



One of the three aspects of spiritual practice that Gurudev gave significance to was *Mantra Vidya*. The other two were *Seva* and *Gunas*. His mantras were *Siddh* or accomplished, and worked as a great tool for healing, aura enhancement, self-protection, and a lot more.

Mantra Vidya

Gurudev used many mantras very effectively and taught his disciples to do the same. Many of the great mantras of the vedic times were altered by him under the guidance of Buddhe Baba. Buddhe Baba, a character you will hear lots about in later podcasts, altered his Gayatri mantra and through the addition of 8 words turned it into the *Mahagayatri*.

Gurudev, again with the help of Buddhe Baba, altered the *Maha Mrityunjay* and other mantras to increase their potency. He taught us how to use these as healing tools and weapons of self-protection. As they help to intensify and expand the aura, they are also tools for self-evolution. The fact that Gurudev could help his disciples become *siddh* in these mantras in a very short period of time showcased his abilities as a mahaguru.

Darius Moos has been doing *seva* at the Mumbai sthan for over three decades. I spoke to him regarding his experience with *Chamunda Devi* mantra in which he is very well-rehearsed.

Q: Darius, how long have you practised mantra vidya?

Darius ji: For about 32 years.

Q: And which have been the mantras that you have focused a lot on?

Darius ji: Generally, it was primarily Chamunda Devi, the Chamunda Devi Mantra.

Q: Can you tell us how you have been able to use it and any experiences with it that you've had?

Darius ji: Well, it's the mantra which can be used for protection as well as defence. It has great efficacy in protecting oneself. And sometimes when you are sent to someone's

house to negotiate with a spirit and they refuse to negotiate, you can either scare them away or use them as a protective measure.

Q: Have you ever been attacked and used this mantra for protection?

Darius ji: Several times ji, several times ji. In physical life as well as well as in dream.

Q: Can you describe a couple of such experiences?

Darius ji: Well, I had this dream once where I was attacked by a very evil looking spirit and I used the Chamunda Devi mantra to destroy him.

Q: To ward him off or to destroy him?

Darius ji: To destroy him.

Q: And what do you mean by destroy?

Darius ji: I was suddenly about 20 feet tall and I found I had two weapons in my hand, two blue coloured torches made of light, blue light, and I chopped him into pieces.

Q: I hope you packaged him well (laughs). Any other experiences?

Darius ji: Yes, ji. There was this house which was filled with evil entities. And the seven Ark Angels went to fight with them and they came out pretty battered and bruised. And then Jesus Christ and I went in. We both went in to fight with them and we both came out unscathed. Thanks to the Chamunda Devi Mantra.

(OK, and...)

And it can also be used for healing.

(OK)

When we were directed to use it on patients, we found that it could heal skeletal, muscular, nervous pain, as well as ease, even ease stress in people and tension.

A 20 ft height is attainable by most powerful spirits or *Sushma Sharirs* that is ethereal bodies. Being someone who has done *sadhna* and mantra vidya for decades, it is an expected potency from Darius.

Ridhim ji, who does seva at the Asthal sthan at Dehradun, shares his knowledge and experiences of using mantra vidya over the last 20 years.

Q: Can you tell me if you've been given any mantras?

Ridhim ji: Yes, I have been given few mantras by my Guru.

Q: So, have you seen any of these mantras being effective?

Ridhim ji: Yes, I have seen them.

Q: Can you give me an example of any one mantra and its effect?

Ridhim ji: So, many a times Guruji sends us to places which are either infested by spirits or its heavy. What we usually call it as being heavy. We go to those places and we can sense the spirit being there. And there are few mantras, specific mantras, which are used to ward off these spirits or heaviness in the house. There is a particular *kriya* (ritual) that has been taught by the Guru and we keep on chanting the mantras internally. And without fail, automatically the heaviness reduces which in my view is a documented proof of the spirit getting afraid or getting defeated by the mantra.

Q: Is this a one-off phenomenon or do you see it regularly and almost every time when you are chanting this mantra and can you tell me which mantra you are referring to?

Ridhim ji: I had asked this once to Guruji – will it be regular phenomena or a one-off case? So, he had explained that once the individual has recited a mantra enough number of times or else if he has blessed the mantra and given it to you wherein if it is a siddh mantra or if you have done the mantra siddh, the potency of the mantra will be available to you with respect to the spirits being ward off. I'm referring to the Chamunda Devi mantra.

Doctor Shankar Narayan shares his experience of Mantra Vidya as taught to him by Gurudev.

Q: Now as far as mantras are concerned, how long did he make you do all these mantras like the Chamunda Mantra, for how long did you do that?

Dr Shankar Narayan: Even today I do it.

Q: No, but like how long did it take the Mantra to become useable or siddh?

Dr Shankar Narayan: I don't think it took lot of time. What happened was you know, afterwards, he himself had told me that you can do these mantras now.

Q: In how much time did he tell you?

Dr Shankar Narayan: I don't think it took long. And then he gave me, as early as possible, Gayatri jaap and then later he also gave me Guru Mantra. To do all these I might have taken about 4, 5 months, that's all.

Q: That's it? 5 months?

Dr Shankar Narayan: Yes

Q: And then you could use those mantras?

Dr Shankar Narayan: Yes. He told me that I can use it.

Q: Wow. And you found them useable?

Dr Shankar Narayan: Yes, he himself told me.

Q: That's supersonic speed.

Don't you think this definitely comes under the heading of 'discrimination'? I mean, we took years to do our mantras, and Dr Shankar Narayan only in a few months? I think it was possibly because he was a colleague of Gurudev. So, am I fair or justified in saying that this is commercial discrimination?

I'm inclined to say envy, envy, envy!

Gurudev took my case and pulled my leg in style for a decade. I'm not giving up the opportunity to pull his, and Dr Shankar Narayan makes a great excuse.

Rajeev Hazrat, who does seva at Dehradun and Mumbai, besides other places, explains how mantras can act as an armour against negative energies.

Worth a listen!

Q: So, Rajeev ji, you've been doing seva for so many years, have you been given any mantras?

Rajeev ji: Yes, of course, quite a few over the years. They've changed over several years. Starting point at which, you start doing Mantra Vidya and then as, as one guru feels that it is necessary to change the mantra and move to another one, then one gets the next mantra, and so on and so forth.

Q: So, how does the guru decide that one mantra is completed, and you can go on to another one?

Rajeev ji: Now, this is something, you know, it can either happen based on an experience which one has, which when narrated to the guru leads him to understand that a particular mantra is completed. Or it could be his intuitive ability to judge these things.

Q: Rajeev ji, can you explain to me any of these experiences that you've had, where you have been convinced that this was because of the power of the mantra, whichever mantra you were chanting at that time?

Rajeev ji: Yeah, sure, it may not have been related to the mantra that you were chanting at the time, but certainly there are experiences regarding the application of various mantras. So, you know, what I would like to start with is that very often we are asked to go and visit people's homes, where people are facing a lot of challenges, could be ill health, could be lack of financial progress, could be 100 different things. And very often, when we do visit these homes, we find them to be infected with the presence of negative entities. And the first thing one does when one is put in that situation is starting the recitation of the mantra, and what happens is, as shown maybe a few minutes or even a few seconds sometimes after you start reciting any of these mantras, that we feel the presence of the negative entity by *bhaar*(weight) on our head. And very often after reciting the mantra for a couple of minutes, that *bhaar*(weight) recedes which is probably the evidence that we need that the negative entity has stopped belligerent approach towards us. That is definitely there. And there are various mantras which helps with this. It could be the Chamunda Mantra, it could be the Mahagayatri Mantra. The Chamunda Mantra is extremely effective to negate the belligerence of negative entities but equally, equally so is Mahagayatri. Very often these possessing spirits, if they are in a belligerent frame of mind, they try to show you that they are Shiv or that they are the greatest thing that happened to humanity and they dare you to do anything to them. Very often when they're not in a belligerent frame of mind, they also give you *maska polish* (flattery).

Q: So, Rajeev ji, have you had any experiences of mantras in your dream state?

Rajeev ji: Yes, I have had experiences such as you described. I'll tell you one which happened many, many years ago, many years ago, I can't remember how long back. But I was given a mantra in my dream. And it sounded very, very, similar to some of the mantras which we now do. But the relevant words were deleted from my memory, you know, the name of the devi or devta by which that Mantra was given was deleted from my memory. I have no idea how. Then the same thing repeated a few days later. But again, the name of that deity to which this Mantra was ascribed was once again deleted from my memory.

So now I have had experiences of mantras in the dream state. Let me share with you, it had happened only a couple of weeks ago when Mataji appeared in my dream. And I naturally bowed to her as one would normally do. And, she just put her hand on my head and said, "Son, do the Chamunda mantra." And that was it. It was very, very brief dream. One sentence from her. And you know, on reflecting, it appears to be perfectly accurate. Because this was right in the middle of the Shakti period and the Shakti period is a great time to be doing the Chamunda Mantra.

The Shakti period, for those who do not know, extends from a few days after Diwali till Shivratri. At this time, males are particularly handicapped due to the dormancy of energies of the right side making them spiritually weaker than during the rest of the year.

Ashish ji, who does seva in a hamlet called Gopiganj between Banaras and Allahabad, has some very unique experiences with mantra vidya. I thought its worth presenting because what he has described are experiences I have never witnessed.

Ashish ji: To start with I would put it to whoever is going to hear this to not take mantras lightly and specially given by a *siddh guru*. To share one of my examples of a mantra, I was meditating at night. I was doing *Mahagayatri* and I felt a presence of an external energy in the room at that point of time, and when I tried to come out of that meditation, I couldn't because I was very uneasy and then when I changed my mantra from *Mahagayatri* to Chamunda Devi, I did that to actually fight that external energy because that external energy was being a little, making me uncomfortable. I felt a change in my body temperature. When I say that, when I was on *Mahagayatri*, I was much warmer and much calmer in my mantra. But when I changed my mantra to Chamunda Devi, I became much colder and much lighter to fight that external energy. So, that change I felt in change of mantras.

The Gayatri mantra has inherent capabilities to heighten the fire element within the body. Jal, another word for water, can help to balance this. Drinking water while reciting the Gayatri mantra on a regular basis will keep you from becoming dehydrated and angry. I cannot forget how while chanting the Mahagayatri mantra during the early years, I once got so angry with Khemchand, a domestic, who was trying to create a rift in my family, I pushed him hard without wanting to and sent him flying backwards. Besides apologizing profusely, I learnt a lesson on how to keep the Mahagayatri in check. As Gayatri connects the dots from gross matter to ether, and from the lower chakras to the higher ones, ether or water is a key element connected to it. And so, fire and water are both elements that this mantra gives you control of.

Ravi Trehan ji presents his understanding of the Mahagayatri Mantra.

Ravi Trehanji: Gurudev ji had said that Mahagayatri is a maha mantra and it is called as the *Ved Mata*. We can also call it an amalgamation of the four Vedas. This is such a mantra of such a high order that it can benefit not only the body but also the *aatma* (spirit). By doing this mantra regularly or by meditating on it one can attain salvation. A person can be freed from the cycle of life and death. The beginning or origin of the mantra, its custodian is Vishwamitra ji. Once when he got up from his meditation and he opened his eyes and gazed at the ground. The earth is also called '*Bhu*'. He gazed at the

'*Bhu*'. He looked from the *Bhu* to the sky. *Bhuva* which is called as '*Antariksh*' (space). He gazed more above, then he saw *Swarg* (heaven). '*Swah*' meaning heaven. He then thought that this earth, space and heaven are created by the *Paramaatma* alone. And then he added the prefix '*Om-Bhu-Bhuva-swah*'. By doing this regularly, this is also the *surya mantra* where we pray to the sun that to give us the light of knowledge on our spiritual journey so that we will be freed from the cycle of life and death. The eight words after Gayatri are secret and to talk about it in detail is prohibited. But one thing is certain that if you keep on doing this *maha* (great) mantra, you can better your life, uplift yourself spiritually and free yourself from the bonds of life and death.

Babloo, a disciple of my guru bhai, Santosh ji from Nadaun, talks to us about the Mahagayatri and his understanding of its usage and application.

Q: Babloo ji, have you seen the use of any mantra?

Babloo ji: Yes, I have experienced the powers of Mahagayatri. I have also seen its usage. When Guruji gave me the Mahagayatri, I used to do its jaap everyday with jal as Guruji had also told me to keep a sip of *jal* in my mouth and do the Maha Gayatri jaap. This was his order. I followed his instructions. After a few days I noticed that whenever I finished doing the mantra, the area where I was seated would become wet. I told Guruji about this incident and asked him the reason for it. He replied, "This happens because of the jal. Gayatri resides in that jal itself." I wished to see more miracles related to Gayatri and wanted to see what benefit we will derive after doing it. Once, I dreamed that a huge demon was chasing after me as it wanted to eat me and he took me in his hands. I was screaming out of fear and was calling out to Guruji for help. "Guruji, save me, this monster will eat me." Then, I heard a voice saying, "Son, use your Mahagayatri. Start doing the Mahagayatri jaap." As soon as I started doing the Mahagayatri jaap, my hands started oozing water, the droplets began to fall, and I threw *chittas* (few droplets of that jal) on the monster. The monster was annihilated the very same time, it was destroyed. And I found myself with Guruji. Guruji said to me, "This is the power of Mahagayatri where it removes the greatest obstacle and destroys the biggest demon. And that's why you should continue doing the Mahagayatri jaap."

The usage of mantras as tools of protection can work in several ways. I once saw myself in an out of body experience where I was attacked by a powerful djinn. Without knowing how, I found myself using the Mahagayatri to ward off the entity. It felt so good to make mincemeat out of a demon.

Ashish ji continues.

Ashish ji: I was at one of the sthans in Gopiganj doing seva when a person came there pleading and requesting the sthan that he was facing a lot of water problems for his farming. There was no water around and he always had issues with the water for farming. So, we asked him to buy a hand pump or try different ways. So, he said he has tried everything possible but nothing had worked as there is no water below. He requested and pleaded with the sthan for help. We said, "Okay, let's try with this." We took a few *sarson* (mustard seeds), and we went to his land. We tried to hit the land with Mahagayatri and the *sarson* (mustard seeds). And we hit it 2, 3 times and on the third time, it sounds maybe more dramatic but it's a real thing that I'm going to say, a little water started oozing out. The land became wet. A little bit of water started oozing out. And after that, when the person tried to dig that land, the person managed to get water. And the only thing the person asked us was what the sthan wants in return, we requested him to share the water with as many land owners all around and he does so till today. It has been 3 to 4 years. He still shares all that water that comes out of that land with as many farmers as he can who are all around.

Raji Sharma is a mantra enthusiast and one of Gurudev's earlier disciples. His knowledge of the subject is very technical and his words are full of insight. There is a lot to learn from his wisdom and experience.

<<Equalize Raji Sharma and Sirs voices>>

Q: Would you agree with me that Mahagayatri is the mantra that actually helps to raise the level of consciousness and also brighten the light of radiation within you. Would you be able to define it like that or in some other way?

Raji ji: I would like to define it in two manners. Gayatri Mantra is the enlightening Mantra. It is the Mantra that shows you not only the visible light but to experience the invisible light. You cannot see the invisible light because it is invisible. That invisible light is represented or manifested into the visible light. The invisible is seen as the unseen. That is what Gayatri provides you.

Q: I remember you telling me umpteen times that initially when Gurudev initiated you into the Mahagayatri you had to sit in a tub etc. or you had to lie in the tub etc. Could tell us about that?

Raji ji: When I started with the Gayatri Mantra, Guruji said, "I would like you to do the Gayatri Mantra in water." Because Gayatri is the life that is infused and the life is in

water. And that is also the reason why Guruji used to say that you should not take fish or anything. You should be vegetarian and specially be careful of fish or seafood.

Q: And so how long did you sit in the water and do this mantra?

Raji ji: So, at first, he told me to do for 40 days. So, I did it for 40 days, morning and evening. Approximately, 45 minutes to an hour every day in each session. And then in the morning 45 mins to an hour, depending you know. And then of course, when I was doing it during the eclipse time, he told me to do it at that time and so I did it. And then till such time I was in the other house where I used to live in where there was a tub, so I would still submerge myself during the eclipse and would do my *Gayatri paath* inside water, whether it was summers or winters.

Q: Was your face inside the water or outside?

Raji ji: No inside. Everything inside.

Q: So long could you do it with your face inside under water?

Raji ji: You know I could do the whole Gayatri Mantra in about 7 or 9 dips in the water.

Q: The whole Gayatri Mantra you could do with 7 or 9 dips means?

Raji ji: Means once you go inside the water, then you have come out to breathe, no.

Q: Yeah, so that is why I am asking.

Raji ji: Yeah. So, like this I can do with 7 or 9 breaths.

Q: One recitation of the Gayatri or full 108?

Raji ji: Full 108 times

Q: So, 108 times you did the Gayatri with 7 to 9 dips inside the water and while you were inside the water you saw a blue light?

Raji ji: Correct. Not once, every time I used to do it

Q: You used to see the blue light inside your head or in the water outside your body?

Raji ji: Outside my body, close to my eyes, sometimes rotating all round my body. Or all around the head.

(OK)

When you do the Gayatri Mantra during the *Bramha Mahurat*, the concentration of Gayatri Mantra is really, really strong and that is what Guruji used to say, "Son, do this mantra in the morning before the break of dawn." When we do this Mantra during early

mornings, your breath tends to get suspended and you will get an orangish hue in your own head, in your whole head. So that is the orange or the reddish color of Gayatri in the morning and the whiteness you get it during the *Madhya Sandhya* or what is the time of noon or the solar noon which is when you do you get a bright light of a *jyoti* (flame). Sometimes, it's a Jyoti or sometimes it's just a hue in your mind.

Q: What is the timing of that middle day?

Raji ji: Middle day is the solar noon that keeps changing like the *Brahm Murtam* but it can be anywhere between 11.55 am during the day to 12.35 or 12.40 pm.

People have different understandings of the concept of mantras. Most people think it is meant for spiritual growth and is helpful in meditation. But there are unique feats that have been accomplished with mantras, particularly *siddh mantras*. One of them of course, as previously mentioned, is protection.

Up next is another set of examples where Kapill Malhotra who does seva in Lonavla as well as in Mumbai, talks about how he has used mantras in protecting others, and also sometimes in capturing and disciplining spirits who were troubling and threatening to hurt and harm human beings.

Kapill ji.

Kapill ji: Many years back, I'm talking about maybe 15 years back, one of my Guru bhais and I were sent to somebody's house who also come to the sthan very often and also do seva. They had some negative energies in the house. So Guruji asked us to go there and give some *chittas* (sprinkle sanctified water) and sit down there and do some or one of the mantras he had given us, and to remove those negative energies from that house. We went to his house and we did feel the negative energy around in the form of an old lady who was the grandmother of the children and of course the gentleman's mother. So, both, me and my guru bhai, sat down and started reciting one of the mantras. We had not even discussed which mantra we were going to recite. We shut our eyes and we pictured this lady in front of us. And while doing the mantra, this lady, who was about 4 or 5 ft tall or something like that, we saw her shrink down to about a foot or 12 inches and then, I mean she became that small and she came down to 6 inches or 5 inches or 4 inches of what I remember, and then sort of disappeared. It was quite shocking. Both of us had our eyes shut when we were doing this mantra. Then when we left the house, we discussed what we had done and we both of us were amazed that we had done the same mantra. We described the lady what both of us saw and it was the same lady. And exactly the same thing was experienced by my Guru bhai also. And again, it was through this mantra.

Q: So, both of you in the same house did the same mantra but none of you knew as you had not pre-decided the Mantra?

Kapill ji: No, we didn't pre-decide at all.

Q: And then when you compared notes you saw the same shrinkage happening individually in the same house?

Kapill ji: Absolutely. **(Wow)** Absolutely. We saw the same lady and he described the lady and I was also shocked because that was exactly what I had seen.

Q: So which mantra was this?

Kapill ji: This was the *MahaGayatri Mantra*. **(OK)** We generally use another Mantra when we go to houses where there are negative energies but surprisingly, we both were using this same mantra at that time.

I remember an instance where a gentleman called Nandlal, who was probably the first visitor and sevadaar at the sthan in Khar, had taken me to a shop where he felt there were some negative energies preventing that shop from being rented. This was creating great stress for his financial sustenance. So, when I went there, I could sense the energy there, and so I did exactly what Kapill ji is going to describe.

I mentally drew a *Laxman Rekha* or *Kee* which is an energy circle around that room and made sure that the spirit would not be able to leave it until I so wished. When I went back after a few days, the spirit who had been captured there asked for help and mercy. He explained to me that he was Nandlal's uncle, and also promised that if released, he would never harm Nandlal again. And that's exactly what happened.

When Nandlal found out what was going on, he disclosed that his uncle had suffered from insanity, and had left his house years back and possibly committed suicide. He was preventing the space from being rented, so that he could exist there in solitude.

Back to Kapill ji.

Kapill ji: Well, there was another incident where we used to stay in this hotel in Delhi which wasn't really doing well. And we knew that there were some negative energies there. So, one night my Guru bhai and I were sharing a room and in my dream, I saw this huge figure of about maybe 10 ft or 12 ft tall, black thing coming in and trying to attack my Guru bhai who was sleeping next to me on the next bed. I was trying to yell out to him to get up but it sort of didn't really happen and I just sort of got up with a start and jerk. And that was the dream. So, I went and told Guruji the next day about this in the morning, that this is what happened. So Guruji said, "Tell me, do you remember what that figure

looked like?” I replied, “Yes, I do.” So, he said, “Do the Mahagayatri Mantra and make a *Keel* (energy circle) around that person, around the figure that I saw. And lock it up in that. And so, it will stop troubling this gentleman whose hotel it was.” And surprisingly, Humsa, well I did exactly what Guruji said to do. Not really knowing, you know, what would happen after that. Specifically, after, we never got a room in that hotel. It was always full. So, it was with Guruji’s grace that everything worked out and with that mantra which I suppose locked up that negative energy which was troubling these people.

Q: Is there any other experience that you can share, perhaps a few more?

Kapill ji: Guruji had established some kind of an energy in a place in Dehradun. Well, it was...he had left his hand impression there and some photographs of Gurudev. One night one of my Guru bhai’s was sleeping in that room and he was attacked by some negative forces. So that very night he came out and narrated this incident to Guruji. Guruji was very upset and he asked me to go to the room and *keeloe* (creating an energy circle) the room you know, it’s like an invisible keel around the room and to, sort of, keep these negative energies in the room and they should not escape. He asked me to go and do that. So, I went into the room and with a mantra, I *keeloe*d that room and I knew that negative energy now was caught and was locked up in the room and I was sitting out there at that time. Within about, I think, 5 minutes or 10 minutes of that, Guruji entered that room and then I suppose he cleared it because I didn’t feel any negative energy after that. But with this mantra, I knew that they were locked up and could not get out of the room. This was an interesting experience I thought I’ve had.

Q: Have you ever got any mantras in your dream?

Kapill ji: Yes. I did get one mantra in my dream. I don’t remember who that deity was but I did receive a mantra. And when I got up, I had forgotten the mantra and I did mention this to Guruji and he said, that next time, whenever I get any such things in my dream, then to make a note of it.

Q: Is this a common place experience for people to get mantras in their dream?

Kapill ji: Well, I have heard a few people who have got mantras in their dreams.

I remember a deity gave me a mantra in my dream state. In the second dream, showed me the usage of it. And in the third, gave me a gift or a boon in a *loka* where it had its presence.

Raji Sharma ji shares his experience with the Maha Mritunjaya Mantra.

Q: How would you define the Maha Mritunjaya?

Raji ji: Ok Maha Mritunjaya Mantra, you can say, is the transcending of the combination of the *Raksha* and the *Chamunda Mantra*, the *Shiv Mantra* and the *Chamunda Mantra*, where it takes a new shape, in a new light, in a new power which is *Maha Mritunjaya Mantra* where it controls both of that and all that all is destructible in the world. That is the Maha Mritunjaya Mantra.

Q: Which means when people normally talk about the Maha Mritunjaya is the mantra that fights death, I guess they are limiting it to a very narrow margin. What you are saying is it's a much wider spectrum and Maha Mritunjaya is not about just saving someone from dying from some disease it is about stopping of dissolution which means continuity. Is that what you are saying?

Raji ji: Correct. Absolutely correct. When I was doing Maha Mritunjaya, I saw a big Shiva in water coming out of the ocean with a trident and right in front.

Q: You saw this in a dream state or a vision state?

Raji ji: It was a dream state but it was not like something like a dream, dream state.

Q: So, you are saying basically from what I understand and from reference to so many contexts, what you are saying is this was not just like a normal dream, this was more like being alive in another state, is that what you saying?

Raji ji: That is correct

Q: Ok. How long have you been doing these mantras, whichever ones you have been doing?

Raji ji: I do all the mantras every day. I started with the Raksha Mantra and Guruji said you keep doing the Raksha Mantra whatever time, wherever walking, eating, driving, whatever you do, keep doing it and I'll keep a count of it so you don't have to keep a count. I would do these mantras so they became, it became my breath. Then just after about maybe just a month and a half, Guruji gave me the Chamunda Mantra and the same thing happened with Chamunda. Then Guruji gave me Gayatri Mantra. He didn't give me the Maha Mritunjaya Mantra. So, then he gave me this Gayatri Mantra with the 'aapo'. And then normally, Guruji gives Maha Mritunjaya first and then the Gayatri and then Guru Mantra.

Babloo talks about his experience with the Maha Mritunjaya Mantra

Babloo ji: When guruji gave me the jaap of Maha Mritunjaya, I didn't know but I got to know from my other Guru bhais that when we wear the kada etc. we have to do the Maha Mritunjaya jaap and it is also used in healing diseases. I had a desire. During Shivratri, I

had gone to some place for prayers. It was in the morning. I got a dream that Guruji made me sit near a big Peepal tree and it looked like the roots of the tree were upside down. Guruji told me, "Son, today I'll give you the power which you want to experience." It was then that he told me about the powers of Maha Mritunjaya and I saw that on each and every leaf there were words of Maha Mritunjaya written. *Om-hong-om-jaungse* whatever Guruji's mantra is. He explained the meaning of each and every word to me and also explained which words can be used for different healing and asked me to do that jaap.

When I went to Nadaun, I met Guruji there and asked him to give me the Maha Maritunjaya jaap. I was surprised to find that he gave me the same jaap which I had received from him in my dream. When someone makes the laung and elaichi with the Maha Mritunjaya jaap, then the resultant energy can cure the biggest illness as it has that much power in it. This has been used to heal many people of their illnesses in cases where doctors claimed it would take time to get cured or that the disease was incurable.

Ravi Trehan ji explains what Gurudev taught him about the Maha Guru Mantra which is supposed to be one of the most prime mantras that any of us chant.

Q: How did Gurudev explain to you the significance of the Maha Guru Mantra?

Ravi ji: In Maha Guru Mantra, there are 3 powers explained in it--that is *Guru Brahma, Guru Vishnu, Guru Devo Maheshwara*. They have the same root. They are the manifestation of the same ultimate power. They are different manifestations but in reality, they are the same. So, Guruji had told us that it is such a powerful mantra that one should keep doing this jaap. He also said that after doing all the mantras, when you wind up, at the end to do this mantra too. *Guru Brahma, Guru Vishnu, Guru Devo Maheshwara, Guru Shaksat* there are powers beyond this which we call as '*Par Bhram*'. '*Par Bhram Tasmay sri Guruve Namaha*' I worship the feet of this deity who has created these powers. And this Mantra is so powerful that during Guru Purnima we drink the jal which is offered to Guruji's feet. That jal is so pure, so holy and powerful that all our *prarabdha karmas* gets cleared. All the negative karmas get cleansed. And all our doubts that are present in our minds get wiped off due to the clarity of that jal; we get transparency (*nirmal*) in our thinking and in our personality and we progress further towards self-realization as well as realization of God. And this is in brief the description about the Maha Guru Mantra. We should never keep any limitations for doing Mantra jaap. More the merrier. The more you do, the more results you will get.

As a businessman, I have always believed that three halves are better than one whole, and so I recommend that people should do their jaap while practising their day-to-day chores like walking, cooking, driving or whatever.

Raji Sharma ji cannot have his fill of Mantra Vidya. The more I spoke to him, the more he wanted to share. He continues.

Raji Sharma: So, Guruji said that after the Gayatri Mantra, which is over the Maha Mritunjaya Mantra, Gayatri also says that there is something beyond me. So, to cut all this, the beyond levels, the beyond mantric levels, we arrive at the *Panch mukhi* or the *Panch Tatava Mukhi* of all mantras. Transcending and becoming the 'Panch' like the *Panch Mukh of Gayatri* or the *Panch mukh of Shiva*. They all combine into one which is the Guru Mantra which says *Guru Brahma, Guru Vishnu, Guru Devo Maheshwara, Guru Shaaksat Paar Bhram, Tasmayee Shri Guru Veh Namah*. All guru mantras are specific mantras between the Guru and the disciple. But all the mantras in the end can be combined into one because that is the combination of all cosmos, of all *naad* and becomes the final infinite mantra. But it is also the mantra to invoke the Guru.

Krishanmohan ji runs a sthan in Durgapur and has to deal with strange issues. Not only is black magic predominant there but also other issues that do not affect us in major cities.

Q: Krishan Mohan ji, I wanted to ask you one question, since how many years have you been doing the Mantra Vidya?

Krishan Mohan ji: In Mantra Vidya? I think '76.

Q: Means 35 years. By doing these mantras, what were its effects on you and what did you see?

Krishan Mohan ji: It would give me strength. I would feel nice to chant them. It would help me in developing energies, controlling my mind and stress, would give me strength, help me in not taking wrong decisions or going in wrong directions like taking revenge on another as young people do. I did it for that.

Q: What you are saying is, from what I can understand, that it would help you in increasing one's conscious level?

Krishan Mohan ji: Yes, absolutely correct.

Q: So, tell me one thing did you get any benefit or did you use it helping someone by using these Mantras?

Krishan Mohan ji: I have made use of these mantras to protect people. This was with Guruji's blessings. After coming in contact with him, I think we've achieved 75 to 80% success. Success in the sense that there are area belts with different types of problems. In some instance, a crime is committed by someone whom we have to protect spiritually.

Q: So, these mantras that you have received, can you give us an example of where you have used these Mantra Vidya to benefit people?

Krishan Mohan ji: I think I have told you once. For example, there are lot of accidents that take place in mines and they get filled with water. So Guruji used to say that people working in mines are fighting with nature. They work against nature. That is how they are able to mine. So, the unnatural evils that are present in these mines create problems. This affects the manpower because it leads to accidents or even death of labourers and losses. So, to control these types of accidents. involving human beings. we have to use some power. There is gas emitted in mines which could lead to people melting to death. My disciples would tell me about these incidents. Guruji had advised us to do a mantra jaap and walk around the mines. He also assured me that nothing will happen to the labourers who are my disciples, till the time I was doing seva. So, we would go around that area and would sprinkle *sarson* infused with the mantras given by Guruji and would tell them about the use of laung, elaichi and thanks to the same, they completed the whole period, nothing happened.

Besides all the various benefits of mantras cited in this podcast, I have noticed that a mantra keeps your mind occupied in a productive venture rather than taking you into merry-go-rounds of random thoughts.

When stacked, the benefits are many. Power, enhancement of aura, occupation of the mind, supernatural capabilities, raising of consciousness.

I don't think one can ask for more. I think one should just do more.

What do you say to and for the man who renovated you, reconditioned you and made you wealthy in both mind and spirit?

How about an Urdu couplet written by Shri Ravi Trehan.

Guzar rahi thi zindagi khizan ki tarah
Aye aap jashn-e--bahran ki tarah
Bhatak raha tha chaurasi ki gardish mein
Rehmatein khidmat bakshi
noor-e-ibadat ki tarah
Tum hi guru ho, tum hi mursheed, tum hi khudah mere
Para hu dar pe tere rooh-e-betaab ki tarah
Guzar rahi thi zindagi khizan ki tarah
Aye aap jashn-e-bahran ki tarah

'Khizan' means leaves of autumn, a mundane life.

'Jashn-e-bahran' -The splendours of spring which you brought into my life.

I keep moving from pillar to post, mindlessly, aimlessly, directionlessly.

You induced *'Rahmet-e-khidmat'* or the intent to serve selflessly which led to *'noor-e-ibadat'*, The experience of divine worship.

To conclude,

Guzar rahi thi zindagi khizan ki tarah

Aye aap jashn-e--bahran ki tarah