
Shri Shankaracharya Ashtottarashata NamavaliH with Meaning

ಶ್ರೀಶಂಕರಾಚಾರ್ಯಾಷ್ಟೋತ್ತರಶತ ನಾರ್ಥನಾಮಾವಲಿಃ

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VERSE 1

ಶ್ರೀಶಂಕರಾಚಾರ್ಯವರ್ಯೋ ಬ್ರಹ್ಮಾನಂದಪ್ರದಾಯಕಃ .
ಅಜ್ಞಾನ ತಿಮಿರಾದಿತ್ಯಸ್ಪಷ್ಟಾನಾಂಬುಧಿ ಚಂದ್ರಮಾಃ .. 1..

1) ಓಂ ಶ್ರೀಶಂಕರಾಚಾರ್ಯವರ್ಯಾಯ ನಮಃ

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) ಓಂ ಬ್ರಹ್ಮಾನಂದಪ್ರದಾಯಕಾಯ ನಮಃ

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

3) ಓಂ ಅಜ್ಞಾನತಿಮಿರಾದಿತ್ಯಾಯ ನಮಃ

I bow to shrI shankara who dispels the ajSnAnam with brahmajSnAnam like the Sun's bright light rays dispels the darkness.

4) ಓಂ ಸುಜ್ಞಾನಾಂಬುಧಿಚಂದ್ರಮಸೇ ನಮಃ

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

ವರ್ಣಾಶ್ರಮಪ್ರತಿಷ್ಠಾತಾ ಶ್ರೀಮಾನ್ಮುಕ್ತಿಪ್ರದಾಯಕಃ .
ಶಿಷ್ಯೋಪದೇಶನಿರತೋ ಭಕ್ತಾಭೀಷ್ಟಪ್ರದಾಯಕಃ .. 2..

5) ಓಂ ವರ್ಣಾಶ್ರಮಪ್ರತಿಷ್ಠಾತೇ ನಮಃ

I bow to shrI shankara who firmly [re-]stablished the varNAshrama system.

6) ಓಂ ಶ್ರೀಮತೇ ನಮಃ

I bow to shrI shankara who possesses all auspicious attributes.

7) ಓಂ ಮುಕ್ತಿಪ್ರದಾಯಕಾಯ ನಮಃ

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

8) ಓಂ ಶಿಷ್ಯೋಪದೇಶನಿರತಾಯ ನಮಃ

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

9) ಓಂ ಭಕ್ತಾಭೀಷ್ಟಪ್ರದಾಯಕಾಯ ನಮಃ

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

ಸೂಕ್ಷ್ಮತತ್ತ್ವರಹಸ್ಯಜ್ಞಃ ಕಾರ್ಯಕಾರ್ಯಪ್ರಬೋಧಕಃ .

ಜ್ಞಾನಮುದ್ರಾಂಚಿತಕರಶಿಷ್ಯಹೃತ್ತಾಪಹಾರಕಃ .. 3..

10) ಓಂ ಸೂಕ್ಷ್ಮ-ತತ್ತ್ವ-ರಹಸ್ಯ-ಜ್ಞಾಯ ನಮಃ

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) ಓಂ ಕಾರ್ಯಕಾರ್ಯಪ್ರಬೋಧಕಾಯ ನಮಃ

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) ಓಂ ಜ್ಞಾನ-ಮುದ್ರಾಂಚಿತಕರಾಯ ನಮಃ

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) ಓಂ ಶಿಷ್ಯಹೃತ್ತಾಪಹಾರಕಾಯ ನಮಃ

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 mAtA as "ತಾಪತ್ರಯಾಗ್ನಿ ಸಂತಪ್ತ ಸಾಮ್ಲಾ ದನ ಚಂದ್ರಿಕಾ", Like HER, shrI shankara destroys the tApa by bestowing the cool nectar of AtmajnAnam.

VERSE 4

ಪರಿವ್ರಾಜಾಶ್ರಮೋದ್ಧರ್ತಾ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಧೀಃ .

ಅದ್ವೈತಸ್ಥಾಪನಾಚಾರ್ಯಸ್ಸಾಕ್ಷಾಚ್ಛಂಕರರೂಪಭೃತ್ .. 4..

14) ಓಂ ಪರಿವ್ರಾಜಾಶ್ರಮೋದ್ಧರ್ತೇ ನಮಃ

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

15) ಓಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಧಿಯೇ ನಮಃ

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) ಓಂ ಅದ್ವೈತ-ಸ್ಥಾಪನಾಚಾರ್ಯಾಯ ನಮಃ

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) ಓಂ ಸಾಕ್ಷಾಚ್ಛಂಕರರೂಪಭೃತೇ ನಮಃ

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

ಭವ ಏವ ಭವಾ ನಿತಿ ಮೇ ನಿತರಂ ಸಮಜಾಯತ ಚೇತಸಿ ಕೌತಿಕಿತಾ ಮಮ ವಾರಯ ಮೋಹ ಮಹಾಜಲಧಿಂ ಭವ ಶಂಕರ ದೇಶಿಕಮೇ ಶರಣಂ

and the famous verse attributed to padmapAda which he realized and uttered during the great debate between shrI vedavyAsa and shrI

shankara

ಶನ್ಕರಶ್ಯಂಕರಸ್ಸಾಕ್ಷಾದ್ವ್ಯಾಸೋ ನಾರಾಯಣ ಸ್ವಯಂ .
ತಯೋರ್ ವಿವಾದೇ ಸಂಪ್ರಾಪ್ತೇ ಕಿಂಕರಃ ಕಿಂ ಕರೋಮ್ಯಹಂ ..
indicates this.

VERSE 5

ಷಣ್ಮತಸ್ಥಾಪನಾಚಾರ್ಯಸ್ತ್ರಯೀಮಾರ್ಗ ಪ್ರಕಾಶಕಃ .
ವೇದವೇದಾಂತತತ್ತ್ವಜ್ಞೋ ದುರ್ವಾದಿಮತಖಂಡನಃ .. 5..

18) ಓಂ ಷಣ್ಮತಸ್ಥಾಪನಾಚಾರ್ಯಾಯ ನಮಃ

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

19) ಓಂ ತ್ರಯೀಮಾರ್ಗಪ್ರಕಾಶಕಾಯ ನಮಃ

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".

20) ಓಂ ವೇದವೇದಾಂತತತ್ತ್ವಜ್ಞಾಯ ನಮಃ

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.

21) ಓಂ ದುರ್ವಾದಿಮತಖಂಡನಾಯ ನಮಃ

I bow to shrI shankara who cut the arguments of avaidika philosphers
into pieces and eliminated nAstika systems.

VERSE 6

ವೈರಾಗ್ಯನಿರತಶ್ಯಾಂತಸ್ಸಂಸಾರಾರ್ಣವತಾರಕಃ .
ಪ್ರಸನ್ನವದನಾಂಭೋಜಃ ಪರಮಾರ್ಥಪ್ರಕಾಶಕಃ .. 6..

22) ಓಂ ವೈರಾಗ್ಯನಿರತಾಯ ನಮಃ

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) ಓಂ ಶಾಂತಾಯ ನಮಃ

I bow to shrI shankara who is always peaceful. This peacefulness is a mark of self-realization.

24) ಓಂ ಸಂಸಾರ್ಣವತಾರಕಾಯ ನಮಃ

I bow to shrI shankara who helps his discIPles to cross the ocean of saMsara.

25) ಓಂ ಪ್ರಸನ್ನವದನಾಂಭೋಜಾಯ ನಮಃ

I bow to shrI shankara whose face is bright and beautiful like a lotus.

26) ಓಂ ಪರಮಾರ್ಥಪ್ರಕಾಶಕಾಯ ನಮಃ

I bow to shrI shankara who sheds light on the way to achieve the highest goal, mukti.

VERSE 7

ಪುರಾಣಸ್ಮೃತಿಸಾರಜ್ಞೋ ನಿತ್ಯತೃಪ್ತೋ ಮಹಾಂಭುಚಿಃ .
ನಿತ್ಯಾನಂದೋ ನಿರಾತಂಕೋ ನಿಸ್ಸಂಗೋ ನಿರ್ಮಲಾತ್ಮಕಃ .. 7..

27) ಓಂ ಪುರಾಣಸ್ಮೃತಿಸಾರಜ್ಞಾಯ ನಮಃ

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

28) ಓಂ ನಿತ್ಯತೃಪ್ತಾಯ ನಮಃ

I bow to shrI shankara who is ever content.

29) ಓಂ ಮಹತೇ ನಮಃ

I bow to shrI shankara who is great.

30) ಓಂ ಶುಚಯೇ ನಮಃ

I bow to shrI shankara who is pure.

31) ಓಂ ನಿತ್ಯಾನಂದಾಯ ನಮಃ

I bow to shrI shankara who is ever in the state of bliss.

32) ಓಂ ನಿರಾತಂಕಾಯ ನಮಃ

I bow to shrI shankara who is fearless.

33) ಓಂ ನಿಸ್ಸಂಗಾಯ ನಮಃ

I bow to shrI shankara who has no bondage.

34) ಓಂ ನಿರ್ಮಲಾತ್ಮಕಾಯ ನಮಃ

I bow to shrI shankara who is free of impurities.

VERSE 8

ನಿರ್ಮಮೋ ನಿರಹಂಕಾರೋ ವಿಶ್ವವಂದ್ಯಪದಾಂಬುಜಃ .

ಸತ್ತ್ವಪ್ರಧಾನಸ್ಸದ್ಭಾವಸ್ಸಂಖ್ಯಾತೀತಗುಣೋಜ್ಜ್ವಲಃ .. 8..

35) ಓಂ ನಿರ್ಮಮಾಯ ನಮಃ

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 simultaneously imply "something else is not mine. It can be translated as Mineness).

36) ಓಂ ನಿರಹಂಕಾರಾಯ ನಮಃ

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) ಓಂ ವಿಶ್ವ-ವಂದ್ಯ-ಪದಾಂಬುಜಾಯ ನಮಃ

I bow to shrI shankara at whose lotus feet the universe bows.

38) ಓಂ ಸತ್ತ್ವಪ್ರಧಾನಾಯ ನಮಃ

I bow to shrI shankara in whom sattva guNa is predominant.

39) ಓಂ ಸದ್ಭಾವಾಯ ನಮಃ

I bow to shrI shankara who (always) contemplates on the Truth.

40) ಓಂ ಸಂಖ್ಯಾತೀತಗುಣೋಜ್ಜ್ವಲಾಯ ನಮಃ

I bow to shrI shankara who is endowed with countless guNas.

VERSE 9

ಅನಘಸ್ಸಾರಹೃದಯಸ್ಸುಧೀಸ್ಸಾರಸ್ವತಪ್ರದಃ .

ಸತ್ಯಾತ್ಮಾ ಪುಣ್ಯಶೀಲಶ್ಚ ಸಾಂಖ್ಯಯೋಗವಿಲಕ್ಷಣಃ .. 9..

41) ಓಂ ಅನಘಾಯ ನಮಃ

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

42) ಓಂ ಸಾರಹೃದಯಸುಧಿಯೇ ನಮಃ

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

43) ಓಂ ಸಾರಸ್ವತಪ್ರದಾಯ ನಮಃ

I bow to shrI shankara who bestows knowledge and kavivam.

Once shrI shankara bestowed out of his infinite grace, instantaneously, knowledge and kavivam to his disciple giri. shrI giri is known as toTakAcharya after the toTakAShTakam which he composed in praise of shrI shankara.

44) ಓಂ ಸತ್ಯಾತ್ಮನೇ ನಮಃ

I bow to shrI shankara who abides in the Truth.

45) ಓಂ ಪುಣ್ಯಶೀಲಾಯ ನಮಃ

I bow to shrI shankara whose conduct is pious.

46) ಓಂ ಸಾಂಖ್ಯಯೋಗವಿಲಕ್ಷಣಾಯ 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

ತಪೋರಾಶಿರ್ ಮಹಾತೇಜೋ ಗುಣತ್ರಯವಿಭಾಗವಿತ್ .

ಕಲಿಘ್ನಃ ಕಾಲಕರ್ಮಜ್ಞಸ್ತಮೋಗುಣನಿವಾರಕಃ .. 10..

47) ಓಂ ತಪೋರಾಶಯೇ ನಮಃ

I bow to shrI shankara who is the embodiment of penance.

48) ಓಂ ಮಹಾತೇಜಸೇ ನಮಃ

I bow to shrI shankara who has great effulgence.

49) ಓಂ ಗುಣತ್ರಯವಿಭಾಗವಿದೇ ನಮಃ

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

50) ಓಂ ಕಲಿಘ್ನಾಯ ನಮಃ

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

51) ಓಂ ಕಾಲಕರ್ಮಜ್ಞಾಯ ನಮಃ (ಅಥವಾ ಪಾರಭೇದ ಕಾಲಕರ್ಮಜ್ಞಾಯ)

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) ಓಂ ತಮೋಗುಣನಿವಾರಕಾಯ ನಮಃ

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

ಭಗವಾನ್ಭಾರತೀಜೇತಾ ಶಾರದಾಹ್ವಾನಪಂಡಿತಃ .

ಧರ್ಮಾಧರ್ಮವಿಭಾವಜ್ಞೋ ಲಕ್ಷ್ಯಭೇದಪ್ರದರ್ಶಕಃ .. 11..

53) ಓಂ ಭಗವತೇ ನಮಃ

I bow to shrI shankara who is the supreme Lord.

54) ಓಂ ಭಾರತೀಜೇತ್ರೇ ನಮಃ

I bow to shrI shankara who defeated shrI sarasvatI in debate.

55) ಓಂ ಶಾರದಾಹ್ವಾನಪಂಡಿತಾಯ ನಮಃ

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 sarvajSna 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 sarvajSna pITham.

56) ಓಂ ಧರ್ಮಾಧರ್ಮವಿಭಾವಜ್ಞಾಯ ನಮಃ (ಪಾಠಭೇದ ವಿಭಾಗ)

I bow to shrI shankara who knows the distinction between dharma and adharma and who has an in-depth understanding of it.

57) ಓಂ ಲಕ್ಷ್ಯಭೇದಪ್ರದರ್ಶಕಾಯ ನಮಃ

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

ನಾದಬಿಂದುಕಲಾಭಿಜ್ಞೋ ಯೋಗಿಹೃತ್ಪದ್ಮಭಾಸ್ಕರಃ .
ಅತೀಂದ್ರಿಯಜ್ಞಾನನಿಧಿನಿತ್ಯಾನಿತ್ಯವಿವೇಕವಾನ್ .. 12..
58) ಓಂ ನಾದಬಿಂದುಕಲಾಭಿಜ್ಞಾಯ 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) ಓಂ ಯೋಗಿಹೃತ್ಪದ್ಮಭಾಸ್ಕರಾಯ 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) ಓಂ ಅತೀಂದ್ರಿಯ ಜ್ಞಾನನಿಧಯೇ 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) ಓಂ ನಿತ್ಯಾನಿತ್ಯವಿವೇಕವತೇ ನಮಃ

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

VERSE 13

ಚಿದಾನಂದಶ್ಚಿನ್ಮಯಾತ್ಮಾ ಪರಕಾಯಪ್ರವೇಶಕೃತ್ .
ಅಮಾನುಷಚರಿತ್ರಾಡ್ಯಃ ಕ್ಷೇಮದಾಯೀ ಕ್ಷಮಾಕರಃ .. 13..
62) ಓಂ ಚಿದಾನಂದಾಯ ನಮಃ

I bow to shrI shankara whose form is consciousness and bliss. Knower

of brahman indeed becomes brahman.

63) ಓಂ ಚಿನ್ನಯಾತ್ಮನೇ ನಮಃ

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

64) ಓಂ ಪರಕಾಯಪ್ರವೇಶಕೃತೇ ನಮಃ

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) ಓಂ ಅಮಾನುಷಚರಿತ್ರಾಧ್ಯಾಯ ನಮಃ

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) ಓಂ ಕ್ಷೇಮದಾಯಿನೇ ನಮಃ

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 knowldge which discriminates between the eternal and ephemeral.

67) ಓಂ ಕ್ಷಮಕಾರಯ ನಮಃ

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

VERSE 14

ಭವ್ಯೋ ಭದ್ರಪ್ರದೋ ಭೂರಿ ಮಹಿಮಾ ವಿಶ್ವರಂಜಕಃ .

ಸ್ವಪ್ರಕಾಶಸ್ವದಾಧಾರೋ ವಿಶ್ವಬಂಧುಶ್ಚುಭೋದಯಃ .. 14..

68) ಓಂ ಭವ್ಯಾಯ ನಮಃ

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

69) ಓಂ ಭದ್ರಪ್ರದಾಯ ನಮಃ

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

70) ಓಂ ಭೂರಿಮಹಿಮ್ನೇ ನಮಃ

I bow to shrI shankara who has countless glories.

71) ಓಂ ವಿಶ್ವರಂಜಕಾಯ ನಮಃ

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

72) ಓಂ ಸ್ವಪ್ರಕಾಶಾಯ ನಮಃ

I bow to shrI shankara who is self luminous.

73) ಓಂ ಸದಾಧಾರಯ ನಮಃ

I bow to shrI shankara who is the eternal support.

74) ಓಂ ವಿಶ್ವಬಂಧವೇ ನಮಃ

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) ಓಂ ಶುಭೋದಯಾಯ ನಮಃ

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

ವಿಶಾಲಕೀರ್ತಿರ್ವಾಗೀಶಸ್ಸರ್ವಲೋಕಹಿತೋತ್ಸುಕಃ .

ಕೈಲಾಸಯಾತ್ರಾಸಂಪ್ರಾಪ್ತಚಂದ್ರಮೌಲಿಪ್ರಪೂಜಕಃ .. 15..

76) ಓಂ ವಿಶಾಲಕೀರ್ತಯೇ ನಮಃ

I bow to shrI shankara whose fame is vast and great.

77) ಓಂ ವಾಗೀಶಾಯ ನಮಃ

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) ಓಂ ಸರ್ವಲೋಕಹಿತೋತ್ಸುಕಾಯ ನಮಃ

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

79) ಓಂ ಕೈಲಾಸಯಾತ್ರಾಸಂಪ್ರಾಪ್ತಚಂದ್ರಮೌಲಿಪುಪೂಜಕಾಯ ನಮಃ

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.

VERSE 16

ಕಾಂಚ್ಯಾಂ ಶ್ರೀಚಕ್ರಾಜಾಖ್ಯಾಯಂತ್ರಸ್ಥಾಪನದೀಕ್ಷಿತಃ .

ಶ್ರೀಚಕ್ರಾತ್ಮಕ ತಾಟಂಕ ತೋಷಿತಾಂಬಾ ಮನೋರಥಃ .. 16..

80) ಓಂ ಕಾಂಚ್ಯಾಂ ಶ್ರೀಚಕ್ರಾಜಾಖ್ಯಾಯಂತ್ರಸ್ಥಾಪನದೀಕ್ಷಿತಾಯ ನಮಃ

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) ಓಂ ಶ್ರೀಚಕ್ರಾತ್ಮಕ ತಾಟಂಕ ತೋಷಿತಾಂಬಾ ಮನೋರಥಾಯ ನಮಃ

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

ಬ್ರಹ್ಮಸೂತ್ರೋಪನಿಷದ್ಭಾಷ್ಯಾದಿಗ್ರಂಥಕಲ್ಪಕಃ .

ಚತುರ್ದಿಕ್ಷತುರಾಮ್ನಾಯಪ್ರತಿಷ್ಠಾತಾ ಮಹಾಮತಿಃ .. 17..

82) ಓಂ ಬ್ರಹ್ಮಸೂತ್ರೋಪನಿಷದ್ಭಾಷ್ಯಾದಿಗ್ರಂಥಕಲ್ಪಕಾಯ ನಮಃ

I bow to shrI shankara who wrote bhAShya-s on brahmasUtra, upaniShad-s, bhagavadgItA, 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 ಚತುರ್ದಿಕ್ಶತುರಾಮ್ನಾಯಪ್ರತಿಷ್ಠಾತ್ರೇ 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 ಮಹಾಮತಯೇ 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

ದ್ವಿಸಪ್ತತಿ ಮತೋಚ್ಛೇತ್ತಾ ಸರ್ವದಿಗ್ವಿಜಯಪ್ರಭುಃ .

ಕಾಷಾಯವಸನೋಪೇತೋ ಭಸ್ಮೋದ್ಮೂಳಿತವಿಗ್ರಹಃ .. 18..

85) ಓಂ ದ್ವಿಸಪ್ತತಿ ಮತೋಚ್ಛೇತ್ತೇ 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 ಸರ್ವದಿಗ್ವಿಜಯಪ್ರಭವೇ ನಮಃ

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) ಓಂ ಕಾಷಾಯವಸನೋಪೇತಾಯ ನಮಃ

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 ಭಸ್ಮೋದ್ಧೃತಿವಿಗ್ರಹಾಯ ನಮಃ

I bow to shrI shankara whose body has the sacred marks of bhasmam or ash. His body smeared with bhasmam shines like a vighram. 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 yajSna prasAda). In shrI subrahmanya bhujangam, shrI shankara says that the vibhuti prasAda of lord shanmukha will destroy many ills and evil influences.

VERSE 19

ಜ್ಞಾನತ್ಮಕೈಕದಂಡಾಧ್ಯಃ ಕಮಂಡಲುಲಸತ್ಕರಃ .

ಗುರುಭೂಮಂಡಲಾಚಾರ್ಯೋಭಗವತ್ಪಾದಸಂಜ್ಞಕಃ .. 19..

89) ಓಂ ಜ್ಞಾನತ್ಮಕೈಕದಂಡಾಧ್ಯಾಯ ನಮಃ

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 dashanAmi order follow this tradition till today.

90) ಓಂ ಕಮಂಡಲುಲಸತ್ಕರಾಯ ನಮಃ

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 ಗುರವೇ ನಮಃ

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) ಓಂ ಭೂಮಂಡಲಾಚಾರ್ಯಾಯ ನಮಃ

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) ಓಂ ಭಗವತ್ಪಾದಸಂಜ್ಞಕಾಯ ನಮಃ

I bow to shrI shankara who is known as bhagavatpAda.

VERSE 20

ವ್ಯಾಸಸಂದರ್ಶನಪ್ರೀತಃ ಋಷ್ಯಶೃಂಗಪುರೇಶ್ವರಃ .

ಸೌಂದರ್ಯಲಹರೀ ಮುಖ್ಯ ಬಹುಸ್ತೋತ್ರ ವಿಧಾಯಕಃ .. 20..

94) ಓಂ ವ್ಯಾಸಸಂದರ್ಶನಪ್ರೀತಾಯ ನಮಃ

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:

ಶನ್ಕರಶೃಂಗರಸ್ಸಾಕ್ಷಾದ್ವ್ಯಾಸೋ ನಾರಾಯಣ ಸ್ವಯಂ .

ತಯೋರ್ ವಿವಾದೇ ಸಂಪ್ರಾಪ್ತೇ ಕಿಂಕರಃ ಕಿಂ ಕರೋಮ್ಯಹಂ ..

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) ಓಂ ಋಷ್ಯಶೃಂಗಪುರೇಶ್ವರಾಯ ನಮಃ

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) ಓಂ ಸೌಂದರ್ಯಲಹರೀಮುಖ್ಯಬಹುಸ್ತೋತ್ರವಿಧಾಯಕಾಯ ನಮಃ

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

ಚತುಷ್ಟಷ್ಟಿಕಲಾಭಿಜ್ಞೋ ಬ್ರಹ್ಮರಾಕ್ಷಸಪೋಷಕಃ .

ಶ್ರೀಮನ್ಮಂಡನಮಿಶ್ರಾಖ್ಯಸ್ವಯಂಭೂಜಯಸನ್ನತಃ .. 21..

97) ಓಂ ಚತುಷ್ಟಷ್ಟಿಕಲಾಭಿಜ್ಞಾಯ ನಮಃ

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

98) ಓಂ ಬ್ರಹ್ಮರಾಕ್ಷಸಪೋಷಕಾಯ ನಮಃ

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

99) ಓಂ ಶ್ರೀಮನ್ಮಂಡನಮಿಶ್ರಾಖ್ಯಸ್ವಯಂಭೂಜಯಸನ್ನತಾಯ ನಮಃ

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

ತೋಟಕಾಚಾರ್ಯಸಂಪೂಜ್ಯ ಪದ್ಮಪಾದರ್ಚಿತಾಂಘ್ರಿಕಃ .

ಹಸ್ತಾಮಲಯೋಗಿಂದ್ರ ಬ್ರಹ್ಮಜ್ಞಾನಪ್ರದಾಯಕಃ .. 22..

100) ಓಂ ತೋಟಕಾಚಾರ್ಯಸಂಪೂಜ್ಯಾಯ ನಮಃ

I bow to shrI shankara who is worshipped by toTakAchArya.

101) ಓಂ ಪದ್ಮಪಾದರ್ಚಿತಾಂಘ್ರಿಕಾಯ ನಮಃ

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

102) ಓಂ ಹಸ್ತಾಮಲಯೋಗಿಂದ್ರ ಬ್ರಹ್ಮಜ್ಞಾನಪ್ರದಾಯಕಾಯ ನಮಃ

I bow to shrI shankara who bestowed the brahma jSnAnaM to hastAmalaka.

VERSE 23

ಸುರೇಶ್ವರಾಖ್ಯ ಸಚ್ಚಿಷ್ಯ ಸಂನ್ಯಾಸಾಶ್ರಮ ದಾಯಕಃ .

ನೃಸಿಂಹಭಕ್ತಸ್ತದ್ರತ್ನಗರ್ಭಹೇರಂಬಪೂಜಕಃ .. 23..

103) ಓಂ ಸುರೇಶ್ವರಾಖ್ಯ ಸಚ್ಚಿಷ್ಯಸಂನ್ಯಾಸಾಶ್ರಮದಾಯಕಾಯ ನಮಃ (ಪಾಠಭೇದ ಸುರೇಶ್ವರಾದಿಷಟ್ಚಿಷ್ಯ)

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

104) ಓಂ ನೃಸಿಂಹಭಕ್ತಾಯ ನಮಃ

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

105) ಓಂ ಸದ್ರತ್ನಗರ್ಭಹೇರಂಬಪೂಜಕಾಯ ನಮಃ

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

VERSE 24

ವ್ಯಾಖ್ಯಾಸಿಂಹಾಸನಾಧೀಶೋ ಜಗತ್ಪೂಜ್ಯೋ ಜಗದ್ಗುರುಃ .

ಇತಿ ಶ್ರೀಮಚ್ಛಂಕರಾಚಾರ್ಯಸರ್ವಲೋಕಗುರೋಃ ಪಠಂ .. 24..

106) ಓಂ ವ್ಯಾಖ್ಯಾಸಿಂಹಾಸನಾಧೀಶಾಯ ನಮಃ

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) ಓಂ ಜಗತ್ಪೂಜ್ಯಾಯ ನಮಃ

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

108) ಓಂ ಜಗದ್ಗುರವೇ ನಮಃ

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

ನಾಮ್ನಾಮಷ್ಟೋತ್ತರಶತಂ ಭುಕ್ತಿಮುಕ್ತಿಫಲಪ್ರದಂ .

ತ್ರಿಸಂಧ್ಯಾಂ ಯಃ ಪಠೇದ್ಭಕ್ತ್ಯಾ ಸರ್ವಾನ್ಕಾಮಾನವಾಪ್ನುಯಾತ್ ..

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.

ಅಥ ನಾಮಾವಲಿ: .

ಓಂ ಶ್ರೀಶಂಕರಾಚಾರ್ಯವರ್ಯಾಯ ನಮಃ .

ಓಂ ಬ್ರಹ್ಮಾನಂದಪ್ರದಾಯಕಾಯ ನಮಃ .

ಓಂ ಅಜ್ಞಾನತಿಮಿರಾದಿತ್ಯಾಯ ನಮಃ .

ಓಂ ಸುಜ್ಞಾನಾಂಬುಧಿಚಂದ್ರಮನೇ ನಮಃ .

ಓಂ ವರ್ಣಾಶ್ರಮಪ್ರತಿಷ್ಠಾತ್ರೇ ನಮಃ .

ಓಂ ಶ್ರೀಮತೇ ನಮಃ .

ಓಂ ಮುಕ್ತಿಪ್ರದಾಯಕಾಯ ನಮಃ .

ಓಂ ಶಿಷ್ಯೋಪದೇಶನಿರತಾಯ ನಮಃ .

ಓಂ ಭಕ್ತಾಭೀಷ್ಟಪ್ರದಾಯಕಾಯ ನಮಃ .

ಓಂ ಸೂಕ್ಷ್ಮ-ತತ್ತ್ವ-ರಹಸ್ಯ-ಜ್ಞಾಯ ನಮಃ . 10

ಓಂ ಕಾರ್ಯಕಾರ್ಯಪ್ರಬೋಧಕಾಯ ನಮಃ .

ಓಂ ಜ್ಞಾನ-ಮುದ್ರಾಂಚಿತಕರಾಯ ನಮಃ .

ಓಂ ಶಿಷ್ಯಹೃತ್ತಾಪಹಾರಾಕಾಯ ನಮಃ .

ಓಂ ಪರಿವ್ರಾಜಾಶ್ರಮೋದ್ಧರ್ತ್ರೇ ನಮಃ .

ಓಂ ಸರ್ವತಂತ್ರಸ್ವಂತ್ರಧಿಯೇ ನಮಃ .

ಓಂ ಅದ್ವೈತ-ಸ್ಥಾಪನಾಚಾರ್ಯಾಯ ನಮಃ .

ಓಂ ಸಾಕ್ಷಾಚ್ಛಂಕರರೂಪಭೃತೇ ನಮಃ .

ಓಂ ಷಣ್ಮತಸ್ಥಾಪನಾಚಾರ್ಯಾಯ ನಮಃ .

ಓಂ ತ್ರಯೀಮಾರ್ಗಪ್ರಕಾಶಕಾಯ ನಮಃ .

ಓಂ ವೇದವೇದಾಂತತತ್ತ್ವಜ್ಞಾಯ ನಮಃ . 20

ಓಂ ದುರ್ವಾದಿಮತಖಂಡನಾಯ ನಮಃ .

ಓಂ ವೈರಾಗ್ಯನಿರತಾಯ ನಮಃ .

ಓಂ ಶಾಂತಾಯ ನಮಃ .

ಓಂ ಸಂಸಾರವತಾರಕಾಯ ನಮಃ .

ಓಂ ಪ್ರಸನ್ನವದನಾಂಭೋಜಾಯ ನಮಃ .

ಓಂ ಪರಮಾರ್ಥಪ್ರಕಾಶಕಾಯ ನಮಃ .

ಓಂ ಪುರಾಣಸ್ಮೃತಿಸಾರಜ್ಞಾಯ ನಮಃ .

ಓಂ ನಿತ್ಯತೃಪ್ತಾಯ ನಮಃ .

ಓಂ ಮಹತೇ ನಮಃ .

ಓಂ ಶುಚಯೇ ನಮಃ . 30

- ಓಂ ನಿತ್ಯಾನಂದಾಯ ನಮಃ .
 ಓಂ ನಿರಾತಂಕಾಯ ನಮಃ .
 ಓಂ ನಿಸ್ಸಂಗಾಯ ನಮಃ .
 ಓಂ ನಿರ್ಮಲಾತ್ಮಕಾಯ ನಮಃ .
 ಓಂ ನಿರ್ಮಮಾಯ ನಮಃ .
 ಓಂ ನಿರಹಂಕಾರಾಯ ನಮಃ .
 ಓಂ ವಿಶ್ವ-ವಂದ್ಯ-ಪದಾಂಬುಜಾಯ ನಮಃ .
 ಓಂ ಸತ್ತ ಪ್ರಧಾನಾಯ ನಮಃ .
 ಓಂ ಸದ್ಭಾವಾಯ ನಮಃ .
 ಓಂ ಸಂಖ್ಯಾತೀತಗುಣೋಜ್ಜ್ವಲಾಯ ನಮಃ . 40
 ಓಂ ಅನಘಾಯ ನಮಃ .
 ಓಂ ಸಾರಹೃದಯಸುಧಿಯೇ ನಮಃ .
 ಓಂ ಸಾರಸ್ವತಪ್ರದಾಯ ನಮಃ .
 ಓಂ ಸತ್ಯಾತ್ಮನೇ ನಮಃ .
 ಓಂ ಪುಣ್ಯಶೀಲಾಯ ನಮಃ .
 ಓಂ ಸಾಂಖ್ಯಯೋಗವಿಲಕ್ಷಣಾಯ ನಮಃ .
 ಓಂ ತಪೋರಾಶಯೇ ನಮಃ .
 ಓಂ ಮಹಾತೇಜಸೇ ನಮಃ .
 ಓಂ ಗುಣತ್ರಯವಿಭಾಗವಿದೇ ನಮಃ .
 ಓಂ ಕಲಿಘ್ನಾಯ ನಮಃ . 50
 ಓಂ ಕಾಲಕರ್ಮಜ್ಞಾಯ ನಮಃ . (ಅಥವಾ ಪಾರಭೇದ ಕಾಲಕರ್ಮಜ್ಞಾಯ)
 ಓಂ ತಮೋಗುಣನಿವಾರಕಾಯ ನಮಃ .
 ಓಂ ಭಗವತೇ ನಮಃ .
 ಓಂ ಭಾರತೀಜೇತ್ರೇ ನಮಃ .
 ಓಂ ಶಾರಾದಾಹ್ವಾನಪಂಡಿತಾಯ ನಮಃ .
 ಓಂ ಧರ್ಮಾಧರ್ಮವಿಭಾವಜ್ಞಾಯ ನಮಃ . (ಪಾರಭೇದ ವಿಭಾಗ)
 ಓಂ ಲಕ್ಷ್ಯಭೇದಪ್ರದರ್ಶಕಾಯ ನಮಃ .
 ಓಂ ನಾದಬಿಂದುಕಲಾಭಿಜ್ಞಾಯ ನಮಃ .
 ಓಂ ಯೋಗಿಹೃತ್ಪದ್ಮಭಾಸ್ಕರಾಯ ನಮಃ .
 ಓಂ ಅತೀಂದ್ರಿಯ ಜ್ಞಾನನಿಧಯೇ ನಮಃ . 60
 ಓಂ ನಿತ್ಯಾನಿತ್ಯವಿವೇಕವತೇ ನಮಃ .
 ಓಂ ಚಿದಾನಂದಾಯ ನಮಃ .

- ಓಂ ಚಿನ್ನಯಾತ್ಮನೇ ನಮಃ .
 ಓಂ ಪರಕಾಯಪ್ರವೇಶಕೃತೇ ನಮಃ .
 ಓಂ ಅಮಾನುಷಚರಿತ್ರಾಧ್ಯಾಯ ನಮಃ .
 ಓಂ ಕ್ಷೇಮದಾಯಿನೇ ನಮಃ .
 ಓಂ ಕ್ಷಮಕಾರಯ ನಮಃ .
 ಓಂ ಭವ್ಯಾಯ ನಮಃ .
 ಓಂ ಭದ್ರಪ್ರದಾಯ ನಮಃ .
 ಓಂ ಭೂರಿಮಹಿಮ್ನೇ ನಮಃ . 70
 ಓಂ ವಿಶ್ವರಂಜಕಾಯ ನಮಃ .
 ಓಂ ಸ್ವಪ್ರಕಾಶಾಯ ನಮಃ .
 ಓಂ ಸದಾಧಾರಯ ನಮಃ .
 ಓಂ ವಿಶ್ವಬಂಧವೇ ನಮಃ .
 ಓಂ ಶುಭೋದಯಾಯ ನಮಃ .
 ಓಂ ವಿಶಾಲಕೀರ್ತಯೇ ನಮಃ .
 ಓಂ ವಾಗೀಶಾಯ ನಮಃ .
 ಓಂ ಸರ್ವಲೋಕಹಿತೋತ್ಪ್ರಕಾಯ ನಮಃ .
 ಓಂ ಕೈಲಾಸಯಾತ್ರಾಸಂಪ್ರಾಪ್ತಚಂದ್ರಮೌಲಿಪ್ರಪೂಜಕಾಯ ನಮಃ .
 ಓಂ ಕಾಂಚ್ಯಾಂ ಶ್ರೀಚಕ್ರರಾಜಾಖ್ಯಯಂತ್ರಸ್ಥಾಪನದೀಕ್ಷಿತಾಯ ನಮಃ . 80
 ಓಂ ಶ್ರೀಚಕ್ರಾತ್ಮಕ ತಾಟಂಕ ತೋಷಿತಾಂಬಾ ಮನೋರಥಾಯ ನಮಃ .
 ಓಂ ಬ್ರಹ್ಮಸೂತ್ರೋಪನಿಷದ್ಭಾಷ್ಯಾದಿಗ್ರಂಥಕಲ್ಪಕಾಯ ನಮಃ .
 ಓಂ ಚತುರ್ದಿಕ್ಷತುರಾಮ್ನಾಯಪ್ರತಿಷ್ಠಾತ್ರೇ ನಮಃ .
 ಓಂ ಮಹಾಮತಯೇ ನಮಃ .
 ಓಂ ದ್ವಿಸ್ಪತತಿ ಮತೋಚ್ಛೇತ್ರೇ ನಮಃ .
 ಓಂ ಸರ್ವದಿಗ್ವಿಜಯಪ್ರಭವೇ ನಮಃ .
 ಓಂ ಕಾಷಾಯವಸನೋಪೇತಾಯ ನಮಃ .
 ಓಂ ಭಸ್ಮೋದ್ಗೃಹಿತವಿಗ್ರಹಾಯ ನಮಃ .
 ಓಂ ಜ್ಞಾನತೃಕೈಕದಂಡಾಧ್ಯಾಯ ನಮಃ .
 ಓಂ ಕಮಂಡಲುಲಸತ್ಕರಾಯ ನಮಃ . 90
 ಓಂ ಗುರವೇ ನಮಃ .
 ಓಂ ಭೂಮಂಡಲಾಚಾರ್ಯಾಯ ನಮಃ .
 ಓಂ ಭಗವತ್ಪಾದಸಂಜ್ಞಕಾಯ ನಮಃ .
 ಓಂ ವ್ಯಾಸಸಂದರ್ಶನಪ್ರೀತಾಯ ನಮಃ .

- ಓಂ ಋಷ್ಯಶೃಂಗಪುರೇಶ್ವರಾಯ ನಮಃ .
 ಓಂ ಸೌಂದರ್ಯಲಹರೀಮುಖ್ಯಬಹುಸ್ತೋತ್ರವಿಧಾಯಕಾಯ ನಮಃ .
 ಓಂ ಚತುಷ್ಟಷ್ಟಿಕಲಾಭಿಜ್ಞಾಯ ನಮಃ .
 ಓಂ ಬ್ರಹ್ಮರಾಕ್ಷಸಪೋಷಕಾಯ ನಮಃ .
 ಓಂ ಶ್ರೀಮನ್ಮಂಡನಮಿಶ್ರಾಖ್ಯಸ್ವಯಂಭೂಜಯಸನ್ನತಾಯ ನಮಃ .
 ಓಂ ತೋಟಕಾಚಾರ್ಯಸಂಪೂಜ್ಯಾಯ ನಮಃ . 100
 ಓಂ ಪದ್ಮಪಾದರ್ಚಿತಾಂಘ್ರಿಕಾಯ ನಮಃ .
 ಓಂ ಹಸ್ತಾಮಲಯೋಗಿಂದ್ರ ಬ್ರಹ್ಮಜ್ಞಾನಪ್ರದಾಯಕಾಯ ನಮಃ .
 ಓಂ ಸುರೇಶ್ವರಾಖ್ಯ ಸಚ್ಚಿಷ್ಯಸಂನ್ಯಾಸಾಶ್ರಮದಾಯಕಾಯ ನಮಃ . (ಪಾಠಭೇದ
 ಸುರೇಶ್ವರಾದಿಷಟ್ಕಿಷ್ಕ)
 ಓಂ ನೈಸಿಂಹಭಕ್ತಾಯ ನಮಃ .
 ಓಂ ಸದ್ರತ್ನಗರ್ಭಹೇರಂಬಪೂಜಕಾಯ ನಮಃ .
 ಓಂ ವ್ಯಾಖ್ಯಾಸಿಂಹಾಸನಾಧೀಶಾಯ ನಮಃ .
 ಓಂ ಜಗತ್ಪೂಜ್ಯಾಯ ನಮಃ .
 ಓಂ ಜಗದ್ಗುರವೇ ನಮಃ .

ಇತಿ ಶ್ರೀಶಂಕರಾಚಾರ್ಯಾಷ್ಟೋತ್ತರಶತ ಸಾರ್ಥನಾಮಾವಲಿಃ ಸಮಾಪ್ತಾ

The above nAmAvalI is followed by Shringeri Matham.

The text followed by Kanchi matham is slightly different

which is given as

ಅಥ ನಾಮಾವಲಿಃ .

- ಓಂ ಶ್ರೀಶಂಕರಾಚಾರ್ಯವರ್ಯಾಯ ನಮಃ .
 ಓಂ ಬ್ರಹ್ಮಜ್ಞಾನಪ್ರದಾಯಕಾಯ ನಮಃ .
 ಓಂ ಅಜ್ಞಾನತಿಮಿರಾದಿತ್ಯಾಯ ನಮಃ .
 ಓಂ ಸುಜ್ಞಾನಾಂಬುಧಿಚಂದ್ರಮನೇ ನಮಃ .
 ಓಂ ವರ್ಣಾಶ್ರಮಪ್ರತಿಷ್ಠಾತ್ರೇ ನಮಃ .
 ಓಂ ಶ್ರೀಮತೇ ನಮಃ .
 ಓಂ ಮುಕ್ತಿಪ್ರದಾಯಕಾಯ ನಮಃ .
 ಓಂ ಶಿಷ್ಯೋಪದೇಶನಿರತಾಯ ನಮಃ .
 ಓಂ ಭಕ್ತಾಭೀಷ್ಟಪ್ರದಾಯಕಾಯ ನಮಃ .
 ಓಂ ಸೂಕ್ಷ್ಮತತ್ತ್ವರಹಸ್ಯಜ್ಞಾಯ ನಮಃ . 10
 ಓಂ ಕಾರ್ಯಕಾರ್ಯಪ್ರಬೋಧಕಾಯ ನಮಃ .
 ಓಂ ಜ್ಞಾನಮುದ್ರಾಂಚಿತಕರಾಯ ನಮಃ .


- ಓಂ ಶಿಷ್ಯಹೃತ್ತಾಪಹಾರಕಾಯ ನಮಃ .
 ಓಂ ಪರಿವ್ರಾಜ್ಯಾಶ್ರಮೋದ್ಧರ್ತೇ ನಮಃ .
 ಓಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಧಿಯೇ ನಮಃ .
 ಓಂ ಅದ್ವೈತಸ್ಥಾಪನಾಚಾರ್ಯಾಯ ನಮಃ .
 ಓಂ ಸಾಕ್ಷಾಚ್ಛಂಕರರೂಪಭೃತೇ ನಮಃ .
 ಓಂ ಷಣ್ಮತಸ್ಥಾಪನಾಚಾರ್ಯಾಯ ನಮಃ .
 ಓಂ ತ್ರಯೀಮಾರ್ಗಪ್ರಕಾಶಕಾಯ ನಮಃ .
 ಓಂ ವೇದವೇದಾಂತತತ್ತ್ವಜ್ಞಾಯ ನಮಃ . 20
 ಓಂ ದುರ್ವಾದಿಮತಖಂಡನಾಯ ನಮಃ .
 ಓಂ ವೈರಾಗ್ಯನಿರತಾಯ ನಮಃ .
 ಓಂ ಶಾಂತಾಯ ನಮಃ .
 ಓಂ ಸಂಸಾರಾರ್ಣವತಾರಕಾಯ ನಮಃ .
 ಓಂ ಪ್ರಸನ್ನವದನಾಂಭೋಜಾಯ ನಮಃ .
 ಓಂ ಪರಮಾರ್ಥಪ್ರಕಾಶಕಾಯ ನಮಃ .
 ಓಂ ಪುರಾಣಸ್ಮೃತಿಸಾರಜ್ಞಾಯ ನಮಃ .
 ಓಂ ನಿತ್ಯತೃಪ್ತಾಯ ನಮಃ .
 ಓಂ ಮಹತೇ ನಮಃ .
 ಓಂ ಶುಚಯೇ ನಮಃ . 30
 ಓಂ ನಿತ್ಯಾನಂದಾಯ ನಮಃ .
 ಓಂ ನಿರಾತಂಕಾಯ ನಮಃ .
 ಓಂ ನಿಸ್ಸಂಗಾಯ ನಮಃ .
 ಓಂ ನಿರ್ಮಲಾತ್ಮಕಾಯ ನಮಃ .
 ಓಂ ನಿರ್ಮಮಾಯ ನಮಃ .
 ಓಂ ನಿರಹಂಕಾರಾಯ ನಮಃ .
 ಓಂ ವಿಶ್ವವಂದ್ಯಪದಾಂಬುಜಾಯ ನಮಃ .
 ಓಂ ಸತ್ತ್ವಪ್ರಧಾನಾಯ ನಮಃ .
 ಓಂ ಸದ್ಭಾವಾಯ ನಮಃ .
 ಓಂ ಸಂಖ್ಯಾತೀತಗುಣೋಜ್ಜ್ವಲಾಯ ನಮಃ . 40
 ಓಂ ಅನಘಾಯ ನಮಃ .
 ಓಂ ಸಾರಹೃದಯಾಯ ನಮಃ .
 ಓಂ ಸುಧಿಯೇ ನಮಃ .
 ಓಂ ಸಾರಸ್ವತಪ್ರದಾಯ ನಮಃ .

- ಓಂ ಸತ್ಯಾತ್ಮನೇ ನಮಃ .
 ಓಂ ಪುಣ್ಯಶೀಲಾಯ ನಮಃ .
 ಓಂ ಸಾಂಖ್ಯಯೋಗವಿಚಕ್ಷಣಾಯ ನಮಃ .
 ಓಂ ತಪೋರಾಶಯೇ ನಮಃ .
 ಓಂ ಮಹಾತೇಜಸೇ ನಮಃ .
 ಓಂ ಗುಣತ್ರಯವಿಭಾಗವಿದೇ ನಮಃ . 50
 ಓಂ ಕಲಿಘ್ನಾಯ ನಮಃ .
 ಓಂ ಕಾಲಧರ್ಮಜ್ಞಾಯ ನಮಃ .
 ಓಂ ತಮೋಗುಣನಿವಾರಕಾಯ ನಮಃ .
 ಓಂ ಭಗವತೇ ನಮಃ .
 ಓಂ ಭಾರತೀಜೀತ್ರೇ ನಮಃ .
 ಓಂ ಶಾರದಾಹ್ವಾನಪಂಡಿತಾಯ ನಮಃ .
 ಓಂ ಧರ್ಮಾಧರ್ಮವಿಭಾಗಜ್ಞಾಯ ನಮಃ .
 ಓಂ ಲಕ್ಷ್ಯಭೇದಪ್ರದರ್ಶಕಾಯ ನಮಃ .
 ಓಂ ನಾದಬಿಂದುಕಲಾಭಿಜ್ಞಾಯ ನಮಃ .
 ಓಂ ಯೋಗಿಹೃತ್ಪದ್ಮಭಾಸ್ವರಾಯ ನಮಃ . 60
 ಓಂ ಅತೀಂದ್ರಿಯಜ್ಞಾನನಿಧಯೇ ನಮಃ .
 ಓಂ ನಿತ್ಯಾನಿತ್ಯವಿವೇಕವತೇ ನಮಃ .
 ಓಂ ಚಿದಾನಂದಾಯ ನಮಃ .
 ಓಂ ಚಿನ್ಮಯಾತ್ಮನೇ ನಮಃ .
 ಓಂ ಪರಕಾಯಪ್ರವೇಶಕೃತೇ ನಮಃ .
 ಓಂ ಅಮಾನುಷಚರಿತ್ರ್ಯಾಯ ನಮಃ .
 ಓಂ ಕ್ಷೇಮದಾಯಿನೇ ನಮಃ .
 ಓಂ ಕ್ಷಮಾಕರಾಯ ನಮಃ .
 ಓಂ ಭವ್ಯಾಯ ನಮಃ .
 ಓಂ ಭದ್ರಪ್ರದಾಯ ನಮಃ . 70
 ಓಂ ಭೂರಿಮಹಿಮ್ನೇ ನಮಃ .
 ಓಂ ವಿಶ್ವರಂಜಕಾಯ ನಮಃ .
 ಓಂ ಸ್ವಪ್ರಕಾಶಾಯ ನಮಃ .
 ಓಂ ಸದಾಧಾರಾಯ ನಮಃ .
 ಓಂ ವಿಶ್ವಬಂಧವೇ ನಮಃ .
 ಓಂ ಶುಭೋದಯಾಯ ನಮಃ .


- ಓಂ ವಿಶಾಲಕೀರ್ತಯೇ ನಮಃ .
 ಓಂ ವಾಗೀಶಾಯ ನಮಃ .
 ಓಂ ಸರ್ವಲೋಕಹಿತೋತ್ಪ್ರಕಾಯ ನಮಃ .
 ಓಂ ಕೈಲಾಸಯಾತ್ರಾಸಂಪ್ರಾಪ್ತಚಂದ್ರಮೌಲಿಪ್ರಪೂಜಕಾಯ ನಮಃ . 80
 ಓಂ ಕಾಂಚ್ಯಾಂ ಶ್ರೀಚಕ್ರರಾಜಾಖ್ಯಯಂತ್ರಸ್ಥಾಪನದೀಕ್ಷಿತಾಯ ನಮಃ .
 ಓಂ ಶ್ರೀಚಕ್ರಾತ್ಮಕತಾಟಂಕಪೋಷಿತಾಂಬಾಮನೋರಥಾಯ ನಮಃ .
 ಓಂ ಶ್ರೀಬ್ರಹ್ಮಸೂತ್ರೋಪನಿಷದ್ಭಾಷ್ಯಾದಿಗ್ರಂಥಕಲ್ಪಕಾಯ ನಮಃ .
 ಓಂ ಚತುರ್ದಿಕ್ಷತುರಾಮ್ನಾಯಪ್ರತಿಷ್ಠಾತ್ರೇ ನಮಃ .
 ಓಂ ಮಹಾಮತಯೇ ನಮಃ .
 ಓಂ ದ್ವಿಸಪ್ತತಿಮತೋಚ್ಛೇತ್ತೇ ನಮಃ .
 ಓಂ ಸರ್ವದಿಗ್ವಿಜಯಪ್ರಭವೇ ನಮಃ .
 ಓಂ ಕಾಷಾಯವಸನೋಪೇತಾಯ ನಮಃ .
 ಓಂ ಭಸ್ಮೋದ್ಗೊಲಿತವಿಗ್ರಹಾಯ ನಮಃ .
 ಓಂ ಜ್ಞಾನಾತ್ಮಕೈಕದಂಡಾಧ್ಯಾಯ ನಮಃ . 90
 ಓಂ ಕಮಂಡಲುಲಸತ್ಕರಾಯ ನಮಃ .
 ಓಂ ವ್ಯಾಸಸಂದರ್ಶನಪ್ರೀತಾಯ ನಮಃ .
 ಓಂ ಭಗವತ್ಪಾದಸಂಜ್ಞಕಾಯ ನಮಃ .
 ಓಂ ಚತುಷ್ಪಷ್ಟಿಕಲಾಭಿಜ್ಞಾಯ ನಮಃ .
 ಓಂ ಬ್ರಹ್ಮರಾಕ್ಷಸಮೋಕ್ಷದಾಯ ನಮಃ .
 ಓಂ ಸೌಂದರ್ಯಲಹರೀಮುಖ್ಯಬಹುಸ್ತೋತ್ರವಿಧಾಯಕಾಯ ನಮಃ .
 ಓಂ ಶ್ರೀಮನ್ಮಂಡನಮಿಶ್ರಾಖ್ಯಸ್ವಯಂಭೂಜಯಸನ್ನತಾಯ ನಮಃ .
 ಓಂ ತೋಟಕಾಚಾರ್ಯಸಂಪೂಜ್ಯಾಯ ನಮಃ .
 ಓಂ ಪದ್ಮಪಾದಾರ್ಚಿತಾಂಘ್ರಿಕಾಯ ನಮಃ .
 ಓಂ ಹಸ್ತಾಮಲಕಯೋಗೀಂದ್ರಬ್ರಹ್ಮಜ್ಞಾನಪ್ರದಾಯಕಾಯ ನಮಃ . 100
 ಓಂ ಸುರೇಶ್ವರಾದಿಷಟ್ಕಿಷ್ಕಸಂನ್ಯಾಸಾಶ್ರಮದಾಯಕಾಯ ನಮಃ .
 ಓಂ ನಿರ್ವ್ಯಾಜಕರುಣಾಮೂರ್ತಯೇ ನಮಃ .
 ಓಂ ಜಗತ್ಪೂಜ್ಯಾಯ ನಮಃ .
 ಓಂ ಜಗದ್ಗುರವೇ ನಮಃ .
 ಓಂ ಭೇರೀಪಟಹವಾದ್ಯಾದಿರಾಜಲಕ್ಷಣಲಕ್ಷಿತಾಯ ನಮಃ .
 ಓಂ ಸಕೃತ್ಸ್ಮರಣಸಂತುಷ್ಟಾಯ ನಮಃ .
 ಓಂ ಸರ್ವಜ್ಞಾಯ ನಮಃ .
 ಓಂ ಜ್ಞಾನದಾಯಕಾಯ ನಮಃ . 108

ಇತಿ ಶ್ರೀಶಂಕರಾಚಾರ್ಯಾಷ್ಟೋತ್ತರಶತ ಸಾರ್ಥನಾಮಾವಲಿಃ ಸಮಾಪ್ತಾ

Encoded, proofread, translated by Ravi Mayavaram and Saraswathy

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Shri Shankaracharya Ashtottarashata NamavaliH with Meaning

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