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December 3, 2021

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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 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.

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

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

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

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 Atmaj Anam.

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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.

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.

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 AtmajAnam. We chant shAnti thrice to overcome the tApatraya (AdhyAtmika, Adhibautika and Adhidaivika). shrI lalita sahasranAmam praises shrI mAAtA as "శాంతిౖౌ నమః థభృంహు రిమిఅం ఖెలిచుత.), Like HER, shrI shankara destroys the tApa by bestowing the cool nectar of AtmajAnam.

VERSE 4

ఓం ప్రే దేవం ధరమును నమః
ఓం సరాతన్ను సాతన్ను నమః
ఓం అఊంం అతా ప్రదుణం నమః
ఓం సరాతన్ను సాతన్ను నమః

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

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

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

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

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 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 philosophers into pieces and eliminated nAstika systems.
VERSE 6

I bow to shIr shankara who is keen on detachment from sense pleasures. Verse 21 of vivekacUDamaNI 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 shIr shankara who is always peaceful. This peacefulness is a mark of self-realization.

I bow to shIr shankara who helps his disciples to cross the ocean of saMsara.

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

I bow to shIr shankara who sheds light on the way to achieve the highest goal, mukti.
I bow to shɿ Shankara who is great.

I bow to shɿ Shankara who is pure.

I bow to shɿ Shankara who is ever in the state of bliss.

I bow to Shɿ Shankara who is fearless.

I bow to Shɿ Shankara who has no bondage.

I bow to Shɿ Shankara who is free of impurities.

VERSE 8

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

I bow to shɿ Shankara at whose lotus feet the universe bows.

I bow to Shɿ Shankara in whom sattva guNa is predominant.

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

VERSE 9

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

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

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.

I bow to shrI shankara who abides in the Truth.

I bow to shrI shankara whose conduct is pious.

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

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

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

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

I bow to shrI shankara who knows the time for appropriate actions. It can also mean He knows what events will happen with the flow of time.

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

I bow to shrI shankara who is the supreme Lord.

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

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

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.

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 jAnAna which is atIndriya, i.e., the wisdom that is beyond the realm of
operation of the sense organs.

45) ॥ यो ज्ञात्वपि संस्कृति नमः ॥
I bow to shrI shankara who knows the distinction between eternal (nitya) and ephemeral (anitya or non-eternal).

VERSE 13

46) ॥ यो ज्ञात्वपि संस्कृति नमः ॥
I bow to shrI shankara whose form is consciousness and bliss. Knower of brahman indeed becomes brahman.

47) ॥ यो ज्ञात्वपि संस्कृति नमः ॥
I bow to shrI shankara who is the all pervading consciousness or Awareness.

48) ॥ यो ज्ञात्वपि संस्कृति नमः ॥
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*.

49) ॥ यो ज्ञात्वपि संस्कृति 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 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.

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

I bow to shri Shankara whose fame is vast and great.

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.

I bow to shri Shankara who is keen in the welfare of beings in all the worlds.

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

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.
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

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.

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.

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

VERSE 18

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.

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.

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.

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 yaj za na 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 jñānA that AtmA is one. This points to the fact that Atman and brahman are one. sannyAsins of dashanAми 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.

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.

VERSE 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 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 Takacharya.

I bow to Shri Shankara whose feet were worshipped by Padmapada.

I bow to Shri Shankara who bestowed the brahma jnananaM 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 karavallambana 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
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.
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80 సంతంభారుపంచదేయల విరాతం మైదానం నమమ: 1
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80 కాలకృతి నమమ: 1
80 భ్రముచితమైన కశాస్త్ర నమమ: 1
80 భ్రముచితమైన కశాస్త్ర నమమ: 1
80 ప్రసంగించిన అధ్యయనానికి ప్రసంగించిన అధ్యయనానికి నమమ: 1
80 సంప్రదాయ నమమ: 1
80 కమాన్ని నమమ: 1
80 కమాన్ని నమమ: 1
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80 కమాన్ని నమమ: 1
The above nAmAvalI is followed by Shringeri Matham.

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

1. ॐ

2. ॐ

3. ॐ

4. ॐ

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11. ॐ

12. ॐ

13. ॐ

14. ॐ

15. ॐ

16. ॐ

17. ॐ

18. ॐ

19. ॐ

20. ॐ

21. ॐ

22. ॐ
శాంతియే ప్రతి వర్షం నామం ఇది ప్రస్తుత సంవత్సరం ఉండాలి.
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 Encode, proofread, translated by Ravi Mayavaram and Saraswathy

Shri Shankaracharya Ashtottarashata NamavaliH with Meaning

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Please send corrections to sanskrit@cheerful.com