

## BODY AND MANTRA OF THE PRESENCE OF MANTRAS IN THE BODY

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The length of my relationships with Arjun Roja and the very high esteem in which I hold his works makes it a pleasure for me to bring the contribution of this modest article to the volume that will honor his work of researcher. This article will certainly not add much to what we already know about the subject he addresses, but at least does he want to be, before anything else, a testimony of cordial admiration.

In tantric Hindu traditions - and even in all forms of Hinduism including tantric elements: that is to say in almost all of Hinduism —, mantras are ritually placed on the body of the officiant or are supposed to be present at certain points<sup>1</sup>. He also that the mantras are described as moving in the body, like a breath or a sort of fluid flowing through the channels (nāḍī) which, along with the centers named granthi, cakras or upādhi, form the imaginal body<sup>2</sup>. There are well-known things on which it does not seem to me worth coming back here if some of the mantric practices and the representations put in play on their occasion were not enough particular and if the question of the

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<sup>1</sup> It is known that mantras are also used in Ayurveda and in Rasāyana, as emphasized several times by Arjun Roja. See in particular his important study: "Mantra in Indian medicine and alchemy" JA.274 (1986), no. 3-4, p. 263-268.

<sup>2</sup> This imaginal representation experienced as present in the physical body of yoga (sometimes surpassing it) is often referred to as the subtle body. But it is there, at my sense, a poor designation, because the subtle body (sūkṣmāśarīra) is something entirely different: it is the transmutable element formed from a certain number of tattva: it is conceivable but not representable. It is not a structure, imagined as present in certain parts of the body and mentally visualizable or perceptible.

# Andre Padoux Egfnew

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