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# Pronunciation Guide

## Vowels

<b>a</b>	as <i>o</i> in <i>son</i>	<b>ṛ</b>	as <i>r</i> in <i>rhythm</i>
<b>ā</b>	as in <i>ah</i>	<b>e</b>	as <i>a</i> in <i>evade</i>
<b>i</b>	as in <i>if</i>	<b>ai</b>	as <i>y</i> in <i>my</i>
<b>ī</b>	as <i>i</i> in <i>feel</i>	<b>o</b>	as in <i>oh!</i>
<b>u</b>	as <i>u</i> in <i>full</i>	<b>au</b>	as <i>ow</i> in <i>now</i>
<b>ū</b>	as <i>oo</i> in <i>fool</i>	<b>m</b>	as in <i>mmm!</i>

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

## Consonants

(gutturals)	(palatals)
<b>k</b> as in <i>kite</i>	<b>c</b> as <i>tch</i> in <i>catch</i>
<b>kh</b> as <i>ckh</i> in <i>blockhead</i>	<b>ch</b> as <i>chh</i> in <i>catch-him</i>
<b>g</b> as in <i>go</i>	<b>j</b> as <i>j</i> in <i>Jim</i>
<b>gh</b> as <i>gh</i> in <i>log-hut</i>	<b>jh</b> as <i>dgeh</i> in <i>hedge-hog</i>
<b>ṅ</b> as <i>n</i> in <i>sing</i>	<b>ñ</b> as <i>n</i> in <i>cringe</i>
(cerebrals)	(dentals)
<b>ṭ</b> as <i>t</i> in <i>stuck, bedtime</i>	<b>t</b> as <i>t</i> in French <i>chateau</i>
<b>ṭh</b> as <i>t-h</i> in <i>ant-hill</i>	<b>th</b> the above <i>t</i> stressed with <i>h</i>
<b>ḍ</b> as <i>d</i> in <i>bed-time</i>	<b>d</b> as <i>th</i> in <i>then, the</i>
<b>ḍh</b> as <i>dh</i> in <i>godhood</i>	<b>dh</b> as <i>theh</i> in <i>breathe-here</i>
<b>ṇ</b> as <i>n</i> in <i>stunted</i>	<b>n</b> as in <i>in</i>
(labials)	(semi-vowels)
<b>p</b> as <i>p</i> in <i>ponder</i>	<b>y</b> as <i>y</i> in <i>you</i>
<b>ph</b> as <i>ph</i> in <i>loop-hole</i>	<b>r</b> as <i>r</i> in <i>run, rrrr!</i>
<b>b</b> as in <i>bee</i>	<b>l</b> as <i>l</i> in <i>loud</i>
<b>bh</b> as <i>bh</i> in <i>abhor</i>	<b>v</b> as <i>v</i> in <i>vowel</i>
<b>m</b> as in <i>mmm!</i>	<b>h</b> as <i>h</i> in <i>heart</i>

<b>s</b>	as <b>s</b> in <i>sit</i>
<b>ś</b>	as <b>sh</b> in <i>shaped</i>
<b>ṣ</b>	as <b>sh</b> in <i>show</i>

**ḥ** takes on the vowel sound preceding it. For example, **aḥ, āḥ, iḥ, uḥ** are pronounced as **aha, āha, ihi, uhu** respectively.

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## OM NAMO BHAGAVATE SRI RAMANAYA

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**B**hajana Sampradaya (Lit., 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 18<sup>th</sup> 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 Nāmāvalī. Nāmāvalī 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 Nāmāvalīs on Bhagavan Sri Ramana Maharshi and Arunachala.

These Nāmāvalīs 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 Nāmāvalīs. 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 Nāmāvalī, 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 Omkarananda Ashrama for making available the excellent transliteration software used to make this booklet. It is free and can be found at <http://www.sanskrit.bhaarat.com/omkarananda>. Dennis Hartel, who has been an inspiration to us in our aspiration to follow Bhagavan's teachings, helped edit and produce this booklet.

In the Appendix, you will find the meanings to all of the names for Bhagavan and Arunachala that have been used in each of the Nāmāvalis. 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

## LITERAL TRANSLATION OF NAMDEV'S "PHILOSOPHY OF THE DIVINE NAME"

I. The Name permeates densely the sky and the lowest regions and the entire universe. Who can tell to what depths in the nether regions and to what height in the heavens It extends? The ignorant undergo the eighty-four lakhs of species of births, not knowing the essence of things. Namdev says the Name is immortal. Forms are innumerable, but the Name is all that.

II. 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 mantra beyond the Name. Those who say otherwise are ignorant. Namdev says the Name is Keshava Himself. This is known only to the loving devotees of the Lord.

III. The all-pervading nature of the Name can only be understood when one recognizes his 'I'. When one's own name is not recognized, it is impossible to get the all-pervading Name. When one knows oneself, then one finds the Name everywhere. To see the Name as different from the Named creates illusion. Namdev says, "Ask the Saints."

IV. None can realize the Name by practice of knowledge, meditation or austerity. Surrender yourself first at the feet of the Guru and learn to know that 'I' myself is that Name. After finding the source of that 'I', merge your individuality in that oneness, which is Self-existent and devoid of all duality. That which pervades beyond dwaita and dwaitatita, that Name has come into the three worlds. The Name is Para Brahman itself, where there is no action arising out of duality.

## PREFACE

**I**N 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 in New York City, as he was employed there 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 transliterated 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.”

—*Sri Ramana Maharshi*

Dennis Hartel  
Arunachala Ashrama  
Nova Scotia, Canada  
1 September 2005

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## Invocation Verse

### Nīlāravinda

नीलारविन्द सुहृदा सद्रशं प्रसादे  
तुल्यं तथा महसि तोयज बान्धवेन  
ब्राह्म्याम् स्थितौ तु पितरं वटमूलवासं  
संस्मारयन्तमचलं तमनुस्मरामः

nīlāravinda suhṛdā sadrśaṁ prasāde  
tulyaṁ tathā mahasi toyaja bāndhavena  
brāhmyām sthitau tu pitaraṁ vaṭamūlavāsaṁ  
saṁsmārayantamacalaṁ tamanusmarāmaḥ

### Gangādhara Hara

गंगाधर हर गौरी मनोहर	gaṅgādhara hara gaurī manohara
शम्भो शंकर साम्बशिव	śambho śaṅkara sāmbaśiva
शम्भो शंकर रमण शिव	śambho śaṅkara ramaṇa śiva
प्रणवाकार परमपवित्र	praṇavākāra paramapavitra
अरुणविहार रमणेश्वर	aruṇavihāra ramaṇeśvara
जय जगदीश्वर जय परमेश्वर	jaya jagadīśvara jaya parameśvara
हृदयनिवास रमणेश्वर	hṛdaya nivāsa ramaṇeśvara

### Jyoti Svarūpa

ज्योतिस्वरूप पूर्णावतार	jyoti svarūpa pūrṇāvatāra
पावकोज्ज्वल रमणेश्वर	pāvakojjvala ramaṇeśvara



आत्माराम महाभाग	ātmarāma mahābhāga
पुरुषोत्तम रमणेश्वर	puruṣottama ramaṇeśvara
तपोमय तिमिरहर	tapomaya timirahara
महोत्साह रमणेश्वर	mahotsāha ramaṇeśvara
त्रिगुणातीत सुकुमार	triguṇātīta sukumāra
कृपापूर्ण रमणेश्वर	kṛpāpūrṇa ramaṇeśvara

### Om Ramaṇa

ॐ रमण ॐ रमण	om ramaṇa om ramaṇa
उपनिषद् वन्द्य ॐ रमण	upaniṣad vandyā om ramaṇa
उदार लीला ॐ रमण	udāra līlā om ramaṇa
उत्तम पुरुष ॐ रमण	uttama puruṣa om ramaṇa
श्री रामार्चित ॐ रमण	śrī rāmārcita om ramaṇa
वर रमण वर रमण	vara ramaṇa vara ramaṇa
वरदाभयकर वर रमण	varadābhayakara vara ramaṇa
वाञ्छित फलद वर रमण	vānnchita phalada vara ramaṇa
वाचामगोचर वर रमण	vāchāmagochara vara ramaṇa
श्री रामार्चित वर रमण	śrī rāmārcita vara ramaṇa
निधि रमण निधि रमण	nidhi ramaṇa nidhi ramaṇa
निश्चल तत्त्व निधि रमण	nischala tatva nidhi ramaṇa
नित्य महोत्सव निधि रमण	nitya mahotsava nidhi ramaṇa
निरुपम शुभगुण निधि रमण	nirupama śubhaguṇa nidhi ramaṇa

श्री रामार्चित निधि रमण	śrī rāmārcita nidhi ramaṇa
जय रमण जय रमण	jaya ramaṇa jaya ramaṇa
जय वरप्रद जय रमण	jaya varaprada jaya ramaṇa
जगदोद्धार जय रमण	jagadoddhāra jaya ramaṇa
जीवन्मुक्त जय रमण	jīvanmukta jaya ramaṇa
श्री रामार्चित जय रमण	śrī rāmārcita jaya ramaṇa

### Tiruchuzhi Nādane

திருச்சுழி நாதனே ரமண சத்குரு  
 விருபாக்ஷ வாசனே ரமண சத்குரு  
 ரமண சத்குரு ரமண சத்குரு  
 thiruchuzhi nādane ramaṇa sadguru  
 virūpakṣa vāsane ramaṇa sadguru  
 ramaṇa sadguru ramaṇa sadguru

கௌபீன வசனா ரமண சத்குரு  
 கருணா ஸமுத்ரனே ரமண சத்குரு  
 ஒம்கார ஸ்வரூபனே ரமண சத்குரு  
 ரமண சத்குரு ரமண சத்குரு  
 kaupīna vasanā ramaṇa sadguru  
 karuṇā samudhrane ramaṇa sadguru  
 omkāra svarūpane ramaṇa sadguru  
 ramaṇa sadguru ramaṇa sadguru

சிதானந்த ரூபனே ரமண சத்குரு  
 தக்ஷிணாமூர்த்திரூப ரமண சத்குரு  
 மெளன தத்வ போதகனே ரமண சத்குரு  
 ரமண சத்குரு ரமண சத்குரு  
 chidānanda rūpane ramaṇa sadguru  
 dakṣiṇāmūrti rūpa ramaṇa sadguru  
 mauna tatva bodhakane ramaṇa sadguru  
 ramaṇa sadguru ramaṇa sadguru

### Sadānandāya

सदानन्दाय नमो रमण	sadānandāya namo ramaṇa
गम्भीराय नमो रमण	gambhīrāya namo ramaṇa
परिपूर्णाय नमो रमण	paripūrṇāya namo ramaṇa
अभयप्रदाय नमो रमण	abhayapradāya namo ramaṇa
दयार्णवाय नमो रमण	dayārṇavāya namo ramaṇa
सुप्रसन्नाय नमो रमण	suprasannāya namo ramaṇa
शोणाचलाय नमो रमण	śoṇācalāya namo ramaṇa
अभयप्रदाय नमो रमण	abhayapradāya namo ramaṇa
करुणाकराय नमो रमण	karuṇākarāya namo ramaṇa
गो लक्ष्मी प्रियाय नमो रमण	go lakshmi priyāya namo ramaṇa
देवतमाय नमो रमण	devatamāya namo ramaṇa
अभयप्रदाय नमो रमण	abhayapradāya namo ramaṇa

## Bhaje Ramaṇa Nāmaṁ

भजे रमण नामं	bhaje ramaṇa nāmaṁ
भजे रमण नामं	bhaje ramaṇa nāmaṁ
रमण नामं भजे मनसा	ramaṇa nāmaṁ bhaje manasā
अरुणपुरीशम् अखिलाण्डेशम्	aruṇapurīśam akhilāṇḍeśam
परमपवित्रम् परमात्मरूपम्	paramapavitram paramātmarūpam
भजे रमण नामं...	bhaje ramaṇa nāmaṁ...
महायोगीन्द्रं महोत्साहम्	mahāyogīndram mahotsāham
चिन्मुद्राप्रदं शंकरस्वरूपम्	cinmudrāpradam śaṅkarasvarūpam
भजे रमण नामं...	bhaje ramaṇa nāmaṁ...
शोणाचलेशं शोकविनाशकम्	śoṇācaleśam śokavināśakam
विरूपाक्षवासं वरदेशिकम्	virūpākṣavāsam varadeśikam
भजे रमण नामं...	bhaje ramaṇa nāmaṁ...

## Skandāya Namō Namō

अरुणाचलाय नमो नमो	aruṇācalāya namo namo
स्कन्दाय ॐ नमो नमो	skandāya om namo namo
स्वर्ण हस्तकाय नमो नमो	svarṇa hastakāya namo namo
महौजसे ॐ नमो नमो	mahoujase om namo namo
समद्रुशे ॐ नमो नमो	samadruśe om namo namo
स्कन्दाय ॐ नमो नमो	skandāya om namo namo
उद्दीप्त नयनाय नमो नमो	uddīpta nayanāya namo namo

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

maharṣaye om namo namo  
 saumyāya om namo namo  
 skandāya om namo namo  
 jagadodhārāya namo namo  
 uttama puruṣāya namo namo  
 jīvanmuktāya namo namo  
 skandāya om namo namo

### Sri Ramaṇa

श्री रमण श्री रमण  
 श्रितजन भूषण श्री रमण  
 प्रभु रमण प्रभु रमण  
 प्रसिद्ध कीर्ते प्रभु रमण  
 प्रसन्न मूर्ते प्रभु रमण  
 प्रबोध स्फूर्ते प्रभु रमण  
 शिव गुरु नाथ श्री रमण  
 गुरु रमण गुरु रमण  
 गुह स्वरूप गुरु रमण  
 नमो रमण नमो रमण  
 नतजन गतिप्रद नमो रमण  
 नव नव यौवन नमो रमण  
 नयन विशाल नमो रमण  
 शिव गुरु नाथ श्री रमण

śrī ramaṇa śrī ramaṇa  
 śritajana bhūṣaṇa śrī ramaṇa  
 prabhu ramaṇa prabhu ramaṇa  
 prasidhdha kīrte prabhu ramaṇa  
 prasanna mūrte prabhu ramaṇa  
 prabodha sphūrte prabhu ramaṇa  
 śiva guru 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

## Ānanda Svarūpa

आनन्द स्वरूप आपत्बान्धव	ānanda svarūpa āpatbāndhava
आश्रित पालक अरुणाचल	āśrita pālaka aruṇācala
अरुणाचल शिव अरुणाचल शिव	aruṇācala śiva aruṇācala śiva
अरुणाचल शिव अरुणाचल	aruṇācala śiva aruṇācala
विधि माधव वन्दित चरण	vidhi mādharma vandita caraṇa
प्रत्यक्ष परम अरुणाचल	pratyakṣa parama aruṇācala
जगद् हित कारण	jagad hita kāraṇa
विराजदचल रूप	virājadacala rūpa
विमल श्री अरुणाचल	vimala śrī aruṇācalā
अरुणाचल अरुणाचल	aruṇācalā aruṇācalā
सम्सारार्णव तारक मूर्ते	samsārārṇava tārika mūrte
स्मरणे साक्षात् मोक्षकर	smaraṇe sāksāt mokṣakara
अपीतकुचाम्बा समेत मूर्ते	apītakucāmbā sameta mūrte
तेजोमय श्री अरुणाचल	tejomaya śrī aruṇācala
अरुणाचल अरुणाचल	aruṇācalā aruṇācala

## Aruṇācaleśa

अरुणाचलेश हर रमण	aruṇācaleśa hare ramaṇa
सद्गुरु राय हरे रमण	sadguru rāya hare ramaṇa
ईश सुरेश हरे रमण	īśa sureśa hare ramaṇa
बोध स्वरूप हरे रमण	bodha svarūpa hare ramaṇa

वेदान्त रूप हरे रमण	vedānta rūpa hare ramaṇa
आनन्द मौन गुरु हरे रमण	ānanda mauna guru hare ramaṇa
तत्तुव राय हरे रमण	tattuva rāya hare ramaṇa
ताण्डव मूर्ती हरे रमण	tāṇḍava mūrtī hare ramaṇa
कारणोद्भव हरे रमण	kāraṇodbhava hare ramaṇa
नागा भरण हरे रमण	nāgā bharaṇa hare ramaṇa
सर्व सद्गुणिन् हरे रमण	sarva sadguṇin hare ramaṇa
शान्त स्वरूप हरे रमण	śānta svarūpa hare ramaṇa

### Śaraṇāgatī

சரணாகதி உன் பர நான்	śaraṇāgatī un para nān
இனிப்புகத் துணை தான் ஏது	inipuhattunai dān yedu
நீ புகலாய் - சரணாகதி	nī puhalāi - śaraṇāgatī
ஸ்மரணாத் கதி பல	smaraṇād gati pala
அருணாசல நிறை ரமணா	aruṇācala nirai ramaṇa
கருணா வருணா ஸ்ரீ ரமணா	karuṇa varuṇa śrī ramaṇa
கருணா வருணா - சரணாகதி	karuṇa varuṇa - śaraṇāgatī
தருணம் இது அன்றோ	taruṇam idu andro
உன் கருணை நோக்கவே	un karuṇai nokkave
கால ஹரண மாக்கிடில்	kāla haraṇam ākkiḍil
ஹா ஹா ஹா என் செய்வேன்	hā hā hā yen seiven

துன்பை நீக்கி இன்பை அளிக்க

tunbai nīkki inbai aḷikka

என் அன்பா

yen anbā

உலக துன்பை நீக்கி

ulaga tunbai nīkki

இன்பை அளிக்க என் அன்பா

inbai aḷikka yen anbā

இன்னும் பராமுகம் என்னால்

innum parāmukham ennāl

தாளாதையா ஸ்ரீ வேதியா

tālādaiyā śrī vediya

இன்னும் பராமுகம் என்னால்

innum parāmukham ennāl

தாளாதையா ஸ்ரீ ரமணா

tālādaiyā śrī ramaṇa



# The Names and Their Meanings

## Nīlāravinda

(Invocation Sloka)

nīlāravinda suhṛdā sadrśam prasāde

Spreading Grace like the friend of the blue lily (the moon)

tulyam tathā mahasi toyaja bāndhavena

Bright like the lord of the lotus (the sun)

brāhmyām sthitau tu pitaram vaṭamūlavāsam

Firmly established in brahman like his father seated under the

banyan tree (Dakshinamurthy)

saṁsmārayantamacalam tamanusmarāmaḥ

The destroyer of kama deva (lust), I contemplate on his still form

## Gangādhara Hara

Gaṅgādhara	- The one who bears the Ganga on his head
gauri manohara	- The Lord who captivates Gauri (Parvati)
śaṅkara	- The one whose actions are good, auspicious
sāmbaśiva	- The Lord who is with Amba (Parvati)
praṇavākāra	- The personification of pranava (Aum)
paramapavitra	- The supremely holy one
aruṇavihāra	- The Lord who sports in Arunachala
jagadīśvara	- The lord of the universe

parameśvara	- The supreme Lord, Lord Siva
hṛdhaya nivāsa	- The one who resides in the (our) Heart
ramaṇeśvara	- Lord Ramana

### **Jyoti Svarūpa**

jyoti svarūpa	- The luminous one
pūrṇāvatāra	- The perfect manifestation of God
pāvakojjvala	- Brilliant flame of jnana
ātmārāma	- One who rejoices in the Self
mahābhāga	- One endowed with the noblest of qualities
puruṣottama	- The supreme person
tapomaya	- One who is all tapas, whose entire being is tapas
timirahara	- The one who dispels darkness
mahotsāha	- One who is supremely zealous
triguṇātīta	- One who has transcended the three gunas
sukumāra	- The comely son, Muruga, ever fresh, ever fair, ever young
kṛpāpūrṇa	- One full of grace

### **Om Ramaṇa**

upaniṣad vandya	- The one fit for worship by the Upanishads
udāra lila	- The Lord who has performed several Lilas
uttama puruṣa	- The supreme person
śrī rāmārcita	- The Lord worshipped by Sri Rama (i.e., as Lord Siva in Rameswaram)

vara ramaṇa	- Ramana, the one who is special
varadābhayakara	- The one who bestows boons and removes fear
jagadīśvara	- The lord of the universe
parameśvara	- The supreme Lord, Lord Siva
vānchita phalada	- One who gives all desired fruits
vāchāmagochara	- One who is beyond description by words
nidhi ramaṇa	- Ramana, who is wealth himself
nischala tatva	- Embodiment of the Still Truth, free from unrest and mutation
nitya mahotsava	- One who inspires festivities always
nirupama śubhaguṇa	- The one with incomparable auspicious qualities
jaya ramaṇa	- Victorious Ramana
jaya varaprada	- Victory to he who bestows boons
jagadoddhāra	- One who uplifts the world
jīvanmukta	- One who is liberated while alive

### Tiruchuzhi Nādane

tiruchuzhi nādane	- The Lord of Tiruchuzhi
ramaṇa sadguru	- Ramana, the preceptor par excellence
virūpakṣa vāsane	- He who resides in the Virupaksha cave
kaupīna vasanā	- He who wears but a kaupina
karuṇā samudhrane	- Ocean of compassion
omkāra svarūpane	- He who personifies Omkara, the pranava
chidānanda rūpane	- The personification of supreme bliss
dakṣiṇāmūrti rūpa	- Of the form of Dakshinamurthi
mauna tatva bodhakane	- One who reveals the Self through silence

## Sadānandāya

sadānandāya	- One who is always bliss
namo ramaṇa	- Salutations to Ramana
gambhīrāya	- Majestic, Deep and High
paripūrṇāya	- The perfect one
abhayaṇpradāya	- Giver of freedom from fear
dayārṇavāya	- Ocean of Compassion
suprasannāya	- One whose presence is pure grace
śoṇācalāya	- One identical with Sonachala (Arunachala)
karuṇākarāya	- Reservoir of mercy
go lakshmi priyāya	- One who loved the cow Lakshmi
devatamāya	- Best of gods, God supreme

## Bhaje Ramaṇa Nāmaṁ

bhaje ramaṇa nāmaṁ	- Sing the name of Ramana
bhaje manasā	- Sing, Oh mind
aruṇapurīśam	- The Lord of Arunapuri (Arunachala)
akhilāṇḍeśam	- Lord of the entire universe
paramapavitram	- Supremely Holy
paramātmārūpam	- The form of the supreme Self
mahāyogīndram	- The great yogi, one whose whole being is in the Self
mahotsāham	- One who is supremely zealous
cinmudrāpradam	- Bestower of the Chinmudra or pure consciousness (i.e., Dakshinamurti)

śaṅkarasvarūpam	- Lord Siva personified
śoṇācaleśam	- The Lord of Sonachala (Arunachala)
śokavināśakam	- He who destroys grief
virūpākṣavāsam	- He who dwells in the Virupaksha Cave
varadeśikam	- The exemplary person

### Skandāya Namō Namō

aruṇācalāya	- Arunachala, the Red Hill
namo namo	- Repeated salutations
skandāya	- Kumara or Lord Subrahmanya
svarṇa hastakāya	- The Golden-handed one
mahoujase	- The Great Light
samadruśe	- Seer who sees only sameness, one- ness, wholeness, who sees with calm impartial eyes
uddīpta nayanāya	- He of lustrous glance
maharṣaye	- Great seer who has realized the truth supreme and reveals it to others
saumyāya	- Embodiment of auspiciousness, of benevolence
jagadodhārāya	- One who uplifts the world
uttama puruṣāya	- The supreme person
jīvanmuktāya	- One who is liberated while living

## Sri Ramaṇa

śritajana bhūṣaṇa	- One who is a jewel for those who take refuge in him
prabhu ramaṇa	- Ramana, the master
prasidhdha kīrte	- One whose fame is spread far and wide
prasanna mūrte	- The ever blissful Lord
prabodha sphūrte	- The spring of revelation (of truth)
śiva guru nātha	- Lord Siva, the teacher
guru ramaṇa	- Ramana, the Guru
guha svarūpa	- The one who is Guha (Lord Subrahmanya) personified
namo ramaṇa	- Prostrations to Ramana
natajana gatiprada	- He who liberates those who worship him
nava nava yauvana	- One who is always youthful
nayana viśāla	- One with large eyes (hence beautiful countenance)

## Ānanda Svarūpa

ānanda svarūpa	- One with the blissful form
āpatbāndhava	- One who offers succour in times of trouble
āśrita pālaka	- He who protects those who take refuge in him
vidhi mādharma vandita caraṇa	- He whose feet were worshipped by Brahma and Vishnu

pratyakṣa parama	- The supreme lord who is directly evident
jagad hita kāraṇa	- One whose advent is for the well-being of the world
virājadacala rūpa	- One whose form is radiant stillness
vimala	- The flawless one
samsārārṇava tāraka mūrte	- One who takes us across the sea of samsara
smaraṇe sākṣāt mokśakara	- One who bestows moksha upon the mere thought of him
apītakucāmbā sameta mūrte	- One who gives darshan along with Apeetakuchamba
tejomaya	- Full of effulgence

### Aruṇācaleśa

aruṇācaleśa	- Lord of Arunachala
sadguru rāya	- The sublime preceptor
īśa sureśa	- The lord of the devas
bodha svarūpa	- Wisdom (jnana) personified
vedānta rūpa	- The personification of Vedanta
ānanda mauna guru	- The Guru who bestows bliss through silence
tattuva rāya	- The Lord of the Truth
tāṇḍava mūrti	- The cosmic dancer
kāraṇodbhava	- One whose birth was for a purpose

nāgā bharaṇa	- The one with snakes for ornaments (i.e, Lord Siva)
sarva sadguṇin	- Possessor of all good qualities
śānta svarūpa	- Peace personified

### Śaraṇāgatī

śaraṇāgatī un para nān	- I surrender unto thee
inipuhattuṇai dān yedu	- Who else is my refuge now?
nī puhalāi	- Please protect me
smaraṇād gati pala	- The one who grants mukti even if merely thought of
aruṇācala nirai ramaṇa	- Ramana, you are lord of Arunachala
karuṇa varuṇa śrī ramaṇa	- Ramana, the embodiment and rain- cloud of compassion
taruṇam idu andro	- Is this not the appropriate time
un karuṇai nokkave	- To grant me your glance of grace?
kāla haraṇam ākkiḍil	- If you were to delay
hā hā hā yen seiven	- Oh! What am I to do?
tunbai nīkki inbai aḷikka	- Please remove my sorrow and grant me bliss
yen anbā	- My dear Lord
innum parāmukham ennāl	- No more indifference, by me
tāḷādayā śrī vediya	- can be borne, oh embodiment of brahman
innum parāmukham ennāl	- No more indifference, by me
tāḷādayā śrī ramaṇa	- can be borne, oh Ramana