JAP(U) JI Pauris 1-7

Ikk (or Ek) Onkar Sat Naam Kerta Purakh Nirbhou Nirvair(u) Akal Moorat(i) Ajooni Saibhun(g) Gur Persad(i).

Word Meaning: Ikk (Ek) = single. Sat(i) = True (Eternal Waheguru or God). Naam = synonymous with Waheguru; existence; His Hugam (Command); Laws of Nature. Kerta = Creator.

Purakh = Living Power.

Nirbhou = fearless.

Nirvaiyr(u) = bears no enmity.

Moorat(i) = His persona.

Ajooni = never takes any life form.

Saibhun(g) = self-illuminating.

Gur Persad(i) = with the grace of the Guru.

MEANING: There is only one Supreme Being (Ek Onkar), His existence (Naam or His **Hugam**) is everlasting, He is the Creator, and is the Living Supreme Power, He is without fear which means He has no superior, or He is above all the laws of nature and is above the effects of Maya.

He bears no enmity with anyone, because He has no rivals (equals), and is perfectly just (has no biases or prejudices).

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Time has no effect on Him personally, which means He never changes in any way with time. He never takes any life form, and is self-illuminating.

He can be realized only by the benevolence of the Guru.

NOTE 1: Even though Naam normally implies name of something, but Naam is also synonymous with Waheguru (God); and Naam or (Naoun) has also been used in Guru Granth Sahib to mean His Huqam (Command) and Laws of Nature. A couple of examples are given below.
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Aapinaiy Aap(i) saajiyo, Aapinaiy ruchiyo Naaou. Dooyee kudrat saajiyaiy kur(i) aasun dittho chaaou
MEANING: After self-creating Himself, Waheguru created His Huqam (Laws) . He then created nature with His Huqam, and is now enjoying His nature with zest (free from all worries).
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Sukhmani Sahib (284): Naam kay dhaaray suglay junt. Naam kay dhaaray khund brahmund. Naam kay dharay Simrit(i), Vayd, Puran

MEANING: All living beings are supported (created) by the Huqam (laws) of Waheguru, and so are all the earths and the universe. Even the Simritis, the Vedas and the Puranas were created

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(written) by the Huqam of Waheguru (His Laws).

See also Paurri 2 of Jap(u) Ji.

NOTE 2: Guru is a manifestation of Waheguru, and Guru could be in the form of a human, or simply Waheguru's Word (Hugam).

Sikhs label this small set of Waheguru's basic qualities (traits) 'Mool Mantar' which means the Mantra to realize Waheguru.

Mantra

is a very old idea, and it is a small composition with the underlying belief that its repeated recitation enables one to please some god. Hindus have many mantras to please different gods.

However, Sikhs do not believe in any such mantras. According to Sikhism, one must cleanse his mind by incorporating Guru's Teachings in his everyday life, and must remember Waheguru all the time. When one does this, he is able to overcome the attraction for Maya, and can connect with Waheguru. For this reason, **Guru Granth Sahib as a whole is the Mool Mantar.**

The Bani JAP(U) follows the Mool Mantar.

JAP(U). This is the name of the holy Bani that follows.

Aad(i) Sach(u) Jugaad(i) Sach(u). Haiy Bhee Sach(u). Nanak hoasi bhee Sach(u).

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This is a sloak in reverence of Waheguru, and also to represent the main gist of the holy Bani.

Word Meaning: Aad(i) = from the very beginning; The source of everything. <math>Sach(u) = Eternal Waheguru. Jugaad(i) = before the eons (joogs or yugas).

MEANING: Waheguru, which is the source of all creation, has been there ever since, and was there even before the yugas. (Guru) Nanak says that Waheguru is there even now, and will always be there.

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Soachaiy soach(i) na hovuyi jay soachi lukh waar. Chooppaiy choop na hovuyi jay laayay ruhhan livtaar. Bhookkhiyaan bhookh na ootri jay bunnah pooriyan bhaar. Sehs siyanpaan lukh hoyay, ta ikk na chullaiy naal(i). Kiv sachiara hoyiyay kiv koorraiy tootaiy paal(i). Huqam rajayee chulna Nanak likhiya naal(i). 1.

Word Meaning: Soach(i) = purity; bathing. Livtaar = meditation (full concentration). Pooriyaan = galaxies. Bhaar = weight (of all riches). Sehs = thousands. Siyanpaan = clever nesses. Sachiara (pure; fully detached from the worldly attractions). Koorr = false; untrue; perishable or not lasting for ever; attraction for the mundane. Paal(i) = curtain. Huqam = Waheguru's Will, His Command, laws of nature; Rujayee = His Will. Naal(i) = comes with birth.

MEANING: You cannot cleanse your mind by washing your body, even if you take millions of dips at holy places. You cannot quieten your mind by keeping quiet for any length of time or by simple concentration. One cannot overcome his greed for Maya by staying hungry (and thus from Maya) for some time. The appetite for wealth of those, who are greedy for it, is never satisfied even if they are offered limitless amounts of wealth of all the galaxies. None of your millions of smartness accompanies you to Waheguru's court to defend your deeds.

In that case, how can one break the curtain of falsehood and realize Truth (overcome the effects of Maya)?

(Guru) Nanak says that the only way to do so, is to gladly accept the Will of God, and obey His Command which is a pre-requisite to realizing Waheguru, and this requirement comes with the birth of the man. 1.

NOTE: Earlier, the truth seekers believed that they could achieve truth by cleansing their mind by pilgrimage, by staying quiet (so as not to engage in needless conversations), by avoiding food and wealth, and by acquiring wisdom by reading their religious books. Guru Nanak Sahib did not believe that any of these efforts enables one to be "one" with Waheguru (God). He preached that the only way to be one with Waheguru is to accept Waheguru's Will gladly (along with acquiring many other qualities).

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Huqmi hovun(i) aakaar, Huqam na kuhhiya jaayee. Huqmi hovun(i) jea, Huqam milaiy vudiyayee. Huqami ootum(u) neech(u) Huqam(i) likh(i) dookh sookh paayiyay. Iknaa Huqmi bakhsheesh ikk Huqami suda bhuvaayiyeh(i). Huqmaiy undar(i) subh(u) ko baahur Huqam na koyay. Nanak huqmaiy jay boojhaiy ta houmaiy kuhhaiy na koyay.

Word Meaning: Aakaar = bodies. Vudiyayee = honour; recognition. Ootum(u) = superior; respectable. Neech(u) = lowly; ignoble. Huqam(i) = by His Command (Laws). Bakhsheesh = Waheguru's kind favours. Bhuvaayiyeh(i) = is kept unsettled; subject to reincarnation. Haumaiy = selfishness; ego.

MEANING: All bodies are created by Waheguru's Huqam (natural laws), but Huqam cannot be explained (it is beyond our comprehension). (For example, how the universe came into being, or

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how the first human being appeared on the earth). Living bodies also come into being by Natural Laws, and people get recognition or respect by Waheguru's Will. It is by Natural Laws (Waheguru's Will) that some people are accorded respect or recognition, while some others are considered lowly, and are looked down upon. We also get comforts and discomforts by Natural Laws. It is again due to Natural Laws that some are content and at peace (and get salvation), while others are discontent and cannot settle down, and are perpetually in the birth-death-birth cycle. Everybody is governed by Natural Laws without any exception. (Guru) Nanak says that whosoever understands this secret (that everything happens according to the Laws) no longer remains selfish or has any ego. 2.

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Gaavaiy ko taan(u) hovaiy kisaiy taan(u). Gaavaiy ko daat(i) jaanaiy neeshan(u). Gaavaiy ko goon vudiyayeen chaar. Gaavaiy ko vidiya vikhum(u) veechaar(u). Gaavaiy ko saaj(i) kurraiy tun(u) khayh(u) Gaavaiy ko jee laiy fir(i) dayhh.

(PAGE 2): Gaaaiy ko jaapaiy disaiy door(i). Gaavaiy ko vaikhaiy haadra hudoor(i). Kuthna kuthi na aavaiy toat(i). Kuth kuthi koti kot(i) kot(i). Daynda dayh lainday thuck(i) paah(i). Joogaan jooguntar(i) khaahi khaah(i). Huqami Huqam(u) chulaayay raah(u). Nanak vigsaiy vaypervaah(u) . 3.

Word Meaning: Taan(u) = force; ability. Daat(i) = gifts; largesse. Neeshan = symbol; identity. Char = beautiful. Vikhum(u) = difficult; complicated. Saaj(i) = having created. Haadra Hudoor(i) = omnipresent. Kuthna = describe. Huqami = who issues commands (Waheguru). Raah(u) = path; routine (of managing the universe). Vigsaiy = blooms; is happy; enjoys. Vaypervaah(u) = care free; dissociated from the world.

MEANING: (To please Waheguru) some people sing His praise (if they have the ability to do so) thinking that He is all powerful, while some others sing His praise with the belief that all the natural gifts (water, air, light, fire, food, shelter etc.) are provided by Him. Some sing His praise because of His good innate qualities (like being the provider, kind, merciful, the creator of natural beauty etc.) while some others sing His praise using their thoughts (knowledge) about complicated natural phenomena (for example movement of stars and planets and other heavenly bodies, and changing phases of the moon). Some people sing His praise because He creates bodies and then destroys them, while some others sing His praise because He controls death and regeneration. Some people sing His praise because He appears to be far, far away, while others sing because they think that He is omnipresent. There is no end to the number of people who describe Him in countless ways. Waheguru's generosity is limitless, so much so, that living beings get tired of receiving His gifts (because there are too many and they do not have the capacity to enjoy them all. For example, too many kinds of food items, too many ways

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to adorn their bodies. Also, sometimes there is too much rain, too much sunshine etc.). The Creator of the Natural Laws (Waheguru) runs the universe with His Laws, but He is carefree (dissociated from the world), but always enjoys His creation. 3.

4

Saacha Sahib(u) Saach(u) Naayay bhaakhiya bhaou apaar(u). Aakheh(i) mungeh(i) dayh(i) dayh(i) daat(i) kuray Dataar(u). Fayr(i) k(i) uggaiy rukkhiyaiy jit(u) disaiy Darbaar(u). Moonhou k(i) bolun(i) boliyaiy jit(u) soon(i) dhuray piyaar(u). Amrit vayla Sach(u) Naoun vudiyayee

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veechaar(u) Kermi aavaiy kupprra nudri moakh(u) dooaar(u). Nanak aivaiyn jaaniyaiy subh(u) aapay Sachiyar(u). 4.

Word Meaning: Saacha = eternal; pure truth; just. Naayay = justice. Bhaakhiya = language. Bhaou = affection. Apaar(u) = infinite. Dataar(u) = the provider (Waheguru). Darbaar(u) = His Court (glimpse) Amrit Vayla = wee hours of morning. Kupprra = clothes; human body; noble qualities and love for Waheguru. Moakh(u) Dooaar(u) = the door of salvation. Sachiyar(u) = the source of all the noble qualities (Waheguru).

MEANING: You are perfectly just, and so is Your justice, oh limitless, and the eternal Waheguru! Affection is Your language (you listen to, and communicate with anyone who recites Your Naam with affection). All living beings ask You for their needs, and You kindly fulfil their needs. (So, everything is Yours, and nothing is there we can lay claim on). With this reality, what should one offer You so as to have Your kind glimpse? (No material substance is fit for Your offering because they are all Your creation). What should one say to You so as to win Your affection? The only befitting action that one can perform is to ponder on Your magnanimity and Your eternal Naam in the early hours of morning (Amrit vayla). (Guru) Nanak says that one must recognize that Waheguru (Sachiyar) is present in every heart and everything is controlled by Him. Noble qualities, and love for Waheguru (kupprra) is given to us based on our previous deeds, but we achieve salvation only by His benevolence. 4.

NOTE 1: Even though early morning hours are very effective to recite and concentrate on Waheguru's Naam, you can worship Him any time of the day.

2. "**Kupprra**", normally means fabric or clothes; in some situations, it also means human body. But, in the holy Paurri above, its more appropriate meaning is the noble qualities or love for Waheguru. This meaning is supported by the last Paurri, 27, of Majh Dee Vaar on page 150 of SGGS, and which is composed by Guru Nanak Sahib, and is given below, and also by a Shabad in Perbhaati Raag(u). Focus on the underline sentence in Gurmukhi, or the bold holy line in the Roman version in each Shabad.

Guru Nanak Sahib is already in the human form, so "Kupprra" cannot imply human form in this situation. In this case, the appropriate meaning of the word will be the noble qualities and love for Waheguru. So, in Paurri 4 above, the appropriate meaning of "Kupprra" should be noble qualities (and love for Waheguru), and not human body.

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§ **Paurri:** Houn dhaadhi vaykaar(u), kaaraiy laaya. Raat(i), dihaiy kaiy vaar, Dhoorhoun foormaaya. Dhaadhi Sachaiy Mehl(i), Khusm(i) boolaaya. **Sachi sift salaah kupprra paaya.**Sacha Amrit Naam bhojun(u) aayaa. Gurmuti khaadha ruj(i) tin(i) sookh(u) paaya. Dhaadhi kuray pusaao, Shabad vujaaya. Nanak Sach(u) salaah(i) Poora paaya. 27. Soodh(u).

Guru Sahib espouses the same idea of Kupprra in another Shabad as well.

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§ Perbhaati Mehla 1 (1329): Kerta, Tu mayra jujmaan(u). Ikk dukhna huoun Taiy peh(i) maangoun, dayh(i) aapna Naam(u). 1. Ruhou Khima dheeruj kur(i) guou lavayri, sehjay buchhra kheer(u) peayaiy. Sift(i) sherm ka kuppraa maangoun, Hur(i) goon Nanak ruvut(u) ruhay. 4.7.
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Thaapiya na jaayay, keeta na hoyay. Aapay aap(i) Nirunjun(u) soyay Jin(i) sayviya tin(i) paaya maan(u). Nanak gaaviyaiy gooni nidhaan(u). Gaaviyaiy sooniyaiy mun(i) rukhiyaiy bhaou. Dookh(u) perhur(i) sookh(u) ghur(i) laiy jaayay. Gurmukh(i) Naadun(g) Gurmukh(i) Vaydun(g) Gurmukh(i) ruhhiya smaayee. Gur(u) Isher(u) Gur(u) Gorakh(u) Brahma, Gur(u) Parbati maayee. Jay Houn jaana aakhaan naahi kehna kuthan na jaayee. Gura ikk dayh boojhayee. Subhna jeeyaan ka ikk(i) Daata so mein vissar(i) na jaayee. 5.

Word Meaning: Thaapiya = installed; framed. Nirunjun(u) = the one who is beyond the effects of Maya – Waheguru. Sayviya = served (worshipped). Gooni Nidhaan(u) = the treasure of virtues. Perhur(i) = by dispelling; getting rid of. Ghur(i) = in the mind. Gurmukh(i) = by surrendering to the Guru; by becoming a staunch devotee. Naadun(g) = is the shabad of the yogis. Vedun(g) = is the Vedas. Boojhaayee = wisdom; enlightenment. Vissar(i) = forget.

MEANING: Unlike the Hindu gods whose idols are installed in the temples, and as per the Hindu belief they are brought to life by special rituals, Waheguru (Niranjun) cannot be installed in any form as He is self-illuminating. You can only serve Him (recite His Naam and be a good human being as per the Teachings of the Guru). Whoever serves Him, gets honoured in His Court. (Guru) Nanak says that we should sing, and listen to the praise of Waheguru, who is the treasure of all the noble qualities (virtues), and we must harbour respect and affection for Him. When we do that, our discomforts are dispelled and comforts take root in our heart. A staunch devotee comes to realize that Waheguru is omnipresent, and for him Waheguru's Naam is the shabad (music) of the yogis (trumpet that the yogis blow into), and is also the Vedas. (In other words, a devotee of Waheguru or a true Sikh, does not need to follow the practices of the yogis, and he does not need to follow the Hindu Vedas). Waheguru's Naam is the only important thing for a Gur Sikh, and he does not need to believe in Shiva, Gorakh (the founder of the Yoga faith), Brahma or goddess Parbati. (Guru) Nanak maintains that even if I (Guru Nanak) knew all the secrets of Waheguru, it is impossible for me to describe Him. I only pray to Waheguru - the provider for all - that He enlightens me so that I never forget Him. 5.

NOTE: Unjun(u) (kohl or darkness) is a common name for Maya in Guru Granth Sahib. So, Nirunjun means Waheguru, who is above the effects of Maya.

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Teeruth(i) naavaan jay Tis(u) bhaavaan, vin(u) bhaanay k(i) naayay kurreen. Jayti sirtth(i) oopaayee vaykhaan vin(u) kerma k(i) milaiy luyee. Mut(i) wich(i) ruttan jawahar maanik jay ikk Gur ki sikh sooni. Gura ikk dayh boojhaayee. Subhna jeeyaan ka ikk(u) Daata so mein vissar(i) na jaayee. 6.

Word Meaning: Teeruth = Hindu holy places (pilgrimage). Tis(u) = Him (Waheguru). Bhaavaan = liked by. Vin(u) = without. Sirtth(i) = world; universe. Kerma = mercy; noble deeds. Ruttan, Jawahar, Maanik = rubies, jewels, pearls = noble qualities; virtues. Sikh = advice.

MEANING: (Hindus undertake pilgrimage to take dip in holy waters with the belief that such a dip washes away their sins). (Disapproving such beliefs) Guru Nanak Sahib says that I will undertake a pilgrimage only if it pleases Waheguru, otherwise it is useless. Without Waheguru's mercy, I do not see anyone in the whole universe who has spiritually benefitted from meaningless rituals. However, if you listen to the Teachings of the True Guru (and act on them) your thinking will be as precious (pure and noble) as the highly valuable stones, pearls, and diamonds. I only pray to the Guru to please, enlighten me so that I may never forget Him. 6.

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Jay joog (yuga) chaaray aarja hoar dusooni hoyay. Nuvaan khundaan wich(i) jaaniyaiy naal(i) chullaiy subh(u) koyay. Chunga naoun rukhayay kaiy, jus(u) keerat(i) jug(i) layay. Jay Tis(u) nudr(i) na aavuyee taan vaat na poochhaiy kay. Keetaan undar(i) keet(u) ker(i) doshi dosh(u) dhuray. Nanak nirgoon(i) goon(u) kuray goonvuntiyaan goon(u) dayh. Tayha koyee na soojhyee j(i) tis(u) goon(u) koyay kuray. 7.

Word Meaning: Aarja = age. Nuvaan Khundaan = the nine regions of the earth. Tis(u) = Him (Waheguru). Keet = worm. Goonvuntiyaan = people with noble qualities. Soojhuyee = cannot think of.

MEANING: If I am known all over the world, and everybody considers it a privilege to accompany me because I am able to have an unusual life-span equal to the length of all the four yugs (millions of years) and even ten times that, and even if I earned fame because of my good deeds and everybody praises me, it is all useless if I am ignored by Waheguru because nobody will pay attention to me in His Court. Actually, I will be considered a culprit (a felon) and be labelled as such. I will be treated just like a worm among worms. (Guru) Nanak says that only Waheguru is capable of imparting good qualities to the people with no qualities at all, and of enhancing such qualities of those, who already have some good qualities. No one is there who can impart good qualities in Waheguru (because He has no superiors, or even equals). 7.

NOTE: Some yogis have been known to enhance their life spans to a few centuries by yogic practices. Guru Sahib is referring to such yogis.

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