

Bhaje Ramana Namam

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Sangeetha Swaminathan

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om namo bhagavate śrī ramaṇāya

Bhajana Sampradaya (traditional bhajans) has a hoary spiritual tradition in South India, based on the Nama Siddhanta or the Philosophy of the Divine Name.

The [Aradhana 2000](#) edition of '[The Mountain Path](#)' carried a short biography of Tiruvisanallur Sridhara Ayyaval, a great 18th Century devotee saint of Tamil Nadu who played a significant role in the evolution of the Bhajana Sampradaya in its present form. Suffused with carnatic classical music and often lasting two or three days, the Bhajana Sampradaya tradition comprises several different kinds of compositions and performances, many of which are musically rich and elaborate. However, the most popular part of the performance, in which the entire audience actively participates is known as the Nāmāvali. Nāmāvali is musically and lyrically less complex and consists of calling out the various names of the lord. This CD is an attempt to create a set of Nāmāvalis on Bhagavan Sri Ramana Maharshi and Arunachala.

These Nāmāvalis were either inspired by or based on compositions by Swami Viswanathan, Manavasi Ramaswami Iyer and Satyamangalam Venkatarama Iyer. Swami Vishwanathan's "Ramana Ashtothara" (108 names of Bhagavan) is the source of the majority of names used in these Nāmāvalis. Two songs, "Om Ramana" and "Sri Ramana," were entirely composed by Manavasi Ramaswami Iyer and are perhaps his only known Sanskrit compositions on Bhagavan. The names in "Arunachalesa" come from the "Kalai Paatu" song found in Sri Ramana Stuti Panchakam, composed by Satyamangalam Venkatarama Iyer. Some traditional names for Siva and Arunachala have also been used, ably selected from ancient Sanskrit texts by Smt. Kamala Viswanathan. The last song, "Saranagati," is not a Nāmāvali, but the popular composition of Manavasi Ramaswami Iyer. It is so liked among devotees that Ramaswami Iyer's name became prefixed by it – Saranagati Ramaswami Iyer.

With Bhagavan's grace, many friends gladly offered their musical talents, technical assistance, aptitude and dedication to produce this CD. Musically, Usha Sangam, Praveena Varadarajan, Vasudha Viswanathan, Amoolya Singh, Prabhu Sivaraman and Swaminathan Venkataraman provided the well-coordinated chorus support to Sangeetha Swaminathan, the lead singer. Narayanan Natarajan and Ravi Gutala contributed their rare singular talents on the harmonium and tabla, respectively. We are extremely grateful to this talented team of artists who found time in the midst of their busy schedules to make this CD a reality. Eric Steele, owner of the Songwriters Studio where this CD was produced, offered insightful suggestions on various aspects of recording and mixing. His facilities were excellent and we benefited from his previous experience of recording Indian Classical music.

Nong Louie, who has produced many wonderful cover designs for Arunachala Ashrama, once again came through with the attractive layout and artwork. Kamala Viswanathan and Hemant Kumar pored over the Sanskrit text and made helpful suggestions. We would also like to thank [Omkaranda Ashrama](#) for making freely available the excellent transliteration software used to make this booklet, [itrans-99^{\[1\]}](#). Dennis Hartel, who has been an inspiration to us in our aspiration to follow Bhagavan's teachings, helped edit and produce this booklet.

This CD has a lead singer and a chorus that follows her every line. We have endeavored to ensure that musical complexities are limited to the lead singer so that devotees without any formal musical training would be able to join the singing along with the chorus.

We would like to conclude with an extract from [Talks with Ramana Maharshi](#). It is a literal translation into English of saint [Namdev](#)'s "Philosophy of the Divine Name," published in the September 1937 edition of the Vision Magazine of Ananda Ashrama at Kanhangad, Kerala. Bhagavan had it read out in the Old Hall and referred to it on different occasions.

Swaminathan Venkataraman
Fremont, California
September 1, 2005

Philosophy of the Divine Name

1. The Name permeates the entire universe densely.

Who can tell to what depths in the nether regions and to what heights in the heavens It extends? The ignorant fools undergo the eighty-four lakhs of species of births, not knowing the essence of things. The Name is immortal. Forms are innumerable but Name **is** all that.

2. The Name itself is form and form itself is Name.

There is no distinction between Name and form. God became manifest and assumed Name and form. Hence the Name the Vedas have established. Beware there is no Mantram beyond the Name. Those who say otherwise are ignorant fools. Name is Keshava Himself. This is known only to the loving devotee of the Lord.

3. The all-pervading nature of the Name can only be understood when one recognizes one's own 'I'. When one's own name is not recognized, it is impossible to get the all-pervading Name. When one knows himself then he finds the Name everywhere.
4. None can realize the Name by the practice of knowledge, meditation or austerity.

Surrender yourself at first at the feet of the Guru and learn to know who the 'I' in you is. After finding the source of that 'I' merge your individuality in that Oneness – which is Self-existent and devoid of all duality. It is that Name that permeates the three Worlds. The Name is Para-Brahman itself where there is no action arising out of Dwaita (duality),

Preface

In 2002, Swaminathan Venkataraman moved to the San Francisco Bay area with his wife Sangeetha. His devotion to Sri Ramana Maharshi was already well known to devotees and friends of Arunachala Ashrama, as he was employed in New York City in the year 2000. It was then no surprise when he told us that he desired to host Ramana Satsangs at his new residence in California.

Sangeetha, his dedicated wife, also rose to the occasion with great enthusiasm. An accomplished singer, she began arranging Ramana bhajans, with the help of her husband. These bhajans have become a source of inspiration for many devotees in the USA, so naturally the idea of having them recorded onto a CD along with a booklet was the inevitable next step.

We are all indebted to them, and to those who have assisted them, for producing this ripe fruit of devotion, offered to sincere aspirants seeking peace and refuge in [Arunachala Ramana](#).

“In the recesses of the lotus-shaped hearts of all, beginning with Vishnu, there shines as pure intellect (Absolute Consciousness) the Paramatman who is the same as Arunachala or Ramana. When the mind melts with love of Him, and reaches the inmost recess of the Heart wherein He dwells as the Beloved, the subtle eye of pure intellect opens and He reveals Himself as Pure Consciousness.”

Dennis Hartel
Arunachala Ashram
Nova Scotia, Canada
01 September 2005

Invocation Verse

1. Nīlāravinda

नीलारविन्द सुहृदा सद्रशं प्रसादे
तुल्यं तथा महसि तोयज बान्धवेन
बराह्ययाम् स्थितौ तु पितरं वटमूलवासं
संस्मारयन्तमचलटं तमनुस्मरामः

nīlāravinda suhṛdā sadṛśaṁ prasāde
tulyaṁ tathā mahasi toyaja bāndhavana
brāhmayām sthitaū tu pitaraṁ vaṭamūlavāsaṁ
saṁsmārayantamacalaṁ tamanusmarāmaḥ

Spreading Grace like the friend of the blue lily (the moon)
Bright like the lord of the lotus (the sun)
Firmly established in brahman like his father seated under the banyan tree (Dakshinamurthy)
The destroyer of kama deva (desire), I contemplate on his still form

2. Gangādhara Hara

गंगाधर हर गैरी मनोहर
शम्भो शंकर साम्बशिव
शम्भो शंकर रमण शिव

प्रणवाकार परमपवित्र
अरुणविहार रमणेश्वर
जय जगदीश्वर जय परमेश्वर
हृदयनिवास रमणेश्वर

gaṅgādhara hara gaurī manohara
śambho śaṅkara sāmbaśiva
śambho śaṅkara ramaṇa śiva

praṇavākāra paramapavitra
aruṇavihāra ramaṇeśvara
jaya jagadīśvara jaya parameśvara
hṛdaya nivāsa ramaṇeśvara

The Lord who bears the Ganga on his head; who captivates Gauri
The auspicious one who is with Amba
The personification of pranava (Aum); the supremely holy one,
Ramana who sports in Arunachala
The supreme Siva, Lord of the universe; Lord Ramana, who resides in our Heart

3. Jyoti Svarūpa

ज्योतिस्वरूप पूर्णावतार
पावकोञ्चर रमणेश्वर

आत्माराम महाभाग
पुरुषोत्तम रमणेश्वर

तपोमय तिमिरहर
महोत्साह रमणेश्वर
त्रिगुणातीत सुकुमार
कृपापूर्ण रमणेश्वर

jyoti svarūpa pūrṇāvatāra
pāvakojjvala ramaṇeśvara
ātmārāma mahābhāga
puruṣottama ramaṇeśvara

tapomaya timirahara
mahotsāha ramaṇeśvara
triguṇātīta sukumāra
kṛpā pūrṇa ramaṇeśvara

The luminous one, perfect manifestation of God
The brilliant flame of jnana, Lord Ramana

4. Om Ramaṇa

ॐ रमण ॐ रमण
उपनिषद् वन्द्य ॐ रमण
उदार लीला ॐ रमण
उत्तम पुरुष ॐ रमण
श्री रामार्चित ॐ रमण

वर रमण वर रमण
वरदाभयकर वर रमण
वान्छित फलद वर रमण
वाचामगोचर वर रमण
श्री रामार्चित वर रमण

निधि रमण निधि रमण
निश्चल तत्त्व निधि रमण
नित्य महोत्सव निधि रमण
निरुपम शुभगुण निधि रमण
श्री रामार्चित निधि रमण

जय रमण जय रमण
जय वरप्रद जय रमण
जगदोद्धार जय रमण
जीवन्मुक्त जय रमण
श्री रामार्चित वर रमण

om ramaṇa om ramaṇa

upaniṣad vandya om ramaṇa
udāra līlā om ramaṇa
uttama puruṣa om ramaṇa
śrī rāmārcita om ramaṇa

vara ramaṇa vara ramaṇa
varadābhayakara vara ramaṇa

vanncita phalada vara ramaṇa
vācāmagocara vara ramaṇa
śrī rāmārcita vara ramaṇa

nidhi ramaṇa nidhi ramaṇa
niścāla tattva nidhi ramaṇa
nitya mahotsava nidhi ramaṇa
nirupama śubhaguṇa nidhi ramaṇa
śrī rāmārcita nidhi ramaṇa

jaya ramaṇa jaya ramaṇa
jaya varaprada jaya ramaṇa
jagadoddhāra jaya ramaṇa
jīvanmukta jaya ramaṇa
śrī rāmārcita jaya ramaṇa

5. Tiruchuzhi Nādane

திருச்சுழி நாதனே ரமண சத்குரு
விருபாக்ஷ, வாசனே ரமண சத்குரு
ரமண சத்குரு ரமண சத்குரு

tiruchuzhi nādane ramaṇa sadguru
virupākṣa, vāsaṇe ramaṇa sadguru
ramaṇa sadguru ramaṇa sadguru

கௌபீன வசனா ரமண சத்குரு
கருணா ஸமுத்ரனே ரமண சத்குரு
ஓம்கார ஸ்வரூபனே ரமண சத்குரு
ரமண சத்குரு ரமண சத்குரு

kaupīṇa vasanā ramaṇa sadguru
karuṇā samudhrane ramaṇa sadguru
omkāra svarūpane ramaṇa sadguru
ramaṇa sadguru ramaṇa sadguru

சிதானந்த ரூபனே ரமண சத்குரு
தக்ஷிணாமூர்த்திரூப ரமண சத்குரு
மௌன தத்வ போதகனே ரமண சத்குரு
ரமண சத்குரு ரமண சத்குரு

chidānanda rūpane ramaṇa sadguru
dakṣiṇāmūrti rūpa ramaṇa sadguru
mauna tatva bhodhakane ramaṇa sadguru
ramaṇa sadguru ramaṇa sadguru

6. Sadānandāya

सदानन्दाय नमो रमण
गम्भीराय नमो रमण
परिपूर्णाय नमो रमण
अभयप्रदाय नमो रमण

दयार्णवाय नमो रमण

सुप्रसन्नाय नमो रमण
शोणाचलाय नमो रमण
अभयप्रदाय नमो रमण

करुणाकराय नमो रमण
गो लक्ष्मी प्रियाय नमो रमण
देवतमाय नमो रमण
अभयप्रदाय नमो रमण

sadānandāya namo ramaṇa
gambhīrāya namo ramaṇa
paripūrṇāya namo ramaṇa
abhayaṇadāya namo ramaṇa

dayārṇavāya namo ramaṇa
suprasannāya namo ramaṇa
śoṇācalāya namo ramaṇa
abhayaṇadāya namo ramaṇa

karuṇākarāya namo ramaṇa
go lakshmi priyāya namo ramaṇa
devatamāya namo ramaṇa
abhayaṇadāya namo ramaṇa

7. Bhaje Ramaṇa Nāmaṁ

भजे रमण नामं
भजे रमण नामं
रमण नामं भजे मनसा

अरुणपुरीशम् अखिलाण्डेशम्
परमपवित्रम् परमात्मरूपम्
भजे रमण नामं...

महायोगीन्द्रं महोत्साहम्
चिन्मुद्रप्रदं संकरस्वरूपम्
भजे रमण नामं...

शोणाचलेशं शोकविनाशकम्
विरूपाक्षवासं वरदेशिकम्
भजे रमण नामं...

bhaje ramaṇa nāmaṁ
bhaje ramaṇa nāmaṁ
ramaṇa nāmaṁ bhaje manasā

aruṇapurīśam akhilāṇḍeśam
paramapavitram paramātmarūpam
bhaje ramaṇa nāmaṁ...

mahāyogīndraṁ mahotsāham
cinmudrāpradam saṅkarasvarūpam
bhaje ramaṇa nāmaṁ...

śoṇācaleśam śokavināśakam
virūpākṣavāsam varadeśikam
bhaje ramaṇa nāmaṁ...

8. Skandāya Namō Namō

अरुणाचलाय नमो नमो
स्कन्दाय ॐ नमो नमो

स्वर्ण हस्तकाय नमो नमो
महौजसे ॐ नमो नमो
समद्रुशे ॐ नमो नमो
स्कन्दाय ॐ नमो नमो

उद्धीप्त नयनाय नमो नमो
महर्षये ॐ नमो नमो
सौम्याय ॐ नमो नमो
स्कन्दाय ॐ नमो नमो

जगदोद्धाराय नमो नमो
उत्तम पुरुषाय नमो नमो
जीवनमुक्ताय नमो नमो
स्कन्दाय ॐ नमो नमो

aruṇācalāya namo namo
skandāya om namo namo

svaṇa hastakāya namo namo
mahaujase om namo namo
samadruṣe om namo namo
skandāya om namo namo

uddīpta nayanāya namo namo
maharṣaye om namo namo
saumyāya om namo namo
skandāya om namo namo

jagadoddhārāya namo namo
uttama puruṣāya namo namo
jīvanamuktāya namo namo
skandāya om namo namo

9. Sri Ramaṇa

श्री रमण श्री रमण
श्रितजन भूषण श्री रमण
प्रभु रमण प्रभु रमण

प्रसिद्ध कीर्ते प्रभु रमण
प्रसन्न मूर्ते प्रभु रमण
प्रबोध स्पूर्ते प्रभु रमण
शिव गुरु नाथ श्री रमण

गुह स्वरूप गुरु रमण
नमो रमण नमो रमण
नतजन गतिप्रद नमो रमण
नव नव योवन नमो रमण
नयन विशाल नमो रमण
शिव गुरु नाथ श्री रमण

śrī ramaṇa śrī ramaṇa
śrītajana bhūṣaṇa śrī ramaṇa
prabhu ramaṇa prabhu ramaṇa
prasidhdha kīrte prabhu ramaṇa
prasanna mūrte prabhu ramaṇa
prabodha sphūrte pramu ramaṇa
śiva gura nātha śrī ramaṇa

guru ramaṇa guru ramaṇa
guha svarūpa guru ramaṇa
namo ramaṇa namo ramaṇa
natajana gatiprada namo ramaṇa
nava nava yauvana namo ramaṇa
nayana viśāla namo ramaṇa
śiva guru nātha śrī ramaṇa

10. Ānanda Svarūpa

आनन्द स्वरूप आपत्वान्धव
आश्रित पालक अरुणाचल
अरुणाचल शिव अरुणाचल शिव
अरुणाचल शिव अरुणाचल

विधि माधव वन्दित चरण
प्रत्यक्ष परम अरुणाचल
जगद् हित कारण

विराजदचल रूप
विमल श्री अरुणाचल
अरुणाचल अरुणाचल

सम्सारार्णव तारक मूर्ते
स्मरणे साक्षात् मोक्षकर
अपीतकुचाम्बा समेत मूर्ते
तेजोमय श्री अरुणाचल
अरुणाचल अरुणाचल

ānanda svarūpa āpatbāndhava
āśrita pālaka aruṇācala
aruṇācala śiva aruṇācala śiva
aruṇācala śiva aruṇācala

vidhi mādharma vandita caraṇa
pratyakṣa parama aruṇācala
jagad hita kāraṇa
virājadacala rūpa
vimala śrī aruṇācala
aruṇācala aruṇācala

samsārārṇava tāraka mūrte
smaraṇe sāksāt mokṣakara
apītakucāmbā sameta mūrte
tejomaya śrī aruṇācala
aruṇācala aruṇācala

11. Aruṇācaleśa

अरुणाचलेश हरे रमण
सद्गुरु राय हरे रमण
ईश सुरेश हरे रमण
बोध स्वरूप हरे रमण

वेदान्त रूप हरे रमण
आनन्द मौन गुरु हरे रमण
तत्तुव राय हरे रमण
ताण्डव मूर्ती हरे रमण

कारणोद्भव हरे रमण
नागा भरण हरे रमण
सर्व सर्वसद्गुणिन् हरे रमण
शान्त स्वरूप हरे रमण

aruṇācaleśa hare ramaṇa
sadguru rāya hare ramaṇa
īśā sureśa hare ramaṇa
bodha svarūpa hare ramaṇa

vedānta rūpa hare ramaṇa
ānanda mauna guru hare ramaṇa
tattuva rāya hare ramaṇa
tāṇḍava mūrti hare ramaṇa

kāraṇodbhava hare ramaṇa
nāgā bharana hare ramaṇa
sarva sadguṇin hare ramaṇa
śānta svarūpa hare ramaṇa12. Śaraṇāgati

சரணாகதி உன் பர நான்
இனிப்புக்குத் துணை தான் ஏது
நீ புகலாய் - சரணாகதி

ஸ்மரணாத் கதி பல
அருணாசல நிறை ரமணா
கருணா வருணா ஸ்ரீ ரமணா
கருணா வருணா - சரணாகதி

தருணம் இது அன்றோ
உன் கருணை நோக்கவே
கால ஹரண மாக்கிடில்
ஹ ஹ ஹ என் செய் வேன்
துன்பை நீக்கி இன்பை அளிக்க
என் அன்பா
உலக துன்பை நீக்கி
இன்பை அளிக்க என் அன்பா

இன்னும் பராமுகம் என்னால்
தாளாதையா ஸ்ரீ வேதியா
இன்னும் பராமுகம் என்னால்
தாளாதையா ஸ்ரீ ரமணா

śaraṇāgati uṇ para nāṇ
iṇipuhattuṇai dān yedu
nī puhalāi - śaraṇāgati

smaraṇād gati pala
aruṇācala nirai ramaṇā
karuṇā varuṇā śrī ramaṇā
karuṇā varuṇā - śaraṇāgati

taruṇam idu andro
un karuṇai nokkave
kāla haraṇam ākkiḍil
hā hā hā yen seiven

tunbai nīkki inbai aḷikka
yeṇ anbā ulaga tunbai nīkki
inbai aḷikka yen anbā

innum parāmukham ennāl
tāḷadaiyā śrī vediya
innum parāmukham ennāl
tāḷadaiyā śrī ramaṇa

12. Śaraṇāgati

சரணாகதி உன் பர நான்
இனிப்புக்குத் துணை தான் ஏது
நீ புகலாய் - சரணாகதி

ஸ்மரணாத் கதி பல
அருணாசல நிறை ரமணா
கருணா வருணா ஸ்ரீ ரமணா
கருணா வருணா - சரணாகதி

தருணம் இது அன்றோ
உன் கருணை நோக்கவே
கால ஹரண மாக்கிடில்
ஹா ஹா ஹா என் செய்வேன்

துன்பை நீக்கி இன்பை அளிக்க
என் அன்பா
உலக துன்பை நீக்கி
இன்பை அளிக்க என் அன்பா

இன்னும் பராமுகம் என்னால்
தாளாதையா ஸ்ரீ வேதியா
இன்னும் பராமுகம் என்னால்
தாளாதையா ஸ்ரீ ரமணா

śaraṇāgati uṇ para nāṇ
iṇipuhattunai dān yedu
nī puhalāi - śaraṇāgati

smaraṇād gati pala
aruṇācala nirai ramaṇā
karuṇā varuṇā śrī ramaṇā
karuṇā varuṇā - śaraṇāgati

taruṇam idu andro
un karuṇai nokkave
kāla haraṇam ākkiḍil
hā hā hā yen seiven

tunbai nikki iṇbai aḷikka
yeṇ anbā ulaga tunbai nikki
iṇbai aḷikka yen anbā

innum parāmukham ennāl
tālādaiyā śrī vediya
innum parāmukham ennāl
tālādaiyā śrī ramaṇa

Pronunciation Guide

Vowels

a - as o in son
ā - as in ah
i - as in if
ī - as i in feel
u - as u in full
ū - as oo in fool

r - as r in rhythm
e - as a in evade
ai - as y in my
o - as in oh!
au - as ow in now
m as in mmm!

In addition, **m** is sounded as **ñ** when preceding a guttural consonant;
as **ñ** before a palatal; as **ṇ** before a cerebral;
as **n** before a dental and as **m** before a labial.

Consonants

(gutturals)

k as in kite
kh as ckh in blockhead
g as in go
gh as gh in log-hut
ḡ as ṅ in sing

(palatals)

c as tch in catch
ch as chh in catch-him
j as j in Jim
jh as dgeh in hedge-hog
ñ as n in cringe

(cerebrals)

ṭ as t in stuck, bedtime
ṭh as t-h in ant-hill
ḍ as d in bed-time
ḍh as dh in godhood

ŋ as n in stunted

(dentals)

t as t in French chateau

th the above t stressed with h

d as th in then, the

dh as the in breathe-here

n as in in

(labials)

p as p in ponder

ph as ph in loop-hole

b as in bee

bh as bh in abhor

m as in mmm!

(semi-vowels)

y as y in you

r as r in run, rrrr!

l as l in loud

v as v in vowel

h as h in heart

s as s in sit

ç as sh in shaped

ñ as sh in show

h takes on the vowel sound preceding it.

For example, ah, āh, ih, uh are pronounced

as aha, āha, ihi, uhu respectively.

[1] In addition itrans-99 there is a unicode release called [itrans-2003](#).