

Japji Sahib – Pauree 1

Word Transliteration Extended Meaning Range			Grammar (Student Friendly)
ਸੋਚੈ	sochai	by thinking, by reflection, by intellectual effort, by ritual purity practices (incl. ritual bathing), by purification	Instrumental form – “by means of thinking/purifying”
ਸੋਚਿ	soch	thought, reflection, purity, cleansing	Noun – state of thinking/purity
ਨ	na	not	Negation word
ਹੋਵਈ	hovai	happens, becomes, occurs, comes into being	Verb – “to become”
ਜੇ	je	if, even if	Conditional word
ਸੋਚੀ	sochi	thought, reflected, purified oneself	Past/complete form of thinking/purifying
ਲਖ	lakh	hundred thousand, countless	Large number
ਵਾਰ	vaar	times, occasions	Count of repetition

1st Draft	2nd Draft	Final Version
<i>Even if one bathes hundreds of thousands of times, the mind does not become cleansed.</i>	<i>By cleansing the body hundreds of thousands of times, the mind doesn't become purified</i>	<i>By ritual bathing one does not become pure, even if one bathes hundreds of thousands of times.</i>

Commentary: sochai is related to ritual bathing;

Word Transliteration Extended Meaning Range			Grammar
ਚੁਪੈ	chupai	by silence, by quietness, by withdrawal, by ascetic silence	Instrumental – “by being silent”
ਚੁਪ	chup	silence, quietness, speechlessness	Noun
ਨ	na	not	Negation
ਹੋਵਈ	hovai	happens, becomes	Verb
ਜੇ	je	if	Conditional
ਲਾਇ	laa-e	attaching, applying, focusing	Verb form – “by attaching”
ਰਹਾ	rahaa	remaining, staying	Continuous state
ਲਿਵ	liv	deep focus, meditative absorption, inner attention	Spiritual concentration
ਤਾਰ	taar	stream, flow, continuous thread	Suggests uninterrupted focus

1st Draft	2nd Draft	Final Version
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<i>By remaining silent, inner silence is not obtained, even by remaining lovingly absorbed deep within.</i>	<i>By keeping the body silent, The mind does not come to rest</i>	<i>By remaining silent one does not find stillness within, even if one remains absorbed in deep meditation.</i>
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Commentary:

Word	Transliteration	Extended Meaning Range	Grammar
ਭੁਖਿਆ	bhukhiaa	hungry one, person with desire, spiritually craving	Descriptive form
ਭੁਖ	bhukh	hunger, desire, craving, longing (material or spiritual)	Noun
ਨ	na	not	Negation
ਉਤਰੀ	utree	goes away, decreases, is removed	Verb – “to come down / be satisfied”
ਜੇ	je	if	Conditional
ਬੰਨਾ	bannaa	tied up, accumulated, gathered	Verb form
ਪੂਰੀਆ	puree-aa	filled, completed, stocked fully	Describes fullness
ਭਾਰ	bhaar	loads, weight, abundance, large quantity	Noun – heavy amount

1st Draft	2nd Draft	Final Version
<i>The hunger of the hungry is not appeased, even by piling up loads of worldly goods.</i>	<i>The greedy will not be fulfilled even with countless wealth</i>	<i>The hunger of craving is not satisfied even if storehouses are filled to the brim.</i>

Commentary:

Word	Transliteration	Extended Meaning Range	Grammar
ਸਹਸ	sahas	thousand, countless	Large number
ਸਿਆਣਪਾ	siaanpaa	cleverness, intelligence, wisdom, strategies	Noun – plural sense
ਲਖ	lakh	hundreds of thousands	Large number
ਹੋਹਿ	hoh(i)	become, are	Verb plural
ਤ	ta	then	Connector
ਇਕ	ik	one, even one thing	Number
ਨ	na	not	Negation
ਚਲੈ	chalai	goes, works, proceeds, accompanies	Verb
ਨਾਲਿ	naal	with, along with	Preposition

1st Draft	2nd Draft	Final Version
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<i>Hundreds of thousands of clever tricks, but not even one of them will go along with you in the end.</i>	<i>Even if one has innumerable clever thoughts, Upon the moment of death they are rendered useless</i>	<i>Thousands of clever strategies, even hundreds of thousands of them - not even one of them goes along with you in the end.</i>
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Commentary:

Word	Transliteration	Extended Meaning Range	Grammar
ਕਿਵ	kiv	how? in what way?	Question word
ਸਚਿਆਰਾ	sachiaaraa	truthful person, aligned with Truth, authentic being	Descriptive noun
ਹੋਈਐ	ho-ee-ai	can one become?	Question form of verb
ਕਿਵ	kiv	how?	Question
ਕੂੜੈ	koorhai	falsehood, illusion, ego-based reality	Descriptive form
ਤੁਟੈ	tutai	breaks, shatters, dissolves	Verb
ਪਾਲਿ	paal	wall, barrier, covering, veil	Noun

1st Draft	2nd Draft	Final Version
<i>So how can you become truthful? And how can the veil of falsehood be torn away?</i>	<i>How does one go beyond the veil of ignorance and break the wall of illusion that is restricting the mind from attaining the truth</i>	<i>So how can one become truthful? How can the barrier of falsehood be shattered?</i>

Commentary:

To become *sachiārā* means to live truthfully from the inside out. It is sought because only truth quiets the inner restlessness.

Word	Transliteration	Extended Meaning Range	Grammar
ਹੁਕਮਿ	hukam(i)	by command, by divine order, by universal law, by cosmic principle	Instrumental – “by Hukam”
ਰਜਾਈ	rajaa-ee	will, pleasure, consent, acceptance	Noun
ਚਲਣਾ	chalnaa	to walk, to live, to act, to move	Infinitive verb
ਨਾਨਕ	Nanak	Nanak (speaker name)	Proper noun
ਲਿਖਿਆ	likhiaa	written, inscribed, destined, embedded	Verb form
ਨਾਲਿ	naal	with, along with, within	Preposition
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1st Draft	2nd Draft	Final Version
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<i>O Nanak, it is written that you shall obey the Hukam, and walk in the Way of His Will.</i>	<i>Nanak says surrendering your mind to the divine is the only path leading to the enlightenment and the divine's will is inevitable</i>	<i>By living in accordance with hukam, oh Nanak this is already inscribed within us.</i>
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Commentary:

Hukam is the divine order that sustains and guides all existence. Living in Hukam means aligning one's life with this deeper truth.

Hukam is **not external**.

It is:

- embedded in existence
- embedded in consciousness
- embedded in life itself

In the opening question of Japji Sahib, Guru Nanak asks:

“How does one become sachīārā? How is the wall of kūṛ broken?”

To understand **why one would want to become sachīārā**, it helps to look at what the two opposing states represent.

1. The fundamental human condition described in the verse

The second half of the line mentions:

ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ (kūṛai tutai pāl)
— *the wall of falsehood / illusion.*

In this framework:

State	Meaning
kūṛ (falsehood)	living in illusion, ego, misperception
sach (truth)	living aligned with ultimate reality

So the human problem being described is **misalignment with reality**.

The metaphor of a **wall (pāl)** suggests:

- separation
- obstruction
- inability to perceive reality clearly.

2. What happens when one lives in *kūr*

In the worldview presented in Japji Sahib, living in falsehood leads to:

- endless craving (*bhukh*)
- dissatisfaction
- spiritual confusion
- repeated attempts to fix the problem through ritual, asceticism, accumulation, or intellect.

These four attempts are precisely the ones the stanza critiques.

3. Becoming *sachiārā*

To become **sachiārā** means:

- to live **in alignment with truth (Sach)**
- to see reality clearly
- to act in harmony with **Hukam** (divine order).

This is not merely an intellectual realization but a **way of being**.

4. Why this matters

The reason one would seek this state is that **only alignment with reality resolves the fundamental human problem described in the *paurī***.

The stanza's logic is essentially:

1. Human beings are separated from truth by falsehood; misunderstanding of reality, resulting in various kinds of suffering
2. Various strategies fail to resolve this.
3. The real question is how to live in truth.

So becoming **sachiārā** is not presented as an optional spiritual ideal but as **the solution to existential misalignment**.

5. The answer given in the *paurī*

Immediately after the question, the text answers:

“Hukam rajāī chalṇā”

— to walk in accordance with Hukam.

This suggests that **becoming sachiārā** means:

- recognizing the divine order of reality
- aligning one's life with it.

6. In simpler terms

Within the logic of the stanza, one seeks to become **sachiārā** because:

- living in illusion leads to dissatisfaction and confusion
- only living in truth resolves that condition.

So the question “**How does one become sachiārā?**” is essentially asking:

How does a human being come into harmony with reality?

he phrase ਲਿਖਿਆ ਨਾਲਿ suggests something profound in Guru Nanak’s teaching:

- the capacity to live in Hukam is already inherent
- it is not achieved through ritual or ascetic practice
- it is recognized, not manufactured

COMMENTARY BY JASHAN AND AKAL

This pauree explains that human beings are separated from truth (Sach) by a “wall” of falsehood (kūr), which represents illusion, ego, and misunderstanding of reality. Because of this misalignment, people experience endless desire, dissatisfaction, and confusion, and they try to overcome it through methods like ritual cleansing, silence, accumulation, or intellectual thinking—but none of these address the real problem. Guru Nanak then asks the central question: how can one become *sachiārā* (truthful, aligned with reality) and break this barrier? The answer is to live in **Hukam**, the divine order that is not external but already embedded within existence and within us. By aligning our lives with Hukam—accepting and flowing with reality as it is rather than resisting it—we move from illusion to truth. This is not something we create through effort; it is something already “written within” us, to be recognized and lived.