Shri Shankaracharya Ashtottarashata
NamavaliH with Meaning

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श्रीशंकराचायराष्ट्टरशत सार्थनामावली:

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VERSE 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).

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

I bow to shrI shankara who dispels the ajnAnam with brahmajnAnam like the Sun’s bright light rays dispels the darkness.

I bow to shrI 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 shrI shankara who firmly [re-]established the varNAshrama system.
6) ॐ श्रीमते नमः
I bow to shrI shankara who possesses all auspicious attributes.

7) ॐ मुक्तप्रदायकाय नमः
I bow to shrI shankara who bestows mukti to his devotees by conferring AtmajSnAnam to them.

8) ॐ श्रीयोगप्रदेशनितलकाय नमः
I bow to shrI shankara who is ever keen to instruct his disciples.

9) ॐ भक्ताभीष्टप्रदायकाय नमः
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

10) ॐ शून्य-तत्त-रहस्य-ज्ञान नमः
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 ज्ञान-मुद्राप्रविष्टकाय 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-मुद्राविष्कारकाय नमः
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.
I bow to shIr 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). shIr Lalita sahasranAmam praises shIr mAtra as tApa. Like HER, shIr Shankara destroys the tApa by bestowing the cool nectar of AtmajnAnam.

VERSE 4

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

I bow to shIr 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 shIr Shankara who firmly [re-]established the advaita VedaAnta. Advaita guru paramparA starts with shIrIman nArAyana. But it was shIr Shankara who established it firmly through his bhAshyams on upaniShads, bhagavad gIta and brahmasUtra, prakaraNa granthas and through establishment of mAthas.

I bow to shIr Shankara who is indeed Lord shiva. shIr 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 shankara

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

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 parAshktI 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 eliminated nAstika systems.
VERSE 6

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.

VERSE 7

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

I bow to shrI shankara who is ever content.
28) I bow to shrI shankara who is great.
30) I bow to shrI shankara who is pure.
31) 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

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).

I bow to shrI shankara who is free from aha NkAra. aha NkAra is I am the doer attitude. HE is free from that.

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

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

I bow to shrI shankara who (always) contemplates on the Truth.
I bow to shrI shankara who is endowed with countless guNas.

VERSE 9

अनंतसारङ्खवसुधीसारस्वतप्रभः
आत्माता पुण्यशीलाः सारस्वतायोगिणविलक्षणः ॥ ९ ॥

41) अं अनंताः नमः
I bow to shrI shankara who is free from bad qualities.

42) अं सारङ्खवसुधिः नमः
I bow to shrI shankara the essence of whose heart is nectar.

43) अं सारस्वतप्रभः नमः
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) अं आत्मात्मः नमः
I bow to shrI shankara who abides in the Truth.

45) अं पुण्यशीलाः नमः
I bow to shrI shankara whose conduct is pious.

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

VERSE 10

तपोराशिरु महातेजः गुणात्मकाविभागितः
कलिंकः आलंकारः गुणविनवांसः ॥ १० ॥

47) अं तपोराशिरः नमः
I bow to shrI shankara who is the embodiment of penance.

48) अं महातेजः नमः
I bow to shrI shankara who has great effulgence.

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

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

51) Æ कलाकलित नमः (अथवा पाठभेद कल्लकलित)
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) Æ तमोगुणिनवारक 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

bhagavan-bhAratIjIta śaradāhāvādIta
धमार्धमर्िवाभावज्ञालक्ष्यभेदप्रदशर्कः
॥ ११ ॥

53) Æ भगवते नमः
I bow to shrI shankara who is the supreme Lord.

54) Æ भारतीजने नमः
I bow to shrI shankara who defeated shrI sarasvatI in debate.

55) Æ शारदाहावाधिता 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 sarvajñna 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 sarvajña pITham.

VERSE 12

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

*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

*naAdÄbindu-kalÄ yoginApaMaksÅ: 1
antiiBirdyaanAvinirnityavivekA vN 121*

*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.*

*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.*

*I bow to shrI shankara who is the treasure house of that j5nAna which is atIndriya, i.e., the wisdom that is beyond the realm of*
operation of the sense organs.

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.

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

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*.

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.
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.

I bow to Shri Shankara who forgives the mistakes out of His boundless love.

VERSE 14

I bow to Shri Shankara who has become (That). bhava means become.

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

I bow to Shri Shankara who has countless glories.

I bow to Shri Shankara who (through his teachings) made the world happy.

I bow to Shri Shankara who is self luminous.

I bow to Shri Shankara who is the eternal support.

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) અ શુભાેદયાય નમ: 
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) અ વાગીશાય નમ: 
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.

VERSE 16

78) અ કાંચ્યાં શ્રીચક્રાત્મકસાપાદક્ષતઃ 
I bow to shrI shankara who after reaching kailAsam (abode of Lord shiva) and worshipped him as chandramaullshvara. The shiva lingAm-s he brought back from the trip are still being worshipped at the maTham-s established by shrI shankara.
81) I bow to shrI shankara who adorned shrI akhilAndesvarI (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 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) 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.

VERSE 18

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.

85) *॥ सर्वप्रिज्ञप्रम्पवे नमः॥*  
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.

86) *॥ अच्छधांलोपेताय नमः॥*  
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.

87) *॥ नमस्कृतिनिर्विज्ञाताम् नमः॥*  
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 yajña prasAda). In shrI subrahmanyam bhujangam, shrI shankara says that the vibhuti prasAda of lord shanmukha will destroy many ills and evil influences.

VERSE 19
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.

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.

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.

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.

I bow to shrI shankara who is known as bhagavatpAda.

VERSE 20

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:

\[\text{Verse 21}\]

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.

\[\text{Verse 21}\]

I bow to shrI shankara who is the lord of RiShyashRiNgapuri (now known as shRiNgeri). shrI shankara established the first maTham at shRiNgeri and nominated shrI sureshvarAcharya as its head. It is said that shrI shankara also stayed at shRiNgeri for a very long period (12 years).

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.
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
તાેટકાચાયર્સʿપૂજ્ય
પદ્મપાદ્ય ચાંઘ્રકઃ
હતામલયાેગ્રદ્ર
બ્રહ્મજ્ઞાનપ્રદાયક�
॥ ॥

100) ॐ તાેટકાચાયર્સʿપૂજ્યાય
નમ�
I bow to shrI shankara who is worshipped by toTakAchArya.

101) ॐ પદ્મપાદ્ય ચાંઘ્રકાય
નમ�
I bow to shrI shankara whose feet were worshipped by padmapAda.

102) ॐ હતામલયાેગ્રદ્ર
બ્રહ્મજ્ઞાનપ્રદાયકાય
નમ�
I bow to shrI shankara who bestowed the brahma jŚnAnaM to hastAmalaka.

VERSE 23
સુરેશ્વરાખ્ય
સ્ચ્છˊયસંૃયાસાશ્રમ
dાયક�
ાય
રિહ્ચતભક્તાય
nમ�
I bow to shrI shankara who has ordained sureshvara and others into the sannyAsAshrama (monkhood).

103) ॐ સુરેશ્વરાખ્ય
સ્ચ્છˊય
tંયાસાશ્રમ
dાયક
t સ્થાપિત
(પાઠભેદ સુરેશ્વરાધાતસ્તિશિથિ)
I bow to shrI shankara who is an ardent devotee of shrI nRisiMha. shrI shankara’s lakShmI nRisiMha karAvalambana stotram is well known.

104) ॐ નૃષિણકાય
નમ�
I bow to shrI shankara who is an ardent devotee of shrI nRisiMha. shrI shankara’s lakShmI nRisiMha karAvalambana stotram is well known.

105) ॐ અડનગભર્હેરˊબપૂજકાય
નમ�
I bow to shrI shankara who worshipped ratna garbha heramba gaNapati.

There is a temple for ratna garbha heramba gaNapati in shRingeri.

VERSE 24
વ્યાખ્યાસનાધીશાે
જગʭપૂજ્યાે
જગદ્ગૃહ
॥

shankara108m.pdf
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.

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

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.

अथ नामावलिः

ॐ श्रीशठ्ठूर्यतांश्चर्धव्यासोऽणुः परम् || ॥

ॐ व्याख्यासिद्धासनाधीशाय नमः

ॐ जगद्धपूज्याय नमः

ॐ जगद्गुरवेय नमः

ॐ नांमावलिः

ॐ श्रीशठ्ठूर्यतांश्चर्धव्यासोऽणुः परम् || ॥

ॐ व्याख्यासिद्धासनाधीशाय नमः

ॐ जगद्धपूज्याय नमः

ॐ जगद्गुरवेय नमः

ॐ अज्ञानांमरार्दत्याय नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ श्रीमते नमः

ॐ मुख्तप्रदायकाय नमः

ॐ कायार्कायर्प्रबधकाय नमः

ॐ ज्ञान-मुद्राचित्ततत्ताय नमः

ॐ शिष्यस्तातपदार्थकाय नमः

ॐ पदिप्रावश्यकोद्व्रेः नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ श्रीमते नमः

ॐ मुख्तप्रदायकाय नमः

ॐ कायार्कायर्प्रबधकाय नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

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ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे नमः

ॐ सुज्ञानाबुद्धचर्द्रमसेय नमः

ॐ वणार्श्रमप्रतिष्ठात्रे १०

ॐ अर्थार्थोपदेशार्थ नमः

ॐ ज्ञान-मुद्राचित्ततत्ताय नमः

ॐ शिष्यस्तातपदार्थकाय नमः

ॐ पदिप्रावश्यकोद्व्रेः नमः
ॐ सर्वत्रस्मृत्तिनामः ।
ॐ अद्वैत-स्थापनायामः ।
ॐ साक्षाक्षुद्रकृपलुत्तमः ।
ॐ जयभान्मण्डितः ।
ॐ वेददेह-तत्त्व-तः । २०
ॐ दुर्विरिहितसम्पुत्तमः ।
ॐ वैद्यार्यनिष्ठः ।
ॐ शान्ताय नमः ।
ॐ संसारस्यतात्त्वः ।
ॐ प्रसन्नवन-नामः ।
ॐ परमाथर्य-प्रकाशः ।
ॐ पुरुषाश्चूर्वतात्त्वः ।
ॐ निरंतरस्य ।
ॐ महते ।
ॐ शुचिः । ३०
ॐ निर्माताय नमः ।
ॐ निरात्मकः ।
ॐ निर्मात्मकः ।
ॐ निर्माताय नमः ।
ॐ निर्माताय नमः ।
ॐ सर्ववेदातः ।
ॐ सर्वप्राधानः ।
ॐ सर्ववेदातः ।
ॐ सर्वप्राधानः । ४०
ॐ अन्धः ।
ॐ सार्वज्ञसुविदः ।
ॐ सार्वज्ञायामः ।
ॐ सत्यायामः ।
ॐ पुरुषात्मः ।
ॐ सार्वप्राधानः ।
ॐ तपोराश्वे नमः ।
ॐ भाषात्तेजे नमः ।
ॐ गुरुविभाजिते नमः ।
ॐ कुक्षि नमः । ५०
ॐ तत्त्वंकृताय नमः । (अथवा पाठेक तत्त्वंकृताय)
ॐ तमोश्वानिवार्याय नमः ।
ॐ भजनः नमः ।
ॐ भासिरसज्जेनाय नमः ।
ॐ शाराधवन्तपद्विताय नमः ।
ॐ मर्मंविभाजन्ताय नमः । (पाठेक मर्मंविभाजन्ताय)
ॐ वक्ष्येप्रक्ष्याय नमः ।
ॐ नादिन्दकलविभाजाय नमः ।
ॐ योगिन्द्रवन्मायकराय नमः ।
ॐ अतीतिक्रिया ज्ञानविभाजाय नमः । ६०
ॐ निन्यानित्यविवेकाय नमः ।
ॐ विधानदाय नमः ।
ॐ विभवप्राप्तेय नमः ।
ॐ परसार्यप्रवेशाय नमः ।
ॐ अग्नंधर्मर्त्रात्याय नमः ।
ॐ अधेशाय नमः ।
ॐ समक्षाय नमः ।
ॐ भजय नमः ।
ॐ बद्रप्रकाश नमः ।
ॐ भूतिहल्वे नमः । ७०
ॐ विश्वस्रोताय नमः ।
ॐ स्वप्रक्षाय नमः ।
ॐ सृजा तात्राय नमः ।
ॐ विवेकाय नमः ।
ॐ शुमक्राय नमः ।
ॐ विज्ञाविद्याय नमः ।
ॐ वाजीाय नमः ।
ॐ सर्वविविधतोस्तुस्य नमः ।
શ્રીશંકરાચાયાર્ષ્ટાેત્તરશત

સાથર્નામાવલઃ ૧૦૦

બ્રહ્મજ્ઞાનપ્રદાયકાય

સુરેશ્વરાખ્ય

સુરેશ્વરાશ્રમદાયકાય

જગદ્ગુરવે

જગદ્વેહ

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સદ્રત્નગભર્હેર`બપૂજકાય

વ્યાખ્યાસ`હાસનાધીશાય

જગ્પૂજ્યાય

સુરેશ્વરાખ્ય

સચ્છ`યસં્રયાસાશ્રમદાયકાય

સમાપ્તા ૨૧
The above nAmAvalI is followed by Shringeri Matham.
The text followed by Kanchi matham is slightly different which is given as

अथ नामावलः

ॐ श्रीशंकराचायांत्तरशत

नमः

ॐ अमरबोधाय नमः

ॐ अधिनिमोदाय नमः

ॐ सुधानामस्विनमः नमः

ॐ परम्प्रतित्वाय नमः

ॐ श्रीमतेः नमः

ॐ श्रीमतेः नमः

ॐ ब्रह्मचर्यः नमः

ॐ अज्ञातक्षमः नमः

ॐ वीरयज्ञः नमः

ॐ वेदवेदः नमः

ॐ પરમाथरः

ॐ પુરाणઃ

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ॐ नित्येवमाय  नमः।
ॐ महेतुमाय  नमः।
ॐ शुचये  नमः।  ॐ
ॐ नित्यानन्दाय  नमः।
ॐ निरत्तुकाय  नमः।
ॐ निस्सुक्ताय  नमः।
ॐ निर्मलाकाय  नमः।
ॐ निरंभाय  नमः।
ॐ निराकाराय  नमः।
ॐ विश्वविद्यायुवाय  नमः।
ॐ सब्रप्रभावाय  नमः।
ॐ सदृढ़वाय  नमः।
ॐ संक्षिप्तात्तीतगुणावलमाय  नमः।  ॐ
ॐ सहनाय  नमः।
ॐ साक्ष्याय  नमः।
ॐ सुप्रिये  नमः।
ॐ साश्वताय  नमः।
ॐ सत्याभासे  नमः।
ॐ पुष्पाकाय  नमः।
ॐ साक्ष्यायोगिविवक्षाय  नमः।
ॐ तपोरकाये  नमः।
ॐ महालजसे  नमः।
ॐ गुणात्मयविभागिते  नमः।  ॐ
ॐ कविङ्गाय  नमः।
ॐ कवयजाय  नमः।
ॐ तमोगुणानिवारयाय  नमः।
ॐ अश्वाय  नमः।
ॐ वासुदेवीजे  नमः।
ॐ शारदाप्रजि  नमः।
ॐ धर्मपीडिताय  नमः।
ॐ वस्तफैसर्काय  नमः।
ॐ नातिन्द्रविविविधाय  नमः।
ॐ योगिक्षुप्रभुक्काररः नमः । ६०
ॐ अतीन्द्रग्रंथक्षनननिश्वेते नमः ।
ॐ निद्धानित्वविवेकते नमः ।
ॐ विधानद्वय नमः ।
ॐ जिनमयात्मने नमः ।
ॐ बलकायेवशंक्ते नमः ।
ॐ अमानुषनद्विजाभ्युते नमः ।
ॐ लेश्चनविन नमः ।
ॐ धन्यः नमः ।
ॐ नमस्कृतुवेशधर्मः नमः ।
ॐ चर्पनः नमः ।
ॐ चन्दानः नमः ।
ॐ श्रीमद्विजः नमः ।
ॐ भव्यः नमः ।
ॐ भद्रप्रदायः नमः ।
ॐ भूमिहः नमः ।
ॐ विश्वर्वंशः नमः ।
ॐ विश्ववेदः नमः ।
ॐ वागीशः नमः ।
ॐ सवर्षकिन्तुस्वरः नमः ।
ॐ श्रीचक्रराख्यः नमः ।
ॐ श्रीचक्रात्मकः नमः ।
ॐ श्रीब्रह्मसूत्राऽपः नमः ।
ॐ चतुराः नमः ।
ॐ महामतः नमः ।
ॐ सवर्षोऽरिन्दितः नमः ।
ॐ उद्वासऽसाधारणार्मणमञ्जिल्प्रपुतः नमः । ८०
ॐ काम्यः श्रीकरस्मिनः नमः ।
ॐ श्रीकालमकर्तारकः नमः ।
ॐ श्रीप्रभुसुपोष्यः नमः ।
ॐ चतुर्विद्युतसुशरः नमः ।
ॐ महामतः नमः ।
ॐ द्रिपातनामाितः नमः ।
ॐ सर्वशेषाध्यापनः नमः ।
ॐ काभायः नमः ।
ॐ भूमितविश्वायः नमः ।
ॐ ब्लाधीः नमः ।
ॐ नमाजः नमः ।
ॐ कमः सुवस्तरः नमः ।

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Encoded, proofread, translated by Ravi Mayavaram and Saraswathy

Shri Shankaracharya Ashtottarashata NamavaliH with Meaning
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