

# Dynamics of *Mool Mantra*: The Key Preamble

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The Commencing Verse (commonly called as 'Mool Mantra') of the Aad Guru Granth Sahib (AGGS) [1] has been used by Guru Arjun many times throughout the Scripture, as an invocation, at the beginning of the every Raga, section and subsection of the AGGS, either in whole or in an abridged form. This verse may be tentatively divided into three sections to make the explanation easier:

Complete Form: < <sup>1</sup>

siq nwmu krqw purKu inrBau inrvYru Akwl mUriq AjUnI sYBM <sup>2</sup>gur pRswid <sup>3</sup>]

- 33 times.

The One and Only, That, the Infinite<sup>1</sup>;

Exists; Creator;

Without fear (Not governed by any other or not under any Laws of Universe);

Without enmity; Timeless (Without effect of time and space);

Neither takes birth nor dies (Never comes into any anthropomorphic form);

Created by Itself <sup>2</sup>;

Enlightener; and Bounteous <sup>3</sup>.

## Abridged Forms:

i) < <sup>1</sup> siq nwmu krqw purKu <sup>2</sup> gur pRswid <sup>3</sup> ]

- 8 times.

Here inrBau inrvYru Akwl mUriq AjUnI sYBM from second part has been eliminated.

The One and Only, That, the Infinite<sup>1</sup>.

Exists; Creator<sup>2</sup>;

*Enlightener; and Bounteous<sup>3</sup>.*

ii) < <sup>1</sup> siq nwmu <sup>2</sup> gur pRswid <sup>3</sup> ]

- 2 times.

Here krqw purKu from second part has been eliminated.

The One and Only, That, the Infinite<sup>1</sup>;

Exists<sup>2</sup>;

Enlightener; and Bounteous <sup>3</sup>.

iii) < <sup>1</sup> siq<sup>2</sup> gur pRswid<sup>3</sup> ]

523 times

Here nwmu from the second part has been eliminated.

The One and Only, That, the Infinite <sup>1</sup>;

Exists<sup>2</sup>;

Enlightener; and Bounteous <sup>3</sup>.

The form < does not exist in the present AGGS published by the Shiromani Gurdwara Parbandhak Committee (SGPC). But Nirmal Singh Kalsi [2] claims that it is found at the bottom of the page 497/2 of the *Kartarpuri Bir*, as reported by Dr Jodh Singh [3]. However according to Dr Jodh Singh [3] there is a *hartal* (crossing line) on the bottom half of the page where this form appears. If it were not crossed then this form would have been included in the present volume of the Granth, published by the SGPC. Nirmal Singh Kalsi [2] again points out that it is also found on page 934/1 as reported by Dr Jodh Singh [3].

Principal Harbhajan Singh [4] also accept that < alone should have been printed on page 1353 of the AGGS published by SGPC, after the following phrase of Guru Nanak, piVH pusqk sMiDAw bwdM...[1] and before the next phrase, inh PIM qsH jnmsH.....[2] It is

difficult to accept the presence of < between two phrases of the same Verse of Guru Nanak.

According to Guru Nanak and Guru Arjun a new Raga, a new section of the Bani or new subsection of a Bani should carry Commencing Verse either in full or in an abridged form but in no case it appears between two phrases of the same verse. There is no such example found throughout the present form of AGGS. Now the question is why this < is present between stanza number # 1 and stanza # 2 of a verse composed of four phrases. A thorough research is needed to resolve this mystery because it violates all the rules of the arrangements of the Commencing Verse in the AGGS.

There is another aspect to be noted that 'siq' is joined with 'gur' to make 'siqgur' as one word in the AGGS published by the SGPC. Most probably, the scholars, who were responsible for *padshaed* (separation) of joined words, failed to notice the fact that 'siq' is a separate and independent word rather than as a prefix of 'gur' because 'siq' is from the second part and 'gur' is from the third part of the Commencing Verse. Therefore, 'siq' should be written separately from 'gur' as:

< **siq gur pRswid]**

The words, 'siq', 'gur', and 'pRswid', are three distinct independent attributes of God, therefore, the shortest abridged form of Commencing Verse, most commonly used (523 times) in the AGGS, is as follows:

< <sup>1</sup> **siq**<sup>2</sup> **gur pRswid**<sup>3]</sup>

The One and Only, That, the Infinite<sup>1</sup>;

Exists<sup>2</sup>;

Enlightener; and Bounteous<sup>3</sup>.

#### **Commencing Verse Misconstrued**

The irony is that the Sikhs at large do not use this form in day-to-day lives, in their Gurdwaras, and in any writings on Gurbani or Sikhism. Instead a new form, coined by somebody, is used very commonly. The new form has been created by re-introducing 'nwm' with **siq** and by replacing **pRswid** with a new word '**vwihgurU**', which has never been used by any Guru in their Bani. Now the new form is found written on the front of the podium and palanquin (*palki*), and on the walls of almost every Gurdwara of the world even in the Darbar Sahib Complex (Golden Temple Complex), Amritsar. The misconstrued form is as follows:

< **siqnwm vwihgurU ]**

I could not trace out from the available literature that who could have misconstrued this shortest form of Commencing Verse. But I do understand why the Sikhs at large like to follow the things that are not found or recommended in any Guru-Bani incorporated in the AGGS, but will follow anything which is not founded on truth. It is so in general. It is an inherited quality in humans that they believe easily that which is untrue as explained by Guru Arjun as follows:

JuTu bwq sw scu kir jwql ]

siq hovnu min lgY n rwql ]

AGGS, M 5, P 185.

*What is untrue, one takes it to be true.*

*What is the truth is not imbibed in one's mind.*

**An Appeal:** This Institute appeals to all the Gurdwaras in the world and the President of the Shiromani Gurdwara Parbandhak Committee, Amritsar, to revert from the misconstrued form: < **siqnwm vwihgurU ]** to the right form: < **siq gur pRswid]**



### References

1. AGGS = Aad Guru Granth Sahib. 1983 (reprint). Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar. (M = Mahla, i.e., succession number of the Sikh Gurus to the House of Nanak, p = Page of the AGGS. M is replaced with the name of Bhagat or Bhatt with their Bani.)
2. Kalsi, Nirmal Singh. 1996. *Beej Mantar Darshan* (Punjabi). Kalsi Technologies, # 15, 7711- 128th Street, Surrey, BC.
3. Singh, (Bhai, Dr) Jodh. 1968. *Sri Kartarpuri Bir de Darshan* (Punjabi). Punjabi University, Patiala, India.
4. Singh, Principal Harbhajan. 1981. *Vishaesh Gurmatt Laekh*. (Punjabi). Satnam Prakashan. 1186 Sector 18-C, Chandigarh.