Mantra Initiation

Our forefathers have described that eternal, pure Principle as formless and attributeless, and also as having form and attributes. The formless Principle is unmanifest and invisible to the senses and intellect, while the one with the form is manifest and visible. In between the manifest and unmanifest, there appeared the Cosmic sound called ‘Nada Brahman’ or ‘Shabda Brahman’. It serves as the link between the two Principles. Based on this ‘Nada Brahman’ a system of spiritual practice, Japa Yoga (Yoga of repetition of the Name of the Lord or mantra) has been formulated. The name that is manifest in the form of mantra was revealed by the seers in their super conscious state (Samadhi). Each mantra has got its own separate Deity, and its Japa will yield a distinct result.

Saints declared that there is actually no difference between the Name (of the Lord) and the Lord himself. Sages, at times, have even said that the Name of the Lord is superior even to the Lord Himself. One can obtain release from the bondage of birth and death through mere chanting of Sri Hari’s Name. The latent power of the mantra becomes manifest through its repetition. The subconscious layers of the mind are awakened. It leads to perfection in due course of time.

For Japa sadhana no special qualification is required. In other systems of Yoga practice, the preceptor has to distinguish between the qualified and non-qualified (aspirants) before he gives initiation in those systems. But in Japa sadhana this can be obviated, for the repetition of a mantra itself transforms a non-qualified person into a qualified person, the impure into the pure, and a sinner into a sage. This is the unique advantage of Japa Yoga. If a disciple receives mantra-initiation from his Guru, he actually receives his own accumulated power.

The constant repetition of a mantra transforms the very life of the aspirant – his evil qualities disappear slowly and divine qualities take their place. Rajas and Tamas get transmuted into Sattva. A mantra is divinity and through its repetition the extrovert mind becomes introvert, the tossing of the mind is removed and the mind along with the senses is subdued, and takes the aspirant to the state of Japa-sahita dhyana (meditation with Japa) which subsequently takes the form of Japa-rahita dhyana (meditation without Japa). The aspirant in his superconscious state (Samadhi) gets Self-realisation, and attainment of Bliss and final Liberation.

May God Bless You All!

Swami Chidananda