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 ajSnAnam with brahmajSnAnam 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.
6) षष्ठीश्रीमते नमः:
I bow to shrI shankara who possesses all auspicious attributes.

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

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

9) षष्ठीभक्तामीश्रदायकाय 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

śukṣmatattvābhāṣyāh: kārṣṭākārṣṭāvādhikā: 
 śānamudrābhirdeśāpyaśāpyātāpaḥ: ॥ ३ ॥

10) षष्ठीसूक्ष्म-तत्त्व-रहस्य-श्लोकः 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) षष्ठीकार्याकार्यावृद्धिकाय 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) षष्ठीश्लान-मुद्रास्वित्तिकराय 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 mAtA as तापत्यांश्री संतसाम्हादन चन्द्रका. Like HER, shrI shankara destroys the tApa by bestowing the cool nectar of AtmajAnam.

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

 versa fifth verse

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 nArAyNa
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
वैराृयिनरतःशान्तस्मसाराणवतारः ।
प्रसन्नवदनाम्भोजः परमार्थपकाशः ॥ ६ ॥

२२) ॐ वैराृयिनरताय नमः:
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.

२३) ॐ शान्ताय नमः:
I bow to shrI shankara who is always peaceful. This peacefulness is a mark of self-realization.

२४) ॐ संसाराणवतारकाय नमः:
I bow to shrI shankara who helps his disciples to cross the ocean of saMsara.

२५) ॐ प्रसन्नवदनाम्भोजाय नमः:
I bow to shrI shankara whose face is bright and beautiful like a lotus.

२६) ॐ परमार्थपकाशकाय नमः:
I bow to shrI shankara who sheds light on the way to achieve the highest goal, mukti.

VERSE 7
पुराणसृंतिसारज्ञो नित्यसमी भावाभ्याचिचिः ।
नित्यानन्दो निरातंत्रो निरस्संध्यो निर्मलात्तमः ॥ ७ ॥

२७) ॐ पुराणसृंतिसारज्ञाय नमः:
I bow to shrI shankara who knows the essence of purANas and smRiti.

२८) ॐ नित्यसमी नमः:
I bow to shrI shankara who is ever content.
29) ॐ महते नमः:  
I bow to shrI shankara who is great.

30) ॐ धुचये नमः:  
I bow to shrI shankara who is pure.

31) ॐ नित्यानन्दाय नमः:  
I bow to shrI shankara who is ever in the state of bliss.

32) ॐ निरात्माय नमः:  
I bow to shrI shankara who is fearless.

33) ॐ निस्स्राय नमः:  
I bow to shrI shankara who has no bondage.

34) ॐ निर्मलत्तमकाय नमः:  
I bow to shrI shankara who is free of impurities.

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VERSE 8

निर्ममो निरहुङ्गारो विश्ववन्यपदाम्बुजः: ।  
सत्त्वप्रधानस्त्रावस्त्रविश्वातीतगुणोज्वलः: ॥ 8॥

35) ॐ 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) ॐ निरहुङ्गाराय 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) ॐ विश्व-वन्य-पदाम्बुजाय नमः:  
I bow to shrI shankara at whose lotus feet the universe bows.

38) ॐ सत्त्वप्रधानाय नमः:  
I bow to shrI shankara in whom sattva guNa is predominant.

39) ॐ सद्भावाय नमः:  
I bow to shrI shankara who (always) contemplates on the Truth.

40) ॐ सद्भावातीतगुणोज्वलाय नमः:  

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

VERSE 9

अनघारयसुधीस्तसारस्वतप्रदः ।
सत्यात्मा पुण्यशीलख्य साध्योगविलक्षणः ॥ ९ ॥

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

४२) ओ सारहद्यसुधिये 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) ओ सत्यात्मने नमः
I bow to shrI shankara who abides in the Truth.

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

४६) ओ साध्योगविलक्षणाय 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 गुणवन्यविभागितः ।
कलिभिः कालक्रं मं मुगुणविनवारकः ॥ १० ॥

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

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

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

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

51)ॐ कालकर्मण्याय नमः (अथवा पाठभेदः कालधमाय)
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)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 AtmajAnam. There can be no darkness where there is light, His very presence prevents the advent of ignorance.

VERSE 11
भगवान्भारतीजेता शारदाहानपणिदतः ।
धम्मधम्मविभावत्रो लक्ष्यभेदप्रदर्शकः ॥ ११ ॥

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

54)ॐ भारतीजेत्रे नमः
I bow to shrI shankara who defeated shrI sarasvatI in debate.

55)ॐ शारादाहानपणिदताय 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 sarvajña plTham, 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 pīTham.

56) धर्मंधर्मविवावज्जाय नमः (पाठमेव विभाग)
I bow to shri shankara who knows the distinction between dharma and adharma and who has an in-depth understanding of it.

57) लक्ष्येद्यद्यद्यक्षाय 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.

VERSE 12
नादविन्दुकठङ्गाभिंशो योगिहृत्य्याभासकरः ।
अतीन्द्रियज्ञाननिधिनिधिनिवेकवान् ॥ १२ ॥

58) नादविन्दुकठङ्गाभिंशाय 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) योगिहृत्य्याभासकराय 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) अतीन्द्रिय ज्ञाननिधये नमः:
I bow to shri shankara who is the treasure house of that jñānA 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
चिदानन्दशिरिन्यात्मा परकायप्रवेशकृः
अमानुषचिरात्मनेनामः क्षेमदायी क्षेमाकरः ॥ १३ ॥

62) ॐ चिदानन्दाय नमः
I bow to shrI shankara whose form is consciousness and bliss. Knower of brahman indeed becomes brahman.

63) ॐ चिदायत्मने नमः
I bow to shrI shankara who is the all pervading consciousess or Awareness.

64) ॐ परकायप्रवेशक्रते 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*.

65) ॐ अमानुषचिरात्मनेनाय 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) ॐ क्षेमदायिने नमः
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) ॐ क्षमकारय नमः
I bow to shrI shankara who forgives the mistakes out of His boundless love.

VERSE 14

भेव्यो भद्रप्रदो भूरि महिमा विश्वरङ्गकः ।
स्वप्रकाशस्तदाधारो विश्वबन्धुसुभोमोद्यः ॥ १४॥

68) ॐ भव्याय नमः
I bow to shrI shankara who has become (That). bhava means become.

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

70) ॐ भूरिमहिमेः नमः
I bow to shrI shankara who has countless glories.

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

72) ॐ स्वप्रकाशाय नमः
I bow to shrI shankara who is self luminous.

73) ॐ सदाधारय नमः
I bow to shrI shankara who is the eternal support.

74) ॐ विश्वबन्धुः 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 mighty ocean of saMsara. He is indeed the best friend for everyone.

75) ॐ शुभोदयाय नमः
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
विशालकीर्तिवागीशाःसर्व्योक्तितोत्सुकः ।
कैलासयात्रासम्प्रात्तचन्द्रमूर्तिपूजनः ॥ १५॥

76) ॐ विशालकीर्तिये नमः
I bow to shrI shankara whose fame is vast and great.

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

79) ॐ कैलासयात्रासम्प्रात्तचन्द्रमूर्तिपूजनः ॥ १६॥
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
कांच्या श्रीचक्रराजाध्ययन्यन्त्रस्थापनदीक्षितः ।
श्रीचक्रकात्मक ताटसः तोषिताम्बा मनोरथः ॥ १६॥

80) ॐ कांच्या श्रीचक्रराजाध्ययन्यन्त्रस्थापनदीक्षिताय 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) श्रीचक्राकेश साथनामाविलः
I bow to shrI shankara who adorned shrI aKhiI AndeshvarI (at tiruvAnaikka) with ear rings in the form of shrI chakra and made Her happy by fulfilling Her wish.

VERSE 17
ब्रह्मसूत्रोपनिषदाध्यायादिगम्यतप्तः
चतुर्दिकतुरामात्रायतिधाता महामतः || १७ ||

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

VERSE 18
हिंससति मतोच्छेत्ता सर्वदिविजयप्रमुः
कायाक्षसनोपेतो भरमोहृदिचितविभ्रमः || १८ ||

85) हिंससति मतोच्छेत्ता 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 AnandagiriIya 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) ॐ सर्वदिग्विजयप्रभवे 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) ॐ काशायवसनोपेताय 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) ॐ भस्मोदृद्धितिविघ्रहाय 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 yajSná prasAda). In shrI subrahmanyã bhujangam, shrI shankara says that the vibhuti prasAda of lord shanmukha will destroy many ills and evil influences.

VERSE 19
उनके कणकदण्डाय: कमण्डलसत्करः ।
गुरुभूमण्डलाचायांभगवत्यादसंश्चकः ॥ १९ ॥

८९) उन्हें कणकदण्डाय पनीः
I bow to shrI shankara who bears a single daNDa (stick) to symbolically show the jनन्दA that AtmA is one. This points to the fact that Atman and brahman are one. sannyAsins of dashanAmi order follow this tradition till today.

९०) कमण्डलसत्कराय पनीः
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.

९१) गुरुः पनीः
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.

९२) भूमण्डलाचायाः पनीः
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.

९३) भगवत्यादसंश्चकाय पनीः
I bow to shrI shankara who is known as bhagavatpAda.

VERE 20

व्याससंदर्शनप्रीति: ऋषिश्चल्पुरेश्वरः ।
सौन्दर्यलावस्मु वर्षु हस्तो० विधायकः ॥ २० ॥

९४) व्याससंदर्शनप्रीतियः पनीः
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 mahavisnu) and shankara is indeed
lord shiva, and said the following famous verse:

शनिक्षरशशक्तसाक्षादायो नारायण स्वयम्।
तयोरूर्ववादे सम्परसे किं करोण्यहम्॥

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.

९५) ओ ऋष्यश्चुर्यपुरः श्रस्राय नमः:
I bow to shri shankara who is the lord of riShyashriSnagpuri (now
known as shriSnegeri). shri shankara established the first maTham at
shriSnegeri and nominated shri sureshvaracharya as its head. It is
said that shri shankara also stayed at shriSnegeri for a very long
period(12 years).

९६) ओ सौन्दर्घ्यमुरुश्वर्यभुवन्तोत्वद्विभाषकाय 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

चतुष्पाक्तिकलाभिष्ठो ब्रह्मराक्षसपोषकः।
श्रीमन्मण्डनमिश्राल्यस्वयम्भूज्यसचुतः॥ २१॥

९७) ओ चतुष्पाक्तिकलाभिष्ठाय नमः:
I bow to shri shankara who is knows (and a master of) of all the 64
arts.

९८) ओ ब्रह्मराक्षसपोषकाय नमः:
I bow to shri shankara who freed a brahmarakshasa from the curse.

९९) ओ श्रीमन्मण्डनमिश्राल्यस्वयम्भूज्यसञ्चुताय नमः:
I bow to shIr shankara who was hailed as svaYambhU (One who has descended onto the earth out of his own volition, AvatAra) by shIr maNDana mishra and others.

VERSE 22
तोटकाचार्यसम्पूर्ण पदपादर्चिताभिषिकः।
हस्तामलयोगिन्द्र बहाद्वानप्रदाताय॥२२॥

१००) ॐ तोटकाचार्यसम्पूर्णाय नमः
I bow to shIr shankara who is worshipped by toTakAchArya.

१०१) ॐ पदपादर्चिताभिषिकाय नमः
I bow to shIr shankara whose feet were worshipped by padmapAda.

१०२) ॐ हस्तामलयोगिन्द्र बहाद्वानप्रदाताय नमः
I bow to shIr shankara who bestowed the brahma jŚnAnaM to hastAmalaka.

VERSE 23
सुरेश्वराय सचिच्छय सन्त्यासाश्रम दायकः।
नृसिंहभक्तसदलगम्भेरम्पूजकः॥२३॥

१०३) ॐ सुरेश्वराय सचिच्छयसन्त्यासाश्रमदायकाय नमः (पाठभेद
सुरेश्वरादिपिष्क्ष्य)
I bow to shIr shankara who has ordained sureshvara and others into the sannyAsAshrama (monkhood).

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

१०५) ॐ सदलगम्भेरम्पूजकाय नमः
I bow to shIr 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 परिवारायायाय नमः।
ॐ सर्वायात्मकमयायाय नमः।
ॐ अद्वैत-स्थापनायाय नमः।
ॐ साक्षात्सृजयसा नमः।
ॐ श्रीमलामयाय: नमः।
ॐ वेदेवदनंतरयाय नमः। २०
ॐ दुरादिमवेदननाय नमः।
ॐ वैराग्यनिरतताय नमः।
ॐ शान्ताय नमः।
ॐ संसारवात्तारकाय नमः।
ॐ प्रस्थवदननम्भोजाय नमः।
ॐ परमार्थापकाशकाय नमः।
ॐ पुराणसूतिसाराय नमः।
ॐ नित्यदृशाय नमः।
ॐ महते नमः।
ॐ शुचये नमः। ३०
ॐ नित्यानदराय नमः।
ॐ निरातंद्राय नमः।
ॐ निसंद्राय नमः।
ॐ निर्मलात्मकाय नमः।
ॐ निर्माय नमः।
ॐ निरंद्राय नमः।
ॐ विश्व-वन्य-पदामुस्बाय नमः।
ॐ सत्त्वप्रधानाय नमः।
ॐ सद्भावाय नमः।
ॐ सदिकारात्माय हुः। ४०
ॐ अनन्ताय नमः।
ॐ सापहद्यसाधिये नमः।
ॐ सारस्वतप्रदाय नमः।
ॐ सत्यत्वे नमः।
ॐ पुण्यशीलाय नमः।
ॐ सांस्कृतिकविलक्षणाय नमः ।
ॐ तपोराशयेन नमः ।
ॐ महातेजसे नमः ।
ॐ गुणविलोक्तसनाविलः नमः ।
ॐ कल्लिङ्गाय नमः । ५०
ॐ कालथर्मज्ञाय नमः । (अथवा पाठमेव कालथर्मज्ञाय)
ॐ तमोगुणनिवारकाय नमः ।
ॐ भगवतेन नमः ।
ॐ भारतीजने नमः ।
ॐ शारदांवानपिशिताय नमः ।
ॐ धर्मार्थिवानविभावज्ञाय नमः । (पाठमेव विभाव)
ॐ तथ्यमेवफळसङ्काय नमः ।
ॐ नादविन्दुकल्याभिज्ञाय नमः ।
ॐ योगिहत्याबस्तकाराय नमः ।
ॐ अतीन्द्रिय ज्ञाननिधयेन नमः । ६०
ॐ नित्यानित्यविवेकवते नमः ।
ॐ चिदानन्दाय नमः ।
ॐ चित्मयात्मने नमः ।
ॐ परकाशविवेकशुक्ते नमः ।
ॐ अमातुप्यरित्राविज्ञाय नमः ।
ॐ श्रेमदचित्ते नमः ।
ॐ श्रमकारय नमः ।
ॐ भव्याय नमः ।
ॐ भद्रप्रदाय नमः ।
ॐ भूरिमिहिण्येन नमः । ७०
ॐ विश्वरुक्तकाय नमः ।
ॐ स्वप्रकाशाय नमः ।
ॐ सदाधारय नमः ।
ॐ विाशवस्थवेदे नमः ।
ॐ शुभोदयाय नमः ।
ॐ विशलक्षितर्येन नमः ।
ॐ वामीशाय नमः ।
ॐ सर्वस्तोक्षितोत्सुकाय नमः।
ॐ केलासयात्रासम्मासात्तचन्द्रमौक्षिम्मपूजकाय नमः।
ॐ कांच्यं श्रीचक्रास्त्रयचतुर्यथापनाधिशिक्षिताय नमः। ८०
ॐ श्रीचक्रात्मक तात्त्वक तोषिताम्भ मनोरथाय नमः।
ॐ बहुस्वरोपनिषद्वाण्यादिग्नथेत्यकत्प्रय नमः।
ॐ चतुर्दिकतुराश्रये प्रतिहारेय नमः।
ॐ महामतेय नमः।
ॐ द्विस्पतति मतोच्चछेय नमः।
ॐ सर्वदिग्विजयप्रभेय नमः।
ॐ काण्यवसनोपेतेय नमः।
ॐ भस्माशिनितविष्रणाय नमः।
ॐ ज्ञातंकडंपद्धका क्राय नमः।
ॐ कपंडुलस्तत्तंत्रेय नमः। २०
ॐ गुरुवे नमः।
ॐ भूमण्डलाचार्याय नमः।
ॐ भुगत्पादसंज्ञकाय नमः।
ॐ व्याससंज्ञानीताय नमः।
ॐ ऋषियशुङ्कपुरुष्ठराय नमः।
ॐ सौन्दर्यान्त्रिकसुखवहुस्तोत्रविष्यकाय नमः।
ॐ चतुष्ठिकलताभिज्ञ नमः।
ॐ भवाराकसोपेशय नमः।
ॐ श्रीमन्मण्डलमिश्रायस्मयम्भूज्यसच्चुताय नमः।
ॐ तोटकाचार्यसम्प्रूक्ताय नमः। १००
ॐ पद्धपार्चिताकित्रिय नमः।
ॐ हस्तामलतोगिन्द्र बहुज्ञानप्रदायकाय नमः।
ॐ सुरेश्चराय सच्चिद्वयासाध्रमदायकाय नमः। (पाठभेद सुरेश्चरादिक्षिण्य)
ॐ नृसिंहमतताय नमः।
ॐ सद्भस्वरचर्यपूजकाय नमः।
ॐ व्यास्वासिन्हसाधारीकाय नमः।
ॐ जगसुप्रेय नमः।
ॐ जगद्वरे नमः।
The above nAmaVall is followed by Shringeri Matham.
The text followed by Kanchi matham is slightly different which is given as

अथ नामावलिः।
३० श्रीशंकरचार्यवर्गि नमः।
३० बहादुरदायकाय नमः।
३० अज्ञानितिभिरादित्याय नमः।
३० सुज्ञानमुखित्तच्छन्दसे नमः।
३० वर्णाश्रमप्रतिष्ठात्रे नमः।
३० श्रीमते नमः।
३० मुक्तिप्रदायकाय नमः।
३० शिष्योपदेशानितरताय नमः।
३० भक्ताभीष्ठदायकाय नमः।
३० सूक्ष्मतत्त्वरहस्यव्याय नमः। १०
३० कार्याकायप्रबोधकाय नमः।
३० ज्ञानमुद्रातितकराय नमः।
३० शिष्यहतापहारकाय नमः।
३० परिव्राज्याश्रमोद्वृत्ते नमः।
३० सर्वत्रचर्चवत्थधिः नमः।
३० अद्वैतसाधनाशायाय नमः।
३० साक्षाच्छुक्रुपपुस्ते नमः।
३० षण्मतसाधनाशायाय नमः।
३० त्रिमूर्तिप्रकाशकाय नमः।
३० वेदवेदान्ततत्त्वव्याय नमः। २०
३० दुर्वादिवत्तथवण्डनाय नमः।
३० वैराग्यनितरताय नमः।
३० शान्ताय नमः।
३० संसाराण्विताकाय नमः।
३० प्रसन्नवदनम्मोहजाय नमः।
३० परमार्थप्रकाशकाय नमः।
ॐ पुराणस्मृतिसरस्वती नमः ।
ॐ नित्यतुसार नमः ।
ॐ महते नमः ।
ॐ शुचिये नमः । ३०
ॐ नित्यानन्दाय नमः ।
ॐ निरात्मकाय नमः ।
ॐ निरस्त्राय नमः ।
ॐ निरतमकाय नमः ।
ॐ निमेंमाय नमः ।
ॐ निरहङ्गाय नमः ।
ॐ विश्वनाथपदामुजाय नमः ।
ॐ सत्यप्रधानाय नमः ।
ॐ सदावाय नमः ।
ॐ संप्रतिगुणाय नमः । ४०
ॐ अनंप्रयाय नमः ।
ॐ सारहृदयाय नमः ।
ॐ सुधिये नमः ।
ॐ सारस्वतप्रदाय नमः ।
ॐ सत्यामने नमः ।
ॐ पुष्पशीलाय नमः ।
ॐ सार्योगविचक्षणाय नमः ।
ॐ तपोराये नमः ।
ॐ महातेजसे नमः ।
ॐ गुणत्रयविभागविदे नमः । ५०
ॐ कलिकाय नमः ।
ॐ कल्यानमहङ्गाय नमः ।
ॐ तमोश्रुणिविवारकाय नमः ।
ॐ भगवते नमः ।
ॐ भारतीजे नमः ।
ॐ शारदाधानपण्डिताय नमः ।
ॐ धर्मोपरिविभागङ्गाय नमः ।
ॐ तुष्मेदप्रदार्शकाय नमः ।
ॐ नादविन्दुकलाभिज्ञाय नमः ।
ॐ योगिह्यत्वभासकराय नमः । ६०
ॐ अतीन्द्रयज्ञानिनिधाय नमः ।
ॐ नित्यानित्यविवेकवते नमः ।
ॐ चिदानन्दाय नमः ।
ॐ चिन्मयात्मने नमः ।
ॐ परकायप्रवेशकृते नमः ।
ॐ अमानुषचरित्राय नमः ।
ॐ क्षेमदायिने नमः ।
ॐ क्षमाकराय नमः ।
ॐ भव्याय नमः ।
ॐ भद्राय नमः । ७०
ॐ भूमिमहिमे नमः ।
ॐ विश्वरुक्ताय नमः ।
ॐ स्वप्रकाशाय नमः ।
ॐ सदाधाराय नमः ।
ॐ विश्वद्वेषेव नमः ।
ॐ शुभोद्याय नमः ।
ॐ विशाल्कीर्त्ये नमः ।
ॐ वागीशाय नमः ।
ॐ सर्वशोकहितोत्सकाय नमः ।
ॐ कैलासयायस्यायतचन्द्रमौलिकप्रपूजकाय नमः । ८०
ॐ काभ्रवो श्रीचक्रराजायस्यन्यमथापणदीक्षिताय नमः ।
ॐ श्रीचक्रकामकालकंद्रुपोषितमाममथारत्नाय नमः ।
ॐ श्रीब्रह्मसूत्रोपनिषद्वायदिग्वित्वकालकाय नमः ।
ॐ चतुर्दिकंतुरारामायप्रतिष्ठात्रेः नमः ।
ॐ महामते नमः ।
ॐ दिससतिमतोच्छेच्छे नमः ।
ॐ सर्वदिग्विज्यप्रभवे नमः ।
ॐ काष्ठववसनोपेताय नमः ।
ॐ भमोदुद्धितिविग्रहाय नमः ।
ॐ ज्ञानात्मकंकुदात्माय नमः । ९०
Encoded, proofread, translated by Ravi Mayavaram and Saraswathy

Shri Shankaracharya Ashtottarashata NamavaliH with Meaning

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Please send corrections to sanskrit@cheerful.com