

POWER OF MANTRA – I (A Medico-spiritual case)

॥ श्री गुरुराजो विजयते ॥

॥ श्रीमद्धनुमभीममध्वान्तर्गत श्रीरामकृष्णवेदव्यासात्मक लक्ष्मेहयग्रेवायनमः ॥

॥ श्रीगुरुभ्योनमः हरिः ॐ ॥

The instance narrated in this article is approximately 300 years old. At the time, there lived one great scholar by name Yaadavaarya in Bidarahalli on the banks of the river Tungabhadra. His nephew, Sreenivaasa lived with him from a very young age. Sreenivaasa's education, right from the beginning, to the advanced stages of Shastraic studies took place under the guidance of Yaadavaarya.

Yaadavaarya had written several glossaries on the works of Jayateertha, to which the original works were that of Madhvaachaarya. Thus, he was called a Tippanikaara. In the course of time, Sreenivaasa also attained such high scholarship. He also wrote glossaries to Jayateertha's works. Thus, he was also called a Tippanikaara. As he grew up, he was called Sreenivaasaachaarya.

These were times when Sri Raaghavendraswamy of Mantraalaya flourished. On his tour, he happened to visit Bidarahalli, where a flock of Brahmins lived. Sreenivaasaachaarya also met Swamiji at that time. During the conversation, it was revealed that Sreenivaasaachaarya had written some glossaries which were shown to Swamiji who went through them. He appreciated the standard of works of Sreenivaasaachaarya and honoured him with the title Sreenivaasateertha. In addition to these studies, Sreenivaasateertha was initiated with Naaraayana Ashtaakshara Mantra.

One day, it so happened in that village, a cow was grazing in a farmer's field. The farmer, in order to drive away the cow, pelted stones at the cow. The cow was hurt very badly and it underwent great agony. As a consequence, it cried in lamentation and died. The farmer approached the cow and regretted his inadvertent action. The last cry of agony echoed in his ear, which did not allow the farmer to be at rest for days and nights together. Knowing not what to do, he approached Yaadavaarya and narrated the incident in detail. Yaadavaarya understood the sin that due to the killing of the cow sin (Gauhatya) is haunting him.

Yaadavaarya advised the farmer to go to the Tungabhadra river, where his nephew Sreenivaasaachaarya had gone to take a dip. Accordingly, the farmer went to the river and approached Sreenivaasaachaarya and informed him that Yaadavaarya had sent him. He narrated the incident in detail and was asked to wait for a while. Meanwhile Sreenivaasaachaarya completed his preliminary rituals like Sandhyaavandane, Gayathri Japa etc. Further, he started the Naaraayana mantra japa and blew air into the ear of the farmer and asked him if the cry still persists. On the positive response of the farmer, Aachaarya performed the Naaraayana mantra japa for the second time and blew air in his ear. On enquiry, Aachaarya learned that the cry still persists, but was comparatively faint. Consequently, Aachaarya performed the Naaraayana mantra japa for the third time and blew air in his ear and enquired with the farmer about his condition. The farmer replied, with great respect, that the cry was no longer heard. The farmer took Aachaarya's leave with permission, prostrating before him and thanking him profusely.

Sreenivaasaachaarya returned home quite late. Yaadavaarya asked him about the cause for delay. Sreenivaasaachaarya answered that in order to achieve complete remedy, he had to apply the Naaraayana mantra procedure three times. Each time, it took an hour and that was how he was delayed.

Yaadavaarya was astonished and remarked that Naaraayana mantra is so powerful that relief was supposed to be seen in the very first attempt. Thus, Yaadavaarya advised him in order to attain proper realization of the mantra, Aachaarya should write the manthraartha in detail and also perform japa. On his advice, Sreenivaasateertha wrote 72 Naaraayana Shabdaartha, collected from various sources like Upanishads, Vedas and other shastraic works which were published. This book was titled “Naaraayana Shabdaartha”.

Modern day medicine doesn't have the concepts of sin and virtue attributed to it. Remedial medicine addresses only the said sickness.

The farmer in the above article has committed Gauhatya and sought solace. His sin and its consequences were treated. Thus, one would appreciate the power of “Naaraayanamantra” and alternatives to such are not present in the modern day.

The story narrated here is found in the foreward of the book written by Sri Sreenivaasateertha called “Naaraayana Shabdaartha”.

ॐ तत्सत् इति श्री भारतीरमणमुख्यप्राणान्तर्गत श्रिक्रिश्नार्पणमस्तु ।