

भगवद्शतनामावली द्रमिडोपनिषत् सार

{Introduction}

The twin works dramiDopaniShad sAra and dramiDopaniShad tAtparya ratnAvali by Sri Vedanta Desika are the essence and summary of 1102 verses or pasurams of Sri Nammazhwar celebrated under the name of Thiruvaimozhi. Sri Vedanta Desika calls Thiruvaimozhi 'sarvIya shAkha' or the Veda which is intended for all and says that this 'sarvIya shAkha' has been discovered by Sri Nammazhwar.

Sri Nammazhwar in his Thiruvaimozhi has brought out the innumerable auspicious attributes of God. Sri Vedanta Desika has culled 1001 auspicious attributes from the verses sung by Sri Nammazhwar and put them in dramiDopaniShad sAra and dramiDopaniShad tAtparya ratnAvali.

The main body of 20 slokas of dramiDopaniShad sAra consisting of 26 slokas in all, present the quintessence of the ten shatakas or centuriums of Thiruvaimozhi. The 100 verses of dramiDopaniShad tAtparya ratnAvali summarize the thousand plus pasurams by Sri Nammazhwar. The essence and philosophy contained in each Thiruvaimozhi as a dashaka or decadium of ten stanzas is summarized in a single shloka by Sri Vedanta Desika.

A new collection of thousand names has been culled and coined from this by extracting one appropriate name of God from each of the ten stanzas forming the dashaka, taken together forming the sahasranama.

The ten auspicious attributes selected from every dashaka go to establish one main attribute of the Lord, these taken together form the shatanama.

The ten main attributes selected from every shataka give ten very important attributes of

the Lord, these form the dashanama.

These lead to the one chief auspicious attribute of God on which depends the realization of the highest human aspiration of liberty from the bondage of Karma, equality with Divine beings and fraternity with fellow-beings.

Sri Vedanta Desika has given for the benefit of mumukshus the one name containing the all-important chief auspicious attribute of the Lord which can be repeated and realized even by those who have very little time at their disposal for Puja. This is – OM devAya shrIshAya svasiddheH karaNAya namaH . This shows that the Lord is Himself both the End and the Means... the Goal as well as the Way.

Based on Sri Nammazhwar's Thiruvaimozhi in Tamil and Sri Vedanta Desika's dramiDopaniShad sAra and dramiDopaniShad tAtparya ratnAvali in Sanskrit, these names have the combined flavor and the joint aroma of what is called Ubhaya Vedanta or the dual philosophy embodied in the northern tongue of Sanskrit and in the southern tongue of Tamil. The work is thus typically South Indian and truly representative of Ubhaya Vedanta Vaishnavism.

(Source: DLI book – bhaghavan nama sahasram., 5010010079089. sri vedanta desika.

1951.)

{श्रीमद्भगवन्नामावलि:}

ॐ देवाय श्रीशाय स्वसिद्धे: करुणाय नमः ॥

{श्रीभगवन्नामदशकम्}

ॐ सेवायोग्याय नमः ॥

ॐ अतिभोग्याय नमः ॥

ॐ शुभसुभगतनवे नमः ॥

ॐ सर्वभोगातिशायिने नमः ॥

ॐ श्रेयस्तद्धेतुदात्रे नमः ॥

ॐ प्रपदनसुलभाय नमः ॥

ॐ अनिष्टविध्वंसशीलाय नमः ॥

ॐ भक्तच्छन्दानुवर्तिने नमः ॥

ॐ निरुपधिकसुहृदे नमः ॥

ॐ सत्पदव्यां सहायाय नमः ॥

ॐ श्रीमते नमः ॥

{द्रमिडोपनिषद्योत्तरशतनामावलि:}

प्रथमशतकम्

ॐ पराय नमः ॥

ॐ निर्वैष्याय नमः ॥

ॐ सुलभाय नमः ॥

ॐ अपराधप्रसहनाय नमः ॥

ॐ सुशीलाय नमः ॥

ॐ स्वाराधाय नमः ॥

ॐ सरसभजाय नमः ॥

ॐ स्वार्जवगुणाय नमः ॥

ॐ सुसात्म्यस्वानन्दप्रदाय नमः ॥

ॐ अनघविश्राणनपराय नमः ॥

द्वितीयशतकम्

ॐ अतिक्लेशक्षयविरहाय नमः ॥

ॐ उत्तुङ्गललिताय नमः ॥

ॐ मिलत्सर्वास्वादाय नमः ॥

ॐ व्यसनशमनाय नमः ॥

ॐ स्वाप्तिमुद्धिताय नमः ॥

ॐ स्ववैभुष्यत्रस्ताय नमः ॥

ॐ स्वजनसुहृदे नमः ॥

ॐ मुक्तिरसदाय नमः ॥

ॐ स्वकैङ्कर्योद्देशाय नमः ॥

ॐ सुभगसविधस्थाय नमः ॥

तृतीयशतकम्

ॐ अनीदृक्सौन्दर्याय नमः ॥

ॐ तनुविहितसर्गादिसुभगाय नमः ॥

ॐ स्वसेवार्थाकाराय नमः ॥

ॐ प्रगुणवपुषे नमः ॥

ॐ मोहनतनवे नमः ॥

ॐ लभ्यार्थाविभवाय नमः ॥

ॐ अतिदस्यावहतनवे नमः ॥

ॐ सदा दृश्याय नमः ॥

ॐ स्तुत्याकृतये नमः ॥

ॐ अघविरुद्धाकृतये नमः ॥

चतुर्थशतकम्

ॐ स्थिरैश्वर्याय नमः ॥

ॐ सहजबहुभोग्याय नमः ॥

ॐ मिथःशिलाय नमः ॥

ॐ कलेशावहसहिततुल्याय नमः ॥

ॐ निजजनं कृतार्थीकुर्वते नमः ॥

ॐ प्रणयिभिषजे नमः ॥

ॐ सद्बहुगुणाय नमः ॥

ॐ स्वહેयस्वोपेक्षाय नमः ॥

ॐ स्वमतङ्गलाय नमः ॥

ॐ उच्चैः स्ववगताय नमः ॥

पञ्चमशतकम्

ॐ ध्यानिघ्नाय नमः ॥

ॐ ભત્તૈરધવિમથનાય નમઃ ॥

ॐ प्रेमजनकाय नमः ॥

ॐ જગદ્રક્ષાદીક્ષાય નમઃ ॥

ॐ स्मृतिवृषे नमः ॥

ॐ અહંભાવવિષયાય નમઃ ॥

ॐ દીનાનાં શરણ્યાય નમઃ ॥

ॐ સ્વરસકૃતદાસ્યાભ્યુપગમાય નમઃ ॥

ॐ પ્રાપ્તાય નમઃ ॥

ॐ પ્રશનકૃતે નમઃ ॥

ષષ્ઠશતકમ્

ॐ ગુરુદ્વારોપેયાય નમઃ ॥

ॐ સ્વયમભિમતાય નમઃ ॥

ॐ વૈરિઘટકાય નમઃ ॥

ॐ ચરિત્રૈઃ કર્ષતે નમઃ ॥

ॐ પરવિઘટનાય નમઃ ॥

ॐ સ્વાન્વિતહરાય નમઃ ॥

ॐ ધૃત્યાદેર્નિદાનાય નમઃ ॥

ॐ ઘટકવશભૂતિદ્વયાય નમઃ ॥

ॐ અનર્હદ્વૈઘટ્યાય નમઃ ॥

ॐ અવિકલશરણ્યસ્થિતયે નમઃ ॥

સપ્તમશતકમ્

ૐ શાલ્યાશકુંઠ સહતે નમઃ ॥

ૐ ઉપશમિતગર્હાય નમઃ ॥

ૐ સ્વગોપ્તૃત્વં પ્રકટયતે નમઃ ॥

ૐ ગુપ્તિકમં પ્રકટયતે નમઃ ॥

ૐ અભિલજન્તુપ્રણયિતામ્ પ્રકટયતે નમઃ ॥

ૐ શ્રિતાકન્દચ્છેત્રે નમઃ ॥

ૐ સ્મરણવિશદાય નમઃ ॥

ૐ ચિત્રવિભવાય નમઃ ॥

ૐ સ્તુતૌ યુજ્યતે નમઃ ॥

ૐ સ્તોત્રવ્યસનજિતે નમઃ ॥

અષ્ટમશતકમ્

ૐ દ્વિદૃક્ષાયાં દૃશ્યાય નમઃ ॥

ૐ નિસ્સક્તસુલભાય નમઃ ॥

ૐ સ્વવિશ્લેષે કાન્તાય નમઃ ॥

ૐ શ્રિતવિહિતપૌષ્કલ્યવિભવાય નમઃ ॥

ૐ અપેક્ષાસાપેક્ષાય નમઃ ॥

ૐ સ્વવિતરણસક્ષાય નમઃ ॥

ૐ હૃદિ રતાય નમઃ ॥

ૐ સ્વદ્વસ્યં પ્રકટયતે નમઃ ॥

ૐ સ્વદ્વસ્યનિષ્ઠાં પ્રકટયતે નમઃ ॥

ૐ સ્વદ્વસ્યાવર્ધિં પ્રકટયતે નમઃ ॥

નવમશતકમ્

ૐ એકબન્ધવે નમઃ ॥

ૐ ચિરકૃતદયાય નમઃ ॥

ॐ शीलजलधये नमः ॥

ॐ स्वसंબन्धात् गोप्त्रे नमः ॥

ॐ स्वगुणगरिमस्मारणपराय नमः ॥

ॐ विस्मर्तुम् अशक्याय नमः ॥

ॐ घटकुम्भविस्त्रंભविषयाय नमः ॥

ॐ सुમજ્જાનયે નમઃ ॥

ॐ सिद्ध्युन्मुभसमयाय नमः ॥

ॐ અવસરમ્ ઇચ્છતે નમઃ ॥

દશમશતકમ્

ॐ ગતયે નમઃ ॥

ॐ વ્યધ્વકલેશિચ્છદે નમઃ ॥

ॐ અપદશક્ષ્ણસ્પદરસાય નમઃ ॥

ॐ ભજહ્નિઃ સુપ્રાપાય નમઃ ॥

ॐ વિવિધભજનપ્રક્રિયાય નમઃ ॥

ॐ ફલે તીવ્રોઘોગાય નમઃ ॥

ॐ સ્વવિષયકૃતાત્યાદરાય નમઃ ॥

ॐ યદૃચ્છાતુષ્ઠય નમઃ ॥

ॐ સત્સરણયે નમઃ ॥

ॐ અપુનર્જન્મસયુજે નમઃ ॥

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