




## **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 beggar 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 Muksha 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