

Naam Simran - Remembering the Lord: NAAM JAAP
by Prabjot Kaur

Naam-Jaap is to remember the Benevolent Lord. Naam is the Name and Jaap means the recitation. 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 for the realization of the Real Self Any one of any faith, with a few adjustments in this write-up, can use it to practice it for his evolution - development of the virtues and elimination of the vices i.e. preparation to enter higher spiritual domains and realize the Self (God factor in the creation and the Creator).

INTRODUCTION

NAAM-JAAP, the repetition of the Name of God, may simply be called "Jaap." Naam-Jaap is the primary thing for a Sikh. Nit-Nem (Routine prayer) and recitation of Gurbani (Scriptures) is none the less important. In the Sikh Faith the Name for God is "Waheguru" (ਵਾਹਿਗੁਰੂ The Wonderful Lord !). For the Sikhs, only the repetition of the word Waheguru, done in any way and nothing else, is the Naam-Jaap.

Thinking about the meanings of the word Waheguru (ਵਾਹਿਗੁਰੂ) and attributes of the Lord, will not be a Naam-Jaap. It will be the contemplation on the characteristics of the word Waheguru and God, which means Meditation on Him, but not the Naam-Jaap. Of course, knowledge about the word Waheguru and the Lord, will always be there in the

background of the mind, when reciting His Name.

The Naam-Jaap is absolutely free from the limitations of the time (When and how long to do it?), place (Where to do it - geographical regions and place), person, sex, age (Who should do it?), social status (Rich, poor, position and influence), faith (Sikhs or Non-Sikhs) and groups (Organizations, societies and their laws etc.).

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 achieved. The methods may be widely different, but the purpose is the same.

To get accustomed to a technique needs effort, perseverance and persistence. You have to be steadfast, regular and patient in your practice. It has to be done with total Tyag (Detachment, Surrender to God), Nimrata (Humility), love and constant prayer for his Nadar (Blessing, grace, compassion, mercy). We do it for our spiritual evolution and should not expect any thing worldly out of it. It is very cheap to yearn for supernatural powers. Sometimes, it is done to get the wishes fulfilled and though not much approved, it is fine with the person doing it. If it is to seek supernatural powers. there is a danger of the person becoming egoistic and going astray. It is better to avoid asking the achievements of others, especially if the relationship is formal. If you possess the discriminating vision, just on meeting you can guess

the spiritual-level of the other person. Some one may be able to give you only a momentary glimpse of his spirituality, but for the attainment in this field, you will have to work for it yourself. No one can give you any thing ready made. By praying to some one or at some place, your wishes may get fulfilled, but these are earthly things. It is different with God and the Sikh-Gurus (In other faiths, their prophets). They are above any question, are all powerful and can give any thing for any one.

For the attainments we do Naam-Jaap and for this, we use a formula called a Mantar (Mantra). So, we should discuss it, now.

MANTAR

Mantar (Mantra) is the formula which a master gives as Deeksha (Deekhya. What the Guru gives to a deserving candidate. Gift of Mantar with advice to work on it.) to his disciple to recite for the spiritual attainments. A Mantar is created by the Guru (Master) and it has his spiritual-energy (Power) in it.

For the Naam-Jaap, we need a Mantar and its recitation is the central thing -

ਹਰਿ ਕਾ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਮੰਤ੍ਰੁ ॥ ੫-੧੯੦-੯

Har-e kaa Naamu d.eeou Gur-e mant.r;u

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

ਗੁਰ ਕਾ ਬਚਨੁ ਜਪਿ ਮੰਤ੍ਰੁ ॥ ੫-੮੯੫-੨

Gur kaa Bachanu Jaappe mant.u

The Guru's Word (Waheguru - God,) is for Jaap (Recitation). 5-895-7

ਰੈਣਿ ਦਿਨਸੁ ਜਪਉ ਹਰਿ ਨਾਉ ॥ ੫-੮੯੩-੪

Raaen. D.insu Jaappou Har-e Naaou

Day and night (All the time) recite the Name of God. 5-893-4

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

Sikhs = Waheguru. Hindus = Hari, Ram, Om, Shiva etc.

Muslims = Khuda, Allah, Rabb etc.
Christians = God.

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

Taking the Name of God means remembering Him. In a disciplined practice, it is undertaken by a definite Mantar (Mantra). In the Sikh, some types of Mantars are -

Gur Mantar. ਗੁਰ ਮੰਤਰ

The Guru gave me the Mantar : God's Name. 5-190-9

See the quotation given above.

ਚਲਤ ਬੈਸਤ ਸੋਵਤ ਜਾਗਤ ਗੁਰ ਮੰਤ੍ਰੁ ਰਿਦੈ
ਚਿਤਾਰਿ ॥ ੫-੧੦੦੬-੧੯

Chalat. Baaesat. Sovat. Jaagat. Gur Man;t.ar;u rid.aae chit.aare

Walking, sitting, sleeping and waking,

recite in mind the Guru's Mantar. 5-1006-19

Waheguru ਵਾਹਿਗੁਰੂ The formula given by the Sikh Gurus (Prophets). It is the word "Waheguru" - their "Naam" or the name of God. "Waheguru," means the Wonderful Lord ! (Wow !). "Wahu," is the Wonderful, Gu means darkness and Ru is its dispeller (light which removes darkness) - the Giver of Knowledge (The Wonderful Giver of Knowledge - Dispeller of the Ignorance !).

The Bhattas were the seekers of the truth. Their "Bani," (Hymns) in the Guru Granth Sahib (The Holy Book of the Sikhs), gives the Name of God as Waheguru -

ਕੀਆ ਖੇਲੁ ਬਡ ਮੇਲੁ ਤਮਾਸਾ ਵਾਹਿਗੁਰੂ ਤੇਰੀ
ਸਭ ਰਚਨਾ ॥ ੧੪੦੩-੧੭, ਸਵੀਏ ਮਃ੪

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

This wonderful creation is a great play of yours,

*O Vaaheguroo (Lord)! 1402-17-
Savaeae M:4*

Acceptance of these Hymns of Bhattas, by the Fifth Gurus for their entry in to the Holy Book, means that the word Waheguru and its recitation was approved by him. The Sikh Gurus as well, ordained to recite this word Waheguru, in their messages (Hukam-naamahs - their dictates) to their selected disciples. The same is instructed at the time of inducting a fellow into the Sikh faith by giving Amrit (Drink bestowing immortality -

the life-everlasting).

In their Bani, the Gurus use abbreviation "Wahu" for recitation -

ਵਾਹੁ ਵਾਹੁ ਗੁਰਸਿਖ ਨਿਤ ਸਭ ਕਰਹੁ ਗੁਰ ਪੂਰੇ
ਵਾਹੁ ਵਾਹੁ ਭਾਵੈ ॥ ੩-੫੧੫-੧੩

Vaahu VaahGur Sikh nit sabh karhu Gur
poorae Vaahu Vaahu bhaavaae

*The Guru likes (Approves, accepts) this
Word "Vaahu"*

*and you all should recite it always. 3-
515-13*

Bhai Gurdas, a great Sikh Scholar, who scribed Guru Granth Sahib, says -

ਵਾਹਿਗੁਰੂ ਗੁਰ ਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ ॥
ਵਾਰਾਂ ਭਾ: ਗੁਰਦਾਸ, ਵਾਰ ੧੩

Vaaheguroo Gurmantar haae Jaape
houmaae khoee

*"Waheguru" is the Guru given formula
and its recitation*

*destroys the ego. From Vaaraan` Bhai
Gurdas, Vaar 13*

Creation of the word "Waheguru," as explained by Bhai Gurdas -

ਸਤਿਜੁਗਿ ਸਤਿਗੁਰ ਵਾਸਦੇਵ ਵਵਾ ਵਿਸਨਾ
ਨਾਮੁ ਜਪਾਵੈ ॥ ਦੁਆਪੁਰਿ ਸਤਿਗੁਰ ਹਰੀ
ਕ੍ਰਿਸਨ ਹਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਾਵੈ ॥ ਤੇਤੇ
ਸਤਿਗੁਰ ਰਾਮ ਜੀ ਰਾਰਾ ਰਾਮ ਜਪੇ ਸੁਖੁ ਪਾਵੈ ॥
ਕਲਿਜੁਗਿ ਨਾਨਕ ਗੁਰ ਗੋਵਿੰਦ ਗਗਾ ਗੋਵਿੰਦ
ਨਾਮੁ ਅਲਾਵੈ ॥ ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣ
ਵਿਚਿ ਜਾਇ ਸਮਾਵੈ ॥ ਚਾਰੇ ਅਛਰ ਇਕੁ ਕਰਿ

ਵਾਹਿਗੁਰੂ ਜਪੁ ਮੰਤ੍ਰੁ ਜਪਾਵੈ ॥ ਜਹਾਂ ਤੇ
ਉਪਜਿਆ ਫਿਰਿ ਤਹਾਂ ਸਮਾਵੈ ॥ ਭਾ:ਗੁਰਦਾਸ,
ਵਾਰ ੧, ਪਉੜੀ ੪੯

Sat.ejuge Sat.egur Vaasd.ev vavvaa
Visnaa Naamu Jaapaavaae |
D.uaapure Sategur Haree Kr;isan
haahaa Har-e Har-e Naamu
Jaapaavaae | T.aet.ae Sat.egur Raam
jee raaraa Raam Jaapae sukhu
paavaae | Kalejuge Naanak Gur
Govind. Gaggaa Govind. Naam
alaavaae | Chaarae jaagae chahu
jugee Pan:chaa-en. Viche jaa-ae
smaavaae | Chaarae achhar iku kare
Vaaheguroo Jaapu Mant.r;u
Jaapaavaae | Jahaan` t.ae oupjeaa
phir-e t.ahaan` smaavaae |

In Satjug (Satyayug, Period I, the Age of Truth) the prophet was Vasdev and his Word "Vava - V" was recited. In Duapar (Davapar, Period II), the Master was Hari-Kisan and recitation was done of "Haha - H." In Treta (Third Period), the Satguru (True Master) was Ram and to attain the peace of mind, "Rara - R" was the Mantar (Mantra). In Kaljug (Kaliyug, Present Dark-Age, IVth Period), the Guru is Nanak - Gur Govind and "Gagga - G" is for reciting the Word Govind. All these four Words (V,H,G,R) had their time in their ages and they combined to reach their source - the Fifth Word "Waheguru" (Va He Gu Ru).

In saying out V and W , have the same sound and somehow, W is generally used to write Waheguru.

Some add to "Waheguru," "Sat-Naam," which means the True-Name (Truth). This is an adjective to "Waheguru" and they say out "Sat

Naam - Waheguru" -

ਸ੍ਰੀ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਰਾਮਦਾਸ
ਚਿਤਹ ਬਸੈ ॥ ਸਵਈਏ ਮਃ੪-੧੪੦੪-੪

Saree Sat.e Naamu Kart.aa Purakhu Gur
Raamd.aas chitah basaae

*Sat Naam (True Name i.e. Immortal)
Lord the Creator,*

*resides in the mind of Guru Ramdas.
Savayee Mahla 4-1404-4*

Mool Mantar. ਮੂਲ ਮੰਤਰ

The following stanza is called the "Mool Mantar," i.e. the Basic Formula -

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰ ਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ੴ-ੴ-ੴ

Ik-O-an:-kaar Sat.e-Naamu Kart.aa-
Purkhu Nir-bhou Nir-vaaeru

Akaal-moorat.e Ajoo-nee Saae-bhan:
Gur-parsaad.e.

(Hyphens have been used for easy reading).

"One, All Pervading God, Ever a Truth, the Doer, Fearing (A subject to) none (Greatest of all), Animosity (His will prevails) with no one, Unbound by time, Free from Birth and Death, Self Created, Realized by His Own Grace." 1-1-1

The Guru Granth Sahib starts with this Mool-Mantar. It also, is for Jaap i.e. repeated recitation, but this will be called "The Jaap of the Mool Mantar" and not the Naam-Jaap. This formula is the description of God -

The Mool Mantar is a long sentence and for the Naam-Jaap, the word "Waheguru" is used, which is short and so, easier to repeat and to get concentration. As well, only this word is the Naam and the Mool-Mantar is its description.

ਮੂਲ ਮੰਤ੍ਰੁ ਹਰਿ ਨਾਮੁ ਰਸਾਇਣੁ ਕਹੁ ਨਾਨਕ
ਪੂਰਾ ਪਾਇਆ ॥ ੧-੧੦੪੦-੧੯

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

*Nanak says, " I have found the Mool-
Mantar (Root-Formula) - real panacea,*

Name of the Lord".

Beej Mantar. ਬੀਜ ਮੰਤਰ

Seed Formula. "Ik-Oankar" as written in the Gurmukhi language used for scribing the Holy Guru Granth Sahib ੴ The is the shortest formula.

ਬੀਜ ਮੰਤ੍ਰੁ ਸਰਬ ਕੋ ਗਿਆਨੁ ॥ ੫-੨੭੪-੧੬

Beej mant.r;u sarb ko gianu |

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

ਬੀਜ ਮੰਤ੍ਰੁ ਲੈ ਹਿਰਦੈ ਰਹੈ ॥ ਬੇਣੀ-੯੭੪-੧੧

Beej Man.tr;u laae hird.aae rhaae |

*Keep Beej-Mantar in the repository of
your heart. Baen.ee-974-11*

Beej-Mantar means, "One, All Pervading God," and it symbolizes Gur-Mantar and Mool-Mantar. For this reason, it is known as the "Beej

Mantar" - the giver of other Formulae. The Sikhs have been prescribed Waheguru for their Naam-Jaap and not Ik-Oankar. It is useful as a Symbol to focus attention by Gazing on it. Ik-Oankar represents the Sikhs and their philosophy. This is the emblem on their flags (Nishan Sahib) and is also, seen on the Gurdwaras - their places of worship.

It is not yet possible to conveniently transmit Gurmukhi script or Ik-Oankar written in this language, through Internet. A Symbol will mean "Ik-Oankar" as it is in Gurmukhi and given in Sri Guru Granth Sahib. Ask someone to write it down for you, if so needed.

Mala Mantar. ਮਾਲਾ ਮੰਤਰ

It is the Hymns in a Sequence, developing the same thought step by step, as it is mostly in the subsequent "Pauris" (steps) of Jaappuji Sahib (The Sikh Morning Prayer). Some recite such a composition many times a day.

ਹਰਿ ਜਪਿ ਜਾਪੁ ਜਪਉ ਜਪਮਾਲੀ ਗੁਰਮੁਖਿ
ਆਵੈ ਸਾਦੁ ਮਨਾ ॥ ੧-੧੩੩੨-੧੧

har-e Jaape jaapu Jaapou Jaapmaalee
gurmukhe aavaae saad.u manaa

Work on the rosary of the Name of God

*and you will enjoy the discipline of the
Guru. 1-1332-11*

Maha Mantar. ਮਹਾ ਮੰਤਰ

The Great-Formula. A good many do its Jaap. This is Mool Mantar plus the first Salok of Jaappuji Sahib, from "Ik-

Oankar Sat.e-Naamu Kartaa
Purukhu.....” to “Aaade Sachu |
Jugaad Sach | Haaebhee Sachu
Naanak Hosee Bhee Sachu |” It
means, God is the Truth, it was and
will ever be so!” . (This is according to
Sant Hardev Singh of village & post
office Loohlon near Chandigarh.)

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥ ॥ ਜਪੁ ॥ ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ
॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

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

*One, All Pervading God, Ever a Truth, the
Doer, Fearing none, Animosity with no
one, Unbound by time, Free from Birth
and Death, Self Created, Realized by His
Own Grace. Recite This (Recite His
Name). He is the truth from the beginning,
He is the Truth and he will ever be the
Truth. 1-1-1*

ਮਹਾ ਮੰਤ੍ਰੁ ਨਾਨਕ ਕਥੈ ਹਰਿ ਕੇ ਗੁਣ ਗਾਈ ॥
੫-੮੧੪-੧੦

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

*Nanak recites the Maha-Mantar (Great
Formula)*

by praising God. 5-814-10

ਮਹਾ ਮੰਤ੍ਰੁ ਗੁਰ ਹਿਰਦੈ ਬਸਿਓ ਅਚਰਜ ਨਾਮੁ
ਸੁਨਿਓ ਰੀ ॥ ੫-੩੮੪-੪

Maha-Mant.ar;u Gur hirdaae baseou
achraj Naamu suneou-ree

I heard the wonderful Name of the Lord.

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

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

Gurbani as a Mantar. ਗੁਰਬਾਣੀ ਅਤੇ ਮੰਤਰ

Gurbani is all that is scribed in Guru
Granth Sahib, plus that composed by
Guru Gobind Singh. It is in the poetry
as "Shabads" (Hymns). Some keep
reciting the same Shabad as their
Shabad-Jaap. Every word of Gurbani
is a Mantar -

ਸਚੁ ਮੰਤ੍ਰੁ ਤੁਮਾਰਾ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥ ੫-੫੬੨-
੧੬

Sachu mant.r;u t.umaaraa Amrit.
Baan.ee

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

The Source of The "Naam" is
"Gurbani," and every word therein is
venerable and it has the mystique as
well as the spirituality of the Gurus.

ਗੁਰਬਾਣੀ ਵਰਤੀ ਜਗ ਅੰਤਰਿ ਇਸੁ ਬਾਣੀ ਤੇ
ਹਰਿ ਨਾਮੁ ਪਾਇਦਾ ॥ ੩-੧੦੬੬-੪

Gurban.ee vart.ee jag ant.ar isu ban.ee
t.e Har-e Naamu paa-aed.aa

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

There are more than 54,000 verses in the Holy Granth and not only each of it, but its every word has the power of a Mantar. A Sikh is required to do Naam-Jaap, recite Nit-Nem (Daily prayer) and is welcome to read, write and repeat the recitation of Gurbani as much as desired. Some, recite Jaappuji Sahib many times and even Sukhmani Sahib, more than once every day. Almost every page of the Holy Granth advocates the Naam-Jaap. It is important to recite Gurbani, but the Naam-Jaap has its own significance and place. Gurbani tells to do it and Naam-Jaap is doing what the Gurbani says. Nit-Nem is our "Motto" - repetition of our daily lesson urging us to live it and is our every day-measure to check its adoption in life, as well as to assess our spiritual progress.

Gurbani is the seat of Gur-Mantar. The Guru-given Gurbani was revealed to them by Waheguru. Gur-Mantar "Waheguru" is Waheguru Himself. Gur-Mantar is the Name and the Name means He whose Name this is i.e. "Waheguru" - God. Repeated recitation of His Name leads to His realization (Union).

The avocation of an individual is destined by God. Carrying it out eagerly, thankfully, with humble submission and total surrender, is in itself a sort of remembering Him. This is how all the inanimate and animate other than the humans do it. But, for the humans, this is only one of the essential-fundamentals (Infra structure) for the Naam-Jaap.