



# MUL MANTRA

The Root Teaching

**Ik Ong Kar, Sat Nam, Karta Purakh, Nirbhau, Nirvair,  
Akal Murat, Ajuni, Saibhang, Gur Prasad, Jap, Aad Sach,  
Jugaad Sach, Hai Bhee Sach, Nanak Hosee Bhee Sach**

*Note: In Sikh tradition, the Mul Mantar itself is generally understood to conclude with **Gur Prasad. Jap and Aad Sach, Jugaad Sach, Hai Bhee Sach, Nanak Hosee Bhee Sach** immediately follow it at the beginning of Japji Sahib. In Kundalini Yoga, this entire passage is often taught and chanted together as the Mul Mantra.*

## Meaning

*Mul* means **root**. The Mul Mantra brings us to the root... to the fundamental nature of reality before we divide it into names, identities, religions, philosophies, or forms.

It begins with **One**. And from that One, it describes the qualities of the Infinite:

**Ik Ong Kar** — There is One Creative Reality; the One expressing through all creation.

**Sat Nam** — Truth is its identity.

**Karta Purakh** — The Creative Being; the active creative intelligence within existence.

**Nirbhau** — Without fear.

**Nirvair** — Without hatred, hostility, or vengeance.

**Akal Murat** — Timeless; beyond the limitations of time.

**Ajuni** — Unborn; not confined to the cycle of physical birth.

**Saibhang** — Self-existent; arising from itself rather than from another source.

**Gur Prasad** — Known through grace; realized through the illumination of wisdom.

**Jap** — Meditate upon this. Remember this. Contemplate this.

And then comes one of the most beautiful declarations of Truth:

**Aad Sach** — True in the beginning.

**Jugaad Sach** — True throughout the ages.

**Hai Bhee Sach** — True here and now.

**Nanak Hosee Bhee Sach** — Nanak says: Truth shall forever remain.

The opening of *Guru Granth Sahib* presents these lines together in exactly this progression— from the nature of the One into the declaration that Truth is not temporary, but enduring through past, present, and future.

## The Teaching

Guru Nanak's teaching begins with a number: **Ik = One**

Before the many, there is One. Before all of the forms we encounter in the physical world - different bodies, beliefs, identities, personalities, cultures, and experiences - there is an underlying unity.

The Mul Mantra gives language to that unity. The One is not presented merely as a distant creator standing outside creation.

It is creative.

Present.

Pervading.

Truthful.

Fearless.

Without enmity.

Beyond time.

Beyond birth.

Self-existing.

And ultimately realized through grace.

This is why the Mul Mantra can feel as though it reaches beyond any single religious identity. It arises specifically within Guru Nanak's revelation and teachings within Sikh tradition, yet what it asks us to contemplate is universal: **What is the nature of the Reality beneath all realities?**

The Sikh Research Institute describes the Mul Manta as the root verse and nucleus of the Sikh worldview, beginning with *Ik Ong Kar*—the One Source from which creation arises and which also permeates creation.

Guru Nanak's spiritual realization centered on this radical experience of Oneness. The many do not exist apart from the One. They are expressions of the One. And so the Mul Mantra becomes a way of understanding multiplicity without losing sight of unity.

## Why We Chant It

We chant the Mul Mantra to return to the root. Human consciousness is continually drawn outward into form: This person. This problem. This identity. This belief. This fear. This desire. This body. This moment.

The Mul Mantra takes us underneath all of that.

**Ik. One.** It reminds us that beneath the countless expressions of life there is a deeper organizing reality. And then, after describing that Reality, the mantra gives us an instruction:

**Jap.** Remember it. Meditate upon it. Do not simply understand it intellectually. Live in relationship with it.

The final lines then anchor us in something that transcends the constant changes of physical life:

**Aad Sach.**

**Jugaad Sach.**

**Hai Bhee Sach.**

**Nanak Hosee Bhee Sach.**

Truth was.

Truth is.

Truth will be.

Forms change.

Bodies change.

Civilizations change.

Beliefs change.

Our understanding changes.

But Truth itself does not depend upon our perception of it in order to remain true.

## How to Practice

Sit comfortably with the spine naturally lifted. Allow the body to settle and the breath to become quiet. Begin slowly:

**Ik Ong Kar**

**Sat Nam**

**Karta Purakh**

**Nirbhau**

**Nirvair**

**Akal Murat**

**Ajuni**

**Saibhang**

**Gur Prasad**

**Jap**

**Aad Sach**

**Jugaad Sach  
Hai Bhee Sach  
Nanak Hosee Bhee Sach**

Especially when first learning the mantra, allow each phrase to have space. Do not rush toward the end. Let yourself consider what each quality is pointing toward.

You may chant the entire mantra repeatedly, or use it as a contemplative meditation, lingering with one phrase at a time. What does **One** mean to you? What is **Truth**? What would it mean to live without fear? Without hostility? What exists beyond the identity you have built around this particular body and lifetime? And what does it mean to trust that Truth existed before you encountered it and will remain long after this particular moment has passed?

After your final repetition, sit quietly.

Let the mantra continue internally even after the sound has stopped.

## **Quundalini Mantra Reflection**

We live inside multiplicity. Thousands of forms. Thousands of opinions. Thousands of identities. Thousands of stories about who we are and what reality means. The Mul Mantra takes us beneath all of them.

**Ik.** One. And perhaps this is its deepest teaching. The spiritual path is not necessarily about escaping the many. It is about learning to see the One within the many. To experience difference without immediately creating separation. *To participate in physical reality without believing physical reality is the entirety of existence.* To allow forms to come and go without confusing the temporary form with the enduring Truth beneath it.

Consider:

**Where am I becoming caught in the form and forgetting the essence?**

**Where am I seeing separation rather than relationship?**

**What changes when I remember that the same creative source moves through everything?**

**What within me is temporary?**

**And what feels deeper than the temporary identity I currently call “me”?**

Perhaps the Mul Mantra is ultimately an invitation to remember: There are countless expressions. But only One Source. Countless forms. But one underlying Reality. And through every beginning, every ending, every lifetime, and every transformation - *Truth remains.*

