

# **NAAM Simran .....What is it???!?!?**

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**“NAAM Simran”** is an act of an uncontrollable remembrance of one’s “Beloved” when one is separated from it. Under such a situation the chain of images of the beauty, the attributes, the qualities, the touches, the feelings of the times together with the “Beloved” keeps on popping up in one’s mind non-stop. Even when one is busy in doing some worldly tasks, the uncontrollable remembrance of the “Beloved” is still in the back of the mind. This is what in the Gurbani language is called “Ajapaa Jaap.” ....Under such a state, one’s mind visibly silent on the outside, is in fact very busy inside, remembering the “Beloved” again and again. In this uncontrollable process, the “Lover” does not utter even a single word from the lips. ....Whereas, the uncontrollable remembrance inside just keeps on happening, silently, but nonstop.

**“Naam Simran”** is an invisible game of the invisible “Lover-mind” played in the invisible inner corners of the heart, the sub conscious. ...In this game there is a relentless eternal yearning to be in the company of the “Beloved.” Any separation from the “Beloved” even for a split moment feels like the lighting up of eternal bon-fires of agony. ....The mind does not get ready to settle for anything less than the company of the “Beloved.” The burning desire of the “Lover-mind” is always to be with the “Beloved” like the Bumblebee’s desire to be with the Flower, Fish’s desire to be in Water, Chakore’s desire to not let Sun out of its sight, and Moth’s desire to be with the Light etc.

In **“Naam Simran”** the “Beloved” seems to be always present, just around the corner, playing a hide & seek, and ready to pop out anytime to give the “Lover-mind” a Vision. A sight, a sound, a touch, a smell of anything or everything that belongs to the “Beloved” arouses the expectation of that Vision, and starts the chain reaction of the Beloved’s remembrance. All or anything that triggers the uncontrollable chain reaction seems to have written upon it, in very bold letters .....the Name of the “Beloved.” .....Nay, the “Beloved” present in it.

**For any process of real “Naam Simran” to be complete, it needs to have the following basic elements; ....1) Existence of a “Beloved”, ....2) One’s Lover-mind immensely impressed with the beauty of the “Beloved”, ....3) The Lover-mind deeply in LOVE with the “Beloved”, ....4) the Lover physically separated from the “Beloved” culminating into the start of the chain reaction of “Naam Simran.”**

**Guru’s only beloved: ....Reading Sri Guru Granth Sahib (SGGS) nobody is left with any doubt as to, who is the Guru’s only beloved? It is NONE else but ....the ONE God, period.**

**Reading SGGS one is convinced beyond doubt that Guru’s Beloved, the ONE God is really in existence, omnipresent, present every where & in everything, as the Creator, without fear, without hate, a Timeless Reality, not subjected to birth or death, and is Self-existent. ...And, He is known through the Grace of the Guru alone.**

**Guru’s Beloved’s beauty: ....is beyond description. Guru’s Beloved is Formless yet present everywhere and in everything as an invisible force, acting behind every electron that keeps all that we see in existence. Guru’s Beloved is beyond physical Reach (Agam) yet sitting inside every heart like the presence of fire inside every grain of wood. Guru’s Beloved is beyond Comprehension (Agochar) of physical senses, yet connectable through invisible connections of LOVE, sincerity and selfless yearning. Guru’s Beloved is Nameless (Anaam) having No particular name, yet addressable with any of the names like God, Allah, Ram, Hari, Gobind, Gobardhan, Morari, Waheguru, ....Father, Mother, Brother, Husband, or simply Yaar (a fast friend). ....Furthermore, Guru’s Beloved is present in everything like the earth, the grain of sand, the seed, the water, the plants, the leaves, the mountains, the ants, the elephants, the humans, the scents, the colors, the lights, the darkness ...and yet is invisible. ...In a nutshell everything that we see is the manifested beauty of the Guru’s “Beloved”, and anything that we can’t see is its un-manifested beauty.**

**Guru’s Love Affair: .....with the “Beloved” is so complete that he does not like to waste even a single moment of this precious but diminishing life by thinking, remembering, or talking about any one else. Sri Guru Granth Sahib, the Sikh Holy book is a living testament of Guru’s love affair with his ‘Beloved.’ ....In SGGS all he has written is about the**

**existence, the beauty, and the process through which any “Lover-mind” can fall in love with that Supreme “Beloved” of us ALL.**

**In the writing of Guru Granth Sahib, Guru’s objective is to make everyone of us to fall in LOVE with that “Beloved” of us ALL, so that everyone of us could experience first hand what the Guru has experienced. The Guru wants every one to experience the beauty of the “Beloved” that Guru has experienced, the intensity of LOVE that the Guru has experienced, and the enjoyment of the ajaapaa jaap “Naam Simran” from the yearning that the Guru has experienced.**

**However, while trying to make us fall in LOVE with our supreme “Beloved,” the Guru is not unaware of the ground reality of our entanglements, of our love affairs with a dime a dozen kind of beloveds. ....He knows that our focus is on our very visible kind of worldly loves like Raas Kaas of Maya, the worldly possessions that we misperceive to be permanent. Pretty much all of us are in love with our worldly possessions like gold, silver, cars, big houses, women/men, land, exotic foods, drinks etc., instead of the Supreme “Beloved.”**

**Looking at the story of our Love affairs: .....we find that depending upon our maturity levels and states of our minds, in our childhood our “Beloveds” turn out to be our pets like a dog, a cat, a hamster, our toys or our video-games, which in our adolescent & adult lives are replaced with our loves for our mother/father, wife/husband, girl/boy friend, or our very passionate love with our toys of “Maya”, our worldly possessions.**

**Our “Naam Simran” for our “Beloved” Maya is so complete, that in our life, blinded by our passionate LOVE for it, we cannot think of any thing else ....let alone the Supreme “Beloved.” ...We get up every morning, and in our sub-conscious all we think about is, our “Beloved”, Maya. We are getting ready for work, but we are thinking about our “Beloved”, Maya. We are driving, riding a bike, a bus or simply walking to work, we are thinking about none else but our “Beloved”, Maya. All the time that we are planning, we plan as to how to get more Maya. We are back from work and relaxing, but what are we thinking about? .... our “Beloved”, Maya. We dream at night, and what are we dreaming about? Our “Beloved”, Maya.**

We spend our entire life chasing the wrong “Beloved” and finally on our deathbed whom do we think about? .....unfortunately, it is still, our “Beloved”, Maya. Why? because we never thought about or learnt to fall in LOVE with our Supreme “Beloved.”. ....O! YES, at the time of our final hours, someone in attendance, do think about paying a lip service to the Supreme “Beloved” and starts reciting a “Sukhmani Sahib” or a “Gyatri Mantra.”

We, who have been busy all our life doing “Naam Simran” of our “Beloved” Maya, how can we switch it over to the “Naam Simran” of the Supreme “Beloved” at the last moment? .....In our life experience of our pursuit of chasing our fake “Beloved” Maya, what we have found to be working are our arts of Deception, Fakery, & our outward show-offs of; false beauty, false dresses of special robes, and false display of mechanical ritualism. Etc....In our misunderstandings coming from our chase of our fake “Beloved”, we start applying our same tools when we endeavor to chase our Supreme “Beloved.” ...We find ourselves wearing fake so-called saintly dresses, smearing our bodies with ashes, leaving homes, faking to be celibates, going to the places of Holy pilgrimages, or just carrying on a fake drama of “Naam Simran” repeating with our lips words like “Ram Ram, Allah Allah, Or Waheguru Waheguru”.” ...The Guru has warned us about such a fakery. In SGGS, on page 491, he says,

ਗੁਜਰੀ ਮਹਲਾ ੩ ॥ ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ  
 ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥੧॥ ਅੰਤਰਿ ਗੋਵਿੰਦ ਜਿਸੁ ਲਾਗੈ ਪ੍ਰੀਤਿ ॥ ਹਰਿ  
 ਤਿਸੁ ਕਦੇ ਨ ਵੀਸਰੈ ਹਰਿ ਹਰਿ ਕਰਹਿ ਸਦਾ ਮਨਿ ਚੀਤਿ ॥੧॥ ਰਹਾਉ ॥ ਹਿਰਦੈ ਜਿਨ੍  
 ਕੈ ਕਪਟੁ ਵਸੈ ਬਾਹਰਹੁ ਸੰਤ ਕਹਾਹਿ ॥ ਤ੍ਰਿਸਨਾ ਮੂਲਿ ਨ ਚੁਕਈ ਅੰਤਿ ਗਏ ਪਛੁਤਾਹਿ  
 ॥੨॥ ਅਨੇਕ ਤੀਰਥ ਜੇ ਜਤਨ ਕਰੈ ਤਾ ਅੰਤਰ ਕੀ ਹਉਮੈ ਕਦੇ ਨ ਜਾਇ ॥ ਜਿਸੁ ਨਰ  
 ਕੀ ਦੁਬਿਧਾ ਨ ਜਾਇ ਧਰਮ ਰਾਇ ਤਿਸੁ ਦੇਇ ਸਜਾਇ ॥੩॥ ਕਰਮੁ ਹੋਵੈ ਸੋਈ ਜਨੁ  
 ਪਾਏ ਗੁਰਮੁਖਿ ਬੁਝੈ ਕੋਈ ॥ ਨਾਨਕ ਵਿਚਹੁ ਹਉਮੈ ਮਾਰੇ ਤਾਂ ਹਰਿ ਭੇਟੈ ਸੋਈ  
 ॥੪॥੪॥੬॥ ... (SGGS: 491, Goojree M3)

*Goojree Mehlaa 3. ... (O brother) Everyone, keeps chanting Raam, Raam (with a hope to find God); but with such mechanical chantings God is not found. It is only when, by the Guru’s Grace God comes to dwell in one’s mind, only then one obtains the fruit of God’s remembrance. ||1||*

*One, who, falls in love with God from within; God never goes away from his heart; and he continually keeps God's remembrance in his mind. ||1||Pause||*

*(On the other hand) those, whose hearts are filled with deceit from within, but they outwardly call themselves saints with their fake dresses; their internal thirst of desires never gets extinguished, and (thus never finding peace) they repent in the end, when they depart from the world empty handed. ||2||*

*(O brother) even if one tries to bathe at many place of pilgrimage, still one's internal ego never departs; and that man, whose confusion of duality does not depart from the mind (stays lost in his lust for Maya) – and the Righteous Judge of Dharma punishes him. ||3||*

*Only him, upon whom God showers His Mercy, finds God; however very few are those, who come to understand this secret from the Guru. ... O Nanak, only when one conquers one's ego from within; he comes to meet the Supreme Master. ||4||4||6||*

**Sri Guru Granth Sahib, all of it (not just some particular section), is the Guru's manual for "Naam Simran." That, as a first step of "Wadi-aa-ee Weechar" and understanding, makes to the mind, the otherwise invisible Supreme "Beloved." ....visible. Then, by helping the mind to see and appreciate the details, it impresses one with the beauty of the Supreme "Beloved." ....And, finally by making one to have a direct dialogue with the Beloved, it makes one to fall in deep LOVE with the "Beloved" of us ALL.**

**Enabled with the "Wadi-aa-ee Weechar" of Sri Guru Granth Sahib, when one's Lover-mind is able to see the Supreme "Beloved" in its micro form, hiding in each & every particle of the creation, then in that state of "Wismaad" the mind uncontrollably says "Wow." When, in the macro form the mind sees the infiniteness of the creation, it says "Wow." When it sees the effortless display in automation of processes of creation, the sustenance, and the destruction, then it says "Wow. Wow, Wow." ....and thus starts the uncontrollable, nonstop, non-spoken chain reaction of "Naam Simran" in the sub-conscious saying "Waheguru, Waheguru, and Waheguru."**

**That is what, the real “Naam Simran” the Guru Style is!!!!, ... and not the ritualistic fake “Naam Simran” our style.**