

**INFALLIBLE  
VEDIC REMEDIES  
(Mantras for Common Problems)**



Swami Shantananda Puri

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(MANTRAS FOR COMMON PROBLEMS)**

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# SAMARPAN

*This book is dedicated with veneration  
to the Lotus Feet of my revered Guru*

***Swami Purushottamanandaji**  
of Vasishtha Guha, U.P., Himalayas,*

*but for whose infinite Compassion  
I would not have been able to formulate  
my thoughts and put them down  
in this book  
and  
to the welfare of Suffering Humanity.*

**– Swami Shantananda Puri**



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Photo of  
Swami Shantananda Puri

**Swami Shantananda Puriji Maharaj**



## **INFALLIBLE VEDIC REMEDIES (Mantras for Common Problems)**

### **INTRODUCTION**

According to Mahatma Buddha, the entire world is full of miseries and unhappiness (Sarvam Dukhamayam Jagat). Somebody is chronically ill and doctors are unable to help him. Somebody does not have any child even after ten years of marriage. Someone's daughter is estranged from her husband due to incompatibility or other reasons. Somebody is either in need of finance to get his daughters married or even though equipped with necessary money, marriage fails to take place. When a householder is faced with such problems, try as he might, his mind refuses to go towards his spiritual sadhana like Japa, meditation, etc., but veers again and again round his problems. It is only a rare few who could pray or call on God in despair in such a crisis and even among them many will not be able to sustain the constant remembrance of God essential for our liberation or God Realisation. Yes, one cannot wait for the waves of the ocean



to subside completely to enable having a bath, but one can surely wish for a lull or interval when he can heave a sigh of relief temporarily and proffer his thanksgiving to the Supreme Lord. The Science of Mantras (sacred syllables prescribed for continuous chanting) which is an offshoot of the Scriptures (Vedas) prescribes different mantras for various worldly problems which commonly confront a man. There are several thousands of such mantras but a few which I knew and were at first diffidently imparted to some needy and desperate people who approached and implored me to help them proved to be invariably effective beyond expectations. The effectiveness of various mantras for various problems in life has been amply illustrated from the incidents in the life of Late Sri Chandrasekhara Bharati Swaminah of Sringeri in a book called ""THE SAINT OF SRINGERI" by R. Krishnaswami Iyer (Published by Sringeri Math) in a chapter entitled ""POWER OF MANTRAS". There are also certain stotras (eulogistic hymns) or other texts considered holy which had the same effect as



mantras. Bhagavan Ramana also had selected a hymn each from a text of prayers called TIRUPPUKAZH for begetting a son and also for getting married early, gave to two women respectively and they served the purpose.

A friend of mine from Uttar Pradesh (U.P.), a lecturer in an Inter college having 5 daughters for marriage was not having minimum money required to conduct even one marriage. I advised him to read "LALITA SAHASRA NAMAM" at least once a week without fail and gave him a copy of the text along with a cassette of the same. Within months money began to pour from several unexpected sources. Somebody sent him Rs. 25,000 without disclosing his name. Some visiting ladies (strangers) donated some gold ornaments of value to his daughter who showed them round the Vasishta Guha Ashram where my Gurudev lived. Within three years, two of his daughters were married in good places with donations of amounts from many of his spiritual brothers (friends) varying from Rs. 5,000 to Rs. 20,000 each.



There were several cases where the couple had no children for years and in some cases the Doctors had pronounced a judgement that the couple could have no children at all. They got "Santana Gopala mantra' and all of them got a child within a year's time and the children are alive and well.

When Jesus Christ was moving around in a crowd, a blind man and a lame man touched the hem of his garment and entreated him to cure them. Jesus asked them whether they believed that he could cure them. On receiving their reply in the affirmative, he said:- "May your faith cure you'. Immediately the blind was enabled to see and the lame to walk.

What is essential is that one should have strong Faith / Sraddha and Sincerity. One day, out of a group of ladies who came to visit me at Sri Ramanasramam, Tiruvannamalai, a lady complained that the Dhanvantari mantra I had given them a year back did not work at all in alleviating the condition of her husband who had



some chronic affliction. I just casually asked her (while reminding her that I had not given any guarantee but depended on Lord's Will and Grace) as to who used to recite the mantra, i.e. whether the patient himself or the wife on behalf of the former. Pat came the reply - "Swamiji, we have got the Mantra recorded on a cassette 108 times and early in the morning we play the cassette and hear it while doing our house routines.' I quipped in response, "Oh, good. In that case, surely, the cassette should be in excellent health as it has been chanting the mantra'. So wherever the persons are negligent and lack a sense of sacredness and sraddha, they need not expect any results. No doubt in some cases the prarabdha (effect of past misdeeds or karmas) may be very high. Even in such cases it has been seen that persistent Japa of relevant mantras with faith did alleviate substantially the severity of the affliction even though it failed to eradicate it completely.

These mantras, sometimes do not act directly. For instance, on the advice of the late Paramacharya of Kanchi, a famous devotee singer



of Tamil Nadu (Sri Pittukuli Muruga Das) was reading daily, "SOORYA SATAKAM" by Mayura Kavi in order to gain his lost sight in both the eyes, declared irreparable (incurable) through any surgery or medicine by all famous surgeons. Sometimes after he began to recite the Soorya Satakam, a new surgeon came forward to perform a surgery as a result of which he regained his eyesight in one eye.

Even if we consider the sufferings of certain people as imaginary and as due to mental illusion, there is no gainsaying the fact that for the patient the resulting misery is genuine and real enough. Once when I was a householder, a boy aged six and his mother came along with me to Uttarkasi and stayed for 15 days in the Ashram of a Swamiji. While we used to study some philosophical text or talk on spiritual subjects with the Swamiji till it was dusk, the boy used to play in the sands of river Ganges till very late in the evening and all alone. Some 3 or 4 days before we were to leave Uttarkasi, the boy started complaining that on every night he was afraid to sleep as one tall



man with a beard, smeared with ashes in his forehead and a trident in his hand stood before him and slapped him on his cheeks. One day I could see some marks of violence on his cheeks, though nobody was seen in the vicinity. I made the boy sleep with me on those days and he had no further botheration. The next night after returning to our abode in Meerut, the boy complained again as earlier. I was annoyed and even though it was night time, I took my bath and repeated my Guru mantra several hundred times keeping a little of sacred ashes (vibhuti) in my hand. I then applied the ashes to the forehead of the boy and assured the boy that never more that bearded man (a spirit perhaps!) would dare to come anywhere near him. There was never more a repetition of that occurrence. The boy was of an independent mind and had never been exposed to any stories or conversations regarding spirits and ghosts. Nor was there any question of the faith of the boy in my mantra as he had never been told about mantras and their effects. I believe that it was the inherent efficacy of the mantra I chanted.



There was a case where a couple were having constant disharmony and the wife was even afraid of estrangement. I gave her a mantra which is a specific and widely known among the Namboodaris of Kerala. Even when she was earnestly doing the japa, a day came when she was compelled to leave the house of her husband and seek shelter in her father's house. The husband persistently ignored all her telephone calls and returned her letters unopened. Undismayed and undeterred by the turn of events, the lady continued her japa for a number of months more till one day suddenly her husband turned up in her father's house unannounced, begged pardon for his behaviour in earlier days and took her back home. Thus faith and perseverance are also a must for the mantra to be effective.

Even though many of the mantras were given to me by my father while I was yet a boy, some relevant mantras came to my knowledge by themselves in a strange way when some sincere people approached me for some problems. Once



in early 1980s, Mr Dimri, a local lecturer in a College and his wife approached me while in Vasistha Guha (Himalayas) for a special mantra to beget a child. They had spent several thousands of rupees in treatment from a good allopathic specialist to remove the factors obstructing conception and even though a child was conceived it was still-born (dead in the womb). They approached me for a special mantra and I had at that time no knowledge of such a mantra. I persuaded them to pray to the Divine Mother or to my late Guru Dev. They affirmed that they had exhausted all those sources and nothing had helped them. They were adamant in their request to be given some special mantra. In order to stall them temporarily, I requested them to come again next evening and then walked into the room of the Swamiji who was managing that Ashram. I happened to see a book called, "Devata ank' one of the yearly special issues of that year from "Kalyan' of Gita Press, Gorakhpur, lying in the room. I just took it to my room for reading with that Swamiji's permission. When I opened the



book arbitrarily in the middle, I found to my amazement an article giving a special mantra of SHASHTI DEVI (a sixth part of the Divine Mother and also known as Devasena), guaranteed to safeguard all the children while still in the womb from abortion, from being still-born, etc. I made a copy of it then and there and gave it to the couple the next evening. When I visited the Guha a year or so later, the couple came to meet me with beaming faces and carrying a small and healthy son recently born to them. This shows that God Himself is anxious to help people who are in dire distress and seek His succour.

Many work under the delusion that God will help us only in our path for God-realisation and they look with disdain and contempt on those who seek God's intervention to solve their problems in this phenomenal world. Here I shall narrate an anecdote (though not directly relevant to this topic) of mine to prove beyond doubt that the Supreme Being Himself is very much concerned about our worldly problems and goes out of the way to get them solved in the best way possible.



Since about November 2003, I was being troubled by an occasionally recurring pain in the lower part of the stomach, which used to disable me completely for about an hour. After a couple of months, when the pains became more frequent, I consulted a number of highly qualified surgeons of repute (F.R.C.S., M.S. etc.) in Chennai, Bangalore, Lucknow, Kanpur, etc., who were unable to diagnose it properly and I was being drugged for indigestion, infection, varicose veins, etc. By October 2004, there began to appear a very painful lump which would disappear when manipulated and pushed inside.

At last, on my way to Tiruvannamalai, it was diagnosed as 'Inguinal hernia' on 12th December 2004 in a hospital at Chennai. As I had no intimate friends, disciples or surgeons known to me in South India, the Surgeon who diagnosed it in a casual manner (though my total medical charges that one day amounted to nearly Rs.2,500) advised me in writing that the operation could be postponed as I desired to have it done at Delhi after the close of the winter in March 2005.



On the night of 23-12-2004 while I was staying in Ramanasramam, a long time lady devotee of Bhagavan Ramana (Ms. M) with whom my acquaintance was extremely formal (though we used to meet at the Ashram since several years) stormed into my room along with two other lady devotees and strongly pleaded that I should not postpone the operation and should straight away go to a most internationally famous specialist Surgeon (Prof. Ranga Bhashyam) at Chennai to whom she would herself take me the very next day by a Taxi, as she was closely intimate with the Surgeon and his wife almost like a family member. She fixed an appointment for me for the very next day with the Surgeon who declared that my case was very emergent as there were complications of : (1) the large intestines having come out, (2) the muscle walls having collapsed; and (3) there being two hernias - one direct (scrotal) - another inguinal. On that day of examination by the surgeon in his "Ramana Surgical Clinic", two of my lady disciples (Ms. Rohini and her sister) who had come to



Sri Ramanasramam on the previous day to pay their respects to me, took me to the doctor in their car. This was again a divine providence as these sisters (they are four of them) only provided me on all the fourteen days of my hospitalization for the operation, with excellent breakfast, lunch, dinner, tea and nourishing vegetable soup, etc, besides washing my clothes daily.

Before I left Tiruvannamalai for hospitalization at Chennai, one Swami Sadasivananda (Swami "S") of American origin, a monk since 1974 with whom my acquaintance began only since mid 2003 and who lived alone in a small cottage at Tiruvannamalai came to me and volunteered to attend on me in the Hospital. He went along with me, remained in the Hospital room along with me all the two weeks. In the first few days after the operation, I was having continuous drip (Glucose) in the right hand and oxygen through a mouth-mask and because of sedation my body including my hands were incapable of normal movement. At night time when I had to pass urine for 15 to 20 times, it was Swami "S" who



helped me in urination by bringing the urine pot to my bedside every time and keeping it washed. These were the services from which even a son or wife would shy away in embarrassment and I had no such friend or disciple in the entire Chennai, whose help I could have invoked.

The last miracle was that the Surgeon (Prof. Ranga Bhashyam of Ramana Surgical Clinic) refused to take even a pie from me. I was kept in an expensive, A.C. room for nearly two weeks and the surgical operation had to contend with many a complication. Easily the charges (the Hospital Bill) could have come to not less than Rs. 2 lakhs. The Surgeon did it all free for this unknown wandering fakir who had neither any ashram of his own or a Matham (Monastery) nor had any big following. Glory be again and again to the Lord who looks after his penurious devotees with royal magnanimity and Mother's kindness.

I have narrated these recent happenings to show that if the Lord took such great care and provided all facilities to a begger of the street without being invoked by any mantra, how much more promptly



and lovingly he would respond if invoked through a sacred mantra of the Scriptures.

Even though almost all the persons who had recourse to a mantra or Stotra given by me met with success in ameliorating their sufferings substantially and often fully, one cannot guarantee such success in all the hundred percent cases as it depends on various factors enumerated earlier and in cases where their Prarabdhas are very heavy / strong, the Mantras may have only a minimal effect. Even in such cases where the causes of suffering cannot be removed, some mental peace or reduction of the mental reaction to the miseries does result.

Even in cases where a person suffered from mental depression or fear etc, due to the occult machinations (bordering on black magic) of a Tantrik (a person practising occultism, called Tantra in India), the mantras were found to have astonishing effect.

One Italian friend of mine (Mr D) sent an S.O.S. to me through successive letters from Italy that



while in India, he had fallen into the clutches of a Tantrik who had promised to raise his kundalini in a jiffy for substantial consideration. After spending a considerable sum, Mr D abandoned the Tantrik and went back to Italy. He was a bachelor who used to spend a lot of time in meditation for hours together and used to visit many genuine Ashrams in India every year, in one of which he had befriended me.

After reaching Italy he found the Tantrik coming to him in his dreams and threatening him with dire consequences unless he returned to India and came back to him. During his meditations he had a feeling as if his throat was being throttled and his heart squeezed causing a lot of pain rendering him helpless and incapable of continuing his meditation. For him these experiences were real and not imaginary at all. He entreated me in successive letters to save him somehow by instructing him in some mantras or poojas or remedial measures he could take up in order to get rid of the problem. No doubt I thought of a mantra called "DIG-BANDHANA"



Maha Mantra which could help him by making him impervious to all negative vibrations from outside by installing a subtle fence of spiritual vibrations around the one who chants the mantra. But as per scriptures no mantra will be effective if one learns it from a book, a sheet of paper or from any lay person. Only mantras which are given personally by a Guru, a person fairly well advanced on the spiritual path, with a good knowledge of Sanskrit, enough at least to be capable of pronouncing the syllables in the mantra without any fault and preferably having a knowledge of the Mantra Sastra will bear fruit. In the aforesaid case of the Italian gentleman, I visualized his form in my imagination in my room in Vasishta Guha and gave the Dig-Bandhana Mantra to him. Next day I wrote the Mantra on an Aerogramme (Air mail) letter and posted to him. When I met him again after a year at Vasishta Guha, he told me that the mantra was so effective that within ten days of his chanting it he was completely rid of the trouble caused by the Tantrik.



In this book, a number of Mantras / Stotras / prayers experimented by me successfully on the needy persons afflicted with various types of problems are given. To avoid the problem of learning them from the mouths of competent Gurus, as illustrated in the previous para, the needy person could visualize in his imagination any famous genuine Guru known to him like - Bhagavan Ramana, Ramakrishna Paramahansa, Yogi Aurobindo, etc., or even any living Guru and imagine that the mantra is being given to him, and recite the mantra three times before the imagined form. The mantras taken in such a manner have proved to be very effective. Otherwise, the person in need of a specific mantra for curing some affliction or problem could show the mantra to any of his senior friends or relatives or persons known, who have been on the spiritual path steadily with or under the guidance of a Guru for a number of years with faith in God and scriptures and request him to read and give the mantra. Thus one can take the mantra in such a manner and recite it with faith and devotion.



One should be careful in taking Mantra Dikshas from Gurus. I have seen mantras given in their own hand-writing by some semi-literate Gurus, with a lot of spelling mistakes or with some words omitted or new words added or completely distorted. Some manufacture their own mantras with meaningless words and not based on Mantra Sastra. There are also some SAABARA MANTRAS many of them invoking some spirits or inferior beings relating to other planes used for some limited purposes like curing bites of serpents or scorpions, etc., which may consist of words in unknown languages and which are not based on scriptures and not authenticated but often quite effective. Still I will not recommend such mantras. There are nowadays lineages of Gurus where they have started a tradition of giving a mantra in the name of their own Guru (say Sri X) like "OM NAMO BHAGAWATE - X - ANANADAYA'. There is a belief propagated in some circles that right or wrong, whatever comes from the mouth of a Guru is sacro-sanct and is not to be questioned.



When authenticated mantras have been given by a properly evolved Guru at the time of initiation (Mantra Diksha), of which seekers repeatedly do japa with deep faith and sincerity, these Diksha Mantras themselves have been capable of removing the affliction of disease or the problem, if any which remained at or after the time of initiation.

For instance, one Mr KK and his wife came to a Swamiji and took initiation (Diksha) at the instance of a common friend of theirs for initiation at Chennai. They were based in USA and the husband was harassed and much troubled in his mind as his wife used often to become hysterical and quarrel with him over nothing or abuse him. They reported within about three months (from USA) that their excellent relation had been restored and they had begun to live in harmony and amity.

In another case, a lady (Mrs. R) along with her daughter (aged 10 or so) came to a Swamiji whose books had so impressed her that she went



all the way along with her parents from Kerala to an Ashram in Tamil Nadu to have (Diksha) initiation from that Swamiji. At that time her husband was in Muscat and his family had remained separated in India for the last four years as his firm refused to recommend for a family visa. Within about three months of the family members taking initiation, the husband got a job in Dubai as also the family visa. The family joined him by 3rd or 4th September 2004 and their daughter joined a school where she felt very happy.

Thus there are cases where the mantras taken from competent Gurus during initiation alone were sufficient to remove all cases of afflictions and problems without any necessity to resort to specific mantras as given in this book.

As it is ultimately a matter of one's faith in God as also the mantra, even seekers belonging to other than Hindu Religion can make use of these mantras in the proper manner and reap the benefits.



An interesting question has often been raised by some people as to why at all does God give us diseases, calamities, unhappiness, critical situations and various problems (social, domestic, financial, official, physical, etc.) and give us simultaneously mantras also which would cure the diseases, etc. and enable us to come out of the problematic situations.

A little knowledge of our religion, philosophy or scriptures would show that all sufferings, unhappiness, diseases are not God given but are the results of our own bad actions in past lives. In our life all happenings, events, occurrences like accidents, marriage, diseases, debts, theft, defamation, etc., are all governed by past actions and it is technically called PRARABDHA (destiny). This Karmic Law is similar to Newton's third law of motion - "Action and reaction are equal and opposite". All bad actions resulting in harming others or ourselves done in one birth get recorded in the ledger of the cosmic Auditor and the punishment therefor, is meted out in subsequent births - in the form of diseases, imprisonment, sufferings, etc.



In everyone's life a part of it is governed by past actions (prarabdha) while in an appreciable part there is technically a free will for doing fresh actions (good or bad) which create prarabdha for the future resulting in rewards or punishment in subsequent lives. But in practice, even this free will is seldom exercised as all the fresh actions are governed by vasanas (past conditioning) or latent tendencies (which are distinct from prarabdha). Every action we do leaves an impression in our chitta (sub-conscious mind) and the more the number of times we repeat an action, the earlier impression becomes stronger and more and more aggressive. These vasanas are carried over to the subsequent lives along with our subtle body (sookshma sarira) and at every opportunity egg us on to repeat the action. More often these vasanas are so strong that they compel us to act instantly like the reflex action of the nerves without giving us time to think of their pros and cons. Thus we commit wrong deeds under the influence of the vasanas without asserting our free will.



Even though as per Karmic law it is the man himself who draws all diseases and sufferings on himself, God in his incomparable and infinite compassion has also inspired a number of sages (Rishis) to do japas of certain mantras and experience the beneficial effects either for material happiness or for liberation. These Rishis had directly experimented on them (§SHAYO MANTRA DRASHTAARAH):- Rishis by definition means those who had directly experienced and seen the various Gods presiding over the different mantras themselves. God also inspires the suffering humanity to do prayers either directly from the heart or from sacred and holy books (known as stotras) which are positively as powerful (or even more) as the specific mantras. Some of the Stotras (eulogistic hymns or prayers) like Vishnu Sahasranama, Lalitha Sahasranama, Durga Saptasati, etc., are deemed equivalent to Mantras and have been proclaimed as capable of giving all types of prosperity as needed by people - say wealth, children, curing of diseases, etc. They are multi-purpose mantras.



God's compassion knows no bounds. But, the inexorable law of Karma, specially the Prarabdha is infallible and inescapable. Even realized souls, Jivan Muktas, had to experience their prarabdhas - Bhagavan Ramana as also Sri Ramakrishna Paramahansa were afflicted with severe cancer. Once thieves broke into Ramanasramam and ill-treated Bhagavan Ramana by man-handling him. At the same time, Bhagavan Ramana had told that if only a person were to come into the presence of a realized soul and apprise him of such sufferings, even great prarabdhas (leading to these sufferings) will get considerably reduced. In Bhagavan Ramana's words, "that which was to befall one's head would pass away with one's hat or turban (*talaikku vanthathu talaipakaiyodu pokividum - Tamil*). That is, if it was destined that a big stone hurled by somebody was to hit and mortally wound the head of a person, in the presence of a realized soul, the stone would only hit and tear off the hat or turban and the head will be saved.

As an illustration, one devotee named Manavasi Ramaswamy Iyer had been suffering from chronic



stomach problems (irritable bowel syndrome) for a number of years and as a result he could never dare to eat tongue-titillating delicious spicy dishes. One day some devotee brought some spicy, pungent and oily but extremely delicious puliyodarai (tamarind bhath) to Bhagavan Ramana. Bhagavan Ramana called Ramaswamy Iyer and ignoring the latter's tearful protests, compelled him to eat in his presence a substantial quantity of Puliyodarai. The terror-stricken Iyer complied with Bhagavan's orders. Then and there he was relieved of his stomach problems once and for all.

In another case, an erstwhile classmate of Bhagavan Ramana - Mr Rengan apprised the former of the unfailing predictions of famous astrologers that he (Rengan) was to die within the next six months positively. Bhagavan did not allow Rengan to go home but detained him to remain with himself for the entire six months that followed. Rengan lived for several years more. Thus even the Satsanga or the holy company of realized souls is an effective escape route provided



by the Lord for the suffering humanity who were subject to such sufferings out of their own past misdeeds. Oh Loving Lord, no amount of adoration, worship or expressions of gratitude from us can adequately recompense your compassion.

As far as those seekers are concerned who have completely surrendered themselves to the Supreme Being and have solely dedicated themselves to the constant remembrance and meditation of the Lord, even without any specific prayers to Him or even without doing Japa of specific mantras for their respective sufferings, Lord takes the entire responsibility of ridding them of such sufferings in the most amazing way.

Reverting to the topic of the various mantras/ prayers given in this book, except in one or two cases where it is indicated otherwise, when the patient is physically incapable of chanting them himself / herself, anybody else including his friends but preferably his close relatives like his



wife, daughter, son, etc., can do the chanting daily along with a sankalpa (a dedication) that "This japa or prayer will be done by me on behalf of Mr (X) born in such and such a Rasi (if Rasi is not known, the date of birth may be taken)". If the concerned person / persons themselves do the chanting it is the best. Besides the concerned person, other friends or relatives can also join him in doing the Japa or the prayer on his behalf.

It is told that the entire life of all of us, human beings, is only a dream devised by the Lord as a leela i.e. an entertaining sport. So all the sufferings, miseries, happiness and prosperity are all part of that dream but to us the entire dream looks real. We cannot change or reform the dream world. The only way to destroy all these sufferings, miseries etc., once and for all is to wake up from the dream i.e. the waking state experience. So long as we continue our relationship with all objects of the dream world, for instance, by considering a building as owned by us, a child as our own, somebody else as our enemy, etc., the mind will be entangled in this life of relationship and thus the dream will go



on. The moment the mind is diverted from the entire dream world and is solely centred in God, the dream world will disappear. God in his infinite mercy has provided us escape routes in the dream itself in the form of mantras, prayers, company of holy men, etc., to ameliorate our miseries and to bestow prosperity in desired fields. By repeated fulfilment of our desires or wants, by dispelling the miseries and conferring prosperity, our minds are slowly turned towards God and a day will come when our attention will be solely centred on the gift giver viz., the Lord unswervingly, thus weaning us away from the worldly objects and leading to our awakening which is called Moksha or liberation. Thus, all these Mantras or prayers though seemingly conferring various benefits will ultimately help in leading us to the Sweet Lord, i.e. God-realisation.

Lastly, people who depend solely on English transliteration of mantras should do well to verify the correctness of their pronunciation by having the Sanskrit version read out to them through friends knowing Devanagari Script (Sanskrit).

- Swami Shantananda Puri

Page 30 Blank

**Mantras  
for  
Common Problems**



- 1 -

To ensure getting sufficient food to eat by  
hungry, poor and needy people

- 1 -

## अन्नपूर्णा मन्त्रं

ऐं ह्रीं सौः श्रीं क्लीं  
ओं नमो भगवत्यन्नपूर्णे  
ममाभिलाषितमन्त्रं देहि स्वाहा ॥

### ANNAPOORNA MANTRA

I'm Hreem Sowh Śreem Kleem  
Om Namō Bhagavatyannapoornē  
Mamābhilashitamannam Dehi Swāhā

(To chant daily 108 times)

- 2 -

For all Physical and Mental Diseases

(Including Mental Depression, Madness, Neurosis, schizophrenia etc. and also physical diseases like AIDS, Cancer etc.)

**Note :**

1. This Mantra should be recited till such time as the disease either disappears or has shown considerable improvement. Minimum period for which the Mantra should be recited is six months. This Mantra has given excellent results in scores of cases where I gave it and scarcely there was a failure.

2. In some versions, the word वासुदेवाय (Vāsudevaya) is also added after भगवते (Bhagawate) in line 1 of the Mantra.

- 2 -

धन्वन्तरी मन्त्रं

ओं नमो भगवते धन्वन्तरये  
अमृतकलशहस्ताय  
सर्वामयविनाशाय त्रैलोक्यनाथाय  
श्री महाविष्णवे स्वाहा ॥

**DHANVANTARI MANTRA**

**Om Namō Bhagawatē Dhanvantarayē  
Amṛta Kalaśa Hastāya  
Sarvāmaya Vināśāya Trailōkya Nāthāya  
Sri Mahā Vishnavē Swāhā**

(To chant daily 108 times)



- 3 -

For improving intelligence, self-confidence, fearlessness, brilliance, power of speech (skill in lecturing, talking etc.) and good health.

**Note :**

Daily reading of “Hanuman Chalisa” (हनुमान चालीसा) extremely popular in North India will also bestow all the benefits mentioned above.

- 3 -

मन्त्रं

बुद्धिर्बलं यशो धैर्यं  
निर्भयत्वमरोगता ।  
अजाड्यं वाक्पटुत्वं च  
हुनुमत् स्मरणात् भवेत् ॥

MANTRA

**Buddhir Balam Yaśo Dhairyam  
Nirbhayatvamarogatā  
Ajādhyam Vākpaṭutvam Cha  
Hanumat Smaraṇāt Bhavet**

(To chant 11 times a day)

- 4 -

For Removal of all diseases (General)

---

**Note :**

As per scriptural belief, if one sips once daily one teaspoon of water (Āchamanam) along with each name in the Mantra as given here, it destroys all diseases.

**Achutānanta Govinda  
Namōcchārana Bhēṣajam  
Naśyanti sakalā rogāh  
Satyam Satyam Vadāmyaham**

While sipping the water, care should be taken to see that the spoon or hand does not touch our lips and we should not lick our hands or the spoon. One should pour the teaspoon of water into his right hand and from the right hand into the mouth while pronouncing each name. This should be done preferably early in the morning.

- 4 -

मन्त्रं

ओं अच्युताय नमः

ओं अनन्ताय नमः

ओं गोविंदाय नमः

MANTRA

Om Achyutāya Namah

Om Anantāya Namah

Om Govindāya Namah

- 5 -

For all Heart diseases including hypertension (High BP), elongation of heart, Ischaemia, blocked arteries etc.

**Note :**

It is said that the repetition of this Mantra destroys diseases, toxins and poison, viruses etc. and also bestows pleasure and enjoyment besides ultimately leading the person to Moksha.

रोगघ्नश्च विषघ्नश्च भुक्ति मुक्ति फलप्रदः ।

**Rogaghnascha Vishaghnaścha**

**Bhukti Mukti Phala Pradaḥ**

- 5 -

मन्त्रं

उद्यन्नद्य मित्रमहः आरोहन्नुत्तरां दिवम् ।  
हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥

(ऋग्वेद I-50-11)

MANTRA

Udyannadya Mitra Mahah  
Ārōhan nuttarām Divam  
Hṛdrōgam Mama Soorya  
Harimāṇam ṇa nāśaya

(Rigveda I 50-11)

(To chant daily 108 times)

- 6 -

For all Eye diseases like Cataract, Glaucoma,  
Retina Problems etc.,

**Note 1:**

There is a book called Soorya Satakam by Mayoora Kavi with 100 slokas on the Sun God in long Meter. Once late Sri Swami Chandrasekharendra Saraswati (the Sankaracharya of Kanchi Kamakoti Peetham) found these stanzas inscribed on various stones around a temple tank called Bhanu Tirtham in Kachchapeswar Temple. He asked two of his devotees (1) Late Mr. Dunlop Krishnan and (2) Sri Pithukuli Muruga Das (Famous for his Bhajans and devotional songs) to hear daily all the stanzas of Soorya Satakam for relieving their serious eye troubles declared as incurable by Eye Specialists. Both of them got cured. The book contains the slokas in

Continued on Page 44



- 6 -

सूर्य शतकं  
(मयूर कवि कृतं)

Soorya Satakam  
(by Mayoora Kavi)



### **Note 1 :**

Continued from page 42

Sanskrit (in Devanagari Script). Along with the book, a cassette (which can be played and heard by those who cannot read) is also available at the address given below :-

**Sri. Pithukuli Muruga Das**, Sridevi Nilayam,  
87, V.M. Street, Mylapore, Chennai - 600 004  
Telephone No. 28474437

### **Note 2:**

All the slokas should be read or got read (and heard) once a day. There were people with eye problems who got benefited within a couple of months. As per the last stanza (No. 101) of the book, one who reads this book will be bestowed with good health, good expertise in composing poems, good intelligence, enormous physical strength, brilliance, long life, learning, power and wealth as also a son.

The book also contains a small upanishad called AKSHYUPANISHAD reading of which also is supposed to help in all eye-ailments.



(फलश्रुति)

“आरोग्यं सत्कवित्वं मति -  
मतुल बलं कान्ति मायुःप्रकर्ष ।  
विद्या मैश्वर्यं मर्थं सुतमपि  
लभते सोऽत्र सूर्यप्रसादात् ॥

(Sloka 101)

(Phalaśruti)

Ārōgyam satkavitvam mati  
matulabalam kāntimāyuh prakarśham  
vidyā maiśvaryamartham sutamapi  
labhate sōtra Sūryaprasādāt



- 7 -

To dispel all fevers including viral fevers, Flu etc. and for relief from poison caused by snake bites or insect or animal bites.

**Note :**

The effect of this Mantra and the various benefits accrued and diseases cured by the various stanzas in Soundarya Lahari have been dealt with in elaborate detail in the book on Soundarya Lahari by Late H.H. Sri Chandra Śekharendra Saraswati (Late Śankaracharya of Kamakoti Peetham) - Published by Bharatiya Vidya Bhavan (See chapter 55 - "Curing Illness").

- 7 -

मन्त्रं

किरन्ती मङ्गेभ्यः किरणनिकुरुम्बामृतरसं  
हृदि त्वामाधत्ते हिमकरशिलामूर्तिं मिव यः ।  
स सर्पाणां दर्पं शमयति शकुन्ताधिप इव  
ज्वरप्लुष्टान् दृष्ट्या सुखयति सुधाधार सिरया ॥

MANTRA

**Kirantee Mangebhyah Kirana  
Nikurumbāmṛta Rasam  
Hṛdi Tvāmādhatte Himakara  
Śilā Moortimiva Yaḥ**

**Sa Sarpānām Darpam Śamayati  
Śakuntādhīpa iva  
Jvara Plushtān Dṛshtyā  
Sukhayati Sudhādhārasirayā**

(Sloka 20 Soundarya Lahari by Adi Shankara)

(To be repeated 32 times a day)

### **A Healing Prayer to Heal Diseases**

This is a prayer used by some priests of the christian orthodox church to cure patients suffering from serious diseases or ailments. Here the patient is made to lie down and the healer places his hands on his head while chanting this prayer three times. In place of the word Christ or Jesus Christ used in the prayer one can use the word Krishna or My Lord

---

The patient may be addressed thus :- Oh my brother (sister), the Lord is here and now by thy side. Feel His soothing Divine Presence. Feel His boundless Grace, Peace and good health descends on you. All Peace and Bliss. Om Shantiḥ Shantiḥ Shantiḥ. The healer should imagine (visualise) that light blue rays of light



- 8 -

## PRAYER

**O Christ, healer of all the ills of men,  
be with us at this moment;  
that it may be thy hands  
which are now laid upon this  
Thy Servant (pronounce the name of the  
patient here) and it may be Thy Voice  
which now says unto him (her) .....  
(pronounce the name of the patient)  
Jesus the Christ healeth thee.**

---

are descending, going into the heart of the patient and pervade all the cells of the body. The healer should remain in this pose for 15 minutes to 30 minutes closing his own eyes and meditating on the Grace of God. (This para is an addition from the author of this book based on his own experience).



- 9 -

For healing all diseases and to invoke the grace of God for solving various problems in life.

**Note :**

This is a very potent Moola Mantra from the Holy Japuji Saheb of Sri Guru Nanakji and a friend of mine had cured some people suffering from undiagnosable ailments through this.

- 9 -

मन्त्रं

इक ओंकार, सतिनामु, करता पुरखु निरभउ निरवैरु,  
अकाल मूरति, अजूनी सैभं गुरु प्रसादि ॥  
जपु ॥ आदि सचु, जुगादि सचु ॥  
है भी सचु, नानक होसी भी सचु ॥

MANTRA

Ik Omkār, Satināmu, Kartā Purakhu,  
Nirbhavu Nirvairu,  
Akāl Moorati, Ajoonee Saibham  
Guru Prasādi  
Japu. Ādi Sachu, Jugādi Sachu  
Hai Bhee Sachu,  
Nānak hosee Bhee Sachu.



- 10 -

For better Memory Power, for getting concentration on studies, to improve Brain-Power and Intelligence.

- 10 -

मेधा दक्षिणामूर्ति मन्त्रं

ओं नमो भगवते दक्षिणामूर्तये

“महां” मेधां प्रज्ञाम्

यच्छ स्वाहा।

**MEDHĀ DAKSHINAMURTHI MANTRA**

**Ōm Namō Bhagavatē DakshināMoortayē**

**Asmabhyam Medhām Prajnām**

**Yachcha Swāhā**

(To repeat 108 times a day)



- 11 -

For best performance in interviews by appointing / professional boards, to distinguish oneself in debating and arguing, to shine in the profession of a lecturer, preacher, lawyer and politician and to get the ability to speak excellently. (Children who fail to talk even by the fourth year or so will be benefited by this Mantra)

This Mantra can be repeated by anybody without the necessity of visualising a Guru.

- 11 -

हयग्रीव मन्त्रं

हयग्रीव हयग्रीव  
हयग्रीवेति यो वदेत् ।  
तस्य निस्सरते वाणी  
जन्हुकन्या प्रवाहवत् ॥

**HAYAGREEVA MANTRA**  
(for interviews etc.)

**Hayagreeva Hayagreeva**  
**Hayagreevēti Yō Vadēt**  
**Tasya Nissaratē Vānī**  
**Janhu Kanyā Pravāhvat**

(To repeat 11 times a day, for atleast 3  
months before the interview and for  
1 year in other cases.)



- 12 -

To get selected in competitive examinations like IAS, JEE, for IIT, Entrance Tests for M.D., Pre-Medical, for Professional and Technical examinations etc., and also to score high marks in Public Examinations like Class X, class XII and also class examinations.

**Note :**

This should be chanted personally and not by anybody else on their behalf. This mantra can be repeated by anybody directly without the need of visualising a Guru for taking the mantra.

- 12 -

हयग्रीव मन्त्रं

ज्ञानानंद मयं देवं  
निर्मलस्फटिकाकृतिम् ।  
आधारं सर्वं विद्यानां  
हयग्रीव मुपास्महे ॥

**HAYAGREEVA MANTRA**  
(for competitive examinations)

**Jnānānanda Mayam Dēvam**  
**Nirmala Sphatikākṛitim**  
**Ādhāram Sarva Vidyānām**  
**Hayagreeva Mupāsmahē**

(11 times a day from 6 months to  
1 year, before the examination)



According to some devotees, chanting of the following stanzas from Sundara Kanda of Ramayana (Valmiki) has bestowed success in competitive examinations including interviews.

**Note :**

While I have personally witnessed the success of a dozen students who had chanted HAYAGREEVA MANTRA, I have had no personal experience about these slokas from Valmiki Ramayana.



जयत्यतिबलो रामो लक्ष्मणश्च महाबलः ।  
राजा जयति सुग्रीवो राघवेणाभिपालितः ॥

दासोऽहं कोशलेन्द्रस्य रामस्याक्लिष्टकर्मणः ।  
निहन्ता शत्रुसैन्यानां हनुमान् मारुतात्मजः ॥

न रावणसहस्रं मे युद्धे प्रतिबलं भवेत् ।  
शिलाभिस्तु प्रहरतः पादपैश्च सहस्रशः ॥

अर्दयित्वा पुरीं लंकाम् अभिवाद्य च मैथिलीम् ।  
समृद्धार्थो गमिष्यामि मिषतां सर्वरक्षसाम् ॥

Valmiki Ramayana Sundarakanda  
Chapter 42 : 33-36  
(to be chanted 11 times a day)



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Jayatyati Balō Rāmō  
Lakshmanścha Mahābalaḥ  
Rājā Jayati Sugreevō  
Rāghaveṇābhipālitaḥ

Dāsōham Kośalēndrasya  
Rāmasya Akliṣṭa Karmanaḥ  
Nihantā śatṛusainyānām  
Hanumān Mārutātmajaḥ

Na Rāvaṇa Sahasram Mē  
Yuddhē Pratibalam Bhavēt  
Śilābhisthu Praharataḥ  
Pādapaiścha Sahasraśaḥ

Ardayitwā Pureem Lankām  
Abhivādyacha Maithileem  
Samṛudhārto Gamiṣhyāmi  
miśatām Sarva rakṣasām



- 13 -

To avert unexpected accidents and dangers to life, for living a long life, incidentally to cure fatal diseases and to have a peaceful end, while suffering in death bed.

**Note :**

This mantra should be chanted 1 lakh times along with a sankalpa that the chanting is for ..... (name) born in ..... (nakshatra) for curing of disease, sound health and for protection.

- 13 -

## मृत्युंजय मन्त्रं

ओं हौं जूं सः - ओं भूर्भुवः स्वः

त्र्यंबकं यजामहे सुगन्धिं पुष्टि वर्धनम् ।

उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

स्वः भुवः भूः ओं सः जूं हौं ओं ॥

### MṚTYUNJAYA MANTRA

Om Houm Joom Saha

Om Bhoor bhuvah Swaha

Ṭṛyambakam Yajāmahē

Sugandhim Puṣṭivardhanam

Urvārukamiva Bhandhanānmṛtyōr

Muksheeya Māmṛtāt

Swahḥ Bhuvahḥ Bhooh

Ōm Saha Joom Houm Om

(This should be chanted 1 lakh times)



- 14 -

for same purposes as of previous Mantra

**Note :**

If the patient is in a serious condition full Mrtyunjaya Mantra should be chanted either 1 lakh times orally or atleast 1008 times per day preferably by lighting a sacrificial fire (Havan) and offering oblations with the chanting of Mantra 1008 times. Otherwise Laghu Mantra will do.

- 14 -

लघु मृत्युंजय मन्त्रं

ओं जूं सः

त्र्यंबकं यजामहे सुगन्धिं पुष्टि वर्धनम् ।  
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

सः जूं ओं

**LAGHU MRTYUNJAYA MANTRA**  
**(A shorter version)**

**Om Joom Sah**  
**Ṭṛyambakam Yajāmahē**  
**Sugandhim Puṣṭivardhanam**  
**Urvārukamiva Bandhanānmṛtyōr**  
**Muksheeya Māmṛtāt**  
**Sah Joom Ōm**

(This should be chanted 1008 times)



- 15 -

To combat all sorts of fears-vague or specific, phobia, Neurosis, Scizophrenia, severe mental depression, fears from enemies, all mental (psychological) problems, for exorcising ghosts and evil spirits, machinations of black magic and tantrik kriyas (Abhichara) got done by enemies and to prevent all negative vibrations getting into one's system by erecting on unseen mystic fence around us:-

- 15 -

दिग्बंधन महा मन्त्रं  
(वनदुर्गा महा मन्त्रं)

ओं ह्रीं दुं उत्तिष्ठ पुरुषि,  
किं स्वपिषि, भयं मे समुपस्थितं,  
यदि शक्य मशक्यं वा,  
तन्मे भगवति शमय स्वाहा ॥

**DIGBANDHANA MAHĀ MANTRA**  
(or **VANADURGA MAHĀ MANTRA**)

**Om Hreem Dum utthiśhṭha Purushi,**  
**Kim Swapishi, Bhayam Mē Samupasthitam,**  
**Yadi Śakya Maśakyam Vā,**  
**Tanmē Bhagawati, Śamaya Swāhā**

(To repeat 108 times a day for six months and afterwards 32 times a day is sufficient as maintenance dose)



- 16 -

For same purposes as in earlier Sl.No. 15 (as supplementary) i.e. to get rid of fears, possession by evil spirits, black magic, sorcery etc., and deep mental depression.

In cases of possession by evil spirits, the person can be made to take a full bath in the water impregnated by the chanting of RUDRAM (of Yajurveda) by the MAHANYASAM METHOD. This should be got done only through qualified priests.

- 16 -

## 1. शास्ता मन्त्रं

ओं घूं नमः पराय गोप्त्रे नमः

## 2. दुर्गास्तोत्रं

सर्व स्वरूपे सर्वेशे सर्वशक्ति समन्विते ।  
भयेभ्य स्राहि नो देवि दुर्गे देवि नमोऽस्तु ते ॥

### 1. SĀSTĀ MANTRA

Om Ghroom Namaḥ  
Parāya Goptrē Namaḥ

### 2. HYMN TO DURGA

Sarva Svaroopē Sarvēśē  
Sarva Śakti Samanvitē  
Bhayēbhyas Trāhi Nō  
Dēvi Durgē Dēvi Namōstutē

1. (64 to 108 times daily for 6 months)
2. (11 times daily morning and evening)

- 17 -

To protect one from all troubles, anxieties, tensions, worries, dangers etc., and to avert them.

**Note :**

In fact, it is said that in Ramcharit Manas, there are some specific stanzas (detailed in the editions printed by GITA PRESS, GORAKHPUR) for solving different problems in life. Similar claims are made by certain devotees about certain specific stanzas in Valmiki Ramayana.

Many read the entire Sundara Kanda of Ramayana either in Hindi (of Tulsi Das) or in Sanskrit (of Valmiki Ramayana) in order to get relieved from various troubles.

- 17 -

मन्त्रं

दीन दयाल बिरिदु संभारी ।  
हरहु नाथ मम संकट भारी ॥

**MANTRA**

**Deena Dayala Biridu Sambhāri  
Harahu Naath Mama Sankat Bhāri**

(Sundarkanda 4th Chowpai under  
Doha No. 26 of Ramacharit Manas)

**Note:**

To be chanted 21 times a day (to be increased according to the serious nature of the problems), preferably both morning and evening. This can be chanted without the medium of a Guru.



- 18 -

To prevent nightmares and bad dreams.

**Note :**

If these hymns are chanted twice every night before going to bed, bad dreams can be averted. This does not require the medium of a Guru. Even small children may be made to chant this every night.

- 18 -

मन्त्रं

रामं स्कन्दं हनूमन्तं वैनतेयं वृकोदरम् ।  
शयने यः स्मरेन्नित्यं दुःस्वप्नं तस्य नश्यति ॥

अगस्त्यो माधवश्चैव मुचुकुन्दो महाबलः ।  
कपिलो निमिरस्तीकः सप्तैते सुखशायिनः ॥

MANTRA

Rāmam Skandam Hanūmantham  
Vainatēyam Vrikōdaram  
Śayanē Yaḥ Smarēn Nityam  
Dusswapnam Tasya Naśyati  
Agastyō Mādhas Chaiva  
Muchukundō Mahābalaḥ  
Kapilo Nimirasteekaḥ  
Saptaitē Sukhaśāyinaḥ

(to chant 2 times at night before going to bed)



- 19 -

मन्त्रं

(1) कात्यायनि महामाये महायोगिन्यधीश्वरि ।  
नन्दगोपसुतं देवि पतिं मे कुरु ते नमः ॥

(2) श्रुत्वा गुणान् भुवन सुन्दर शृण्वतां ते  
आविश्य कर्ण विवरैः हरतोऽङ्गतापम् ।

रूपं दृशां दृशिमता मखिलार्थ लाभं  
त्वय्याच्युताविशति चित्त मपत्रपं मे ॥

MANTRA

(i) Katyāyani Mahāmāyē Mahāyogin yadheeswari  
Nandagōpa Sutam Dēvi Patim Me Kuru Tē Namah

(ii) Śrutvā Gunān Bhuvana Sundara Śrunvatām tē  
Āvishya Karna Vivaraiḥ Harato(a)ngatāpam

Roopam Druśām Druśimatā Makhilārtha Lābham  
Tvay Yāchyutā Viśati Chitta Mapatrapam Mē

(to chant 11 times a day)



- 20 -

For married women who have remained childless for years due to personal reasons / negative Rh Factors, abortions etc. etc. and are desirous of begetting a child.

**Note :**

1. The Mantras will be effective only if chanted by the woman who wants to become the mother of a child.
2. Both the Mantras if chanted together 108 times each will be more effective even though in practice chanting of anyone of the two (specially the first one) has been found adequate to fulfil the desire for a son (in some cases daughters have been born).

- 20 -

## अ. सन्तानगोपाल मन्त्रं

1. ध्यानं (once a day)

ध्यायामि बालकं कृष्णं मात्रङ्के स्तनपायिनम् ।  
श्रीवत्स वक्षसं कान्तं नीलोत्पल दलच्छविम् ॥

मंत्र (108 times a day)

ओं श्रीं ह्रीं क्लीं ग्लौं

देवकीसुत गोविन्द वासुदेव जगत्पते ।  
देहि मे तनयं कृष्ण त्वामहं शरणं गता ॥

2. ध्यानं (once a day)

शंख चक्र गदा पद्मं दधानं सूतिकागृहे ।  
अङ्के शयानं देवक्याः कृष्णं वन्दे सुताप्तये ॥

मंत्र (108 times a day)

ओं नमो भगवते जगत्प्रसूतये नमः ।



## **Santana Gopala Mantra**

**1. Dhyanam** (once a day)

**Dhyâyâmi Bâlakam Krişṇnam  
Mâtranke Stana Pâyinam  
Śree Vatsa Vakṣasam Kântam  
Neelotpala Dala Chchavim**

**Mantra** (108 times a day)

**Om śreem Hreem Kleem Gloum  
Devakisuta Govinda Vâsudêva Jagat Patê  
Dēhi Me Tanayam Krişṇa  
Tvaamaham Saranam Gatâ**



**2. Dhyanam** (once a day)

**Śankha Chakra Gadā Padmam  
Dadhānam Sootikā Gṛhē  
Ankē Śayānam Devakyāḥ  
Kṛśnam Vandē Sutāptayē**

**Mantra** (108 times a day)

**Om Namō Bhagawatē Jagat  
Prasootayē Namaḥ**

For same purposes as in previous Mantra (20) i.e. to remove barrenness in women, and especially in cases where women have been having abortions or where the tendency for abortion is suspected, to avoid still-born children (having died while in womb) and caesarian surgery and to protect children in womb from any diseases etc.

Shashthi Devi (colloquially Chchati Devi) also known as Dēvasēna is the goddess incharge of Children from the time they are formed in the womb till they are born and become three years of age.

In addition to the japa of Mantra, the following hymns should also be chanted once every day. The Mantra and the hymns have been given in Brahma Vaivarta Purana (Prakriti Kanda - Chapter 43)

ध्यानं

नमो देव्यै महादेव्यै सिद्ध्यै शान्त्यै नमो नमः ।

शुभायै देवसेनायै षष्ठीदेव्यै नमो नमः ॥

वरदायै पुत्रदायै धनदायै नमो नमः ।

सुखदायै मोक्षदायै षष्ठीदेव्यै नमो नमः ॥

शक्तेः षष्ठांशरूपायै सिद्धायै च नमो नमः ।

मायायै सिद्धयोगिन्यै षष्ठीदेव्यै नमो नमः ॥

पारायै पारदायै च षष्ठीदेव्यै नमो नमः ।

सारायै सारदायै च पारायै सर्वकर्मणाम् ॥

बालाधिष्ठातृदेव्यै च षष्ठीदेव्यै नमो नमः ।

कल्याणदायै कल्याण्यै फलदायै च कर्मणाम् ॥

प्रत्यक्षायै च भक्तानां षष्ठीदेव्यै नमो नमः ।

पूज्यायै स्कन्दकान्तायै सर्वेषां सर्वकर्मसु ॥

देवरक्षणकारिण्यै षष्ठीदेव्यै नमो नमः ।

शुद्धसत्त्वस्वरूपायै वन्दितायै नृणां सदा ॥



**Note :**

This Mantra Ōm śreem Ṣaṣṭi Dēvyai Namaḥ should be chanted most preferably by the woman who seeks to have a child, but in inescapable circumstances, nearest relatives can do the japa on behalf of needy woman after proper sankalpa that I am doing this for such and such a person (tell her name and birth nakshatra if known). If a woman is unable to chant them herself, it is enough if she daily hears it through somebody else chanting it in her presence.



हिंसाक्रोधवर्जितायै षष्ठीदेव्यै नमो नमः ।  
धनं देहि प्रियां देहि पुत्रं देहि सुरेश्वरि ॥  
धर्मं देहि यशो देहि षष्ठीदेव्यै नमो नमः ।  
भूमिं देहि प्रजां देहि देहि विद्यां सुपूजिते ॥  
कल्याणं च जयं देहि षष्ठीदेव्यै नमो नमः ।

(ब्रह्मवैवर्तपुराण, प्रकृति कांड 43 : 57-66)

मन्त्रं

ओं ह्रीं षष्ठीदेव्यै नमः

**A. DHYAANAM**

(to be chanted once before starting Mantra)

**Namo Devyai Mahādevyai Sidhyai  
Śāntyai Namō Namaḥ  
Śubhāyai Dēvasēnāyai ṣaṣṭī dēvyai  
Namō Namaḥ**



The Mantra along with the Dhyana slokas can be used as a supplement in addition to both the SANTANA GOPALA MANTRAS given in previous serial number.



Varadāyai Putradāyai  
Dhanadāyai Namō Namaḥ  
Sukhadāyai Mokshadāyai  
Ṣaṣṭī Dēvyai Namō Namaḥ

Śakteḥ Ṣaṣṭāmsaroopāyai  
sidhāyai Cha Namō Namaḥ  
Mayāyai Siddha Yōginyai  
Ṣaṣṭī Dēvyai Namō Namaḥ

Pārāyai Pāradāyaicha  
Ṣaṣṭī Dēvyai Namō Namaḥ  
Sārāyai Sāradāyai Cha Pārāyai  
Sarva Karmanām

Bālādhiṣṭātru Devyai cha  
Ṣaṣṭī Dēvyai Namō Namaḥ  
Kalyāna Dāyai Kalyānyai  
Phaladāyai Cha karmanām

Pratyakshāyai cha Bhaktānām  
Ṣaṣṭī Dēvyai Namō Namaḥ  
Poojyāyai Skanda Kāntāyai  
Sarveṣām Sarva Karmasu



### **Note 2 :**

This Ṣaṣṭi Dēvi Dhyānam and Mantra alone, without Santana Gopala Mantra had given excellent results in some cases; but failed in one or two cases, where there was sheer barrenness. It worked very well in cases involving abortions, still born child, negative Rh factor etc. It is best to supplement it with Santana Gopala Mantra. These also prevent caeserian births and ensure normal delivery.

(to be chanted 108 times a day till the child is born and later 21 times a day for 3 years)



**Deva Rakshaṇā Kāriṇyai  
Ṣaṣṭī Dēvyai Namō Namaḥ  
Suddhasatva svaroopāyai  
Vanditāyai Nṛṇām Sadā**

**Himsā Krōdha Varjitāyai  
Ṣaṣṭī Dēvyai Namō Namaḥ  
Dhanam Dēhi Priyaam Dēhi  
Putram Dēhi Surēśvari**

**Dharmam Dēhi Yaśo Dēhi  
Ṣaṣṭī Dēvyai Namō Namaḥ  
Bhoomim Dēhi Prajām Dēhi  
Dēhi Vidyaam Supoojitē**

**Kalyānam Cha Jayam Dēhi  
Ṣaṣṭī Dēvyai Namō Namaḥ**

(Brahma Vaivarta - Prakṛti Kanda -  
Chapter 43 : 57 to 66)

## **B. MANTRA**

**Om Hreem Ṣaṣṭī Devyai Namah**

(108 times a day)



- 22 -

To ease extreme labour pain of Pregnant Ladies, to enable easy and normal delivery of children.

**Direction for use :**

At the time when a lady about to deliver a child is having labour pain, this mantra may be got chanted 108 times by any friend or relative keeping a small cup containing a few drops of any edible oil (Coconut oil, Til oil, refined oil etc.,) in the hand and while chanting, from time to time, make the lady to drink a few drops and rub it on the navel very gently once.

It could reduce the pain.

- 22 -

## सुख प्रसव यक्षिणी मन्त्रं

हिमवत्युत्तरे पार्श्वे  
सुरसा नाम यक्षिणी ।  
तस्याः नूपुर शब्देन  
विशल्या भवतु गर्भिणी स्वाहा ॥

### SUKHA PRASAVA YAKSHINI MANTRA

“Himavat Yuttarē Pārsvē  
Surasā Nāma Yakshinee  
Tasyāh Noopura Sabdena  
Visalyā Bhavatu Garbhinee Swāhā”

(To chant daily 108 times)

To avoid estrangement of a wife from the husband due to incompatibility, dowry problems or due to tough and bad natured in-laws, etc. and eviction from the husband's house due to the husband being interested in other women etc.

**Note :**

This Mantra is meant to be chanted only by women, who have been estranged or separated from, driven out or neglected or ignored by husbands for whatever reasons it may be. In some cases the japa of this mantra resulted in a miraculous reunion of the couple, while in one or two cases it failed. In one case of failure, the girl did not want to go back to her husband but was doing the mantra on pressure from parents. Strong faith and belief in the power of God's intervention are also important factors which influence the results.

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## ध्यानम्

बालार्कायुत भासुरां करतले लोलम्बमानां गुलां  
मालां संदधतीं मनोहरतनुं मन्दस्मितो द्युन्मुखीम् ।  
मन्दं मन्दं मुखयिषीं वरयितुं शम्भुं  
देव मुनीन्द्र वन्दित पदां इष्टार्थदां पार्वतीं ध्याये ॥

## DHYANAM

**Bālārkāyuta Bhāsurām  
Karatalē Lōlambamānām Gulām  
Mālām Sandadhateem Manōhara Tanum  
Mandasmito Dyunmukheem  
Mandam Mandam Mukhayiṣeem  
Varayitum Śambhum  
Dēva Muneendra Vandita Padām  
Ishṭārthadām Pārvateem Dhyāyē**

(to be chanted only once each day)



**Note :**

(Mantra to be repeated 11 times a day - in serious cases it can be chanted 108 times a day for first 45 days and then 11 times a day).



## मन्त्रं

ओं ह्रीं योगिनि, योगिनि,

योगेश्वरि, योगभयंकरि

सकल स्थावर जङ्गमस्य

मुख हृदयं मम वशं

कुरु कुरु स्वाहा ।

आकर्षय, आकर्षय स्वाहा ॥

## MANTRA

Om Hreem, Yogini, Yogini,

Yogēswari, Yogabhayankari,

Sakala Sthāvara Jangamasya

Mukha Hṛdayam Mama Vaśam

Kuru Kuru Swāha,

Ākarshaya, Ākarshaya Swāhā



In addition, the following Mantra (first sloka of 'Soundaryā Lahari' by Sankara Bhagavadpada) can be chanted six times a day to enable reunion of couple.



श्लोक : सौंदर्य लहरी

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं  
नचेदेवं देवो न खलु कुशलः स्फन्दितु मपि ।  
अत स्त्वामाराध्यां हरि हरविरिञ्चादिभिरपि  
प्रणन्तुं स्तोतुं वा कथ मकृत पुण्यः प्रभवति ॥

Sloka of Soundarya Lahari

Śivaḥ Śaktyā Yukthō Yadi Bhavati  
Śaktaḥ Prabhavitum  
NacheDēvam Dēvō Na Khalu  
Kuśalah Sphanditumapi  
Atastwāmaaraadhyāam  
Hari Hara Virinchādibhirapi  
Praṇantum Stotum Va Katha  
Makrutapunyaḥ Prabhavati



- 24 -

To avert all dangers / calamities, to increase one's wealth and prosperity, to increase one's fame and to become famous and to get out of any problem causing worry and anxiety.

**Note :**

This sloka which has the value of a Mantra can be recited by any person without taking it from a Guru. The chanting of this mantra has even saved a person from going to the Jail (imprisonment).

- 24 -

मन्त्रं

आपदा मपहर्तारं दातारं

सर्व संपदाम् ।

लोकाभिरामं श्रीरामं

भूयो भूयो नमाम्यहम् ॥

MANTRA

Āpadā Mapa Hartāram Dātāram

Sarva Sampadām

Lokābhirāmam Śrīrāmam

Bhooyō Bhooyō Namām Yaham

(To chant 11 times a day,  
preferably both in the morning and evening.)

- 25 -

For release from heavy debts incurred by taking loans from friends / relatives etc.,

**Note :**

A Chanting of the entire third chapter of 8th Skandha of Srimad Bhagavatam known as “Gajendra Moksha” once daily will release a person early from all debts incurred by taking loans etc. This is separately available in a book form at Gita Press (Gorakhpur) Centres as also in other shops having religious literature.

In addition the planet ‘Mangal’ (Mars) is supposed to be capable of releasing people from debts (Runa Mochaka). Worship of Mangal by some hymn will be helpful.

- 25 -

गजेन्द्र मोक्ष  
Gajendra Moksha

ऋणमोचक मंगल स्तोत्रं  
Runa Mochaka Mangala Stotra



- 26 -

To recover property / money lost through burglary, dacoity etc.

- 26 -

## कार्तवीर्यार्जुन मन्त्रं

आं कं कार्तवीर्यार्जुनो नाम राजा बाहुसहस्रवान् ।  
हीं तस्य स्मरणादेव हृतं नष्टं च लभ्यते ।  
क्रों सहस्रार हुंफट् क्रों हीं आं ॥

### KĀRTAVEERYĀRJUNA MANTRA

Om Kam Kārtaveeryārjunō Nāma  
Rājā Bāhu Sahasravān  
Hreem Tasya Smaranaadeva  
Hrutam Nashṭam Cha Labhyate  
Krôm Sahasrāra Humphaṭ  
Krôm Hreem Om

(To be recited 108 times a day for three or four months; or till the lost items are recovered; whichever is earlier)



- 27 -

A General Universal Mantra to protect people from all dangers and calamities (physical and psychological), to cure all diseases (physical and mental) and to solve all problems (personal, social, official, political etc., - say non-marriage of girls, estrangement from husband, taking to drugs / alcohol, serious surgical operations, children not studying well and behaving in an atavistic manner, a boss with unberable temperament and behaviour, transfer to an unfavourable city or place etc., etc., in life):-

### 1. Rāmnām (रामनाम)

The foremost and almost unfailing remedy for all ills is to write Rāmnām atleast 108 times daily, which would hardly take 3 minutes.

One has to write daily (it can be done at any time in morning, day or night) - ŚRĪRĀM, ŚRĪRĀM, ŚRĪRĀM ..... or श्री राम, श्री राम, श्री राम ..... 108 times approx. (minimum).

This written japa is several times more effective than verbally chanting the name. Writing Ramnam in preference to other names of God (There is ultimately only one Supreme Reality) has been found by many saints to be several times more effective, powerful and quicker in gaining results in all worldly matters and crises in our lives.

Many sadhaks avow that in desperate situations and crises, writing SĀIRĀM, SĀIRĀM, SĀIRĀM, ..... etc., or साई राम, साई राम, साई राम ..... 108 times had produced wonderful and quick results.



This is such a BROAD SPECTRUM REMEDY; this does not require a Guru. From childhood if one practises to write it daily till the end of life, one will be able to avert all types of troubles, calamities and crises, serious ailments and diseases etc. WRITING RĀMNĀM daily is a MUST for all.

Here is an interesting anecdote of what actually happened in respect of RAMNAM. Once Mr. P and his wife S lived in USA and were conducting regular Satsangs and Bhajans of RAMNAM in a centre affiliated to Anandashram of SWAMI RAMDAS (in KANHANGAD). Perhaps in 1980s, S' (wife's) sister's baby fell ill (a bad incurable case of hole in the heart) and the expert Doctors declared that the child would not live for more than three days. In sheer desperation Mr. P phoned up Mother Krishna Bai of Anandashram (India) and pleaded with her to do something to save the child. The mother asked him to ring back after an hour. Meanwhile she walked into the room where she had a RAMNAM Bank where several notebooks of RAMNAM written by various devotees were



neatly stacked in groups of 5 to 10 lakh numbers. She took out one group of 15 lakh Ramnams, placed those notebooks on the samadhi of Ramdas as an offering and prayed there for a while. She then told Mr. P over the phone that the child would surely recover fully by next day. She, simultaneously imposed a condition that as she had taken a loan of 15 lakh Ramnams from the Bank, Mr. P and his family should replenish them within another 21 days or so by writing an equal number of Ramnams afresh and send them to Anandashram. The child recovered completely and miraculously by the next day to the astonishment of all including the Doctors. Mr. and Mrs. P as also the latter's sister sat up night and day writing Ramnam in order to finish the quota by the deadline prescribed by the mother. In this process, they forgot their body-sense and their mind and body were full of Ramnam night & day. They atlast finished the 15 lakh Ramnams and sent them to the Mother at Anandashram by the due date. Why should we not build up a Ramnam Bank in each house so that we could draw on it in times of need and crisis?



- 28 -

For Bites from Serpent, Centipede, Spider and other poisonous reptiles, insects, etc., to remove any poison and for viral fevers.

**Note :**

All the benefits mentioned above can also be got through recitation of verse 20 of 'Soundarya Lahari' by Sankara Bhagavatpada mentioned in Sl.No. 7 at page 47.

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नीलकंठ मन्त्रं

प्रों नृं ठं

**NEELAKANṬHA MANTRA**

**Prôm Nruum Ṭhum**

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(To be chanted by anybody 1008 times on the day a person is bitten keeping a little vibhuti (Sacred ash) in the right hand and after the chanting is over, rub the vibhuti on the body of the patient.)

## TAMIL HYMNS

For recovery from various kinds of physical ailments and also for solving various problems of life (only for Tamil knowing people)»

There is a book called 'Vidhiyai Velvadu Eppadi' published by Tiruvavaduthurai Adheenam in Tamil containing the various selections from the Tamil Devotional Literature called Tevāram separately for specific problems covering all aspects of life like Finance, Education, Loss in Business, disharmony between husband and wife, diseases of right eye and left eye and ailments in various parts, getting promotion, fever, construction of house, Jail imprisonment, enemies, marriage, obstacles in any enterprise undertaken etc. I have personally known of a case where a lady's eye trouble which was declared to be a case for



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surgery having been cured by chanting the relevant portion from this book for a few months. The book costs about Rs. 15/- besides postal charges and is available at :

**TIRUVAVADUTHURAI ADHEENAM'S**  
SARASVATI MAHAL BOOK SHOP  
TIRUVAVADUTURAI - 609 803  
TAMIL NADU



- 30 -

To escape imprisonment in a Jail or any imprisonment by kidnappers etc.

**Note :**

There is a “Ganesa Kavacham” in our Puranas. It is said that if one reads the entire Stotra 21 times a day for 21 days, one will be released from the Prison or Jail where he is imprisoned by the orders of the Government, king or a court of Justice. Even where a person who is in a prison or anybody (who is closely connected to the prisoner) on behalf of the prisoner reads or chants this stotra five times a day for 6 months to a year he will be able to get released from imprisonment.

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## श्री गणेश कवचम्

वन्दे सिंहगतं विनायकममुं दिग्बाहुमाद्ये युगे  
त्रेतायां तु मयूरवाहनममुं षड्बाहुकं सिद्धिदम् ।

द्वापरे तु गजाननं युगभुजं रक्ताङ्गरागं विभुं ।  
तिष्ये तु द्विभुजं सिताङ्गरुचिरं सर्वार्थदं सर्वदा ॥ 1 ॥

विनायकशिखां पातु परमात्मा परात्परः ।  
अतिसुन्दरकायस्तु मस्तकं सुमदोत्कटः ॥ 2 ॥

ललाटं काश्यपः पातु भ्रूयुग्मं तु महोदरः ।  
नयने फालचन्द्रस्तु गजास्यश्चोष्ठपल्लवौ ॥ 3 ॥

जिह्वां पातु गणक्रीडश्चिबुकं गिरिजासुतः ।  
वाचं विनायकः पातु दन्तान् रक्षतु दुर्मुखः ॥ 4 ॥



श्रवणौ पाशपाणिस्तु नासिकां चिन्तितार्थदः ।

गणेशस्तु मुखं कण्ठं पातु देवो गणञ्जयः ॥ 5 ॥

स्कन्धौ पातु गजस्कन्धः स्तनौ विघ्नविनाशनः ।

हृदयं गणनाथस्तु हेरम्बो जठरं महान् ॥ 6 ॥

धराधरः पातु पार्श्वं पृष्ठं विघ्नहरश्शुभः ।

लिङ्गं गुह्यं सदा पातु वक्रतुंडो महाबलः ॥ 7 ॥

गणक्रीडो जानुजंघे ऊरू मंगलमूर्तिमान् ।

एकदन्तो महाबुद्धिः पादौ गुल्फौ सदावतु ॥ 8 ॥

क्षिप्रप्रसादनो बाहू पाणी आशाप्रपूरकः ।

अंगुळीश्च नखान्पादं हस्तौ पात्वरिनाशनः ॥ 9 ॥

सर्वाङ्गानि मयूरेशो विश्वव्यापी सदावतु ।

अनुक्तमपि यत्स्थानं धूमकेतुस्सदावतु ॥ 10 ॥



आमोदस्त्वग्रतः पातु प्रमोदः पृष्ठतोऽवतु ।

प्राच्यां रक्षतु बुद्धीशः आग्नेय्यां सिद्धिदायकः ॥ 11 ॥

दक्षिणस्यामुमापुत्रः नैर्ऋत्यां तु गणेश्वरः ।

प्रतीच्यां विघ्नकर्ताऽव्यात् वायव्यां गजकर्णकः ॥ 12 ॥

कौबेर्यां निधिपः पायादीशान्याम् ईशनन्दनः ।

दिवाऽव्यादेकदन्तस्तु रात्रौ सन्ध्यासु विघ्नहृत् ॥ 13 ॥

राक्षसासुरवेताळग्रहभूतपिशाचतः ।

पाशाङ्कुशधरः पातु रजस्सत्त्वं तमस्मृतिम् ॥ 14 ॥

ज्ञानं धर्मं च लक्ष्मीञ्च लज्जां कीर्तिं दयां कुलम् ।

वपुर्धनञ्च धान्यं च गृहान्दारान्सखीन्सुतान् ॥ 15 ॥

सर्वायुधधरः पौत्रान्मयूरेशोऽवतात्सदा ।

कपिलोऽजाविकं पातु गवाश्वं विकटोऽवतु ॥ 16 ॥



त्रिसन्ध्यं जपते यस्तु वज्रसारतनुर्भवेत् ।

यात्राकाले पठेद्यस्तु निर्विघ्नेन फलं लभेत् ॥ 17 ॥

एकविंशतिवारं च पठेत्तावद्दिनानि यः ।

कारागृहगतं सद्यो राज्ञा बद्धं च मोचयेत् ॥ 18 ॥

राजदर्शनवेळायां पठेद्यस्तु त्रिवारतः ।

स राजानं वशं नीत्वा प्रकृतीश्च सभां जयेत् ॥ 19 ॥

इदं गणेशकवचं कश्यपेन समीरितम् ।

सर्वरक्षाकरं सर्वसर्वकामप्रपूरकम् ॥ 20 ॥



## Śri Gaṇēśa Kavacham

Vandē Simhagam Vināyakamamum  
Digbāhumādyē Yugē  
Trētāyām Tu Mayūravāhanamamum  
Ṣadbāhukam Siddhidam

Dwāpare tu Gajānanam Yugabhujam  
Raktānga Rāgam Vibhum  
Tiṣyē tu Dvibhujam Sitāngaruchiram  
Sarvārthadam Sarvadā 1

Vināyakaśśikhām Pātu  
Paramātmā Parātparaḥ  
Atisundarakāyastu  
Mastakam Sumadōtkāṭaḥ 2

Lalāṭam Kāśyapaḥ Pātu  
Bhrūyugmam tu Mahōdaraḥ  
Nayanē Phālachandrastu  
Gajāśyāschōṣṭha pallavou 3



Jihvām Pātu Gaṇakrīdaś  
Chibukam Girijāsutaḥ  
Vācham Vināyakaḥ Pātu  
Dantān Rakshatu Durmukhaḥ 4

Shravanau Pāsapāṇistu  
Nāsikām Chintitārthadah  
Ganeśastu Mukham kaṇṭham  
Pātu Dēvō Gaṇaṅjayaḥ 5

skandhou pātu Gajaskandhaḥ  
stanou vighnavināśanaḥ  
Hṛdayam Gananāthastu  
Herambō jaṭharam Mahān 6

Dharādharah Pātu Parśvam  
Pruṣṭham Vighnaharaśśubhaḥ  
Lingam guhyam sadā pātu  
Vakratundō mahābalaḥ 7



Ganakridō Jānujanghē  
Ūrū Mangalamūrtimān  
Ēkadantō Mahābuddiḥ  
Pādaḥ gulphou Sadāvatu 8

Kshipraprasādanō bāhoo  
Pāni Āshāprapoorakaḥ  
Anguleścha Nakhānpādam  
hastau pātwarināśanaha 9

Sarvāngāni Mayooreśo  
Viswavyāpi sadāvatu  
Anuktamapi Yatsthānam  
Dhoomakētussadāvatu 10

Āmodastvagrataḥ pātu  
Pramōdaḥ Prushṭhatōvatu  
Prāchyām Rakshatu Buddhiśaḥ  
Āgneyyām siddhidāyakah 11



Dakshinasyāmumāputraḥ  
Nairṛutyām tu Ganēsvaraḥ  
Pratīchyām Vighnakartāvyāt  
Vāyavyām Gajakarṇakaḥ 1 2

Koubēryām Nidhipaḥ Pāyāt  
Esānyām Eeśanandanaḥ  
Divāvyādēkadantastu  
Ratrau Sandhyāsu Vignahr̥t 1 3

Rākshasāsura vetāla  
grha bhūtapīśāchataḥ  
Pāsāṅkuśadharaḥ Pātu  
Rajassatvam Tamassmṛutim 1 4

Gnānam Dharmam Cha Lakshmiṅcha  
lajjām keertim Dayām kulam  
Vapurdhanancha Dhānyancha  
Gṛhāndārān sakhīn sutān 1 5



Sarvâyudhadharaḥ Poutrân  
mayüresô (a)vatâtsadâ  
Kapilô(a)jâvikam pâtu  
Gavâswam Vikatôvatu 1 6

Trisandhyâm Japate yastu  
Vajrasâratanurbhavêt  
Yâtrâkâlê Paṭhedyastu  
Nirvighnêna phalam labhêt 1 7

Ēkavimsâativâram cha  
Paṭhettâvaddinâni yaḥ  
Kâragṛuhagatam sadyô  
Râjnâ baddham cha môchayêt 1 8

Râjadarshanavêlayâm  
paṭhêd yastu Trivârataḥ  
Sa Râjânam vaśam Nîtvâ  
Prakṛtîscha Sabhâm Jayêt 1 9

Idam Ganêśa kavacham  
kaśyapêna Samiritam  
Sarvarakshâkaram Sarva  
Sarva Kâmaprapoorakam 2 0

A Universal remedy (panacea) for all ills, problems, diseases etc.,

**VISHNU SAHASRANAMA STOTRAM** is considered by all sages as a very potent Mantra which, if chanted daily is capable of bestowing all types of happiness, prosperity, good health etc. The various benefits accruing have been enumerated in the last portion called Phala Sruti. The book is available in R.K. Mission / Math Book Stalls / Gita Press, Gorakhpur Publication etc., in cheap editions. Cassettes sung by late M.S. Subbalakshmi and others with the best and clear pronunciation are also available.



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One great Vaishnava devotee of yore named Parasara Bhatta while writing the commentary has selected approx. 171 names out of thousand names in Vishnu Sahasranama and has described the special benefit which will accrue by chanting each name in the form of a separate Mantra. A summary of that selected list of 171 names is enclosed.

Extracted from Commentary by Paraśara Bhatta on Vishnu Sahasranamam :

Sl. No.	Mantram	Namavali No.	Results
1.	ओं प्रभवे नमः Om Prabhavē Namaḥ	35	सर्वेष्टफलदः Fulfills all desires
2.	ओं ईश्वराय नमः Om Īśwarāya Namaḥ	36	प्राधान्यफलदः Bestows importance
3.	ओं पुष्कराक्षाय नमः Om Puṣkarākṣāya Namaḥ	40	पावकः Purifies
4.	ओं पद्मनाभाय नमः Om Padmanābhāya Namaḥ	48	सन्तानदः Bestows progeny
5.	ओं अमरप्रभवे नमः Om Amaraprabhavē Namaḥ	49	सर्वदः Gives everything
6.	ओं प्रतर्दनाय नमः Om Pratardanāya Namaḥ	60	संहर्तृत्वप्रदः Destroys enemies
7.	ओं सर्वदर्शनाय नमः Om Sarvadarśanāya Namaḥ	95	लोचनप्रदः Gives good eyesight

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Sl. No.	Mantram	Namavali No.	Results
8.	ओं वृषाकपये नमः Om Vrūshākapyē Namaḥ	101	अभीष्टदः Fulfills desires
9.	ओं अमेयात्मने नमः Om Amēyātmanē Namaḥ	102	औन्नत्यफलदः Gives higher status
10.	ओं वसुमनसे नमः Om Vasumanasē Namaḥ	106	मातृवत्पोषकः Nurtures like Mother
11.	ओं शुचये नमः Om Śuchayē Namaḥ	113	शुभकर्मप्रदः Gives good karma (induces good action)
12.	ओं रुद्राय नमः Om Rudrāya Namaḥ	115	सर्वसन्तोषदः Gives all happiness
13.	ओं वरारोहाय नमः Om Varārohāya Namaḥ	122	प्रकृष्टस्थानदः Bestows important position
14.	ओं शुचये नमः Om Śuchayē Namaḥ	157	धर्मदः Gives Dharma

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Sl. No.	Mantram	Namavali No.	Results
15.	ओं माधवाय नमः Om Mādhavāya Namaḥ	169	ब्रह्मविद्या प्रदः Knowledge of Brahma Vidya
16.	ओं महामायाय नमः Om Mahāmāyāya Namaḥ	172	उज्वलः Bestows lustre
17.	ओं महोत्साहाय नमः Om Mahotsāhāya Namaḥ	173	ऐश्वर्यदायकः Wealth, position etc.
18.	ओं गोविदां पतये नमः Om Govidāṁpatayē Namaḥ	190	वेद विद्वत्प्रदः Mastery of Vedas
19.	ओं अमृत्यवे नमः Om Amrutyavē Namaḥ	200	मृत्युनाशकः Destroys death
20.	ओं विश्रुतात्मने नमः Om Vísrutātmanē Namaḥ	209	महाकीर्तिप्रदः Bestows great fame
21.	ओं अग्रण्ये नमः Om Agranyē Namaḥ	220	भक्तमोक्षदः Liberation to devotees

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Sl. No.	Mantram	Namavali No.	Results
22.	ओं प्रसन्नात्मने नमः Om Prasannātmane Namaḥ	239	चित्ततुष्टिदः Mental happiness
23.	ओं वृषभाय नमः Om Vruśabhāya Namaḥ	258	भयहरः Removes fear
24.	ओं वर्धनाय नमः Om Vardhanāya Namaḥ	262	वृद्धिदः Bestows growth
25.	ओं विविक्ताय नमः Om Viviktāya Namaḥ	264	पावनत्व प्रदः Bestows purity
26.	ओं चन्द्रांशवे नमः Om Chandrāmsāvē Namaḥ	282	आह्लादफलदः Gives Joy Supreme
27.	ओं भास्करद्युतये नमः Om Bhāskaradyuthayē Namaḥ	283	नेत्रवैमल्यदः Clear eyesight
28.	ओं पवनाय नमः Om Pavanāya Namaḥ	292	वेगदः Gives speed in all actions

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Sl. No.	Mantram	Namavali No.	Results
29.	ओं पावनाय नमः Om Pāvanāya Namaḥ	293	पावनत्वप्रदः Bestows Purity
30.	ओं कामघ्ने नमः Om Kāmaghne Namaḥ	295	सर्वाशापूरकः Fulfills all desires
31.	ओं कामप्रदाय नमः Om Kāmapradāya Namaḥ	299	कामप्रदः Grants all desires
32.	ओं अनन्तजिते नमः Om Anantajite Namaḥ	308	जयदः Gives Victory
33.	ओं क्रोधघ्ने नमः Om Krōdhaghñē Namaḥ	315	क्रोधनाशकः Destroys Anger
34.	ओं अधिष्ठानाय नमः Om Adhishtānāya Namaḥ	326	अधिष्ठानप्रदः Bestows Residence
35.	ओं शतावर्ताय नमः Om Śathavartāya Namaḥ	345	भुक्तिमुक्तिदः Enjoyment and Liberation

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Sl. No.	Mantram	Namavali No.	Results
36.	ओं शरीरभृते नमः Om Śarīrabhrute Namaḥ	351	भुक्तिमुक्तिदः Enjoyment and Liberation
37.	ओं व्यवस्थानाय नमः Om Vyavasthānāya Namaḥ	387	स्थानदः Gives good position
38.	ओं स्थानदाय नमः Om Sthānadāya Namaḥ	389	मनुनायकः Best mantra and gives position & status
39.	ओं विरताय नमः Om Viratāya Namaḥ	398	विरागदः Bestows detachment
40.	ओं शक्तिमतांश्रेष्ठाय नमः Om Shakthimathāmśreṣṭhāya Namaḥ	404	श्रेष्ठदः Gives the best
41.	ओं महाभोगाय नमः Om Mahābhōgāya Namaḥ	434	चिन्तितार्थदः Gives desired objects
42.	ओं स्थविष्ठाय नमः Om Sthaviṣṭhāya Namaḥ	437	पापनाशकः Destroys sins

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Sl. No.	Mantram	Namavali No.	Results
43.	ओं भुवे नमः Om Bhuvē Namaḥ	438	भूतिदः Bestows Prosperity
44.	ओं धर्मयूपाय नमः Om Dharmayūpāya Namaḥ	439	धर्मदायकः Bestows Dharma
45.	ओं महामखाय नमः Om Mahāmakhāya Namaḥ	440	कर्मकारकः Engages in good action
46.	ओं नक्षत्रनेमये नमः Om Nakshatranemaye Namaḥ	441	भ्रमनाशकः Removes confusion
47.	ओं नक्षत्रिणे नमः Om Nakshatriṇē Namaḥ	442	लोकपावनः Purifies World
48.	ओं क्षमाय नमः Om Kshamāya Namaḥ	443	क्षान्तिदायकः Bestows forgiveness
49.	ओं समीहनाय नमः Om Samīhanāya Namaḥ	445	कार्यदायकः Bestows good acts

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Sl. No.	Mantram	Namavali No.	Results
50.	ओं सर्वज्ञाय नमः Om Sarvagnāya Namaḥ	454	ज्ञानदः Bestows supreme knowledge
51.	ओं मनोहराय नमः Om Manoharāya Namaḥ	462	शान्तिदायकः Gives peace
52.	ओं जितक्रोधाय नमः Om Jitakrōdhāya Namaḥ	463	क्रोधनाशकः Destroys anger
53.	ओं स्ववशाय नमः Om Svavaśāya Namaḥ	467	अन्यानाधीनत्वप्रदः Gives independence
54.	ओं नैकात्मने नमः Om Naikātmanē Namaḥ	469	रूपदः Bestows good form
55.	ओं वत्सराय नमः Om Vatsarāya Namaḥ	471	अभीष्टदः Fulfills desires
56.	ओं वत्सिने नमः Om Vatsinē Namaḥ	473	गोप्रदः Bestows cows

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Sl. No.	Mantram	Namavali No.	Results
57.	ओं रत्नगर्भाय नमः Om Ratnagarbhāya Namaḥ	474	धनदः Gives Wealth
58.	ओं धर्मिणे नमः Om Dharmiṇē Namaḥ	478	धर्मदः Gives Dharma
59.	ओं सहस्रांशवे नमः Om Sahasrāmsāvē Namaḥ	484	धीप्रदः Gives intelligence
60.	ओं गभस्तिनेमये नमः Om Gabhasthinemaye Namaḥ	487	पापनाशकः Destroys sins
61.	ओं शरीरभूतभृते नमः Om Śharīrabhūtabhṛtē Namaḥ	501	दशाक्षरः Ten lettered Mantra (Generally good)
62.	ओं कपीन्द्राय नमः Om Kapīndrāya Namaḥ	503	मनुनायकः Best Mantra (General)
63.	ओं पुरुसत्तमाय नमः Om Purusattamāya Namaḥ	509	स्वस्तिदः Gives peace and prosperity

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Sl. No.	Mantram	Namavali No.	Results
64.	ओं सात्वतांपतये नमः Om Satvatāmpatayē Namaḥ	514	साधुरक्षकः Protects the good
65.	ओं जीवाय नमः Om Jīvāya Namaḥ	515	भक्तक्लेशासहः Unable to bear miseries of devotees
66.	ओं अजाय नमः Om Ajāya Namaḥ	522	ऊर्मिनाशकः Destroys distress
67.	ओं जितामित्राय नमः Om Jitāmitrāya Namaḥ	524	ममतादिजयः Conquest of Ego, etc.
68.	ओं सत्यधर्मणे नमः Om Satyadharmanē Namaḥ	527	सत्यधर्मदः Bestows Satya and Dharma
69.	ओं मेदिनीपतये नमः Om Medinīpatayē Namaḥ	532	भूप्रदः Gives lands
70.	ओं कृतान्तकृते नमः Om Krutāntakrutē Namaḥ	537	अभीष्टदायकः Grants all wishes

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Sl. No.	Mantram	Namavali No.	Results
71.	ओं महावराहाय नमः Om Mahāvarāhāya Namaḥ	541	उर्वीप्रदः Gives lands
72.	ओं वेधसे नमः Om Vēdhasē Namaḥ	542	मंगलप्रदः Gives auspiciousness
73.	ओं स्वांगाय नमः Om Swāngāya Namaḥ	551	परिवारदः Gives attendants
74.	ओं अजिताय नमः Om Ajitāya Namaḥ	553	मुक्तिदः Gives liberation
75.	ओं पुष्कराक्षाय नमः Om Puṣkarākṣāya Namaḥ	561	प्रीतिवर्धकः Increases love
76.	ओं भगध्ने नमः Om Bhagagnē Namaḥ	564	सुखदायकः Gives comfort
77.	ओं वनमालिने नमः Om Vanamālinē Namaḥ	566	भूषणप्रदः Bestows ornaments

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Sl. No.	Mantram	Namavali No.	Results
78.	ओं हलायुधाय नमः Om Halāyudhāya Namaḥ	567	सीरकार्यसमृद्धिः Success in agriculture
79.	ओं ज्योतिरादित्याय नमः Om Jyothirādityāya Namaḥ	569	ज्ञानदायकः Gives Supreme Knowledge
80.	ओं खण्डपरशवे नमः Om Khandaparaśavē Namaḥ	573	शोकनाशकः Destroys Sorrow
81.	ओं अयोनिजाय नमः Om Ayōnijāya Namaḥ	580	कर्मनाशकः Destroys Karma
82.	ओं सन्यासकृते नमः Om Sanyāsakruthē Namaḥ	587	सन्यासकृत् Gives Sanyasa
83.	ओं शान्तये नमः Om Śāntayē Namaḥ	591	भक्तिदः Gives devotion
84.	ओं परायणाय नमः Om Parāyanāya Namaḥ	592	परमाभक्तिप्राप्तिः Gets highest devotion

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Sl. No.	Mantram	Namavali No.	Results
85.	ओं शुभांगाय नमः Om Śubhāngāya Namaḥ	593	ध्यानदायकः Bestows Meditation
86.	ओं वृषप्रियाय नमः Om Vriṣapriyāya Namaḥ	602	धर्मफलदः Gives fruits of Dharma
87.	ओं अनिवर्तिने नमः Om Anivarartinē Namaḥ	603	अभयदः Bestows fearlessness
88.	ओं निवृत्तात्मने नमः Om Nivruttātmane Namaḥ	604	दुष्कर्मफलमोचकः Release from results of bad acts
89.	ओं संक्षेप्रे नमः Om Sankṣēptrē Namaḥ	605	धीविकासदः Flowering of intelligence
90.	ओं श्रीकराय नमः Om Śrikarāya Namaḥ	618	श्रीकरः Bestows wealth
91.	ओं श्रेयःश्रीमते नमः Om Śreyaśrīmatē Namaḥ	619	पुरुषार्थदः Gives all purusharthas (objectives of life)

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Sl. No.	Mantram	Namavali No.	Results
92.	ओं लोकत्रयाश्रयाय नमः Om Lōkatrayāśrayāya Namaḥ	620	रक्षकत्वदः Gives protection
93.	ओं शतानन्दाय नमः Om Śatānandāya Namaḥ	623	दम्पत्यानन्ददः Happiness to married couple
94.	ओं उदीर्णाय नमः Om Udīrṇāya Namaḥ	630	नयनप्रदः Gives good eyesight
95.	ओं सर्वतश्चक्षवे नमः Om Sarvatascakshave Namaḥ	631	नेत्र शक्तिदः Gives power to eyes
96.	ओं अर्चिताय नमः Om Architāya Namaḥ	640	वाञ्छितप्रदः Gives whatever is desired
97.	ओं कुम्भाय नमः Om Kumbhāya Namaḥ	641	भयनाशकः Destroys fear
98.	ओं अनिरुद्धाय नमः Om Aniruddhāya Namaḥ	644	मनुरुत्तमः Best Mantra

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Sl. No.	Mantram	Namavali No.	Results
99.	ओं अप्रतिरथाय नमः Om Apratirathāya Namaḥ	645	शत्रुनाशकः Destroys enemies
100.	ओं कालनेमिघ्ने नमः Om Kalanēmighnē Namaḥ	648	अविद्यामूलमोचकः Destroys roots of ignorance
101.	ओं त्रिलोकात्मने नमः Om Trilōkātmanē Namaḥ	652	भूतिदायकः Plenty of prosperity
102.	ओं ब्रह्मण्याय नमः Om Brahmanyāya Namaḥ	667	भोगदायकः Bestows enjoyment
103.	ओं ब्रह्मकृत् ब्रह्मणे नमः Om Brahmakṛth Brahmanē Namaḥ	668	सर्वशक्तिदः Gives all power
104.	ओं ब्रह्मणे नमः Om Brahmanē Namaḥ	669	सन्ततिप्रदः Gives progeny
105.	ओं ब्राह्मणप्रियाय नमः Om Brāhmanapriyāya Namaḥ	675	धर्मदः Bestows Dharma

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Sl. No.	Mantram	Namavali No.	Results
106.	ओं महाकर्मणे नमः Om Mahākarmanē Namaḥ	677	मनुरुत्तमः Best Mantra
107.	ओं महातेजसे नमः Om Mahātējase Namaḥ	678	तेजोदः Gives lustre
108.	ओं महायज्वने नमः Om Mahāyajwanē Namaḥ	681	सत् कर्म फलदः Gives fruits of good acts
109.	ओं महायज्ञाय नमः Om Mahāyagnāya Namaḥ	682	हरियागदः Bestows effects of Sacrifice to Hari
110.	ओं स्तव्याय नमः Om Stavyāya Namaḥ	684	बन्धमोचकः Release from Bondage
112.	ओं स्तवप्रियाय नमः Om Stavapriyāya Namaḥ	685	प्रीतिवर्धकः Enhances love
112.	ओं स्तोत्रे नमः Om Stōtrē Namaḥ	688	सर्वस्तुत्यत्वदः Gives praiseworthiness

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Sl. No.	Mantram	Namavali No.	Results
113.	ओं यदुश्रेष्ठाय नमः Om Yaduśreṣṭhāya Namaḥ	710	वंशवर्धनः Growth of dynasty
114.	ओं सन्निवासाय नमः Om Sannivāsāya Namaḥ	711	स्थानदायकः Gives a good place to stay
115.	ओं सुवर्णवर्णाय नमः Om Suvarnavarnāya Namaḥ	743	भक्तिकामदः Grants Devotion & Desires
116.	ओं हेमांगाय नमः Om Hēmāngāya Namaḥ	744	हेमवर्णदः Gives golden complexion
117.	ओं मेधजाय नमः Om Medhajāya Namaḥ	759	पुत्रदायकः Bestows sons
118.	ओं तेजोवृषाय नमः Om Tejovruṣaya Namaḥ	763	मित्रवृद्धिदः Increase in number of friends
119.	ओं द्युतिधराय नमः Om Dyuthidharāya Namaḥ	764	कान्तिदः Bestows lustre

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Sl. No.	Mantram	Namavali No.	Results
120.	ओं निग्रहाय नमः Om Nigrahāya Namaḥ	767	शत्रुनाशकः Destroys enemies
121.	ओं व्यग्राय नमः Om Vyagrāya Namaḥ	768	वैरिनाशकः Destroys enemies
122.	ओं चतुर्व्यूहाय नमः Om Chaturvyūhāya Namaḥ	773	चतुर्वर्गप्रदः Gives four Purusharthas
123.	ओं चतुरात्मने नमः Om Chaturātmane Namaḥ	775	मनुरुत्तमः Best Mantra
124.	ओं चतुर्भावाय नमः Om Chaturbhāvāya Namaḥ	776	गतिप्रदः Gives salvation
125.	ओं चतुर्वेदविदे नमः Om Chaturvēdavidē Namaḥ	777	निगमप्रदः Bestows knowledge of Vedas
126.	ओं समावर्ताय नमः Om Samāvartāya Namaḥ	779	जन्मनाशकः Destroys re-birth

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Sl. No.	Mantram	Namavali No.	Results
127.	ओं दुर्जयाय नमः Om Durjayāya Namaḥ	781	दुर्जयः Invincible
128.	ओं सुतन्तवे नमः Om Sutantavē Namaḥ	790	दोषनाशकः Destroys defects
129.	ओं इन्द्रकर्मणे नमः Om Indrakarmanē Namaḥ	792	मनुरुत्तमः Best Mantra (destroys demons)
130.	ओं उद्भवाय नमः Om Udbhavāya Namaḥ	796	पापनाशकः Destroys Sins
131.	ओं रत्ननाभाय नमः Om Ratna-nābhāya Namaḥ	799	सत्फलदः Gives good results (general)
132.	ओं वाजसनये नमः Om Vājasanayē Namaḥ	802	अन्नप्रदः Gives food
133.	ओं सुवर्ण बिन्दवे नमः Om Suvarna Bindavē Namaḥ	806	पापनाशकः Destroys sins

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Sl. No.	Mantram	Namavali No.	Results
134.	ओं अक्षोभ्याय नमः Om Akshōbhyaāya Namaḥ	807	अक्षोभ्यत्वप्रदः Makes one unagitated
135.	ओं सर्ववागीश्वरेश्वराय नमः Om Sarvavāgīśvareśvarāya Namaḥ	808	वाक्प्रदः Gives good speech
136.	ओं महागर्ताय नमः Om Mahāgartāya Namaḥ	810	नष्टप्रज्ञानां नरकरुहः Hell for sinners
137.	ओं अनिलाय नमः Om Anilāya Namaḥ	818	मनुरुत्तमः (Best Mantra)
138.	ओं अमृताशाय नमः Om Amṛtāśāya Namaḥ	819	श्रितपीयुषदः Immortality to devotees
139.	ओं न्यग्रोधोदुम्बराय नमः Om Nyagrōdhōdumbarāya Namaḥ	827	सर्वसिद्धिदः Gives all Siddhis (mystic powers or successes)
140.	ओं भयकृते नमः Om Bhayakṛtē Namaḥ	837	भयवर्धनः Increases fear for Sansara

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Sl. No.	Mantram	Namavali No.	Results
141.	ओं भयनाशनाय नमः Om Bhayanāśanāya Namaḥ	838	कर्मकारकः Makes us act
142.	ओं अणवे नमः Om Aṇavē Namaḥ	839	सर्वशक्तिदः Gives all power
143.	ओं बृहते नमः Om Bṛhatē Namaḥ	840	बृहत्त्वदः Bestows greatness
144.	ओं निर्गुणाय नमः Om Nirgunāya Namaḥ	844	पावनत्वदः Bestows Purity
145.	ओं महते नमः Om Mahatē Namaḥ	845	महत्त्वदः Gives importance
146.	ओं प्राग्वंशाय नमः Om Prāgvamśaya Namaḥ	849	मनुरुत्तमः Best Mantra
147.	ओं भारभृते नमः Om Bhārabhṛtē Namaḥ	851	कार्यनिर्वाहशक्तिदः Bestows ability in management

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Sl. No.	Mantram	Namavali No.	Results
148.	ओं धनुर्वेदाय नमः Om Dhanurvēdāya Namaḥ	862	धनुर्वेदप्रदायकः Bestows knowledge of Archery
149.	ओं अभिप्रायाय नमः Om Abhiprāyāya Namaḥ	875	मनुरुत्तमः Best Mantra
150.	ओं रवये नमः Om Ravayē Namaḥ	884	प्रशस्तफलदः Gives special benefits
151.	ओं विरोचनाय नमः Om Virōchanāya Namaḥ	885	प्रकाशफलदः Bestows lustre
152.	ओं सूर्याय नमः Om Sūryāya Namaḥ	886	षडक्षरः Six-Lettered Mantra (good in general)
153.	ओं कपिलाय नमः Om Kapilāya Namaḥ	899	सप्तवर्णः Seven-Lettered mantra
154.	ओं शब्दसहाय नमः Om Śabdasaḥāya Namaḥ	912	मनुरुत्तमः Best Mantra

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Sl. No.	Mantram	Namavali No.	Results
155.	ओं पुण्यश्रवणकीर्तनाय नमः Om Punyaśravanakīrtanāya Namaḥ	922	मनुश्रेष्ठः Best Mantra
156.	ओं पुण्याय नमः Om Puṇyāya Namaḥ	925	पावनत्वदः Bestows purity
157.	ओं पर्यवस्थिताय नमः Om Paryavasthitāya Namaḥ	931	अमितप्रदः Limitless Prosperity
158.	ओं भयापहाय नमः Om Bhayāpahāya Namaḥ	935	अनाथत्वभयंहन्ति Destroys fear of having no support
159.	ओं गभीरात्मने नमः Om Gabhirātmanē Namaḥ	937	मनुरुत्तमः Best Mantra (general)
160.	ओं दिशाय नमः Om Diśāya Namaḥ	940	मनुरुत्तमः Best Mantra (general)
161.	ओं सुवीराय नमः Om Suvīrāya Namaḥ	944	मनुरुत्तमः Best Mantra

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Sl. No.	Mantram	Namavali No.	Results
162.	ओं प्रणवाय नमः Om Praṇavāya Namaḥ	957	मोक्षदः Gives liberation
163.	ओं प्रमाणाय नमः Om Pramāṇāya Namaḥ	959	मनुरुत्तमः Best Mantra
164.	ओं एकात्मने नमः Om Ekātmanē Namaḥ	965	सर्वप्राणप्रदः Gives life to all
165.	ओं भूर्भुवस्वस्तरवे नमः Om Bhūrbhūvasvatarave Namaḥ	967	सर्वदः Gives all
166.	ओं यज्ञभृते नमः Om Yagnabhṛtē Namaḥ	976	मनुरुत्तमः Best Mantra
167.	ओं आत्मयोनये नमः Om Ātmayōnayē Namaḥ	985	सुखभोगदः Comfort and enjoyment
168.	ओं वैखानाय नमः Om Vaikhānāya Namaḥ	987	अखिलदुःखहा Destroys all sorrow

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Sl. No.	Mantram	Namavali No.	Results
169.	ओं चक्रिणे नमः Om Chakriṅē Namaḥ	995	शत्रुनाशनः Destroys enemies
170.	ओं रथांगपाणये नमः Om Rathāngapānayē Namaḥ	998	भयनाशकः Destroys fear
171.	ओं सर्वप्रहरणायुधाय नमः Om Sarvapraharanāyudhāya Namaḥ	1000	सर्वदुःख विनाशनः Destroys all sorrows

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## KSHIPRA PRASADA GANAPATI MANTRA

This Kshipra Prasada Ganapati Mantra is useful in all cases where unexpected problems crop up and impede the progress or finalisation and this will dissolve all those problems and impediments. For instance, the marriage of a girl is almost finalized and at the last minute the marriage is called off due to some reason or the other. Another instance is where a person is searching for a job or placement in a profession and for months/years his search remains futile and he does not get a job. Another instance is where there is no progress in the business a person is running.

For removing delay or impediments or problems arising in respect of an enterprises/business, delay in finalization of marriages of a boy or a girl and delay is getting jobs or placements in profession.

क्षिप्रप्रसाद गणपति मन्त्रं

ॐ वक्रतुण्डाय हुम्  
ओं नमो हेरम्ब मद मोदित  
मम संकटं निवारय स्वाहा ॥

**KSHIPRA PRASADA GANAPATI MANTRA**

**OM VAKRA TUNDĀYA HUM  
OM NAMO HERAMBA MADA MODITA  
MAMA SANKATAM NIVĀRAYA SWĀHĀ**

(To chant 108 times a day)

To bring under control an atavistic, rebellious son or daughter or brother or quarrelling, egotistic and easily irritable and querulous subordinates, bosses etc. and to make them to be harmonious loving, friendly and reasonable.

Note : This Mantra will work only in morally justifiable and righteous genuine cases where it is necessary either in the future interest of the rebellious person or in the interest of the smooth and harmonious running of the house, an institution etc.

## राजमातङ्गी मन्त्रं

ओं ऐं ह्रीं श्रीं ऐं क्लीं सौः  
ओं नमो भगवति श्री मातङ्गेश्वरि  
सर्वजनमनोहरि सर्वमुखरञ्जनि  
क्लीं ह्रीं श्रीं सर्वराजवशंकरि सर्वस्त्रीपुरुषवशंकरि  
सर्वदुष्टमृगवशंकरि सर्वसत्त्ववशंकरि सर्वलोकवशंकरि  
..... नामानं मे वशमानय स्वाहा।

Note : In the blank ..... recite the name of the person who is to be brought under control. If the person to be brought under control is a girl or a woman substitute the word नामानं (Nāmānam) by नाम्नीं (Nāmneem) in the last line of the mantra.

### RAJA MATANGI MANTRA

Om I'm Hreem Shreem I'm Kleem Sowh  
Om Namo Bhagavati Sri Matangesvari  
Sarvajanamano hari Sarvamukharanjani  
Kleem Hreem Sreem Sarvarajavaśankari  
Sarvastreepurushavaśankari  
Sarvadushtamṛgavaśankari Sarvasattvavaśankari  
Sarvalokavaśankari ..... Nāmānam Mē  
Vaśamānaya Swāhā.

In the blank ..... mention the name of the person to be brought under control. Substitute Nāmānam by 'Nāmneem' if the person is a girl or a woman.

For children who are unable to speak even after three to four years of age and to remove all speech defects

1. सरस्वती मन्त्रं (दशाक्षरी)

ओं वद वद वाग्वादिनि स्वाहा

2. मन्त्रं from ललितासहस्रनामावली

ओं वाग्वादिन्यै नमः

**Saraswati Mantram (Dasākshari)**

**Om Vada Vada Vāgvadini Swāhā**

**2. From Lalitasahasranamāvali**

**Om Vāgvādinīyai Namah**

(Each Mantra to be chanted 108 times a day)

Note : Both the mantras  
can be chanted together at one time.

There are cases where boys/girls who want to marry do not get married within a reasonable period. The following Mantra can be chanted either by a girl or a boy or anybody on behalf of them with a sankalpa every day before starting the Japa "I am going to do this japa in order to enable my son/daughter/brother etc. names ..... (tell the name) to get married early with a nice and good partner."

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रुक्मिणी वल्लभ मन्त्रं

ओं नमो भगवते रुक्मिणीवल्लभाय स्वाहा

Rukmini Vallabha Mantra

Om Namō Bhavatate Rukmini Vallabhāya Swāhā

(To be chanted 108 times a day)

There are people who take heavy loans from friends or banks etc. and become unable to pay off the debts. The chanting of this mantra will help the person to get new resources and enable him to clear off the debts.

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ऋणहर गणपति मन्त्रं

मन्त्रं

ओं ग्लौं गः गों गणेशाय  
ऋणं छिन्धि  
वरेण्यं हुं नमः फट्।

MANTRA

Om Gloum Gah Gome Ganesāya  
Ṛnam Chhindhi  
Varenyam Hum Namah Phat ॥

(To be chanted 108 times a day)