of Infinite Mercy, possessing half the body of Shiva, Gnamamamba, with hands like tender sprouts, with a neck of the colour of a conch, paragon of good behaviour, shines at Kalahasti for ever and ever.
Chandi, the frightful one, still, the giver of the boon of freedom from fear, one who works for the welfare of people like me, the dark one, the dear friend, with a smiling face, the giver of children, Bhavani, Mother of Infinite Mercy, Kamakshi is skilled in dancing through the pleasure forests of love (Kanchipuram), for ever and ever.

The one who makes lord Sunderasa become afflicted by love and loose his composure, by showing on him her amorous glances like the arrows of Manmatha, the graceful one, with stunningly beautiful body, with a parrot in her hand, Mother of Infinite Mercy, Kamakshi is skilled in dancing through the pleasure forests of love (Kanchipuram), for ever and ever.

Near Madras, the sole refuge to the people who are incessantly wandering all over, like ants (constantly running hither and thither like ants) and who are engrossed mainly in feeding their bellies, namely Mukamba, our Mother infinite mercy, with a sweet voice, is fully capable of making those takative ones go without speech.

At Madras, among the pleasant grove of *kimśuka* trees (Purushavaakam), Pankajamba is very capable to fulfill the wishes of the devotees, and surprise! our Godess, our Mother infinite mercy.
is also adept in lavishing her great love in the fullest measure to Gangadhara.

At Madras, my Mother of Infinite Mercy shines as Kalpakaambaa, deeply in love with Kapaali-ishwara, and is attended upon by wild peacocks sporting beautiful blue feathers, delightful dances and very pleasant bird calls, and is worshipped by poor and wealthy people (sporting wild tufts, displaying beautiful blue garments, making delightful dances and making very clever arguments.)

At Madras, at the sacred place on Linga Chetty Street, which is crowded by people and vehicles, shines My Mother of Infinite Mercy, the most beautiful one in all the three worlds, the three eyed one, my Godess, Kalikaambaa, worshipped by all kinds of people, the king Shivaji, and by the Shivaicaraya.

In that place where the Sage Ramana taught Brahmavidyaat, at that Arumachala mountain slope, for ever and ever shines Apiitakaambaa, our Mother of infinite mercy, the remover of the multitudes of crocodiles in the ocean of samsara of the afflicted.
On the slopes of the mountain called sailigrama (or Namakkal in Tamil), in the place where Hanuman took some rest (when He was bringing Sanjivini from the Himalayas), and where Sankara and Narayana are resplendent in a single body inside a cave (in that mountain), the Divine Mother, the Queen called Namagiri, my Mother, the Mother of Infinite Mercy is ready to bestow on me all my wishes.

In the suburb of Tiruvallikeni where the Tamil poet Subrahmanya Bharathi composed his beautiful poems, in the place known as Brindaraynya, My Mother of Infinite Mercy shines at Vedavalli, with a beautiful form bathed by the deep longing glances of Parthasarathi, the able charioteer of the great one from the clan of Prthu.

On the banks of the Ganges, Sri Vishalakshi, the beloved of Viswanatha, the root cause of mukthi, Mother of Infinite Mercy, the ancient one, is for ever and ever, devoted to uplifting the fallen, and ruling over the holy city of Benares, the place of moksha.
my Mother, Mother, the height of the mercy of Shiva, is ready, without any delay or hesitation, to give succor with her extended hands to people who have placed their bodies at her feet.

The one and only way for the upliftment of the discriminated and driven out peoples ("alit: ஆலிட திருவராதியார் திருச்சுக்கர்") most capable of protecting people from the assaults by thousands of rogues and sinners, Tripurasundari, Sharada, the Empress, Mother of Infinite Mercy, definitely and quickly protects everyone, for ever and ever.

Constantly praised by Vayu, Agni, Indra and other gods, with feet praised by Lakshmi and Saraswati, sung by Yakshas and Gandharvas, the very form of Vishnu, Brahma and the Three-eyed One, verily the Brahman, Mother of Infinite Mercy, gives us eternal happiness.

Sriman Maataa, giver of ultimate bliss, giver of knowledge and mukthi, residing in Srichakra, with a heart full of kindness, the only aim of the sages, described and worshipped in many many ways in Srividya, Mother of Infinite Mercy, gives us eternal happiness.
Skilled are you in effective ways to protect those who hold you in their hearts. Oh one with great many skillfull ways, Empress, in how many, many ways you protect us again and again! Oh Mother of Infinite Mercy, I, your slave, just contemplate on your delightful sporting ways and let fall my prostrated body at your feet.

Oh Mother of Infinite Mercy, please forgive all the faults in this prayer written with devotion to you by Sethuraman. Making your constant residence in the lotus of my heart, for ever and for ever, rule over me who has fallen at your feet and has come to you for refuge.

Thus ends the Prayer to Our Mother of Infinite Mercy, composed by Sethuraman, son of Jayaram

Notes

Slokas 1, 2, 3, 4: This period refers to the time I was an infant. As an infant, I did get lost once, and my scared parents searched for me everywhere; they finally found me comfortably sitting on the lap of the cashier of the hotel that was just outside the row houses in which we lived, enjoying the hotel sweets. At least that is what I have been told by my parents; I do not have any real recollection of that event.

Slokas 6, 7, 8: This refers to the period I was in school at Hubli. Even at this school I was teased and called names for being a Brahmin.

Slokas Nos. 5, 9 and 10: I was born in Hubli (हबली) in what is now Karnataka State. Three elder brothers of mine all died within a year or so of their birth. For this reason, my parents undertook a pilgrimage to Varanasi and Rameswaram, after which I was born, and so, according to custom, named me Sethuraman (सेथुराम). Four more brothers were born after me. I had no sisters.

More on Sloka 10: My parents were lucky in finding Sri Balacharya Mangalvedi (मंगलवेदी in the above poem for meter’s sake, not मंगलवदी) in Hubli who taught me Sanskrit. He was a great scholar and a strict disciplinarian. I owe him a lot for inculcating in me, an interest in Sanskrit.
Slokas 11, 15 and 16: We moved to Madras (ब्रह्मपुरी in terms of its new name) and I was the brunt of several insults for being a Brahmin, as if it were a curse that I was suffering from. Epithets like पाणिन (a derogatory word meaning "brahmin") which I have put here as पाणिन were thrown at me. Neither I nor my family gave any thought of my joining college after passing high school. One day, when high schools were open again the next year, for want of doing any thing better, I went to visit my high school principal, Sri C. P. Padmanabha Mudaliyar at his office. He asked me what I was doing there without going to college. He reminded me that I had secured the first rank in that high school and students who had scored less marks than me had already secured admission in colleges. I told him that, since I was only 14 at that time, I was sitting it out at home for a few years before I could start looking for a job. He shook his head in disbelief. Immediately, he gave me a four anna coin and asked me to catch a bus to go to Vivekananda College and quickly put in an application for that college. Luckily colleges start much later than high schools, and even though I applied late, I was able to enter that college without losing time. There were more problems about scholarships etc., but I will not go into it now.

Slokas 12 and 13: This describes, in short, the way things were in Madras and the way it frightened the little teenager in me.

Sloka 14: This describes some incidents that I faced at High School.

Sloka 17: After passing Intermediate from Vivekananda College, I made many attempts to continue my education with a view to get a job and support the family. Everybody was saying the Engineering would give good jobs. With my high marks (I secured the 11th rank in the University, though at that time I thought that I had the second rank.) I therefore was sure about admission at Madras Engineering College. So I went to that College and asked for a scholarship form to see what kinds of scholarships were available. The person at the counter just laughed at me said, “Oh Brahmin boy! You are not even worth the paper this form is printed on and you know full well there are no scholarships for people like you.” This crushed me.

Sloka 18: My heart was in Chemistry. Next I tried to get a scholarship at Loyola College to study Chemistry Honours. So I went to see the Principal and showed him my marks list and said “I have no doubt that you will give me admission to Chemistry Honours based on my marks. However, before spending for an admission form, I want to know if I will get a scholarship at your College.” He looked over my marks list and turned back in his rotating chair and brooded for a while. Finally he said, “Sethuraman! By any chance are you a Christian. Only scholarships meant for Christians are available now.” I left his office in tears.

Sloka 19: At this time some one told me that Statistics (संख्याशास्त्र) was a subject that would lead to good jobs. So I wanted to join Statistics Honours at Presidency College. I went to see the Principal. I was wearing a dhoti and chappals when I went to see him. I climbed the stairs inside Presidency College to go to the Principal’s office. Just at that moment, my dhoti got caught under the sandals and ripped and when I looked up a crow that was inside the building dropped onto my shirt and dhoti. I just raced to the beach to wash and clean myself. I saw a fisherwoman mending nets. I asked her for a needle and some thread to sew up the rip in my dhoti. After washing and mending, I came and met the principal.

Sloka 20: However, the prospects of obtaining a scholarship at Presidency College were bleak, while there was some hope of getting a scholarship at Vivekananda College, where I could study Mathematics Honours. It was at this time that Sri P. Ramakrishnan I. C. S., the father of my classmate, R. Balakrishnan, gave his word that he will support me through Statistics Honours if it happened that I did not get a scholarship at Presidency College. His word alone allowed me to join Presidency College, where I luckily obtained the Sir C. P. Ramaswamy Iyer scholarship, and did not have to take up on his offer.
Sloka 21: During the crucial third year of my Statistics Honours course, I constantly suffered from an allergy. I went to many doctors and they conducted several tests and tried several medicines; they said that they used the name allergy just to say they do not know what was the cause of my problem - I used to get skin rashes during the evenings, when I needed to study, and would disappear for most of the day. Finally, I went to a native doctor who first asked me to take two small black beads of some purgative, before he would diagnose my illness and give me some medicine. I took just one of those beads and I was completely dehydrated by that evening. Later that night I fell down unconscious which truly scared my parents. In the middle of the night, they quickly fetched Dr. Nanjundiah, the Railway doctor who lived near our Railway Quarters. He revived me with some shots. By the way, the allergy slowly began to disappear after that and I did not go to the native doctor for any more medicines. To this day, I do not know what caused that nagging allergy during that very crucial year.

Sloka 22: Once again, family circumstances would not permit me to leave Madras go to Calcutta to join the I. S. I. as a research scholar (आविष्कारप्रयत्नकरः). It was then that Dr. C. Radhakrishna Rao, the Director of the I. S. I. sent me a telegram suggesting that I give up any jobs that I may get Madras and join the I. S. I. I still have this telegram in my possession. This encouraged me to go to Calcutta, where I later received my Ph. D and finally end up in Florida.

Sloka 23: I finished my Ph. D. at Calcutta and went to the U. S. for three years as a Research Associate to the University of North Carolina at Chapel Hill, NC, Michigan State University at East Lansing, MI and Stanford University, Stanford, CA. I was quite homesick and eagerly looked forward to my return to India after this three year period.

Slokas 24, 25: After coming back to India, I joined the Indian Statistical Institute at Calcutta. Later I married Brinda daughter of Sri Ramachandran and Srimathi Gnanambal. Our son was born during our stay at Calcutta. Life was different in Calcutta this time compared to my bachelorhood days; living conditions were becoming more and more difficult.

Sloka 26: During my three years at Calcutta, I received several offers of jobs in the U. S. Finally, I accepted an offer of a professorship at Florida State University in Tallahassee, FL hoping to quickly return to India in a few years. However, as the years went by, we slowly settled down in Tallahassee.

Slokas 27, 28: Within two year’s of our son Sunder’s birth, and within a year of our coming to Tallahassee, Sri Ramachandran passed away, suddenly. Our daughter Nitya was born later in Tallahassee.

Sloka 29 and 30: My parents came from a modest background from villages. They both had to struggle and come up after losing their respective fathers at a young age. They toiled all their lives for the sake of the children and passed away much too soon before enjoying their children’s “successes”.

Sloka 31: Sunder obtained his Ph. D. in Mathematics a dissertation in the area of Probability (स्थानास) and later married Sandhya.

Sloka 32: Nitya is working on a Ph. D. with a deep and wide study in her area of interest, namely language acquisition among infants in their early years भाषाग्रह: व्याकरण तथा प्रभावित इति विषयों and we are praying for the कष्ठ्योक्ष्यां परमसशीतलाम्बम्बम्ब for her marriage, and all the glory for this will be only Hers.

Slokas 33 till the end: Taking all the epithets of परमसशीतलाम्बम्बम्ब used in the previous slokas, adding a few more epithets, I have composed these slokas so that this part can be used as a prayer by anyone. I have also included some अद्वैतम्भम्ब and श्वच्छर्माम्बम्ब at the end.

Sloka 33: Brinda pointed out to me that I should include a sloka on Kanniyamman, our family Goddess (kuladaivam) at Kanniyambadi village in N. A. district. This sloka has come from her
request; I should of thought about kanniyamman myself. The beautiful statue of Kanniyamman was not covered by a building and used to be standing in the open; (a building has now been built to enclose it and they are preparing to perform kumbabhishekam soon). In the worship that we were required to perform for Her, the males of each generation of our family would meet at least once, per generation, prepare a thatched roof with green leaves and branches over this statue, cook the food offering out in the open and perform a standard puja with lalita sahasranamavali, etc. This worship is called pacchai pudaitthal.

**Sloka 34:** Recently, a beautiful new temple has been built for Kanniyamman in Kaniyambadi, with the title “Kadamba-vana Vasavi” and it was inaugurated with Sri Swami Vijayendra Saraswati Periavaa from Kanchi in attendance. This sloka was added on August 26, 2002 describing this divine moment.

**Sloka 35:** We performed an abhishekam to Kanniyamman on March 19, 2005 sitting close to the Deity. It was a wonderful sight to see Her with Lord Ganesha standing in front of her. This inspired me to write this sloka.

**Sloka 36:** One the same occasion, we saw the area of the other divinities has been renovated with beautiful statues of Ayyanaar and Ambal, riding on horses. The Saptam Matrukas have also been installed separately. This is the inspiration of this sloka.
அஹ்பொண்டா

அோ ரசிரசிரராய நம:

# சிரு-தியிட்டவிதா நல:

அோ முக்கட்டங்காய நம:

# தினமாந்தாகமா நல:

அோ பரமாருக்காய நம:

# முக்கட்டங்கய நல:

அோ வெள்ளநெய்யாய நம:

# திரதையகமா நல:

அோ துளசுட்டாய நம:

# துளசுட்டாய நல:

அோ குன்றரசாய நம:

# வாழ்வசாந்தபயாய நல:

அோ பரமாருபுரிதாய நம:

# மார்பருக்காய நல:

13 ஓ புத்தாய நம:

14 ஓ பரமாருபுரிதாய நம:

15 ஓ மதுராய நம:

16 ஓ விளக்க பொயிடாய விளக்கான்காயப்பனர்

17 ஓ குன்றரசாய வகாய நம:

18 ஓ பரமாருபுரிதாய நம:

19 ஓ வெள்ளநெய்யாய நம:

20 ஓ பரமாருபுரிதாய நம:

21 ஓ மார்பருக்காய நம:

22 ஓ புத்தாய நம:

23 ஓ புத்தாய நம:

24 ஓ ரசிரசிரராய நம:
25 ओ मातृपुत्राश्रजायाये नमः
26 ओ मान्यायेय नमः
27 ओ नित्यायेय नमः
28 ओ परमक्रणापूर्तिकायाये नमः
29 ओ मदमायेय नमः
30 ओ कुन्दस्मेरायेय नमः
31 ओ नद्यमस्तिस्य नमः
32 ओ नित्यानित्यायेय नमः
33 ओ नित्य नित्य नमम मानसाकाजारऽ
नन्तरायेय नमः
34 ओ अद्वे कन्यायेय नमः
35 ओ निर्भामात्मायेय नमः
36 ओ लोकाेत्य नमः
37 ओ दयायेरे नमः
38 ओ शिकः खिर्बधे नमः
39 ओ परमक्रणापूर्तिकायेय नमः
40 ओ विश्वायेय नमः
41 ओ रामायेय नमः
42 ओ सौधायेय नमः
43 ओ स्मार्धधे बिलासायेय नमः
44 ओ जुर्यायेय नमः
45 ओ नित्य नित्य मे दुः - विशाल -
अन्तरायेय परिकायेय नमः
46 ओ चन्द्रापीड़ायेय नमः
47 ओ वनजननायेय नमः
48 ओ ज्ञानस्मावधायेय नमः
49 ओ दुर्गायेय नमः
50 ओ गोरे ये नमः
51 ओ परमक्रणापूर्तिकायेय नमः
52 ओ प्रस्तायेय नमः
53 ओ इंस्मामायेय नमः
54 ओ मदुर्वनायेय नमः
55 ओ मदुर्वनायेय नमः
56 ओ मनोजायेय नमः
57 ओ नित्य नित्य चिन्हलासांवे मे
विहृत्य नमः
58 ओ इंस्मायेय नमः
59 ओ अनित्यायेय नमः
60 ओ श्रीराष्ट्रवृक्षायेय नमः
61 ओ हुष्ठायेय नमः
62 ओ प्रवीणायेय नमः
63 ओ हृदयायेय नमः
64 ओ ज्ञायेय नमः
65 ओ परमक्रणापूर्तिकायेय नमः
66 ओ नित्यायेय नमः
67 ओ ज्ञानामायेय नमः
68 ओ किसलयकारायेय नमः
69 ओ कन्मकायेरे नमः
70 ओ मुनियायेय नमः
71 ओ नित्य नित्य कालहस्तिकारे
विलसायेय नमः
72 ओ वचनायेय नमः
73 ओ भोकायेय नमः
74 ओ अभ्यवधायेय नमः
75 ओ मदुर्वनायेय नमः
76 ओ ग्यायेय नमः
77 ओ स्मार्धायेय नमः
78 ओ परमक्रणापूर्तिकायेय नमः
79 ओ ज्ञानायेय नमः
80 ओ कामायेय नमः
81 ओ हृदात्मकायेय नमः
82 ओ अप्रभायेय नमः
83 ओ भक्तायेय नमः
84 ओ नित्य नित्य कामकण्ठीनीति
न्तननित्यायेय नमः
85 ओ बीरायेयः च स्मार्धायेयः
86 ओ पुत्रेश्वरायेयः परिवाराये
कुमारऽ नमः
87 ओ मधुलायेय नमः
88 ओ मधुलायेय नमः
89 ओ परमक्रणापूर्तिकायेय नमः
90 ओ मायायेय नमः
91 ओ कीर्तिनायेय नमः
92 ओ नित्य नित्य मधुरनगरे
राजमानायेय नमः
93 ओ बंगायने सतमहताया
विद्याकोशिक्षायामानो
उदारभार्य संप्रदायाने केवल
शरणायेय नमः
94 ओ मुक्तायेय नमः
95 ओ परमक्रणापूर्तिकायेय नमः
96 ओ सुवाचारे नमः
97 ओ तातु वाचालाने विवचनः
अव फल्तू शक्मानायेय नमः
98 ओ बंगायने गुरुक्षेत्रेण चक्साये नमः
99 ओ भजनमनसं कामाभोधाणे वितरणाविषी विद्वाने
नमः
100 ओ पुत्रायेय नमः
101 ओ हुन ताम गुरुगार्थे कामवितरणविषी प्रायाये
नम:
102 ओ देख्ये नम:
103 ओ परम्परणपूर्तिताम्बाये नम:
104 ओ वेतनाहारिक वास्तविकताम्रये तीरामायेखे।

अतिप्राचे: संभालायेन नम:
106 ओ कपलकामायेन नम:
107 ओ कुःषणभित्ते ईज्ञामानायेन नम:
108 ओ कपलप्रेममालकाये नम:
109 ओ परम्परणपूर्तिताम्बाये नम:
110 ओ वेतनाहारिक वास्तविकताम्रये निधिविशेषितपर्ये

प्राणिवाहारिकीण पुष्पक्रेस कचालमयेन नम:
111 ओ विभथलनिलायेन नम:
112 ओ कालिकामायेन नम:
113 ओ विनविक्षे नम:
114 ओ वद्विःविझन श्रीनिबाणिशारीणाय: पुष्पायेन नम:
115 ओ देख्ये नम:
116 ओ परम्परणपूर्तिताम्बाये नम:
117 ओ विश्वान्तेः रमणमुनिनाः

बोधिपिता ब्रह्मचर्या तस्स्मिन्न अरुणाङ्गितर्पे
नित्य नित्ये वकाामायेन नम:
118 ओ अशोकसहस्रहामाये नम:
119 ओ उद्भवानाः भवजलनिधिभाः शुकुः

हुन्न्ये नम:
120 ओ परम्परणपूर्तिताम्बाये नम:
121 ओ शान्यामक्षेष्टिधरतेः मार्गशिनानायेः

दूर्यनास्य श्रम्पुष्पिखण्डरकुमे सदा विलति श्रीमात्रेः
नम:
122 ओ अन्नविपत्तिवाराः म दातुं सज्जायेन नम:
123 ओ नामपरायमायेन नम:
124 ओ परम्परणपूर्तिताम्बाये नम:
125 ओ मद्यायेन नम:
126 ओ यस्मन वामीक्षे विद्रवकिवा भारतीनामकेन

गुप्ता: प्रताप सत्सन विभास्ये नम:
127 ओ परम्परणापूर्तिताम्बाये नम:
128 ओ बुन्दारण्ये पुष्पकुलवस्तुन्यन्त्रकृतीस्यनुर,

दीर्घाप्राप्ते: खविनवासुतन्ये नम:
129 ओ वेदवन्ये नम:
130 ओ गंगास्ते विपुलसुगम्याये नम:

131 ओ विचनाधिमप्रियाये नम:
132 ओ मुक्रेश्रीजाये नम:
133 ओ परम्परणपूर्तिताम्बाये नम:
134 ओ पुराणायेन नम:
135 ओ मोक्षस्य पतितजनस्योज्जालकम् प्रस्वरुपायेन नम:
136 ओ नित्य नित्ये पुष्पकार्भनियोहे प्रभवति नम:
137 ओ हंसानाम्याये नम:
138 ओ हिमनामानुष्ठये नम:
139 ओ श्रीहायेन नम:
140 ओ गुहामाये नम:
141 ओ लोककामायेन नम:
142 ओ परम्परणापूर्तिताम्बाये नम:
143 ओ मद्यायेन नम:
144 ओ देख्ये नम:
145 ओ अम्बायेन नम:
146 ओ निमित्तवृत्त कर्मितिनिना अत्र अविलम्ब आलम्य दातुं प्रोकुकायेन नम:
147 ओ तयः नम:
148 ओ साम्बकार्भनियोहे नम:
149 ओ पालितानाः जनानाः उद्देश्यकरणो अन्त्यायेन

मार्गायेन नम:
150 ओ पापिष्ठ्ये: शतस्तम्भारक्षणेः

दक्षमानायेन नम:
151 ओ विपरीतःनित्यायेन नम:
152 ओ शारदायेन नम:
153 ओ सार्वभोम्ये नम:
154 ओ परम्परणापूर्तिताम्बाये नम:
155 ओ सर्वबत्तेः वायुद्विभुविभुविवर्णान्तायेन नम:
156 ओ लक्ष्मीवार्णीनुपरस्यायेन नम:
157 ओ यज्ञाध्वंसनितायेन नम:
158 ओ विष्णुद्विभुविवर्णनममुन्ये नम:
159 ओ केवलः ब्रह्मारुपाये नम:
160 ओ परम्परणापूर्तिताम्बाये नम:
161 ओ श्रीमात्रेः नम:
162 ओ परमसुधाये नम:
163 ओ वानमोक्षस्यायेन नम:
164 ओ श्रीकस्यायेन नम:
165 ओ सदयहुदायेन नम:
166 ओ वानमोक्षस्यायेन नम:
167 ओ श्रीविद्यायाः विविधविभिधिषितायेन नम:
168 ओ श्रीविद्यायाः विविधविभिधिभ: पुजःता ये नमः
81 விளக்கம்-விளக்கம் நெடுந்து: 111 விளக்கம்-விளக்கம் நெடுந்து: 112 விளக்கம்-விளக்கம் நெடுந்து:
82 விளக்கம்-விளக்கம் நெடுந்து: 113 விளக்கம்-விளக்கம் நெடுந்து: 114 விளக்கம்-விளக்கம் நெடுந்து:
83 விளக்கம்-விளக்கம் நெடுந்து: 115 விளக்கம்-விளக்கம் நெடுந்து:
84 விளக்கம்-விளக்கம் நெடுந்து: 116 விளக்கம்-விளக்கம் நெடுந்து: 117 விளக்கம்-விளக்கம் நெடுந்து:
85 விளக்கம்-விளக்கம்: விளக்கம்-விளக்கம்: 118 விளக்கம்-விளக்கம் நெடுந்து:
86 விளக்கம்-விளக்கம் நெடுந்து: 119 விளக்கம்-விளக்கம் நெடுந்து: 120 விளக்கம்-விளக்கம் நெடுந்து:
87 விளக்கம்-விளக்கம் நெடுந்து: 121 விளக்கம்-விளக்கம் நெடுந்து: 122 விளக்கம்-விளக்கம் நெடுந்து:
88 விளக்கம்-விளக்கம் நெடுந்து: 123 விளக்கம்-விளக்கம் நெடுந்து: 124 விளக்கம்-விளக்கம் நெடுந்து:
89 விளக்கம்-விளக்கம் நெடுந்து: 125 விளக்கம்-விளக்கம் நெடுந்து: 126 விளக்கம்-விளக்கம் நெடுந்து:
90 விளக்கம்-விளக்கம் நெடுந்து: 127 விளக்கம்-விளக்கம் நெடுந்து: 128 விளக்கம்-விளக்கம் நெடுந்து:
91 விளக்கம்-விளக்கம் நெடுந்து: 129 விளக்கம்-விளக்கம் நெடுந்து:
92 விளக்கம்-விளக்கம் நெடுந்து: 130 விளக்கம்-விளக்கம் நெடுந்து: 131 விளக்கம்-விளக்கம் நெடுந்து:
93 விளக்கம்-விளக்கம் நெடுந்து: 132 விளக்கம்-விளக்கம் நெடுந்து: 133 விளக்கம்-விளக்கம் நெடுந்து:
94 விளக்கம்-விளக்கம் நெடுந்து: 134 விளக்கம்-விளக்கம் நெடுந்து: 135 விளக்கம்-விளக்கம் நெடுந்து:
95 விளக்கம்-விளக்கம் நெடுந்து: 136 விளக்கம்-விளக்கம் நெடுந்து: 137 விளக்கம்-விளக்கம் நெடுந்து:
96 விளக்கம்-விளக்கம் நெடுந்து: 138 விளக்கம்-விளக்கம் நெடுந்து: