

Lekh 31

HUKAM 7

The connection of friendship between two individuals is dependent upon trust with which their minds are in tune and there is internal 'exchange' between them. When the feeling of trust 'loosens' or disappears, then the outer connection becomes superficial and is without benefit. Outwardly they might be meeting and having dealings but internally they become out of tune and the inward-looking partnership or 'exchange' is impossible.

Similarly when in the doubt-fallacy state of egotism we forget the Immortal Lord and become out of tune from the Divine Will, then our feeling of fear and faith decreases and gradually becoming faithless we turn apostate thus depriving ourselves of Divine love, blessings, grace and many other spiritual gifts and gains.

To get various benefits from electricity the connection of wires is necessary. In the same way to become worthy of the Lord's limitless comfort and salvation giving gifts such as affection, love, taste, enthusiasm and other spiritual blessings, the wire of attention of our minds should be joined with the innermost consciousness of the spiritual light. It is important to tune our desire according to the flow of Divine Comfort and salvation giving 'command' i.e. action according to 'Divine command' is compulsory.

1 *One who moves in harmony with the Will (of God), He obtains the treasure (of enlightenment).* 421

L31.1

To render music, musical instruments of various types and shapes are required. Different types of subtle, fine and coarse sounds emerge from these instruments. When these are used to sing certain raags (musical measures), then the sounds of those instruments get tuned with the rhythm and mnemonics of that particular raag and touching the subtle peaks of the vibrations of that raag, it can overwhelm our mind and give us a jolt of some blissful wonderment.

In rendering this music if the tune of any one particular instrument goes 'out of tune' then a hitch develops in the rendering of the whole music. This hitch becomes unbearable for any musician.

In the same way through the waves of the flow of Divine Will, the rendering of the Divine Music is continually going on in the this universe. Through this miraculous influence and stimulus the entire creation automatically:-

grows

increases

expands

flourishes

fruits

dies

and abiding by the 'inlaid hukam or command' each and every creature is making a success of its life.

But the human race is the only one, which in its doubt fallacy through egoistic cleverness, cunningness, crooked ways has become:-

unaware

careless

2

indifferent
 out of tune
 turning away
 pretending
 stubborn

about the flow or will of the ‘Divine Command’ and is carrying on according to its own will and thus burning in the hidden fire of greed, worry, jealousy- duality.

- 1 *Being entangled and enmeshed in love of false occupations the whole world has perished.* 133
- 2 *The ignorant wretches know not Lord’s Will and go amiss in error.* 66

In this way man is the only creature that is depriving himself of limitless Divine comforts and salvation giving gifts and gains.

Every
 thought
 cleverness
 cunningness
 scheme
 plan
 crookedness
 action
 religion
 union
 stubbornness

of ours will gets us bound in action and reaction and surrenders us to the yamas and we become guilty of interfering in the flow of the Will of the Infinite Divine’s unerring ‘Command’.

- 3 *The mind orientated ones do not understand the Lord’s Command. With a rod they are beaten by the death’s courier with a rod.* 90

Our Divine Parent knew that man through his sharp intellect will get absorbed in cleverness and reasoning and devices and can forget his Benefactor, the Supreme Being. For this reason, to bring us – apostates- back under His warm and comfortable care and protection, from the very beginning, He extended His Grace by sending to this world Gurus-Prophets, Guru orientated beloved ones, saints according to our needs. These holy people gave us sermons to motivate the worldly beings towards the spiritual path in different languages and according to the prevailing conditions of the times.

All this is the
 nature
 part
 favour
 blessing
 the grace of the Guru
 expression
 development
 symbol

of the deep ‘love filled affection’ of the Being of Love, the Immortal Lord for his children and mortals.

The worldly mother has deep love in her heart for her off-spring and she is not able to bear the separation from her child. She is always trying to find a clue to her ‘lost child’ and is desiring, yearning to give him comfort by embracing him and giving him the warm love of her bosom. She sends love messages to her child and is continually pulling and prompting the child towards herself.

Similarly our Divine Mother – Waheguru- cannot bear the separation of His children. For this reason in the innate ‘life essence’ soul of each and every particle of the creation, God has placed an element of attraction that causes yearning for His Love.

Through this the 'being' is unknowingly and automatically being pulled towards his Divine Mother. As the scale of egotism decreases, the pull of the 'being' towards his centres 'innermost consciousness' increases.

The 'pull' ore wire or desire of spiritual love is from both sides. On one side the Immortal Lord is pulling the human being towards Himself with Divine Love- on the other side the human being is unknowingly and automatically being pulled towards his centre that is Waheguru.

This point has been mentioned in Gurbani as follows:-

- 1 *I have established love with my Beloved.
The Lord of wealth has attracted me with such a string that by
breaking it, it breaks not and by letting it go it cannot be left.* 827
- 2 *O my mother, my mind thirsts for the Lord.
I cannot live, even for a moment without my beloved.
Within my mind is the desire to see His vision.* 716
- 3 *This love has become very strong now and it has burnt other
sinful affections.* 1121

This:-

pull of love
string of affection
yearning in affection
joy of affection
memory of affection
wire of affection

is the symbol of Waheguru's

Mercy
Blessings
Grace
Goblet (cup) of love
play of love

love of the self within
good fortune

which is inlaid in the innermost consciousness of the human being.
This inlaid hukam or command is:-

a guide to life
a personal religion
a complete law
comfort giving in this world
comfort giving in the next world
the seed in the innermost consciousness
one that grew from within
interwoven and intermingled
wholly permeating
independent of external religions
free from rituals
beyond the grasp of intelligence
a blessing
Guru's Grace
unknowable
a secret
boundless
unerring
Naam

for every human being.

- 1 *The Lord of unparalleled beauty is involved with all.* 1361

8.4 million creatures are innocently and spontaneously moving according to their inlaid command towards the Supreme Being and are thus completing their life journey. In this way their spiritual progress is taking place. This is their internal inlaid personal religion. For their salvation there is no need for any outside discipline or religion nor is any preaching necessary.

But the ‘reverse play of Waheguru’ cannot be acquired with any juggler’s trick. This reverse spiritual play is no doubt difficult and time consuming, but through the company of lofty and pure, ‘alive and awakened’ sadh sangat, it becomes easy.

With the grafting of lofty and Divine company the :-
essence

part

colouring

thoughts

desires

faith

emotions

wishes

interests

joy

longing

excitement

tastes

cleverness

reasoning

devices

actions

habits

life

destiny

of our mind, understanding, intellect and sub consciousness – all change completely.

This reverse play of Gurmat is described in Gurbani thus:-

- 1 *From the reversed thing, it has become upright and the deadly enemies and miscreants have become friends;
The jewel of Divine knowledge has shon in darkness and the impure understanding has become wholesome;
When the Lord of the World became merciful.* 402

7

- 1 *Says Kabir, God has taken away my worldly wisdom and I have obtained perfection instead.* 339

- 2 *Walking the way of Divine comprehension, man’s vision is illumined and he turns his face away from the world.* 1329

Just as the brightness of the light of a candle or lamp fades away in the intense light of the sun, so also when in the materialistic darkness, through Guru’s Grace, our innermost consciousness experiences the light of Naam, our mind is so much dazzled by supernatural spiritual enlightenment, that in some ecstatic state, the following lines automatically emerge from our lips:-

- 3 *Excellent, excellent excellent, excellent, excellent is Your Name.
False, false, false, false is the worldly love.* 1138

Such ecstatic spiritual flashes have supernatural ecstatic influence on our mind and intellect and becoming intoxicated with it man cries out:-

- 4 a) *On experiencing the (presence of the Satguru) the awareness of the consciousness did not remain, the knowledge of the intellect did not remain, the presence of the mind did not remain.*

- b) *Attention did not come in the attention, remembrance did not remain in the remembrance, knowledge did not remain in knowledge, discipline was no more in discipline.*

- c) *Steadiness and egotism disappeared, affection did not remain in affection and not an iota of respect remained in respect.*

- d) *It’s more wondrous than wondrous, more ecstasy than ecstasy, wonder of wonders, loftier than the loftiest.* Bh Gur. Kabir 9

- 5 *I have now obtained the state of eternal life.* 100

- 6 *My soul is bewitched by the unstruck melody, wondrous is its relish.* 1226

- 7 *So brethren, the storm of Divine Knowledge has come.
It has wholly blown away the thatched hut of doubt and even the bonds of maya (worldliness) have not been left.* 331

8

1 *The Lord Allah is Unseen; He cannot be seen. The Guru has blessed me with this sweet molasses.
Says Kabeer, my anxiety and fear have been taken away; I see the Immaculate Lord pervading everywhere.* 1350

Through spiritual enlightenment man for the first time realizes in his innermost consciousness, that the pride of egotism which he fed, nursed and developed through his previous births, was simply untrue, false misplaced belief. In the doubt fallacy of this belief man made false claims of ‘me-mine ness’ and acting according to self will, he wasted his valuable life.

2 *False, false, false, false is the worldly love.* 1138

3 *Being entangled and enmeshed in the love of false occupations the whole world has perished.* 133

4 *The false one loves what is false and forgets the Creator.* 468

5 *In pride he becomes true or false.
In pride he reflects on virtue or vice.* 466

6 *One who does not obey the Hukam, the Command of the Perfect Guru — that self-willed manmukh is plundered by his ignorance and poisoned by Maya.* 303

For this reason warning is given in Gurbani thus:-

7 *Abandon your crooked ways and realize the Guru’s instructions.* 646

8 *Abandon your cleverness O good men and remember Lord God the King.* 281

9 *Lay aside all your cleverness and enshrine affection for the True Name.* 51

10 *O my mind practice not craftiness even for a moment.
In the end it is your own soul that shall have to render an account.* 656

11 *Why are you imbued with the love of another? That path is very dangerous. You are committing sins — no one is your friend. No one shall be your friend; you shall regret and repent forever. You have not chanted with your tongue the Praises of the Lord of the World; when will these days come again?* 546

In the above discussion it has been made clear that for the mind

to change,
to be grafted,
to erase the ego of ‘me-mine ness’,
to change the intellect so as to achieve spirituality,
to change the mind set,
to engage the reverse play of love,
to escape from the slavery of egotism,
to follow the inlaid command,

it is necessary to have:-

1. Lofty-pure, living and awakened ‘sadh-sangat’.
2. Meditation in the innermost consciousness that is cultivation of the shabad.
3. The Grace of the Guru.

1 *As is the sangat (company) man associates with, so is the fruit he eats.* 1369

according to this, it is the good company or bad company that gives our mind the good or bad ‘colouring’.

When a plant is grafted, the ‘life current’ is the same but on this life current some other colouring takes root. In the same way, the water passing through the water pipe is the same, but coming from a hot-cold tank makes it hot-cold.

For this reason to change our thoughts and intellect or to graft on to the Divine Guru’s teachings, a living and awakened ‘sadh-sangat’ or the company and the service of spiritually elevated souls is very helpful.

2 *. By Guru’s Grace, one remains dead while yet alive; his intellect is transformed, and he becomes detached from the world. O Nanak, no filth sticks to him, and he does not fall into the womb again.* 651

1 *The Saadh Sangat, the Company of the Holy, is so very pure and sacred. Meeting with them, love for God is embraced.* 392

2 *This is the essence of karma, righteous conduct and spiritual wisdom, to chant the Lord's Name in the Saadh Sangat, the Company of the Holy.* 866

3 *The meritorious deeds, faith and real knowledge are obtained in the saints' society.* 521

Behind every action is a desire.

Behind every desire there is feeling (for some fulfillment).

Action receives the motivation from the desire.

Deeds are committed according to motivation or temptations.

The feeling that is behind temptation is known as 'our willfulness' or acting to ones own will. Every being's feeling is according to the accumulated influence of previous births and according to the colouring of the company of this present life. This is why our feelings are different from one another.

Due to the difference in our feelings our thoughts, actions are in conflict. This is the reason that in this world there is misunderstanding in our thoughts, actions, desires, faiths. as a result there are so many misunderstandings, arguments, fighting, quarrelling in our homes, society and religions that the people keep suffering.

The cause of our dreadful downfall is that we, in the doubt-fallacy of egotism, act according to our own thoughts, desires, beliefs, thus giving way to our own willfulness and doing things according to our own will. The result of this is experienced by ourselves according to the principle 'you reap whatever you sow'.

4 *No worship is possible in the state of egotism and the hukam or command cannot be unraveled (discovered).* 560

1 *O my mind act according to the Will of the Satguru.* 37

2 *He who acts according to his own will face blows upon separation (from the Lord).* 602

While there is a warning in the above lines about the result of following ones own will, there is also advice for us to 'act according to the 'Will of Satguru'.

3 *By abiding in the Will (of the Lord) one discovers the Hukam (or Command).* 832

Goaded by our ego-ridden mind, we have been acting according to our own will through out our may previous lives. For this reason as long as our egotism is not extinguished and we do not know or recognise the Divine Will with our intuitional inner consciousness, the flow of own will, unavoidably will continue automatically, and falling into the control of yamaas (the couriers of death), we will carry on suffering.

4 *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

5 *Without serving the Lord, misery overtakes the mortal. Submitting to His Will, one is rid of one's pain.* 1091

According to this line:- Having come out of one's will,

To come into Divine Will,

it is compulsory to come into the protection of Satguru.

We have not even got the awareness of the difference between our 'own will' and the 'Will of Satguru'. We are regarding our 'own will' or 'our own willfulness' as the 'command'. Although we are reading, hearing and singing Gurbani everyday, yet, we have not acquired awareness of the Divine Will (Hukam), nor do we feel the need to

understand

experience

discover

unravel

recognise

it , let alone making an effort.

The explanation or discourse that we give of the 'hukam'(command) or 'Will' in Gurbani is nothing other than what is

heard
 read
 understood
 self created speculation
 hollow philosophy
 mental deceptions
 dry knowledge

because we do not pass the touchstone test of Gurbani as indicated by-

- 1 *O Nanak if man were to understand Lord's Command then no one would take pride.* 1
- 2 *Whosoever understands the Lord's Will, he comes to realise the reality of truth.* 1289

While doing paath, kirtan or giving lectures and explanations we have been unable to come out of the doubt-fallacy of egotism, and we keep dwelling in ego's misty darkness.

- 3 *Some go on singing, but their mind derives no solace. In pride, they sing, and all goes in vain.* 158
- 4 *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.* 642
- 5 *Those Ragas which are not in the Sound-current of the Naad — by these, the Lord's Will cannot be understood.* 1423
- 6 *If ego is stilled, then the doorway to God is seen.* 466

The one 'point' (that needs to be understood) is the discovering of egotism. In the previous discussions in this series it has been explained that the 'Command' cannot be unraveled with arguments of intellectual knowledge or empty philosophies. This divine 'command' can only be discovered, unraveled

through spiritual intuition. But we are regarding the philosophies and the schemes-methodologies of our intellectual sharpness to be 'intuition' itself.

- 1 *Recognizing the Hukam, the Command of his Lord and Master, (O man)what other cleverness is there?* 991
- 2 *SASSA: Give up your clever tricks, you ignorant fool! God is not pleased with clever tricks and commands.* 260

That is why up to now we have not been able to make the distinction between our own will and Divine Will.

Effort here is being made to clarify this point further:-

Dwelling in the three life-modes of the doubt-ridden fallacy, we think or act according to the 'colouring' of our own feelings and beliefs. All this is nothing but our 'own willfulness', our 'own command'. It is the colouring of the ego-ridden mind that makes us indulge in actions, which lead to the cycle of births and deaths or be at the mercy of yamas (the couriers of death).

Opposed to this, the Divine 'command' or 'Will' is automatically and secretly encompassing the inner most consciousness of every particle of the creation. 8.4 million life forms are living in tune with the flow of Divine Command but man, with his sharp intelligence and cunningness, in the doubt-ridden fallacy of egotism has become dislodged, inattentive, out of tune with the flow of divine Command and thus, wandering in his own willfulness, he continues to suffer.

The Immortal Being is One.
 His Command also is One.
 The flow of this Divine Command too is:-

consistent
 eternal
 comfort-giving

boundless
 unerring
 salvation giving
 'Naam'.

1 *The One Name is the Lord's Command; O Nanak, the True Guru has given me this understanding.* 72

2 *The Command of the One Lord is pervading throughout; He governs all.* 425

The Divine 'Command' is one. There can be no 'second love' in this. The 8.4 million lives are automatically, unknowingly gliding in tune with the flow of Command or Will, but men becoming 'disobedient' and 'out of tune' with the one Divine 'Command', act according to their own will. This is said to be waywardness or apostasy in which due to the coming of the 'second love' there is continual conflict. For this reason we find selfishness, jealousy, duality, enmity, fighting, quarrelling among human beings as a result of which our lives become turbulent and painful.

Becoming indifferent and going out of tune with the Divine Command is 'apostasy' which becomes the source of all sufferings and pains.

3 *For as long as man understands not God's Will, so long he remains miserable.* 400

Opposed to this, abiding by the Will through realising the Divine Command and being in tune with its flow is indeed Gurmat - the teachings of the Guru. With this we can be comfortable and peaceful.

4 *Meeting with the Guru, he comes to recognize God's Will, and then, he becomes happy.* 400

5. *O my mind, abiding by the Will or Command the mind attains peace.* 1258

By following Guru's teachings or the Divine 'command' we become obedient and get near and nearer the Immortal Being. Thus we become worthy of our forefathers' Divine Treasure of 'Sabad Naam' and get the rights to acquire the Divine inheritance

1 *Dwelling in the land of the Formless Lord, realizing the Hukam of His Command, His contemplative wisdom is attained.* 1395

2 *The devotees have found the treasure of the Naam; their minds and bodies are satisfied and satiated. O Nanak, the Dear Lord gives it only to those who surrender to the His Command.* 208

3 *If ego is stilled, then the doorway to God is seen.* 466

It is important to make the distinction between 'Guru's teachings' and the 'dictates of our mind' because we are regarding the dictates of our mind as Guru's teachings and our own will as 'hukam'.

The colouring of our mental and innate desires or thoughts is what is indeed called 'intellect'.

The colouring of the mind's intellect emerges from the doubt-fallacy of our ego-ridden mind.

The Guru's intellect or 'Hukam' grows from the reflection of the illumination of our soul.

In other words the 'dictates of the mind' or 'our will' is the 'reflection' of the 'colouring' of our mind while the Guru's intellect is the expression or expansion of our Divine illumination.

In the doubt fallacy of the ego-ridden mind we 'forget' the one Immortal Being and in the doubt-fallacy of our egotism we wander in the 'second love'. (the love of the creation – the love of the creator being the first love)

For this reason we experience my devilish vices in us (vices like):-

I
 mine ness
 selfishness
 jealousy
 duality

lies
 deception
 cheating
 enmity
 opposition
 cleverness
 reasoning
 devices
 hatred
 fighting
 quarrelling
 restlessness
 suffering
 conflict etc.

When thoughts or ideas well up in our mind, as a result of the colouring of the above mentioned satanic vices, we follow the dictates of our mind and acting according to our own will, we suffer the consequences.

- 1 *O brother he who lives by (the dictates of) his own will, will separate (from God and consequently) face blows.* 602
- 2 *Manmukh (those who follow the dictates of their own minds) who do not understand the Hukam (God's Will or Command), they will be trashed with a rod by the yamaas (the couriers of death).* 90

Opposed to this, in Guru's teachings, all the values of spiritual enlightenment are clearly defined:-

love
 affection
 taste
 colour
 joy
 mercy
 forgiveness

service
 sacrifice
 tranquility (peace)
 'Naam'

etc. plus many other Divine virtues manifest themselves into existence.

When we graft Guru's teachings on to our mind and dwell in the 'Divine Will' then all the above mentioned Divine virtues will infuse into us. Our life – current thus will tune itself with the flow of Divine Will, and abide in the 'Hukam' or Divine Command. In this way we become the shareholders of Divine blessings and live happily in this world and also create happiness in the next.

- 1 *He alone, who recognises the Command of God, receives all the comforts.* 440
- 2 *Understanding the Lord's Will I enjoy pleasures and dainties. By serving the True Guru I obtain supreme bliss.* 385

For this reason when the colouring of our thoughts or desires, is of satanic vices, then in that there is the 'stickiness' of egotism. Where there is the stickiness or reflection of egotism, that in fact is 'our own willfulness'. It is a big mistake, it is obstinacy and we are deceiving ourselves if we call this, 'Hukam - Command' or camouflage it as the Divine Command.

We indulge in actions according to our own willfulness or our own will using all our cleverness and strength. Then if the result of our 'ego-ridden' willfulness is the reverse, the blame is placed either on God or on others and by outwardly saying it is Divine Will we give false consolation to our own mind.

As long as there is the expression or colouring of egotism in us, we are responsible for our own actions and we have to face the

consequences of our good or bad actions. To put the blame of the consequences of our ego-ridden' actions on God or on others is ignorance or shamelessness.

Trapped in this wrong and false 'doubt' the masses are crying out in agony.

- 1 *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
- 2 *All the deeds committed in greed ultimately become a noose around one's neck.* 336

Our self imagined knowledge or faith that we have of the boundless Divine 'Hukam' or Command is different in fact the opposite of what Gurbani relates about the spiritual sentiments, the essence of knowledge of 'Hukam'.

On one side we discourse on 'Hukam' and with a superficial mind we say it is the Will of God. On the other hand if something happens that is opposed to or against our own will, then (questions such as) why, how arise and 'files' of 'anger' and 'complaints' develop in us and day and night we split hairs, repeatedly focusing, fretting, burning, fuming, we continue to do the meditation of this grievance.

Gurbani taunts us on this misunderstandings of ours as follows:-

- 3 *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

'Anger' or 'complaints' are the 'odour' of the colouring of our 'ego-ridden' willfulness or 'own will'.

Gratitude (on the other hand) is sign of gratefulness for being able to accept the Divine Will as the Truth or 'Divine Gift'.

'Anger' and 'gratitude' are the exact opposites of each other. Where there is 'anger' there can be no 'gratitude'.

Anger takes us away from God and it creates indignation, jealousy, duality and thoughts in our minds, all of which cause immense suffering and separation from God resulting in more afflictions for us. By showing our gratitude and regarding Divine Will as 'Divine Gift' we are being thankful and we become worthy of receiving more Divine favours.

'Complaint' and 'gratitude' cannot co-exist together. That is why some poet has written in Urdu:-

Complaint there is. Love there is too.
But for the lovers this is not true.

In Gurbani too it is written like this:-

*Do not harbor anger in your mind, or blame the Messenger of Death;
Instead, realize the immaculate state of Nirvaanaa..* 793

cont.../ Lekh 32 Part 8