

BEGINNER'S NAM-JAP

RECITATIONAL MEDITATION

Dr. KULWANT SINGH

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BEGINNER'S NAM-JAP

This book is an abbreviation of “Remembering God, which is an English version of “Way of the Saffron Cloud” and is the **practical help-book (Guide)** for recitation (Recitational Meditation: fixing the mind on Recitation) of the Name of God, particularly in the Sikh-Way. Main purpose of this book is to train the aspirant to apply his/her mind independently, to focus it on the Lord.

INFORMATION

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Repetitions. Repetitions are there and these are meant to provide clarification at the spot. These save time and help to 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 any 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.

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.

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

SUGGESTED READING. ‘Beginner’s Nam-Jap’ is the starting book for Recitation of the Name of God (Naam-Jaap). After this read an advanced book ‘Way of the Saffron Cloud,’ that has original quotations in Gurumukhi script also, but if you know only English, then read ‘Remembering God.’

**DEDICATED
TO THE CELEBRATION OF
THE FIRST BIRTHDAY
OF
SANJIT SINGH SOKHI
(1st JANUARY 1999, FRIDAY)**

Sanjit Singh Sokhi son of Mr. Barinderpal Singh Sokhi-Mrs.Jaswinder Kaur
Sokhi, Gauri-Shankar Road No.1, P.O. Jugsalai, Jamshedpur, Bihar, India.

ACKNOWLEDGMENTS

I sincsrely thank the Lord for blessing me with the occasion to celebrate the
First Birthday of Sanjit Singh Sokhi.

I am grateful to all those who encourage my ventures to scribe down a little bit
and enliven my time.

BOOKS BY THE AUTHOR

Hemkunt Darshan.	Wahu Wahu.	Parjat.
Sagar-Nad.	Jiwan Marag.	Mansrovar.
Anhad Ki Dhun.	Sobha Singh Artist.	Way of the Saffron Cloud.
Remembering God, and Beginner's Naam-Jaap, are awaiting publication.		

MYSTIC CONTRIBUTORS

This book is overflowing with the hidden contributions of the different saints,
spiritually elevated and other noble persons, besides those of my revered
parents and respected brothers.

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ABOUT THIS BOOK

AUTHOR

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

He did his High School and Graduation from 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 the Government Medical College, Amritsar, Punjab.

In 1948, he was married to Mrs. Bhagwant Kaur daughter of Sardar Sahib Sohan Singh Sokhi and Mrs. Narain Kaur, Jamshedpur, Bihar, India. Out of their children, three are medical doctors and the youngest has chosen the Automobile line. 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 into the P.C.M.S. Cadre. But soon, he started his own medical practice at Cinema Road, Batala (Gurdaspur, Punjab) in November 1959.

In 1985, he and his wife visited Europe, Canada and the States, for the first time. In 1988, they migrated to the United States of America. In October 1994, he and his wife became Citizens of the United States of America. He will be 77 on 6th October 1998.

Spirituality is his subject of choice. His grand father Mr. Boora Mall was known as a Bhagat (Saint). His parents, the practicing Sikhs, influenced him right from his childhood. He learnt the art of meditation and Naam-Jaap, at the feet of various saints and spiritually evolved persons.

(Adopted from the writing by Mr. Ajit Singh Khokhar, Retired Railway Officer)

AIM AND OBJECT

Any way which is difficult to understand and hard to follow is not the ideal spiritual way. We need simple, understandable and practical things. 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." 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. 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: High morale.

KEY TO THE BOOK

QUOTATIONS

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 (The Sikh Holy Book. Sri, is 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.

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.

Sri Guru Granth Sahib, The Holy Book of Sikhs. It has been standardized in the recent past to have a universally fixed number of 1430 pages and on one completely written (Full) page, there are 19 lines counted from above downward. Sri Guru Granth Sahib in two volumes, published by Sharmani Gurdwara Parbandhak Committee, Amartsar, has been adopted for tagging the references to the quotations from this Holy Book.

Quotations. The English translation of the quotations by the author, is a broad transliteration to make it simple to grasp the essence.

TO REMEMBER GOD

IS THERE A 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." After all, they did not tell the whole world what was not the Truth.

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. 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. 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.

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 -

*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). A God oriented person, with His Benevolence, beholds Him with his Third Eye (True Knowledge) –

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 –

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). 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 –

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 -

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) –

*Hail the Satguru (True Guru) 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*

With your devoted effort, what you consider "Nothing" will materialize and become "Every-Thing." On realizing the Great Truth, you will get appeased and your questions will come to an end.

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 -

*Listen to the truth about saints,
They say what they behold! 5-894-8.*

Have faith, search and get that you want!

HOW TO REMEMBER GOD?

I requested, "Sir, how should I recite the Name of the merciful God?" Guru ji instructed -

*Mentally remember God and verbally recite His Name.
Visually behold Him and aurally listen to the recitation
of His Name.5-517-14*

*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*

*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*

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 Ravidaas ji added –

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 –

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 Gurumukh (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.

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.

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.

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.

MIND

(An Inset)

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.

MIND CONTROL

Find some time every day to study your thoughts, understand them by tracing them back to their sources, and correct the sources to stop the unwanted thoughts. If at all those thoughts arise again, reject them and shove them aside.

RECITATION OF THE NAME OF GOD (NAAM JAAP)

Naam – Name of God.

Jaap – Recitation, saying it again and again.

Naam-Jaap – Repeated recitation of the Name of God.

Recitation - It will mean the recitation of the Name of God.

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 (God factor). 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

Repetition of the Name of God may simply be called "Jaap." Naam-Jaap should be the primary thing for every one to do. Routine prayer (Nit-Nem) and recitation of Scriptures (Gurbani) are not less important. In the Sikh Faith the Name for God is "Waheguru" (The Wonderful Lord!). For a Sikh, only the repetition of the word Waheguru, done in any way and nothing else, is the Recitation (Naam-Jaap). For others, the Names of God in their faiths mean the same thing.

Thinking about the meanings of the word Waheguru (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 Recitation (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" (Kachi = Fake. Bani = Hymns. 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 Recitation (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? 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, spiritual evolution) 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 detachment, surrender to God, humility, love and constant prayer for His grace and compassion. 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 –

*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 Recitation (Jaap) becomes a great support to lean on and is conducive to high morale.

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. God and the Gurus (Prophets) are above worldly limitations and can 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 Name of God and its Recitation.

Let us now, take up Formulas for the Recitation.

Mantar, FORMULAS

As a tradition, the Mantar (Formula) to practice is the gift given by the Guru to the 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 the Holy Book (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.

Main Formulas for Recitation

Formulae - 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, the first Guru of Sikhs). By its intense recitation, its recipient further energizes it for his 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 the Mantar with deep devotion to place it there -

*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 Recitation we need a Formula and to keep repeating (saying it out) it is the central thing -

*The Precept gave me the God's Name as the
Mantar (For recitation). 5-190-9*

The Guru's Word is Mantar for Jaap. 5-895-7

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. In Sikhs, various important Mantars are -

Gur-Mantar, Guru's Formula

Guru Given Formula, the Word "Waheguru."

*The Precept gave me God's Name as the Mantar
(For recitation). 5-190-9*

*Whatever you be doing (Walking, sitting, sleeping, waking),
Recite in the mind the Guru's Mantar. 5-1006-19*

The word "Waheguru" is the "Naam" i.e. the Name of God. It means -

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.

Guru Granth Sahib (The Holy Book of Sikhs), gives the Name of God as Waheguru -

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

The Gurus use the word "Wahu" (Abbreviation of Waheguru?) -

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

Bhai Gurdas, a Sikh scholar at the time of the Guru ji, writes -

*"Vaahuguroo"(Waheguru) is the Guru given Formula
and its recitation destroys ego. Bhai Gurdas," Vaar 13*

Some add "Sat.t.-Naam" to "Waheguru." Sat.t.-Naam, means the True-Name (Truth)." Sat.t.-Naam-Waheguru means "True Name is Waheguru."

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

Note. "Gurmantar" or sometimes even "Mantar," written anywhere in this manuscript, in relation to the Sikh faith, will mean the Word "Waheguru" as written in Gurmukhi (Script) ਵਾਹੁਗੁਰੂ and given in Sri Guru Granth Sahib.

Mool Mantar, Basic (Root) Formula -

"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).

Meanings - 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

This Formula is also for the Jaap i.e. repeated recitation, but this will be called "Recitation (Jaap) of the Mool Mantar" and not the Naam-Jaap. This formula is the description of God. Recitation of Mool-Mantar is in fact meditation, as we contemplate on the qualities of Waheguru. The Word Waheguru (Gur-Mantar) is the Naam (Name of God) and the Mool-Mantar is its description. Mool-Mantar (God's Name) is the solution for every problem -

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

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

*I heard the wonderful Name of the Lord.
Its place is the "heart" of the Guru. 5-384-4*

Beej Mantar , Seed-Formula

Seed-Formula is "Ik-Oankar" as written in the Gurmukhi script in the Holy Guru Granth Sahib ॥ੴ

*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)*

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 Mool-Mantara. For this reason, it is known as "Beej Mantar" (Seed-Formula), the giver of other Formulae. It represents the Lord. 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.

Note. *The word, "Symbol" written anywhere in this manuscript, in relation to the Sikh faith, will mean "Ik-Oankar," as it is written in Gurmukhi (Script) ॥ੴ and given in Sri Guru Granth Sahib.*

Gurbani, Scripture (Holy Hymns)

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. Gurbani is the revealed one to the Gurus and like a Mantar, it has the mystery, as well as Shakti (Power) of God and the Gurus. Guru ji clarifies -

*Celestial Bani (Word) is Your “Mantar.” 5-562-16
(True Mantar is the Divine Bani).*

Every word in the Holy Guru Granth is venerable and has the spirituality of the Gurus -

*Gurbani has manifested in the world
and it is the source of the Naam. 3-1066-4*

Scriptures tell us to do it and recitation of the Naam is doing what the Gurbani says. Daily recitation of the Scriptures, is repetition of our daily lesson urging us to live it and also, it is our measure to check the adoption in our lives of what the Gurbani teaches, as well as it is 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, Sikhs will have to repeatedly recite the Word Waheguru. 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 reciting the Name of God (Naam-Jaap) –

*All my craft (Avocation) is Your Blessing (Gift)
And my practicing it is Your worship! 1-4-15. Jappu ji, Paur.ee 21.*

NOTES –

Besides 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 from it.

Ordinarily, they do the Jaap silently, in its basic way by repeating Waheguru, Waheguru, with or without rosary. It is not common to use some definite technique to fix attention on the Jaap. The repetition of the Mantar is important to eradicate perturbed thoughts, fix the Naam in the mind (On God), to calm it down and to 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).

FUNDAMENTALS FOR RECITATION

Fundamentals related to the Recitation of the Name of God.

We attach our minds to the Lord, leave it under His care. This takes time. We keep repeating His Name till it (Mind) stops forgetting Him. The mind 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. This mental state lingers for rest of the day. 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 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 consciousness on its wings and unite it with the Formless God. For culturing our mind we need to train it and for this we have to consider some basic requirements.

PLACE

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 their Jaap. You can remember God anywhere and everywhere. He is not restricted to a certain place -

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

Basement – An underground cubicle, or basement of the house is an ideal place. It is calm, cool and free from disturbance. An isolated spot in a forest, away from a town is equally good. At places, small caves are dug along the foot of a hill, or cottages are made there for the practitioners to do their Jaap.

Temperature. People go to cool places like hills and the riverbanks to escape heat. If practically feasible, 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 okay but these are noisy. Water-sprinkled screens can be helpful.

ENVIRONMENT

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 –

In the company of sandalwood, even an ordinary tree becomes like sandalwood (Sweet smelling). 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 may 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 Guru into imagination. For this purpose, if you like, you may keep such a picture of your choice, at a place where you can see it many times a day. It helps to restrain the mind and develops piety.

If it helps, you may keep a cassette of instrumental, or devotional music (Only Gurbani and no Katha: 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 -

*The Guru's Word is my protection
And it is my guard. 5-626-7*

TIME

Proper Time for the recitation of the Name of God.

Best time is the early morning hours. It is known as the Sublime Time, Ambrosial hours (Amritvela).

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 "Recitation (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 –

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

The Sublime-Time (Amritvela) is the practical time for the Naam-Jaap (Recitation). 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 the 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 -

*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 ਜਾਗਣਾ

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 some 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 may 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 -

*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

A cold or hot, 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 even for careful cleaning. Daily bath is essential. Vaseline applied to wet skin, reduces body-itch caused by 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 in the 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 the season and of your body. Appropriate exercise is important to stay healthy, active and tuned up -

*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. 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

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), if you are going to handle eatables. 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. Another important cleanliness is to sit in the Gurdwara without disturbing others and not allowing children to run amuck.

Sucha. Unpolluted.

Joot:ha. Polluted.

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 for checking the spread of infections, it is important not to eat or drink out of others' plates, glasses, or unclean utensils, and to have your own tooth brush, tooth paste, comb, towel, nail-cutter etc.

DIRECTION

God is everywhere, Omnipresent -

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

Why bow only in the specific directions?

(Does God exist in these directions only?)

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

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 Recitation (Naam-Jaap) -

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 sitting at the same time and 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

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 -

*Take the Name of God sitting, standing, sleeping,
Or walking - any way you can. 5-386-7*

*Sitting, standing, (All the time) recite the Name
of God. It should be your deed. 5-813-18*

ASAN

A soft pad, cushion.

This is some soft pad (Pillow, cushion) to sit on. Yogic posture is also called an Asan. The cushion 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 -

*Not set on the Aasan, one cannot
find the Truth. (One not steadfast
on the Naam, cannot reach God) 1-903-7*

*The real unshakable (Unperturbed) on seat is one,
who has the Naam in his Heart. 5-1156-4*

COVER

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 wiregauzed 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 -

*The Lord, giver of all comforts, is my real cover
(Saviour). 5-1117-17*

See Composure and Relaxation, also.

POSTURE

Asan

*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. It is 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 long cross-legged with hands placed on the knees, may not be comfortable.

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 the 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 -

*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. 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 the 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

Additional Information related to Recitation (Naam-Jaap).

ETHICS

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 informed. 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 -

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 mooded 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 –

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 –

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 –

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 -

***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 quickly make you 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 -

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 –

*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 –

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 -

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 -

*Have liberation while laughing (away Life), playing,
enjoying (Boons) right clothes and food.*

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

COMPOSURE

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 -

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

See Relaxation and Cover, also.

CONCENTRATION

Nanak is merged with God, 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 -

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.

DIALOG

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 -

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

DOZING

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 (Dozing).

FOOD

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, the best advice is minimum fats, some proteins and lot of complex starches (Products of the grains like wheat, corn, barley), 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 Naam-Jaap is very undesirable. Read Meat, Alcohol, in Appendix.

GLOW

*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 psychic phenomenon may have a role in its appearance. 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

Rosary and keeping the count of Jaap.

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 may be made of any material, wood, wool, iron etc. Sikhs mostly 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. Plastic Malas have become popular. These are cheap, light and clean. A Mala should be of smooth and light beads of moderate size of about 1/3 to 1/4 inch. 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! Mala tells 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). Some take first finger as 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. 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 talk and simultaneously role the beads. 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, Wrist-Mala. It is bracelet like wrist-size string with 27 beads, for counting 25. It is $\frac{1}{4}$ th 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.

Count of the Recitation (Jaap). It is to count the Mantar one says silently, or vocally. Count is considered to adjust the Jaap into available time. It may be needed by a novice to get and develop the estimate of the time. Rough estimate develops gradually.

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 -

*By keeping an account of the service,
we gain no merit. 4-1226-8*

Mostly, a Jaap keeping its account is done with some object. The Gurus and saints denounce not the Mala itself, but those who use it as an instrument of their hypocrisy. 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.

MID-BROW POINT

This point is in the middle of the inner ends of two eyebrows. We need a point to fix gaze with eyes closed for practicing concentration and it is easier to do so at this point. 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 little 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 -

*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*

RELAXATION

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 -

*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 –

*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

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. A practitioner has to be free from laziness –

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

TIME PERIOD

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) 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. 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 –

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 –

Keep God in your mind (Recite His Name) every moment

and never forget Him. 5-496-5

ILLUSIONS

We live in the world that itself is an illusion and we are surrounded by them (Illusions), day and night. To be in the presumed harmony with this illusive world, we create big and small personalized illusions of love-hate, good-bad, high-low, devotion-deception, courage-fear, peace-anger-, frustration-harmony, etc. We go so deep into these, that these not only start appearing as reality, but become our reality. Scripture (Gurbani) brings this fallacy of illusions to our notice and urges us to get free of these to attain unison with the Truth. Our spiritual instrument to turn illusions into reality is recitation of the Name of God (Naam-Jaap). By virtue of it, we get delivered of the worldly illusions of desires, anger, greed, attachments, ego, become elevated and evolve to enter the spiritual world (Beyond the mundane – Maya) to realize the Real Truth (Sat.t.-Naam): my benevolent Lord (Waheguru), who is the Creator, Sustainer and Destroyer! In this journey, mile-stones leading us on the way are many psychospiritual phenomenon like seeing the ‘Light’ etc.

RECITATION PROCEDURE

Procedure for the Recitation of the Name of God (Jaap).

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.

RECITATION

FORMULA FOR RECITATION

It is the Mantar of which you are doing Jaap.

Recitation of the Name of God

For Sikhs the Mantar for recitation is the Guru Given Formuls (Gur-Mantar) “Waheguru.”

Basic Formula Recitation

It is the Jaap of the Basic (Root) Formula “Mool Mantar,” discussed in ‘Mantras.’

Recitation of the Holy Hymns

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.

PRACTICES HELPFUL TO RECITATION

a) Selfless Service, Sewa – In other practices related to the Naam-Jaap, the leading one is Sewa - Selfless Service. In the Sikh Faith, Sewa has great importance. It inculcates compassion, humility and eradicates ego.

Sewa and Simran (Remembering God) go together. Some adopt Sewa as a way for their salvation. Physical Sewa has its own importance. Another Sewa is to recite the Name of God. Some think this to be the real Sewa.

b) Sharing Knowledge It is sharing with others your knowledge of the faith and spirituality - scriptures, philosophy, history etc.

c) Charity, Sharing – It is to promote the spiritual pursuits in general. It includes 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). Besides 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.

RECITATION

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

- a) **Usual Voice Recitation, Vaikharee Jaap** - Usual voice that we hear without effort.
- b) **Low Voice Recitation, Madhama Jaap** - We have to be attentive to hear it.
- c) **Whisper Recitation, Pasyanti Jaap** – Like speaking in the ear.

* **Silent Recitation (Jaap)**

a) **Recitation With Movements of Speech, Upaamasu Jaap** The movements of speech (Of lips and tongue) are there, but no sound.

b) **Mental Recitation, Mansik Jaap** 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.

ATTRIBUTES OF RECITATION

This is to add to your knowledge.

Desire-Free Recitation, Nir-Ichhak Jaap - A Jaap free from any desire. This is the Jaap for the Spiritual gains.

Recitation With Desire, Ichhak Jaap - Jaap linked to a desire: It may be to ask (Pray) for some boon: health, wealth, success etc.

POINTS TO FOCUS AT

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

Visual Space Recitation, Netar Akash Jaap. It is done by focusing the mind (Eyes) at the Mid-Brow Point.

Heart Space Recitartion, Hirday Akash Jaap – Some people focus at the spiritual heart, one inch to the right of the middle of chest , in line with their heart.

RECITATION WITH TECHNIQUE

The Recitation (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 . Important are -

Phases of Breathing, Mind fixed on inhalation and exhalation.

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 –

Visual Space, Netar Akash. Visual-Space. Concentration is at the space that manifests on focusing at the Mid-Brow Point.

Heart Space, Hirday Akash. Concentration is focused at the heart-space.

The Word, Shabad – The Mind is fixed on the idea of Mantar itself i.e. on the Word “Waheguru”

Word, as seen. With the eyes closed, focusing on the Word Waheguru ਵਾਹੇਗੁਰੂ as it is seen written on something (Shape)

Symbol - Gaze is focused on the Symbol ਨਾਨਕ 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 -

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

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.

B. FORMULA FOR RECITATION

This is the word ‘Waheguru.’

Recitation of God’s Name ‘ Waheguru’- The Word Waheguru is the Naam for our (Sikhs) 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 into two parts.

Recitation of Undivided ‘Waheguru’ -

When linked to breathing, Waheguru is recited once, first with inhalation and again once with exhalation. Some recite ‘Wahegur’ three times with inhalation and again three times with exhalation. This number may be increased or decreased, as per desire and comfort.

Recitation of ‘Waheguru’ Divided into Two Parts -

Wahe with inhalation

Guru with exhalation.

Adding ‘Sat.t.nam’ to ‘Waheguru’ – Sat.t.nam means ‘True Name.’ It 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.

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 the Jaap, we have selected one method out of all described. Every stage and step practiced will be nothing but the Naam-Jaap (Waheguru).

Fixing the gaze – We will fix gaze at the Mid-Brow Point, and Glow, if it has already manifested there at the Mid-Brow Point.

Mantar - The Mantar for Jaap is the Word ‘Waheguru.’ It will be recited in two parts ‘Wahe’ and ‘Guru,’ but if it is not possible, then as ‘Waheguru.’

Breathing. For the Jaap associated with breathing, one should not have shortness of breath and become breathless easily, maybe it is due to heart, lung or any other problem. In such a case, recite 'Waheguru' not linked to breathing. If no problem, we will recite Waheguru with breathing, in its two parts –

‘Wahe’ with inhalation, and

‘Guru’ with exhalation

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

On sitting down for the Recitation, contemplate (Self search) for a while and check your past day and night. See what you gained, attained, lost, and what you still lack that needs attention.

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.

1. BEGINNER'S RECITATION

BEGINNER'S RECITATION WITHOUT CONCENTRATION

Recitation (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) –

A Beginner's Simple Vocal Recitation –

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 -

A Beginner's Simple Silent Recitation –

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.

BEGINNER'S RECITATION WITH CONCENTRATION

You may adopt one of these methods, if you do not want to practice any technique for developing concentration. Practice it and build up concentration on the Mantar (Waheguru).

- **Beginner's Simple Method** -

Sit down comfortably, relax, and silently recite Mantar 'Waheguru.' Concentrate on Mantar itself.

- **Beginner's Better Method.** It is not for one with breathing problems -

Silently recite 'Wahe' with inhalation and 'Guru' with exhalation.
Fix your mind on two parts of Mantar ('Wahe' and 'Guru').

- **Beginner's Best Method.** For some more concentration. It is the best to be adopted out of the simpler ways of reciting the Name of God –

Fix you gaze at the Mid-Brow Point.

*Silently recite 'Wahe' with inhalation' and 'Guru' with exhalation.
Concentrate on two parts of Mantar 'Wahe' and 'Guru.' For this part, It is important that you have no shortness of breath (Heart-Lung problem).*

For you, that method is the best which you can comfortably practice and gives you maximum concentration. Once you are better practiced, you get out of all methods and stay constantly focused on the 'Naam" (Waheguru).

II. REGULAR RECITATION WITH CONCENTRATION.

It will need patience and practice.

Time, perseverance and regular practice of the recitation of the Name of the Lord, will ultimately lead to deep focusing of the mind on God. A technique may help to make the process short and easy, but it (technique) may itself be sufficiently complicated making it hard to understand, follow or practice it.

A. GENERAL CONCENTRATION

It is a general method to practice concentration of the mind. It is your choice to practice it or not.

Practice of Gazing may be undertaken in the beginning, for developing 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.

Idol-worship is not allowed in the Sikh-World. Gazing the picture of a Guru is not approved. No one should undertake any gazing to worship a human being, in any way. When gazing, with God in mind, the recitation should be of the Shabad ‘Waheguru.’ Any gazing should not be more than a temporary phase only to start concentration. Lingering on it may hook one to it, which is not desirable and in such a situation, best advice is not to do it. Real gazing is -

*One becomes steady by fixing the mind
on the True Name within. I-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.

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.

B. SPECIFIC CONCENTRATION

1. Gazing at the Nasal Tip -

Recite Waheguru vocally to start with and later, silently.

Eyes: Practice with eyes open at the start and later, with eyes closed.

Gaze: At the nasal-tip

Jaap: Silent recitation of ‘Waheguru.’

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

Concentrate on ‘Waheguru’ imagined sound of the silent Jaap and at the nasal-tip.

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

2. Gazing at the Mid-Brow Point -

Gaze: set at the Mid-Brow Point.

Jaap: Repeat ‘Waheguru’ mentally. *It is silent Jaap.*

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

Concentrate on ‘Waheguru,’ at the Mid-Brow Point and on the imagined sound of the silent recitation of ‘Waheguru.’

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

3. Breathing Linked Jaap. Mid-Brow Point Gaze, Jaap Linked to Breathing. To add breathing to the Jaap, you should not be short of breath due to any health problem and in such an eventuality, recite ‘Waheguru’ as a single word.

Eyes: closed. **Gaze:** Focus 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.” Stay relaxed.

Breathe-Out (Exhale) in your usual normal way and mentally say “Guru.” Stay relaxed.

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 Mid-Brow Point, Wahe and “Guru” 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 for a while and listen to it, maintaining your concentration on .Waheguru.’

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

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

After practicing the Naam-Jaap for some time, you may start perceiving (Eyes closed) 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.

This glow is caused by the psychospiritual energy (Psychic energy motivated by spirituality) condensing here. Psychic power is transformed by the spiritual energy and gives it a new dimension to manifest as invisible light

(Glow) at the point of concentration i.e. where the gaze is fixed, mostly with closed eyes.

Concentrate on 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.

NOTE. 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 –

* Imagining Symbol Ik-Oankar placed at the Mid-Brow Point and fixing gaze on it.

* Naam-Jaap at the Forehead, Forehead-Hairline, or at Dassam-Dawar.

IMPORTANT INSTRUCTIONS -

You have to be careful not to become over zealous and do the Recitation beyond your physical or mental capacities. If a practice of Recitation is not comfortable, drop the procedure and don't repeat it.

IMAGINATION

Imagination is the faculty of creativity of mind. Mind has the power to form images and concepts of objects not present to the senses.

Illusion is delusion, mistaken belief. We believe in what is not there.

This is the world of illusions and it is the mind that perceives it as reality. This perception is converted into reality through the power of mind. Faith in God and belief in His Superiority generates, supports and strengthens this mental power and He mercifully guides it in the right direction. We become candidates for the Kindness of the Lord, when we surrender to the Guru, he becomes our sponsor, we dedicate ourselves to Gurbani (Scriptures) and devotionally recite the Name of God. Recitation of His Name is our invocation to seek His benevolence!

The world is the arena of mind and we apply it (mind) to get linked to the Guru and God. We use it (mind) to create the picture of the Guru or a belief that we are in the presence of God. This detaches us from the mundane and attaches us to the Lord. Detachment from the mundane places us in the spiritual domain and evolves us to become ethical. Out of nothing, we create something real and great. Can anything be better than such an imagination or illusion!

The mental faculty imagination gives us the Glow, Anhad, Amrit-Rass etc. and the Kingdom of God. A human being becomes a wonder full of self-control, miracles and what not! May the Kind Lord bless us with such a power of imagination and illusion to turn nothing into everything!

PRACTICE OF RECITATION

Recitation. Everywhere, it will mean “Recitation of the Name of God.”

Naam-Jaap. This means the Recitation of the Name of God.

Recitation Practice

Name of God (Naam) is the Word ‘Waheguru.’ We may recite it in any way, anywhere and at any time. There is no restriction or binding to it. We take up the recitation with a technique in an attempt to develop concentration. Once the aim is achieved, we may or may not continue with it.

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.

Symbol. Everywhere a Symbol will mean Ik-Oankar  and

Gurmantar will be the word Waheguru  as these are written in the Gurmukhi script. Gurmantar is also, known as Shabad (The Word).

NOTE –

*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 is needed. The Jaap is unlimited in its every aspect. After once trained, the best and ultimate will be doing it in the simplest way: free recitation of "Waheguru" but with concentration.

This practice has been divided into steps and each of it should be practiced one at a time to advance step by step. 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 (Recitation) into the time available. 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 Recitation may be adopted. Choice is yours.

I. PRELIMINARY

A. GENERAL

General steps before starting the Naam-Jaap.

Self Search. With group or individually, before starting Recitation, for some time, ponder on yourself to watch out your progress or retrogression. Analyze your sex, anger, greed, attachment, ego, and check your behavior under the influence of these. In this light, constantly evaluate yourself and keep trying to improve and evolute. Honest earning, selfless service including sharing (Unconditional help to the needy), humility, honesty, sincerity, compassion, are the basis on which the Recitation (Naam-Jaap) is built.

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 do as you prefer. You may imagine the Guru ji sitting behind Guru Granth Sahib. In this, you will bow to both at the same time

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.

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 redo the whole step.

B. SPECIFIC

It is specific preliminary.

a. Individual Jaap –

First of all self-search for a short while and ponder on your spiritual gains and losses and mark your progress or reverses.

When doing the Recitation of the Name of God 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, may be with your own hum, or mutely and feel the voice of the singer to be yours. You will enjoy your "Wonderful" voice.

b. Collective Recitation –

With the Congregation (Sangat), the Jaap of Sat.t.-Naam – Waheguru or Waheguru 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.t.- Naam' or of the instrumental music, may be used. When doing this, one should feel that every thing around is doing Jaap along with you.

Do this Jaap for some time, say 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.

NOTE

When silently or vocally reciting "Waheguru" or Hymns (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.

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 (Prayer Booklet) with a pen or finger.

When saying out, you may imagine writing it with a pen on a paper. These will slow down the speed of the recitation, but will increase the concentration.

Before and after Recitation-session (Jaap), the group may recite some Quotes from Scriptures (Gurbani-Quotes). Doing it independently, you may add, or replace these according to your personal choice, there is no binding.

What to do when to start with you cannot recite such lines in their original language? Learn the lines and their meanings. If all the efforts fail, last to last, stick to one and the same translation of each line for your recitation, and urgently learn the original verses.

Now, we will move to the next step.

II. 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.

III. 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 –

"Lord, bless me with Your Naam (Name) and concentration on It," etc.

IV. RECITATION, NAAM-JAAP

Eyes: closed.

Gaze. Gaze set 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 rosary (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, Gur-Mantra Waheguru , as well as on the imagined sound of saying it silently.

Practice. Continue reciting Wahe with inhalation and Guru with exhalation.

Continue this Recitation for the total time you have fixed for it.

V. COMPLETION

Your allotted time for the Naam-Jaap is over.

Bow. Fold your hands, touch forehead with the tips of the fingers, bow to the Guru, Guru Granth Sahib, threshold of the door of Gurdwara, and pray -

"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.

VI. MALA. 108 beads Mala.

In your individual practice, do 5 Malas of Waheguru and one of Mool-Mantara Recitation (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 just for 5 times, if the time is short).

Each time the Mool Mantar is recited, some say **Namah** (I bow to you) at its end. It is fine to say so. You may 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.

This is the methodical practice to develop concentration on the Naam-Jaap. It should be done at least once a day. 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. If the conditions permit, keep a Kirtan cassette running off and on.

Making mental picture of the Guru, Guru Granth Sahib, Gurdwara etc. 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.

SYMBOL “IK-OANKAAR”

This Symbol is Ik-Oankaar (Ik-Oankar)  as written in Gurmukhi script and given in Sri Guru Granth Sahib. When well practiced in your basic Jaap, you may imagine this Symbol located at the Mid-Brow Point, and during Recitation (Jaap) fix your gaze on it.

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).

WINDING UP NOTES

You might take up gazing at the Symbol  "Ik-Oankar" in the Glow (if it is there), at the Mid-Brow Point, and so, this has been included in the Notes.

CONCENTRATION. To further control and concentrate your mind –

The Naam-Jaap itself will push away all unwanted thoughts and steer you clear of the worldly things. Be an observer and watch your mind to keep it restrained.

The Naam will run after and reach your wandering mind, bring it back and fix it up in the Jaap. Keep the mind provided with some activity not to run about.

When imagining the Guru, his picture should clearly form in your mind. Not during the Jaap only, but constantly feel the presence of God.

The qualities of Waheguru and picture of the Guru should constantly be there in your mind. Everything has a plan of God in it and this His omnipresence.

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-ma-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 a 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 forceful singing of Gurbani, called “Hallae D.ae Shabad” (Singing Hymns with

gusto) sung with tongs, drums, Khar.t.aals (Wooden blocks) and cymbals (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 by 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*” ੴ (One), or only “*Oan*” ਾਨ and focus your mind on it. Best is to practice imagining Ik-Oankar ੴ

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, Sri 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 Amritsr, 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 –

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 the Symbol 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 the Word Waheguru 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 maybe 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, try to fix your gaze on the Mantar 'Waheguru' in place of the Symbol 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 (idea) only. Focus your mind on the thought: idea, of the Naam (Waheguru) 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 ਓਕ੍ਰਿਗੁਰੂ 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 ਵਾਹੇਗੁਰੂ, or Symbol ਓਕ੍ਰਿਗੁਰੂ 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 RECITATION (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.

RECITATION

Recitation of the Name of God (Waheguru) is to put us into an elevated mood (Char.hd.ee-Kalaa). We should practice it in a very calm and relaxed way. Daily practice develops eagerness for Recitation (Jaap) and gradually this (Recitation) becomes our habit. The habit means something that becomes a must for the person and he-she cannot live without that.

Recitation enables us to dissect our thoughts, tease them out, keenly observe, analyze and understand them. Once their understanding dawns, we become able to handle them efficiently and remove undesirable element out of them. This will free the mind for getting attached to itself, rest, go back to its center and stay home.

Miracles do happen every day and one of the greatest miracle is that by recitation of the Name of God, an ordinary person gets a new direction for treading the path of holiness. This inculcates universal, selfless and true love for everyone, with no discrimination. This is what the Lord wants us to do!

SUMMARY OF RECITATION

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, a few steps from 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.

Bow and Pray for the boon of the Naam and concentration on it.

Glow. If glow appears at the Mid-Brow Point, its fine.

Naam-Jaap. Do Waheguru Jaap for the allotted time -

Breathe-In and mentally say Wahe

Breathe-Out and mentally say Guru.

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.

Symbol. You may imagine the Symbol Ik-Oankar  set at the Mid-Brow Point, focus your gaze on it and continue your Jaap.

BEYOND RECITATION

Some important topics having direct relation with Recitation. These have not been given in their alphabetical sequence.

SIMRAN, REMEMBRANCE

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 (The 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, Remembrance and Recitation –

Remembrance – Simran.

Recitation – Jaap (Jap).

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 other 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) -

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 -

Recite the Name of God verbally (With tongue). 7-99-1

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 (Mystery of Remembrance) –

Simran quietly takes the practitioner from

"Teen Gun" (Three dimensional state of mind: attachment to Maya) higher to "Turya Awastha," also called *Chautha Pad.d* i.e. Fourth Dimension, and it is "Nij Ghar" - the Place of God.

Whole of this process is called "Shabad. Surt. Kaa mael," the Union of the Word and Awareness, i.e. the place from where the thoughts were arising, has now been occupied by the "Shabad" (Word of the Guru: his Mantar "Waheguru")

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* (*Tenth Gate*) which is a Spiritual-Location right at the top of head (Under the skull).

Dassam-Dawar is "Gupt," 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.

Nau-D.ar (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.

D.assam-D.war, 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 – 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

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: Dheaan) 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

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.

*Smadhi is not to create the mental-void,
but is absorption into the Name of God. 5-265-4*

TALKING TO GOD

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.

GOD REALIZATION

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 -

*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) -

*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 -

*The Lord within (That settles in our minds), prevails all over
(Outside), too. 3-1176-2*

*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 -

*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.

MY DEAR SANJIT SINGH SOKHI

Your Grandma Mrs. Bhagwant Kaur Khokhar, my family and I, feel confident that one day this manuscript will be in your hands to guide you on the path of Truth, and lead you to your spiritual evolution.

May Wahguru be ever with you and bless you

Enjoy the ecstasy of the Naam-Jaap

Kulwant Singh Khokhar

15th Sept 98, Tuesday

U S A