

Ram Naam Japa -- In Search of Acoustic Silence!

At the feet of Param Guru and Gurudev

Dr. Gautam Chatterjee

'Ram Naam' -- the *Tarak Mantra* remains 'the enabler of crossing' to the 'other shore' from the noiseful *samsara*. The beginning of 'life; has always been enveloped with noise and studded with blasting noise of sound called desire, craving and remaining dis-satisfied always.

'Ram' the sound at distancing syllable levels like 'Ram...aum' 'Raa..aa..uum' are a matter of experimenting with acoustic level of Cosmic dynamics. The acoustic journey of 'wishes of creation', starts with the formation of ears in the mother's womb and sustains through the breathing of life and echoes in the pulsation of heart, nerves and macular system and finally the sound diminishes with 'uncreation' state of death and mortal lifelessness. From here the journey of acoustic phenomena changes its perspective and initiates a neo-frequency traverse in the state of 'Non-creation' (Where there is no wish of creation, and nothing ends with 'uncreation' and everything remains beyond 'the ought and naught').

Thus, we see acoustic vibration at life-level crosses different sectors of vibrations at the perceivable and experiencing levels. Then life returns to 'uncreation' state which is simple entering into silence which begins the theory of life and vibration.

However, 'Uncreation' of acoustic dynamics is not the fullstop of acoustic theory. Rathers 'uncreation' is simply a punctuation! From here the celestial whirlpool of 'non-creative' acoustic silence begins and perhaps here remains 'Nirguna' Ram which is silence beneath silence and pulsation vanishes and another theory of acoustic called 'non-creativity' begins with different levels of perceivable frequency and vibrations.

[Dr. Viswamitterji Maharajji](#) always stresses upon the theory of 'silence' and advises us to 'shut the *shor* or noise' of life and begins a journey towards 'un-creation' state of silence. He repeats the celestial commandments given by [Swamiji Satyanandji Maharaj](#) that 'Ram' is the *sphota* of creation, uncreation and non-creation and the string of sound and silence is japa of 'Ram Naam'.

Dr. Viswamitterji Maharaj stresses that Japa and Simran should be such that every part of the body be it muscles, nerves and brain should be able to utter 'Ram Ram' in very involuntary fashion. Let us try to understand how it can happen?

While counting beads 'Ram Ram' remains in our throat and even creates a vibration in our tongues and then lips quiver and utterance appears. Similarly, sound at inaudible level in the state of *simran* and *japa* starts an inward journey. 'Ram ram' we utter not as 'demonstrative societal level' but for the self and self alone. Here Dr. Viswamitterji Maharaj tells us not to show your chanting to others at social level rather one should show it to Sri Ram Himself and tell Him that you are taking His name and Showing Him as well.

Now the question comes how do you tell this to Sri Ram! The answer is simple ---

Swamiji Maharaj told us Sri Ram! resides in the inner most core of the 'self' which is nothing but 'uncreative' silence where Sri Ram resides and there lies one of the shores of 'Vaikuntha'.

Now to reach out to Sri Ram one has to approach to the 'self' within, which means one has to initiate a journey inward. What is the mode? Well! *Japa* and *Simran* or constant remembrance! Sadhaks when ponder over the theory of *Simran* that too constant manner wonders how one can work and do *simran* as ordained by Swamiji Maharaj.

Swamiji Maharaj, while explaining our life and 'Ram Naam' clearly stated that one can do *simran* while doing anything, be it walking, talking, doing business or even sleeping! Swamiji Maharaj always stressed that one should do his/her worldly faithfully and simran would not distract the worldly doings.

Let us understand the theory of acoustics from a bodily perspective and with the touch of cerebral vibrations! When I am writing this my heart is throbbing, my bodily neurological pulsation is on, I could hear loud music being played at neighbourhood, I could hear or feel 'Ram Ram' is echoing in my cerebral hemisphere, I am writing so the 'logical' reasoning is working, the sound of my working pen I can hear and so on and so forth. If I analyze all these kinds of vibrations are happening at the same time and being perceived parallelly and my basic present context of 'trance writing' is also coming to the fore.

From here we understand our body, our mind our endeavour and the perceptions within and even outside are not interfering with each other rather everything is happening at one level, up keeping their own identities of activities and endeavour. From here we understand the faculties of brain and our endeavour are something of a multi-channel system and harmony of acoustics are the pivotal hinge. Yet, it allows all functions to go on simultaneously without criss-crossing any channel. That is the reason Swamiji Maharaj says 'Keep on doing anything' but 'Ram Naam' simran should go on in an unending fashion. I know a top advt. Executive who used to talk with his multi-national client about very important Media plan worth crores and yet he used to do *Ram Naam Japa* parallelly without interfering with his mind-boggling materialistic callings. Here also Swamiji Maharaj is proved right that one can do anything while 'inward' japa continues.

Dr. Viswamitterji Maharaj is perhaps indicating towards internalizing 'Ram Naam' to silence the noise at the periphery. And he stresses that one should do *Simran* with an open mind as he recently declared '***Dil Khol Ke Jap***

Kijeeyaga'. 'Dil' is heart and 'kholke' is with loudness and openness. Here the stress is doing 'Japa' not as a theological practice or with religious dogma called ritual of 'Japa' in order to console the self that one is taking Ram Naam. But Dr Viswamitterji Maharaj means here that *Ram Naam Simran* should not be a socio-religious symbol of 'Bead counting' especially before the Maharajji or other *Ram Naam Sadhaks*. It is generally seen people to take out 'rosary mala' especially to show to others that they are being a 'sadhak' and mostly it has become a fashion of carrying those woolen beads/ Here Maharajji perhaps indicates to go beyond the 'Signs and Symptoms' of being *Ram Naam Sadhak*.

Maharajji pronounces that taking 'Ram Naam' should not be restricted to the 'Ram Durbar' or just before Sri Adhistanji. As Sri Ram is all pervading and watching you no matter what you are doing and wherever you are. Swamiji Maharaj is watching you. Now if we analyze the context of expression of Maharajji when he says '**Dil Kholke Jaap Karna**'. He means don't be miser while chanting His name not to limit with 'ritualistic time and space' rather one should do the *Simran* and *japa* all the time and that too in a very pronounced manner. Dr. Viswamitterji Maharaj means that our mind and body be filled with acoustic pulsation of 'Ram Naam' in such a manner that except 'Ram Naam' nothing fills our body, mind and the effect or radiance should splash out as an endeavour.

Now coming back to the context of acoustic inward journey of 'Ram Naam' by now we are clear that 'Ram Naam' chanting, remembrance and Japa at mental level ensures an inward acoustic harmony, and which radiates as light be it an internal enlightenment or outward 'glow' of the self. Now when we initiate our inward journey of Ram Naam, we find our body is filled with Ram Naam and every atom sings Ram Ram with acoustic vibration. Ram Ram when fully smears our body and mind nothing negatives can emit out. The endeavour be it materialistic and non-materialistic becomes pious, unharmed, sacred yet very promising. In actuality Ram Naam kindles the eternal jyot and empattern all the sound inside and outside so this not only

allows perspective to grow rather ensures a linkage of cosmic kind within the dynamics of voluntary and involuntary utterance of *Ram Naam*. Thus, doing Japa with 'open mind' and 'open heart' is a matter of the definition of **'Dil Kholke Ram Naam Lena'**.

This journey at acoustic level towards inside gives many mystic experiences. The hearing or perceiving capacity increases and one can hear the *Ram Dhun* from anything around and even from nowhere at different channels.

The sound with silence traverse further and from here one cruises to the inner self of cosmic silence where Sri Ram resides. The acoustic 'silence' is not audible or can be heard through our senses. Rather the 'silence' becomes the light perceived through vision called eyes and then further the silence of acoustic which can be seen through the light of the heart or *maan*.

Thus, we see the acoustics 'Ram Naam' transcends from 'sound vibrations' to silence of light emission or the eternal jyots which were seen felt and transmitted by our Gurudev and Maharaj(s). During *Sakshatkar* or eternal meetings with Sri Ram one hears the '*Ram Dhun*' sound at the acoustic level and *jyot* at the silence of sub-zero acoustic vibrations. This silence zone of 'Ram Naam' which is eternal light remains the final frontiers on 'non-creative' state of cosmology and this state is *Vaikuntha* where there is no birth or rebirth but only salvation.

Thus, for *Ram Naam Sadhak* the final frontiers in eternal silence of acoustic kind which started with first creation of 'sound' to the death or the state of 'uncreation'. Swamiji Maharaj tells us to take 'Ram Naam' always because nobody knows when our mortal life would end up. And if we can utter 'Ram Naam' at our last breath then one can jump the acoustic buffer of 'uncreation' or death and rebirth and can reach out to the acoustic state of eternal non-creation which is a state of emancipation, that is being within the eternal light of *Vaikuntha* a state where Sri Ram resides with

his *nirguna* or non-creative dynamics. Here silence is the only alphabet of *Ram Naam* at unuttered, unvibrated condition of cosmic contours.

Ram Ram Jai Jai Ram.