





**ker chori ghur aavaiy. Uggoun daykhaiy pichhoun daykhaiy toojh tay kuhaan chhupaavaiy. Tut teeruth hum nuv khund daykhay hut puttan bazaara.[] Laiy kay tukkerri toalan laaga ghut hee meh vunjaara. Jayta samoond saagar neer bhuriya taytay uvgoon humaaray.[] Duyya kurou kichh mehr oopaavou doobday putther taaray. Jearra uggan braabar tupaiy bheeter vugaiy kaati. Prunvut Nanak(u) huqam puchhaanaiy sookh hovaiy din raati.**

**Word Meaning: Kut Kee = since when; Kidoon thaavoun = from where; Uggan =**

**fire (the womb of the mother);**

**Bimb**

**= water (sperm of the father);**

**Jul**

**= water (placenta);**

**Bheeter**

**= inside;**

**Nipjay**

**= started;**

**Kaahe Kum**

**= for what purpose;**

**O**

**opaaye**

**= created;**

**Mayray Sahiba**

**=**

**my Lord;**

**Uvgoon**

**= ill-qualities;**

**K**

**atay**

**= how many;**

**Rookh,**

**Birakh**

**= trees, vegetation;**

**Cheenay**

**= recognized, saw, appeared;**

**Pushoo**

= animals;

**Kuleen**

= families;

**Punkh**

= wings,

birds;

**Hut**

= stores;

**Puttan**

= towns;

**Bij**

= very strong (made of concrete);

**Munder**

= big palaces;

**Bhunnay**

= pried open (robbed);

**Uggoun, Pichhoun**

**D**

**aykhay**

= watch around;

**Chhupaavaai**

= hide;

**Tut**

=

river banks,

**Teeruth**

= holy places;

**Nuv Khund**

= nine zones of the earth (the whole earth);

**Daykhay**

= visited to beg to pretend humility;

**Tukkerri**

= balance;

**Toalan laagga**

= began to weigh;

**Ghut Hee**

= in the heart (mind);

**Vunjaara**

=  
**trader (of good or bad deeds);**

**Jayta**

= however much;

**S**

**amoond Saagar**

= sea;

**Neer**

= water;

**Taytay**

= as many;

**Duyya, M**

**ehr**

= kindness;

**Oopaavou**

= produce, show;

**Doobday**

= sinking;

**Putther**

= stone, stone-hearted people;

**Jearra**

= soul, mind;

**Uggan**

= fire;

**B**

**raabar**

= like;

**Tupaiy**

= burning;

**Bheeter**

= inside;

**Vuggaiy**

= operates;

**Kaati**

= scissors, blade;

**Prunvut**

=

requests;

**Huqam Puchhaaniy**

**= recognizes the Divine command;**

**Meaning: Nobody can fully describe Your noble qualities, oh my Lord! And I do not know and cannot describe my ill-qualities.**

**We are ignorant about the objective of human life which the Lord, Waheguru started in the womb of the mother from the egg of the mother and the sperm of the father and created us.**

**We do not know for how long had we had mothers and fathers and where we have come from in the present life form.**

**Pause.**

**We do not know how many times have we lived as trees (or other forms of vegetation), and how many lives have we spent as animals.**

**We do not know how many times we were born in the families of snakes and for how many lives we were birds.**

**(But we have not changed our animal nature even after we have been born as humans).**

**We are still selfish like animals, and we steal, and rob stores, cities and very strong palaces and bring the**

**booty home. We watch our surroundings carefully to ensure that nobody is watching us, but can we hide our (hideous) acts from You, oh my Lord!**

**To put a cover of humility on our sins, we visit holy places and go begging for alms all over the world, but find no peace of mind.**

**(With Your kindness) when some lucky human trader of qualities (individual) evaluates You in his heart, he finds You there.**

**Oh my Lord!**

**I have as many ill-qualities as the drops of water in the sea, (so cannot find salvation) on my own.**

**Please, show some kindness**

**and carry us, the sinking stone-hearted people, across the ocean of maya.**

**Without Your kindness, my soul is suffering as if this was on fire, and as if my inside is being cut with a blade.**

**I request You, oh my Waheguru, to grant me the ability to accept Your Huqam (Will) because accepting Your Will is the source of all comforts day**



**Bherm**

**= misconception;**

**Bhuou**

**= worldly fears;**

**Khovna**

**= to lose;**

**Rung Ruttay**

**= imbued in Your Love;**

**Jovna**

**= put through rebirth;**

**Unter**

**= inside;**

**Nain**

**=**

**eyes;**

**Alovna**

**=**

**to see;**

**Puchhaata**

**= recognized (obeyed);**

**Huqam**

**=**

**Commandment, Will;**

**Naoun**

**=**

**Waheguru's Naam;**

**Bukhsheesh = gift of kindness;**

**Provna**

**= secure like pearls in a necklace;**

**Meaning: Things take shape exactly the way as Your wish them, oh Waheguru! Humans have to obey Your command and accept the situation where You put them. It is wise to wash away the ill thinking with Your Love and get rid of all the misconceptions and the worldly fears. Those who are imbued in Your Love (Will) will never have to take birth again. They see only one Waheguru inside their hearts and in the outside world (everywhere). Those who recognize (accept) Your will never have to cry (suffer); they secure the kind gift of Your Naam in their hearts says (Guru) Nanak.**

**(4) Jhim Jhim Versaiy Amrit Dhaara**

ੴ ਸਤਿਨਾਮੁ ॥ 5 ॥ ਜਿਮ ਜਿਮ ਵਰਸਾਇ ਅਮਰਿ ਧਾਰਾ ॥ ਮੁਨ ਪੀਵੈ ਸੋਨ ਸ਼ਾਬਦ ਬੀਚਾਰਾ ॥ ਅਨੰਦ ਬਿਨੋਦ ਕੁਰੈ ਦਿਨ ਰਾਤੀ ਸੁਦਾ ਸੁਦਾ ॥ ਹੁਰ ਕਾਯਲਾ ਭੁਲਾਯੈ ॥ ਗੁਰਪਰਸਾਦੀ ਜਿਨੀ ਊਂਟਰ ਪਾਯਾ ਸੋ ਊਂਟਰ ਬਾਹਰ ਸੁਹਾਯਾ ਜੈ ॥ 1 ॥ ਜਿਮ ਜਿਮ ਵਰਸਾਇ ਅਮਰਿ ਧਾਰਾ ॥ ਮੁਨ ਪੀਵੈ ਸੋਨ ਸ਼ਾਬਦ ਬੀਚਾਰਾ ॥ ਅਨੰਦ ਬਿਨੋਦ ਕੁਰੈ ਦਿਨ ਰਾਤੀ ਸੁਦਾ ਸੁਦਾ ॥ ਹੁਰ ਕਾਯਲਾ ਭੁਲਾਯੈ ॥ ਗੁਰਪਰਸਾਦੀ ਜਿਨੀ ਊਂਟਰ ਪਾਯਾ ਸੋ ਊਂਟਰ ਬਾਹਰ ਸੁਹਾਯਾ ਜੈ ॥ 1 ॥

**§ Majh M:5 (102). Sabh kichhu ghur mein baahar nahi. Baahar to lay so bherm bhoolayee. Gurparsaadi jinni unter paaya so unter baahar suhayla jeeo.1. Jhim jhim versaiy amrit dhaara. Mun peevay soon shabad beechaara. Anand binod kuray din raati suda suda Hur kayla**

**jeeo.2. Janam janam ka vichhurriya miliya. Saadh kirpa tay sooka hurriya. Sumatt paaye naam dhiyaaye gurmukh hovay mayla**  
**jeeo.3. Jul tarung jion julay smaaya. Tioun joti sung jote milaaya. Kuho Nanak bherm cuttay kiwaarra bahourr nah hoyeeye jaoula jeeo.**

**Note: It is a very old belief that a liquid of immortality (Amrit) exists which makes a man live for ever if he takes it; yet nobody has been able to find it. Gurbani does not believe in any such mythical liquid. According to the holy Gurbani, the real Amrit is Waheguru's Naam (His praise using Guru's word) only and nothing else.**

**Word Meaning: Ghur Mein = within the heart; Baahar = outside (the heart);**

**T**

**ollay**

**= searches;**

**Bherm Bhoolayee**

**=**

**lost because of misconception;**

**Gurparsaadi**

**= by the grace of the Guru;**

**Unter**

**= inside;**

**Suhayla**

**=**

**enjoys comforts;**

**Jhim Jhim**

**= drop wise;**

**Versaiy**

**=**

**rains;**

**Amrit Dhara**

**= stream of Amrit (because of Waheguru's praise);**

**Anand Binod**

**= enjoys blissfulness;**

**Suda**

**=**

**always;**

**Hur**

**=**

**Waheguru;**

**Kayla**

**=**

**in a happy state;**

**Vichhurriya**

**=**

**separated;**

**Saadh**

**=**

**Guru;**

**Sooka Hurriya**

**= dead became green (came to life);**

**Sumatt**

**=**

**good advice;**

**Dhiyaaya**

**=**

**remember (recited with respect);**

**Gurmukh**

**= taking Guru's refuge;**

**Mayla**

**=**

**;**

**Jul Tarung**

**= water wave;**

**Jioun**

**=**

**just as;**

**Smaaya**

**=**

**mixes;**

**Tioun**

**= the same way;**

**Joti**

**= (Waheguru's) light;**

**Bherm**

**= misconception;**

**Kiwaarra**

**=**

**door;**

**Bahourr**

**=**

**again;**

**Jaoula**

**=**

**separate;**

**Meaning: Waheguru resides in your heart and not somewhere outside, oh my friend! A person who searches for him somewhere else is misguided. Those who have found Waheguru inside their hearts by the grace of the Guru enjoy mental peace and comfort everywhere. A person who listens to and ponders on Guru's**



**Chahou mein aikay mutt hai keeya. Teh bikkhrray thaan anik khirrkyaan. Khojat khojat duaarray aaya. Taa Nanak joagi mehal gher paaya. 4. Iyoon kinkuri anoop vaajaiy. Sunn joagi kaiy mann meethee laagaiy. 1.**

**Pause  
second.**

**Word Meaning: This holy Shabad is also addressed to the Joagis. Please again refer to the SHABADS F to H to understand the Joag Sect and the Yugas.**

**Chaar = (four) Vedas; Khut = (six) Shastras; Vakhaanay = say, describe;**

**Dus Ashtee**

**(ten plus eight) = 18 Puraanas;**

**Bhayd**

**= secret or difference;**

**Kinkuri (or kinggri)**

**= a single stringed musical instrument;**

**Anoop**

**= uniquely beautiful;**

**Matvaro**

**= Lost in self;**

**Prathamay**

**= the first epoch (Satyug); Sut = High morality;**

**Kherra**

**= city;**

**Tritiaiy**

**= The second epoch (Traita Yug);**

**Bhayaa**

**= took place; Duterra = a big crack dividing into two ;**

**Dutiya** = the third epoch = Duapar Yug; **erdho eardh** = half and half; **Aik** = the fourth yug (kalyug); **Soot** = thread; **Maniye** = pearls (beads); **Gaanthi** = knott; **Bhinn** = different; **Taniye** = woven; **Maala** = rosary; **Bahho Bidh** = many different ways; **Khinchiyaa** = Pulled out; **Mutt** = the shack-like residence of the joagis; **Bikkhrray** = very difficult; **Khirrkiyaan** = windows (of life); **Khojat** = searching; **Duaarray** = at the door (of the Guru)

**Meaning:** Absorbed completely in playing your own kinkuri (or kinngri), oh Joagi! Observe carefully, a uniquely beautiful Kinuri is always playing in nature; it is the Kinkuri that is playing when every heart throbs due to the presence of God in it. Pause. Even though all the four Vedas, the six Shastras, and the eighteen Puraanas say the same thing (that God is present in every heart) yet you do not understand this mystery of God. You believe that the in the first epoch, Satyug, the people created a city (world)

**where people had high morals and were donors. Also, the bull supporting the earth had all the four feet to stand on. According to your belief, there were some cracks in the morality of people, and the Bull lost one of its feet in the second epoch - the Treta yuga. Similarly, in the third epoch – Duapar yuga – the morality of the people eroded further and the Bull lost another foot. Now in kalyug, when the Bull is left with only one foot, idol worshipping in the name of one God is the single path that has become the way to find salvation.**

**But, hey joagi, what you do not realize is that Waheguru’s laws never change. His requirement to achieve salvation is always the same no matter what the yuga is. Just like a rosary with a single thread and many beads is moved by a devotee, the rosary-like world is moved by God. This rosary has a thread of the Divine power and the living beings are the beads. This rosary is moving in many, many different ways and every soul merges into God when he pulls out the thread of His power.**

**Just like your own residence, the whole world is a residence for its living beings which God has created and it is the same in all the four epochs. There are many attractions in this world which lure people to do bad deeds and make it very difficult for them to pass the tough test of connecting with God. As a result, the souls have to pass through the windows of so many different life forms. But while searching for God, when a human being arrives at the door of the Guru, the Guru connects him with God, and thus the individual finds the residence of God (in his own heart). When that happens, the individual realizes that the beautiful kinkuri is in reality the presence of God in every heart which is**

## SHABADS I to J

Written by Dr. Devinder Singh Sekhon PhD  
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**very melodious to hear.**

**PAUSE**

**second**