Shri Shankaracharya Ashtottarashata NamavaliH with Meaning

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VERSE 1
श्रीशंकराचार्यांश्चौर्यं ब्रह्मान्त्यप्रदायकं:
अज्ञान तिमिरादित्यसुह्मामुद्धि चन्द्रमा:॥ १॥

१) ओ श्रीशंकराचार्यांश्चौर्यं 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) ओ ब्रह्मान्त्यप्रदायकाय नमः:
I bow to shrI shankara who bestows the bliss of brahman to his disciples by conferring AtmajAnam.

३) ओ अज्ञानतिमिरादित्याय नमः:
I bow to shrI shankara who dispels the ajŚnAnam with brahmajŚnAnam like the Sun’s bright light rays dispels the darkness.

४) ओ सुह्मामुद्धिचन्द्रमसे 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 श्रीमान्मुक्तिप्रदायकं:
शिश्न्योपदेशनिरतो भक्ताभीष्टप्रदायकं॥ २॥

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

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

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

9) ॐ 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 AtmajŚnAnam.

VERSE 3
नृमतत्त्वरहस्यः कार्याकार्यवङ्कः:
ि
झानमुद्राविक्षितकरिणात्वापहारकः: ॥ ३ ॥

10) ॐ सृष्ट्य-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.

11) ॐ कार्याकार्यवङ्कः: ॥
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) ॐ ज्ञान-मुद्राविक्षितकरः:
I bow to shrI shankara whose hands hold the jnAna mudrA. mudrA means gesture. There is specific gesture known as jnAna mudrA. This mudra is also known as chinmudra. In this one joins the tip of the thumb with the tip of the index finger forming a circle. The term jnAna mudrA also means one who gives (ra) the bliss (mud) of jnAna.
I bow to shri Shankara who destroys the heat or obstacles that trouble the hearts of his disciples. He destroys that heat by bestowing cool nectar like AtmajnAnam. We chant shAnti thrice to overcome the tApatraya (AdhyAtmika, Adhibautika and Adhidaivika). shri Lalita SahasranAmam praises shri mAtha as "अष्टका संतत साम्हादन चन्द्रका". Like HER, shri Shankara destroys the tApa by bestowing the cool nectar of AtmajnAnam.

VERSE 4

परिवाराजाध्यमोदते सर्वत्रचर्चवत्चर्थियेः ||
अद्वैतस्थापनाचार्यस्कात्स्याच्चक्षुररूपभृत् ॥ ४ ॥

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

१५) अद्वैतस्थापनाचार्याय 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) अद्वैतस्थापनाचार्याय नमः:
I bow to shri Shankara who firmly [re-]established the advaita vedAnta. Advaita guru paramparA starts with shri Iman 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.

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

and 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 shI Shankara who is keen on detachment from sense pleasures. Verse 21 of vivekachUDamaNI describes what vairagyam. Starting from this body even up to brahma’s body, whatever pleasure arises through senses lead only to trouble. Knowing this a jnA n is detached himself and desires to abandon them.

VERSE 7
I bow to shI Shankara who knows the essence of purANas and smRiti.
२९) �ॐ महाते 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 निरात्माय नमः
I bow to shrI shankara who is fearless.

३३) �ॐ निस्सश्राय 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 निरहुश्चारो विश्ववन्यपद्ममुजः।
सत्त्वप्रधानस्वद्वारसंहहातीतगुणोज्जलः॥ 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 simultaneously imply something else is not mine. It can be translated as Mineness).

३६) �ॐ निरहुश्चाराय 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.

३७) �ॐ विश्व-वन्य-पदाम्बुजः 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 सद्भावातीतगुणोज्जलः नमः
I bow to shrI shankara who is endowed with countless guNas.

**VERSE 9**

अनघायश्रीशाक्तायाः पुणश्चित्तोऽश्रीक्षणः

॥ ९॥

$\text{ॐ }$ अनघाय नमः

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

$\text{ॐ }$ सारदयसुिधये नमः

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

$\text{ॐ }$ 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.

$\text{ॐ }$ सत्यात्मने नमः

I bow to shrI shankara who abides in the Truth.

$\text{ॐ }$ पुण्यशीताय नमः

I bow to shrI shankara whose conduct is pious.

$\text{ॐ }$ साध्योगविद्याय 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 गुणघयविभागितः

॥ १०॥

$\text{ॐ }$ तपोराशये नमः

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

$\text{ॐ }$ 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 कलिम्ब्र्याय नमः:
I bow to shrI shankara who is the enemy (or destroyer) of the sinful effects of the kali age.

51) ॐ कालकर्मांशी कालधमेवेडे कालधमेवेडे नमः (अथवा पाठभेद कालधमेवेडे कालधमेवेडे नमः)
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 AtmajnAnam. There can be no darkness where there is light, His very presence prevents the advent of ignorance.

VERSE 11
भगवान्भारतीजेता शारदाहानण्डित: ।
धर्माध्यमविभाव्यो लक्ष्यभेदप्रदर्शकः ॥ ११ ॥

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

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

55) ॐ शारादाहानण्डिताय 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.

VERSE 12

Verse 12

नादविन्दुक्लाभिभिषीष्टोषिगंत्यवास्करः ।
अतीन्द्रियज्ञाननिधियन्त्यविवेकवान् ॥ १२ ॥

५८) सत्यविन्दुक्लाभिभिषीष्टोषिगंत्यवास्करः

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.

५९) योगिगंत्यवास्कराय

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) अतीन्द्रिय ज्ञाननिधये

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

VERSE 13
विद्यान्दश्चिन्त्यात्मा परकायप्रवेशकृत ।
अमानुषचिरागात्मः क्षेमदायी क्षमाकरः ॥ १३ ॥

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

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

64) 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*.

65) ॐ अमानुषचिरागात्मकः 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 स्मरणाविने नम:  
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 शमकारय नमः  
I bow to shri shankara who forgives the mistakes out of His boundless love.

VERSE 14  
भव्यो भद्रपदो भूरि महिमा विश्वरञ्जकः ।  
स्वप्रकाशाःस्तदाधारो विश्वबन्धुशुभोदयः ॥ १४॥

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

69) ॐ भद्रपदाय 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 भूरिमहिमे नमः  
I bow to shri shankara who has countless glories.

71) ॐ विश्वरञ्जकाय 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 विश्वबन्धुवेय 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 शुभोदयाय 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.

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VERSE 15

विशालकीर्तिवागीशस्वर्तोकहितोत्सुकः ।
कैलासयात्रासम्मात्सचन्द्रमौलिप्रूपुजः ॥ 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 सर्वत्रोकहितोत्सुकाय नमः
I bow to shrI shankara who is keen in the welfare of beings in all the worlds.

79) ॐ कैलासयात्रासम्मात्सचन्द्रमौलिप्रूपुजः ।
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.

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VERSE 16

कांच्यां श्रीचक्रार्धार्धयन्त्रस्थापनदीक्षितः ।
श्रीचक्रात्मक ताटोस्तोषिताभ्य मनोरथः ॥ १६॥

80) ॐ कांच्यां श्रीचक्रार्धार्धयन्त्रस्थापनदीक्षिताय 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) ॐ श्रीचक्राधि कामिनी 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
ब्रह्मसूत्रोपनिषद्वाराच्यायन्यकल्पः ।
चतुर्दिकस्तुराश्रमायुः महामाति: ॥ १७॥

82) ॐ ब्रह्मसूत्रोपनिषद्वाराच्यायन्यकल्पकाय 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) ॐ चतुर्दिकस्तुराश्रमायुः महामातिश्री नमः
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) ॐ महामातये 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 मतोच्छेत्ता सर्वनिदिव्यविजयप्रभुः ।
काषायवस्थोपेतो भर्मोद्भुतितस्नातविघ्रहः ॥ १८॥

85) ॐ हिस्सतिः 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 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) 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 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) ॐ भस्मोददृढ्छितिविग्रहाय 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 yajNa prasAda). In shri Subrahmanya bhujangam, shri Shankara says that the vibhuti prasAda of lord shanmukha will destroy many ills and evil influences.

VERSE 19
89) ऋषिनमकैकद्वाद्याय 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. sannyAsin-s of dashanAmi order follow this tradition till today.

90) कमण्डलस्तकराय 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.

91) गुरुवे 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.

92) मूमण्डलाचायाय 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.

93) भगवत्यादस्तंकाय नमः:
I bow to shrI shankara who is known as bhagavatpAda.

VERSE 20

94) 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:

शन्कृरवशशन्कृरसत्तातायाथायो नारायण स्वयम् ।
तयोर्विवादो सम्प्रासे विवेशरः कि करोम्भवम् ॥

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) ऋष्यसुमुखुपरेश्वराय 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) सौन्दर्यांनामशेषाय 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

चतुष्पदिकलाभिनी ब्रह्मराक्षसपोषकः ।
श्रीमन्मण्डनमिश्रायव्यस्तव्यम्भूजयस्चुतः ॥ २१ ॥

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

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

99) श्रीमन्मण्डनमिश्रायव्यस्तव्यम्भूजयस्चुताय नमः:
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

tοटकाचार्यसम्पूर्ण पदपादचर्चिताद्विवि: ।
हस्तामलयोगिन्द्र बहुव्वार्तनर्द्राय: ॥ २२॥

१००) आ तोटकाचार्यसम्पूर्णाय नमः
I bow to shrI shankara who is worshipped by toTakAchArya.

१०१) आ पदपादचर्चिताद्विविकाय नमः
I bow to shrI shankara whose feet were worshipped by padmapAda.

१०२) आ हस्तामलयोगिन्द्र बहुव्वार्तनर्द्रायाय नमः
I bow to shrI shankara who bestowed the brahma jŚnAnaM to hastAmalaka.

VERSE 23

सुरेश्वराय सचिव्वस संन्यासाश्रम दायकः ।
नृसिंहभक्तसदलगम्भीरमूर्ति: ॥ २३॥

१०३) आ सुरेश्वराय सचिव्वस संन्यासाश्रमदायकाय नम: (पाठमेव सुरेश्वरादिष्ठित्व)।
I bow to shrI shankara who has ordained sureshvara and others into the sannyAsAshrama (monkhood).

१०४) आ 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) आ सदलगम्भीरमूर्तिकाय 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
१०६) अ व्याससंहासनाधीशाय नमः
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.

१०७) अ जगत्सृज्ञाय नमः
I bow to shrI shankara who is worshipped by the jagat. The term jagat here indicates the beings of all the worlds.

१०८) अ जगदुर्वे नमः
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.

अथ नामावलिः

अ श्रीशान्तराचार्यवर्याय नमः
अ ब्रह्मानन्दप्रदायकाय नमः
अ ज्ञानतिमार्दित्याय नमः
अ सुन्दराम्बिजिधच्छदसे नमः
अ वर्णाश्रमप्रतिष्ठात्रे नमः
अ श्रीमते नमः
अ मुक्तिप्रदायकाय नमः
अ दिशिषोपदेशशिरिताय नमः
अ भक्तामीप्रदायकाय नमः
अ सुखम-तत्त्व-रहस्य-ज्ञाय नमः
अ कार्यकार्यप्रबोधकाय नमः
अ ज्ञान-मुद्रायम्बितकराय नमः
अ दिशिष्याद्वाराकाय नमः
ॐ परिव्राजाश्रमोऽऽ्र नमः
ॐ सर्वत्रस्वचनाधिये नमः
ॐ अद्तुत्रस्थापनाचायां नमः
ॐ साक्षाच्छेदिरुपस्मृतेः नमः
ॐ षण्मतस्थापनाचायां नमः
ॐ ज्योमार्गंप्रकाशकाय नमः
ॐ वेदेदान्तततच्छज्ञाय नमः २०
ॐ दुधारितविज्ञानान्य नमः
ॐ वैराग्यनिरताय नमः
ॐ शान्ताय नमः
ॐ संसारार्थरकाय नमः
ॐ प्रसंबद्धनाम्भोजाय नमः
ॐ परमार्थप्रकाशकाय नमः
ॐ पुर्णस्मृतिसारज्ञाय नमः
ॐ नित्यदृशाय नमः
ॐ महते नमः
ॐ शुचये नमः ३०
ॐ नित्यानन्दाय नमः
ॐ निरातज्ञाय नमः
ॐ निःसराय नमः
ॐ निर्मात्रास्याय नमः
ॐ निर्मात्राय नमः
ॐ निर्मात्राय नमः
ॐ विश्व-वन्य-पदार्थतुजाय नमः
ॐ सत्त्वप्राधानाय नमः
ॐ सद्द्रवाय नमः
ॐ सद्द्रातीतमुषुपकल्याय नमः ४०
ॐ अनाहाय नमः
ॐ सारद्वुसुधिये नमः
ॐ सारस्वतप्रदाय नमः
ॐ सत्यात्माने नमः
ॐ पुण्यशीताय नमः
ॐ सांस्कृतिक सुत्वाय नमः ।
ॐ तपोराशये नमः ।
ॐ महाराजेज्ञसे नमः ।
ॐ गुणन्यविभागविदे नमः ।
ॐ कलिभ्राय नमः । ५०
ॐ कालकर्मणिय नमः । (अथवा पाठभेद कालधर्मणिय)
ॐ तमोगुणनिवारकाय नमः ।
ॐ भगवते नमः ।
ॐ भारतीभजे नमः ।
ॐ शारदायनपणििताय नमः ।
ॐ धर्मोत्तर्मविभागविय नमः । (पाठभेद विभाग)
ॐ तथ्यभेदप्रदश्नकाय नमः ।
ॐ नादविन्दुकलाभिय नमः ।
ॐ योगिह्यदचाराकर्तराय नमः ।
ॐ अतीन्द्रिय झाननिध्ये नमः । ६०
ॐ नित्यानित्यविवेकप्ते नमः ।
ॐ चिदानन्दाय नमः ।
ॐ चिन्मयात्मने नमः ।
ॐ परकायप्रवेशायूहे नमः ।
ॐ अमानुषचित्रिवाल्याय नमः ।
ॐ क्षेमदायिने नमः ।
ॐ क्षेमकारय नमः ।
ॐ भव्याय नमः ।
ॐ भद्रपदाय नमः ।
ॐ भूरिमहिने नमः । ७०
ॐ विष्णुकायाय नमः ।
ॐ स्वप्रकाशय नमः ।
ॐ सदाधारय नमः ।
ॐ विश्वनिधे नमः ।
ॐ शुभोदयाय नमः ।
ॐ विशालकायेय नमः ।
ॐ वागीशाय नमः ।
ॐ सर्वं श्रीश्रीश्रीश्रीराचायांश्रीश्रीराचायांश्रीश्रीराचायां
ॐ कैलासंचन्द्रमूलप्रपूजकाय ।
ॐ कांच्यां श्रीश्रीकां श्रीश्रीकां श्रीश्रीकां
ॐ श्रीसर्वाकाठमलक जाटेव तोषिताम्बा मनोरथाय ।
ॐ बह्सुप्रोपिनिलाण्यादिग्नथकत्यकाय ।
ॐ चतुर्दिकतुराप्रायप्रतिशते नमः ।
ॐ महामतयें नमः ।
ॐ द्विस्पतति मलोच्छेः नमः ।
ॐ सर्वदिग्विजयप्रभें नमः ।
ॐ काष्ठायसनोपेताय नमः ।
ॐ भस्मोदङ्गितविभाय नमः ।
ॐ ज्ञातमकेकदण्डावय नमः ।
ॐ कमण्डलस्ततकराय नमः । ९०
ॐ गुरवे नमः ।
ॐ भूमण्डलाचायां नमः ।
ॐ भगवत्यासंज्ञकाय नमः ।
ॐ व्याससंर्णानीताय नमः ।
ॐ ऋष्यशुज्जुर्णथराय नमः ।
ॐ सोन्दर्यश्िरीमुक्तवर्षोत्राविभायकाय नमः ।
ॐ चतुषषिक्षाभिभाज्याय नमः ।
ॐ बहुरासपोषकाय नमः ।
ॐ श्रीममण्डलासायस्वर्म्भूज्यसचुताय नमः ।
ॐ तोषकारार्यसम्‌पूज्याय नमः । १००
ॐ पद्मपारंतिमुक्तिकाय नमः ।
ॐ हर्षातमलयोगिन्द्र बह्सजानप्रदायकाय नमः ।
ॐ सुरेशरास्वर्पच्छिथ्यासामार्थमदायकाय नमः (पाथमेद सुरेशरादिपिष्क्ष्य)
ॐ नृसिंहभक्ताय नमः ।
ॐ सदर्पिंहेशर्मपूज्यकाय नमः ।
ॐ व्यास्वासिंहसानार्धे नमः ।
ॐ जगत्पूज्याय नमः ।
ॐ जगदुरवे नमः ।
The above nAmAvālī is followed by Shringeri Matham.
The text followed by Kanchi matham is slightly different which is given as:

अथ नामावलिः।

ॐ श्रीश्रीराचार्यं वर्षायं नमः।
ॐ भवाज्ञानप्रदायकाय नमः।
ॐ अज्ञानितिभिरादित्याय नमः।
ॐ सुज्ञानमुखिपुच्छसि नमः।
ॐ वर्णाष्ट्रप्रतिष्ठात्रे नमः।
ॐ श्रीमते नमः।
ॐ मुक्तिप्रदायकाय नमः।
ॐ शिष्योपदेशसानितरताय नमः।
ॐ भक्ताभीष्टप्रदायकाय नमः।
ॐ सूक्ष्मतत्त्वसहस्त्राय नमः। १०
ॐ कार्यकार्यश्रवोधकाय नमः।
ॐ ज्ञानमुद्रत्विनिरतराय नमः।
ॐ शिष्यहत्तापहारकाय नमः।
ॐ परिश्रायांश्रमोद्वृत्तेः नमः।
ॐ सर्वतंत्रज्ञात्रं ज्ञात्रायेः नमः।
ॐ अद्वैतस्थापनाचार्याय नमः।
ॐ साक्ष्यच्छुरूपपूर्वते नमः।
ॐ षण्मतस्थापनाचार्याय नमः।
ॐ त्रियमार्गप्रकाशकाय नमः।
ॐ वेदवेदाण्ततत्त्वत्राय नमः। २०
ॐ दुर्वर्णदिमसत्त्वत्राय नमः।
ॐ वैरायनित्रताय नमः।
ॐ शान्ताय नमः।
ॐ संसाराण्वतारकाय नमः।
ॐ प्रसादवदन्मोहिताय नमः।
ॐ परमार्थप्रकाशकाय नमः।
ॐ पुराणस्मृतिसारज्ञाय नमः ।
ॐ नित्यतुसार नमः ।
ॐ महते नमः ।
ॐ शुचिये नमः । ३०
ॐ नित्यानन्दाय नमः ।
ॐ निरातकाय नमः ।
ॐ निरस्त्राय नमः ।
ॐ निर्मलकाय नमः ।
ॐ निर्माय नमः ।
ॐ निरहुराय नमः ।
ॐ विश्वनम्यपदामुञ्जय नमः ।
ॐ सचिप्रभानाय नमः ।
ॐ सद्वाय नमः ।
ॐ सङ्कीतमुणिःचलाय नमः । ४०
ॐ अनंगाय नमः ।
ॐ सारहपाय नमः ।
ॐ सुधिये नमः ।
ॐ सारस्वतपदाय नमः ।
ॐ सत्यत्वक्षेत्र नमः ।
ॐ पुवशीलाय नमः ।
ॐ साङ्कयोगविचक्षणाय नमः ।
ॐ तपोरायेय नमः ।
ॐ महातेजसे नमः ।
ॐ गुणायमविभावविदे नमः । ५०
ॐ कलिघाय नमः ।
ॐ कालघर्मा नमः ।
ॐ कतमोगणिवारकाय नमः ।
ॐ भगवते नमः ।
ॐ भारतीजेऽे नमः ।
ॐ शारद्यानपिंचिताय नमः ।
ॐ धर्माधर्मविभागताय नमः ।
ॐ लघुवेदप्रदर्शयाय नमः ।
ॐ नादविन्दुकलाभिज्ञाय नमः ।
ॐ योगिहत्ययमायास्त्रराय नमः । ६०
ॐ अतीन्द्रयज्ञाननिधये नमः ।
ॐ नित्यानित्यविवेकवते नमः ।
ॐ चिदानन्दाय नमः ।
ॐ चिन्मयात्मने नमः ।
ॐ परकायप्रवेशकृते नमः ।
ॐ आमानुषयत्रित्रावळ्य नमः ।
ॐ क्षेमदायिने नमः ।
ॐ क्षमाकराय नमः ।
ॐ भव्याय नमः ।
ॐ भद्रप्रदाय नमः । ७०
ॐ भूर्मविल्ले नमः ।
ॐ विश्वरक्षाय नमः ।
ॐ स्वप्रकाशाय नमः ।
ॐ सदाभाराय नमः ।
ॐ विश्वबन्धवे नमः ।
ॐ शुभेदाय नमः ।
ॐ विशालकीर्तिः नमः ।
ॐ वार्णशाय नमः ।
ॐ सर्वशोकहितोत्सवकाय नमः ।
ॐ केदास्यायार्थार्थतन्त्रमूलिन्त्रपूजकाय नमः । ८०
ॐ काम्याय श्रीचक्रराजविविधण्यत्वार्थानववन्दीक्षिताय नमः ।
ॐ श्रीचक्रकान्तकतारक्षुरंपोषितामायायमनोर्थाय नमः ।
ॐ श्रीब्रह्मसूत्रोपतिषद्वाण्यादिविगत्यक्षेत्रकाय नमः ।
ॐ चतुर्दिकंकुरावश्रायप्रतिक्षेत्रे नमः ।
ॐ महामतये नमः ।
ॐ दिस्सतिमतोत्चे नमः ।
ॐ सर्वदिगभिजयग्रभवे नमः ।
ॐ काम्यवाक्यनोपेताय नमः ।
ॐ भस्मोदूर्मितिविरहाय नमः ।
ॐ ज्ञानात्मककदंडावळ्य नमः । ९०
ॐ कमण्डलूसकरणाय नमः ।
ॐ व्याससन्दर्शनाय सहाय नमः ।
ॐ भगवत्पादसंघकाय नमः ।
ॐ चतुष्पदिकस्वभिज्ञाय नमः ।
ॐ ब्रह्मरेशसमोक्षदाय नमः ।
ॐ सौंदर्यलकीमुर्याचरतोगविधायकाय नमः ।
ॐ श्रीमन्मण्डलमक्षरामक्षम्भूजयसंस्डुताय नमः ।
ॐ तीर्थचार्यसम्पूज्याय नमः ।
ॐ पदपादार्थाधिकाय नमः ।
ॐ हस्तामलकण्योपाधर्मजानप्रद्यायकाय नमः । १००
ॐ सुरेशराधिपतिःसंपुत्तासाश्रमद्यायकाय नमः ।
ॐ निव्याजकरणामूर्तिः नमः ।
ॐ जगत्पुज्याय नमः ।
ॐ जगदुरवे नमः ।
ॐ भेरीपदहवात्तांराजक्षणशिक्षनाय नमः ।
ॐ सकृतस्त्रेणसन्तुष्टाय नमः ।
ॐ सर्वज्ञाय नमः ।
ॐ ज्ञानदायकाय नमः । १०८
इति श्रीशंकरा चार्यायं श्रोतरशाहं सार्थनामावलिः समासा