

The First Verse of Jap Ji Sahib

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Ek onkar

ਸਤਿ ਨਾਮ ਕਰਤਾ ਪੁਰਖੁ

Sat Naam Karta Purkh

ਨਿਰਭਉ ਨਿਰਵੈਰ

Nirbhau Nirvair

ਅਕਾਲ ਮੂਰਤ ਅਜੂਨੀ ਸੈਭੰ

Akaal Moorat Ajooni Saibhang

ਗੁਰਪ੍ਰਸਾਦਿ

Gurparsaad

॥ ਜਪੁ ॥

Jap

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ

Aad Sach Jugaad Suach Hai Bi

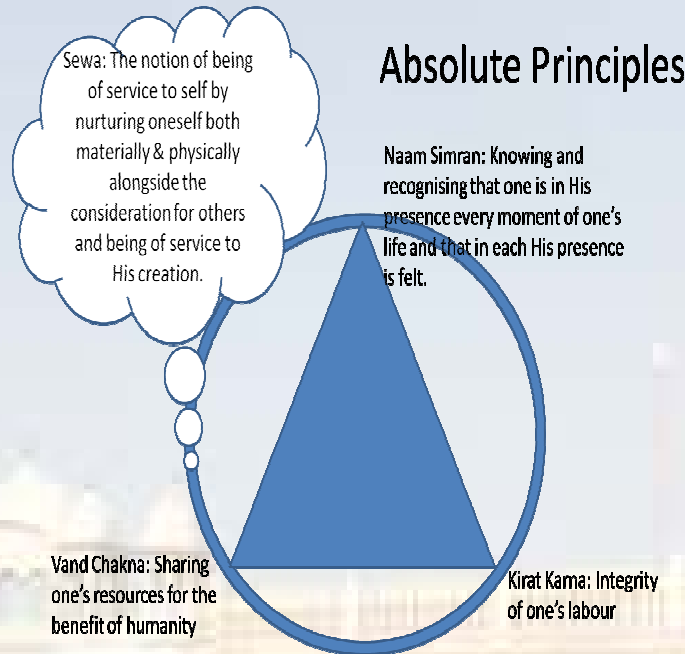
ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ੧ ॥

Sach Nanak Hosi Bhi Sach | 1 |

In translation:

One God. His name is the Truth. He is the Creator of all that is there and will be and was before time. He is without fear and has no enemies as all is His. He is singular and does not come into the cycle of birth and death. He can only be realized through His grace.

Mediate: This is true today as it will be the Truth in the future just as it was the Truth of the past. Nanak says this is the only Truth.



Guru Nanak Darbar

Guru Nanak Darbar Gurdwara
Gravesend

Guru Nanak Sahib
First Guru of the Sikhs
1469—1539

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The above symbol represents the symbolic form for God. It comprises two symbols. The first symbol represents the number one indicating that there is only One Creator. The second symbol represents the sound and His infiniteness. This is exemplified by the fact that the symbol does not close and therefore the Creator is observed to be infinite.

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The Birth of Sikhism

Guru Nanak (born 1469) founded the Sikh philosophy and way of life while laying the foundation of the 'Shabad Guru'. According to his teachings the human form is transitory, akin to a cloth which when the time comes is laid waste due to wear and tear.

Nine Guru's in human form followed him. The ten Guru's exemplified the different aspects of the human condition and lived by the principles laid down by Guru Nanak. Through their examples they modelled for humanity how to attain Oneness with Waheguru. The ultimate aim of the Sikh is to be in union with Waheguru (The formless ONE) and to be free of the separation that gives rise to the form (the separateness).

Guru Nanak guided his disciples to the realisation that there is ONE God who may be called by different names. One God exemplified that humanity was to be observed as one with all beings in relationship to Waheguru (GOD).

Human beings were to be judged by their deeds and not their place of birth, hierarchy or gender. Spirituality was born of deeds and the relationships formed in this world. Meditation was to acknowledge that one is always in His presence. He further suggested that the Creator is always present in His creation. He emphasised that God did not reside in a particular direction or a par-

ticular place and that all places are holy by virtue of His creation.

Guru Nanak eschewed superstitions and miracles. This life is a gift to end the separation and the separateness from Waheguru. A Sikh's life will be based on certain principles (see the front picture) which will not be compromised.

Guru Nanak challenged the depiction of women as lesser beings than men. He challenged the hold of traditions that spawned rituals, whether that was fasting or giving on auspicious days. For Him every moment and every day was new beginning and in living this way we discover something about the qualities of His infiniteness.

In Jap Ji Sahib the first composition of Guru Granth Sahib Ji He posed the questions:

Dear Lord your vastness is beyond my comprehension, for there are millions and millions of skies and suns and planets. How can I ever come to know of you by counting them?

I am a beggar at Your court and how can I presume that I am able to make an offering that will please you? Guru Nanak answers wake up at dawn and meditate on the Truth of His Name and feel His presence in all that you see and observe. Let your deeds be your cloth that covers your body so that you become presentable in His court.

What should I wear to Your court? Guru Nanak answers that one must wear the rings of contentment and display humility in abundance and the fragrance of Oneness with Waheguru.

Dear Lord how can I present my self to you? How do I free myself from the binds of materialism and attachments of this world that I live in? Guru Nanak answers and says one should learn to live in His grace and embrace His will so that one may end the separation of self from His glory. See all that you observe as His creation and in your deeds observe that He is the Creator, the Destroyer and Giver of life. Day and night as well the cycle of life and death are His gifts.

How can I attain spirituality my Lord? Guru Nanak says that the offspring of morality and conscience is kindness, empathy and understanding clothed with compassion and respect for all. On understanding this simple truth one will be in His presence.

Where is that place that you reside in my master? Where is that door through which I may pass to be near you? Guru Nanak says that the Lord master resides in the house of truth. In order to reach His house one should open one's mind to the wonders of His creations and accept the Master fully by embracing His will while recognising all humanity as One.

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