

# What is Nâm

By Yoginâm





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21 Steps for a Nâm Transformation

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# INTRODUCTION

Nâm is a way of life. It is a way of life that you may choose for yourself based on the realisation that you have about life. I cannot tell you what Nâm is; you have to come to that conclusion. I can give you a vocabulary as an instrument to look at yourself and to look at your life. It is for you to arrive at appropriate conclusions. About these conclusions I cannot tell you whether they are right or wrong. You have to experience that for yourself. When they appear to be beneficial for the quality of your living, they are good and when they are detrimental for the quality of your living, they are the wrong conclusions. Nâm starts with an Attitude that is not the result of an indoctrination into a belief but of conclusions that everybody can draw from themselves when they are prepared with the appropriate vocabulary to understand human life as it emerges in the human perspective.

With Nâm you are ultimately sovereign. You are not like sheep, following certain dogmas or ideologies that others have concocted, recently or in the ancient past. Such dogmas and ideologies serve different purposes. They do not serve what I would call the individual Task of Human Living; they do not help you in performing this Task and arriving at an ultimate unconditional

Well-Being in living, in dying and in post living.

This being well of Well-Being is not something definitive, it is subjective; for some it is happiness, joy and inner freedom, for others it is enlightenment and realisation. Nobody else than you is responsible for your living: you live and ultimately you die. This living between birth and death has a meaning and a purpose. Recognising that is a first step. Discovering what this meaning and purpose consists in follows automatically when the first step has been made.

Nâm does not mean a concrete something. Nâm is a consolidation of an Attitude that embraces in an ultimate recognition. It is like saying 'yes' or like naming something. Such naming concludes what it is. You may see some green colour on the screen of your eyes. When you conclude about the green colour that it is a tree, you establish your witnessing and give it the meaning that it has for you, namely the seeing of a tree. This may seem rather abstract, but applying such a phenomenological reduction to ordinary aspects of living is very helpful in discovering the nature of what you are as a representative of the human species as it lives in all living.

Nâm does not tell you that you have to say: 'Yes'. Nâm does not

prescribe anything. It is a way with which you can come very close to the realisation of what human living entails. You may call it spiritual, but it would not be helpful to see it as something distinct from ordinary life; something like an interest or a hobby. Nâm refers to the very living, which is by itself transcendental. This is the first thing that you will gradually discover when you are open enough.

What we call here living is not something abstract. It is an active element in ordinary everyday life; an element that you can use; an element that is able to give you guidance. You are not alone. You are not a unit in a world. You are representing living both as a 'Sense of I' and as a 'Sense of World', which are so integrally connected that you cannot separate them, as one is always mirroring the other and determining the other.

The 21 steps for a Nâm transformation are a skilful means of Attitude. Together they constitute a process of gradual opening by removing obstacles, that are often hidden in bias and assumptions. They are steps that you have to allow to internalise. After reading one, stop, and allow it to work itself out. Play with it, draw conclusions and correct conclusions; there is nothing wrong or right about them. Once you have absorbed the first one, you are ready for the next one. In this way, the 21 steps establish an 'en-



vironment' of realisation within which the ultimate goal of living is reached, which in ultimate sense has as its purpose: learning how to die.

# LIVING OPTIMALLY

All living aims at living optimally. For living optimally, plants appear to make decisions about choices. Obviously, animals make choices. Those whose choices are in accordance with their environment thrive, others vanish. These choices are not something rational or emotional like the human choices; they are nevertheless rooted in the same Attuning.

It appears that none of the choices we make is purely rational. A choice is always guided by emotion. Emotion can best be imagined as a sharing in a field, that is wider than yourself. This means that when we make an emotional decision, within this decision, there are many factors that do not originate in your deliberations. When you express a political opinion, this rarely is an opinion founded in objective research; the opinion usually comes to you since you picked it up unconsciously, because something in the propaganda touched you. This illustrates how emotions have a substantial collective aspect.

You may be against inflicting horror and destruction on people; this is a natural emotion: it reflects a living that wants to live. Supporting one party in inflicting horror and destruction on

another party is an emotional abnormality, which is the consequence of indoctrination via the sharing in the field of emotion. You support the killers not because you arrive at the conclusion that they are nice people. You support them because you think it is right to support them. You have been indoctrinated to think that they represent a right cause. In this case you bypass the natural human inclination of living in harmony. It is an illusion to think that your beliefs and opinions are rational and objective conclusions.

As human beings we are moving particles of the crust of the earth. As human living we are a niche in all living, performing a Task that belongs to that niche. In order to discover that, we have to analyse very carefully what we are as living. A skilful means with which you can easily grasp what living is about is Siweb.

In general, you can say that human birth consists in the beginning of an amalgamation in which ranges of frequency of resonance start to interact. There may be infinite ranges but for our understanding it is sufficient to distinguish 4 ranges representing four fields within human living. The first field is Body, which represents conscious and unconscious sense perception. The second field is Mind, which represents the thinking and the deciding. It represents what makes you conscious. When something is un-

conscious it means that Mind is not contributing to that instant. The third field is the field of Soul. This is a central field because it represents the 'raw' material from which subsequent perceiving originates. Soul is unconscious and not bound to time. Soul represents memory. The fourth field is Spirit, which consists in Habitual Programmes of Perception that determine how you experience living. They are expressed as opinions, beliefs, ideas, ideals, wishes and desires. Spirit represents direction.

It is good to have a good knowledge about the intricacies of Siweb, because it is very helpful for self-analysis and for understanding the course of situations and developments that without the help of Siweb would be difficult to grasp.

It is an illusion to think that we are independent units of living. Our sense perception alone is a subjective interpretation of ranges of resonance. There is no colour unless we make it by seeing with the senses a certain resonance as purple and another resonance as mauve. The colours do not exist in what we conjure our observation from.

Sages have always stressed that we are of a whole, and that our lives consist in a sharing in this whole. There is no moment in the past in which suddenly there is a material universe. We are

of that universe in a material sense as we are of other fields of the not materially determined Mind, Soul and Spirit.

Our entire being is a sharing; not in the way a grain of sand shares on the beach, but rather in the way a drop of water shares in the ocean. When a drop would be seen as separate from the ocean, for instance when it is lifted out, it is still water and not different from the ocean.

This is the way we are born. Within whatever can be imagined as a whole, we emerge as an amalgamation of ranges of resonance and with it an 'I/World' emerges that sees itself as a 'Sense of I' and a 'Sense of World' that we call our living.

We are born in Ignorance about the 'I/World' that we are and about the nature of what 'I/World' represents. We have to be ignorant because the amalgamation has to establish itself. The child has to know what this 'I' is and how this 'I' relates to the world. It is only after 'I' has strongly established itself as an 'I-unit', that there is space to doubt the nature of this 'I-unit'.

This doubting comes naturally to some people. I call it Questioning. Other people will happily continue their lives in Ignorance and they have the full right to do so. When Questioning happens,

this state of Ignorance is not enough. You will be pushed into further Questioning. When you read this text, you have most probably been touched by this Questioning.

This Questioning may lead you through an exploration of religions, philosophies, and spiritual traditions; none of which will ultimately be an answer when with the course of the endeavour also the Questioning itself intensifies.

When you die, only that of you remains that is not subject to time but that shares in duration. This is the field of Soul with its memory. Memory represents duration. At death you remain as what you have been as established by the subtle memory. This memory consists in the unconscious emotional imprints from the sense perception of Body and the thinking perception of Mind.

When your activities in life and your thinking about it were harmonious, the imprints in memory will be harmonious.

When you have been aggressive, attached, fearful, proud, violent or criminal, then the imprints in memory will be accordingly, and that is what you are in death. In death you are no longer the customary 'you'.

It has been empirically established by the sages throughout the ages that it is optimal when you stand there at the moment of death as a fully sovereign state of being. Just look at a mighty old tree and see how sovereign it is. It is in this sense that I speak about it. Of course, you are not separate from anything and you are in every state fully of the whole; yet, with achieving sovereignty you have purified the amalgamation of resonance for which you have been given responsibility at birth to carry it, with living, to its optimal state of living.

There are myths about heaven and hell and about last judgements with reward and punishment. These are creations of educators to tell people something about the need to keep their lives in order, often with the benefit for their own interests as an objective. Such images do not convince people nowadays, but what they tried to express did not disappear. It is good that the judgemental gods have largely disappeared from collective human thinking but nothing has replaced it. Nietzsche said that it would take 200 years before people would realise what they have done by killing their god as a representation of what for them was Ultimate. When we look at the state of the world nowadays, he was quite correct in his prophesy.

There is no need to introduce a theology or cosmology to un-

derstand that there is a meaning and a purpose to human living which goes beyond the actual physical living as an expression in the resonance of matter. Just look at people and see how non-material they are in their reactions, ideals and emotions. This holds an indication for those who have been touched by Questioning.

Life wants to live optimally. You as a human being are an expression of life. Consequently, your purpose is to reach a state of optimal living. For this we have sense perception, consciousness, memory and Habitual Programmes of Perception at our disposal. When with Questioning we are set on a trail of exploration, we have to use what we have at our disposal for reaching such an optimal living.

We have to detach ourselves from the notion that we are that 'I/World' and nothing more than that. For the search for optimal living, which I call the spiritual endeavour, it does not matter what we are as 'I/World' with our achievements, but what we do with 'I/World' as contributing optimally to the whole that we are integrally one with.



# THE ILLUSION OF ONENESS

People may easily say that 'all is one', as expressing a modern belief. There is however a problem with that statement because it is not true. The simple question you should ask is what you consider such 'one' to be like. You usually get some vague answers about a 'something' and about an 'I do not know'.

This 'do not know' is not an admission of stupidity; it is close to describing the whole that is such a 'you know, something like oneness'. This is not something new. The first Neo-Platonists stressed the problem already. You cannot capture what is the whole in which living emerges with a concept like 'one' or 'oneness'.

Some have called it an 'unknowing' or a 'cloud of unknowing' but yet it is still describing a humanly defined quality to a supposed 'something'. It is an unknowing that as soon as you want to express its unknowing, disappears.

And yet I need to refer to it because it is what is essential in the amalgamation of 'I/World'. Again, as a skilful means, I ascribe the sound A-B-B-A-H as referring to it. Abbah is not a name, because there is not a something that can be named. Abbah has

no meaning on its own. Abbah is a mere sound, but when I use that sound what I want to indicate is what is unknowable.

This may give the impression that, as it is so foreign to our understanding, this Abbah is something far away. However, like the drop and the ocean are both water, this Abbah is the very essence of what you are on all levels of resonance. Abbah is the essence of the cells of your body as it is the essence that makes thinking possible. Abbah is the substance that Soul consists in and it is Abbah that carries the direction of Spirit.

Abbah is the most infinite possible as well as the most intimate possible. Although Abbah is unknowable, 'I/World' is most intimately connected with it.

When the drop is in the ocean, the ocean is embracing the drop. The drop is only a drop when it tries to identify itself as a drop. In reality it is not separate; it is the ocean. And more than that: both the ocean and the drop are water. In the sharing as water there is the sharing in infinity and in the sharing as a drop there is the sharing of infinite intimacy.

This sameness in Abbah can best be called Love. People often misunderstand Love and consider it just as an emotional in-

volvement. The Love of the sharing in Abbah as Abbah is much more present than an emotional involvement. It is Love that we are determined by an all-embracing sharing in Abbah as Abbah. It is the same Love that constitutes what makes the 'Sense of I' and the 'Sense of World' into 'I/World'.

Optimal living depends on how Love is lived and expressed as human living. For those who have been touched by Questioning this involves a gradual conscious transformation of Ignorance into Wisdom. For them this transformation is their Task of Human Living. For them, and for them alone, ignoring this Task would mean that their living is a waste.

Human perception, which is of Abbah, cannot comprehend the nature of Abbah; yet, being most infinite as well as most intimate necessitates a focus to shape the orientation of life according to this sharing in Abbah. That what we consider to be Abbah for us is never definitive and therefore always by nature an approximation. For this purpose, whatever we think, feel or aspire about Abbah is merely a human construction which is called Asha, which means the face of the appearance of Abbah. Asha is the eternal hypothesis of what Abbah could be. With the spiritual endeavour, while Abbah remains the same, Asha changes continuously with each step that is taken. Ultimately, Asha and Abbah are meant to be the same.

# EXPERIENCE AND AWARENESS

Many people assume that advanced states like enlightenment or realisation are rooted in a kind of supra-consciousness or the result of knowing more, exercising more, or meditating more. This is an illusion that leads many people astray. For this purpose, a distinction is made between Experience and Awareness. Both words are used in a specific manner which is different from their common use.

The living of 'I/World' with its ongoing amalgamating Siweb is called Experience. The living of 'I/World' is the living as Experience. 'I/World' is not a something that has experience. 'I/World' with its sense perception, its thinking, its memory and opinions, desires and beliefs constitutes Experience. 'I/World' can witness living and has the ability of self-consciousness, both are Experience.

Consciousness, both as being conscious and as becoming conscious is of 'I/World' and therefore of Experience. When I talk about Love and of Abbah, though it is understood in Experience, when you reach stages of realisation, you will notice that this Love and Abbah are ungraspable. It is so because it is not of

Experience. It is as if the impulses come from somewhere else. This 'somewhere else' is called Awareness.

Whatever happens as a consequence of increased openness for Awareness cannot be grasped or defined because it is outside the parameters of ordinary living of 'I/World', which is Experience. It is nevertheless very real, more real in fact than anything of Experience. Openness to Awareness means openness to what is essential of human living. I have called what is essential: Abbah. Openness to Awareness is therefore also called Attunement in Abbah

You do not have to achieve optimal living. You cannot know what this optimal living is. The spiritual endeavour is therefore not an effort to live optimally, but rather a preparation for life to live optimally through you. The spiritual endeavour is nothing else than clearing away the blockages and obstructions that are natural in Ignorance but that are detrimental for the spiritual endeavour.

When we say that the Task of Living is reaching optimal living, what we mean to say is that we need to find such an Attunement in Abbah that optimal living is its consequence.

# CAUSE AND CONSEQUENCE

There is a recognisable regularity in the living of 'I/World' which is that of Cause and Consequence. This is more than the rational cause and effect. Cause and Consequence is not linear. Cause and Consequence demonstrates a clear connection, but this connection is not something that is necessarily rationally analysable.

You are the Consequence of what you are as a Cause. And what you are as a Consequence is again a new Cause for what you become. As illustrated above, the Soul that you are at death is the Consequence of what you have been as a Cause in living.

With Cause and Consequence we are the creators of our lives, whether we realise that or not. Concepts like 'free will' only have significance when we realise that with our activities, thoughts, desires, opinions and beliefs we create our lives.

The quality of the impressions in Soul determines the programmes with which you shape your life. When for instance the impressions in Soul are disturbed by negative impulses like the poisons of greed, attachment, aggression, or exploitation, the programmes with which you create your life are reflecting this.

The way Body and Mind give the impulses to Soul is determined by the way Habitual Programmes of Perception give meaning to the impulses. When you are a loving person, the impulses are different from when you would be a hateful person.

When we internalise the realisation of this regularity of Cause and Consequence, you can manage the Habitual Programmes of Perception in such a way that such impressions are made in Soul, that the programmes that emerge from the quality of the memory of Soul are beneficial for the spiritual endeavour.

# THE IDENTIFICATION

In the state of Ignorance, you identify yourself with Soul. When you speak about your life, what you speak about is the collectivity of imprints in Soul. You identify yourself with memory. Memory however is contingent; it can be highly distorted by false memory. This means that your identification is faulty.

When you do not have a solid identification, you are prone to the diseases like lack of meaning, uncertainty, fear, attachment and their projections as greed, pride and aggression. Identification in Soul is never stable, for the simple reason that Soul is entirely contingent; unless a stability has been reached with a gradual Attunement in Abbah, when the identification in Soul widens itself and becomes an identification in Heart.

With gradual Attunement in Abbah, different elements become relevant for you and as different elements make different imprints, you become a different person. The other elements can best be described as originating from a greater openness in Awareness. Conclusively you can say that identification in Soul shifts towards an identification in Heart when life starts to be lived with an Attunement in Abbah.



Soul is an unconscious dimension of 'I/World'. You can manage Soul by realising how imprints in Soul eventually turn into Habitual Programmes of Perception that determine the course and the quality of your living. Taking into consideration the regularity of Cause and Consequence, you can manage Soul in such a way that it supports the spiritual endeavour.

You cannot manage Awareness. This is entirely unconscious and it touches the essence that you exist in and consist in. Attunement in Abbah, which means openness in Awareness, is activated by consciously introducing Attitudes of gratitude, of awe, and of wonder. Once you have made your life available for Abbah to express itself in such a way that optimal living is achieved, what happens to you can only generate gratitude, awe and wonder.

At the same time, before they are naturally generated, you can already adopt Attitudes of gratitude, awe and wonder, and when necessary, patience, in Experience as a precondition. When you have brought your conscious living in Attunement, whenever Abbah takes over as a guide and a direction, the ground has been prepared.

# REMEMBER!

Human nature is fickle. We easily change our minds, our opinions, our beliefs and we are easily carried away by advertisement and propaganda, most of all without us realising it. The nature of life however is not fickle; it is a permanence. You overcome this fickleness by Attuning yourself to what is permanent. When you consider the famous symbol of Yin and Yang you should realise that the harmony between Yin and Yang is only relevant within the Circle (Tai Chi).

To-be or not-to-be, that is not the question. The question is in what way to-be and not-to-be are embedded in a non-being. Both to-be and not-to-be, in other words both good and evil, both right and wrong, both black and white, represent the same non-being. People have a tendency to ignore or destroy what is opposite. They forget that what is opposite expresses the same essence as what we support or like. Rationality is unable to comprehend that.

It requires an Attunement in Abbah to reach such an enlightened state. For living to be optimal you should be like a flute that can only make a sound when it is empty inside. For Abbah to live

through you, you need to be empty of the illusions that clog you.

This is a very practical Task. It is also very clear. It does not require lengthy analysis, study, discussions and comparisons in religions, traditions and customs. It requires a practical preparation in which an Attitude is created that allows living to live optimally through you.

All you need to do is to Remember, always Remember. Place everything in the context of Remembering. Test everything that you do and think with Remembering. There is nothing to remember; there is no-thing that you can hold on to with Remembering.

Remembering is a conscious endeavour to keep what is represented by Abbah as an inner focus of orientation. For living Nâm, in order to achieve that, there is a double approach. In the first place you try to keep the Remembering active by managing 'I/World' accordingly. In the second place you create such an Attitude in living that the Remembering is an automatic consequence of your being.

Somewhere in the middle these two approaches will meet. When they do and how they do that is not your concern. Once you have

made the steps towards Attunement in Abbah, you may discover that you are not alone and in fact have never been alone in your endeavour to create your life.

There is no need to define this mysterious aspect of living. Those for whom it has become part of their living will testify that it greatly enriches living; that it brings living to a degree of unconditional Well-Being that goes beyond living. Whether they do their best or make enough effort is no longer a concern. In their Attunement a Certainty guides them that is of an entirely different quality than the certainties of rationality and emotion.

# AFFIRMATION

The spiritual endeavour consists in allowing new programmes to replace old programmes. Normally, these Habitual Programmes of Perception dictate to you what you consider as 'natural', as 'good', as 'desirable and as 'important'. You cannot change that. You can only change the memory of Soul which is the raw material from which these Habitual Programmes of Perception are unconsciously created.

A fundamental skilful means for Nâm Living is the Affirmation. The Affirmation is an ongoing movement of affirming that life presents itself every instant as: 'What is' is 'What is' as 'What is'. Life as it presents itself in 'I/World' is always the first step into what life becomes next.

'What is' is what you have at your disposal. Daydreaming is useless; thinking that you have been born in the wrong place or in the wrong body, or that people are all bad, or that things are all wrong, are ways of ignoring the reality of 'What is'. 'What is' is always 'what is'; it is not different from 'what is'.

At the same time the way that I see 'what is', is determined by

my Habitual Programmes of Perception. I can never see a truth. I can only see what I think is true according to my programmes, which can be totally wrong. This ignites a humility.

Humility is the optimal Attitude to start a spiritual endeavour. Only when you are empty from dictatorial programmes of perception which tell you what is true, are you able to receive. The Affirmation does not stand on its own. As it is part of a whole transformation, it does not invite lethargy but it rather invites you to take responsibility and to be involved in 'What is' is 'What is' as 'What is'.

# THE 21 STEPS OF NÂM LIVING

Nâm Living emerges from an Attitude that guides you to a peaceful recognition. Such a peaceful recognition is not rooted in a belief but in a realisation. During your spiritual endeavour the peaceful recognition naturally emerges.

Following the suggestions that are presented as the 21 steps for a Nâm transformation is a catalyst for an alchemy. When you seriously take these steps, one after the other, and the next one never before the previous one has been sufficiently internalised and its consequences are sufficiently understood, you can draw great benefit from them.

Life does not need to be complicated; the spiritual endeavour is the most natural expression of life. It does not need to be a struggle. Play with these steps, elaborate them, imagine them, and most of all search in them beauty, joy and bliss.

## The 21 steps of Nâm Living

1: All living happens within an all-embracing that is referred to as Abbah.

2: Human living happens when a 'Sense of I' and a 'Sense of World' are intrinsically combined into an 'I/World' of Experience.

3: 'I/World' reflects Abbah as unformed potentiality that shapes itself into an amalgamation of ranges of resonance.

4: Experience of 'I/World' consists in ongoing interaction between four ranges of resonance, each of which contributes to Experience, which is only Experience when all four ranges contribute.

5: The ranges of resonance of 'I/World' are those of Body, Mind, Soul and Spirit; each one contributing according to the kind of sharing in all-embracing resonance that it represents.

6: The range of Body provides sense perception; the range of Mind provides thinking and consciousness; the range of Soul provides emotion and memory; the range of Spirit provides di-



rection through belief, opinion, desire, ideals and ideas.

7: The range represented by Soul is not subject to time and represents lasting duration.

8: The range of Soul represents memory, which is subtle and unconscious. It is this memory that remains after 'I/World' disintegrates at the physical death of the body.

9: The quality of memory determines, through the Habitual Programmes of Perception, the quality and direction of living, of dying and of post-living.

10: At human birth 'I/World' is in a state of Ignorance about what it represents. This Ignorance is a natural aspect of the formative years of childhood.

11: It is the purpose of human living to transform this natural Ignorance into mature Wisdom, in which state the true nature of human living is expressed.

12: The transformation of Ignorance into Wisdom requires a management of the resonance of Soul, in order for it to create appropriate Habitual Programmes of Perception with which the

direction for engendering Wisdom is naturally taken.

13: The transformation of Ignorance into Wisdom is the Task of Human Living. It constitutes the niche of human living within all of living.

14: With evolving Wisdom, Experience that is 'I/World' becomes enriched with infusion of Awareness when with Attitude and practice, Attunement in Abbah has been achieved.

15: Affirmation is the first condition for Wisdom to emerge.

16: Purifying Asha, which is the human idea of Abbah, from anthropomorphic assumptions of image and of thought, opens the door to Attunement in Abbah.

17: Living in Wisdom generates a Well-Being for living, for dying and for post-living; with it the potential of human living is fulfilled.

18: In Nâm, the Affirmation, Abbah, Asha and Attitude are united in a continuous remembrance. This Remembering is the single key that unlocks the richness of Nâm.

19: Nâm reflects that in the spiritual endeavour nothing is reached but rather all that is obstructive and detrimental is removed.

20: Nâm evokes the sovereignty of the individual living, in remembrance that the Task of Human Living is an individual responsibility that we have received with the establishment of the amalgamation of 'I/World'.

21: None of these assumptions in themselves represent a truth. What is definitive truth is what happens to you when by means of Nâm your sharing in Abbah becomes concrete and almost touchable.

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