

EXPOSITION OF PRINCIPAL GURMAT DEVICE (JUGTI) OF LISTENING AND FUSION OF CONSCIOUSNESS WITH SOUND AND IMAGE OF GURMANter (UNION OF SURAT WITH DHUN AND GURMANter)

Definition of listening

Through the grace of Sri Guru Nanak Devji, astonishing benefits of word listening are available in Japji Sahib, for the salvation of the people of the entire world. Listening (*Suniye*) does not constitute ordinary hearing. What exactly is complete or real listening? The meaning of complete listening is achieving a state of absolute union of consciousness and sound, and maintaining this union as if both the entities have been sewn together. If this state of complete union persists with each breath and at all times, then it is a state of complete peace and a sign of being a perfect human being or a saint (*Gurmukh avastha*). This state can be achieved with the Guru's grace by understanding and following the correct technique with intense meditation, concentration and self-discipline.

General guidelines for the Art of Speaking and Technique of Listening:

- (a) Gurmanter (Waheguru) should be **spoken very softly and slowly** so as to feel the air-type sound vibrations in the throat going upwards towards and in the head while focusing on both ears with full attention of mind as well as body. Stay relaxed and focused on sound vibrations while repeating the Gurmanter. Gurmanter can be repeated as one word but focus should be fully on sound vibrations and not on breath. Initially, one should repeat recitation of Gurmanter as many times as can be done conveniently in one breath because it would help in keeping the focus on sound vibrations.
- (b) When one starts feeling sound vibrations in the head, focus should be shifted to the highest point or spot in the head where such vibrations are being felt. Stay focused at the point while repeating the Gurmanter.
- (c) The point/spot in the head with Name-practice will move upwards and deeper in the head. With further practice, point/spot of sound vibrations will become thinner and thinner and more pointed. Focus should continue to be shifted to the point/spot where sound vibrations are being felt.
- (d) While doing Name-practice, efforts be made to bring and keep consciousness as close to sound vibrations as possible in a relaxed manner keeping in view the fact that in perfect listening, fusion of consciousness and sound should take place.
- (e) If one can focus on the highest and the deepest point/spot in the head without uttering Gurmanter, one should stay focused thereon as long as possible.

- (f) With marked improvement in the art of speaking and technique of listening, musical sounds called 'Naads' will be heard. One can stay focused on the deepest sound to improve and keep the focus on inward listening.
- (g) Maximum time be spent on Name-practice as per convenience. Best time for Name-practice are the ambrosial hours in a noise-free and clean environment

Standards for measuring progress:

The progress on the path of true listening can be judged by comparing with the following standards:-

- (A) With the union of consciousness and sound, has the mind achieved a state of persistent calm and stillness? Is the mind relaxed and at peace?
- (B) Do the consciousness and sound unite inside the head or at the top of the head during Name recitation? Is this union attained or not; and if so, for how long does it persist in a relaxed, natural and easy manner?
- (C) The following are the signs of union of consciousness with sound:-
 - (1) Body and mind are awash in peace and bliss.
 - (2) Improvement in condition of the body as a whole.
 - (3) Spiritual intoxication.
 - (4) Hearing of *Naad* (Divine or celestial sounds and music). Divine sounds are calming and pure, spiritually intoxicating and provide amazing joy.
- (D) Do the consciousness and sound unite without actually speaking the Name? If so how long does this union persist easily and effortlessly?
- (E) Effortless union of consciousness and sound is the state of absolute blissful meditation.

GOAL: CONTINUOUS AND UNINTERRUPTED RESIDENCE OF NAAM IN MIND AND BODY

- A) The goal can be achieved if the Naam is made to stay in the consciousness, tongue, eyes, throat and abdomen simultaneously with ease and effortlessly. Sustained effort is to be made to achieve this goal.
- B) Naam has to be practiced by chanting, reciting, hearing and by writing and rewriting the Divine Name. Sustained practice will ensure success. Hurried and forced practice is prohibited and is to be avoided. The path of Divine Name recitation requires that it be practiced **in a natural, easy and relaxed manner.**
- C) It is imperative that the correct method of Naam practice is properly understood, followed and practiced.

STEPS FOR NAAM PRACTICE

FIRST STAGE: DISCOVERING the mind and reciting with mind

Step 1: With closed eyes looking at the lips, recite the Divine Name with the tongue in a relaxed and easy manner while listening to its sound with the consciousness staying focused on the sound.

Step 2: Keeping attention on the lips and both ears, focus on listening to the sound of the Divine Name as it is recited with the tongue.

Step 3: Maintaining attention on the throat and both ears, focus on listening to the sound of the Divine Name while feeling the sound vibrations in the head.

Step 4: Maintain attention on the head, recite the Divine Name and feel its sound as it vibrates just below the top of the head (taalu in Punjabi). Full focus should be centered on hearing. True benefit of reciting and listening to the Divine Name will begin to be accrued when it is done through the mind/consciousness/(Surat in Punjabi). The goal is to achieve this aforementioned state and continue the Naam practice with the mind.

SECOND STAGE: Naam practice with the mind and body

Step 5: Reciting Naam with tongue, attempt to maintain focus on the sound originating in the bottom of the throat. One Divine House (Ghar) is located in the throat. Effort should be made to unite consciousness with the sound and Gurmanter in the throat as in the Throat House, one may experience effulgence of Divine light there. Further, Naam is to descend to Hirdey through throat. For this reason, practice of Naam at the throat will be beneficial.

Step 6: 'Hirdey' is located in the abdomen below the navel. While reciting Naam with tongue, focus attention on the sound as it resonates through the windpipe and travels to the 'Hirdey'. Recitation of Name with tongue should be accompanied by movement of the abdomen.

Step 7: Maintaining attention from throat through windpipe in the abdomen, continue to recite Name as it is accompanied by movement of the abdomen and focus on listening to the sound as it vibrates in the windpipe, throat and head while keeping attention in the Hirdey as well.

Step 8: Naam Amrit can be accessed by listening through Hirdey. For achieving this state, focus on the sides of the abdomen as Hirdey is located below the navel, recite Gurmanter with tongue synchronizing with the movement of the abdomen maintaining primary attention at the sides of the abdomen for listening through the windpipe by Hirdey with secondary focus on listening through ears in the head as well as mind. Alternatively, focus primarily at the mind on top of the head with secondary focus on the

ears, throat, windpipe and abdomen –all that simultaneously before uttering Gurmanter, then utter Gurmanter with full focus on listening the sound vibrations at the above-mentioned spots.

Step 9: After long and sustained practice, with the imprint of the Gurmanter in the mind, on the tongue, in the throat, windpipe and Hirdey, Naam practice is done without uttering Gurmanter effortlessly, naturally and with ease. At this stage, mind and body will be Naam-dyed with the mind being steady and motionless.

THIRD STAGE:

- I. To obtain benefit of the practice of Naam recitation, every effort should be made to recite and listen to the Divine Name with love and reverence, while following the contents of the above mentioned 9 steps.
- II. Without verbalizing the Name, attempt should be made to have the Divine Name reside in the mind at all times while standing, sitting, walking and lying down.

FOURTH STAGE: As per the priceless words of Bhai Gurdasji, with the union of word, sound and consciousness, it is possible to reach the otherwise unapproachable God. Therefore in the fourth stage attempt is to be made to be achieve union of sound, word (image of word Waheguru) and consciousness in the mind and body. This union requires persistent practice that is to be performed in a natural, easy and relaxed manner. To obtain benefit of Naam meditation, union of these 3 entities is to be kept in mind while following the contents of the above mentioned 9 steps. For union of word and consciousness some special steps are to be followed. The word will enter and come to reside in the consciousness through the eyes.

SPECIAL STEPS:

Step 1: To write the word Waheguru lovingly 15- 20 times maintaining adequate spacing between each written word.

Step 2: To read and recite the written words with reverence and love.

Step 3: With eyes closed, practice creating image of the word Waheguru in the eyes.

Step 4: To lovingly write, read and thereafter create image of the word Waheguru in the eyes.

Step 5: Practice creating image of the word Waheguru in the eyes accompanied by its recitation.

Step 6: Creating image of the word Waheguru in the consciousness and practice its recitation.

Step 7: It is advisable to place stickers of the word Waheguru in the bedroom, kitchen, office and rear seat of the car, as per convenience. The image of the word Waheguru on the stickers is to be looked at lovingly and attempt is to be made to have the image reside in the eyes and mind.

Step 8: Maintaining attention on the lips attempt to create the image of the word in the mouth or on the tongue accompanied by its recitation with focus on listening to its sound.

Step 9: Attention is to be maintained on the lips and both ears while creating the image of the word in the mouth or on the tongue, accompanied by its recitation with focus on listening to its sound.

Step 10: Maintain attention on the throat and both ears, create image of the word in the throat accompanied by its recitation with tongue while listening to the sound and its vibrations in the head.

Step 11: Maintain attention on the head, focus on the image of the word accompanied by its recitation with the tongue. Listen to the sound and its vibrations just below the top of the head (*taalu* in Punjabi) while attempting union of the word with its sound. Attempt should be made to maintain union of the image and sound of the word inside the head.

Step 12: Maintaining attention on the image of the word in the throat, while reciting word with tongue concentrate on listening to the sound and attempting to keep focus at the bottom of the throat. Time devoted to this activity is based on availability and convenience.

Step 13: 'Hirdey' is located in the abdomen below the navel. Keeping focus downwards on the abdomen or on the image of the word in the abdomen, recite Name with tongue while feeling the sound in the air passages of the lungs or lower down in the abdomen. Maintain fusion of concentration and sound and make the 'Hirdey' listen to it. Recitation with tongue should be accompanied by movement of the abdomen. Time devoted to this activity is based on availability and convenience.

Step 14: While keeping focus downwards on the abdomen or on the image of the word in the abdomen recite Name with tongue accompanied by movements of the abdomen. Feeling the sound in the throat and head attention is to be focused on the sound of the word and fusion of word with its image. Time devoted to this activity is based on availability and convenience.

Step 15: While keeping focus downwards on the abdomen or on the image of the word in the abdomen recite Name with tongue accompanied by movements of the abdomen. Feeling the sound just below the top of the head (*taalu* in Punjabi) attention is to be focused on the sound of the word and fusion of word with its image. Time devoted to this activity is based on availability and convenience.

Step 16: To keep sitting in meditation quietly while feeling the Name and its fusion with its rhythm in the mind, eyes, mouth, throat and abdomen. Attention should be continuous and undisturbed. This is the state of complete peace and union of mind with the Divine Name. One should try to maintain this state of mind in a relaxed, natural and easy manner (effort should not be forced or done out of compulsion).

NOTE:

- (i) In the fourth stage, focus should be on the image of the word and its sound. One has to keep trying to keep focus on these two entities while attempting to maintain their union.

- (ii) With the head bowed down, without speaking, looking at the abdomen, the image of the word has to be kept in the mind and inside the abdomen or above it.
- (iii) By first practicing the above mentioned points through repeated recitation (speaking), one can make the Name reside in the mind. Following this, while maintaining union of the word and its image, recitation must now be continued in a natural and relaxed manner without actually speaking.
- (iv) The amount of time devoted to each point can be adjusted depending on convenience and availability.
- (v) It is possible to have *darshan* of the otherwise unseen and unapproachable Wahegurujee whose grace alone can provide union of consciousness, Name and sound. The complete union of these three entities is possible only with the Guru's grace. For this union to occur, one must keep saying *ardaas* at the feet of Satgurujee.