

**WAY OF
THE
SAFFRON
CLOUD**

MYSTERY OF THE NAM-JAP

**TRANSCENDENTAL MEDITATION
THE SIKH WAY**

**A PRACTICAL GUIDE TO
CONCENTRATION**

Dr. KULWANT SINGH

**PUBLISHED AS A SPECIAL EDITION OF GURBANI ISS JAGG MEH
CHANAN, TO HONOR 300TH BIRTHDAY OF THE KHALSA, IN 1999.**

WAY OF THE SAFFRON CLOUD

Electronic Version, for Gurbani-CD, authored by Dr. Kulbir Singh Thind, 3724 Hascienda Street, San Mateo, California 94403, USA. The number of this Gurbani-CD, dedicated to the service of the Panth, is expected to reach 25,000 by the 300th birthday of the Khalsa, on Baisakhi day of 1999.

saffron.doc, MS Window 95, MS Word 97. 18th July 1998, Saturday, First Birthday of Sartaj Singh Khokhar.

Way of the Saffron Cloud. This book reveals in detail the mystery of the Name of God. It is a spiritual treatise for the uplift of the humanity and is the practical help-book (Guide) to achieve concentration on the Naam-Jaap (Recitation of His Name) with particular stress on the Sikh-Way of doing it. It will be easy to understand if labeled "Transcendental Meditation the Sikh-Way," though meditation is an entirely different procedure. Main purpose of this book is to train the aspirant from any faith, to acquire the ability to apply his-her own mind independently, to devise the personalized techniques to focus it on the Lord.

Information about the Book -

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Writing of this book. It was started on Sunday, 13th July 1993, and completed on Friday, 30th May 1997, at the residence of Dr. Baljit Singh Sidhu-Dr. Jatinder Kaur Sidhu, at the junction of the James and Appomattox rivers, 13801 Allied Road, Chester, Virginia 23836, USA. The finalized file was accidentally deleted on 24th September 97. Luckily its copy was found with Dr. Jangsher Singh. Its re-editing ended on 24th Nov 97, updating on Sunday 18th January 98, and the work was finalized on 19th April, 1998. Its version with change in font size to 10 points, was created on 22nd April 1998 and it was further modified from 23rd April 98, to its completion on Saturday 18th July 1998, First Birthday of Sartaj Singh Khokhar.

Repetitions. Repetitions are there and these are meant to provide clarification at the spot. These save time and fix things in the mind.

Conventions -

Foreign Words, not belonging to the English language have been given with a capital letter and not as a lower box letter in Italics which is a standard convention.

Spellings, of the Non-English words may vary without changing their meanings, expression or sense.

Translation of the Hymns. It is by the author and is given in bold Italics When typing, if the translation of a single line of the original verse has extended, its second line has been started with a lower box character. If it is a couplet, both the lines of the translation commence with the upper box characters.

He or she. He or she, has mostly been given as he-she. In future writings, this may become hshe.

Gender. The book is gender-neutral, but for both He and She, a single word He might have been used.

Ji. In the Indian culture, Ji is used to show respect and this word has occasionally been retained.

Sardar is like Sir or Mr. It is often used to indicate a Sikh male. Its abbreviation is letter S.

Sardarni is like Madam or Mrs. It may mean a Sikh woman. I prefix Sr. to the name as an abbreviate of the word "Sardarni."

CONTENTS. *Some topics have expressly been included to reply everyday questions and to provide clarifications especially to the youth in the West.*

DEDICATION

TO CELEBRATE THE BIRTH OF SARTAJ SINGH KHOKAR

(FRIDAY, 12.33 AFTERNOON, 18th JULY, 1997), I

DEDICATE THIS WORK TO ALL MY GRAND CHILDREN

Amandeep S. Sidhu, Ramandeep S. Sidhu, Ajaydeep S. Sidhu,

Peesha Barot, Prya Barot, Sandeep Barot, Puneet K. Khokhar,

Sheeri K. Khokhar, Naveen. S. Khokhar,

Jasmine K. Khokhar, Jyoti K. Khokhar.

BOOKS BY THE AUTHOR

Published by Atam Parkash Sangat, Cinema Road, Batala -

Hemkunt Darshan. 1981. Punjabi, Gurmukhi, Pages 28. A guide for the pilgrimage to Sri Hem-Kunt Sahib.

Published by Ravi Parkashan, Hall Bazar, Amritsar -

Wahu Wahu. 1991. Punjabi, Gurmukhi. Pages 252. A spiritual treatise on the Naam-Jaap (Technique of reciting the Name of God).

Published by the Academy of Guru Granth Studies, USA -

Parjat. 1993. Punjabi, Gurmukhi. Pages 103. Very selected quotations from Sri Guru Granth Sahib (The Holy Book of Sikhs).

Sagar-Nad. 1993. Punjabi, Gurmukhi. Pages 148. Selected quotations from the commonly recited Gurbani (Scriptures of the Sikhs) including Nitnem (Their routine Prayers) with meanings of the difficult words.

Jiwan Marag. 1995. Punjabi, Gurmukhi. Pages 128. Sainly life of S. Mela Singh Khokhar.

Mansrovar. 1995. Punjabi, Gurmukhi. Pages 385. About 8,000 quotations from Sri Guru Granth Sahib, grouped under appropriate headings.

Anhad Ki Dhun. 1995. Punjabi, Gurmukhi. Pages 80. A practical book for practicing the Naam-Jaap (Recitation of the Lord's Name).

Published by the Punjabi University, Patiala, Punjab, India -

Sobha Singh Artist. 1995, English, Pages 91. Biography of the eminent artist S.Sobha Singh.

Published by Gurbani Iss Jagg Meh Chanan Parchar A-te Parsar Sanstha, Mohali -

Anhad Ki Dhun. Second Edition, 1997, Pages 88, updated.

Way of the Saffron Cloud. English, 1998, Pages 176. Practical book on the recitation of the Name of the Lord.

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Dr Manmohan Singh Khokhar – Mrs. Baljinder Kaur Khokhar.

Mr. Gurinder Singh Khokhar – Mrs. Satinder Kaur Khokhar.

They support my writing-work and liberally participate in the printing as well as, publication of my books.

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I am obliged to my relatives, friends, associates and well wishers for their encouragement and cooperation to write this book –

S. Attar Singh Bhagwant, S. Sardara Singh: Editor and Dr. Paramjit Singh: Sub-Editor, Gurbani Iss Jagg Meh Chanan, Mohali. They checked and edited the manuscript. We share our thoughts through this magazine and letters. They are dedicated to the promotion of Gurbani. As of this day (July 1998), this magazine in Gurmukhi–Punjabi, Hindi and English, has a circulation of about 30 thousands copies per month. It is distributed free of any cost.

Dr.Gurbux Singh, Ex. Dean, Agriculture University, Ludhiana, No. 1 Winning Colors Road, Stafford, Virginia 22554, USA, for his guidance.

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Mr. I.P.S.Sandhu, Ph.D., VA Tech, 9216 Whitemont Dr, Richmond VA 23294, USA. He did checking of the finalized work and modifications were made according to his valuable suggestions.

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Mr. Shamsher Singh Puri, Lilburn, Georgia. He revised and commented on the manuscript of this book.

MYSTIC CONTRIBUTORS

This book is overflowing with the hidden contributions of the following saints, spiritually elevated and other noble persons, beside those of my revered parents and respected brothers -

Sardar Sobha Singh Artist, Andretta, District Kangra, Himachal. He was an elevated person of very high ethics. My association with him created new interests in my life.

Saint Balwant Singh, Hassanpur Khurd, Tehsil Batala, District Gurdaspur, Punjab. He is very simple and scholarly person. He has brought many to the fold of God. He is the source of my spiritual gains.

My following teachers influenced me with their faith in God and the way they lived -

Dr. Man Singh Nirankari, Eye Surgeon, and Ex: Principal, Government Medical College, Amritsar.

Dr. Harcharan Singh, Ex: Head of Medicine, Government Medical College, Amritsar.

Dr. Karam Singh Grewal, Ex Head of the Orthopedic Depart: Govt: Medical College, Amritsar.

Saint Nischal Singh, Jagadhari, District Ambala, Haryana. He lived in a very simple way and believed in selfless service through propagating education. He built schools and colleges.

Saint Sudeshi Ram, Adarsh Nagar, Amritsar, Punjab. He was a Sidh (An adept). Whatever he said, almost always materialized. His favorite were Kafis (Quafis, poems) of the mystic Bulleh Shah.

Saint Harnam Singh of Quila Darshan Singh, District Gurdaspur, Punjab. He was very well known far and wide and was very popular especially with the people of Singapore.

Saint Hazara Singh, Ghuman Khurd, Tehsil Batala, District Gurdaspur, Punjab. He lived like a recluse. Lot of seekers gathered around him. He talked very little. I visited him quite often.

Sardar Mangal Singh, our cook at Peshawar, Northwestern Frontier, India (Now in Pakistan), was the first person not belonging to the family, who helped me in my daily prayers.

Saint Suraj Singh of village Chooheval, Tehsil Batala, District Gurdaspur, Punjab, India. I was in the lower grade of the middle school, when I came in contact with him. He stayed with us for months and meditated for long hours.

Sufi Lachhman Parshad of Mastana-Jogi, Lahore (Now in Pakistan). His monthly journal in Urdu language, Mastana-Jogi, played a significant role in introducing Brother Piara Singh and me to the spiritual sphere.

Sardar Ganda Singh, of village Banguwani. He was my real, younger, maternal uncle (Mama ji). As a young boy, he pursued very hard spiritual practices. His accounts were conducive to the spirituality.

Saint Jaswant Singh of Ramdas. District Amritsar. I was quite young when I started visiting him with my parents. I would ask him about God and the spiritual practices.

Sardar Partap Singh Sokhi, Jugsalai, Jamshedpur, Bihar. (My grand father in-law). He was a saintly person revered by the family and friends. He practiced the Naam-Jaap.

ABOUT THIS BOOK

AUTHOR

Dr. Kulwant Singh Khokhar, was born at Lalamusa, in district Gujrat, India (Now in Pakistan), on 6th October 1923, Friday, 5.15 in the morning, to his mother Sr. Isar Kaur and father S. Mela Singh. His father was a senior officer in the Northwestern Railway (N.W.R).

He did his Matric (High School) from Gujar Singh High School and Graduation from Sikh National College, both at Lahore. In 1947, soon after the partition of India, he joined Arya Medical School, Ludhiana and after that, completed his M.B.B.S. (1954), D.O.M.S., and M.S., from Government Medical College, Amritsar, Punjab.

He was married to Sr. Bhagwant Kaur daughter of Sardar Sahib Sohan Singh Sokhi and Mrs. Narain Kaur, Jamshedpur, Bihar, India, in 1948. Out of their children, three are medical doctors and Gurinder Singh has chosen the Automobile line. Dr. Jatinder Kaur is married to Dr. Baljit Singh Sidhu, Dr. Arvinder Kaur to Dr. G.C.Barot, Dr. Manmohan Singh to Mrs. Baljinder Kaur (M.Sc.) and Mr. Gurinder Singh to Mrs. Satinder Kaur. Presently (1998), all of them are settled at Chester, Virginia, in the USA.

He joined the Punjab Medical Service after doing his M.B.B.S. Later, he was taken in the P.C.M.S. Cadre, joined it at Kullu, took leave immediately after joining, came down to Batala, started his own medical practice there at Cinema Road in November 1959 and resigned from the service. He wanted to be close to his aged parents.

He had done D.O.M.S. from the Govt. Medical College, Amritsar, during his service and while in practice he did M.S. (Ophthalmology) from the same college, under the supervision of Dr. Man Singh Nirankari. He started closing his practice gradually from 1985 (When he and his wife visited Europe, Canada and the States, for the first time), to 1988 when they migrated to the United States of America.

He was fond of hunting, shooting, fishing, photography, traveling and enjoyed outdoor life. Beside these, his hobbies were reading and writing. Spirituality was his subject of interest and he often visited different saints. He was the first in starting free eye-surgery camps in the District Gurdaspur at Bhagowal and continued these at Batala. He was a Rotarian, a Mason and member of other prestigious clubs and organizations. He started Rifle Club and Atam Parkash Sangat (An organization to promote the spiritual light). Under the aegis of this Sangat, he was also, the first in his district to start Kirtan Darbars (Divine-Music Congregations) and to conduct the Hem-Kunt Yatras (Pilgrimages to Hem-Kunt). He and his wife visited Sri Hem-Kunt and Badri Nath, seven times.

His grand father Mr. Boora Mall was known as a Bhagat (Saint). His parents, the practicing Sikhs, influenced him right from his childhood. When in 5th Grade at Peshawar, S. Mangal Singh, their cook, made him remember by heart some Banis (Scriptures) from Nit-Nem (Routine daily prayers). His immediate elder brother Dr. Piara Singh Khokhar and he shared their similar interests. Whenever Sant Suraj Singh visited their parents, they served him with respect and scribed his books. Both the brothers learnt a lot on the spirituality, Ayurveda (Indian System of Medicine) and in general, including the quality-life, from the monthly magazine Mastana-Jogi of Sufi Lachhman Parshad, Lahore. Together, they frequently went to Sufi. His sharing of the spiritual pursuits with his brother, continued till his (Dr. Piara Singh`s) end on the 18th May 1996. In the spiritual search and practice, there was always one or the other saint in their lives. S. Sobha Singh Artist, in the last decade of his life, became a close friend of Dr. Kulwant Singh. This saintly, eminent artist and his teachers turned friends Dr.

Karam Singh Grewal, Dr. Man Singh Nirankari and Dr. Harcharan Singh greatly influenced his life. His friend Dr. Tarlochan Singh introduced him to a learned Saint Balwant Singh, of Hasanpur Khurd, Batala. The saint possesses a very good knowledge of the scriptures and is quite popular in the area.

In 1985 he and his wife visited Europe, Canada and their daughter Dr. Jatinder Kaur with her family in the States. Here, he completed the manuscript of "Artist Sobha Singh." After this he took up "Mansrovar" and started writing other books. His subject is Sikh Faith, Guru`s Teachings (Gurbani) and Spirituality. Till date, his eight books have been published and the present one will be the ninth. All his books published through his own resources (Children, relatives and friends) were distributed free.

In October 1994 he and his wife became Citizens of the United States. It was a necessity to manage their serious health problems. They stay with their son Dr. Manmohan Singh Khokhar and his wife Mrs. Baljinder Kaur Khokhar. Now, his interest in India is blood relatives in his own and in the inlaw`s families, plus a few of his old friends. On his inlaw`s side, Sardar Barinderpal Singh Sokhi and his wife Sr. Jaswinder Kaur Sokhi, are dedicated to him and his family.

In the States he has entered the circle of friendship, scholars, Gurmukhs (God oriented persons) and electronic experts. His usual engagement is Naam-Jaap in the morning, Nit-Nem thereafter, service to Sri Guru Granth Sahib, listening the recorded Kirtan (Devotional music) and reading-writing Gurbani. He is running 74, but still, he keeps active within his physical limitations. He had major back surgery and replacement of both knees. He cannot sit or sleep on the floor and a bed and chair are his essential necessities. He takes bland food free from chilies and peppers, no sugar (Likes sweets, no doubt) and is fond of fruits. His tea is decaffeinated for most of the times.

Ajit Singh Khokhar,
Retired Railway Officer, Achli Gate Teryan Mohalla, Batala, 143505, Dist:
Gurdaspur, Punjab, India. 31st July 1997.

NEED OF THE BOOK

When I grew up enough to comprehend the things, I found every one talking of God. I imagined Him to be an old fellow with flowing long snow-white beard, soothing white clothes, bejeweled glittering crown on the head, a shimmering rainbow-halo around the smiling face and sitting gracefully on the diamond studded golden throne. At occasions, my child-heart caught a fancy that it might be wonderful to meet Him. The days of childhood kept flying fast!

My father, S. Mela Singh Khokhar, was a busy railway officer and mother Sr. Isar Kaur, a house maker. Both were God fearing, religious minded and saintly. Father recited his morning and evening prayers and the Holy Book, as his every day routine. He did not miss it all his life. Mother would read the

scriptures and say her prayer regularly. Both of them meditated on God and recited His Name. She taught me Mool-Mantar: the Basic Formula of Sikhs, so to say to meditate on God. At bedtime, she would tell us stories of the Gurus. We had a parrot named Mian-Mithoo. Sr. Karam Kaur, wife of my eldest brother S. Amar Singh, had taught it Gurmantar (God's name) and Mool-Mantar. It repeated these when I returned from school, or whenever someone came. Our cook S. Mangal Singh was a God oriented person who said his daily prayers regularly and helped me in my this routine. When yet children, my elder brother Piara Singh, younger sister Gursharn Kaur and I, were initiated into the Sikh Faith by the family saint Suraj Singh, from the village Chooheval, about three miles from my hometown Batala, district Gurdapur, Punjab, India. My father told me the Gurmantar (Guru's given formula) "Waheguru" to recite His Name. All along, the quest for God was there though mostly dormant and occasionally I would have the passing spells of inquiring about Him.

In the search for God my own way, I came across some nice fellows who would very gladly guide me, but at times there were rude and haughty persons. They jeered at my young age, lofty aim and inexperience, humbled me into silence and shoved me aside. As the time passed, I found to my utter dismay that I was not alone to have such hurting experiences.

There were hordes of self-oriented impostors claiming to be the masters. Humble, innocent, sincere and true seekers wasted their time, money and energy, begging them day in and day out for the way to God. Whenever dejectedly looked into their begging bowls, they found nothing but humiliation. Without realizing it, they were regular financial pools for the lavish ways of such "Recluses." How could they afford to let go their hold on their providers? They kept fooling their disciples.

To my great relief and contentment, I realized that God's way was every one's way and there was nothing secret about it. There is nothing to be labeled "Finding God". He is here all the time: every where. Lost are we ourselves. In fact, we have to look within and find our own selves. We may ponder on God in any way we like. There is no set way to do it. We don't need the cheats to misguide us. If at all a guide is our interest, we should select one very carefully.

God is within. We have to search Him here, befriend and talk to Him -
bñhir Fñn qyCñt prygir Gr hl mñih idKñieAñ Qñ] 5-1002-3

Baahre dhoodhan t.ae chhoot parae Gur-e ghar hee
maahe dikhaa- eaa t.haa

I have stopped searching God outside.

He manifested within me - in my heart 5-1002-3.

(The Guru showed Him within my heart).

sB ikCñGr mih bñhir nñhl]

bñhir tñsòBrim Bñññ] 5-102-3

Sabh kicchu Ghar mahe bahre naahee

Bahre tolaae so bharama bhulaahee

God is within. Searching Him outside

is nothing but mirage. 5-102-3

The aim of this book is to show one of the ways to inquire about Him on your own. This is an effort to make you realize all that you might already be knowing. The essence is to leave every thing to God and recite His Name, till He manifests within you. My attempt is to enable you to find your own way and to stop running after the haughty or fake teachers. This book is your friend on your Way of the Saffron Cloud - the path of the spirituality. Spirituality is golden and the saffron color symbolizes it. May God bless you!

SAFFRON CLOUD

Name of the Book.

Saffron is the color of spirituality and an effortless way is that of a cloud. Any way which is difficult to understand and hard to follow is not the ideal spiritual way. We do need the discipline of every day life, but not the constricting compulsions that might make life miserable. We have to tread in the natural way without any pushing of a domineering, accusing and reprimanding, inhuman teacher. We don't need high, but false promises and snaring tactics of the lofty terms expounded in the bewildering ways. We need simple, understandable and practical things. We will have to bring down intriguing, so-called transcendental meditation and blank Smadhi to their right meanings within the reach of the understanding of every body.

We will try to walk together on this path in easy but steady steps and in a comfortable way, stage by stage, to the higher levels of realization of the "Union with God." We will have to start with our own selves to make us fit to undertake this journey. No one from outside can give us anything and whatever we have to get, will come from within, by our own efforts and the help of God. At the most, we can have some guidance from others. Someone may be able to display some miracles, but it will be transitory and his power. Advice, suggestions, example and company of saintly persons can help us to take the path to the Lord.

There are no secret formulas or any magic techniques to realize God. We have no need to run after impersonators in the garb of holy men. To guide us, we do need true holy-men that practice what they preach, are above the mundane and are constantly immersed in the remembrance of the Lord. We do need their blessings, but any thing that we get, will be through the Grace of God. We will have to work sincerely and honestly to become worthy of His Grace.

We will have nothing to contradict and may pick up a useful thing we come across anywhere, leave the rest and keep moving on our own way. Our approach will not be negative and will always have the positive attitude of Charhdee-Kalaa (High morale). I, very humbly present this work, for the uplift of the humanity through God orientation by reciting His Name.

BASIS OF THE BOOK

Teachings of the Sikh Gurus and the philosophy of the Sikh faith are the basis of this book. These are universal in nature and are equally applicable to every one professing any faith. The Sikh religion came into being with the advent of Guru Nanak Dev, about 528 years back - nearly coinciding with the time when perhaps, Columbus discovered America. The Sikh religion and the America are nearly of the same age: buddies.

From 1469 to 1708, over a period of about 239 years, the Sikhs had ten Gurus (Prophets) with one and the same Holy Spirit (The Light), transferred from the first to the last. The Gurus had their own individual names, but this Holy Light in them is called after the name of the first Guru "Nanak," Guru Nanak being "Nanak I," the second Guru "Nanak II" and the third "Nanak III" etc. In their Hymns, they have denoted themselves as Mahlaa I, Mahlaa II, Mahlaa III, and so on. Mahlaa indicates the feminine gender. Their Hymns are compiled in the Holy Book of Sikhs called Guru Granth Sahib. The Guru is a prophet, Granth the Book and Sahib is to mark respect.

Guru Granth Sahib was compiled by the 5th Guru Arjun Dev ji and was scribed by Bhai Gurdas (Bhai means a brother, a word of respect), a Sikh scholar, at Amritsar. This Holy Granth contains the Hymns revealed to the Gurus and the compositions of many saints from the cross-section of the Indian society, without discrimination of religion, caste, creed and social level etc. The Holy Book of Sikhs has a sort of "democratic" character and is a source of inspiration i.e. "Divine Light" for the guidance of the adherents of all faiths of the world. The Holy Book of Sikhs contains a little less than 6000 Hymns.

Guru Gobind Singh (Tenth Master) compiled the second version of the Holy Book of Sikhs, scribed by Bhai Mani Singh at Damdama Sahib, near Bathinda, Punjab, India. This was the exact replica of the first version, but the Tenth Master added to it the Hymns of his father Ninth Guru Tegh Bahadur ji. This, second version of the Holy Book, was designated the Living Guru i.e. the "Shabad Guru" (The Word) by the Tenth Master, shortly before his merging with the Lord, in 1708 AD.

Care has been taken for the instructions in this book to be in harmony with the precedence of the Sikh Faith. Theme of the Guru's teaching is, that to seek communication with the Lord, one has to build up the plinth of a very high (Ethical) personal and social life. Wherever appropriate, effort will be made just to

touch the building blocks for such a noble living. In itself this makes an exhaustive subject fit for a separate book.

A follower of the Guru (Ten Gurus and Guru Granth Sahib) having faith in One God only, is called a Sikh and his faith is "Sikhi." I do not like to call it Sikhism. "Ism" is not a great term, to me.

The home state of Sikhs is the Punjab, in the North part of India. They total in number to about 20 million, nearly 2% of the population in their country, but are spread almost all over the world and have immigrated to nearly every prosperous country. Their temple is called a Gurdwara - Abode of the Guru.

Kulwant Singh, Burgess House Lane, Richmond,
Sunday 13th July 1993.

KEY TO THE BOOK

QUOTATIONS ~~prmx~~

Source Book. Name of the book from which a quotation comes, has been given in the beginning of the reference. For Sri Guru Granth Sahib (Sri, like Sir), it is SGGS or GGS. Any quotation with nothing tagged to it means this is from Sri Guru Granth Sahib. The reference has three columns –

Column one = Author. Numericals in the first column denote the number of the sequence of the Guru in the order of his Guru-ship. For the authors other than the Gurus, their names have been given.

Column two = Page number is given here.

Column three = It is for the line number, counting actual lines from the top on that page.

Example – If at the end of the quote is given 1-32-5, it will mean-

1 = First Guru, Guru Nanak Dev | 32 = It is page number | 5 = Line number.

The Sikhs have ten Gurus. The Hymns in the Holy Book of Sikhs "Sri Guru Granth Sahib," were composed by some saints and the following six Gurus -

1st - Guru Nanak Dev., 2nd - Guru Angad Dev, 3rd - Guru Amar Das, 4th - Guru Ram Das, 5th - Guru Arjun Dev, 9th - Guru Teg Bahadur.

To their compositions, in place of their names, respectively 1, 2, 3, 4, 5, 9, is prefixed.

Tenth Guru Gobind Singh did not include his writings in the Holy Book. His collections are in Dassam Granth - Book of the Tenth Master. To his compositions "10" is added and it is read out as "Paat.shahee D.asveen`" (The Tenth Lord).

Guru Granth Sahib It has been standardized in the recent past to have a universally fixed number of 1430 pages and on one completely written (Full) page, counted from above downward there are 19 lines. From the printer to printer, the page number may vary by a page or so, for a few lines at the start and end of that page. To eliminate this minor variation, the Sainchis S᳚IAW (Volumes, parts) of Sri Guru Granth Sahib, published by Sharomani Gurdwara Parbandhak Committee, Amartsar, have been adopted for tagging the references to the quotations from this Holy Book.

Quotations have been reproduced in their original Gurmukhi script with their Roman version. The English translation by the author, is a broad transliteration to make it simple to grasp the essence.

The specific Terminology has been explained at the site, or under separate headings, elsewhere.

ROMANIZATION

To render Gurmukhi in Roman, the following characters have been used. It is the same for the lower or the upper box. This is more practical and easy approximation for the Roman writing. It is equally possible to work it on the typewriter or manually. You should not have much of a problem even if you do not exactly remember the modifications, because it is easy and most of the characters are those which have been commonly adopted by other writers.

CHARACTERS. Gurmukhi characters with their Roman equivalents -
Collectively, the Gurmukhi characters are called Varan-Mala (Garland of Characters) or Paaen`t.ee-Akharee (Thirtyfive Letters). These, with their Roman equivalents are -

a	or.aa	o,	A	aaer.aa	a	e	eer.ee	e
S	sassaa	s	h	haahaa	h			
k	kakkaa	k	K	khakhaa	kh	g	gaggaa	g
G	ghaggaa	gh		k.an:k.aan`	k.			
C	chachaa	ch	C	chhachhaa	chh	j	jajjaa	j
J	jhajjaa	jh	\	y.an:y.aan`	y.			
t	taaeen`kaa	t	T	thathaa	t:h	f	dadaa	d.
F	dhadhaa	dh	x	n.an.aa	n.			
q	t.at.aa	t.	Q	thathaa	th	d	d.ad.aa	d.
D	d:had:haa	d:h	n	nanaa	n			

P papaa p P phaphaa ph b babaa b
 B bhabhaa bh m mamaa m
 X yayaa y r raraa r l lalaa l
 V vavaa v V r.ar.aa r.S shashaa sh ^ k.hak.haa k.h Z
 g.ag.aa g. Z zazaa z & fafaa f

L Lallaa = L This is recently added character. Adhak can do its job sufficiently well.

What is needed more is to make the phonation of G ghaghaa, J jhajhaa, D dhadhaa, F d:hd:haa B bhabhaa, and heavy like that in Urdu or Hindi, by adding subscript bindi . to these. Gæ Jæ Dæ Fæ Bæ

PHONATION Application of Mat.raa

To the Gurmukhi characters some appendages called Laggan` (Lagg) are added to modify their phonation -

Lagg` - Appendage used for modifying the phonation. Plural of a Lagg is Laggan`

Mat.raa - means the time-measure of a lagg i.e. the time taken on speaking it out. It is like "Meter" or timing in music.

a = as a bridging character not to be stressed like A or Aa in phonation Karnaa. **a** has also, been used as a bridging element.

Also, it has been used to clarify phonation. la-ee Anhd-Sbd Anhad-Shabd

aa = Kann:aa or aaer.aa + kann:aa

ae = Laavaan` **aae** = d.ulaavaan`

ou = aun`kar at the starting letter of a word such as oor.aa+aun`kar. u = aun`kar. at the end letter karhu or under other letters. d = d.ud:h

oo = d.ulaaen`kar.

o = hor.aa and oor.aa + hor.aa **au** = kan:naur.aa

e = Sihaaree to end letter hir har-e and i sihari to other letters hit hit ee = Bihaaree kl kee

For ad:hak double letters have been used vattaa

Double Letters may be used to lay emphasis: Mann instead of Man

a is used with Aunkar. or with Hor.aa and not alone without a Lagg.

A may be used without lagg at the start of a word, or with Kannaa, Dullawan` and Kannaur.aa.

Aaer.aa at the start of the word, as well is represented by **a** (**a** is mainly used as a bridging character).

e is used with Laawaan` Sihaaree and Bihaaree and not alone. Eer.ee is represented by **e**
 Practically, Oor.aa, Aaer.aa and Eer.ee usually do not need a separate representing letter.

PUNCTUATION

Hyphen - = It has been used to help make the phonation distinct -
 hir Har-e iDAw@d:heaa-aae hwi e haa-e etc.

|, /, or \ = Used as a Period. Regular period . has been avoided, because it has been used to create characters.

Vertical, or oblique lines | / \ as period, when giving Roman, may not be used especially if the quotation is a single line: a stanza. It has to be used within the script.

Here are some punctuation marks and symbols etc. which are free (Not assigned to create a character) and you can use these when giving Gurmukhi in Roman characters -

, / ? ' " \ = * () [] { } - _ & ^ % \$ # @ ! ~

In Gurmukhi, subscript characters and symbols are added to the body of main letter. These modify phonation, making it short and sharp. These and their Roman equivalents are -

SUBSCRIPT LETTERS

; has been used to indicate subscript characters.

h; = subscript hahaa H **ch;** = subscript chachaa Ć

t; = subscript taaen`kaa †

t.; = subscript t.at.t.aa @ **n;** = subscript nan:naa -

v; = subscript vavvaa í

SUBSCRIPT SYMBOLS

r; = subscript raraa R **h.;** = subscript ha @ called oud.aat or halat, **y;** = subscript X yayaa ´ called yaksh,

SYMBOL ON SIDE

Colon : = means Ū called visarg , phonated as hW (m Ū = mhI W) haa True form of visarg is two circles, one above the other.

NOTES -

Roman. Especially when not writing Gurmukhi as Roman-script, commonly used spellings for the usual words may be adhered to i.e. Ji instead of Jee, Bhai

and? not Bhaaee, Waheguru and not Vaaheguroo, Gurdas and not Gurdaas, Farid and not Fareed etc.

In the quotations, Gurmukhi fol?ed by its Roman version, helps to clarify each other. For Roman, I have avoided to coin complicated characters and this keeps it easy. Romanization has been based on the phonetics, or it is very close to the phonation of the Gurmukhi characters.

Caution. When writing Gurbani in Gurmukhi as original, we should avoid using Roman punctuation marks within the body of the script, as this can lead to the wrong impression that perhaps Gurbani is originally written like that. Roman punctuation has nothing to do with Gurmukhi, but it has now been adopted in general writing (Non Gurbani). In the Gurbani quotes, to show a pause, instead of comma, we can give a space or break to create the next line, or we should give a note that in the particular write-up Roman punctuation has been used.

THE MIND

(An Inset)

Mostly, you have the limitation of time, You recite Gurbani in hurry to complete it in the time available. Take out some moments, occasionally at least, to do your Paath in a relaxed way, singing (Humming, droning) with the mind deeply applied to it.

When you recite Gurbani, do Kirtan and offer your invocation, imagine that you are in the presence of the Guru and he is attentively listening to all that you are saying and watching you affectionately.

An attainment of life is to control the mind. If you cannot do it, hand it (mind) over to the Guru and God. Dissociate from your mind and it will become weak to die its own death. Pay heed to it and it will not leave you till you are gone. More you try to appease it, thirstier it becomes.

Take the help of a Mala (Rosary), especially the wrist type (Simarna or Simrara). It will remind you to think of God and will take your mind away from unwanted things. It will give you company when you are alone and will be there to bring your mind back to the Lord and then, it is you who have to take it deep into the Jaap.

Suggested Reading – Anhad Ki Dhun and Wahu Wahu, by the same author. Both in Punjabi, Gurmukhi script.

SECTION – II

REMEMBERING THE LORD

Some every day encounters (Usually asked questions).

GOD Waheguru ਵਾਹਿਗੁਰੂ

Is there God?

God is or not, is not the question and the governing factor is, you have faith in Him or not! If you have faith, then He is a Reality. If no faith, then He does not exist for you. This is the field of spirituality and in this, every thing follows the faith. Every prophet said, “He is the Truth” i.e. ਸਿੱਖ ਨਾਮੁ Sat.t-e Naamu, the “*True Name.*” After all, they did not tell the whole world what was not the Truth. If Gautam Buddha is silent about God, he does not negate Him, too.

In every day science, many things cannot be heard, seen, smelt, tasted, or touched and we prove them by indirect methods. Scientists worked with obsession like mad to find those things. The same should be true of the search for God. It is easy to question and you might question to tell what is in your mind. Most probably, you are not seeking an answer and if you really are, you would not hesitate to work yourself to find out the fact. Ask the Masters of the spiritual science about the truth. You do ask other scientists, believe them, read their experiences and do experiments to practically verify their work. The same way, labor here, too. The material required for the spiritual experiments is in abundance and is free of cost: “Waheguru” the Name of the Lord, “Gurbani” the scriptures and your determination to do the Jaap. You will have to be serious and sincere to experiment honestly. Work on this and find out the facts, or have faith in what the Gurus and the saints say. There is a joke with meanings, that by believing in Him, we will have not to repent if He turns out to be a truth, after our death.

Yes, He is. Can you prove He is not? He is beyond our comprehension and understanding. What Guru Nanak Dev ji tells, from that we conclude that though nothing is without God, yet He is not a material entity. We cannot see, touch and prove Him in any direct way. Guru Nanak Dev ji says - ***God is One, all pervading, all powerful, an Eternal Truth, the Creator, keeps every thing under His own discipline, unbound by time, out of incarnation and created by His Own Self (Will). One realizes this by His grace. (Transliteration of the Mool-Mantar: Basic Formula). GGS, 1-1- 1***

The Fifth Guru further clarifies -

ਰਬਿਨ ਰਾਜ ਨ ਪਲੈ ਚਕ ਟਿਕਰ ਆਬਨਿਸ] 5-816-10

Roopu naa raekh naa pan:ch t.at.t. T:hakur abenaas
***The Lord is formless, not made of five elements
and is Eternal. 5-816-10***

God is formless, not made of elements, eternal and self-created. What can conform to this description? *Any such thing does not exist except God and so, there is none else equal to Him.* This is the reason we cannot comprehend Him. He is "Every-Thing" and all that is "Nothing," is Maya (Mundane). An ordinary man may or may not realize the Real-Truth: God. A God oriented person, with His Nadar (Mercy, Benevolence, Kindness), beholds Him with his Third Eye (Brahm

Gian, True Knowledge) –
kh'nnnkuejh nprAD sysiqqir imil Alidb idlit hæl] 3-922-7

Kahaae Nanaku aehe naetr; and:h sae Satt..e-Gure miliaae
d.ib dr.iste hoee

***Nanak, these eyes do not have that vision (To see God). It is
through True Guru that the mystic-eye (Third eye,
knowledge) gets opened (To behold the Lord). 3-922-7***

Not this physical but the "Divine-Eye" (Brahm-Gian: Knowledge of the Lord) sees God –

n'nnk sjAKVIAW ibAlth ij nl ifstho mwi ipri] 5-577-13/5-1100-1

Nanak, sae akhr.ee-aan` be-ann-e jinnee disand.o Maa Piree

Nanak, the eyes that see the Lord, are different! 5-577-13/5-1100-1

God orientation and True Knowledge come by contemplating (Meditating) on God and through intense recitation of His Name (Naam-Jaap). It is not the subject of the books wherein the knowledge is limited; herein we have to go beyond them. When, once the Lord is seen (Realized), the seeker beholds Him everywhere, in every thing (Every thing becomes the manifestation of God). For him the Maya (Mundane: the world) is no more, God and only God exists and nothing else –

h'qau shl | Kl'j au kæl]

qb Ehl ahueh'n hæl] kblr-342-17

Haae t.ou sahee lakhaae jaou koee

Tabb Ouhee Ouhu ehu naa ho-ee

He is, if someone can see.

And then, only He will be there and the world will be gone.

Kabir-342-17

Someone equal to Him can know and tell us about the Lord, but there is none other like Him -

qw kl giq imiq khl n j wie]

dl'sr hie q sul pwie] 5-294-17

T.aa kee gat.e mit.e kahee naa jaa-ae

D.oosar hoae t.aa sojhee paa-ae
***None can tell any thing about God, because
there is none other equal to Him to know this. 5-294-17***

Many times we experience a feeling that the events are preplanned and there is some superpower controlling every thing, but when none can show God to us, we depend only on His Mercy for His realization. The Guru tells us the way to deserve His kindness and it is to do the Naam-Jaap (Reciting His Name) –

siqgur scyvhiscusmil A]
pnieA rqnGrhdv bil A] 1-149-6

Sat.egur Sachae vahu Sachu sammaaleaa
Paa-aaa Rat.anu ghraahu d.eevaa baal-aaa

***Hail the Satguru by whose grace I took up remembering the Lord.
And by its virtue, I realized Him from within my own self
(Due to the True-Knowledge). 1-149-6***

We can experiment to learn the truth. The sensitive mind is a precise instrument for performing the experiment and to measure the results. We have to remember Him by reciting His Name with concentration and to devotedly follow the dictates of the Guru, to set Him in the mind. Either you should have faith in what the Guru preaches, or be sincere to your query and seriously experiment to find out the Truth. Putting the same question to every one and doing nothing is merely wasting time. With your devoted effort, what you consider "Nothing" will materialize and become "Every-Thing." Remember, this is the path of faith and it is a fallacy to equate it with science and put it into each other's, or in one and the same pot. Leave science home, let it enjoy its own limitations and come here into the sphere of faith to know the Unknown. This also, is a science no doubt, but of its own kind (Spiritual Science). Stop questions. Mostly you know the answer and you question to find its support, or you question a question to escape when you do not have the needed faith. On realizing the Great Truth, you will get appeased and your questions will come to an end. The right attitude is to question to know and learn.

The Naam, which is the Lord in the seed-form, is in every one and it has to be activated (Energized, realized) by its Jaap. Coming into being of my physical-self is His grace and His being in my mental-self is also, His mercy. Physically and as well mentally, every thing is His manifestation. It is the Will of God which equally glows in the living and non-living things. Nothing is without the "Life Factor" (God, His Will). Even the lifeless things have the Order (System) of the Almighty i.e. He Himself is in them. In the living, the Seed (Naam) in the mind (Gupt-Naam i.e. hidden: invisible God) needs to be activated (Made effective) with the Naam-Jaap. Once, He gets activated (Produces results) and manifested (Realized), then one comes to know that in every thing His Order exists (Pargat Naam: apparent God – the Word "Waheguru." He is there in every

thing – every thing is His Roop: Form). “God is in every thing,” is Brahm-Gian: the True-Knowledge, Knowing the Lord. In the mystery of every thing He is the Active Principle and nothing is out of His Will. Every particle is the collection of molecules, each molecule is built of atoms, every atom has neutrons, protons etc. and every thing is in constant motion and is bound by the System i.e. the Will of God. Go beyond that and even there this System (Will of God) operates. If these are the laws of science, who created these laws? How does the chick know when to break the egg to come out? Who put genes in it? Who mapped the genes? Environment and needs? Who created these? No end and the end is known to God only: Master of the Play!

Our actions create impressions and this is what the Atma (Soul) carries with after death. At the physical level, these impressions move on to the next life as our genes. This evolves (Gets changes) due to the effect of our deeds (Impressions). Through our genetic modifications as well, we reap the fruits of our actions. Our Karam (Actions) gave us its some results there and then. A part goes with us in our next life as our Karam (Destiny): the Lord’s Writ (So to say “On the forehead,” i.e. genetic mapping) and we deal with them as our rewards or punishments (Judgement By the Lord, based on our deeds). All this moves within the System set by God: His Will. We should, in our this superior human life, create good impressions on our inner-self by keeping Waheguru in the mind and for this an ethical life is the essential infrastructure. We should always keep in contact with the Naam-Jaap to keep our soul evolving.

We can define life as the outcome of the coordinated physical actions, balanced chemical reactions and harmonious electrical activities conducive to the physiological functions of the living beings. But, life or soul is different and it is something that is responsible for these activities and functions. Every activity is in the Scheme of the Lord. When His Plan leaves the body, the “Order” (God Factor) goes away, every thing stops operating. Know that the life is “God Factor,” God resides in us and we have to find (Realize) Him from within, with our Brahm-Gian (Awakening – True-Knowledge) which comes through the Grace of the Guru and Waheguru, Sat-Sangat (Company of the holy persons), recitation of Gurbani (Scriptures - treasure of the knowledge about God) and Naam-Jaap: the recitation of His Name.

ਸੰਗਿ ਕੀ ਸਿਖ ਸਾਕਿ ਸਾਕਿ]

ਸੋ ਬੋਲਿ ਜੋ ਪਾਖਿ ਆਕਿ] 5-894-8

Sant.an kee sun.-e sachee saakhee

So bolhe jo paekh-he aakhee

Listen to the truth about saints,

They say what they behold! 5-894-8.

Have faith, search and get that you want!

Be constantly in remembrance of Him, and find peace. Your worry and frustration shall be dispelled. Remember in praise the One who pervades the whole universe. His Name is chanted by the countless, in so many ways. The Vedas, the Puraanas and the Simritees: the purest of utterances, were created from One Word (Name of God). That one, in whose soul (Subconscious) the Lord dwells, his praise is beyond measure. Lord, save me along with those who yearn only for the blessing of beholding You || 1 ||

Sukhmani the jewel - giver of the peace of mind, is the immortal Name of God. Its place is the mind of His devotees. || Pause || Remembering God, one does not have to take birth again. Remembering God, the time of death is no more. Remembering God, death is eliminated. Remembering God, one's enemies get back. Remembering God, no more obstacles. Remembering God, one remains aware of Him, night and day. Remembering God, one is not touched by fear. Remembering God, one does not suffer sorrow. Remembrance of God is in the Company of the holy. All treasures, O Nanak, are in the Love of the Lord. || 2 || Remembrance of God is the giver of Ridh (Occult powers, cooked foods), Sidh (Miraculous powers) and Nau-Nidh (Nine treasures: Wealth of all kinds). In the remembrance of God are knowledge, meditation (Naam-Jaap) and the essence of wisdom. In the remembrance of God, is the recitation of His Name and devotional worship. In the remembrance of God, duality is removed. In the remembrance of God, are purifying baths at places of pilgrimages. In the remembrance of God, one attains acceptance in the Place of the Lord. In the remembrance of God, all that is good happens. In the remembrance of God, one is successful. They alone remember Him, whom He inspires to do so. Nanak touches the feet of those who remember God. || 3 ||

The remembrance of God, is the highest of all deeds. In the remembrance of God, even the ordinary are saved. In the remembrance of God, desires are quenched. In the remembrance of God, one becomes all-knowing. In the remembrance of God, there is no fear of death. In the remembrance of God, hopes are fulfilled. In the remembrance of God, the mind gets cleansed. The immortal Name of the Lord places Him in the heart of the devotee. God resides in the words of His Saint. Nanak is the slave of His such slaves who keep remembering Him. || 4 ||

Those who remember God are wealthy. Those who remember God are respectable. Those who remember God are accepted by Him. Those who remember God, are distinguished ones. Those who remember God, have not to depend on others. Those who remember God, rule the hearts of others. Those who remember God, stay in all comforts. Those who remember God are

immortal. Only those remember Him, to whom He is benevolent. Nanak bows to such beings who remember Him || 5 ||

Those who remember God, selflessly help others. Those who remember God are held in high appreciation. Those who remember God, their faces glow. Those who remember God, enjoy all the comforts. Those who remember God, conquer their souls (Subconscious). Those who remember God, have pure ways. Those who remember God, have all the joys. Those who remember God are close to God. By the kindness of Saints, he constantly stays in the awareness of God. Nanak, His remembrance comes by the perfect luck. || 6 ||

By remembering God, goals are achieved. By remembering God, one never grumbles. By remembering God, he speaks of the virtues of God (Praises Him). By remembering God, one achieves Sehj (Equipoise, Balance. Remembering Him becomes his habit, second nature). By remembering God, one gets set in the firm faith on Him. By remembering God, one attains His knowledge. Remembrance of God, is the Celestial Music. The comforts from the remembrance of God are endless. Only by the kindness of the Lord, one can remember Him. Nanak seeks refuge of those, who remember Him. || 7 ||

Remembering the Lord, His devotees get revealed. Remembering the Lord, the Vedas were created. The practitioners of remembering the Lord, become adepts, celibates and philanthropists. Remembering the Lord, the lowly become known all over. Remembrance of the Lord, is the cause of the creation of the world. Remember, remember, Creator the Lord. Remembrance of God leads to His manifestation (Visible Form). In the remembrance of the Lord, the Formless (He Himself) is there. By His Grace, He bestows His Realization and the devotees attain it through remembering Him. || 8 ||

GGS, 5th Guru, Page 262, Line 10. Sukhmani Sahib.

I listened to the Words of the Guru, very attentively. I was amazed to find that the Naam (Remembrance) of dear God was (and is) governing not only every thing in the universe, but also the body, mind and soul, for their development to live the dignified life of high ethics oriented to Him and to His Creation.

Well dear, perhaps you have skipped a lot hurriedly browsing through the pages of Sri Guru Granth Sahib. Please, read it again, again and once again, concentrating on each Word of the Guru. You will be surprised to find the deep secrets revealed in his each Word. I know it is not easy, but we have to pay the price of every good thing and the wonderful things come in a little hard way. We have to work hard to deserve to get such things. You know this! If we want to remember God for the worldly gains, there is nothing wrong in it, but it will not be something really great. We should do it for the self-culture, spiritual gains and for the realization of Him. By remembering someone deeply, one becomes that. By remembering God, you will gain His Grace and the influence of His qualities –

j ʃw sʏ/qʃhɪe] 1-223-19

Jaesaa saevaae t.aaesoo ho-ae

By remembering any one, you become like that. 1-223-19

Remembering the Lord is keeping in His Company. It is a known fact that the company effects the person and transforms him-her –

j ʃj ʃl sʃiq iml ʃsoqʃoPl uKwɪe] kbʌr -1369-1

Jo jaesee san:gat.e milaae so t.aaesoo phalu khaa-e

One becomes like the company one keeps. Kabir-1369-1

WHY REMEMBER GOD WHEN I AM TO GO (PASS) AWAY?

Not only the saints, but also even the physical bodies of the Gurus passed away. This is the way of life and the order of the world. Any thing that gets born must go away -

Driq Awkʌsu pɪqʌl u hl cʃu sʃru ibnʌsl] bʌidsʌh sʌh amrɪv Kɪn Fwɪh frɪj ʌsl] rʃq
qʃq grɪb msq sBu l ku isDʌsl] kʌj l sʃk msʌɪekʌ sBy aɪT j ʌsl] plr pʃkʌbr Aal ley
kʌiQrʌn rʃhʌsl] rʃj ʌ bɪg invɪj kqʃ ivxʌbʌysB j ʌsl] l K carʌsh mɪdnl sB Awʌ
j ʌsl] inhcl u scuKʌwɪe eʃkʌKʌwɪe bʃʃu Aibnʌsl] 5-1100-8

D:harat. Aakaas paat.aalu haae chand.u sooru binaasee | Baad.esaah saah
oumraav khaan dhaahe daerae jaasee | Ran:g t.un:g gareeb mast. Sabhu loku
sid:haasee | Kaajee saekh masaakeaa sabhae out:he jaasee | Peer paaekaabar
aouleeae ko thiru naa rhaasee | Rojaa Baag Nivaaj Kat.aeb vin.u bujhae sabh
jaasee | Lakh chouraaseeh maed.anee sabh aavaae jaasee | Nɛhchalʌ sach
Khud.aa-ae aeku Khud.aa-ae ban:d.aa ab-enaasee |

The earth, sky, moons and sun will come to an end. Kings, moneylenders, the title-holders (Officers, the rich) shall leave, their places becoming ruins. The poor, the rich, the humble, contented ones, will go away. The judges, preachers and the worshippers, shall move off. The saints, prophets and the miracle-doers, none will stay. People will hardly realize the Lord through fasts, calls to pray, prayers, the Holy Books and will depart. Eighty-four lakh (8.4 million) kinds of creatures on earth shall keep coming and going. Eternal is only the Lord and one (Saved) that serves Him.5-1100-8

It does not mean that when nothing is immortal, why pray. We pray to have its gains here and now, to make progress, to become ethical and God oriented and to make the planet earth a happy place to live. Naam-Jaap brings peace of mind, calmness, humility, tolerance, indiscrimination, to stay in the will of God, high morale, compassion, strength to forgive, selfless service to others and universal love, beside all other good qualities. It cleans us of our vices. We become good citizens and models for others. Realization and other gains of the Naam-Jaap and prayer are there of course. For the gains after this life, we should

listen to what the Guru says. In the second Ashtpadi (Octave) of Sukhmani Sahib (Scripture), Guru Arjun Dev ji says –

j h miq ipqwi sq mlq n Bihel]

mn ahiw nimu qy' sllg shiel]

Jah maat. pit.aa sut. meet. naa bhaa-ee

Mann ouoohaa Naamu t.a eraae sang-e sahaaee. 5-264-1.

These lines have been given as a reference. Transliteration of the important stanzas in this Ashtpadi is –

*Where you have not mother, father and friends to save you
from the tortures of the angels of death, there, the Name of
God saves you.*

*The path that you tread alone, there with you is the Name
of the Lord.*

*The Name of God takes you out of the cycle of birth, death
and transmigration.*

*The distance (Journey) miles of which you cannot count, the Name of
God sustains you there.*

*The way that is full of dark fog, there, His Name becomes
your Light.*

*The path where you have no acquaintance, God comes and
recognizes you.*

*Where there is wilderness and hot sun, there the Lord
provides you with His shade.*

*Where there is nothing but severe thirst, there the Lord gives you His
life Saving Drink (Support, the Naam). 5-264-1*

Gurbani (Scripture) is full of such lessons. We need to carefully read Guru Granth Sahib (Holy Book of Sikhs) and Bani of the Tenth Master, to get the right direction.

DOES GOD NEED (WANT) ME TO REMEMBER HIM?

Under the influence of our belief and faith, we presume God to be a neutral judge. We do not expect Him to get influenced by the deeds of any person and what reaches Him is our humble, sincere and single-minded prayer. Whatever we do, is for our own selves and not for Him. In the time of our need, He is our Shelter and Support, without which we can easily loose our mind and get lost. He is our Friend in our difficult times and gives us strength to bear the adverse circumstances. It is for our own good to know and keep close to Him, so that in any eventuality we have not to search for Him and He is not something new and unknown to us. Best way to befriend Him is to pray and practice the Naam-Jaap (Reciting God's Name). Do this and see the effect for yourself. It is

the best prescription for attaining the peace of mind and to stay in a high morale. Since the time immemorial, people have been experimenting with this and the prophets have been advising and guiding us to do this. It is not something new for us to question. If you have questions, practice and find the truth for yourself. By leaving things to God, we transfer our headaches to him and become free from worries. We need Him always and for every thing. We need His Grace for getting satiated and for this (His mercy), we have to put in effort i.e. to do the Naam-Jaap.

SHOULD I REMEMBER GOD CONSTANTLY?

Remember God always **वृहृगृलृनृ अरुडु** Different expressions in Gurbani convey that the Name of God should be recited constantly -

s̄w̄is̄ igr̄w̄is̄ j̄ pāhir̄ h̄rl̄] 5-1148-7

Saase giraase Jaapou Har-e Haree.

Remember the Lord with every morsel you eat

(All the time, whatever you do). 5-1148-7

s̄w̄is̄ s̄w̄is̄ hir̄ iDĀw̄el̄AĪ] 5-211-13

Saase saase Har-e d:heaa-ee-aae.

With every breath (Every moment) keep God in your mind.

5-211-13

āl̄T̄q̄ b̄l̄T̄q̄ s̄v̄q̄ j̄ w̄ḡq̄ s̄d̄w̄ s̄d̄w̄ hir̄ iDĀw̄el̄AĪ] 5-379-18

Oot:hat. baaet:hat. sovat. jaagat. sad.aa sad.aa Har-e

d:heaa-ee-aae

Think of God getting up, sitting down, sleeping

and awake: always ! 5-379-18

m̄w̄riḡ cl̄ q̄ h̄rȳhir̄ ḡw̄el̄AĪ] 5-386-7

Marag chalat. Harae Har-e gaa-ee-aae.

Recite the Name of God even when walking (All the time) 5-386-7

inq̄ j̄ p̄l̄AĪ s̄w̄is̄ igr̄w̄is̄ n̄w̄āp̄r̄vid̄ḡw̄r̄ d̄w̄] 5-518-18

Nit. Japeeaae saas-e giraase Naaou Parvad.egaar d.aa

Remember the Lord with every breath and morsel

(Every moment). 5-518-18

m̄n̄ bc̄ k̄l̄m̄ r̄w̄m̄ n̄w̄m̄ic̄q̄w̄r̄l̄] 5-916-13

Mann bach kr;ame Raam Naamu chit.aaree

Remember God in thought, word and deed. 5-916-13

YES, we need to remember God regularly and constantly. This forms new grooves (Habits) in place of the old undesirable ones. It suppresses, ejects or destroys

the evil mind to bring about an absolute change and fix the mind in Sejh (Effortless state, habit, equipoise). This needs regular and constant effort. Moreover, who knows at what moment the Lord is pleased to bestow His blessings on the practitioner of the Naam-Jaap! This (Naam-Jaap) keeps the seeker in the receptive attitude.

Remembering God always, also implies that He should be kept in the mind whatever we are doing, so that we never have the courage to do a wrong thing of any sort. The householders have other duties too and these demand attention and time. Our avocation is a God given thing and doing it efficiently, sincerely and honestly is carrying out His Will. This too, is a type of His worship and though not exactly the Naam-Jaap, it is a basis for it.

HOW TO GET HIS GRACE?

I pleaded with the First Guru Nanak Dev ji, to kindly tell the way to gain His Grace -

Pj r ik Agl rKIAI ij quidsl drbrur]
 mn0ik bl xubl IAi ij qu six Dry ipAwr] 1-2-4 j pj l swihb

Phaer ke aggae rakhee-aae jit.u d.issaae D.arbaaru
 Muhaau ke bolan.u bolee-aae jit.u sun.e d:harae peaarur

What offering should I make so that I may get accepted by God?

What should I say to win His love? GGS, 1-2-4. Jappu ji Sahib.

The Master smiled benevolently and said -

Amr;it vj || scunwau vifAwel vlcrr] 1-2-5 j pj l swihb

Amr;it. vaelaa sachu Naaou vadeaa-ee veechaaru

In the early morning hours, chant the True Name of God and contemplate on His Glory. G.G.S.1-2-5. Jaappu ji Sahib.

It is the recitation of His Name that makes us fit to have His grace for our efforts to succeed and for the Right Knowledge to dawn. It is understood that the Naam-Jaap goes with Gurmukh (God oriented: ethical) living, and it also includes the recitation of Gurbani, selfless service to the needy and compassion for all.

HOW TO REMEMBER GOD?

Through meeting the Gurus and saints, I understood that most important thing was to chant the Name of the Lord. I requested, "Sir, how should I recite the Name of the merciful God?" Guru ji instructed -

Atjir grlAwrDx ij hv j p gr nwa]
 npl siqgr pKx || slvxl snx || gr nwa] 5-517-14

An:t.re Guroo Aaraad:hn.aa jehvaa Jaapp Gur Naaou
 Naet.r;ee Sat.egur paekhn.aa sarvan.aa sun-n.aa Gur Naaou

Mentally remember God and verbally recite His Name.

*Visually behold Him and aurally listen to the recitation
of His Name.5-517-14*

krin hir j sunpRdrsnursin hir gin gwa]
bil hwir j weysdw nmnkudhuApxi nwa] 5-988-7

Karne Har-e jassu naetr; d.arsanu rasne Har-e gun gaaou
Balehaare jaa-ae sad.aa Naanaku d.aeh Apn.aa Naaou
**Nanak is in Your appreciation and begs for the boon of Your Name:
hearing with ears Your praise, seeing You with eyes, with tongue
saying Your qualities. 5-988-7**

ihrdYj paunpRIDAwu l whu slvnl kQu snwey]
crxl cl aumwrig Twkr kYrsnw hir gix gwey] 5-1204-19

Hird.aa Jaapou naet.ar; d:heaanu laavhu sar;vane
kathaa sunaa-ae
Charn.ee chalou maarag-e t:haakur ko rasnaa
Har-e gun. gaaou

**In the mind, recite His Name. Fix eyes
(Third eye) on Him.
With ears listen to the Narration about Him.
With feet, go to the Master. With tongue,
praise the Lord. 5-1204-19**

piw shwvj w qauDir j l dyslsushw crxl]
mku shwvj j w qauj sigwv'j laupieAw qausrxl] 5-964-6

Paav suhaavae jaan` t.aou d:hir-e juld.ae seesu suhaavaa charan.ee
Mukhu suhaavaa jaan` t.ou jass gaavaae jeeou paeaa t.ou sarn.ee
**Blessed are the feet if these take me to you. Blessed is the head if it
bows at your feet.**

**The mouth (Tongue) is blessed if it sings your praise.
Blessed is the mind if it takes to your refuge. 5-964-6**

Bhagat Ravidas ji added -

icq ismrnkraunh Aivl kno slvnl bnl sj suplr niko]
mn sumDkrnkraucrn ihrdyDraursn
Aitkq nm nm BkKau] rivdis-694-10

Chit. Simranu karou naaen avelokno sar;van baanee sujasu
poore raakhou
Mann su mad:hukaru karou charan hirdae d:harou
rasan amr;it. Raam Naam bhaakhou

With the mind remember the Lord. With the eyes keep him

in your view (See).

Keep the ears filled with the Hymns of His praise.

Make the heart (Mind) a bee (Seeker). Keep bowing to the Master.

With tongue repeat His Name. Ravidas-694-10

I learnt from my revered Masters that the recitation of the Name of God should be done by thought and deed. Not only we have to keep God in the mind, our each and every body part should act in a God oriented way – Kirat Karo, Vand Chhako, Naam Japo (Honest avocation, sharing, Naam-Jaap). This “Trident” has to be the guide of life.

We have to remember God and make best use of the early morning calm hours to focus our minds on Him. But, must we do it? Yes, the Guru says so and we have full faith in what he dictates –

ਨਾਮ ਜ ਪੌ ਮਯ ਸੁ ਜ ਨ ਸੁ ਠੁ] 4-366-16

Naam Japo maerae saajan saanaa

O my friend, do the Naam-Jaap. 4-366-16

In the lines following the above stanza, Guru ji says, *he has with him none other than His Name and he got it through great good luck by his orientation to the Guru (Pause) He cannot survive without His Name. One attains Hari (The Lord) through good fortune by becoming a Gurmukh (Guru-oriented). A person without the Naam blackens his face by getting attached to the Maya (Becoming worldly). Futile (Purposeless, loathsome) is his life without the Naam. Greatest of great the Lord is obtained through great destiny. Nanak, by dependence on (Following) the Guru, one is blessed with the Naam by him.*

Material science is of how and why. Spiritual science begins and ends with the Faith. If my faith is weak, or I am lacking in it, it is my fault, I have no knowledge of it (My faith). This Naam-Jaap aspect of life is foreign to me. I never cared to know about it and felt bothered to listen to this subject. I have time for every thing but Naam –

ਸਰੋ ਦਿ ਨ ਸੁ ਮੁ ਜ ਠੁ ਕਰੁ]

hir ismrn kl vj w bj r isir pr] 5-1143-9

Saro d.insu majooree karaae

Har-e simran kee vaelaa bajar sir-e paraae

He labors hard all the day,

But gets headache to remember God. 5-1143-9

I profess a faith, but do not know what it is. I do not observe its edicts, but do claim to belong to it. If some one questions about it, I have no answers. What have I to answer others, I myself feel tired of it and question my own faith. I question, because I know nothing about it. I have how and why only. I am totally empty and so, am filled with questions. Same is the reason that the spiritual topics bore, bother and tire me. I am blank about my faith, because I did not have

any role-model, it was not practiced in my environment, I was never introduced to it, the canopy of God was not spread over me right in my childhood by my parents and I never associated myself with my faith or those who belonged to it. I did not have any one to teach it to me, I lacked the opportunity of such a Sangat (Company) and had no books at home, or in the public or Gurdwara (Sikh religious place) libraries for my self-learning. Gradually, I lost interest and now, my faith is foreign to me.

To silence the mind and its questions, I need to know my faith. I can know only if I experience it. I can do so if I practice it with the faith in God. I can as well, develop a belief in God by persistent practice in my faith. For the mental development in this direction, constant environment of the faith is very essential.

It is very tough to give time to the spiritual aspect of life. To begin with, we will have to force our minds to settle down for it. Very gradually, we will start adjusting with it. A time will come when it will become our habit to devote time to such pursuits. Only then, we will become eager to recite the scriptures and to remember God. To adopt this path, we have to apply great pressure to begin with (Hat:h - persistence), unless we have an environment from the beginning to gradually develop in us a love for it. Here lies the importance of Sangat: company of the God oriented people. This acts as a support group to encourage the development of the love for God. By continuing practice, we become God oriented i.e. it goes into our Sehj (Effortless state, equipoise). It becomes our habit. Once the habit gets set, it is very hard to break it. Herein lies the value of instructions to the children right from the beginning. It does not matter if that opportunity is lost, a habit can be formed at any age by a strong will and maximum exposure through persistence in the practice, appropriate company (Sangat), right guidance and suitable literature. Children need to be exposed to the maximum to the practices of the faith.

For proper (Right) and in-depth understanding of the contents of the Holy Book of the Sikh faith, one must learn the language and the script adopted for scribing it. If you really want to know exactly what the Gurus says, learn Gurmukhi-Punjabi and read Guru Granth Sahib. Its translations in other languages are most deficient and every author has his-her own version for one and the same thing.

The Updesh (Sermon) by Guru ji revived my faith. To talk to my Preceptors, I have to carefully recite or listen to what they dictate in their Bani (Scriptures). After listening, I have to accept it. Accepting is applying it to the daily life. I have to observe the discipline of the Guru. Sri Guru Granth Sahib is my Living Guru - living, because it is the Word-Guru (Words of the Gurus and of other contributors to the Holy Book). The Word is immortal – it is forever, living. To talk to my Gurus, I need to read the Holy Book with attention and understand it.

I want to make it clear that we have to approach our Guru with humility, devotion and reverence and not as a shabbily dressed clown making funny gestures, passing light or irrelevant remarks. If we have to go to an officer, we observe full etiquette and going into the presence of the Guru or God, we should be properly dressed, absolutely respectful and in discipline. We should use decent and very selected words when addressing the Gurus. No doubt, they are our “father, mother, friend and everything”, but we are not equal to them to use a casual language. We have to keep in the mind that the right approach is to humbly beg for the mercy of God and Guru and not to poke jokes on or about them.

Through the instructions of the Gurus, we come to believe that the life is to evolve and we do it by repeating the Name of God. Repeated recitation of His Name fixes Him into our subconscious, may be at least partly through the process of self-hypnosis or autosuggestion. Once we are set on Him, we will do good and nothing but good. Hypnotism, self-hypnosis or any thing else, does not make any difference: by whatever method, God should settle in the mind.

HOW SHOULD WE GET LOST IN HIS NAME?

We can do it in any way it pleases us. There is full freedom for doing it and no binding. We have simply to say Waheguru, Waheguru, Waheguru and to keep calling on Him, silently, or verbally. The only thing is deep absorption into Him, so that the Naam starts reverberating and echoing in the mind -

kbllr kum pryhnr ismrIAAys ismrhuinq] kbllr-1373-5

Kabeer kaam parae Har-e Simree-ae aaesaa Simrhu nit.

Kabeer, remember God as you do when caught by a problem!

Kabeer-1373-5

HOW CAN I SEE GOD AND THE GURU?

Seeing God -

It is His realization. We can see Him through the knowledge about His characteristics and the ways He manifests. This is seeing Him through the Third Eye. We see things with our minds and not with eyes. An eye sees what the mind wants to. We have to prepare the mind with keen desire to behold the Guru and God. This is done by calling on Him constantly i.e. with the Naam-Jaap. After attaining the wisdom about His manifestations, we behold Him in His creation (As creation) with our ordinary eyes.

Third Eye -

This is attaining God with the Vision of Knowledge—

igAwn Ajln siqgr qyhie]

rum numu riv rihAw iqhu l ie] 3-1130-1

Gian anjan Sat.-egur t,ae ho-e

Raam Naamu rav-e raheaa t.ehu lo-e

***Satguru (True Guru) is the giver of knowledge and
With it one realizes that God pervades every where.3-1130-1***

Seeing or meeting God is realizing Him. This means the attainment of Brahm-Gian (Knowledge of God) and it is to get aware that there is none other like Him, He is the Truth, He is everywhere and in every thing, He is All Powerful: Creator, Destroyer, and every thing is under His Will. To gain this awareness, we have to very humbly surrender to Him, accept His will and do the Naam-Jaap sincerely, seriously and with full faith. We cannot attain him by talking only –
mqj x sih glI pmeA] 1-24-2

***Mat.u Jaan. Sahe gallee paa-aaa
Do not presume that you meet God simply with tall talks. 1-24-2***

On becoming aware of God, one feels the Lord in everyone. One gets absorbed in Waheguru by getting free from discriminations. We do not see him because of our Svarath (Selfishness – hopes on and expectations from others), which is an extension of ego and Maya. He may manifest as light (Parkash), or perhaps, even as a person unrecognized by the beholder. He may come into the mind of someone to get others helped.

Pineal Body is a small, imperceptible anatomical structure in the brain stem. It is in line with the Mid-Brow Point. Presumed to have psychic functions, it is termed Third Eye. Fact is that third eye is the light of knowledge and is not a physical entity.

Through Physical Eye -

When we realize through the Eye of Knowledge that the Lord manifests in every thing, then whatever we see with our physical eyes, is seeing God Himself –

nink k pwiqsthu ids'j thr] 5-397-7
Nanak kaa Paat.esaahu d.issaae jahraa
The Lord of Nanak is clearly visible (Not hidden). 5-397-7

Seeing the Guru -

During their times, the Sikh Gurus were in their human forms. Before his end, the last Guru Gobind Singh designated the second version of the Holy Granth (Damdami Bir, compiled at Damdama Sahib) as the Word-Guru and stopped the precedence of the human-guru. Sikhs call this Holy Book Sri Guru Granth Sahib and honor it as their living Guru, because the Word is immortal. The lives of saints show that by staying deeply absorbed (Remembering) in the Guru and God, the psychic-energy transforms into subtle or physical form and we experience the following –

The Guru may come into imagination very clearly. The Symbol “Ik-Oankar” or the Naam “Waheguru,” on whichever he-she is focusing the gaze, may transform into him.

We may get a feeling that the Guru is just close by. He may talk to us without being visible.

We may see him in our dreams. He may advise, or guide us in the dreams or otherwise.

We may behold him with our own eyes and he may say something, or give some signals.

He may appear as a person, unrecognized by the beholder.

He may materialize as light, condense into the human form and may go into dialogue.

Every one sees his Guru, without any doubt, in the form of the Shabad-Guru – Sri Guru Granth Sahib. If someone says that he has seen the Guru, there is no reason to doubt him. Rather, he might be beholding his Guru every day as his pious duty when he goes to pay his obeisance to the Holy Granth (One might be seeing the picture of the Guru every day, as well). We can see the Guru and God only when the wavering, unsettled, agitated and unstable mind (Chanchal Mann) becomes fully calm. Then, it (Mind) starts looking within and stops searching outside. Such a stable mind sees (Realizes) the Guru and God.

GOD, GURU AND GURU GRANTH SAHIB -

God is the Truth and True is His Name. The Guru is the Word (Guru Granth Sahib) and Word (Waheguru) is the Name of God. The Word resides in Gurbani and Gurbani is placed in Guru Granth Sahib. All these are one and the same: the Truth. The Truth is everlasting, immortal and so, it is a living entity. To know that God, Guru and Guru Granth Sahib (Word) are One and the Holy Granth is Living, is also a part of True Realization. We have to believe and behold Guru Granth Sahib (Place of the Word) as the Living Guru and not as an ordinary book. The material used to make it is only its body. Body is not everlasting. Keep in the mind the Word (Parkash, Light) which is immortal, above every thing mundane and beyond duality.

Also, read “Guru, Guru Granth Sahib, Gurbani”, Nit-Nem, God, in Appendix, and “Guru, Guru Granth Sahib,” under “Practice of the Naam-Jaap.”

HALLUCINATIONS -

We have to be aware that we are not hallucinating under the effect of some medicine, drug, fatigue, or due to abnormal mental or physical health (State). The visions are a truth and healthy mind is needed to have these. Hallucinating person will have other mental symptoms, too. Hallucination is sensory experience of something that does not exist. It is false notion of something – an illusion or delusion. A person with mental derangement may as well, have memory and personality defects, social problems and abnormality of behavior etc. Such a person may cook up stories and build up phantoms

believing them to be true. To befool and entice people, hypocrites and crooks may tell incidences which never happened.

-- o O o --

UNCONQUERABLE CONQUERED

(An inset).

Five factors, which govern every living being, are –

Kaam. Reproduction, continuity of the being. Kaam is desires, including sex.

Karodh. Struggle for survival. It is wrath, anger.

Lobh. Sustenance of the being. This is possessiveness, greed.

Moh. An attraction (A reason) to live. This is attachment with family, friends and the world.

Ahankar. Self-assertion. To enjoy the existence. Ahankar is ego, pride.

We keep up the furore to control these, but in fact we don't intend to do any thing, because these are our favorites, we live for them and keep happy in their sucking our blood like a parasite. We keep ever ready to sacrifice our every thing for them. These are our best friends and don't leave us even if the age deteriorates our senses and body refuses to listen to our desires (Demands). We live for them. We have given them liberty to get ingrained into us, we have happily given our reins to them and these are occupying the top of our head: offered them our wisdom, heart and head.

We did not take it easy to keep them sublime as these came with us and allowed them to turn vicious. We never realized that these were our useful tools to help us live a fulfilled life. When fully out of control, we have taken to fussing like others, for subduing them. Guru ji says –

ਕਮੁਕਾਦਿ ਕਰੁਬਲਿ ਯਗਿਹੁਕਿ ਬਿੰਦੁ]

ij aũgʃhu iqauqm' sK pɔvhu ikrqun mjtAũ j ɱel] 1-1171-3

Kaamu kr;od:hu d.uae karhu basolae god-hu d:hart/ee bhaee

Jeo god-hu t.eo tum; sukh paavhu kirat.u naa maeteeaa jaaee

Let sex and anger be your tools to till the earth. This will earn you peace and your labor will get glorified. 1-171-3

There is no need to worry even though time has been lost in our slavery to these.

Recitation of the Name of God will turn sex and anger into subtle energy to liberate us from these very demanding friends.

NAAM JAAP

It is high time to share our experiences for controlling the mind and remembering God. We will start with the Naam-Jaap and the efforts to control the mind. Naam-Jaap is to remember the Benevolent Lord. Naam is the Name and Jaap means recitation. It is Recitation of the Name of God. Practice of the Naam-Jaap is the highest human virtue. It is panacea for getting the peace of mind and realization of the Real Self. Any one with a few adjustments required by his faith can use this write-up (Technique) for his spiritual practice and evolution. It will bring about development of virtues and elimination of vices i.e. prepare to enter the higher domains of the subconscious to realize the Self (God factor in the self and creation).

INTRODUCTION

Naam-Jaap

Repetition of the Name of God may simply be called "Jaap." Naam-Jaap should be the primary thing for every one to do. Nit-Nem (Routine prayer) and recitation of Gurbani (Scriptures) are not less important. In the Sikh Faith the Name for God is "Waheguru" (**ਵਾਹਗੁਰੂ** The Wonderful Lord!). For a Sikh, only the repetition of the word Waheguru, done in any way and nothing else, is the Naam-Jaap. For others, the Name of God in their faiths means the same thing. Thinking about the meanings of the word Waheguru (**ਵਾਹਗੁਰੂ** the Lord), will not be the Naam-Jaap. It will become contemplation on the characteristics of the word Waheguru (God) i.e. Meditation on Him, but not the Naam-Jaap. Of course, when reciting His Name, the knowledge about the word Waheguru and the Lord himself will always be there in the background of the mind. Recitation of the word Waheguru will be the Pure Naam-Jaap and will become modified if we will add any thing to it (To the word Waheguru). It will be justified to call a modified one just a Jaap and not the Naam-Jaap, whether you have added a stanza, couplet, or a part of it from Gurbani, or these may be your words. If these are our own words, it means we are doing the Jaap of "Kachi-Bani" (Not the Guru's Words, but our own) and this is absolutely not desirable.

We should say the words or the lines of invocation (Request, or thanks), may be these are from Gurbani or our own, before after or at any time during the Jaap for a few times only, but should not make these a part of the Jaap by adding these to the Mantar (Formula for the Jaap). We can express our "self" through the lines from Gurbani when we request the Guru or God for one thing or the other. But, such additions to the Naam for the Jaap will turn the Naam-Jaap into Dhe-aan: contemplation (Meditation). The people use the word Naam-Jaap to cover everything, but in fact the Naam-Jaap is the recitation of the single word

Waheguru. Repetition of the word Ram, Hari, Khuda, Allah, or any other Name of God, will equally be the Naam-Jaap for the followers of other faiths.

Even if we add a single characteristic (Quality) of God to the recitation of His Name, it will turn the Naam-Jaap into a simple meditation (Dhe-aan). For our meditation on the qualities of God, we have Mool-Mantar (Basic Formula) for practicing and there is no need to add our own words. Should we combine (Mix up) Gur-Mantar (Guru Given Formula: Waheguru) and Mool-Mantar (Basic Formula, described later), for Jaap? Well, idea is novel, choice is yours, you may try and see how it works practically for you, but it will become meditation and will no more be a pure Naam-Jaap, though outcome (Gains) may not be different. A good thing is always nothing but good. One thing great is that you are doing the “Jaap” of Gurbani and not of your own words (Kachi-Bani). Whether you are doing Naam-Jaap or some other Jaap, when the Name of God is there, it must evolve you and make you like Him. This is what we want to attain, but here, we are limiting ourselves to the pure Naam-Jaap.

The Naam-Jaap is absolutely free from the limitations of the time i.e. when and how long to do it, place (Where to do it - geographical regions and place), person, sex, age, social status, financial level (Rich or poor), faith (Sikhs or Non-Sikhs) and groups (Organizations, societies etc). The Naam-Jaap is not bound by any specific method and every technique is subservient to it. The only condition is that it has to be done with concentration and for this, generally a set procedure is adopted, at least till the proficiency is gained. The methods may be widely different, but purpose is the same: concentration.

To get accustomed to a technique needs effort, perseverance and persistence. You have to be steadfast, regular and patient in your practice. It has to be done with total Tyag (Detachment), surrender to God, Nimrata (Humility), love and constant prayer for His Nadar (Blessing, grace, compassion, mercy, of God). We should do it for spiritual evolution and out of it, should not expect any thing worldly. Do not yearn for supernatural powers, which are denounced –

irid isiD sBumhu h'nmun vs!min Awe] 3-593-18

Ridh.e sidh.e sabhu mohu haae Naamu naa vasaae
manne aa-e

***Supernatural powers are attachments and these
hinder the God's Name to settle in the mind. 3-593-18***

In attaining supernatural powers, there is a danger of the person becoming egoistic and going astray. Sometimes, the Jaap is done to get the wishes fulfilled and though not much approved, it is fine with the person doing it with a good aim. This life is full of needs and problems and where to go for them if not to the Guru! Such a Jaap becomes a great support to lean on and is conducive to high morale.

It is better to avoid asking the achievements of others, especially if the relationship is formal. If you possess the discriminating vision, just on meeting you may guess the spiritual-level of the other person. Some one may be able to give you only a momentary glimpse of his spirituality, but for the attainment in this field you will have to work yourself. No one can give you any thing ready-made. By praying to some one (Deity), or at some place (Shrine), your wishes may get fulfilled, but these are the earthly things. It is different with God and the Gurus (Prophets), as they are above all questions, are all-powerful and can give and do any thing for any one.

For all our attainments, we do the Naam-Jaap and for this we use a formula called Mantar (Mantra). Usually, certain technique is also adopted to fix the mind on the formula and we do so at least till we develop concentration on the Naam (Jaap). After that, we may continue with this technique, or give it up according to our choice. Mostly, a thing once adopted is hardly ever discarded, at least in totality.

Let us now, take up Mantar for the Jaap.

MANTAR (Mantras)

As a tradition and practice, the Mantar (Formula) to practice is the gift given by the Guru to the disciple and it is called Deeksha -

Deeksha or Deekhya. Initiation.

It is a gift of Mantar that the Guru gives to his deserving disciple, with advice and instructions to work on it. Such a Guru-given Mantar is called Gur-Mantar. As a precedence, Sikhs are given Gur-Mantar in the presence of Guru Granth Sahib at the time of their initiation into the faith by taking Amrit (Holy drink). Many others may get it from some practicing Sikhs or Sikh saints. Some start reciting it on their own. Getting attached to the Naam is a wonderful thing!

Mantar (Mantra)

It is the formula to recite for the (spiritual) attainments. It has the power of the deity to which it pertains. The Word Waheguru has the energy (Vibrations) of God in it. It also has the spiritual strength of the Guru who created this (Guru Nanak). By its intense recitation, its recipient further energizes it for his and others` spiritual gains. A Mantar is like a seed. Before sowing, you have to prepare the ground and afterwards to water it. Remove the trash (Evils) from the mind and recite it with deep devotion to place Mantar in it -

Aml ukir Drql blj usbdokir sc kl Amb inq djh puxl]
 hie ikrsixuelmruj hnie IYiBSqu dj kumWyej j uxl] 1-24-1
 Amalu kare d:hart.ee beju Sabd.o kar-e sach kee aab
 nit. d.aehe paan.ee
 Ho-e kirsaan.u eemaanu jan:maa-e laae bhist.u
 d.ojaku moor.ae aev jaan.ee

***Make good deeds your farm, in it sow the
Seed (Mantar), and water it with the truth.
This way, grow your faith, become good farmer
and realize the difference of the heaven and hell. 1-24-1***

For the Naam-Jaap, we need a Mantar and its recitation is the central thing -
hir kī nāmū dīE gīr mltī] 5-190-9

Har-e kaa Naamu d.eeou Gur-e Mant.r;u
***The Precept gave me the God`s Name as the
Mantar (For recitation). 5-190-9***

gīr kī bcnū j ip mltū] 5-895-7
Gur kaa bachanu jappe Mant.u
The Guru`s Word is Mantar for Jaap. 5-895-7

rīx idnsū j pau hir nāū] 5-893-4
Raaen.e d.insu jappou Har-e Naaou
Day and night recite the Name of God. 5-893-4

The Naam-Jaap is the repetition of the Name of God - whatever the Name be,
depending on the faith -

Sikhs = Waheguru. Hindus = Hari, Ram, Om, Shiva etc.
Muslims = Khuda, Allah, Rabb etc. Christians = God.

Different sects of the same faith may have their own Names or Symbols for God.

Taking the Name of God means remembering Him. In the practice of a
specific discipline, the Mantar (Mantra) of that faith is recited. In Sikhs, various
Mantars are -

Gur Mantar. gīr mltīr

hir kī nāmū dīE gīr mltī] 5-190-9
Har-e kaa Naamu d.eeou Gur-e Mant.r;u
***The Precept gave me God`s Name as the Mantar (Fo
r recitation). 5-190-9***

cl q bśq svq j ųgq gīr mltī rīrdīccwīr] 5-1006-19
Chalat. baaesat. sovat. jaagat. Gur Man:t.r;u rid.aae chit.aare
***Whatever you be doing (Walking, sitting, sleeping, waking),
Recite in the mind the Guru`s Mantar. 5-1006-19***

Waheguru vīhgrū This is known as the Guru-Given formula i.e. given to Sikhs
by their Guru (Prophet). The word "Waheguru" is the "Naam" i.e. the Name of
God and it is both for God and for His Name. The Name Waheguru is He Himself

i.e. the Name of God for Sikhs is God Himself. Therefore, Waheguru is the supreme formula (Mantar) for Sikhs.

"Waheguru," means the Wonderful Lord, God (Wow!). **Wahe** is the Wonderful, **Gu** means darkness and **Ru** is its dispeller i.e. the light which removes darkness. This means One who removes ignorance by giving Knowledge. It is the "Wonderful Giver of the Knowledge," or the Dispeller of the Ignorance!

The Bhattas were the seekers of the Truth. Their "Bani," (Hymns) in Guru Granth Sahib (The Holy Book of Sikhs), gives the Name of God as Waheguru -
kIAw KJ ubf m] uqmsi vuhgrlgrl sB rcnW]

1403-17, svley mhl yca0jky

Keeaa khaelu badd maelu t.amaasaa Vaaheguroo
t.aeree sabh rachnaa

*This wonderful creation is a great Play of Yours,
O Vaaheguroo! 1402-17- Sava-ee-ae 4th Guru*

Acceptance of these Hymns of Bhattas by the Fifth Gurus for their entry into the Holy Book means that he approved the word Waheguru and its recitation. The Sikh Gurus as well, ordained to recite this word Waheguru in their messages (Hukam-Naamahs - dictates) to their selected disciples. The same is instructed by the Panj Piaras (Five beloved of the Guru) at the time of inducting a fellow into the Sikh faith by giving Amrit (The drink which bestows immortality). Panj Piaras are the five practicing Sikhs selected to represent the faith and to carry out its obligations including the Induction-Ceremony. We address our Ardas (Supplication) to Waheguru. Our slogan hails Waheguru. In their own Bani, the Gurus use the word "Wahu" (Abbreviation of Waheguru?) -

vuhvuh grisk inq sB krhu gr pth vuhvuh Bw!] 3-515-13

Vaahu Vaah Gur-Sikh nit. sabh karhu Gur poorae
Vaahu Vaahu bhaavaae

*The Guru likes (Approves) this Word "Vaahu"
and you should recite it, always. 3-515-13*

A little modification in the spellings changes **Vaahu Vaah Gur-Sikh ...** into **Vaahu Vaahgur Sikh...** This brings in the word **Vaahgur vuhgr**, like **Vaaheguroo (Waheguru) vuhgrl** and it will mean that the Gurus recommended the Jaap of the word Vaahgur. Many Sikhs say out Vaahgur in their every day talk and naturally, they might be doing the Jaap of the same. Both are the Names of God (The same meanings), but at the Induction-Ceremony, the dictate is to recite Waheguru (Vaaheguroo), known as the Gur-Mantar and not Vaahguru. Bhai Gurdas, a great Sikh Scholar who scribed the first version of Guru Granth Sahib, clarifies it in his composition -

vuhgrlgr mthhly j ip hanY Kael] virW Bw: girdis, vir 13

Vaaheguroo Gurmant.r; haae Jaape houmaae khoee
*"Vaheguroo"(Waheguru) is the Guru given Formula
 and its recitation destroys ego. From "Vaaraan`*

Bhai Gurdas," Vaar 13

He, further supports it in his explanation of the creation of the Word Waheguru -

Creation of the Word "Waheguru." Bhai Gurdas explains it in his following composition -

siqj ig siqgr vnsdy vvv ivsnw nimu j pivl] dAupir siqgr hrl ikln hihw hir
 hir nimu j pivl] qpy siqgr nim j l rirw nim j pysku pivl] kil j ig nink gr govtd
 ggw govtd nimu Al vl] cury j wgy chu j gl pltwex ivic j wie smwv] cury ACr ieku
 kir vnhgrlj pumthlj pivl] j hll qyapij Aw iPir qhll smwv] Bw:gardis, vvir 1, pavl
 49

Sate-juge Sat.e-gur Vaasd.ev vavvaa Visnaa Naamu japaavaae | D.uaapur-e Sat-
 egur Haree Kr;isan haahaa Har-e Har-e Naamu jaapaavaae | T.aet.ae Sat.e-gur
 Raam jee raaraa Raam Japae sukhu paavaae | Kal-ajuge Naanak Gur Govind.
 Gagga Govind. Naam alaavaae | Chaarae jaagae chahu jugee Pan:chaa-en. viche
 jaa-ae smaavaae | Chaarae achhar iku kare Vaaheguroo Jaapu Mant.r;u japaavaae
 | Jahaan` t.ae oupjeaa phir-e t.ahaan` smaavaae |

*In Satjug (Period I, the Age of the Truth) the prophet was Vasdev and his
 Word "Vavva – letter V" was recited. In Du-apar (Period II), the Master was
 Hari-Kisan and recitation was done of "Haha – letter H." In Treta (Period
 III), the Satguru (True Master) was Ram and to attain the peace of mind,
 "Rara – letter R" was the Mantar (Mantra). In Kaljug (Present dark age, IVth
 Period), the Guru is Nanak-Gur Govind and "Gagga – letter G" is for reciting
 the word Govind. All these four Words (V, H, G, R) had their time in their own
 periods and they combined to reach their source - the Fifth Word
 "Vaaheguroo"- God ("Vaa Hae Gu Ru," or Vaaheguru, commonly written as
 Waheguru). **Bhai Gurdas, Var 1, Paur.ee (Section) 49***

Note - Some scholars think that someone else authored this verse and it is not
 by Bhai Gurdas. According to the precedence, Bhai Gurdas is accepted as its
 author. Some, by their mental gymnastic, deduce different words by the
 combination of letters in the spelling of Waheguru (v V, h H, g G, r R), to
 modify what Bhai Gurdas says. The fertile brains of some of our learned people
 create most of the confusions. "Nanak Gur Govind" is Govind like Nanak,
 preaching the Jaap of "Govind" and Govind refers to "Guru" i.e. the Lord –
 Waheguru: the fifth Word.

*In saying out, letters V and W have almost the same sound (Phonation)
 and somehow W is generally used to write Waheguru.*

Some add "Sat.t.-Naam" to "Waheguru." Sat.t.-Naam, means the True-Name (Truth). This is an adjective to "Waheguru" and they say out "Sat Naam–Waheguru." When we simply say Sat-Naam, it means the True Name and it refers to Waheguru. Sat.t.-Naam-Waheguru means "True Name is Waheguru."

ਸ੍ਰੀ ਸਿੱਖ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਘੋਰੁ ਨਿਰਘੋਰੁ ਨਿਰਘੋਰੁ ਨਿਰਘੋਰੁ 4-1404-4

Saree Sat.-e Naamu Kart.aa Purakhu Gur Raamd.aas chit.ah
basaae

*Sat .t. Naam Karta Purukh (Immortal Lord) the Creator,
Resides in the mind of Guru Ramdas. Sa-va-ee-ae Mahla 4-1404-4*

Mool Mantar ਮੂਲ ਮੰਤਰ

The following stanza is called "Mool Mantar," i.e. the Basic or Root Formula -
< ਸਿੱਖ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਘੋਰੁ ਨਿਰਘੋਰੁ ਨਿਰਘੋਰੁ ਨਿਰਘੋਰੁ 1-1-1

Ik-O-an:-kaar Sat.t.-e Naamu Kart.aa-Purkhu Nir-bhou Nir-vaaeru Akaal-moorat.e
Ajoo-nee Saae-bhan: Gur-parsaad.e. (Hyphens have been inserted for easy reading).

One, all pervading God, ever a Truth (Present in all times), the Doer, fearing (A subject to) none (Greatest of all), animosity with no one (His will prevails), unbound by time, free from birth and death, self created, realized by His own Grace. 1-1-1

Guru Granth Sahib starts with Mool-Mantar. This Formula is also for the Jaap i.e. repeated recitation, but this will be called "Jaap of the Mool Mantar" and not the Naam-Jaap. This formula is the description of God. Like Gur-Mantar, this is also given for Jaap at the Amrit Ceremony (Induction to the Faith). Sikhs do the Jaap of Gur-Mantar and Mool-Mantar as a daily routine. The Jaap of Mool-Mantar is in fact meditation as we contemplate on the qualities of Waheguru.

Mool Mantar is a long sentence and for the Naam-Jaap "Waheguru" is used, which is short and so easier to repeat and to get concentration. As well, only this Word Waheguru (Gur-Mantar) is the Naam and the Mool-Mantar is its description. Guru Nank Dev ji says that Mool-Mantar is the solution for every problem, but here, it may mean the Name of God (Waheguru) -

ਮੂਲ ਮੰਤਰੁ ਹਿਰ ਨਾਮੁ ਰਸਾਇਖੁ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭੁ ਪਾਇਅੁ 1-1040-19

Mool-Mant.r;u Hare-e Naamu rasaa-en.u kahu Naanak
pooraa paa-eaa

*Nanak says, "I have found Mool-Mantar, the real
Panacea: Name of the Lord." 1-1040-19
(Name of God is the Panacea).*

Beej Mantar ਬੀਜ ਮੰਤਰ

This is the Seed-Formula and it is "Ik-Oankar" as written in the Gurmukhi script in the Holy Guru Granth Sahib < This is the shortest formula

blj mltl srb koigAuru] 5-274-16

Beej Mantar;u sarab ko geaanu

May all be blessed with the realization of Beej-Mantar. 5-274-16

(God is One, All Pervading, All Powerful and every thing is under His Will)

bij mltl l i hrdY rhY] bxl-974-11

Beej Man.tr;u laae hird.aae rahaae

Keep Beej-Mantar (Waheguru) in the repository of your heart!

Baen.ee-974-11

Beej-Mantar "Ik-Oankar" < means, "One, God, all Pervading, all Powerful etc." and it symbolizes both Gur-Mantar and Moo-Mantar. For this reason, it is known as "Beej Mantar," the giver of other Formulae. It represents the Lord and the quotation given above means "Keep the remembrance of God in your mind." Sikhs have been prescribed Waheguru for their Naam-Jaap and not Ik-Oankar. It is useful as a Symbol to focus attention by Gazing on it. Ik-Oankar is the Symbol of Sikhs and represents their philosophy of the faith in One God. This is the emblem on their flags (Nishan Sahib) and is also, seen on the Gurdwaras: their places of worship.

The word, "Symbol" written anywhere in this manuscript will mean < "Ik-Oankar," as it is in Gurmukhi and given in Sri Guru Granth Sahib.

Mala Mantar mml w mltlr

Like the beads of a rosary, it is the chain of the Holy Hymns in a sequence, developing the same thought step by step, as it is (Mostly) in the subsequent "Pauris" (steps) of Jappu ji Sahib (The Sikh Morning Prayer). Some recite such a composition e.g. Jappu ji Sahib, many times a day. The Name of God is the real Mala Mantar -

hir j ip j wpuj pauj pmil l grmiK AwV sldumnu] 1-1332-11

Har-e jaape jaapu jaapou japmaalee gurmukhe aavaae

saad.u mannaa

To enjoy the discipline of the Guru,

make the Name of God your beads. 1-1332-11

Maha Mantar mhw mltlr

This is the Great Formula. Many do its Jaap. This is Mool Mantar plus the first Salok of Jappu ji Sahib, from “Ik-Oankar Sat.t.e-Naamu Kartaa Purukhu ...” to “Aaad.e Sachu | Jugaad.e Sachu | Haaebhee Sachu Naanak Hosee Bhee Sachu |” It means, God is the Truth, it was and will ever be so!” This name i.e. Maha Mantar, was also mentioned by Sant Hardev Singh of village & post office Loohlon, near Chandigarh. Many Sikhs think that this Salok is the part of Mool Mantar and a good many recite it as such in their Jaap – right from Ik-Oankar Sat.t.e Namu... to Nanak hosee bhee sachu -

< siq nmmkrqw prKuInrBauInrvuAKw mIriq Aj thl sBlIgr pIsiid] j pu]
 Aaid scu] gwid scu] hYBI scInnk hsl BI scu]

Ik-O-an-kaar Sat.e-Naamu Kartaa-Purkhu Nir-bhou Nir-vaaeru Akaal- moorate
 Ajoo-nee Saae-bhan: Gur-parsaade |Jappu| Aad.e sachu jugaad.e sachu | Haae
 bhee sachu Naanak hosee bhee sachu |

One, all pervading God, ever a Truth (Present at all times), the doer, fearing (A subject to) none (Greatest of all), animosity with no one (His will prevails), unbound by the time, free from the birth and death, self created, realized by His own Grace. Recite this (Recite His Name). He is the Truth from the beginning, He is the Truth and He shall ever be the Truth. 1-1-1

Guru Arjun Dev ji tells -

mhw mltI rnk kQI hir ky gk gwel] 5-814-10

Mahaa Mant.r;u Naanak kathaee Har-e kae gun. gaaee.

Nanak, praise of God is the “Maha-Mantar.” 5-814-10

mhw mltI gr ihrdI bisE Acrj nmm sinE rl] 5-384-4

Maha-Mant.r;u Gur hird.aae baseou achraj Naamu suneou ree

I heard the wonderful Name of the Lord.

Its place is the “heart” of the Guru. 5-384-4

Mind of the Guru is the seat of the wonderful Name of the Lord. I heard the wonderful Name of God and the Guru placed it in my heart (Mind). The Guru’s Maha-Mantar occupied my mind and mentally I heard this wondrous Name.

Gurbani and Mantar gurbwl Aqy mltI r

Gurbani is all that is scribed in Guru Granth Sahib, plus that composed by Guru Gobind Singh ji. It is in poetry as "Shabads" (Hymns). Some keep reciting the same Shabad as their Shabad-Jaap. Like Gur-Mantar and Mool-Mantar, every word of Gurbani is the revealed one to the Gurus and it has the mystery, as well as Shakti (Power) of God and the Gurus. This way, beside specific Gur-Mantar and Mool-Mantar that have their own individuality, each word of Gurbani is in no way less than a Mantar and commands the same high esteem. Guru ji clarifies -

ਸਚੁ ਮੰਤਰੁ ਅਮਰਿ ਬਖਿ] 5-562-16

Sachu Mant.r;u T.umaaraa Amrit. Baan.ee

Celestial Bani (Word) is Your "Mantar." 5-562-16

(True Mantar is the Divine Bani).

Source of the "Naam (Mantar)" is "Gurbani," It is the Bani in Guru Granth Sahib which contains the Gur-Mantar "Waheguru." Every word in the Holy-Book is venerable and has the spirituality of the Gurus -

ਗੁਰਬਖਿ ਵਰ੍ਹਿ ਜਿ ਗੁਰੁ ਅਮਰਿ ਬਖਿ ਚਿਹਿ ਨਿਮੁ ਪੀਦਿ] 3-1066-4

Gurban.ee vart.ee jag ant.ar-e isu ban.ee t.ae Hare

Naamu paa-aed.aa

Gurbani has manifested in the world

and it is the source of the Naam. 3-1066-4

There are about 54,000 stanzas (ੴ) in the Holy Granth and not only each of it, but its every word has the value (Spirituality) equivalent to that of a Mantar. A Sikh is required to do the the Naam-Jaap, recite Nit-Nem (Daily prayer), read, write Gurbani and repeat the recitation of Guru Granth Sahib as much as desired. Some recite Jappu ji Sahib many times and even Sukhmani Sahib, more than once every day.

Almost every page of the Holy Granth advocates the Naam-Jaap. It is important to recite Gurbani, but the Naam-Jaap has its own significance and place. Gurbani tells to do it and Naam-Jaap is doing what the Gurbani says. Nit-Nem is our "Motto" - repetition of our daily lesson urging us to live it and also, it is our every day measure to check the adoption in our lives what the Gurbani teaches, as well as to assess our spiritual progress.

We may pick up any word, stanza or couplet from Gurbani for **Its Own Specific Jaap**, but to be the **Naam-Jaap**, we will have to repeat the Word **Waheguru**.

Gurbani is the seat of Gur-Mantar i.e. it is there in Gurbani – in the Holy Granth. The Guru-given Gurbani was revealed to the Gurus by Waheguru (God). Gur-Mantar "Waheguru" (The Word) is Waheguru (God) Himself. Gur-Mantar is the Name (Of God) and the Name means He whose Name this is i.e. "Waheguru" - God. Repeated recitation of His Name leads to His understanding i.e. realization (Union with Him).

God destines the avocation of an individual. Carrying it out eagerly, gratefully, with humble submission and total surrender, is in itself a sort of remembering Him. This is how all the inanimates and animates other than the humans do it. But, for the humans, this is only one of the essential-fundamentals (Infrastructure) for doing the Naam-Jaap –

ਸਿਬ ਗੁਰੁ ਚਰ੍ਯਮਿ ਨਿਹਿ ਕੀਏ]

ivxugx klqyBgiq n hie] 1-4-15. j puj l sihb, paWl 21

Sabhe gun. T.aerae maae naahee koe

Vin.u gun. keet.ae bhagat.e naa ho-e
All my craft (Avocation) is YourBlessing (Gift)
And my practicing it is Your worship! 1-4-15. Jappu ji, Paur.i 21.

DO SIKHS HAVE A MANTAR FOR JAAP?

Some raise the question if Sikhs have a Mantar for their Jaap and I assure them that there is no doubt in this and they do have it.

All that we have discussed above leaves no doubt that Guru Granth Sahib clearly mentions not only “Waheguru,” but also the words like Mantar, Beej-Mantar, Mool-Mantar, Gur-Mantar and Maha-Mantar. Though, in the Bani of the Sikh Gurus, in the Holy Granth, Gur-Mantar “Waheguru” is not given, it is there (in Guru Granth) in the Hymns by the Bhattas. The Vth Guru (Arjun Dev ji) approved and only then entered them in Guru Granth. The Bhatt-Bani leaves no doubt that the word Waheguru is for remembering God (To recite His Name) i.e. for the Naam-Jaap. This means that the Word “Waheguru” is the Gur-Mantar. Bhai Gurdas, in his poetry called “Vaars,” says it with authority, more than once, that the Word Waheguru is the Gurmantar. His authority comes from the title (Honor) that the Fifth Master bestowed on his poetry by designating it the “Key of the Poethi Sahib” (Key of the Holy Granth). It shows that whatever Bhai Gurdas wrote in his “Vaars” (Vaaraan` Bhai Gurdas. The Vaar – a ballad, is a poem with a specific meter) had been approved by the Guru. In a couplet, Bhai Gurdas calls “Sat.t.nam” a Gur-Mantar, but he lays stress on “Waheguru” and describes in detail the formation and meanings of it and also narrates the outcome of reciting this Holy Word.

The Tenth Master got the treasure of Gurbani from his ancestor Gurus. When he created the Khalsa by giving Amrit (Holy Drink) to them, he ordained that Gur-Mantar “Waheguru” and Mool-Mantar were for the Jaap. Evidently, he inherited the “Shabad” (Word, Waheguru) from his ancestor Gurus. The Sikhs assert it as the “Naam” in their Ardas (Invocation) and this Naam is the Name of God for the Jaap (Gurmantar).

In their Hukam-Namahs, the Gurus advise Sikhs to do the Jaap of “Waheguru” (Gurmantar). Gur-Mantar Waheguru is also, backed by the precedence. It may be explained that Waheguru is the Name of God for Sikhs, according to the edicts of the Gurus, they have to recite this Word and so this is the Gur-Mantar. The Name of God is what we take, His Name is Gur-Mantar and Gur-Mantar is what we recite.

It is understood that only the Name of God can be Gur-Mantar and nothing else. Only God and the Gurus know as to why they did not clearly mention the Word Waheguru as Gur-Mantar in their own Bani in the Holy Granth, when they put down so many other words like Nirankar, Kartar, Hari, Ram, Krishan, Rishikesh, Khuda, Allah, etc. as the Names of God or Mantar.

Gurbani is full with the word “Mantar.” The Gurus tell, there are countless Names of God and we have the capability (Capacity) of giving Him as His Names the adjectives only. They used the Word “Wahu” in their own Bani which is presumed to be the abbreviation of “Waheguru” and the Word Waheguru is very much there in the Holy Granth (In the Bani of Bhatta). Perhaps, to maintain the universal character of the Bani and to include (Address to) cross section of society (Other faiths), the Gurus also mentioned other Names of God. No doubt, “Waheguru” is Gur-Mantar for Sikhs.

NOTES –

Beside the Jaap of the Word Waheguru, Sikhs may recite Sat.t.nam-Waheguru, and repeat Mool Mantar (Basic Formula). To create and maintain the mental environment of God orientation, they keep saying (Verbally or mentally) Gurbani or selected Shabads, stanzas and couplets (Quotes) from it. This, also helps to keep them free of the world (Detached), create a feeling that they do not belong to it and have nothing to do with its bindings.

Ordinarily, they do the Jaap silently, in its basic way by repeating Waheguru, Waheguru, with or without rosary and a few spend some time sitting down calmly reciting Wahe with inhalation and Guru with exhalation. It is not common to use some definite technique to fix attention on the Jaap. The Jaap (Repetition of the mantar) is important to eradicate perturbed thoughts and fix the Naam in the mind (On God) to calm it down and keep it in peace. We tie down the mind to the Naam and repeat it till it stops running after the thoughts and starts staying at its center (Fixed to the Lord).

--x-o-000-o-x--

INSINCERITY

(An Inset)

Worst affliction of the man is insincerity –
AikrGx hir ivsirA j nl Brmpu] 5-706-17

Akirt.ghan.aa Har-e visi-re-aa jonee bharmat.u

Thankless (Insincere) people forget the Lord and suffer transmigration.

(5-706-17)

May Waheguru spare people of insincerity: mother of dishonesty, deception and breach of trust.

FUNDAMENTALS FOR THE NAAM-JAAP

We attach our minds to the Lord, leave it under His care, forget about it and do not bother about its somersaults. This takes time. We keep repeating His Name till it (Mind) stops forgetting Him. This is not any uphill job. We have to keep the mind held by its ears, for a short while only. It picks up things as quickly as it forgets, but needs regular reminding. This we do by repeating His Name. Once the mind is fixed at its Center (God), all activities of the body, mind, world stop and only thing left active is the Naam. This leaves us free of all concerns. Later, when we come out of the depth of the Jaap to the surface, this mental state lingers for rest of the time. Naam Jaap is important, time spent in the Jaap has its own value, but more significant is the concentration on the Naam. Most important is the outcome of all these: a constant attitude (Desire) of the mind to stay immersed in the Naam. In such a state of the mind, the formless Naam has the power to take the Surt.ee (Consciousness) on its wings and unite it with the Formless God.

For culturing our minds we need to train it and for this we have to consider some basics requirements.

Basic Requirements for practicing the Naam-Jaap.

We need to know a little bit about a few things directly related to the Naam-Jaap and these are -

1. Place.
2. Environment.
3. Amritvela - Time.
4. Getting up.
5. Body care.
6. Direction.
7. Seat.
8. Asan.
9. Posture, Pahauri, Bairagan.

These have been taken up in the sequence of their importance.

PLACE AsQm

For your spiritual exercises, if possible reserve a room, a place, or may be a corner, preferably separate, in the house, or outside. Any place is good to concentrate on God. It should be clean and tidy. Same place used daily, helps to compose the mind. If separate arrangement cannot be made, give the sittings anywhere at a calm place. Some prefer banks of the rivers, or lakes, scenic places and mountains. The house in a cool and scenic location can be a wonderful place for the spiritual practices. In the open, we have the nature around us and may feel that the things around are giving company in our Jaap. You can remember God anywhere and everywhere. He is not restricted to a certain place -

Gir bñhir pBñsBñl Qñel] 5-1340-8

Ghare baahre Pr;abhu sabhnee thaaee

In the house (Mind) or outside, God is everywhere. 5-1340-8

Bhora , Gufa – An underground cubicle, or basement of the house is an ideal place. It is calm, cool and free from disturbance. Saints use Bhora (Underground cubicle), or a Gufa (Cave) in a hill, for their Naam-Jaap. An isolated spot in a forest, away from a town is equally good. At places, small caves are dug along a hill, or cottages are made there for the practitioners of the Naam, to do their Jaap. It does not mean running away from the world. Usually, such places are their temporary abode to find solitude, calmness and freedom from perturbation. Most of the places of pilgrimages fulfil these requirements and provide essential needs (Place, Food, etc.) of such visitors.

Temperature. People go to cool places like hills and the riverbanks, also to escape botherations from heat. If practically feasible and applicable, air-conditioning will solve the problem. If nothing can be done, learn to tolerate the outside temperature and ignore heat and cold by detaching your mind from these. Room coolers are there, no doubt these are noisy. Water-sprinkled screens can be helpful.

ENVIRONMENT vīqwr x

Not only the place of the Naam-Jaap, but whole of the house has to be the model-home filled with the vibrations of spirituality. Every one therein should follow more or less, the schedule of a Gurmukh (Guru orientation): Naam-Jaap, Nit-Nem, Kirtan (Devotional music) etc. , Let a Kirtan cassette play in the house, at least for some time every day, may be no one is paying attention to it. Every particle of the house will imbibe the spirituality of Gurbani. This is the effect of association –

Eie Bl clln hie rhybsj uclln pwis] kblr-1365-1

Ou-e bhee chan:d.anu ho-e rahae basae ju chand:an paase

In the company of sandalwood, one (An ordinary tree) becomes sandalwood, too. Kabir-1365-1

(Company of a saint, makes you a saint).

Any one entering such a house will be influenced by the spiritual vibrations, get uplifted and gain the peace of mind.

The selected place for spiritual practices should have an aura of spirituality to influence your mind and calm it down. You may have flowers, a mild incense, potpourri etc. or use some scent, or room-refresher (Freshening spray) to enhance the subtle influence of the place, but these are not essential. Incense should be fully protected to avoid fire in the wooden-frame houses. It should be kept away to escape its direct smoke. Have the pictures of the saints, Gurus and sceneries, in the room. The Sikhs do not worship pictures, or figurines of their Gurus, but it should be okay to have their pictures (Not figures -statues) in the room for influencing the mind and to provide (Build) a base to bring the Gnu into your imagination. For this purpose, at least keep the picture of the

Guru of your choice, at a place where you can see it many times a day. It helps to restarint the mind and develops piety, too.

If it helps, you may keep a cassette of instrumental, or devotional music (Only Gurbani and no Katha: a sermon), at a low volume. It may help relaxation, concentration and as well, drown the external noises. Relaxing environment of the room should help to concentrate your mind, keep it elevated (God oriented) and create mental peace. Transform a bothering outside sound into “Waheguru” and bring it into unison with your recitation of “Waheguru, Waheguru,” as if you both are doing the Jaap together.

When dark, have very dim light above your head, or at your back, so that it is away from eyes and does not fall directly on them. Some keep a pitcher of water with its mouth covered with a red rag close by, as the symbols of gods. Sikhs rely on One God only and don't need such things. One should feel that one is in the environment (Protection) of God -

gŕ kŭ sbduŕKvŕy]

caKl caigrd hmŕy] 5-626-7

Guru ka Sabad.u rakhvaarae

Choukee chougird. hamaarae

The Guru`s Word is my protection

And it is my guard. 5-626-7

AMRITVELA, TIME Amimŕ vj ũ, vkq

Time for the Jaap. Amritvela means ambrosial i.e. early morning hours.

Common question: *What is the best time for doing the Naam-Jaap?*

Every time is the Naam-Jaap time. Any time when there is no disturbance to cause distraction, is good for remembering God. The early morning hours are particularly recommended. There is almost no noise pollution at that time and the mind is fresh and calm. You can adjust the "Naam-Jaap Time" into your daily routine according to your convenience. The best time for it is when you can and do it.

Amritvela (Early morning) is considered the best time for remembering God –

Amimŕ vj ũ scunŕauvifAŕel vlŕŕu] 1-2-5

Amritvaelaa Sachu Naaou vad-eaaee veechaaru

Utilize early morning hours for contemplating on God. 1-2-5

Amritvela is the practical time for the Naam-Jaap. It is after midnight to before sunrise: fourth part of the night, 3 A.M. to 6 A.M. It ends with sunrise. Many practitioners of the Naam get up after 2 A.M. and some soon after midnight even. The second best time for the Jaap is the late evening. One is busy with other things at other times. Any time you engage in the Naam-Jaap, provided it is calm with no distractions, is Amritvela (Divine time). Fix a time for your spiritual pursuits and be regular. Same place and time set up conditioning of of mind for

the Naam-Jaap - You feel like doing it there at that time. At these times, the practitioners all over engage in remembering God and their spiritual vibrations are said to help the concentration of each other. Earlier you get up in the morning, more pull of the Naam-Jaap is there. Any time your mind is calm, is Amritvela. In fact, every time is the Naam-Jaap time -

ੴ ॥ ਵਕ੍ਰੁ ਵਲ੍ਰੁ ਵਲ੍ਰੁ ॥ ਭਗਿ ਹੀੇ] 3-35-4

Jae vaelaa vakht.u veechaaree-ae t.aa kit.u vaelaa

bhagat.e ho-e

***If we keep pondering on (Trying to find) the best time
for prayer, Then, when shall we pray? 3-35-4***

In the Western Countries, the word “Amritvela” has become a proverb and is commonly used in a general sense as “ Have you done your Amritvela?” It may mean anything- Jaap, Nit-Nem, Asa Di Var (Routine devotional singing of the set hymns in the specific meter, in the morning) etc.

GETTING UP ੴ ॥ ੴ ॥

Get up early in the morning to stay undisturbed by the phone calls, visitors and noises in and outside the house. If you had your normal sleep and it is time to get out of bed, do not keep lying down after waking up, because this may put you into depressing thoughts. For the most of us, a six-hour sleep is usually sufficient. Of course, the need of sleep is individual. You may have to modify the timings of going to bed and rising up, but you should have your full sleep. Go to bed early to get up early. If your need of sleep is six hours and you wake up early, for as long as possible, keep lying down in a relaxed attitude without thinking of any thing, may be up to total of six hours (Your hours for sleep). It may produce freshness almost equal to sleep. Over-sleeping is unhealthy, physically as well as mentally. While lying down awake, recitation of Waheguru with or without Simrana (Bracelet rosary), will not stress your mind. With Simarna, sleep will get pushed away and without it, you may drift into sleep. Get up as early in the morning as conveniently possible, without putting yourself to strain and feeling sleepy. Full sleep is a must, but never over sleep or keep in bed lazily. Naam-Jaap demands a fresh and active mind. Amritvela (Early morning) is the time when unperturbed fresh mind is in the attitude of remembering God -

ਚੌਠੀ ਪਹਿਰ ਸਬੰਠ ਕੀ ਸਿਰੀ ਆਪ ਜੀ ਚਿਹਾ]

ੴ ਦਰੀ ਆਸਾ ਚਿਹਾ ਮਿਨ ਮਿਕ ਸਿਹ ਨਿਹਾ] 2-146-10

Chouthaae pahre sabaah kaae surt.eaa oupjaae chaou

T.inaa d.ar-e-aavaa seo d.ost.ee man-e mukhe Saachaa Naaou

***Early in the morning the God oriented ones become eager,
They go to the rivers (Out in the nature) and recite
the Name of God. 2-146-10***

If you are in the habit of bed-tea, go ahead, but keep your stomach light to avoid its pressure on sitting. Mostly, the practitioners give such sittings on empty stomachs. If, even inspite of your best efforts, you fail to get up early in the morning, find any other suitable time for your practice. Time as such has no value and all that you need is to do Waheguru, Waheguru. This is the magic formula!

BODY CARE srirk sBwI

A bath or shower is ideal. If health does not permit, just wash up. Daily, soap your neck, armpits, groins, private parts and feet. Many people think it impious to touch their private parts for careful cleaning. Daily bath is essential. Vaseline applied to wet skin, reduces body-itch due to dryness and provides a protective shield. Be tidy and clean. To remove the smell of food, brush or wash mouth every time you eat. You may have to use antiperspirant especially in axillas (Armpits), talcum powder and a mild scent. Body should be clean, free from smell and fresh. Wear clean and loose clothes to stay comfortable when sitting cross-legged. When dressing up, keep in mind the need of season and of your body. Appropriate exercise is important to stay healthy, active and tuned up -

Git vsih crxwribhI rsnw j p'gpiI]
nwnk so pBwI ismriAI iqsudhl kau piI] 5-554-1

Ghate vas-he charn.aarbind. rasnaa Jap-aae Gupaal
Nanak so Pr;abhu simree-aae t.isu d.aehee kou paal

Take care of body that has the seat of

God in the mind and tongue to recite His Name. 5-554-1

Cleanliness. Outer cleanliness is important for the purity (Cleanliness) of the mind. Mostly outside India, on entering a developed country first thing different is the roll of paper and no provision for water when using toilet seat. Some bathrooms (Rest rooms) are carpeted and use of water has to be avoided. People have to follow others, be contented with the use of paper and as such, go ahead with their spiritual practices after that. In India, it is not uncommon to clean children with rags or paper and take them even to the places of worship. Daily bath takes care of the dirt sticking to the body. For cleaning, nothing surpasses water. However neat paper work you may do, it is not possible to get rid of the residue without washing. This is the reason water cleaning is almost a remedy for itch (Pruritis, etc.) and use of vaseline after washing is further helpful. Cleaning private parts with water is an excellent idea.

Cleanliness demands care of eyes, ears, nose, teeth, etc. You should be careful to wash your hands with soap and water before touching any food and after using bathroom. You must do so after touching body parts (Nose, ears, skin, hair etc) as well, if you are going to handle eatables especially for others.

People start distributing napkins, Parshad (Holy Pudding) and Langar (Food) with their unclean hands.

When attending Gurdwara, we must not enter rest rooms with bare feet. After using these, people return from there and sit in Sangat with dirty and polluted feet. Slippers should be provided to use rest rooms.

Another important cleanliness is to sit in the Gurdwara without disturbing others and not allowing children to run amuck there. It is the responsibility of the parents to keep their children calm and controlled. They should take them out if they do not behave. Gurdwaras should have activity rooms to keep children engaged and arrangement for the parents with children to sit in a sound proof place

Sucha

Joot:ha. In the developed countries the sense of Sucha and Joot:ha is almost non-existent. Sucha means clean, washed hands, something not touched with dirty hands, nobody has eaten directly out of that portion of food, plate or drunk out of that glass, bottle, can etc. Joot:ha is opposite to this: unclean, dirty hands, directly eaten or drunk out of this food or water.

To observe hygiene, not to eat or drink out of others` plates or glasses, or unclean utensils, to have your own tooth brush, tooth paste, comb, towel etc. are important to check the spread of infections.

DIRECTION idS

God is everywhere, Omnipresent -

dsyids॥ rivA॥ pBieku] 5-299-16

D.asae d.isaa raveaa Pr;bhu aeku

The Lord is in all the directions (Everywhere). 5-299-16

k॥hI iKE hir Avicl ids॥ mih

k॥hI pCih kusls invieE] qpsid svXy] pwiq: 10]

Kaahoo lakh-eau Har-e avaachee d.isaa mah-e

Kaahoo pachhaah ko sees nivaaeau

Why bow only in the specific directions?

(Does God exist in these directions only?)

(Akal Ustat, Tav; Parsaad.e Sava-ee-ae, 10th Master).

God is every where and is not confined to a certain place.

Some recommend facing the North – direction of the Polar Star for meditation and others to the East: direction in which the sun rises. To face the North is said to be in line (In harmony) with the magnetic force (Lines) of the earth. In the East, the sun rises and it is the source of energy. They feel that these things help the concentration. You may sit facing any direction - North, South, East or West. A Particular direction doesn't mean any thing and real thing is the Naam-Jaap -

Al hūeḡumsliq bsqūh'Avrūmī Kūiksūkrū] kbīr-1349-11

Alhu aeku Maseet.e basat.u haae awaru mulukhu kisu kaeraa

If the place of Allah (God) is the mosques only

Then, for whom is the rest of the world? Kabir-1349-11

All the practitioners facing one direction, are presumed to have a good influence on the Jaap of each other. These things do not have much significance. Going deep into the Jaap is all that matters. A group may sit in a circle, face the monitor conducting the Jaap, or Guru Granth Sahib if you are in the presence of this.

SEAT bṯxl (cḡl, pIV, P'tl)

It is something to sit on. Select a seat comfortable and convenient to you. The traditional is to sit cross-legged on a mat, carpet, or a soft pad (Cushion) of any thing placed on the floor. If it is not possible due to some physical problem, you may have a raised seat - pillows, low stool, or a chair with its height suitable to you. Usually, a straight back office or dining chair is recommended to sit erect so that spine is held straight up, but a low chair with its back slightly tilted backwards may be more comfortable. Straight or slightly bent spine does not matter and if subtle energy has to move upwards by the effect of the Naam-Jaap, it is intelligent enough to know its path. High back with headrest may eliminate the head falling forward. Side arms are good to rest the aching arms and shoulders. Gurdwaras and congregations should have suitable arrangement to accommodate the handicapped. Sitting abnormally erect with tense body has no advantage. Some sit cross-legged on their bed, but this may bother if the bed is sagging and not firm. Main thing is the Naam-Jaap and it does not matter on what you sit, or you do it sitting, standing, lying down or walking -

alṯq bṯq svq iDAmelA]

mīrig cl q hryhir gūelA] 5-386-7

Oot:hat. baaet:hat. Sovat. d:heaa-ee-aae,

Maarag-e chalat. Har-ae Har-e gaa-ee-aae

Take the Name of God sitting, standing, sleeping,

Or walking- any way you can. 5-386-7

alṯq bṯq j pau nūmū iehū krmū kmīvau] 5-813-18

Oot:hat. baaet:hat. Japou Naamu ehu karamu kamaavou

Sitting, standing, (All the time) recite the Name

of God. It should be your deed. 5-813-18

ASAN आसः A soft pad, cushion गद

This is some soft pad (Pillow, cushion) to sit on. Yogic posture is also called an Asan. The seat may be a piece of carpet, rug, pillow, or any other material to provide a padding so that when sitting cross-legged especially on the floor, ankles and haunches do not get pressed and hurt. A mat of Kusha is very popular with the mendicants. Kusha is reed: a tall grass growing on the riverbanks. A pad should be of any soft material to sit on comfortably for a long time. With the saints` philosophy of mercy, I wonder on the animal skins as Asans. In the recent past, deerskins were seen with many wandering Sadhus (Saints). Long time back, some had even the lion-skins. Now, these are rare commodities due to hunting restrictions. The material of an Asan does not make any difference. To be steady in the Naam-Jaap is the real Asan -

आसुः आसुः कृष्णः 1-903-7

Aasan.u t.e-aag-e kaahae Sachu paavhe

Not set on the Aasan, one cannot

find the Truth. (One not steadfast

on the Naam, cannot reach God) 1-903-7

ij sunim iird'iqsuinhcl आसुः] 5-1156-4

Jisu Naamu rid.aae t.isu nehchal aasanu

The real unshakable (Unperturbed) on seat is one,

who has the Naam in his Heart. 5-1156-4

COVER एफः

When sitting for the Naam-Jaap, most of the practitioners cover their body with a woolen shawl, or a cotton or mixed fabric sheet. With this, they feel protected (Lap of God), cozy, more relaxed, composed and concentrated. It protects from the insects. In the open, you may use an insect repellent. In countries like India, the wire gauzed insect proof room is a good idea. An air-conditioned place removes this problem. Our real "Cloth" (Honor, boon, protection) is the Lord Himself. This is the True Cover -

एकः कृष्णः पञ्चमः 5-1117-17

Dhaakanhaarae Pr;abhoo hamaarae jeea praan sukh-d.aat.ae.

The Lord, giver of all comforts, is my real cover

(Saviour). 5-1117-17

See Composure and Relaxation, also.

POSTURE बतः, बतः आसः

shj गृष्णः मिह आसः बतः 5-370-15

Sahj guphaa mahe aasan. baad:heaa

***The right posture (Pose) is to attain equipoise
(Set in the Naam). 5-370-15***

Posture is the way you sit and it is called an Asan, or a Yogic-Asan. Adopt any posture that suits you the best. Usual is sitting cross-legged: Sukh-Asan (Sidharan-Asan, Chaukari) commonly adopted, is the easiest and most comfortable. If using a high seat like a chair, you may cross feet or leave them uncrossed at a comfortable distance in front of you. Keep the hands in your lap and fingers lightly crossed. If needed, keep a pillow in your lap and hands on that. Fully crossed fingers may get tired soon. Sitting with arms tightly crossed in front of the chest, will tire shoulders, press stomach and heart and hinder chest-movements (Breathing). Sitting with hands placed on the knees may not be comfortable. Some use supports, Pahauree to rest arms and Bairagan to support their chin (head).

Supports –

Pahauree. Many practitioners use a Pahauree to rest arms on it. It is a bracket: a horizontal board about 4" wide, 20" long and 1/3" thick, with a central post, like a T.

Bairagan. A Bairagan is a short cross-bar with central long stem, somewhat like a Y. It is used to support head by placing it under chin. Sometimes, they put Bairagan under an arm, but be careful not to press axillary (Armpit) nerves and vessels.

An inability or disability will have to be accommodated. In such a case, the hands, feet, etc. should be placed in a convenient position. Aching shoulders may not permit the hands to be brought together and these might have to be left on thighs, or on a pillow placed on them (Arms kept relaxed). If needed, the hands can be placed in a sling from the neck. Back pain will give problem on leaning forward and tilting slightly backward may help. For the pain in neck, chair with high back and headrest will provide comfort. In case of dozing, the support of hands, or more conveniently a collar-neck, may prevent head from falling forward.

When in a chair, the knees can be kept together by keeping both feet a little apart, or by using a binder above both knees. Do not bring knees too close to each other as this may cause ache in the hip joints. Lower the seat, wider apart the knees will move. Some sit on their haunches with their legs flexed at the knees. This needs holding both knees with arms or with a binder on thighs, or a support (Wall) at the back.

Sitting straight back is advocated but it is a minor thing. Don't try to sit unnaturally erect. Some tilting this way or that, does not matter. Sit as you usually do and sitting erect does not mean to stress and strain the back or neck. Sitting too much inclined backward may induce sleep. Keep your head and chin

in their usual positions - as you normally keep them. You need not press the chin against the chest, or raise it abnormally.

Any special posture has no advantage. Primary need is of sitting still. Some sit in the Padam-Asan (Lotus Posture) with their both feet placed on opposite thighs. Others use the Sidh-Asan (Adept's Posture) with one heel placed on the other. To ward off blood clotting and nerve pressure, especially the old persons, more so if they are the beginners (Particularly, sitting cross-legged), should not keep their legs unmoved for long. Stretch and move them for a while every often (At reasonable intervals. May be three to four times each hour) and do not allow numbness to appear in them.

Naam-Jaap is the central thing. The way one sits does not make any difference. Postures by themselves without Naam-Jaap do not lead to the peace of mind -

invl | krm Ansn carislh ien mih sl|q n Aw|j lau] 5-98-4

Nivalee karam aasan chouraaseeh in mahe saan`t.e

na aavaae jeeo

If you seek the peace of mind, it is not in the

Yogic exercises or in their eighty-four postures. 5-98-4

Naam-Jaap can be done in any Asan, if one so desires, even in *Shish-Asan*: standing on head and legs straight up (Answer to a question asked in a Naam-Jaap Workshop), *Bhujang-Asan* (Cobra Pose - snake like posture), *Bir-Asan* (Warriors posture: half sitting on one foot with its knee up and the other knee on the ground with its foot looking back. It is like sitting down to pull on an arrow) etc. The question is not of any Asan, but is of doing the Naam-Jaap. Yogis have 84 Asans, but we have not to bother about them and one may use these to exercise the body. Sitting cross-legged is fine, but choice is yours. *Padam-Asan* (Lotus Pose: both feet on opposite thighs) is claimed to keep body more steady, but it is hard to apply if limbs are not flexible and may cause injury. The training for such things is better started in childhood. For an ordinary person, it may not be possible to sit in the *Sidh-Asan* for a long time. We are not to torture our body and the aim should be to sit still, comfortably and for a long time. More steady the sitting, more calm your mind.

ADDITIONAL INFORMATION FOR THE NAAM- JAAP

AESTHETICS - ETHICS SB ਗੁਕ

It is a vast subject and is not possible to go into details in this limited space. Most important to construct a building is to prepare a strong plinth. Primary requirement to practice the Naam-Jaap is to adopt the ethics of the noble living and to submit to the Will of God, accepting Him as the Supreme. It is true conversely i.e. the Naam-Jaap will make its practitioner a humble and noble person. To settle down in the Naam-Jaap, we have to control lust, anger, greed, attachment, ego and make them our instruments. We have to be above jealousy, backbiting, deception, insincerity, hypocrisy, discrimination, and other viles (Evils). Talking the facts with a right person, within reasonable limits, without prejudice or malice, as an effort to bring about improvement, is not backbiting. When dealing with others, it is important to stay within the limits of justice. Selfless service, equality, pure love (Universal and selfless), compassion and other virtues are important. Forget, forgive and adjust with others, accommodate and tolerate them. Truthfulness, sincerity, kindness and helping attitude, are great characteristics.

Honest avocation and sharing with the needy are the basics to make us fit for the Naam-Jaap, but do not replace it in any way. The Naam oriented Sangat (Company, congregation), reading of the books on the faith (Its philosophy and history), spirituality and lives of saints, is important. Do not enter discussions. Be sweet to every one and avoid hurting the feelings of others, because this will reflect back, haunt and disturb you. Develop tolerance.

Do not read the trash literature. Touch the news media just to keep abreast with the world. Watch TV etc. for very selected shows only and do not spend (Waste) your precious time on these for more than minimum. This is the secret of attaining the peace of mind. A calm mind is important to fix it on the Naam. Only the pure mind can be calm. We have to transform ourselves for tuning to God -

ਨਾਨਕ ਨਾਨਕ ਕਹੀਏ ਕੀ ਚਿੰਮਿਕੀ ਚਿੰਮਿਕੀ] 1-140-10

Naanak Nao Khud.aa-e kaa d.il-e hachhaae mukhe laehu

Nanak, take the Name of the Lord with a pure heart. 1-140-10

Golden Rules. Here are some golden rules to give peace, happiness and contentment -

Keep physically, as well as mentally clean. Keep your environment clean and healthy. Take care of your health. Do not do drugs – any one and in

any form. Develop good habits. Have high morale, do not keep on grumbling, complaining and blaming others.

Be responsible for your actions and shortcomings. Do not keep looking to others (No expectations) and work hard to stand on your own feet. Keep organized and maintain order within your own self and with others as well. Value the time. Be always ready to help others and set right their problems. It will make you a valuable asset, earn you respect and every one will be ready to help you.

Be honestly smart and not lazy. Educate yourself fully, keep studying, learn your trade to the best, be very efficient in what you do and keep putting in best and honest efforts to be at the top. Be ambitious and eager to progress, prosper and for attaining your goals, but not at the cost of others. Harm no one. Keep developing knowledge, intelligence and wisdom (Applied knowledge). These will give you your value that is so essential for success.

Be sweet, do not invite quarrels, befriend every one, do not close your door on any one, avoid the person who cannot be corrected and consider yourself dead for the chronically bad fellows. Realize that all are your own, none is your opponent or enemy, you have no competition with any one, you have your own individuality, others get their own luck and nobody deprives you of your rights.

Select your friend very carefully so that once a friend forever a friend. Later, if possible, never say any thing against him. If he lacks self control, or needed for his/her other deficiencies, guide, advise and work hard to improve him/her. Friends are not to be discarded. Do not desert your friend, be sincere, honest, but if it becomes so essential, calmly leave him, but never lose his respect. Your friend should also, be like this to you – sincere to the core. Your real friend will not abandon and will bring you back to the right path if you go astray. Have a tested and reliable friend to depend on. Your top friend is the Naam-Jaap.

You are your best friend and best judge. Consult others, but do only that you think right. Of course give weight to the opinions of others and use these as your guide.

You are the center of the universe, its every activity is around you, uphold your dignity and respect yourself. Think high and never undervalue yourself. Always talk high of your family, relatives (good), faith and friends.

Do not carelessly make even your best friend a repository of your deepest secrets. Keep your secret to your own self and let it die in you. The day you share it, the seed of disrespect and enmity may get sown.

Honor every one related to your near and dear or a friend, hold them in your high esteem and never cast an evil eye on any one out of them. Every woman is a pious entity to respect and revere. Take a friend's wife as your mother.

Do not open up too much and become light minded with every one, reasonable distance earns and maintains respect. Respect others so that they keep respecting you.

Do not allow any one to ride onto your head (Too much intimacy and visiting each other in excess) and avoid it yourself, too, because association more than desirable (Chances for everyone to get together too much) can result in undesirable consequences and friendship may turn into enmity.

Do not stop communication, it will keep on removing misunderstandings. Every one is basically good, useful and however insignificant, has his own worth and you can need him at any time. Hate none, never leave things building up, talk things over, clean up your mind and keep calm.

Return quickly whatever you borrow and keep your account clear with your own self and with others.

Never misuse or abuse others, give them their due right, respect and place. Do not expect a return for what you do to others, do not have resentment or remorse and keep doing good.

Be good, respectful, sweet, helpful and humble to the elderly, give margin to their age and its deficiencies, be patient with them, tolerate them with grace, try to listen and understand them, fulfil their needs and remove their wants.

Never pressurize any one so that he becomes disrespectful and moves away from you. Do not keep nagging, snubbing, belittling and insulting others. Give chance to other, understand, forgive, forget and give them time to improve and show their worth. Believe others, depend on them, let them share your responsibilities, associate with you and develop reciprocal confidence. Be vigilant.

Pay special attention to the following. These points will make you different from the ordinary and are essential for the peace of mind to practice the Naam-Jaap -

Humility. Nothing beats humility, it is always a winner –
imTq nvl nwnk gk clgAeIA qq] 1-470-13

Mit:hat. neevie Nankaa gun. chngeaa-ee-aa t.at.t.u

Humility with sweetness, is the essence of goodness. 1-470-14

This single quality wins you the highest respect, love of everyone, popularity and acceptability. Humility means no ego and this is what we want to earn with our spiritual practices. Be careful that it is not–

AprDI dIk invYj oHdq imrgwih] 1-470-15

Vicious person bows down like a hunter after a deer. 1-470-15

A humble person will not have anything to perturb his mind and will get concentration with ease.

Arguments. Healthy, constructive discussions for solving problems and to gain knowledge are sometimes essentially necessary. An arguing person is always a loser and he wins to lose. If you win, other person hates you and if you lose, you hate him. It earns you unpopularity in no time and throws your mind into frustration. Gurbani advises –

ਬੰਦੁ ਭੰਬੰਦੁ ਕੰਠਿ ਭੰਬੰਦੁ ਭੰਬੰਦੁ 1164-3

Baad.u bibaad.u kaahoo seou naa keejaae

Enter not arguments with anyone. Namdeo-1164-3

Keep your views, may be any but essentially political and religious, to your own self and avoid their narration. Whole of the world is there to take care of the politics and people have lot of resources to fill their heads (Gather news) with the headaches (Problems) of others.

Demands. Asking for daily needs is another thing. In general, be free from unnecessary and unwanted demands (Charges: price for your some service etc). Why ask for when you know you will get without asking. To start with, you may not get all you wish, but in the end you will not be a loser and in addition, it will be a great factor in winning faith of others.. Do not build hopes and expectations. People know what to give. Even if someone gives less, forget it. Gladly accept whatever is given with free will and may not accept if you don't need it. If nothing else, at least it will keep your mind in peace and this is what we seek with spiritual pursuits -

ਲੋਕੁ ਠੀਕੁ ਰੁਕੁ ਠੀਕੁ ਠੀਕੁ ਜੰਮੁ ਗੁਗੁ ਮੰਨੁ ਨ ਪ੍ਰੀਏਅੰ 1-878-17

Loku d:hikaaru kahaae man.gat. jann maagat.

maanu naa paa-ae-aa

People hate and do not respect a person

with demands. 1-878-17

Humility, non-argument, no-demands, is the cardinal discipline for the evolution of the mind. Protect your rights. Be liberal. Add rest of the goodness to these.

Gossip. Worst thing that can make you quickly cheap and ordinary is gossiping. It will devalue you immediately. Others judge your worth from what you speak. Occasional light mood within graceful limits is good, but generally keep reasonably serious and conduct yourself with dignity. Less one speaks, more respect one gains -

ਬਹੁਤੁ ਆ ਬੋਲਨੁ ਜ਼ਖ਼ਾਨੁ ਹੋ-ਏ 1-661-18

Bahut.aa bolan.u jhakhan.u ho-e

It is absurd to talk unrestrained. 1-661-18

Idleness, Laziness. Always keep busy. If no other useful and essential engagement, do Naam-Jaap, work on beads, do Nitnem, recite Gurbani. The Namm-Jaap, Nit-Nem and recitation of Guru Granth Sahib in the morning, Rehras in the evening and Kirtan-Sohela after that (At night) should be a must for you. Spend time on learning the correct reading and phonation of Gurbani. Study Sikh

history. If you know, do Kirtan, as well. Teach Gurmukhi and Sikh discipline to your children. You will not find any idle time. You should never be seen not doing anything. You should be role model for your children and for others.

Competition. Establish your own individuality and don't try to be a prototype (Copy) of someone else. When you have established your own dynamic individuality, then none else can ever be in competition with you. Others will look upon you to be your copy. You are getting your own value, others are getting their own worth and nobody is grabbing anything out of what belongs to you. Don't bother about reward to other person. Leave everything to Waheguru and be contented.

Sincerity. Always be very sincere in thought, speech and deed and never go near untruth (lies), deceit, cheating and hypocrisy –

AikrGx'kai'rK'n kEl nrk Gr mih p'vxw] 5-1086-6

Akirt.ghan.aae kau rakhaae naa ko-ee narak ghor mahe pavan.aa

No body (Approves) accepts an insincere person

and he belongs to (His place is) hell. 5-1086-6

Hypocrisy. It is very strongly disapproved and is the meanest thing to do –
ihk'l'kptumK igA'ml] kblr-656-3

Hir;d.aae kapatu mukh geaanee

He speaks of wisdom with poison in heart. Kabir-656-3

See Hypocrisy, in Appendix.

Sex. A single worst affliction; path to downfall, immediate self-destruction, enmity and acute frustration is unsocial, unacceptable and disapproved sex. Lack of sex control leads to all other vices -

krq'iq ps'kl mns j'iq] 5-267-11

Kart.oot.e passoo kee maanas jaat.e

Human being , but deeds of animals! 5-267-11

See Sex, in Appendix.

Avocation. Your job is important for survival and contentment and is necessary for the peace of mind. For an ordinary man the peace of mind is essential for practicing the faith and Naam-Jaap. Your job is an assignment from God and you have to do it to your best. You have to be proficient in your profession to be at the top where there is minimum competition, maximum peace of mind and sufficient remuneration to fulfil your needs and this will keep your mind free to follow the Lord. Everyone has not the capacity to enjoy the leisure of practicing faith with the mind occupied by the insufficiencies (Wants). One should reach salvation engaged with the demands of life -

hs'ldA'w K'j 'ldA'w ph'ldA'w K'iv'ldA'w ivc'hv'm'kiq] 5-522-10

Hasan.d.eaa khaelan.d.eaa paaenn.d.eaa khaavan.d.eaa

vichae hovaee mukat.e

Have liberation while laughing (away Life), playing,

enjoying (Boons) right clothes and food.

(Get liberation while living here successfully). 5-522-10

COMPOSURE it k w a u

To compose ourselves, we bring our minds back from its outer excursions, collect it and give the support of the Naam for it to hold on. On composing ourselves, we feel peace coming over us and restlessness departs. It gives the sense of comfort, ease and rest. A cloth sheet wrapped around the body may help to get composed. Composure and relaxation go together. Closed eyes help to get calm and settle down the mind. Sitting in a scenic place, the eyes may be kept open for some time, or opened occasionally, to appreciate the Lord and His creation and for a change. This can give the joy and ecstasy. Closed eyes can make imagination easy and acute. Lay stress on the mind to stop wandering and to come back -

mrymn prdjsl vjipAwryAwau Gry] 4-451-16

Maerae mann pard.aesee vae pearae aaou gharae

O dear wandering mind, come back home! 4-451-16

See Relaxation and Cover, also.

CONCENTRATION I Inq w

nink I In BieE gibbl isauj aupwml sllg pwnl] 9-633-19

Naanak leen bhaeau Gobind. seou jeou paanee san:ge paanee

Nanak is merged with Go, like water lost in water. 9-633-19

To practice the concentration, we gaze at the Symbol Ik-Oankar < set at the Mid-Brow Point, fix our minds on the Naam and on two phases of breathing. Some concentrate at their Spiritual-Heart. It is one inch to the right of the center of chest, level with heart.

Others, to stabilize their minds, watch the movement of breath from the pit of their stomach to the throat. This is nine fingers of the movement of their breath.

There are people who concentrate on the sound of forcibly saying Waheguru (Wahe) while gazing at their spiritual heart.

Others concentrate on the subtle sound of breathing-in and breathing-out.

There are people who breath in and out forcibly like a bellow saying Waheguru, Waheguru, silently or vocally, concentrating nowhere in particular. This rapid bellowing holds their minds.

There are advocates of fixing the mind at the interval between two phases of breathing.

Some keep their minds in the awareness that after having said Wahe, they have to say Guru and after that Wahe again, so on and on.

All of these and others are efforts to hold the mind. Focusing the gaze at the Mid-Brow Point is the easiest and quite popular with the Sikh saints and practitioners of the Naam. The concentration demands serious effort -
mn Asididj nikel] 3-665-12

Mannu asaad:hu saad:haae janu koee

***It is tough to control the mind. Hardly ever someone
can do it! 3-665-12***

Also, see Ethics.

Hints on concentration – Here are a few hints to help concentration -

You may collect your scattered mind as you sit down for the Naam-Jaap so that it stops running about. One learns it gradually with practice.

Bring to the mind the purpose of your sitting down, “You are sitting here for the Jaap and not for these thoughts.” It will eliminate the worldly thoughts and will not allow them to storm you.

Ignore and don’t pay attention to unwanted thoughts and stay unconcerned, telling yourself “These thoughts have nothing to do with me.”

Reject the unwanted thoughts, slip out of them and soar high out of their reach.

Keep the mind fixed on your object - Practice of the Naam-Jaap (Symbol, Mantar: Wahe and Guru, etc). Taking the mind up and fixing the gaze at the Symbol brings about concentration.

Music (Kirtan) will produce relaxation and help to hold the mind.

The glow of faint artificial light filtering through closed eyelids will aid concentration.

Presume that you are not in the Kaljug (Kali-Yug, Dark Age i.e., present times), but in the Satjug (Satya-Yug, Golden Age - the age of spirituality), wherein off hand thoughts do not perturb the Sadhak (Practitioner of spirituality). After attaining practice, extraneous thoughts will stop bothering you when composing for the Jaap.

Remember, leaving aside technique, even the effort to concentrate helps in bringing about the concentration. Counting needs attention and this helps concentration.

Problem is that other thoughts attack us as we start the Jaap, whereas the beauty should be that Waheguru comes to the mind when we are busy with the worldly things. Even the good thoughts interfere with concentration and we have to use them only in the beginning to help get it and later to be free from them. Relationship with the outer world should be cut down to the maximum.

The Naam itself and its Jaap with Concentration, pushes away the extraneous thoughts and wherever the mind slips away, the Naam will follow, get hold of and bring it back. Unwanted thoughts keep shedding off as we go deeper into the Jaap. A time may come when you no more say Waheguru vocally or

silently and repeat it in thought only. At this stage (Jaap in thought), you can repeat Waheguru even at a tremendous speed, though the concentration matters and not the speed, but you will enjoy the phenomenon. At such a stage, it is natural for the good concentration to be there.

For more hints, see Notes on Symbol and Notes on the Naam-Jaap, at the end of Naam-Jaap Workshop.

DIALOGbcn

If you go into a dialog with yourself, or with some one else in your imagination while doing the Jaap, get out of it quick. This is alluring, but drags your mind away from the Jaap. Do listen carefully if someone gives some advice. If the Guru is there to talk to you, then what else is needed? But, be careful that the Guru is talking to you and not that beside seeking advice, you are lingering your talk unnecessarily. Try to recite the Name of God in his presence. Ordinary dialogue is not encouraged-

g| l j 0u n h e l] 1-730-12

Gallee jogu naa hoee

Talking tall is not the way to reach God! 1-730-12

DOZING Jk, qldri, aG

ij n n k n d i v l y i q n i m l x k A i a u] P r l d - 1 3 8 2 - 3

Jinh.aa naaen. need.r;aavalaee t.inh.aa milan. ku-aa-ou

One who sleeps (Negligent) can't meet the Lord! Farid -1382-3

Tandri is dozing and is common during the Jaap. It should not be confused with Smadhi. In Smadhi, one may keep fully aware (Of recitation of the Naam), but in dozing the head may fall forward and there is no awareness of it (Naam-Jaap).

Without realizing, we passively surrender to sleep and do not resist it. We should keep aware of overcoming sleep, become alert as soon as it arises, fight and avoid slipping into it. To get out of Tandri, do spoken (Vocal) Jaap for a while, stand up for the Jaap, wash your face with cold water, take bath, walk about and if nothing succeeds take a short nap. Best is to sleep for a while, if you feel sleepy.

Some enjoy Tandri, even. Time flies in this state. Although not desirable, it is to the advantage of the practitioner. After all, he sits down for the Jaap, devotes time to a good cause and maintains his practice. He might have been attached to the Name of God during sleep even and on becoming alert, finds himself doing the Jaap. This is not uncommon. Gradually, he will learn the art of not sleeping during these sessions. The time he spent even dozing was well spent. Though in the twilight sleep, all that time he was in the lap (Attitude) of the Jaap. The same is true if he slipped into sleep when doing his Mala (Beads). His frame of mind was that of the Naam-Jaap. This has its own

importance that he kept to his schedule. The Jaap in Tandri has its own joy, no doubt. When the mind gets fixed while doing the Jaap, you may try slipping into sleep and continuing it (Jaap). Tandri is not advocated and the ideal thing is to keep fully awake during the Jaap. When sleepy, the mind does not run about much and one may feel more composed. Dozing should not be allowed to become a permanent habit. Have the fun of the Naam-Jaap with your Tandri, but keep struggling to get free from it.

FOOD Kṛk

ਕਿਖਾ ਪਿਖਾ ਪਿਵਰਹਿ ਯਿਦਾਨੁ ਯਿਰ ਕੁਸਬਿਹ] 1-472-19

Khan.aa peen.aa pavit.r; u haae d.it.onu rijak san.baahae

Food and water are holy, these are boons from the Lord. 1-472-19

Food has different values with different people. For some, alcohol is sanctified, others do not consider meat as unholy. Mostly, alcohol is denounced. All intoxicants are strongly rejected in the Sikh faith. Out of India, meat is staple food almost in every country. It is a good source of proteins, but in excess, harms kidneys. Mostly, the Sikh practitioners of the Naam are vegetarian and teetotaler. Fat is considered responsible for the diseases of blood vessels and heart. Currently, best advice is minimum fats, some proteins and lot of vegetables and fruits.

Take nourishing and easily digestible food. Too much of condiments, peppers and chilies irritate stomach and stimulate the mind. Food effects both, body and mind. Select your food that is wholesome. Take what suits you the best without hurting or hampering your mind or body. Observe moderation. Do not consume stimulating foods causing excitation. Taking intoxicants to compose and calm down mind for the Naa-Jaap is very undesirable. Read Meat, Alcoholic, in Appendix.

GLOW pḳṳ

ਪਬਿ ਕਰਪਿ ਯਹਿ ਪ੍ਰਗੁਸੁ] 5-271-1

Pr;abh kirpaa t.ae ho-e pr;agaasu

***The glow (Wisdom - knowledge)
comes by the God's grace. 5-271-1***

After some practice of the Naam-Jaap with closed eyes, a faint glow appears at the point between two inner ends of the eyebrows. The natural glow may, or may not manifest. It disappears by stopping the practice of the Jaap and may take longer to return after resuming it. The glow may be bluish-white, or golden (Saffron) with tinge of red, blue or green. It is diffuse and without a defined boundary. Appearance of light shows that the practitioner of the Naam is on the right path and is progressing well. It gives encouragement and helps concentration. On becoming an adept, one stops caring for this glow.

Even faint artificial light in the room is enough to filter through the closed eyelids, as a glow. Till a natural glow appears at the Mid-Brow Point, the artificial one created by light in the room, or at the day-break, can be helpful for concentration, but it should be very subtle. A strong light will disturb attention. Pressure on the eyeballs, when eyes are converged (Brought together) forcibly, may also cause such a glow. This is not the right way to create it and it may cause headache.

MALA, ROSARY mwl w

COUNT igxql

hir hir AKr die ieh mwl w] 5-388-4

Har-e Har-e akhar d.u-e eh maalaa

The true rosary is the Lord's Name. 5-388-4

Mala or Rosary. It is a string of beads used to help the Jaap or to keep an account of it. It usually varies a little in the number of beads in different faiths. Even in the same faith, it may be of more types depending on the number of beads. It may be made of any material, wood, seeds, wool, glass, stones, gems, pearls, gold, iron and other metals etc. Sikhs mostly don't use wood or seeds, perhaps consider wool better (Holy) and prefer white or black color. Wool is soft, washable, light and does not hurt fingers. Black doesn't look dirty. May be, only the Sikhs use wool and iron-beads. Hindus prefer Malas of Rudraksh seeds and wood of Tulsi or Sandal. Rudraksh seeds are rough, wrinkled. These are considered to be a heart-tonic and Tulsi as something holy. Plastic Malas have become generally popular. These are cheap, light and clean. Metals, stones and glass are too heavy. A Mala should be of smooth and light beads of moderate size of about 1/3 to 1/4 inch. A heavy Mala of too small or very big and rough seeds hurts fingers and you cannot work on it for a long time. Rough seeds hurt fingers, small beads are difficult to role and a heavy Mala tires the fingers and hand. Mala, its material and the way you use it, has no value and real thing is the Naam-Jaap.

A full length Mala is a string of 108 beads and on this we count 100. Extra 8 beads are to compensate for the errors. If we want to say Sat.t-Naam and Waheguru with beads, "Sat.t-Naam-Waheguru" will be taken as one unit. Mala tells what you have really done, so that you are not in any misunderstanding of having done a lot.

With it, you can keep the count of the Jaap, though it is usually not given a great merit, but still, it has its own advantages and is a useful tool that reminds to do the Jaap and keeps one attached to it! Most of the saints and Gurmukhs keep and work on it. Mala and its short varieties Simrala and Simarna, tell others that you are of different nature and not interested in useless gossip. Its use is a support for the Jaap, working on it provides good company when you

are alone and even otherwise, it is a worthwhile engagement. Mala can be used for an ordinary Jaap and not for deep concentration, because on reaching it, a Mala falls away from the hands. It helps to initiate concentration. To boost it (Concentration) while doing Jaap, for a while hold Mala in your both hands and watch your working on it. Turning beads when lying down, may delay sleep.

Work a Mala in any way you like and is convenient to you. Hindus and Sikhs role beads from front to back (Move them backwards). It makes no difference whether you use it hidden in a pouch or not. Everybody knows what you are doing. Use any hand you like and change it if one is tired. Some take first finger unholy (It is used to point others - Ego) and do not touch Mala with it. Every limb is part of the same body: a God given gift and as holy as any other finger or limb. Meru (Peak, top) is the central tuft on Mala, Simrana, or Simrala. On reaching it, people turn direction of working and do not cross it. You cross it with impunity and may cut it off, but it is helpful in counting.

It makes no difference whether you slip one or more beads at a time, say Mantar more than once on one bead, or talk and simultaneously role the beads. Mala is our support to Jaap and not for counting, or for a deep Jaap. We are doing a casual Jaap and after talking is over, it will remind us to restart it. It is used for a serious Jaap too, when a count is maintained e.g. the Jaap of a Mantar or of some Shabad (Hymn).

Simarna is bracelet like wrist-size string with 27 beads, for counting 25. It is ¼th of the full length rosary and is convenient to use when traveling, lying down or walking. Being very small, it is not good for counting.

Simrala. 36 beads, about 1/3 the Mala, to count 33.

Adhmala. Half the Mala with 54 beads, to count 50.

Medium length bead-strings are convenient to use when moving about and keeping count. Varieties and terms Simrala and Adhmala are mine.

Count of the Jaap. It is to count the Mantar one says silently, or vocally. Count is considered to adjust the Jaap into available time. We may need counting especially in the beginning and particularly in a group Jaap. It may be needed by a novice to get and develop the estimate of the time. Rough estimate develops gradually.

Counting can be done with a rosary, or by counting on fingers. When hands are folded and fingers are crossed, to make a count, fingers of one hand can slightly press in turn the back or knuckles of other hand. Fingers may be closed (Flexed) with each count. To help hold the mind while counting, untangle and separate both hands and with a finger of one hand touch fingers, or creases of joints, or knuckles of the fingers of other hand. The methods for counting can be devised. Counting will take up a part of attention, but will help to hold the mind. Counting helps the concentration and to get it, for a short time fix attention on working it. Though commonly practiced, keeping an account of the Naam-Jaap is considered of no great merit -

gxp' s'v n hvel klq'v Qmie n p'ie] 4-1246-8

Gan.t.aae saev naa hovaee keet.aa thaa-e naa paa-e

By keeping an account of the service,

we gain no merit. 4-1226-8

If you serve someone and keep an account, it will build ego. You will boast and feel proud of it. This will destroy the virtue of your service. Same can happen with the Naam-Jaap. But, if you are doing some Jaap with count, its okay, but never let the ego develop. Many do the Jaap of some Mantar or Bani, keeping its count. For example, someone may decide to do the Jaap of Mool-Mantar for 1,25,000 times, in 40 days. For this, he will need a Mala to keep its account. Mostly, a Jaap keeping its account is done with some object.

It is usual to condemn Mala, but it helps in the casual Naam-Jaap and is commonly used by the saints and God oriented persons. The Gurus and saints denounce not the Mala itself, but those who use it as an instrument of their hypocrisy, or just as an ornament to impress others, but not to do the Jaap.

The process of counting helps to hold the mind and also, it (Count) becomes a goal. One becomes eager for a goal and achieving it gives satisfaction. It is just like people setting an aim of doing two Sukhmani Sahib, or five Jappu ji Sahib recitations daily, or one Sri Guru Granth Sahib reading every month. By setting small aims, people make great attainments.

MID-BROW POINT Br'v mD ib'vU (AsQm)

In Yoga, there is point termed Trikuti q'rk'tl It is a triad: Junction of three subtle-energy channels (See Yoga - Trikuti, in Appendix). This point is a little higher to a point in the middle of the inner ends of two eyebrows. Hindus put Tilak (Pious Mark) at the point of Trikuti.

Mid-Brow Point is a little lower than Trikuti. Being slightly low, it is easier to focus here. Trikuti and Mid-Brow Point are slightly different points. Both of these are of no importance and real thing is the Naam-Jaap. But, we need a point to fix gaze with eyes closed for practicing concentration and it is easier to do so at this point. Focusing eyes at Mid-Brow Point or Trikuti is called Bhru-Madh Drishti Br'v mD d'irStl (Gazing at the place between two eyebrows). Hindu saints focus at Trikuti, but it is higher point and is difficult to do so here.

Forcibly turning eyes in on this point may give headache and so, do it gently. If the ache appears, focus the eyes somewhere under the Mid-Brow Point, or a short distance in front of it towards the infinity.

When eyes are closed and raised to gaze at the this point, the mind gets detached and stays higher up above the mundane (Maya). If a glow appears here, it helps the concentration and if not, don't bother. Eyes are focused here or not, we have to be deeply attached to the Naam and outer things (Peripherals) do not matter -

mQyiqI kuhiQ ml w bnW]
 I gn nmuiKI wainw j nW] kblr-1158-15
 Maathae t.ilak hathe maalaa baanaan`
 Logan Raam khilaaounaa jaanaan`
The pious mark on forehead, rosary in hand
(Gives the look of a realized person),
It is not that easy to meet God (by hypocrisy). Kabir-1158-15

PRANAYAM

Breathing and Pranayam. sAis Aqy pIwXim Breath Control.

Pranayam means the breath control and by this technique the Yogis control subtle energy currents in their body, mostly to develop supernatural powers. Sikhs do nothing to attain or exhibit miracles and breathing may be used only to help concentration. Pranayam in its pure form has nothing to do with the Naam-Jaap practice. As well, it is nothing in itself, unless the Naam-Jaap is there with it -

invl I krm BAtm BwTI rck plrk kB krY]
 ibnusiqr ikCuswI nwhl BrmyBl w blf mry] 1-1343-7

Nivalee karam bhuan:gam bhaat:hee raechak
 poorak kun:bh karaae
 Binu Sat.egur kichhu sojhee naahee bharmae bhooolaa
 boode maraae

You practice yogic exercises, postures, exhalation, inhalation and holding the breath.

Without a True Guru there is no awareness and due to doubts (Gainless deeds), you are totally lost. 1-1343-7

RELAXATION siQI qw

On sitting down to practice the Jaap, at the start we "let go" to relax intentionally and thereafter, this relaxation continues due to going deep into the Naam-Jaap. We have to be tension free and for this, we have to understand that nothing is in our hands, every thing happens according to His Will and so, there is no reason for us to worry. We should get concerned if something is not an everyday happening -

ichw qw kl klj lA'j oAnhnI hie] 9-1428-10

Chint.aa t.aa kee kee-jee-aae jo anhonee ho-e

There is no reason to worry

when every thing happens according to His Will. 9-1428-10

Realize that nothing is in your hands, leave every thing to Him, be free of all concerns, and stay relaxed –

hir ibukel mir jlvil n skymn hie inichl inslu
hie rhlAI] 3-594-17

Har-e binu koe maare jivaale naa sakkae mann
hoaee nichind. nissal hoae raheeaee

Without the Lord none can create or destroy.

So, worry not and stay relaxed. 3-594-17

With increasing relaxation and deepening concentration, breathing becomes shallow, slow and the heart rate, as well as blood pressure fall. One may start feeling that the body is no more. Composure and relaxation help the mind to get absorbed into the Naam. Kirtan (Devotional Music) helps relaxation. Read Kirtan, Composure, Cover.

SLOTH Awl s, dil dr

Sloth is Laziness of the worst type. One has to be alert and active so that all that has to be done should be done there and then without delays, excuses and escapes. Smartness is a different thing and it can be an additional quality if used with restraint. An Abhyasee AIBAwsl (Practitioner) has to be free from laziness –

nrmuj pq gibl nh Al swelAI] 5-456-8

Naamu jaapat. Gobind. nah alsa-ee-aae

Don't be lazy in reciting the Name of God. 5-456-8

TIME PERIOD smw

Total time for the Jaap.

It is the period of time for which the Jaap is done (Total time). An average sized incense-stick takes about half an hour to burn. You may check and use it as an indicator of the time. Dhoop (Incense paste) Dh can be rolled in length and thickness to burn off in the desired time. Stopwatch or Alarm clock may be used. Some one else can help by checking the time. In time, the mind gets set on the rough estimate of the time elapsed. All steps of a technique take a certain set time to complete them and you know how much time it takes to do that procedure.

Every day, the Naam-Jaap should be done for almost the same length of time, without much fluctuation. Be careful that you don't tire out and feet or legs don't start tingling, or become numb. If so, give a break, get up, walk about and may restart the Jaap when you are okay. To safeguard against clotting of blood in the legs, an elderly novice should be careful to keep them moving at reasonable intervals. One has to be vigilant even though using a chair. Increase the time of your sittings gradually, till you reach the maximum you can spare out of your daily schedules. A householder can allot only a certain length of time to

the spiritual pursuits, because he also has other duties to attend. Keep in the mind to increase the time of the sittings gradually to accustom your body to sit in a particular way for a long time.

See, Posture, also.

Devotion and dedication to the Naam-Jaap is important and not the time allotted to it. Even if you give a single moment to God, you will have its reward.

Guru ji says –

ek icq ij h iek iCn iDAwieE]
kwl Pws kyblc n AwieE] pwiqSihl 10, q|p|s|id] c|p|el]

Aek chit. jeh ik chhin d:hiaa-e-ou
Kaal phaas ke beech naa aa-e-ou

Remembering God for a single moment

Delivers you from the pangs of death.

10th Master. Tav-Parsad, Chaupai.

There is no doubt, Guru ji advises to remember God as much as you can, every moment –

inmK n ibsrauqin@kauihir hir sdw Bj huj gdls] 5-496-5

Nimakh naa bisrou t.umh; kaou Har-e H.ar-e
sad.aa bhaj-hu Jagd.ees

***Keep God in your mind (Recite His Name) every moment
and never forget Him. 5-496-5***

NAAM-JAAP PROCEDURE

If you ask, a practitioner may tell, “ Say Waheguru with inhalation, and again Waheguru with exhalation,” and may add “Fix your gaze at Trikuti.” Someone may advise, “Say Wahe with inhalation and Guru with Exhalation.” We will adopt a set procedure for the Jaap and this chapter is for its general understanding. Various levels and types of the Jaap are given, but division can be arbitrary only, because clear-cut demarcation of each level is not possible and overlapping takes place.

JAAP MANDALS

The Jaap Levels. The Jaap means repeated recitation of one and the same Mantra (Formula). The Jaap is divided into its Levels i.e. Mandal (Mandalas) ਮੰਡਲ –

Sidharan Jaap ਸਿਧਾਰਨ ਜਾਪ –

This is Mool-Mandal Jaap ਮੂਲ-ਮੰਡਲ ਜਾਪ (Basic or Root-Level Jaap). It is the casual Jaap without any effort to concentrate. This is the common one – verbal or mental repetition of Waheguru. Mala (Rosary) or Simarna (Short rosary) may be used in this type of Jaap.

Sehj Jaap ਸਿਹਜ ਜਾਪ –

It is Madh-Mandal Jaap ਮਧ-ਮੰਡਲ ਜਾਪ (Middle Level Jaap). It is a regular type of recitation of the Naam. People do it leisurely without much of a special effort to do the Jaap in any specific way. In this, the concentration is on the Shabad (Word: Mantar) only. This is what the Sikhs in general do.

Vishesh Jaap ਵਿਸ਼ੇਸ਼ ਜਾਪ –

Oup-Mandal Jaap ਔਪ-ਮੰਡਲ ਜਾਪ (Upper-Level Jaap). Special Jaap. It is Bhagti-Jaap - Remembering God with deep devotion and dedication. There is constant longing to realize God. This is usually done adopting some method to concentrate. The spiritualists and the saints mostly practice it by fixing their gaze at the Mid-Brow Point.

Sidh Jaap ਸਿਧ ਜਾਪ –

Maha-Mandal Jaap ਮਹਾ-ਮੰਡਲ ਜਾਪ (Super-Level Jaap). It is the way of the Sidhs (Sidhas, adepts). They may use advanced techniques of concentration by focusing at Dasam-Dawar (Tenth-Gate, or Tenth Lotus) etc. and practice with deep concentration, for long hours.

Hat:h Jaap ਹਟ ਜਾਪ –

This is the Hard Way (A stubborn type) of doing Jaap and is not approved in the Sikh Faith, though many Sikh saints practice it in its simpler forms, at one or

other stage of their effort. It is like standing in an open pond in winter and doing Jaap, or doing it sitting in the sun while surrounded by fire in summer, sitting in open under cold water (Or poured on head) in winter and doing the Jaap etc.

MANTAR OF THE JAAP

It is the Mantar of which you are doing Jaap. Mantar for the Jaap is the Manatr on which you should do the Jaap. It is just a gymnastic of the words and there is no real difference between the two.

Naam-Jaap

Jaap of the Mantar. For Sikhs it is the Naam i.e. the Name of God: “Waheguru.” Waheguru is Shabd, Word of the Guru. “Waheguru” is the essence of Gurbani and saying it is reciting it (Gurbani).

Mool Mantar Jaap

It is the Jaap of the Basic (Root) Formula “Mool Mantar.”

Shabad Jaap

Jaap of certain selected Shabad (Hymn) is done. It is mostly undertaken for fulfilment of some wish, but some do such a Jaap for their spiritual uplift. A stanza **ੴ**, couplet **ੴ**, Salok **ੴ** (A composition), any other Gurbani formation, or a selected portion of a Shabad may be used for Jaap. These have to be from Gurbani only: Guru Granth Sahib or the Bani of Guru Gobind Singh. When it is from the Holy Guru Granth, author may be any: a Guru or a saint. All that is in the Holy Granth is Gurbani {Hymns by the Guru is “Guru ji di Bani” (Guru’s Bani), no doubt the Granth is our Guru, too}.

Any other Mantar not from Gurbani

The Jaap of any formula not belonging to Gurbani (The Sikh Scriptures) is absolutely forbidden in the Sikh World: any thing not from Gurbani is not acceptable. Sadhna (Practice) of such a Mantar will probably be done for some selfish motive.

OTHER PRACTICES HELPFUL TO THE JAAP

a) Sewa (Seva) – In other practices related to the Naam-Jaap, the leading one is Sewa - Selfless Service. The Naam-Jaap may be added to it. In the Sikh Faith, Sewa has great importance. It inculcates compassion, humility and eradicates ego. There is one sect called Sewa-Panthis (Volunteers. Selfless social workers) and their principal worship is selfless service in Gurdwaras (Sikh temples) and Langars (Community kitchens) etc.

Most of the historical Gurdwaras have been renovated and reconstructed by them. Sewa and Simran (Remembering God) go together. Some adopt Sewa as a way for their salvation. Many saints do the Sewa to animals, especially to the cows and dogs. In India, many stray dogs and cows adopt houses and shops to regularly visit these for getting their share of food or feed.

Physical Sewa has its own importance. This keeps the Gurdwaras clean, Langars running and the neglected or the sick attended. Gurdwaras, Langars (Kitchen), Pingalwaras (Homes for the handicapped), Birdh Ashrams (Homes for the elderly), Yatim Khanas (Orphanages), Vidhva Ashrams (Place for the widowed ones), schools, libraries, railway stations, bus stands, Gau- Shalas (Homes for abandoned cows), Chhabils (Drinking water stands), Kharaiti (Free) and other hospitals, Sant Deras (Establishments of the saints), Educational Institutions and other such places are the centers for doing Sewa.

Another Sewa is to recite the Name of God. Some think this to be the real Sewa. Also, see Sewa, in the Appendix.

b) Gian – It is the exercise of Gian (Knowledge): exposition of scriptures, writing on Gur-Sikhi (About God, Guru, Sikh and the Sikh Faith), Katha (Sermons) and Kirtan (Devotional singing of the Sikh-Scriptures). Some combine the Naam-Jaap with these practices. If someone is doing these things on payment, the gain is the spiritual atmosphere and an engagement of appreciation, but he derives no personal spiritual merit, because full financial compensation to him is there. He is giving spiritual benefits to others, no doubt. For the personal credit, he should engage in the personal spiritual pursuits, beside his paid duties. A caretaker of a Gurdwara reads Gurbani and performs Kirtan. Others gain from it, but it is not added to his personal spiritual account. For this, he should do his individual spiritual practices. Same is with Sewa and a paid Sewa gains only if he-she does more than paid for.

c) D.aan, Sharing – It is sharing your property and wealth to promote the spiritual pursuits in general. It includes individual help to the needy. Most of the people reserve one tenth of the net savings for this purpose. It is a good idea to keep a moneybox for putting into it some cash every day. Your offerings to Guru Granth Sahib will go to this fund. It is God's money and you give liberally out of such a fund and do not feel that you are doing so out of your own pocket.

See Charity, in Appendix.

d) Praying for others – It is praying for the well being of others, as Sikhs do in their daily Ardas (Invocation). Beside Ardas, one should always think good of others.

e) Non injury. Most important is to avoid hurting anyone mentally, no doubt it includes physical aspect, as well. It needs great self-control, humility, sweet, soft and smooth language. Insincerity, cheating and deceit should leave. We should be honest, truthful, above discriminations or prejudices and practice justice. See Ahinsa in Appendix.

Some Positive Hints – We should be neat clean and tidy with good habits and socially acceptable. We should not be negligent of time, lazy, or irresponsible. We should not keep complaining, grumbling and should have a positive attitude, plus high morale. We need to be good organizers and administrators in sharing

responsibilities for gaining enough time for the Naam-Jaap. We should have appreciative, encouraging and elevating expression. We should stay contented, happy and open, as well as clear in our talk, with no hesitations. We should not get suppressed, or suppress any one and be awake to our duties and rights. We should accommodate the rights of others, as well. Our attitude should always be helping. Our environment, hobbies, friends, company and books etc. should be such that help our mind to evolve. All these things are the ornaments of a person who is eager for the Naam-Jaap.

JAAP BASED ON SPEECH.

Vocal Jaap **bd kyj** **ੴ** - This Jaap is based on four types of sounds -

a) Vaikharee Jaap **vKwrl j** **ੴ** - Usual voice that we hear without effort.

b) Madhama Jaap **mDmw j** **ੴ** - Low voice. We have to be attentive to hear it.

c) Pasyanti Jaap **psXhI j** **ੴ** - Whisper.

d) Parra Jaap **prw j** **ੴ** - It is the Seed Sound, which is not audible. It is the “Seed Voice” which is the cause of all voices, but it cannot be separated from them and is more of something theoretical. It is silent Jaap and transcends every other type. It is a constant Jaap with total absorption. Parraa or Ateet Aqlq means above all the rest, transcendental. We may experience this soundless-sound in our very deep Mental (Silent) Jaap. Above this is Simran, in which there is constant remembrance of the Lord and no recitation of a Mantra.

See Simran, in Important Topics.

Silent Jaap **cɸ j** **ੴ**

a) Upaamasu Jaap **apwmsU j** **ੴ** The movements of speech (Of lips and tongue) are there, but no sound.

b) Mansik Jaap **mwisk j** **ੴ** This Jaap is done without any audible sound and with no movements of the lips, tongue etc. It is the Mental Jaap: in thought only. We may perceive the sound of the silent Jaap in our full concentration. May be, we can call this the Soundless-Sound: Anhad-Dhun [The usual definition of Anhad describes it to be like the gross form of sound i.e. the sound of a bell (Gong), drum, thunder of clouds, rumble of a sea, flute, sitar (Like guitar), sarangi (Like violin) etc.]

ATTRIBUTES OF THE JAAP

Nir-Ichhak Jaap **ieCw rihq j** **ੴ** (**inr - ieCk**) - A Jaap free from any desire.

Selfless Jaap. This is the Jaap for the sake of Jaap only, for the Spiritual gains and the supernatural powers may come automatically, without any desire for them.

Ichhak Jaap **ieCw sihq j ॥ (ieCk j ॥)** - Jaap linked to a desire: Jaap with a purpose. It may be to ask (Pray) for some boon: health, wealth, success etc.

POINTS FOR CONCENTRATING AT – Different points (Places) of body are selected by in different methods for reaching the concentration in the Jaap and some of these are –

Netar Akash Jaap **nqr AkS j ॥** The Visual Space Jaap. It is done by focusing the mind (Eyes) at the Mid-Brow Point. It is very commonly practiced. It may be linked to breathing. People concentrate exactly at Trikuti, as well. This point is slightly higher to the Mid-Brow Point.

Hirday Akash Jaap **ihrdy AkS j ॥** - In this, people focus at the spiritual heart, one inch to the right of the middle of chest, in line with their heart. It may be linked to breathing. Spiritual heart has slightly different location than the physical heart.

Nabhi Kanwal (Akash) Jaap – **nBI kWI (nBI AkS) j ॥** The breathing is imagined to be raised right from their umbilical region (Tummy button), its movement from this point to throat is watched and the Naam-Jaap is coordinated with breathing.

Akash Jaap or Gaggan Jaap (Dassam-Dawar Jaap) – **AkS j ॥, j ॥ ggn j ॥ (dsm dvwr j ॥)** Only a few adepts in the Naam-Jaap take up concentrating at the Dassam Dawar to do their Jaap.

Likh Jaap **il K j ॥** - The practitioner keeps on writing the Name of God, Waheguru. To keep on writing Gurbani is a sort of meditation, but not the Naam-Jaap. As well, it is not pure meditation, because a single selected thought is not constantly there and it keeps on changing when moving on from one to the other topic, while writing. Of course, it is so, till writing on the same subject continues. Some practice Likh-Jaap in their postings on the Internet sites. “Waguru,” is repeated there many many times (Though it is not enough). Internet is a great medium to promote the Word of the Guru: the Naam!

Jall Jaap **j l j ॥** - While repeating Naam, each time a pre-rolled pill of dough, or rolled at that time, is thrown to the fishes in the water. Some keep writing the Name of God on small paper slips and throw them in the running water.

Other undefined methods - These may vary according to one who imparts instructions. The effort is to achieve concentration and what matters is getting one with the Naam-Jaap. Some do Jaap (coincide it) feeling their pulse at wrist, neck or anywhere else. Heartbeat at the chest can be used.

TECHNIQUE OF JAAP

The Jaap has a technique to achieve concentration and a Mantar to recite.

A. CONCENTRATION. We have to provide a few supports to the mind to hold on the Naam –

Mid-Brow Point. A physical location on body is used for gazing (For focusing the open or closed eyes on). Commonly used is the Mid-Brow Point.

Glow appearing at the point of gazing, or artificial glow due to dim day or artificial light perceived through closed eyelids.

Breathing -

Natural Sound. Concentration is done on the subtle sound of inhalation and exhalation.

Forced Sound. It is concentration on the forcibly created sound of exhalation.

Interval. Concentration is fixed on the interval between inhalation and exhalation.

Phases of Breathing. Mind fixed on inhalation and exhalation.

Watching Two Phases. Mind is focused on the idea that after inhalation there will be exhalation and then this will be followed by inhalation, so on and on.

Forced Breathing. Many do forced breathing (Inhalation and exhalation) like a bellow, moving belly in and out. It is accompanied by the Jaap of Waheguru, by concentrating on their forced breathing.

Space –

Hriday Akash. Concentration is focused at the heart-space. One watches the spiritual heart and feels him to be in its space.

Netar Akash. Visual-Space. Concentration is at the space that manifests on focusing at the Mid-Brow Point. The Symbol Ik-Oankar is located in this space when we gaze on it.

Shabad – The Word. Mind is fixed on the idea of Mantar itself i.e. on the Word “Waheguru” ਵਾਹਿਗੁਰੂ and not on the sound when saying, or the form (Shape – as it is written) of it.

Word, as seen. With the eyes closed, focusing on the Word Waheguru ਵਾਹਿਗੁਰੂ as it is seen written on something (Shape), in imagination a pen is moved as if writing on it (On Waheguru). After this, in the same way, the gaze is moved on it. In the last, the focusing is kept steady on the Word Waheguru. In all these three, Waheguru is recited along with each step. Some do their total Jaap by steady gazing at Waheguru or by moving gaze on it while reciting Waheguru, Waheguru.

Symbol - Gaze is focused on the Symbol ੴ and Waheguru is recited.

Guru – In our imagination, we concentrate on the Guru, or on his face or feet. We have to keep in the mind that we are using this as a help to concentrate and in

fact we are doing the Naam-Jaap. This is an aid for concentration and not worship of a picture -

ਗੁਰ ਕੀ ਮਨੀਕ ਮਨ ਮਿਹੀ ਠਾਨੁ ॥ 5-864-2

Gur kee moorat-e mann mahe d:heaan

Concentrate on the Guru in your mind. 5-864-2

In our imagination, we may gaze on Guru Granth Sahib placed in the glow around it, or on it with the Guru sitting behind it on the wooden bed (ੴ ੴ). Humbly bow to the Guru, pray to him for the boon of the Naam-Jaap, have seat before him and do Gur-Mantar Jaap by concentrating on him. This will hold your mind. Request him to lead your Jaap (He says Mantar and you follow it), or do it synchronously with him (Both of you say it at the same time).

God (Waheguru) – Eyes closed, fixing the mind on God, gazing in void and on no specific point or Symbol.

Mixed - With God in the mind, focusing on the Symbol Ik-Oankar in the Glow in visual space at the Mid-Brow Point and concentrating on the Word Waheguru (And the imaginary sound of its silent Jaap). Use as many factors as possible.

Free - No concentration on any thing. The practitioner keeps absorbed in his own self and mentally recites Waheguru.

Pearl etc. Others, focus on a mentally created "Pearl," or on any other thing, in the visual space. There is no special advantage in such a concentration. Why not concentrate on the Symbol, or the Shabad (Waheguru)?

B. MANTAR FOR THE JAAP. Mantar for doing the Naam-Jaap is the word Waheguru.

Waheguru - The Word Waheguru is the Naam for our Jaap. We will stick to "pure" Naam-Jaap i.e. the Jaap of only Gur-Mantar "Waheguru" and nothing else added to it. The Word Waheguru, is used undivided, or divided -

Undivided. Recitation of Waheguru. When linked to breathing, Waheguru is recited first with inhalation and again with exhalation.

Divided into Two Parts. Repetition of Waheguru as its two parts -

Wahe with inhalation and

Guru with exhalation.

Sat.t.nam-Waheguru – Sat.t.nam is linked to Waheguru and many recite it for their Jaap -

Sat.t.nam-Waheguru - Its recitation as one unit "Sat.t.nam-Waheguru" -

When linked to breathing, Sat.t.nam-Waheguru is recited both with inhalation and exhalation.

Sat.t.nam and Waheguru, as two units –

Waheguru with inhalation and

Sat.t.nam with exhalation.
Some recite Sat.t.nam with inhalation and Waheguru with exhalation.
For the pure Naam-Jaap, we should say out only the Gur-Mantar "Waheguru".
Sat.t.-Nam means True Name and True Name is Waheguru. In "Sat.t.nam
Waheguru," Sat.t.-Nam is adjective and defines Waheguru i.e. True Name (is)
Waheguru.

METHOD ADOPTED FOR PRACTICE

For the practice of Jaap, we have selected one method out of all described. Every stage and step practiced will be nothing but the Naam-Jaap (Waheguru). Frequent repetition will be there to keep each step clear. Its steps will be –

Fixing the gaze –

We will fix gaze on –
Symbol Ik-Oankar < at the Mid-Brow Point.
Glow, if it has already manifested there at the Mid-Brow Point.

Mantar -

The Mantar for Jaap will be the Word Waheguru, **Waheguru** and it will be recited in two parts Wahe and Guru.

Breathing -

We will recite Waheguru with breathing in its two parts –
Wahe with inhalation, and
Guru with exhalation

Some say Waheguru with inhalation and Sat.t.nam with exhalation. With this, they have not to divide Waheguru into two parts. We will keep to pure Gurmantar (Waheguru) and will not include Sat.t.nam in our Jaap.

Later, when on your own, you may modify these steps of Jaap in any way it suits you, but the recitation should be of the Word Waheguru only, as it is prescribed at the Amrit ceremony.

INITIATING THE JAAP

A beginner starts recitation of the Gur-Mantar "Waheguru," without any concentration and when well set in it, he switches over to concentration. He may or may not use a Mala and may practice the Jaap vocally, or silently.

I. JAAP WITHOUT CONCENTRATION

Jaap for the Beginner - Basic Naam-Jaap -

An absolutely new person not accustomed to the practice of the Naam-Jaap, starts repeating the Name of the Lord, vocally. A Sikh recites Waheguru. We can keep on repeating it any time, anywhere and in any way - lying down,

sitting, standing, walking or doing any thing. Lying down will bring on dozing quickly. We may or may not use a Rosary for this Jaap.

A beginner is usually advised by the adepts to repeat the Name of God (Waheguru) in the steps given below. Proceed to the next step when the first one gets perfected. Practice this regularly, patiently, at the same place and time, at the calm hours and with concentration on the Naam (Waheguru) –

Vocally –

Loud Voice – This is the starting step. Repeatedly saying out the Mantar “Waheguru” vocally, at the every-day level of voice. When well set, start the next step -

Low Voice - Voice , neither high, nor a whisper. On attaining perfection in this, move to -

Whisper - Saying out Mantar as a whisper. When you become at ease with it, start -

Silent - Repeating Mantar silently, without any voice, but the movements of the lips and tongue may be there.

Mentally - Saying Mantar mentally without any sound or movements of lips, tongue etc.

II. JAAP WITH CONCENTRATION

GAZING *qñtkñ, itkitkl, qññ* It is undertaken in the beginning, for practicing concentration.

Gazing is fixing the eyes on something, usually a small, black (Any color), circular disc fixed to the wall or to any other thing kept at some distance. Faint, small electric light e.g. an indicator-light, can be used. Wax-candles and oil-lamps are used even now, but are unsafe in the wooden houses. The practitioners keep gazing and hardly ever blink even though water may flow from their eyes. This is the standard method, but it may not be right for everyone, as it can hurt the eyes from dryness (Prolonged exposure). Eyes should be blinked at some intervals, at least. We are to fix the mind on the Naam and only gazing (fixing the eyes) will not be of any avail. Gazing with eyes open should be just a temporary aid to learn to concentrate the mind. This type of gazing may be undertaken in the beginning only, to initiate the practice of concentration. While gazing, the Naam-Jaap should continue at a modest pace.

One may gaze on a picture of the Guru, but it should not be taken as the worship of a human being (Idol-worship which is not allowed in the Sikh-World), because the Jaap will be of the Shabad Waheguru and it will be a temporary phase to practice concentration. Gazing on Ik-Oankar will of course be practiced, to get the concentration. The ideal thing is to fix the mind on the God's Name -

iDAm rñp hñe Amxupññ]

siq nñim qññ icquñññ] 1-877-17

D:heaan roope ho-e aasan.u paavaae
Sat.t.-e-Naame t.aar.ee chit.u laavaae
***One becomes steady by fixing the mind
on the True Name within. 1-877-17***

Gazing is the starting step for a novice, and is meant to practice concentration in a general way. Gazing at a disc, trains you for the art of gazing for concentration. Also, it will make it easy to do the second step of gazing at the nasal-tip. It is your choice to ignore gazing at the disc and go ahead with the second step of gazing at the nasal-tip.

A. GENERAL CONCENTRATION

It is a general method to practice concentration of the mind.

a. Focusing on a Disc etc – To start with, the concentration is practiced by gazing on something, as practiced in Gazing at the disc.

Sit down for the Jaap. Sit erect, keep steady and still in the posture and on the seat you have selected.

Mantar. Start by saying out the Mantar (Waheguru) in your usual voice, but softly.

Gaze. Keep eyes open and focus them on a reasonably tiny Disc or Dot, usually of black color, or a very small, well defined faint light (Like an indicator light seen through a small hole) kept a few feet away. Control blinking of the eyes and do so as a few times as possible.

Later, close your eyes and gaze on the mental picture of the disc, while doing the Jaap silently.

Light in the room. If it is still too dark (Early morning) to see the black dot or disc, you need some light (Like night-light) in the room. Keep this light behind you or above your head to avoid it falling directly on your eyes.

Concentration of the mind. It is helped by -

Gazing on the black dot or light.

Hearing the Mantar spoken out.

Mind fixed on the Mantar.

b. Focusing at the Nasal Tip - This is the second step.

Sit down for the Jaap. Sit erect, keep steady and still, in the posture and on the seat you have selected,

Mantar. Start by saying out the Mantar (Waheguru), softly.

Gaze. With the eyes open, gaze at the Tip of Your Nose. Do not turn-in eyes forcibly, because this can give headache.

Light in the room. You do not need much light, but slightly visible nasal-tip in the faint light will be helpful to concentrate.

Concentration of the mind. It is helped by -

Gazing at the Nasal-Tip.

Hearing the Mantar spoken out.

Keeping the mind fixed on the Mantar.

Practice of Gazing at the disc or light and at the nasal-tip, prepares for the specific Jaap to be practiced, now.

B. SPECIFIC CONCENTRATION

1. Focusing on the Symbol -

Start fixing gaze on the Symbol Ik-Oankar. Waheguru (God) will always be there in the mind.

a. Symbol – Ik-Oankar < Replace black dot, disc, or light, with the symbol of the faith. For Sikhs it is Ik-Oankar < You can write, paint or get its ready-made emblem of wood, plastic or metal, from the market.

Eyes: Keep your eyes open.

Gaze: Fix your gaze on this Symbol placed at a reasonable distance.

Jaap: Keep saying "Waheguru," **vihgrl** steadily and softly (Not yet as a whisper).

Sound of saying Waheguru. It is fine to say it softly.

Movements of speech at the lips, tongue and palate, are present.

Concentrate on the Mantar "Waheguru" **vihgrl** itself and on the sound of saying it, as well as on the Symbol Ik-Oankar <

Practice it till you can easily make a mental picture of Ik-Oankar < with the eyes closed, but if it is not clear even after a long practice, simply think that it is there.

When well established in this practice, do the following -

2. Jaap of Mantar, with Nasal Gaze fixed on the Symbol -

a. Vocal Jaap Gazing at the Nasal Tip –

Eyes Open. For some time practice gazing the tip of your nose with vocal Jaap of Waheguru. After this,

Closed Eyes, Symbol at the nasal Tip -

Symbol: mental picture of Ik-Oankar <

Eyes: closed.

Gaze: Bring eyes to a focus on the mental picture of < placed at the nasal-tip

Jaap: Jaap of the Mantar Waheguru **vihgrl**

Sound. Waheguru Jaap as whisper: very low sound is present.

Movements : of the tongue and lips while doing Jaap, are still present.
Concentrate on < at the nasal-tip, Mantar Waheguru viihgrll and the sound of whispering it.
Practice it till you are well set in this. Then, do the following -

b. Silent Jaap Gazing at the Nasal Tip -

Here, the Jaap has become silent: no more any sound of saying Waheguru.

Symbol: Ik-Oankar < imagined to be at the nasal-tip.

Eyes: closed.

Gaze: At the nasal-tip, on the Symbol Ik-Oankar.

Jaap: of Waheguru viihgrll .

Sound: *no more sound* of saying the Mantar. *Now, it is a silent Jaap.*

Movements of Speech: Only the movements of speech are still present on the lips, tongue, palate, but no sound.

Concentrate on Waheguru viihgrll imagined sound of the silent Jaap and < at the nasal-tip.

Practice it. After becoming proficient in this, do the following -

3. Throat Level Jaap. Nasal Gaze and Jaap at the Throat Level-

Symbol: Ik-Oankar at the Nasal-Tip.

Eyes: closed.

Gaze: fixed on Ik-Oankar < at the nasal-tip.

Jaap: Silent Jaap of Waheguru viihgrll at the level of throat.

No sound of the Jaap.

Movements. *Practically, no movements of the lips or tongue.* Some feeble movements of speech may be there at the back of tongue, throat and palate, *but no sound.*

Concentrate: on the Symbol < at the Nasal-Tip and on the imagined sound of saying Waheguru viihgrll .

Practice this for some time. It will help to go on to the next step of the Jaap at the Mid-Brow Point. After attaining practice in the above, move on to -

4. Mid-Brow Point Jaap -

Now, the eyes are focused at the Mid-Brow Point.

a. Symbol Ik-Oankar <

Eyes: closed.

Gaze: set at Ik-Oankar in imagination at the Mid-Brow Point.

Jaap: Repeat Waheguru viihgrll mentally. *It is silent Jaap, now.*

Sound: *no sound of the Jaap.*

Movements: *no movements* of the lips, tongue, palate, or throat, etc.

Concentrate on Waheguru $\text{v\ddot{a}ihgr\ddot{u}}$, Ik-Oankar < at the Mid-Brow Point and on the imagined sound of the silent recitation of $\text{v\ddot{a}ihgr\ddot{u}}$ Waheguru.

Practice and continue with it. When well practiced, add to it breathing, as given below -

b. Breathing Linked Jaap. Mid-Brow Point Gaze, Jaap Linked to Breathing - Here, breathing has been added to the Naam-Jaap.

Symbol: Ik-Oankar.

Eyes: closed.

Gaze: Focus on Ik-Oankar < at the Mid-Brow Point.

Jaap: Silent Jaap. The Naam-Jaap will be as it follows -

Breathing. Keep breathing normally, as your usual, no deep breathing-in (Inhalation) or forced breathing-out (Exhalation).

Divide "Waheguru" into its two parts "Wahe" and "Guru."

Breathe-In (Inhale) in your usual normal way and mentally say "Wahe."

Breathe-Out (Exhale) in your usual normal way and mentally say "Guru."

Sound: no sound of the Jaap.

Movements: *no movement* of speech at the lips, tongue, palate, or throat, when saying Wahe and Guru.

Concentrate at the same time on Ik-Oankar < at the Mid-Brow Point, Wahe $\text{v\ddot{a}ih}$ and "Guru" $\text{gr\ddot{u}}$ and on the mentally perceived sound of saying these. You may include the subtle sound of inhalation and exhalation, if you hear or can imagine any.

Practice. Continue this Jaap for full session.

If the mind runs about, vocally say out the Mantra $\text{v\ddot{a}ihgr\ddot{u}}$ for a while and listen to it, maintaining your concentration on Waheguru $\text{v\ddot{a}ihgr\ddot{u}}$ and Ik-Oankar <

Note - It may take some time to settle down in this type of the Jaap linked to the breathing. In the beginning, effort may be needed to maintain the normal breathing rhythm and its link to Wahe and Guru.

c. Glow. Gazing at the Symbol in Glow at the Mid-Brow Point -

After practicing the Naam-Jaap for some time, you may start perceiving some glow at the point of concentration - the Mid-Brow Point. The glow may take quite a time to appear, but once it starts manifesting, it will come right as you will sit down for the practice. Forget if it doesn't come up.

Concentrate on Ik-Oankar in the glow (If it is there) at the Mid-Brow Point, Wahe and Guru and on their imagined sound, two phases of Breathing (Inhalation & Exhalation) including its subtle sound, if it is there.

Continue this practice and get well established in it.

This is the ultimate level of the Naam-Jaap, at the present. Later, when very well practiced in the above, you may explore other advanced systems – Naam-Jaap at the Mid-Forehead Point, Naam-Jaap at the Mid-Forehead Hairline Point, Naam-Jaap at the Mid-Top of the Head Point (Dassam-Dawar - Tenth-Gate).

IMPORTANT INSTRUCTIONS -

You have equipped yourself with the general knowledge about the Naam , its Jaap and concentration on it. Now, you will practice it. Whatever method you adopt, or even if it is not any specific one and you are going to do the Naam-Jaap in a general way, you have to be careful not to become over zealous and do it beyond your physical or mental capacities. You can quickly harm yourself with exhaustion, but recovery will take longer: higher the age, more delayed the recovery.

If a practice of the Jaap is not easy and comfortable, drop the procedure you have selected and don't repeat it. Stay within your limits if you have lung, heart, or any other problem and select an easy and practically possible technique. You have as well, to be careful to go slow, because acclimatization takes its own time that can be different for different people and may depend on age and health. If there is any need, have the medical advice for your guidance.

If you cannot practice the Jaap in accordance with a method for attaining concentration, do it in the simplest way, concentrate on Waheguru itself and recite it with both phases of your breath. If, even this is not possible, ignore breathing, fix your mind on Waheguru and keep reciting it in any way you can.

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Way of the Saffron Cloud, by Dr. Kulwant Singh Khokhar. 12502 Nightingale Drive, Chester, Virginia 23836, USA. Published 1998, by Gurbani Iss Jagg Meh Chanan Parchar At-e Parsar Sanstha, 254 Phase II, Sahibzada Ajit Singh Nagar (Mohali, Chandigarh), District Ropar, Punjab, India, in cooperation with Academy of Guru Granth Studies, 6415 Amicable Drive, Texas 76016, USA.


PRACTICE OF THE JAAP

Naam is the Word Waheguru and Jaap is its repetition. We may do the Jaap in any way, anywhere and at any time. There is no restriction or binding. We take up the Naam-Jaap with a technique in an attempt to develop concentration. Once the aim is achieved, we may or may not continue with it.

Naam-Jaap. Broadly speaking, people do Naam-Jaap in the following ways –

1. Waheguru Jaap without concentration.
2. Waheguru Jaap with an effort for concentration on it.
3. Waheguru Jaap adopting a technique to achieve concentration.

NAAM-JAAP WORKSHOP – Basic Technique, for the beginners.

This is the manual of instructions. Read, do the steps of the technique practically to understand, and then practice them. There will be very little benefit in trying to understand them first and practice later. Read and do a step repeatedly, till it is clear. An expert (One who is already doing it) will help you to learn it very quickly. Everywhere a Symbol will mean Ik-Oankar < and Gurmantar will be the word Waheguru  as these are written in Gurmukhi.

Note –

iek dlj IB0I K hih I K hvih I K vls]
I Ku I KugM AukIAih ekunimuj gds] 1-7-6, j pu paWl 32

Ikk d.oo jeebhaau lakh hohe lakh hovahe lakh vees

Lakhu lakhu gaer.aa aakhee-ahe aek Naam Jagd.ees

O lord, let me have not one or two, but millions of tongues,

So that I may take your Name millions of times with each of these.

1-7-6.Jappu, Step 32

The recitation of His Name is not bound by anything! This workshop is to practice the Naam-Jaap with a method and doing it with congregation, or alone, we will stay within certain time limit we will fix for it, so that we can complete the session within total time we can spare. In our training, it is imperative to follow a discipline to maintain practicability of a process. With this aspect in view, the count and the time limit have been adopted. These have no meanings beyond the boundary of training. After the practical session, you have all the time to practice the Jaap with no limitations and with full freedom from time, count, technique etc. Once we are set in the Naam-Jaap and trained to attain concentration, it will be our choice to retain some steps of the methodology, or to drop it in its totality.

Count, time, etc. do share our attention, but their use is that these things also, help in holding our minds. Once trained, these props will have no purpose.

In the Sikh discipline, the Naam-Jaap is free from method, time, place, count, posture, and all other bindings. Simply doing Waheguru, Waheguru, is all that we should do. A method is temporarily followed to practice concentration and all other things are to observe a discipline during our training for concentration. The Jaap is unlimited in its every aspect. After once trained, the best and ultimate will be doing it in the simplest way: verbal recitation of Waheguru with concentration to begin with and mental one, later.

Now, we will undertake the Jaap practically - what to do and how to do it. After the study of the subject (Naam-Jaap) in the previous pages, we will take up detailed procedure of the Naam-Jaap. This practice has been divided into steps and each of it should be practiced one at a time to advance step by step. The repetition will be apparent when reading the manuscript like a book, but not when using it as a manual to guide you.

Adopting a technique for the Naam-Jaap makes us move methodically. This keeps us closely attached to the Naam. The steps of a method have to be kept in mind and so we stay alert. Doing Jaap according to certain method, time flies, changing steps keep the interest alive, we do not get bored and mood keeps elevated. A method gives a rough estimate of the time required for a session and we can make adjustments to fit it (Jaap) into the time available with us. A set program has a beginning and an end: a goal, and the Jaap done with a technique gives us more satisfaction of achievement on completing its session. Till we get fully attuned to the Naam, a method for the Jaap is important.

I. PRELIMINARY

A. GENERAL

General steps before starting the Naam-Jaap.

Guru, Sri Guru Granth Sahib - Bow To the Guru (Created in the mind) or to Sri Guru Granth Sahib (Actually or in the imagination), or to both in turn. First bow to the Guru and then to Guru Granth Sahib, or have your choice. You may imagine the Guru ji sitting behind Guru Granth Sahib. In this, you will bow to both at the same time

a. Collective Naam-Jaap - The Naam-Jaap with Sangat (Congregation, a group).

Monitor – One person should Monitor the time by counting. This (Counting) can be easily done with a Mala (Rosary). Counting is needed to stay within the time limit and it may not be required if there is no binding of the time.

In the group Jaap, the monitor has to keep in the mind the time and so he will have to hurry through various steps.

In the group Jaap, you will have to keep on moving with others.

Monitor should explain each step to the group, before he carries it out.

Place - Better to have a separate room. Leave very dim light on. Have complete silence.

Face - All sit facing in the general direction of the Monitor. He-she might be sitting beside Guru Granth Sahib.

b. Individual Jaap - When doing the Jaap individually, one should advance to the next step after he is well practiced in the first.

If you missed a step, failed to do it in its proper sequence, or did it incorrectly in your individual practice, repeat that part or the whole step.

B. SPECIFIC

It is specific preliminary.

a. Individual Jaap - When doing it individually, you may sing out, or do so in your mind (Mentally), but do it with love, gusto and abandonment, without minding count or considering time, till your mind gets composed. When singing all alone, your voice may not sound great, but singing with modified voice, humming, or silently (Without sound), you may feel it to be wonderful. You may accompany other's kirtan with your own hum, or mutely and feel the voice of the singer to be yours. You will enjoy your “Wonderful” voice.

b. Collective Jaap - With the Sangat ~~Sthq~~ (Congregation), the Jaap of Sat.t.-Naam – Waheguru ~~Siqnmuvihgrl~~ or Waheguru ~~vihgrl~~ etc. is done for a while, to build up the mood and tempo. Musical instruments may accompany. Start with loud singing and then the voice be tapered off. Pre-recorded cassette of Waheguru – Sat- Nam or of the instrumental music, may be used. When doing this Jaap, one should feel that every thing around, even the walls, plants, trees, mountains, insects, birds, animals and water are doing Jaap along with you.

Do this Jaap for 5 minutes.

Count - A convenient time limit of 5 minutes roughly and a count of 5, have been selected for instructions in this workshop. In individual Jaap, these may be increased to 10, 20 etc., according to the time you can spare. There is no limit on these.

Meditation Cassette – Pre-recorded “Meditation Cassettes” available in the market may create confusion and mislead, because these are not specifically for the Naam-Jaap, particularly the way you are doing it, but are for the meditation (Not Naam-Jaap) and that too, in a general way. A cassette especially prepared for your specific Naam-Jaap can be helpful, but to begin with you may need some live instructions. You may prepare your own cassette.

II. PHILOSOPHY

This is the second step and it is to affirm the Sikh-Philosophy.

a. Practicing individually - When alone, you will do this step single-minded with great devotion and calmness and will not try to rush through it. You may speak out or say each step mentally, any number of times that fulfills you.

b. Group Practice- The Monitor will say out each step 5 times calmly and you will follow it. The time will be kept in the mind.

To affirm the philosophy of the faith - We start with the recitation of the Mool Mantar. *Remember that at its end, it is not "Saae-Bhang" SBll, but is "Saae Bhan:" SBll* When silently or vocally reciting Gurbani, imagine reading or writing it, paying full attention to what is written there and to the spellings, as well as meanings of each word. It will give deeper concentration. Say together the following, 5 times each, in the given sequence -

**1. Ik-O-an:kaar Sat.t.-e Naamu Kart.aa Purkhu Nirbhau Nirvaaeru
Akaal-moorat.-e Ajoonee Saebhan: Gurbarsaad.e**

**2. Aad.e Sachu Jugaad.e Sachu
Haae bhee Sachu Naanak hosee bhee Sachu**

**3. Aad.e Gur-ae namah
Jugaad.e Gur-ae namah
Sat.t.-e-Gur-ae namah
Saree Gurd.aev-ae namah**

**4. Simrou sima -re sima-re sukhu paavou
Kalle kalaes t.ann maahe mitaavouo**

5. Aape Japhou avraa Naamu Japaavhou

6. Beej Mant.r;u sarab ko geaanu

Note – You are not to say out numericals and recite Gurban only.

To attain still deeper concentration on any thing you recite mentally or verbally, imagine reading it, may be moving the finger on the lines.

Better still, imagine writing on the script of the Gutka (Booklet) with a pen or finger.

You may imagine writing with a pen on a paper.

These will slow down the speed of the recitation, but will increase the concentration.

Doing it independently, you may add, or replace the Gurbani-Quotes according to your personal choice, there is no binding.

Now, we will move to the third step of including breathing in our Jaap.

III. BREATHING PRACTICES–

In this exercise, the time length of each breath should be fixed according to your tolerance - you should not become breathless. If it happens, take a few deep breaths and if needed, give a little break. Tolerance builds up with practice. Do not push yourself and take your time to adjust. Ignore this step if you cannot do it and this should be the guideline for all the steps of the Naam-Jaap. Never overdo or exert beyond your capacity. Always, build up things gradually. Don't do super-forced inhalation or exhalation.

Waheguru. In every step, time-length of saying Waheguru each time will be the same.

Breathing. In every breathing exercise, the time-length of each breath will be maintained the same, except where advised for deep inhalation and exhalation.

1. BREATHE-OUT PRACTICE

Do every step calmly and steadily.

BASIC BREATHE-OUT PRACTICE -

This is the basic Breathe-Out practice. Later, you may keep to it for your routine Jaap, or change to its advanced versions.

First Step. Start -

Sit down. Sit down erect, cross-legged (Posture of your choice), calmly, hands with fingers crossed in your lap.

Eyes closed.

Gaze. Eyes focused at the Mid-Brow Point.

Second Step - Breathing and Jaap. It will act as a separator between the steps.

Breathe in the normal (Your usual) way, neither deep inhalation nor forced exhalation.

Waheguru With each breath, silently recite Waheguru, once. Each breath will be of the same length.

You may say Waheguru while inhaling only, or Wahe with inhalation and Guru with exhalation.

Do it 5 times.

Third step –

Inhale deep. Do a usual inhalation, not a very forced one (Over-inhalation).

Exhale. Exhale a little less than fully and hold breath. Exhale fully, but save a little breath for a very short exhalation later (When described). Do not do a too forced exhalation (Over-exhalation) and do it in the usual (Normal) way.

Hold breath and do Jaap taking equal length of time for saying Waheguru each time, repeat Waheguru 5 times.

Breathe out a little. When exhaling fully at the start above, you saved a little breath for this short exhalation. It will ease inhalation to start the next step. This short exhalation releases the hold on breath applied at the throat level.

Inhale deeply. Do a usual inhalation and not an over-inhalation (Forced).

This completes one cycle.

Take a deep breath to start the next cycle and go ahead with that.

Complete such 5 Cycles.

Concentration: The concentration will be at the Mid-Brow Point, on the Naam Waheguru and on the imaginary sound of saying it silently.

Fourth step - This step comes after completing 5 Breathe-Out Cycles, done above. Everywhere, such a step will act as a separator between different steps.

Breathing and Jaap. This is repetition of the First Step.

Breathing. Take your usual breath.

Waheguru. Silently repeat Waheguru once, with each breath.

You may say Waheguru while inhaling only, or Wahe with inhalation and Guru with exhalation.

Repeat it 5 times (5 breaths in total).

Out of these, a couple of starting breaths taken deep, will remove any breathlessness.

Practice: We fixed five cycles for doing it with Sangat (Group).

In your individual Jaap, you may select any convenient number. Try to keep to the number you select and it should be same for all of them (Steps).

2. BREATHE-IN PRACTICE.

This is the second step in the Breathing Exercise. Do every step calmly and steadily without any hurry, taking equal time for each breath.

First Step -

Continue to sit in your adopted posture.

Eyes: closed.

Gaze: Focus eyes at the Mid-Brow Point.

Second Step – Done in 4th Step Breathe-Out and may not be repeated, here.
Breathing and Jaap. With your each normal breath, silently recite Waheguru, once. Repeat it 5 times. You may recite Waheguru with inhalation, or Wahe with inhalation and Guru with exhalation.

Third Step -

Cycle. Do the following cycle -

Take deep breath silently reciting Waheguru Once with this breath **1 Time**.

Breathing-In is active process and so is faster than breathing-Out. For this reason, Breathe-In is set at one time.

The time-length of saying Waheguru once and that of one inhalation or exhalation, will be the same.

Hold the breath. Silently recite Waheguru **4 Times**.

If you like do it 5 times. There is no restriction, but it will disturb the comfortable and ideal ratio of 1 : 4 : 2, set by the adepts on the basis of their experience.

Breathe-In a little. In first, Breathe-Out Practice, it was “Breathe-Out” a little.

Breathe-Out fully, silently reciting Waheguru twice **2 Times**

Breathing-Out is a passive process and it takes longer than breathing-In. If you like you may do it 1 time, but you will have to Breathe-Out faster and this may bother you a bit. A change in this number will disturb the ideal ratio.

This completes one cycle.

For next cycle, take deep breath silently saying Waheguru once and go ahead with rest of the cycle.

Complete such 5 cycles.

Fourth Step - This is a Separator Step, separating one practice from other.

Breathing and Jaap. Take normal (Your usual) breath and with it silently repeat Waheguru, once. You may recite Waheguru with inhalation or Wahe with inhalation and Guru with exhalation. Do it 5 times.

Breathing Time-Length of saying Waheguru each time, should be the same in all steps.

Breathing Ratio. The ratio of reciting Waheguru in different steps in the Breathing-In Cycle, will be 1: 4: 2

Breathe-In = Recite Waheguru once.

Hold Breath = Recite Waheguru four times.

Breathe-In a little.

Breathe-Out = Recite Waheguru two times.

This ratio of 1 : 4 ;2, is advocated by the adepts, because it is right for comfortable breathing as exhalation takes more time than inhalation. The change in steps gives a variety also and helps to hold attention as well.

Concentration: at the Mid-Brow Point, on silent recitation of Waheguru *vihgrī* and on imaginary sound of silently saying it.

Practice: Do not be in any hurry. Complete its Five Cycles patiently. In your individual practice, you may fix any number of times for doing it. As said before, the length of time of each step should be according to your tolerance and the this builds up with practice and time.

Till now, we were practicing concentration. We are ready for the next steps, now.

IV. COMPOSE, RELAX

We will take more measures to calm down, set our minds and relax bodily as well as mentally. This is to prepare for launching on the next step with greater zeal, concentration and devotion. Now on, we will be absolutely focused on the Naam-Jaap.

Sit: Make adjustments. Adopt your posture and sit on your seat. May be you are covering yourself with a wrap (Sheet or shawl). Hands go into your lap. Fingers lightly crossed. Crossing them deeply gives a sense of hug like coziness, attachment to the Naam and the sense of settling down.

Eyes: closed.

Gaze: Focus eyes at the Mid -Brow Point.

Mind. Bring back your mind from running about, and relax.

Feel the Glory of God and His Grace enveloping you.

Feel the presence of Waheguru and the Guru.

If something unwanted comes to your mind, affirm "The purpose of my sitting here now, is not this," and totally ignore it.

Mentally create a void around you and detach your mind from every thing.

V. PRAYER

We are sitting fully composed and relaxed. Before we start the Naam-Jaap, we will pray to the Lord for His Nadar (Kindness, mercy, blessing) to give the strength to do the Jaap and will also beg for the boon of the Naam and concentration on it

-

Join both palms, touch the Mid-Brow Point with both first fingers. This too, will help the concentration.

Bow (may be up to the floor) to the Guru and then to Guru Granth Sahib if this is there, or in your Imagination. You may bow to both at the same time.

You may imagine yourself to be at your favorite Gurdwara e.g. Golden Temple, Amritsar.

Feel your forehead touching the threshold of the door, or the floor.

Pray –

scy pīq Sīh, nīm dīn Aqy nīm dī nīl | Inqī bKSō [

Sach-ae Paat.shaah, Naam-d.aan at.ae Naam d.ae naal leent.aa bakhsho
"Lord, bless me with Your Naam (Name) and concentration on It," etc.

VI. GLOW AROUND SRI GURU GRANTH SAHIB. Keep bowing.

Imagine soothing, mildly golden **glow** around "Parkash" (Opened up) Guru Granth Sahib.

VII. SYMBOL - "IK-OANKAR" <

Imagine more brightly glowing golden Ik-Oankar set anywhere in the glow around the Holy Guru Granth Sahib. Ik-Oankar may be solid (Well defined) of gold, silver or of any other color, or made of fluffy golden or bluish-white glow. It may have rainbow colors or be studded with the precious stones. This all depends on your imagination. Have your choice, select and settle on that.

Hold Ik-Oankar in your gaze (Eyes closed),

Gradually lift the head up (From bowing), with fingers touching the Mid-Brow Point.

Ik-Oankar is, rising up with your gaze (Eyes closed).

Things in the surrounding area are being left behind.

The mind is getting detached from the worldly things and rising upwards.

The Symbol has gone above the roof, or dome etc. and gets set in the space (Sky).

Throughout, maintain the size, style (Form) and color of Ik-Oankar.

Come back to the sitting position, fingers still touching the Mid-Brow Point.

Fix Ik-Oankar at the Mid-Brow Point, or a little below, or a bit in front of it.

Hands go back to your lap, fingers crossed.

VIII. NAAM-JAAP

Symbol. < Ik-Oankar.

Eyes: closed.

Gaze. Gaze set on Ik-Oankar at the Mid-Brow Point.

Jaap. Silently repeat Wahe on Inhaling and Guru on Exhaling.

In your Individual Jaap, continue for the time you have allotted to it for your sessions.

In the Group Jaap, Silently recite *Wahe + Breathe-In* and *Guru + Breathe-Out*, 100 times.

The monitor will check the count with a 108-Bead Mala.

If the glow appears at the Mid-Brow Point, it will further help the concentration.

Don't bother if it doesn't come up.

Concentration: The mind will be concentrated at the Mid-Brow Point on Ik-Oankar < Gur-Mantar Waheguru *vihgrj* as well as on the imagined sound of saying it silently.

Practice. Continue reciting Wahe with inhalation and Guru with exhalation, fixing gaze on Ik-Oankar at the Mid-Brow Point, in the glow, if it is there.

IX. COMPLETION

Your allotted time for the Naam-Jaap is over.

Fold both your palms, touch forehead with the tips of both first fingers, fix Ik-Oankar in your gaze (Eyes closed), gradually bow your head bringing down Ik-Oankar with it.

Ik-Oankar. Leave Ik-Oankar in the glow around Sri Guru Granth Sahib (If it is there, or in your imagination) from where you got it and bow your head touching the threshold or the floor there (Actually or in imagination).

Pray –

scj pñiqSñh, nñm dññ Aqjies añqj | Inqñ bKSx | el Dñvñd hñ [

Sachae Paat.shah, Naam d.aan at.ae iss out.t.ae leent.aa bakhshan. laee d:hanwaad. haae, etc.

"O Lord, thanks for your blessing me with the Naam and for the concentration on it." etc.

Glow. Feel that the beam of the glow from the Guru, or Sri Guru Granth Sahib is descending on you, giving you the **ecstasy** of joy.

Gradually raise your head, fingers touching your forehead, and go back to the sitting position. Hands go to your lap and fingers crossed. You may or may not open your eyes. May be you keep gazing at the Mid-Brow Point with closed eyes.

X. MALA. 108 beads Mala.

In your individual practice, do 5 Malas of Waheguru and one of Mool-Mantar Jaap, or do as much of these Jaaps as you like, according to the available time. It is your choice now to do Jaap with or without Mala, linked to breathing or not.

For the group Jaap -

Verbally or silently do 5 Malas of Waheguru (One Mala, if the time is limited).

Verbally or mentally recite 1 Mala of Mool-Mantar (May be for 5 times, if the time is short).

Each time the Mool Mantar is recited, some say **Namah nmh** (I bow to you) at its end. It is fine to say so. Adopt it.

To conclude the session – You may or may not slow down the tempo of the Jaap by -

Say or sing Sat.t.nam-Waheguru for 5 minutes.

Mool Mantar. Say it out for 5 times.

Waheguru. Say Waheguru for 5 times.

Bow your head to the Guru, the Guru Granth Sahib, or to both.

Session. Your Naam-Jaap session is over.

Questions. If you have any doubts or questions, do not hesitate to ask the monitor. Discuss them, if need be. Keep very cool and controlled. If a reply is not readily available, do not keep pushing your question. If you want to criticize, or discuss some sensitive point with the monitor, do so privately at a personal level. Do not try to prove your point. No leg pulling. You may give your question in writing to get its reply later. If a person is hard of hearing, or does not follow your question due to some reason, give him-her your questions neatly written. Monitor too, should be cool, composed and with full self-control.

Disperse. Maintain cordial relations. It is best to avoid criticism, but sharing your knowledge politely is fine. Give due appreciation and respect to other person, or keep silent. Say goodbye and depart in good spirits. Never close your door on any one. One attached to the Naam has to be above petty things.

This is the methodical practice to develop concentration on the Naam-Jaap. It should be done at least once a day. If you so desire, later in the day you may have more sessions in a free way (Free from a technique). We have to keep our minds in tune for the Jaap. After the morning exercise, whole day is before you and whenever you get time, keep mentally reciting Waheguru, Mool-Mantar, Shabad, or a line or couplet from Gurbani. Do not bother others by saying it loud. This practice will keep your mind in the frame of the Naam-Jaap. However busy you may be, it is not totally difficult or impossible to do so. You have simply to desire, pay a little attention and develop the love and habit for it. Time for this will get automatically created. If the conditions permit, keep a Kirtan cassette running, off and on. Making mental picture of the Guru, Guru Granth Sahib or of Ik-Oankar, needs a real effort. The virtue needs lot of care and concern to sprout and it becomes easier if the ground is prepared right by staying in the attitude of God orientation. Your basic practice of the Naam-Jaap is complete.

ADDITIONS TO THE NAAM - For the Naam-Jaap, some add Gurbani lines or couplets to the "Waheguru" Jaap. To keep it the pure Naam-Jaap recite "Waheguru." It is hard to set a general rule. Any lengthy stanza will take more share of attention and will not permit the mind to get easily and absolutely set on "Waheguru." As well, it will convert the Naam-Jaap into meditation on the Naam, because this added stanza or couplet will qualify the Naam "Waheguru." Presently, our aim is to merge with "Waheguru" (Naam) and not the meditation on it. Meditation is also important and we should do it at a different time. Reciting Gurbani with concentration, is also our meditation, provided the theme remains the same. In the pure Naam-Jaap, we should recite "Waheguru" only. In between, we may recite Gurbani quotes for a while, for a change, or in an effort to

set the mind. At other time, we may meditate on the Naam (Waheguru) by contemplating on it especially through Gurbani (By reading Gurbani or reciting Gurbani quotes).

NOTES – This is Winding up the Naam-Jaap procedure.

FOR MORE CONCENTRATION ON THE JAAP –

The Naam-Jaap itself will push away all unwanted thoughts and steer you clear of the worldly things.

The Naam will run after and reach your wandering mind, bring it back and fix it up in the Jaap.

When imagining the Guru, his picture should clearly form in your mind. Not only during the Jaap, constantly feel the presence of God.

The qualities of Waheguru and picture of the Guru should constantly be there in your mind.

When mentally in the presence of Guru Granth Sahib, you should clearly see it in your mind. Even when in the actual presence of Sri Guru Granth Sahib, closing the eyes gives more concentration.

Your mind should be in love with God and the Guru and in detachment from the world.

Vairag is effective in creating the love for God, detachment from the world and attachment to the Naam.

Listening to, joining in, or recitation of Kirtan (Singing) with Bhav (Emotionally) of the Vairag-mā-ee Bani (Hymns expressing the pain of separation from the Lord) produce God orientation, detachment from Maya and love for the Jaap.

Parkash (Opened) of Guru Granth Sahib, pictures of the Gurus, mottoes from Gurbani etc. in the room uplift the mind, help attaching it to the Naam and make concentration on the Jaap easy, as well as more effective (Deep).

Speak out Waheguru, Waheguru, for some time and carefully listen to it.

You can concentrate on your saying Waheguru, Ik-Oankar etc. as continuous hum.

For a few moments, pick up Mala (Rosary), hold it in your both hands and watch your rolling its beads with Waheguru Jaap.

Time Spent. We do not devote even a few minutes to the Naam-Jaap and complain of the lack of concentration. The mind will get set on the Naam by giving required time to it (Jaap) and then there will not be any complaint.

Naam as Floaters. To start with, when sitting with closed eyes and concentrating at the Mid-Brow Point, imagine that in your mental space there are freely floating, may be shimmering, Ik-Oankar, Waheguru, or Sat.t.nam, separately, in groups, or as streamers, individually or all of them mixed. It will bind your attention immediately. From this, you may move on to the next steps. If you are trying to bring into your imagination Ik-Oankar (Symbol) to focus on, select one from

those floating in your mental space and fix it at your Mid-Brow Point. To bring concentration at the Mid-Brow Point, keep it pressed for a short while.

Echo. Occasionally feel (Imagine) that the echoes of the Naam you are reciting silently or verbally (Shouting it out without sound, or with sound when you are alone), are spreading throughout the universe and coming back to you, as well. Apply your mind to hear them. It will produce mental absorption.

Carrying the Naam. At times, picture yourself carrying a heavy weight of the Naam (Waheguru), or the Symbol on your head and you are putting in efforts to keep it balanced, walking the uphill path to the Guru. It will hold your mind.

Dancing, Shouting. How about (Actually or in imagination) shouting the Naam or a Gurbani-Shabad (Loud singing with or without instruments) and clapping, dancing etc. for a while, but only privately in your own room with doors closed, may be with instrumental music or Waheguru-Jaap cassette? Mind you, not at all openly. It may not be approved, but some saints occasionally go into such an ecstasy. It will dispel the sleep very sure and exercise the throat and limbs. It may give superficial and passing joy, but is not supposed to attain a very deep concentration in which only the Naam-Jaap is there and no other bodily or mental activity. The Sikh-Way is of soberness. They do not create scenes and are not supposed to do so in the presence of Guru Granth Sahib.

It is our cherished duty to fill the needs of the faith of the people here (Western countries), including not only our children, but adults, too. If their faces can turn to the faith more easily by dancing and singing the Naam and the Shabad, there is some valid reason to apply our thought to this experiment. This cannot be done in a Gurdwara, or in the presence of Guru Granth Sahib. The problem is that it may get established as a part of the practices of the faith and reach the places where it is not expected. Some poems in the local language may also be included to substantiate the promotion of Gurbani, but we have to be vigilant that these are not confused with it (Gurbani). Sikhs already have a type of singing Gurbani sitting down, called "Hallae D.ae Shabad" hly dJ Sbd (Singing Hymns with gusto) sung with tongs icmty drums, Khar.t.aals KVqll W (Wooden blocks) and cymbals kllclAW (CtyCky Bronze discs).

Instruments. Accompaniment of the musical instruments with singing of Waheguru, Sat.t.nam-Waheguru, etc. is an effort to aggressively drive away the worldly thoughts, create an atmosphere as well as a mood for the Naam-Jaap and turn the mind towards the Guru, his Shabad (Word) and Waheguru. It is an aid to the concentration and relaxation. Even without any sound of music, learn to listen to it by accentuating your imagination.

Habit. Over a period of time, Gurbani recitation and the Naam-Jaap become a habit (Life-support) and without these one cannot do and feels lost. This mental inclination makes the concentration easy and prompt.

Help of the Guru ji. For easy concentration, imagine you are doing the Naam-Jaap in the presence of Guru ji. Sitting before him, you are doing the Jaap and he is listening to it. He is helping you to do the Jaap. He recites the Naam and you repeat after him, or you both do so simultaneously.

Guru ji is moving on the bank of a stream in a scenic place surrounded by the mountains and you are following him. He sits down at a beautiful spot and you sit close to him. Mardana ji is playing Rabab (A string instrument) and Guru ji goes into Naam-Jaap. You close your eyes and go into Naam-Jaap, as well.

You can creatively use your imagination to go deep into concentration.

Say Ik-Oankar. Say Ik-Oan-kar verbally or in your imagination, with very shortest *Ik*, then very very very prolonged *Oan*, and after this a shorter *Kar*. Say it a few times till your mind gets fixed. Keep your gaze focused on the Symbol Ik-Oan-Kar < If saying silently, keep your ears tuned to the imaginary soundless sound. If you cannot bring Ik-Oankar < into the mind imagine only “*Ik*” 1 (One), or only “*Oan*” E and focus your mind on it. Best is to practice imagining Ik-Oankar <

Say Wahe-Guru. For a few times, say verbally or in imagination, *Waa Hae Goo Roo* in a very prolonged style. Eyes closed and keep your gaze fixed on the Symbol Ik-Oankar, or on the Word Waheguru, ears set on the sound of saying Waheguru, and if you are doing it silently, then on its imaginary sound.

Jaap Interval. Interval in the Jaap with breathing. After saying Waheguru linked to breathing (Wahe with breathing-in and Guru with breathing-out), there comes an interval before saying Waheguru with breathing, again. In your imagination, keep saying Waheguru at any speed you like (Once, twice, thrice etc.) during this interval, as well. This will keep your mind steady. Example -

First Breath (Inhalation – Exhalation),

Interval (Waheguru Jaap),

Second Breath (Inhalation - Exhalation)

Presence of God, Guru, Guru Granth Sahib - Feel the constant presence of God, Guru (Your choice. All the Gurus are one and the same), and of Sri Guru Granth Sahib. Try to behold the Guru, bow to him and sit at his feet. You may perceive the Guru sitting behind Sri Guru Granth Sahib (“Tabya,” - in service to the Holy Granth). You can, at occasions, switch your imagination between the Guru and Sri Guru Granth Sahib. Pray to the Guru for him to stay before you, concentrate on him and do the Jaap. When you are alone, the Guru and God will give you company by Gurbani and the Naam-Jaap.

Keep your mind attuned to God. Feel that He is watching your every action. His respect in your mind (So called His fear) will not permit you to do any unwanted thing. Whenever you are free, recite Waheguru, couplets or stanzas from Gurbani, or a Shabad of your liking. Listen to the pre-recorded Kirtan. When carrying out the duties of your profession, apply your full mind to them, remember that you are under His supervision and you have to be sincere, honest, hard working and compassionate, as well as perfect. This way, every thing you do will be a “Sort of” your Nam-Jaap (A strong ground to practice the Jaap). The Lord will always be with you. You will develop an urge to do the Jaap and while doing it, Waheguru will be in your heart and He will not let your mind go astray. Virtues are basis for the Jaap, but these do not replace it.

Try to keep the revered Guru before your eyes, whenever you can, throughout the day. When bowing to the Guru, first bring him into your imagination and then bow. Do not simply bow in a “General way”, presuming you have done it. In the same way, bow to Sri Guru Granth Sahib. It is hard to do so, because it is something that we rarely do and our minds are not accustomed to such things.

Doing Jaap in the presence of Guru Granth Sahib, or a picture of the Guru (In the room), you will appreciate the aura of the place. You will become aware that your mind is in the sphere (Mandal) of the Jaap. You will have a compulsion to bow to the Guru or Guru Granth Sahib again and again and pray for their Nadar (Kindness). This will keep you in high spirits and attached to the Naam.

Unwanted things come to our minds as a sharp picture quickly, because we remained attached to these all our life. Even after our best efforts, if we cannot bring to our imagination a very clear picture of the Guru, Guru Granth Sahib or of Ik-Oankar < try to substitute a glow for them, may be of a different (Specific) hue for each.

You May Try It - Bow at the feet of the Guru, hold his feet with reverence and pray to him and as well, do the Jaap of Waheguru, for some time, occasionally, at least. During your Jaap, you will have a feeling to do so repeatedly.

Company - A friend or two of your thinking will be very helpful. They will provide a support group for the Jaap. Practicing with them will greatly help you

in your exercise. In a larger group (Sangat), your Jaap will be conditioned by that (Group) and you will not have the liberty to do your will. But, at least occasional Jaap with Sangat is very important. The congregation becomes a larger support group, influences you with its elevated mood and you get infused with a keen desire to do the Jaap still more deeply. Such things keep the hold of the Jaap very strong and help in keeping the mind concentrated on it with ease. Visits to historical holy places (Gur-Dwaras), saints, Gurmukhs (God oriented people) and reading biographies of the Gurus, saints and adepts, keep the mind tuned to the Jaap.

Re-create scenery, or a visit to a place, to control the mind –

a. Bring your imagination into play and create a scenery - mountain, river etc. and feel yourself doing the Jaap in that. It will not let your mind run astray.

b. Mentally create a mountain-surrounded valley and in the twilight, imagine yourself moving about in Vairag: the pain of separation (Longing) and calling on God "Waheguru, Waheguru," or reciting a Shabad with Bhav (Deep feelings, emotions). It will make you do the Naam-Jaap emotionally and with the mind absorbed in it. This will be fine as a temporary aid to fix your mind on the Naam.

c. Yatra (Pilgrimage). Replay in the mind the Yatra you did and go on doing the Jaap. It will help you to practice the control of the mind.

d. Gurdwara. Imagine going to your favorite Gurdwara (Darbar Sahib Amritsar, Dookh Niwaran - Patiala, Sis Ganj or Bangla Sahib - Delhi, Hazoor Sahib, Hem-Kunt etc.) and doing Jaap there.

Bhav (Feelings) – The Jaap with Bhav, at least occasionally, should be undertaken. In Bhav, you get Vairag (Vayrag) very soon. Vairag leads to detachment and for getting attached to the Naam, detachment is the basic requirement. All this leads to the absorption in the Naam. In such a state, the Naam does not allow the mind to go astray and if need be, brings it back and binds it with its own self and the Jaap.

DISTRACTIONS – Do not pay attention to distractions, inner or outer. Keep above the sounds from outside and stay detached from them. You can utilize rhythmic extraneous sounds to your advantage for fixing your mind on them. Feel that this sound is also saying Waheguru, Waheguru, and take it into your Jaap. If something regularly disturbs, take appropriate steps to alleviate it, so that all through your mind is fixed on the Jaap. If there is an itch, scratch it. If an intruder or something e.g. phone disturbs, attend to it and get rid of distraction. If an idea comes, write it down and relax your mind. A tape recorder can be handy and useful. Keep your mind free to get re-absorbed into the Jaap. Most desirable is that no one disturbs and even wishes you when you are sitting for the Jaap. Others should take your phone calls.

TRUTH THE NAAM-JAAP - In the Naam-Jaap, imagination is brought into play for help to create aids to concentrate on the practice. In time, this imagination materializes and becomes a reality to keep your mind in the attitude of the Naam. The Naam-Jaap transforms imagination into reality.

NOTES ON THE SYMBOL

Mid-Brow Point – As soon as the eyes are closed and lifted up to gaze at this point, the mind gets detached from the worldly things, stays high up above them and attached to the Naam Waheguru and to God.

When practicing, wherever needed, tell your mind to focus intensely on Ik-Oankar, to perceive it clearly. You may pray to the Guru, Guru Granth Sahib, Waheguru and to the Symbol < itself, for its fixation at the Mid-Brow Point –
pr̄m̄ siq̄k̄m̄ X̄ḡ < j̄ lāj̄ m̄j̄m̄sq̄k̄ āj̄j̄ siQ̄r̄ rīh̄x̄ dl̄ īk̄r̄p̄m̄ k̄r̄ō[

Revered Sir Ik-Oankar, please, get fixed at my Mid-Brow Point. etc.

Place Ik-Oankar in the middle of Glow at the Mid-Brow Point. Feel that Ik-Oankar < is brighter than the outer glow. This will accentuate concentration.

May be the picture of the Guru who is closer to your mind, gets set within Ik-Oankar, or replaces it at the Mid-Brow Point. The same may happen if you are fixing at Waheguru v̄ih̄gr̄j̄ and not at Ik-Oankar.

Moving imagined pen. For more concentration, with eyes closed, move imagined pen on Ik-Oankar. You may move your finger (In thought or actually) on imagined Ik-Oankar. Don't do this in the public view, lest it looks funny.

After fixing the Symbol at the Mid-Brow Point and resorting to the Naam-Jaap linked to two phases of breathing, Ik-Oankar may automatically disappear (And also the Glow). Continue the Jaap with eyes slightly turned up (Normal position of the closed eyes) towards the Mid-Brow Point, as before.

When well practiced in getting concentration by fixing attention on Ik-Oankar at the Mid-Brow Point, if you like you may intentionally exclude focusing on Ik-Oankar and start gazing at the Mid-Brow Point only. You may start ignoring the glow over there, too.

If you want to have the Symbol only for the start and the end of the Jaap, let it disappear after the start. Bring it and may be the glow too, back before ending your Jaap and bowing to Guru Granth Sahib, leave it (Symbol) in the glow around the Holy Granth, from where you had taken it.

If bringing Ik-Oankar into imagination has not been attained even after a long practice, simply feel that the Symbol Ik-Oankar is at the Mid-Brow Point, or ignore it and do the Jaap simply by fixing your gaze on the glow if it is there, or only at that point.

If you cannot focus at the Mid-Brow Point –

Keep your mind focused on the Symbol imagined placed anywhere before your closed eyes (In front of you, may be on the wall etc).


If this too, is impossible, fix your gaze on Waheguru in place of Ik-Oankar. If you cannot do so on the mental picture of any one out of Ik-Oankar and Wahrguru, then concentrate on their thought only. Focus your mind on the thought: idea, of Naam and not on its form (Picture).

Poor focus. Whenever focusing on Ik-Oankar at the Mid-Brow Point becomes poor, write or gaze on Ik-Oankar < for a few times (In your imagination) carefully and with concentration. Also, you may say Ik-Oankar and then Waheguru gazing on the Symbol itself.

Sticker. If fixing Ik-Oankar at the Mid-Brow Point is difficult, feel as if a sticker with the Symbol < has been put to your forehead or to something (Wall) close by in front of you, for you to fix your gaze on it.

Brighter Symbol. To fix the gaze on Ik-Oankar more securely, feel that it is very bright and is in the middle of the glow at the Mid-Brow Point, provided this glow has manifested by this time.

Spellings, meanings. For a short time, you may concentrate on the spellings and meanings of the Word Waheguru and on Ik-Oankar, and on their Essence (God).

Restoring Symbol. If Waheguru  or Symbol < you are gazing on disappear, in imagination concentrate to create these and write on them with pen, finger, or gaze, for a short time. It will help to restore them at the Mid-Brow Point.

NOTES ON THE NAAM-JAAP

Internet. In the USA, Canada, England etc., there are many sites on the Internet for the study of and for participating in the Gurmatt (Guru's philosophy) and Naam-Jaap.

Quick fix - If you have a very little time, sit down, omit some steps to save the time, fix gaze at the Mid-Brow Point and do the Jaap by silently (Without sound) reciting "Wahe" + Breathe-In and "Guru" + Breathe-Out.

Cut short *some steps* of the Naam-Jaap practice as per your choice, to adjust it into the time you have. You may say out a step for less times, 1 or 2 (Not 5 etc). You may simply recite Waheguru, without practicing any step of the technique.

Urgency. If some urgency makes you get up, afterwards go back and take up the Naam-Jaap from where you left. You may redo it from the start, if you so desire and have time.

Technique. Already discussed. It keeps you more concentrated and you can sit for a longer time. No doubt, it leaves less time for the straight Jaap of "Wahe" + "Guru," linked to Breathe-In and Breathe-Out, but time permitting, you can prolong your sitting.

Recitation. We read and recite something verbally (Vocally), or silently by forming words or by just imagining them, or it is a mix of the both. Saying Mantar in properly formed words will give more concentration. When well practiced, just

imagining the words will spare your attention from forming the words fully and it will take you deep into the Jaap.

On becoming an adept -

He can quickly visualize the Symbol at the Mid-Brow Point and gets easily concentrated. May be the glow as well, appears at that point easily and quickly. The mind of such a person gets detached from the world and stays attached to the Naam.

He may no more adhere to the prescribed steps of a technique of Jaap and may only retain its some steps,.

As the sitting continues, once he moves into the flow of the Naam and goes deep, all the supports like the Mid -Brow Point, Symbol, glow, breathing etc. are left behind.

He may make some changes and modifications in the steps of a technique, according to his choice.

He recites Waheguru in his thought (Mentally), as an idea of it.

The Naam becomes the center of his attention and it holds the concentration.

His mind is fixed on the Naam and he is constantly in the Jaap.

The concentration goes into Sehj (Habit, a state of effortlessness of an expert, equipoise).

He becomes one with the Naam and so, gets lost in the Lord. The Naam “Waheguru” absorbs him into Himself.

--o-oOo-o--

GURU'S ADVICE

(An Inset)

stj jnw imil hir j sugwieE]kít j nm kydk gvwieE]1]rhwaúj ocilhq sél min
pwieE]kir ikrpw hir nrmuidvwieE]srb sK hir nwim vfiel]gr pswid nwnk miq
pwel]]2]1]7](5-720-16)

Sant. janaa mil-e Har-e jass gaa-ae-au | Kot-e janam kae d.ookh gavaa-ae-au | 1
Rahaou | Jo chahat soee manne paa-ae-ou | Kar-e kirpaa Har-e Naamu d.ivaa-ae-
au | Sarab sookh Har-e Naame vadaa-ee | Gur par:saad.e Nanak mat.t.e paa-ee |

The Great Lord is realized by His Benevolence!

Saints joined in to sing His Virtues. Miseries of the millions of lives vanished.

*Pause. All the desires got fulfilled. He blessed us with his Name. Greatest
comfort is reciting His Name. Nanak realized this through the Guru's grace.*

2.1.7. (5-720-16)

ADVANCED NAAM-JAAP

Note –

1. All techniques in this chapter need practice with special attention. A casual, hurried skipping through, will lead to nowhere. Carefully read each step, practically carry it out, understand and make it clear. Nothing is difficult, you need to do it repeatedly, till you grasp it. If you do not feel like trying or adopting, its fine, just ignore these.

2. The techniques given are advanced one and are meant to get deeper concentration for a longer time and with ease. These should be taken up after well set in the basic method. Once a fellow gets well practiced, the method goes into habit and it becomes easy and everyday thing.

hir k ॥ ibl ॥ n ॥ ibl ॥ h ॥ m ॥ r ॥ B ॥ e ॥]

shij ibl ॥ h ॥ j ॥ s ॥ y ॥ q ॥ n ॥ j ॥ e ॥] kblr-478-7

Har-e kaa bilovnaa bilovhu maerae bhaae

Sahje bilovhu jaesae t.at.t.u naa jaee

O brother, churn the Naam yogurt with patience,

So that its essence is not lost! Kabir-478-7

Techniques are passing phase and the supreme is to keep absorbed in the Naam, but things come into Sehj after working hard on them.

ADVANCED BREATHING PRACTICES

I. BREATH-OUT PRACTICES

1st Sage. MODIFIED BREATHE-OUT PRACTICE

Note - This Modified Breathe-Out Practice is adopted for holding the Naam-Jaap Workshops.

1. When well set in Basic Breathe-Out Practice (Naam-Jaap Workshop), replace it with this Modified Breathe-Out Practice. This is slightly modified version of the Basic Breathe-Out Practice and in this, we just add two extra breaths, rest of it is the same. All other steps of the Naam-Jaap will be the same as given in the Naam-Jaap Workshop.

If you are not comfortable with this modified practice, continue with the Basic Breathe-Out Practice.

2. When starting the practice of any type of "Breathe-Out Cycle" for the first time, at the end of 5 cycles you may become a little breathless. In time, it gets adjusted. Adding two normal breaths at the end of each cycle (This, Modified Breathe-Out Cycle) will prevent any breathlessness to appear. With this, the cycle becomes longer, but easier, as it does not allow the breathlessness to develop.

Modified Breathe-out Practice -

First Step. Start -

Sit down. Sit down erect, cross-legged, or in the posture of your choice, hands in your lap, fingers crossed.

Eyes: closed.

Gaze. Eyes focused at the Mid-Brow Point.

Second Step -

Breathing and Jaap. Breathe in the normal (Your usual) way. With each breath, silently recite Waheguru, once. Do it 5 times. You may say Waheguru while inhaling, or Wahe with inhalation and Guru with exhalation.

Third Step - Do the following cycle –

Inhale deep,

Exhale a little less than fully,

Hold breath,

silently repeat Waheguru 5 times.

Breathe out a little,

Inhale deeply.

Here we add the following step of extra two breaths -

a) Take a (Your normal, usual) breath, This is the first extra breath.

b) Take another (Your normal) breath. This is the second extra breath.

This completes one cycle.

Take deep breath to start the next cycle.

Complete such 5 cycles. Each breath in every cycle, in all breathing exercises will be equal in length.

Concentration: on Ik-Oankar in the Glow at the Mid-Brow Point, on the Naam Waheguru and on the imaginary sound of saying it silently.

Fourth Step -

Breathing and Jaap. Do it after completing 5 Breathe-Out cycles.

Do it 5 times. Take your usual breath (Your normal) and with each recite Waheguru, once. A couple of starting breaths may be faster. You may say Waheguru while inhaling, or Wahe with inhalation and Guru with exhalation.

Practice this cycle till you are fully set in it. Rest of the steps of the Naam-Jaap practice will be the same as in Naam-Jaap Workshop.

2nd Stage. ADVANCED BREATHE-OUT PRACTICE

Previously, we replaced Basic Breath-Out with the Modified Breath-Out Practice. When well set in the Modified Breathe-Out Practice, replace Modified Breathe-Out with Advanced Breathe-Out Practice. In this, we will add the Jaap of “Waheguru” to every step (of the Modified Breathe-Out Cycle).

When practicing individually, you may add the repetition of Waheguru with every step of the each cycle. It is more practical for the Jaap of an individual rather than for a group.

Group Jaap. After individual practice by the members of a group, it can be added to their own limited congregation. It will be difficult to add it to the group with new, changing or inexperienced participants.

Advanced Breathe-out Practice -

First Step. Start –

Sit down as done above, in your adopted posture.

Eyes closed.

Gaze at the Mid-Brow Point.

Second Step -

Jaap with Breathing. Do it 5 times. With your each normal breath, silently recite Waheguru, once. You may recite Waheguru with inhalation, or Wahe with inhalation and Guru with exhalation.

Third Step -

Breathe-in deep and silently (Mentally) say Wahe,

Breathe-out a little less than fully and silently say Guru,

Hold Breath and silently say Waheguru, 5 times.

Breathe-out a little.

Breathe-in and silently say Wahe.

Breathe out and silently say Guru.

First normal breath and with it, Inhale + Wahe,

Exhale + Guru, silently, once.

Second normal breath and with it, Inhale + Wahe,

Exhale + Guru, silently, once.

Note – These two are extra breaths which were added in Modified Breathe-Out Cycle. Addition is, now with every step, it is Inhale + Wahe and Exhale + Guru.

Breathe in deep to start next cycle and with it silently say Wahe, breathe-out and silently say Guru. Go ahead with the rest of the next cycle.

Complete all the five cycles.

Concentration – on Waheguru Jaap (Wahe and Guru), its imagined sound and on Ik-Oankar in the Glow at the Mid-Brow Point.

Fourth Step -Breathing and Jaap. Take usual breaths, silently

repeating Waheguru once with each (Wahe with inhalation and Guru with exhalation). If it is not possible, then say Waheguru with inhalation. Out of these, a couple of the starting breaths which may be deep, will remove any breathlessness. Repeat it 5 times.

Practice: We fixed five cycles for doing in the Group-Jaap. In your individual Jaap, you may fix any convenient number. Try to keep to the number you select.

II. SPECIAL PRACTICE ON THE SYMBOL IK-OANKAR

Add this step after picking up the Symbol < from the glow around Guru Granth Sahib and fixing it at the Mid-Brow Point.

1. This is next advanced step of the Jaap. Add it when well practiced in Modified and then Advanced Breath-Out Practices. All other steps of the Jaap will be the same as in Naam-Jaap Workshop.

2. To go deeper in the Jaap, gradually add more complicated practices. More complicated the practice, deeper the concentration.

In the following steps, keep Ik-Oankar steadily in the center of the glow (If it is there) at the same spot (Mid-Brow Point) and do not let it move. These steps will help to fix the Symbol at the Mid-Brow point and also, will give deeper concentration.

You are sitting erect, cross-legged, on your Asan on the floor, hands in your lap, fingers lightly crossed, closed eyes focused on Ik-Oankar < at the Mid-Brow Point, in the glow if it is there.

A. Moving a pen and after that your gaze, on the Symbol -

1. In imagination, move a pen or Finger, on Ik-Oankar < 5 times (Like writing on Ik-Oankar).

2. In Imagination, move your gaze on the Symbol of Ik-Oankar < 5 times (Like writing).

Moving the pen and then gaze, should start from One (1 Ik) and then on the smaller curve of Oan: E in the middle part of its front (Paunch), and after this on the greater curve of Oan: E starting from the point where it touches the smaller curve and going all the way up on its back and forward to the point where the arch (Kaar) starts and

then all along this arch.

It is just like writing Ik-Oankar < (Also, See Notes on the Symbol).

B. Recitation, first of Ik-Oankar and then of Waheguru on the Symbol Ik-Oankar -

Special practice of saying Ik-Oankar and after that Waheguru on the Symbol Ik-Oankar at the Mid-Brow Point, exactly as described for moving pen and gaze on it. The recitation is adjusted on the Symbol like writing on Ik-Oankar <

Also, See Notes on the Symbol.

1. Recitation of Ik-Oankar on the Symbol Ik-Oankar -

After moving pen, or finger and gaze on Ik-Oankar < you may include and adjust the "Recitation of Ik-Oankar" < and then of Waheguru, coordinated with the Gazing (Eyes closed) at the Symbol Ik-Oankar <

Say Ik iek on One 1 (Ik 1 In Gurmukhi), "One 1" at the start of Ik-Oankar.

O (Ou) E on the first smaller loop of Oora in the middle of the character E ,

An: A on the larger loop of Oora, starting at the bottom of the character E and going to the top and

Kar k on Akar Ak - the concave (Curved downward) line, extending beyond the character E at the top >

This will further help the fixing of Ik-Oankar at the Mid-Brow Point.

Do it 5 times as for other steps.

2. Recitation of Waheguru on the Symbol Ik-Oankar -

You may coordinate recitation of Waheguru with gazing (Eyes closed) on Ik-Oankar, like writing on it.

Say -

Waa on 1 (Ik, In Gurmukhi 1),

Hae on the smaller loop of Oora E, in its middle.

Gu on the bigger loop of Oora, which starts from under the smaller loop of it (E) and

Ru on the Akaar. >

This also, will help to set Ik-Oankar at the Mid-Brow Point.

Repeat it 5 times.

After completing "Special Practice on the Symbol < " fix the gaze on the Symbol at the Mid-Brow Point and do the Waheguru Jaap linked to Breathing: Wahe on inhalation and Guru on exhalation, for the allotted time.

SPECIAL PRACTICE - GAZING WAHEGURU

We have not adopted this practice for our Jaap.

Jaap of Waheguru by gazing on Waheguru –

Some, coordinate silent recitation of Waheguru with gazing (Eyes closed), like writing on the imagined picture of it (Waheguru) as written in Gurmukhi. ਵਾਹਿਗੁਰੂ। They do their total Jaap this way.

Others, steadily focus on Waheguru ਵਾਹਿਗੁਰੂ (Eyes closed), do not move gaze like writing on it and do Waheguru Jaap, with or without linking it to the breath.

With Time, the Word Waheguru or the Symbol Ik-Oankar, on which the gaze is fixed, may start getting brighter and expand even to take in it the practitioner and whole of the universe. It may create a scare, but is absolutely harmless.

JAAP OF IK-OANKAR by gazing on Ik -Oankar, or Waheguru. It is rare. It will be the Jaap of Ik-Oankar and not of the Naam (Waheguru).

SPECIAL HINT ON JAAP ਜਪ ਅਧਿਕਾਰ ਸਿੱਖ

In the biography of Sant Atar Singh (By Sant Teja Singh, VIth reprint 1992, published by Kalgidhar Trust, Baru Sahib, Himachal, India), at page 10, the author refers to "Saau Sakhi," that Guru Gobind Singh ji told Mata Jito ji to *press the tip of the tongue against the palate and repeat Waheguru (Mentally?)*. On the same page, he refers to Bhai Mani Singh, a disciple of the Tenth Master and writes that *when inhaling say Wah (I presume, it means Wahe) and Guru while exhaling*. Details of this method are not given. The tongue should be touched to the palate right behind the teeth or turned to reach back, has not been clarified. Generally, the latter is suggested. As well, I have a vague idea that someone told me this and advised to touch the palate without turning the tongue backward. Evidently, it is for getting the concentration and it will work both ways – tongue turned back, or not. Breathing part is clear and it has already been discussed. Any one is welcome to try or adopt this metho

SUMMARY OF THE NAAM -JAAP

Abstract of all that we have done and probably will keep doing –

Note –

This is the abstract of practicing the Naam-Jaap and gives the steps to be followed. The subject discussed had been long one and every step of the Naam-Jaap was discussed with repetitions to practically demonstrate the method of doing it. This summary is important to bring each step to the mind in its proper sequence, when practicing the Jaap. In this, Basic Technique with a few steps from the Special and Advanced Methods have been incorporated.

Cover body with a wrap (Shawl, sheet).

Sit down cross-legged on a soft pad, sit erect, hands in lap, fingers crossed, may fix gaze at the Mid-Brow Point.

Starting Jaap of Waheguru, Sat.t.nam Waheguru, for a few minutes

Normal Breathing saying Waheguru once, with each breath. Do it 5 times.

Affirm the Philosophy by repeating 5 times each of the Mool-Mantar and lines from other verses -

1. *Ik-Oan:kar Sat.t.-e Naamu Kart.aa Purkhu Nirbhau Nirvaaeru Akaal-moorat.-e Ajoonee Saebhan: Gurbarsaad.e*
2. *Aad.e Sachu Jugaad.e Sachu - Haae bhee Sachu Naanak hosee bhee Sachu*
3. *Aad.e Gur-ae namah, Jugaad.e Gur-ae namah, Sat.t.-e-Gur-ae namah, Saree Gurd.aev-ae namah*
4. *Simrou sima-re sima-re sukhu paavou, Kalle kalaes t.ann maahe mitaavouo*
5. *Aape Japhou avraa Naamu Japaavhou*
6. *Beej Mant.ar;u sarab ko geaanu*

Normal Breathing saying Waheguru once with each breath. Say it 5 times.

Exhalation + Jaap. Do it 5 times, as given under -

Breathe-In deep saying Wahe, Breathe-Out a little short of fully, saying Guru.

Hold breath and say Waheguru 5 times.

Breathe-Out a little and then Breathe-In deep + Wahe,

Breathe- out normally + Guru.

Take first normal breath, Inhalation + Wahe, Exhalation + Guru.

Take second normal breath, Inhalation + Wahe, Exhalation + Guru.

Normal Breathing saying Waheguru once with each breath. Say it 5 times.

Inhalation + Jaap. Do it 5 times.

Breathe-In deep saying Waheguru 1 time.

Hold breath and say Waheguru 4 times.

Breathe-In a little and then Breathe-Out deep saying

Waheguru 2 times.

Normal Breathing saying Waheguru once with each. Do it 5 times.

Concentrate, Relax. fix the gaze at the mid-Brow Point (or start doing so, later, after fixing Ik-Oankar at the Mid-Brow Point).

Bow and Pray for the boon of the Naam and concentration on it.

Symbol. Focus on the Symbol in the glow around Guru Granth Sahib, pick it up with gaze and set it at the Mid-Brow Point.

Gaze. Fix the gaze on the Symbol at your Mid-Brow Point.

Move on Ik-Oankar, pen or your finger (In imagination), 5 times.

Move your gaze on Ik-Oankar, 5 times.

Move your gaze on Ik-Oankar and mentally say on it

Ik-Oankar, like writing on it, 5 times.

Move your gaze on Ik-Oankar and mentally say on

it Waheguru, like writing on it, 5 times.

Fix Ik-Oankar at your Mid-Brow Point and focus your gaze on it.

Glow. If glow appears at the Mid-Brow Point, its fine.

Pray to Ik-Oankar (If needed) to bless you with capability to fix your mind on the Naam and to do the Jaap linked with breathing.

Naam-Jaap. Do Waheguru Jaap for the allotted time -
Breathe-In and mentally say Wahe
Breathe-Out and mentally say Guru.

Symbol. When Jaap time is over, bow, bring down the Symbol with gaze and leave it in the glow around Guru Granth sahib.

Pray. Thank Waheguru for the boon of the Naam-Jaap and concentration on it.

Blessings. Feel the beam of glow from Guru Granth Sahib falling on you. Enjoy its ecstasy.

Sit straight.

Mala. Do Waheguru Jaap 5 Malas and Mool-Mantar Jaap 1 Mala.

Jaap of Waheguru, Sat.t.nam Waheguru, for a short while. May say Waheguru and Mool-Mantar 5 times each.

Bow to the Guru, Guru Granth Sahib

Your Naam-Jaap session is complete. Do it with technique to develop concentration, at least once a day. You have rest of the day to do it in a simple and straightforward way without any methodology, if you so desire.

SADHNA KUNDAL

Special super-advanced practice of the Naam-Jaap for the experts.

Note –

Sadhna means practice. Kundal is a ring, just like the loop of a lock of hair, a bend in a river, or coil of a snake. Here, it is to express something mystic. Advanced practice of the Naam-Jaap is to achieve greater concentration. It should be taken up by those who have become adept in the Naam-Jaap at the Mid-Brow Point, or are fully advanced in the Jaap, maybe by any other technique.

Sadhna Kundal has different modes -

I. First Mode -

We start the Jaap from the very beginning and proceed on step by step, in the usual way and go on moving to the higher points - 1. We were already doing the Jaap at the Mid-Brow Point. 2. Now, we do the Jaap for full allotted time at the Mid-Forehead Point, 3. After this, we do the Jaap at the Mid-Hairline Point. 4. In the end, we move to the Dassam-Dawar. After getting full practice at one point, we take up the Jaap at the next. At every point it will be totally independent Jaap. Right away, we will start and end the Jaap at the next higher

level, without repeating it at the lower ones. The Jaap will be linked to breathing – Inhale + Wahe and Exhale + Guru.

Mid-Brow Point. First Level. We had previously been doing the Jaap at this point. We are well practiced in this and now, we do not stop here. Instead, we start the Jaap at the higher Mid-Forehead Point.

Mid-Forehead Point Jaap. Second Level. Eyes closed, focus on Ik-Oankar at the Mid-Forehead Point. Do the Jaap linked to breathing: Inhale + Wahe and Exhale + Guru. After the time for the Jaap is over, end it at this very point, in the usual way, as for ending the Mid-Brow Point Jaap. Fully practiced in this, move to -

Forehead Hairline Jaap. Third Level. Do the Jaap linked to breathing, by focusing on Ik-Oankar at the Mid-Point of the Hairline of the forehead (In line with the center of two eyebrows). When allotted time is over, end the Jaap right here. Well versed in doing it here, move to the Jaap at the next higher point -

Dassam-Dawar Jaap. Fourth Level. We focus on Ik-Oankar at the top of the head and do our Jaap linked to breathing. We end it at this very point. Starting practice of the Jaap at lower points, we reached this the highest level. Now onward, we will start and end our Jaap here and will not repeat it at the lower levels. When fully practiced, we take up next, IInd Mode of the Jaap.

II. Second Mode -

Summary -

Mid-Brow point. We are fully practiced here and now, we do the Jaap here for a short while, say 5 times and move on to the next point. We go up step by step.

Mid-Forehead Point. At this next higher point, we will do Jaap to gain perfection. Once perfect here, coming up to this level from the Mid-Brow Point, we do Jaap here for a short while (5 times) and move on to the next higher point.

Mid-Hairline Point. We will do Jaap here till we become proficient in doing it here. Once well set here, coming up from the Mid-Brow and Mid-Forehead points, we start doing the Jaap here for 5 times only and then move on to the next higher level.

Dassam-Dawar. Reaching Dassam-Dawar, we do Jaap here for the full allotted time. We may fix Jaap for 5 times, or any other number, at each lower point.

Going up, we do Jaap of Waheguru for 5 times each at the Mid-Brow Point, Mid-Forehead Point, Mid-Forehead-Hairline Point and reach Dassam-Dawar. At Dassam-Dawar we do the Jaap for full time and complete it here in the set way (As at the Mid-Brow Point Jaap). In every session, we go up from the Mid-Brow Point to Dassam-Dawar.

Practice: some details -

Mid-Brow Point Jaap. *First Step.* Start every session with the Jaap at this point. The Jaap here, is already well practiced. Now, after a short Jaap here (Say, for 5 times), move to the next higher point.

Mid-Forehead Point Jaap. *Second Step.* From the Mid-Brow Point, move to the Mid-Forehead Point. Eyes Closed, gaze on Ik-Oankar at the middle of the forehead and do the Jaap linked to breathing: Inhale + Wahe and Exhale + Guru. Complete the Jaap here. After gaining practice, start doing the Jaap here for a while (5 times) and then move on to higher point (Forehead Hairline).

Mid-Forehead Hairline Jaap. *Third Step.* After Jaap at the Mid-Forehead Point, go to the Mid-Forehead Hairline. Focus (Eyes closed) on Ik-Oankar at this point and do total Jaap linked to breathing. After attaining practice, in every subsequent session, do a short Jaap (May be 5 times) here and then move on to the higher step (Dassam-Dawar).

Dassam-Dawar Jaap. *Fourth Step.* Eyes closed, gaze Ik-Oankar at Dassam-Dawar, and complete the Waheguru Jaap linked to breathing. In every session, start at the Mid-Brow Point and reach here step by step (Mid-Brow to Mid-Forehead, to Mid-Forehead Hairline, to Dassam-Dawar) and complete the Jaap.

We did Jaap for 5 times at the Mid-Brow Point, 5 times at the Mid-Forehead Point, 5 times at the Mid-Forehead Hairline Point, reached Dassam-Dawar, completed and then ended it (Jaap) here. When well set in the Jaap here, we take up the IIIrd Mode of Jaap.

III. Third Mode-

Going Up. *First Step.* Keep on moving upward – Mid-Brow Point Jaap 5 times, Mid-Forehead Point Jaap 5 times, Forehead Hairline Jaap 5 times, Dassam-Dawar Jaap for the full allotted time.

Coming Down. *Second Step.* After completing Jaap at Dassam-Dawar, start moving downward – Forehead Hairline Jaap 5 times, Mid-Forehead Point Jaap 5 times, Mid-Brow Point Jaap 5 times and here, end your Jaap in the usual way (As we used to do at the Mid-Brow Point).

Start practicing from the First Mode. After doing Second Mode, settle down at the Third Mode. Once you reach the Third Mode, you need not do First, or Second Modes. Third Mode will become your routine practice. It will be your choice to settle at any mode, level, or step for your daily routine.

NOTES –

Start of the Jaap. In every mode, the Jaap will be started and proceeded on step by step, in the standard way we did in the Jaap at the Mid-Brow Point in Naam-Jaap Workshop.

End of the Jaap. After doing Waheguru Jaap linked to Breathing, we end it in the standard way as in the Naam-Jaap Workshop.

Count of the Jaap. A count of 5 has no meanings. Fix any number that suits you and keep to that for every step.

Eyes. Keep both eyes closed throughout the Jaap.

Gaze. The gaze will be fixed on Ik-Oankar at the point on which you are doing the Jaap.

Jaap. It will be the Jaap of Waheguru linked to breathing: Inhale + Wahe and Exhale + Guru.

Value of the Advanced Jaap. It keeps the mind fully engaged and you can easily do Jaap for a long time. You get more concentration, as well.

APPRECIATION OF THE NATURE

Oneness with the nature. ਕਦਰੁ ਦਿਨੁ ਿਨੁ Some enjoy the nature, contemplate on how and why of what they see e.g. water, trees, mountains, clouds etc. and get lost into it. They ponder on the miracles of the leaves, flowers, insects, birds, animals, land, water, mountains, stars, space and other things of the nature. Its awe puts them into an ecstasy. They appreciate the creation of God, His creative power and go deep into it. The practitioner sees the nature as His Visible Form.

This nature-worship is not well defined meditation, because the thought process is usually not limited to one thing. It is contemplation in a general way: thoughts shifting from one to other thing, looking at the panorama of the scene and also, fixing the mind on its different constituents (Mountains, trees, streams, flowers etc). To be the Naam-Jaap, the Name of God has to be in the process. Enjoy the nature and do the Naam-Jaap, also. Of course, this will not be a single-minded Naam-Jaap. When passing through scenic places, do not close your eyes for doing the Jaap, keep them open, get joy out of the scenery and recite the Name of God.

ਬਿ ਹੁਰਿ ਕਦਰੁ ਵਿਸਾ 1-469-10

Balehaaree kud.rat. vaseaa

I am in praise of the One who abides in His Creation. 1-469-10

ਕਦਰਿ ਕਰਿ ਕੀ ਵਿਸਾ ਸੇ 1-83-19

Kud.rat.e kare kaae vaseaa So-e

The Lord brought about Creation and then set Him in it. 1-83-19

ਅਕੀ ਕਦਰਿ ਕੀ ਬਿਖਿ ਮਿਕ ਅਕਿ ਸੁਚਿ ਨਾਮੁ 1-1168-7

Akkhee kud.rat.e kan:nee Ban.ee mu khe

aakhan.u sachu Naamu

Behold the Creation with eyes, listen Gurbani with ears

And with mouth recite His Name. 1-1168-7

IMPORTANT TOPICS

Some important topics related to the Naam-Jaap are given here in the sequence of their importance.

SIMRAN *ismrn*

ੴ ਅਕਰਿ ਕਿਰਿ ਜਿ ਹਿਗੈ ਏਕੈ ਅਕਰਿ ਏਨ ਮਿਹ ਨਹਿ ॥ ਕਬਿ-340-3

Ae akhar khir-e jaahegae au-e akhar inn mehe naahe

These letters are mortal, but that Immortal-Letter:

The Name of God, is not included in them. Kabir-340-3

Simran is the constant remembrance of God and it is a State of Mind. This is the Ultimate - an attainment, and on reaching this stage, all "Doing" (Jaap etc.) is over. In it, there is no more the Word "Waheguru" (Jaap of the Naam). May be whose Name it is (Waheguru) has Himself settled there (In the mind) in place of His Naam (Name). It is like mother keeping child in her mind however busy she might be. Simran transcends Smadhi, which (Smadhi) is a transitory deep concentration taking the mind into void. Simran is a permanent change and in this, there is no entering into void, but one thinks of God all the time. It is higher than the Naam-Jaap and there is no more recitation of the Naam of God except when desired by the practitioner.

The practitioner always feels in the loving fear and presence of the Guru and Waheguru. He is in total surrender to Him and resides in His Will. He is in Sehj (Thw equilibrium of mind - balance, equipoise), above discriminations, in Santokh (Fulfilled, free from wants), stays in Vismaad (Joy of wonderment of union with God) and constantly feels His bliss.

Simran and Jaap –

The Gurus do not differentiate shades and moods of the words Simran and Jaap and use all of them universally for remembering God. It is for our own convenience that we reserve the words to express one or dher mode. Jaap (Repetition), Simran (Remembering), Gaawan` (Sing), D:he-aavaan (Apply the mind on) etc. are used both for reciting the Name of God (Jaap), and for remembering Him (Simran). All of these have been used in a general way and mean Jaap, as well as Simran.

In the following quote, the word "Simran" (Remembrance) which is considered to be a mental process, has been used to say the Naam verbally (With tongue) -

ਰਸਨਾ ਸਚਾ ਸਿਮਰੀ ਆੰਮਨੁ ਗੁਨਿ ਨਮਿ ॥ 5-49-6

Rasnaa sach-aa Simree-ae mannu t.annu nirmal hoae

The vocal Simran (Here means Jaap) cleanses the

body and mind. 5-49-6

In fact, the thought process is active whether we remember God mentally or verbally. But, for the convenience of our own understanding and classification, the Jaap is one wherein a Mantar is recited (Repeated) by speaking out or silently and Simran is pure remembrance (Pure thought process) with no recitation of a Mantar. It is true that Guru ji did not draw any hard and fast line between the Jaap and Simran. Sikhs too, generally do not differentiate these and use the word “Simran” for the “Jaap,” but we have to differentiate these for maintaining clarity for our selves.

There is another word, “Bhajan.” In a broad sense, “Bhajan” means a “Devotional Hymn” and it is usually sung out. Sikhs, commonly use this word to mean a Mantar (He begged for Bhajan) as well as Jaap e.g. “He is sitting for Bhajan.” The worship of the Lord is commonly termed “Bhajan Bandagi” (Jaap-Worship), “He is doing Bhajan-Bandagi.” We neither do Simran, nor sit for it, because it is not a thing to do, but is a state of mind. Guru ji has used the words “Jaap” and “Simran,” specifically also, to differentiate these -

j ip mn ram namu rasna] 4-799-1

Jaape mann Ram Namu rasnaa

Recite the Name of God verbally (With tongue). 7-99-1

ismir man qlsucw ste] 3-1129-16

Simar-e manna t.oo Sachaa Soe.

O Mann (Mind), remember the True Lord. 3-1126-16.

To keep things simple and clear to us, we should use the word “Jaap” for reciting the Name of God mentally or verbally and reserve “Simran” for a higher level of devotion, which is a pure remembrance. Many times the combination “Jaap-Simran” is used and it is okay for the general purpose for which it is meant.

Mystery of Simran –

Simran quietly takes the practitioner from

“Teen Gun” iqn gk (Three dimensional state of mind: attachment to Maya)

higher to

“Turya Awastha” qria AvsQ, also called Chautha Pad.d. cD pd i.e. Fourth

Dimension, and it is

“Nij Ghar” inj Gr - the Place of God.

Whole of this process is called *Shabad Surt. Kaa Mael Sbd srq k mj* “The

Union of the Word and Awareness” i.e. the place from where the thoughts were arising, has now been occupied by the “Shabad” Sbd (Word of the Guru - his

Mantar “Waheguru” vnhgr)

and no place has been left for the worldly thoughts.

From where the worldly thoughts were arising, now the thoughts of God arise.
All this happens in *Dassam-Dawar dSm dVwR (Tenth Gate)* which is a Spiritual-Location right at the top of head (Under the skull).

Dassam-Dawar is “*Gupt*” *gDq dr*, the Closed i.e. Hidden Gate (Darr or Dawar means gate, door). There is no opening at this point. This is imaginary and not an anatomical structure.

Nine Gates which are open and have their outlets, are - Eyes 2, Nostrils 2, Ears 2, Mouth 1, Urinary Outlet, plus organ of birth , Fecal Outlet 1. *Relation of these Nine Gates to Spirituality is that we have to control them - close them*, generally speaking to a reasonable extent to enable us to do the Naam-Jaap.

Tenth Door (Gate), Dassam-Dawar, Sahansar Dall Kanwal. *It is one that we have to open fully* by resorting to the Naam-Jaap. The Naam-Jaap is the medium that takes us to the state of Simran and from there (By detaching us from the Teen-Gun World) to

Nij-Ghar (Ture-aa, or Turya: Fourth Dimension) i.e. to the “*Union of the Word and Awareness.*”

This door we have to open to invite God in, but this is the one that we don't open, rather keep it tightly closed (By our vices). We should open, let God in and then shut it (To the world). God should be kept in and the world out!

The Word (Waheguru) is the Name of God and Name means God Himself.

This Union is also known as the *Union of Shiv (Shiva, God Factor) and Shakti (Maya i.e. World Factor)*.

Maya. Teen Gun Maya *iqn gK mmeA* – Maya, also called Shakti (Energy), is three-dimensional world-factor and its three contributory characteristics are Rajo, ego + Tamo, vices + Sato, virtues). Shakti (Maya) is lost on meeting Shiv (God) and only the Lord is left.

Now, the seeker sees God every where, in every thing and the world for him is no more.

This is God Realization.

Read God-Realization; in this chapter. See Sahansar-Dall Kanwal (in Yoga), Dassam Dawar and Maya, in Appendix.

MEDITATION iDAw

AwT phr kr j iV iDAw] 5-1077-16

Aat:h pahr kar jor.e d:heaavaa

With humility, I meditate on God all the time. 5-1077-16

Meditation is single-minded thinking about something (Contemplation on one and the same thing.) and Transcendental Meditation is nothing but a misnomer. Thinking is thinking and when meditating, we already mean a super-thinking (Thinking with a focused mind). In thinking, it is not necessary that the thoughts

on the same object will remain the same throughout and this is meditation or contemplation (Changing thoughts on one and the same object). It is different from the Jaap, wherein one continuously recites the same Mantar (Formula) and throughout the thought remains focused on the same thing unchanged. It is incorrect to call the Naam-Jaap a Meditation. In the Naam-Jaap, the Naam of God (Waheguru) is recited vocally, or in the mind and thought is focused on what is being said. The Naam-Jaap is an entity in itself and is not a meditation.

If one worries, the changing thoughts keep hovering around the nucleus i.e. the worry itself and it is a good example of meditation. Recitation of Gurbani is mostly the meditation on God and meditation on Him is quite important, too. Usually, a Shabad (Hymn) deals with one and the same subject and its recitation, replay of its contents in imagination and contemplating on it, is meditation (Of high order). Thinking of God is meditation on Him. During Naam-Jaap, thought of Waheguru is always there in the back of mind, no doubt.

We talk to God, meditate on Him, do the Naam-Jaap, reach the state of Simran and go beyond that (Tureeaa At.eet, beyond T.ureeaa).

SMADHI smiDI

This is deep absorption of mind and 24 minutes of it make one Smadhi. In this state, the Yogis become blank - go into mental-void. This is not the way of a Sikh and his Smadhi is getting totally absorbed into Gurbani (Scripture), its Kirtan (Singing of Hymns), or in the recitation of the Naam of God and though not common, one out of many reaches this state.

ਸਮ ਸਮਿD ਨਮ ਰਸ ਮਾਤ] 5-265-4

Sun:n smaad:he Naam ras maat.ae

*Smadhi is not to create the mental-void,
but is absorption into the Name of God. 5-265-4*

TALKING TO GOD vhihgrInwl g-I W

hir kYdir vriqA su nInik AwiK sKwieA] 4-316-3

Har-e kaae d.ar-e vart.eaa su Nanake aakhe sun.aeaa

Nanak narrated all that transpired at the door of the Lord. 4-316-3

It is just like talking to someone - trailing on and on and saying whatever comes to the mind, with the presumption that he-she is addressing to God. The talk is mostly vague and not fixed on to one and the same topic. Some, take it as meditation which it is not. Meditation is contemplation on a specific subject – ideas set on a fixed object. Some talk to God loud, others mumble, or do so silently. Their such a talk may be an Ardas (Prayer, invocation) to God. Whenever possible, we should find time to talk to God.

FEAR fr

Fear of God and Fear of Death.

Fear of God -

qllrKvll w sdw sdw haurqDu iDAvel] 3-517-6

T.oon: rakhwala sad.aa sad.aa hou T.ud:hu d:heaaee

I remember You ever, You are my Protector. 3-517-6

Waheguru is merciful and protects his devotees. What do we mean by fearing Him, His fear? This is not the fear of any punishment, but is the appreciation of the presence of God. The devotee believes that God is watching (His actions) and in His presence he cannot do any thing wrong. This is the loving respect for the Lord and in this, he controls himself and his actions. This discipline is so called "Fear" and he adopts it because he loves Waheguru and to please Him, he practices certain codes to stay within the lines of the ethics. This is what his fear is - his love, respect, just like a son fearing his father. Love cannot be there without such a fear -

BYibnuBgiq n hvel nwim n l gl'ipAuru] 3-788-13

Bhaae binu bhagat.-e naa hovaee Naame naa laggaee peaaru

Without His fear, you cannot have the love with

His Name, or worship Him. 3-788-13

Another fear is the System (Scheme) of God. He runs every thing according to a set system and the fear means that nothing can ever be out of His Plan and one has to stay within His Hukam (Mandate, Command). This fear of Mann (Mind, subconscious) is always there, even without knowing it. It keeps Waheguru constantly in our minds and the person with such a fear keeps steering on the right path.

Fear of Death and Disease -

aicrq gn gpil j sudlr qyj mu Bigl] 5-817-19

Oucharat. gu-n Gopaal jasu d.oor t.ae jammu bhaagaae

By praising the Lord, the angel of death runs

away (Cannot touch you). 5-817-19

qiqi vaaun l gel pwrblhm srxvel]

caigrd hmrrYnm kwr dKu l gYn Bvel] 5-819-16

T.aat.ee vaaou naa lagaee Paarbr;aham sarn.aee

Chougird. Hmaaraae Raam-Kaar d.ukhu laggaee naa bhaae

By going into the refuge of God, a celestial protective boundary (His protection) saves you from the catastrophes and afflictions. 5-819-16

girupthw AuruDAw sgl w dKugieAw] 5-817-10

Guru poora aaraad:heaa saglaa dukhu geaa

By remembering the Lord, all the maladies clear off. 5-817-10

The quotations given assure us the protection of God and deliverance from the death and disease. But, is death and disease not there? These are commonplace, but it is an every day experience that Gurbani creates self-confidence and high spirit. As well, we come across miracles in our daily life. Diseases get cured and lives are saved. Something most important also happens by virtue of the Naam-Jaap i.e. one accepts the Will of God. This removes the fear of death and disease as well as, gives him the courage to bear every thing. For such a person, death and disease are no more.

SURRENDER hkm j W Bwxw mnxw

j o i k C u k r y s u s i q k i r m m n h u g u r m i k n w i m r h i n i l v l w i e] 4-1199-9

Jo kichhu karae su sat.t.e kar-e maan-hu gurmukh-e

Naame r-huh liv laa-e.

Surrender to the Lord and stay absorbed in Him. 4-1199-9

Total surrender to Waheguru is accepting His Hukam (Bhaana - Will) and it is essential to keep in tune with Him. It is rare and comes in the life of a perfectly spiritual man after a very devoted practice of the Naam-Jaap and recitation of Gurbani etc. First comes detachment, which too, is the sign of an evolved person.

The worldly people mostly go up to the level of Ardas (Invocation, supplication). Some Bhagats (Who remember God with deep love for Him) believe in begging and praying to God for His mercy, blessings and boons: spiritual (May be worldly, also).

In fact, there are different situations and according to them, one goes into surrender, or resorts to the humble invocation (Ardas). Mostly, the people fall short of realizing that in something final i.e. which has already happened, there will not be any way out (Choice) and right thing will be to surrender to His Will. Only this will bring peace and solace. In other situations, where thing to happen is in the process (Making) and not yet completed (Happened), an Ardas is appropriate. It will calm down the mind and as well, give a support to it.

We cannot disturb the plans of the Lord by appealing to Him. He is All Knowing, Doer and All Powerful. What are we, nothing! We are mere humans and not "Super-Spiritualists," who smilingly bow to the Will of the Lord. We have hardly the capacity to appeal even. We are not clever and smart to know more than Him. Humility lies in our praying to God for His Nadar (Benevolence). He knows what to do and also, how to adjust things into His plans. God is kind and merciful, too. He judges according to our deeds and forgives, as well.

In our routine Ardas, we seek the peace to all and also pray "O Lord, four parts of the day ("Chaar pehr d.in d.e." Three hours make one Pehr.) has passed in peace and let it be so in the night, too." Sri Guru Granth Sahib

advocates the Ardas-Baent.ee (Praying and beseeching humbly) again and again and tells how God comes to the aid and rescues the devotee. He shows the way and gives (Provides) the solution. All this clearly shows that He has the capacity to make changes or adjustments in His Master Plans. His miracles are our every day experience. Faith can do any thing and any one with no faith cannot be sure whether to appeal to God or not. Our invocations cannot disturb our harmony with Him and this is what we seek! We the weak mortals are to ask, beg and leave every thing to His Grace.

It is an every day experience, if an unavoidable situation arises, on our beseeching, He will provide the wisdom, support, comfort, peace and strength to face the truth. This is surrender and it comes with the Naam-Jaap. Reaching this stage is not that easy! We can only beg for His mercy and leave everything to His Decision.

GOD REALIZATION bhm igAwn

God Realization is attaining the Brahm-Gian, Supreme Knowledge of God, that He is present everywhere and in every thing, nothing is without Him, He is all powerful, every thing is under His Will, He is the Creator and the Destroyer, too. This is the state of Union with the Ultimate: becoming one with Him -

j l qrtu ij auj l ih smwieAw]
 iqauj ql slg j iq iml wieAw] 5-102-7

Jal t.ran:gu jeo jalhe smaaeeaa
 T.eo Jot.ee sang-e Jot.e milaeeaa

***The individual's soul merges with the
 Great Soul (Super Soul),***

Like ripple (of water) mixing (Becoming one) with water. 5-102-7

By the Naam-Jaap, the state of Simran is attained and one settles in the Sehj (Equipoise). The three-dimensional World is transcended. The world is Maya i.e. three characteristics of Ego, Vices and Virtues, called in turn Rajo Gunn, Tamo Gunn and Sato Gunn. Gunn is quality or characteristic. The practitioner, by virtue of Simran, transcends three Gunns and enters the fourth Gunn – Fourth Dimension called Turee-aa Avastha or Chautha-Padd. It is also, called Nij-Ghar - Home of the Lord. Here, losing his identity, he gets lost in God (Realization) -

caql pid vrsi hieAw scl rh' smwie] 3-1258-7

Chauthaae pad.-e vaasaa hoeaa Sachaae rahaee samaa-ae
***Relieved of three dimensional Maya (Worldly attachments),
 he resides in the Fourth Dimension (In Union
 with the Lord). 3-1258-7***

He understands that God is everywhere and in every thing -

ihrd'visA᳚ sub᳚hir ps᳚r᳚] 3-1176-2

Hird.aae vaseaa su baahar-e pasaaraa.

The Lord within (That settles in our minds), prevails all over (Outside), too. 3-1176-2

bin iqin prbiq h'p᳚rb᳚h᳚m᳚] 5-294-1

Ban-e tin-e parbat-e haae Paarbr;ahmu

The Lord is present (Manifests) in trees, grasses and mountains (Omnipresent). 5-294-1

Brahm-Giani (One with Supreme knowledge) beholds Him in every one -
Avil Al h n᳚r᳚ap᳚ieA᳚ kdriq kysB b᳚᳚y]

e᳚ n᳚r q᳚sB᳚j guap᳚ij A᳚ kan Bl yk᳚m᳚᳚y] kb᳚r-1349-19

Avalle Allah nooru upaaeaa kud.rat.e kae sabh bandae

Aek Noor t.ae sabhu jaggu oupjeaa koun bhalae ko mand.ae

It all started with the extension of His own Light: everyone belongs to Him,

The universe is His projection: all are one and the same.

Kabir-1349-19

God may manifest as intense light. Perhaps, He may appear as a person to a highly realized practitioner of the Naam-Jaap and may go unrecognized. Such incidences do occur in the lives of the saints.

Read Mystery of Simran in this section.

MUKTI᳚mk᳚q᳚l

Mukti is liberation (Emancipation, salvation) and Mukat or Mukta is the liberated one. One gets Mukti by attachment to the Name of God. All bindings of Maya (Mundane) pertaining to the body, mind (and spirit) go away and one becomes free from the delimitation of the time, place and space -

b᳚᳚n k᳚it m᳚kiq gir k᳚n᳚] 5-804-1

Ban:d:han kaate mukat.e Gur-e keeanaa

God has liberated by delivering me of the bindings.

The liberated one is free from the bindings and has desires no more -

b᳚᳚n q᳚t᳚ih m᳚kiq h᳚ie iq᳚᳚᳚n᳚ Agin bu᳚᳚ie] 1-1011-17

Band:han t.oot-he mukate hoae t.r;isnaa agane bujhaa-ae

Liberation is to become satiated of the desires

and to get free from the worldly bindings. 1-1011-17

This emancipation is of two types, Jivan-Mukat and Maran-Mukat (Mirat-Mukat, Liberated after Death).

Jivan-Mukat –

Jiwan-Mukat is one who is liberated of all bindings right in his life. He has no more worldly attachments. He will not be reborn after death and his transmigration as well, will stop. This detachment from the world comes by submitting to the will of God -

ੴ ਕੀ ਅੰਗਿ ਅੰਗਿ ਅੰਗਿ ਅੰਗਿ]

ਜੀਵਨ ਮੁਕਤਿ ਸੋਠਿ ਕਰਮਿ] 5-275-4

Pr;abh kee aageaa aat.am hit.aavaae

Jeevan mukt.e so-oo kahaavaae

The Living-Emancipated is he,

who submits to the Will of God. 5-275-4

Mukat after death (Liberated after death) –

He gets liberated from the cycle of birth and death and does not get born again (after he dies) -

ਮਿਤਿ ਗੇਯਨਿ ਪ੍ਰੇਯਿਸਮਿ]

ਨਮਕਿ ੴ ਕੀਸਦਿ ਕੁਰਬਾਨਿ] 5-278-5

Mit-e ga-ae gavan paa-ae bisr;aam

Naanak Pr;abh kaae sad. kurbaan

I am grateful to the Lord,

Who has ended the cycle of my birth and death 5-278-5.

A Mukat person does not transmigrate (Pass into different bodies, born as animals, birds etc.), or reincarnate (Reborn, born as a new body) and this state of

Mukti is reached through the Naam-Jaap -

ਪਿਰਿ ਪਿਰਿ ਅੰਮ੍ਰਿਤਿ ਜਪੁਨਿ ਹੋਇ]

ੲਕਿਹਿ ੲਕਿ ਜਿ ਪ੍ਰਿਯੁ ਪੁਸੈ] 5-258-7

Phir-e phir-e aavan jaanu naa hoee

Aek-he aek Jaap-hu Jappu soee

Recitation of the Name of God,

Liberates from the cycle of birth death and. 5-258-7

This is the ultimate goal and almost every one on the spiritual path seeks liberation from birth and death. Those with Divine-Wisdom (Brahm Gian) keep eager to be close to the Lord (Absorbed in Simran: His remembrance) and are not interested even in their Mukti -

ਕੇਲਿ ਬਕਿ ਨਿਹਿ ਪ੍ਰਿਯੁ]

ਮੁਕਤਿ ਬਪੁਰਿ ਬਿਗੁਨਿ ਅੰਗਿ] 5-1078-7

kaee baaekun:t:h naahee lavaae laagae

Mukt.e bapur.ee bhee geaanee t.eaagae

A person with Divine Knowledge seeks no heaven

And forsakes the liberation even (Prefers to stay

close to God). 5-1078-7

Videh Mukat –

Bodily Emancipation. This is the extreme (Absolute) absorption into God and detachment from every thing. The person rises above the body-sense and stops caring for his self. Other people may clean and feed him. On his own, such a fellow will not survive for more than a few weeks.

Karam-Mukat –

By attaining Brahm-Gian (God realization) and surrendering to Him, deeds of past and present lives get erased and one reaches Mukti (Liberation). At this stage, all the actions of such a person belong to God and he himself is not responsible for any thing –

᳚᳚᳚᳚ ᳚᳚᳚᳚ ᳚᳚᳚᳚ ᳚᳚᳚᳚]

qb ᳚᳚᳚᳚ ᳚᳚᳚᳚ ᳚᳚᳚᳚ ᳚᳚᳚᳚] kblr-344-19

Baahar-e bheetar-e bheaa pr;haasu

Tabb hooaa sagal karam kaa naas

On achieving enlightenment,

All the Karam (Karma) get wiped out. Kabir-344-19

Mukti in relation to God. Another type of Mukti is in relation to the union with God as a result of love with Him –

1. Salokah – reaching (Entering) the domain (Mandal) of the lover (God),
2. Samipah – attaining closeness of lover (Waheguru),
3. Sarupah – becoming like lover (Assuming His Form),
4. Sayujah (Sajujah) – becoming one (Blending) with lover (The Lord).

(See Appendix I, Sri Guru Granth Sahib – English & Punjabi Translation, Advocate Manmohan Singh, Page 4735, Volume 8, Published 1996 by S.G.P.C., Amritsar).

There are many types of Muktis according to different institutions of philosophy. See “Mukte”, in Gurshabad Ratnakar, by Bhai Kahan Singh Nabha, published by Bhasha Vibhag Punjab, Patiala, 1960, Page 734.

it is presumed that Guru ji ever keeps keen for his Sikh to go to him (Become Gurmukh – God oriented, take Amrit, read Gurbani, do the Naam-Jaap) and have the boon of Mukti.

HUKAM ᳚᳚᳚᳚

Will of God

Hukam is Order, or Edict i.e. the Will of the Lord. Every thing is within the perimeter of His Will and nothing is out of it. Till we do not realize it and totally submit ourselves to His Will, all deeds are done by us and after realization that He is the Doer, God does every thing and we do nothing. When One is already doing, then how can other also, do it? We achieve every thing on submitting to His Will –

᳚᳚᳚᳚ ᳚᳚᳚᳚ ᳚᳚᳚᳚ ᳚᳚᳚᳚ ᳚᳚᳚᳚] 1-1-1

Hukame Rajaaee challan.aa Naanak likheaa naale

Nanak, Dictate of the Lord is to submit to his Will. 1-1-7

Whole of the Play of the Lord is under His Will! To accept and apply it to life is the greatest of all achievements: the Ultimate! Our all spiritual efforts are to reach this stage.

Laws of nature: physical, chemical, electrical and others not yet known to man, work under the Will of God, are extension and projection of His Will i.e. these are God's Will –

hikmY AAdir sBu ko bñhir hikm n kie] 1-1-9

Hukamaae an:d.ar-e sabh ko bahar-e Hukam naa koe

Every thing is under His Will and nothing is out of it. 1-1-9

NADAR ndr

Mercy of God.

Nadar is the mercy of God, His kindness, blessing, benevolence. Nadar means benevolent glance. According to the philosophy of this institution, no one can attain, get or have any thing without the Merciful-Glance (Benevolence) of the Lord. Our praising Him, worship, meditation, attachment to His Name, or any thing else and virtuous practices can lead to nothing unless He is pleased and accepts our efforts. For His Nadar, we have to work and work hard (Do the Naam-Jaap) no doubt, till He very kindly acknowledges it. This philosophy safeguards us against ego going to our heads and keeps us in the attitude of humility which is essential as the basis to practice the Naam-Jaap -

nmnk ndrI ndr inhwI] 1-8-10

Nanak nad.ree nad.ar nihaal

Nanak, by His mercy, the Lord fulfills the devotee. 1-8-10

ATTAINMENTS BY DOING THE NAAM-JAAP

Note –

What will I attain by doing the Naam-Jaap, is a common question and this subject has been included with the express need to address it. Miracles do happen every day, contents of this section are alluring and someone may get eager to attain at least some of these. But, it is not a joke, no doubt one in millions absolutely lost in God, will reach this stage. This brief description is intended to impart general information. Do the Naam-Jaap for the sake of Naam-Jaap and for nothing else. Do not think of attaining supernatural powers. Keep moving within the lines of the Will of God. This is what our Gurus dictate.

First and the foremost thing will be the attainment of the direction. It means knowing the purpose of existence. One is lost without direction and spends life standing at crossroads i.e. nowhere to go at the time of a crisis. Such is a lost person and can fall in any lap (Other faith) one comes across in the time of his need. This happens due to the lack of protection by one's own faith and God. We should have the cover of God on our heads right from our childhood to get a shoulder to put our worries on, to know where to go in the time of need and not be a lost, helpless and undecided person. We will be aware of our faith, Guru, God and fully equipped with discrimination to reach the appropriate conclusions for making right decisions. Direction is the life and without it one is living-dead. God is the direction and it comes with faith. Greatest achievement by the Naam-Jaap is attaining the pole star (Lighthouse) – God, to guide us! The Naam-Jaap will make us the men of God. By surrendering to the Lord, He will take care of our worries and look after our needs.

You are eager to know about the attainments by doing the Naam-Jaap. You yourself have to work hard for its answer. Do it (Naam-Jaap) seriously, sincerely, getting lost into it and then see the results yourself. You are going to do an experiment and you must keep it in the mind that finding a truth is not an easy task.

You might have to persist in the Naam-Jaap for long and due to this might develop love for it and God, no more caring for questions or their answers. You get satiated and love to continue with the practice of the Naam. Your questioning mind itself found the answer, got appeased.

Such a question is like signing a contract, “Work later, payment in advance.” In the spiritual sphere one reaches nowhere with conditions. This is the way of self-sacrifice: do, give and demand nothing. We depend on the Mercy of the Lord for His blessings. We cannot get any thing with our intelligence and smartness –

cqrnel n cqrBj u pteAY] kblr-324-13

Chat.uraaee na Chat.urubhuj paaee-aae

Cleverness does not lead to the Lord. Kabir-324-13

The very question and attitude need to be corrected. You can easily watch the effect of the Naam-Jaap in the saints, or read it in the stories of their lives. We have to believe what the Guru says. We cannot do every experiment to believe in the attainments of science and simply see the results or read them in the books. Go to the spiritualists and listen to what the people say about them. Sift every thing and sort out the truth. Even a common man can tell you at least a few of his-her own personal attainments. Just ask a practitioner of the Naam! Detachment from the ordinary things, attachment to the Naam, peace of mind, calmness, contentment, humility, selfless service, universal love, sincerity, honesty, good wishes for all, self control and all other virtues develop with the practice of the Naam.

Spirituality is the science of doing and its precondition is faith. First of all, charge yourself with the faith and then work on it (Resort to the Naam-Jaap). Doing the Naam-Jaap on hopes and expectations is something of a very ordinary level. We should do it simply for the sake of doing it, to help our spirit to evolve (Get refined - purified, free from evils and bondages) and become fit to be the place for the Lord to reside.

In the attainments and experiences by resorting to the Naam-Jaap, feedback, autosuggestion and self-hypnosis play a role, but all this is constructive and for the higher attainments (God realization). It transforms even imagination into the truth, due to the effect of the Name of God (Naam-Jaap). There is left no margin for any doubts. The Naam-Jaap and all other subsidiary (Related) factors (Good conduct etc.) keep the practitioner in the plane of inspiration for the evolution in spirituality. In general, a practitioner will get something according to the stage of his spiritual development at which he is. We can divide the practitioners into the following groups –

Seekers of the Naam-Jaap -

Groups of the Practitioners on the path of attainment.

There are five groups, from the seekers to the adepts –

Abhilashi – One with a desire to seek. He keenly desires to do the practice of the Naam. He will find a guide.

Adhikari – One deserving boon of the Naam. He will get the Naam. He has prepared himself with Sewa (Selfless service), Nimarta (Humility), devotion, dedication, sincerity and is ready to get from his Master “Deekhsha”: the Naam and instructions to practice it.

Abhyaasi – An apprentice, a usual practitioner of the Naam.

Sadhak – An advanced practitioner. Due to his dedication and devotion to the Naam, the Guru blesses him with concentration on the Naam. He may have some supernatural experiences.

Sidh – An adept. The Guru bestows on him total absorption with the Naam. He may attain the power of performing miracles, which he refrains to display.

ATTAINMENTS

Attainments by doing the Naam-Jaap are basically the same for everyone, but there are individual variations. These are modified mostly by the faith (Belief) one has in one or other thing and so, everyone may also have some individual experiences, as well. None should work to attain them intentionally. Depending on what you deserve, some of these will come automatically, but refrain from displaying them. These can cause ego, which is detrimental to God realization.

Greatest miracle is that the practitioner of the Naam becomes socially oriented and ethical with love for the human beings, God, Guru and Gurbani. He submits to the Will of God and attains the peace of mind.

Following are the usual attainments from the Naam-Jaap –

I. SUPERNATURAL POWERS AND OTHER ATTAINMENTS-

1. Ridhi, Sidhi, Nau-Nidhi, Budhi, Mukti -

Ridhi – i rDI

It is attainment, success, progress, and affluence. Usually, we say it “Ridhi-Sidhi” i.e. supernatural powers. Literally, Ridhi also means cooked food and usually saints tell so. The practitioner of the Naam gets widely known (Affluent) and the people start bringing him-her (Attainments) all sorts of foods, eatables, and other commodities.

Sidhi - isDI

Occult (Supernatural) powers. One can be present at more than one places at one and the same time, can make prophesies, become invisible, gets power to fly, can make things happen, bless (and curse) others, produce things from no where, bring back life to the dead, solve the problems of others, his-her Hamzad (Astral self) can separate from the gross body and visit places, etc. Such powers come naturally. The practitioner does not long or work for them. He is supposed not to display his-her prowess. Moreover, these are considered to be of no great merit, interference in the Lord’s plans and a hindrance in the God realization.

iriD isiD sBumhu hYnmu n vsYmin Awie] 3-593-18

Rid:h-e sid:h-e sabhu mohu haae Naamu naa vassaae
manne aa-ae

Supernatural powers are the attachments

and these do not permit the Naam to get set in the mind. 5-593-18

Sidhis are 18. (See Shabdarath, S,G,P.C., 1986, Page 10).

Major Sidhis. These are eight –

Anima - ability to become very small, minute.

Mahema – to become big, gain colossal size.

Garima – to become heavy, gain excessive weight.

Laghima – to become light, subtle.

Praptee – to get success, to achieve goals, get fulfilled.

Prakamya - read the mind of other people.

Eeshita (Isatva) – lordliness, power to persuade others.

Vashita (Vasitva) – to control other`s minds, control over all senses.

Minor Sidhis. These are ten –

Door-Darshan – to see all, Clairvoyance.

Door-Sarvan - to hear all, Clairaudience.

Par-Kaya Parvesh – Ability to enter other`s body. To rejuvenate, he may discard his own old body and enter that of a (dying) young person.

Annuram – freedom from hunger and thirst.

Kaamroop – adopt desired form, ability to change the form to that of another person.

Savichhatt-Mirtu – to die at will, to die the way one wants to.

Sankalap Sidhi – to get desires fulfilled, to have all that one wants.

Apprittehatt-Gatee – ability to go anywhere without any hinderance or obstruction.

Mano-Veg – to go anywhere at the speed of thought.

Sur-Kareer.a – to have enjoyment along with gods, to join them in enjoyments (Merry making).

Nau-Nidhi – nainDi

Nine types of treasures – (Page 506, Gurshabad Ratnakar, Kahn Singh, Bhasha Vibhag, 1960. Shabdarath, S,G,P.C., 1986, Page 10).

Padam-Nidhi - gives sons, grand sons, gold, silver and other precious metals.

Mahan-Padam – diamonds, rubies and other gems and jewels.

Kharab – riches of all kinds.

Kund. – trading in gold.

Nil – trading in precious stones, jewels and gems.

Sankh – delicious eatables (Procuring from nowhere).

Kachhap – clothes and food-grains.

Mukund – mastery in arts, music and poetry.

Makar - gives the art of using weapons and sovereignty on others.

Nidhis give property, products of land and sea, servants, health, wisdom, animals and conveyance etc. An adept gets accepted by all, respected and honored by every one. People start giving him each and every thing imaginable.

Budhi – बूढ़ि

Wisdom. He becomes a Brahm-Giani: one with the knowledge about God - a realized person. This confirms the practitioner into -

Bharosa - Faith. A deep faith and dependence on God. Firm faith in Waheguru is the first and the foremost experience of the practitioner of the Naam-Jaap. He becomes a firm believer that God is one and there is none other like Him, He is the Creator, Doer, everywhere, all Powerful and every thing is under His will.

Leenta - An absolute attachment (Absorption) to God.

Santokh - Contentment on destiny.

Detachment - from the dear ones and the worldly possessions.

Hukam - Acceptance of the will of God. It is total surrender to Him.

Sehj - Equilibrium. Equipoise.

Anand - Perpetual delight.

Vismaad – Ecstasy: Joy plus wonderment, forgetting the self.

Nadar – The Benevolence of God. He believes in the mercy of God as an instrument of his attainments and that his own efforts mean nothing. This attitude keeps him free from ego. His efforts are needed to make him fit for the mercy of God. (Read Nadar under Important Topics).

Mukti or Moksh – मुक्ति

Liberation from worldly attachments, transmigration and from the cycle of birth and death. These are the characteristics of a Mukat (Emancipated person). Read Mukti under Important Topics.

2. Char-Padarath – चार पदार्थ Four boons.

These are the goals of life and include its discipline, assets to fulfil the needs, marriage, children and in the end liberation. These are Dharam, Arath, Kaam, and Moksh.

Dharam – धर्म Discipline. Understanding of his-her duties
i.e. virtues (Ethics).

Arath – ArQ Assets. He -she has no dearth of money – precious metals, pearls and stones. Gets all the wealth.
Kaam – kwm Desires. His-her all desires get fulfilled and it covers marriage and children.
Moksh – mkS Redemption (Liberation). He-she attains emancipation. It has already been mentioned.

3. Traaekaal-Drishti, Vaak-Sidhi –

Traaekaal Drishti – qkwl idStl Triple-Vision (Three-dimensional), all knowing. He can see (Know) all that happened in the past, is going on now and will come tomorrow (Omniscient). The powers of intuition and prophecy develop, he will know things before these happen, can make predictions and foretell his end.

These experiences should be taken as an indicators of progress. Boasting about them creates an ego, which hinders further advancement of the practitioner.

Vaak-Sidhi – vwk- isDI Whatever he-she says, comes true.

4. Samm-Drishti, Turee-aa (Turya)-Avastha -

Samm-Drishti – sm idStl No discrimination. Every one is one and the same to him. He perceives God in every thing.

Turya Avastha – qrlAw AVSQw Chautha-Padd (Fourth Dimension) – Going higher to the three states of the Maya (Mundane, the worldly things) i.e. ego, evil and virtue. The world is a play of these three dimensions. Turya Avastha means the Fourth State i.e. detachment from these three characteristics and transcending them. Read Mukti, also.

5. Deh Abhav – dh ABw

This body is no more. The body-sense disappears. With the Naam-Jaap, one rises to such a level of absorption in God that he-she has no more to do with his-her body. When there is no body, there is no affliction or pain. He -she gets detached from his-her physical existence and goes above the fear of disease and death. There is no disease or death for such a realized person.

II. EXPERIENCES.

More of experiences –

1. Peace of Mind, Composure, Relaxation Swql, itkwaq siQl qw -

On attaining these, when sitting for the Naam-Jaap, on going deep into the Jaap, one may feel getting lighter and going down for a while and then start rising up. One may perceive rising up, right at the very start of the practice. The

practitioner gets the peace of mind, calmness and with these come composure and relaxation. There may be individual variations of these experiences.

2. Composing Poems **kivq# il Kxl -**

Poems of the love of God. One has to be careful not to mix up his poems and mess up Gurbani that is already committed to his memory. One should not try to be smart enough to coin and concoct quotations at the spot and pass them as Gurbani. In his light sleep, he may recite Gurbani, or his own Gurbani-like (Mimicking Gurbani) compositions, or both may get mixed up. Its cure is to correctly remember (Commit to the memory) Gurbani.

3. Visions **drSn -**

The visions and dreams. Dreams of the Gurus, spiritual entities and the saints, in sleep and their visions during the Jaap, may manifest. In these, he may talk to them and they may even give him some advice. All the time he may feel him in the company of the Gurus. The light may manifest and the Guru emerge out of it.

4. Personality Changes **idK, SKsIAq -**

Changes in the Inner and the outer personality, take place.

Inner Personality. The practitioner starts evolving and changing. Virtues develop and vices get eliminated. He-she becomes compassionate and sensitive. In deep faith and love of God, on beholding His creation, boons and blessings, he-she may become ecstatic, sing and dance, may go into the mood of silence and self-absorption, or may easily become emotional, have welled up eyes and even cry –

rllg hsih rllg rwh cp Bl kir j wh]

prvwh nwh ikslkyrl buuscynwh] 1-473-17

Ran:ge hass-he ran:ge rovhe chupp bhee kar-e jaahe

Parvaah naahee kissaae keree baajhu Saachae Naah

In his mood he laughs, or cries and adopts silence, too.

He bothers for nothing except for the True Name. 1-473-17

Noble living based on Satsangat, Naam-Jaap and recitation of Gurbani leads to the spiritual experiences that may vary from person to person.

Outer Personality. He becomes simple, humble, quiet (Talks less), sweet spoken and absorbed in his own God oriented thoughts.

5. Mental State. Mood and Attitude **mn dl AvsQw–**

With the lapse of time the practitioner gradually gets set for the Naam-Jaap and becomes keen for doing it. A stage comes when the Naam starts pulling

(Like gravity or magnet) him towards God and he feels joy to be in the Naam-Jaap all the time. He might be doing it constantly, even in his sleep. This happens frequently.

6. Indryas. Control on Indryas (Senses). ieMIAW auqy kUBU -

Indryas means the senses. Due to control on these, he-she develops the peace of mind, contentment, equipoise, equality (Non-discrimination), justice, forgiveness, tolerance, truthfulness, humility, sincerity etc. Feeling of the Grace of the Lord enveloping his body, may come on him. It gives the peace and joy.

7. Exceptional Experiences. kU KUS qj rby-

Practitioner of the Naam may have other individual experiences –

Amrit-Dhaara AmIk Dwrw – A trickle of Amrit, also, known as **Amrit-Ras AmIk rS**, Amrit or simply Ras. its source is the Tenth-Door (Dasam-Dawar) located at the top of the head (Claimed to be the seat of God, in body). From there, it trickles on to the palate, tongue, and gives its sweet taste. See Amritdhara, in Appendix.

Anhad. Anhd - This is the celestial sound. It means a sound arising on its own, without striking of any thing. The Yogis claim to hear it while meditating. For a Gur-Sikh - one who follows the Guru, the Anhad (Anhad-Shabd, Anhat, Anahat, Anhad-Nad, Nad etc.) is deep concentration on mental or vocal recitation of the Naam, or recitation and listening to Gurbani or Kirtan, with absolute absorption. It is also, the continuous Celestial-Sound in the universe and is represented by Oan E that denotes Waheguru. You may say out Oan vocally or mentally, in a long drawn way and enjoy it. Hindu saints practice Aum, this way and for them, it is represented by the sound of a conch.

We are not concerned with hearing different sounds during the Naam-Jaap. If someone hears any, that's fine and these may be used to further help the concentration. If you believe in the Anhad, then you will very likely hear it. The sound may be like that of wind instruments, string-instruments, drum like, bell like or Naad (Space – from empty pot).

Anhad (Naad) is said to be heard at the early stages of the Naam-Jaap. When doing the Naam-Jaap with both phases of breath, some concentrate on inhalation and exhalation and try to hear subtle sound of breathing. In Anhad itself, there is nothing great. The prime thing is the Naam of Waheguru. To get lost into Naam is Anhad -

nmul b Anhd pthymd] 5- 1144-8

Naamu laaet. anhad. poorae naad.

Recitation of the Name of God is the

Anhad (Celestial sound). 5-1144-8

Merging with the Creation. कद्र्ग द्यनल्व् iekimkq – He-she may feel merged, or expand and then merge with the Brahmand (Creation, Universe). If focusing on Ik-Oankar < or Waheguru व्हिग्रल्व् these may start getting brighter, enlarge and spread to take the practitioner and whole of the creation into them.

Real merging is to become one with the Almighty -

ij auj l mih j l uAwie Ktunw]

iqauj q l silg j iq smunw] 5-278-4

Jeou jall mahe jallu aa-ae khatana

T.eou jot.ee sange jot.e smaanaa

Like water mixing with water,

One merges with the Lord 5-278-4

Every Hair doing Naam-Jaap. रन रन जप – Discussed elsewhere, as well.

Occasionally, the practitioner may experience every hair of his body doing the Jaap -

gurmik rim rim hir iDAwv] 1-941-5

Gurmukhe rom-e rom-e Har-e d:heaavaae

Every hair of the adept (Disciple) recites the Name of God!

1-941-5

Spiritual Awareness. आqimk चपल्व् – This may happen ordinarily, or in a situation affecting the mind e.g. on getting deeply impressed by a scenery, on visiting a holy place or a place of pilgrimage. Knowledge of the historical background and of the relation of the place to the spirituality (For which it is known) has its influence. Mental attitude is also, important. You have to be tuned up by the Naam-Jaap and recitation of Gurbani, to have such an experience. One has to be in humility, accept what is available there and avoid criticism. The mind should be kept in the attitude of supplication for His Benevolence, calm and focused at the aim: His blessing from the visit to the holy place.

Vibrations. l ihrw – Fine, fast vibrations (Like high frequency electric currents) may start at the low-back and spread all over his body in a centrifugal pattern (From within outwards). The adepts (Sidhs, Sidhas) attribute it to the awakening of the Kundalini (According to the Yogis, this is an energy center level with the lower tip of the spine).

Sprinklings of Saffron water on and around the place where the Sadhak (Practitioner) stays.

Kirtan. One (Especially the practitioner) may experiences hearing from nowhere the sounds like recitation of Gurbani, singing of Waheguru, Sat.t.nam, Ik-Oankar, or of Shabad-Kirtan (Devotional music).

Scent (Fragrance). The Sadhak and others may smell the subtle scent without this being physically there.

Lights – glow or flashes are seen mentally with closed eyes, or in the room or outside with eyes open.

--o-O-X-O-o--

PREPARE GROUND FOR THE JAAP

(An Inset)

BWfW Die bts Dp̄u dyhu qau dD̄Y kau j̄vhu] d̄Du krm Pin s̄riq sm̄iexu h̄ie inr̄is
j̄ m̄vhu] 1] j̄phuq ēk̄on̄im̄] Avir inr̄iPl̄ k̄im̄] 1] rh̄au] ieh̄um̄n̄ēlt̄l̄ h̄īiQ
kr̄hu Pin n̄ḡl̄aūnd̄ n̄ Aw̄v̄] rs̄n̄w̄ n̄im̄j̄ ph̄u qb̄ m̄Q̄IAȲ ien̄ ibiD̄ Āll̄m̄k̄u p̄iv̄hu] 2]
m̄n̄u s̄l̄t̄u ij̄ qu sq̄ sir̄ n̄iv̄xu B̄iv̄n̄ p̄iq̄l̄ iq̄b̄iq̄ kry] p̄j̄ w̄ p̄lx̄ s̄ȳk̄u j̄ s̄ȳȳ ien̄@ibiD̄
s̄w̄ih̄bu r̄v̄qu rh̄ȳ] 3] kh̄dȳk̄ih̄ kh̄ȳkih̄ j̄ w̄ih̄ q̄m̄ sir̄ Av̄r̄ūn̄ k̄ēl̄] B̄giq̄ h̄lx̄
n̄w̄nk̄uj̄ n̄uj̄ p̄ȳ h̄aus̄w̄l̄ w̄hl̄ sc̄w̄ s̄ēl̄] 4] 1] (1-728-4)

Bhaan`daa d.ho-e baaese d:hoopu d.aevhu t.ou d.ood:he kou jaavhu\ D.ood:hu
karam phu-e surat.-e smaaen.u hoe niraas jmaavhu\1\ Japhu t.aa aeko Naamaa\
Avar-e niraaphal ka amaa \1\Rahou\ Ehu mannu eetee haathe karhu phun-e
naet.r;ou need. naa aavaae \ Rasnaa Naamu Japhu t.abb matheeaee inn bid:he
An:mr;it paavhu \2\ Mannu san:pattu jit.usat.t. sar-e naavan.u bhavan pat.ee
t.r;ipat. karae \ Poojaa pr;aan. saevak jae saevae in h; bid:he saahibu ravat.u
rahaae \3\ kahd.ae kahahe kahaee jaavahahe t.umm safe avaru naa koee\
Bhagat.-e heen.u Naanaku jannu jan:paae hou saalaahēe Sachaa Soee \4\1\
*Go for milk after cleaning and fumigating the pot. Real milk is good deeds, to
this add mental awareness, and desirelessly leave it to turn into yogurt. 1.
Recite the Name of the Lord, all the rest is useless. Pause. Hold the handles of
the churning string, be alert and work the churner. This is how to recite the
Name of God and reach its (Name`s) essence. 2. Control the mind washing it in
the tank of the Truth (Naam-Jaap), and make your longing the offerings to
please God. Worship Him, dedicating your soul, and keeping absorbed in Him.
3. Every one keeps praising, there is none equal to You. Humble Nanak, sings
the praise of You. 4. 1.*

(1-728-4)

Amrit is the top most institution of the Sikh faith and needs a little more elaboration. It is ਅੰਮ੍ਰਿਤੁ Literally, a water bestowing eternal life, a drink that bestows eternity (Immortality) –

ਅੰਮ੍ਰਿਤੁ ਹਿਰ ਪ੍ਰਿਯੁ ਸਦਿ ਚਿਤੁ ਚਿਤੁ ਚਿਤੁ ਚਿਤੁ ਚਿਤੁ ਚਿਤੁ 5-81-1

Amritu Hare peevat. ae sad. aa thiru theevat. ae bikhaae banu
pheetaa jaaneaa

They become immortal by drinking the Amrit of

the Lord (Naam-Jaap) and vices lure them no more.5- 81 - 1

Amrit has spiritual as well as, physical aspects. Spiritually speaking, Amrit is the Name of God and its recitation. Physically, it is a special drink, but it is meant for the spiritual growth. The aim of the recitation of the Name of God and of taking Amrit, is the same. Amrit is meant to put a fellow to the Naam-Jaap.

“Amrit” is the cherished desire common both to the Guru and his Sikh. The Guru desires the disciple to take it and one who is fully oriented to the faith, becomes keen to do so. Taking Amrit is the Sikh Way of getting inducted into this Faith. Drinking Amrit is a vow to live an elevated life and do the Naam-Jaap.

Preparation of Amrit. It is prepared by Five Faithful (Panj Piare – Five-Beloved of the Guru). After Ardas (Invocation), sugar cakes (Patasas, patashas ਪਾਤਸ਼ਾਹੀ) are put in an iron bowl and are dissolved in the water taken preferably from a river or a well (Taps used to have leather washers and the leather was from the hide of animals like cows or buffaloes). All five persons focus on the Amrit and place their hands on the Bata (Bowl). With full concentration these five Sikhs, turn by turn recite specific 5 Gurbanis. Other four give company in the recitation.

The scriptures recited are-

Jappu ji.

Jaap.

Swa-ee-ae T.av-Parsaad. - “Saraavag sud:h smooch sid:haan kae ਸ੍ਵਾਗੇ ਸਦਿ ਸਮੁਹ...+

Swa-ee-aa “Paan`hae gahae jab t.e tumrae ਪਾਨੇ ਗਹਿ ਜਿ ਬਿਯੋ...” + **D.ohra** “Sagal d. uaar kou chhaad kaae sgl ਚਿਅੰ ਕਾ ਚਿਅੰ...”

Chaupai “Kabeo Baach Baent. ee Chaupai Pat. shaahee D. asween` “ - Hamri karo haath d. e rachhaa ” ਹਮਰੀ ਕਰੋਹੀਓ ਚਿਅੰ...]

Anand Sahib - complete – 40 Paur. ees (Steps).

They continuously work Khanda (Double edged sword) to and fro in the bowl while reciting Gurbanis. Amrit is given to drink to the person or persons gathered to get inducted into the Sikh-Faith. They pledge to live a high ethical life according to the Reht (Edicts - dictates) of the Guru. They observe -

Edicts of Amrit. Things that should be taken care of -

Jaap and Bani. Naam-Jaap, Mool-Mantar Jaap, Nit -Nem.

High Living. Ethical living, honest earning, sharing with the needy, Seva (Selfless service), helping others, compassion etc.

Kakkaars. To observe Five Kakkaars (5 Ks) – On accepting Amrit, it is the promise of the Sikh to keep these 5 things on body and never to discard these: Kes, Kangha, Kar.aa, Kachh, Kirpan -

Kes (Kesh) ਕੇਸ਼ - and **Keski ਕੇਸ਼ਕੀ**- Unshorn hair to keep their appearance distinct and dignified. The head (Hair) must always be kept covered by every one, by any sort of cloth, in any style. A short length of cloth called Keshki (Keski) to cover hair is considered to be the part of Kesh. *A Sikh should retie turban daily and must not wear a Topi (Cap)* and this in any form is strictly prohibited.

Kangha ਕੰਗਾ- Comb, to keep the hair tidy.

Kar.a. ਕਰਾ - Bangle. A heavy, iron-bangle around the right wrist as a handy weapon to face an unexpected attacker. An expert may be able even to take the blow of sword on it. As well, it is to remind of the pledge to the Guru at the time of partaking Amrit and even otherwise, to live a high ethical life. To be a Kakkar, it has to be of iron, only.

Kachha ਕਚਾ – A knee-length underwear of standard specifications which tight fits both thighs just above the knees (Should not go below them). It is a cloth fit for war and peace. It does not obstruct freedom of movement in fight, or hamper the horse riding and provides protection against nudity (Outside or at home). This reminds of the self-control, too. It prevents outer garments from getting soiled. It is supposed to be kept on the body all the time. Young married people need not ask the directions and have to use their sensible discretion regarding the use of this underwear at their personal level, but not ignoring their Amrit-promises.

Kirpan ਕਿਰਪਾਨ - Sword. Its small version is always kept on the body. It is symbolic of courage and of holding the faith in very high esteem. It is an undertaking to protect the weak and guard the faith, country and self. Its supreme value in this atomic age and ever after, is that of a *Symbol*. It is handy and very useful sharp weapon no doubt, but its cherished value is in this being a symbol of high ethics and of the philosophy of the faith. Like other Kakkaars it is an integral part of the Sikh Faith and a Sikh has always to keep it on his person.

The names of these five items start with letter Kakkaa ਕ of the Gurmukhi script, equivalent to the Roman K and so, these are called 5 Kakkaars, known in these countries as 5 Ks. Once accepted (Promised) these are never to be discarded.

Transgressions. Serious Transgressions - Bajjar-Kurehtaan` - An Amritdhari is to carefully protect him-her from these four violations –

Cutting of hair. Cutting of hair from any part of body not permitted.

Use of tobacco. Tobacco and all intoxicants to be shunned.

Out of marriage sex. Mostly, Sikhs were battling with Muslims and Muslim women could fall into the hands of Sikhs. To protect the sexual integrity of Sikhs and to maintain high discipline of sex in marriage only, they were strictly prohibited not to have sex with Muslim women and to return them and all other women home with honor.

Use of the Halal meat, in which neck of animal is partially cut by to and fro movements of knife. Muslims as occupants in India, forced Halal meat on every one. In view of the self-respect and to maintain individuality, Sikhs were to eat Jhatka meat only, in which neck of animal is severed with a single stroke.

Some modulations (Sub-transgressions) are also, tagged to these four main violations.

The institution of Amrit was established (Baisakhi day of 1699) by the Tenth Master Guru Gobind Singh, to give his final seal to the Perfect Man: the Khalsa, a force to protect the faith and its edicts for a balanced evolution of the spiritual and social obligations of high order. Amrit is most important in the Sikh Faith. The Amritdharis, those who have taken Amrit, have to read five prescribed Banis (Prayers – Jappu ji, Jaap, Sva-ee-ae, Rehras, Kirt.an Sohela) every day, practice Naam-Jaap, read a portion of Guru Granth Sahib (Holy Book), have an honest avocation, take out Daswandh (Tithe - 1/10th of their income) to help the needy and for the projects of the faith and humanity, not to take intoxicants and to restrict sex to their marriage etc. They have also, to abide by other teachings of the faith to live an honest, God oriented, high-class life.

Importance of Amrit in the Naam-Jaap is that at the time of accepting it, the recipient is ordained to do the Jaap of the Gur-Mantar Waheguru and of the Mool-Mantar. Accepting Amrit is a promise of the high order and it should be taken seriously. It should not be given to a child just out of fun and one should take it only when one is mentally fully prepared to live it. If you have not taken Amrit, born in a Sikh family or not, observing its Reht i.e. 5Ks. etc. or not, abide by the Sikh -Philosophy: Faith in One God, the Sikh Gurus, Guru Granth Sahib and their teachings.

Sikhs may broadly be classified into –

Amritdhari Sikhs. The Sikhs who have taken Amrit. Their names will end with Kaur for women and Singh for men. Kaur means a princess and Singh is a lion.

Non Amritdhari Sikhs – The Sikhs who may or may not keep hair and have not taken Amrit. Such Sikhs are born in the Sikh families - Kesdhari or Non-Kesdhari, Amritdhari or Non-Amritdhari.

Sehjdhari Sikhs – They do not keep their hair uncut. They believe in the Sikh-Philosophy, but are free from the bindings of Amrit. They recite prescribed Gurbani (Nit-Nem), go to the Gurdwara, practice the Naam-Jaap, do Ardas in their functions and perform their rites in the Sikh way, mostly in the presence of Guru Granth Sahib. They take part in the activities of the Sikh world, including its politics. Mostly they are from the Hindu families.

Singh – Sikh, whose name ends with Singh, is usually addressed as Mr. Singh.

Khalsa – All types of Sikh taken together, is the Khalsa. A congregation of Sikhs is usually addressed as “Khalsa ji.” A single Sikh may also be called a Khalsa ji. In the real sense, a Khalsa or a Singh means an Amritdhari Sikh.

Khalsa Panth – It is the Sikh World.

Patit Sikh – A defiled Sikh. As such, no Sikh is Patit. The Patit Sikh may be one who after taking Amrit, knowingly does not care to observe its bindings. It should not include an unintentional omission or commission. So called Patit or any other Sikh, can regain his-her status on repentance at the Akal-Takht, or before a body of the cardinal Sikhs, re-taking Amrit and serving the (token) punishment. In fact, no Sikh can ever be Patit because the fault can be redressed. Taking Amrit is not Baptism and it is not right to call it so. Baptism is a Christian ceremony. To make others understand, we may say, “It is Baptism like ceremony”, or “Like Baptism in the Christianity, Amrit is in the Sikh faith.” We should as well, avoid the word Sikhism and call it the Sikh Faith or simply Sikhi. Sikhi and Amrit are not difficult words, hard to say or understand. We should introduce right words (Terms) to others.

There is a legend that Guru Gobind Singh waits for his Sikh to take Amrit and visit the Guru’s last resort, Sach-Khand Nander - Sri Hazoor Sahib (In Hyderabad Deccan, India), up to his -her 60th year of age.

AMRIT-DHARA, NECTAR ਅੰਮ੍ਰਿਤ-ਦੁਆਰਾ

RASS. Amrit-Rass ਅੰਮ੍ਰਿਤ-ਰਸ

ieh rs Cwfyah rsuAmw]

ah rs plAw ieh rsunhl Bw] kblr-342-7

Eh rass chhadæ ouh rassu aavaa

Ouh rass peea eh rassu nahee bhaavaa

*To enjoy that Nectar (Love of God), leave
this taste (Attachments).*

*Once you enjoy that “Honey” (Naam),
you will discard this drink (Maya). Kabir-342-7*

Amrit-Dhaara - A trickle of Amrit (See Amrit). Also, known as Amrit-Rass, Amrit or simply Rass. Its source is the Tenth-Door (Dassam-Dawar) located at the top of the head (Claimed to be the seat of God, in body). From there, it trickles on to the palate, tongue, and gives its sweet taste. Rass means an essence, taste to

enjoy. It is said to be honey like sweet (Treacle). Perhaps, it is the deep enjoyment of the state of absolute oneness with the Lord, which is expressed as the sweetest of all. In fact, its real import is to enjoy oneness (I Inq# Leenta) with Jaap of the Naam. It is getting immersed in the Naam-Jaap and tasting or enjoying it. Leenta (Absorption) is the Rass and it may be with the Naam, Gurbani, Kirtan, Simran, or with the thoughts of God. This is the spiritual thing, but it may be there in its physical form of taste, depending on the faith one has In it.

iJIm iJIm AImiq#vrsd#] 5-74-5

Jhim jhim Amrit. varasd.aa

O, there is drizzle of Amrit

(The Grace of God is descending on me!). 5-74-5

iJim iJim vrs#AImiq# D#r#]

m#u#p#v#sin s#d#b#c#r#] 5-102-5.

Jhim jhim varsae Amrit. dhara.

Mann peeavae sun sabad. beecharaa

There is the cascade of Amrit

(I behold the Grace of the Lord)

and am enjoying it through listening to the Guru's Word. 5-102-5

AMRITVELA. See “Amritvela - Time,” in Fundamentals For the Nam-Jaap.

ARDAS Ard#s

Ardas is an invocation, supplication, appeal or an humble prayer to Waheguru through the Guru. Ardas is recited to start and end every Sikh ceremony, or a session of individual or a congregational prayer. In the regular Gurdwaras (The Sikh places of prayer) that keep open full day, it is offered twice - morning and evening.

Guru Gobind Singh authored its first section at the start and in it no alteration is permitted. The sections following it have seen changes and additions according to the Sikh historical events. In the congregation, it is offered standing with folded hands and facing Guru Granth Sahib (If this is not there, facing one who is performing it). One person leads and others listen to it attentively. In this, after remembering the Sikh Gurus, the sacrifices, history and achievements of the Sikhs are repeated, Waheguru is thanked for His boons, high morale is asked for and wellbeing of the whole humanity (Creation) is wished, “Nanak, the Naam is giver of high morale, may all be blessed by God.” We should say a personal Ardas, before and after the Naam-Jaap. Such a personal prayer is usually short.

siB q#v#p#shu#m#d#y#iq# kir Ard#s] 3-86-5

Sabhe t.d:haae paas -hu man:gd.ae nit. kar-e Ard.aase
Every one humbly begs from You, O Lord! 3-86-5

CHARITY, D.AAN ਢਾਨ

The triad of spirituality is Naam, Daan, and Ishnan –

Naam – God’s Name, Waheguru.

D.aan – Charity, mercy, compassion, kindness. To attach others to Gurbani, Naam-Jaap and (the Sikh) ethics.

Ishnan – Bath. Personal hygiene. Purity of body and also of the mind. The mind is cleaned with the Naam-Jaap.

God’s Name is to purify the mind, charity to sanctify the avocation and bath is to keep the body clean. Real charity (Daan) is making others to do the Naam-Jaap and real bath is of purifying the mind with it. Recitation of the Name of God is actual Daan and Ishnan.

gurmik nam dan iesnan] 1-942-4

Gurmukhe Naam d.aan isnaan

*A Guru oriented person follows the discipline of
the Naam-Jaap, charity (Purity of the mind) and purity
of body. 1-942-4*

The essence of D.aan is not to take it as alms, but sharing of your assets in right proportion and wisely with the needy, without any discrimination, conditions and expectations. Recipients should know that it is help with free will and not a binding, or a “return of their loans” to them. They should gladly accept whatever is given, without putting pressure or making any demands.

AKI I pV kY bWIAI AKI I kicY danu] 1-1245-5

Akalee par.h kaae bujhee-aae akalee keechnae d.aanu

*Realize God with intelligent study (Contemplation)
and give charity wisely. 1-1245-5*

Dasvandh, Tithe. Guru ji set the precedence of keeping aside 1/10th of income (Savings?) for the service of the faith and to help others.

See D.aan, in Other Practices Helpful to the Naam-Jaap, under Naam-Jaap Procedure.

COMPASSION ਕਰੁਣਾ

Sympathy, Kindness, Mercy, hmdrdl, dieA#, rihm

All these are interrelated and different grades and shades of one and the same thing. These make a requirement for delicate (Subtle) sentiments essential for helping others, sharing, selfless service (Sewa), Naam-Jaap and Simran.

squ shtKudieA# kmwVfeh krxl s#r] 5-51-10

Sat.t.u santokhu d.eaa kmaavaae eh karn.ee saar

Truth, contentment and compassion, are the essence of spiritual deeds. 5-51-10

CONTENTMENT ਸੰਤੋਖ

ibnw ਸੰਤੋਖ ਨਹਿ ਕਾਲਰਿਯੰ] 5-279-2

Bina santokh nahee kouoo rajae

None is ever fulfilled without contentment. 5-279-2

Contentment is essential for the peace of mind. Without the peace of mind the Naam-Jaap is impossible.

DAILY SCHEDULE

This is daily schedule of a Sikh. The Naam-Jaap and Nit-Nem done in the morning are the mood-setters for whole day, boost up morale and fill the mind with virtuous thoughts. Planning of the day will be -

Naam-Jaap -

Any time you do it is the best time to do it. Usually done first thing early in the morning and may be repeated in the evening, or at night. Sangham (Union of two phases) is considered the best for the Naam-Jaap. Perhaps, it is more calm at such hours –

<i>Union of night and day</i>	= 6 A.M. Morning. Union of Dark and light.
<i>Union of morning and afternoon</i>	= 12 O clock, day. Noon. Union of rise and fall of the day.
<i>Union of day and night</i>	= 6 P.M. Evening. Union of day end and start of night.
<i>Union of night and day</i>	= 12 Midnight. Union of rise and fall of the night.

Nit-Nem -

It is the daily schedule for reciting the set portions of the scriptures. In fact, the Naam-Jaap and Nit-Nem are the pacesetters to welcome the day and spend it under the protection of the Lord. A belief in His presence that He is watching, encourages us to be good. Under His reverence (Fear - which in fact is love and respect like that for an elder), we can't do any wrong. With our packed up schedules we have no time and mostly we do the Nit-Nem at high speed, skipping over Gurbani (Like high speed boat on the water) in great hurry and running about. This, too, is great! We make it, we do it! In our hearts, we have love for it and do not miss our routine: our promise to the Guru and with our own selves. Even this much is a thing of high appreciation and virtue. When there is time, we will do it calmly, learn its meaning and pick up correct phonation, as well. Wait and watch. Keep eagerness alive! Our daily routine (Nit-Name) is -

Morning - After the Naam-Jaap, recitation of the set Gurbani

(Scriptures) -

Prescribed - Jappu ji Sahib, Jaap Sahib, Sva-ee-ae Patshahi 10

(Dasveen`). At daybreak.

Optional - Shabad Hazare. Sukhmani Sahib, most of the Sikhs read it daily, full or in part.

Additional - Anand Sahib (Complete).

Others - You may recite any e.g. Asa Di Var, Akal Ustat, etc. No limit. It depends on the time available to you.

Evening - Rehras (Raahe-Raas) and Anand Sahib (Short, first 5 and last 40th Hymn). At sunset.

Night - Before sleeping, Sohela (Kirtan-Sohela: See Var 6, Bhai Gurdas, or various Gutkas, for its this name) is recited. If Rehras gets late, you may do Sohela also, along with it.

Guru Granth Sahib -

To attend to it, its service–

Parkash. It is opening Guru Granth Sahib in the morning, after properly setting it on the Manji (A small cot) and Ardas (Invocation). You may open it in the morning after the Naam-Jaap, or after the morning Nit-Nem, or first thing in the morning. There is no restriction. Generally, an Ardas is offered before opening it, but some do so after doing Parkash.

Hukam-Namah. If Guru Granth Sahib is already Parkash, usually, before taking the Hukam-Namah, a short prayer (Ardas) is said. Hukam-Namah means an order (Edict) of the Guru. It is first thing in the morning to start the day and is a motto, or guideline for it. Later, we may do so, at any other time, as well. We open it at random and read the Shabad (Hymn) at the top of its right hand page (Our left hand) from its start, may be it is from the previous page. The Granth is opened at the middle block (Portion) of the pages. Some think that discretion in selection of the Shabad may be desirable for it (Shabad) to be according to a special occasion and they take even up to 3 chances to get an appropriate Shabad, but such a thing is not necessary. Experts know the location of Banis and deftly open the Granth around the desired pages.

We read the name or numerical indicating author at the beginning of the Shabad, but not the numerical before or after Rahaaou (Pause) or at the end of the Shabad. “[1] ਰਹਾਉ] (1. Rahao),” is read as “Rahao” and not as “Aek Rahaaou”. This is the standard method for reading the Hukam-Namah. Some sects (Splinter groups) do things differently in their own way. One and the same Hukam-Namah will be for the individual, group, or gathering. Thereafter, the same Hukam-Namah may be re-read through out the day, for all others who visit the Guru (Granth Sahib). Other persons, if they so desire, may individually take new Hukam-Namahs, at any time of the day. Individuals may take new Hukam-

Namahs to have the order of the Guru for their particular undertakings. There is no bar or set guideline and one is free to do according to the individual choice.

Recitation of the Holy Granth. More of reading of the Holy Book, or its regular reading, can be done at any time of the day. For this, it is not compulsory to do an Ardas.

Santokhna, Bisram, or Sukh-Aasan (Sukh-Asan Karna). It is closing the Holy Book. For closing, one Shabad is read exactly like opening it. Again, splinter groups do it in their own way. Routinely, the closing is done in the early or late evening hours. It may be closed at any time, may be right after opening and having the Hukam-Namah. Before closing, a short Ardas (Vaar Sri Bhagauti ji ki, plus a few words for the Guru to rest and to beg leave) is offered and the Holy Granth is left on the cot, or is placed in a closet, or on a bed in the separate room. It depends on the available space. Kirtan-Sohela is recited after closing the Holy Granth.

Darshan or Sewa (Seva). Seeing or service to Guru Granth Sahib means its recitation or listening to it and not simply removing the cover and seeing its pages. It is another thing if there is no time, we humbly bow to it and go away. When going to the presence of the Holy Book, it is usual to offer some cash: respectfully placed before it, or put into the cash-box there. Wheat flour, lintels (Dal), rice, vegetables, fruits, sweets etc. and other things are also commonly offered. It is a saying that do not go to the Guru empty handed. It is ideal to have Sri Guru Granth Sahib at home to have Darshan and for daily recitation. Also, see “Guru, Guru Granth Sahib, Gurbani,” in this Chapter.

Others -

Kirtan – The routine Kirtan is in the morning and evening. Special or the casual one may be done at any time. You may listen to the recorded Kirtan whenever you like, anywhere, even in your vehicle.

Gurbani - For learning the phonation, meanings, pondering and working on Gurbani, alone or with others, keep a separate time from the routine recitation of the Nit-Nem. Pre-recorded material (Cassettes, CDs, and books) is available in plenty. Every one must learn correct phonation from someone, or use pre-recorded cassettes. Learning correct phonation should be the must.

History - Keep a different time to study the history of the faith. It may overlap or combine with the study of Gurbani.

Daily Routine advocated by the 4th Guru Ramdas ji –

gr siqgr k j o isKu AKwey su BI ky aiT hir nmu iDAwV] admu kry BI ky
prBiqI iesnmu kry Almbiq sir nWV] apdjs grI hir hir j pu j wV siB ikl ivK pwp
dK I ih j wV] iPir cV idvsu grbixl gwV bhidAw aiT idAw hir nmu iDAwV] j o swis
igrwis iDAwey mrv hir hir so grisKu grI min BivV] ij s no dieAw u huV mrv suAwml
iqsu grisK grI apdjsu sxiwV] j nu nmu DV mly iqsu grisK kl j o Awip j pV Avrh
nmuj pWV] 2] st grI gD swihb 4-305-16

Gur Sat.egur kaa jo Sikhu akhaa-ae su bhalkae out:h Har-e Naamu d:heaavaae |
Oudamu karae bhalkae parbhaat.ee isnaanu kare Amrit. Sare naavaae | Oupd.aese
Guroo Har-e Har-e Jaappu jaapaae sabhe kilvikh paap d.okh lahe jaavaae | Phire
char.aae d.ivasu Gurbaan.ee gaavaae bahd.eaa out:hd.eaa Har-e Naamu
d:heaavaae | Jo saase giraase d:heaa-ae maeraa Har-e Har-e so Gur-Sikhu Guroo
manne bhaavaae | Jis no d.aeaalu hovaae maeraa Suaamee t.isu Gur-Sikh Guroo
oupd.aesu sun.aavaae | Janu Nanaku d:hoor.e mangaae t.isu Gur-Sikh kee jo aape
Jaapaae avrah Naamu Japaavaae |

*A Sikh should get up early in the morning and recite God's Name. He should
take bath and recite the Name of God according to the instructions of the
Guru. It will wash off his sins and problems. On the daybreak, he should recite
Gurbani (Scriptures) and keep repeating the Naam (Name of God). The Guru is
pleased with the disciple who constantly takes the Name of the Lord and out of
his kindness, he (Guru) imparts instructions (For spiritual progress) to such a
person. Nanak humbly bows to such a Gur-Sikh (Disciple), who keeps
repeating the Name of God and makes others to do so.*

Guru Granth Sahib 4-305-1

Bhai Gurdas Ji. Daily routine of a Sikh-

kirbixl iqnw grisKw ipCl riqI aiT bhWV] Bw:grdws, vwr 12

Kurbaan.ee t.inaa Gursikhaa pichhal raat.ee out:h bahan:d.ae

I appreciate the Sikhs who get up early in the morning.

Bhai Gurdas, Var 12

kirbixl iqnw giisKw grbixl iniq gwie sxiWV] Bw:grdws, vwr 12

Kurbaan.ee t.inaa Gursikhaa Gurbaan.ee nit.-e gaa-e

sun.n:d.ae

*I hold such Sikhs in my high esteem who recite and
listen Gurbaan.ee.*

gr kybcn acwir kVDnsil dl sriq krWV] Bw:grdws, vwr 40

Gur kae Bachan ouchaar-e kaae d:hr;msaal d.ee

surt.e karn:d.aa

(I have great respect for that Sikh who) After recitation of Gurbaan.ee and the Naam-Jaap, attends Gurdwara (Meets other Sikhs and reads and listens to Guru Granth Sahib).

Bhai Gurdas, Var 40

ਸਮ੍ਯ ਸੋਦਰੁ ਗੁਰੂ ਮਨ ਮ੍ਯੰ | ਕੀਰ ਮ੍ਯੰ | ਅੰਮ੍ਰਿਤੁ]
ਰਾਤ੍ਰਿ ਕੀਰਿ ਸਿੰਹੁ | ਕੀਰ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਸਾਦੁ ਵੀਰੁ] ਭੀ:ਗੁਰਦਾਸ, ਵਾਰ 6

San:jhaae Sod.aru gaavn.aa kar-e aartee parsaad.

Van:dan:d.ae

They recite Sod.ar (Raahas) in the evening and unite their minds with the Lord.

At night they read Kirt.an-Sohela, praise the Lord and share the sanctified food (Offered to God, Guru). Bhai Gurdas, Var 6

Parshad. Its importance lies in information about it to most of the people living in the foreign countries. The discipline, formula and preparation of Parshad are important. Parshad is very closely linked to our daily routine of the faith (Prayer – so called worship). It is God's Gift, the sanctified food and is distributed after Hukam-Namah: the Guru's Order for the day. The standard Parshad is Krah - Parshad, a sort of sweet pudding. Here is the recipe of T.ihauli or T.ihaval (Three equal parts) Kaa Parshad that is advocated for this purpose –

Whole-wheat flour of coarse type (Not very fine) = 1 part.
Ghee (Butter oil) = 1 part.
Sugar (White, crystal sugar) = 1 part.
Water = 3 Parts.

If butter is used, take care that it is not salted.

Nuts, colors, dry fruits, flavors, or anything else, is not added to it.

Individually, some add Soojee (Cream of wheat) about 1/3 to 1/2 of the total amount to make 1 part of the wheat flour. It makes Parshad more grainy. In the States, the sugar from beets is less sweet and so, a little more than one part of it may be better and water a little less than 3 parts (Say, two to two and a half parts) may give better consistency. In the over-sea's countries many use butter. Ghee (Butter oil), if slightly less than one part, does not come out as free flowing grease. When ready, no one should eat out of it, until it has been offered to Guru Granth Sahib and distributed after Ardas. It must be prepared preferably after taking bath, wearing clean clothes, reciting Jappu ji Sahib, Gur-Mantar, Mool-Mantar, concentrating on the Parshad, no other talk.

Sugar is added to water and boiled only to dissolve it to make thin syrup. Flour is added to ghee and moderately browned (More than light. It starts giving out nice smell) on heat and left on stove, or removed from it to add prepared syrup to it. Put kitchen gloves on hands, cover arms with cloth and

protect your face (Body). Syrup is carefully and slowly added to the browned flour and briskly stirred (Mixed) with a long handled ladle. If removed from stove, put it back and go on stirring it to the consistency of a slightly thick paste. It will further set (Thicken) and get firm on keeping. To have a longer lasting preparation, leave it on stove and keep stirring, till free ghee appears.

Parshad is placed before Guru Granth Sahib prior to Ardas (Invocation) and as a tradition short Anand-Sahib (First 5 and last Pauri) is read out or sung. As per edict of the Akal-Takht, Kirpan is passed through Parshad after reading out the Hukam-Namah. After this, five small portions are taken out naming each Piara (Beloved of the Guru: Daya Singh, Dharam Singh, Mohkam Singh, Sahib Singh, Himmat Singh) and these are given to five persons in the gathering and then rest of it is distributed in the Sangat (Congregation), but some mix it back to the Parshad. A portion out of it may be kept aside for some late comers or for Bhai ji (Caretaker of Gurdwara).

Mostly at off times, or when Karah-Parshad is not there, Patashas (Small sugar cakes) or frosted (Sugared) puffed rice are offered to Guru Granth Sahib, after short Ardas Kirpan is passed through these and distributed. Offered sweets and fruits may be given to the devotees. Hands must be washed with soap and water immediately before distributing Parshad and napkins.

If food or drink, (Parshad, Langar) is prepared for offering to the Guru, any portion should not be taken out of it, for any other purpose and no one should eat out of it, unless Ardas has been said. Such acts will render this food Jootha (Unholy): unworthy of offering to the Guru. If you prepare something for general purpose, before someone eats out of it, a portion of it can be taken out for offering to the Guru.

DASSAM-DAWAR dsm- dAwr

Read it in Simran, God Realization, and in Sahansar Dall Kanwal, also.

Tenth Door. The body has ten openings: two eyes, two ears, two nostrils, one mouth, one for urination cum propagation, one for defecation and the tenth is hidden. The hidden one (Tenth) is at the top of the head and it is defined as the seat of God. It is considered to be the place of soul, too -
naıdr mkqjdsV Aısn] 1-1040-15

Nou d.ar mukt.ae d.asvae aasan

Settle at the " Tenth Door" (Subconscious: seat of God)

after detaching from other nine (Sense organs: bodily attachments).

(For the union with God, detach from the mundane). 1-1040-15

DEPRESSION, ANXIETY, TENSION and its, bçhl, iKcua

Changing mood from time to time is usually normal and there is always a reason for such a behavior. It may simply be caused by fatigue, or by temporarily indifferent health. Even those practicing the Naam-Jaap and reciting Gurbani, may have such episodes at times. To ride over these moods, best is to increase physical and mental activity. Get engaged in some useful work and Sewa etc. Take to more extensive (More time) and more intensive (More absorbed) Naam-Jaap and Gurbani recitation. This will take you out of such moods quickly and peace will settle on you. Leave your worries to the Lord –

ਨਮਕ ਚਿੰਤਾ ਮਿਥ ਕਰਹੁ ਚਿੰਤਾ ਆਸਿ ਹੀ ਹੋ ॥ 3-955-10

Naanak chint.aa mat.-e karhu chint.aa t.is hee haeye

Nanak (Says), worry not, the Lord will take care of you! 3-955-10

If it lingers beyond a day or two, beside spiritual practices, get medical help. Medicines have also been created by God and are intended to keep the body: His house, healthy. Spiritual practices too, should be within individual physical limits and mental capacity. Over-exertion and fatigue can lead to the mental and physical problems.

DEPRIVATION prhç, Anp nmlvWy rKxw

ਅਨੁ ਨਾ ਕੁਖੈ ਆ ਸਦੁ ਗਵੈ ਆ ॥ 1-467-16

An:nu naa khaaeaa saad.u gavaaeaa

One loses merit by denouncing food. 1-467-16

Whole of this Hymn renounces the philosophy of deprivation and asserts that there is no good out of not taking food, not wearing clothes, not talking to any one (Adopting silence), not wearing shoes, living in the cremation ground (Leaving inhabitation), etc.

Physical and mental deprivation e.g. of sleep, food etc. should be within comfortable tolerance, without causing any stress and strain. Some saints adopt such deprivations during their intense practices, but they do so gradually, taking time to get adjusted. Under sudden and excessive pressure, the body and mind can break down. Tyag (To denounce things) i.e. detachment and Vairag (Lost in love) can lead to deprivations.

DEVOTIONAL MUSIC, KIRTAN kirqn

When in Kirtan, doing or listening to it, feel that you are in the presence of the Lord or the Guru (Behold Guru Granth Sahib too, as the Guru) and you are singing Gurbani to please them and for nothing else (Money etc). Pre-recorded cassettes of Kirtan (Devotional singing of Gurbani: Word of the Guru) create spiritually charged atmosphere harmonious with the Naam-Jaap. Kirtan and instrumental music bring in relaxation and concentration to aid the Jaap. When Kirtan is done, or its cassette plays, every thing around imbibes its spiritual

vibrations. Such atmosphere elevates the mind, gives peace to it and elates anyone who enters it. This is a known fact and every one experiences it every day when visiting the spiritual places like historical Gurdwaras, places of pilgrimages and residences of the saints.

Avoid ordinary poems mimicking Kirtan. Devotional poem composed by a common man has its own value, but it should not be passed on as the Shabad-Kirtan, because it may create confusion and be taken as Gurbani. Your live recording of the Kirtan of the reputed Ragi (Devotional singer) is more effective. This revives the memory of your enjoying the Kirtan and experience of the environment (Sangat, decoration etc). We derive True Wisdom from Kirtan-

kil klriq prgtucnxusthrr] 3-145-12

Kale keerat.e pargatu chaanan.u san:saare
Devotional music (Praise of God) is the Light in this dark age. 3-145-12

Every extraneous sound should be used to your advantage to help fix your mind. Rather than getting irritated, try to find rhythm in such sounds – tick tick of a clock, water drops from a tap etc. If the sound is not one to get adjusted with, ignore and forget it.

DIVINE INTOXICATION nwm - Kmrwl

Divine intoxication comes by deep God orientation: Naam-Jaap, Gurbani recitation, selfless service, selfless love etc. It is expression of the peace of mind, full dependence on God and of being free from the worldly gains and losses –

prvth nwhl iksylkrl bWJuscynth] 1-473-18

Parvaah naahee kisaee kaeree baajhu Sachae Naah
He cares not for any one except for the Lord. 1-473-18

“Naam khumaaree Nanka char.hee rahae d.in raat,” (God Intoxication be there always). is often quoted, but it is not Gurbani and was not composed by Guru Nanak Dev ji.

DRUGS nSy

An intoxicant (Drug) and the Naam-Jaap do not mix. We don't need mood setting through opium, marijuana (Hemp), alcohol and other drugs. We have to develop our qualities and practice Naam to elevate our mood. Hypocrisy (Show of Smadhi after taking drugs etc.) is of no avail, rather we have to eradicate it. What is the good of drugs if the Naam cannot lift our minds! Drugs may give transitory “out of the normal mind” experience. The elevation produced by the Naam is permanent -

rwm rsuieix j orqynwnk sc Aml l] 5-399-11

Raam rasaaen.e jo rat.t.ae Nanak sach amlee
One hooked to the Naam is the real addict. 5-399-11

It is not right to misuse health promoting (Curative) medicines as intoxicants (Cheap substitutes) to appease the urge for drugs. Abuse of medicines by the addicts, leads to restrictions by the governments and it becomes a problem for the genuine patients to get them.

Any one in search of panacea cares not for poison –

Amṛit kaa vaapaaree hovaare keaa mad-e chhoochhaae bhaao

dh:araae

A trader of Amrit has no desire for the shabby wine. 1-360-9

GUPT NAAM

Pargat Naam.

Gupt Naam. God's Name within, but not yet revealed (Inactive) to us. We understand through the knowledge of the Divine and realize (Activate) it by resorting to the Naam-Jaap, recitation of Gurbani and Nadar (Mercy) of the Lord. We get Nadar through faith in the Guru and Waheguru. We are attached to the Naam-Jaap due to our good Karam (Deeds; in previous lives and now) and Kindness of the Lord and the Guru.

In the world, nothing is without Naam and every thing is a manifestation of it. Such Naam is hidden unless we realize the Great Truth that God (His plan) is present in every thing and nothing is out of it. The man presumes that he has the quality to know that the Naam is hidden in every thing and is hidden in him too, but when it gets revealed (He realizes it) by spiritual practices, only then he sees every thing as God. The activity of the Naam continues incessantly, but is dormant for us unless we realize it. By virtue of the Naam-Jaap, we become aware that all this is the play of the Lord and it means that now the Naam has manifested, is revealed and has become Pargat.

Gupt.aa Naamu vart.aae viche kaljug-e ghatte ghatte

Har-e bharpoore raheaa

Har-e bharpoore raheaa

In the present (Dark) age, the Divine Name has adopted a

hidden manifestation in each and every thing. 3-1334-14

(Do Naam-Jaap for Apparent Manifestation of Naam).

In the so-called nonliving things, the scheme of God is there, but not apparent and hence the Naam is Gupt (Concealed) in them. Living things, animals or plants, have this plan apparent; their life is perceptible and so, in these His Plan: the Naam, is Pargat – revealed. Every thing has expression of the Wisdom of God in it, minimum, some, or more. Its highest expression is in God Himself.

Soul is the conductor of life. When the soul departs, apparent life comes to stand still and its activities (Growth, circulation, digestion etc.) stop. Though, it is the same body, disintegration sets in for fragmentation into elements which

built it. Soul is a fraction of the Super Soul (God) and hence the Naam (God Factor) is there in every thing Gupt or Pargat. Every thing is according to the will of God and so, God : Naam, is there in every thing.

Pargat Naam. It is the Naam, activated by the Sadhak (Practitioner) through its Jaap and he has realized that Waheguru is Omnipresent, Omnipotent, All Knowing (Omniscient) and the Doer. This realization comes with God orientation: Naam-Jaap. Expression of life is the activity of Pargat Naam. The manifestation of God gets revealed in every thing –

j q kq pKauek' Ehl] 5-387-16

Jat.t. kat.t. paekhou aekaae Ouhee

I behold Him everywhere! 5-387-16

GURU: ਗੁਰੂ GURU GRANTH SAHIB, ਗੁਰੂਗ੍ਰੰਥ ਸਾਹਿਬ GURBANI ਗੁਰਬਾਨੀ Guru, the Master. Guru Granth, the Holy Book of Sikhs. Gurbani, Scriptures.

Guru - The Holy Book of Sikhs is a compilation of Hymns - “Shabads” - Word of the Master, and this is the Shabad-Guru. All that is written in this Revered Book (No matter who the author is, Guru or a Saint), plus that composed by the Tenth Guru, is Gurbani. This Supreme Granth (Book) comprises of about 6000 Hymns, scribed on 1430 pages. Before standardization in the recent past, the number of pages varied a bit. There are those who consider Gurbani only that which is authored by the Gurus. Some think, it is only that which praises the Lord. These minor variations are very personal (Limited) convictions.

This Holy Book is the living Guru of Sikhs. They respect, revere and bow to it. It was compiled by the Fifth Guru Arjun Dev ji at Amritsar and was scribed by Bhai Gurdas. Its second version was re-written at Damdama Sahib by Bhai Mani Singh under the dictation, instructions and supervision of Guru Gobind Singh ji. He added to it the Hymns of his father Guru Tegh Bahadur ji. Before his death in 1708. The Tenth Master, declared the Holy Granth rewritten at D.amd.ama Sahib (Bathinda) the Guru and it became Sri Guru Granth Sahib: the Shabad-Guru (The “Word” Guru). This stopped the precedence of the human Guru. Gurbani prescribed for Nit-Nem (Routine recitation) is from Sri Guru Granth Sahib and Dasam-Granth (Book of the Tenth Master).

Gurbani – Gurbani is the Word of the Guru: Hymns in Guru Granth Sahib and those composed by the Tenth Master; Guru Gobind Singh. It is the seat of Gur-Mantar (Guru given formula i.e. the Name of God, Waheguru).

Gurbani deals with God, His Name, spirituality and higher social values. It is not right to expect and try to search from it the views about each and every worldly thing, or about those problems which do not belong to that period (Divorce, abortion, donation of the organs, euthanasia etc). By clever twist of the

meanings and explanations, we may use the quotations from Guru Granth Sahib to serve our purpose, but it will not be justified. Scholarly gymnastic with Gurbani is not something of great virtue. Gurbani being poetry, its more than one meanings are possible, but the right thing will be to take the quote in its apparent meanings in proper context (Taking whole of the Hymn preceding and following the portion selected). Distortion of the meanings, simply to fit the quotation into our subject is not desirable. Gurbani is the “Revealed” one and we should be careful when working on it.

No one should ever pass on a “cooked” quote as Gurbani, simply to earn an instant and cheap applause. If you must give a quote when talking, but you do not remember it correctly, then tell that it is something like this and only then narrate it, but it is better to desist this too and give its meanings only. We should take care not speak out incorrect quotes. Sometime a mix up may happen and we realize the error later, or someone points it out. For this, it is right to beg pardon from the Guru, Sangat (Congregation).

We should go to the Guru in total humility and sincerely, aiming at getting something. We should be fully aware of his spiritual height, place before him sensible questions of our heart and then carefully listen to what he says (Read Guru Granth Sahib). Do not simply question and ignore his advice. Our Guru is the Light (Word) of the Ten Masters (Sikh Gurus): Adi Sri Guru Granth Sahib (Adi, right from the beginning). Our appropriate questions are answered in this and we have to find them by careful reading and understanding it. The answers are for all levels of intelligence – difficult language for the scholars and the easy one for the commoners. One Master after the other makes us understand the essence in different ways.

We have to carefully listen to what Gurbani says, contemplate on and adopt it in our lives. Gurbani is also, a daily measure of checking the way we lead our lives. By applying Gurbani-teachings to our lives, we will experience His Grace and get a calm and steady mind with peace, contentment, equipoise and True Knowledge: God realization. No one can promise us any thing and we will get according to the Mercy of Waheguru attained by the spiritual practices.

Recite Gurbani and think of its creator (Author: Guru or any other), or of a Guru (Guru Nanak Dev ji or any other). Feel that you are in his presence and he is listening to what you are saying, you are very humbly questioning him and he is replying with great compassion. This is the elevated attitude of reciting Gurbani. Read or sing Gurbani with concentration and emotions, listen to it carefully, bringing to the mind its meanings and history if any. It will take you to the lofty heights (Elevated mood) and Vairag (Separation-like desolate feelings). You will go into Vismad (Joy with wonderment).

Try to read Gurbani as if you are reading it for the first time. Pay attention to what is written, watch the formation of the words and concentrate on its meanings. This way, your attention will stay fixed on it. Read Gurbani with

longing for Darshan (Seeing) of the Guru and Waheguru. Routinely, we hurry through our prayer (Nitnem), but at least occasionally, we should find some time to recite it as it should be done - calmly, without hurry, with attention, Vairag (Abandonment) and Bhav (Feelings).

Guru Granth Sahib has the spirit (Gurbani i.e. the Word) and Body: paper etc. The spirit and physique cannot be separated, because the written word needs a medium to write it on. So is the book form of the Holy Granth. When honoring the Word, it is natural to honor the Body (Book) as well. We bow to the wisdom in Guru Granth Sahib: touch the feet of the Guru, revering his Word, and his body also gets respected, honored.

There is proper decorum to carry, place and open the Holy Granth. A set discipline is observed to be in its presence: covered head, washed clean hands, washed (Clean) bare feet, not intoxicated, no tobacco or drugs on person, bow to it and sit down on carpet (Floor).

Guru Granth Sahib is the repository of the Revealed Word -

ੴ ਕੀ ਬਾਣੀ ਅੰਗੇ]

ੴ ਸਗਲ ਚਿੰਤਾ ਮਿਟਵੇ] 5-628-2

D:hur kee Ban.ee aae

T.ine saglee chint. Mitaaee

The Revealed Bani has manifested

And all my concerns are gone! 5-628-2

ਪੌਠੀ ਪਰਮੇਸਰ ਕੀ ਠਾਨੁ] 5-1226-3

Pothee Parmaesar kaa thaanu

The Holy Book is the seat of the Lord. 5-1226-3

(The Holy Book represents the Lord).

The Word is the Guru and we have to fix our minds on this -

ਗੁਰੂ ਕੀ ਮਨੀਕਾ ਮਨ ਮਿਹਿ ਠਾਨੁ]

ਗੁਰੂ ਕੀ ਸਬਦ ਮਨ ਮਨੁ ਮਨੁ] 5-864-2

Gur kee moorat.e mann mahe d:haanu

Gur kaa Sabad.e mant.r;u mann maan

Fix your mind on the Guru,

And accept his Word as the Mantar. 5-864-3

HANDS. Folded Hands. hQ j Myhey

HEAD. Bowing Head. mQw tjkAw hieAw

As you fold both the hands and bring them to the level of your forehead, your thoughts get collected immediately and you get composed to bow to Waheguru, Guru, or Guru Granth Sahib. Whenever you get time, fold your hands and bow to them (Imagination!). When you bow to the Waheguru, there is no picture in your mind and you have simply a concentrated idea of the Lord, your mind is focused on Him.

As well, as soon as you prepare to bow, your mind gets fixed on Waheguru, Guru or Guru Granth Sahib and there is no other thought. Bow to them as often as you can. During bowing, the eyes get automatically closed to cut you off from the outside world and this helps the thought-process and imagination. Bowing with folded hands and eyes closed has a great mystery of its own. As your head goes down, your soul gets lifted up. With advancement in the Naam-Jaap, you develop an urge to bow to the Guru again and again. Bowing has great merit-

die kr j iV krauArdwis] 5-737-2

Duae kar jor.e karou Ard.aase

I pray to the Lord with folded hands! 5-737-2

(I beg the Lord, with humility).

nmskwr fffaiq bllnw Aink bur j waubwrY] 5-820-11

Namaskaar dan:dout.e band.naa anik baar jaa-ou baaraae

Lord, I bow and prostrate to you, again and again. 5-820-11

slvnl kQw nh drsupKaumsqkigr crnrwl] 5-401-17

Sar;vanee kathaa naaen d.arasu paekhou

mast.ak Gur Charnaaree

Listen to the Guru with ears, behold him with eyes

and place your head at his feet. 5-401-17

HYPOCRISY idKwvw, puKlf, BJK LIES JU

It is faking, posing to be what one is not: professing, saying and acting in a way which is not the truth. Our appearance, surrounding etc. should reflect our inner self. We should not make a show of what we really are not. Inside and out, we should be the same. Our lips, head and heart should be one and the mind (Thoughts), talk as well as deeds, should not be different. We should not try to make a show of what we don't mean or do. Be sincere and truthful. Do not tell lies and claim what you have not done. Other person mentally intercepts the truth your mind is relaying. Do not give incorrect accounts and figures of your

spiritual pursuits. Do not think of impressing others with wrong descriptions of your Naam-Jaap, Gurbani recitation, spiritual exercises, experiences and achievements. Tell the truth or keep silent, provided that silence does not mislead any one. Be frank, show the right way, be truthful and your (half the Jaap) is accomplished! Do not give wrong impressions. With concocted stories you will win applause no doubt, but your conscience will lose calmness and subconscious will get wrong input (Feed back). You will become Man-Mukh (Self-oriented), insincere and full of deceit. So, no showmanship! To be smart is not bad, but the smartness should be without cunning -

Amjir ibKu miK Almtqu sKuV] 5-194-3

An:t. are bikhu mukhe Amritu sun.aavaae

Words a panacea, but poison in the heart! 5-194-3

BK idKuV scun kmV] 5-738-12

Bhaekh d.ikhaavaae sachu naa kamaavaae

Hypocrite, off the truth! 5-738-12

If someone wears the clothes of a saint which he is not, but means no harm to any one, at least he is a good example to look at and this may give an incentive to someone to get direction of the ethical path. Such a person has his own limited use, but the right thing is to be what one really is. Also, see Hypocrisy, in Ethics, under Additional Information for the Naam-Jaap.

IND.ARYA (IND.AREEAAN`) ieMriAW SENSES

ieMri bis kir sakhir nmu] 5-299-3

Ind.ree bas-e kar-e sun.hu Har-e Naamu

Control the senses and listen to the Name of God. 5-299-3

(Subdue your senses if you want to listen to what the Naam says).

ieMri ij q pl: dK qrihq] 5-276-6

Ind.ree jit. Pan:ch d.okh t.ae rahet.

Conquering senses liberates you from sex, anger, greed, attachment and ego. 5-276-6

Ind.aree or Ind.arya means a sense organ; sense. Indreeaan` (Ind.ryan`) is its plural. It is also, written as Indri, Indrya and its plural as Indryas.

There are total ten Ind.areean` –

Ind.areean`. These are ten in number -

Five Sense Organs - Eyes , Ears, Nostrils, Tongue , Skin.

Five Organs of Action - Hands, Feet, Mouth, Urination plus Sex organ, Anus.

Eleventh Indree- is the mind, which enjoys all that is fed to it by other Indryas.

Importance of Ind. areeaaan` lies in controlling them. This helps to evolve the person and make him-her fit for practicing the Naam-Jaap.

KARAM (Karma) krm

Karam means deeds (Actions) and also, destiny (Sum total of the effect of our deeds). We get the human life due to virtues of the previous lives and will get emancipated by our good deeds now, in this life. It is actions and reactions (Cause and effect). The fruits of bad deeds of the last lives are cleared by good deeds. Previous and present good deeds are responsible for our good luck now and in our next life. Every thing around us, relatives, friends, property etc. depends on our Karam. A fellow immersed in the Naam-Jaap has great Karam, is liberated and he constantly resides in the heaven. Every thing opposite to this is hell and we have nothing to do with it, it is out of our domain.

A place for us is reserved in the heaven (Perpetual Bliss) and we have to deserve to get it. This needs a recommendation by the Great Guru (Follow his dictates: the Word). For this, we have to be sincere and honestly do the Naam-Jaap, Gurbani recitation, our avocation and selfless service. This will please the Guru and God and He will call us in. With the "passport" of the Naam, no heaven will be a bar to us. We will visit it at will. Rather, we will stay there all the time, attached to the Center or Axis (The Lord) in our minds.

MAYA

Three-dimensional world. Maya (Mundane, the World-Factor) has Teen Gun iqn gK - three characteristics – Rajo rj j Tamo qm Sato SQ and therefore it is called Teen Gun Maya iqn gK mii eA, Three Dimensional World Factor (Three characteristics of the world).

Rajo is Ego,

Tamo is darker side of man - evils and

Sato is the truth i.e. saintly qualities - virtues.

One who rises above ego, vices, and virtues, comes to reside in-

Turee-aa (Turya) the Fourth Dimension. Tureeaa or Turee-aa Avastha: qrlA AvSQ the state of Turee-aa, is also called Chautha Pad.d. cD pd He is no more a worldly man and stays United (Absorbed in) with Shiva iSv (God).

Shakti SKql means Energy (Rajo, Tamo, Sato) and this is the World Factor, because it runs the Maya mii eA (World). Hence, Shakti denotes Maya, that is Rajo, Tamo, Sato. Obverse of Shakti (Maya) is Shiva (God).

In Gurbani, T.rikuti iqktl is described as Teen Gun i.e. the union of three factors: Rajo, Tamo and Sato, which means Maya (World). Gurbani does not give any importance to Trikuti of Yogis meaning the point of union of three

subtle channels: Ir.a, Pingla, and Sushmana. Gurbani clarifies Maya, Shiv, Shakti, Turya etc. (Read Yog, God Realization, and Simran).

MEAT mīs

The Guru (Sri Guru Granth Sahib) says –

kblr Bllgumil I srw pin j oj pihl Kiih]

qlrQ brq njn kleyqysBfrsqil j iih] kblr-1377-3

Kabeer bhaangu maachhulee suraa paan jo jo pr;anee khaahe

T.eerath barat. Naem keeae sabhaae rsaat.ale jaahe

Kabir, any one who takes hemp, fish, alcohol

(Meat and intoxicants),

His pilgrimages, fasts and disciplines go to waste. Kabir-1377-3

j IA bDhu su Drmu kir Qiphu ADrmu khhu kq Bieel]

Aaps kaurminvr kir Qiphu kaur khhu ksieel] kblr-1103-2

Jeea bad:hu su dharmu kar-e thaap-hu kaa ko kahahu kasa-ee

Aapas kou munivar kar-e thaaphu kaa kou kah-hu kasaa-ee

If killing the living is the discipline of your faith,

then what is non-faith?

Advocating this, you label yourself a scholar,

then who is a butcher? Kabir-1103-2

Some Sikhs eat meat and others are vegetarian. Meat provides first class proteins, but more of meat is feared to harm the kidneys. Now, It is recommended that taking less of meat and more of vegetables should be the rule. People, in some numbers are reverting to the vegetarian diet. Pulses (Beans, lentils, soy beans etc.), milk and its products are rich sources of proteins. Innumerable people live happily and in excellent health on vegetarian food, milk and its products. Least fats, less of proteins and more starches, vegetables + fruits, is the current trend. Also, read Food, in Additional Information for the Jaap.

MIND, MANN mn

Thoughts arise from within Mann (Mind), but the mind as house of thoughts, is always set, calm and composed. Thoughts from it, keep running about. What we need to control is the thought-process. The Naam is put into the mind so that there is no more a place for thoughts. When no thoughts, there is nothing to run about. We have to open the door of this house (Mind) with the constant Jaap, for the thoughts to get ejected and the Naam (God) to occupy it.

Usual question is to control or not to control the mind. You have to put reins to its demands. Otherwise, more you supply, more it asks for. It is wrong to let it loose. We have to tell it to know its true nature -

mn qllj iq srpb hY Aipxw ml upCixu] 3-441-3

Mann t.oon: jot.e saroop haae aapn.aa moolu pachhaan.u

O my mind, realize that you are the image of God! 3-441-3

The mind has to be kept busy and for this the best is an ideal company, voluntary service, right books, Gurbani and the Naam-Jaap. This world is the play of the mind and one perceives every thing through it. We need to develop a right mental attitude to work for attaining the state of God orientation.

PILGRIMAGES Xwqrw

Going to the holy places teaches tolerance (Tolerate insufficiencies and deficiencies), accommodating others and adjusting with the people. History of the place effects the orientation of the mind. We meet the holy people and get influenced to go towards God. At whatever place of the pilgrimage we are, we should clearly bring to our minds the holy entity linked to it and think of all the good he did. Real pilgrimage is the recitation of Gurbani and the Naam-Jaap. We have not to cultivate the ego of having done pilgrimages -

qlrQ nuqW ikAw krymn mih ml ugmwru] 1-61-2

T.eerath nat.aa keaa karae mann ma-he maelu gumanu

Pride in the mind and doing pilgrimage, it is worthless! 1-61-2

RASS

See Amrit, Amrit-Dhara, in this chapter.

SACRIFICE kirbwnl

j IA bDhu su Drmu kir Qpphu ADrmu khhu kq Bwel] kbir-1103-2

Jeea bad.hu su d.haramu kar-e thaaphu ad.haram

kah-hu kat.t. bhaae

You kill the animals claiming it to be your faith (Right),

then what is non-faith (Not right, wrong). Kabir-1103-2

Giving a sacrifice of animals is not the Sikh way. The words like Kurbaan, Vaaree, Gholee, Balehaar etc. are commonly used in Gurbani and these express love, appreciation and other such sentiments. Translating such words as sacrifice can convey a wrong impression that Sikhs believe in the philosophy of offering animal sacrifices.

It is not the Sikh way to worship by offering sacrificial animals, but it is another thing that he is brave, does not fear death for a genuine cause and will not hesitate to offer his life for it.

SANGAT s᳚q

It is the company of the Gurmukhs (The Guru oriented persons), or of the saintly people. The Sangat of Sri Guru Granth Sahib is its recitation and focusing thoughts on what the Guru says. You can have the Sangat of the Guru by imagining yourself to be in his presence (His mental picture is before you), talking and listening to him. You can go into the feeling of the presence of God. Same way, you may enjoy the Sangat of a spiritual person, though he is away from you. If you apply your mind deeply, you can have the imaginary company of the animals, birds, trees, rivers or lakes, mountains etc. singing the Name of God. Company of the holy persons is called Sat-Sangat (True company) and it may be of one person or of many (Congregation). Closeness to the pure-ones and attending the congregations of the faith, inculcate and boost the virtuous tendencies and may lead to the love for Gurbani and Naam -

sqs᳚iq k᳚l j ɔxIAY]

ij QV ieko nmmu vKuxIAY] 1-72-1

Sat.sangat.e kaaesee jaan.ee-aae

Jithaae ikou Naamu vakhaan.ee-aae

True congregation is that

Where only the Name of God is recited. 1-72-1

If no Sangat no direction, or the mind may give unhealthy direction and may choose bad company due to the lack of knowledge and resistance. Bad company will destroy him. The company of the saintly persons will save and give him right guidance. Money, beauty, name and fame, health, courage, keeping alone, free chances to mix with the opposite sex, excessive liberty, lack of self-control and other such things act as the undesirable company that may lead to the downfall. Good company is a good example to follow and helpful to awaken the desire to evolve. One has to be careful, vigilant and guard against apparent humility, Sewa, sweetness and obedience of other people. Be sure of the truth of their enchanting qualities. These may not their alluring traps.

SEHJ sihj

This is the state of equipoise – balance, effortless. It is something going into the habit. This is reached after dedicated practice of the Naam-Jaap and self-control. On reaching this stage, a thing is done with no special effort. Sehj does not mean "Just by the way" and it needs a real hard work to achieve this state of mind. It is like putting in all efforts and once he-she becomes an expert, the job done appears to be easy, whereas all the needed effort to gain the expertise has already been invested into it. The word Sehj is used as “in the usual way, without bothering,” but in its real sense, does not mean taking a thing lightly and putting in no hard work. We can't have something without working for it. Nothing can be achieved without effort, but one should do spiritual

practices with detachment - unconcerned about the gains. Sejh - balance, is the right way of life, the middle way and no extremes. The word also, implies submission to the Will of God -

shj sBwie hW'sohie]

krxthrupCix'sie] 5-282-6

Sahaj subhaa-e hovaee so ho-e

Karn.aehaarū pachhaan.aee so-e

If one submits to whatever happens (Accepts God's plan),

He realizes the Lord. 5-282-6

SELF ANALYSIS (REFLECTION) Awpw cInxw

Chintan. iCIn is to take account of ourselves. Doing it every day will give us our real picture and it will be the measure of our progress. In this, we should judge ourselves neutrally, truthfully, honestly and strictly, without trying to find justifications or escapes.

Chintan is to check the deeds, ponder as to where do I stand and to assess if I have become fit (Ethical enough) to take the Name of God. Hardly any one spends a couple of moments regularly as a neutral judge to analyze him-herself. It is different with neurotics and the like who may get immersed in a train of thoughts, may be self-incriminating. We should daily check to assess ourselves and ponder on all that we have done and needs to be done. This is the way to keep in line with the ethical living, so essential for the spiritual pursuits -

ij nI AwpmuclInAw prmwpmu sEl] 1-421-16

Jinee Aat.amu cheeneaa Parmaat.amu soee

Pondering on the self is the way to Godliness. 1-421-16

SELF REALIZATION Awpw pCwxnW

Knowing the Self. It includes "What am I?" and "Who am I?"

cln'Awpu pCix'sel j qI j iq iml wel hy] 1-1024-19

Cheenaee aapu pachhaan.aee Soee Jot.ee Jot.e milaaee hae

Self-analysis (Realizing the self) gives the knowledge of God and bestows the wisdom to merge with Him. 1-1024-19

mn qllj iq sr'bu h'Awpxw mll u pCixu] 3-441-3

Mann t.oon: jot.e saroop haee aapn.aa moolu pachhan.u

You are the Reflection of the Lord, realize this! 3-441-3

What am I?

This is self-inquiry to find out the quality of the self, as a first step on the path of spirituality. We have to find out as to what we really are. I am spirit (God Factor) no doubt, but am I in the possession of that quality? This is to ponder on “What we really are?” After knowing this truth about the self, it is to evolve the individual-spirit from the point at which it is, to make it fit to be called so (Reflection of God), so that it can unite with (Realize) the Supreme-Spirit (God). This is much more important than the inquiry, “Who am I?” – I know I am the individual spirit: a part of the Supreme Spirit (God).

We have to see as to how much of that part of God in us has been left, now? How much we are like That at this moment when we have decided to take the path of spirituality? This is to know what I am, how much of me has transformed and how much is still the old one, raw and to be molded. I know I am the reflection of God (Who am I?), but need to find out how much of that I have been left (What am I?) and if I really deserve to be known as such (Reflection Of God). If I have become unfit to be called a part of God, I should work to improve.

One thing can mix with other only if both are the same. Water will not mix with oil. Both of these are different. To aspire for the nearness to God, we have to be like Him, as much as possible within the human limits. We have constantly to be aware of that which takes us away from Him and this adverse factor is Panch-Dosh (Five afflictions): desires including sex, anger, greed, attachment (To the worldly things, including family) and ego. Generally speaking, these five are the blessings of God, but become defects on getting out of control. Controlling these should not amount to ignoring the responsibilities. A family man has to be awake to his -her all duties.

Who Am I?

This is the search of the source, from where (From whom) I came. We very well know that we are a part of the Main-Source - the Lord. We have to realize that in essence we are very sure a part of the Super Soul, God. We have to appreciate this to make our spirit soar high - to become like Him. Fear is, thinking “I am God,” I relax and stop Jaap.

The straightforward thing is to understand our own selves and to evolve to the level of purity acceptable to God. Even on realizing that I am “God-Factor,” I may become egoistic and ignore my shortcomings. We start from the shortcomings, to eradicate them first.

SEWA (SEVA) SṂ

It is the selfless service, without any discrimination. Sangat, Sewa and Langar (Community kitchen - free food, prepared by all and taken together) develop humility, equality and pure love (Selfless and equal for all). These are the

basic requirements to be fit for the recitation of the Name of God. To this, is added the criterion of the honest avocation (Livelihood, earning) and of sharing your boons and blessings with the needy -

ਸ੍ਰੀ ਕਾਸ੍ਰੀ ਬਿਨ ਅੰਐ]
 ਹਿਕਮੁ ਬਿਯੁ ਪਰਮ ਪਦੁ ਪੰਐ] 5-292-17

Saevak kou saevaa ban-e aae
 Hukamu boojhe param pad.u paae
*Selfless service behoves His servant,
 And by submitting to His will, he gets the
 exalted place (Realizes Him). 5-212-97*

ਗੁੰ ਕੁੰਐ ਐ ਕੁੰ ਹੁੰ ਐ ਐ]
 ਨੰਨਕ ਨੰਨੁ ਪੰਨੁ ਐ ਐ] 1-1245-19

Ghaale khaa-ae kichhu hath-hu d.ae-e
 Naanak raahu pachhaan.h -e sae-e
*One who shares out of his honest earnings,
 Knows the right path (The way to God). 1-1245-19*

Service to the Parents - Most important service is that of parents. With this, one clears their “Debts.” Common debts are –

- Mata-Pita Rin. ਮਾਤਾ-ਪਿਤਾ ਐ ਐ Debt of Parents For bringing to world and bringing up. Cleared by their devoted service and respect.
- Dev Rin. ਏ ਐ ਐ The debt of God. For all His boons, birth. Cleared by Naam-Jaap.
- Pitri Rin. ਪਿਤਰ ਐ ਐ The debt of ancestors. For they being the ancestors etc. Cleared by honoring and thanking them
- Guru Rin. ਗੁਰ ਐ ਐ The debt of teacher. For giving knowledge. Honor teacher. Sharing your knowledge.
- Dharam Rin. ਧਰਮ ਐ ਐ The debt of Faith. For spirituality, ethics. Sincerity practice your faith.
- Rashtar Rin. ਰਾਸ਼ਟਰ ਐ ਐ The debt of country. Being your country. Develop it, safeguard its liberty.
- Lok Rin. ਲੋਕ ਐ ਐ The debt of people. Duty towards humanity. Share, care, love etc.
- Rachna Rin. ਰਚਨਾ ਐ ਐ Debt of the creation. Duty towards creation. Share, conserve resources, love creation.

Service to the family : brothers, sisters, is not less important. If you can and the Guru has given you the capacity to do it, helping the family members should be

the first preference. We give to others even more than we can spare, but resent a family member however needy he-she really be!

Do good and forget. Never keep reminding it to the beneficiary. Never expect a return for the good you do.

Donation of blood and body-organs etc. In the present times, selfless service has reached another dimension and its horizon has expanded to new vistas of donating blood, organs, body tissues etc. These are life saving, life prolonging and even life producing. Under the umbrella of selfless service, nothing equals it. Until the organs are artificially produced, this service is most important and an essential need of the day. Human organs are in great shortage.

SEX kum

paapl hIAI'mI'kum bswie] 9-1186-10

Paapee heeaae maae kaam basaa-aae

The mind of the immoral person is imbued with sex.

(His mind has no place for virtues). 9-1186-10

Any thing related to sex in any form, presumed to aid spirituality, does not exist. Such things are farce and misleading.

kumu kDu kwieAw kaugil Y]

ij aukltn shingw Fil Y] 1-932-2

Kaamu kr;od:hu kaaeee kou gaalaae

Jeou kan:chan sohaagaa dhaalaae

Sex and anger destroy the body,

Like borax melts the Gold. 1-932-2

After birth, first of all the child becomes aware of milk (Feed). After this, number two, he starts recognizing parents and then (No. 3) his sisters and brothers. Thereafter, he becomes fond of playing (No. 4) and starts running after eating-drinking (No. 5). Now, at the sixth place of his development, his youth becomes full of lust and discriminates not one woman from other (1-137-18) -

iCVI'kumun pC'j iiq] 1-137-18

Chhivaae kaamu naa puchhaae jaat.u

In youth, sex loses all discrimination. 1-137-18

(Every woman - man, becomes the object of lust).

Sex is very domineering, demanding, commanding and compelling, but the reality is that it is the most transitory pleasure out of all -

inmK kum sAid kuxix kit idns dKupivih]

Grl mlnq rly muxih iPir bhir bhir pC'qivih] 5-403-5

Nimakh kaam suaad kaaran.e kote janam d.ukhu paavahe

Gharee muhut. ran:g maan.he phir-e bahure bahure
pachhut.aavhe

***He keeps toiling hard day and night for a moment's sex
and after an instant of pleasure, he is left with constant
repentance (Remorse). 5-403-5***

But, whatever be he cares not for the truth and does not hesitate to run after other women; even those who should be venerated by him as his mother. Old or young, the people willingly submit to the crush of lust, do not honor their age even and bother not for advice by anyone -

gr apdsusinE nih kmin pr dir l ptueE] 9 -1232-1

Gur oupdaes suneou nahe kanane par d.aaraa laptaeou

***He pays no heed to what the Guru advises and stays
lost in other woman. 9-1232-1***

Sex, when uncontrolled, becomes lust. It applies equally to men and women. However man may try to make advances and initiate things, unless a woman is willing, no man in the world can touch her. Woman has great control and if she develops weakness, man has every responsibility to exert restraint. Wisdom lies in watching and avoiding the circumstances conducive to the development of unbecoming and unsocial relationship. Also, see Sex, in Ethics, under Additional Information for the Naam-Jaap.

SOLITUDE iek'l pn

If you resolve to stay all by yourself, then do not let any one come close to you. If you live with others, then never stay alone even for a moment. Keep yourself fully exposed to all the eyes to watch you. This will guard you against any harm. One always needs to be protected from any untoward incident.

SPIRITUALITY Anqimkq

What is spirituality? It is an ethical, intelligent, considerate and lofty living oriented to the development of the individual-spirit to attain the qualities of the Super-Spirit (God). It is to tread the Path of God, always keeping in the mind the Design of the Almighty. God oriented activities are the spiritual pursuits. On this path, the spiritualist will gain the control of his senses and may attain some supernatural powers. Its plinth is ethical living of high order.

SUSPICION Sk

Al th pkk h'sk kraujydsr hie] kblr-727-11

Allah Paakan.paak haae sakk karou jae d.oosar ho-e

The Lord is purest of the pure, doubt it if there is any other like Him!

Kabir-727-11

There is none other like Him and there is no reason to doubt it or about Him. Suspicion is a single factor capable of creating the worst frustration and of destroying man. With doubt in the mind about God, no amount of Naam-Jaap will bear any fruit. Have faith in God and after much less of the Nam-Jaap, you will have experiences to automatically get assured of Him. Otherwise, you will need lot of persistent recitation of His Name, first to develop faith.

Suspicion is equally destructive in the worldly affairs. Take care that it does not come in. Put in the best efforts to eradicate it. Use all means to establish the truth. Prophylactic is the best: preventive measures to keep it at bay. If there is any sure reason for it, wisely set right the circumstances to eliminate it- take the right action.

SVARG svrg HEAVEN, Baaekun.t:h bk Visiting heaven

sBukel cl n khq h'ath]

nw j nau bk u h' kh] kblr-1161-10

Sabhu koe chalan kaht. haae ooahan.

Naa janou baaekun.t:h haae khaan`

Everyone talks of going to heaven,

But, I know not where it is! Kabir-1161-10

There are people who have visited heaven on their own or with the help of others, or through some heavenly entities and can go there at their will. This we hear or read in biographies. It is impossible to comment about the reality and is hard to say if an ordinary practitioner of the Naam creates an imaginary utopia, go into some hallucination, strongly presume that he visited it, have firm belief in Heaven, or is faking. Who knows, someone might have found such a place. Guru ji says –

bk g b crn inq iDA] 5-1220-1

Baaekun.t:h Gobin.d. Charan nit. d:heaaou

Heaven is the Guru's feet, meditate on these

(Do constant Naam-Jaap). 5-1220-1

sDstq bk Y Awih] kblr-325-11

Sad:h San.gat. baaku.t:hae aahe

Heaven is the God-oriented congregation. Kabir-325-11

bk ngr j h' stq vns] 5-742-1

Baaekun.t:h nagar jahaa San.t. vaasaa

The abode of Saint is the heaven. 5-742-1

qh' bk j h' klqn' qrw q' A'py srDw l' ieh] 5-749-8

T.haa baaekun:t:h jahaa Keert.an Taeraa Toon.

aapae sard:haa laa-ehe

***Haven is that place where Your praise is sung
and You bless them with the faith in You. 5-749-8***

qh bkI j h nimuacrih] 5-890-1

Tah baaekun.t:h jah Naamu oucharhe

***Heaven is the place where Your (The Lord's)
Name is recited. 5-890-1***

All depends on the faith and more firm it is, more the experiences. If the faith is unshakable, heaven is the reality. For a wavering mind, there are doubts and questions, but for a firm conviction, there is the experience of reality.

Heaven is or not, makes no difference. We have to be constantly in the heavenly state of the mind and this supervenes by the virtue of the Naam-Jaap. If we are absorbed in the Naam, we are in the haven. Any place with Kirtan, Gurbani and Jaap, is heaven. This can be felt in a Gurdwara where there is Gurbani-Kirtan, Sangat is lost in it and total calmness prevails. The abode of Guru Granth Sahib is the heaven.

Heaven is the place where ethics are adhered to and the people live an elevated life with humility, mutual love, understanding, accommodating others, adjustment, compassion, forgiveness etc. Such a place is perhaps the manifestation of the Name of God, even though it might have not yet been fully revealed here. Good Karam (Destiny and deeds) in the present and previous lives, will also, help establish this heaven.

TYAG iqAng

Detachment.

Tyag is renunciation and detachment is keeping away (Distance) from something. Detachment leads to the God orientation and attachment to Him inculcates detachment from the world. We are not to renounce the world and run away from our duties and responsibilities. We should control ourselves -

kmukDuI Bu iqAngu] 5-408-19

Kaamu kr;od:hu mohu teaagu

Detach from the lust, anger and attachment. 5-408-19

We need detachment from unnecessary worldly things. Absolute detachment is not the way of a householder. Only a gainful, meaningful and regulated Tyag is desirable. He-she has to subjugate desires, regulate demands and control his-her outgoing desires and tendencies. Tyag and Vairag are complementary to each other.

Renunciation: getting away from the world, is not needed. Good people have to be right in the world for others to learn from their lives and to have their examples. Ideal is the wise detachment–

iqAgnw iqAgnwnlkw kwmkDuI BuiqAgnw] 5-1018-11

T.eaaganaa t.eaaganu neekaa kaamu kr;od:hu lobhu teaagaa

The right detachment is from the desires, anger and greed. 5-1018-11

mnmhbiqAwig CifE qauwnk hir j lauBytnw] 5-1305-3

Maanu mohu t.eaage chhodeo t.ou Nanak Har-e jeeo bhetaa

Nanak, to realize God, first leave the ego and attachments. 5-1305-3

VAIRAG- YEARNING, LONGING vFwg, ibrhw, ivAkw qw

Lovelorn, pining with love. Vairag (Vairagya) is a sort of desolation conveying the hurt of separation from the lover, some detachment, a bit of grief, some loneliness and a keen desire to meet. It is sadness colored with longing and desperation. Its best expression will be the “Lovelorn” fellow (Lost in love) with a yearning or pining to meet the lover. In this state, one may shed tears, cry, neglect body and food, keep on calling the Loved One, write poems of separation and keep appealing (to the Lord) for the boon of union. Usually, these are passing episodes. When not in Vairag, he-she may be the usual person. Mostly, it is temporary. It can be brought on to some extent, intentionally by accentuating such feelings. Recitation of Gurbani and the Naam-Jaap in this mood has its own color. In this state, one is usually emotional. It may become hurtful to body if the mood-change is permanent. It is an extreme feeling at the moment of its manifestation. It may not stay at the same level and for this, fluctuating form is not much approved. Experiences of such intentional or natural episodes are good as an exercise to promote concentration. The worthy Vairag is in relation to God or the Guru -

gr kYsbid AwrDIAYnim rllg bFwgu] 5-1425-4

Gur kaae Sabad.e aaraad:hee-aae Naame ran:ge baaeraagu

Recite the Word of the Guru with the

deep color of love (Longing). 5-1425-4

mlnwbChw nw shYjI ibnumir j whI] 5-1122-9

Meenu bichhohaa naa sahaae jal binu mare-jaahee

Fish stands not the separation from water and dies.5-1122-9

PrlDw ij quqin ibrhuin abjYsqnuj wXumswnw] Prld-1379-15

Fareed.aa jit.u t.an-e birhu naa oopjaae so

t.anu jaan.u masaanu

*Farid, the person bereft of the feelings of love
(Separation), be considered as the cremation ground. Farid-1379-15*

VISMAAD *ivsmud*

Ecstasy, rapture, or awe. It is a combination of joy and wonderment. It denotes a deep faith and belief in God. It is not any kind of fear from anything. During an ecstasy, his mind may not be sharply focused on God, or he may get totally lost into Him. In it, one enjoys the moment with abandonment. Mostly, the boons and bounties of God impress the person and he goes into Vismaad. Gurbani (Scriptures), Kirtan (Devotional music), Naam-Jaap, the nature before him, or a particular situation may trigger it -

hau ibsmu Bel j l hir drsnudjK Apwru] 7-784-14

Hou bisamu bhaee jee Har-e d.arsan d.aekhe apaaraa

I am in the ecstasy on beholding the Supreme Being! 5-784-15

YOG *Xg Yoga, Jog*

Important Note-

Yog has been repeatedly mentioned in Gurbani and Sikhs, even many scholars usually know almost nothing about it, because study of the subject is ignored merely out of prejudice for it. We can understand it in Gurbani better, by learning about it. With this purpose in the mind, I am taking up a few important aspects of it, including Hat:h Yog and Kundalini very briefly – just minimum enough essential to get acquainted with it. It does not mean that I am advocating any Yoga. We have to keep in the mind that our old Granths (Volumes) and modern books are full of terminology derived from the Sanskrit Granths and that learning has no borders!

Yog (Yoga) or Jog - Yog means the union with God and it is a technique of attaining this. It was reorganized by Patanjali Rishi (An adept Patanjli by name), more than four thousand years back, around the time of Sri Krishan ji (Krishna). He divided it into -

1. Raj-Yog *rwj Xg* - Royal Yoga. The top technique. It is mostly the Yog of Dhyana (Mind fixation). Yogis consider it the royal road (Superior) for union with God.

2. Gyan-Yog *igAw Xg* - Yoga of Knowledge. The realization of God attained through Brahm Gian (His knowledge) by following the Guru's preachings and the grace of God. The study of books, teaching by an adept and suitable discussions help. It is realization of the True Knowledge that God is every thing.

3. Karam-Yog *krm Xg* - Yoga of action. Selfless service.

4. Bhagti-Yog Bgql Xg - Yoga of absolute love with God.

Hat:h Yog - hT Xg - It is outside the scope of the above four types of Yog and is the obstinate, dogged or the stubborn-way, the method of insistence or steadfast persistence. It is carrying on the meditation in a very tough way by adopting a difficult posture like standing on one leg with one arm raised for a long time i.e. months together, sitting in the sun with fire all around in the summer, standing in open water all the night or continuously throwing cold water on the head and body in open in the winter and adopting other body torturing techniques. Sikhs reject all these, but some novice may combine milder forms of these with the Naam-Jaap, under the impression of doing the Kat:han T.apaseaa (Tough worship).

RAJ-YOG

Ashtang Yog or Raj-Yog ASthg Xg, j Wrwj j g, -

The people think that Yog (Yoga) means Raj-Yog and it is generally understood that the Yogis practice only this. Raj-Yog has eight steps and so, it is also called Patanjali's Ashtang-Yog or Ashtang-Yog. Ashtang means eight.

Eight steps of Raj-Jog (Ashtang-Yog) are –

1.Yamm. Xm (Abstain) - Abstain from cruelty, lies, wrongly taking other's property including woman or man, theft, demanding gifts from others.

2. Nayamm. nXm (Discipline) – The following are paid attention to - purity of the mind and body, attaining spiritual knowledge, the calmness (Peace) of mind, faith, charity, surrendering to the will of God, no envy.

3. Asan. ASX (Posture) – It means a seat to sit on and also, a posture to be adopted for sitting down. Very well known are –
Padam-Asan (lotus pose) - Sitting cross legged with each foot placed on the opposite thigh.

Sidh-Asan (Adepts pose) – Sitting with one heel placed on the other.

There are 84 Asans and Yogis adopt them thinking that these help the union with God, but this is a misconception. These are nothing without the Naam-Jaap and are health promoting postures, no doubt.

4. Pranayam. plXwXm (Energy-Control) - Commonly called Breath-Control. It is the control of the subtle channels of energy.

5. Pratyahar. plqXwWr (Discard) - To discard the mind-distracting engagements. It is done with determination. The extrovert mind is converted into introvert.

6. Dharna. Dwrnw (Adopt) - Adopting a goal or a system (Technique of Ashtang Yog) and keeping to it. Not to waver and to keep the mind steady or stable on it.

7. Dhyān. iDAṁ - This is concentration, fixation of the mind. To fix the mind on various subtle energy-centers, one by one, to activate them (Usually to attain supernatural powers). To fix the mind on the goal.

8. Smādhi. smḍI - Total absorption of the mind to attain mindlessness: void.

Kundalini and Kanwals –

The Yog designates Kundalini and Kan:wals (Kamals, Kamlas, or Chakkars, Chakras) that are subtle energy-centers. These are imaginary, have no anatomical existence and have been established by the Yogis and seers, through their intuition and experiments.

Kundalini –

Kundal is a loop and Kundalini means something with a loop: the looped one i.e. a snake. Kundalini, also called Sarapni (Snake-like, Serpentine center) is at the bottom: perineum, in level with the tip of the spinal column at its lower end. It is placed in Mooladhar Chakkar at the bottom of all Chakkars (See Kanwal). It is the center of Shakti, cosmic energy. When awakened by meditating on it, spreading out fine tremors or vibrations may appear in the area at the lowest end of the spine, at back, and it (Kundalini) starts rising up as the subtle light. When this light (Kundalini) enters Sahansar-Dall Kanwal (Shakti meeting Shiva: Maya getting lost into God), complete calm (Shanti), bliss, Anand (Joy), ecstasy may manifest, or an explosion of light (Probably no sound) may occur. There is nothing to fear.

Kan:wal (Chakkar) –

To attain supernatural powers and for the union with God, Yogis fix their minds on Chakkars or Kanwals (Kamal) – Centers of subtle energy. Kanwal means a lotus.) and activate them one by one. From the lower end of the spinal column to the forehead (Slightly above the Mid Brow Point), are 6 Kanwals. Starting from the lower end and going upward along the spinal column are -

1. Mooladhar Chakkar. mḍwṛ ck-r - Root or basic Chakkar - at the perineal region. This is the seat of Kundalini

2. Svadhistan Chakkar. svḍsḍḍ ck-r - At the level of the region just above the genitals (Pubis).

3. Manipuri Chakkar. mḍprḍ ck-r - At the naval (Belly button) region.

4. Anhat Chakkar. Anhq ck-r - At the heart region. At the central line of chest, level with horizontal line at heart.

5. Visudhi Chakkar. ivsḍI ck-r - At the throat (Larynx) region.

6. Agya Chakkar. AwḍgAw ck-r - At Trikuti (Almost the Mid-Brow Point, a little above it).

Above the sixth: Agya-Chakkar, is the Sahansar-D.all Kanwal.

Sahnsar-Dall Kanwal. ਸ਼ੰਸਰਦੀ ਕੰਵਲ –

Also, read it in Simran, under Important Topics.

Sahansar–Dall Kanwal or Sahansar Dall Chakkar is the same thing. Sahansar or Sahasar means one thousand. This lotus (Kanwal, Chakkar) is called Sahnasar-Dall Chakkar, because it has 1,000 petals (Sahansar = 1,000, Dall = Petals, Chakkar = Center)

Sahnasar-Dall Kanwal is also, an energy center and is located under the top of the head, at the location of the soft area in the crown of a child. People keep their Bodi (Tuft), here. It is also called Dassam-Dawar: the Tenth Gate, and this is hidden (No opening). It is considered to be the seat of God. This is not a physical part of the human body. Other nine visible gates are the openings of body.

From Kundalini to Agya chakkar, these (Chakkars) are connected by cosmic energy-channels – Ir.a ਚੇਵਾ on left, Sushmana ਸੁਸ਼ਮਨਾ in middle and Pingla ਪਿੰਗਲਾ on right. At the level with throat, Ir.a crosses to right, Pingla to left and at Agya Chakkar all three unite as a loop, with Sushmana in middle. Union of three energy channels gives this point the name of Trikuti and it is slightly higher to the Mid-Brow Point. Trikuti means the point of union of three.

Through concentration on these energy-centers (Chakkars), the Yogis activate them. This way, they awaken the Kundalini (Activate), direct it through Sushmna, pass it through higher Kanwals one by one by meditating on them in turn and then unite it with (Lift and move Kundalini to) Sahansar-Dall Kanwal (Dasam Dawar). They call it the union of Shakti (Kundalini: Maya factor - the worldly aspect) with Shiva (God factor). They consider Sahansar (Sahansar-Dall Kanwal) the seat of Shiva (The Lord). Whole of this explanation is meant to show that the Yogic way to achieve union with God is quite hard.

Giving up vices and adopting virtues are good things in Yog, but Sikhs don't attach any importance to Asan, Kundalini, Kanwals, Pranayam and as well, they do not believe in getting blank in Smadhi. They consider all such things absolutely unnecessary and do not follow or practice them. They stay linked to God by fixing the mind on Him through His Naam (Waheguru). They make best use of all Yogs and combine desirable aspects from all other sources. This is their (and can be for all others) Naam-Yog: Naam-Jaap. Naam Yog (Naam-Jaap)– It is Sehj-Yog: balanced way, an effortless path of perfection.

This is placed on the plinth of goodness from all resources –

Gian Yog. Gurbani recitation. Acquiring True-Knowledge i.e. all is God.

Bhagti Yog. Devotion to God. Unconditional love and total surrender to God.

Karam Yog. Honest avocation, selfless service, sharing boons with the needy.

Raj Yog. Dhean: fixing their minds on Waheguru.

Hat:h Yog. Following their daily spiritual schedules with and devotion.

Taking help of breathing or of the Mid-Brow Point in their concentration is not any form of Yog. The Sikhs don't exactly mean to focus at Trikuti by using the Mid-Brow Point and they don't do any thing to activate Agya-Chakkar (Usually spelled as "Ajna.") here, for supernatural powers, or use breathing to control cosmic-energy channels. Breathing exercises are only to develop the concentration.

Yog has been repeatedly mentioned in Guru Granth Sahib and this short writ up is meant to understand this science. We have to realize that Jaap-Yog of the Sikhs demands Liv il v (Absorption) and till it gets in Sehj (Habit), we may have to adopt one or other method to learn and reach concentration. It is right to use to your advantage, a good thing from anywhere, provided it fits well in the philosophy of your faith.

T.rikuti.qirkṭl -

This triad, is the triple-union point. Yogis activate this point (Agya Chakkar) by concentrating on it (Trikuti), to gain supernatural powers. *The recitation of Gurbani, Naam-Jaap and good influence of Sangat (Congregation) automatically activates Trikuti (of a Sikh, or of anyone).* Their Trikuti is the three-dimensional world (Rajo, Tamo, Sato gunns (Gunnas) i.e. grip of the mundane) and not the union of three subtle energy-channels –

Rajo ṛjṭ- Egoistic characteristics.

Tamo qmṭ- Viles, dark side.

Satto sqṭ- Virtues, bright side, saintly aspect.

They have to get liberated from all of these to rise to the Fourth Dimension called Turya qṛlAṁ

In the Naam-Jaap technique described, the Mid-Brow Point is a Point at forehead merely to hold attention. In the breathing exercises explained in the Naam-Jaap Workshops, breathing (Pran) is also, used for the same purpose. One can use any thing to hold attention, but rather than focusing at any other point, forehead is much superior place whereat the Lekh (destiny, luck) is inscribed by the Lord.

Taking the help of breathing or of the Mid-Brow Point in concentration, is not any form of Yoga. The Naam-Jaap demands concentration and till it becomes a habit, we may have to adopt one method or the other to achieve it. In itself, Yog is another way to meet God and it is good to have some knowledge of it like that of any other thing. No doubt, the real Yog is to keep the mind settled on the Lord -

Aṁ n mih inṛṁ in rhlAṁ jṭ jṭ iq iev pṛelAṁ] 1-730-10

An:jan maahe niran:jane rahee-aae jog jugat.e iv paaee-aae

Way of the union with the Lord is to stay absorbed in Him.

EPILOGUE

We are surrounded by God and we see Him every moment, but we are expert in ignoring the fact. We don't see Him intentionally and keep up the din "How can I see God, How can I meet Him?" If we accept beholding Him, we will have to behave ethically and stay, as well as work within His discipline. This is the problem and this is what we don't want to do. By not recognizing Him, we keep free and unbound by the laws of goodness. For realizing the Lord, we have simply to say "Yes, I see Him," behold Him in His Creation and ever remember Him in his loving fear by reciting His wonderful Name Waheguru.

Congratulations! You adopted the Naam-Jaap and by your diligent effort, acquired concentration on it. May the Guru bless you and you always be in the presence of Waheguru. Best of the Naam-Jaap. Enjoy it ecstasy!

MATERIAL USED FOR THIS BOOK

The practical material in this manuscript is hardly the subject of the books. The following books were essential, helpful or the source of learning –

Guru Granth Sahib Sainchis, its *Shabdarath*, and *Translation* by Adv. Monmohan Singh – S.G.P.C. Amritsar. *Mahan-Kosh* and *Gurmatt Martand* by Bhai Kahan Singh Nabha. *Gurshabad Rattan Prakash* by Akali Kaur Singh.

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Life stories of Saints e.g. *Sant Suraj Singh*, *Sant Atar Singh*, *Sant Teja Singh*, *Bhai Sahib Randhir Singh* and others. *Autobiography of a Yogi* (Parmhansa Yoga Nanda), *Ramana Maharishi*, *Rama Krishna Paramhans*, *Swami Viveka Nand*, and other saints.

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