Shri Shankaracharya Ashtottarashata NamavaliH with Meaning

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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 ajAnAnam with brahmajAnAnam 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) श्री श्रीमते नमः
   I bow to shrI shankara who possesses all auspicious attributes.

7) श्री मुक्तिप्रदायकाय नमः
   I bow to shrI shankara who bestows mukti to his devotees by conferring AtmajŚnAnam to them.

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

9) श्री 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 AtmajŚnAnam.

VERSE 3
शूक्ततत्त्वरूपः कर्यार्यायप्रभौः ।
ज्ञानमुद्राः चचतायाः ॥ ३ ॥

10) शूक्त-तत्त्व-रूपस्य-ज्ञाय 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) शृष्ठकायप्रभौः कर्यायप्रभौः ॥
    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) ज्ञान-मुद्रायः शिशुरुपादः ॥
    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 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 mA as तप्ताञ्जलिं संतम सामसन चन्द्रिक, 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 shriIman 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 mAtha.

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 shankara

\[\text{verses} \]

indicates this.

**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 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 philosophers into pieces and eliminated nAstika systems.
VERSE 6

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

I bow to srI shankara who is ever content.
28) મહતે નમ:  
I bow to shrI shankara who is great.

30) શુચયે નમ:  
I bow to shrI shankara who is pure.

31) તિનત્યાન્રદાય નમ:  
I bow to shrI shankara who is ever in the state of bliss.

32) તિનરાતઙ્કાય નમ:  
I bow to shrI shankara who is fearless.

33) તિનસઙ્ગાય નમ:  
I bow to shrI shankara who has no bondage.

34) તિનમર્લાત્મકાય નમ:  
I bow to shrI shankara who is free of impurities.

VERSE 8

35) તિનમર્માય નમ:  
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) તિનરહઙ્કારાય નમ:  
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) તિનબીષ-બી-પદાયસ: નમ:  
I bow to shrI shankara at whose lotus feet the universe bows.

38) તિનસાત્પ્રધાનાય નમ:  
I bow to shrI shankara in whom sattva guNa is predominant.

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

VERSE 9

अनद्यसांस्कृत्यसुदीसांस्वतः ॥
सत्यात्मा पुण्यशीलव । साङ्ख्ययोगविलक्षणः ॥ ४७ ॥

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

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

43) अं सार्वतप्रदः
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 सत्यात्मने
I bow to shrI shankara who abides in the Truth.

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

46) अं साङ्ख्ययोगविलक्षणाः
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

तपोरशिरू भक्तेण सुगुणाकाभिषत ॥
कलिक्षु अलंकरमुक्षसुगुणानवर्जः ॥ १० ॥

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

48) अं महालेखे

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I bow to Shri Shankara who has great effulgence.

49) श्री गुणाध्विबांगविदः नमः
I bow to Shri Shankara who has the knowledge about the three different guNas (sattva, rajas and tamas).

50) श्री कलिधृतः नमः
I bow to Shri Shankara who is the enemy (or destroyer) of the sinful effects of the kali age.

51) श्री कालमंश्या नमः (अथवा पाठभेद कालधमृज्ञा)
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 time.

52) श्री तमोगुणीवारस्य 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
भगवते-भारतीजेता शारदाह्वानपदतः ॥
धमार्गविन्विताः वक्ष्येत्त्रदर्शकः ॥ ११ ॥

53) श्री भगवते नमः
I bow to Shri Shankara who is the supreme Lord.

54) श्री भारतीजेत्र नमः
I bow to Shri Shankara who defeated Shri SarasvatI in debate.

55) शारदाह्वानपदताय नमः
I bow to Shri Shankara the great scholar who was invited by Shri SarasvatI (bhArtI, 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 sarvajña 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.

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

ناAda bindu kalA योजितप्रबंधकर : ।
अतीद्र्यज्ञानिनिधित्वानित्यविवेकवान् ॥ १२ ॥

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

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operation of the sense organs.

61) **अं नित्यानित्याविवेकवते नमः**

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

**VERSE 13**

बिधन-द्विमयाय परकायप्रवेषकुन्तः
अमानुषचिरत्राढः क्षेमदायी क्षमाकरः

62) **अं बिधनयाय नमः**

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

63) **अं बिधनयाना नमः**

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

64) **अं परकायप्रवेशकुन्ते नमः**

I bow to shrI shankara who knows the art of para kAya praveshaM and who has done that. para kAya pravesam 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) **अं अमानुषाधिरिहितयाय नमः**

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 shI shankara who bestows welfare to his devotees. The best thing which will bring welfare to person is nitya-anitya vastu viveka. Through His teachings, shI shankara, taught the knowledge which differentiates between the eternal and ephemeral.

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

VERSes 14

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

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

I bow to shI shankara who has countless glories.

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

I bow to shI shankara who is self luminous.

I bow to shI shankara who is the eternal support.

I bow to shI 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 shI shankara helps
the devotees to cross the mighty ocean of saMsara. He is indeed the best friend for everyone.

VERSE 15
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 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.
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 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) ઈ ાપિઘડ્ઘ્ઘિિજિષ્ષાધ્ઘ્ઘિ નમ: I bow to shrI shankara who is ever vitorious (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) ઈ કાષાયસ્પોષિતાધ્ઘ્ઘિ નમ: 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) ઈ બભ્બ બ્હિભ્બાલિલલિનાધ્ઘ્ઘિ નમ: 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 yajñna prasAda). In shrI subrahmanya 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:

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.

VERS E 21

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

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

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).

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
અચાયર્સસ્વીવાદેલિયામાવલ�,
 ш્રીશઙ્કરાચાયાત્તરશત
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 23
અચાયર્સસ્વીવાદેલિયામાવલ,
I bow to shrI shankara who is worshipped by toTakAchArya.

VERSE 24
અચાયર્સસ્વીવાદેલિયામાવલ,
I bow to shrI shankara whose feet were worshipped by padmapAda.

VERSE 25
અચાયર્સસ્વીવાદેલિયામાવલ,
I bow to shrI shankara who bestowed the brahma jSnAnaM to hastAmalaka.

VERSE 26
અચાયર્સસ્વીવાદેલિયામાવલ,
I bow to shrI shankara who has ordained sureshvara and others into the sannyAsAshrama (monkhood).

VERSE 27
અચાયર્સસ્વીવાદેલિયામાવલ,
I bow to shrI shankara who is an ardent devotee of shrI nRishiMha. shrI shankara’s lakShmI nRishiMha karAvalambana stotram is well known.

VERSE 28
અચાયર્સસ્વીવાદેલિયામાવલ,
I bow to shrI shankara who worshipped ratna garbha heramba gaNapati. There is a temple for ratna garbha heramba gaNapati in shRingeri.
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.
શ્રીશંકરાચાર્યટરસતાશનામાપવનિ:

ॐ સર્વત્રન્દ્રભવેન નમ: ।
ॐ અહેટ-સ્થાપનાયાયિ નમ: ।
ॐ સાસ્ત્રકુદરૂપણેન નમ: ।
ॐ પદેમતસ્થાપનાયાયિ નમ: ।
ॐ જથીમગ્રાજાકાય નમ: ।
ॐ બેદેભાત્તકતિયાય નમ: । 20
ॐ ધૃતિમતભાષાય નમ: ।
ॐ વૈશકળાય નમ: ।
ॐ શાનદાય નમ: ।
ॐ સંસારીયા તારાકા નમ: ।
ॐ પ્રસાદપદનાયિ નમ: ।
ॐ પશ્માય પ્રકાશકા નમ: ।
ॐ પુરાણસૂત્રતા વર્ધાય નમ: ।
ॐ નિચચત્ત ચાય નમ: ।
ॐ મહેદ્ય નમ: ।
ॐ સુખ્યે નમ: । 30
ॐ નિજયાઇય નમ: ।
ॐ નિશાશિકાય નમ: ।
ॐ નિસસૃગા નમ: ।
ॐ નિમ્બલાય નમ: ।
ॐ નિમ્બશાય નમ: ।
ॐ નિશકુંડ નમ: ।
ॐ વિજન-વા-પદાબૂણા નમ: ।
ॐ સત્પ્રધાયિ નમ: ।
ॐ સાહિતયા નમ: ।
ॐ સાહેનાય જ્વારણ નમ: । 40
ॐ અમધા નમ: ।
ॐ સાહેનાય જ્વારણ નમ: ।
ॐ સાહેનાય જ્વારણ નમ: ।
ॐ સાહેનાય જ્વારણ નમ: ।
ॐ પુણ શીલા નમ: ।
ॐ સાહેનાય જ્વારણ નમ: ।
ॐ तपोराश्ये नमः ।
ॐ मकातेश्वरे नमः ।
ॐ गुरुवर्त्यग्राहयितु नमः ।
ॐ कविक्रमे नमः । प०
ॐ काळकर्मज्ञाय नमः । (अथवा पाठशेष काळकर्मज्ञाय)
ॐ तमोगुज्जनिवारकाय नमः ।
ॐ बणवते नमः ।
ॐ भारतीजेने नमः ।
ॐ शारादाःकालपण्डिताय नमः ।
ॐ धर्माधर्मविश्वस्त्राय नमः । (पाठशेष विश्वस्त्र)
ॐ लक्ष्मीकर्मप्रकटिकाय नमः ।
ॐ तारिकुलालिनिविश्वस्त्राय नमः ।
ॐ योगितज्ञभावस्त्राय नमः ।
ॐ अतीतिमेव ज्ञानिमेव नमः । ६०
ॐ नित्यानित्यविवेकपते नमः ।
ॐ विदानदाय नमः ।
ॐ विभाषात्मने नमः ।
ॐ पदायप्रवेषकते नमः ।
ॐ अमानुषविश्वासाय नमः ।
ॐ क्लेशमार्गितस्ते नमः ।
ॐ क्षमकार्य नमः ।
ॐ भव्याय नमः ।
ॐ प्रवेशकते नमः ।
ॐ बानक्रोधीने नमः । ३०
ॐ विश्वर्ग्नाय नमः ।
ॐ स्वप्रकाशाय नमः ।
ॐ सच्चार्य नमः ।
ॐ इत्यादिपः नमः ।
ॐ भूमिमतः नमः ।
ॐ विश्वाभासकाराय नमः ।
ॐ वाणि नमः ।
ॐ सर्वोक्त्रितस्तुदाय नमः ।
ॐ दैवालयायासमामय-द्रमौलिप्राणक्षत्रेय नमः ।
ॐ काश्यां श्रीवक्षरायाय-नस्मायनिश्चितिति नमः । ८०
ॐ श्रीचक्रावतपाठेत तायतु तोपिताम्य भनोत्याय नमः ।
ॐ अनःशुरुमोहिनिष्ठवनामायाहितस्तवपक्षकाय नमः ।
ॐ अनातिकस्थुपालायाविद्यिताय नमः ।
ॐ महामयेय नमः ।
ॐ द्विपतित मतीक्षेते नमः ।
ॐ वर्ततिनिजयप्रव्याय नमः ।
ॐ कायवनालोपिताय नमः ।
ॐ भवाभुविगितबिग्याय नमः ।
ॐ ज्ञानतत्त्वेक्ष्यायाय नमः ।
ॐ कमाणुसुरसदर्शराय नमः । ८०
ॐ गुर्वे नमः ।
ॐ भूमार्लायायाय नमः ।
ॐ भगवताण्डसंक्षिप्तमाय नमः ।
ॐ व्याससंक्षेपप्रीतियार नमः ।
ॐ राजविधिधुरुवपुरवर्षराय नमः ।
ॐ सर्वरवलिकोम्बमुक्तोपविद्यायाय नमः ।
ॐ चंचलितकलानिक्षमाय नमः ।
ॐ भ्रमराङ्गस्थितपक्षकाय नमः ।
ॐ श्रीमभ्रमराङ्गमिश्रायायायायमभृत्यसंज्ञाताय नमः ।
ॐ तोतकार्यायसम्मृताय नमः । १००
ॐ प्रवासदिविनिष्ठप्राणक्षत्रेय नमः ।
ॐ कुस्तामलयोगिनिद्र भ्रमवादनप्रकायकाय नमः ।
ॐ सुदेवराय सन्त्रिपताचास्माैैयायकाय नमः । (पाठभेद सुदेवसंसाधितस्तशिष्य)
ॐ नृसिद्धकाय नमः ।
ॐ सदि гарंगेरमप्राणक्षत्रेय नमः ।
ॐ व्यामाशिल्पसतासाश्रमीशाय नमः ।
ॐ जगन्धुराय नमः ।
ॐ जगन्धुराे नमः ।
ॐ द्वितिष्ठीचुरायायितस्तशत सार्थनामाय्यिन्य समामा

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

अथ नामावलि: ।
ॐ श्रीशंकराचार्यवशय नमः ।
ॐ अश्रमबधनप्रदायकाय नमः ।
ॐ अभावनिर्मितिविनाय नमः ।
ॐ सुप्रांततुष्णित्रेण नमः ।
ॐ परमाश्रमप्रतिष्ठाने नमः ।
ॐ श्रीमते नमः ।
ॐ मुनिप्रदायकाय नमः ।
ॐ शिष्योपदेशनिर्माताय नमः ।
ॐ भक्ताभीष्टप्रदायकाय नमः ।
ॐ सूक्ष्मतपश्चस्यज्ञाय नमः ।
ॐ कायार्कायप्रबंधकाय नमः ।
ॐ ज्ञानमुद्दविनिधिकाय नमः ।
ॐ शिष्यक्षतिप्रदायकाय नमः ।
ॐ पंडितानवर्मोद्धर्ने नमः ।
ॐ सर्वसंस्कारतपनिधि नमः ।
ॐ अत्रत्वापानायायाय नमः ।
ॐ साक्षादकुटुपबृत्ते नमः ।
ॐ यज्ञस्थापनायाय नमः ।
ॐ स्मार्तवाच्यतपनिधि नमः ।
ॐ अद्वैतस्थापनाचार्य नमः ।
ॐ साक्ष्यादर्श क्रियात्मक नमः ।
ॐ संसारांवर्त्तकाय नमः ।
ॐ प्रसन्नबद्धविषय नमः ।
ॐ संसाराचार्य नमः ।
ॐ परमाश्रमप्रकाशकाय नमः ।
ॐ पुराणाप्रकाशकाय नमः ।

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શ્રી શંકરાચાર્યના મનન

છ નિવૃત્તુમાપ નમ: ।
ડ મહદે નમ: ।
ડ શુભે નમ: । 30
ડ નિવૃત્તાચાર નમ: ।
ડ નિવર્ત્યુદ્યા નમ: ।
ડ નિવસ્ત્રુગા નમ: ।
ડ નિમ્બાલકાર નામ: ।
ડ નિમાદarmor નમ: ।
ડ નિમચક્રાર નમ: ।
ડ વિશ્વવ્યાદાયમુદ્યા નમ: ।
ડ સત્તદ્યાના નમ: ।
ડ સદ્યાના નમ: ।
ડ સદ્યાના નમ: । 40
ડ અનધા નમ: ।
ડ સાધુના નમ: ।
ડ સુધાપથી નમ: ।
ડ સાસ્ત્રાદ્યા નમ: ।
ડ સત્તદ્યના નામ: ।
ડ પુષ્યશીલા નમ: ।
ડ સામ્રાજ્યોગરાજ્યાનન નામ: ।
ડ પમોશાનન નમ: ।
ડ મહાદે નમ: ।
ડ ગુજ્યાનાધારિણ નામ: । 50
ડ કલ્પના નમ: ।
ડ કલ્પના નમ: ।
ડ તમાકુના નામ: ।
ડ સેતુના નમ: ।
ડ વિકૃતિને નમ: ।
ડ બાલકીને નમ: ।
ડ સાધીત્રના નમ: ।
ડ ધમાના નામ: ।
ડ તકનાનુબાજણ નામ: ।
ડ બાદિનુબાજણ નામ: ।
શ્રીશઙ્કરાચાયાદેત્તરશત સાથર્નામાવલિ:

1  યોગીનાથ પ્રમાણકારય નમ: । 60
2  અતીનિદ્રાપદાનનિવયે નમ: ।
3  નિરાકારનિવયનવેદવતે નમ: ।
4  વિધાનભાય નમ: ।
5  ચিনમયાલને નમ: ।
6  પરદાયનવેશકલે નમ: ।
7  અમાનુષય વિનારાય નમ: ।
8  અભીમણયે નમ: ।
9  કૃવાણ નમ: ।
10 હૃદભાઇ નમ: । 70
11 પ્રશન નમ: ।
12 બુધ નમ: ।
13 બયાશાય નમ: ।
14 સયયાય નમ: ।
15 સાદાય નમ: ।
16 બયાશાય નમ: ।
17 સુમોદયાય નમ: ।
18 વયાશાયત્સ્વિ નમ: ।
19 પાણીયાય નમ: ।
20 સર્વલોકીલોલુ નમ: ।
21 દેવાણાયાનમગ્રામનથમીલિલ્લપુજા નમ: । 80
22 કાલ્પય શ્રી કાશિ સયયાય નમ: ।
23 શ્રી કાશિ કલ્પતારુ પોયાય નમ: ।
24 શ્રી બ્રહ્મ શુભ પ્રભાય નમ: ।
25 ચતુરા નમ: ।
26 મહાભાઈ નમ: ।
27 મહાભાઈ નમ: ।
28 દુશ્મન નમ: ।
29 સર્વશીલ નમ: ।
30 કાશિ ૢ્રામનોથાય નમ: ।
31 મધ્યમ નમ: ।
32 પ્રશન નીચાય નમ: ।
33 સનાન નીચાય નમ: । 80
34 કાલ્પનસલ નમ: ।

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Encoded, proofread, translated by Ravi Mayavaram and Saraswathy

Shri Shankaracharya Ashtottarashata NamavaliH with Meaning
pdf was typeset on December 3, 2021

Please send corrections to sanskrit@cheerful.com