

PANCHAKSHARI AND MRUTYUNJAYA MANTRA

Shivarathri Lecture by Swami Paramarthananda (2009)

Transcribed by Sri VLN Prasad

NOTE: Swami Paramarthananda has not verified the transcription of talks. The transcriptions have been done with Swamiji's blessings by his disciple.



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Panchākshari and Mrutyunjaya Mantra

sadāsiva samārambhām sankarāchārya madhyamām
asmad āchārya paryantām vande guru paramparām

Shivarātri is considered to be an auspicious day by all Vaidikās and all Āstikās. In the Purānās, various stories are given which talk about the significance of Shivarātri. According to one story, Lord Vishnu and Lord Brahma wanted to find the limits of Lord Shiva. Vishnu decided to go in search of Shiva's feet and Brahma wanted to find out Shiva's head.

Both of them tried their best and they were not able to find the limits. At that time, Lord Shiva appeared in front of them as Lingōdbhava Mūrti and blessed them on this auspicious day. And Lord Shiva pointed out that you will not be able to see my limits because I am the limitless Paramēshwara. This is beautifully said in one Slōka -

shourim satyagiram varāha vapusham pādāmbujā darshanē
chakrē yōdayayā samastha jagatām nātham shirō darshanē
mithyā vācham apūjyamēva satatam hamsa swarūpam vidhim
tasmin mē hrudayam sukhēna ramatām sāmbe parabrahmanī

shourim varāha vapusham pādāmbujā darshanē - shouri means Lord Vishnu. He took the varāha rūpam because he wanted to find out the feet of the Lord. He found that it was not on the earth and therefore, he decided to bore and go.

Therefore, he took varāha vapusham, varāha sharīram. pādāmbuja adarshanē - he was not able to find the feet of the Lord, but he did one good thing, satyagiram - he openly confessed that he was not able to find the feet.

Therefore, Lord Shiva appeared and said that even though you could not find the feet, you did one good thing of speaking the truth. Therefore, I will give you one prize for telling the truth. Out of compassion and

consideration, Lord Shiva appointed Lord Vishnu as **samastha jagatām nātham** - the ruler, controller and the sustainer of the world.

By whom was this position allotted? I hope Vishnu Bhaktas won't get angry. Today is Shivarātri therefore, it is **Shiva Utkarsha** day. On any other Vishnu day, I will talk about Vishnu also. Don't feel bad about it. Today is Shiva's day. Therefore, because of the blessing of Lord Shiva alone, Vishnu became the ruler of the Universe.

chakrē yōdayayā samastha jagatām nātham shirō darshanē - to find out the **shiraha**, the head, Brahmaji took **Hamsa Rūpam**. Hamsa is a swan and he also could not find the top. **What did he do?** He committed a mistake. **mithyā vācham apūjyamēva satatam hamsa swarūpam vidhim** - **Vidhi** means **Bramha**.

mithyā vācham - he spoke untruth. **hamsa swarūpam** - he had taken the form of **hamsaha**, the swan and he told a lie. **Therefore, what did Shiva do?** **apūjyamēva satatam** - Lord Shiva cursed Bramha saying that you will not be widely worshipped. There may be some exceptions, but generally Bramhaji is not worshipped.

To that Shiva who gave a high position to Lord Vishnu and who cursed Bramhaji, **tasmin mē hrudayam sukhēna ramatām sāmbē parabrahmanī** - let my heart and my mind dwell upon that **Sāmba Brahman**. **Sāmba** means along with **Amba**, along with **Paramēshwari**. Through this story, two ideas are conveyed.

One is a philosophical idea that the Lord is limitless, **Ananta Rūpaha**. Therefore, whatever form we attribute for the Lord is only temporary, for the sake of worship. The real form of the Lord is formless because he is **Ananta Rūpaha**. That is the philosophical significance of this story. There is an ethical and moral significance also. **What is that?**

Vishnu got a high position because of **Satya Kathanam** and Bramhaji lost the Pūja, respect because of **Asatya Kathanam**. **Therefore, what is the moral significance of this story?** **Satyam Vada, Asatyam Mā Vada**.

This appearance of Lord Shiva from the Shiva Linga is supposed to be an auspicious day which is used for the worship of Lord Shiva.

Being Shivarātri, the night is dedicated for [Rātri Jāgaranam](#), [Upavāsaha](#) and [Shiva Pūja](#). On this day, the [Rudrābhishēkam](#) is considered to be very auspicious. In-fact, any general Shiva Pūja is good enough, but especially, [Sri Rudra Japa](#) is considered to be very auspicious. In-fact, in our tradition, [Sri Rudram](#) is supposed to be chanted daily.

[swashākhō upanishad gītē vishnōr nāma sahasrakam](#)
[rudram purushasūktam cha nityam āvartayēt grihi](#)

A [Grihasta](#) has to chant five things regularly. [swashākhō upanishad](#) - [Upanishad](#) from one's own [Shākha](#), one's own [Vēda](#). And [Gīta](#), if not the whole [Gīta](#), at least one chapter. [vishnōr nāma sahasrakam](#) - [Vishnu Sahasranāma](#). [rudram purushasūktam cha nityam āvartayēt grihi](#) - Therefore, [Sri Rudra](#) is supposed to be chanted regularly.

Not only by a [Grihasta](#), but it is supposed to be significant even for a [Sanyāsi](#). In-fact, a [Sanyāsi](#) is supposed to give up all the [Pārāyanam](#) of [Saguna Ēshwara](#). Once he takes [Sanyāsa](#), he is supposed to give up regular [Vēda Pārāyanam](#), he is not supposed to do any other [Saguna Japa](#), any other [Saguna Pūja](#).

He has to do only [Upanishad Pārāyanam](#), [Bhāshya Pārāyanam](#), [Mahā Vākya Japam](#) and [Omkaara Japa](#). Even though he is not supposed to chant the [Vēdās](#), he is allowed to do one thing and that is [Rudram](#). [atyāshramī sakrudvā sarvadāvā japēt](#) - In [Kaivalya Upanishad](#), it is said [atyāshramī](#) - a [Sanyāsi](#) should chant [Rudra](#) all the time or at least, once every day.

Therefore, [Rudram](#) is very auspicious and on a [Shivarātri](#) day, chanting of [Rudram](#) is considered to be extremely good. Those people who did not chant [Rudram](#) might be feeling bad. Remember that if not chanting at-least, [Shravanam](#) is supposed to be as auspicious as chanting. The

very word Rudram means **Sarva Pāpa Nāshakam. rud dukham dukha hēturva** - **rud** either means sorrow or the cause of sorrow.

What is the cause of sorrow? **Pāpam, Agnyānam** etc. **tad drāvayati nah prabhuhu** - **tad** means that **rud drāvayati**. **drāvayati** means the one who eliminates. **rud** means **Dukham** or **Pāpam**, **dra** means eliminator. Therefore, **Rudra** means **Pāpam** eliminator, **Dukham** eliminator.

**tasmāt rudrayati prōktaha shivah parama kāranam
rud dukham dukha hēturvā tad drāvayati nah prabhuhu**

tasmāt rudrayati prōktaha shivah parama kāranam - Lord Shiva gets the name 'Rudra' because he removes the sorrow, he removes its cause, **pāpam** and the removes the cause of **Pāpam** also which is **Agnyānam**. **agnyāna paryantam sarvam nivārayati iti rudraha**. The glory of that **Rudra** is talked about in **Sri Rudram**. Therefore, this Mantra is also called **Sri Rudram**.

The Lord is called **Rudraha** and the Mantra is also called **Sri Rudram**. In this **Sri Rudram**, the Lord is described in his **Virāt Swarūpam**. In the eleventh chapter of the **Gīta**, Krishna is glorified in his **Vishwarūpam**. In **Purusha Sūktam** also, Lord Vishnu is described in his **Vishwarūpam** and in **Sri Rudram**, Lord Shiva is described in his **Vishwarūpam**.

Not only is the Lord described, we get so many **Namaskārās**. Lord in every form - in the form of stones, in the form of leaves, in the form of man, animal, sun, moon, and star. In all these forms, Lord Shiva is prostrated again and again. That is why, we get **namaha** several times - **namō bhavāya cha rudrāya cha namah sharvāya cha pashupatayē cha namō...**

That is why **Sri Rudram** is otherwise called as **Namakam**. Having done so many **Namaskārās**, we don't want to waste all the **Namaskārās**. We want to encash it immediately because we are so commercial and business oriented. Therefore, we want to encash immediately. Therefore, **Vēda** knows our tendency.

Therefore, immediately after Rudram, we get the **Chamakam**. It is called Chamakam because repeatedly we get **chamē. vēha chamē nadvān chamē dhēnus cha ma... cha** means 'and'. He gives a very big list saying and this, and this. **mē** means 'for me'. So, I want all these benefits. Not only the material benefits, but we include everything in this.

Once we have got the material benefits, we ask for the next higher level which is the **Chitta Shuddhi**, purity of mind. Ultimately, we ask for **Mōksha Phalam** also. All the **Purushārthās** are included in the Chamakam so that everybody will be able to fulfill their wishes. So, this is the Rudra and Chamakam. In-fact, they do this throughout the night on Shivarātri.

In this Rudram, there are two important and well-known Mantrās. I will just give you the meaning of those two Mantrās and stop. One Mantra is the well known **Panchākshari Mantra** which occurs in **Rudram**. The Rudra Mantra occurs in **Krishna Yajur Vēda**. In the Krishna Yajur Vēda, there are seven chapters and Rudram occurs in the fourth chapter which is the middle chapter.

Therefore, they consider the whole **Yajur Vēda** like a garland and like a pendent in the middle, there is the fourth chapter. In the middle of the fourth chapter, we have got the **Sri Rudra Mantra**. In the middle of the Rudram, we have the Mantra - **namah shivāya cha shivatarāya cha namah tīrthyāya cha kūlyāya cha namah pāryāya cha ..**

So, **namah shivaya** occurs here. Therefore, they say - **vidyāsu shrutir utkrushtha**. They say that among the fourteen Sciences, **Vēda** is the greatest Science. The fourteen sciences include - The four **Vēdās**, the six **Vēda Angās**, **Purānam**, **Dharma Shāstram**, **Nyāya**, and **Mīmāmsa**. Therefore, fourteen Sciences are enumerated in our scriptures.

angāni vēdā chatvāraha, mīmāmsa nyāya vistaraha, purānam dharma shāstram cha vidyā hyētā chaturdasha

Among those fourteen Sciences, **vidyāsu shrutir utkrushtha** - the Vēda is considered to be the greatest Science. **Among the Vēdās, what is considered to be the greatest?** **rudraikādashinī shrutou**. The most sacred Mantra in the Vēda is **Rudra Ēkādashini**. The eleven sections of Sri Rudram are considered to be the most auspicious in the Vēda itself.

Among the eleven **Anuvākās** of Rudram, **tatra panchākshari tasyam**. **Panchākshari** means **namah shivaya iti mantraha**. Suppose, you want to get the essence of the Panchākshari, **shiva ityakshara dvayam**. In that Panchākshari also, **Shiva** is the central portion. Therefore, it is said - **vidyāsu shrutir utkrushtha rudraikādashinī shrutou tatra panchākshari tasyam shiva ityakshara dvayam**.

Therefore, ‘Shiva’, the Nāma is considered to be the most auspicious. The very word ‘Shiva’ means the auspicious one. It is derived from the root, ‘shō’. **Shōhyati - hyati** means **tanūharōti apāharōti nirāharōti iti shivaha**. The one who eliminates all the inauspiciousness, all the **amangalams** is called **Shivaha**.

To that Lord Shiva, the most auspicious one, I offer my prostrations. This is the meaning of the Mantra, **Namah Shivāya**. Therefore, this is **Sharanāgati Mantra**. Even by merely chanting this Mantra, a person gets a lot of Phalam. But if you see the significance of this Mantra, we get much more. **What is the significance of Sharanāgati?**

Surrender to the Lord is surrender to the order or the law of the Lord. Surrender to the Lord is surrender to the Law. **What is the Law?** The universal Law of **Dharma** and the universal Law of **Karma** is the Lord. Therefore, every time I say **Namah Shivāya**, I am telling myself that I surrender to the Law of Karma. **What is the Law of Karma?**

It means whatever experience I get in life, will take place according to the Law of Karma alone, according to the will of the Lord alone. It is totally according to the justice alone. There is nothing unfair that comes to me. Once I see everything as the will of the Lord and I get what I

deserve according to the law of Karma, I should never refuse to accept my [Karma Phalam](#).

I should never resist the Karma Phalam that comes. Therefore, I say that whatever happens in my life is [Shiva Prasādaha](#), [Ēshwara Prasādaha](#). [What is my attitude when I receive Ēshwara Prasada?](#) You don't complain if they give you Vibhūti as Prasāda at the end of the Pūja. You don't look upon it as ash. You don't see it as valueless ash, but you see it as Ēshwara Prasāda.

Suppose you get the Pongal and you also happened to like it, you receive that also with the same attitude. That means that there is no [Dwēsha](#) towards Vibhūti and there is no [Rāga](#) towards Pongal. Therefore, the attitude is that there is neither Rāga nor Dwēsha. The attitude of avoidance of hatred and attachment and I welcome everything - [āgatē swāgatam kuryāt](#).

Welcoming experiences is one thing, but welcoming and accommodating people is the most difficult thing, right from husband or wife. Therefore, whoever is my husband, whoever is my wife, I accept. Children are born or not born, I accept it as Lord's will. All the children are boys or girls, I accept. Children are wonderful, I accept.

Handicapped children, I accept. Whatever happens to me, I accept. Acceptance of my [Karma Phala](#) is called [Sharanāgatihi](#). And [Namah Shivāya Mantra](#) is [Sharanāgati Mantra](#). The moment I accept, the advantage is [Shānti](#). Therefore, [Namah Shivāya Mantra](#) is one important Mantra of [Rudram](#).

[Namah Shivāya Mantra](#) is called [Panchākshari](#). [Panchākshari](#) means a Mantra which has got [Pancha Aksharāni](#). Another Mantra which is equally famous is called [Mrutunjaya Mantraha](#). Many of you must be knowing this. We chanted it today also - [triyambakam yajāmahē sugandhim pushti vardhanam urvārukamiva bandhanān mrutyōr mukshīya māmrutāt](#). It is a beautiful Mantra.

In-fact, it is an all comprehensive Mantra. Through this, we get all the four **Purushārthās**. They talk about two mangoes with one stone. So, here we get four **Purushārthās** in one Mantra. **triyambakam yajāmahē - yajāmahē** means I worship, I do Namaskāra, I offer prostrations to Lord Shiva.

What type of Lord Shiva? There are three descriptions of Lord Shiva and each description is beautiful. The first description which I would like to take is **Pushti Vardhanam**. **Pushti** means nourishment. **What nourishment?** - Material nourishment.

I take that first because everybody in the beginning stage of life, asks for material nourishment which is known as **Artha Purushārtha** and **Kāma Purushārtha**. The first thing I need in life is security. Food, clothing and shelter are the basic needs that everybody asks for which is called **Artha**.

Once the basic needs are taken care of, then I would like to have ‘some’ comfort. This ‘some’ can go to infinite. First I would like to have a fan. Once that is provided, the next stage is A.C. **Then, how long can I work?** I would like to have a TV. The regular TV programs are not good, so I would like to have a cable connection.

There some nice programs come and I would like to see them repeatedly. Therefore, I would like to have a VCR to record programs. So, we will find that after **Artha**, we look forward to **Kāma**. Artha and Kāma together are called Pushti and therefore, Vēda says - if you are interested only in material pleasures, come to me.

Once those basic needs are fulfilled, this person develops some faith in the Vēdās. Then Vēdās say that it is not enough that we have Pushti. That is merely not the life. You should have something subtler. Not only that, but **Pushti**, the material benefits are subject to arrival and departure and when they go away, you will have **Dukham**. **Therefore, what is the next thing?** It is something superior.

**mrutam sharīram usrija kāshṭa lōshṭa samam sthitou
vimukhā bāndhavā yānti dharmastam anugacchati**

Money and people will follow you only in this Janma. Even the dearest ones will quietly withdraw. And after some days, they won't even remember you. First, they will miss you for some time and after sometime, they get adjusted. If you write a letter from heaven asking 'shall I come back', they will say - we have adjusted, you be there only.

Therefore, what really helps you after death? vimukhā bāndhavā yānti dharmastam anugacchati. The **Punya Karma** that we have done alone is more **Shāsvatam** than all these things. **Therefore, what is the next higher Purushārtha?** It is **Dharmaha** and that is described here - **sugandhim pushti vardhanam.**

Sugandhaha - Lord Shiva was first described as **pushti vardhanam.** **pushti vardhanam** means the one who gives **Pushti** in the form of **Artha** and **Kāma**. The next description is - the one who is **Sugandhihi.** **Sugandhihi** means fragrance. Lord Shiva is the fragrant one. Immediately, we think that he might also use some local perfumes.

Here we are not talking about physical fragrance, but the real fragrance of a person is his character. The local fragrance will spread only a few feet, whereas the fragrance in the form of noble character spreads all over. That is the real beauty. **Who says this?** The Vēda itself says so.

yathā vrukshasya sampushpitasya dūrāt gandhōvā tyēvam punyasya karmanō dūrāt gandhōvāti

yathā vrukshasya sampushpitasya - When a tree has blossomed, its fragrance will spread all around. In the same way, **ēvam punyasya karmanaha** - when a person does noble actions, he has got a noble character, **dūrāt gandhōvāti** - that character really spreads.

Therefore, Lord Shiva is embodiment of **Dharma** and when I worship that Lord, I will also have a lot of Dharma. Dharma means **Punya Karma**, noble actions, selfless actions. I don't chant Chamakam for me

to enjoy privately in my kitchen, but I would like to share with all others.

This is called **Dharma Purushārtha**. So, through **Sugandhim**, **Dharma Purushārtha** is indicated. **What is the third one?** **triyambakam yajāmahē**. Lord Shiva is described as **Triyambakaha**. **Ambakam** means eyes, **Chakshuhu**, **Nētram**. **Triyambakam** means **trīni ambakāni nētrāni yasyasaha trayambakaha** - the one who has got three eyes.

Lord Shiva is supposed to have three eyes. They also give various significances to these three eyes. One is, **sōma sūrya agni lōchanāya namaha**. When Lord Shiva is taken as **Vishwa Rūpaha**, the Universal form, he has got three eyes. One is the **Sūryaha**, the other is **Chandraha**, the Moon and the third one is **Agnihi**, the fire. **Why do we take these three?**

During the daytime, we are able to see things because of **Sūryaha**. Therefore, the Sun is considered to be one illuminator. During the night, we are able to see things because of the Moon. Therefore, Moon is the second eye. **What about Amāvāsya night?** On Amāvāsya night, there is no Surya or Chandra to illumine the earth. If we want to see, we have to use fire alone.

Therefore, these three are illuminators of the world and therefore, these three are considered to be the eyes of the Lord Shiva, who is the **Vishwarūpa Ēshwaraha**. This is one of the significances. There is a second significance also. According to this, the two eyes are considered to be the material eyes, **Loukika Chakshuhu** by which we experience the material world.

The **Anātma Prapanchaha**, the **Nāma Rūpa Prapanchaha**, the **Mithyā Prapanchaha** is experienced by these eyes, **Māmsa Chakshuhu**. If you have to see the **Satyam Vastu**, the **Satyam Brahma**, the **Ātma Swarūpam** which is inherent and through the whole creation, these ordinary eyes will not be sufficient.

We require **Divya Chakshuhu**, **Gnyāna Chakshuhu**, **Tritīya Chakshuhu**, **Phāla Chakshuhu**. This third eye is nothing but **Ātma Gnyānam** alone. **Ātma Gnyānam** alone destroys all the **Samsāra**, **Ātma Gnyānam** alone destroys all our limitations, and **Ātma Gnyānam** alone destroys all our desires. This philosophical significance alone is revealed through the Purānic story.

In one story, Lord Shiva burns **Manmadha** through his third eye. **Who is Manmadha?** Manmadha is supposed to be **Kāma Dēvaha**. **Kāma** means desires. Therefore, Lord Shiva burnt Manmadha by the third eye means one has to burn all the desires only by the **Gnyāna Chakshuhu**.

**yadā sarvē pramuchyantē kāmāyēsya hrudi shritāha
athamartyō mrutō bhavati ētā vadanushāsanam**

The **Gnyānam** alone can destroy all the desires and it is symbolized by **Manmadha Dahanam**. **Kāma** is called Manmadha because **manaha mathnāti** - it churns the mind, it makes the mind restless. Therefore, desire is called Manmadhaha. So, if you worship that Lord Shiva, he will also bless us with the third eye. Third eye means that you understand Vēdānta. One will get an opportunity to study Vēdānta, get Self Knowledge.

**prajahāti yadā kāmān sarvān pārtha manōgatān
ātmanyēva ātmanā tushtaha sthita pragnya tathōchyatē**

This is one of the significances. Another is the **Tripura Dahanam**. We have the story of the **Rākshasās** who are called **Tripurās** because they had three cities made by **Mayaha**, the architect of the **Asurās**. One is a golden city, another is a silver city and the other is an iron city. These three cities were ruled by these **Tripurās**.

You know that once they get power, all the **Rākshasās** start doing **Akramās**. Lord Shiva was prayed for and he comes. Since they are extremely powerful, all the other Gods think that Shiva cannot destroy these **Asurās** single handedly. So, they all volunteered to help.

kshōnī yasya rathō rathānga yugalam chandrārka bimba dvayam
 kōdandah kanakāchalō harirabhūr bānō vidhih sārādhihi
 tūnīrō jaladhir hayā shrutitayō mourvī bhujangādhīpaha
 tasmin mē hrudayam sukhēna ramatām sām̄bē parabrahmanī

kshōnī yasya rathaha - The Earth itself became the chariot. rathānga yugalam chandrārka bimba dvayam - The Sun and the Moon became the wheels of the chariot. kōdandah kanakāchalaha - The Himalayas (Kanakāchalaha) became the bow. harirabhūr bānō - Lord Vishnu himself became the arrows.

vidhihi sārādhihi - Brahma became the charioteer. tūnīrō jaladhihi - The whole ocean became the quiver to hold the arrows. hayā shrutitayaha - The horses to pull the chariot were the four Vēdās. mourvī bhujangādhīpaha - the snake, Ananta became the string that ties the bow.

All these people were ready to assist Lord Shiva. Shiva climbed the chariot, the Asurās came and they were waiting for the order. The Lord opened the third eye and the whole thing was finished. Before the program could start, it was over. So, Tripura Dahana took place by kēvala tritīya nētra darshanēna abhavat. This is the story.

The philosophical significance is that the three Purams are the Sharīra Trayam, the Prapancha Trayam, the Guna Trayam, the Bandha Trayam, and the Tāpat Trayam. They are all represented by the three cities and the Lord Shiva destroyed them by the third eye. That means by gaining Self Knowledge, we remove all the three Gunās and we will become Gunātīta Ātma.

Therefore, whom should we worship to become Trigunātīta? - triyambakam yajāmahē. That is called Mōksha Purushārtha. Pushti Vardhana Shiva gives Artha-Kāma. Sugandhi Shiva gives Dharma and Triyabakam Shiva gives Mōksha Purushārtha. Mōksha means freedom from all these bindings. But there is a problem.

Many people are afraid of Mōksha because Mōksha means freedom and freedom means I have to get away, detachment, Vairāgyam etc. I would like to hold on to all my near and dear ones. Therefore, I won't ask for Mōksha because of the strong attachments. Even if Shiva wants to give Mōksha, we will not be ready to take.

Therefore, he says - O Lord, you should make me a ripe fruit so that I can get detached from all these Parivārams without shedding tears. [urvārukamiva bandhanāt](#) - just as a ripe vellari fruit; until it is ripe, it sticks to the creeper very hard, but when the fruit is ripe, the detachment is spontaneous and natural.

Similarly, the family is the creeper and I am the raw fruit now. The family life is to make myself a ripe one. **What is the sign of ripeness?** I should get detached from all these Parivārams and I should get attached to [Paramēshwara](#). You make me ripe so that there is no fear. In this vellari fruit, there is significance also.

In the case of all other fruits, the fruits fall from the tree, but in the case of the [urvārukam](#), it is a heavy fruit therefore, it is on the ground. And the creeper is associated with the fruit. When the fruit becomes ripe, instead of the fruit detaching, we will find that the creeper gets away. So, everything will naturally drop off.

Artha desire will drop off, Kāma will drop off, Dharma will drop off, family and even rituals will drop off. Everything will drop off. You need not ask as to when I should drop all these things. You need not drop, they will drop off. Therefore, O Lord, make me ripe enough so that they all get away from me.

[Samsāra Pāshās](#) get away from me. And [mā amrutāt](#) - May I not be away from immortality at anytime. May I become away from mortality. This [Mrutyunjaya Mantra](#) is a very beautiful Mantra. These two occur in the [Rudra Prashna](#). If the whole Rudra is not chanted, a person can at least, chant the Mrutyunjaya Mantra repeatedly.

If there is no time for that, he should at-least, chant the **Namah Shivāya Mantra**. If there is not time for that also, then he should chant ‘Shiva’.

**Pūrnadah Pūrnamidam Pūrnāth Pūrnudachyatē.
Pūrnasya Pūrnādāya Pūrnāmēvāvasishyatē..**

Om shānti shānti shānti



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