

LEKH 19 RELIGIOUS PREACHING PART 9  
(Spiritual Aspect)

The flower according to the inlaid command:-

Lives  
Exists  
Blooms  
Blossoms  
Gives fragrance  
(and) overflowing (with attraction)

unconsciously, automatically:-

spreads  
illuminates  
distributes

the God-given 'gifts':-

colour  
taste  
beauty  
tenderness  
fragrance  
delight  
eagerness  
happiness  
love  
pull

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And throughout day and night is 'sacrificing' itself. The flower's:-

Expression  
Illumination  
Roar  
Sprout

of Divine splendour is in fact its:-

religion  
religious preaching  
devotion  
life  
salvation

and is symbolic of 'making others meditate upon Naam'.

In the above example there is a differential point which is necessary to understand.

The whole action of 'the flower' is taking place unconsciously but the guruward devotee working according to 'command' leads the life of helping others:-

In full spiritual awareness  
In the faith and desire of Satguru (True Guru)  
In overflowing divine love

2.1 Lord's realiser takes delight in doing good to others. (273)

Similarly the guruward devotee like the 'flower':-

Automatically  
Quietly  
Silently  
'making others worship Naam'  
with intrinsic meaning  
with intuitional explanation

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with spiritual awareness  
 by relating the unrelatable  
 with essence knowledge  
 with hidden secret  
 with spiritual illumination

earning the mandate of this line of Gurbani through

personal experience  
 practice  
 enlightenment  
 expression  
 reflection  
 Divine vibrations  
 Love-infection  
 Love glance

in his life is propogating spiritual religion..

This is in fact the lofty-pure, divine, intuitional religious preaching of the spiritual sphere which is the symbol and expression of the correct spiritual command of the above line. With its influence the magnetic inspiration of Divine Love the physical, mental and spiritual life of the truth-seeker is completely changed.

- 3.1 Kabir, the warrior True Guru has shot an arrow at me.  
 As soon as it struck me, I fell to the ground and a hole was made in my heart. (1374)
- 3.2 Begampura is the name of the town. At that place there is no pain or worry. There is no fear of tax of goods there. Neither awe, nor error, nor dread nor decline is there. (345)

The above mentioned spiritual points are very abstract and in brief, so to clarify them further, more explanation is given.

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The sun has many qualities which are manifested and expressed through its sun-shine. In the same way the limitless qualities of the 'Immortal Being'-Divine 'Life-Current', 'Shabad', 'Naam' etc. are manifested and expressed through Divine Command. Among these limitless divine qualities, the very special and primary attributes are Divine 'Love, affection, fondness'. All other Divine attributes are

Rays  
 Expression  
 Illumination  
 Light  
 Power  
 Fragrance  
 Exuberance  
 Eagerness  
 Fondness  
 Warmth

of Divine Love, affection, fondness.

For this reason the 'Immortal Being' has been addressed with words such as 'the beloved', 'the very beloved', 'the beloved Being'. The words used for God such as mother, father, relation, master, friend, darling and other relationships are symbols and specimens of that love- affection.

Through the 'love of one's own being' the very delicate love-desire of abstract excitements of the 'Love-affection-fondness', unstruck melodies of celestial music of Divine love-tune by themselves, spontaneously shootingforth, blooming, throbbing, vibrating, undulating touch the tender pinnacle of the innermost consciousness of the mind of the truthseeker and intoxicate the care-free mind such that the truthseeker spontaneously utters:-

- 4.1 Excellent, excellent, excellent, excellent, excellent is Your Name.  
 False, false, false, false is the wordly love. (1137)
- 4.2 Hear O people, I have obtained the essence of love. (370)
- 4.3 My soul is bewitched by the unstruck melody, wondrous is whose relish. (1226)

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In this truthful Divine love:-

There is longing

There is pull

There is purpose of service

There is sacrifice

There is sacrifice of 'self'

There is always spirit of giving

There is good wish

There is heaping of goodwill

There is always pardon

There is always mercy

There is no reminder of demerits

There is Guru's grace

There is truth

All these Divine virtues cannot be learnt from some outside place but sprout automatically in the 'well' of the innermost consciousness of the Guruward beloved ones through Guru's grace, just as the 'Mother's love' or attachment sprout in her mind with the birth of the child.

In the innermost consciousness of man there is Divine 'Light'. Therefore, all the Divine virtues are also plentiful and hidden from the beginning in the innermost consciousness.

On one side the Divine 'Love-waves', 'Love-overflow', 'Love of one's ownself' from the soul of man are yearning like the flower to express and present themselves outwardly through his mind, body and intellect.

On the other side-the Immortal Being through his Divine grace with His pulling 'Love-string' is exerting His magnetic 'pull' to bring His 'constituent' (man) towards His warm bosom.

5.1 When the seed of the karma of past actions sprouted, I met the Lord; He is both the Enjoyer and the Renunciate. My darkness was dispelled when I met the Lord. O Nanak, after being asleep for countless incarnations, (204)

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6.1 The Supreme Lord showers His Mercy, and we find the Saadh Sangat, the Company of the Holy. The more time we spend there, the more we come to love the Lord. (71)

According to the Gurbani lines above, the expression and illumination of the Divine grace and glory of the body, mind, property of spiritually elevated souls, the enjoyers and renunciates, saints become the medium or pipeline.

When the Divine 'glory' of 'Guru's grace':-

Sprouts

Blooms

Overflows with 'love-affection-taste'

Roars(with God's name)

from the body of some guruward beloved one, then through his body, mind and intellect it(the Divine glory) begins to flow outward and the body, mind of the guruward beloved one becomes 'very fortunate' and Divinely blessed.

In this way the spiritually elevated guruward saint is automatically earning the Divine teachings of:-

6.2 By the grace of the True Guru following the wisdom of the Guru and in the holy congregation alone the Sikh spirit is attained. (V.B.G 28/1)

6.3 Through the Lord's Name, the supreme Guru has saved many, O saints. (907)

6.4 Lord's realiser takes delight in doing good to others. (273)

and is peaching the intuitional religion of the spiritual sphere.

There is no egotism in these guruward beloved ones, the enjoyers and renunciates and saints. They are in reality above the colouring of 'me-mine' and becoming the purchased servants of Nanak's house, they lead lives of helping others in this world and together with this they make their own lives and the lives of their companions successful.

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The above mentioned Divine virtues and the 'illumination' of the Divine intuitional knowledge are the qualification and degrees of the Divine religious preachers of the spiritual sphere. These spiritual religious preachers do not need some other intellectual education or religious degrees because in their innermost consciousness, there is already the illumination of complete intuitional Divine knowledge in the intense light of which the wings of our cleverness, reasoning and devices, philosophies, knowledge-attention get burnt.

body, mind, intellect, subconsciousness, egotism and ones's entire self, and in Divine 'love-affection-taste-eagerness' becoming 'carefree and intoxicated' (we) are to become competely like Nanak, and through meditation with every breath we are to live in the beautiful illuminated sphere of the Satgurus.

In this way like the fragrance of the flower when through  
the pipeline

of our body, mind, intellect the illumination of the 'essence-knowledge' of Divine enlightenment sprouting from our innermost consciousness through:-

mind  
word  
action  
sight  
touch  
thought  
harmony  
intuition  
fine body hair

unknowingly  
quietly  
automatically  
by itself  
without egotism

manifests and expresses itself, then we will be earning the teachings of Satgurus as mentioned below:-

- 8.1 The saints and holy men are Gursikhs who have come to serve and deliver the world (from sin). (V.B.G 40/20)
- 8.2 At first he instructs his own mind and afterwards pleases others. He meditates and contemplates on Lord's Name in his mind and with his mouth he preaches it to all others. (381)
- 8.3 If he erases his self-conceit and performs service, he then obtains some honour. (474)

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This does nor mean that we should not acquire intellectual materialistic knowledge but we should not get lost by completely getting absorbed in intellectual knowledge and cleverness.

Through the company of guruward beloved ones and meditation of Naam, and putting our beloved Satguru's 'colouring of love' on our

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Similarly the sprouted illumination of the Divine Spiritual knowledge through the pipeline of our mind, body, intellect, subconsciousness and 'self' is the 'Religious propagation' of the 'essence-knowledge of the spiritual sphere.

In this stage the lives of Guruward beloved saints are the 'symbol' and 'living alert' examples of the following Gurbani lines: -

- 9.1 Chant the Naam yourself, and inspire others to chant it as well.  
Hearing, speaking and living it, emancipation is obtained. **[Pg. 289]**
- 9.2 Life giving is your contemplation, O Lord **[Pg. 743]**
- 9.3 Night and day, they remain in the Love of the One. They know that God is always with them. They make the Name of their Lord and Master their way of life; they are satisfied and fulfilled with the Blessed Vision of the Lord's Darshan. || 1 || Imbued with the Love of the Lord, their minds and bodies are rejuvenated, entering the Sanctuary of the Perfect Guru. || 1 || Pause || The Lord's Lotus Feet are the Support of the soul. They see only the One, and obey His Order. There is only one trade, and one occupation. They know no other than the Formless Lord. || 2 || They are free of both pleasure and pain. They remain unattached, joined to the Lord's Way. They are seen among all, and yet they are distinct from all. They focus their meditation on the Supreme Lord God. **[Pg. 181]**
- 9.4 He alone, performs Guru's service, whom the Lord himself causes so to perform. **[Pg. 421]**
- 9.5 Salvation, worldly comforts and life's department are obtained through Your service, which You Yourself made man perform. **[Pg. 749]**
- 9.6 If he effaces his self-conceit and performs service, he obtains some honour, then. **[Pg. 474]**

Some spiritually elevated Guruward beloved one has narrated this topic in very beautiful and attractive words :-

Our Satgurus have respected man and his physical needs. They lifted up the consciousness of the Sikh in this world and the next and putting it in this illuminated form created Sikhs into liberated family men and ascetics. He

made their married lives reach the highest stage of meditation. Giving the comfort of the 'taste' and 'Naam' of the 'realm of truth' in this very world, He showed 'this whole world' as the 'image of God'.

The Sikhs 'house' is the Divine fort of Naam-taste. This Divine fort does not crumble even when it goes to the other side of the three worlds. Nothing can break this 'anchor' of 'Nanak's ship'. This fort is not made of bricks, it is made of the 'love of one's own self'. The Satguru gave all physical comforts to his Sikhs and ordered them to "live remembering me with every breath! I am always with you". He (the Satguru) lighted the continuous imperishable light so that the Sikh's mind became that 'temple' where there is 'always happiness', 'always morning', 'always joy', 'always enthusiasm' and there is always the illumination of 'never-ending imperishable light'.

Satgurus made the Sikh a 'natural Yogi', 'an ascetic of love', 'an idol of meditation', 'a beautiful tower' of Satgurus in which with every breath round the clock, Naam is continuously being repeated and Satguru Nanak Sahib Ji in his ten forms makes rounds and manifests himself through different shines. The Guruward lives of Sikh ascetics are hidden lives in this world as if they do not care for this world. Their duty above all other duties is to always live in the 'imperishable light' with every breath. And Yes, they are residents of the 'heaven of taste' and the 'country of love'. It is as if they cannot see the world. The Satguru putting the Sikh on the path of meditating 'Naam' while 'awake-sitting-sleeping' with every breath has placed him in continuous non-stop taste. Emerson is struggling in search of continuity but in a very high and beautiful place he sees a 'poet' where he sees the lightning of the imperishable light but the poet is not getting continuous taste. Yes! The 'poet' is the beggar of the house of the Guruward and Saints. It is not known when and which love picture visited the poet and he became inspired and in this inspiration he began to sing or recite. Whatever he did was liked by the world but those who motivate the poet's consciousness and bring back to life 'dead consciousness' and Yes! Those who keep the consciousness in the continuous imperishable light, 'unapproachable light', 'Guru Nanak's sphere' are Guruward Saints.

Poets spend their consciousness whereas Saints 'fill up' the empty consciousness. Poets are helpless and cannot distribute the 'gift of consciousness' to others. But the Gurward Saints are the bestowers of consciousness.

For this reason our Satgurus did not start the path of making poets. They only told the path of making Guruward Saints.

A Saint is one whom Guru Nanak, Yes Guru Gobind Singh the lover shows affection and Yes, he always keeps his hand of protection on the Saints.

'A Saint is one' on whose tongue He (Waheguru) sits – and preaches to the Sikh.

'A Saint' is one whose thought always remains day and night in the beautiful 'illuminated sphere' of the Satgurus. Saints have their eyes open but do not see; while talking they are not really 'talking', there is no 'egotism' in them.

Yes, the 'Guruward Saints' are those burning 'flames', 'flashes' which the Satgurus are holding in their hands and when they wish these 'flames' and 'flashes' will stay on the minarets of the minds of someone.

Yes, the Guruward Saints are those from whom someone comes to request a small spark of fire, then his whole house, inside-outside gets lighted with the 'imperishable light', leaving no darkness and his life becomes like the continuous non-finishing oil lamp.

Saints are those Divine people whose complete statue can become numerous pieces and each and every piece is 'living' just as the complete statue was living.

Yes! In one wink Saints' Divine glance is able to help the consciousness of millions of souls. They are not just 'human beings', appearance-look is that of human beings, but in them there is nothing like that of human beings, only 'Divine life' surging forth and producing strong vibrations.

Saints are always filled with the 'Nectar' of Divine life, here there is no shortage, here the boat of 'breaths' uttering 'Waheguru', 'Glorious Guru Nanak' on Divine waves sometimes comes this side and sometimes goes on the other side.

The True King Sri Guru Nanak Ji's reincarnation makes rounds daily (In the mind of the Sikh ascetic). Guruward Saints with physical bodies are the representatives of bodiless 'Saints'.

The path of meeting Satguru Nanak Ji is by holding the feet of Guruward Saints, by taking the protection of Bani; having taken the protection of Bani to present oneself in the court of Sri Guru Granth Sahib Ji and then reaching the audience of 'those up there'.

Meeting these helpers and those who associate with the company of holy congregation sometimes on someone's wings, sometimes on other's wings we reach the original Immortal Court of Guru Gobind Singh. A destination of great distance has been completed by Satguru at every step, everything has become near. By paying respects to Guru Granth Sahib Ji the sight(darshan) of the ten gurus is obtained.

So if Sikhi is found, then the country of the 'imperishable light' is found. By getting uprooted from here and living there, that invaluable life is obtained for which the world's high and first class intellectuals like Emerson are desperately endeavouring.

The number and kinds of needs which are required to uplift and motivate the consciousness of poets are not needed by Guruward Sikhs. If they are the same it is all right, if they are not the same it is also all right. The 'consciousness' of Saints is made independent by Satguru. Bhai Mani Singh's consciousness went flying like the balloon. Just as the merciless cruel man continued to cut his body into pieces, the firm consciousness coloured with 'Naam-colour' went on flying.

Sikhs are ascetics, and tasters of Naam with awakened consciousness. All the martyrs had such a firm and strong consciousness that while being tortured on the wheels of torture and while their bodies were minced, their consciousness did not become unsteady. There was such an illumination, and there was such a 'beautiful country' of the high. 'beautiful' in the taste of which the piercing of the sharp points (of the torture machine) was not felt.

Emerson takes the courage to narrate those principles with which the 'consciousness' can remain in taste and in a state of enhancement but he does not know them himself nor can he tell us. His whole writing is a 'Sigh of grief'. Ah! How can that 'thing' be found in us the existence of which will make both the tigers and intoxicated elephant kiss our feet if we are thrown before them. Yes! During sunshine the snake

should hold our umbrellas, and if we are enclosed between two mountains it should be impossible to trap us.

Yes! I feel Emerson the beggar of the piece of the Divine life of the Guruward saints is standing with hands clasped at the court of the Lord.

The asceticism of Satgurus is of two and a half letters and the needs of this ascetic life are also two and a half letters.

Asceticism is this:- Two letters are meditation and attention and the half letter is living a detached life.

And the three needs:- One house, one set of clothes to wear and one bread to eat.

The various colours of these three things are according to the desire of comfort and consciousness of individual saints.

I appreciate Emerson's hint that he saw the life of 'imperishable light' as 'fermentation'.

Yes! Satgurus have kept the first step of simran on the principle of 'fermentation'. The 'life of meditation' is another name for 'Divine life'.

13.1 Without Lord's name to live is like burning in fire, even though like a serpent, one's life may be long. (712)

I have seen many people repeating 'mantra' burning just like heaps of grass. Therefore 'empty' and 'detached from light' repetition is not meditation. These people do not meditate, but are just 'following' others. Simran is the 'Bani' form of Satguru Nanak ji. One who does simran lives in the 'form' of Satgurus.

13.2 Life-giving is your contemplation, O Lord. (743)

And yes! This life takes place and grows on the principles of 'fermentation'.

If we find a 'piece' of the 'life of meditating' Guruward saints, and if its 'fermentation' touches us, then 'Naam' starts in us with every breath. Then our life can become 'life of simran'. The flowing of 'Naam' day and night is that continuity for which Emerson expressed his desire. He is looking

for the continuity, but he does not know that the 'continuity' cannot be obtained without meditation. In the path of Satgurus the 'continuous light of Divine life' cannot be lighted without simran.

'Life of simran' can be obtained from saints who are always threaded with 'those up there', and yes, maintaining the continuity of this life is the 'nurturing of the principle of eternal Divine glory. To nurture this 'life of fermentation' of simran in the earlier stages, all types of protection are needed which Satguru ji offers to those 'with simran' by breaking through the roof and He puts guard of real angels, gods and goddesses over lives of simran.

The 'greatness' of the house of Satgurus has began with simran. The soul singing the song of 'Glorious Guru', 'Waheguru' passing through the walls of earth, bone, flesh stands outside. I really like the first beautiful flight of the meditating one, which is like the first flight of an infant bird.

Yes! Sikh ascetics are people who go on the path of birds. When the feathers of 'Naam' emerge then they 'fly' in those skies-and with their 'light'-the 'wings' (of intellect) of the 'poets' begin to burn.

Yes! 'Life of meditation' is 'life of fermentation'. This fermentation is obtained from Gursikhs. That is why Satgurus have taught the supplication of 'come and see me. O you the disciple of the Gurus come and meet me'.

Without Gursikhs and Guruwards giving 'fermentation', Sikhi cannot be obtained. 'Partaking of Amrit' is the investing of the 'capital' of this 'secret fermentation'. The first need of Sikhs is the 'life of fermentation of simran'.

The 'attention' of Sikh ascetics is easy:-

14.1 I am the purchased slave of yours. What cleverness can I play

with you ? This soul and body of mine are all Yours. (738)

Yes! Getting 'destroyed' in the 'love of the Formless' is the name of the meditation of Sikhs.

Colouring again and again the bones, flesh, skin, blood, marrow, mind, intellect, ego, passion, anger, greed, attachment in the colours of the love of Satguru is the 'meditation' of Sikhs.

The one who is 'living and dead' is called a Sikh.

Becoming purchased slave of the Satgurus is the name of the Sikh. Remember the the story of Bhai Manj ji.

The 'meditation' of Sikhi is to 'become owned' by Satgurus.

Not departing from the ever loving Satguru is 'meditation'.

The third point is that whoever has become Sikh-it can be regarded that his boat's ropes have been unfastened at once from this world by the owners.

It is necessary to become 'indifferent' by saying 'I do not belong to anyone-nor does anyone belong to me' and internally not to love anyone who is wordly and the strings of relationship should not be tightened.

Yes! The asceticism of Sikhi is a very delicate 'abstract substance' which gets polluted with the 'touch' of other materials.

Sikh ascetics (unlike the ego ridden people) never get the 'fever' of doing 'good' in the world. Their eyes see 'God' standing behind everyone, therefore they remain detached.

This is somewhat a narrow path but it is the only path leading to the 'imperishable country' of the 'Formless light'.

Actually this 'detached happening' is capable of doing good of the world.

Yes! These people doing good of the world reached the 'imperishable country' and became residents there, but yes, those who make history of the world have no news of their names and existence. Those who did actual good of

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this world came from caves and were tortured to death. Their heads were blown away with the swords of those whom they came to help. Now they have awakened to be benevolent to others and are trying to accomplish something great with insufficient resources. People are making efforts to form society but the truth is that to make one person, messages come from the Divine court every minute, bells and gongs strike, angels and gods provide protection and then after many births one 'soul' comes into existence. For this reason the 'seekers of truth' who meditate always remain untainted.

My mind is attached to the True Name.

My dealings with other people are only superficial. || 1 ||

Outwardly, I am on good terms with all; but I remain detached, like the lotus upon the water. || 1 ||

Pause || By word of mouth, I talk with everyone; but I keep God clasped to my heart. || 2 ||

I may appear utterly terrible, but my mind is the dust of all men's feet. Servant Nanak has found the Perfect Guru.

Inwardly and outwardly, He has shown me the One Lord. ||

4 ||

That Gursikh who has acquired the above mentioned two and a half letters remains focused in a special mode. It (focus) never comes down from its centre. If it does then parts of the body bend. A type of illness sticks (to such a person). 'The body that forgets the Guru's words, screams like a chronic patient' .(661) And with Satguru's grace, with satsangat, with their love and with the 'Darshan' of Sri Guru Granth Sahib Ji, the focus of attention once again reaches the original height.

Just as the focused attention of poets reaches its height on rare occasion, similarly on very rare occasion the saints' fixed mode of attention which is at a very high level, comes down but

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when this happens, it is a disaster (for the saints).

Those immersed in ‘Naam’ have momentary bells; while scolding they can shower flowers. To be submissive to a ‘fakir’ is the same as to be submissive to a king or lion; it is care-free. The ‘fakir’ is always in the intoxication of ‘Naam’. There is no shortage of this intoxication. If someone touches a ‘fakir’ he will experience good just as touching sandalwood gives fragrance.

In reality the ‘life of Sikhi’ is ‘imperishable light’. The world is yearning for it. With Guru’s grace we should not get entangled in the world affairs. Yes, the world should be washing our feet and we becoming ‘examples’ of imperishable light should illuminate the whole world.

Adopting Sikhi is definitely tough, but it is that commodity for which all the people are longing intensely but they are not finding it.

We know of the Divine court but like silly children we leave places of religion and turning our backs towards the house of God we run towards the disappearing shadows of the world and regard this as great ingenuousness.

It is not my aim that we should roam in the jungles like animals. No, we should have our house which should have the biggest and most beautiful room for worship and it should be Satguru’s hall where we – mothers, sons, daughters-in-law, husbands, boys, children becoming the servants of Satguru by His command occupy the adjoining rooms like slaves. That house in which the ‘drawing hall’ is a ‘place of worship’ is of the Sikh. No! ‘Sikhs’, first belong to the Satgurus all else is ‘behind’. We have to turn away from the false prestige and factions of this world. Internally and externally we have to live to render service to the ‘place of worship’ of Satgurus. Our houses should be of merriment, happiness, bliss and imperishable light.

With Satguru’s grace, if this happens our community will be able to drive away the sufferings of this world. May Satguru help us.

18.1 His Mansions are so comfortable, and His gates are so lofty.

Within them, His beloved devotees dwell. || 1 ||

The Natural Speech of God is so very sweet.

How rare is that person, who sees it with his eyes. || 1 || Pause ||

There, in the arena of the congregation, the divine music of the Naad, the sound current, is sung.

There, the Saints celebrate with their Lord. || 2 ||

Neither birth nor death is there, neither pain nor pleasure.

The Ambrosial Nectar of the True Name rains down there. || 3 ||

From the Guru, I have come to know the mystery of this speech.

Nanak speaks the Bani of the Lord, Har, Har. || 4 || 6 || 12 || (739)

18.2 O mother, I am wonder-struck, gazing upon the Lord. My mind is

enticed by the unstruck celestial melody; its flavor is amazing! || 1 || Pause ||

He is my Mother, Father and Relative. My mind delights in the Lord. Singing the Glorious Praises of the Lord of the Universe in the Saadh Sangat, the Company of the Holy, all my illusions are dispelled. || 1 ||

I am lovingly attached to His Lotus Feet; my doubt and fear are totally consumed. Servant Nanak has taken the Support of the One Lord. (1226)

18.3 Please come, O please come into the home of my heart, that I may

hear with my ears the Lord’s Praises. || 1 || Pause ||

With your coming, my soul and body are rejuvenated, and I sing with you the Lord’s Praises. || 1 ||

By the Grace of the Saint, the Lord dwells within the heart, and the love of duality is eradicated. || 2 ||

By the kindness of the devotee, the intellect is enlightened, and pain and evil-mindedness are eradicated. || 3 ||

Beholding the Blessed Vision of His Darshan, one is sanctified, and is no longer consigned to the womb of reincarnation. || 4 ||

The nine treasures, wealth and miraculous spiritual powers are obtained, by one who is pleasing to Your mind. || 5 ||

Without the Saint, I have no place of rest at all; I cannot think of any other place to go. || 6 ||

I am unworthy; no one gives me sanctuary. But in the Society of the  
Saints, I merge in God. || 7 ||

Says Nanak, the Guru has revealed this miracle; within my  
mind, I  
enjoy the Lord, Har, Har. || 8 || 2 || 5 ||

This topic has been discussed by some Guruward in English in a  
different way:-