

MODULE 7 – Inner Alignment (PAURI 20 to 23)

As *Jap* progresses into *Pauris* 20 to 23, the emphasis becomes clearer on how we live from the inside out. It delves into themes of action, cosmic vastness, rituals and the limits of human understanding. The earlier *Pauris* outline a journey from personal awareness to a profound sense of creation, in which various forms emerge from a shared elemental source, each with unique characteristics. Guru Nanak urges us to recognise that a single thought can either trap us in our conditioning or, in a moment of reflection, open us up to the vastness around us. This path serves as a guiding principle, bringing together relatable aspects of daily life, comprehension, assimilation, limitation, and progress and weaving them into a profound insight. This insight highlights that transformation is not solely about external actions; it also involves inner cleansing, which requires reflecting on our thoughts and actions, and aligning ourselves with the laws of nature and the reality of Oneness within ourselves.

Let us now delve into *Pauri* 20.

PAURI 20

The twentieth *Pauri* furthers the understanding of *asa(n)kh*, innumerable, the infinite behaviors and characteristics, to the importance of *beej*, seed, the origin of numerous intentions, choices, and tendencies we plant within ourselves, which quietly grow into experiences, consequences, and patterns that shape our lives. Guru Nanak draws on simple yet impactful observations to deliver a profound message: just as we wash our bodies regularly to maintain cleanliness, we must consistently engage in contemplation to ensure our intentions remain pure. This illustrates that we become what we choose to focus on. From the *beej*, valuable insights emerge, urging us to nurture our inner selves with the same care and attention we give to our outer appearances.

The mind needs as much attention as our physical body and surroundings. For physical well-being, the body and environment are cleaned regularly. For spiritual well-being, addressing the deeper aspects of our being requires constant self-reflection and contemplation to cleanse the mind from negative thoughts and allow positivity and tranquillity.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥
ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥
ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥
ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥
ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

bhareeaaai hath pair tan deh ||
paanee dhotai utaras kheh ||
moot paleetee kapaR hoi ||
de saaboon laeeaaai oh dhoi ||
bhareeaaai mat paapaa kai sa(n)g ||
oh dhopai naavai kai ra(n)g ||
pu(n)nee paapee aakhan naeh ||
kar kar karanaa likh lai jaahu ||
aape beej aape hee khaahu ||
naanak hukamee aavahu jaahu ||20||

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥

bhareeaaai hath pair tan deh ||
When the body gets filthy,

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

paanee dhotai utaras kheh ||
its filth can be washed away with water.

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

moot paleetee kapaR hoi ||
When a garment gets dirty,

ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

de saaboon laeeaaai oh dhoi ||
its dirt can be washed away with soap.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥

bhareeaaai mat paapaa kai sa(n)g ॥

When the mind gets corrupted with unrighteousness

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

oh dhopai naavai kai ra(n)g ॥

its impurity can be cleansed through contemplation.

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਰਿ ॥

pu(n)nee paapee aakhan naeh ॥

Virtues and vices are not gained by merely speaking,

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

kar kar karanaa likh lai jaahu ॥

Repetitive behavior entails defining one's character.

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

aape beej aape hee khaahu ॥

One reaps what one sows.

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

naanak hukamee aavahu jaahu ॥20॥

Nanak says that the level of one's awareness to adhere to the laws of nature, determines one's spiritual progress or regress. (20)

Guru Nanak says, we become what we pay attention to. Focusing on negativity lowers our spiritual energy. Self-reflection and accepting laws of nature can connect us with our higher selves, providing access to inner wisdom and guidance.

<LISTEN TO SABAD *bhareeaaai hath pair tan deh*>

After presenting the immense significance of the origin of our thoughts, which can lead to either positive or negative intentions that shape our spiritual journey, Guru Nanak reiterates that our ability to listen, accept, and commit to these thoughts is crucial for guiding our pursuit of self-discovery.

Let us now delve into *Pauri 21*.

PAURI 21

The twenty-first *Pauri* takes forward the importance of *beej*, the seed, the origin of numerous intentions, choices, and tendencies we plant within ourselves, which quietly shape our lives, to bringing back the focus to *suniaa*, *ma(n)niaa* and *bhaau* the deep listening, thoughtful acceptance and sincere devotion, endorsing the importance of being attentive of our surroundings that ripens our ability to imbibe which blossoms into loving thoughts as pathways to self-actualization. Guru Nanak presents a perspective to ponder: what helps us grow and evolve, outer actions or inner orientation? When we assimilate and embody insights with humility, we begin to bridge the gap between our inner intentions and outer actions. Engaging in the practice of *suniaa*, *ma(n)niaa* and *bhaau* transforms our journey into a sacred pilgrimage within, cleansing our thoughts and providing clarity that all thoughts emerge from the infinite, all-encompassing awareness rather than our ego.

To understand the world, the seeker must make an effort to understand oneself. Human senses have the capability to contemplate both the inner self and the external world. However, when the mindset gets fixated, the senses perceive the surroundings only in one way, allowing the external stimulants to control innate awareness. This becomes a perilous path of ignorance. Acknowledging the diverse dimensions as a whole is essential to gaining a complete understanding of Oneness.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥
ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥
ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੇਇ ॥
ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥
ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥
ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥
ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥
ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
 ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥
 ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥
 ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੇ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥
 ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥
 ਨਾਨਕ ਜੇ ਕੇ ਆਪੇ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਰੈ ॥੨੧॥

teerath tap daiaa dat daan ॥
 je ko paavai til kaa maan ॥
 suniaa ma(n)niaa man keetaa bhaau ॥
 a(n)targat teerath mal naau ॥
 sabh gun tere mai naahee koi ॥
 vin gun keete bhagat na hoi ॥
 suasat aath baanee barmaau ॥
 sat suhaan sadaa man chaau ॥
 kavan su velaa vakhat kavan kavan thit kavan vaar ॥
 kavan su rutee maah kavan jit hoaa aakaar ॥
 vel na paieeaa pa(n)Datee je hovai lekh puraan ॥
 vakhat na paio kaadheeeaa je likhan lekh kuraan ॥
 thit vaar naa jogee jaanai rut maahu naa koiee ॥
 jaa kartaa siraThee kau saaje aape jaanai soiee ॥
 kiv kar aakhaa kiv saalaahae kiau varanee kiv jaanaa ॥
 naanak aakhan sabh ko aakhai ik doo ik siaanaa ॥
 vaDaa saahib vaDee naiee keetaa jaa kaa hovai ॥
 naanak je ko aapau jaanai agai giaa na sohai ॥21॥

ਤੀਰਥ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥

teerath tap daiaa dat daan ॥

Ritualistic practices such as pilgrimage, austerities, acts of charity, and almsgiving are performed as part of religious adherence.

ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥

je ko paavai til kaa maan ॥

They provide a temporary sense of satisfaction to the mind, which is not worth even an iota.

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥

suniaa ma(n)niaa man keetaa bhaau ॥

Empowering the mind by actively listening, embodying, and introspecting, a deeper understanding is achieved.

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

a(n)targat teerath mal naau ॥

It's like embarking on a pilgrimage of self-reflection, which helps to purify the mind.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥

sabh gun tere mai naahee koi ॥

Surrendering to the reality that all attributes arise from the unseen, all-pervading energy, the ego of false identity vanishes.

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

vin gun keete bhagat na hoi ॥

Without contemplating on the internal and external attributes, one can't be a devoted seeker.

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥

suasat aath baanee barmaau ॥

Pay obeyanace to the treasures of spiritual wisdom by centering the contemplation on them.

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

sat suhaan sadaa man chaau ॥

Truth is the most virtuous attribute; it always keeps the mind in a state of exultation.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

kavan su velaa vakhat kavan kavan thit kavan vaar ॥

The time, moment, date, and day are unknown.

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

kavan si rutee maah kavan jit hoaa aakaar ॥

The season and month are unknown when the formless all-pervading consciousness manifested itself as a form.

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

vel na paieeaa pa(n)Datee je hovai lekh puraana ||

Scholarly priests have not been able to decipher the moment of inception as it is not mentioned in the 'Puraan' (Indic scripture).

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

vakhat na paio kaadheaaa je likhan lekh kuraan ||

Religious scholars have not been able to decipher it as it is not written in the 'Koran' (Islamic scripture).

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥

thit vaar naa jogee jaanai rut maahu naa koiee ||

The enlightened ascetics are also unaware of the day, week, season, or month of inception.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

jaa kartaa siraThee kau saaje aape jaanai soiee ||

The creator, the all-pervading consciousness, is the one who is aware when it manifests itself as the creation.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥

kiv kar aakhaa kiv saalaahiee kiau varaneee kiv jaanaa ||

How can one assert, glorify, express, and get acquainted?

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥

naanak aakhan sabh ko aakhai ik doo ik siaanaa ||

Nanak says everyone asserts themselves as more enlightened than the others.

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

vaDaa saahib vaDee naiee keetaa jaa kaa hovai ||

The supreme greatness is in contemplation as all awareness emanates from it.

ਨਾਨਕ ਜੇ ਕੋ ਆਪੇ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਰੈ ॥੨੧॥

naanak je ko aapau jaanai agai giaa na sohai ||21||

Nanak says those who proclaim themselves to be enlightened cannot make any spiritual progress. (21)

According to Guru Nanak, establishing a connection with contemplation removes doubts, clears misconceptions, and eliminates the alter ego to pave the path to spiritual progress.

<LISTEN TO SABAD *teerath tap daiaa dat daan*>

After emphasising that our capacity to deeply listen, wholeheartedly accept, and consciously engage with our thoughts is vital to self-awareness, Guru Nanak recommends recognising our internal expanse as an intricate, interconnected network within a larger, harmonious whole.

Let us now delve into *Pauri 22*.

PAURI 22

The twenty-second *Pauri*, after endorsing *suniaa*, *ma(n)niaa* and *bhaau*, the deep listening, thoughtful acceptance and sincere devotion, as pathways to self-actualization, guiding us to *aap*, self, the recognition of the vastness of existence residing within. Guru Nanak speaks of how we tire and falter when we attempt to measure the countless realms and forms of creation, as the mind's reach inevitably falls short of the true expanse. The deeper insight is not about cataloguing the dimensions of the universe, but about realizing that, regardless of the scale of creation, its source reflects within us. True maturity arises from recognizing *aap*, our place within an interconnected whole that calls for both humility and wonder, anchored in the simplicity and coherence of oneness.

The concept of the multiverse describes an infinite, eternal, and ever-expanding universe that contains multiple worlds, dimensions, and planes of existence. This idea emphasizes the grandeur, vastness, and complexity of the diversity in the universe, which is incomprehensible yet interconnected.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥
ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥
ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਵਾਸੁ ॥
ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

paataalaa paataal lakh aagaasaa aagaas ||
oRak oRak bhaal thake ved kahan ik vaat ||
sahas aThaareh kahan katebaa asuloo ik dhaat ||

lekhaa hoi ta likheeaai lekhai hoi vinaas ||
naanak vaDaa aakheeaai aape jaanai aap ||22||

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

paataalaa paataal lakh aagaasaa aagaas ||

There are countless unexplored regions and millions of uncharted spaces and realms.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

oRak oRak bhaal thake ved kahan ik vaat ||

The Vedas (Indic scriptures) reveal that many have been overwhelmed trying to unfurl the vastness of creation.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥

sahas aThaareh kahan katebaa asuloo ik dhaat ||

The Katebs (Semitic scriptures) claim that there are 18,000 universes. However, in reality, the source is One.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥

lekhaa hoi ta likheeaai lekhai hoi vinaas ||

If one attempts to document the vastness of creation, it would be impossible, as one would perish trying to scribe it.

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

naanak vaDaa aakheeaai aape jaanai aap ||22||

Nanak says that the enlightened are those who are conscious of their existence as part of the singular, all-pervading, unseen awareness. (22)

Guru Nanak says that true greatness lies in self-awareness, recognizing that the self is a part of the singular, all-pervading, unseen awareness.

<LISTEN TO SABAD *paataalaa paataal lakh aagaasaa aagaas*>

After inviting us to delve deeply into the understanding of our inner selves, reminding us that we are not isolated beings but vital parts of a larger, harmonious whole, Guru Nanak warns us that overlooking and forgetting the awareness that resides within us can lead to spiritual decline and a disconnection from our true essence.

Let us now delve into *Pauri 23*.

PAURI 23

The twenty-third *Pauri* moves forward after guiding us to *aap*, self, the recognition of the vastness of existence residing within as a coherence of oneness, cautioning us not to get to *veesareh*, oblivion, the human tendency which leads to spiritual regression. Guru Nanak asserts with conviction that when we forget the source of awareness residing within, all outer greatness dissolves, for true worth arises not from stature but from alignment with the essence that sustains existence. Walking on a path that leads to *veesareh* can risk us getting trapped in the cycle of merely repeating and celebrating positive attributes while overlooking the essence and importance of putting the mindful insights into practice.

The most valuable attribute is the practical implementation of righteousness. Humans get trapped in merely repeating and celebrating the positive attributes of spiritual leaders and forgetting the essence and importance of executing their noble ideologies.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥
ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥
ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥
ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

saalaahee saalae h etee surat na paieeaa ॥
nadeeaa atai vaeh paveh samu(n)d na jaane'eeh ॥
samu(n)d saeh sultaan girahaa setee maal dhan ॥
keeRee tul na hovanee je tis manahu na veesareh ॥23॥

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥

saalaahee saalae h etee surat na paieeaa ॥

One cannot gain, comprehend, or embody virtues simply by repeatedly reciting or praising them.

ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥

nadeeaa atai vaeh paveh samu(n)d na jaane'eeh ॥

Rivers merging with the ocean are unaware of its magnanimity.

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥

samu(n)d saeh sultaan girahaa setee maal dhan ॥

The unlimited wealth of kings and emperors

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

keeRee tul na hovanee je tis manahu na veesareh ॥23॥

are not worth even an iota in comparison to those who do not forget the interconnectedness of the all-pervading consciousness. (23)

Guru Nanak says virtues, power, humility, and wealth reside in remembering and glorifying the universal truth of the interconnectedness of the all-pervading consciousness.

<LISTEN TO SABAD *saalaahee saalae h etee surat na paieeaa*>

After understanding *beej*, *suniaa*, *ma(n)niaa*, *bhaau*, aap and veesareh in *Pauris* 20 to 23, let us expand our understanding of *Jap* through *Pauris* 24 to 27.

REFLECTION POINTERS FOR MODULE 7 – Inner Alignment

- When faced with complexity or contradiction within yourself or the world, how can you remain present without forcing resolution?
- How does the human need to explain everything interfere with the capacity to experience wonder, humility and awe?

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