

CHANTING WAHEGURU

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ABSTRACT

Chanting of the Name of the God as 'Waheguru' is very common among all the Sikhs all over the word. History of custom of chanting of 'Waheguru' has been traced out in this paper.

INTRODUCTION

Dr Sarjit Singh Sandhu, Former Prof. Guru Nanak Dev University, Amritsar now settled in USA [4], commenting on Naam in Sikh Theology, has stated that 'Waheguru' has not been used by Gurus or Bhagats for God. It is the same opinion of McLeod that 'Waheguru' was never a part of Vocabulary of Guru Nanak [8]. It was S. Kapur Singh, Professor of Sikhism, who declared that "Waheguru is the focal word around which the Sikh Yogic discipline of Name revolves. It was adopted as the basic concept of Sikh theology and the esoteric essence of Sikhism, from the times of Guru Nanak [2]. Sandhu says that this error was first made by S. Kapur Singh, Professor of Sikhism in 1958 (to use Waheguru as the Name of God) [4].

First Use

Chanting of the Name of the God as 'Waheguru' is very common among all the Sikhs all over the word. Are they doing so due to an error caused by S. Kapur Singh? Let us study the Sikh chronicles to find the truth.

This word was no doubt used by Bhatt Gyand in the Aad Guru Granth Sahib (AGGS) [1]:

ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ
 ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ ॥੧॥੬॥

You are forever True, the Home of Excellence, the Primal Supreme Being. Waheguru Waheguru, Waheguru, Guru, Waheguru Jee-o. ॥1॥6॥

and

ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ ॥

ਅਗਗਸ, ਭੱਟ ਗਯਾਂਦ, p 1402.

Waheguru, Waheguru, Waheguru, Wah Jee-o.
 AGGS, Bhatt Giand, p 1402)

And

ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ ਵਾਹਗੁਰੂ ਤੇਰਾ ਸਭੁ ਸਦਕਾ ॥੧॥੧੧॥

ਅਗਗਸ, ਭੱਟ ਗਯਾਂਦ, ਪ-੧੪੦੩.

Your servants are totally fulfilled, throughout the ages; O Wahguru, it is all You, forever.

AGGS, Bhatt Giand, p1403.

Bhatt Gyand, however, used the word 'Waheguru' in appreciation of Guru Ramdas.

Use of two parts of Waheguru as 'Wah' and 'Guru'

In the AGGS 'Wahguru' has not been used by any Sikh Guru as such; however 'Wah' and 'Guru' have used separately. by Guru Amardas

i) Use of ਵਾਹੁ (Wah) by Guru Amardas in Gurbani:

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੇ ਆਖੀਐ ਜਿ ਸਚਾ ਗਹਿਰ ਗੰਭੀਰੁ ॥

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੇ ਆਖੀਐ ਜਿ ਗੁਣਦਾਤਾ ਮਤਿ ਧੀਰੁ ॥

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੇ ਆਖੀਐ ਜਿ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੇ ਆਖੀਐ ਜਿ ਦੇਦਾ ਰਿਜਕੁ ਸਬਾਹਿ ॥

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਇਕੇ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿ ਸਤਿਗੁਰ ਦੀਆ ਦਿਖਾਇ ॥

ਅਗਗਸ, ਮ 3, ਪ - 515.

Chant Waho! Waho! to the Lord, who is True, profound and unfathomable.

EDITORIAL NOTE: Dr DS Grewal has justified the chanting of 'Waheguru' by quoting a lot of references estraneous to the AGGS. He has also tried to justify that although 'Waheguru' as such is not found in the Bani of the Sikh Gurus still 'Waho' and 'Guru' occur many times in their Bani. It is a fact that neither Guru Nanak nor any other Sikh Guru has coined or used 'Waheguru' in their Bani, then the question is:

Should the Sikhs follow the writings of others than that of the Sikh Gurus?

I think it is necessary for the Sikh theologians to look into this issue.

DS Chahal
 Editor

Chant Wao! Waho! to the Lord, who is the Giver of virtue, intelligence and patience.

Chant Waho! Waho! to the Lord, who is permeating and pervading in all.

Chant Waho! Waho! to the Lord, who is the Giver of sustenance to all.

O Nanak, Waho! Waho! - praise the One Lord, revealed by the True Guru. ||1||

AGGS, M 3, p 515.

And

ਵਾਹੁ ਵਾਹੁ ਅਗਮ ਅਥਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਸਚਾ ਸੇਇ ॥

ਵਾਹੁ ਵਾਹੁ ਵੇਪਰਵਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਕਰੇ ਸੁ ਹੋਇ ॥

ਅਗਗਸ, ਮ 3, ਪੰਨਾ 515.

Waho! Wao! The Lord is unfathomable and inaccessible. Wao! Waaho! He is the True One.

Waaho! Waho! He is the self-existent Lord. Waho! Waho! As He wills, so it comes to pass.

AGGS, M. 3, p 515.

And

ਵਾਹੁ ਵਾਹੁ ਕਰਤੀ ਰਸਨਾ ਸਬਦਿ ਸੁਹਾਈ ॥

ਪੂਰੈ ਸਬਦਿ ਪ੍ਰਭੁ ਮਿਲਿਆ ਆਈ ॥

ਵਡਭਾਗੀਆ ਵਾਹੁ ਵਾਹੁ ਮੁਹੁਹੁ ਕਢਾਈ ॥

ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਸੇਈ ਜਨ ਸੋਹਣੇ ਤਿਨ੍ਹ ਕਉ ਪਰਜਾ ਪੂਜਣ ਆਈ ॥

ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਸੇਈ ਜਨ ਸੋਹਣੇ ਤਿਨ੍ਹ ਕਉ ਪਰਜਾ ਪੂਜਣ ਪਾਈ ॥

ਵਾਹੁ ਵਾਹੁ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਵੈ ਨਾਨਕ ਦਰਿ ਸਚੈ ਸੇਭਾ ਪਾਈ ॥

(ਅਗਗਸ, ਮ. 3, ਪ - 514 ,)

Chanting Waho! Waho! The tongue is adorned with the Word of the Sabd.

Through the Perfect Sabd, one comes to meet God.

How beautiful are those persons who chant Waaho! Waaho!; people come to venerate them.

Waho! Waho! is obtained by Lord's Grace; O Nanak, honor is obtained at the Gate of the True Lord. ||2||

AGGS, M. 3, p 514.

ii) Use of ਗੁਰੂ (Gur) by Guru Arjan in Gurbani

ਗੁਰੁ ਦਾਤਾ ਸਮਰਥੁ ਗੁਰੁ ਗੁਰੁ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

ਅਗਗਸ, ਮ ੫, ਪ- ੪੯.)

The Guru is the Giver, the Guru is All-powerful. The Guru is All-pervading, contained amongst all.

And

ਗੁਰੁ ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਡੁਬਦਾ ਲਏ ਤਰਾਇ ॥

ਅਗਗਸ, ਮ ੫, ਪ - ੪੯.

The Guru is the Transcendent Lord, the Supreme Lord

God. The Guru lifts up and saves those who are drowning. ||2|| AGGS, M 5, p 49.

And

ਗੁਰੁ ਪਰਮੇਸਰੁ ਸੇਵਿਆ ਭੈ ਭੰਜਨੁ ਦੁਖ ਲਥੁ ॥

AGGS, ਮ 5, ਪ - 49.

I serve the Guru, the Transcendent Lord, the Dispeller of fear; my suffering has been taken away. ||3||

AGGS, M 5, p 49.

And

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

Aggs, ਮ 5, ਪ - 53.

The Guru and the Transcendent Lord are one and the same, pervading and permeating amongst all.

(AGGS, M 5, p 53.)

Other references where Guru or Gur is used to depict the God can be seen at p. 2, 35, 61, , 74 , 202, 208, 234, 245, 310, 397, 408, 489, 624, 800, 809, 1271 and 1401.

Use of 'Waheguru' out side of the AGGS

The use of Wahguru for the God is first seen in Bhai Gurudas's Varan [11]. Bhai Gurdas has cited in Vaar 11/3 & 24/1

that it was Guru Nanak who had first initiated 'Waheguru' as the True Mantra.

ਸਤਿ ਰੂਪੁ ਸਤਿ ਨਾਮੁ ਕਰਿ ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਜਪਾਇਆ ।

ਧਰਮਸਾਲ ਕਰਤਾਰ ਪੁਰ ਸਾਧਸੰਗਤਿ ਸਚ ਖੰਡੁ ਵਸਾਇਆ ।

ਵਾਹਿਗੁਰੁ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ । (ਵਾਰ ੨੪/੧)

The true form was got chanted as The True Name, Satnam, by the true Guru Nanak.

In the congregation of saintly people in the place of worship at Kartarpur, he established the region of the truth.

The Guru chanted the Word Wah(i)guru therein. (Vaar 24/1)(2)

And

ਸਤਿਗੁਰੁ ਪੁਰਖ ਦਇਆਲ ਹੋਇ ਵਾਹਿਗੁਰੁ ਸਚੁ ਮੰਤ੍ਰੁ ਸੁਣਾਇਆ ॥(ਵਾਰ ੧੧/੩)

Having been pleased, the True Guru recited the true mantar 'Waheiguru' (Vaar 11/3)

First Description of 'Waheguru' by Bhai Gurdas

Bhai Gurdas has described the implication of various letters of the Waheguru in Vaar 1/49 :

ਸਤਿਜੁਗਿ ਸਤਿਗੁਰ ਵਾਸਦੇਵ ਵਵਾ ਵਿਸਨਾ ਨਾਮੁ ਜਪਾਵੈ ।

ਦੁਆਪਰਿ ਸਤਿਗੁਰ ਹਰੀ ਕ੍ਰਿਸ਼ਨ ਹਾਹ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਾਵੈ ॥

ਰਾਰਾ ਰਾਮ ਜਪੇ ਸੁਖੁ ਪਾਵੈ

ਕਲਿਜੁਗਿ ਨਾਨਕ ਗੁਰ ਗੋਬਿੰਦ ਗਗਾ ਗੋਬਿੰਦ ਨਾਮੁ ਅਲਾਵੈ

ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣ ਵਿਚਿ ਜਾਇ ਸਮਾਵੈ

ਚਾਰੇ ਅਛਰ ਇਕੁ ਕਰਿ ਵਾਹਿਗੁਰੁ ਜਪੁ ਮੰਤ੍ਰੁ ਜਪਾਵੈ ॥

ਜਹਾ ਤੇ ਉਪਜਿਆ ਫਿਰਿ ਤਹਾ ਸਮਾਵੈ ।(ਵਾਰ ੧/੪੯)

ਅਨਦ

Bhai Gurdas linked Wahenguru with the characteristics of Ikomkar given in the beginning Jap: ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖੁ ਵਾਹਿਗੁਰੂ ਵਿਚ ਰਿਦੈ ਸਮਾਣੈ । (ਵਾਰ ੪੦/੨੨)

Use of Waheguru by Guru Gobind Singh and others in Hukamnanas

In Hukamnamas [Dr. Ganda Singh] Guru Hargobind, Guru Tegh Bahadur and Guru Gobind Singh have been shown using ‘ੴ ਗੁਰੂ ਸਤਿ’ (*Ikomkar Guru sat(i)*) and ‘ਗੁਰੂ ਸਤਿ’ (*Guru sat(i)*). While Gur Harikishan, Guru Tegh Bahadur and Guru Gobind Singh are shown using ‘ੴ ਸਤਿਗੁਰੂ’ also for the God. (5)

In Hukamnama Patshahi 10, Chet 6, Samat 1762 Bikrami, Guru Gobind Singh used the word ‘Waheguru’ (ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ) Later Mata Sahib Devi Ji also used the word Waheguru (ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ) in Hukamnama dated Chet Sudi 9, 1785 Bikrami , (27 March 1729) as given in the book Hukamname [5].

Before Guru Gobind Singh merged himself into light for ever, he said the following
‘...ਸਤਿਗੁਰਾ ਕਹਾ, ਦਯਾ ਸਿੰਘਾ ! ਅਸਾ ਕੋ ਮਹਾ ਕਾਲ ਕੀ ਤਰਫ ਸੇ ਸਦਾ ਆਇ ਗਿਆ ਹੈ, ਤੁਸਾ ਧੀਰਜ ਸੇ ਕਾਮ ਲੈਨਾ, ਅਸੀ ਹੁਣ ਉਸ ਦਰਗਾਹ ਮੇ ਜਾਇ ਰਹੇ ਹਾ ।

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤੇ ।

(*Satigur said, ” Daya Singh, I have got the call from the God. You must have patience. I am now leaving to the court of the God. Wahguru ji ka Khalsa Wahguru ji ki Fate.*)

Date of recording of this entry in Bhatt Wahis is shown as Samwat 1847 Jeth Maas ki Pandrami ke diwas (1790 AD) [3]

First regular use of Waheguru after Gurus was by Kavi Sainapat.

Word Waheguru is found frequently used in Sri Guru Sobha [6] completed on ‘Fagn(i) Samat 1875, Privisht(i) Shukal Pakh thit 14, vaar budh’, (1818 AD) by **Sainapat(i)** one of the 52 poets in Guru Gobind Singh’s Darbar.

Hukka na peevai sees dadhi na mundavai, so to Wah(i) guru Wah(i)guru Guru ji ka khalsa. (p.24)

The one who does not smoke or does not cut his hair from beard or head is the pure one (khalsa) of the God and the guru.

Jiwan din chaar(i) samajh dekh(i) boojh man Bichar. Wah(i) guru guru ji ka khalsa kahaiaie. (p. 32)

The life is for fourdays; think and understand. You get yopurself called the pure one (Khalsa) of the God and the guru.

Use of Waheguru in Janamsaakhis.

At the completion of Chaturbhuj Pothi in Samwat 1885

(1828 A.D.) following is found recorded at the end. ‘ਵਾਹਿਗੁਰੂ ਜੀ ਤਿਸ ਪੋਥੀ ਦਾ ਅਵਤਾਰ ਕੀਤਾ, ਏਹ ਪੋਥੀ ਸੰਬਤ ੧੮੮੫ ਅਸੂ ਸੁਦੀ ਦੁਆਦਸੀ ਐਤਵਾਰ ਪੋਥੀ ਪੂਰੀ ਹੋਈ ਗੁਰੂ ਕੇ ਪ੍ਰਸਾਦਿ ” [9].

A Hukamnama issued from Takhat Sri Harimandir Patna Sahib on Magh Sudi 5, Samvat 1918 Bikrami (4 February 1862) at p. 87 of the Hukamname also uses ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ. (5)

Bhai Mani Singh explained the importance of word ‘Waheguru’ in ‘*Sikhan Di Bhagat Maala* [10]

‘ਸੀਹਾਂ ਤੇ ਗਜਣ ਦੋਨੋਂ ਚਾਚੇ ਤਾਏ ਦਾ ਪੁੱਤਰ ਸੀ । ਜਦ ਬਾਬੇ (ਗੁਰੂ ਨਾਨਕ ਦਾ) ਉਨ੍ਹਾਂ ਦੇ ਦਰਸ਼ਨ ਕੀਤਾ ਤਾਂ ਉਹਨਾਂ ਅਰਦਾਸ ਕੀਤੀ । ਜਿਸ ਕਰਕੇ ਅਸਾਡਾ ਜਨਮ ਮਰਨ ਕੁਟੀਐ ਤ ਚਾਰੇ ਪਦਾਰਥ ਅਸਾਂ ਨੂੰ ਪ੍ਰਾਪਤ ਹੋਵਈ ਤਾਂ ਬਾਬਾ ਬੋਲਿਆਂ : ਏਹ ਜੁ ‘ਵਾਹਿਗੁਰੂ’ ਦਾ ਨਾਮੁ ਹੈ ਇਸ ਦੇ ਨਾਮ ਜਪਣ ਤੇ ਚਾਰੋਂ ਪਦਾਰਥ ਪ੍ਰਾਪਤ ਹੋਂਦੇ ਹੈਨਿ । ਤਾਂ ਉਨ੍ਹਾਂ ਪੁੱਛਿਆ ਜੀ ‘ਵਾਹਿਗੁਰੂ’ ਦਾ ਅਰਥੁ ਕੀ ਹੈ ? ਤਾਂ ਬਾਬਾ ਬੋਲਿਆ ‘ਜੁ ‘ਵਾਹਿ’ ਨਾਮ ਅਚਰਜ ਕਾ ਹੈ ਜਿਸ ਦੀ ਸੱਤਿਆ ਕਰਕੇ ਸਭ ਪਦਾਰਥ ਜਾਣੇ ਜਾਵਨਿ, ਤੇ ਉਸ ਨੂੰ ਜਾਣ ਨਾ ਸਕੀਐ, ਗੋ ਨਾਮ ਅੰਧਕਾਰ ਦਾ ਹੈ ਤੇ ‘ਰੋ’ ਨਾਮ ਪ੍ਰਕਾਸ਼ ਹੋ ਰਿਹਾ ਹੈ, ਉਸਦਾ ਨਾਮ ਵਾਹਿਗੁਰੂ ਹੈ । ਉਸਦੇ ਜਪਣੇ ਅਰੁ ਜਾਣਣੇ ਤੇ ਚਾਰੋਂ ਪਦਾਰਥ ਪ੍ਰਾਪਤਿ ਹੁੰਦੇ ਹੈਨਿ । ਤਾਂ ਉਨ੍ਹਾਂ ਪੁੱਛਿਆ ਕਿਸ ਤਰ੍ਹਾਂ ਚਾਰ ਪਦਾਰਥ ਵਾਹਿਗੁਰੂ ਆਖਿਆਂ ਮਿਲਦੇ ਹੈਨਿ ? ਤਾਂ ਬਾਬਾ ਬੋਲਿਆ : ਜੇ ਸਾਧ ਸੰਗਤਿ ਨੂੰ ਟੁਰ ਕੇ ਜਾਈਐ ਤਾਂ ਚਰਨਿ ਚਰਨਿ ਵਿੱਚ ਸੋ ਸੋ ਅਸਮੇਯ ਜਗ ਦਾ ਫਲੁ ਹੁੰਦਾ ਹੈ । ਤੇ ਜਿਸ ਮਾਯਾ ਵਾਸਤੇ ਬੜੇ ਜਤਨ ਕਰਦੇ ਹੈਨ ਸੋ ਮਾਯਾ ਭੀ ਮਹਾਰਾਜ ਦੇ ਭਗਤਾਂ ਨੂੰ ਪੈਰੀਂ ਪੈਕੇ ਲੋਕ ਆਣ ਦੇਂਦੇ ਹੈਨਿ । ਤੇ ਜੋ ਕਾਮਨਾ ਆਪਣੇ ਭਗਤਾਂ ਦੇ ਮਨ ਵਿੱਚ ਹੁੰਦੀ ਹੈ, ਸੋ ਸੋ ਕਾਮਨਾ ਮਹਾਰਾਜ ਪੂਰੀ ਕਰ ਦੇਂਦਾ ਹੈ । ਤੈਸੇ ਵਾਹਿਗੁਰੂ ਦੇ ਨਾਮ ਦਾ ਅਰਥ ਸਮਝੀਐ, ਤਾਂ ਗਿਆਨ ਪ੍ਰਾਪਤ ਹੁੰਦਾ ਹੈ ਤੇ ਮਕਿਤਿ ਹੁੰਦੀ ਹੈ ਤਾਂ ਤੇ ਚਾਰ ਪਦਾਰਥ ਵਾਹਿਗੁਰੂ ਦੇ ਨਾਮ ਦੇ ਅਧੀਨ ਹੈਨਿ ।

ਪਿਛਲੀ ਰਾਤਿ ਉਹ ਇਸਨਾਨੁ ਕਰਿ ਕੈ ਬਾਣੀ ਪੜਨਿ । ਆਪਣੀ ਕਿਰਤਿ ਭੀ ਕਰਨਿ ਤੇ ਸਵਾਸ ਤਲੇ ਜਾਣ ਤਾਂ ‘ਵਾਹਿ’ ਉਚਾਰਨਿ, ਤੇ ਜੇ ਸਵਾਸ ਉਪਰ ਆਵੇ ਤਾਂ ‘ਗੁਰੂ’ ਦਾ ਉਚਾਰੁ ਕਰਨਿ । ਇਸ ਪ੍ਰਕਾਰ ਬੀਤਾਵਨਿ ਤੇ ਸੰਗ੍ਰਾਂਠ ਅਮਾਵਸ ਆਵੈ, ਬੈਸਾਖੀ ਦੀਪ ਮਾਲਾ ਸੁਭ ਦਿਨ ਵੀਚਾਰ ਕੇ ਕੜਾਹ ਕਰਨਿ ਤੇ ਸਿੱਖਾਂ ਨੂੰ ਪ੍ਰਸਾਦ ਕਰਨ । (ਸਿੱਖਾਂ ਦੀ ਭਗਤ ਮਾਲਾ ਭਾਈ ਸਾਹਿਬ ਡਾ. ਵੀਰ ਸਿੰਘ ਜੀ, ਪੰਨਾ ੪੫-੪੬)

“Seehan and Gajan were cousins. When they had the meeting with the Baba (Guru Nanak) they prayed, “Our transmigration must end; we must get all the four materials of the world.” The Baba said, “You can get all the four materials of the world by chanting the Name of Waheguru”. They requested to know the meaning of Waheguru. The Baba explained, “ ‘Wahe’ means ‘wonder’, due to whose energy all the worldly materials will be known. We will not know Him in dark; ‘Gu’ means ‘dark’ and ‘ru’ means ‘light’ in which we know Him. We have thus Waheguru meaning the wonder which can be known with the light of knowledge provided by the Guru

or true guide. By chanting and knowing Him we get all the four materials of the world. They enquired further, "How do we get these four materials by chanting the name of the Waheguru?" Guru Nanak explained. "When one goes walking towards the congregation of the saintly person, every step equates to hundred Ashwmedh Yag (Burning in fire of hundred of horses after sacrifice). The wealth, for which the people yearn, is offered to the worshippers of the God. Whatever the worshippers of God wish, the same is fulfilled. If you understand the meaning of Waheguru, you get the true knowledge and get emancipated. All the four materials of the world are also achieved."

After having bath in the last hours of the night, you must recite the Guru's word a long with your work, when your breath goes down you must chant 'Wahe'; when your breath goes up you must chant 'Guru'. You must live your life this way. On the occasion of 'sangrand' Masya, Bidasakhi or Dewali, you must prepare the sweet pudding of three equal items ghee, sugar and water and serve as 'prasad' among the congregation (Sikhian di Bhagat Mala by Bhai Mani Singh edited by Bhai Veer Singh p.45-46)

Bhai Ram Singh wrote in *Suniti Prakash* (1825), 'Bhai Santokh Singh in *Mahima Prakash* and Desa Singh in *Rehatname* have used wahiguru. Gurbilas and Gur Pad Prem Prakash have also used it.

Use of Waheguru for chanting

By the time of nineteenth Century chanting of Waheguru has been in regular practice. Gyani Gyan Singh initiated his Panth Prakash (7) by chanting Waheguru.

Waheguruvar mantar raaj ucharnte agh ogh nasai hain. (p.10)

By chanting the mantra of waheguru all the evils run away. (p. 10)

There are numerous reference available from 19th century onwards and are not cited due to lack of space. Now every Sikh chants Waheguru at the beginning of the Sikh prayer. He also recites 'Khalsa Ji, Bolo Waheguru Ji ka Khalsa Waheguru Ji ki Fateh' after every step of the prayer and chanted Waheguru, and sings 'Waheguru naam jahaz hai chadhai so utrai paar.'

This is the tradition of chanting Waheguru as the name of the God.

CONCLUSIONS

- The word 'Waheguru' as such has not been used by any Sikh Guru in their Bani, however, 'Wah' and 'Gu' have been used separately.
- 'Waheguru' has been used for the first time by Bhatt Giand in the AGGS.
- Then it was defined and used many times by Bhai Gurdas in his Vaaran.
- Later on it was found in many writings on Sikhism.

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