

RUDRAM

THE REJUVENATING ENERGY

{explanation by Paramahansa Nithyananda}



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Sri Rudram

INTRODUCTION

Śrī Rudram is the most popular and powerful of the chants that are found in the 4th *kāṇḍa* (chapter) of the *Taittirīya saṁhitā* of the *Yajur veda*. It has the *śiva pañcākṣarī mantra* at its centre. *Rudra*, the divine aspect of Lord Shiva, is the powerful Guru who goads His disciples to overcome inimical forces, triumph over enemies and rise up to fulfill the obligations of life and go beyond. What appears initially to be a prayer for worldly benefits alone, as we delve deeper, slowly unfolds its true depth.

The chant progresses from praying for material benefits to seeking emotional upliftment and mental stability with the aid of prayers and rituals. The prayer promotes harmonious existence with natural forces such that these forces become the benefactors for pushing the aspirant to the state where his wants are mitigated, and he begins to have a deeper look at himself. He progresses from the state of aiming for *the śakti* (energy) to change what he can, to accepting what he cannot change with his *buddhi* (intelligence). The intense chanting itself is the *yukti* or the technique to jump to the state where we understand that everything around us is forever changing and that

change is the only phenomenon that is constant. This knowledge makes us seek that which undergoes no change. The advent of divine power in the form of the Master is the fresh breeze of bliss that can uplift everyone. In this edition we of Nithyananda Dhyanaapeetam are immensely pleased to present to the readers the words of wisdom of our Master *Paramahansa Nithyananda* as they embellish the chants of *Śrī Rudram* and make them easy for modern man to understand. The words of the Master have the power to transform our inner space, thereby making us resonate with the inner significance of these chants.

This edition is an attempt to make the ancient wisdom applicable for the man of this age. The Master's words of wisdom are the highlights of each of these verses. These words will help us apply this ancient everlasting *mantra* to the here and hereafter.

We appreciate the various editions of *Rudram* compiled by different authors and we have taken guidance from them. We are happy to introduce the *svara* (pitch) markings in the English transliteration which, we feel, will help readers from all over the world to understand and recite the *mantras*. We thank Ma Ananda Punidavathi for having compiled this work.

PUBLISHER'S NOTE

The Orientalists' system of transliteration has been followed in this work.

ì -a, ì p-ā, ò-i, òêī, í-u, îj-ū, h -ṛ, i -ṛ,
j -ḷ, "ā, ï-e, ï'ai, ì p-o, ì p-au, ÷-ṁ or ṁ, :-ḥ.

ḳ-k, A"kh, Bpog, C"ogh, Dēn,
E"ch, Fch, G"oj, H"ojh, I"-ñ,
Jṭ, Kṭh, Lḍ, Mḍh, Npñ,
O"th, P"th, Qḍ, R"dh, S"n,
Tṭp, Uṭ-ph, V"b, W"bh, X"m,
Y"y, Zṛ, "ol, \"v, Ōpś,
^"s, _"s, `ṭh, aol, k-g or gm.

According to Yajurveda the *svaras* (pitches) are

@ - anudātta - one pitch lower than the normal pitch.

@̣ - svarita - one pitch higher than the normal pitch.

@̣̣ - dīrgha svarita - one pitch higher and lengthened.

TRANSLITERATION AND PRONUNCIATION GUIDE

>	oṁ	home	>	oṁ	Rome
A	a	fun	Ṭ	ṭa	touch
Am	ā	car	Ṛ	ṛha	ant-hill
B	i	pin	S>	ḍa	duck
B ^o	ī	feen	T>	ḍha	godhook
C	u	put	U	ṇa	thunder
D\$	ū	pool	V	ta	(close to) think
F\$	r	rig	W	tha	(close to) pathetic
F\$	ṛ	(long r)	X	da	(close to) father
bʸ	ḷ	*	Y	dha	(close to) breathe <u>hard</u>
E	c	play	Z	na	numb
Eo	ai	high	n	pa	purse
Am	o	over	\\$	pha	sapphire
Aṁ	au	cow	~	ba	but
A\$	aṁ	**	^	bha	abhor
A..	aḥ	***	_	ma	mother
H\$	ka	kind	`	ya	young
I	kha	blockhead	a	ra	run
J	ga	gate	b	la	luck
K	gha	log-hut	d	va	virtue
L>	ṇa	sing	e	śa	shove
M	ca	chunk	f	ṣa	bushel
N>	cha	match	g	sa	sir
O	ja	jug	h	ha	house
P	jha	hedgehog	i	(Note 1)	(close to) world
Am	ṇa	bunch	j	kṣa	worksheet
ḷ	tra	three	k	jña	*
@		unpronounced (a)	@	“	Unpronounced (ā)

Note 1: “” itself is sometimes used.

*No English Equivalent.

**Nasalisation of the preceding vowel.

***Aspiration of preceding vowel

\$\$ dr: \$\$
 \$\$ dr àçT'Å":\$\$
 \$\$ SY"p_": \$\$

ì_Y" dràçpRY"pY"- T'Å"-X"~ pX"Se"_Y", ì C"pZ hî{^:, ì S"ſ\$F\$Q:,
 _"Š>NpX"(O_e\"áiT'puY'p&_p\p{QOY": TZX'T'â^: _"i'^" àçpuQn"0"p \$\$

asya śrī rudrādhyāya - praśna - mahāmantrasya, aghora ṛṣiḥ
 anuṣṭup chandaḥ, saṅkarṣaṇamūrtisvarūpo yosāvādityaḥ
 paramapuruṣaḥ sa eṣa rudro devatā .

For this great *Rudrādhyāyapraśna mahāmantra* (the great mantra
 on *Rudra*) the ruling sage is *aghora(kaṇva)* and the metre of the verse is
anuṣṭup. That *Āditya* (Sun)who appears before us as *Saṅkarṣaṇamūrti*
 is the same *Rudra* .

The terrifying form of *Rudra* as delineated is meant to
 awaken the soul that is in the dream state and is in the
 waking dream state both at the same time.

- Paramahansa Nithyananda

S"X": {ðp\pY"Q0" V"rG"X"ø\$ {ðp\0"ZpY"Q0" ðp{~ j: \$ X"~ pQn"pY"Q0"
 @"" @X"ø\$ dr - _pW_"Op{ðp\"-T"ø"pQ{"«÷P"uG"Tu\{"SY"pBp: \$\$1\$\$

namaḥ śivāyeti bijam. śivatarāyeti śaktiḥ. mahādevāyeti kīlakam.
 śrī sām̐basadāśiva-prasādasiddhyarthe jape viniyogaḥ. || 1 ||

Namaḥ śivāya is the seed mantra, *śivatarāya* is the energy, and *Mahādevāya* is the *kīlakam* (lynchpin). The chant is done to invoke the blessings and grace of the Lord and His consort

***Japa yajña* (chant as a form of sacrifice) is an effective means of connecting with the divine energy that is present within each one of us.**

- *Paramahansa Nithyananda*

ì pñì {ð" pe"pOX"S"uì CEÎ pW"pzS"X": \$
 Qðpē"Npā"p_pOX"S"u"G"ø"rW"pzS"X": \$
 E"p0"X"pēY"pOX"S"uX"RY"X"pW"pzS"X": \$
 {S"á;I;T"ðp"SR"pOX"S"uì S"p{X"@pW"pzS"X": \$
 GY"pQ0"Í pā"pOX"S"u@{S"{'T@pW"pzS"X": \$
 _"@"p\pOX"S"u@Z0"" @ZT"ŵ pW"pzS"X": \$ \$2\$\$
 ì pñì {ð" pe"pOX"S"uâQY"pY" S"X": \$
 Qðpē"Npā"p_pOX"S"u{ðpZ_"u_p`p \$

E"p0"X"pēY"pOX"S"u(ōpA"pY"V"~"Jø\$
 {S"á;M"ōpY"SR"pOX"S"u@\"E"pY" `t\$
 GY"pQ"ÍpX"pOX"S"uS"e"Y"pY"\"pY"Jø\$
 _\"@p\"pOX"S"uì ®pY"U;Jø

\$\$3\$\$

Om agnihotrātmane aṅguṣṭhābhyām namaḥ.
 darśapūrṇamāsātmane tarjanībhyām namaḥ.
 cāturmāsyātmane madhyamābhyām namaḥ.
 nirūḍhapaśu bandhātmane anāmikābhyām namaḥ.
 jyotiṣṭomātmane kaniṣṭhikābhyām namaḥ.
 sarvakratvātmane karatalakaraprṣṭhābhyām namaḥ. || 2 ||
 Om agnihotrātmane hṛdayāya namaḥ
 darśapūrṇamāsātmane śirase svāhā
 cāturmāsyātmane śikhāyai vaṣaṭ
 nirūḍhapaśu bandhātmane kavacāya hum
 jyotiṣṭomātmane netratrayāya vauṣaṭ
 sarvakratvātmane astrāya phaṭ || 3 ||

Salutations to the thumb, the embodiment of *Agnihotra*. The forefinger represents the new and full moon.

Salutations to the middlefinger which indicates the *cāturmāsya vrata* during rainy season. The ring finger represents the animal tendencies which are bound.

Salutations to the little finger which represents the *Jyotiṣṭoma* rite. The palm and back of the hand embody the doership in all actions.

Salutations and purification of the heart which represents the *Agnihotra*. To the purification of the head symbolizing the new and full moon worship.

Salutations and purification of the tuft of hair symbolizing the *cāturmāsya vrata*. The armour symbolizes the animal tendencies which are kept bound.

Salutations and purification of the three eyes which symbolizes the *Jyotiṣṭoma* rite. Salutations to the weapon which is the embodiment of all *yajñas*.

All the above mentioned karmas like *Agnihotra*, *cāturmāsya*, *Jyotiṣṭoma* (the different types of sacrifices), etc., are part and parcel of *Śrī Rudra Svarūpa* (the Rudra form) and come under its fold, and allow the seeker to perceive His form.

-Paramahansa Nithyananda

WW&"_&"ZpQX"{}" {QBV"SR":.\$

bhūrbhuvassuvaromiti digbandhaḥ

RY"pS"X"o-

dhyānam

Ì pT'p'pa-S'W': - P"" psO'-W's'S"-V'd'pNL>X'p'_Ujz-
 fY"p'Q': - Ujp{J@-{"(EX'p' -{\"" _"O"d"NpQNL'pO'pX"W'v\$
 Ì _O'p@pāD'X"qX'röpX"{'S'öpàçpS's"p@py'T'S'o
 RY"pY"Qr[T_ "O" { _"«Y"&-D'T"Qz{\T'p&{W'{'^'ú'QEF>X"o

\$\$4\$\$

āpātāla-nabhaḥ-sthalānta-bhuvana-brahmāṇḍa-māvisphura-
 j jyotiḥ-sphāṭika-liṅgamauli-vilasat pūrṇenduvātāmṛtaiḥ.
 astokāpluta meka mīśa-maṇīśam rudrānuvākāñjapan
 dhyāyedīpsita siddhayedbhutapadam viprobhīṣiñcecchivam. || 4 ||

From the lowest to the highest worlds *Rudra* is the expansive all-encompassing energy. The crystal linga form is decorated with the crescent moon on His head, the moon shedding its nectar-as-water for His ritual bath. In a meditative mood the wise sages to have their desires fulfilled, chant the *Rudra Japa* (chant) which is flowing continuously.

The Rudra Japa which reveals the expansiveness of the inner space is capable of lifting each person to a higher state of consciousness.

- Paramahansa Nithyananda

V'd'pNL>V'pÊ"Qù p W'{' _"O"-{' X"àE"p W'p_ "X"ps"p W'G"Ev
 @NKu@p" p: @T'Qp@{" _"O"-öp{öp@" p-Æ'NL@pQNL>_O'p:\$

eY"b"p àçpb"X"p" p: T"Mp0"-WY" Zp: ðppW"p X"Ź0"ê- WQp:
àçp: dràç_Ź_ j-T"Ź{JŹ-(\W"pS": T"WEFS0"s_pAYX"o \$\$ 5 \$\$

brahmāṇḍa-vyāptadehā bhasita-himarucā bhāsamānā
bhujaṅgaiḥ kaṇṭhe kālāḥ kapardākālita-śaśikalā ścaṇḍakodaṇḍahastāḥ.
tryakṣā rudrākṣamālāḥ praṇata-bhayaharāḥ śāmbhavā mūrtibhedāḥ
rudrāḥ śrīrudrasūkta-prakaṭita-vibhavā naḥ prayacchantu saukhyam

|| 5 ||

Adorned with the glacier like hue of smeared ash, His dark throat adorned with snakes, the crescent moon decorating His matted locks, the all encompassing form of *Rudra* wearing the beautiful rudraksha seeds, removes all fears. May that form grant prosperity, encircled with the recitation of *Rudra Sūkta* (chants in praise of *Rudra*)

***Rudra* is the form that inspires and reveals to us the innate nature of expansiveness that is present in everything conceivable. Depending on the intensity of the chanting, these chants are capable of making us feel the sense of release. -**

- *Paramahansa Nithyananda*

"Z- T"Źp"V"pOX"S"lBpSR"Z_ "X"ŹT"Ź"p(X" \$ `Z- ì p@pðppOX"S"uŹ"ŹT"v T"G"Y"p(X"
\$ Y"Z- \pY\pOX"S"uR"ŹT"X"pC"pŹY"p(X" \$ ZL- ì ðY"pOX"S"uQrT"zQðpŹ"p(X" \$ \Z-
ì X"ŹpOX"S"uì X"ŹZ"X" pS"Ź"ŹZ{S"Ź"ŹV"p(X" \$ _Z_ \pOX"S"u_ \pŹ"Ź"pZT"G"pZ
_ "X"ŹT"Ź"p(X" \$\$ 6 \$\$

lam pṛtivyātmane gandham samarpayāmi. ham - ākāśātmane
puṣpaiḥ pūjayāmi. yam - vāyvatmāne dhūpamāghrāpayāmi. ram
agnyātmāne dīpam darśayāmi. vam amṛtātmāne amṛtam
mahānaivedyam nivedayāmi. sam sarvātmāne sarvopacārapūjām
samarpayāmi. || 6 ||

The syllables lam,ham,yam,ram,vam and sam, each one with its own
phonetic importance, helps us to connect with the gross elements that
we propitiate with: *gandha* (scent), *dhūpa* (incense), *puṣpa*
(flowers), *dīpa* (lamp), *amṛta naivedya* (offerings of food), etc.

**Each of the syllables in Sanskrit has the power to invoke
some element, and almost all the letters are the *bīja* (seed)
mantras for some power. The above prayer is for the
purification of the elements around us as we chant
Rudram.**

- *Paramahansa Nithyananda*

ī pṛBpNppS"pṛ 0\p BpNpT"iO"K ` \pX" u @{\z@\rS:p X"X:cd\ " 0X"X"ḍ GY"ū ZpG"z.
V"d" Nppzv"d" Np_T"O..i p S": òpM\ "S"ḍ"ḍO" {W] _ "rO... "pQ\$X"ḍ ī pS"SQ BpNpT"O"Y"u
S"X"t \$ \$ 7 \$ \$

om gaṇānām tvā gaṇapāti ॐ havāmahe kavim kavīnāmupa
maśravastamam. jyēṣṭharājāṁ brahmaṇām brahmaṇaspā ānaḥ
śṛṇvan nūtibhissīda sādānam. ānanda gaṇapataye namaḥ. || 7 ||

The chants begin with prayers to *Gaṇapati*, the foremost among gods . He is considered the benefactor for the successful completion of all auspicious acts. He is the *kavi* or the seer of the *mantras* (chants). Let us pay our obeisance to that *Ananda Gaṇapati* for the successful completion of *Rudram* chanting.

The first deity to be addressed in the pantheon of Hindu religion is Gaṇeśa, the Lord of the *Mūlādhāra cakra* (the energy center at the base of the back bone). As the position suggests he removes all the obstacles that are the result of our own mental fantasies. He helps us maintain our balance and makes us succeed in our endeavours.

- *Paramahansa Nithyananda*

ðpzE"jX"uX"Y"jE" X"u(T"u"zE"jX"&S"qjpx"Æ"jX"u.
 @jpx"jE" X"u_ "px"S"...Æ"jX"uW"czE"jX"udW"jE" X"u.
 \ "_Y"jE" X"u"ðp"jE" X"uW"bp"jE" X"uç{\ "NpzE" X"u
 Y"SO"p E"jX"uR"O:peE"jX"u"b"X"jE" X"uR"uO"jE" X"u.
 {\ "ð\ "zE" X"uX"~ "jE" X"u_ "ç\ , "jX"uc"pe"zE" X"u.
 _ "ðE"jX"u"u"q:"jE"jX"u_ "rZjE" X"u" "Y:Æ"jX" h O:zE"jX"u.
 &X"u"jE" X"u&Y"bX"zE".X"u&S"pX"Y" , " X"uG"r\."pO"jE" X"u
 QrC"pe"u"zE"jX"&S"{X"e:"zE".X"&W"Y"zE" X"u_ "BpzE"jX"u.
 ðpY"ç"zE" X"u_ "E"p E"jX"u_ "Qç"zE" X"u

\$\$ 3 \$\$

śam ca me mayāśca me priyam ca me 'nukāmaśca me
 kāmāśca me saumanasaśca me bhādam ca me śreyaśca me
 vasyāśca me yaśāśca me bhagaśca me draviṇam ca me
 yantā ca me dhartā ca me kṣemaśca me dhṛtiśca me viśvām ca
 me mahāśca me samviccā me jñātram ca me
 sūśca me prasūśca me sīram ca me layāśca ma ṛtam ca me 'mr̥tam
 ca me 'yakṣmam ca me nāmayacca me jīvātuśca me
 dīrghāyutvam ca me 'namitram ca me- 'bhāyam ca me sugam ca
 me śayanam ca me sūṣā ca me sudinam ca me || 8 ||

May I with Your grace, O Lord, have happiness, bliss, delight, desires fulfilled, kindness, clear mind and good fortune, everlasting fame and prosperity, and may I, through your grace, have the power of control, support, fortitude, nobility, and ability to impart knowledge, discovery, creativity, power of procreation, the power to follow the moral order, freedom from severe illness and diseases, capacity to heal, long life, and freedom from fear. May I be blessed with a good family and good children and may every day dawn brightly and auspiciously.

The very aim of human life is enlightenment. The possibility to become enlightened lies in the *kuṇḍalini śakti*, an extraordinary potential energy that is hidden inside every human body. When you awaken this energy it will take you to a different plane of consciousness, a different plane of existence.

- *Paramahansa Nithyananda*

* * *



S'X"@X'o

ì pzs'X"puW/Bp\ "O'j àçpY" \$\$

S'X"lO"uàç X"SY"^\]- íO:p0"...- ò^j"u. S'X": \$

S'X"lO"u- ì _O"sR"S\ "p..W"p]X"s" O"uS'X":

\$\$ 1.1 \$\$

Namakam om namo bhagavatē rudrāya

namāste rudra maṇyava utota iṣave namah

namāste astu dhanvane bāhubhyāmuta te namah

|| 1.1 ||

Salutations to the righteous wrath of *Rudra*, which destroys the *karma* that causes suffering. Salutations to the bow and the arrow that provide the proper aim of action, and to the two arms wielding the bow and arrow. I strive for thee.

The chants of *Rudram* invoke the healing energy that is available to each one of us within our own system. Let us be grateful to this body that has been granted to each of us. Let us awaken the sleeping giant of the *mantra śakti* (the energy of the chant) within us.

- Paramahansa Nithyananda

Y"p0"...- ò~\$ {õp\."0"K"p {õp\."V"Ű\."0"R"S"š \$
 {õp\."p õpZ\."p]Y"p 0"\".0"Y"p]S"puàç X"ŰY" \$ \$ 1.2 \$ \$

yāta iṣuḥ śivatāmā śivam babhūva|te dhanuḥ.
 śivā śa|avyā|yā tava tayā no rudra mṛdaya. || 1.2||

We pray to the auspicious arrows coming from the auspicious bow of the Lord and we pray to Lord Śiva to show mercy on us and spare us.

Trust the automatic intelligence of the body to eliminate diseases on its own. Mantras (chants) have the efficacy to cure with no side effects.

- Paramahansa Nithyananda

Y"p0"jāç qõp\."p 0"S"t- ZC"pŰp&T"p]@p{õpS"r \$
 0"Y"p]S" _0"S"š"p.õpS0"K"Y"p.{BpqZõp0"p\Ű" E"p]@õpr{` \$ \$ 1.3 \$ \$

yā te rudra śivā tanū raghorāpāpakāśinī.
 tayā nastaṇuvā śantāmayā giri|śantābhi cākaśīhi. || 1.3||

May You, Lord Rudra, in all your benevelonce with your auspicious countenance lead us on the path to liberation. May You reveal the high truths with that form. With Your supremely peaceful and benign appearance, may You bestow your blessings and grace on us.

Divine grace always carries with it the fragrance of love, and this can provide unimaginable cures from ailments known and unknown.

- Paramahansa Nithyananda

Y"p{X"~"~ {BpqZöpp}..._O"u{V"W~Yë_O"}"u\$
qöðp\."pz{(Bp}Ze".O"pz@}à...X"p{^ K]_"r.:T"à}"zG"Bp}o \$ \$ 1.4 \$ \$

yāmiṣuṃ giriśantaḥ haste bibhaṛṣyastāve.
śivāṃ giriṭra tāṃ kuru māhi śiḥ puruṣaṃ jagat. || 1.4||

O Lord, ward off the arrows from our enemies with your mighty arms. Bless us, show us the right path and destroy not the innocent

Our Masters have the sagacity to empower each *mantra* with a technique for physical cure, mental upliftment and a spiritual jolt all simultaneously.

- Paramahansa Nithyananda

qöðp\"s"..\"E\"L\"p O\"p.{BpqZöppEFp}\\"OpX\"{ \"\$
Y\"P\"p}S\":..\"\"{X\"f\"Bp}D Y\"bX\"K _\"X\"S\"p.ì _\"p\"o \$ \$ 1.5 \$ \$

śivena vacasā tvā giriśacchā vadāmasi.
yathā naḥ sarvaṃijagāda yakṣma śumanā asat. || 1.5||

O Lord, as per your words, Goddess (*kṣamā*) is the essence of all worlds. As desired by You ,we offer our respect to that essence of the world.

***Āgāmya karma* (the desires that have been accumulated in this birth) collectively get recorded in the system as unfulfilled desires, which in turn give rise to diseases. The chant of Rudram helps in the relief from the *āgāmya* as well as from the roga (diseases).**

- *Paramahansa Nithyananda*

ì RY"À"pE"Q{R"\"~:ip T"X"puQkY"pKw"~"øp\$
ì `rk|E"..."\"pH"MY"SP_"\"pE" V"pO"SR"pSY"t:

\$\$ 1.6 \$\$

adh̥yavocadadhi vaktā prathamō daivyo bhiṣak.

ahīśca sarvāñjambhayanthsarvāśca yātu dhānyāḥ || 1.6||

The one who guides our speech, the divine healer, may He destroy all the inner psychological foes like anger, greed , jealousy, excessive sexual desires,etc.

Proper recitation of these chants helps ward off evil spirits that enter our system through the navel region and causes diseases. Destroying psychological foes calls for a dexterity which only mantras of the caliber of Rudram can impart. Intensity gives the desired results.

- Paramahansa Nithyananda

ì ...pV" _0"pX:"pui ãNp í0:"V"W's _"X"Bp" } : \$
 Y"uE"X"pK àçp ì {W"p"pKQb:"s
 {d0"p: _"} ¾ðpp&\Y"pK...u}ðX" u \$\$ 1.7 \$\$

asau yastā¹mro aru¹ṇa uta babhruḥ su¹maṅga¹laḥ
 ye cemā¹ ॐ rudrā abhi¹to di¹kṣu
 śritāḥ sa¹hasra¹śo 'vaiṣā¹ ॐ heḍa¹ īmahe. || 1.7 ||

May that crimson-red-coloured Lord shining early in the morning, along with his retinue of thousands of *Rudras*, give up their anger and shower their benevolent rays.

Inhaling an invigorating breath under the early morning Sun (who is *Rudra*), along with the chant of this *mantra*, stimulate the system to tune itself to the divine play of Existence.

- Paramahansa Nithyananda

ī ...pV"pā\ "T"bO".S"r "Bpā\pā\ " pā\ O": \$
 ī O:"zBpā\p ī PōpS"oī aBpB"Q` pYTe\$
 ī O:"z\ "Ä"pW"p(S" ... " aI.pX"Y"p(O" S":

\$\$ 1.8. \$\$

asau yō vaśarpātī nīlāgrīvo vilohitaḥ.

utaināṃ gopā adṛśān adṛśannudahāryaḥ.

utaināṃ viśvā]bhūtāni sa dr̥ṣṭo mṛḍayāti naḥ.

|| 1.8||

Salutations to the blue throated Lord who wears the serpent as the ornament. May that Lord who is visible and invisible, seen by the cowherds and water carrying maidens, shower us with happiness.

Śrī Rudram with proper intonation is a powerful remedy to all dangerous ailments. Such is the power of mantra as envisioned by our ancient seers.

- Paramahansa Nithyananda

S"X"pāi _O"sS"r "Bpā\pY" _ " 3/4pb"pY"jX"rMS"j\$
 ī P"pā\pāi _Y" ... "O\pS"pā\ zO"pā\pā\ @ZB"X"j.

\$\$ 1.9. \$\$

namo astu nīlāgrīvāya sahasrākṣāya mīḍhuṣe".

atho ye āśya satvāno 'ham tebhyo karaṇnamah.

|| 1.9||

Salutations to that Lord of plenitude with His thousand eyes, shining like thousand suns. Our homage to all His warriors who are in their thousands.

Anything under the sun is auspicious, even more so the *rudrākṣa* (*Elaeocarpus ganitrus*) seeds energized by *Rudra* wearing them. Every part of the cosmic form of *Rudra* represents an aspect of the universe.

- *Paramahansa Nithyananda*

T"X"bE".R"S\"\$"..O\"X\"W\"Y\"p#Zp{N\"W\"p#GY\"pX\"d\$
Y\"p#E\"j\"O\"u.\"_\"O\".d\"^\"j\".\".:T\"Zp.O\"p W\"p#p\"p\"u\"T\"

\$\$ 1.10 \$\$

pramun̄ḥa dhanvānastvamubhayo rārtniyo rjyām.
yāścā te hasta iṣavaḥ parā tā bhāgavo vāpa.

|| 1.10 ||

O Lord, wielder of bow and arrow, release the arrow from the bow string to pierce our powerful enemies and protect us from their arrows. Release me from the pain and anxiety arising out of our wounds.

Enemies here mostly refer to the psychological negatives that attack us off and on. *Rudra* is the divine power that will remove from us all such obstacles to our spiritual growth.

- *Paramahansa Nithyananda*

ì \.\"O\"OY\".R\"S\"£\"O\"k _\" ^\"p/4pb\".d̄pO\"j\"R\"u\$
{S\"d̄pR\"Yp̄ēd̄pL̄V\"pS\"pzX\"A\"p {d̄p\."pu\$\"; _\"X\"S\"p]W\"^\"

\$\$ 1.11 \$\$

avatatya dhanustvaꣳ sahaśrākṣa śateṣudhe.

niśīryā śalyānām mukhā śivo naḥ sumanā bhava. || 1.11 ||

Lord of a thousand eyes and hundreds of quivers, remove the arrows from their string, remove their sharpness and grace us with your benevolence.

Rudra in all His compassion removes all the sharp pokes we receive from the psychological negatives that keep popping up in our inner space.

-Paramahamsa Nithyananda

{\ "GY"zK"S"§ @T"(Oδppu(\ "òpJY"puW"pNp\ "pK í 0." \$
ì S"ðpδ" ...Y"ù"ì pWZLY" {S"~Bp{P"} \$\$\$ 1.12 \$\$\$

vijyam dhanuḥ kapardino viśalyo bāṇāvāꣳ uta

aneśannasyeṣāva ābhurāsyā niṣaṅgathīḥ. || 1.12 ||

O Lord with matted locks, please remove the arrows that wound us, before they become permanently lodged. Remove the pain and anxiety that are the results of that wound.

Chanting of Rudram is effective in removing the septic-like pain in our inner space and providing the soothing effect more comprehensively than any other means

- Paramahamsa Nithyananda

Y"p O"jī qO"-X"tM\$X"..._O"jW"jW"jO"R"S"j \$
O"Y"p.X"p[S\ "Ä"O"...O\ "X"j"bX"Y"p.T"qZjW"jS" \$\$ 1.13 \$\$

yā te' heti rmiḍhuṣṭamaḥ haste]bābhūvā te dhanuḥ.
tayāsmānviśvatastvamāyakṣmayā paribbhujā. || 1.13||

O Lord, the wielder of weapons, may your bow guard us on all sides
us and protect us from the foes that produce sickness. May you
guard us in all directions. We salute thee.

**Psychological wounds need deft handling, and chanting
of mantras help a great deal in this aspect.**

- Paramahansa Nithyananda

S"X"l O"uī ...O\ "pY"j"pY"pS"pO"O"pY" R"jNp\ "j\$
ī jW"pW"pX"j" O"jS"X"p]jW"p. jW"pZ O\ ".R"S\ "j"u \$\$ 1.14 \$\$

namāste' astvāyudhāyānātātāya dhr̥ṣṇavē.
ubhābhyāmuta te namo' bāhubhyāṁ tava dhanvāne. || 1.14||

Salutations Lord, to the hands that hold the weapons in a relaxed
manner. Our respect to those unfailing weapons .

**Lust, greed and jealousy when held in check with
awareness helps us feel the expansiveness of our inner
space.**

- Paramahansa Nithyananda

T"qZ]O"iR"S\`S"pu' qO"-Z..X"pS\`mp~ s{\`Ä"O": \$
 ì P"puY" o]`\$R" _O"\`pZuì ..X"{\$R"R" .O"X"o

\$\$ 1.15 \$\$

paṛi te dhanvaṇo hetirasmānvṛṇaktu viśvataḥ.

atho ya iṣudhistavāre asmānidhēhi tam.

|| 1.15 ||

O Lord refrain from attacking us with your bow and arrow and let the arrows be kept for the enemies. Let your arrows attack our enemies; let them avoid us from all directions.

Deep acceptance of anything that cannot be changed can help us relax into our inner space, and the change happens even beyond our comprehension.

- Paramahansa Nithyananda

S"X"l O"u ì _O"s WBP\`S"o{\`ð\`Ä"ZpY" X" pQñ.pY" eY"Y"@pY" {e"t"ZpS0"@pY"
 {e"@p{ð"-@p..pY"@p" pQ{ð"àç.pY"S"r"@NKpY"{\$OY"pS"SQpY"X"OY"Ç.Y.pY"
 "\`Ä"ZpY"] "Op{ðp\`.pY"ðp@ZpY"]drX"SX" pQñ.pY".S"X":

\$\$2.0\$\$

namāste astu bhagavan viśveśvarāya mahādevāya tryambakāya
 tripurāntakāya trikāgni kālāya kalāgni rudrāya nilakanṭhāya
 nityānandāya mr̥tyuñjāyāya sarveśvarāya sadāśivāya śaṅkarāya
 śrīmanmahādevāya namaḥ.

|| 2.0 ||

Salutations to the blue throated Lord of three eyes, the Lord of all beings, the destroyer of the triad (past, present and future), the wielder

of the fire of dissolution, the Lord in eternal bliss, the annihilator of the fear of death, the Great God.

The most terrifying yet endearing aspect of Lord *Śiva*, is the innermost and intimate companion to every soul on its journey of enlightenment.

- Paramahansa Nithyananda

S"X"puḥ ZNYV"p` \"u_ \"8\"pSY\"Qḍppu\".I\"O\"Y\"uS\"X\"puS\"X\"pḷi
 \"b.\"M.\"pu. qZ@ḍpM\" : T\"ḍpS\"pzI\"O\"Y\"uS\"X\"puS\"X\"j;
 _\"[. T\"y\"ZpY\". [O\"~\"rK\"O\"uI\"P\"rS.\"pX\"oI\"O\"Y\"uS\"X\"puS\"X\"pḷi
 V\"W\" \"ḍppY\"[\" \"V\"p(R\"S\"&B\"pS\"pz.I\"O\"Y\"uS\"X\"puS\"X\"pu.

namo hirāṇyabāhave senānyē diśāṇca patāye namo n a m o '
 vṛkṣebhyo harikeśebhyaḥ paśūnām patāye namo n a m a ' ḥ
 saspinjarāya tviṣṭhate pathinām patāye namo namo babhluśāya
 vivyādhine 'nnānām patāye namo namo

Salutations to the golden haired-leader of all directions, the Lord who is present everywhere as the green hue of the trees, the overlord of all beings, living in the tender grass as reddish yellow hue. Salutations to the protector of all the paths that are traversed by the souls in search of enlightenment, the Lord with tawny hair, the Lord of nourishment.

Disappearing into the collective consciousness that is Rudra, you will be protected and taken care of, you will attain complete success, not only socially and economically; you will also experience a feeling of fulfillment.

- Paramahansa Nithyananda

` qZ]@pōppY"pīT"r{0"S"qīT"ś. pS"pzi"0"Y"uS"X"puS"X"p]i
W"._Y"]` 0Y"vG"BP]pzi"0"Y"uS"X"puS"X"p]i
àçpY"p]p"0"pç.\S"u"e"p]Nppzi"0"Y"uS"X"puS"X"]:
_"pY"p` ß0Y"pY".\S"pS"pzi"0"Y"uS"X"puS"X"pu

\$\$ 2.1 \$\$

harīkeśāyopavī₁ti₁ṇe₁ puṣṭānā₁m pa₁tāye₁ namo₁ namo₁ bhava₁sya₁
he₁tyai ja₁gātā₁m pa₁tāye₁ namo₁ namo₁
ru₁drāyā₁tātā₁vine₁ kṣe₁trāṇā₁m pa₁tāye₁ namo₁ namā₁ḥ
sū₁tāyahantyā₁yā₁ vanā₁nā₁m pa₁tāye₁ namo₁ namo₁

|| 2.1 ||

Salutation to the Lord with the dark tresses shining with the sacred thread, the Lord of the noble minded, the nourisher. Salutations to the Lord of creation of both animate and inanimate, our respects to the wielder of the bow and arrow, the lord of the fields, the foremost charioteer who cannot be violated and the lord of all wilderness .

Existence is our only trustworthy father, mother, friend and teacher all rolled into the One form of Rudra. He is everywhere to guide us on our path to enlightenment.

- Paramahansa Nithyananda

§ 3.1 §

vañcāte parivañcāte stāyūnām patāye namo namo
 niceravē paricarāyārāṇyānām patāye namo namaḥ
 sṛkā vibhṛyō jighāṣā sadbhṛyō muṣṇatām patāye namo namo
 simadbhṛyō naktam caradbhṛyāḥ prakṛntānām patāye namo nama
 uṣṇīṣiṇe giricarāyā kuluñcānām patāye namo nama || 3.1 ||

Salutations to the smart deceiver who deceives the cheats, to the Lord who wields bow and arrow and protects from the thieves who roam about. Salutations to the Lord who punishes the stealers of wealth, to the Lord who kills the enemies. Our respects to the Lord who protects us from arm-wielding robbers who roam at night.

None can escape the eye of the Lord who is present everywhere in everything known and unknown. It is ignorance to think otherwise.

- Paramahansa Nithyananda

ò~X"QWY"pUR"S\"p{\ "W"pE" \"pUS"X"pUS"X"]
 ì p0"S\"pS:"WY":]T"q0"QR"pS"WY"ðE" \"pUS"X"pUS"X"]
 ì pY:"EFQWY"pu{\ " "QWY"pE" \"pUS"X"pUS"X"pu
 &_Y"QWY"pu{\ "RY"QWY"ðE" \"pUS"X"pUS"X"...
 ì p_"rS"WY"...:ðpY"pS"WY"ðE" \"pUS"X"pUS"X"]:
 _\T:"QWY"puG"pBpQWY"ðE" \"pUS"X"pUS"X"-
 {_0"ÎQWY"pUR"p\"QWY"ðE" \"pUS"X"pUS"X"]:

iṣūmadbhyo dhanvāvibhyaśca vo namo nama
 ātanvānebhyaḥ pratīdadhānebhyaśca vo namo nama
 āyacchaḍbhyo visṛjadbhyaśca vo namo namo-
 'syādbhyo vidhyādbhyaśca vo namo nama
 āśīnebhyaḥ śayānebhyaśca vo namo namaḥ
 svapadbhyo jāgrādbhyaśca vo namo nama
 sthīṣṭhādbhyo dhāvādbhyaśca vo namo namaḥ

Salutations to the bearer of arrows, the bowman, to the One who stretches the bow and places the arrow, to the One who bends and discharges the same (may refer to sculptors and artists and makers of instruments who relate with the action of bending and stretching) Salutations to the Lord that hurls and pierces, the One that stands, that runs, the One that takes rest and who is awake.

Everything created is an aspect of divine power. Acceptance of this reality will boost our energy to recover from ailments physical and mental.

- Paramahansa Nithyananda

_"W"pW": _"W"pT"O"W"ðE"\"puS"X"puS"X"pu.

ì ð\"W"p&A"J"O"W"ðE"\"puS"X":

\$\$ 3.2 \$\$

S"X"jì p\Y"p(R"S"r)W"pu(\{\"RY"ðO"rW"Æ"\"puS"X"puS"X"...

î BpNppW" _O"U<` O:rW"Æ"\"puS"X"puS"X"pl

sabhābhyāḥ sabhāpātibhyaśca vo namo namo
 aśvebhyośvāpatibhyaśca vo namāḥ || 3.2 ||
 namā āvyādhinibhyo vividhyāntibhyaśca vo namo nama
 ugaṇābhyastr̥ hatibhyaśca vo namo namo

Salutations to the master of assemblies, to the horse rider, salutations
 to chief of mounted warriors, salutations to the unmanifest having
 many forms, to the One of unlimited powers, the leader of the army
 that destroys our foes.

**Rudra induces vigour in us such that we can fulfill with
 total involvement any duty that is placed on us .**

- Paramahansa Nithyananda

Bp0_ "WV"p]Bp0_ "T"["O"W"Æ" \ "puS"X"puS"X"pu.
 \ "pO"jW"pu\ "pO"j"["O"W"Æ" \ "puS"X"puS"X"pl
 BpNpWV"p]BpNpT"["O"W"Æ" \ "puS"X"puS"X"pu
 {\ "á]T"WV"pu\ "Á"á]T"WV"Æ" \ "puS"X"puS"X"pl

grtsebhyo grtsapaḥibhyaśca vo namo namo
 vrātebhyo vrātapātibhyaśca vo namo namo
 gaṇebhyo gaṇapātibhyaśca vo namo namo
 virūpebhyo viśvarūpebhyaśca vo namo namo

Salutations to the Lord of wisdom, to the form present among various
 people, to the Lord of all emotions, salutations to the Lord of all the

manifestations. Salutations to the Lord unique in His form and to the head of all celestial forms.

Every scripture describes the Lord as the chief representative in every group or clan, thereby elaborating on His omnipresence.

- Paramahansa Nithyananda

X"...¬÷]: b"\$, @!W"Æ" \ "puS"X"puS"X"pl
 Z{P"W"p&ZP..W"Æ" \ "puS"X"puS"X"puZP"W"pu. \$\$ 4.1 \$\$
 ZP"J"{'O"W"Æ" \ "puS"X"puS"X"...
 _"S"p)W": _"S"p(S"W"Æ" \ "puS"X"puS"X":
 b"f:W": _"Bpø rO:W"Æ" \ "puS"X"puS"X"...

māḥadbhyaḥ kṣullakebhyāśca vo namo namo
 rathibhyoṣrathēbhyāśca vo namo namo rathēbhyo
 rathāpatibhyāśca vo namo namaḥ
 senābhyah senānibhyāśca vo namo namaḥ
 kṣattṛbhyah saṅgrahīṭṛbhyāśca vo namo nama || 4.1 ||

Salutations to the Lord who is greater than the greatest, smaller than the smallest, to the charioteer, the owner of the chariot (a reference to the soul as the owner and the body as the chariot). Salutation to the Lord of the armies. Salutations to the controller of the chariot, to the One holding the reins of the chariot.

Salutations to that Lord who is ever-present and everywhere ready to lend His helping hand. We just have to stretch out our hands and heart.

- Paramahansa Nithyananda

_O"b"jW"puZP"@pZjW"jE"\"puS"X"puS"X":.
 @s"p"jW":@X"pZjW"jE"\"puS"X"puS"X":
 T"sypljW"puS"pQjW"jE"\"puS"X"puS"X":
 o"jW"÷pR"S"@QjW"jE"\"puS"X"puS"X":
 X"pY"jW":Ä{S"jW"jE"\"puS"X"puS"X":.
 Ä"jW":Ä"t"jO"jW"jE"\"puS"X":

\$\$ 4.2 \$\$

stakṣābhyo rathakārebhyaśca vo namo namaḥ
 kulālebhyaḥ karmārebhyaśca vo namo namaḥ
 puñjīṣṭebhyo niṣādebhyaśca vo namo namaḥ
 iṣukṛdbhyo]dhanvakṛdbhyaśca vo namo namo
 mṛgayubhyaḥ śvaṇibhyaśca vo namo namaḥ
 śvabhyaḥ śvapaḥibhyaśca vo namaḥ

|| 4.2 ||

Salutations to the One who is the carpenter, to the maker of the chariot, to the potter, salutations to the blacksmith, to the bird catcher, to the fisherman, to the maker of bow and arrow, to the hunter, to the dog catcher.

As this *mantra* indicates, every aspect of creation, be it the person or any other being, is a manifestation of divine energy.

- Paramahansa Nithyananda

S"X"p|W\."pY"]E" àçpY"]E".S"X": òp\."pY"]E" T"òpE"U"]E"..."
 S"X"p|S"r" Bpø\."pY" E" qòp{O"@NKpY" E"..."
 S"X": @T"{Q6"]E"..Y"è"@òppY" E"..."
 S"X": _" ¾pb"pY" E" òpO.R"S"S"uE"..."
 S"X"p|BpøZ.òppY"]E" {òp(T"{".I.pY"]E"..."
 S"X"p|X"r.MS"X"pY". E"U"X"U"uE"..."

\$\$ 4.3 \$\$

namo'bhavāyā'ca rudrāyā'ca namaḥ śarvāyā'ca paśupatāye ca
 namo nīlagrīvāyā'ca śitikanthāyā'ca
 namaḥ kapardine'ca vyūptakeśāyā'ca
 namaḥ sahasrākṣāyā'ca śatadhānvane ca
 namo giriśāyā'ca śipiviṣṭāyā'ca
 namo mīdhuṣṭāmāyā'ceṣūmate ca

|| 4.3 ||

Salutations to the Lord the cause of the world, to the destroyer of sufferings, to the destroyer of sins, to the Lord of all beings, to the blue-throated Lord (who consumed poison to redeem the world), to the Lord with matted hair, to the shaven-headed *sannyāsī* (renunciate), to the Lord of thousand eyes and hundreds of arrows,

Rudra is the Lord ruling over and guiding every aspect of life on this planet earth.

- Paramahansa Nithyananda

S"X":. ðpr{C"Ŷ"pY" E". ðprW"pY" E" ...

S"X"Ŷî;XY"pŵ" E"p_"SY"pY" E"...

S"X"Ŷ: ¾p0" ...Y"pY" E"..ŶrTY"pY" E"

\$\$ 5.2 \$\$

namaḥ śīghriyāya ca śībhyāya ca

nama ūrmyāya cāvasvanyāya ca

namaḥ srotasyāya ca dvīpyāya ca

|| 5.2 ||

Salutations to the all-pervasive One who moves very fast, the One in the roaring falls and in the floods. To the One in the forest by night, to the One making a roaring sound and moving faster than sound and light.

The beauty of creation can be fully comprehended only when the inner space is devoid of the treacherous enemies of the psychological plane, and Rudra is the energy that will come to our aid in this matter.

- Paramahansa Nithyananda

S"X"pŶGY"ŶpY" E" @ {S"ŶpY" E" ...

S"X":. T"Ŷ"ŶpY" E"pT"ZG"pY" E". S"X"pŶX"RY"XpY" E"pT"BpŶW"pY" E" ...

S"X"pŶG"C"SY"pY" E".V"ŶR"ŶpY" E" ...

namo¹ jyeṣṭhāyā¹ ca kaniṣṭhāyā¹ ca
 namaḥ¹ pūrvajāyā¹ cāparajāyā¹ ca namo¹ madhyamāyā¹
 cāpagalbhāyā¹ ca
 namo¹ jaghanyāyā¹ ca budhniyāyā¹ ca

Salutations to the One who is the eldest and the youngest, the One born before and after, the One who is the middle and is timid, and salutations to the one born last and is intelligent and awakened.

Whatsoever be one's position, sensitivity is the capacity to understand what we need or do not need and the sincerity and courage to follow that decision. Chanting *mantras* enhances that ability.

- Paramahansa Nithyananda

S"X": _"pMY"pY" E" T"Q" _"Y:pe" E" ...
 S"X"puY"pXY"pY" E".b"XY"pY" E" ...
 S"X"j ī\ "E:pe" E".A"UY"pY" E" ...
 S"X":. ÇpæY"pY" E"p\ " _"pSY"pY" E" ...

namaḥ¹ sobhyāyā¹ ca pratisāryāyā¹ ca
 namo¹ yāmyāyā¹ ca kṣemyāyā¹ ca
 nama¹ ūrvāyāyā¹ ca khalyāyā¹ ca
 namaḥ¹ ślokyāyā¹ cāvasānyāyā¹ ca

Salutations to the Lord of the world of dualities, the Lord of all other living beings, the Lord of the southern direction and the One who gives peace and tranquility. Salutations to the Lord adorning the fields and the threshing floors. Salutations to Lord eulogized by the *mantras* and who rules over the vedic chants.

Life with its myriad shades of emotions creates confusion in the inner space, but this can be mitigated by the gentle breeze of clarity through the invigorating chanting of mantras, which act as soothers.

- Paramahansa Nithyananda

S"X"pu\ "SY"pY" E"...@|pY"pY" E"...

S"X": d\..pY" E" T"00"d\..pY" E"...

\$\$ 6.1 \$\$

S"X"]î pðps"pY" E"pðpZ"pY" E"...

S"X":. ðpZpY" E"p\ "W"SQO:uE"...

namo vanyāya ca kakṣyāya ca

namaḥ śravāya ca pratiśravāya ca

namā āśuṣeṇāya cāśurathāya ca

namaḥ śūrāya cāvabhindate ca

|| 6.1 ||

Salutations to the One who resides in the forest and in the cottages, the One who is the form of sound and its echo. Salutations to the One having a swift arrow and riding the fast-paced chariot. Salutations

to the Lord who is the leader of the swift army and the destroyer of enemies.

The enemies here refer to psychological foes like anger, greed, jealousy ego, etc. The arrows refer to the meditative techniques that can pierce these enemies. *Rudra* is that first *Guru Dakṣiṇāmūrti*, who guides His disciples safely out of this ever turbulent *samsara* (worldly existence).

- *Paramahansa Nithyananda*

S"X"p|A"X"Np|E"\"á{P"S"jE"...

S"X"p|A"X"Np|E"\"á{P"S"jE"...

S"X": d@p"jE" d@_ "G.p"jE"

\$\$ 6.2 \$\$

S"X"p|QSO|W"p|E" E"p` S"SY"p|E" E".S"X"p|R"ANp\"jE" T"X"ppY"jE"...

namó varminé ca varūthiné ca

namó bilminé ca kavaciné ca

namaḥ śrutāya ca śrutasenāya ca

namó dundubhyāya cāhananyāya ca namó dhṛṣṇavé ca

pramṛśāya ca

|| 6.2 ||

Salutations to the Lord wearing armor having the strategic position in the chariot, to the One wearing the helmet and breast plate, the One who is known for His valor having a powerful army. Salutations to the One playing the drum and is adorned with the snake.

The chanting of *mantras* is the armor that can guard us from psychological onslaughts which, left to themselves, have the capacity to destabilize us in minutes.

-Paramahansa Nithyananda

S"X"p[Qm]pY"E".I"ç D"pY" E".S"X"p[K(S""(ENp]E"Ů"R"X"Ů"E"...
S"X"l"Ů"rbNp[Ů]"E"pY"R"S"E".S"X"l" _"pY"R"pY"E" _"R"Ů"Ů"E"...

namo¹ dūtāyā¹ ca¹ prahītāyā¹ ca¹ namo¹ niṣaṅgiṇē¹ ceṣudhimate¹ ca¹
namastīkṣṇeṣāve¹ cāyudhine¹ ca¹ namaḥ¹ svāyudhāyā¹ ca¹
sudhanvāne¹ ca¹

Salutations to the valorous and the cautious, to the Lord who is the messenger and the servant. Salutations to the Lord holding the sharp arrows and the quiver for it. Salutations to that Lord who holds the sharp weapon s to protect and to ward off enemies.

Ignorance is like a sharp arrow that penetrates our inner space and creates psychological havoc. This sharp arrow can be avoided only by that divine power like *Rudra* that is sharper than sound and light.

- Paramahansa Nithyananda

S"X": _"ŮY"pY" E"..I"PY"pY" E".S"X": @pJ÷pY" E" S"r.TY"pY" E"...
S"X": _"l"pY" E" _"Z...Y"pY" E".S"X"p[S"p[ŮpY"E" \ŮpSŮ"pY"E"...
S"X": @TY"pY" E"p\J>pY" E".S"X"p\ŮY"pE" E"p\ŮY"pE"E"...

namaḥ srutyāya ca pathyāya ca namaḥ kātyāya ca nīpyāya ca
namaḥ sūdyāya ca sarasyāya ca namo nādyāya ca vaiśantāya ca
namaḥ kūpyāya cāvatyāya ca namo varṣyāya cāvarṣyāya ca

Salutations to the One who leads us through the right path and removes the impediments on the path, to the Lord in the channels and in the waterfalls. Salutations to the one present in the ponds and rivers. Salutations to the lord present in the wells and tanks.

Rudram chanting helps develop surrender which is the simplicity of the heart. It is knowing that you do not have to decide about the truth, that you just have to go with it. When you awaken to the powerful presence of the truth, surrender happens.

- Paramahansa Nithyananda

S'X"pIX"RV"pY" E" {\ "ūŸY"pY" E".S'X"jōēR"R"pY" E"pO"TY"pY" E" ...
S'X"pu\ "pOY"pY" E".Zf\^X"j"pY" E" ...
S'X"pIX"p_0"V"pY" E" \ "p_0"3"pY" E" \$\$ 7.2 \$\$
S'X":. _"pX"pY" E" àçpY" E".S'X"j_0"pX"pY" E"pàNppY" E" ...

namo medhyāya ca vidyutyāya ca namā īdhriyāya cātapyāya ca
namo vātyāya ca reṣmīyāya ca
namo vāstavyāya ca vāstupāya ca || 7.2 ||
namaḥ somāya ca rudrāya ca namāstāmṛāya cāruṇāya ca

Salutations to the Lord present in the rain water and in the place where there is no rain. Salutations to the One in the rain bearing clouds and in the lightning, to Him in the bright sky and in the heat, salutations to Him in rain with winds and hailstones, salutations to Him guarding the riches and the dwelling place, Salutations to *Soma* (divine juice) and *Rudra*, to the rising sun with its golden hue.

Surrender to the ultimate reality happens when there is complete trust that Existence will take care. *Mantra japa* (chanting prayers) help us reach that state.

- *Paramahansa Nithyananda*

S"X"j: ðpEpy"E" T"ðpE"U"Y"uE".S"X"j ī Bpvy"E" W'rX:py"E" ...
 S"X"plū Bph"R:py"E" Oññ"R:py"E" ...
 S"X"plī Se"uE"... S"rj" _ "uE".S"X"plñ"ñ"uW"pu. {Z}pðpW"pu.

namah śāṅgāya ca paśu¹pataye ca nama¹ ugrāya ca bhīmāya¹ ca
 namo¹ agrevadhāya¹ ca dūrevadhāya¹ ca
 namo¹ hantre ca haniyase ca namo¹ vṛkṣebhyo¹ harikeśebhyo¹

Salutations to the One who protects the household, to the Lord of all beings, the Lord who is dreaded and terrifying, the One present both in the beginning and in the end (the One who has no beginning or end). Salutations to the destroyer of cruel ones, to the Lord present in the green tresses of the trees and the One who is the deliverer.

Rudram chanting is like a Master's stroke to create a space in you where you don't have to guard your personality, where you can be free, where just understanding can cause transformation.

- Paramahansa Nithyananda

S"X"l O"pZpY".S"X"l: ðpM\^"jE" X"Y"pM\^"jE"...

S"X"l: ðp@ZpY"jE" X"Y" _@ZpY"jE"...

S"X"l{ðp\."pY"jE" {ðp\."O"ZpY" E"...

\$\$ 8.1 \$\$

namāstārāya namaḥ śambhavē ca mayobhavē ca

namaḥ śaṅkarāya ca mayaskarāya ca

namā śivāya ca śivatarāya ca

|| 8.1 ||

Salutations to the Lord who bestows happiness, who is the source of delight, to the Lord of auspiciousness, who grants peace and prosperity, to the Lord in whom everything abides.

Blissful energy flows in the body that is integrated with good physical and mental health; spiritual upliftment happens with the aid of chants and meditation.

- Paramahansa Nithyananda

S"X"...O"rPY"pē" E"...@UV"pY" E".S"X"l: T"pY"pē" E"p\pY"pē" E"...

S"X"l: T"O"Z[NppY" E"p\Z[NppY" E".S"X"l: pO"pY"pē" E"p" pūpY" E"...

S"X"l: ðp^TY"pY" E".UjSY"pY" E"...

namas̥tīrthyāya ca kūlyāya ca namah̥ pāryāya cāvāryāya ca
 namah̥ pratarāṇāya cottarāṇāya ca namā ātāryāya cālādyāya ca
 namah̥ śaspyāya ca phenyāya ca

Salutations to Lord in the holy rivers and on its banks, to the One beyond and by the side. Salutations to the One who ferries us back and forth in the river, to the One in the tender grass and in the foam of the waters.

Existential energy flows in the body that one gives due respect physically and mentally; it reveals the vast inner space of bliss.

- Paramahansa Nithyananda

S"X" { "@0Y"pY" E" T"pāpY" E"
 S"X"] òqZNY"pY" E" T"pY"pY" E"
 S"X" { @K { òp...pY"] E" ..b"Y" NppY" E" ...
 S"X"] @T { Q6"] E" T's' ..0Y"] E" ...

\$\$8.2\$\$

namah̥ sikatyāya ca pravāhyāya ca
 namā iriṇyāya ca prapathyāya ca
 namah̥ ki śīlāya ca kṣayaṇāya ca
 namah̥ kapardine ca pulastayē ca

|| 8.2 ||

Salutations to the Lord who is present in the sands, in the running streams, who is in the barren land with saline water, to Him in the

well-trodden paths, to Him dwelling amidst stones, in proper dwelling places, to the One with braided hair and with wavy hair.

Through our energy layers we explore the unknown reserves of creativity which are present in us, and a sound physical and mental system is the basic pre-requisite. Chanting makes us integrate and live intensely.

- Paramahansa Nithyananda

S"X"puBppuî > pV" E".Bpua pV" E" ...
 S"X"...o"UTY"pV" E".Bpua pV" E" ...
 S"X": @pJ > pV" E" Bp ^ Zû.pV" E" ...
 S"X"pkaQYV"pV" E" {S"^\ "UTY"pV" E" ...

namo goṣṭhyāya ca grhyāya ca
 namastalpyāya ca gehyāya ca
 namaḥ kāṭyāya ca gahvareṣṭhāya ca
 namo hradayyāya ca niveṣpyāya ca

Salutations to the Lord who is present in the cow shed or in the house (among learned people), who is seated in the bed and is in the mansion. Salutations to the One who is seated on the grass and in the deep caves, to the one in the deep waters and in the dew drops.

In the inner space that has been cleansed of *samskāras* (the imprint of past actions in the inner space), the divine power can be visualized in anything and everything from the dew drop to the mountains.

- *Paramahansa Nithyananda*

S"X"ṭ T'pK_ "Y"pY" E" ZG" ..Y"pY" E"...

S"X":: ðps×Y"pY" E" ` qZOV"pY" E"...

S"X"pu:" pñY"pY" E"pu' IY"pY" E"...

S"X"jîi\Y"pY" E" _"KY"pY" E"...

\$\$ 9.1 \$\$

namaḥ pāṣṇavyāya ca rajasyāya ca

namaḥ śuṣkyāya ca harityāya ca

namo lopyāya colapyāya ca

namā ūrvyāya ca sūrmīyāya ca

|| 9.1 ||

Salutations to the Lord who is present in the the dust and mist, who is in the dry lands and in the green fields, who is in the bare earth and amidst coarse grass , to the One who is in the form of aquatic animals and to Him in the river with beautiful waves.

The entire Universe with its myriad life forms is but a manifestation of that divine energy that is *Rudra*, and the ancient sages have had His vision. These chants are their recordings.

-*Paramahansa Nithyananda*

S"X"j: T"NY"pē" E" T"Npōpūjy" E" ...
 S"X"pēT"BPZ"pNppY" E"p{WC"θ:uE" ...
 S"X"j i p{AA"QO:uE"j T"pAA"QO:uE" ...
 S"X"pū": {qZ@W"pūO:ps"pKâQY"W"pu.
 S"X"pū(\b"rNp@W"pūS"X"pū(\{E"S\O@W"pu.
 S"X"j i p{S" θ:W"pūS"X"j i pX"r\O@W"j:

\$\$ 9.2 \$\$

namaḥ paṇyāya ca paṇśadyāya ca
 namo'paguramāṇāya cābhighnate ca
 nama ākhkhidate ca prakkhidate ca
 namo vaḥ kirikebhyo devānāḥ hṛdayebhyo
 namo viksīṇakebhyo namo vicinvatkebhyo
 nama ānirhatebhyo nama āmīvatkebhyah

|| 9.2 ||

Salutations to the Lord in the green leaves and in the dry leaves, to the One who raises weapons and who destroys the enemies, to the One who affects lightly or grievously, to the One who showers wealth and who is ever present in the heart of devas. Salutations to the One who is ever present in their hearts and who grants the wishes remaining so and to the One who destroys the unwanted results of the actions. Salutations to the Lord who is wandering as the *Rudra gaṇa* (the manifestations of Lord Shiva)

God is the name we give to Existence or the Cosmos, to the Existential energy and the life force that pervades this Universe. *Rudra* is an aspect of this divine power.

- Paramahansa Nithyananda

çpT"uì SR"L "_T"U"QqZçR"r"j"pç"0" \$
 'i'..:pzT"ä"pNppX"ü"pzT"çpç"pzX"p W"X"pçpuX"pui"j"pz
 {@E"S"pX"K"U"o

drāpe andhāspate daridraṇṇīlālohita
 eṣām puruṣāṇāmeṣām paśūnām mā bhermāro mo
 eṣām kiñcānāmamat

O Lord who makes the enemies suffer, who grants prosperity to the devoted, the One who is of reddish hue with matted hair, the One who is present in all living beings, injure not the innocent. .Destroy the diseases that are rampant in our body.

Rudra is the Kalpataru (wish- fulfilling tree) that will grant us our deepest desires, be they physical, mental or spiritual. Chanting mantras leads us close to that wish-fulfilling tree.

- Paramahansa Nithyananda

Y"p 0"j"àç qðp\."p 0"S:t {ðp\."p {\ "Ä"p`]W"ü"G"r \$
 {ðp\."p àç_Y"jW"ü"G"r 0"Y"p S"puX"ü>G"r\."_"j

\$\$ 10.2 \$\$

yā te¹ rudra śivā tanūḥ śivā viśvāha¹ bheṣajī
śivā rudrasya¹ bheṣajī tayā¹ no mṛḍa jīvasē. || 10.1 ||

We invoke that energy of Śiva (male energy) that redeems us from this worldly life full of pitfalls: grant us bliss with the auspicious energy of the goddess Śivā (female energy) which is immersed in the energy of Śiva.

The divine is waiting with open arms to hold us tightly to its bosom. It is in our hands to take the first step towards that state of bliss, and chanting helps in integrating ourselves.

- Paramahansa Nithyananda

òX.pKàçpY"j0\." _"l@T"Q6"bopY.YrZpY".T"W"ZpX" uX"Q"X"o\$
Y"P"p S":. òpX" _"DqYT:QuE"0"ST"Qu(\ "ò\ "ZT"j BppX"j
ì {..X"B"S"p0"ZX"o \$\$ 10.3 \$\$

imā ẽ rudrāya¹ tavaś kapardine¹ kṣayadvirāya
prabhārāmahe maṭim
yathā¹ naḥ śamasādvipade¹ catuṣpade¹ viśvām puṣṭam
grāmē¹ āsminnanāturam || 10.3 ||

To the mighty Rudra with braided hair and terrifying appearance, who destroys the strong psychological foes. May the people and animals be rendered happy by Your grace.

Awareness is the key to a healthy and blissful life. With health there arises an innate feeling to take up responsibility, which in turn helps a new intelligence arise in us.

- Paramahansa Nithyananda

X"Ūp S"plàçp0" S"puX"Y"l @q(R" b"Y:"YtZpY"...
S"X"l"p {\R"X" 0"Ū\$ Y"EFzE"..Y"pE".X"S"Xpy"G"u
{T"0:p 0"QpY"pX".0"Ū"l àç..T"Ūpr}p

\$\$ 10.4 \$\$

mṛdā nō rudrota nō mayāskṛdhi kṣayadvīrāya
namāsā vidhema te. yaccham ca yośca manūrāyaje
pitā tadāśyāma tava rudra praṇītau

|| 10.4 ||

O Lord, may You grant us the bliss of enlightenment. O destroyer of foes, help us to serve You with the attitude of surrender. The well-being and divine bliss that was obtained by *Manu* (the first man on planet earth), may that same bliss be granted to all of us.

The flushing out of embedded *samskāras* (imprints of the effect of past actions in the inner space) through chanting and meditation reveals to us an inner space that is expansive and a vigour and vitality that make us explode in various dimensions.

- Paramahansa Nithyananda

X"p S"plX"...pSO'X"9" X"p S"plī W'e
 X"p S"...ī b'fO"-X"9" X"p S"j ī {b'0:X"o\$
 X"p S"p&\'R'r: {T'0:ZzX"p0" X"p0'Zn{T'W'.p X"p
 S"j 0"S'3"plāç ZrqZ^":

\$\$ 10.5 \$\$

mā nō mahāntāmuta mā nō arbhakam
 mā na ukṣānta-muta mā nā ukṣitam
 mā nō'vadhīḥ pitaram mota mātarām priyā mā
 nāstanuvō rudra rīṣaḥ

|| 10.5 ||

O Lord, protect the great ones and the little ones, protect the youngsters and the children yet to be born. Protect our mothers and fathers and the body of those who are dear to us.

Prayers that gives us strength through body, mind and spirit constitute spirituality, and they will automatically take us to the state of bliss.

- Paramahansa Nithyananda

X"p S"j 0'p& 0"S'j'ux"p S"...ī pY'f^".X"p S"puBppd'f
 X"p S"puī ð\''sZrqZ^": \$ \rZpSX"p S'plāç
 W'p{X'0'p&\'R'r- `@.'X"p0'pS'X"j p {\R'X"0'u

\$\$ 10.6 \$\$

mā nāstoke tanāye mā na āyūṣi māno goṣu
 mā nō aśvēṣu rīṣaḥ. vīrānmā nō rudra
 bhāmīto'vādhirhaviṣmānto namāsā vidhema te

|| 10.6 ||

Lord, protect our children, our lives, our cattle and our life forces (the horses). In anger smite not our warriors (the forces of inner strength). We pay our respects with obeisance and offerings.

Every being in this Universe is nurtured by Existence, which takes the responsibility for its evolution. Man only has to be open to receive the blessing, be it from the Master or through any other representative.

- Paramahansa Nithyananda

ì pZpf"lBpp0:ní 0: T"p ^C:wb"YpYrZpY" _"X"X" _X"u0"jì _0"\$
 Zb"p]E" S"puì {R"jE" Qa" V"R"p]E" S":...
 òpX"àV"EF>YV"~ pè

\$\$ 10.7 \$\$

ārātte'goghna uta pūruṣaghne kṣayadvīrāya sumnamasme te'astu
 rakṣā' ca nō adhi' ca deva brūhyadhā' ca naḥ
 śarmā yaccha dvībarhāḥ

|| 10.7 ||

The benign form grants us bliss and gently leads us on the path to progress, may You bless us, oh Lord! for the here and hereafter.

Rudra is the form of the tough Taskmaster who goads His disciples to reach the state of complete openness. This helps the disciple imbibe the Master at the being level.

- Paramahansa Nithyananda

Please grant us eternal knowledge even as we live and protect our off-spring.

Rudra is the form that can remove the pus in the inner space caused by layers and layers of *samskāras* (the imprints in the inner space of the effect of past actions). They need the Master's ferocity to be flushed out, so that the gentle breeze of bliss wafts in the inner space.

- Paramahansa Nithyananda

X"rM\$JX".{öp\p"X" qöp\."puS": _"X"S"p]W^" \$\$
T"ZX"u"u." i pV"R"z{S"R"pY"...@pf"z" _"pS"...
i pE"Z..{T"S"p]@p.V"W"apBp[

\$\$ 10.10 \$\$

mīdhuṣṭama śivātama śivo naḥ sumanā bhava
pārame vṛkṣa āyudham nidhāya kṛttim vasāna
ācāra pinākam bibhradāgahi

|| 10.10 ||

O Lord Śiva, in all glory with the charming goddess Śivā who is the essence of the Universe, wearing the tiger's skin with the trident held as an ornament, may you bestow prosperity on us and fulfill our desires.

Lord *Śiva* in His *ardhanārī svarūpa* (half man, half woman form) along with *Śakti* (the female energy) symbolize the inner- most truth that every human being is *pūrṇa* or whole unto themselves.

- Paramahansa Nithyananda

{\{@qZQ. {\ " " pñ` 0".S"X"l 0"uì _0"slW"BP\": \$
Y"p_0"l_ "...3/4k] 0:Y"p&SY"X" ..X"{B"\"T"SO"s0"p: \$\$ 10.11 \$\$

vikirida vilohita namaste astu bhagavaḥ
yāste sahasra¹hetayo nyama¹smannivāpantu tāḥ || 10.11 ||

O Lord, the distributor of wealth, pale in complexion, our Supreme God, may Your thousands of missiles be kept for our foes. May You accept our salutations.

Bhagavān is the Master endowed with the qualities of wealth in all its forms, vigour, fame, prosperity and steadfastness. He is the embodiment of *dharma* (righteousness) and is enlightened.

- Paramahansa Nithyananda

_ "...3/4p[Np _ " 3/4R:"p V"p] l:..pu 0"\" 0:Y": \$
0"p _"pX:"rðpp\$ "puW"BP\": T"ZpE:"rS"p.X"A"p]@q(R" \$\$ 10.12 \$\$

sahasrāṇi sahasradhā bāhuvostavaḥ hetayaḥ
tāsāmiśāno bhagavaḥ parācīnā mukhā kṛdhi || 10.12 ||

O Lord of a thousand hands, keep away the thousands of missiles in your hands. Make their edges point towards our enemies.

Only when the inner foe, the ego is dropped can we gain the clear vision of what we are and what the role is that we have in this grand drama of Existence.

- Paramahansa Nithyananda

...¾p[Np _"¾õppu"uàçp ì qR".W"KY"pX"ø\$
0"ŭpK] "¾V"pG"S.&"R.S\"pS" 0"SX"[_ " \$\$\$\$ 11.1 \$\$\$

sahasrāṇi sahasraśo ye rudrā adhi bhūmyām.
teṣāḥ sahasrayojane 'vadhanvāni tanmasi || 11.1 ||

May the *Rudras* (the manifestations of Lord *Śiva*) who are in this earth in their thousands remove their arrows a thousand leagues away from us.

The Lord--who performs the five acts of creation, sustenance, rejuvenation, suppression into ignorance and the granting of the supreme knowledge of Enlightenment--is termed the *Bhagavān* who has come amidst us as the Master.

- Paramahansa Nithyananda

ì [..X"S"ò"ŋ" OY"Ŋpè.ŋSO"qZb"uŋ"À."p ì {R"ŋ} \$\$11.2\$\$

S"r" "Bpø\ "p: qðp(0"@ŊKp: ðp\."pè ì R": b"K"pE"Zp: \$\$11.3\$\$

asmin mahatyaṛṇave'ntarikṣe bhavā adhi || 11.2||

nīlāgrīvāḥ śitikanṭhāḥ śarvā adhaḥ kṣāmācarāḥ. || 11.3||

O Lord, with your form encompassing the vast oceans and the vast sky and penetrating deep into the Earth, the One with no beginning, refrain from pointing your arrows at us.

Rudra as explained in these chants signifies the cosmic form of the divine energy that can be connected to, with the intensity of the seeker.

- Paramahansa Nithyananda

S"r" "Bpø\ "p: {ðp(0"@ŊKp:{Q\ "Kḥçp íT"ŋd0"p: \$\$11.4\$\$

Y"u\ "ŋ"ŋ"ŋ" [..T"ŋ"ŋp.S"r" "Bpø\ "p:{\ " "pŋ` 0"p: \$\$11.5\$\$

nīlāgrīvāḥ śitikanṭhā diva'rudrā upaśritāḥ || 11.2||

ye vṛkṣeṣu saspīṇjārā nīlāgrīvā vilohitāḥ || 11.2||

May that blue-throated *Rudra*, whose form has encompassed the great expanse and who has filled the heavens, remove His arrows and make them point away from us.

Awareness with acceptance is the only way out of suffering. This can help to overcome both pain and pleasure, which form a vicious circle. With this awareness we enter into the zone of no-mind.

- Paramahansa Nithyananda

Y"uW"pS"pX"R"U"Y"pu"{"öpA"p_" @T"Q6": \$\$ 11.6 \$\$

Y"uì B"r"s\{"RV"ISO".I"pe"r"s(T"V"p"puG"S"pS"o \$\$ 11.7 \$\$

ye bhūtānāmadhi'patayo viśikhāsaḥ kapardinah || 11.6 ||

ye anneṣu vīvidhyanti pātreṣu pibāto janān. || 11.7 ||

O Lord, the leader of all the ghosts and spirits, both with the form of clean -shaven head and with matted hair, the leader of your men who are among the eaters of food and drinkers of liquids--may they protect us.

Every line in this *anuvāka* (poetic stanza) describes the various facets of *Rudra* and beseeches His grace and blessing to make us open to receive them.

- Paramahansa Nithyananda

Y"uT"P..pzT"p"Zb"Y" i' u' V"p Y"\Y"R": \$\$ 11.8 \$\$

Y"uT"P..pēS"jT"ē.ZISO" _"p\p"SO"pu(S"u"{"ENp): \$\$ 11.9 \$\$

Y" i' O:"p\ "S O"Æ".WV"pk] "Æ".{Qõpp]açp {\ "P"[_ P"Zu\$
O"õ"pk] " ¾-Y"pG"S: &\ "R:S\ "p[S" O"SX"{" " \$\$\$\$ 11.10 \$\$\$\$

ye pathāṃ pathirakṣāya ailabr̥dā yavyudhaḥ || 11.8 ||

ye tīrthānī pracarānti sṛkāvantō niṣaṅgiṇaḥ || 11.9 ||

ya etāvantaścā bhūyā'śaścā dīśō rudrā vitasthīre
teṣā'śahasra yojane'vadhanvāni tanmasi || 11.10 ||

The One who shows the right path, who protects the seekers of that path, the One who protects the holy places and rivers holding your bow and arrow, the One whose form extends for thousands of yojanas, may you remove your weapons far away from us and bless us.

Worry and tension come when you think you are the doer and tiredness soon follows. But when you shift the sense of ownership to a higher energy and continue to work blissfully, you will feel tremendously relaxed.

- Paramahansa Nithyananda

S"X"p]aç.WV"puY"ui"WP".Y"pzY"&S O"qZb"u.
Y"u{Qç\."Y"õ"pX"B"z\ "põ"p]A"...{X"~"j"... O"WV"puQõp...
T"pE"rQõp]Q{b"Npp Qõp]T"õ"rE"rQõppQrE"rQõppR\ "pê
_O"WV"puS"X"...O"uS"p]X"uX"SO"SO"uY"z{Y:X"pu
Y"õE"]S"puY[r^J>õz\"puG"XW]QOR"p{X" \$\$\$\$ 11.11 \$\$\$\$

namo¹ rudrebhyo¹ ye pṛthivyām ye¹ ntarikṣe¹
 ye divi yeṣāmannam vāto¹ varṣamiṣāva¹ stebhyo¹ daśa¹
 prācīrdaśa¹ dakṣiṇā daśa¹ prācīrdaśo¹ dīcīrdaśo¹ rdhvā¹
 stebhyo¹ namaste no¹ mṛdayantu¹ te yam dviṣmo¹
 yaśca¹ no¹ dveṣṭi¹ tam vo¹ jambhē dadhāmi¹ || 11.11 ||

Salutations to those *Rudras* who are on the earth, in the sky, in the heavens, who shower their arms as rain, wind and food. To them joining my ten fingers I prostrate to the east, south, west, and north, above and below, and in all other directions. I offer those who are our enemies to your open mouth.(interpretation -1)

Salutations to the bountiful *Rudra*. May the rains be available to us through the winds. May my first quarter of life be not filled with dislikes, may my next quarter (youth period) be not filled with carnal pleasures, may my next quarter be not without glory and honour; and may my last quarter be not filled with decay and hatred. May You shower us with blessing and take us to the heavenly regions at the end of life. (interpretation-2)

Trust has amazing power. It works beyond logic. Anything that works beyond logic is direct truth. Real surrender is a consciousness and not a concept for trial. When you trust and surrender to the Master you are giving Him the responsibility of you.

- Paramahansa Nithyananda

To that *Rudra* in the fire, in the waters, in the plants, that *Rudra* present in every being: our salutations. Our homage to that Lord who presides over the medicinal herbs and removes the suffering of mankind. Salutations to that Lord who strives on our behalf.

Look at everything happening in life with the understanding that change is the nature of life, and the very reason why life is so colourful and interesting, and the beauties of life start unfolding before your eyes.

- *Paramahansa Nithyananda*

ì Y:zX"u: _0"puM/Bp\pS"Y:zX"uM/Bp\00"Z: \$
 ì Y:zX"u\ "Ä" - W"j" G p&Y" Bp\Öp\pql\X"ÖpS": \$\$ 4 \$\$
 Y"uO"u _"...3/4K"Y:G"Z"pÖpp.X"ÖY"puK"ÖY"pM"... SO"j"uS
 0"pS"o"r"c" _Y"j\X"pY"V"p... "pS"V"jY"G"pX" u\$
 X"ÖY"V"u:\p` p\X"ÖY"V"u:\p` p} \$\$ 5 \$\$
 ì pS"X"puM/Bp\0"uàçpY" {\~Np\W"ÖY"X"Ö"pç: \$
 T"pNppS"pzBp\SP"Z{_ "àçpuK"p\{\ÖppSO"@: \$
 0"Ö"pB"Ö"p\Y"pY"... \ " \$\$ 6 \$\$
 S"X"puàçpY" {\~Np\W"ÖY"X"Ö"pç: \$ _"Op\Öp\pX"o\$

ayam me hasto bhagavāṇayam me bhagavattarah
 ayam me viśva bheṣajo yam śivābhimarśanaḥ

ye te sahasraṁ mayutaṁ pāśā mṛtyo martyāya hantave
 tān yajñasya māyayā sarvāṇavā yajāmahe
 mṛtyave svāhā mṛtyave svāhā || 5 ||
 om namo bhagavate rudrāya viṣṇave mṛtyūrme pāhi
 prāṇānām granthirasi rudro mā viśāntakaḥ
 tenānnenāpyāśva || 6 ||
 namo rudrāya viṣṇave mṛtyūrme pāhi. sadāśivom.

This hand of Mine has all the healing powers; this hand doing puja to the Lord has all the blessing. By the worship that I offer may all the thousands of the nooses of death be removed from us. May that *Rudra* pervading everywhere protect me from death. I offer oblations to the Lord of death. O Lord, You are the One knotting and releasing us from this existence: protect us and accept our homages.

May the sufferings of the three periods be removed from us and pacified.

Rituals are the distillation of centuries of wisdom and the *tapas* (penance) of innumerable Enlightened Masters. When performed in the proper manner, rituals have tremendous power to bring about unimaginable levels of awareness and change.

- Paramahansa Nithyananda

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 \$\$ ò{0" dr@ṇNpY"G"s"QrY" O"qf"ZrY" _"Ź O"pY"pz
 E"O"8"@pNLḷ"E"X": T"pK@: \$\$

Om śāntiḥ śāntiḥ śāntiḥ .

iti śrīkṛṣṇayajurvedīya taittirīya samhitāyām
 caturthakāṇḍe pañcamah prapāṭhakah

* * *



\$\$ E"X"@T"Å": \$\$

Camakapraśnaḥ

ì ð"þ\^Npt_"G"pø"l"X.p\^R"80"s\^pz{BpZ}: \$
ÜX\$S"l"pG"XW"ZpBpD"X"ø\$

agnāviṣṇū sajoṣaśemā vārdhantu vām girāḥ
dyumnai rvājēbhiraḡatam.

O *Agni* (fire god), O Lord *Viṣṇu* (Lord of sustenance), we seek your support and blessings. May these words of praise flourish; may we be blessed with glory and prosperity.

Every deity in the Hindu pantheon is the direct representation of that unique divine power that is present in each one of us.

- *Paramahansa Nithyananda*

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 T"p"Ĵ"O"Ē" X"u"t"ø" \"Ĵ"O"Ē" X"u"r"r"Ĵ"O"Ē"Ĵ"X"u"t"ø"Ē" X"u.
 \"Z"Ē" X"u"t"ø" p"Ĵ"Ē" X"u"dp\"Ē"Ĵ"X"u"dp\"Ĵ"Ē" X"u.
 GY"p\"Ĵ"O"Ē" X"u.\"S"Ĵ"Ē" X"u

vājaśca me prasavaśca me prayatiśca me prasitiśca me dhītiśca
 me kratuśca me svaraśca me ślokaśca me śrāvaśca me śrutiśca
 me jyotiśca me suvaśca me

May I through your grace have the resources, powers of origination,
 effort, purity, inclination, will power, power to recite, fame, revelation,
 and the world of light

**The Master with His gentle yet firm hand of love
 raises the seeker to unravel the vastness of his innerspace.**

- Paramahansa Nithyananda

T"pNpĒ"Ĵ"X"t"pS"Ē"Ĵ"X"u
 \V"pS"Ē".X"t"ø"Ē" X"u(E"Ē"z E"Ĵ"X"t"ø" pR"r"p"zE" X"u.
 \p×E"Ĵ" X"u"X"S"Ĵ"Ē" X"uE"b"Ĵ"Ē" X"u"dp"b"Ĵ"Ē" X"uQb"Ĵ"Ē" X"u.
 V"t"ø"Ē" X"u..t"ø" pG"Ē" X"u.

prāṇaśca me pāṇaśca me
 vyānaśca me suśca me cittam ca mā ādhitaśca me vākca me
 manaśca me cakṣuśca me śrotraśca me dakṣaśca me balaśca me
 mā ojaśca me

May I, through Your grace, have serenity in the flow of the vital airs like *prāṇa* (the air going in), *apāṇa* (the air moving downwards), *vyāna* (the air being distributed); may I have life force and consciousness; learning, speech and mind; eyes, ears and discernment; and also strength and might.

Meditation is the direct route by which one can still the mind, silence the inner chatter, and through intense practice of awareness achieve the no-mind state.

- Paramahansa Nithyananda

~ J" X" ..i pV" J" X"u
G"Zp E" J" X" i pOX"p E" J" X"uO"S. J" X"uõpX" J" E" X"u\ X" J" E" X"u
&(Ep[S" E" X"u_ P"p(S" J" E" X"uI"á;j<{^" E" X"uõpZrZp(Np E" X"u \$\$ 1 \$\$

sahaśca ma āyúśca me
jaṛā ca ma ātmā ca me taṇūśca me śarmā ca me varmā ca
me'ṅgāni ca me'sthāni ca me parūṣi ca me śarīrāṇi ca me || 1 ||

May I with your grace possess vitality and vigour in my being, strength in my body and limbs, organs, bones and joints, and possess a long and healthy life.

This *anuvāka* (stanza of the poetry) describes the physical, mental and vital powers that are needed for a successful life on earth. The Master's presence is the greatest blessing; it can grant us everything we can conceive and more.

- Paramahansa Nithyananda

GY"Ŵ>ñE" X"..i p{R"}"OY"zE" X"uX"SY"Æ"}X"u.
 WpX"jE".X"&X"jE".X"&XW"jE" X"uG"Ŵ:p E"}X"uX"{' X:p E"}X"u
 \ "qZX:p E"}X"uT"p"X:p E"}X"u\ "X"pE"}X"uçpC"Ŵ"p E"}X"u
 \ "kzE"}X"u\ "Ŵ<"}E" X"u_ "OY"zE"}X"ucl.<p E"}X"u.
 G"bp, " X"uR"S"ñE" X"u\ "öp"}E" X"u[O\{"^"}E" X"u@"}Lp E"}X"u.
 X"pQ"}E" X"uG"pO"zE"}X"uG"{'S"..Y"X"pNpzE" X"u_ "E_ jzE"}X"u
 _ "s@"}zE"}X"u

jyais̥thyam ca ma ādhipatyam ca me manyuśca me
 bhāmaśca me'maśca me'mbhaśca me jemā ca me mahimā ca me
 varimā ca me prathimā ca me varṣmā ca me drāghuyā ca me
 vṛddham ca me vṛddhiśca me satyam ca me śraddhā ca me
 jagacca me dhanam ca me vaśaśca me tviṣiśca me krīḍā ca me
 modaśca me jātam ca me janiṣyamāṇam ca me sūktam ca me
 sukr̥tam ca me

May I with your grace possess pre-eminence, leadership, righteous wrath, depth in the mind, spontaneity, victorious power and greatness.

May I invite honour, worldly wealth with continuing lineage and ever-increasing prosperity. May I be bestowed with truth, faith, the wealth of movables and immovables, energy, enjoyment, play, delight in what is born and yet to come, and in good words and good deeds

All divine qualities accrue to the one who surrenders all his fears and greed at the feet of divine power that has descended in the form of the Master.

- Paramahansa Nithyananda

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W'\ "y", "X"u_ "Bp'E"X"u_ "TP"zE" X" h;«zE"X".h;{«E" X"u
×...ñ'E"X"u× " (E"E" X"uX{O"E"X"u_ "X"X{O"E"X"u \$\$ 2 \$\$

vittam ca me vedyam ca me bhūtam ca me
bhaviṣyaccā me sugam ca me supatham ca ma ṛddham
ca ma ṛddhiśca me klptam ca me klptiśca me matiśca me
sumatiśca me || 2 ||

May I be bestowed with wealth, the knowledge of what is to be known, of the past and future, knowledge of the right path, with affluence, all round progress, the ability to gather wealth and the ability to retain it, and with right thinking and the ability to make it workable.

Each of us is searching for bliss, but we search in many different ways. Many among us are unaware of the goal and end up searching outside the domain where it is to be found. Thus we miss the sacred chance that this human birth has presented before us.

- Paramahansa Nithyananda

ðpzE"jX"uX"Y"jE" X"u(T"m"zE"jX"&S"@pX"Æ"jX"u.
 @pX"jE" X"u_ "pX"S"...Æ"jX"uW"çzE"jX"uclW"jE" X"u.
 _Y"jE" X"uW"ðp"jE" X"uW"bp"jE" X"uç{\}NpzE" X"u
 Y"SO"p E"jX"uR"D.pE"jX"uob"X"jE" X"uR"qO"jE" X"u.
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 "ðE"jX"uT"q.Æ"jX"u "rZjE" X"u"Y.Æ"jX" h O"zE"jX"u.
 &X"uW"zE" X"u&Y"bX"zE".X"u&S"pK"Y"," X"uG"r\."pO"jE" X"u
 QrC"pE"q\zE"jX"&S{\X"e.zE".X"u&W"Y"zE" X"u_ "BpzE"jX"u.
 ðpY"ß"zE" X"u_ "E"p E"jX"u_ "QOß"zE" X"u

\$\$ 3 \$\$

śam ca me mayāśca me priyam ca me'nukāmaśca me
 kāmāśca me saumanasaśca me bhādam ca me śreyaśca me
 vasyāśca me yaśāśca me bhagaśca me draviṇam ca me
 yantā ca me dhartā ca me kṣemaśca me dhṛtiśca me viśvam ca
 me mahaśca me samviccā me jñātrām ca me
 sūśca me prasūśca me sīram ca me layaśca ma ṛtam ca me'mṛtam
 ca me'yakṣmam ca me nāmayacca me jīvātuśca me

dīrghāyutvam ca me'namītram ca me- 'bhāyam ca me sugam ca
 me śayanam ca me sūṣā ca me sudinām ca me || 3 ||

May I with Your grace, O Lord, have happiness, bliss, delight, desires fulfilled, kindness, clear mind and good fortune, everlasting fame and prosperity, and may I, through your grace, have the power of control, support, fortitude, nobility, ability to impart knowledge, discovery, creativity, power of procreation, the power to follow the moral order, freedom from severe illness, and diseases, capacity to heal, long life, freedom from fear, good family and good children, and may every day dawn brightly and auspiciously.

The very aim of human life is enlightenment. The possibility of becoming enlightened lies in the *kuṇḍalini śakti*, an extraordinary potential energy which is hidden inside every human body. If it can be awakened it will take you to a different plane of consciousness, a different plane of existence.

- Paramahansa Nithyananda

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 C"0:ZEjX"uRjE"X"u."{BRjE"X"u."TjTjE"X"u
 @jEjE"X"u"UjE"X"uG'E"X"u..j p[-jZjE"X"u

ūrka¹ me sūnr¹tā ca me₂ payā¹śca me₂ rasā¹śca me₂
ghṛ¹ta¹ ca me₂ madhū¹ ca me₂ sagdhī¹śca me₂ sap¹tiśca me₂
kṛ¹ṣiśca me₂ vṛ¹ṣiśca me₂ jaitra¹m ca ma₂ audbhī¹dyam ca me₂

May I be blessed with a dwelling place, true and pleasant words, the milk of knowledge, mental clarity (ghee), delight, delectable food and nourishment for all; may I be blessed with effort (agriculture), the prosperity of rain, victory, the riches of crops, and consumption of milk.

By applying deep life solutions within your being, a freedom will awaken. This in turn unravels the traps that are there in the emotional and intellectual planes and sharpens the awareness to avoid them.

- Paramahansa Nithyananda

Z{Y"Æ"]X"uZpY"Æ" X"uT"ſzE"]X"uT"qI"Æ" X"u
{\W"sE"]X"uT"W"sE"]X"W"...I E"]X"uWV"Æ" X"u
T"lp]E"]X"uT"lpθ"]zE".X"&qb"]O"Æ" X"u@Y"]pÆ".X"u
&B"nE".X"u&b"] " X"u

rayī¹śca me₂ rāyā¹śca me₂ puṣ¹ta¹m ca me₂ puṣ¹tiśca me₂
vibhu¹ ca me₂ pra¹bhu¹ ca me₂ ba¹hu¹ ca me₂ bhūyā¹śca me₂
pūr¹ṇa¹m ca me₂ pūr¹ṇatā¹ra¹m ca me₂ kṣ¹tiśca me₂ kūyā¹vā¹śca
me'nnā¹m ca me₂ kṣū¹cca me₂

May I be blessed with felicities, riches, growth, nourishment, all pervading nature, lordship, many friends, wholeness, plenitude and imperishableness, food and freedom from hunger.

Although all human beings appear to be the same, each one is unique and travels on a different path. As long as you travel with full concentration you will experience fulfillment every minute. You won't even know what it means to look at another person's track.

- Paramahansa Nithyananda

\\m..y"jE" X"u"\\ "pE" X"u"p"pE" X"u.

{0" " pE" X"u"sy pE" jX"uA"U\\ "pE" X"uBppR."X"pE" X"u

X" ...z pE" X"u(T"u.Bp\\ "E".X"u&Np\\ "E" X"uōY"pX"p@pE" X"u

S"r\\."pZpE" X"u

\$\$ 4 \$\$

vrīhayaśca me yavaśca me māṣaśca me

tilaśca me mudgāśca me khalvāśca me godhūmaśca me

maśuraśca me priyaṅgaśca me'ṇavaśca me śyāmākāśca me

nīvāraśca me

|| 4 ||

Herein is a list of food-grains that are the sign of prosperity:

May I be blessed with rice, barley, beans, sesame, kidney beans, castor seeds, wheat, lentils, millet, fine paddy and wild rice.

The above mentioned items are good to include in the daily diet.

Rudra indicates that our day-to-day life is the best ground for a deeper understanding of life.

- Paramahansa Nithyananda

ì òX"p E" X"uX"qf"p E" X"u(BpZY"Æ" X"uT"V"Ø"pÜE" X"uX" @0"pðE" X"u.
 \S"...T"O"Y"Æ" X"uX" ZNY"zE".X"&Y"Æ" X"uX".r_"E" X"u.
 eT"pE" X"uòY"pX"zE"X"u" pùzE"X"&{ØpðE"X"..ì pT"pE" X"u
 \ràR"pE" X"..ì pùR"Y"ðE" X"u@ñ"zEY"zE"X"&@ñ"zEY"zE"X"u
 BppXY"pðE"X"uT"ðp"ì pZNY"pðE"Y"c:S"ì@ÚT"SO"pz{\f:zE"X"u.
 {\qf"pE" X"uW"Ø"zE"X"uW"Ø"pE" X"u.

aśmā ca me mṛttikā ca me girayāśca me parvatāśca me sikatāśca
 me vanaspatāyaśca me hirānyam ca me'yaśca me sīsāmca me
 trapuśca me śyāmam ca me loham ca me'gniśca mā āpaśca me
 vīrudhāśca mā oṣādhayaśca me kṛṣṭpacyam ca me akṛṣṭapacyam
 ca me grāmyāśca me paśava āraṇyāśca yajñēna kalpantām vīttam
 ca me vittiśca me bhūtam ca me bhūtiśca me

May I be blessed with stone, mud, hills, mountains, trees, gold, bronze, lead, tin, copper and iron. May I command the fire for cooking, roots and herbs, crops from tillable lands and uncultivable lands, domestic and wild animals that are harmonious. May I possess wealth, gain it, and maintain it.

This whole *anuvāka* (poetic stanza) indicates the necessity of living in harmony with nature around us and nurturing the same for posterity and our prosperity.

Rudra is the benevolent God who showers His grace on all his seekers irrespective of their being qualified or not. There is no apprehension as regards His immense power as this *mantra* amply elaborates.

- *Paramahansa Nithyananda*

\ " \$E" X"u" _ "{0"ðE"jX"u.

@XjE" X"uðp{ ~ jE".X"&P"E" X".iX"ðE" X".ð{0"ðE" X"u.

Bp{0"ðE" X"u

\$\$ 5 \$\$

vasu¹ ca me vasatiśca¹ me

karmā¹ ca me śaktiśca¹ me'rthāśca¹ ma¹ emāśca¹ ma¹ itiśca¹ me¹ gatiśca¹
me

|| 5 ||

May I be blessed with riches, dwelling place, action, the power to perform, noble ends, strength and the power to reach the goals.

All the above mentioned are the prayers for a fulfilling life on earth.

Prayers and chants are the means by which we travel the path from wants and desires to the understanding of the deeper truths of the impermanence of everything that is around us, including our name and form.

- Paramahansa Nithyananda

ī {Ḍ"ōE"X".òSçḍE" X"u. "pḡ"ḍE" X".òSçḍE" X"u
 _"q\Ḍ"p E"X".òSçḍE" X"u. "Z\Ḍ"r E" X".òSçḍE" X"u
 T"p E"X".òSçḍE" X"uḡḡ...T\{O"ḍE" X".òSçḍE" X"u
 {X"e:"ōE"X".òSçḍE" X"uḡḡ"àNpE" X".òSçḍE" X"u.
 O\ḡ"ḡ" E" X".òSçḍE" X"uḡḡpḡp E"X".òSçḍE" X"u.
 {\ "NpḍE" X".òSçḍE" X"uḡḡ{Ā"ḡ"pE" X".òSçḍE" X"u
 X"ḡḡḡE" X".òSçḍE" X"uḡḡ\ḡḡḡE" X"uḡḡp ḡSçḍE" X"u
 Tḡḡ\ḡ" E"X".òSçḍE" X"uḡḡSḡḡḡḡḡE" X".òSçḍE" X"u.
 ÜpḡE"X".òSçḍE" X"uḡḡOḡḡE" X".òSçḍE" X"uḡḡRḡḡE"X"...
 ḡSçḍE" X"uḡḡḡḡḡḡE" X".òSçḍE" X"u

\$\$ 6 \$\$

agniśca mā indraśca me somaśca mā indraśca me
 savitā ca mā indraśca me sarasvatī ca mā indraśca me
 pūṣā ca mā indraśca me brhaspatiśca mā indraśca me
 mitraśca mā indraśca me varuṇaśca mā indraśca me
 tvaṣṭā ca mā indraśca me dhātā ca mā indraśca me
 viṣṇuśca mā indraśca me śvināu ca mā indraśca me

marutaśca mā indraśca me'ntarikṣam ca mā indraśca me
 dyauśca mā indraśca me diśaśca mā indraśca me || 6 ||
 mūrdhā ca mā indraśca me prajāpatiśca mā indraśca me

May I with Your grace have the benefit of the powers of *Indra* (the chief among gods) along with *Agni* (fire god), *soma*, *Surya* the sun god, the goddess of learning, the nourisher, *bṛhaspati*, *mitra*, *Varuna* the rain God, *tvastā* (a divine energy), the Lord of creation, the sustainer, the *Aśvins* (twin gods of medicine), the wind gods and *Viśvedevās* (all universal gods). Along with *Indra* may I have the blessing of the earth, the sky, the vast space, the directions, the crest and the leader of the *yuga* (the divine cycle of time consisting of four periods).

These gods signify the various divine powers that are present in each human being. The Master is that divine energy that has come to awaken us from the deep slumber of ignorance and darkness, and to make us understand and relish the bliss breeze blowing everywhere in everything.

- Paramahansa Nithyananda

ἰ λ ὀ π ε " j " u [ὀ x " ε " . x " & o p j w " ε " . x " & q r " j { 0 " ε " x "
 ἰ t " p k ὀ π ε " j " & s o y " p x " ε " j " x " i ὀ c \ " p y " \ . ε " j " x " u

X"e"p\`āNpAE"X" ī p{Ä"S:Æ"X"u"t"Q"t"p"pS"Æ"X"u
 ðpAE"X"u"SP"r E"X"

a_śśuścā me raśmiścā me'dābhyaścā me'dhipatiścā ma
 upā_śśuścā me'ntaryāmaścā ma aindravāyavaścā me
 maitrāvaruñścā ma āśvinaścā me pratiprasthānaścā me śukraścā
 me manthī cā ma

May I by Your grace be granted the moonbeam, the sun beam, the
 power of overlordship, the inner wisdom, *Indra, Vāyu,*
Maitrāvaruṇa, Āśvins (different gods representing energies in the
 body), foundation, *Śukra* (Venus) and churning

All these powers are indicative of the necessity to maintain harmony
 among the various energies that are present in the human body.

**Everything that is visualized in nature is but a macrocosmic
 representation of the truth that is available for our seeking
 in the inner world. We just have to look in with awareness.**

- *Paramahansa Nithyananda*

ī pBpM"NpAE"X"u"ā"Qn:Æ"X"u
 R"ñ"Æ"X"u"ā"ð\`pS"ZðE"X" h;0"Bpð.pAE"X"&{0"Bpp.āpAE" X"
 'i 6çpð"Æ"X"u"ā"Qn:Æ"X"u"ā0\`0:rY"pAE" X"u"p 6çðE"X"
 ī p{Q0Y"Æ"X"u_`p{\`e:Æ"X"u_`pZ_\'0:Æ"X"u"pñNpAE"X"u
 T"pN"r\`0:Æ"X"u`pqZY"pG"S.ðE"X"u

\$\$ 7 \$\$

āgṛayaṇaśca¹ me vaiśvadevaśca¹ me
 dhruvaśca¹ me vaiśvānaraśca¹ ma ṛtugrahāśca¹ me' tigrāhyaśca¹ ma
 aindraśca¹ me vaiśvadevaśca¹ me marutvaṭīyaśca¹ me māhendraśca¹
 ma ādityaśca¹ me sāvitraśca¹ me śārasvataśca¹ me pauṣṇaśca¹ me
 pātnīvataśca¹ me hāriyojanaśca¹ me

|| 7 ||

May I be blessed with a pure heart to offer salutations to the leader of all gods, to *Dhruva*, the omnipresent Lord , *Vaiśvānara*, *Indra* and *Agni*, offerings for all gods, for *Maruts*, *Mahendra*, *Āditya*, *Savitṛ*, *Sarasvatī*, *Pūṣaṇ* (gods signifying the different energies in the body) and all the goddesses and their yoked steeds.

Gratitude is the finest of emotions every man has to integrate into his being. When we start feeling grateful for small things, our whole sensitivity will increase. We will become more refined. Our whole attitude towards life will move to a different plane.

- *Paramahansa Nithyananda*

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¾E"]E" X"U"E"X"...pðE"]X"UBpp\p]npA" X"u.\Z]"ðE"X"
íT"Z\..pðE"]X"&{R"...^NpE" X"UçpWp@_ "ðpðE"]X"u
\pY".Y"p[S" E" X"U"ó"Uw"jX" ì pR"\S:rY"þE"X"...
ì pð"r"nE" X"u { \R"sð"nE" X"UBonipA"]X"u..QðE" X"u

T"Zpløpp/E"X"u"E"O"pøE"jX"&"W"Ŋ"ðE"jX"u
 _\Bpp@pZðE"jX"u

\$\$ 8 \$\$

idhmaśca me barhiśca me vediśca me dhiṣṇiyāśca me
 srucāśca me camasāśca me grāvāṇaśca me svarāvaśca ma
 uparavāśca me dhiṣavāṇe ca me droṇakalaśaśca me vāyavyāni
 ca me pūtabhṛcca ma ādhavanīyāśca ma
 āgnīdhram ca me havīrdhānām ca me grhāśca me sadāśca me
 puroḍāśāśca me pacatāśca me avabhṛthaśca me svagākāraśca me

|| 8 ||

These are the prayers that accompany yajna and homas.

May I be blessed with the fuel stick, the *darbha* (a type of grass used in sacrifices) grass, the altar, ladles, the bowl, the pressing stones, the hand press, and the pot for keeping the extracted *soma juice* (divine drink). May I be blessed with *Vāyu* (wind god) for holding the *soma juice*, the mixing bowl, the oblation holder, the house, the seat for the gods, the cakes being offered and the cooked offerings, the final bath and the chants of offering.

Each of these *mantras* leads us from the outer sacrifice to the inner sacrifice that should take place at the spiritual level.

Just let go off your so-called boundaries in order to comprehend the order in the cosmic chaos. When you experience that, you experience bliss. When you realize the chaos within your order, you exude compassion.

- Paramahansa Nithyananda

ī {D"Æ"X"R"X"ðE"X"&@ðE"X"u."V"Æ" X"u
T"pNpðE"X"&Ä"X"u.ð E"X"u"WP".r E".X"u&{QX"Æ" X"u.
{Q{O"Æ" X"u.üþðE"X"u.ðp>\Zr-ZDBps"Y"pu{Qðp"Æ" X"Y"c."S"}@ÚT"S0"p.:Xp*E"
X"u."pXp"Æ" X"u.O"pXpðE" X"u"Y"G"Æ" X"uQrb."p E"X"u.

agnīśca¹ me dharmāśca¹ me² rkaśca¹ me sūrayāśca¹ me prāṇāśca¹
me³ aśvamedhaśca¹ me pṛthivī ca¹ me⁴ ditiśca¹ me⁵ ditiśca¹ me⁶
dyausca¹ me śakvārī - raṅgulāyo¹ diśāśca¹ me yajñenā¹ kalpantā¹-
mr̥kca¹ me sāmā¹ ca¹ me⁷ stomāśca¹ me⁸ yajuśca¹ me⁹ dikṣā ca¹ me¹⁰

With Your grace may I, O Lord, possess the fire for *yajña* (sacrifice),
the power to recite the hymns, the sun god with His brilliance,
the life-force and the intelligence of the life force, the earth, *Aditi*,
diti (divine powers), the heaven, the chants with the proper meter,
and the directions, and may I be blessed with *Rk*, *sāma* and *yajur*
veda chants.

- Paramahansa Nithyananda

|| 9 ||

me traviśca me tryavī ca me dityavāt ca me dityauhī ca me
 pañcāviśca me pañcāvī ca me trivatsaśca me trivatsā ca me
 turyavāt ca me turyau hī ca me paṣṭhavāt ca me paṣṭhauhī ca ma
 ukṣā ca me vaśā ca ma ṛṣbhaśca me vehacca me'naḍvāñca me
 dhenuśca ma āyuryajñena kalpatām prāṇo yajñena
 kalpatāmapāno yajñena kalpatām vyāno yajñena kalpatām
 cakṣuryajñena kalpatā śrotram yajñena kalpatām mano
 yajñena kalpatām vāgyajñena kalpatāmātmā yajñena kalpatām
 yajño yajñena kalpatām. || 10 ||

May I with Your grace have the power of fasting, the divine timing,
 the power of refrainment, the shower of benefits of day and night,
 the Brhat and saman--all these being endowed on me by yajna.

Then follows a list of felicities that are needed for sacrifice. Taken
 symbolically the list refers to the inner powers that are being channeled.

May I be granted cows milk, bearing or non-bearing cows, calves
 and bulls of different age groups (like 1 .5 yrs, 2yrs, 2.5yrs, 3, 3.5 and 4
 yrs) This is to indicate the varied stages in which the souls are, in
 their evolution.

May the three breaths of *prāṇa*, *apāna*, *vyāna* and life be perfected
 by sacrifice, may the eyes, ears, mind, *vāk* (words), soul and the
 sacrifice itself be perfected by sacrifice

Rudra is the *japa* that leads us from the gross outer world to the deepest inner core to raise our consciousness. Chanting these *mantras* with awareness will do the needful.

- Paramahansa Nithyananda

Now comes a list of integers from One, which stands for the absolute truth. Three represents the three divisions of time and gunas, followed by the odd integers up to thirty-three. These are followed by even integers starting from four up to forty-eight. Each of these carries significance as regards the number of the *tattvas*.

'i @p]E" X"u(0"3¼ðE"jX"uT"u"jE" X"u_ "Ê." E"jX"uS"\"jE" X"...
 'i @p]ððp E" X"ue"Y"pððp E" X"uT"u"ððp E" X"u_ "Ê."Qðp E" X"u.
 S"\"ððp E" X"..i @{\\"k ðp(0"Æ" X"ue"Y"p]\"k ðp(0"Æ" X"u.
 T"E"j\"k ðp(0"Æ" X"u_ "Ê."{\\"k ðp(0"Æ" X"u.
 S"\"j\"k ðp(0"Æ" X"..i @{e\"k ðp, " X"ue"Y"j®k ðp, " X"u..
 E"0"p¼Æ" X"& Í p]E"jX"uÝpQðp E" X"u_ p]ðp E" X"u
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 Ýp{e\"k ðp, " X"u_ Jøe\"k ðp, " X"ue"0\"pqZk ðp, jX"u.
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 \\"pG"jE" Tø"\".Æ" p]T\"G\"Æ" @ð\"jE" ... \"S\"jE"
 X"R\"pE"\"..Y\"{Å\"j\"Æ\"pSOY\"pY\"S\"Æ\"pSOY\"jE"
 W\"p]\"S\"Æ\"W\"S\"j\"ÛE\"p(R\"j\"{0\"Æ"

ekā ca me tisraśca me pañca ca me sapta ca me navā ca ma
 ekādaśa ca me trayodaśa ca me pañcadaśa ca me saptadaśa ca
 me navadaśa ca ma ekaviśatiśca me
 trayoṽśatiśca me pañcaviśatiśca me
 saptaviśatiśca me
 navaviśatiśca ma ekātrimśacca me trayāstriśacca me
 catasraśca me 'ṣṭau ca me dvādaśa ca me ṣoḍaśa ca me viśatiśca
 me caturviśatiśca me 'aṣṭāviśatiśca me
 dvātriśacca me ṣaṭtriśacca me catvāriśacca me
 catuścatvāriśacca me 'aṣṭacatvāriśacca me vājāśca
 prasavaścāpijaśca kratuśca suvaśca mūrdhā ca
 vyaśniyaścāntyāyanaścāntyaśca bhauvanaśca
 bhuvanaścādhipatiśca

|| 11 ||

May I be blessed with all the *tattvas* as indicated by these integers
 and may I be blessed with opulence, felicity of food grains, the favor
 of planets like the Sun, *budha*, the sky and the deity ruling the same,
 mental power, the final offering, manifestation of the being, being,
 and becoming the Master-- may these accrue to me through sacrifice.

Sannyās (renunciation) is the one path that can lead a soul on from worldly life to the journey through the inner world of sacrifice and austerities and thence to the plane of absolute and unlimited freedom. The Master with His loving guidance is there to lead us safely. Let us extend our hands and heart.

- *Paramahansa Nithyananda*

òLp]Qñ".."Xñ"Y"e"S"r-V"ñ...T"{'a×P"pX"Qp{S"]
 òpK{_"^"{'Y"ò\Qñ"p:_"T"j\pE":_T"{'P"{'\-"X"pO"X":pê
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 Qñ"p ì j"S"O"sòppM"pY"{'T"O"Zp&S"{'X"QSO"s\$

idādevahūrmanūryajñanīrbr̥haspatīrukthāmādānī
 śaśisādvīśvedevāḥ sūktavācaḥ pr̥thivī mātarmā mā hi
 sīrmadhuḥ maniṣye madhuḥ janiṣye madhuḥ vakṣyāmi madhuḥ
 vadiṣyāmi madhumatīm devebhyo vācamudyāsaśuśruṣeṇyām
 manuṣyebhyastam mā devā āvantu śobhāyai pitaro 'numadantu

May *Ida* summon the Gods, may *Manu* lead the sacrifice, may *Br̥haspati* chant the vedic *mantras*, may all the Gods recite along with Him. With their blessings may I speak pleasantly, may I propitiate the Gods with sweet words, may I speak words that are a delight to

the ears. May the Gods favour me with inner beauty and may the ancestors bless me.

When the vast inner space is cognized comprehensively the inner guru rises up to give us the ultimate experience which remains ultimate in every breath in the here and hereafter.

- Paramahansa Nithyananda

ì pñöpp[SO".. öpp[SO".. öpp[SO"]: \$\$

ò{0" dr@pNpY"G\$ "QrY"O"qf"ZrY" _"£ O"pY"pz
E"O"p"QpNLk _"E"X": T"pKQ: \$\$

om śāntiḥ śāntiḥ śāntiḥ

iti śrī kṛṣṇayajurvedīyataittirīyasamhitāyām
caturthakāṇḍe saptamaḥ prapāṭhakah

* * *

Our obeisance at the feet of our Sadguru, the unique Master

g ārz{S"OY"pS"SQpY" S"X":

Om hrīm Nityānandāya namaḥ

APPENDIX

About Paramahansa Nithyananda

Paramahansa Nithyananda is an enlightened master living amidst us today. With a worldwide movement for meditation and inner bliss, Nithyananda offers solutions for situations as practical as every day stress to the quest for something as profound as enlightenment.



Nithyananda left home at a young age and traveled the length and breadth of India, visiting holy shrines, associating with several yogis and mystics during this period. He realized his intrinsic knowledge through the paths of meditation, yoga, knowledge, devotion, Tantra and other Eastern metaphysical sciences. With an enlightened insight into the core of human nature, Nithyananda has defined his mission for humanity at large.

Rooted in the ancient tradition of enlightened living, and embracing all world religions as sacred and unique. Nithyananda draws people from around the globe, crossing all societal, cultural, language, age and gender barriers.

The services provided by Nithyananda Mission include *meditation *yoga *corporate leadership programs *free energy healing through the *Nithya Spiritual Healing* system *free education to youth *promoting art and culture **satsangs* (spiritual gatherings) *free medical camps and eye surgeries *free meals at all ashrams worldwide *a holistic system of education for children through the ashram *gurukul* *a two-year free residential spiritual training program in India called Life Bliss Technology *a three-month residential program for

international youth called Life Bliss Engineering, and more.

Nithyananda says, ‘Enlightenment flowers when individual consciousness disappears into Universal Consciousness. When you start living enlightenment, you automatically raise the human consciousness around you. Living enlightenment holds the key to global peace and inner bliss. Every individual should be a pioneer in the transition of human consciousness to Divine Consciousness.’

Programs and Workshops

Nithyananda Mission offers specialized meditation programs worldwide, to benefit millions of people at the levels of body, mind and spirit. A few of them are listed below:

Inner Awakening

Inner Awakening is a ‘master’ program that is intensely transformative. It is a 21-day energy cycle that brings about an irreversible alchemy of moving from the mundane to the Divine. It is a program where the master is completely available to work on the true seeker and guide him to the Ultimate. Further, it gives you the lifetime opportunity to stay in the intense energy field of the Bengaluru ashram for 21 days.

Nithyananda says,

‘The Inner Awakening program is designed to reproduce all the components of *jeevan mukti* or ‘Living Enlightenment’ in every being.

Each of my programs is designed to reproduce one component, one dimension of me in you. For example, Life Bliss Program Level 1 (LBP 1), is designed to reproduce one component that is ‘living joyfully’. Life Bliss Program Level 2 (NSP) is designed to reproduce another

dimension that is ‘living death beautifully’. Nithya Yoga is designed to reproduce yet another component that is ‘having a yogic body’. Each program is designed to reproduce one component of *jeevan mukti* in you.

Whenever you experience one dimension, you experience an opening, an inspiration or feeling to go deep. Unfortunately that one opening is not enough to pass into *jeevan mukti* and start staying in *jeevan mukti* itself. It is more like having one glimpse of *jeevan mukti*.

The Inner Awakening is designed in a complete, whole way – it is like all the programs such as Nithyanandam, Nithya Yoga, everything put together and something more...reproducing all the components of *jeevan mukti* which is in me, in you.

The whole thing is now available to you in one place.

Living every moment with the understanding that life is introducing new dimensions of the cosmos to you is ‘Living Enlightenment’.”

Life Bliss Engineering

A residential program to experience the intense and transformative power of being in an enlightened master’s presence. Life Bliss Engineering (LBE) is a 90-day program in the Bengaluru



ashram in India, which takes you to the depths of your being through yoga, meditation, and helps you to awaken your innate peak potential. Learn directly from the master, Paramahansa Nithyananda, to engineer your very body and mind for enlightened living.

In LBE, you will:

- * Experience life in its most authentic form of ‘Living Enlightenment’.
- * Learn and imbibe the ancient inner world science of an awakened consciousness through direct talks and meditations delivered by Nithyananda himself.
- * Create a yogic body through daily practices of Nithya Yoga, the yoga for enlightenment designed by Nithyananda from Sage Patanjali’s ancient system of yoga. Nithya Yoga unites mind, body and being for greater energy, mental clarity, physical and emotional well-being.
- * Participate in the ‘Inner Awakening’ sessions, a 21-day enlightenment-intensive program with the master, that leads you to discover the very purpose of your life and rise above the clutches of your mind. This program includes life solutions and meditations for all levels of seekers, daily Nithya Yoga sessions, initiation into Nithya Spiritual Healing - an energy-based healing science and more.
- * Embark on travel studies to culturally, historically and spiritually significant locations including Tiruvannamalai, the birthplace of Nithyananda, and Chidambaram, the birthplace of Patanjali.
- * Engage in revealing discussions, debates and study groups for deeper insights and understanding about the human mind-body mechanism and how to live life as a celebration.
- * Concept, design and execute project work(s) that will help expand

your capacity for creativity and intelligence, and to serve society with responsibility.

- * Experience continuous inner healing in the energy field surrounding the mystical Banyan Tree at the ashram in Bengaluru.
- * Enjoy ayurvedic satvic food during all meals in a day.

People from all over the world participate in this unique program and experience a quantum jump in their inner space and outer life.

Kalpataru

A one-day meditation program that sows in you the seed of Living Enlightenment. Through Kalpataru you will be blessed with:

Shakti, the Energy to understand and change whatever you need to change in life,

Buddhi, the Intelligence to understand and accept whatever you don't need to change in life,

Yukti, the Clarity to understand and realize that however much you change, whatever you see as reality is itself a continuously changing dream,

Bhakti, the Devotion, the feeling of deep connection to That which is unchanging, eternal and Ultimate, and

Mukti, the Ultimate Liberation called Living Enlightenment when all these four are integrated in you.

This program empowers you with the energy to align your actions with your intentions so you move with success and inner bliss.

Life Bliss Program Level 1 (LBP Level 1)

- Energize yourself

A *chakra* based meditation program that relaxes and energizes the seven major *chakras* or subtle energy centers in your system. It gives clear intellectual and experiential understanding of your various emotions such as greed, fear, worry, attention-need, stress, jealousy, ego, and discontentment. It is designed to create a spiritual effect at the physical level. It is a guaranteed life solution to experience the reality of your own bliss. When you are liberated from a particular emotion, you experience a new world, a new energy. It is a highly effective workshop, experienced by millions of people around the globe.

Life Bliss Program Level 2 (LBP Level 2)

- Death demystified!

A meditation program that unleashes the art of living by demystifying the process of dying. This program creates the space to detach from ingrained and unconscious emotions like guilt, pleasure and pain, all of which stem from the ultimate fear of death. It



is a gateway to a new life that is driven by natural intelligence and spontaneous enthusiasm.

Life Bliss Program Level 3 - Atma Spurana Program (LBP Level 3 - ATSP)

- Connect with your Self!

An indepth program that analyzes clearly the workings of the mind and shows you experientially how to be the master of the mind rather than be dictated by it. It imparts tremendous intellectual understanding coupled with powerful meditations to produce instant clarity and integration.

Life Bliss Program Level 3 - Bhakti Spurana Program (LBP Level 3 - BSP)

- Integrate your Devotion

A program that reveals the different dimensions of relating with others and with your deeper self. It clearly defines relationship as that which kindles and reveals your own unknown dimensions to you. It allows you to experience the real depth and joy of any relationship in your life.

Life Bliss Technology (LBT)

- Residential life sciences programs

Life Bliss Technology (LBT) is a residential program for youth all around the world. Offered over either a three-month and a two-year period, this program, with its roots in the ancient

inner science of living enlightenment, is designed to empower modern



youth with good physical, mental and emotional health, practical life skills and above all, the science of blissful living. By nurturing creative intelligence and spontaneity, and imparting life skills, it creates economically self-sufficient and spiritually strong youth. Above all, it offers a lifetime opportunity to live and learn under the tutelage of an enlightened master.

Nithyanandam

An advanced meditation program for seekers where the presence of the master and the intense energy field lead one to the state of *nithya ananda* – eternal bliss. It offers a range of techniques from meditation to service to sitting in the powerful presence of the master.

Nithya Spiritual Healing

Nithyananda offers Nithya Spiritual Healing, a science and service of energy based healing that is causing miraculous relief from a host of physical and mental diseases. Nithyananda initiates people into becoming healers of this Nithya Spiritual Healing system. The initiated healers world over touch at least 20,000 people every day through this free service.

Nithyananda Mission Highlights

- **Meditation and de-addiction camps worldwide:** Over 2 million people impacted to date
- **Nithya Spiritual Healing:** A system of cosmic energy healing administered free through 5000 ordained healers,



through our worldwide ashrams and centers, touching 20,000 people globally every day – healing both mind and body

- **Anna Daan: free food program:** 10,000 nutritious meals distributed every week through all the ashram *anna mandirs* for visitors, devotees and disciples thus improving health standards
- **The Nithyananda Order and its training:** Spiritual aspirants ordained as *Sannyasis*, *Brahmacharis* and *Brahmacharinis*: who undergo years of intensive training in yoga, meditation, deep spiritual practice, Sanskrit, *vedic* chanting, life skills, and who run the 100% volunteer based ashrams of Nithyananda Mission worldwide, working in all Mission activities
- **Nithya Yoga:** A revolutionary system of yoga in the lines of sage Patanjali's original teachings, taught worldwide.
- **Nithyananda Vedic Temples and Ashrams:** Over 30 Vedic temples and ashrams worldwide.
- **Meditation Programs in prisons:** Conducted in prisons and juvenile camps to reform extremist attitudes – resulting in amazing transformation among the inmates.
- **Medical Camps:** Free treatment and therapies in allopathy, homeopathy, ayurveda, acupuncture, eye check-ups, eye surgeries, artificial limb donation camps, gynecology and more
- **Support to children in rural areas:** School buildings, school uniforms and educational materials provided free to rural schools.

- **Life Bliss Technology and Life Bliss Engineering Courses:** Two year / three month programs for youth to learn Life Engineering and the Science of Enlightenment.
- **Nithyananda Gurukul :**

A modern scientific approach to education combined with the *vedic* system of learning – protecting and developing the innate intelligence of the child who flowers without repression, fear or peer pressure



- **Corporate Meditation Programs:** Specially designed and conducted in corporate firms worldwide including Microsoft, AT&T, Qualcomm, JP Morgan, Petrobras, Pepsi, Oracle, American Association of Physicians of Indian Origin (AAPI) – with focus on intuitive management, leadership skills and team work.
- **Nithyananda Institute of Teachers' Training:** Over 300 teachers trained to teach: transformational meditation programs, Quantum Memory Program, Nithya Yoga, Health and Healing Programs, Spiritual Practice Programs and more
- **Media:** Articles in national and international newspapers and magazines, carrying transforming messages from Nithyananda
- **Nithyananda Publishers:** Over 5000 hours of Paramahansa Nithyananda's discourses transcribed, edited and published in-house and made available in stores through books, DVDs and CDs

- **Life Bliss Gallerias:** Worldwide stores and mobile shops retailing recordings and books of Nithyananda's discourses and Nithya Kirtan recordings in 23 languages
- **Nithyananda Meditation & Healing Centers:** Worldwide, offering meditation and healing services
- **Nithyananda Sangeeth Academy:** Music, dance and other forms of art taught and encouraged in youth and elderly alike - live and through internet
- **Free Discourses on YouTube:** Over 600 free discourses on www.youtube.com – wisdom from the master, easily accessible. Ranked top in viewership
- **Support to scientists and researchers:** Continually bridging gaps between science and spirituality through researches on spiritual energy and healing.
- **Nithyananda International Youth Foundation (NIYF):** A collection of inspired youth, building a divine and dynamic society with a common ideology of peace and enlightenment
- **Nithya Dheera Seva Sena:** Through transformation of self, this volunteer force of *Ananda Sevaks* trains and functions in the service of humanity, also serving as relief wing working towards disaster recovery management.

Contact Us

Listed below are some of the main centers of Nithyananda Mission.

USA:

Los Angeles

Life Bliss Foundation

9720 Central Avenue, Montclair, CA 91763 USA

Ph.: +1 909 625 1400

Email: programs@lifebliss.org, shop@lifebliss.org

URL: www.lifeblissfoundation.org

MALAYSIA:

Kuala Lumpur

14, Jalan Desa Gombak 5, Taman Desa Gombak

53000 KL, MALAYSIA

Ph.: +601 78861644 / +601 22350567

Email: murthi.kasavan@gmail.com, manirantaraananda@gmail.com

URL: www.mynithyananda.com

INDIA:

Bengaluru, Karnataka

(Spiritual headquarters and

Nithyananda Vedic Temple)

Nithyananda Dhyanaapeetam,

Nithyanandapuri,

Off Mysore Road,

Bidadi, Bengaluru - 562 109

Karnataka, **INDIA**

Ph.: +91 97422 03311 / +91 92430 48957

Email: mail@nithyananda.org

URL: www.nithyananda.org



Sacred Banyan tree at the
ashram in Bangalore

Varanasi, Uttar Pradesh

Nithyananda Dhyanaapeetam
Leelaghar Bldg, Manikarnika ghat
Varanasi, INDIA
Ph.: +91 +99184 01718

Hyderabad, Andhra Pradesh

Sri Anandeshwari Temple, Nithyananda Giri,
Pashambanda Sathamrai Village, Shamshabad Mandal
Rangareddy District - 501 218
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Ph.: +91 +84132 60044 / +91 98665 00350

Salem, Tamil Nadu

Nithyanandapuri, 102, Azhagapurampudur
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Ph.: +91 +427 2449711

Tiruvannamalai, Tamil Nadu

(1008 Lingangal ulla Ananda Linga Kshetram)
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- Meditation is for you
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