

MODULE 11 – Reflective Ascent (PAURI 35 to 38)

As *Jap* moves through *Pauris* 35 to 38, it draws the seeker into expanding realms of awareness woven into the very fabric of existence. These realms reveal a vast, ordered harmony where diversity thrives within disciplined unity, inviting us to broaden our perspective and take responsibility for our inner growth in service of the larger whole. Through conscious inner discipline by refining thought, clarifying intention, and cultivating unity, we begin to perceive a reality that is both radiant and coherent. Guru Nanak highlights that self-reflection serves as a steady compass across every realm. These stages of self-transformation reveal the immense scope of human understanding and the richness they can bring to enhance our purpose of existence. These *Pauris* reinforce that knowledge can guide our perceptions, but wisdom shapes our intentions, providing us the humility to understand that what we live matters more than what we merely claim to know. As reflection sharpens intention and awareness directs conduct, inner alignment becomes our true guide to a meaningful life, and transformation unfolds as a quiet partnership between conscious effort and the grace that awakens us to oneness.

Let us now delve into *Pauri* 35.

PAURI 35

The thirty-fifth *Pauri* adds more insights on the purpose of *dharam saal*, the spiritual dwelling as a mindset which gracefully embraces innumerable, diverse forms, ways of life, and philosophical thoughts that deepens this exploration to *dharam kha(n)D*, the realm of righteousness, as a state of worthiness that allows us to identify that our existence is valuable, leading us to choose what is right out of genuine responsibility rather than for personal gain. Any action or intention becomes meaningful when it is rooted in inner integrity and active willingness for the benefit of all. Guru Nanak reinforces that creation unfolds as an infinite diversity of elements, beings, worlds, paths, and expressions, without any final boundary. However, within this endless expanse, our self-perception, and our relationship with the world around us shape our lives, influenced by every choice we make and every action we take. Self-reflection becomes a vital responsibility as wisdom that guides our *dharam kha(n)D*. It is this inward worthiness that serves as a powerful compass for leading a righteous, meaningful, and fulfilling life.

How we view ourselves and the world around us profoundly shapes our concept of righteousness. Our self-perception guides our interactions and decision-making. Embracing our strengths and weaknesses is vital for cultivating self-

worth. This ability empowers us to introspect and align our actions and intentions, providing a valuable guide for leading a fulfilling, righteous life that positively impacts us and those around us.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

dharam kha(n)D kaa eho dharam ॥

giaan kha(n)D kaa aakhahu karam ॥

kete pavan paanee vaisa(n)tar kete kaan mahes ॥

kete barme ghaaRat ghaRe'eh roop ra(n)g ke ves ॥

keteeaa karam bhoomer mer kete kete dhoo updes ॥

kete i(n)d cha(n)d soor kete kete ma(n)Dal des ॥

kete sidh budh naath kete kete devee ves ॥

kete dev daanav mun kete kete ratan samu(n)d ॥

keteeaa khaanee keteeaa baanee kete paat nari(n)d ॥

keteeaa suratee sevak kete naanak a(n)t na a(n)t ॥35॥

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥

dharam kha(n)D kaa eho dharam ॥

In the realm of righteousness, practicing self-reflection prevails as a moral duty.

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

giaan kha(n)D kaa aakhahu karam ॥

The realm of wisdom can guide one's actions.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥

kete pavan paanee vaisa(n)tar kete kaan mahes ॥

There are many states of air, water, and fire and there are many celestial beings.

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥

kete barme ghaaRat ghaRe'eh roop ra(n)g ke ves ॥

There are many manifestations of the creator, they are embodied in diverse forms and colors who adorn different garbs.

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥

keteeaa karam bhoomie mer kete kete dhoo updes ॥

There are many spheres of activity on the land and mountains, there are many diverse schools of thought.

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥

kete i(n)d cha(n)d soor kete kete ma(n)Dal des ॥

There are many skies, moons and suns, there are many diverse universes and regions.

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥

kete sidh budh naath kete kete devee ves ॥

There are many proficient, wise, and enlightened masters, there are many divine feminine forces in diverse garb.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥

kete dev daanav mun kete kete ratan samu(n)d ॥

There are many divine masculine forces, demons, sages, there are many diverse valuable resources in the ocean.

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥

keteeaa khaanee keteeaa baanee kete paat nari(n)d ॥

There are many life sources, many ways of communication, there are many honorable kings.

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

keteeaa suratee sevak kete naanak a(n)t na a(n)t ॥35॥

There are many contemplators, there are many devotees. Nanak says there is no limit to limitlessness. (35)

Guru Nanak says there is no limit in nature; there are countless scriptures, diverse ways of life, and unique attributes of human beings. However, he suggests that conscious reflection on our actions and intentions is the only virtuous attribute as a true guide for a righteous, fulfilling, and purposeful life.

<LISTEN TO SABAD *dharam kha(n)D kaa eho dharam*>

After delving into the profound concept of what is worthiness, we begin to comprehend the intrinsic value of our existence, a realization that profoundly influences our choices, Guru Nanak illustrates the importance of nurturing a heightened state of awareness with humility that not only sharpens our clarity of thought but also opens the gateway to a transformative path, allowing us to live in harmony with the greater truths of life.

Let us now delve into *Pauri 36*.

PAURI 36

The thirty-sixth *Pauri* deepens the exploration of *dharam kha(n)D*, the realm of righteousness, as a state of worthiness that imbues our existence with meaning, from here, we move to *giaan kha(n)D*, the realm of knowledge, a state of awareness that deepens clarity, and opens the doors to transition from learning to embodying the epitome of wisdom. This transition evolves and provides the attribute to reflect on every insight with modesty that fosters *saram kha(n)D* the realm of humility, that allows embracing all forms with compassion as uniquely crafted, beautiful expressions. Guru Nanak points us toward an inner maturity, the kind that moulds our conscience to live with clarity and grace. Courage replaces fear, and inner clarity awakens higher perception. This awareness marks a turning point where inner formation begins to outweigh outer display, arising *giaan kha(n)D*, where mind and intellect refine, to understand the deeper purpose behind life's experiences. By embracing this refinement, we unlock *saram kha(n)D*, which facilitates resonance with creation, recognizing that everything and everyone reflects an exquisite form of existence, leading us to experience bliss through this connection.

Living beings are born with specific inherent knowledge; the rest is acquired. Theoretical learning by itself is not enough, benefits are reaped when it is supplemented with critical thinking to practically implement and apply the concepts. This evolution from theoretical learning to practical implementations for the greater good is called wisdom- the higher form of knowledge. It is a stage like that of a skillful archer, who pulls the string of the bow closer to oneself so that the arrow can be launched at the target.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥
ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੇਡ ਅਨੰਦੁ ॥
ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥
ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥
ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥
ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥
ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

giaan kha(n)D meh giaan parcha(n)D ॥
tithai naad binod koD ana(n)d ॥
saram kha(n)D kee baanee roop ॥
tithai ghaaRat ghaReeai bahut anoop ॥
taa keeaa galaa katheea naa jaeh ॥
je ko kahai pichhai pachhutai ॥
tithai ghaReeai surat mat mann budh ॥
tithai ghaReeai suraa sidhaa kee sudh ॥36॥

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥

giaan kha(n)D meh giaan parcha(n)D ॥
In the realm of knowledge, spiritual wisdom reigns supreme.

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੇਡ ਅਨੰਦੁ ॥

tithai naad binod koD ana(n)d ॥
In this realm, myriad creations resonate with joy and millions of eternal bliss.

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

saram kha(n)D kee baanee roop ॥
In the realm of humility, all forms of creation are beautiful.

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥

tithai ghaaRat ghaReeai bahut anoop ॥
In this realm, the creator creates numerous incomparable forms.

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥

taa keeaa galaa katheetaa naa jaeh ||

The multitudes of the creator's creation cannot be described.

ਜੇ ਕੇ ਕਰੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

je ko kahai pichhai pachhutai ||

Those who try to describe regret the attempt.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

tithai ghaReetaai surat mat mann budh ||

In this realm, consciousness, intellect, mind, and wisdom are moulded.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

tithai ghaReetaai suraa sidhaa kee sudh ||36||

In this realm, fearlessness is acquired, and universal powers are realized. (36)

Guru Nanak mentions different states of consciousness, which can be a profound way to understand the purpose of one's existence. He says the realm of spiritual wisdom stands at the pinnacle of life's vast expanse of knowledge. It opens the realm of humility, which recognizes that every single form of creation, from the grandest mountains to the tiniest organisms, holds its own intrinsic and awe-inspiring beauty worthy of acknowledgment and respect.

<LISTEN TO SABAD *giaan kha(n)D meh giaan parcha(n)D*>

After emphasising the critical importance of cultivating a heightened state of awareness, deeply rooted in humility, one that serves as a gateway to an enriching, transformative journey, Guru Nanak further elaborates on the profound relationship between our actions and our intent, making it clear that true power arises from pure, untainted intent. This unparalleled force stands above all else in its impact, for it connects us to our consciousness, the singular source that pervades every aspect of creation.

Let us now delve into *Pauri 37*.

PAURI 37

The thirty-seventh Pauri encourages us to move forward after exploring *giaan kha(n)D*, the realm of knowledge, where clarity leads to transition from learning to embodying wisdom and *saram kha(n)D*, the realm of humility that encourages

compassion for all beings as beautiful expressions of life, these realms strengthen our connection to *karam kha(n)D*, the realm of action where true power arises from pure intent, and no other force compares to it. It determines that positivity overcomes negativity and lifts us out of entanglements. Beyond this realm unfolds *sach kha(n)dd*, the realm of truth, that brings all realms together to focus on the reality of the singular source, the formless intelligence that pervades all creation. Guru Nanak reminds us that when our intentions and truth align, something powerful occurs: negativity weakens, fearlessness develops, and our inner world becomes stable and deeply connected with the essence of Oneness. This stage of realization transcends description. When the seed behind every thought in *karam kha(n)D* is benevolent, the fruits of our actions nourish not only ourselves but also those around us. We then experience the unparalleled state of *sach kha(n)D*, where we can relish our unseen, omnipresent awareness that creates, observes, and delights in its own unfolding, guiding us as we navigate the journey of life.

Different realms of consciousness are powerful tools for personal transformation and self-realization. Understanding and consciously working through each level can foster a deeper connection with ourselves and others. Our intentions are the driving force behind our actions and their consequences. We create a thought every moment, which arises grace or disgrace within us. Actions stemming from positive thoughts are considered 'Right Actions.' This endeavor means nurturing positive attributes that grace universal well-being.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥

ਤਿਥੈ ਸੀਤੇ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥

ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥

ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੇਅ ॥

ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥
ਜੇ ਕੇ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
ਤਿਥੈ ਲੇਅ ਲੇਅ ਆਕਾਰ ॥
ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥
ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

karam kha(n)D kee baanee jor ||
tithai hor na koiee hor ||
tithai jodh mahaabal soor ||
tin meh raam rahiaa bharpoor ||
tithai seeto seetaa mahimaa maeh ||
taa ke roop na kathane jaeh ||
naa oh mareh na Thaage jaeh ||
jin kai raam vasai man maeh ||
tithai bhagat vaseh ke loa ||
kareh ana(n)d sachaa mann soi ||
sach kha(n)dd vasai nira(n)kaar ||
kar kar vekhai nadar nihaal ||
tithai kha(n)dd ma(n)Dal varabha(n)D ||
je ko kathai taa a(n)t na a(n)t ||
tithai loa loa aakaar ||
jiv jiv hukam tivai tiv kaar ||
vekhai vigasai kar veechaar ||
naanak kathanaa karaRaa saar ||37||

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥

karam kha(n)D kee baanee jor ||
In the realm of action, positive intent is most powerful.

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

tithai hor na koiee hor ||
Other than this virtue, there is nothing else or any other way to be virtuous.

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥

tithai jodh mahaabal soor ||
Those with positive intent are the brave, mighty heroes.

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥

tin meh raam rahiaa bharpoor ॥

Such beings are imbued with the essence of Oneness.

ਤਿਥੈ ਸੀਤੇ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥

tithai seeto seetaa mahimaa maeh ॥

Myriad divine beings are in admiration of the all-pervading unseen awareness residing within.

ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥

taa ke roop na kathane jaeh ॥

Its form cannot be described in words.

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥

naa oh mareh na Thaage jaeh ॥

They never experience spiritual death, and negativity can't deceive them.

ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

jin kai raam vasai man maeh ॥

Whose hearts are housed by divinity.

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥

tithai bhagat vseh ke loa ॥

The hearts that harbor humanity are akin to a spiritual abode.

ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥

kareh ana(n)d sachaa mann soi ॥

In such hearts, eternal bliss is experienced, and the truth is personified.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥

sach kha(n)dd vasai nira(n)kaar ॥

In the realm of truth, the formless cosmic energy resides.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

kar kar vekhai nadar nihaal ॥

The unseen, all-pervading awareness manifests as creation and watches over it with delight.

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥

tithai kha(n)dd ma(n)Dal varabha(n)D ॥
There exist realms and regions in the universe.

ਜੇ ਕੇ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥

je ko kathai taa a(n)t na a(n)t ॥
The expanse cannot be described due to its limitless in creation.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥

tithai loa loa aakaar ॥
There are diverse forms that reside in diverse regions.

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥

jiv jiv hukam tivai tiv kaar ॥
As ordained by the laws of Nature, a form is created that performs its activities accordingly.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥

vekhai vigasai kar veechaar ॥
Seeing the creation with delight and practicing contemplation to reflect on the self and existence.

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

naanak kathanaa karaRaa saar ॥37॥
Nanak says this stage of evolution through self-realization is as challenging to describe as the hardness of steel. (37)

According to Guru Nanak, actions stemming from righteous intentions are the most powerful of all deeds. These actions involve contemplation, observation, and analysis of thoughts regarding universal reality and one's existence. Through this practice, one can experience the formless awareness, which represents the ultimate reality of the unity of creation. This truth is not easy to describe but can be understood when experienced.

<LISTEN TO SABAD *karam kha(n)D kee baanee jor*>

After delving into the intricate connection between our actions and intentions, we come to understand that genuine power originates from intent a powerful link to our conscience that imbues every facet of creation with meaning and purpose,

Guru Nanak draws wisdom from earlier realms of awareness, highlighting that spiritual growth is not merely an escape from the complexities of life; rather, it is a profound journey towards the practice of critical thinking an essential process to make thoughtful choices. Finally, these insights guide us to a deep and enduring sense of contentment, enriching our lives with clarity and fulfilment.

Let us now delve into *Pauri* 38.

PAURI 38

The thirty-eighth *Pauri* draws insights from earlier *Pauris*, asserting that spiritual growth is not an escape from life but a profound understanding of it, through *sachee Taksaal*, critical thinking, the process of objectively analyzing, evaluating, and synthesizing information to make informed choices. Life is an inner workshop where mindfulness and equipoise steer our journey. Through experiential learning, the mind evolves, and wisdom becomes the framework that shapes our thoughts. Fearlessness ignites transformation, while self-reflection gently dismantles rigidity. Our minds can become vessels of acceptance as clarity in our intentions arises from keen awareness. From this understanding, right actions flow effortlessly, free from force or ego. Living in this way, guided by inner vision rather than societal pressures, transforms existence into a seamless harmony. We strive for unity and gracefully embrace our true essence. Guru Nanak illuminates the truth that we already hold everything we need: the capacity to reflect, to act with intention, to transcend duality, and to coexist harmoniously with the natural laws. These insights lead us to the profound feeling of *nihaal*, contentment, the unveiling of the repository of universal wisdom within, making the journey of *Jap* feel like a homecoming to the oneness and interconnectedness we have always known within creation.

Symbolic representation is a versatile and effective tool for conveying meaningful information through literary devices. This technique is used in texts to communicate complex ideas in a relatable and easily comprehensible way. In this verse, symbolism taps into familiar schemas to present and better understand the concept's message.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

jat paahaaraa dheeraj suniaar ॥
aharan mat ved hatheear ॥
bhau khalaagagan tap taau ॥
bhaa(n)Daa bhaau a(n)mrit tit Daal ॥
ghaReeaaai sabad sachee Taksaal ॥
jin kau nadar karam tin kaar ॥
naanak nadaree nadar nihaal ॥38॥

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥
jat paahaaraa dheeraj suniaar ॥
Imbibe resilience as the metal smelting cubicle, patience the goldsmith.

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
aharan mat ved hatheear ॥
Condition the mind as the metal hammering anvil, spiritual scriptures the tools.

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥
bhau khalaagagan tap taau ॥
Inculcate fearlessness as the bellows, meditation the heat of the fire.

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥
bhaa(n)Daa bhaau a(n)mrit tit Daal ॥
Mould yourself as a vessel to hold the ambrosia of devotion.

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥
ghaReeaaai sabad sachee Taksaal ॥
Sculpt critical thinking that creates wisdom to refine thoughts to mint pure intentions.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥
jin kau nadar karam tin kaar ॥
Those who have the vision to perform actions that are focused on benevolence.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

naanak nadaree nadar nihaal ||38||

Nanak says such a visionary is graced with the vision of contentment. (38)

Guru Nanak encourages contemplation and critical thinking to gain wisdom, which can facilitate benevolent attributes and grace one's personality to embody contentment.

<LISTEN TO SABAD *jat paahaaraa dheeraj suniaar*>

After understanding *dharam kha(n)D*, *giaan kha(n)D*, *saram kha(n)D*, *karam kha(n)D*, *sach kha(n)D*, *sachee Taksaal* and *nihaal* in *Pauris* 35 to 38, let us conclude our journey of *Jap* by understanding the last *Salok*.

REFLECTION POINTERS FOR MODULE 11 – Reflective Ascent

- As awareness matures, how does responsibility of universal well-being arise naturally rather than as obligation or moral pressure?
- If knowledge informs perception but intention determines impact, how should one evaluate progress in inner growth?

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