Shri Shankaracharya Ashtottarashata NamavaliH with Meaning

हस्तशिल्पयास्रोतुः साधनोपनिषदेः

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Proofread by: Ravi Mayavaram and Saraswathy, Shriramana Sharma jamadagni at gmail.com
Translated by: Ravi Mayavaram and Saraswathy
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VERSE 1

I bow to the noble and respectable shIr ShankarAcharya. The word "varya" is a modification of "Arya" (and it is closely related to the tamil word aiyA).

I bow to shIr Shankara who bestows the bliss of brahman to his disciples by conferring AtmajnAnam.

I bow to shIr Shankara who dispels the ajNAnam with brahmajNAnam like the Sun’s bright light rays dispels the darkness.

I bow to shIr Shankara who bestows the auspicious knowledge of brahman to his disciples, like a full moon showering its cool rays to a large body of water.

VERSE 2

I bow to shIr Shankara who firmly [re-]established the varNAshrama system.

I bow to shIr Shankara who possesses all auspicious attributes.
7) ॐ महाशंकरे मातुः  
I bow to shri Shankara who bestows mukti to his devotees by conferring AtmajAnAnam to them.

8) ॐ हितलतस्वतिष्ठाः  
I bow to shri Shankara who is ever keen to instruct his disciples.

9) ॐ अतजुलोकशंकरे मातुः  
I bow to shri Shankara who grants the much desired wishes (abhi iShTa) of his devotees. The most desired thing is the non-dual bliss of brahman, which He bestows to them through AtmajAnAnam.

VERSE 3

10) ॐ महाशंकरे मातुः  
I bow to shri Shankara who knows the intricate and secret tattvam. The word tattvam which is often used to mean philosophy is the key as it denotes tattvamasi. The most secret, sacred and intricate truth is the identity of Atman and brahman.

11) ॐ अतमासात्मचेतां नमः  
I bow to shri Shankara who taught about "what that needs to be done" and "what that should not be done". To do what has to be done and to abstain from what that should not be done is the art of right living.

12) ॐ ज्ञान-मायायोद्धाजामां  
I bow to shri Shankara whose hands hold the jnAna mudrA. mudrA means gesture. There is specific gesture known as jnAna mudrA. This mudra is also known as chinmudra. In this one joins the tip of the thumb with the tip of the index finger forming a circle. The term jnAna mudrA also means one who gives (ra) the bliss (mud) of jnAna.

13) ॐ हनुमानसात्मचेतां  
I bow to shri Shankara who destroys the heat or obstacles that trouble the hearts of his disciples. He destroys that heat by
bestowing cool nectar like AtmajnAnam. We chant shAnti thrice to overcome the tApatraya (AdhyAtmika, Adhibautika and Adhidaivika). shrI lalita sahasranAmam praises shrI mAAtA as "ಅಭಿನ್ಯುಜ್ಜಯನು, ದೇವಯುದ್ಧ ರಕ್ಷಿಸುವ, ತನ್ನ ನಂತರ", Like HER, shrI shankara destroys the tApa by bestowing the cool nectar of AtmajnAnam.

VERSE 4

I bow to shrI shankara who re-organized and strengthened the sannyAsa Ashrama. The present dashanAmi sampradAyam owes its existence to shrI shankara.

I bow to shrI shankara who is the master of all existing systems of thought yet formulated and presented his own system of thought in a unique fashion.

I bow to shrI shankara who firmly [re-]established the advaita vedAnta. Advaita guru paramparA starts with shrIman nArAyana. But it was shrI shankara who established it firmly through his bhAshyams on upaniShads, bhagavad gIta and brahmasUtra, prakaraNa granthis and through establishment of mAths.

I bow to shrI shankara who is indeed Lord shiva. shrI shankara is considered by his disciples as none but the great Lord shiva himself.

The verse in toTakAShTakam

and the famous verse attributed to padmapAda which he realized and uttered during the great debate between shrI vedavyAsa and shrI
I bow to ShrI Shankara who established the six modes (religions) of worship. These are:

a) shaivism Worship of Lord Shiva  
b) shaktam Worship of parAshaktI  
c) vaiShnavam Worship of shrIman nArAyaNa  
d) gAnapatyam Worship of mahAgaNapati  
e) sauram Worship of Surya  
f) kOMAram Worship of kumara or Lord Muruga

I bow to ShrI Shankara who made the path of the followers of vedas easy by shedding light on its meanings. Vedas are known by the term "trayI".

I bow to ShrI Shankara who knew the intricate and subtle philosophy of vedas and upaniShads. To Him the ocean of knowledge was a mere drop of water which He could sip as easily as one sips water from one’s palm.

I bow to ShrI Shankara who cut the arguments of avaidika philoshopers into pieces and eliminated nAstika systems.
I bow to shrI shankara who is keen on detachment from sense pleasures. Verse 21 of vivekachUDamaNI describes what vairagyam. Starting from this body even upto brahmA’s body, whatever pleasure arises through senses lead only to trouble. Knowing this a jnAni detaches himself and desires to abandon them.

23) ॐ हङ्कां मन्मः
I bow to shrI shankara who is always peaceful. This peacefulness is a mark of self-realization.

24) ॐ ऋषाभ्रस्तस्थितम् मन्मः
I bow to shrI shankara who helps his disciples to cross the ocean of saMsara.

25) ॐ सुपर्योगस्थितम् मन्मः
I bow to shrI shankara whose face is bright and beautiful like a lotus.

26) ॐ ज्ञानस्वविज्ञातकम् मन्मः
I bow to shrI shankara who sheds light on the way to achieve the highest goal, mukti.

VERSE 7

I bow to shrI shankara who knows the essence of purANas and smRiti.

27) ॐ विज्ञातकम् मन्मः
I bow to shrI shankara who is ever content.

28) ॐ विज्ञातम् मन्मः
I bow to shrI shankara who is great.

29) ॐ सच्चाद्वितीयम् मन्मः
I bow to shrI shankara who is pure.

30) ॐ सच्चाद्वितीयम् मन्मः
I bow to shrI shankara who is ever in the state of bliss.
32) I bow to shrI shankara who is fearless.
33) I bow to shrI shankara who has no bondage.
34) I bow to shrI shankara who is free of impurities.

VERSE 8

35) I bow to shrI shankara who is free from mamakAra. (mamakAra is an attitude which leads one to think "this is mine," which would also simulataneously imply "something else is not mine. It can be translated as Mineness).  
36) I bow to shrI shankara who is free from aha NkAra. aha NkAra is "I am the doer" attitude. HE is free from that.  
37) I bow to shrI shankara at whose lotus feet the universe bows.  
38) I bow to shrI shankara in whom sattva guNa is predominant.  
39) I bow to shrI shankara who (always) contemplates on the Truth.  
40) I bow to shrI shankara who is endowed with countless guNas.

VERSE 9

41) I bow to shrI shankara who is free from bad qualities.
42) ¤ಾರಹೃದಯಸು ನಮಃ
    I bow to shrI shankara the essence of whose heart is nectar.

43) ¤ಾರಸ~ತಪz•ಾಯ ನಮಃ
    I bow to shrI shankara who bestows knowledge and kavitvam.
    Once shrI shankara bestowed out of his infinite grace,
    instantaneously, knowledge and kavitvam to his disciple giri. shrI
giri is known as toTakAcharya after the toTakAShTakam which he
composed in praise of shrI shankara.

44) ¤ಾಯ ನಮಃ
    I bow to shrI shankara who abides in the Truth.

45) ¤ಾಭ್ರಾಯ ನಮಃ
    I bow to shrI shankara whose conduct is pious.

46) ¤ಾಯ ನಮಃ
    I bow to shrI shankara who through his advaita-vedanta vAda proved
    that the goal of sAnkhyayoga deviates from the truth. Non-dual
    brahman is not described correctly by the sA Nkhya philosophy which
    enumerates 25 principles.

VERSE 10

47) ¤ಾಯ ನಮಃ .. 10..
    I bow to shrI shankara who is the embodiment of penance.

48) ¤ಾಯ ನಮಃ
    I bow to shrI shankara who has great effulgence.

49) ¤ಾಯ ನಮಃ
    I bow to shrI shankara who has the knowledge about the three
different guNas (sattva, rajas and tamas).

50) ¤ಾಯ ನಮಃ
    I bow to shrI shankara who is the enemy (or destroyer) of the sinful
effects of the kali age.

51) ¤ಾಯ ನಮಃ (ಅಡುಡಿದ ಮಹಿಲೆಗಿಲೆ ತರಬೇತಿಗಳು)
I bow to shri Shankara who knows the time for appropriate actions. It can also mean He knows what events will happen with the flow of time.

52) ओँ तन्मयोहिवेदस्य नमः
I bow to shri Shankara who removes the tamo guNam from his devotees or prevents them from it. tamas literally means darkness. tamo guNam denotes ignorance. He removes ignorance from his devotees by bestowing AtmajnAnam. There can be no darkness where there is light, His very presence prevents the advent of ignorance.

VERSE 11

53) ओँ भगवानं नमः
I bow to shri Shankara who is the supreme Lord.

54) ओँ भद्रकारिनं नमः
I bow to shri Shankara who defeated shri Sarasvati in debate.

55) ओँ तदात्माकमकंप्लितमेव नमः
I bow to shri Shankara the great scholar who was invited by shri Sarasvati (bhAratI, wife of maNDana mishra who is considered as avatAram of Goddess Sarasvati) for debate. He defeated Her in the debate.

Finally even when ascending the sarvaJna pITham, he silenced Her protest by refuting her charge. shri Sarasvati charged him saying that he is not pure. Shankara refuted the charge by saying that this body cannot be held impure for the sins committed by the King’s body. She then remained silent and let him ascend the sarvaJna pITham.

56) ओँ तदात्माकं परिवृत्तस्य नमः (अकर्मिणते विद्वान्)
I bow to shri Shankara who knows the distinction between dharma and adharma and who has an in-depth understanding of it.

57) ओँ अवतारुपादिनिष्टं नमः
I bow to shri Shankara who knows what the goal is and what is
not. His teachings exhibit this difference and helps his disciples. For if one does not know the distinction he/she may not attain it.

VERSE 12

I bow to shrI shankara who knows the philosophy of nAda-bindu-kalA. nAda denotes sound or vibration, and often the praNava OM. Bindu denotes a dot or a central point. kalA has various interpretations. Theory of creation is explained in many texts using this terminology.

58) 58  ಅಶ್ವನಿಯಾದವನಿಯಮ್ ನಮಃ
I bow to shrI shankara who knows the philosophy of nAda-bindu-kalA. nAda denotes sound or vibration, and often the praNava OM. Bindu denotes a dot or a central point. kalA has various interpretations. Theory of creation is explained in many texts using this terminology.

59) 59  ಅಶ್ವನಿಯಾದವನಿಯಮ್ ನಮಃ
I bow to shrI shankara at whose thought the heart of a yogi blooms like a lotus which blossoms at the sight of Sun. In the case of the lotus flower the physical presence of Sun is required. But yogi’s heart opens up with joy at the mere thought of the name of the shrI shankara. Such is his greatness.

60) 60  ಅಶ್ವನಿಯಾದವನಿಯಮ್ ನಮಃ
I bow to shrI shankara who is the treasure house of that jSnAna which is atIndriya, i.e., the wisdom that is beyond the realm of operation of the sense organs.

61) 61  ಅಶ್ವನಿಯಾದವನಿಯಮ್ ನಮಃ
I bow to shrI shankara who knows the distinction between eternal (nITYA) and ephemeral (anITYA or non-eternal).

VERSE 13

I bow to shrI shankara whose form is consciousness and bliss. Knower
of brahman indeed becomes brahman.

63) ॐ ओऽ मातुः नमः
I bow to shIr shankara who is the all pervading consciousness or Awareness.

64) ॐ विषयवाणिज्ञानिकी नमः
I bow to shIr shankara who knows the art of para kAya praveshaM and who has done that. para kAya pravesham is entering into another body. Patanjali yoga sUtras describe how an advanced yogi can do that. When challenged by shIr bhAratI (maNDAna mishra's wife, who is the avataram of shIr sarasvatI) with questions related to conjugal love, shankara used the parakAya pravesha vidyA and entered body of the king amaruka. In that body he wrote a work describing the nature of conjugal love which is called after the name of the King. This episode can be learnt in detail from the shankara digvijaya of Madhava-Vidyaranya*.

65) ॐ अष्टमाणिज्ञानिकी नमः
I bow to shIr shankara whose life exemplifies divine nature. It is humanly impossible task to accomlish what shIr shankara accomplished in a brief span of his life on earth. His divine nature is demonstrated through this. Out of boundless mercy, Ishwara himself came down to this earth to establish dharma.

66) ॐ श्रीवीरिस्वरूपी नमः
I bow to shIr shankara who bestows welfare to his devotees. The best thing which will bring welfare to person is nitya-anitya vastu viveka. Through His teachings, shIr shankara, taught the knowledge which discriminates between the eternal and ephemeral.

67) ॐ श्रीराम्येश्वरी नमः
I bow to shIr shankara who forgives the mistakes out of His boundless love.

VERSE 14
श्रीशंकरस्वामीं चक्ष्युः स्वितते वेषुः श्री शंकरेऽनुभूतः

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68) ॐ भ्रान्तेऽनमः
I bow to shrI shankara who has become (That). bhava means become.

69) ॐ भ्रान्तेऽनमः
I bow to shrI shankara who is the bestower of auspiciousness. bhadraM means auspiciousness or goodness or something that has to be treasured.

70) ॐ भ्रान्तेऽनमः
I bow to shrI shankara who has countless glories.

71) ॐ भ्रान्तेऽनमः
I bow to shrI shankara who (through his teachings) made the world happy.

72) ॐ भ्रान्तेऽनमः
I bow to shrI shankara who is self luminous.

73) ॐ भ्रान्तेऽनमः
I bow to shrI shankara who is the eternal support.

74) ॐ भ्रान्तेऽनमः
I bow to shrI shankara who is a relative (and friend ) to all. Being the Self He is related to everyone. A true friend is one who is interested in one’s welfare. Through His teachings shrI shankara helps the devotees to cross the might ocean of saMsara. He is indeed the best friend for everyone.

75) ॐ भ्रान्तेऽनमः
I bow to shrI shankara who is the auspicious dawn to his devotees. He dispells the darkness of ignorance through the light of his knowledge.

VERSE 15

76) ॐ भ्रान्तेऽनमः
I bow to shrI shankara whose fame is vast and great.
77) I bow to shrI shankara who is a Lord of speech. His skill in debating and in expressing the great truths is very well known.

78) I bow to shrI shankara who is keen in the welfare of beings in all the worlds.

79) I bow to shrI shankara who after reaching kailAsam (abode of Lord shiva) and worshipped him as chandramaulIshvara. The shiva lingAm-s he brought back from the trip are still being worshipped at the maTham-s established by shrI shankara.

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VERSE 16

I bow to shrI shankara who established the famous shrIChakra yantra at the kAnchi temple. Among the many yantra-s shrI chakra is the most powerful and it is considered as the king of all yantra-s.

VERSE 17

I bow to shrI shankara who wrote bhAShya-s on brahmasUtra, upaniShad-s, bhagavadItA, and prakaraNa granthas like vivekachUDAmaNi explaining the Ultimate. I bow to Him again and again. Without these works it is impossible to understand the Ultimate truth explained in...
veda-s and upaniShad-s.

83) ಓಂ ಅಮುಕಾಯಸುಕುಲುಂದಿ ಸಂತಾನವಾರ್ತೆಗಳು ನಮಃ

I bow to shrI shankara who established four AmnAya maTham-s at corners of four directions in bharatam. These maTham-s are shringeri (south), pUrI (East), jyotirmaTh (north), and dvArakA (west). These maTham-s in a sense give the geographic extent of bhAratham, were the sanAtana dharma is practised.

84) ಓಂ ಆಮತಿ ನಮಃ

I bow to shrI shankara whose intellectual power was great. shrI shankara is well known for his logic and skills in debating.

VERSE 18

85) ಓಂ ಸರುತ ನಮಃ

I bow to shrI shankara who through the advaita vedAnta uplifted many forms of religious worship by giving them a proper focus. dvisaptati is 72, mata means religion and uChChetta means uplifting. Many religious observances can be done with various goals, but if done with earnest intention of knowing the Self, these observances get a proper focus. According to available extracts from the lost AnandagirIya sha.nkaravijaya (e.g., in the commentaries on the popular mAdhavIya sha.nkaravijaya) sha.nkarAchArya reformed 72 different cults in the course of his travels in India.

86) ಓಂ ನಮಿಸುಕುಲುಂದಿ ಸಂತಾನವಾರ್ತೆಗಳು ನಮಃ

I bow to shrI shankara who is ever vistorious (hence the Lord) in all his digvijayaM-s. shrI shankara undertook many digvijayaM-s, during which he met many scholars of various religious traditions and debated with them. He always emerged victorious. During his digvijayas he increased the spiritual power of many temples by establishing shrIchakra yantra in them and helped bhaktas by composing hymns on different deities. These digvijayas occupied a central place.
in his life, hence his biographies are called as digvijaya-s.

87) ೅ಶಾಲೂಗುಲೇಶರೆಗುವುದನೇ ನಮ್: 
   I bow to shRI shankara who is dressed in ochre robes. kASHAyam means ochre colour and denotes the clothes in that colour. sannyAsin wear ochre coloured clothes. This colour resembles fire and denotes that the sannyAsin has burnt all his attachments in the fire of wisdom. shRI shankara who renounced all the attachments at a very young age is the greatest of the sannyAsins.

88) ಓಂ ಬಜಿಪಡುವುದೂರಾಮಗಳಾಗಿಯೆ ನಮ್: 
   I bow to shRI shankara whose body has the sacred marks of bhasmam or ash. His body smeared with bhasmam shines like a vigraham. The sacred ash not only indicates the ephemeral nature of the world (in a symbolic way), but also protects the wearer from evil influences (being a yajna prasAda). In shRI subrahmanya bhujangam, shRI shankara says that the vibhuti prasAda of lord shanmukha will destroy many ills and evil influences.

VERSE 19

89) ಓಂ ಬಜಿಪಡುವುದೂರಾಮಗಳಾಗಿಯೆ ನಮ್: 
   I bow to shRI shankara who bears a single daNDa (stick) to symbolically show the jSna that AtmA is one. This points to the fact that Atman and brahman are one. sannyAsins of dashanAmi order follow this tradition till today.

90) ಓಂ ಬಜಿಪಡುವುದೂರಾಮಗಳಾಗಿಯೆ ನಮ್: 
   I bow to shRI shankara whose hand is adorned with kamaNDalam. kamaNDalam is a small vessel (made from clay or wood. The tree from which it is made is known as kamaNDalataru). SannyAsin-s carry water in this small vessel. It can symbolically mean a simple and self contained life.

91) ಓಂ ಬಜಿಪಡುವುದೂರಾಮಗಳಾಗಿಯೆ ನಮ್:
I bow to shrI shankara who is our teacher. guru means one who dispels ignorance. gu means darkness or ignorance and ru is one who dispels it.

92) ॐ श्रीशंकरांशुद्धिः नमः
I bow to shrI shankara who is a world teacher. bhUmaNDalam means Earth, it also indicates the Universe. He is guides them through his teachings. This word is synonymous to jagadguru.

93) ॐ श्रीशंकरांशुद्धिः नमः
I bow to shrI shankara who is known as bhagavatpAda.

VERE 20

94) ॐ श्रीशंकरांशुद्धिः नमः
I bow to shrI shankara who was pleased by the vision of sage shrI vyAsa. bhagavan vedavyAsa came disguised as a old man and invited shrI shankara for a debate on shrI shankara’s brahma sUtra bhAshya. The debate will go on for a long time. shrI padmapAda, one of the chief disciples of shrI shankara, at that point realized that the old man is none but shrI vyAsa (who is indeed mahAviShNu) and shankara is indeed Lord shiva, and said the following famous verse:

Pleased with shankara’s bhAshya, sage vyAsa blessed him with additional 16 years of life. One can read about this incident in detail in madhaviya shankara digvijayam.

95) ॐ श्रीशंकरांशुद्धिः नमः
I bow to shrI shankara who is the lord of RiShyashRiSNgapuri (now known as shRiSNgeri). shrI shankara established the first maTham at shRiSNgeri and nominated shrI sureshvarAcharya as its head. It is said that shrI shankara also stayed at shRiSNgeri for a very long period(12 years).
96) I bow to shrI shankara who provided us with many stotram-s like saundaryalaharI for worship. shrI shankara keeping in mind of many sAdhaka-s who are not ready for study of vedAnta and Atmavichara, composed many works promoting bhakti which will lead them to that state.

VERSE 21

97) I bow to shrI shankara who is knows (and a master of) of all the 64 arts.

98) I bow to shrI shankara who freed a brahmarAkShasa from the curse.

99) I bow to shrI shankara who was hailed as svayambhU (One who has descended onto the earth out of his own volition, AvatAra) by shrI maNDana mishra and others.

VERSE 22

100) I bow to shrI shankara who is worshipped by toTakAchArya.

101) I bow to shrI shankara whose feet were worshipped by padmapAda.

102) I bow to shrI shankara who bestowed the brahma jSnAnaM to hastAmalaka.
VERSE 23

I bow to shrI shankara who has ordained sureshvara and others into the sannyAsAshrama (monkhood).

104) ॥ १०४ ॥

I bow to shrI shankara who is an ardent devotee of shrI nRisiMha. shrI shankara’s lakShmI nRisiMha karAvalambana stotram is well known.

105) ॥ १०५ ॥

I bow to shrI shankara who worshipped ratna garbha heramba gaNapati. There is a temple for ratna garbha heramba gaNapati in shRingeri.

VERSE 24

I bow to shrI shankara who is considered as the lord of vyAkhyAnam. His commentaries for prasthAna traya are well known and considered the best.

107) ॥ १०७ ॥

I bow to shrI shankara who is worshipped by the jagat. The term jagat here indicates the beings of all the worlds.

108) ॥ १०८ ॥

I bow to shrI shankara who is the teacher of the world.

Chanting this aShTottarashatanAma stotram will bestow the devotee with material comforts in this world and final liberation also. One who chants this thrice a day (during the sandhyA kAla) with devotion
will realize all the desires.

will realize all the desires.  

will realize all the desires.  

will realize all the desires. 

will realize all the desires.  

will realize all the desires. 

will realize all the desires.
ವಿವಿಧವಾದೇ ನಮಸ್ಕಾರ:

1. ವಿಶಾಖಪಟ್ನಾಮದ ನಮಸ್ಕಾರ.
2. ವಿಜಯಪುರದ ನಮಸ್ಕಾರ.
3. ವಿಜಯಪುರ ನಮಸ್ಕಾರ.
4. ವಿಜಯಪುರದ ನಮಸ್ಕಾರ.
5. ವಿಜಯಪುರದ ನಮಸ್ಕಾರ.
6. ವಿಜಯಪುರದ ನಮಸ್ಕಾರ.
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8. ವಿಜಯಪುರದ ನಮಸ್ಕಾರ.
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10. ವಿಜಯಪುರದ ನಮಸ್ಕಾರ.
11. ವಿಜಯಪುರದ ನಮಸ್ಕಾರ.
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60. ವಿಜಯಪುರದ ನಮಸ್ಕಾರ.

shankara108m.pdf
ಎಂಟುದಾದು ನಮಸ್ಕಾರ.
ಎಂಟು ಶಾಸ್ತ್ರತ್ವದ ನಮಸ್ಕಾರ.
ಎಂಟು ದೈವಿಕ ನಮಸ್ಕಾರ.
ಎಂಟು ಹಿಂದು ನಮಸ್ಕಾರ.
ಎಂಟು ಹೂಬಿಡಲಾಗಿದೆ ನಮಸ್ಕಾರ.
ಎಂಟು ಸೂಚನೆ ಸ್ಥಾನ ನಮಸ್ಕಾರ.
ಎಂಟು ಸತ್ಯ ಸ್ಥಾಪನೆಯ ನಮಸ್ಕಾರ.
ಎಂಟು ಸ್ವಾತಂತ್ರ್ಯ ನಮಸ್ಕಾರ.
ಎಂಟು ನೋದ್ದು ನಮಸ್ಕಾರ.
ಎಂಟು ಹಬ್ಬದ ನಮಸ್ಕಾರ.
ಎಂಟು ಪಾತ್ರ ಸ್ಥಾಪಿತ ನಮಸ್ಕಾರ.
ಎಂಟು ನೀತಿ ಸ್ಥಾಪನೆಯ ನಮಸ್ಕಾರ.
ಎಂಟು ಸ್ವಾತಂತ್ರ್ಯ ಸ್ಥಾಪಿತ ನಮಸ್ಕಾರ.
ಎಂಟು ಸ್ವಾತಂತ್ರ್ಯ ನಮಸ್ಕಾರ.
ಎಂಟು ಹಬ್ಬದ ನಮಸ್ಕಾರ.
ಎಂಟು ಪಾತ್ರ ಸ್ಥಾಪಿತ ನಮಸ್ಕಾರ.
ಎಂಟು ನೀತಿ ಸ್ಥಾಪಿತ ನಮಸ್ಕಾರ.
ಎಂಟು ಸ್ವಾತಂತ್ರ್ಯ ಸ್ಥಾಪಿತ ನಮಸ್ಕಾರ.
ಎಂಟು ಸ್ವಾತಂತ್ರ್ಯ ನಮಸ್ಕಾರ.
ಎಂಟು ಹಬ್ಬದ ನಮಸ್ಕಾರ.
ಎಂಟು ಪಾತ್ರ ಸ್ಥಾಪಿತ ನಮಸ್ಕಾರ.
ಎಂಟು ನೀತಿ ಸ್ಥಾಪಿತ ನಮಸ್ಕಾರ.
ಎಂಟು ಸ್ವಾತಂತ್ರ್ಯ ಸ್ಥಾಪಿತ ನಮಸ್ಕಾರ.
ಎಂಟು ಸ್ವಾತಂತ್ರ್ಯ ನಮಸ್ಕಾರ.
ಎಂಟು ಹಬ್ಬದ ನಮಸ್ಕಾರ.
ಎಂಟು ಪಾತ್ರ ಸ್ಥಾಪಿತ ನಮಸ್ಕಾರ.
ಎಂಟು ನೀತಿ ಸ್ಥಾಪಿತ ನಮಸ್ಕಾರ.
ಎಂಟು ಸ್ವಾತಂತ್ರ್ಯ ಸ್ಥಾಪಿತ ನಮಸ್ಕಾರ.
The above nAmAvI is followed by Shringeri Matham.

The text followed by Kanchi matham is slightly different
which is given as

The text is continued...
ಸಂಕೇತಪಾಠದ ಅನುವಾದಗಳು ನಡೆಸಲು ದೈವಾತಿತ

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

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ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

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ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

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ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

ಯೋಗಿಸ್ಥಿತಿಕ್ಕೆ ನಮಸ್ಕಾರ.

yah whatever
101 विद्याकर्मिनं समायः ।
102 ज्ञानकर्मिनं समायः ।
103 सत्यकर्मिनं समायः ।
104 सोभयकर्मिनं समायः ॥ 80
106 स्वयं विद्ययन्यामेव ज्ञानकर्मिनं समायः ।
107 विद्ययन्यामेव ज्ञानकर्मिनं समायः ।
108 विद्ययन्यामेव ज्ञानकर्मिनं समायः ।
109 साधारणं संस्कृतं अद्वितीयं समायः ।
110 व्रतकर्मिनं समायः ।
111 रुपकर्मिनं समायः ।
112 नर्तकिकेशः समायः ।
113 साधारणं संस्कृतं समायः ॥ 90
115 साधारणं संस्कृतं समायः ।
116 साधारणं संस्कृतं समायः ।
117 साधारणं संस्कृतं समायः ।
118 युवतेः संस्कृतं समायः ।
119 किंवदं प्रकटं संस्कृतं समायः ॥ 100
121 किंवदं प्रकटं संस्कृतं समायः ।
122 किंवदं प्रकटं संस्कृतं समायः ।
123 किंवदं प्रकटं संस्कृतं समायः ॥ 108
Shri Shankaracharya Ashtottarashata NamavaliH with Meaning

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