EVIDENCE OF SHABAD KIRTAN MEDITATION PRACTICE TO ENRICH WISDOM

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Abstract: Music can give its creators and listeners alike their significant feeling characters to frame a valuable emergence of their most credible selves in the method of both individual and group identity. ShabadKirtan is a meditation motion with a specific strategy to unravel personality by violating the ego for the chance of a new creative subjectivity — it cleanses the psyche, brings harmony and satisfaction, truth and freedom, and enlightens the spirit, empowering one to understand the divine. A phenomenological experience, ShabadKirtan is seen as an intertwining place; occasion and time are interrelated to encourage the congregation's creation and rebuilding while evoking emotional experiences and deep memories for all. A meditation practice appears to have health benefits from a physical, mental, and cognitive standpoint that advance mental and physical well-being and prosperity. In this study, 40 individuals on the Indian subcontinent were profiled who had attended and participated in GurbaniKirtan classes. The participants reported that they experienced a significant positive response about the highly relevant wisdom to them in their current state of life. Results showed that Shabadkirtan practice significantly (p<.01) enriched wisdom and its five formative dimensions: humor, emotional regulation, reminiscence/reflectiveness, openness to experience, and critical life experiences. During the procedure, guided meditation is incorporated into relaxation and mindfulness reflection to find inner peace. As a function, wisdom is the comprehension and acceptance of what is best for a healthy, enjoyable, and continuous life that takes into account motivational, cognitive, and emotional traits. The terms 'health' and 'well-being' encompass more than being free from illness; they represent a remarkable development process.

Keywords: wisdom, reflection, wellbeing, mental health, ShabadKirtan, Gurbani, music, meditation

I. Introduction

Shabad is a Sanskrit word that means sacred, hymn, sound, speech sound, voice, etc. In Sikhism, a Shabad is a sacred song selected from Sikhism's scripture Guru Granth Sahib, everlasting Gurus of the Sikhs. The word ShabadKirtan refers to a musical rendition for Guru Granth. Shabad can also be termed as the sonic expression of Nam or AnhadShabad. The word Kirtan means especially telling, narrating, a story with a color of divinity and love. ShabadKirtan and the work on Shabadkirtan both express the depth of divine love towards Guru Granth Sahib. The work is a love song to be sung to Guru Granth Sahib. Hindu devotional music known as ShabadKirtan or GurbaniKirtan has its roots in ShabadKirtan, which is devoted to the worship of
God. One of the main concepts of ShabadKirtan is to find knowledge about oneself by listening to it. It is considered the experimental and performative practice used for mediation for the boundary space of one and their past and present by bringing the past life to the present [1].

1.1 Understanding the History
ShabadKirtan is an almost five hundred fifty-year-old practice that has been evolved by the founder Guru Nanak. Though it has its own past tradition and ideology it is still present in the present time with more amount of turns in order to develop melodic structures, new melodic modes, execution settings, style, artist. The masters Guru Angad, Guru Amardas, Guru Ramdas continued the work started by Guru Nanak. Distinctly Guru Arjan incomprehensibly extended the Guru’s assertion. Singing Gurbani in new melodic structures and modes.

The Guru Granth is a particular assortment of Shabads (sonnets) compiled by the fifth Guru, Guru Arjan, in 1604, i.e., the principal definitive assemblage of Gurbani. He is likewise remembered for his melodies of fifteen bhagats (holy people) from various religions. The accumulation by the Shabads was included by the 9th Guru known the Guru TegBahadar and then by the 10th Guru Sikh Guru known as the Guru Gobind Singh. Then the Guruship was passed to Siri Guru Granth Sahib in the year 1708. This year was denoted as the important Sikh sacred and significant wellspring turning point for ShabadKirtan.

ShabadKirtan is the music of the masters, a divine indication in the unified type of Shabad and music uncovered to them. Various melodic features of their Shabadkirtan practice are given in the Guru Granth; moreover, various shabads in the Guru Granth talk about the meaning of kirtan, of singing superb praise.

The first and significant melodic designation is rāg, the Indian melodic framework. Rāg is the central coordinating standard in the Guru Granth. There are many rules for assembling a song that can touch off a specific mindset in the reciter and audience (listeners) members. The Sikh sacred writing, Guru Granth Sahib Ji, is formed in and partitioned into an aggregate of 60 rāgas. This is a blend of 31 single rāgs that incorporate a large number of rāg variations and 29 blended (or "mishrit") rāgs (a rāg formed by consolidating a few rāgs together). Each rāga is a chapter or section in the Guru Granth Sahib, beginning with Asaarāg.

A considerable lot of these variations have names; however, most are assigned with consecutive ghar numbers, for example, Srīrāg (ghar numbers 1-7), Mājh (ghar numbers 1-4), Āsā (ghar numbers 1-17) and so on. The second is melodic structure, for example, pade, chhant, vār, ghōṛīāṅ, and so forth. Except for a few, the melodic highlights of these structures are rarely remembered. The third melodic assignment in the sirlekh is ghar (in a real sense, "house").
Sikh Gurus hence sang in rāgs that were from both the Hindu ceremonial (e.g., Bhairav and Srirag) and Sufi customs (e.g., Suhi and the Kafi styles), just as from folk-based conventions (e.g., Asa and Majh). The rāg variations demonstrate distinct regional styles. Arranged by emotive rāg heading, the Guru Granth Sahib is to be read as a text and to be heard, sung and embodied via the devotional practices of meditation, recitation, and singing [2]. The Gurbani hymns enshrined in the Guru Granth Sahib espouse both a temporally mindful (socio-political) and spiritually insightful (soteriological) message to be enacted through the “psycho-emotional aesthetic” [3] of rāg and taal through a process of “deep listening” [4]. As an affective devotional activity, Shabad (Gurbani) Kirtan has the ability to disrupt the circularity of the ego’s auto affection that identifies and names the self, and in turn, productively open the self toward a liberating consciousness where the practitioner embodies the Gurbani, as the living Guru [5 & 6].

The affective nature of Gurbani Kirtan, as recognized by Protopapas, was the cohering of the communal identity. It acts as an “ongoing signification, and phenomenological hermeneutics where the community remembers itself” [3]. Because it “puts into play an emotional effect between the performer and the audience where identity is both constructed and reconstructed” [3]. Kramer (2002) additionally notes that music has the ability to transform identity altogether [7]. Wisdom is an ancient construct presently getting a charge out of revived attention in the social and psychological sciences [8 & 9]. In most contemporary hypothesizing, wisdom is viewed as the pinnacle of psychosocial development [10] and a center of human goodness [11] that incorporates cognitive, inspirational, emotional, and enthusiastic attributes [12]. Wisdom is related to numerous versatile psychosocial outcomes, including positive qualities, mature character attributes, advanced dynamic capacities, i.e., decision-making abilities, fruitful relational connections, improved emotional wellness, and enhanced mental health outcomes, to name only a few [8].

The prototype embraced in the current research mirrors the agreement (referenced above): Humor, Emotion Regulation, Reminiscence/Reflectiveness, Openness, and Experience. Together the model is known as (H.E.R.O.(E.)), created by Webster [13 & 14]. The H.E.R.O.(E.) model of wisdom [14] conceptualizes wisdom as a trait of people that powerfully develops over the long haul. In the H.E.R.O.(E.) model, wisdom is characterized as the “capability in, aim to, and utilization of critical life occasions or events to encourage ideal improvement in self as well as other people” [13]. Meditation is a universally applied practice that advances profound and viable wisdom by disengaging the mind from adapted examples of reactivity and self-concerns. It has been used to advance general prosperity, just as for treatment of uneasiness, addictions, torment, pain management, and adjunct to psychotherapy [15-17]. Various models have been introduced regarding the mechanisms of meditation’s effects [18 &19]. While meditation is regularly straightforwardly addressed as a "relaxation" method, it seems, by all accounts, to be better understood as a method for advancing mindfulness and general self-regulation. Further diminishes emotional reactivity and upgrades understanding, insight, and incorporating perceptual, intellectual, and behavioral aspects of human functioning.
II. Methods

2.1 Purpose
The study aims to gain insight into the link between the development of wisdom and ShabadKirtan and how individuals understand themselves concerning life experiences. The rationale of Shabadkirtan is to encounter Nām, the divine presence that dwells in every individual. Shabad (unearthed word) itself indicates an AnhadShabad (unuttered word) that exists inside every individual. Shabadkirtan's motivation is to interface with the AnhadShabad, to empower it to reverberate in and saturate the being.

2.1.1 Aim
Introducing the act of Shabadkirtan meditation projected to encourage and lead to recognize, know, or realize his/her own true self. Moreover, eradicate the moss of doubt from the mind, i.e., achieving the divine virtues (mind's purity) and becoming fearless and realizing his/her Mool (source).

2.1.2 Hypothesis (H^): There will be a significant improvement in participants' practicing ShabadKirtan meditation on the wisdom (mean) development and its sub-dimensions (mean) humor, emotional regulation, reflection, openness, and experience.

2.2 Participants, design, and investigational protocol
Forty healthy people, 20 men and 20 women, aged between 30 and 55 years, participants from the versatile realm, were selected for the study. Participants were evaluated three times throughout the study pre, i.e., baseline, mid-intervention, i.e., after eight weeks, and post-intervention, i.e., after 16 weeks. During, four months, volunteers attended and partaking in Shabadkirtan meditation (relaxation) classes. All sessions lasted for 30–35 minutes and were carried out twice a week at the premises available to them, the therapist's place, or a partner meditation center.

2.3 Instrumentation
Wisdom was measured with the Self-Assessed Wisdom Scale (SAWS) (Webster, 2013), a 40-item questionnaire reflecting the following five components of wisdom: Critical life experiences: “I have experienced many painful events in my life”; Reminiscence/reflectiveness: “Reviewing my past helps me gain perspective on current concerns”; Openness to experience: “I like to read books which challenge me to think differently about issues”; Emotional regulation: “I am very good about reading my emotional states”; and Humor: “Now I find that I can really appreciate life’s little ironies.” Participants respond to each question using a Likert-type scale where 1 = strongly disagree to 6 = strongly agree.

2.4 Procedure
I have traveled to Punjab and Delhi for month-long trips to interview, discuss, and learn from various Sikh musicians and scholars, including those remaining memory-bearers of the ShabadKirtan parampara. I underwent the parampara's oral guru-shishya (teacher-student) pedagogy, learning the classical percussive and musical repertoire. For instance, from the professional ragijathaBhaiNirmal Singh Ji “Hazuri Ragi Harmandir Sahib” at the Harmandir Sahib Gurdwara (The Golden Temple) in Amritsar. Likewise, BhaiBaldeep Singh Ji for throwing light on the importance of Shabadkirtan in Sikhism, inspiring, guiding, awakening concepts such as self-realisation. I have engaged in participant observation - attending and participating in
ShabadKirtan classes, workshops, and concerts at Gurdwaras, learning institutions, and private homes. The ShabadKirtan requires authority over Gurmat sangītshāstar. It is fitting to comprehend Gurmat sangītshāstar studios and gatherings that present and examine the melodic material utilized in ShabadKirtan. It is fitting to comprehend Gurmat sangītshāstar studios and gatherings that present and examine the melodic material utilized in ShabadKirtan to gain proficiency over the Gurmatshastra. The shabads used for the meditation classes were "HakParaya", "Maas Maas", "Gagan Mein Thaal", "Allah Alakh", "Jaise Mai Aavai" and "Khurasan" created by Guru Nanak DevJi and sung by Bhai Nirmal Singh Ji. For each rag-based genres of ShabadKirtan (rāg-adhārit), the explanation of the rag (rāgdhyān) to describe the thought that the rag is to create was given by Bhai Nirmal Sing Ji himself. Have conducted extensive fieldwork by interviewing extant memory-bearers, scholars, revivalists, teachers, and students. Through years of research, education, performance, and practice, I have witnessed the effects of the symbiosis between Shabad (music-poetic word), rāg (melodic structure), taal (rhythm), and avadhana/chitt/surt (inten-ness). These "four pillars" are perceived as upholding Gurbani's esoteric-aesthetic nature accompanied by traditional stringed instruments whose low timbre evokes meditative contemplation.

2.5 Ethical Clearance and Confidentiality Agreement
All the participants were thoroughly informed about the purpose of the study and were enrolled utilizing self-deciding criteria. The participants and the counselor signed informed consent, were detailed the confidentiality agreement.

2.6 Statistics
A fundamental insight has been built for ShabadKirtan based on the elementary approach. There was an improvement among the individuals in the wisdom scores after the response to the intercession process, which was modeled using the one-way Analysis of Variance method (ANOVA).

III. Results & Discussion
The ShabadKirtan can be recognized as an action, which not just develops and recreates a common and individual character, yet additionally deconstructs an ego-focused personality. Edification, Freedom, Liberation is to know one's actual self (Jot Saroop, True Nature, Mool, Reality)! Along these lines, rather than anticipating that others should change, the ShabadKirtan (Gurbani's) wisdom teaches focusing on being superior to yourself — change yourself, mend your own psyche, change your own reasoning, thinking, improve your own self, become a Gurmukh.

A wise person's intellectual functioning components may change across the lifespan as one integrates feeling and intuitive elements and encounters various contacts that limit or expand experience[20 & 21]. The contextual perspective sees intelligence developing in interaction with environmental opportunities and constraints. While valuable for dealing with external conditions, logic won't improve life quality and personal satisfaction. In any case, being effective, powerful, and going past the afflictions of reasoning is the quintessence of meditation. Personal meaning and the development of wisdom are associated with discovering a meaningful life journey. Indeed, these are fundamentally interrelated pursuits [22].

3.1 Wisdom: The mean levels assessed at various evaluation phase for the intervened participants are as follows baseline (M=169.88, SD =20.08), 8 Weeks (M=176.90, SD =17.91), and 16 Weeks (M=189.45, SD =14.61). A highly significant effect of ShabadKirtan meditation
practice to enhance wisdom is reported. For instance, the group of participants recorded, [F (1.38, 53.90) = 156.73, p = 0.000, ηp² = 80.1% effect size]. The wisdom measurement increases significantly by the application of shabadkirtan, for instance comparison 1 - baseline to 8 weeks, [176.90 – 169.88 = 7.02 upgraded attribute, ηp² = 68.0% effect size] and comparison 2 - baseline to 16 weeks [189.45 – 169.88 = 19.57 upgraded attribute, ηp² = 82.8% effect size] (see Figure 1).

Humor has been seen as a huge quality of universal prosperity and wellbeing[23], create adjusting styles [24], and as a mental health pointer[25], among various other positive features.

3.2 Humor: The mean levels assessed at various evaluation phase for the intervened participants are as follows baseline (M=34.85, SD =4.88), 8 Weeks (M=36.90, SD =4.47), and 16 Weeks (M=38.48, SD =3.94). A highly significant effect of ShabadKirtan meditation to enhance humor wisdom trait is reported. For instance, the group of participants recorded, [F (1.41, 55.14) = 25.70, p = 0.000, ηp² = 39.7% effect size]. The humor wisdom dimension increases significantly by the application of ShabadKirtan, for instance comparison 1 - baseline to 8 weeks, [36.90 – 34.85 = 2.05 upgraded attribute, ηp² = 36.2% effect size] and comparison 2 - baseline to 16 weeks [38.48 – 34.85 = 3.62 upgraded attribute, ηp² = 67.8% effect size] (see Figure 2).

Figure 1 Shabadkirtan and Wisdom

Figure 2 Shabad kirtan and Humor
Emotional regulation incorporates the entirety of the conscious and unconscious methodologies we use to expand, keep up, or decline at least one or more components of an emotional response [26]. These components are the sentiments, practices, feelings, behaviors, and physiological reactions that make up the emotion. It resembles emotional intelligence[27] in that wisepeople can non-protectively encounter a gigantic piece of jumbled opinions without feeling overpowered. Further emotional regulation acquires the capacity to perceive and adaptively utilize countless energized states, including blended feelings (e.g., power).

3.3 Emotional Regulation: The mean levels assessed at various evaluation phase for the intervened participants are as follows baseline (M=33.20, SD =6.35), 8 Weeks (M=34.88, SD =5.29), and 16 Weeks (M=38.48, SD =3.65). A highly significant effect of ShabadKirtan meditation to enhance emotional regulation wisdom trait is reported. For instance, the group of participants recorded, [F (1.18, 46.01) = 113.27, p = 0.000, ηp² = 74.4% effect size]. The emotional regulation wisdom dimension increases significantly by the application of shabadkirtan, for instance comparison 1 - baseline to 8 weeks, [34.88 – 33.20 = 1.67 upgraded attribute, ηp² = 58.8% effect size] and comparison 2 - baseline to 16 weeks, [38.48 – 33.20 = 5.27 upgraded attribute, ηp² = 75.6% effect size] (see Figure 3).

Reflecting on past and current practices, behaviors is a huge wellspring of understanding individual objectives, inspirations, characteristics, and impediments. The Gurbani consistently demonstrates that “everything” is inside (i.e., The Divine, Satgur, Mool). The ShabdKirtan urges us to make Self-reflection the mount (on the pony of the Divine Knowledge, Aatam-Giaan), and make Sahaj (Natural condition, Intuitive Poise) the stirrup to put the feet (of the mind, Budhi), with the goal that the psyche stays secure (steady, adjusted, steadfast, not meandering, and so forth), and remains sensitive to its Mool (Source, True Nature, Originality). The thoughtful reflection practice that yields self-information the mission of one’s True (Self-request, Inner Inquiry, Self-Reflection, Contemplation, and so forth). Wise people have the cognitive and persuasive assets to deftly utilize both retrospection and prospection in manners that upgrade prosperity and other positive outcomes. At the end of the day, wiser individuals...
can draw upon what some have called biographical capital (i.e., reminisce - think back) for some valuable capacities, such as state of mind improvement, critical thinking, problem-solving, mood enhancement, identity consolidation, and social communications[28].

3.4 Reflection: The mean levels assessed at various evaluation phases for the intervened participants are as follows baseline (M=35.50, SD =5.90), 8 Weeks (M=35.93, SD =6.17), and 16 Weeks (M=38.60, SD =5.17). A highly significant effect of ShabadKirtan meditation to enhance reflection wisdom trait is reported. For instance, the group of participants recorded, [F (1.22, 47.93) = 17.07, p = 0.000, ηp2 = 30.5% effect size]. The reflection wisdom dimension increases significantly by the application of ShabadKirtan, for instance, comparison 2 - baseline to 16 weeks, [38.60 – 35.50 = 3.10 upgraded attribute, ηp2 = 32.4% effect size], however for the comparison 1 - baseline to 8 weeks, we found no sufficient evidence to indicate a significant change as p >.05. (see Figure 4).

![Figure 4: Shabad Kirtan and Reflection](image)

Openness is consistently shown in a capability to bear, albeit not necessarily an acknowledgment of, other belief frameworks, qualities, and customs. Wise individuals have an articulated sensation of character[29] and a strong philosophical and incredible base [11 & 30], which controls thought and behavior. Openness inspires individuals in several ways to act wisely. These can be viewed as encounters novel in nature, the journey of lifetime learning, finding and improvising solutions to the problems, and an interest in finding problems[31]. Investigating both one's internal and outer universes is a fundamental part of wisdom.

3.5 Openness: The mean levels assessed at various evaluation phase for the intervened participants are as follows baseline (M=35.53, SD =5.05), 8 Weeks (M=36.90, SD =4.11), and 16 Weeks (M=39.43, SD =3.37). A highly significant effect of ShabadKirtan meditation to enhance openness wisdom trait is reported. For instance, the group of participants recorded, [F (1.27, 49.55) = 104.35, p = 0.000, ηp2 = 72.8% effect size]. The openness wisdom dimension increases significantly by the application of ShabadKirtan, for instance comparison 1 - baseline to 8 weeks, [36.90 – 35.53 = 1.37 upgraded attribute, ηp2 = 51.4% effect size] and comparison 2 -
Learning life encounters, critical in nature, adds to the development and enriches wisdom, principally the term we refer to as critical life experiences. Would wisdom be acquired from more ordinary everyday trials, or can genuine gain only be produced using significantly disruptive encounters? There are presumably different ways to intelligence, and a portion of these ways may include less strongly negative encounters. It isn't that people should encounter overpowering injury to develop wisdom. In any case, the existence of straightforwardness, insurance, and calm living will probably not deliver a profound degree of wisdom. Contrary events challenge us to think about the heralds and results of such personal scenes or episodes and evaluate crowd factors that might have added to its occasion and long stretch results. There are most likely different ways to wisdom, and a portion of these ways might include less seriously bad encounters. Wisdom is evoked by gravely described issues that may have no reasonable right answer except for involving genuine ramifications for an individual's prosperity and success[32]. Meaningful life choices frequently comprise clashing decisions, moral quandaries, and psychosocial trouble, all escalated by regularly obscure results.

3.6 Experience: The mean levels assessed at various evaluation phase for the intervened participants are as follows baseline (M=30.80, SD =6.24), 8 Weeks (M=32.30, SD =5.12), and 16 Weeks (M=34.48, SD =4.12). A highly significant effect of ShabadKirtan meditation to enhance experience wisdom trait is reported. For instance, the group of participants recorded, [F (1.35, 52.81) = 66.22, p = 0.000, ηp2 = 62.9% effect size]. The experience wisdom dimension increases significantly by the application of shabadkirtan, for instance comparison 1 - baseline to 8 weeks, [32.30 – 30.80 = 1.50 upgraded attribute, ηp2 = 49.5% effect size] and comparison 2 - baseline to 16 weeks, [34.48 – 30.80 = 3.68 upgraded attribute, ηp2 = 66.6% effect size] (see Figure 6).
One might take spirituality to encompass religion: "an individual's considerations, emotions, and practices identified with worry around, a quest for, or a making progress toward comprehension and relatedness to the extraordinary"[33]. In both mental and clinical wellbeing, spirituality and religion are progressively perceived as imperative to clients, so progressively important to join by and by[34].

Implication

This article addresses starting endeavors in this examination line to help prove Shabad kirtan meditation practice to advance wisdom. It portrays an inventive elevating contribution regulated in an individual/group workshop design. The relieving program seems to create impacts across numerous human working elements: humor, emotional regulation, reflection/reminiscence, openness, and critical life experience. In every field, our goal is likely to lead the person to perceive a more profound feeling of wisdom on which to build new insight. The idea of Gurmat (guru's wisdom), in any case, is focal in the Guru Granth. It is with the guide of Gurmat that Anhad Shabad is seen, that Nām is realized. A necessity for potential applications in different populaces and settings, just as the requirement for additional examination.

Acknowledgement

Our heartfelt thanks to Late Bhai Nirmal Singh Ji for his continuous guiding guru-shishya (teacher-student) pedagogy. His insightful explanations of the Shabads described the thought and sung in the rāg to touch a specific mind-set in the listener. Likewise, we would like to thank Bhai Baldeep Singh Ji for throwing light on the importance of Shabad kirtan in Sikhism, inspiring, guiding, awakening concepts such as self-realisation.

Conflicts of Interest

The research was planned, designed, and conducted for knowledge-generating purposes and to promote wellness. Further, no commercial or financial links are deemed significant to raise concerns regarding conflict of interest.

(Authors declare no conflict of interest)
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