



# *Mantra*

(Rhythmic Word of the Infinite)

**All India Magazine**

September 2015

ईशा वास्यमिदं सर्वं यद्विचि जगत्यां जगत् ।  
Où Seigneur pour qui il habite, tout ce qui est chaque chose universelle moment par moment

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्वयनम् ॥१॥  
toute les choses lui et pour - en - d'autre que s'appropriés les hommes ne concernent -

ॐ शान्तिः शान्तिः शान्तिः ॥

Sanskrit Slokas in the Mother's Handwriting

Cover page painting by Ritam Upadhyaya

*Flower in the painting:*

Fire

Fears no obstacle.

*(Spiritual significance and explanation given by the Mother)*

Common Name: (E) Peacock Flower, (H) Krishnachura

Botanical name: Caesalpinia pulcherrima

The excerpts from the Works of Sri Aurobindo and the Mother published in *All India Magazine* carry titles and captions chosen by the editor, highlighting the theme of the excerpts.

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# All India Magazine — September 2015

*Matter shall reveal the Spirit's face. — Sri Aurobindo*

## Mantra

*(Rhythmic Word of the Infinite)*

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*Editorial Note: Sri Aurobindo reveals that 'The Mantra, poetic expression of the deepest spiritual reality, is only possible when three highest intensities of poetic speech meet and become indissolubly one, a highest intensity of rhythmic movement, a highest intensity of interwoven verbal form and thought-substance, of style, and a highest intensity of the soul's vision of truth.' It is a cry of the soul that leaps in ecstasy and adoration at the vision of Truth. The higher firmament is the secret birthplace of the mantra of which the soul becomes a witness as it ascends out of the limited scope of the mortal mind into the limitless seeing of the infinite. The mantra, therefore, is much more than merely some Sanskrit words replete with profound meaning. The mantra can be in any language for it is born out of the Silence that weaves the stars. Its depth goes beyond the mere meaning or the idea to the sound-vibrations that climb on wings of aspiration and love and carry the hearer towards the Home of Truth or reveal to him something of the Glory that hides behind the many masks of creation. In this issue we seek to bring out the truths about the mantra as revealed to us through the mantric speech and writings of the Mother and Sri Aurobindo.*

### **Sound has a power in the material world**

... sound always has a power; it has much more power than men think. It may be a good power and it may be a bad power. It creates vibrations which have an undeniable effect. It is not so much the idea as the sound; the idea too has its own power, but in its own domain — whereas the sound has a power in the material world.

I think I have explained this to you once; I told you, for example, that words spoken casually, usually without any reflection and without attaching any importance to them, can be used to do something very good. I think I spoke to you about “Bonjour”, “Good Day”, didn’t I? When people meet and say “Bonjour”, they do so mechanically and without thinking. But if you put a will into it, an aspiration to indeed wish someone a good day, well, there is a way of saying “Good Day” which is very effective, much more effective than if simply meeting someone you thought: “Ah! I hope he has a good day”, without saying anything. If with this hope in your thought you say to him in a certain way, “Good Day”, you make it more concrete and more effective.

It’s the same thing, by the way, with curses, or when one gets angry and says bad things to people. This can do them as much harm — more harm sometimes — than if you were to give them a slap. With very sensitive people it can put their stomach out of order or give them palpitation, because you put into it an evil force which has a power of destruction.

It is not at all ineffective to speak. Naturally it depends a great deal on each one’s inner power. People who have no strength and no consciousness can’t do very much — unless they employ material means. But to the extent that you

are strong, especially when you have a powerful vital, you must have a great control on what you say, otherwise you can do much harm. Without wanting to, without knowing it; through ignorance.

CWM 7: 343–44

### **Making the power of the word effective**

It seems unnecessary to draw your attention to the quantity of useless words that are uttered each day; this evil is well known to all, although very few people think of remedying it.

But there are many other words which are spoken needlessly. That is to say, in the course of the day, we often have the opportunity of expressing a helpful wish by pronouncing one word or another, provided that we know how to put the appropriate thought behind the words.

But too often we lose this opportunity of drawing a beneficial mental atmosphere around the people we know and thus of truly helping them. It would be very useful to remedy this neglect.

To do this, we must refuse to allow our minds to remain in that state of vague and passive imprecision which is almost constant in most people.

To cure ourselves progressively of this somnolence, we can, when pronouncing a word, force ourselves to reflect upon its exact meaning, its true import, in order to make it fully effective.

CWM 2: 66

### **The power of words comes from three different sources**

In this regard, we can say that the active power of words comes from three different causes. The first two lie in the word itself, which has become a battery of forces. The third

lies in the fact of living integrally the deep thought expressed by the word when we pronounce it. Naturally, if these three causes of effectiveness are combined, the power of the word is considerably enhanced.

1) There are certain words whose resonance in the physical world is the perfect vibratory materialisation of the more subtle vibration produced by the thought in its own domain.

If we examine closely this similarity between the vibrations of thought and sound, we can discover the limited number of root syllables which express the most general ideas, and which are to be found in most spoken languages with an almost identical meaning. (This origin of language should not be confused with the origin of written languages, which are of an altogether different nature and correspond to different needs.)

2) There are other words which have been repeated in certain circumstances for hundreds of years and which are instinct with the mental forces of all those who have pronounced them. They are true batteries of energy.

3) Finally, there are words which assume an immediate value when they are pronounced, as a result of the living thought of the one who pronounces them.

To illustrate what I have just said with an example, here is a very powerful word, for it can combine the qualities of all three categories: it is the Sanskrit word "AUM".

It is used in India to express the divine Immanence. There, it is associated with every meditation, every contemplation, every yogic practice.

More than any other sound, this sound "AUM" gives rise to a feeling of peace, of serenity, of eternity.

Moreover, this word is instinct with the mental forces which for centuries all those who have used it have accu-

mulated around the idea that it expresses; and, for Hindus especially, it has the true power of bringing one into contact with the divine Essence it evokes.

And as Orientals have a religious mind and the habit of concentration, few pronounce this word without putting into it the conviction that is needed to make it fully effective.

In China, a similar effect is obtained with a word of identical meaning and somewhat similar sound, the word "TAO".

Our western languages are less expressive; in their present form, they are too far removed from the root language which gave birth to them. But we can always animate a word by the power of our living and active thought.

Besides, there are formulas which we could profitably add to all those in common use.

These formulas were used in certain ancient schools of initiation. They served as greetings, and in the mouth of one who knew how to think them, they had a very special power of action.

The disciples, the neophytes who were taking their first steps on the path, were greeted: "May the peace of equilibrium be with you."

All those who by their constant and progressive inner and outer attitude had shown their deep and lasting goodwill, were greeted: "May the highest good be yours."

And in certain instructors manifesting especially high forces, this word was endowed with the power of transmitting true gifts, for example, the gift of healing.

CWM 2: 66-68

## **The Source of the Word**

The Word — it is not pronounced speech and words. There are old traditions which speak of "Let there be light



and there was light." The Word is the Mantra. But it is something quite exceptional, it is when the will formulated in the spirit wants to come down into matter and act directly upon matter that it makes use of the sound — not only of the word but of the sound, the vibration of the sound — to act directly upon matter itself, in matter. It is the opposite movement. You are in the region of thought formulated in words, then from there you may rise higher and get an expression of the silent idea; again from there you may rise yet higher and have the Force: the Force is the Consciousness which is the very source of that thought. And so it becomes a total consciousness instead of something formulated — expressed and formulated. That is, you climb right back to the source. From there, once you possess this light in itself, this consciousness in itself and want to act upon matter to produce a result, this will comes down from plane to plane, and as it becomes more and more material, it defines itself clearly in words or even in a single word, and when it touches matter, instead of its being a silent word, it becomes a word articulated with sounds: a vibration that will act directly upon matter. But one must first have gone high up above in order to be able to come down again. One must have reached the silent consciousness to be able to descend and do this. It must come from above, the source of this word must be up there, not in any intermediary domain. That then is the Word. And one must do what I have said — it is not an easy thing.

CWM 6: 98–99

**The Mother**

### **The Word in the system of the Mystics**

In the system of the Mystics, which has partially survived in the schools of Indian Yoga, the Word is a power, the Word creates. For all creation is expression, everything exists already in the secret abode of the Infinite, *guhD hitam*,



and has only to be brought out here in apparent form by the active consciousness. Certain schools of Vedic thought even suppose the worlds to have been created by the goddess Word and sound as first etheric vibration to have preceded formation. In the Veda itself there are passages which treat the poetic measures of the sacred mantras, — *anulubh*, *trilubh*, *jagati*, *gayatri*,—as symbolic of the rhythms in which the universal movement of things is cast.

By expression then we create and men are even said to create the gods in themselves by the mantra. Again, that which we have created in our consciousness by the Word, we can fix there by the Word to become part of ourselves and effective not only in our inner life but upon the outer physical world. By expression we form, by affirmation we establish. As a power of expression the word is termed *gnU* or *vacas*; as a power of affirmation, *stoma*. ...

CWSA 15: 271-72, SABCL 10: 258-59

### **The Speech of our speech**

The Supermind using the Word is the creative Logos.

The Word has its seed-sounds—suggesting the eternal syllable of the Veda, AUM, and the seed-sounds of the Tantriks — which carry in them the principles of things; it has its forms which stand behind the revelatory and inspired speech that comes to man's supreme faculties, and these compel the forms of things in the universe; it has its rhythms,—for it is no disordered vibration, but moves out into great cosmic measures,— and according to the rhythm is the law, arrangement, harmony, processes of the world it builds. Life itself is a rhythm of God....

That Word, Speech of our speech, is in its essence of Power the Eternal himself and in its supreme movements a part of his very form and everlasting spiritual body, *brahmaKo rupam*....

Human speech is only a secondary expression and at its highest a shadow of the divine Word, of the seed-sounds, the satisfying rhythms, the revealing forms of sound that are the omniscient and omnipotent speech of the eternal Thinker, Harmonist, Creator. The highest inspired speech to which the human mind can attain, the word most unanalytically expressive of supreme truth, the most puissant syllable or mantra can only be its far-off representation.

CWSA 18: 32–33

### **The Secret power of the Word**

The ancient Vedic theory and practice extended this creative action of speech by the use of the Mantra. The theory of the Mantra is that it is a word of power born out of the secret depths of our being where it has been brooded upon by a deeper consciousness than the mental, framed in the heart and not originally constructed by the intellect, held in the mind, again concentrated on by the waking mental consciousness and then thrown out silently or vocally — the silent word is perhaps held to be more potent than the spoken — precisely for the work of creation. The Mantra can not only create new subjective states in ourselves, alter our psychological being, reveal knowledge and faculties we did not before possess, can not only produce similar results in other minds than that of the user, but can produce vibrations in the mental and vital atmosphere which result in effects, in actions and even in the production of material forms on the physical plane.

As a matter of fact, even ordinarily, even daily and hourly we do produce by the word within us thought-vibrations, thought forms which result in corresponding vital and physical vibrations, act upon ourselves, act upon others, and end in the indirect creation of actions and of forms in the physical world.

Man is constantly acting upon man both by the silent and the spoken word and he so acts and creates though less directly and powerfully even in the rest of Nature. But because we are stupidly engrossed with the external forms and phenomena of the world and do not trouble to examine its subtle and nonphysical processes, we remain ignorant of all this field of science behind.

The Vedic use of the Mantra is only a conscious utilisation of this secret power of the word. And if we take the theory that underlies it together with our previous hypothesis of a creative vibration of sound behind every formation, we shall begin to understand the idea of the original creative Word.

CWSA 18: 30-31

### **An inspired and revealed seeing**

What the Vedic poets meant by the Mantra was an inspired and revealed seeing and visioned thinking, attended by a realisation, to use the ponderous but necessary modern word, of some inmost truth of God and self and man and Nature and cosmos and life and thing and thought and experience and deed. It was a thinking that came on the wings of a great soul rhythm, *chandās*. For the seeing could not be separated from the hearing; it was one act. Nor could the living of the truth in oneself which we mean by realisation, be separated from either, for the presence of it in the soul and its possession of the mind must precede or accompany in the creator or human channel that expression of the inner sight and hearing which takes the shape of the luminous word. The Mantra is born through the heart and shaped or massed by the thinking mind into a chariot of that godhead of the Eternal of whom the truth seen is a face or a form. And in the mind too of the fit outward hear-

er who listens to the word of the poet-seer, these three must come together, if our word is a real Mantra; the sight of the inmost truth must accompany the hearing, the possession of the inmost spirit of it by the mind and its coming home to the soul must accompany or follow immediately upon the rhythmic message of the Word and the mind's sight of the Truth.

CWSA 26: 217-218; SABCL 9: 199-200

The Mantra in other words is a direct and most heightened, an intensest and most divinely burdened rhythmic word which embodies an intuitive and revelatory inspiration and ensouls the mind with the sight and the presence of the very self, the inmost reality of things and with its truth and with the divine soul-forms of it, the Godheads which are born from the living Truth. Or, let us say, it is a supreme rhythmic language which seizes hold upon all that is finite and brings into each the light and voice of its own infinite.

CWSA 26: 217-218

**Sri Aurobindo**

### **The mystic syllable OM**

All word and thought are an outflowering of the great OM, — OM, the Word, the Eternal. Manifest in the forms of sensible objects, manifest in that conscious play of creative self-conception of which forms and objects are the figures, manifest behind in the self-gathered superconscious power of the Infinite, OM is the sovereign source, seed, womb of thing and idea, form and name,—it is itself, integrally, the supreme Intangible, the original Unity, the timeless Mystery self-existent above all manifestation in supernal being.<sup>1</sup>

CWSA 19: 328 ; SABCL 13: 315

**Sri Aurobindo**

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1. AUM,—A the spirit of the gross and external, Virat, U the spirit of the subtle and internal, Taijasa, M the spirit of the secret superconscious omnipotence, Prajna, OM the Absolute, Turiya.—Mandukya Upanishad.

## Om and the function of a mantra

OM is the mantra, the expressive sound-symbol of the Brahman Consciousness in its four domains from the Turiya to the external or material plane. The function of a mantra is to create vibrations in the inner consciousness that will prepare it for the realisation of what the mantra symbolises and is supposed indeed to carry within itself. The mantra OM should therefore lead towards the opening of the consciousness to the sight and feeling of the One Consciousness in all material things, in the inner being and in the supraphysical worlds, in the causal plane above now superconscious to us and, finally, the supreme liberated transcendence above all cosmic existence.

SABCL 23: 745

*Disciple: The word OM is said to represent Brahman.*

Sri Aurobindo: Yes, the word OM is of great power — the utterance produces a sound-force which contains in itself all the sound-forces in the world and thus it is said to represent the Brahman.

*Disciple: Is there any force in the sound of words?*

Sri Aurobindo: Why not? Is not sound a force? If sound can produce physical vibration — it also produces spiritual effects.

*Evening talks with Sri Aurobindo as noted by A.B. Purani*

OM is this imperishable Word, OM is the Universe, and this is the exposition of OM. The past, the present and the future, all that was, all that is, all that will be, is OM.

Likewise all else that may exist beyond the bounds of Time, that too is OM.

CWSA 18: 193

**Sri Aurobindo**



ॐ आनन्दमायि चैतन्यमायि सत्यमायि परमै  
OM anandamayī chaitanyamayī  
satyamayī paramē

## Practice of the Mantra

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### Each one must find one's own mantra

...each one must find something that acts on himself, individually. I am only speaking of the action on the physical plane, because mentally, vitally, in all the inner parts of the being, the aspiration is always, always spontaneous. I am referring only to the physical plane.

The physical seems to be more open to something that is repetitious – for example, the music we play on Sundays, which has three series of combined mantras. The first is that of Chandi, addressed to the universal Mother:

*Ya devi sarvabhuteshu matrirupena sansthita*

*Ya devi sarvabhuteshu shaktirupena sansthita*

*Ya devi sarvabhuteshu shantirupena sansthita*

*Namastasyai namastasyai namastasyai namo namah*

The second is addressed to Sri Aurobindo (and I believe they have put my name at the end). It incorporates the mantra I was speaking of:

*Om namo namah Srimirambikayai Om namo bhagavateh Sriaravindaya Om namo namah shrimirambikayai.*

And the third is addressed to Sri Aurobindo: 'Thou art my refuge.'

*Sriaravindah sharanam mama.*

So for these mantras, everything depends upon what you want to do with them. I am in favor of a short mantra, especially if you want to make both numerous and spontaneous repetitions – one or two words, three at most. Because you must be able to use them in all cases, when an accident is about to happen, for example. It has to spring up without thinking, without calling: it should issue forth from the being spontaneously, like a reflex, exactly like a reflex. Then the mantra has its full force.



For me, on the days when I have no special preoccupations or difficulties (days I could call normal, when I am normal), everything I do, all the movements of this body, all, all the words I utter, all the gestures I make, are accompanied and upheld by or lined, as it were, with this mantra: OM NAMO BHAGAVATEH ... OM NAMO BHAGAVATEH ... all, all the time, all the time, all the time.

That is the normal state. It creates an atmosphere of an intensity almost more material than the subtle physical; it's like ... almost like the phosphorescent radiations from a medium. And it has a great action, a very great action: it can prevent an accident. And it accompanies you all the time, all the time.

...So if you feel the need — not there, not in your head, but here (*Mother points to the center of her heart*), it will come. One day, either you will hear the words, or they will spring forth from your heart ... And when that happens, you must hold onto it.

*The Mother: Conversations with a disciple: September 16, 1958*

### **A Mantra has life when it springs up spontaneously within**

Nobody can give you the true mantra. It's not something that is given: it's something that wells up from within. It must spring from within all of a sudden, spontaneously, like a profound, intense need of your being — then it has power, because it's not something that comes from outside, it's your very own cry.

I saw, in my case, that my mantra has the power of immortality; whatever happens, if it is uttered, it's the Supreme that has the upper hand, it's no longer the lower law. And the words are irrelevant, they may not have any meaning — to someone else, my mantra is meaningless, but to me it's full, packed with meaning. And effective, because it's my

cry, the intense aspiration of my whole being.

### **The power of the mantra**

A mantra given by a guru is only the power to realise the experience of the discoverer of the mantra. The power is automatically there, because the sound contains the experience. I saw that once in Paris, at a time when I knew nothing of India, absolutely nothing, only the usual nonsense. I didn't even know what a mantra was. I had gone to a lecture given by some fellow who was supposed to have practiced "yoga" for a year in the Himalayas and recounted his experience. All at once, in the course of his lecture, he uttered the sound OM. And I saw the entire room suddenly fill with light, a golden, vibrating light.... I was probably the only one to notice it. I said to myself, "Well!" Then I didn't give it any more thought, I forgot about the story. But as it happened, the experience recurred in two or three different countries, with different people, and every time there was the sound OM, I would suddenly see the place fill with that same light. So I understood. That sound contains the vibration of thousands and thousands of years of spiritual aspiration – there is in it the entire aspiration of men towards the Supreme. And the power is automatically there, because the experience is there.

*The Mother: Conversations with a disciple: May 11, 1963*

### **Guru and the mantra**

*Q: But how is it, if the mantra automatically contains the power of the experience, that it is always said that unless you have been "given" the mantra by your guru, it has no power?*

A: That's when you have no power of your own, naturally! If, for example, just anybody comes to me and asks me for

a mantra, I won't tell him he should find his own mantra inside....

What I said there applies to those who are in contact with their soul. But those who have no conscious contact with their soul cannot find their mantra – their head will search for words, but that's nothing. I said the mantra must well up from within – but for them, nothing will well up! They won't find it. They won't find it, not a chance! So in that case, the guru passes on his own power.

*Q: Yes, but when you read a mantra in a book, for instance, it is said there's no force in it – how is that, since the vibration is there?*

A: But if you have the power within yourself and read the book, you will get the force! (*Mother laughs*) What's required is the capacity to feel and make contact.

Ultimately, what does the guru do? He connects (*gesture of junction*), he is nothing but a link. It's not "his" power he gives you (that's what he thinks, but it's not true): he is the link. He brings you into contact with the Power – a contact you don't have without him. But those who don't need a guru will make contact without a guru....

...Basically, the guru's real power is to fill up the gaps! To bring you into contact: when you are in the higher planes, to bring you into contact with the Highest. Or to bring you into contact with your soul, your psychic being within, or to bring you into contact with the Supreme – but that not many can do.

*The Mother: Conversations with a disciple: July 10, 1963*

### **The sincerity of aspiration and the mantra**

It is not so much the words in themselves as what they will represent and bring with them in their vibration.... I

mean it would be quite inaccurate to say, "Only these Words are helpful," no, not that. But they provide an accompaniment, an accompaniment of subtle, physical vibrations, which has built up a certain state or experience, a sort of association between the presence of those words and this movement of eternal Life, that undulating vibration. ...

In ordinary language, the vibration of the mantra is what helps the body to enter a certain state — but it is not particularly THIS mantra: it is the particular relationship established between a mantra (it has to be a true one, a mantra endowed with power) and the body. It surges up spontaneously: as soon as the body starts walking, it walks to the rhythm of those Words. And the rhythm of the Words quite naturally brings about a certain vibration, which in turn brings about the state.

But to say it's these particular Words exclusively would be ridiculous. What counts is the sincerity of the aspiration, the exactness of the expression and the power; that is, the power that comes from the mantra being accepted. This is something very interesting: the mantra has been accepted by the supreme Power as an effective tool, and so it automatically contains a certain force and power. A mantra leading one person straight to divine realisation will leave another person cold and flat.

*The Mother: Conversations with a disciple: May 31, 1962*

### **Develop the habit of repeating your mantra in difficulty**

When you are playing and suddenly become aware that something is going wrong—you are making mistakes, are inattentive, sometimes opposing currents come across what you are doing—if you develop the habit, automatically at this moment, of calling as by a mantra, of repeating a word, that has an extraordinary effect.

You choose your mantra; or rather, one day it comes to you spontaneously in a moment of difficulty. At a time when things are very difficult, when you have a sort of anguish, anxiety, when you don't know what is going to happen, suddenly this springs up in you, the word springs up in you. For each one it may be different. But if you mark this and each time you face a difficulty you repeat it, it becomes irresistible. For instance, if you feel you are about to fall ill, if you feel you are doing badly what you are doing, if you feel something evil is going to attack you, then.... But it must be a spontaneity in the being, it must spring up from you without your needing to think about it: you choose your mantra because it is a spontaneous expression of your aspiration; it may be one word, two or three words, a sentence, that depends on each one, but it must be a sound which awakens in you a certain condition. Then, when you have that, I assure you that you can pass through everything without difficulty. Even in the face of a real, veritable danger, an attack, for instance, by someone who wants to kill you, if, without getting excited, without being perturbed, you quietly repeat your mantra, one can do nothing to you. Naturally, you must truly be master of yourself; one part of the being must not be trembling there like a leaf; no, you must do it entirely, sincerely, then it is all-powerful. The best is when the word comes to you spontaneously: you call in a moment of great difficulty (mental, vital, physical, emotional, whatever it may be) and suddenly that springs up in you, two or three words, like magical words. You must remember these and form the habit of repeating them in moments when difficulties come. If you form the habit, one day it will come to you spontaneously: when the difficulty comes, at the same time the mantra will come. Then you will see that the results are wonderful. But it must not be an artificial thing or

something you arbitrarily decide: “I shall use those words”; nor should somebody else tell you, “Oh! You know, this is very good” — it is perhaps very good for him but not for everyone.

CWM 4: 388–89

### **Repeat your mantra before sleeping**

You must lie flat on your back and relax all the muscles and all the nerves—it is an easy thing to learn—to be like what I call a rag on a bed: nothing else remains. And if you can do that with the mind also, you get rid of all those stupid dreams that make you more tired when you get up than when you went to bed. It is the cellular activity of the brain that continues without control, and that tires one much. So, a total relaxation, a sort of complete calm, without tension, in which everything is stopped. But this is only the beginning.

Afterwards, you make a self-giving as total as possible, of everything, from top to bottom, from outside to inside, and an eradication, as total as possible, of all the resistance of the ego. And you begin repeating your mantra—your mantra, if you have one, or any word which has a power for you, a word leaping forth from the heart spontaneously, like a prayer, a word which sums up your aspiration. After repeating it a certain number of times, if you are accustomed to do so, you enter into trance. And from that trance you pass into sleep. The trance lasts as long as it should and quite naturally, spontaneously, you pass into sleep. But when you come back from this sleep, you remember everything; the sleep was like a continuation of the trance.

Fundamentally, the sole purpose of sleep is to enable the body to assimilate the effect of the trance so that the effect may be received everywhere, and to enable the body

to do its natural nocturnal function of eliminating toxins. And when you wake up, there is not that trace of heaviness which comes from sleep: the effect of the trance continues.

Even for those who have never been in trance, it is good to repeat a mantra, a word, a prayer before going into sleep. But there must be a life in the words; I do not mean an intellectual significance, nothing of that kind, but a vibration. And its effect on the body is extraordinary: it begins to vibrate, vibrate, vibrate... and quietly you let yourself go, as though you wanted to go to sleep. The body vibrates more and more, more and more, more and more, and away you go. That is the cure for *tamas*.

CWM 15: 379–80

**The Mother**

### **There is a power in the sound**

There's a power in the sound itself, and by forcing the body to repeat the sound, you force it to receive the vibration at the same time. But I've noticed that if something in the body's working gets disturbed and I repeat my mantra in a certain way — still the same words, the same mantra, but said with a certain purpose and above all in a movement of surrender, surrender of the pain, the disorder, and a call, like an opening — it has a marvelous effect. The mantra acts in just the right way, in this way and in no other. And after a while everything is put back in order. And simultaneously, of course, the precise knowledge of what lies behind the disorder and what I must do to set it right comes to me. But quite apart from this, the mantra acts directly upon the pain itself.

*The Mother: Conversation with a disciple, June 4, 1960*

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For daring Hell's kingdoms winds the heavenly route —  
Pause or pass slowly through that perilous space,  
A prayer upon his lips and the great Name.

*Savitri*, p. 210



## Japa

---

### The way to do Japa

The japa is usually successful only on one of two conditions – if it is repeated with a sense of its significance, a dwelling of something in the mind on the nature, power, beauty, attraction of the Godhead it signifies and is to bring into the consciousness, – that is the mental way; or if it comes up from the heart or rings in it with a certain sense or feeling of bhakti making it alive, – that is the emotional way. Either the mind or the vital has to give it support or sustenance. But if it makes the mind dry and the vital restless, it must be missing that support and sustenance. There is, of course, a third way, the reliance on the power of the mantra or name in itself; but then one has to go on till that power has sufficiently impressed its vibration on the inner being to make it at a given moment suddenly open to the Presence or the Touch. But if there is a struggling or insistence for the result, then this effect which needs a quiet receptivity in the mind is impeded. That is why I insisted so much on mental quietude and not on too much straining or effort, to give time to allow the psychic and the mind to develop the necessary condition of receptivity – a receptivity as natural as when one receives an inspiration for poetry and music. It is also why I do not want you to discontinue your poetry – it helps and does not hinder the preparation, because it is a means of developing the right position of receptivity and bringing out the bhakti which is there in the inner being. To spend all the energy in japa or meditation is a strain which even those who are accustomed to successful meditation find it difficult to maintain – unless in periods when there is an uninterrupted flow of experiences from above.

SABCL 23: 745

**Sri Aurobindo**

## Pranava Japa

It [Pranava japa]<sup>1</sup> is supposed to have a force of its own although that force cannot fully work without the meditation on the meaning. But my experience is that in these things there is no invariable rule and that most depends on the consciousness or the power of response in the sadhak. With some it has no effect, with some it has a rapid and powerful effect even without meditation — for others the meditation is necessary for any effect to come.

SABCL 23:748

## The Gayatri Mantra Japa

The power of Gayatri is the Light of the divine Truth. It is a mantra of Knowledge.

\*

The Gayatri mantra is the mantra for bringing the light of Truth into all the planes of the being.

\*

It is not necessary to give up Gayatri Japa or the process which you are following at present. Concentration in the heart is one method, concentration in the head (or above) is another; both are included in this yoga and one has to do whichever one finds easiest and most natural. The object of the concentration in the heart is to open the centre there (heart-lotus), to feel the presence of the Divine Mother in the heart and to become aware of one's soul or psychic being which is a portion of the Divine. The object of the concentration in the head is to rise to the Divine Consciousness and bring down the Light of the Mother or her Force or Ananda into all the centres.

SABCL 23:747

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1. Pranava Japa: Japa of the mystic syllable OM

## Verses of the Gita as Japa

Verses of the Gita can be used as japa, if the object is to realise the Truth that the verses contain in them. If X's father has taken the salient verses containing the heart of the teaching for that purpose, then it is all right. Everything depends on the selection of the verses. A coherent summary of the Gita's teaching cannot easily be put together by putting together some verses, but that is not necessary for a purpose of this kind which could only be to put the key truths together — not for intellectual exposition but for grasping in realisation which is the object of japa.

SABCL 23: 748

## Japa of Sri Krishna's Name

*Q: I find no harm if I repeat the name of Sri Krishna, whose very being has taken the form of our Lord Sri Aurobindo and his Parashakti, the Mother.*

*A: There is no harm in that; it is not incompatible or inconsistent with this Yoga.*

CWSA 35: 826-27

## Japa and Breathing

I did not encourage the name with the breathing because that seemed like pranayam. Pranayam is a very powerful thing, but if done haphazardly it may lead to the raising of obstructions and even in extreme cases illness in the body.

SABCL 23: 747

## The Power of Japa

Mantra Japa opens the consciousness to the power from Above I do not believe a mantra can change the physical consciousness. What it does, if it is effective, is to open the

consciousness and to bring into it the power of that which the Mantra represents.

\*

If rightly done, the mantra is a means of opening to the light and knowledge etc. from above and it ceases as soon as that is done.

\*

It is very good news that you got rid of the attack and it was the japa that helped you to do it. This and past experience also shows that if you can overcome the old association of the japa with sterility and sorrow, it can do its natural function of creating the right consciousness — for that is what the japa is intended to do. It first changes the vibrations of the consciousness, brings into it the right state and the right responses and then brings in the power or the presence of the Deity. Several times before you wrote to me that by doing japa you got rid of the old impulse and recovered calm and the right turn of the consciousness and now it has helped you to get rid of the invasion of sorrow and despondency.

CWSA 35: 828

**Sri Aurobindo**

### **Even mechanical Japa has an effect on the subconscious**

*Q: But for us who want an integral realisation, are all these mantras and this daily japa really a help, or do they also shut us in?*

It gives discipline. It's an almost subconscious discipline of the character more than of thought. ...

It's an almost physical discipline. Moreover, I have seen that the japa has an organizing effect on the subconscious, on the inconscient, on matter, on the body's cells — it takes time, but by persistently repeating it, in the long run it has

an effect. It is the same principle as doing daily exercises on the piano, for example. You keep mechanically repeating them, and in the end your hands are filled with consciousness – it fills the body with consciousness.

*The Mother: Conversations with a disciple: September 20, 1960*

*Disciple: How does the shouting in Kirtan<sup>1</sup> help?*

Sri Aurobindo: That depends on the sort of help you want. If you want to enter into emotional ecstasy, the physical excitement of shouting and dancing helps you to attain that. If a man is fit, he may through these attain spiritual experiences. But these are generally vital movements and thus double-edged – in most cases they have a downward tendency.

*The Mother: Conversations with a disciple*

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1. Kirtan: Loud singing and chanting of prayers often with music and dance.

### **Sri Aurobindo's Gayatri**

*(Tat savitur varam rupam jyotih parasya  
dhimahi, yannah satyena dipayet)*

*Let us meditate on the most auspicious (best) form of Savitri, on the light of the Supreme which shall illumine us with the truth.*

*This is Sri Aurobindo's "Gayatri" modifying the traditional Gayatri of the Rigveda to express the new realisation of his integral yoga of supermind or Divine Truth-consciousness.*

*White Roses, p. 232*

**The Mother**

## Power of the Divine Name

---

### Remember the Divine at all times

The Gita here lays a great stress on the thought and state of mind at the time of death, a stress which will with difficulty be understood if we do not recognise what may be called the self creative power of the consciousness. What the thought, the inner regard, the faith, *Oraddhd*, settles itself upon with a complete and definite insistence, into that our inner being tends to change. ... In the critical moment of passing from the mortal plane of living, the importance of our then state of consciousness becomes evident. But it is not a deathbed remembrance at variance with or insufficiently prepared by the whole tenor of our life and our past subjectivity that can have this saving power. The thought of the Gita here is not on a par with the indulgences and facilities of popular religion; it has nothing in common with the crude fancies that make the absolution and last unction of the priest, an edifying "Christian" death after an unedifying profane life or the precaution or accident of a death in sacred Benares or holy Ganges a sufficient machinery of salvation. The divine subjective becoming on which the mind has to be fixed firmly in the moment of the physical death, *yaWsmaran bhDvaW tyajati ante kalevaram*, must have been one into which the soul was at each moment growing inwardly during the physical life, *sadD tad-bhDva-bhDvitaU*. "Therefore," says the divine Teacher, "at all times remember me and fight; for if thy mind and thy understanding are always fixed on and given up to Me, *mayi arpita-mano-buddhiU*, to Me thou shalt surely come. For it is by thinking always of him with a consciousness united with him in an undeviating Yoga of constant practice that one comes to the divine and supreme Purusha."

CWSA 19: 295-96; SABCL 13: 281-82

## **Turning all life into an uninterrupted yoga**

For that is after all the essential, to make the whole being one with the Divine, so entirely and in all ways one as to be naturally and constantly fixed in union, and thus to make all living, not only thought and meditation, but action, labour, battle, a remembering of God. "Remember me and fight," means not to lose the ever-present thought of the Eternal for one single moment in the clash of the temporal which normally absorbs our minds, and that seems sufficiently difficult, almost impossible. ... The remembrance of the Divine Being becomes no longer an intermittent act of the mind, but the natural condition of our activities and in a way the very substance of the consciousness. The Jiva has become possessed of its right and natural, its spiritual relation to the Purushottama and all our life is a Yoga, an accomplished and yet an eternally self-accomplishing oneness.

CWSA 19: 300; SABCL 13: 285-86

**Sri Aurobindo**

## **When you have some time**

When you have nothing to do, just go into trance repeat any 'Mantra' like "Om" or "Lord" or "Mother" and go within your heart, and there take shelter in the Heart of the Lord, for His Heart is so soft, so sweet, so nice ...

Whenever you get upset and you can think of nothing except what has upset you, just go within and call the Lord. Of course, you may not succeed soon. But gradually you will.

The Lord cannot be seen with the physical eyes. You must first feel the Lord as if you were in His Heart. Naturally, to feel this will take time. People cannot achieve this state even after so many years ... Never forget that the Lord is the beginning and the Lord is the end. This world has forgotten the Lord people are stupid, forgetting the Lord and that is



why all miseries and troubles are constantly with them.

*Mother You Said So, 9.7.1964*

### **Best way to get rid of all adverse forces**

The best way to get rid of all adverse forces and their suggestions, is to repeat constantly the Divine's name while eating, sleeping and in whatever you do: "I want the Divine and nothing else." When you fall sick, or something wrong happens you should pray to the Divine to remove all obstacles which are on the way to prevent you from reaching the goal. If the call is sincere enough, at once all obstacles will disappear. If you form a habit to pray constantly, the prayers become sincere because the Divine is always in the depth of everybody's heart and always He hears all sincere prayers and sees everything.

*Mother You Said So, 23.3.1956*

### **The Power of the Divine Name**

The experience you had of the power of the Name and the protection is that of everyone who has used it with the same faith and reliance. To those who call from the heart for the protection, it cannot fail. Do not allow any outward circumstance to shake the faith in you; for nothing gives greater strength than this faith to go through and arrive at the goal. Knowledge and tapasya, whatever their force, have a less sustaining power — faith is the strongest staff for the journey.

The protection is there over you and the watchful love of the Mother. Rely upon it and let your being open more and more to it — then it will repel attacks and always uphold you.

SABCL 25: 347; CWSA 32: 308

The name of the Divine is usually called in for protection, for adoration, for increase of bhakti, for the opening up of the inner consciousness, for the realisation of the Divine in that aspect. As far as it is necessary to work in the subconscious for that, the Name must be effective there.

SABCL 23: 746

Whatever name is called the Power that answers is the Mother. Each name indicates a certain aspect of the Divine and is limited by that aspect; the Mother's Power is universal.

SABCL 23: 747

The Name of the Divine is in itself a power, if it is taken with the right faith and in the right attitude.

\*

Namajapa has a great power in it.

\*

*Namochcharana* has power but only if it comes from the heart and the soul; mere repetition with the mind is not enough.

CWSA 29: 327

**Sri Aurobindo**

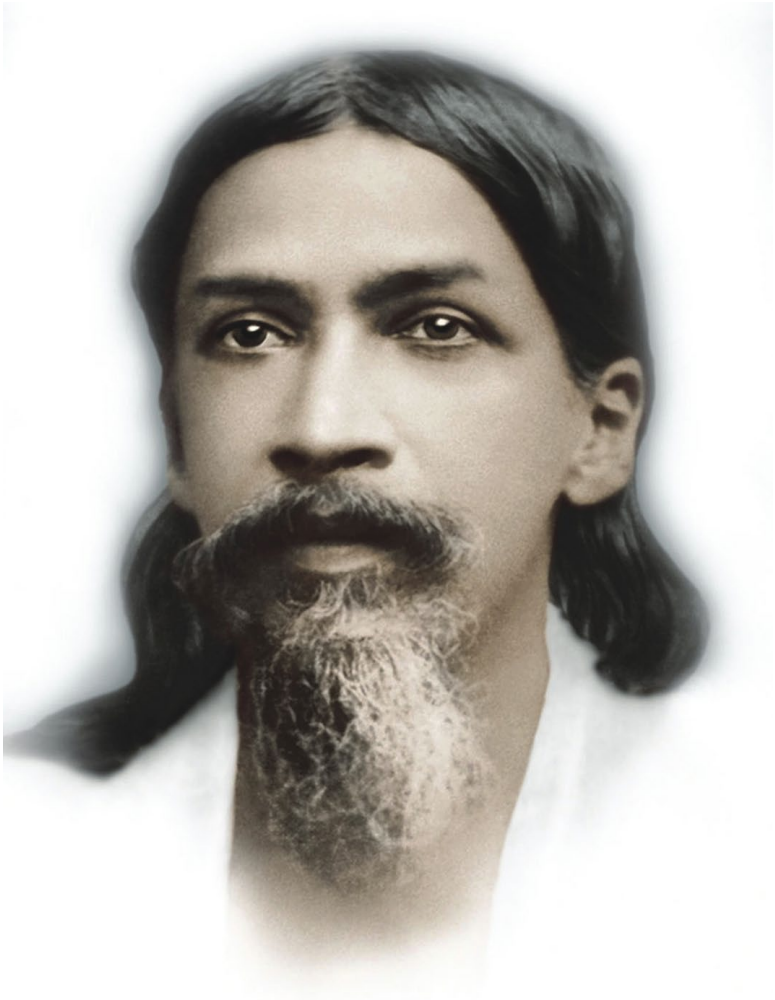
### **Call to the Mother always**

To call to the Mother always is the main thing and with that to aspire and assent to the light when it comes, to reject and detach oneself from desire and any dark movement. But if one cannot do these other things successfully, then call and still call.

CWSA 31: 134

When the danger comes, a call to the Mother is the first thing to be done, that makes the general protection at once effective.

CWSA 32: 308



OM Tat Sat Jyoti Aravinda  
ॐ तत् सत् ज्योतिररविन्द

## Mantra and the Integral Yoga

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### **No fixed processes in the Integral Yoga**

The sadhana of this yoga does not proceed through any set mental teaching or prescribed forms of meditation, Mantras or others, but by aspiration, by a self-concentration inwards or upwards, by self-opening to an Influence, to the Divine Power above us and its workings, to the Divine Presence in the heart and by the rejection of all that is foreign to these things. It is only by faith, aspiration and surrender that this self-opening can come.

SABCL 23: 505

### **No fixed mantra in the Integral Yoga**

In this yoga there is no fixed mantra, no stress is laid on mantras, although sadhaks can use one if they find it helpful or so long as they find it helpful. The stress is rather on an aspiration in the consciousness and a concentration of the mind, heart, will, all the being. If a mantra is found helpful for that, one uses it. OM if rightly used (not mechanically) might very well help the opening upwards and outwards (cosmic consciousness) as well as the descent.

SABCL 23: 745

### **The Mother's Name as the mantra**

As a rule the only mantra used in this sadhana is that of the Mother or of my name and the Mother's. The concentration in the heart and the concentration in the head can both be used – each has its own result. The first opens up the psychic being and brings bhakti, love and union with the Mother, her presence within the heart and the action of her Force in the nature. The other opens the mind to self-realisation, to the consciousness of what is above mind, to the

ascent of the consciousness out of the body and the descent of the higher consciousness into the body.

SABCL 23: 746

### **There is no Mantra given in the Integral Yoga**

We do not usually give any mantra. Those who repeat something in meditation call on the Mother.

27 June 1936

### **No mantra except the Mother's Name**

In India the Guru gives a mantra as soon as he accepts a disciple and tells him to go ahead with it. We have no mantra except the Mother's name. But usually we give work, tell them to aspire, reject, open to the Mother.

CWSA 32: 139

The idea of your friend that it is necessary to receive a mantra from here and for that he must come is altogether wrong. There is no mantra given in this Yoga. It is the opening of the consciousness to the Mother from within that is the true initiation and that can only come by aspiration and rejection of restlessness in the mind and vital. To come here is not the way to get it. Many come and get nothing or get their difficulties raised or even fall away from the Yoga. It is no use coming before one is ready, and he does not seem to be ready. Strong desire is not a proof of readiness. When he is inwardly ready, then there will be no difficulty about his coming.

CWSA 32: 333

### **Call the Mother and meditate on Her**

Sri Aurobindo says in reply to your letter that you can meditate on the Mother in the heart and call on her—re-

member her and dedicate or offer to her all your life and thoughts and actions. If you like you can make a japa of her name. You can call to her to purify your being and change your nature.

Or you can concentrate to call down from above you (where it always is) first her calm and peace, then her power and light and her ananda. It is always there above the head — but superconscient to the human mind — by aspiration and concentration it can become conscient to it and the adhar can open to it so that it descends and enters into mind, life and body.

CWSA 32: 154-55

**Sri Aurobindo**

### **The mantra is essential for the sadhana of the body**

I have also come to realise that for this sadhana of the body, the mantra is essential. Sri Aurobindo gave none; he said that one should be able to do all the work without having to resort to external means. Had he reached the point where we are now, he would have seen that the purely psychological method is inadequate and that a japa is necessary, because only japa has a direct action on the body. So I had to find the method all alone, to find my mantra by myself. But now that things are ready, I have done ten years of work in a few months. That is the difficulty, it requires time ...

And I repeat my mantra constantly — when I am awake and even when I sleep. I say it even when I am getting dressed, when I eat, when I work, when I speak with others; it is there, just behind in the background, all the time, all the time.

In fact, you can immediately see the difference between those who have a mantra and those who don't. With those who have no mantra, even if they have a strong habit of meditation or concentration, something around them re-

mains hazy and vague. Whereas the japa imparts to those who practice it a kind of precision, a kind of solidity: an armature. They become galvanized, as it were.

*The Mother: Conversations with a disciple: May 19, 1959*

### **Some experiences of the Divine Mother with Mantras**

I have a whole stock of mantras; they have all come spontaneously, never from the head. They sprang forth spontaneously, as the Veda is said to have sprung forth....

I don't know when it began – a very long time ago, before I came here, although some of them came while I was here. But in my case, they were always very short. For example, when Sri Aurobindo was here in his body, at any moment, in any difficulty, for anything, it always came like this: 'My Lord!' – simply and spontaneously – 'My Lord!' And instantly, the contact was established. ...

I had a mantra in French before coming to Pondicherry. It was *Dieu de bonté et de miséricorde* ... [God of kindness and mercy], but what it means is usually not understood – it is an entire program, a universal program. I have been repeating this mantra since the beginning of the century; it was the mantra of ascension, of realization. At present, it no longer comes in the same way, it comes rather as a memory. But it was deliberate, you see; I always said *Dieu de bonté et de miséricorde*, because even then I understood that everything is the Divine and the Divine is in all things and that it is only we who make a distinction between what is or what is not the Divine. ...

I constantly hear the Sanskrit mantra:

OM NAMO BHAGAVATEH

It is there, all around me; it takes hold of all the cells and at once they spring forth in an ascension. And Narada's mantra, too: Narayana, Narayana ... (it is actually a Command

which means: now you shall do as I wish), but it doesn't come from the heart....

*The Mother: Conversations with a disciple: September 16, 1958*

### **Om Namō Bhagavateh**

For the moment, of all the formulas or mantras, the one that acts most directly on this body, that seizes all the cells and immediately does this (vibrating motion) is the Sanskrit mantra: OM NAMO BHAGAVATEH.

As soon as I sit for meditation, as soon as I have a quiet minute to concentrate, it always begins with this mantra, and there is a response in the body, in the cells of the body: they all start vibrating.

It rose up from here (Mother indicates the solar plexus), like this: Om Namō Bhagavateh OM NAMO BHAGAVATEH OM NAMO BHAGAVATEH. It was formidable. For the entire quarter of an hour that the meditation lasted, everything was filled with Light! In the deeper tones it was of golden bronze (at the throat level it was almost red) and in the higher tones it was a kind of opaline white light: OM NAMO BHAGAVATEH, OM NAMO BHAGAVATEH, OM NAMO BHAGAVATEH. The other day (I was in my bathroom upstairs), it came; it took hold of the entire body. It rose up in the same way, and all the cells were trembling. And with such a power! So I stopped everything, all movement, and I let the thing grow. The vibration went on expanding, ever widening, as the sound itself was expanding, expanding, and all the cells of the body were seized with an intensity of aspiration ... as if the entire body were swelling – it became overwhelming. I felt that it would all burst.

I understood those who withdraw from everything to live that totally.

And it has such a transformative power! I felt that if



it continued, something would happen, something like a change in the equilibrium of the body's cells.

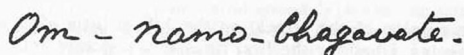
*The Mother: Conversations with a disciple: September 16, 1958*

### **Savitri, — the mantra of transformation**

It may then be said that Savitri is a revelation, it is a meditation, it is a quest of the Infinite, the Eternal. If it is read with this aspiration for Immortality, the reading itself will serve as a guide to Immortality. To read Savitri is indeed to realise the Divine. Each step of Yoga is noted here, including the secret of all other Yogas. Surely, if one sincerely follows what is always what is revealed here in each verse one will reach finally the transformation of supramental Yoga. It is truly the infallible guide who never abandons you; his support is always there for him who wants to follow the path. Each verse of Savitri is like a Mantra which surpasses all that man possessed by way of knowledge, and I repeat this, the words are expressed and arranged in such a way that the sonority of the rhythm leads you to the origin of sound, which is OM.

*The Mother as noted by Mona Sarkar: Luminous Notes*

**OM NAMO BHAGAVATE.**



*Om - namo - Bhagavate.*

**These three words. For me they mean:**

**OM—I implore the Supreme Lord.**

**NAMO—Obeisance to Him.**

**BHAGAVATE—Make me divine.**

CWM 12: 446-47

## Power of the Mantra

As when the mantra sinks in Yoga's ear,  
Its message enters stirring the blind brain  
And keeps in the dim ignorant cells its sound;  
The hearer understands a form of words  
And, musing on the index thought it holds,  
He strives to read it with the labouring mind,  
But finds bright hints, not the embodied truth:  
Then, falling silent in himself to know  
He meets the deeper listening of his soul:  
The Word repeats itself in rhythmic strains:  
Thought, vision, feeling, sense, the body's self  
Are seized unutterably and he endures  
An ecstasy and an immortal change;  
He feels a Wideness and becomes a Power,  
All knowledge rushes on him like a sea:  
Transmuted by the white spiritual ray  
He walks in naked heavens of joy and calm,  
Sees the God-face and hears transcendent speech:...

Savitri: p.375

Sri Aurobindo

ॐ असतो मा सद्गमय । तमसो  
मा ज्योतिर्गमय । मृत्योर्मांश्मृतं  
गमय ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

तथास्तु

<sup>2</sup> One of Sri Aurobindo's disciples wrote this quotation from the Brihadaranyaka Upanishad (I.3.28) in his notebook. Below it Sri Aurobindo wrote तथास्तु (tathāstu): "So be it!" — Ed.

## A Mantra given by Sri Aurobindo

*“OM Sri Aurobindo Mira  
Open my mind, my heart, my life  
to your Light, your Love, your Power.  
In all things may I see the Divine.”*

While sending this mantra, Sri Aurobindo wrote:

*“I have written for you a brief prayer with the names in the form of a mantra. I hope it will help you to overcome your difficulty and get an inner foundation.”*

On receiving the mantra I inquired: “Have I to consider the names and the prayer as one mantra ?”

Sri Aurobindo replied: “Yes”.

*Satyendra Thakore: Their deep Compassion, 16.7.1938*

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### Tail-piece

"It was during those days in our Ashram when the Mother was giving Blessings daily in the mornings to all the inmates and the visitors present. The number was about a thousand and all used to go in a queue and receive Her Blessings individually, the whole function taking nearly an hour. One day a young girl who had taken to the Japa of the Mother's Name as part of her sadhana, found the Mantra MOTHER, MOTHER, MOTHER, repeating spontaneously in her heart while she was standing in the queue. There were at least twenty persons ahead of her. Imagine her surprise when she beheld the Mother taking off Her eyes from those in front and looking straight at her who was standing at such a distance! The call of the Mantra had obviously reached the Mother and she had instantly responded physically."

*M.P. Pandit, Japa, 2000, p. 7-8*



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A tribute to his mother  
(Extracted from "Wings of Fire')

**My Mother**

Sea waves, golden sand, pilgrims' faith,  
Rameswaram, Mosque Street, all merge into one,  
My Mother!

You come to me like heaven's caring arms.  
I remember the war days when life was challenge and toil —  
Miles to walk, hours before sunrise,  
Walking to take lessons from the saintly teacher near the temple.  
Again miles to the Arab teaching school,  
Climb sandy hills to Railway Station Road,  
Collect, distribute newspapers to temple city citizens,  
Few hours after sunrise, going to school.  
Evening, business time before study at night.  
All this pain of a young boy,  
My Mother you transformed into pious strength  
With kneeling and bowing five times  
For the Grace of the Almighty only, My Mother.  
Your strong piety is your children's strength,  
You always shared your best with whoever needed the most,  
You always gave, and gave with faith in Him.....

*(Editor's Note: In this tribute there seems to be a reflection of the World Mother seen by (Late) Dr. APJ Abdul Kalam in his own human mother thereby giving it a universal appeal and relevance.)*

## The Arduous Path of Transformation becomes Easy by the Japa of Ma.

Here is a further explanation of why this is so. It has been stated in the scriptures that the Sanskrit letter म (M) is the bija (seed-syllable) for chandra, the moon. Chandra contains amrita, divine nectar, and is cooling and peaceful; it is the embodiment of bliss. When the sadhak repeats this seed-syllable, peace, bliss and devotion become established in his mind, vital and body. Then the hostile forces, which create obstacles in his life and are the cause of depression, greed, attachment, lust and anger, cannot easily become active.' Consequently the sadhak obtains encouragement and happiness and takes interest in his sadhana. The obstacles become less and, as his mind, vi tal and body become purified, the Divine Power descends into them and starts the work of transformation.

By adding the Sanskrit letter आ (A) to the letter म (M), one gets the word मा (Ma). आ (A) is the seed-syllable for agni, the purifying spiritual fire. Because the letter आ (A) in the word मा (Ma) is the seed-syllable for the purifying spiritual fire, the sadhak's three types of karma, which are the results of his unfavourable past actions — sanchita (the results of actions from previous lives), kriyamana (the results of actions from this life) and prarabdha (the present destiny) — will be burnt away by the japa of Ma.

*Nama-japa in the yoga of Transformation, Ramkrishna Das, pp. 68-69*

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