

JAP(U) JI Pauris 1-7

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੋਨੀ ਸੈਭਿਨੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Ikk (or Ek) Onkar Sat Naam Karta Purakh Nirbhau 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 Huqam (Command); Laws of Nature.

Karta = Creator.

Purakh = Living Power.

Nirbhau = 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 **Huqam**) 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).**

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.

Aapinaiy Aap(i) saajiyo, Aapinaiy ruchiyō Naaou. Dooyee kudrat saajiyaiy kur(i) aasun dittho chaaou. -----

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

JAP(U) Ji

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(writtten) 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 (Huqam).

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.

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

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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. 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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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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Gaavaaiy ko taan(u) hovaaiy kisaiy taan(u). Gaavaaiy ko daat(i) jaanaaiy neeshan(u). Gaavaaiy ko goon vudiyayeen chaar. Gaavaaiy ko vidiya vikhum(u) veechaar(u). Gaavaaiy ko saaj(i) kurrai tun(u) khayh(u) Gaavaaiy ko jee lai fir(i) dayhh.

(PAGE 2): Gaaaiy ko jaapaiy disaiy door(i). Gaavaaiy ko vaikhaiy haadra hudoor(i). Kuthna kuthi na aavaaiy toat(i). Kuth 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

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.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਨਕ ਬਾਖੀਯਾ ਬਾਹੁ ਅਪਾਰੁ। ਅਕਹਿ ਮੁੰਗਹਿ ਧਾਯਹਿ
ਧਾਯਹਿ ਧਾਤਹਿ ਕੁਰਾਯ ਧਾਰਾ। ਫਾਯਹਿ ਕਹਿ ਊਗਾਯ ਰੁਕਖੀਯਾਯ ਜਿਤਹਿ ਧਿਸਾਯ ਧਰਮਾਰ। ਮੂਨਹੁ
ਕਹਿ ਬਲੁਨਹਿ ਬਲੀਯਾਯ ਜਿਤਹਿ ਸੂਨਹਿ ਧੁਰਾਯ ਪੀਯਾਰੁ। ਅਮਰਿਤ ਵਾਯਲਾ ਸਾਚੁ ਨਾਨਕ ਵੁਦੀਯਾਯੇ

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ਸਾਚਾ

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 rukkhiaiy jit(u) disaiy Darbaar(u). Moonhou
k(i) bolun(i) boliaiy jit(u) soon(i) dhuray piyaar(u). Amrit vayla Sach(u) Naoun vudiyayee

veechaar(u) Kermi aavaaiy 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 kuprra**
paaya. Sacha Amrit Naam
bhojun(u) aayaa. Gurmuti khaadha ruj(i) tin(i) sookh(u) paaya. Dhaadhi kuray pusaa, 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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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) laiyy 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 sirth(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. Sirth(i) = world; universe. Kerma = mercy; noble deeds. Ruttan, Jawahar, Maanik = rubies, jewels, pearls = noble qualities; virtues. Sikh = advice.

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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. Soojhyee = 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.

