

Japam - The science behind

The objective of Japam is to get sanniddhyo or close association of the chosen personal God or Ishta. The body of an individual is obtained by heredity or uttaradhikar which implies that there is parents' and forefathers' sanniddhyo or close association in the blood and other organs. When we start thinking about Sri Ramakrishna, we get a close association of Sri Ramakrishna.

There are three basic categories of people whom we come across in our daily lives. Some people will not like spiritual talk at all. They are of the Tamasik type. They will leave the place where spiritual discussions happen or will become restless after sometime. Then there is class above them who only likes to talk about money, enjoyment and all material matters. They are of pure Rajasik type. Above them are the ones who talk about highly intellectual things like philosophy, music, art, academics. They are the Sattvik-Rajasik type. They are a notch better and have some spiritual tendency in them. They can evolve to form the spiritual persons.

However there is one class of people who likes to talk about only spiritual subjects. They are called Sattvik. They will talk very less, eat less and are generally very silent - mitabhashi. Whatever little they speak, they speak only on positive topics, i.e. never condemn others. They are the ones with maximum spirituality and such classes of people are very rare to come across.

Gita says *Uddharet Atmana Atamanam, Na Atmanam Abasadayet* (6th chapter 5th sloka) - i.e. Self by Self. Therefore one should be able to check one's wild mind with the help of a portion of the mind which is tranquil. One should attempt to control one's own passion.

In the asana the first operation is to check whether the mind is calm enough and what are the present thoughts. When we want to place our Ishta or personal God in the heart we must cleanse that place. Ishta cannot

sit where there is filth and garbage, therefore all dirt must be thoroughly cleaned as we clean our rooms daily with water, broomstick etc. The mind must get good food. All bad thoughts should be purged and in that place good thoughts should be poured. Operation number 1 is to see what is there in the mind.

Operation no 2 deals with the cleaning process. All impurities must be cleaned with the help of pure thoughts. Whatever we feed our mind, our mind grows with that. Therefore if we feed only holy thoughts through holy association and study of scriptures, mind will only think about holy matters and unholy or impure thoughts and events will go into the subconscious. Thus holy association is important to purify the mind. The pure thoughts must filter out impure thoughts. Also one should try to get rid of all thoughts which show hatred, anger or any such passion. All disturbing thoughts must go and only good thoughts should prevail.

Now we should slowly start Japan. The first step is to think about Ishta or personal God and his/her divine Leela. We should establish a relationship to bring him/her closer and develop love for him/her. By practicing this daily the mind gets elevated little by little just as the mercury rises in a barometer. There may also be a fall but after continuous practice there is a rise from the initial position, however small and insignificant it may be. Through this rise and fall mind comes to a higher state and this is spiritual progress. In this way gradually we will get a taste of the bliss associated with spirituality. Along with the spiritual growth and evolvment, everything spiritual, the life, the divine Leela, the gospels, become very interesting. One must continue along this path and never give up at this stage.

Even when impure thoughts are cleansed by pure thoughts in the conscious mind, they go to rest in the unconscious which is the vast depth of the ocean of mind. When we are engaged in spiritual practice, the unholy thoughts come up to the surface through the stirring of subconscious mind. We pour the pure thoughts and by the process of

weighing scale in which the balance is tilted when one side gets heavier and the other side which is lighter comes up, impure thoughts keep coming up to the conscious level. At this stage a spiritual aspirant has to be very careful because if we see something or catch something subconsciously they tend to bubble up in the process, although they are part of the subconscious mind. However this is a natural process and one should not worry. The aspirant should not get attached to them. When we react to them we attach our ego to them. We should not identify ourselves with these thoughts as identification leads to attachment. Let these thoughts come and go and not trouble us.

When the mind gets concentrated enough, the impure thoughts grow very quickly. When purity gets deep rooted impurity also tends to get deep rooted. Therefore the spiritual aspirant must be particularly careful about he/she does and sees at this stage. The moral life should be good enough for providing a sound base on which foundations of the spiritual life can be built.

Swami Yatiswarananda had given the analogy of a garden. If the soil is fertile in the garden and no good plants are grown, weeds will take control of the garden. Similarly if the mind is concentrated and it does not get good food in the form of spiritual practices, holy associations, study of the scriptures, ethics and morality, bad things will develop quickly. Hatred increases, so do anger, aversion, attachment and all such vices. The fertile land of mind should not be left alone. Purity of life, spiritual practices and moral life should go hand in hand. If a wicked man is intelligent enough he becomes very dangerous as he has a mind powerful enough where impurities, hatred, violence and anger get deep rooted, like those weeds in the garden. Premesh Maharaj said that mind must be subtle and concentrated. If mind is concentrated but not pure it is dangerous for the individual and also for the society as then we have an intelligent criminal in our midst. It is therefore necessary to study the mind and see if the mind is pure. When a spiritual aspirant is interacting with people he/she must

be very careful and check if lust and greed, hate, selfishness, ego all these are coming or not as part of the process of interaction. If these passions come they must be filtered out using the power of discrimination.

Japam and Dhyana are like vibrations where the mind vibrates in a frequency. When we match the environment vibration frequency and the mind vibration frequency it becomes Tadatman. If the frequencies of two vibrating entities match then the relative motion is not perceived. They become static to each other, just as in Japan the platform is moved relative to a high speed train and therefore the platform becomes static so that people can alight or get onboard. Our minds are accepting those which are coming in the same frequency as that of the vibration of the mind. When we are taking mantradiksha we are accepting a high lofty frequency sound, that of the powerful Mantra coming through guru sishya parampara. Guru is the medium for transmitting this power. If that medium is not there the vibration frequency is low, so ordinary mantra will have very little effect. When we have difficulties in Japam and dhyana, it is because the frequency of the mind is far below that of the frequency of the mantra. When the frequency of the mind slowly approaches that of the mantra, the mantra becomes powerful enough for transforming lives, to make people increasingly spiritual. The matching of the frequency of the mind with that of the mantra leads to mantra Chaitanya. The mind frequency increases and achieves a resonance with the mantra frequency.

When in the beginning we think about Thakur, we know that Thakur is an Avatar but initially there is no confidence in that belief. We begin to read Thakur's life and the confidence gradually increases and we begin to believe in Thakur and then begin to utter the mantra. When we chant a mantra, any mantra that is in ordinary frequency, this Japam in ordinary frequency is called Baikhari Japam -that is not very useful. It's a very beginner's state. Through this process of Baikhari japam the mantra enters inside. Subsequently the frequency increases, the speed increases. Then the sound is entering further inside into the throat. And then it mixes with the

Prana and the frequency goes very subtle. At this stage it becomes Para. It transcends the sound effect, almost like supersonic. After Para there is a state called Pashyanti. Then the name brings the roopa, i.e. the japam brings to the aspirant the forms of gods or goddesses. We no longer need to imagine the forms. In the beginning the darshana or the form is not spiritual darshana. It is created by the mind based on some images. When it reaches the stage of pashyanti, the sound effect becomes very strong and powerful, like the resonance frequency which breaks a bridge. When it reaches the Para state we get dhyana - taila dhara vat, i.e. like a continuous flow of oil we are able to keep our mind immersed in the thought of God. The Holy Mother used to say *japat siddhi*. This is the only way to go to dhyana. This is the scientific and technical explanation of Japam and the perfection through japam.

Astangik marg is needed for moral life. The first five is bahiranga sadhana (Yama, Niyama, Asana, Pranayama, and Pratyahara) and the last three is antaranga sadhana (Dharana, dhyana, samadhi). Dhyana is pashyanti state. Para and pashyanti are thresholds to higher realization.

Baikhari japam is loud japam. The next stage is upanshu where the lips move. The third japam is Manas Japam which is almost impossible for the beginners. This is Japam in Vritti, while performing in breathing and out breathing. There are 21600 in and out breaths in a 24 hour period. When divided by 100 and then divided by 2, it yields 108. Through this Japam during breathing in and out love develops for God's name. There are three planes of interactions with the environment. The first one is called adhibhoutik, when the problem occurs because of somebody's fault. There is a distinct cause. The second plane is adhidaivik where we cannot blame anybody. The cause is not apparent. These two are confronted by adhyatmik. As we go up spiritually nature will help us in progressing. Human excellence is in adhyatmik as one can control nature. There may still be fall when there is desire for name, fame etc. As we make further progress in adhyatmik, our adhibhoutik and adhidaivik problems

decrease. Asat or bad karma gets decreased through sat karma or good deeds. Through name japam asat karma decreases. This is called charam purusartha. As we progress spiritually our compassion for all increases, our sensitivity increases and we associate with everybody - *esha Brahmi sthithi Parthan* (Gita second chapter, sloka 72)