

HUKAM 4

After the night, the soft light that appears is called the ‘dawn and this ‘dawn’ signals the rising of the sun. Once the sun has risen, the ‘sunlight’ is proof of existence of the sun and it is a reflection of the virtues of the sun. When we face the sun, we personally experience sun’s light, warmth and other virtues and benefit from them.

In the same way when spiritual dawn appears in the darkness of the doubt ridden fallacy of the mind, we get a nudge from the Divine Hukam and our faith grows and through this, we enjoy the manifestation and the warmth of Divine ‘Light’ of the Hukam or Command.

This Divine ‘Hukam’ or command

witnessing the manifestation of light,
feeling the ‘flow’,
‘enjoying’ the warmth,
bearing witness to the celestial music,
being intoxicated in the ‘relish of love’
harmonizing with unstruck melody
being in the flow of spontaneity

is said to be the

unravelment
unfoldment
discovery
recognition
acceptance

of Hukam.

In other words before witnessing Infinite Waheguru face to face, the existence of the Divine Hukam is the sign of Divine presence.

For as long as we does not unravel the Divine Hukam, and are unable to personally experience Its Divine Virtues, until then, we will continue to stumble in the darkness worldly doubt fallacy.

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

We are passing our life in the ignorance and darkness of our ego – ridden cells. It is because of this that we are

uninformed
unaware
unmindful
in ignorance
in doubt

about the Infinite Waheguru and the continuous flow and out-pouring of the Hukam.

2. *Egotism is utter darkness; in egotism, no one can understand anything.* 560

Gurbani gives us the information and evidence of this ‘nudge’ of the Hukam as follows:-

3. *O Nanak, it is written that you shall obey the Hukam of His Command, the Hukam that is predestined in your being.* 1
4. *O my mind, walk in harmony with the True Guru.* 37
5. *One who walks according to his own will, O Siblings of Destiny, suffers separation from the Lord, and shall be punished.* 602
6. *Recognizing the Hukam, the Command of his Lord and Master, what other cleverness is there?* 991
7. *The One Name is the Lord’s Command; O Nanak, the True Guru has given me this understanding.* 72
8. *Abandon your crooked ways and realize the Guru’s instruction.* 646

With a superficial mind we do paath, sing and discourse and we are satisfied with our own imagined religious beliefs

and we put on an air of righteousness. In this way we are fooling ourselves and get the seekers entangled in much confusion.

1. *The Pandits, the religious scholars, read their books, but they do not understand the real meaning.
They give instructions to others, and then walk away, but they deal in Maya themselves.
Speaking falsehood, they wander around the world, while those who remain true to the Shabad are excellent and exalted.* 56
2. *The Pandits read the Vedas, but they do not obtain the Lord's essence.
Intoxicated with Maya, they argue and debate.* 128
3. *The three dispositions are completely distracting; people read and study and contemplate them.
Those people are never liberated; they do not find the Door of Salvation.* 1277
4. *Reading in egotism, all have grown weary; through the love of duality, they are ruined.* 650
5. *The knowledge that does not include the knowledge of the Guru's Word is a cry in vain (an effort that is wasted).* Bh.Gur. V27/17
6. *How rare in the world is that wise person, who practices this.
How rare in this world is that scholar who reflects upon this.* 413
7. *The self-willed manmukh talks about it, but does not practice it.
Forgetting the Name, he finds no place of rest.* 831
8. *He himself is drowning in the four Vedas; he drowns his disciples as well.* 1370

As long as we do not see the sunlight, the sun remains hidden from us. In the same way as long as we do not unravel the Divine Hukam or Command, for that length of time, full faith or belief in the Commander or the Infinite Waheguru cannot come into us. This is why all that we have read or taught, listened or spoken, understood or explained about the 'Hukam' (Command) and the Hukami (Commander), all this is superficial, intellectual, hollow knowledge which very quickly gets lost.

As the sun sets or moves further away from us during the evening, the darkness too gets darker and we fumble and stumble.

In the same way in the morning as the sun rises the illumination of the light gets stronger and stronger.

Exactly in the same way as we continue to forget God and descend into the narrow deep 'pit' of our ego or self centeredness, the Divine Light too gets dimmed and we wonder about in the pitch darkness of materialism thereby suffering pain.

1. *Forgetting the Lord, one is ruined forever.* 711
2. *Without the Naam one faces suffering.* 830

On the other hand, as we get involved with the sadh sangat, we turn the 'focus' of our mind away from the dark pitched cell of our *haumai* (ego) and walk towards the Divine Light, we progressively become happy and joyous under the light of the soul, hukam, naam and shabad.

The following are two separate conditions of the 'mind' that are completely opposite of each other:-

1. The 'remembrance' of God or joy in simran – Guru-orientatedness
 2. The 'forgetfulness' of God – fail to remember - mind – orientatedness
3. *The suffering only occurs when the Lord is forgotten.* 89
 4. *Misfortune occurs where the Lord is not remembered in meditation.
There are millions of joys where the Glorious Praises of the Lord are sung.* 197

For man, this is a very difficult but necessary challenge for which we ourselves have to analyse and make a decision.

Although numerous guidelines on life, advice, and encouragement have been given in Gurbani regarding this analysis or challenge, we

do not pay heed to them,

do not understand them,

do not have faith in them,

do not have any need for them,

are knowingly pretending,
are not bothered, are indifferent.

The importance and praise for unraveling and recognizing the Divine Hukam or Command has been described as thus in Gurbani:-

- 1 *Whoever realizes the Hukam of His Command, knows the One Lord.
He alone is said to be the Lord's slave. 1350*
- 2 *Says Nanak, one who realizes the Hukam of God's Will,
knows the secrets of his Lord and Master. 885*
- 3 *One who becomes Gurmukh realizes the Hukam of His command;
Surrendering to His Command, one merges in the Lord. 1036*

In these lines it has been stated the gurmukh (guru-orientated) person who has recognised the 'Hukam' or Command, he has:-

- 1 discovered the Infinite Being Waheguru.
- 2 discovered Waheguru's secret.
- 3 obeyed the Hukam (command) and merged with the Will (of Waheguru).

But the surprising and painful thing is that instead of

understanding
knowing

unraveling
discovering

obeying
cultivating

this Divine Hukam, we have reduced the 'Hukam' or Command to being a tool for

1. an intellectual subject.
2. displaying hollow knowledge.
3. giving wrong interpretation.
4. intellectual verbiage.

5. superficial discourses.
6. earning money.
7. .receiving accolades.

In this way we have made it an excuse to

cover

hide

our mind's

neglect

ignorance

doubt-fallacy

indifference

pretense

incorrigibleness

mind-orientatedness.

In this way while reading, listening, singing, and discoursing Gurbani, we are projecting

wrong meaning

hollow and life-less knowledge

wishful thinking

superficial enthusiasm

mind-created analogies

and thus divorcing ourselves from the benefits of the loftiest, purest level of Divine 'Intuition or Awareness.

Learning and understanding intellectual knowledge of electricity through books and colleges is one thing, but the personal experience of the electric shock of the electric current is quite another matter.

Intellectual knowledge is limited to the realm of materialism but the personal experience by the soul within, of the limitless, all engulfing Hukam of the Infinite Being Waheguru by which one

enjoys

understands

unravels

recognizes

is a completely different, out of the ordinary intuitional play of the Divine World.

Just as from all the attributes of the sun, heat is the prime and the most extensive attribute, in the same way from the numerous attributes of Infinite Waheguru, love is the prime and the most boundless one. For this reason in Gurbani is the Infinite Waheguru is addressed as:-

Being of Love

Beloved

Dearest Beloved

Sweet Heart

Husband.

This is why the Infinite Waheguru is the 'love itself', the embodiment of affection. For this reason, all other attributes of the Infinite Waheguru are imbued with the colour of 'Divine Love', the 'Relish of Love' and Joy, where the 'value' or 'scent' or 'warmth' is manifesting itself in every duty of the Infinite Waheguru.

1 Pervasive everywhere, treasure house of joys but beyond them. (Jaap S. 79)

As an analogy, a mother has boundless love for her child, (love) which is evident in all her actions and feelings, (love that is) over-flowing and pouring out. In this way in

the anger of
the warnings of
the scolding of

7

the foul language of

the trashing of

the punishment of

the mother's innermost being, is the 'feeling' of 'mother's love in which there is a desire for the well-being and 'welfare' for the child.

In the same way according to the 'Word' of the Infinite Waheguru the 'Hukam' or Command that has emerged from His innermost desire is present the Divine:-

love

affection

relish

joy

goodwill

peace

blessing

Guru's grace.

But we, do not unravel the 'innermost desire' behind the Divine 'Hukam' or Command. Instead we show our anger and frustration towards Waheguru, turn our back (towards Him) and face pain.

1 You do good for us, but we do not see it as good; You are kind and compassionate, forever and ever. 613

But the exact opposite of this, to come within the fold of the 'Will' of Satguru Gurbani urges us as follows:-

2 Whatever You do, or cause to be done, O Lord and Master, that outcome is acceptable to me. 677

3 Whatever You do, or cause to be done, O Lord and Master, that outcome is acceptable to me. 187

4 I don't blame anyone else. Whatever You do is sweet to my mind. 978

5 Your actions seem so sweet to me. 394

8

1. *The Lord's humble servant is called the most exalted Saint; he obeys the Command of the Lord's Order, and obtains peace. Whatever is pleasing to the Lord, he accepts as True; he enshrines the Lord's Will within his mind.* 480
2. *Whatever is in harmony with His Will, he accepts as True; the noose of Death is loosened from around his neck.* 993

Behind every thought or deed of ours there are many types of cravings, desires or constraints such as:-

1. selfish materialistic ones
2. to please someone
3. to get peoples acclaim
4. state laws
5. household constraints
6. physical habits
7. mental burdens
8. religious obligations
9. prisoner's fine
10. the pull of attachment

All these constraints imposed by deeds and duties, flourish within the egoistic boundaries of the materialistic world, and for this reason becoming captives of our deeds, we

3. *Entangled and enmeshed in the love of false occupations, the whole world is perishing.* 133
4. *Without the One, all entanglements are worthless; emotional attachment to Maya is totally false.* 44
5. *Engaged in worldly affairs, his life wastes away; deep within himself, he suffers in pain.* 1248
6. *Acting in egotism, selfishness and conceit, the lovers of rituals carry the unbearable load. When there is no love for the Naam, then these rituals are corrupt.* 252

3. 'Hukam' is the

manifestation
illumination

expansion
vibration
flow
spontaneous current
reverberation
celestial music
spontaneous sound current
unstruck melody
is magic
intoxication
elation
blooming

of the 'Word' of Infinite Waheguru.

4. This Divine Hukam or Command is:-

pre-written
all engulfing omnipresent
operating within each being
capable of creating and destroying
unerring
permanent
eternal
unchanging
merciful
forgiveness
love
affection
joy
Naam.

5. This Hukam

expands
nurtures

looks after
operates
protects

links
separates
beautifies

bestows life
fashions

destroys
eliminates
creates again

The essence of these discussions can be restated in the following way:-

1. The Primal Waheguru or the Commander:-

is the pinnacle of love
is the Being of affection
is the scent of affection

is the sweet fragrance of the scent
is the warmth of affection
is the supreme relish of affection

is the bowl of affection
is the exhilaration of affection
is the intoxication of affection

is the affection of the Being within
is the embodiment of affection
is affection.

2. For this reason, the 'Word' or 'Command' which has emerged from HIM (Waheguru), too has within itself:-

the scent of Love
the warmth of Love
the desire for Love
the value of love

love filled compassion
love filled well wishes
love for the self within

the play of love
love's arena of play
symbol of mother's love

abundance of blessings
merciful nature
disposition of fondness

initiator of play
promoter of play

Does not dwell upon vices

is love

is affection

is relish

is joy

is the boatman

is everlasting euphoria

is peace forever

is the Grace of the Guru.

6. About Waheguru or His Hukam (command) we:-

We do not know

We have no awareness

We have no knowledge

We have no trust (in Him)

We have no inclination

We have no faith at all.

7. About this Hukam, our knowledge has become
superficial.
hollow.
an exercise in mental entertainment.
- a means of passing time.
a means of pandering to the ego.
a means of earning money.

8. This Divine Hukam or Command cannot be
understood,
known,
recognized,
experienced
cultivated

by intellectual knowledge.

9. For this reason
1. We are unaware of the innate message or the hidden secret of Bani.
 2. We have forgotten our Infinite Waheguru.
 3. We live according to our own will.
 4. We are nurturing (looking after) our me-mindedness.
 5. We are trapped in the (world of) rites and rituals.
 6. We are badly ensnared in the attachment towards materialism.
 7. We are slaves of the 5 dhoots (emissaries of materialism).
 8. We fumble and stumble in the darkness of materialism.
 9. We are prisoners of the burden of our deeds.
 10. We are in within the cycle of coming and going (births and deaths).
 11. We are subject to the harsh laws of Dharamraj.
 12. We are subject to the fear of Jams (the couriers of death)
 13. We are entangled in false doings

1. *Being entangled in false deeds the whole world knows not the secret of Waheguru. Sawyai Pat. 10*

10. Because we have
not known
not understood
not unraveled
not recognized
not accepted
not cultivated
not felt the need for

the loftiest of the lofty, purest of the pure Divine Hukam or Command, how can we expect any effort to be made?

11. In this Divine Hukam or Command, there is no place for:-
criticism
suspicion
why
what
how
opinion
whims
fancies
cunning's
cleverness
deception
controversy
hypocrisy

in the mind.

2. One who offers both respectful greetings and rude refusal to his master, has gone wrong from the very beginning. 474

3. But if he claims to be equal to his Master, he earns his Master's displeasure. 474

12. O yes! This Divine Hukam or Command:-
is the play of love.
is the cord of love.
is the pull of cord

is the tension of the pull.
is the joy of experiencing the tension.

is the swing of love.
is the motion of the swing .

is the intoxication of the motion.
is the ecstasy of the intoxication.
is getting lost in the ecstasy.

13 By focusing and refocusing the mind towards the Guru's feet by:-

motivation
getting soaked in love

being coloured in God's hue
being absorbed in affection

being diffused in affection
being interlaced in affection

filling aroma into affection
becoming the embodiment of affection
experiencing ecstasy in affection

and handing over the cord of life into the hands of our Beloved, is in fact

being guided by the (Divine)Hukam or Command
believing in the Divine Hukam or Command

cultivating the Divine Hukam or Command
becoming the embodiment of the Divine Hukam

14. Indeed, by handing over into the hand of the Satguru the tiny cord of our 'me mineness', (we are) like the 'puppet', (in the hands of)the Beloved

(as He) moves so do we move.

(as He) does so do we do

(as He) operates so do we operate

(as He) calls so do we answer

(as He) hints so do we realise

(wherever He)seats us there do we sit

(wherever He) sends us there do we go

(whatever He) gives us so do we eat

(wherever He) keeps us there do we stay

This is the condition that is referred to as abiding by the (Divine) Will or Command.

When our mind, body, intellect and the whole 'self' is tuned to the flow of the Will of the Divine Hukam or Command then we will truly get lost in the:-

method of manifestation
tool of implementation (or usage)
bulb for the illumination

melody of celestial music
flute of Divine melody
deeds of religious pursuit

the joga of mediation
the way of joga
the direction of life

the pull of affection
the fountain of affection
the arrow of love

the sweet taste of the arrow
the fountain of bliss
the intoxication of the touch of love

the exhilaration of intoxication
the ecstasy of exhilaration

and flowing along the current of the 'Divine Hukam' or Command we will keep walking along the tranquil path of the Ocean of Love, the Infinite Being, the Beloved and make a success of our life.

In this way Hukam or Command
 in our intellect
 in the thinking of the intellect
 in sharpness of the intellect
 in our life
 in the current of our life
 in the flow of the current
 in the spontaneous flow of the current
 in each and every element
 in the eye
 in the light of the eye
 in the glance of the light
 in the magic of the glance
 in the brain
 in the sharpness of the brain
 in the hair of the head
 in the nimbleness of the hair
 in the value of the hair
 in the frown of the forehead
 in the glow of the forehead
 in the rosy-ness of the cheeks
 in the glow of the rosy-ness
 in the beauty of the glow
 in the softness of the lips
 in the smile of the lips
 in the words of the lips
 in the sweetness of the spoken words
 in the amorous glance of the spoken words
 in the magic of the amorous glance
 in the heart

in the desires of the heart
 in the elation of the desires
 in the joy of the elation
 in the affection
 in the touch of affection
 in the look of affection
 in the glance of the look
 in the tip of the love's arrow
 in the wound of the love's arrow
 in the sweet pain of the wound
 in the love-portion's bowl
 in the intoxication of the love-portion's bowl
 in the ecstasy of the intoxication
 in the meditation of ecstasy

etc, the radiance and the display of Hukam will be evident in the vibrations and inclinations of our life.

1 *Your Command is infinite; no one can find its limit. One who meets with the Perfect Guru, walks in the Way of the Lord's Will.* 396

There is no place for our egotism or 'me-mineness' in this and ego will be completely erased

2 *Kabeer, nothing is mine within myself. Whatever there is, is Yours, O Lord.* 1375

In this way we

die

to the inclinations of 'me-mineness' and

live

in the self-love inclinations of 'You-Yours'.

3 *Without dying (erasing ones ego) there is no life.* 655

4 *Only after dying (erasing ones ego) can life achieve anything.* 123

For example, the flower, living

in the Will
in the love

in the euphoria

in the joy

without egotism

of the Creator, is sharing its God given gifts –

the fragrance
the beauty

the softness
the attractive colours

without its knowledge
by its own self

innocently and
spontaneously.

This is just one example from the limitless other miracles of the Infinite Waheguru's 'play of love', where the eighty million four hundred thousand life forms are unknowingly and innocently playing their part thus 'abiding by the Will'.

But in the human life form, the blessed Guru-orientated beloveds, in a state of complete awareness, in the euphoria and joy of the intoxication of the self consuming love, use this 'abiding by the Will' 'love play' as the Bestower's (Waheguru):-

tool

channel

puppet

flute

strings of the sitar

the melody of the strings,

19

playing

alaapdhay (voice singing within a melody scale)

sharing their person

sacrificing their person

euphoric bubbling

thereby abiding in the Will of the Beloved, accept and cultivate the 'Divine Hukam' or Command.

In these Beloved Gurmukhs the 'me-mineness' has been eliminated. They have become the 'sold' slaves of the Guru and completely 'imbued in love' they carry out their activities.

When the soul of a gurmukh is 'overwhelmed'

in the affection for the Guru

in the hue or colour of the Naam

in the sweet sound current of the Word

in the euphoria of love and affection

in the relish of a great intoxicant

in the unutterable, powerful force of love,

then in his

every movement

glance

utterance

pace

touch

desire

profuse joy

'Nanak's Love', Naam, keeps swelling and surging.

In this way their life's

every moment

every second

day and night

whole life

20

becomes the manifestation of 'Abiding in the Will'.

In their

- language: - is non-language.
- love: - is silent love.
- deeds - cannot be seen
- play - is a non-play.
- thinking - is non-thinking.
- life - they are dead (to worldly life).
- in death they are alive.
- looking they are not seeing.
- speaking they are silent.
- silence they speak.
- silence is a 'storm'.
- 'storm' is *sahij* 'equipoise'.

by cleansing the stomach according to yogic practices
 by cutting the body
 by wandering over the earth

by giving to charity and donating
 by ritualistic fasting
 by yogic practices

by yogic mediation
 by religious ritualistic practices
 by detaching from all

by bathing in holy places of pilgrimage
 for asking I have no strength
 for giving I have no strength

cannot be:-

learned
 understood

known
 unraveled

recognised
 believed

cultivated
 played

The unnarratable discourse of this unutterable, extraordinary 'Divine Play'

by reading

by listening

by understanding

by intelligence

by superficial knowledge

by delving in philosophies

by mental acrobatics

by cunning

by mediation, penance, restraint

by doing *paath* (reading religious texts)

by discoursing on religious texts

with our own strength.

- 1 *My dear, by these methods the Lord Waheguru is not met. I have performed many such rituals.
 The impurities of the mind do not depart in this way even though one makes a hundred thousand (numerous) efforts.....
 One takes pride, nay excessive pride, and falls into entanglements. One cannot meet God Waheguru by these means.....
 644*
- 2 *2 Being entangled in false deeds the whole world knows not the secret of Waheguru. Sawyai Pat. 10*

- 1 *By reading scriptures one does not understand HIM. The pretenders have gone astray in doubt.* 66
2. *Through mind's obstinacy, or whatever effort, no one can be delivered. Go and thoroughly study the Simiritis and Shashtras.* 65
3. *Once one has realised the hukam command of Waheguru, what other wisdom is there left.* 991

This unnarratable discourse is the 'gift' of

divinity
benevolence
grace
good fortune
Guru's grace .

- 4 *The Great Giver keeps His Gifts in His Hand; He gives them to those with whom He is pleased.* 604
 - 5 *This cup of loving devotion belongs to our Lord and Master; He gives it to whomever He likes.* 1378
- Gurbani teaches us the way to follow to receive this Divine Gift:
- 6 *O God, please save me! By myself, I cannot do anything, O my Lord and Master; by Your Grace, please bless me with Your Name.* 675
 - 7 *Poor Nanak has fallen at the Lord's Door; please, O Lord, unite me with Yourself, by Your Glorious Greatness.* 757
 - 8 *I beg with persistence to receive this gift, that the dust of the Saints might touch my face.* 738
 - 9 *Begging and pleading, I have come to Your Sanctuary; I am on fire — please shower me with Your Mercy!* 1269
 - 10 *As the seas and the oceans are overflowing with water, so vast are my own sins. Please, shower me with Your Mercy, and take pity upon me. I am a sinking stone — please carry me across!* 156
 - 11 *I make so many mistakes, there is no end or limit to them. O Lord, please be merciful and forgive me; I am a sinner, a great offender.* 1416
 - 12 *O Lord, do as You please and there'll never be a need to set foot in hell. Remain Your benevolent self and Your remembrance will be our protection*

But it's only the rare gurmukh (Guru orientated person) who involves himself in this 'extraordinary play':-

- 1 *His justice is always True; how rare are those who accept His Command.* 912
- 2 *The Unspoken Speech, the state of Nirvaanaa — how rare is the Gurmukh who this.* 844
- 3 *Such is the sweet, subtle essence of the Lord. How rare are those who, as Gurmukh, taste it.* 886
- 4 *The Command of Your Will is very strict; how rare is the Gurmukh who understands.* 441
- 5
 - 1 *Rare are those people who rush towards the flame of the glimpse of the Lord.*
 - 2 *They are also rare in the world who merging their consciousness in the Word die like the deer.*
 - 3 *Rare are they in this world who like the black bee adore the lotus feet of the Guru.*
 - 4 *Rare are the (Sikhs) in the world, filled with love, swim like fish.*
 - 5 *Such Sikhs of the Guru are also rare who serve other Sikhs of the Guru.*

Bhai Gurdas Var 28/17

Continued.../Part 5