

Greatness of Nama

What is Nama?

"**Nama**" means Name. The word name has evolved from the Sanskrit word "Nama". Nama or name refers to the name of a person, place or thing. Without a name, unique identification of entities in the world is not possible and without identification communication is not possible and without communication nothing is possible in this world. The whole world will come to stand still. So is the importance of the Name.

When you call a person by his name, immediately he responds by some means. When human beings respond to a call by his/her name, what will happen when you call God by his name? God the loving mother of all creatures (Movable or immovable) will definitely respond to your call. In fact He is waiting for your call... But we never call Him.

How do we make our call reach him?

God exists in two forms.

1. Saguna – With name and form (Bhagwan)
2. Nirguna – Nameless and formless (Bhrama Swaroopam)

The nirguna bhramam being nameless and formless in nature, worshipping or loving the nirguna bhramam is not possible. We humans, beings the highest creation of God cannot do it, no need to mention about other creatures. So, the nirguna bhramam due to its endless love and mercy entered into a stage where in it have numerous forms with numerous names. At this level it is called as Saguna bhramam or Bhagwan. Bhagwan can be loved and worshipped. Bhagwan has numerous names, he can be called upon by any names and he can be worshipped in any forms.

Among his numerous forms and names, you can choose the name you like. (Example: Rama, Krishna, Siva, Jesus, Allah, Sairam, Narayana, Govinda, Hari, Vittal, Vasudeva, Radhe, Shyam). The numerous names of God are referred as "*Bhagwan Nama*" which means Name of Bhagwan. Now that you have chosen the name you like, you can start chanting (Continuously/repeatedly telling the name). This is called 'Nama Sankeerthanam' (chanting of Bhagwan Nama) and this is the very dharma prescribed exclusively for this Kali Yuga. This is the Yuga dharma.

Kali Yuga and Nama

Why is Nama Sankeerthanam meant as Kali Yuga Dharma?

In the Kali Yuga, people are incapable of doing any dharmas. The concept of Dharma will lose its foot hold in Kali Yuga. Kali Yuga is a period of decadence of all Dharma by all sects of people. The following are few dhosha gunas that one can easily find in the people in Kali Yuga.

- 🔥 People will do what they are not supposed to do.
- 🔥 People shall not do what they are supposed /expected to do.
- 🔥 Tradition would be thrown overboard.
- 🔥 Each sect will boast itself as Supreme.
- 🔥 Virtues like chastity, righteousness and obstinacies would be interpreted according to

their own whims and fancies.

- 🔥 Evil and transgression would be wide spread.
- 🔥 Woman folk would indulge in falsehood, adultery, and deceit and speak harsh languages.
- 🔥 Bachelors (Bhramachaaries) will no longer follow their duties and daily virtues.
- 🔥 House holders will neglect their prescribed rituals like charity and sacrifice
- 🔥 Vanaprasthas would not retire to the forest, but cling to cities.
- 🔥 Sanyaasis would have relationship with their kith and kin.
- 🔥 Kings would levy burdensome taxes and fail to protect their subjects.
- 🔥 All the four group of people, Brahmins, Vysyaas, Kshatriyaas and Sudraas would commit offenses.
- 🔥 Having become slaves to their senses, fools and villains will continue their evil actions.
- 🔥 Dharma will survive in some corner of the world.

When Dharma staggers on one leg and retegeted to a corner... When all unrighteous actions gain the upper hand... When men and women abandon all prescribed commandments and rules...

An easy path, the path that is simple and effortless and suited for all human beings in Kali Yuga comes to rescue and deliverance of one and all. It is the recital of Bhagwan Nama. Understanding the helpless state of human being, Bhagwan enforced that in Kali Yuga, Nama Sankeerthanam is the only way to salvation.

It is said in Vishnu purana...

**"Dhayan Krite Yajnaih Threthayam Dwapare Archayan
Yadapnothi Tadopothi Kalow San Keertaya Kesavam"**
-Vishnu Puranam

Meaning:

["Whatever fruits are begot by meditation in Krita Yuga, conducting sacrifice in Thretha Yuga and by worshipping in Dwapara Yuga can be had by **Kesava Sankeerthanam** in Kali Yuga"]

- 🔥 Nama Sankeerthanam is endorsed by the Vedas.
- 🔥 Nama Sankeerthanam removes all Sins.
- 🔥 Nama Sankeerthanam grants all the desires of the human being.
- 🔥 Nama Sankeerthanam is not dependant on any other means of worship or dharma.
- 🔥 Nama Sankeerthanam is not bounded by place or time.
- 🔥 Nama Sankeerthanam surpasses all other forms of worship and actions prescribed by the Vedas.
- 🔥 human beings regardless of caste, creed, community, religion, sex are eligible to chant the Bhagwan Nama.

Top

Kali Yuga the Golden Age

Once some of the sages wanted a clarification on whether a simple and easy form of Dharma is capable of bestowing the larger fruits. They came to the great maharishi Vyasa. Vyasa was busy with his ablutions in river Ganges. Knowing about the sages' issue, Vyasa plunged

thrice in the water uttering the following words,

YUGA	DHARMA
Kritha	Meditation
Thretha	Yagna
Dwapara	Pooja
Kali	Nama Sankeerthanam

"Kali Yuga is Good". "Sudraas are Good". "Women are Good" After Vyasa came out of the river, the sages asked for an explanation, Vyasa replied "What can be yearned in 10 years in Krita Yuga can be accomplished in 1 year during Thretha Yuga, what can be accomplished in 1 year during Thretha Yuga can be had in one month during Dwapara Yuga, whatever can be done in 1 month can be had in 1 day during Kali Yuga." That is why Kali Yuga is good.

The great merits (Punyas) earned in Krita Yuga by Dhyana or meditation; in Thretha Yuga by Sacrifices or homas; in Dwapara Yuga by worship can be easily acquired in Kali Yuga by "Bhagwan Nama Sankeerthanam". Kali is extolled as good because during that period a little effort pays rich dividends. So Vyasa was happy to pronounce it. Then Vyasa clarified the pronouncement that women and Sudraas are also good. A little effort (by chanting the bhagawan nama) on the part of these people has redeemed them from sins and their actions have become fruitful. All the three are blessed.

It is almost impossible to acquire great merits (punya) in the earlier Yugas but in Kali Yuga in spite of its evil tendencies, there is one great attribute, a redeeming factor, man can attain liberation from bondage through Bhagwan Nama Sankeerthanam.

Nama Sankeerthanam

What is Nama Sankeerthanam?

Chanting of the bhagawan nama also called as Bhajan can be classified as follows,

- **Nama Shravanam**-Hearing the bhagawan nama
- **Nama Chanting**
- **Nama Sankeerthanam** (also called as Nama Keerthanam) - Reciting the bhagawan nama

This can be further classified as,

- **Nithya Nama Keerthanam** (Daily chanting as a practice (sadhana))
- **Kamyama Nama Keerthanam** (With materialistic intention)

Both the forms of Nama Keerthanam have the same power and efficacy, though the purpose

may be different. **Nama Smaranam** - Recollecting the bhagawan nama

- **Nama Smaranam** - Recollecting the bhagawan nama
- **Nama Japam** – Chanting nama in Dhyana

All the above forms of Nama Sankeerthanam whether performed consciously or unconsciously, both of the above are due to the great merits. Whoever utters the bhagawan nama, his crores and crores of sins, accumulated over various births will be destroyed. The fire when touched consciously or unconsciously, will definitely burn your fingers, likewise a bhagawan nama uttered consciously or unconsciously will lead to liberation. In the story of Ajamila from Srimad Bhagavatham, Ajamila utters the name of Narayana casually (referring to his son and not the Almighty), still his innumerable sins are destroyed and he attained liberation.

It is to be noted that Nama Keerthana is possible only for those who have acquired great merits in the previous birth and by uttering the bhagawan nama, one also gather great merits.

Greatness of Nama Keerthanam

Bhagwan Nama Keerthanam is the fruit of great merits (Punyas) absolutely great merit. The greatness of Bhagwan Nama cannot be explained by mere words. However with the grace of Bhagwan Nama and Gurunadhaal an attempt has been made.

Srimad Bhagavatham says that, *'the aggregate of all the virtues accumulated in millions and millions of births induce one to utter the name of the Divine'*.

Vishnu dharma says that,

- Living in sacred places like Varanasi,
- Studying Vedas,
- Performing Ashwamedha yaga and other yagas,
- Gifting away thousands of cows as dhana,

The fruit of all the above deeds is consciously or unconsciously getting into Bhagwan Nama Keerthanam.

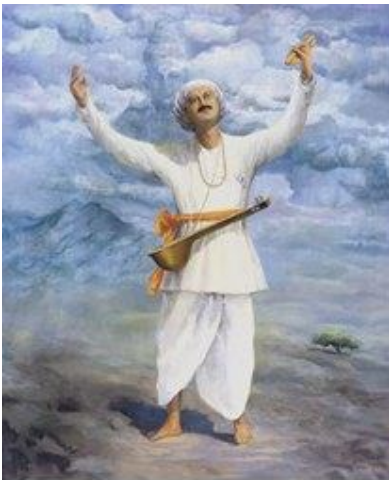


Srimad Bhagavatham says that, Karma (duties) need to be performed until one realizes the greatness or takes interest in "Bhagawada" Dharma (having the bhagawan nama always in lips) and hearing to the stories of the lord.

There are two ways to reach God. One is the rocky and the other is smooth. Yoga will take you to God. Rituals will reveal HIM to you. But this is not an easy path for everyone. The common man reaches God through devotion. Any one may tread this path, man, woman, the worthy or unworthy.

"To take God's name is an easy way. It burns up the sins of all your birth. There is no need to seek the Lord in the forests, if you have his name in your lips. He comes willingly to you. That is what 'Bhagawada Dharma' teaches.

Bhagawada Dharma is an extension of Vedic religion. All religion teaches us that God is omnipresent, "Eswaram Sarva Bhoothaanaam". The nirguna bhramam that is the formless Parabhrama without desire is same as the Saguna Bhrama to whom we attribute form and desire.



The teachings of Vedas are many, but the essence of them all is one, that is "You must surrender yourself to God". But be faithful to one self and chant His name. The teaching of all philosophies yields but only one meaning. The scripture are many but the essence is one that is the goal

It is not necessary to condemn or forsake one's duty in search of God. Whether a king or a common man, the way to God is very simple. Take His name every moment. Become detached from the world. You can accumulate such great merit, such that you can embrace the Lord's feet.

Doing punya karma's like performing penance, learning Vedas, doing great rituals, gifting, getting dipped in holy water, performing one's prescribed duties without fail, for thousand and thousands of birth is mere tool to get into Nama Keerthanam. They are just tools, not the ultimate fruit.

Unless a rigorous penance is done in the midst of roaring fire (for unlimited kalpas), one is not destined to hear Bhagwan name at the time of death. The word kalpa stands for countless number of years. Unlimited Kalpam means Bhrama Kalpam. (<Know more about Kalpa (link) >)

This does not undermine the efficacy of this penance, but it is only meant to exalt the greatness of Nama Keerthanam. It is said in 'Poorva Mimansa' that the punya acquired in three Bhrama Kalpam produces the love for Nama Keerthanam. If one utterance of the bhagawan nama can help one conquer the disease of birth and death what more need to say of devotees who utter the bhagawan nama with love forever. Thus the lord's Name once uttered dispels all hurdles against Nama Keerthanam, nullifies all sins and guides the devotee to deliverance.

Karma yoga is prescribed for those who do not set interest in Nama Keerthanam and its greatness. So one has to perform dedicated Karma Yoga for 3 Bhramma kalpa to get interest in Nama Keerthanam.

Nama Keerthanam is called Saguna Bhrama Bhajanam. This makes one as a potential candidate for Nirguna Bhrama Nishta which is the tool for attaining gnana. So Nama Keerthanam is for attaining gnana

There is no other way but to chant His name. It strengthens your faith, purifies your soul. The mind is a wanderer, only God's name can give it a direction. Sincere love leads to concentrated devotion; continual chanting of God's name fills our soul with concentrated devotion through this one can attain God.

"God's name on lips, salvation in hand" that is the experience of many. Meditation brings one untold gain; the chanting of God's name.

[Top](#)

Hurdle to Nama Bhajan:

Utterance of Nama once may not give the fruit (destroying one's sins) if and only if he/she has committed one of the following transgressions (Aparadha),

- 🔥 Discourtesy to the devotees (Bhagawada abachara)
- 🔥 Preaching the greatness of Nama to fools
- 🔥 Creating a rift between Vishnu and Shiva
- 🔥 Indifference to Vedas
- 🔥 Irreverence to Shastras
- 🔥 Irreverence to Preceptors (Gurus)
- 🔥 Lack of faith in efficacy of Nama
- 🔥 Committing sins in the hope of propitiating the goods with Nama Keerthanam
- 🔥 Giving up good actions

- Developing a thought that other dharmas and Nama Keerthanam are equal
These transgressions desecrate the Nama and are hurdles to Nama Bhajan.

The Greatness of the bhagawan nama "RAMA"

The main deity of Hindus is considered to be Narayana and Shiva. Every deity has its own moola mantra for worship. The moola mantra for Narayana and Shiva are as follows:

Moola mantra for Narayana : **Om Namō Narayana**

Moola mantra for Shiva : **Om Nama Shivaya**

The above mantras are the prime mantras for the saivites and vaishnavites. These mantras are associated with a specific form of Vishnu and Shiva. Hence are associated with the Saguna upasana.



In the Narayana moola mantra, the life of the mantra lies in the letters "**ra**" (i.e. Om Namō Narayana). If the letters "**ra**" is removed the moola mantra becomes inauspicious.
Om Namō Narayana => Om Namō Nayana

In the Shiva moola mantra, the life of this mantra lies in the letter "**ma**" (i.e. Om Nama ma Shivaya).

If the letters "ma" is removed the moola mantra becomes inauspicious.
Om Nama Shivaya -> Om Na Shivaya

Discovering these divine secrets, our great Rishis combined these life-packed letters of the two moola mantras and formed the bhagawan nama "**Rama**" i.e. **Ra+Ma =Rama**

This name Rama neither associates with Shiva nor with Narayana, but to the Nirguna Parabrahma, the formless supreme. Hence this is a universal name. It belongs to saivites and vaishnavites

This Nama neither belongs to saivites nor to vaishnavites, but in truth belongs to both of them. Not only to them, but to all in the universe.

The great Rishi "Vashista" was doing this Rama Nama japa, when he was requested by "Dhasaratha" the king of Ayodha, to name his first son. Vashista named him as "Rama", the great bhagawan nama on which Vashista was doing Japa.



Many people think the origin of the name Rama was after the Rama avatar, but this name existed even before Lord Rama. It is absolutely fine to associate this name with Lord Rama. Lord Rama lived up to the name. For Krishna devotees this name sounds as **Radha**

Madahavam. So this name is for everyone in the universe. (Living / non-living, moving / non-moving). Remember the name of Lord Rama with love. God can be realized only through love and by no other means.

Triple Power of the Name 'Rama'

What are the inner meanings of the name Rama? The three syllables 'R', 'A' and 'Ma' indicate the three causes for human birth, namely Papa (the sins one has committed), Thapam (the troubles one experiences) and Ajnanam (one's ignorance). "Ra" represents the root letter for Agni (fire). "Aa" represents the letter for the moon. "Ma" represents the root letter for the sun. What does Agni signify? It destroys everything and reduces it to ashes. The letter "R" has the power to destroy all the sins committed by man. The letter "Aa" (symbolizing the moon) has the powers of cooling the fevers man suffers from and conferring peace on him. "Ma" represents the sun who dispels the darkness of ignorance and confers illumination of wisdom. Hence, the word Rama has the right triple power of destroying sins, conferring peace and dispelling ignorance.



We must learn to chant the sweet name of Rama with a pure, unsullied heart, in a spirit of selfless devotion. In the mind of man dwell the deities representing the moon and the sun...

Wholehearted chanting of Rama Nama once can destroy mountains of sins. A single match stick when it is struck can dispel the darkness in a room that has remained closed for years. Mountains of cotton can be burnt down by a single spark.

Details of Bhramma Kalpam

Kalpam	Y
1 Chatur Yuga	4
1000 Chatur Yuga	1 c
2 Kalpam	1 F c

100 Bhramma Samvatsaram The various parts of the ideal Dakshina Bharath Sampradaya Bhajanai are

1. Pundareekam and Prathivachanam. (Her either a God is asked to be remembered or his victory is sung. The audience responds by remembering his name or sing victory to that God.)
2. Dhyana Slokam (These stanzas give a description of the Gods who are going to be addressed by the Bhajan)

3. Thodaya Mangalam (These are set of songs composed by saints like Bhadrachala Ramdas , Annamacharya and Vijayagopala Swamigal which were compiled by Marudanallur Sadguru Swamigal)

4. Guru Dhyanam (songs praising the God Dakshinasmurthy followed by great Gurus Adhi Shankara , Bhodendral, Sridhara Ayyaval , Marudanallur Sadguru Swamigal etc. followed by meditation of these Gurus.)

5. Guru Abhangs (Abhangs are Marathi devotional songs)

6. Sadhu Keertanas (hymns on Sadhus and sants. It can be abhangs also)

7. Jayadeva Ashtapadi (Geeta Govindam)

8. Narayana Teertha Krishna leela Tharangini

Panchapati (Five songs in Telugu (Bhadrachala Ramadas), Kannada (Sri Purandara dasa), Sanskrit (Sri Sadasiva Brahmendral), Tamil (Sri Gopalakrishna Bharathi) and compositions of Sri Tyagaraja

1. Badrachala Bhakta Ramdas

2. Purandara Dasa

3. Sadasiva Brahmendra

4. Thyagaraja

5. Goplakrishna Bharathi

And if time permits, one can sing the North Indian Bhajan Compositions of

1. Kabir Das

2. Meera Bai

3. Tulsidas or Surdas

4. Marathi Abhangs on Lord Panduranga

The comes the turn of Dyana keertanais (hymns on Gods, stuti, Abhangs or Guru Keertanai). In the Dyana Keertana, it starts from Lord Ganesha Saraswati Muruga (Karthikeyan) Shiv Durga Narasimhan Ram Krishna Venkateshwar Vittal Ranganathan Dashavatara stuti Vittal (Marathi Abhangs on Lord Panduranga) Lakshmi Sita / Radha Hanuman Garuda Aiyappan Chandeeshwaran Nandikeshwaran Chaitanya deva (Gauranga) Guru Keertana

Then comes Pooja Sampradaya Kritis

1. Baro murare (welcome)

2. Sharanagata vatsala (request)

3. Kastoori gana.. (pooja)

4. Chita juni... (aarati)

5. Shobane

6. Jay Jay aarati...

7. kanjadalakshiki..

8. Prartana Abhang

9. Rajadi rajaya.. (pushpanjali)

10. Kattiya vachanam (verses from variety of books)

11. Chatur veda parayan
 12. Kshetra mahatmyam (verses on importance of tirta kshetras)
 13. Upacharamu.. (upachara sankeertan)
 14. Vinnappa gadyam (praying to God - shlokas)
 15. Sri Krishna Govinda hare murare.. (naamaavali)
- Pooja ends here and Divya namam starts. (deepa pradakshinam - With lighted lamp in the middle considering the lamp as God, bhagavatas will do sankeertan by doing pradakshinas). This equals going around the earth.
Then comes dolotsavam (making God sleep).
1. Anjaneya Keertanai
 2. Mangalam

**Raga : Naatai
Jampai**

Taalam :

JAYA JAANAKI RAMANA JAYA VIBHEESHANA SHARANA

JAYA SARORUHA CHARANA JAYA DEENA KARUNA || JAYA JAYA||

JAYA LOKA SHARANYA JAYA BAKHTHA KAARUNYA

JAYA DIVYA LAVANYA JAYA JAGATH PUNYA || JAYA JAYA||

SAKALA LOKAA VAASA SAAKETHA PURA VAASA

AGALANGA NIJA DHAASA ABJA MUKA HAASA || JAYA JAYA ||

SUKAMUNI STHUTHI PAATHRA SUBHADA NIJA CHAARITHRA

MAKARA KUNDALA KARNA MAEGHA SAMA VARNAA ||JAYA JAYA ||

KAMANEEYA KOTEERA KOUSTHUBHAALANKAARA

KAMALAAKSHA RAGHUVVEERA KAMALAA VIHAARA || JAYA JAYA||

SAMARA RIPU JAYA DHEERA SAKALA GUNA GAMBHEERA

AMALHRITH SANCHAARA AKILARTHI HARA || JAYA JAYA||

ROOPA NINDITA MAARA RUCHIRA SATHGUNA SOORA

BHOOPA DHASARATHA KUMAARA BHOOBHARA HARA ||JAYA JAYA||

PAAPA SANGHA VIDARA PANKTHIMUKA SAMHAARA

SRIPATHAE SUKUMAARA SEETHAA VIHAARA || JAYA JAYA||

MAARUDATHMAJA KAAMA MAHANEEYA GHANASHYAAMA

KARUNAABDHI DADHI SOMA KALYAANA RAAMA || JAYA JAYA ||

SARANAAGATHA STHOMA SHAMBU NUTHA NIJA KAAMA

PARIPOORNA RANGA DHAAMA BHADRAADRI RAAMA

|| JAYA JAYA ||

RAAMADAAS SWAMIGAL

---- BADRAACHALA

SRI KRISHNA KARNAAMRUTHA SLOKAM

MANDAARAMOOLAE MADANAABHIRAAMAM
BIMBAADHARAAPoorITHA VAENU NADAM

GOGOPAGOPI JANA MADHYA SAMSTHAM

GOPAM BAJAE GOKULA POORNA CHANDRAM

---- BILWAMANGAL (LEELA SUKAR)

Song No. 2

**Raga: Aaarabi
Mishra chapu**

Talam:

SARANU SARANU SURAEENDRA SANNUTHA

SARANU SREESATHI VALLABHA

SARANU RAAKSHASA GARVA SAMHAARA

SARANU VAENKATA NAAYAKA – SWAMI SRI RAGHU NAAYAKA
SARANU HARE||

|| SARANU

ANIMI SHENDRULU MUNULU DIKPATULU

AMARA KINNARA SIDHDHULU

GANATHATHO RAMBHAADHI KAANTHALU

GHAACHI NAARUHECHARIGAYAA
SARANU HARE||

|| SARANU

KAMALADHARUDUNU KAMALAMITHRUDU

KAMALA SATRUDU KAMALAJU

KRAMAMUTHO MIMU KOLUVU KIPUDU

GHAACHI NAARUHECHARIGAYAA
SARANU HARE||

|| SARANU

PARAMA PADHA GOVINDHA MADHAVA

PADMANAABHA JANAARDHANA

DHARANI DHARAVARA GARUDAVAAHANA

DHYTHYA BALIMADHA BHANJANA - (NIJA)

DAASA MAANASA RANJANA
SARANU HARE||

|| SARANU

SRIPADAAMBUJA SAESHA VIGRAHA

SAESHAKALPITHA SAYANUDU

SREEPATHAE ALAMELU MOHANA

VENKATAACHALA NAAYAKA - VARADHA

VENKATAACHALA NAAYAKA
SARANU HARE||

|| SARANU

YENNAGALA PRAHLADHA BHAKTHULU

YELAMITHO MIMU KOLUVA KIPUDU

VINNAAPAMU VINAIVAIYA DAEVARA VAENKATAA CHALA NAAYAKA

VIJAYA VAENKATA NAAYAKA – SWAMI SRI RAGHU NAAYAKA
SARANU HARE||

|| SARANU

---- SRI ANNAMAACHARIYA

SWAMIGAL

-

Song No.3

**Ragam: Madhyamaavathi
Adi**

Talam:

MURAHARA NAKADHARA MUKUNDA MAADHAVA GARUDA GAMANA PANGAJA
NAABHA
PARAMAPURUSHA BHAVA BHANJANA KAESHAVA NARAMRUGA SHARAERA NAMO
NAMO

PALLAVI

NAARAAYANA THAE NAMO NAMO – BHAVA

NAARADHA SANNUTHA NAMO NAMO

(NAARAAYANA)

JALADHISAYANA RAVICHANDRA VILOCHANA

JALARUHA BHAVANUTHA CHARANAYUGA

BALIBANDHANA GOPEEJANA VALLABHA

NALINODHARA THAE NAMO NAMO – DHEVA (NAARAAYANA)
SRI VATHSALAANCHANA PEETHAAMBARADHARA
DAEVAKI NANDANA NAARAAYANA
GOVATHSA PAALANA GOVARDHANA DHARA
GOPA PRIYA THAE NAMO NAMO – DHEVA (NAARAAYANA)
KOUSALYAATHMAJA KAAMITHA PALADHA
KARUNAASAAGARA KAANTHI MAYAA
DHASARATHA NANDHANA TANUJAKULAANTHAKA
KUSHALAVA JANAKA THAE NAMO NAMO – DHEVA (NAARAAYANA)
THAARAAPATI HARA THAPANA KULODHBHAVA
THAAPASAMUNIGANA VANDYAPADHA
MAAREECHAANTHAKA MAARUTHI SAEVITHA
VAARIDHI BANDHANA NAMO NAMO - DHEVA (NAARAAYANA)
AADHI DAEVA SAKALAAGAMA POOJITHA
YAADHAVA KULA MOHANA ROOPA
VAEDODHARA SRI VAENKATANAAYAKA
NAADHA PRIYA THAE NAMO NAMO – DHEVA (NAARAAYANA)

ANNAMAACHAARIYA SWAMIGAL

Song No. 4

**Ragam: saaveri
rupakam**

Talam :

DAEVAESHA GANAARAADHITHA DIVYAAMBUJA PAADA
SRI VAENKATA GIRI NAAYAKA SREESA HECHCHARIGAA ||
KALIMANUSHA KALUSHAAPAHA KAMANEEYA SUKEERTHAE
ALAMAELU MANGAA MOHANA MURTHAE HECHCHARIGAA ||
JALAJAASANA PARIPAALANA JAGADAEGA NIDAANA
KALASAAMBUDHI THATASOBITHA CHARANA HECHCHARIGAA ||
VAGULAASANA HARICHANDANA VANAMADHYAVIHAARA

SAKALAAGAMA PARIPAALANA CHATHURA HECHCHARIGAA ||
NAARAAYANA NARAPOSHANA NARAKAADI SAMHARANA
HAE RAAVANA MADHA BHANJANA DHEERA HECHCHARIGAA ||
SRI KAESAVA NAARAAYANA GOVINDA MURAARAE
HAE MAADHAVA MADHUSOODANA DAAMODARA SHOWRAE ||
SESHACHALA NILAYVARA BHOOSHA MANI VALAYA
ROSHAADHI VIJAYEE MOULI VIDAAYA HECHCHARIGAA ||
RAJANEECHARAVARANAAYAKAKAALA VANAMAALA
VRAJAPAALANA VARA VIJAYA GOPAALA HECHCHARIGAA
GOVINDA HECHCHARIGAA ||

----- VIJAYA GOPAALA SWAMIGAL

Song No. 5

Ragam: Pantuvaraali / Mangalakaisikam / Sowraastram
Talam: Adi

PALLAVI

MAADHAVA BHAVATHU THAE MANGALAM

MADHUMURA HARA THAE MANGALAM (MAADHAVA)

CHARANAM

ARAVINDA LOCHANA AGHABRUNDA MOCHANA

SURABRUNDA VANDITHA MANGALAM (MAADHAVA)

NARAVARA NANDANA NAAGAARIKAETANA

MARAKATAMANI NEELA MANGALAM (MAADHAVA)

NANDAVARAKUMAARA NAVANEETHA DHADHI CHORA

MANDARA GIRIDHARA MANGALAM (MAADHAVA)

KUNDARADANAAMARA KOOJITHA NOOPURA

SUNDARAVADANA TAE MANGALAM (MAADHAVA)

DHADI NAVANEETHA CHORA THARUNEE GOPIKAAJHAARA

MADHUKAITAPA SAMHAARA MANGALAM

(MAADHAVA)

GAJARAAJA PARIPAALA GANATHULASI VANAMAALA

NIJADHAASA PARIPAALA MANGALAM

(MAADHAVA)

VRAJASUNDAREEVILOLA VIBHUDENDRA PARIPAALA

VIJAYA GOPALA PAALA MANGALAM

(MAADHAVA)



GOVINDA MAADHAVA GOPALA KAESHAHA

NARASIMAACHUDHA NAARAAYANA

DHASARATHA NANDANA SEETHAA MANOHARA
DHAANAVA SAMHAARA DAYAANIDHAE

(VASUDAEVA NANDANA BHAISHMI MANOHARA
NANDANANDANA RAADHA MANOHARA
YAADAVA NANDANA BHAAMA MANOHARA
POOTHANA SAMHAARA BUVANA PATHAE)

RAAMA RAAGAVA RAAJEEVA LOCHANA
KAAMITHA PALADA KARIVARADA
KRISHNAA KAESAVA AMBUJA LOCHANA
VAANCHITHA PALADHA YADHUVARADHA

HARE RAAM GOPAALAM BAJA GOVINDHAM MAMA JEEVANAM



JAANAKI KAANTHA SMARANAM! JAI JAI RAAMA RAAM !!!

GOPIKA JEEVANA SMARANAM! GOVINDA GOVINDA !!!

Life of Sri Maruthanallur Sadguru Swamigal !!

Jai Sriman Narayana !!

The trinities of Dakshina Bajan Sampradaya Sri Bodhendra Swamigal, Sri Sridhara Ayyavargal and Maruthanallur Sri Sagduru Swamigal publicized that Nama Sankeerthana is the simplest form of worship of Lord, attain salvation in this Kaliyuga. Sri Sadguru Swamigal/Venkataraman was born in the year 1777 in a Telegu Brahmin family in Thiruvissainallur. His father had great interests and profound knowledge in sacred scriptures

and Veda Sastra. Venkataraman learned Veda Sastras under the guidance of his father; he also had the opportunity to learn the sacred scriptures and life of holy men and saints, especially the great epic Srimad Ramayana. He cultivated the habit of chanting Rama Nama, immersed in the nectar like Rama Kavya, treated himself as Lord Rama. He continued to live in Thiruvissainallur, the places of holy men and saints.

Venkataraman followed the path of his father; he had chosen performance of Vedic rituals and Shraddha as livelihood. Once, he had to perform a Shraddha ritual in a house nearby village. He started chanting Rama Nama in the early morning hours and it took him long hours to complete in the evening. Instantly he remembered the Shraddha ceremony he was agreed to perform. He was alarmed, hurried to the house in order to beg for forgiveness. Surprisingly, the man in that house greeted him with utmost reverence and thanked him for his dedicated performance of the shraddha rituals. In a moment, Venkataraman was in a state of ecstasy, he reverently remembered the compassion of Lord.

Years passed by, Venkataraman was married to a pious woman Janaki. After the sad demise of his father, Venkataraman took the responsibility of taking care of the family; he journeyed to nearby villages to teach the children Veda, his disciples were brilliant and it helped him to earn more and more students. Shortly, Venkataraman found it difficult to allocate time for Rama Nama Japam, so he discarded the family life and left to Ayodhya. He immersed in chanting Rama Nama Japam and engaged in Uncchavruthi, eventually he reached Andhra Pradesh. There he found mass of people travelling to Thirupathi singing Rama Nama and dancing to the tunes in a state of bliss. The very moment he had decided to bring awareness and Bakthi cult among the people of Tamil Nadu, he decided to incorporate the compositions/Sambradaya of great saints and holy men of North and the compositions / Keerthana of saints of South. On that night Sri Bodhendra Swamigal appeared in his dream, advised him that he has realized the purpose of his life and he need not go back to Ayodhya. Further, Bodhendra Swamigal instructed him to return to Thiruvissainallur to spread Nama Bhakthi. Venkataraman sincerely followed the instructions of his Acharya and returned to Maruthanallur. He constructed a spectacular form of Dakshina Bajan Sambradaya, incorporating the stunning compositions of Sri Jayadevar's Ashtapadi, compositions of Sri Bodhendra Swamigal, Sri Sridhara Ayyaval, Badrachala Ramadasar, Thyagarajar, Purandaradasar, Tukaram etc... A mutt was established in Maruthanallur and

Dakshina Bajana Sambradaya was taught to the people at large. Gradually he was known by Maruthanallur Sri Sadguru Swamigal.

Maruthanallur Sri Sadguru Swamigal visited to Govindapuram to worship the Samadhi Sthal of Sri Bodhendra Swamigal. He was unable to locate the Samadhi Sthal, he was disconsolate remained fast for nine days, without moving a bit immersed in chanting the Rama Nama. On the tenth day, he regained conscious and hurried to the banks of river Cauvery. There he kept his ears on the ground as if listening to something, he continued the search and eventually he heard the loud majestic voice of his Acharyals Rama Nama Japam. Maruthanallur Sri Saduguru Swamigal approached the ruler of Tanjore (Sarfoji) and magnificent Samadhi Sthal was constructed in its place. On the previous night the King had a dream in that Lord Anjaneya informed that Lord Rama was on his way to meet him. King Sarfoji fallen at the feet of Maruthanallur Sri Sadguru Swamigal and attained blessings.

Maruthanallur Sri Saguru Swamigal performed many mysterious events those were truly mesmerizing. Once, a person Balakalochan was sarcastic at Swamigal while Swamigal was attending Uncchavruthi. Soon Balakalochan was afflicted with excruciating stomach ache, before long his wife begged for forgiveness to Swamigal. The compassionate Swamigal gave the holy water from his vessel. After consuming the holy water Balalochan got rid of the stomach ache and became the disciple of Maruthanallur Sri Sadguru Swamigal. Balakalochan composed marvelous verses' praising his Acharya 'Athade Parabramam' stands as Guru Vandanam in Dakshina Bajana Sambradaya.

Maruthanallur Sri Swamigal devoted all his for forty years of life in spreading the Bakthi cult through the soul stirring Nama Sankeerthana, attained Samadhi at the age of forty. Swamigal shaped a unique form of Bajana Sampradaya, incorporating the compositions of various saints and holy men of different states and adding mesmerizing effects with the various musical instruments of divinity into it. In this way, he introduced an exceptional form of worship of Lord and created an enormous awareness amongst the public. Maruthanallur Sri Sadguru Swamigal marvelously shaped the Dakshina Bajan Sampradaya for the occasions of performance of Radha Kalyanam, Sita Kalyanam, Rukmini Kalyanam etc... and in a short span of time it

became widely celebrated among the people.

Maruthanallur Sri Sadguru Swamigal attained Samadhi at Thiruvavduthurai Sri Jagathrakshaka Perumal Temple in the year 1817, on the previous day of Rama Navami.

Jai Sriman Narayana !!

Disclaimer:

The information contained in this website is for general purposes only.
We are not disregarding, degrading or lessening the significance, importance of any dharmas.
Condemning the misconception and false pretension of dharma should not be taken as condemning the dharma.
Our noble intention is to spread the significance and greatness of the divine name which is the Yuga dharma.
Do not think this as a debate on Shastras and do not contact us for any debate.
The contradiction in Shastras in expressing greatness of the divine name can be always be equated.

