

# Hukam 3

In this materialistic world of three qualities or attributes, our ego or our stubbornness, that is self will, predominates and plays a leading role. Above this, is the play of the fourth stage or Divine circle, which is different.

In the materialistic world our externally-orientated mind, being subordinate to egotism, acts according to its own wish. But in the Divine circle, the mind, being turned towards it and being in the spiritual light of it, acts according to Divine Will. In the light of the spiritual realm there can be no darkness of the fallacy of egotism nor can our own will prevail. In it, there is the play of pure Divine Will. It is only by coming out of the fallacy of egotism that we can experience 'Divine Light' and earn 'Divine Will'.

In our illusion, according to our own wish, we are entangled in the materialistic world and are doing things according to our own will. Therefore to come out of this materialistic sphere, it is the mind that has to analyze or make the choice.

These two spheres are not some hidden countries or territories. They are merely the perception of our mental and spiritual

thoughts  
understanding  
knowledge  
beliefs  
faith & trust

L27.1

In other words the existence and natural tendency of these two spheres and our attachment to worldly affairs are dependent on our desires and beliefs.

Therefor to come out of the 'self-will' of materialistic sphere and enter the Divine realm, it is only necessary to change the direction or the coloured state of our mind.

When our ego-entangled mind in the materialistic sphere looks outwards and acts according to its own will, it is called 'manmukh' or self willed.

When through the Grace of the Sadh-Sangat or the Guru, our mind looks inwards and becomes subordinate to the Divine Will, it is called 'Gurmukh' or 'Guru-orientated.'

When we do not pay attention to this major and important secret and do not understand it clearly, then we acting according to our own will, and suffer pain.

*1.1 As long as he does not understand the Command of God's Will, he remains miserable. Meeting with the Guru, he comes to recognize God's Will, and then, he becomes happy. 400*

Only a rare guru orientated one understands this secret mystery.

*1.2 How rare are those who walk in harmony with the Lord's Will. 1063*

*1.3 Out of millions, hardly anyone is a servant of the Lord. All the others are mere traders. 495*

*1.4 Through the Guru's Teachings, selfishness and conceit are eradicated, and the Truth is realized. 144*

To change our mind's  
direction  
interest  
desire  
determination  
faith

it is very necessary to

1. Get the lead from Gurbani.
2. Get help from sadh-sangat.
3. Practice internal meditation.

The coloured state of our internal inclinations too is influencing our thoughts and actions, thus giving wrong direction to our lives and causing suffering.

We are deceiving ourselves by regarding the stubbornness of our ignorance as the hukam or command. In reality we regard our mind's will as Divine Will and make excuses to save ourselves from accusations of our bad actions.

If we happen to do some good, we go about haughtily, proudly boasting and feeding our ego, making it even stronger. But if the result of our actions happens to be bad, then we say it's Divine Will and lay the blame on God.

Some examples are being given to illustrate this point:-

If someone is encouraged to join the sangat, ready made answers such as these are given:-

1. If God wills it we shall go.

2. Where is the time to go to the sangat?
3. We are not fated to enjoy the company of the sangat.
4. When there is God's Grace then we will go.
5. This is the age to eat and be merry.
6. We will see after settling worldly matters.
7. God has not given His order yet.
8. Working itself is worship.

If we say Gurbani advocates the company of the sangat, the answer given is, 'Not a leaf moves without God's Command. When He so wishes He Himself will take one there.'

When told that they have to free themselves from worldly entanglements, the answer is 'God entangled us. Let Him free us. It's up to Him'

The above excuses are given by ordinary people. The educated people's intellectual responses are of a different kind.

1. What is the need to flatter God.?
2. If there is a need to flatter then what kind of a God is He?
3. Singing God's praises is indeed flattery.
4. Keeping the thought of God in our mind is good enough.
5. What is the need to day and night keep the mouth moving like a goat.
6. Bring up a family is itself devotion.
7. Doing good deeds and sewa (or service) is more than enough.
8. Keeping away from bad deed is following the spiritual path.
9. Following the spiritual path is work of people who are free.
10. Understanding the meaning of Gurbani is sufficient.
11. What is the use of repeating the same bani over and over again
12. There is no such thing as God. These are intellectual deceptions.
13. These are all stunts for Gyanis to earn money

- 14 Religion is just intellectual 'opium'.  
 15. This world (we know) is sweet. Who has seen (knows) the next, etc.

Numerous such laughable and imagined excuses or deceptions, made by those who are ignorant, self-willed, and atheist by nature, can often be heard.

Beside this, there are some who are 'atheists / believers'. Outwardly they appear to be believers but their internal life is purely driven by the mind that does as it pleases. They are self-willed. Such people do this, to please people but in fact they are cheating themselves and making a show before God.

There is another religious group which is theists (or believers), but does 'business' with God and is entangled in rituals and ceremonies. This group too, with its sharp intellect, uses Bani and not only deceives itself but also entangles others in much confusion. This group too is driven by the mind - is self-orientated and is moving further from the Divine Will.

Gurbani describes their condition thus:-

1. *The Pandit, the religious scholar, reads and instructs others, but he does not realize that his own home is on fire.* 1046
2. *Kabeer, those who only preach to others — sand falls into their mouths. They keep their eyes on the property of others, while their own farm is being eaten up.* 1369
3. *The whole world is entangled in false deeds. They'll never know the secret of the Infinite Waheguru.* Sawyeh P: 10
4. *One who does not practice what he preaches to others, shall come and go in reincarnation, through birth and death.* 269
5. *perform the six ceremonial rituals, over and over again, performing worship services and ritual bathings. Even so, if they have not embraced love for the Supreme Lord God, then they shall surely go to hell.* 70

Throughout the whole day we pound materialistic thoughts, and schemes with our ego-ridden mind and indulge in actions according to our own will. When some motivating words towards God are mentioned

then the ready made excuse given is, let Divine Will or fate prevail. For our own worldly ends, we do as our mind pleases or go according to our own self will. But when it comes to moving towards the spiritual path we evade the issue and blame (our lack of interest as being) the Divine Will or we simply feign ignorance. In other words for our worldly self interest we rely on our own self will, but for our spiritual needs we start playing around with the working or non-working of Divine Grace despite the fact that God is always motivating us gracefully towards the spiritual path, through the teachings of Gurus, god incarnates, saints and holy people.

1. *O friends, O Saints, make this your work. Renounce everything else, and chant the Name of the Lord.* 290
2. *O my friend, reflect upon the Name of the Lord, Har, Har. In the Saadh Sangat, He dwells within the mind, and one's works are brought to perfect fruition.* 52
3. *The Dear Lord abides in each and every heart; the Saints proclaim this as true. Says Nanak, meditate and vibrate upon Him, and you shall cross over the terrifying world-ocean.* 1426
4. *Says Kabeer, you can win or lose. In so many ways, I have proclaimed this out loud.* 1159
5. *Sing the Lord's Praises, O mind; He is your only true companion. Your time is passing away; listen carefully to what I say.* 727
6. *O my foolish mind, meditate in remembrance on the Lord, the Giver of peace. Slave Nanak imparts these teachings.* 1388

As has been mentioned earlier, for a government to function, laws are used in various fields. Similarly in the universe too there are separate laws or commands which are in force, although from the overall point of view all natural laws are operating under the control of the One Creator and are subordinate to the overall supreme Divine Will.

This eternal, unchanging, un-erring and all engulfing gracious Divine Will is fully present in each and every particle in the creation.

Divine Will also acts upon the materialistic sphere but its influence is prevalent only in the region of the three qualities or attributes, and that too is dependant on the principle of Karamic Law of ‘As you sow’ so shall you reap.

This law is applicable only on human beings because as a human being, man, subservient to his tiny ego, commits actions and faces the consequences. In this law which encompasses the ‘area of action’, the universal Divine Hukam or Command generally does not interfere, just as the central government does not interfere in the state laws.

The consequences of actions committed under the influence of ego is what is generally referred to as ‘fate or fortune’, the result of which we will certainly have to face. We cannot escape from this ‘sentence’.

1. *Those actions you perform, day and night, are recorded upon your forehead.* 461
2. *As you plant, so shall you harvest; your destiny is recorded on your forehead.* 134
3. *By your actions, you have bound yourself.* 888
4. *What ever you sow that is what you will reap.* 4

The surprising thing is that we actually do deeds with our ego-ridden mind but we lay the blame on others or on God. But Gurbani warns us as follows:-

5. *Why do you do such evil deeds, that you shall have to suffer so?*
6. *Dadda: Do not blame anyone else; blame instead your own actions. Whatever I did, for that I have suffered; I do not blame anyone else.* 433

Low thoughts or polluted desires do not allow us to move towards the spiritual path, but through our ignorance or stubborn egotism we put the blame on God to ‘justify’ our apostasy or indifference (for not being on the spiritual path).

According to our tendencies or deeds, bad or lower kind of ‘fate’ is created but we put the blame for this on God, saying God has predestined our writ. But Gurbani clearly tells us that whatever we earn day and night, that determines the writ on our forehead. It is clear from this that whatever deeds we perform day and night, the result of those deeds become the ‘destiny’ that’s written on our forehead.

Despite such Divine motivation and warnings, we have become so indifferent, feign ignorance and so stubborn, that we pay no heed or attention to these teachings. To turn away from them (the teachings) with our sharp intellect we reason and scheme, looking only for false excuses.

Whatever thinking, reasoning, scheming, planning we advocate in the materialistic sphere of three qualities, it is all the ego-ridden mind’s expression of

- self orientatedness
- self will
- self command
- self urge
- self desire
- self interest
- self conditioning

In the materialistic world, our highest goal is limited up to being virtuous or doing good towards others. This (goal) is solely dependent on egotism. In the same way, religious rituals and ceremonies are being performed with the ego-ridden mind which in Gurbani are condemned as follows: 474

1. *I am a great poet, of noble heritage; I am a Pandit, a religious scholar, a Yogi and a Sannyasi; I am a spiritual teacher, a warrior and a giver — such thinking never ends.* 974
2. *All the deeds done in egotism, are just chains around the neck.* 1004
3. *When there is no love for the Naam, then these rituals are corrupt.* 252
4. *Those who make pilgrimages to sacred shrines, observe ritualistic fasts and make donations to charity while still taking pride in their minds — O Nanak, their actions are useless, like the elephant, who takes a bath, and then rolls in the dust.* 1428
5. *If someone does a good deed for someone else, he totally puffs himself up in his conscious mind.* 1328

The Divine Will does not interfere in those actions which are carried out in egotism because they are carried out in the low materialistic sphere, at the action-orientated level and are under the jurisdiction of Dharamraj (the courier of death).

God's Will prevails in the lofty and pure level of the Divine plane where egotism is non-existent.

In the same way our religious preaching, done in the sphere of the three qualities (worldly level) is also dependent on egotism. For this reason we have not been able to realize the Divine Will and are preaching intellectual propagation among the people.

6. *The self-willed manmukh talks about it, but does not practice it.* 831
7. *The self-willed manmukh speaks of spiritual wisdom, but does not understand.* 1051
8. *Everyone talks about spiritual wisdom and spiritual knowledge. Talking, talking, they argue, and suffer.* 831

To clarify this abstract and serious subject some more examples are being given.

Air is plentiful in every place. In the sky this air is pure because in the atmosphere it is in the original form and is not affected by external factors. But this air when mixed with other 'elements' around the earth becomes impure. The earth's environment becomes dirty with many kinds of gases, smoke, other forms of pollution and dust. In towns this environment deteriorates further with the smoke from houses and other dirty surroundings and is harmful.

On the other hand the higher we fly from the earth towards the skies, the environment keeps becoming cleaner, more beautiful and more comfortable.

In the same way, our minds have different spheres but they are not physical areas. On the contrary they are spheres of abstract thoughts, emotions and desires.

The spiritual sphere is made of Divine love, inclinations and the love of the Self (within). These are the beautiful, delightful peace-giving realms of totally purity, love, relish and joy. From these emerge the subtle, pure Divine rays and flashes of the fulfillment of love, which light up our inside as well as the outside. Through Divine illumination or 'Naam', worldly doubt- fallacies move away and the 'awareness' of the Divine 'Hukam' or command can take place. Through spiritual enlightenment or 'Naam', the 'awareness' and 'recognition' of the Divine 'Will' can only take place, if the doubt-ridden fallacy of materialism were to go away.

The flow of this Divine 'Word', 'Naam' and 'life-current' is said to be the Divine Will which is prevailing everywhere in abundance.

Divine Will is the sublime, secret, invisible, subtle, benevolent, vibrant activity of divine Power, Grace and Love, operating throughout the cosmos to :-

create  
develop

direct  
 protect  
 maintain  
 sustain  
 harmonize  
 beautify  
 integrate  
 disintegrate  
 regenerate

the vast universe.

1. *Water is naturally cold, pure and life-giving. First, there is life in the water, by which everything else is made green.*

When we mix liquor, opium, poison, milk, sugar etc. with water, the water is still there but the properties of the mixture that takes place change, and its effect or result depends on the solution.

Similarly when the effect of external materialistic low thoughts or deeds affects the internal 'will' or 'life current', then our ego-ridden mind, becoming the victim of baser tendencies, operates according to its own 'will' thus forgetting God and His Will.

The electric current is the same but the different coloured lighting that we get depends upon the external colour of the bulb. A doubt can arise here where the bulb and its coloured light can claim its own existence. Such a fallacy is the one we use for our own ends to do as we please or as our mind wills.

This is the doubt-ridden fallacy of which is described in Gurbani as follows:-

2. *Why do you wander in delusion like this? You act, and incite others to act, and then deny it. The Lord is always with you; He sees and hears everything.* 823

1. *You purchase glass, and discard gold; you are in love with your enemy, while you renounce your true friend. That which exists, seems bitter; that which does not exist, seems sweet to you. Engrossed in corruption, you are burning away. The mortal has fallen into the deep, dark pit, and is entangled in the darkness of doubt, and the bondage of emotional attachment. Says Nanak, when God becomes merciful, one meets with the Guru, who takes him by the arm, and lifts him out.* 823
  2. *O Holy people, this world is deluded by doubt. It has forsaken the meditative remembrance of the Lord's Name, and sold itself out to Maya.*
  3. *You have misled the world so deeply in doubt. How can people understand You, when they are entranced by Maya?* 92
  4. *This world is deluded by doubt; hardly anyone understands this.* 558
  5. *Within the fortress of body, are the hard and rigid doors of falsehood, deception and pride. Deluded by doubt, the blind and ignorant self-willed manmukhs cannot see them.* 514
  6. *Everyone is entangled in doubt-ridden fallacy of the world. They have no knowledge of God.* Sawyeh P 10
  7. *One who merely mouths the words, does not understand the Hukam of the True Lord's Command.* 950
  8. *By preaching sermons, one's doubt is not dispelled. Everyone is tired of preaching and teaching.* 655
- This fallacy has emerged on the surface of the mind from the expression of egotism. That is why this darkness of fallacy cannot be removed by intellectual knowledge. How can darkness drive away darkness? The darkness disappears imperceptibly with the coming of light.
9. *Meditating in remembrance on the Lord, the state of perfection is attained. In the Saadh Sangat, the Company of the Holy, fear and doubt depart.* 193
  10. *My mind's The noose of doubt is cut away from those who place their faith in the Saadh Sangat, the Company of the Holy.* 208

1. *By loving devotional worship, doubt and fear depart; O Nanak, the Lord is Ever-present.* 406
2. *When the arrow of the Lord's Love pierces his body, then his doubt is eradicated.* 607
3. *O servant Nanak, without knowing one's own self, the moss of doubt is not removed.* 684
4. *by chanting the Naam, all doubts and fears are dispelled.* 914

As long as our mind is in fallacy, we remain within the circle of egotism and we do as we please and act according to our own will. In actual fact we:-

1. Do not understand our 'doubt ridden fallacy'.
2. Do not even have the knowledge of our egotism.
3. Even if we do understand after reading and hearing about it we do not any faith in these thoughts and we continue to drift according to old life current.
4. If intellectually faith does build up, the 'fortress of fallacy' cannot be destroyed.
5. There is no awareness of any other better-loftier spiritual level beyond the falsehood of this world.
6. Even if there is a little awareness, there is no faith.
7. Even if there is faith, no proper guideline is available for the spiritual path.
8. Even if proper guideline is obtained, there is no determination and perseverance to travel on that path.
9. Do not have the ability to discern or recognise correctly the mental and spiritual levels.
10. Without this ability to discern, many truth-seekers too are stalled along the spiritual path and entangled in confusion they are simply wasting away their life. They are neither here nor there, dangling somewhere in-between.

11. The difference between doing as we please or 'self will' and the 'Divine Will' is not clearly defined.
12. We do not know how to discover, unravel, and recognise the Divine Hukam or Command nor do we feel the need to do so.
13. The religious emotions that leads to swaying or making unusual body movements upon reading or listening are the manifestations of superficial and artificial emotions that are temporary and disappear fast.
14. Just like mental fallacies, there are flashes of religious and spiritual fallacies too, which make us regard ourselves as virtuous or spiritual travellers.
15. We take great pride in regarding emotional visions and miraculous powers as signs of spiritual attainment (not realizing that) this (kind of thinking) is an obstacle in the way of the truth seeker's spiritual path.
16. We are so dogmatic of these so-called empty religious attainments that we look down upon others and are ever ready to impose religious decrees on them.
17. Sometimes our religious dogmatism becomes so strong that it explodes in the form of religious fanaticism.
18. When the eruption of fanatic religious volcano takes place, the 'lava' from it becomes the cause of endless destruction and tyranny.

19. We are regarding the reading of religious texts, worship, rituals and so called achievements, as the 'peak' or destination of our spiritual journey. But Gurbani admonishes us thus:-

1.1 *They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath. But they cannot escape from the company of the five passions; they are increasingly bound to egotism.*

1.2 *O Beloved, this is not the way to meet the Lord; I have performed these rituals so many times. I have collapsed, exhausted, at the Door of my Lord Master; I pray that He may grant me a discerning intellect.*

1.3 *One may remain silent and use his hands as begging bowls, and wander naked in the forest. He may make pilgrimages to river banks and sacred shrines all over the world, but his sense of duality will not leave him.*

1.4 *His mind's desires may lead him to go and dwell at sacred places of pilgrimage, and offer his head to be sawn off; but this will not cause the filth of his mind to depart, even though he may make thousands of efforts.*

1.5 *He may give gifts of all sorts — gold, women, horses and elephants. He may make offerings of corn, clothes and land in abundance, but this will not lead him to the Lord's Door.*

1.6 *He may remain devoted to worship and adoration, bowing his forehead to the floor, practicing the six religious rituals. He indulges in egotism and pride, and falls into entanglements, but he does not meet the Lord by these devices. 641*

From the above lines it is clear that in this materialistic world of three attributes, our religious actions, deeds, renunciations, miracles, performances, religious powers and other yogic powers are wholly limited to the realm of egotism. In these self-centeredness, self-mindedness and self-will prevails and predominates.

2. *In ego they become truthful or false. In ego he reflects on virtue or vice. 466*

3. *Egotism is within all bodies; through egotism, we come to be born. Egotism is utter darkness; in egotism, no one can understand anything. In egotism, devotional worship cannot be performed, and the Hukam of the Lord's Command cannot be understood. 560*

1. *In egotism, the soul is in bondage, and the Naam does not come to abide in the mind. 560*

2. *The world is polluted with the filth of egotism, suffering in pain. This filth sticks to them because of their love of duality.*

*This filth of egotism cannot be washed away, even by taking cleansing baths at hundreds of sacred shrines.*

*Performing all sorts of rituals, people are smeared with twice as much filth. This filth is not removed by studying. Go ahead, and ask the wise ones. 39*

3. *The whole world is engrossed in falsehood. No one knows the truth of Waheguru the Almighty. Sawyeh P 10*

The behaviour of the 'Will' in the following two spheres is different, distinct and opposite in effect.

MATERIALISTIC SPHERE	DIVINE SPHERE
1. There is the expression of egotism	1. There is spiritual omnipresence
2. There is self will	2. There is Divine Will
3. There is I-mine	3. There is you - yours
4. There is darkness of doubt	4. There is spiritual light
5. Falsehood is predominant	5. Truth reigns supreme
6. There is hardship and suffering	6. There is always bliss
7. Bound by action and reaction	7. Free from action & eaction
8. There is control by yamas	8. Yam can't even come near
9. There is transmigration	9. There is no death
10. There is worry -anxiety	10. There is spiritual calmness
11. There is wandering	11. There is peace
12. There is desire	12. There is contentment
13. There is sin	13. There is charity
14. Cleverness is the mainstay	14. The control is in God's Hands
15. There is fear and fright	15. There is fearlessness
16. There is destruction	16. There is no destruction



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|--|---|
| 17. There is envy and duality          | 17. There is relationship with all        |
| 18. There is hatred.                   | 18. There is love.                        |
| 19. There is the ocean of fire & grief | 19. There is the ocean of nectar & peace. |
| 20. There is desire.                   | 20. There is selflessness.                |
| 21. There is fiery heat.               | 21. There is the Name of God that calms.  |

Sunlight emerges from the sun and this sunlight gives the whole world

illumination

warmth

life current

& many other bounties arise from it.

Through the illumination, expansion and rays of the sunlight,

1. the flow of the life current,
2. the diffusion into each and every particle,
3. the warmth, energy and other bounties,
4. the nurturing, looking after and caring of living beings,
5. the end or decay,
6. the re-birth,
7. the flourishing

all this unwritten, unerring, secret, eternal natural consistent rules and laws in their spontaneous flow or vibration is what is termed as the Divine Will 'a form of sunlight'.

In the same way the Infinite Waheguru's :-  
 manifestation of the 'Word',  
 illumination of the manifestation  
 the expansion of the illumination  
 the diffusion of the expansion  
 the flow of the diffusion

The current of the flow,  
 The spontaneous movement of the current,  
 The law of the spontaneous movement,  
 The conduct of these laws,

are said to be the 'Divine Law' itself.

In these 'Divine Laws' for

the spontaneous flow  
 the current  
 the waves

to

intermingle,  
 ride along,  
 harmonise,

with our tiny-winnny 'self-will',

is indeed acknowledging the Will of the Divine Command.

Yes, indeed this Divine Will by

being forever with us  
 being God's presence in us  
 being helpful every moment  
 being the source of grace

being the source of love  
 being a receptacle of affection  
 being the intoxicant of the Naam  
 being the source of relish

being the enjoyer Himself  
 being the merger of merges  
 being the beloved of beloveds  
 being the source of the Word  
 being the embodiment of Naam

is omnipresent in each and every particle of the creation

The loftiest of the lofty, the purest of the pure stage of submitting to the 'Divine Will' is described in Gurbani thus:-

1. *You make me do what pleases You.  
I have no cleverness at all.  
I am just a child — I seek Your Protection.  
God Himself preserves my honor.  
The Lord is my King; He is my mother and father.  
In Your Mercy, You cherish me; I do whatever You make me do. (pause)  
The beings and creatures are Your creation. O God,  
Their reins are in Your hands.  
Whatever You cause us to do, we do. Nanak,  
Your slave, seeks Your Protection.* 626

But this 'play of love' of the Divine Realm cannot be 'played' with mere talk

intellectual understanding

schemes and methodologies  
shallow knowledge

rites and rituals  
fanaticism

religious hypocrisy

2. *Everyone talks about spiritual wisdom and spiritual knowledge. Talking, talking, they argue, and suffer.* 831
3. *Everyone speaks of wisdom and meditation; but bound in bondage, the whole world is wandering around in confusion.*
4. *By preaching sermons, one's doubt is not dispelled. Everyone is tired of preaching and teaching.* 655

19

1. *O servant Nanak, this is such a difficult game; only a few Gurmukhs understand it!* 219

In other words to counteract the mind's

cleverness  
schemes and devices  
crooked ways  
egotism  
me-mine

tendencies and

to submit

to imbue it with the colour of the Naam

to drink the cup of love

to be intoxicated in the relish of love

to be amazed in the intoxication

to loose one-self in the amazement

to merge and become Nanak,

Nanak,

Nanak

into the Hukam or Command of Satguru is in fact

the coming out of one's own self-will and

subordinating one self to the Divine 'Will'

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cont...../ Hukam 4

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