

MYSTERY OF NAAM SIMRAN

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ABSTRACT

“Naam Simran” means recitation of God’s name by repetition. This is considered an essential part of Sikh philosophy. The objective of this practice is to control natural instincts of lust, anger, greed, attachment and arrogance and to achieve a mental state that is full of peace, love and humility. It is such a state that ultimately helps one be aware of God.

INTRODUCTION

If one were to ask a Sikh about the basic tenants of Sikhism, the usual answer would be (1) To make an honest living. (2) To share earnings with the less fortunate. (3) To recite God's name (Naam Japna/Simran). 'Naam Simran' is central to Sikhism. The central theme of most Sabds in Aad Guru Granth Sahib (AGGS) [1] is 'Naam Simran'. However, the practice of Naam Simran is not limited to Sikhism. Many Hindu mythological figures who are supposed to have practiced Naam Simran are described in AGGS. The central theme of the Bani (spiritual hymns) of Bhagats that is included in AGGS is also Naam Simran. These Bhagats belonged to Hindu and Sufi Muslim traditions and lived on this earth before the Sikh Gurus. *Dhikr* is remembrance of God commanded in the Qur'an for all Muslims. *Dhikr* is a devotional act that includes the repetition of divine names, supplications and recitations from *Hadith* literature (*Hadith* refers to reports about the statements or actions of the Islamic prophet Muhammad) and from the Qur'an (certain sections of it). Thus the practice of *Dhikr* has a component (repetition of divine names) analogous to Naam Simran. Jewish mystics are stated to have indulged in similar practices. Even though "Naam Simran" is central to Sikhism, AGGS does not describe any particular method as to how it should be practiced. Historically, Sikhs have used 'Waheguru' word for God and they believe in its recitation by repetition. However, they have also come to believe in the practice of scripture reading as 'Naam Simran', and often for daily practice it is limited to certain sections of AGGS that is collectively called *Nitnem*. The objective of this discussion is to explore the subject of 'Naam Simran' on the basis of directions that can be derived from AGGS.

Words related to Naam Simran found in AGGS:

ਸਿਮਰਿ ਸਿਮਰੁ ਸਿਮਰੰ ਸਿਮਰਉ ਸਿਮਰਹ ਸਿਮਰਹਿ ਸਿਮਰਹੁ ਸਿਮਰਣ
ਸਿਮਰਣਿ ਸਿਮਰਣੁ ਸਿਮਰਣੰ ਸਿਮਰਣਾ ਸਿਮਰਣੇ ਸਿਮਰੰਤ ਸਿਮਰੰਤਿ
ਸਿਮਰਤ ਸਿਮਰਤਬਯਯ ਸਿਮਰਤਬਯਯ ਸਿਮਰਤੇ ਸਿਮਰੰਥਿ ਸਿਮਰੰਦੇ
ਸਿਮਰਨ ਸਿਮਰਨਿ ਸਿਮਰਨੁ ਸਿਮਰਨੀ ਸਿਮਰਨੇ ਸਿਮਰਾ ਸਿਮਰਾਏ
ਸਿਮਰਾਵਹੁ ਸਿਮਰਿਓ ਸਿਮਰਿਆ ਸਿਮਰਿਐ ਸਿਮਰਿਹੁ ਸਿਮਿਰਿਤ

ਸਿਮਿਰਿਤਿ ਸਿਮਿਰਿਤਾਏ ਸਿਮਿਰਿਤੀ ਸਿਮਿਰਿਤੇ ਸਿਮਰੀ ਸਿਮਰੀਐ ਸਿਮਰੀਜੈ
ਸਿਮਰੇ ਸਿਮਰੈ ਜਪ ਜਪਿ ਜਪੁ ਜਪਉ ਜਪਉ ਜਪਈ ਜਪਸਿ ਜਪਹ
ਜਪਹਿ ਜਪਹਿ ਜਪਹੁ ਜਪਹੁ ਜਪਣਾ ਜਪਣੇ ਜਪੰਤ ਜਪੰਤਿ ਜਪਤ
ਜਪਤੁ ਜਪਤਿਅਹੁ ਜਪੰਤਿਆ ਜਪਤਿਆ ਜਪਤੀ ਜਪਤੇ ਜਪੰਥਿ ਜਪੰਥਾ
ਜਪੰਦਤੀ ਜਪੰਦਤੇ ਜਪੰਦਿਆ ਜਪੰਦਿਆ ਜਪਦੇ ਜਪੰਦੇ ਜਪੰਨਿ ਜਪਨ
ਜਪਨੁ ਜਪੰਨਾ ਜਪਨਾ ਜਪਨੀ ਜਪਨੇ ਜਪਮਾਲਾ ਜਪਮਾਲੀ
ਜਪਮਾਲੀਆ ਜਪਯਯਉ ਜਪਲਾ ਜਪਾ ਜਪਾਇ ਜਪਾਇਅਨੁ ਜਪਾਇਆ
ਜਪਾਇਹਿ ਜਪਾਇਦਾ ਜਪਾਈ ਜਪਾਈਐ ਜਪਾਏ ਜਪਾਰਾ ਜਪਾਤ
ਜਪਾਤਿ ਜਪਾਤੀ ਜਪਾਨਾ ਜਪਾਨੀ ਜਪਾਵਹਿ ਜਪਾਵਹੁ ਜਪਾਵਣਿਆ
ਜਪਾਵੈ ਜਪਿਓ ਜਪਿਅਹੁ ਜਪਿਆ ਜਪਿਐ ਜਪਿਹੁ ਜਪਿਥੇ ਜਪਿਭਾ
ਜਪੀ ਜਪੀਐ ਜਪੀਸ ਜਪੀਜੈ ਜਪੀਨੇ ਜਪੇ ਜਪੇਉ ਜਪੇਇ ਜਪੇਰਾ
ਜਪੇਰੀ ਜਪੇਦਿਆ ਜਪੇਨ ਜਪੇਰੈ ਜਪੇ ਜਪੇਨੀ ਜਪੇ ਭਜਿ ਭਜੁ
ਭਜਉ ਭਜਸਿ ਭਜਹ ਭਜਹਾ ਭਜਹਿ ਭਜਹੁ ਭਜਣੰ ਭਜੰਤ ਭਜਤ
ਭਜੰਤੀ ਭਜੰਤੇ ਭਜਥਈ ਭੰਜਨ ਭੰਜਨਿ ਭੰਜਨੁ ਭਜਨ ਭਜਨਿ ਭਜਨੁ
ਭਜਨੰ ਭੰਜਨਹਾਰ ਭੰਜਨਹਾਰਾ ਭੰਜਨਾ ਭਜਨਾ ਭਜਨਾਸਨੰ ਭੰਜਨੇ
ਭਜਿਓ ਭਜਿਆ ਭੰਜੀਐ ਭਜੀਐ ਭਜੇ ਭਜੇ ਭਜੇ.

DISCUSSION

How old is the concept or tradition of Naam Simran? Do other religions also practice Naam Simran?

Judaism: According to Judaism, there is One and Only One God, who is Omnipresent, Omnipotent, Omniscient, Eternal, Just and Gracious. He has created men in His Own Image, who can attain perfection through Love and Grace of the Lord. According to Judaism, the soul is the breath of God and like God it is immortal. The Universe was created out of nothing by the eternal God by uttering the WORD. There is no devil and no hell. Whosoever goes beyond the Will of the Lord, he commits a sin. Evil springs up when one leaves the godly path and follows his senses. The name of the Lord is Holy and it must not be uttered in order to protect it from profanation. Man

has been given free-will in the choice of the path. The sincere and selfless prayer takes us near the Lord. Repentance for sins, love for God and service of humanity are necessary for an individual. [2]

On reading the above paragraph, one would conclude that Naam Simran is not a part of Judaism. However, further research on the Internet shows that although not prevalent at this time few thousand years ago Jewish mystics used to be involved in practices similar to Naam Simran.

Islam: Islam lays stress on prayer, fasting, alms-giving and pilgrimage to Mecca (hajj). The Muslim should pray five times a day under all circumstances and situations. The 'faithful' has to save himself from the evil power called Satan. The soul is immortal. On the day of resurrection, the dead will rise from their graves in order to receive the rewards and punishments for their actions. On the Day of Judgment, the Prophet will act as an intercessor. Those with a good record will be sent to heaven and the evil-ones will go to hell. The good will cross the bridge Al Sirat (sharper than the edge of a sword) and the evil will fall into the abyss of hell. [2]

According to SUFISM (which is considered a sect of Islam) God, the absolute Being, is the only Reality. All beings emanate from Him. He is the real author of the good and evil. By His Grace one attains the spiritual unity with Him. The soul-bird is confined within the body-cage. It is purified by following the path with the help of *murshid* (the religious preceptor), and by remembering the names of God. [2]

The practice of “*Dhikr*” is the remembrance of God commanded in the Qur'an for all Muslims. *Dhikr* is a devotional act that includes the repetition of divine names, supplications and aphorisms from *Hadith* literature, and sections of the Qur'an. More generally, any activity in which the Muslim maintains awareness of God is considered *Dhikr*. This practice is essentially Naam Simran.

Hinduism: Naam Simran has been practiced by Hindu Bhagats for centuries as is described in AGGS.

Buddhism: Does emphasize on different forms of Meditation but not on God's names.

Jainism: Naam Simran is not an essential ingredient (as best I can find).

Christianity: Has no concept of Naam Simran.

Goals of Naam Simran

The ultimate goal of 'Naam Simran' is to be one with the God (a state that is unique) and be aware of God's presence everywhere and in everything. It can also be interpreted as knowing God and being liberated.

Following hymns deal with this topic:

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਤਿਤੁ ਤਰੀਐ ਗਤਿ ਨਾਨਕ ਵਿਰਲੀ ਜਾਤੀ ਜੀਉ

॥੪॥੬॥੧੩॥

As Gurmukh, recite the Naam and you shall be carried across. O Nanak, rare are those who know this state!

॥4॥6॥13॥

AGGS, M5, p 98.

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ ॥

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

This human body has been given to you. This is your chance to meet the Lord. Other efforts of yours will not work, Joining the Company of the Holy; recite only the Naam. ॥1॥ AGGS, M 5, p 12 & 378.

ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲ ਕਾ ਜਲੁ ਹੂਆ ਰਾਮ ॥

ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ ਰਾਮ ॥

Like the rays of light merge with the sun, and water merges with water; When, one's inner light blends with the Universal Light, the God is obtained.

AGGS, M5, p 846.

ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਪ੍ਰਭੁ ਪਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮਨੂਆ ਮਾਨ ਜੀਉ ॥

When, one's inner light blends with the Universal Light, the God is obtained; meeting the True Guru, the mind is satisfied. AGGS, M4, p 446.

Besides being one with the God, there are many other benefits of “Naam Simran”. Many hymns in AGGS deal with this topic. Naam Simran is described as way to control ego, anger, lust, greed, attachment, anguish, fear, and for attaining peace, tranquility and happiness:

ਨਾਮੇ ਰਾਤੇ ਹਉਮੈ ਜਾਇ ॥ ਨਾਮਿ ਰਤੇ ਸਚਿ ਰਹੇ ਸਮਾਇ ॥

ਨਾਮਿ ਰਤੇ ਜੋਗ ਜੁਗਤਿ ਬੀਚਾਰੁ ॥ ਨਾਮਿ ਰਤੇ ਪਾਵਹਿ ਮੇਖ ਦੁਆਰੁ ॥

ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਭਵਣ ਸੇਝੀ ਹੋਇ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ

॥੩੨॥

Attuned to the Naam, the Name of the Lord, egotism is dispelled. Attuned to the Naam, one remains absorbed in the True Lord. Attuned to the Naam, one contemplates the Way of Yoga. Attuned to the Naam, they find the door of liberation. Attuned to the Naam, they understand the three worlds.

O Nanak, attuned to the Naam, eternal peace is found. ॥32॥ AGGS, M 1, p 941

Following Quotations (Sabd) from Sukhmani in AGGS by Guru Arjan are about other benefits of Naam Simran:

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥ ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਰਿ
ਮਿਟਾਵਉ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ
ਦੁਖੁ ਜਮੁ ਨਸੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ
ਦੁਸਮਨੁ ਟਰੈ ॥ ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥ ਪ੍ਰਭ ਕੈ
ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਭਉ ਨ ਬਿਆਪੈ ॥ ਪ੍ਰਭ
ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥ ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਾਧ ਕੈ ਸੰਗਿ ॥
ਸਰਬ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ॥੨॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ
ਨਉ ਨਿਧਿ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ ॥ ਪ੍ਰਭ ਕੈ
ਸਿਮਰਨਿ ਜਪ ਤਪ ਪੂਜਾ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੂਜਾ ॥ ਪ੍ਰਭ ਕੈ
ਸਿਮਰਨਿ ਤੀਰਥ ਇਸਨਾਨੀ ॥

*Remember Him and by constantly remembering finds peace,
And get rid of worry and anguish from your body. Remembering God, one does not have to enter into the womb again (is not reborn). Remembering God, the pain of death is dispelled. Remembering God, (pain of) death is eliminated. Remembering God, one's enemies are repelled. Remembering God, obstacles are not met. Remembering God, one remains (spiritually) aware day and night. Remembering God, one is not touched by fear. Remembering God, one does not suffer sorrow. The remembrance of God is the Company of the Holy. All treasures, O Nanak, are in the Love of the Lord. ॥2॥ In the remembrance of God are wealth, miraculous spiritual powers and the nine treasures. In the remembrance of God are knowledge, meditation and the essence of wisdom. In the remembrance of God are chanting, intense meditation and devotional worship. In the remembrance of God, duality is removed. In the remembrance of God are the purifying baths at sacred shrines of pilgrimage.*
AGGS, M 5, p 262.

More quotations on the topic of benefits of Naam Simran from AGGS:

ਸੰਤਸੰਗਿ ਹਰਿ ਸਿਮਰਣਾ ਮਲੁ ਜਨਮ ਜਨਮ ਕੀ ਕਾਟਿ ॥੧॥

The filth of countless incarnations is washed off by remembering the Lord in the Company of the Holy. ॥1॥
AGGS, M 5, p 48.

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ ॥੮॥੯॥

Remembering Him, Remembering Him, O Nanak, one is blessed with spiritual bliss. ॥8॥9॥
AGGS, M 5, p 275.

ਮਗਨੁ ਭਇਓ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਸਿਉ ਸੂਧ ਨ ਸਿਮਰਤ ਅੰਗ ॥

Remembering Him, I am intoxicated with the Love of my Husband Lord that I am not conscious of my own body.

AGGS, M 5, p 1364.

ਜਿਹ ਸਿਮਰਨਿ ਤੇਰੀ ਗਤਿ ਹੋਇ ॥

Remembering Him, you shall obtain salvation.
AGGS, Kabir, p 971.

ਜਿਹ ਸਿਮਰਨਿ ਤੁਝੁ ਪੇਰੈ ਨ ਮਾਇ ॥

Remembering Him, Maya will not bother you.
AGGS, Kabir, p 971.

But the following phrases indicate that mere repetition of God's Name is of no use. It is by understanding God and by being in love with Him and through good conduct in daily life that one can begin to perceive His presence:

Rare individuals have understood God

ਗੁਰਮੁਖਿ ਏਕੁ ਵਿਰਲਾ ਕੇ ਲਰੈ ॥

Rare is that Gurmukh, who have understood God.
AGGS, M 1, p 930.

It may be due to the fact that they have not understood the meanings of Naam Simran or Naam Japna as is evident from the following phrases:

ਜਮੁ ਤਪੁ ਕਰਿ ਕਰਿ ਸੰਜਮ ਥਾਕੀ ਹਠਿ ਨਿਗ੍ਰਹਿ ਨਹੀ ਪਾਈਐ ॥

ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗਜੀਵਨ ਸਤਿਗੁਰ ਬੁਝ ਬੁਝਾਈਐ ॥੨॥

People have grown weary stubbornly practicing intensive meditation, chanting and self-discipline; they still have not found Him.

O Nanak, the Lord is met with intuitive ease when the True Guru imparts spiritual understanding. ॥2॥
AGGS, M 1, p 436.

ਰਾਮ ਰਾਮ ਸਭੁ ਕੇ ਕਰੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥੧॥

Everyone chants the Lord's Name, Raam, Raam; but by such chanting, the Lord is not obtained.

By Guru's Grace, the Lord comes to dwell in the mind, and then, the fruits are obtained. ॥1॥
AGGS, M 3, p 491.

ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸਭੁ ਕੇ ਕਰੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ ॥

ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਮੇਖ ਮੁਕਤਿ ਤਿਨ੍ਹ੍ਹ ਪਾਇਆ
॥੮॥੨॥

Everyone can chant the Name of the Lord, Har, Har with their mouths, but only a few enshrine it within their hearts.

O Nanak, those who enshrine the Lord within their hearts, attain liberation and emancipation. ॥8॥2॥
AGGS M 3, p 565.

Different Methods

The AGGS does not prescribe a particular method for Naam Simran. Perhaps, Namdev's hymns are the only examples in this regard. These hymns give us a direction for keeping our mind attached to God all the time. However, from the spiritual traditions, one can deduce following prevalent methods:

1. Congregational method: Collective kirtan (hymn recitation), discussion, *sifat-salah* (discussion of God's attributes and greatness) path, prayer etc.
2. Individual Method: Jap (verbal recitation of God's Name, with or without rosary); Quiet Simran (with or without rosary); *Paath* (scripture reading); Individual Kirtan (hymn recitation); Kirtan (hymn) listening (audio tapes, MP3s etc).
3. To be in contemplative mood (ਪ੍ਰਭੂ-ਪ੍ਰੇਮ-ਰੰਗ); individually or collectively.

Following Namdev's hymns are relevant on this topic:

ਰਾਂਗਨਿ ਰਾਂਗਉ, ਸੀਵਨਿ ਸੀਵਉ ॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਘਰੀਅ ਨ ਜੀਵਉ ॥੨॥

ਭਗਤਿ ਕਰਉ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਉ ॥

ਆਠ ਪਹਰ ਅਪਨਾ ਖਸਮੁ ਧਿਆਵਉ ॥੩॥

I dye myself in the color of the Lord, and sew what has to be sewn.

Without the Lord's Name, I cannot live, even for a moment. ॥2॥

I perform devotional worship by singing the Glorious Praises of the Lord.

Twenty-four hours a day, I meditate on my husband Lord.

॥3॥

AGGS, Namdev, p 489.

ਜੈਸੀ ਭੁਖੇ ਪ੍ਰੀਤਿ ਅਨਾਜ ॥ ਤ੍ਰਿਖਾਵੰਤ ਜਲ ਸੇਤੀ ਕਾਜ ॥

ਜੈਸੀ ਮੂੜ ਕੁਟੰਬ ਪਰਾਇ ॥ ਐਸੀ ਨਾਮੇ ਪ੍ਰੀਤਿ ਨਰਾਇਣ ॥੧॥

As the hungry person loves food,

And the thirsty person is obsessed with water,

And as the fool is attached to his family-

Just so, the Lord is very dear to Naam Dayv. ॥1॥

AGGS, Namdev, p 1164.

ਨਾਮੇ ਪ੍ਰੀਤਿ ਨਾਰਾਇਣ ਲਾਗੀ ॥

ਸਹਜ ਸੁਭਾਇ ਭਇਓ ਬੈਰਾਗੀ ॥੧॥ ਰਹਾਉ ॥

Naam Dayv is in love with the Lord.

He has naturally and intuitively become detached from the world. ॥1॥Pause॥

AGGS, Namdev, p 1164.

ਮਨੁ ਰਾਮ ਨਾਮਾ ਬੇਧੀਅਲੇ ॥

ਜੈਸੇ ਕਨਿਕ ਕਲਾ ਚਿਤੁ ਮਾਂਡੀਅਲੇ ॥੧॥ ਰਹਾਉ ॥

My mind is attached to the Name of the Lord,

Like the goldsmith, whose attention is held by his work.

॥1॥Pause॥

AGGS, Namdev, p 972.

ਕਰਤ ਨਾਮਦੇਉ ਸੁਨਹੁ ਤਿਲੇਚਨ ਬਾਲਕੁ ਪਾਲਨ ਪਉਢੀਅਲੇ ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਕਾਜ ਬਿਰੁਧੀ ਚੀਤੁ ਸੁ ਬਾਰਿਕ ਰਾਖੀਅਲੇ ॥੪॥੧॥

ਬੇਦ ਪੁਰਾਨ ਸਾਸਤ੍ਰੁ ਆਨੰਤਾ ਗੀਤ ਕਬਿਤ ਨ ਗਾਵਉਗੇ ॥

Says Naam Dayv:

listen, O Trilochan: the child is laid down in the cradle.

It's mother is at work, inside and outside, but she holds

her child in her thoughts. ॥4॥1॥

There are countless Vedas, Puraanas and Shaastras; but

I do not sing their songs and hymns.

AGGS, Namdev, p 972.

Following Bhagat Kabir's hymns tell us that God is met through loving devotional worship:

ਕਹੁ ਕਬੀਰ ਭਗਤਿ ਕਰਿ ਪਾਇਆ ॥

ਭੇਲੇ ਭਾਇ ਮਿਲੇ ਰਘੁਰਾਇਆ ॥੪॥੬॥

Says Kabir:

He is obtained only by devotional worship.

Through innocent love, the Lord is met. ॥4॥6॥

AGGS, Kabir, p 324.

Will Naam Simran work (hypothetical questions)?

If it is mechanical and not devotional: it may not. However, just starting a regular practice may eventually lead one to do contemplative Naam Simran.

If it is contemplative or reflective and devotional: it may. If the doer believes that the whole concept is meaningless? In that case, why would anyone try?

When it is done under duress/ force/ against one's wishes? When it is not a willful contemplative act, it is not likely to be helpful in attaching the mind to the Lord. However, it can be a way to deal with a difficult situation; but, even then, it has to be willful.

When one is preoccupied with worries? . . .how about preoccupation with anger? Under such circumstances it is difficult to make it a contemplative act. However, Naam Simran is also meant to get rid of worries and anger. Effort may help.

How to do individual Simran:

There is no particular direction given in AGGS regarding how Naam Simran should be practiced. However, there are a few quotes that indicate early morning as a good time for Naam Simran. Also, traditionally morning is considered the best time for such

practices. In Jap (AGGS) Guru Nanak says:

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

In the Amrit Vaylaa, the ambrosial hours before dawn, chant the True Name, and contemplate His Glorious Greatness.

AGGS, Jap # 4, p 2.

Another hymn by Guru Ramdas may be interpreted in the same way:

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੇ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name.

AGGS, M 4, p 305.

Only a rare individual achieves the ultimate goal of Naam Simran as illustrated in the following hymns. However, perhaps, the path itself is equally important.

ਵਿਰਲੇ ਕੇਈ ਪਾਈਅਨ੍ਹਿਹ ਜਿਨ੍ਹਰਾ ਪਿਆਰੇ ਨੇਹ ॥੨॥

Rare are those who love their Beloved Lord. ॥2॥

AGGS, M 5, p 966.

ਪ੍ਰੇਮ ਸੁਧਾ ਰਸੁ ਪੀਵੈ ਕੇਇ ॥

Rare are those who drink in the pure essence of the Lord's Love.

AGGS, Kabir, p 343.

There is lot more on this subject than what has been discussed. Mystical experiences are difficult to explain and not easy to understand by those who lack such experiences. For example, it is hard to understand the concept of Naam Linaa/ Dena (imparting/ receiving spiritual understanding):

ਨਿਤਿ ਅਹਿਨਿਸਿ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਸਤਗੁਰਿ ਦੀਆ ਨਾਮੁ ॥੨॥

Day and night, continually serve the Lord God; the True Guru has given the Naam. ॥2॥

AGGS, M 1, p 21.

ਗੁਰ ਮਿਲਿਐ ਨਾਮੁ ਪਾਈਐ ਚੂਕੈ ਮੋਹ ਪਿਆਸ ॥

The thirst of emotional attachment departs, when Naam is obtained on meeting the Guru.

AGGS, M 3, p 26.

ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਪਾਈਐ ਨਾਮੁ ਨ ਪਰਾਪਤਿ ਹੋਇ ॥

Without the Guru, the Mansion of the Lord's Presence is not found, and the Naam is not obtained.

AGGS M 3, p 30.

ਨਾਮੁ ਅਮੇਲਕੁ ਰਤਨੁ ਹੈ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥

The Naam is a Priceless Jewel; it is with the Perfect True Guru.

AGGS, M 4, p 40.

ਲਖ ਖੁਸੀਆ ਪਾਤਿਸਾਹੀਆ ਜੇ ਸਤਿਗੁਰੁ ਨਦਰਿ ਕਰੇਇ ॥

ਨਿਮਖ ਏਕ ਹਰਿ ਨਾਮੁ ਦੇਇ ਮੇਰਾ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥

Countless princely pleasures are enjoyed, if the True Guru bestows His Glance of Grace,

And bestows the Name of the Lord, for even a moment, then my mind and body are cooled and soothed.

AGGS, M 5, p 44.

FINAL NOTE: (SELF EXPLANATORY)

ਬਿਨੁ ਬੁਝੇ ਝਗਰਤ ਜਗੁ ਕਾਚਾ ॥੪॥

ਗੁਰੁ ਸਮਝਾਵੈ ਸੋਝੀ ਹੋਈ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੁਝੈ ਕੋਈ ॥੫॥

Without understanding, the world argues in falsehood. ॥4॥

When the Guru instructs, understanding is obtained.

Rare is that Gurmukh, who understands. ॥5॥

AGGS, M 1, p 224.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

The Guru has given me this one understanding,

that there is only One care-taker of all living beings.

May I never forget Him! ॥5॥

AGGS, Jap # 5, p 2.

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The quotations from AGGS given in this article are taken from <http://www.srigranth.org> with English translation by Dr Sant Singh Khalsa, MD. However, when found suitable, the translation is modified by the author of this article.

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