Shri Shankaracharya Ashtottarashata NamavaliH with Meaning

श्रीशंकराचार्यांष्टोत्तरशत सार्थनामावलि:

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VERSE 1

ॐ औऽीशृराचायवया वानान्द्वपदायकः ।
अन्तम तिमिरादित्यसुज्जनाम्बुधि चन्द्रमाः ॥ १ ॥

१) ऋ श्रीशङ्कराचार्यवर्याय नमः:
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).

२) ऋ ब्रह्मान्नद्वपदायकाय नमः:
I bow to shrI shankara who bestows the bliss of brahman to his disciples by conferring AtmajnAnam.

३) ऋ अन्तमन्तिमिरादित्याय नमः:
I bow to shrI shankara who dispels the ajSnAnam with brahmajSnAnam like the Sun’s bright light rays dispels the darkness.

४) ऋ सुज्जनाम्बुधिचन्द्रमसे नमः:
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

ॐ वर्णाश्रमप्रतिष्ठाता श्रीमान्मुक्तिप्रदायकः ।
द्वियोपदेशानिरो भक्तार्भीष्टप्रदायकः ॥ २ ॥

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

7) अौ मुक्तिप्रदायकाय नमः:
I bow to shrI shankara who bestows mukti to his devotees by conferring AtmajSnAnam to them.

8) अौ विश्वोपदेशनिरताय नमः:
I bow to shrI shankara who is ever keen to instruct his disciples.

9) अौ भक्तामीप्रदायकाय 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
सूक्ष्मतत्त्वरहस्यः कार्याकार्यप्रबोधकः।
झानमुद्राधितिकरविश्वपहारकः ॥ ३ ॥

१०) अौ सूक्ष्म-तत्त्व-रहस्य-झान 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.

११) अौ कार्याकार्यप्रबोधकाय 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.

१२) अौ झान-मुद्राधितिकराय 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 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 mA as ताप्तायानां संतत साम्हादन चन्द्रका. Like HER, shrI shankara destroys the tApa by bestowing the cool nectar of AtmajAnam.

VERSE 4
परिव्राजाश्रमोद्वत्सर्वत्क्रस्वत्वच्छन्यः ।
अद्वैतस्थापनाचार्यस्वाक्षराच्छन्दरूपभूतः ॥ ४॥

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

VERSE 5
सर्वत्राश्रमोद्वत्सर्वत्क्रस्वत्वच्छन्यः ॥

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.

VERSE 6
अद्वैतस्थापनाचार्यस्वाक्षराच्छन्दरूपभूतः ॥

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 mAthis.

VERSE 7
साक्षात्च्छन्दरूपभूतः ॥

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

Ⅰ
tayoR vivaRde sampaRte kindoR: ki karoRYham II

indicates this.

VERSE 5

षण्मतस्थापनाचार्यःखरीमार्ग प्रकाशकः ।
वेदवेदा नतच्चव्यो दुर्वादिमलखण्डनः ॥ ५॥

१८) ॐ षण्मतस्थापनाचार्यः नमः:
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

१९) ॐ त्रीमाण्गकाशकाय नमः:
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.

२०) ॐ वेदवेदान्ततत्त्वाच्य नमः:
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.

२१) ॐ दुर्वादिमलखण्डनाय नमः:
I bow to shrI shankara who cut the arguments of avaidika philosophers into pieces and eliminated nAstika systems.
VERSE 6

I bow to shri Shankara who is keen on detachment from sense pleasures. Verse 21 of vivekchUDamaNI 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.
29) ओ महते नमः
I bow to shri Shankara who is great.

30) ओ शुचचे नमः
I bow to shri Shankara who is pure.

31) ओ नित्यानन्दाय नमः
I bow to shri Shankara who is ever in the state of bliss.

32) ओ निरात्माय नमः
I bow to shri Shankara who is fearless.

33) ओ निस्सज्ञाय नमः
I bow to shri Shankara who has no bondage.

34) ओ निर्मलतम्काय नमः
I bow to shri Shankara who is free of impurities.

VERSE 8

निर्ममो निरहद्धारो विश्ववन्यपदाम्बुजः ।
सत्त्वप्रधानस्वास्वस्वार्ज्जातीतगुणोऽज्जवः ॥ ८ ॥

35) ओ निरम्माय नमः
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) ओ निरहद्धाराय नमः
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) ओ विश्ववन्य-पदाम्बुजाय नमः
I bow to shri Shankara at whose lotus feet the universe bows.

38) ओ सत्त्वप्रधानाय नमः
I bow to shri Shankara in whom sattva guNa is predominant.

39) ओ सद्रावाय नमः
I bow to shri Shankara who (always) contemplates on the Truth.

40) ओ सद्भातितगुणोऽज्जवः नमः
I bow to shrI shankara who is endowed with countless guNas.

VERSE 9
अनघस्वार्धदयसुधिस्वार्कस्वत्त्रदः ।
सत्यात्मा पुण्यशीलिः साध्योगविचष्णः ॥ ९ ॥

४१) ॐ अनघाय नमः
I bow to shrI shankara who is free from bad qualities.

४२) ॐ सारहदयसुधिये नमः
I bow to shrI shankara the essence of whose heart is nectar.

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.

४४) ॐ सत्यात्मने नमः
I bow to shrI shankara who abides in the Truth.

४५) ॐ पुण्यशीलाय नमः
I bow to shrI shankara whose conduct is pious.

४६) ॐ साध्योगविचष्णाय नमः
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
तपोराशये महातेजो गुणशीलश्च कामः
करण्याय: काश्चर्मश्चत्मोगुणनिवारकः ॥ १० ॥

४७) ॐ तपोराशये नमः
I bow to shrI shankara who is the embodiment of penance.

४८) ॐ महातेजसे नमः
I bow to shrI shankara who has great effulgence.

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

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

५१) ॐ कालकम्माय नमः (अथवा पाठभेद कालधम्माय)
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.

५२) ॐ तमोगुणिनवारकाय 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
भगवान्भारतीजेता शारदाहानपणित: ।
धम्माधम्मविभावजो त्वक्ष्यमेदप्रदर्शकः ॥ ११ ॥

५३) ॐ भगवते नमः
I bow to shrI shankara who is the supreme Lord.

५४) ॐ भारतीजेऽे नमः
I bow to shrI shankara who defeated shrI sarasvatI in debate.

५५) ॐ शारादाहानपणिताय 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 sarvaJñna pITham.

56) धर्मांचर्यमिपिवाचव्रहय नमः (पाठभेद विभाग)

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

57) तक्ष्यमेदहल्दश्काय नमः:

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.

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VERSE 12

नादविन्दुकलाभिभिः योगिह्वत्यमास्करः ।
अतीतिन्द्रयज्ञाननिधिनिधयिनित्यविवेकवान ॥ १२ ॥

58) नादविन्दुकलाभिभिः नमः:

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) योगिह्वत्यमास्कराय नमः:

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) अतीतिन्द्र ज्ञाननिधये नमः:

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

61) ॐ नित्यानित्यविवेकवते नमः:
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.

62) ॐ चिदानन्दय नमः:
I bow to shri shankara who is the all pervading consciousness or Awareness.

63) ॐ परकायप्रवेशकृते 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*.

64) ॐ अमानुषचिरऽाय 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.
66)ॐके मदायनेनमः
I bow to shrI shankara who bestows welfare to his devotees. The best thing which will bring welfare to person is nitya-anitya vastu viveka. Through His teachings, shrI shankara, taught the knowledge which discriminates between the eternal and ephemeral.

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

VERSE 14
भ्वयो भद्रपदो भूरि महिमा विश्वरङ्कः ।
स्वप्रकाशास्सदाधारो विश्ववन्तुव्युभोदयः ॥ १४ ॥

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

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

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

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

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

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

74)ॐविश्ववन्तुव्ये नमः
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) ॐ सुभोदयाय नमः
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
विशालकीर्तिवांगीशस्वर्गोक्तितोत्सुकः ।
कैलासयात्रासम्प्रातचन्द्रमौलिप्रूपकः ॥ १५॥
76) ॐ विशालकीर्तियेनामः
I bow to shrI shankara whose fame is vast and great.

77) ॐ वांगीशयाय नमः
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) ॐ सर्वलोकहितोत्सुकाय नमः
I bow to shrI shankara who is keen in the welfare of beings in all the worlds.

79) ॐ कैलासयात्रासम्प्रातचन्द्रमौलिप्रूपकाय नमः
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
कांच्यां श्रीचक्रार्ध्ययन्त्रस्यपदनीशित: ।
श्रीचक्रात्मक तांत्रं तोषिताम्या मनोरथ: ॥ १६॥
80) ॐ कांच्यां श्रीचक्रार्ध्ययन्त्रस्यपदनीशिताय नमः
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) श्रीचकृत्मक तार्किक तोपिताम्बर मनोरथाय नमः
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
ब्रह्मसूत्रोपनिष्ठाःवायुदिन्थकत्याः
चतुर्दिककारुणायप्रतियाता महामति: || १७ ||
82) श्रीभ्रामसूत्रोपनिषद्रामायुदिन्थकत्याय नमः
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) चतुर्दिककारुणायप्रतियात्रे नमः
I bow to shrI shankara who established four AmnAya maTham-s at corners of four directions in bharatam. These maTham-s are shringaerI (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) महामतये नमः
I bow to shrI shankara whose intellectual power was great. shrI shankara is well known for his logic and skills in debating.

VERSE 18
हिस्सति मतोऽचेत्ता सवैदिविविधायिनम: ||
काष्यकवस्तोपेतो भर्मोऽधृतिविनिग्रह: || १८ ||
85) हिस्सति मतोऽचेत्ते नमः
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) उवदिग्विजयप्रभवे नमः
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) काषायवसनोपेताय 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.

88) भस्मोदूक्तिविग्रह्याय 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 yajŚna 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 jAnAnA 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.

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:

शन्तःशरणसाक्षादायाः नारायण स्वयम्।
तयोर्विचारे सम्प्रासे किं करोऽधम्॥

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) ॐ ऋण्यशुपुरेश्चराय नमः:
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) ॐ सौन्दर्यशहीरुण्यभवस्तोन्त्रिविधायाय नमः:
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
चतुष्पदीकलाभिन्नो ब्रह्मराक्षसपोषकः।
श्रीमन्मण्डनमिश्राद्वयस्वयमभूजयस्चुतः॥ २१॥

97) ॐ चतुष्पदीकलाभिन्नाय नमः:
I bow to shrI shankara who is knows (and a master of) of all the 64 arts.

98) ॐ ब्रह्मराक्षसपोषकाय नमः:
I bow to shrI shankara who freed a brahmarAkShasa from the curse.

99) ॐ श्रीमन्मण्डनमिश्राद्वयस्वयमभूजयसस्वतः॥

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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
तोटकाचार्यममूघ्य पदपादचित्तादिकः ।
हस्तामलयोगिन्द्र बहज्ञानप्रदायकः ॥ २२ ॥

१००) ओ तोटकाचार्यसमूघ्य नमः:
I bow to shrI shankara who is worshipped by toTakacbArya.

१०१) ओ पदपादचित्तादिकाय नमः:
I bow to shrI shankara whose feet were worshipped by padmapAda.

१०२) ओ हस्तामलयोगिन्द्र बहज्ञानप्रदायकाय नमः:
I bow to shrI shankara who bestowed the brahma jSnAnaM to hastAmalaka.

VERSE 23
सुरेश्वराव सचिव्वश सन्त्यासाश्रम दायकः ।
नृसिंहभक्तसद्भगेहरम्यूठः ॥ २३ ॥

१०३) ओ सुरेश्वराव सचिव्वशसन्त्यासाश्रमदायकाय नमः (पाठमेवं सुरेश्वरादिष्ठितः)
I bow to shrI shankara who has ordained sureshvara and others into
the sannyAsAshrama (monkhood).

१०४) ओ नृसिंहभक्ताय नमः:
I bow to shrI shankara who is an ardent devotee of shrI
nRisiMha. shrI shankara’s lakShmI nRisiMha karAvalambana stotram
is well known.

१०५) ओ सद्भगेहरम्यूठकाय नमः:
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.
ॐ परिब्रजायोऽमोऽन्मेव नमः।
ॐ सर्वत्रचस्मतादिये नमः।
ॐ अश्वेतस्थापनाचार्योऽन्मेव नमः।
ॐ साक्षाच्छदिरुपरस्मृते नमः।
ॐ षण्मतस्थापनाचार्योऽन्मेव नमः।
ॐ ज्योमार्गश्रीकाशकाय नमः।
ॐ केदारदान्ततत्तत्त्वज्ञाय नमः। ॥ २० ॥
ॐ दुर्योदिमत्तत्वण्डनाय नमः।
ॐ वैराग्यनिर्ताय नमः।
ॐ शान्ताय नमः।
ॐ संसारण्वतारकाय नमः।
ॐ प्रसङ्कबंदनाम्भोजाय नमः।
ॐ परमार्थप्रकाशकाय नमः।
ॐ पुराणस्मृतिसारज्ञाय नमः।
ॐ नित्यदृश्याय नमः।
ॐ महते नमः।
ॐ शुचयेः नमः। ॥ ३० ॥
ॐ नित्यानन्दाय नमः।
ॐ निरात्माय नमः।
ॐ निःसंहाय नमः।
ॐ निर्मलातत्मकाय नमः।
ॐ निर्माणाय नमः।
ॐ निरहङ्गाराय नमः।
ॐ विश्व-वन्य-पदाम्बुजाय नमः।
ॐ सत्त्वप्रधानाय नमः।
ॐ सद्वावेय नमः।
ॐ सद्धातीतगुणोज्जलाय नमः। ॥ ४० ॥
ॐ अनुजाय नमः।
ॐ सारहदयसुधिये नमः।
ॐ सारस्वतप्रदाय नमः।
ॐ सत्यतमने नमः।
ॐ पुण्यशीलाय नमः।
ॐ साध्वयोगविलक्षणाय नमः ।
ॐ तपोराशाये नमः ।
ॐ महातेजसे नमः ।
ॐ गुणत्रयविभागविदे नमः ।
ॐ कलिन्धाय नमः । ५०
ॐ कालकर्मद्वाय नमः । (अथवा पाठभेद कालधमद्वाय)
ॐ तमोगुणनिवारकाय नमः ।
ॐ भगवते नमः ।
ॐ भारतीजे नमः ।
ॐ शारदाधानपणिदताय नमः ।
ॐ धर्मोधर्मविभावज्ञाय नमः । (पाठभेद विभाग)
ॐ तथ्यभेदप्रदशकाय नमः ।
ॐ नादविन्दुकल्पितभज्ञाय नमः ।
ॐ योगिहत्याभासकाराय नमः ।
ॐ अतीद्रिय झाननिधये नमः । ६०
ॐ नित्यानित्यविवेकवते नमः ।
ॐ चिदनन्दाय नमः ।
ॐ चिन्मयात्मने नमः ।
ॐ परकायप्रवेशकृते नमः ।
ॐ अमानुषचरित्रश्रव्याय नमः ।
ॐ क्षेमदायिने नमः ।
ॐ क्षमकाराय नमः ।
ॐ भव्याय नमः ।
ॐ भद्रश्चाय नमः ।
ॐ भूरिमहिष्णु नमः । ७०
ॐ विश्वरज्ञकाय नमः ।
ॐ स्वप्रकाशाय नमः ।
ॐ सदाधारय नमः ।
ॐ विष्णवस्थवे नमः ।
ॐ श्रृंभोदयाय नमः ।
ॐ विशालकीर्तिचे नमः ।
ॐ वागीशाय नमः ।
ॐ स्वातिः
ॐ कैलासयाऽास मौिलूपूजकाय नमः।
ॐ कांधां श्रीचकरजाल्यच्युतखरशापनदीसिताय नमः। ८०
ॐ श्रीचकात्मक ताट्टो तोषितम्य मनोरथाय नमः।
ॐ बहस्सूपोपिनशदायादियन्यथकत्पकाय नमः।
ॐ चतुर्दिक्रतुराश्रायप्रतिष्ठात्रे नमः।
ॐ महामत्ये नमः।
ॐ ह्विस्मति मतोचसेपे नमः।
ॐ सर्वदिगिवज्यप्रभे नमः।
ॐ काश्यवसनोपेताय नमः।
ॐ भस्मोद्दृढ्धितविग्रहाय नमः।
ॐ ज्ञानमकेकुदण्डाक्याय नमः।
ॐ कमण्डलस्तलस्तकराय नमः। ९०
ॐ गुरवेन नमः।
ॐ भूमण्डलाचार्यस्य नमः।
ॐ भगवतपादसंज्ञकाय नमः।
ॐ व्याससंदर्शनप्रीताय नमः।
ॐ ऋष्यशुकुपुष्कलारंगाय नमः।
ॐ सोन्दर्पनढीरीमुर्यवहस्तोत्रविधायकाय नमः।
ॐ चतुषष्ठिकतान्त्राभिज्ञाय नमः।
ॐ भारानाझनपोषकाय नमः।
ॐ श्रीमन्मण्डलमिश्रायस्वयम्भूजयसंबूताय नमः।
ॐ तोठकाचर्यसमयुज्याय नमः। १००
ॐ पदपार्जितादिक्षुकाय नमः।
ॐ हस्तामलयोगिन्द्र वहाद्वानप्रदायकाय नमः।
ॐ सुंदरोपदेशय सच्चिद्यास्वसा श्रमदायकाय नमः। (पाठभेद सुरे श्रादिष्ठिघ्य) नृसिंहप्रभाताय नमः।
ॐ सदर्गमहेष्वरपूजकाय नमः।
ॐ व्यास्यासंहस्तनाथीशाय नमः।
ॐ जगत्प्रज्ञाय नमः।
ॐ जगदुर्वेद नमः।
The above nAmAvalI is followed by Shringeri Matham. The text followed by Kanchi matham is slightly different which is given as

अथ नामावलिः

ॐ श्रीश्रीघराचायांिवार्यां नमः
ॐ बहुज्ञानज्ञानादयकाय नमः
ॐ अज्ञानतिमिग्रहिताय नमः
ॐ सुज्ञानामज्ञानाधिकारंसे नमः
ॐ वर्णाश्रमप्रतिपात्रेव नमः
ॐ श्रीमते नमः
ॐ मुक्तिप्रदायकाय नमः
ॐ दिष्टोपदेशानिरर्ताय नमः
ॐ भक्ताभ्रीष्टप्रदायकाय नमः
ॐ सूक्ष्मतत्त्ववेदस्याय नमः १०
ॐ कार्यान्त्यकार्यबोधकाय नमः
ॐ ज्ञानमुद्रातितकराय नमः
ॐ दिष्टहत्तापहारकाय नमः
ॐ परिभ्राज्ञायथमोद्ध्वे नमः
ॐ सर्वत्रात्मावत्सर्वतोष्टिधि नमः
ॐ अद्वैतात्मानाचायां नमः
ॐ साक्षात्हृद्धरूपभृते नमः
ॐ षण्मतस्थापनाचार्यां नमः
ॐ त्रिनागम्णकाशकाय नमः
ॐ वेदवेदन्ततत्त्त्वाय नमः २०
ॐ दुर्लभदस्मतधानंसाय नमः
ॐ वेयायनिरतयाय नमः
ॐ शान्ताय नमः
ॐ संसारार्थवाचारकाय नमः
ॐ प्रसाधनमममोजाय नमः
ॐ परमार्थप्रकाशकाय नमः
ॐ पूराणस्मृतिसारज्ञाय नमः।
ॐ नित्यतुत्ताय नमः।
ॐ महते नमः।
ॐ शुचे नमः। ३०
ॐ नित्यानन्दाय नमः।
ॐ निरात्राय नमः।
ॐ निस्सत्ताय नमः।
ॐ निमोऽत्मकाय नमः।
ॐ निमेय नमः।
ॐ निरहंताय नमः।
ॐ विश्ववन्यपदमुवजाय नमः।
ॐ सत्त्वप्रधानाय नमः।
ॐ सद्वाय नमः।
ॐ सम्भातीतुमणीज्वलाय नमः। ४०
ॐ अन्धाय नमः।
ॐ सारहद्वाय नमः।
ॐ सुधिये नमः।
ॐ सारस्वतम्ब्राय नमः।
ॐ सत्यतमने नमः।
ॐ पुण्यशीलाय नमः।
ॐ सार्वस्योगविचक्षणाय नमः।
ॐ तपोराय नमः।
ॐ महातेजसे नमः।
ॐ गुणचन्विप्रभागविदे नमः। ५०
ॐ कलिद्राय नमः।
ॐ कालध्रम्भाय नमः।
ॐ तमोगुणनिवारकाय नमः।
ॐ भगवते नमः।
ॐ भारतीजेऽे नमः।
ॐ शारदःपण्डिताय नमः।
ॐ धर्मोर्येविभागस्ताय नमः।
ॐ धर्मेद्यप्रद्वर्त्तकाय नमः।
ॐ नानाविन्दुक्लाभिज्ञाय नमः।
ॐ योगिह्यत्प्रभास्कराय नमः। ६०
ॐ अतीन्द्रयज्ञाननिधये नमः।
ॐ नित्यानित्यविवेकवते नमः।
ॐ चिदानन्दाय नमः।
ॐ चिन्मयात्मने नमः।
ॐ परकायप्रवेशकृते नमः।
ॐ अमानुषचरित्रावृयाय नमः।
ॐ क्षेमदायिने नमः।
ॐ क्षमाकराय नमः।
ॐ भव्याय नमः।
ॐ भद्रपदाय नमः। ७०
ॐ भूरिमहिमेने नमः।
ॐ विश्रक्रकाय नमः।
ॐ स्वप्रकाशाय नमः।
ॐ सदाधाराय नमः।
ॐ विश्रवस्थवे नमः।
ॐ शुभेदाय नमः।
ॐ विशालकीर्तये नमः।
ॐ वागीशाय नमः।
ॐ सर्वेणकहितोत्सुकाय नमः।
ॐ केदासयात्रिप्रात्तचन्द्रमौलिकनयूजकाय नमः। ८०
ॐ काँथाय श्रीचकराजाः यत्तः प्रथापनदीक्षिताय नमः।
ॐ श्रीचकरास्तुपदकथाप्रकृटितामनस्त्याय नमः।
ॐ श्रीवरस्तुसेवानिष्ठाय ध्रुवप्रियतत्त्वक्तयाय नमः।
ॐ चतुर्दिकतुरास्त्रयप्रतितित्रते नमः।
ॐ महामते नमः।
ॐ द्विसतिततमोच्छे चे नमः।
ॐ सर्वदृश्विश्विग्रहत्त्वेने नमः।
ॐ कामावसनोपेते नमः।
ॐ भस्मोदृभिशिविश्रवहाय नमः।
ॐ ज्ञानात्मकेकदुर्दायाय नमः। ९०
ॐ कमण्डलुङ्सतकराय नमः।
ॐ व्याससन्दर्शनप्रीतिय नमः।
ॐ भगवत्पादसंज्ञकाय नमः।
ॐ चतुष्प्रकटागभिष्जाय नमः।
ॐ बहुराशसमोक्षदाय नमः।
ॐ सौन्दर्यंशरीमुख्यवहुस्तोत्रविधायकाय नमः।
ॐ श्रीमन्मण्डनमिश्राख्यस्वयंभूजयसञ्च्चुनाय नमः।
ॐ तौटकारायसम्पूज्याय नमः।
ॐ पदार्थचित्तालिकाय नमः।
ॐ हस्तालक्योपीद्रबहुञ्जानप्रदायकाय नमः। १००
ॐ सुरूष्ट्रादिप्रियसंत्यासाध्रमदायकाय नमः।
ॐ निग्रीक्षणामूर्तिये नमः।
ॐ जगत्पुज्याय नमः।
ॐ जगदुर्बे नमः।
ॐ भेरीपट्टहवाचारिजलक्षणलक्षिताय नमः।
ॐ सकृत्तमरणसन्तुष्टाय नमः।
ॐ सर्वेव्याय नमः।
ॐ ज्ञानदायकाय नमः। १०८

इति श्रीशंकराचार्यायष्टतरशात सार्थनामावलिः समासा

Encoded, proofread, translated by Ravi Mayavaram and Saraswathy

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