

# The Goal of Life: A Study of Japji [Pauri 38]

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jqu pwhrw Dlrju suinAwru ] Ahrix miq vydu hQIAwru ]  
Bau Klw Agin qp qwau ] BWfw Bwau AMimRqu iqqu Fwil ]  
GVIAY sbdu scl tkswl ]  
ijn kau ndir krmu iqn kwr ] nwnk ndr ndr inhwl ]38]

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Having given His Wisdom on various aspect of Spirituality and Truth in the text of Japji, in this last pauri, Guru Nanak elaborates and recapitulates the process of art and science of Japji in His Wisdom. In this recapitulation, one can see every part of body and every action of these parts, every section of mind and every faculty dominating it is correlated, co-ordinated and integrated, to hammer out the Word, in shape of truth, which can be handed over the counter, like a gold coin in every day life, just as it is in Awid sc jugwid sc hY BI sc nwnk hosl BI sc ]. The process is not extraneous; the entire action is performed by ourselves and we shape ourselves, (qn, mn qy DMn) in the likeness of Word (Sbd). Word is something we can hear, it is a proposition made and revealed by Guru Nanak. Mystic speaks out as is revealed and we are left with a statement, the truth of which has to be judged. To get at the truth, one has to bring faith on it so that it will motivate our behaviour and become a loving part of our being.

Process of Jap is recapitulated in this pauri. Jap is working up Word into True mint (scl tkswl) to get a valued coin that is acceptable every where. Word is a statement, a proposition, the truth of which has to be checked, underlying idea is to get to the essence of it (AMimRq). Eventually one becomes oriented towards Shabd, gurmuK.

Process of working on Word is described in an integrated way by an analogy of a goldsmith who purifies metal and casts it into coins that are accepted every where. Characteristics and faculties of a person have been personified to make coherent Word (Sbd). One becomes integrated with Word as the base.

Dheeraj refers to a goldsmith who works thoroughly and with utmost patience. He is in no hurry to get the job done, takes time but does his job expertly. He has the initiative and can produce different designs of his product. He has patience to keep on repeating again and again till the article is perfect.

Jut (jq) is self control of body senses, self-discipline in action, self criticism in mind and self-sacrifice in environment. Dheeraj has to be controlled by Jat to remain in perfect tune to give best of his skill. Discipline and control which artists command is remarkable. This is the general meaning of *JUT* but in this particular case it refers to control of sexual promiscuity. Jut purifies intelligence which is used as an anvil. It expands one's knowledge and is used as a hammer.

Chastity is a major virtue, without it society lacks energy and the individual is condemned to perpetual unawareness and attachment.

## **Mat**

(mq) is intelligence and is used for the anvil while knowledge is used as a hammer. On the anvil of intelligence Word is worked out with the hammer of knowledge so that slag is driven out and the essence, AMimRq, is extracted.

## **Bhao**

: the anxiety and feeling of concern to get things done. It is the mental tension before the problem is resolved and conviction arrived at. The will has two aspects or two kinds of knowledge. An inner knowledge is the thing in itself and the other is being bound to it. The difference is in the work as thought out and action as accomplished. This is the cause of fear in the mind until the work is accomplished. Once perfection is reached the difference disappears. It is the sense of responsibility, sense of feeling that

overcomes inertia, *tamas* (qwm) of our nature. Probably it is the basic fear of our retrogressing into devolution (opposite of evolution), the other end of continuum from *fr* to *Bhao*. *Bhao*, this tension or anxiety is angst of existentialist and acts as a means to supply oxygen to the coals of fire acting like bellows.

*Tap*

is the pain one feels while undergoing transformation. It is painful deformation towards *Word*, it is sort of angular twist that pulls one out of existing lethargy. It loosens one's bindings to present environments and makes one like plastic to be reshaped in the *Wisdom of Word*. *Tap* is inherent in every achievement and is not particular in spirituality. The student burns the midnight lamp to be competitive in examinations. *Tap* is no sheer indulgence in pain, it is a pain that disappears once one is earnestly on the path. It is a pain of original untwist, once it gets set the pain disappears.

*Bhaanda*

is the crucible, mould in which the metal is melted or cast.

*Bhav*

is an important Nankian word and is translated as love for something in mind. This does not seem to be correct. *Bhav* is creation of a place for *Word* which abides in the place so created. It can be that *Word* itself has created a place in one's mind. It is a state of identity. *Word* has come to mind and has replaced mind, *Word* becomes the mind. A new personality is created which is an integrated whole and is capable of creating a new *TAN* as well as *DHAN* in course of time. *Bhao* creates room or a niche in mind for a new jigsaw which when added completes a larger, more comprehensive and more intimately interrelated picture. Truth of *Word* is the vital piece of the picture.

*Amrit*

is the essence of Truth and benediction.

*Shabad*

*Word* is the proposition on which *Jap ji* is to be carried out, and is the raw material. This is to be worked out by *dheeraj*, heated by fire of *Tap* in the furnace of *Jat* and fire of *Bhau*. The heated material is hammered out by knowledge on the anvil of intelligence. After slag has been hammered out one gets the essence, the *Amrit* which when cast in the mould of the mind gets shape of the mind and fits snugly. Take hold of statement with serene, cool and imperturbable fortitude, one has two faculties to work on this statement to gauge its truth and find its essence – INTELLIGENCE and KNOWLEDGE. Intelligence is sharpened and knowledge expanded through self possession, self control, self restraint and self command. Between these two continually self improving faculties, the proposition is repeatedly worked back and forth. This disciplined craft kept in a peak of excellence by a high sense of responsibility shall eventually bring out *SAT NAAM*, the basic idea of *Jap ji*. Only the blessed one who turns to the Lord can carry on life's mission to its fruition.

