

VERSE 1

श्रीशंकराचार्यवर्यो ब्रह्मानन्दप्रदायकः ।
अज्ञान तिमिरादित्यस्सुज्ञानाम्बुधि चन्द्रमाः ॥ १ ॥

१) ॐ श्री शंकराचार्यवर्याय 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) ॐ ब्रह्मानन्दप्रदायकाय नमः

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

३) ॐ अज्ञानतिमिरादित्याय नमः

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

४) ॐ सुज्ञानाम्बुधिचन्द्रमसे नमः

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

वर्णाश्रमप्रतिष्ठाता श्रीमान्मुक्तिप्रदायकः ।
शिष्योपदेशनिरतो भक्ताभीष्टप्रदायकः ॥ २ ॥

५) ॐ वर्णाश्रमप्रतिष्ठात्रे नमः

I bow to shrI shankara who firmly [re-]stablished the varNashrama system.

६) ॐ श्रीमते नमः

I bow to shrI shankara who possesses all auspicious attributes.

७) ॐ मुक्तिप्रदायकाय नमः

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

८) ॐ शिष्योपदेशनिरताय नमः

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

९) ॐ भक्ताभीष्टप्रदायकाय नमः

I bow to shrI shankara who grants the much desired wishes (abhi iShTa) of his devotees. The most desired thing is the non-dual bliss of brahman, which He bestows to them through AtmajñAnam.

VERSE 3

सूक्ष्मतत्त्वरहस्यज्ञः कार्याकार्यप्रबोधकः ।

ज्ञानमुद्राञ्चितकरशिष्यहृत्तापहारकः ॥ ३ ॥

१०) ॐ सूक्ष्मस्तत्त्वरहस्यज्ञाय 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) ॐ 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) ॐ ज्ञानस्मुद्राञ्चितकराय 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.

१३) ॐ शिष्यहृत्तापहाराकाय नमः

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 mAtA as “ तापत्रयाग्नि संतप्त साम्ह्लादन चन्द्रिका”, Like HER, shrI shankara destroys the tApa by bestowing the cool nectar of AtmajnAnam.

VERSE 4

परिव्राजाश्रमोद्धर्ता सर्वतन्त्रस्वतन्त्रधीः ।

अद्वैतस्थापनाचार्यस्साक्षाच्छंकररूपभृत् ॥ ४ ॥

१४) ॐ परिव्राजाश्रमोद्धर्त्रे नमः

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

१५) ॐ सर्वतन्त्रस्वन्त्रधिये नमः

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.

१६) ॐ अद्वैतस्थापनाचार्याय नमः

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.

१७) ॐ साक्षाच्छंकररूपभृते नमः

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

भव एव भवा निति मे नितरं समजायत चेतसि
कौतिकिता मम वारय मोह महाजलधिं भव शंकर
देशिकमे शरणम्

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

शंकरश्शंकरस्साअक्षाद्भासो नारायण स्वयम् ।
तयोर् विवादे संप्राप्ते किंकरः किं करोम्यहम् ॥
indicates this.

VERSE 5

षण्मतस्थापनाचार्यस्त्रयीमार्ग प्रकाशकः ।

वेदवेदान्ततत्त्वज्ञो दुर्वादिमतखण्डनः ॥ ५ ॥

१८) ॐ षण्मतस्थापनाचार्याय 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) kaUMARAm Worship of kumara or Lord Muruga

१९) ॐ त्रयीमार्गप्रकाशकाय 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 वेदवेदान्ततत्त्वज्ञाय 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 दुर्वादिमतखण्डनाय नमः

I bow to shrI shankara who cut the arguments of avaidika philosophers into pieces and eliminated nAstika systems.

VERSE 6

वैराग्यनिरतश्शान्तस्संसारार्णवतारकः ।

प्रसन्नवदनाम्भोजः परमार्थप्रकाशकः ॥ ६ ॥

२२) ॐ वैराग्यनिरताय 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 संसारवतारकाय 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 परमार्थप्रकाशकाय नमः

I bow to shrI shankara who sheds light on the way to achieve the highest goal, mukti.

VERSE 7

पुराणस्मृतिसारज्ञो नित्यतृप्तो महाञ्छुचिः ।

नित्यानन्दो निरातंको निस्संगो निर्मलात्मकः ॥ ७ ॥

२७) ॐ पुराणस्मृतिसारज्ञाय नमः

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

२८) ॐ नित्यतृप्ताय नमः

I bow to shrI shankara who is ever content.

२९) ॐ महते नमः

I bow to shrI shankara who is great.

३०) ॐ शुचये नमः

I bow to shrI shankara who is pure.

३१) ॐ नित्यानन्दाय नमः

I bow to shrI shankara who is ever in the state of bliss.

३२) ॐ निरातंकाय नमः

I bow to shrI shankara who is fearless.

३३) ॐ निस्संगाय नमः

I bow to shrI shankara who has no bondage.

३४) ॐ निर्मलात्मकाय नमः

I bow to shrI shankara who is free of impurities.

VERSE 8

निर्ममो निरहङ्कारो विश्ववन्द्यपदाम्बुजः ।

सत्त्वप्रधानस्सद्भावस्सङ्ख्यातीतगुणोज्ज्वलः ॥ ८ ॥

३५) ॐ निर्ममाय 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 simulataneously imply "something else is not mine. It can be translated as Mineness).

३६) ॐ निरहङ्काराय नमः

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

३७) ॐ विश्वस्वन्द्यस्पदाम्बुजाय नमः

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

३८) ॐ सत्त्वप्रधानाय नमः

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

३९) ॐ सद्भावाय नमः

I bow to shrI shankara who (always) contemplates on the Truth.

४०) ॐ सङ्ख्यातीतगुणोज्ज्वलाय नमः

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

VERSE 9

अनघस्सारहृदयस्सुधीस्सारस्वतप्रदः ।

सत्यात्मा पुण्यशीलश्च साङ्ख्ययोगविलक्षणः ॥ ९ ॥

४१) ॐ अनघाय नमः

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

४२) ॐ सारहृदयसुधिये नमः

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

४३) ॐ सारस्वतप्रदाय नमः

I bow to shrI shankara who bestows knowledge and kavItvam.

Once shrI shankara bestowed out of his infinite grace, instantaneously, knowledge and kavItvam to his disciple giri. shrI giri is known as toTakAcharya after the toTakAShTakam which he composed in praise of shrI shankara.

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 साङ्ख्ययोगविलक्षणाय 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 sAMkhya philosophy which enumerates 25 principles.

VERSE 10

तपोराशिर महातेजो गुणत्रयविभागवित् ।

कलिघ्नः कालकर्मज्ञस्तमोगुणनिवारकः ॥ १० ॥

४७) ॐ तपोराशये नमः

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

४८) ॐ महातेजाय नमः

I bow to shrI shankara who has great effulgence.

४९) ॐ गुणत्रयविभागविते नमः

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

५०) ॐ कलिघ्नाय नमः

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

५१) ॐ कालकर्मज्ञाय नमः

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.

५२) ॐ तमोगुणनिवारकाय नमः

I bow to shrI shankara who removes the tamo guNam from his devotees or prevents them from it. tamo 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 शारदाह्वानपण्डितः ।
धर्माधर्मविभावज्ञो लक्ष्यभेदप्रदर्शकः ॥ ११ ॥

५३) ॐ भगवते नमः

I bow to shrI shankara who is the supreme Lord.

५४) ॐ भारतीजेत्रे नमः

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

५५) ॐ शारादाह्वानपण्डिताय 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 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.

५६) ॐ धर्माधर्मविभावज्ञाय नमः

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

५७) ॐ लक्ष्यभेदप्रदर्शकाय 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

नादबिन्दुकलाभिज्ञो योगिहृत्पद्मभास्करः ।
अतीन्द्रियज्ञाननिधिर्नित्यानित्यविवेकवान् ॥ १२ ॥

५८) ॐ नादबिन्दुकलाभिज्ञाय नमः

I bow to shrI shankara who knows the philosophy of nAda-bindu-kalA. nAda denotes sound or vibration, and often the praNava AUM. Bindu denotes a dot or a central point. kalA has various interpretations. Theory of creation is explained in many texts using this terminology.

५९) ॐ योगिहृत्पद्मभास्कराय 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.

६०) ॐ अतीन्द्रियज्ञाननिधये नमः

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

६१) ॐ नित्यानित्यविवेकवते नमः

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

VERSE 13

चिदानन्दश्चिन्मयात्मा परकायप्रवेशकृत् ।
अमानुषचरित्राद्ब्रह्मः क्षेमदायी क्षमाकरः ॥ १३ ॥

६२) ॐ चिदानन्दाय नमः

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

६३) ॐ चिन्मयात्मने नमः

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

६४) 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 pravesham 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*.

६५) ॐ अमानुषचरित्राढ्याय 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.

६६) 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.

६७) ॐ क्षमकारय नमः

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

VERSE 14

भव्यो भद्रप्रदो भूरि महिमा विश्वरञ्जकः ।
स्वप्रकाशस्सदाधारो विश्वबन्धुश्शुभोदयः ॥ १४ ॥

६८) ॐ भव्याय नमः

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

६९) 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.

७०) ॐ भूरिमहिम्ने नमः

I bow to shrI shankara who has countless glories.

७१) ॐ विश्वरञ्जकाय नमः

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

७२) ॐ स्वप्रकाशाय नमः

I bow to shrI shankara who is self luminous.

७३) ॐ सदाधारय नमः

I bow to shrI shankara who is the eternal support.

७४) ॐ विश्वबन्धवे 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.

७५) 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

विशालकीर्तिर्वांगीशस्सर्वलोकहितोत्सुकः ।
कैलासयात्रसंप्राप्त चन्द्रमौलिप्रपूजकः ॥ १५ ॥

७६) ॐ विशालकीर्तये नमः

I bow to shrI shankara whose fame is vast and great.

७७) 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.

७८) ॐ सर्वलोकहितोत्सुकाय नमः

I bow to shrI shankara who is keen in the welfare of beings in all the worlds.

७९) ॐ कैलासयात्रसंप्राप्त चन्द्रमौलिप्रपूजकाय नमः

I bow to shrI shankara who after reaching kailAsam (abode of Lord shiva)and worshipped him as chandramaulIshvara. 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 श्रीचक्र राजख्य यन्त्र स्थापन दीक्षितः ।
श्रीचक्रात्मक ताटङ्क तोषिताम्बा मनोरथः ॥ १६ ॥
८०) ॐ कांच्यां श्रीचक्र राजख्य यन्त्र स्थापन दीक्षिताय
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.

८१) ॐ श्रीचक्रात्मक ताटङ्क तोषिताम्बा 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

ब्रह्मसूत्रोपनिषद्भाष्यादिग्रन्थकल्पकः ।
चतुर्दिक्चतुराम्नायप्रतिष्ठाता महामतिः ॥ १७ ॥

८२) ॐ ब्रह्मसूत्रोपनिषद्भाष्यादिग्रन्थकल्पकाय 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.

८३) ॐ चतुर्दिक्चतुराम्नायप्रतिष्ठात्रे नमः
I bow to shrI shankara who established four AmnAya maTham-s at corners of four directions in bharatam. These maTham-s are shrīngeri (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.

८४) ॐ 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

द्विसप्तति मतोच्छेत्ता सर्वदिग्विजयप्रभुः ।
काषायवसनोपेतो भस्मोद्धूलितविग्रहः ॥ १८ ॥
८५) ॐ द्विसप्तति मतोच्छेत्त्रे 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.

८६) ॐ सर्वदिग्विजयप्रभवे नमः

I bow to shrI shankara who is ever victorious (hence the Lord) in all his digvijayaM-s. shrI shankara undertook many digvijayaM-s, during which he met many scholars of various religious traditions and debated with them. He always emerged victorious. During his digvijayas he increased the spiritual power of many temples by establishing shrIchakra yantra in them and helped bhaktas by composing hymns on different deities. These digvijayas occupied a central place in his life, hence his biographies are called as digvijaya-s.

८७) ॐ 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.

८८) ॐ भस्मोद्धूलितविग्रहाय नमः

I bow to shrI shankara whose body has the sacred marks of bhasmam or ash. His body smeared with bhasmam shines like a vighram. The sacred ash not only indicates the ephemeral nature of the world (in a symbolic way), but also protects the wearer from evil influences (being a yajña prasAda). In shrI subrahmanya bhujangam, shrI shankara says that the vibhuti prasAda of lord shanmukha will destroy many ills and evil influences.

VERSE 19

ज्ञानत्मकैकदण्डाद्यः कमण्डलुलसत्करः ।

गुरुभूमण्डलाचार्योभगवत्पादसंज्ञकः ॥ १९ ॥

८९) ॐ ज्ञानत्मकैकदण्डाद्याय नमः

I bow to shrI shankara who bears a single daNDa (stick) to symbolically show the jñAna 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) ॐ कमण्डलुसत्कराय नमः

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) ॐ गुरवे नमः

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) ॐ भूमण्डलाचार्याय नमः

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) ॐ भगवत्पादसंज्ञकाय नमः

I bow to shrI shankara who is known as bhagavatpAda.

VERSE 20

व्याससंदर्शनप्रीतः ऋष्यशृङ्गपुरेश्वरः ।

सौन्दर्यलहरी मुख्य बहुस्तोत्र विधायकः ॥ २० ॥

९४) ॐ व्याससंदर्शनप्रीताय नमः

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:

शनंकरश्शंकरस्साअक्षाद्यासो नारायण स्वयम् ।

तयोर् विवादे संप्राप्ते किंकरः किं करोम्यहम् ॥

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) ॐ ऋष्यशृङ्गपुरेश्वराय नमः

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

९६) ॐ सौन्दर्यलहरी मुख्य बहुस्तोत्र विधायकाय नमः

I bow to shrI shankara who provided us with many stotram-s like saundayalaharI 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

चतुष्पष्टिकलाभिज्ञो ब्रह्मराक्षसपोषकः ।

श्रीमन्मण्डनमिश्राख्यस्वयंभूजयसन्नुतः ॥ २१ ॥

९७) ॐ चतुष्पष्टिकलाभिज्ञाय नमः

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

९८) ॐ ब्रह्मराक्षसपोषकाय नमः

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

९९) ॐ श्रीमन्मण्डनमिश्राख्यस्वयंभूजयसन्नुताय नमः

I bow to shrI shankara who was hailed as svayaMbhU (One who has descended onto the earth out of his own volition, aavatAra) by shrI maNDana mishra and others.

VERSE 22

तोटकाचार्यसम्पूज्य पद्मपादर्चिताङ्घ्रिकः ।

हस्तामलयोगिन्द्र ब्रह्मज्ञानप्रदायकः ॥ २२ ॥

१००) ॐ तोटकाचार्यसम्पूज्याय नमः

I bow to shrI shankara who is worshipped by toTakAchArya.

१०१) ॐ पद्मपादर्चिताङ्घ्रिकाय नमः

I bow to shrI shankara whose feet were worshipped by padmapAda.

१०२) ॐ हस्तामलयोगिन्द्र ब्रह्मज्ञानप्रदायकाय नमः
I bow to shrI shankara who bestowed the brahma
jñāanaM to hastAmalaka.

VERSE 23

सुरेश्वराख्य सच्छिष्य सन्यासाश्रम दायकः ।

नृसिंहभक्तस्सद्रत्नगर्भहेरम्बपूजकः ॥ २३ ॥

१०३) ॐ सुरेश्वराख्य सच्छिष्य सन्यासाश्रम दायकाय
नमः

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

१०४) ॐ नृसिंहभक्ताय नमः

I bow to shrI shankara who is an ardent devotee of
shrI nRîsiMha. shrI shankara's lakShmI nRîsiMha
karAvalaMbanā stotram.h is well known.

१०५) ॐ सद्रत्नगर्भहेरम्बपूजकाय नमः

I bow to shrI shankara who worshipped ratna
garbha heramba gaNapati. There is a temple for
ratna garbha heramba gaNapati in shRîngeri.

VERSE 24

व्याख्यसिंहासनाधीशो जगत्पूज्यो जगद्गुरुः ।

इति श्रीमच्छंकराचार्यसर्वलोकगुरोः परम् ॥ २४ ॥

१०६) ॐ व्याख्यसिंहासनाधीशाय नमः

I bow to shrI shankara who is considered as the
lord of vyAkhyAnam.h. His commentaries for
prasthAna traya are well known and considered the
best.

१०७) ॐ जगत्पूज्याय नमः

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

१०८) ॐ जगद्गुरवे नमः

I bow to shrI shankara who is the teacher of the
world.

नाम्नामष्टोत्तरशतं भुक्तिमुक्तिफलप्रदं ।

त्रिसन्ध्यां यः पठेद्भक्त्या सर्वान्कामानवाप्नुयात् ॥

Chanting this aShTottarashatanAma stotram.h
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.

Please send your corrections to Ravi & Saraswathy
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