

Japa and Mantra

19. Mai 1959 (Mantra und Japa)

Und ich wiederhole mein Mantra ständig - wenn ich wach bin und sogar wenn ich schlafe. Man erkennt auch sofort den Unterschied zwischen denen, die ein Mantra haben, und den anderen. Das Japa ist ein festes Gerüst, und man ist wie gestählt.

6. October 1959 (Japa)

It is similar with this Japa: an imperceptible little change, and one can pass from a more or less mechanical, more or less efficient and real Japa, to the true Japa full of power and light. I even wondered if this difference is what the tantrics call the 'power' of the Japa. For example, the other day I was down with a cold. Each time I opened my mouth, there was a spasm in the throat and I coughed and coughed. Then a fever came. So I looked, I saw where it was coming from, and I decided that it had to stop. I got up to do my Japa as usual, and I started walking back and forth in my room. I had to apply a certain will. Of course, I could do my Japa in trance, I could walk in trance while repeating the Japa, because then you feel nothing, none of all the body's drawbacks.

But the work has to be done in the body! So I got up and started doing my japa. Then, with each word pronounced – the Light, the full Power. A power that heals everything. I began the japa tired, ill, and I came out of it refreshed, rested, cured. So those who tell me they come out of it exhausted, contracted, emptied, it means that they are not doing it in the true way.

I understand why certain tantrics advise saying the Japa in the heart center. When one applies a certain enthusiasm, when each word is said with a warmth of aspiration, then everything changes. I could feel this difference in myself, in my own Japa.

In fact, when I walk back and forth in my room, I don't cut myself off from the rest of the world – although it would be so much more convenient! ... All kinds of things come to me – suggestions, wills, aspirations. But automatically I make a movement of offering: things come to me and just as they are about to touch my head, I turn them upwards and offer them to the Light. They don't enter into me. For example, if someone speaks to me while I am saying my Japa, I hear quite well what is being said, I may even answer, but the words remain a little outside, at a certain distance from the head. And yet sometimes, there are things that insist, more defined wills that present themselves to me, so then I have to do a little work, but all that without a pause in the Japa. If that happens, there is sometimes a change in the quality of my Japa, and instead of being fully the power, fully the light, it is certainly something that produces results, but results more or less sure, more or less long to fructify; it becomes uncertain, as with all things of this physical world. Yet the difference between the two Japas is imperceptible; it's not a difference between saying the Japa in a more or less mechanical way and saying it consciously, because even while I work I remain fully conscious of the Japa – I continue to repeat it putting the full meaning into each syllable. But nevertheless, there is a difference. One is the all-powerful Japa; the other, an almost ordinary Japa ... There is a difference in the inner attitude. Perhaps for the Japa to

become true, a kind of joy, an elation, a warmth of enthusiasm has to be added – but especially joy. Then everything changes.

Well, it is the same thing, the same imperceptible difference, when it comes to entering the world of Truth. On one side there is the falsehood, and on the other, close by, like the lining of this one, the true life. Only a little difference in the inner quality, a little reversal, is enough to pass to the other side, into the Truth and Light.

Perhaps simply to add joy would suffice.

I will have to look at this in my body since that is where it is happening, where things are being prepared.

3. Februar 1962 (Japa und Meditation)

Das Japa, wie auch die Meditation, ist eine Methode, um die göttliche Gegenwart möglichst weit in die körperliche Substanz einzugliedern.

10. Juli 1963 (Guru und Mantra)

Ohne bewusste Verbindung mit seiner Seele kann man kein Mantra finden; dann überträgt der Guru seine Kraft. Es bedarf der Fähigkeit, in Kontakt zu stehen. Der Guru führt zusammen, er ist ein Verbindungsglied. Die wahre Macht des Guru besteht darin, Lücken zu schließen: einen in Kontakt zu bringen.

10. Oktober 1964 (Japa)

Die einzige Möglichkeit, diese Prägung zu löschen, besteht darin, den Kontakt mit der Wahrheit herzustellen. Das Japa ist ein sehr gutes Mittel dazu: ein mechanisches Mittel, das die Zellen Ausgesprochen schätzen.

9. September 1970 (The Body's Mantra)

My body repeats the Mantra ceaselessly. I think it couldn't hold out if it didn't... Constantly, constantly.