Shri Shankaracharya Ashtottarashata NamavaliH with Meaning

sanskritdocuments.org

May 9, 2019
VERSE 1

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

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

3) I bow to shrI Shankara who dispels the ajSnAnam with brahmajSnAnam like the Sun’s bright light rays dispels the darkness.

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

VERSE 2

5) I bow to shrI Shankara who firmly [re-]established the varNAshrama system.

6)
I bow to shrI shankara who possesses all auspicious attributes.

7) నామావలి: నాన్ని ప్రతి క్రమానికి ఎందుకు మాత్రమే నిష్టాత్మకంగా ఏపాడం ఒక భవితాయనం.

I bow to shrI shankara who bestows mukti to his devotees by conferring AtmajSnAnam to them.

8) నామావలి: నాన్ని ప్రతి క్రమానికి ఎందుకు మాత్రమే నిష్టాత్మకంగా ఏపాడం ఒక భవితాయనం.

I bow to shrI shankara who is ever keen to instruct his disciples.

9) నామావలి: నాన్ని ప్రతి క్రమానికి ఎందుకు మాత్రమే నిష్టాత్మకంగా ఏపాడం ఒక భవితాయనం.

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 AtmajSnAnam.

VERSE 3

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.

10) నామావలి: నాన్ని ప్రతి క్రమానికి ఎందుకు మాత్రమే నిష్టాత్మకంగా ఏపాడం ఒక భవితాయనం.

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.

11) నామావలి: నాన్ని ప్రతి క్రమానికి ఎందుకు మాత్రమే నిష్టాత్మకంగా ఏపాడం ఒక భవితాయనం.

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.

12) నామావలి: నాన్ని ప్రతి క్రమానికి ఎందుకు మాత్రమే నిష్టాత్మకంగా ఏపాడం ఒక భవితాయనం.

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.

13) నామావలి: నాన్ని ప్రతి క్రమానికి ఎందుకు మాత్రమే నిష్టాత్మకంగా ఏపాడం ఒక భవితాయనం.
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 mAtrA as காவியமாசானி சாந்தாம் தலைமுறைகளும் தமிழகத்துநர் காவியமாசானி, Like HER, shrI shankara destroys the tApa by bestowing the cool nectar of AtmajnAnam.

VERSE 4
போருமைத்தற்குறும் காவியமாசானி சாந்தாம் தலைமுறைகளும் தமிழகத்துநர் காவியமாசானி: 4 1
அதிக்காணத்தலைமுறை சாந்தாம் தலைமுறைகளும் காவியமாசானி 4 2

14) போருமைத்தற்குறும் காவியமாசானி சாந்தாம் தலை�ுறைகளும்: I bow to shrI shankara who re-organized and strengthened the sannyAsa AshramA. The present dashanAmi sampradAyam owes its existence to shrI shankara.

15) தொண்டுக்குறும் தலைமுறைகளும்: 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.

16) அதிக்காணத்தலைமுறை: 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 granthas and through establishment of mAthas.

17) தொண்டுக்குறும் தலைமுறை: 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 toTakA ShTakam
and the famous verse attributed to padmapAda which he realized and uttered during the great debate between shrI vedavyAsa and shrI shankara

Verse 5

I bow to shrI shankara who established the six modes (religions) of worship. These are:

a) shaivam 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 philosphers into pieces and elimnated nAstika systems.
VERSE 6

22) I bow to shri Shankara who is keen on detachment from sense pleasures. Verse 21 of Vivekachudamani describes what vairagya is. Starting from this body even up to Brahma's body, whatever pleasure arises through senses lead only to trouble. Knowing this a Jnani detaches himself and desires to abandon them.

23) I bow to shri Shankara who is always peaceful. This peacefulness is a mark of self-realization.

24) I bow to shri Shankara who helps his disciples to cross the ocean of samsara.

25) I bow to shri Shankara whose face is bright and beautiful like a lotus.

26) I bow to shri Shankara who sheds light on the way to achieve the highest goal, mukti.

VERSE 7

27) I bow to shri Shankara who knows the essence of purANas and smRiti.

28) I bow to shri Shankara who is ever content.
29) 我敬shankara who is great.
30) 我敬shankara who is pure.
31) 我敬shankara who is ever in the state of bliss.
32) 我敬shankara who is fearless.
33) 我敬shankara who has no bondage.
34) 我敬shankara who is free of impurities.

VERSE 8

35) 我敬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) 我敬shankara who is free from aha NkAra. aha NkAra is I am the doer attitude. HE is free from that.
37) 我敬shankara at whose lotus feet the universe bows.
38) 我敬shankara in whom sattva guNa is predominant.
39) 我敬shankara who (always) contemplates on the Truth.
40) 我敬shankara who is free from samsara.
I bow to shrI shankara who is endowed with countless guNas.

VERSE 9

41) அநகாஸாரம்
I bow to shrI shankara who is free from bad qualities.

42) ஸாரஸ்யஸ்தியஸ்தம்
I bow to shrI shankara the essence of whose heart is nectar.

43) ஸாரஸ்தம் மாப்பட்டம்
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) ஸாராம்பாப்பீரத்
I bow to shrI shankara who abides in the Truth.

45) பழம்பல்லாம்
I bow to shrI shankara whose conduct is pious.

46) ஸாராம்பாம்பாஹாவீங்கீன்
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) தேபாராஷிமம்
I bow to shrI shankara who is the embodiment of penance.

48) மஹாஷேஸம்

shankara108m.pdf
I bow to shrI shankara who has great effulgence.

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

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

51) நாமாவளி: I bow to shrI shankara who knows the time for appropriate actions. It can also means He knows what events will happen with the flow time.

52) நாமாவளி: 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) நாமாவளி: I bow to shrI shankara who is the supreme Lord.

54) நாமாவளி: I bow to shrI shankara who defeated shrI SarasvatI in debate.

55) நாமாவளி: 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 pitTham, 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) I bow to shrI shankara who knows the distinction between dharma and adharma and who has an in-depth understanding of it.

57) 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

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

61) நாமாவளி: ௐநி

I bow to shrI shankara who knows the distinction between eternal (nitya) and ephemeral (anitya or non-eternal).

---

VERSE 13

சிதாந்தன்மயாமாபரகாய்பரேவாஷ்

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

63) நாமாவளி: ௐநி

I bow to shrI shankara who is the all pervading consciousness or Awareness.

64) பரகாய்பரேவாஷ்

I bow to shrI 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 shrI bhAratI (maNDAna mishra's wife, who is the avataram of shrI 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) அமாஷச்ரா

I bow to shrI shankara whose life exemplifies divine nature. It is humanly impossible task to accomplish what shrI 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) I bow to shrI shankara who bestows welfare to his devotees. The best thing which will bring welfare to person is nitya-anitya vastu viveka. Through His teachings, shrI shankara, taught the knowledge which discriminates between the eternal and ephemeral.

67) I bow to shrI shankara who forgives the mistakes out of His boundless love.

VERSE 14

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

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

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

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

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

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

74) 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) I bow to shri Shankara who is the auspicious dawn to his devotees. He dispels the darkness of ignorance through the light of his knowledge.

VERSE 15

76) 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 chandramaullIshvara. The shiva lingAm-s he brought back from the trip are still being worshipped at the maTham-s established by shri Shankara.

VERSE 16

80) 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.
81) I bow to shrI shankara who adorned shrI akhilAndeshvarI (at tiruvAnaikka) with ear rings in the form of shrI chakra and made Her happy by fulfilling Her wish.

VERSE 17

82) I bow to shrI shankara who wrote bhAshya-s on brahmasUtra, upaniShad-s, bhagavadgItA, and prakaraNa granthas like vivekachUDMaNi 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.

VERSE 18

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

85) 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) ॐ सर्वाणि क्षणन्ति क्षणन्ति श्रीमन्नामा: ।
I bow to shri Shankara who is ever victorious (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) ॐ नामां नामां च वसुदेराय श्रीमन्नामा: ।
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) ॐ प्राञ्जलिः वणी यज्ञान्यायाः प्राप्त्यम्याः श्रीमन्नामा: ।
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 yaj्ञna 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) I bow to shRI shankara who bears a single daNDa (stick) to symbolically show the jSnAna that AtmA is one. This points to the fact that Atman and brahman are one. sannyAsins of dashaAmi order follow this tradition till today.

90) 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) 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) bhUmaNDalam means Earth, it also indicates the Universe. He is guides them through his teachings. This word is synonymous to jagadguru.

93) I bow to shRI shankara who is known as bhagavatpAda.

VERSE 20

94) 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:

\[
\begin{align*}
\text{சாநாராத்தாத்தா நாமாவளி}: \\
\text{சாநாராத்தா நாமாவளி செஞ்ஞா்யச்சாகுஷேதாத்தா நாராயண நம்மஹ}}
\end{align*}
\]

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) மூன்றாம்பதாயிரம் பொன்பரமப்பட்டு நலம்:
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) மூன்றாம்பதாயிரம் பொன்பரமப்பட்டு நலம்:
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

\[
\begin{align*}
\text{சாநாஞாயாத்தா நாமாவளி}: \\
\text{சாநாஞாயாத்தா நாமாவளி இயால்மாராேதேபாஷக}: \\
\text{சாநாஞாயாத்தா நாமாவளி இயால்மாராேதேபாஷக}: \\
\text{சாநாஞாயாத்தா நாமாவளி இயால்மாராேதேபாஷக}: \\
\end{align*}
\]

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

98) மூன்றாம்பதாயிரம் பொன்பரமப்பட்டு நலம்:
I bow to shrI shankara who freed a brahmarAkShasa from the curse.

99) மூன்றாம்பதாயிரம் பொன்பரமப்பட்டு நலம்:
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

I bow to shrI shankara who is worshipped by toTakAchArya.

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

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).

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

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

VERSE 24
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) I bow to shrI shankara who is worshipped by the jagat. The term jagat here indicates the beings of all the worlds.

108) 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.
1. பாரிப்புவநிலைக்கரு நாரடை நம: 1
2. சண்டைக்காற்றுநிலைக்கரு நம: 1
3. ஆறு காற்றுநிலைக்கரு நம: 1
4. வருட காற்றுநிலைக்கரு நம: 1
5. அவசுர நிலைக்கரு நம: 1
6. வாழ்க்கை நிலைக்கரு நம: 1
7. பாரிப்பு வநிலை நம: 1
8. மராத்திய வநிலை நம: 1
9. வாழ்க்கை வநிலை நம: 1
10. அவசுர வநிலை நம: 1
11. மராத்திய வநிலை நம: 1
12. வாழ்க்கை வநிலை நம: 1
13. அவசுர வநிலை நம: 1
14. வாழ்க்கை வநிலை நம: 1
15. மராத்திய வநிலை நம: 1
16. வாழ்க்கை வநிலை நம: 1
17. அவசுர வநிலை நம: 1
18. வாழ்க்கை வநிலை நம: 1
19. மராத்திய வநிலை நம: 1
20. வாழ்க்கை வநிலை நம: 1
21. அவசுர வநிலை நம: 1
22. வாழ்க்கை வநிலை நம: 1
23. மராத்திய வநிலை நம: 1
24. வாழ்க்கை வநிலை நம: 1
25. அவசுர வநிலை நம: 1
26. வாழ்க்கை வநிலை நம: 1
27. மராத்திய வநிலை நம: 1
28. வாழ்க்கை வநிலை நம: 1
29. அவசுர வநிலை நம: 1
30. வாழ்க்கை வநிலை நம: 1
31. மராத்திய வநிலை நம: 1
32. வாழ்க்கை வநிலை நம: 1
33. அவசுர வநிலை நம: 1
34. வாழ்க்கை வநிலை நம: 1
35. மராத்திய வநிலை நம: 1
36. வாழ்க்கை வநிலை நம: 1
37. அவசுர வநிலை நம: 1
38. வாழ்க்கை வநிலை நம: 1
39. மராத்திய வநிலை நம: 1
40. வாழ்க்கை வநிலை நம: 1
41. அவசுர வநிலை நம: 1
42. வாழ்க்கை வநிலை நம: 1
43. மராத்திய வநிலை நம: 1
44. வாழ்க்கை வநிலை நம: 1
45. அவசுர வநிலை நம: 1
46. வாழ்க்கை வநிலை நம: 1
47. மராத்திய வநிலை நம: 1
48. வாழ்க்கை வநிலை நம: 1
49. அவசுர வநிலை நம: 1
50. வாழ்க்கை வநிலை நம: 1
நாமாவளி:

ஸாவேலாகாதாஸுகாய

நம:

ளமாசயாமாராஸ

ரெமூரஜகாய

நம:

காசயமாராஜா

பநதீ

மேநாரதா

மஹாமதேய

விwpததி

ஸவதி

காஷாயவஸேநா

பேமா

jhஞாந

சேமா

மஹாமாராய

சேமா

நம:

ஸரேவ

மஹாமாராய

சேமா

நம:

சலஸதாராய

சேமா

நம:

சகாய

சேமா

நம:

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:

சலஸ

chos

ஸரேவ

சேமா

நம:
The above nAmAvalI is followed by Shringeri Matham.

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

1. 
2. 
3. 
4. 
5. 
6. 
7. 
8. 
9. 
10. 
11. 
12. 
13. 
14. 
15. 
16. 
17. 
18. 
19. 
20. 
21. 
22.
பார்மாகராயப் பாதையுடனான குரூப் சாகத்தில்:

1. மார்காத்தராசாராயப் பலவத்திற்கு: 1
2. புராஷ்டிவராயப் பாதையுடனான குரூப்: 1
3. கிருக்குருவாயப் பலவ: 1
4. மத்தியும் பலவ: 30
5. கிருக்குருவாயப் பலவ: 1
6. கிருக்குருவாயப் பலவ: 1
7. கிருக்குருவாயப் பலவ: 1
8. கிருக்குருவாயப் பலவ: 1
9. கிருக்குருவாயப் பலவ: 1
10. கிருக்குருவாயப் பலவ: 1
11. கிருக்குருவாயப் பலவ: 1
12. கிருக்குருவாயப் பலவ: 1
13. கிருக்குருவாயப் பலவ: 1
14. கிருக்குருவாயப் பலவ: 1
15. கிருக்குருவாயப் பலவ: 1
16. கிருக்குருவாயப் பலவ: 1
17. கிருக்குருவாயப் பலவ: 1
18. கிருக்குருவாயப் பலவ: 1
19. கிருக்குருவாயப் பலவ: 1
20. கிருக்குருவாயப் பலவ: 1
21. கிருக்குருவாயப் பலவ: 1
22. கிருக்குருவாயப் பலவ: 1
23. கிருக்குருவாயப் பலவ: 1
24. கிருக்குருவாயப் பலவ: 1
25. கிருக்குருவாயப் பலவ: 1
26. கிருக்குருவாயப் பலவ: 1
27. கிருக்குருவாயப் பலவ: 1
28. கிருக்குருவாயப் பலவ: 1
29. கிருக்குருவாயப் பலவ: 1
30. கிருக்குருவாயப் பலவ: 1
31. கிருக்குருவாயப் பலவ: 1
32. கிருக்குருவாயப் பலவ: 1
33. கிருக்குருவாயப் பலவ: 1
34. கிருக்குருவாயப் பலவ: 1
35. கிருக்குருவாயப் பலவ: 1
36. கிருக்குருவாயப் பலவ: 1
37. கிருக்குருவாயப் பலவ: 1
38. கிருக்குருவாயப் பலவ: 1
39. கிருக்குருவா�ப் பலவ: 1
40. கிருக்குருவாயப் பலவ: 1
41. கிருக்குருவாயப் பலவ: 1
42. கிருக்குருவாயப் பலவ: 1
43. கிருக்குருவாயப் பலவ: 1
44. கிருக்குருவாயப் பலவ: 1
45. கிருக்குருவாயப் பலவ: 1
46. கிருக்குருவாயப் பலவ: 1
47. கிருக்குருவாயப் பலவ: 1
48. கிருக்குருவாயப் பலவ: 1
49. கிருக்குருவாயப் பலவ: 1
50. கிருக்குருவாயப் பலவ: 1
51. கிருக்குருவாயப் பலவ: 1
52. கிருக்குருவாயப் பலவ: 1
53. கிருக்குருவாயப் பலவ: 1
54. கிருக்குருவாயப் பலவ: 1
55. கிருக்குருவாயப் பலவ: 1
56. கிருக்குருவாயப் பலவ: 1
57. கிருக்குருவா�ப் பலவ: 1
58. கிருக்குருவாயப் பலவ: 1
59. கிருக்குருவாயப் பலவ: 1
60. கிருக்குருவாயப் பலவ: 1

shankara108m.pdf
Encoded, proofread, translated by Ravi Mayavaram and Saraswathy

Shri Shankaracharya Ashtottarashata NamavaliH with Meaning
pdf was typeset on May 9, 2019

Please send corrections to sanskrit@cheerful.com