

## (1) Jaa Tu Meray Vull Hein

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§ Vaar Maru, M:5 Paurri (1096). Jaa tu meray vull hein taa kiya  
muhchhanda. Toodh subh kichhu meinu saunpiya jaa tera bunda. Lakhmi  
toat nah aavuyyi khaye khurch rehanda. L  
akh chaurassi maydni subh save kranda. Eh very mitter subh keetiya neh  
mungay munda. Lekha koye nah puchhayee jaa Hur bakhshunda. Anand  
bhuyya sukh paaya mil Gur Govinda. Subhaiy kaaj svaaryaiy jaa toodh  
bhavunda.

**Word Meaning:** Vull = on side; Muhchhanda = subservient; Saunpiya = given, offered; Bund  
a =

servant, devotee;

**Lakhmi**

=

wealth;

**Toat**

=

shortage;

**Maydni**

=

world;

**Munda**

=

evil or bad (thoughts);

**Lekha**

=

account of deeds;

**Hur**

= Waheguru;

**Bakhshunda**

=

**Meaning:** When you side with me, I do not owe anyone anything, oh Waheguru! Once, I am Your devotee, You provide me with everything. There is no shortage of wealth for me to spend. All the living beings of the world now serve me. All my enemies have become friendly, and they wish no bad things for me. When You forgive someone, nobody can ask him for the account of his (bad) deeds. After I surrendered to the Guru, I feel blissful and my mind is at peace. If You like someone, all his tasks become enjoyable (all his needs are met).

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**ker chori ghur aavaai. Uggoun daykhaiy pichhoun daykhaiy toojh tay  
kuhaan chhupaavaai. 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 hovaai  
din raati.**

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

**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;**

**Chhupaavaaiy**

**= 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 Puchhaanaiy**

**= 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**

[illegible]

**Word Meaning: Jiyoun = Just as; Huqam = Will, Commandment; T  
ivaiky Tioun**  
**= exactly like that;**  
**Jaaye Khurrovna**  
**= stand there (obey the command);**  
**Rung**  
**= affection;**  
**Doormut**  
**= ill thinking;**  
**Jup Jup**  
**= reciting the Naam (worship);**  
**Nirankaar**  
**= having no physical features (Waheguru);**

**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;**



#### (4) Jhim Jhim Versaiy Amrit Dhaara

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**jeeo.2. Janam janam ka vichhurriya miliya. Saadh kirpa tay sooka  
hurriya. Sumatt paaye naam dhiyaaye gurmukh hovay mayla  
jeeo.3. Jul tarung jioun julay smaaya. Tioun joti sung jote milaaya.  
Kuh 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**

**(3) Kinkri Anoop Vajaiy (Char Pukaareyn nah tu Maanay)**

**§ Ramkali M:5 (886). Ekonkar Satgur Persaad. Chaar pukaareyn nah tu maanay. Khut bhl aika baat vakhaanay**

**Taa bhi joagi (yogi) Bhayd nah lahiaa. 1. Kinkuri anoop vaajaiy. Joagiaa matvaaro re. 1.**

**Prathamay vassiaa sut kaa kherra. Tritiaiy mein kichh bhayaa duterra. Dutiya erdho**

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**Chahou mein aikay mutt hai keeya. Teh bikkhrray thaana anik  
khirrkiyaan. 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 Traita 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**



**very melodious to hear.**

**PAUSE**

**second**