

## Lekh 32

### HUKAM 8

Those thoughts and actions that result from an ego-ridden mind, all of them are obstacles in the darkness of the doubt fallacy of ignorance.

It is not easy to subdue or change our ego-ridden mind. The current colouring of our mind is the essence or odour of the thoughts and actions over many births. That is why it takes such a great effort, determination and time to change this 'colouring'. First we have to realise that the colouring of our current thoughts or actions is ego-based.

It is essential to change the inclination of our mind's egotism. This change cannot take place simply with intellectual knowledge, cleverness, planning, methodology, philosophies because within these too, lie the off-spring of egotism.

For this reason, to change the 'colouring' of the mind, it is absolutely essential to be in the company that is lofty, virtuous and divine.

As our mind takes on the graft of the lofty, virtuous, divine, spiritually inclined, vibrant sangat or company of the holy, our mind's dirt begins to lessen and upon acquiring lofty, spiritual virtues our mind gets more and more pure and our discerning intellect will begin to surface.

*In the society of saints, man's filth is washed off.  
And the Supreme Lord becomes his friend.*

625

L32.8

In this way only through spiritual 'grafting', that 'intuitional illumination can take place and this distinction between 'our self will' and 'Divine Will' can be made.

This 'intuitional distinction' is the one referred to in Gurbani as 'discovering', 'unraveling', 'recognising'.

Without this 'intuitional distinction' our mind will continue to operate in the 'self will' in the doubt fallacy of egotism and consequently the mind will divorce itself from the blessings of Divine Hukam or command and the spiritual heritage.

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

To give the mind 'spiritual graft':-

1. There is a need for the practice of the meditation of Naam, doing the innate simran within.
2. The blessed company and service of beloved gurmukhs or the 'sadh-sangat' (the company of evolved beings).
3. The Grace of the Guru is needed.

The hollow (superficial) ways of

cleverness  
planning  
methodology  
intellectual knowledge  
lean, dry philosophy  
rites and rituals  
obstinate disciplines  
renunciation / abstinence

are never effective because behind all these ways is the 'stickiness' of egotism. The most sublime and dynamic grafting is that of 'Divine Love'.

*2 O my mind, how can one be freed without love?*

60

2

1 *What good is chanting, penance or self-mortification? What good is fasting or cleansing baths. Unless you know the way to worship the Lord God with loving devotion?* 337

2 *O Listen, all of you, I speak the truth, Only he meets God who has shown love.* Saw.P:10

When our mind become pure in the company of the holy the sadh sangat and simran, the reflection of our soul or spirit falls on our mind and instead of the love of 'I – mine ness', the love of 'you – yours' in our mind begins to increase.

With the 'colouring of love, affection, relish, joy that arises in this way, the doubt fallacy of our egotism begins to lessen and we are able to experience (what Bhagat Kabir Ji says)

3 *Kabir, I have done it not, nor will I do it, nor can my body do it. What do I know as to what my God has done, that 'Kabir, kabir' is acclaimed all over.* 1367

4 *By my doing nothing can be done. Whatever the Lord does, that alone takes place.* 1165

As the graft of 'divine love' spreads into our mind, we begin to feel that the tapestry of the Divine Hukam (Command) as all engulfing and there is no place for the 'self-will' our tiny egotism. It is our duty to flow along the current of the infinite, unerring, abundant Divine Hukam (Command) or move by being 'in tune' with the (Divine) Will as this is beneficial and emancipating (salvation giving) for us.

The disciple experiences this divine state in the following way:-

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

6 *I am nothing. Only He is* 391

7 *I am nothing O Lord. Everything is Yours.* 827

1 *What can the poor wooden puppet do? The Play-master knows everything.* 206

2 *What ever You (O Lord) make them do, that alone do they do.* 627

3 *I am nothing, I have nothing and nothing is mine.* 858

4 *Whatever my Friend (God) does, that I accept. My Friend's doings are like pleasure unto me.* 187

These two mental and divine states can be elaborated upon as follows:-

Mental State		Divine State	
1	The play of the 3 worldly states.	1	Divine play of love.
2	Egotism or 'I-mine ness' dominate.	2	You-Yours tendency prevails.
3			
4	Subject to egotism.	4	Subject to divine-ness
5	doubt-fallacy exists.	5	Intuitional illumination exists.
6	Self will prevails	6	Divine Will prevails
7	Guided by self will	7	Guided by Will of God
8	Is bound by action-reaction	8	Is free from the bonds of action and reaction
9	Is under the gravity of worldliness	9	Is under the pull of 'love-chord'.
10	Pain, misery exists.	10	Eternal peace reigns
11	Jealousy, duality exist.	11	Kinship togetherness prevails
12	Enmity, opposition exist	12	Love prevails.
13	Conflict is present.	13	Peace reigns.
14	Transmigration takes place.	14	No more death.
15	In the clutches of yamaas.	15	Free from Yamaas
16	In the fire of desires.	16	Fully contented.
17	Second love exists.	17	One and only one love exists.
18	Needs exist.	18	No needs exist.

- 19 Complaints emerge.                      19 Thankfulness prevails.  
 20 Grievances show up.                    20 Goodwill prevails.

**MENTAL STATE:-** The ego ridden mind shows itself as one which is filled with vices. Whatever thoughts, desires, wishes, actions we indulge in all are under the influence of egotism, its own ‘willfulness’, it’s as the ‘mind wishes’. That is why we are ‘out of tune’ and in a position that is the opposite of Hukam (the Divine Will or Command) and the penalty (for being in this state we) have to bear.

1 *He who follows his own self will face blows upon separation. 602*

In the physical world our good deeds, service before self inclination, duties, attachments, affection, reading of scriptures, worship, rites and rituals all have within them the ‘stickiness’ of or are the off-spring of egotism.. This (state of affairs) makes us action – bound (make us answerable for our actions).

**DIVINE STATE:-** In this state when man discovers the Hukam ( that is the Divine Will/Command) through the blessings of the sadh-sangat (spiritually evolved souls) and the Guru, then he surrenders his egotism to his atma (the soul of his being) and ‘tuning himself ‘to the current of the Hukam (or Divine Will/ Command) he flows along with (this current). This (state) causes all the divine virtues of ‘Spiritual Illumination’ to grow and flourish in him.

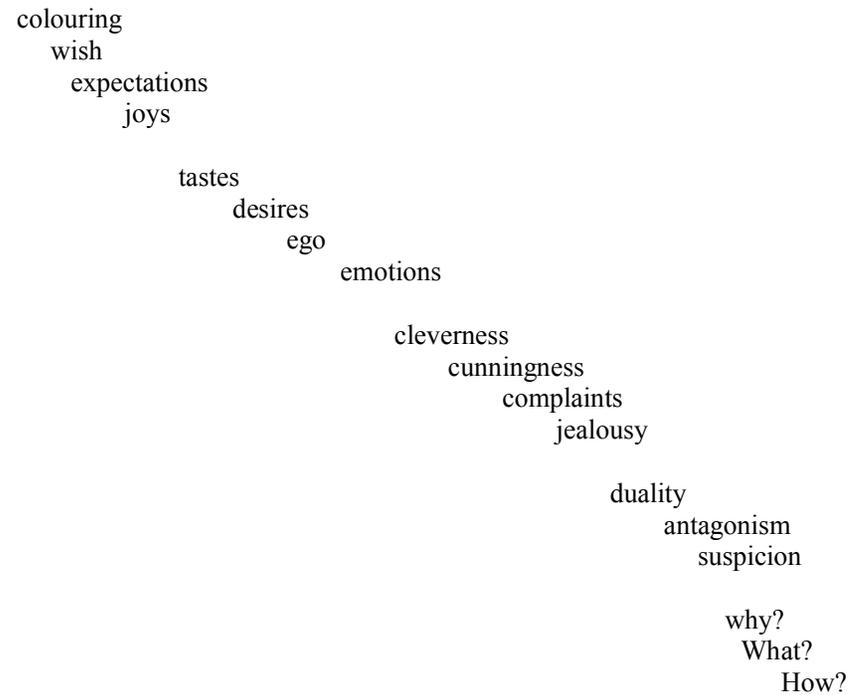
In other words our physical vices are the manifestation and expansion of egotism and all the Divine Virtues are illumination and the symbol of Hukam (Divine Will / Command).

- 2 *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.  
 In egotism, the soul is in bondage, and the Naam does not come to abide in the mind. 560*
- 3 *This mind is entangled in worldly affairs, creating more and more karma. Enchanted by Maya, it cries out in suffering forever. 1176*
- 4 *O mind, you are so full of pride; loaded with pride, you shall depart. The fascinating Maya has fascinated you, over and over again, and lured you into reincarnation. 441*

1 *One whose mind does not embrace love for the Naam shall go to hell, even though he may perform millions of ceremonial rituals. 240*

2 *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*

By abiding in the Hukam (Divine Will / command) there can be no stickiness whatsoever of mind’s



and other lover physical inclinations.

Here the question is not one of ‘eliminating’ (subduing) the mind but by acting on the egoistical mind and

over and over again bringing it back,

goadng and goading it,  
 making it dwell in the company of the sadh sangat,  
 making it 'touch' Gurbani,  
 making it do simran,

and in the love-affection of the Beloved (Creator), it's only by

soaking and soaking it,  
 sinking it,  
 making it drink from the goblet (cup) of love,  
 tinting it with the tint of affection,  
 grafting it with the graft of love,  
 making it incessantly carefree,  
 making it unconscious of the I mine ness,

that the lower tendencies of the mind can be changed to enable the mind to learn the art of 'abiding by the Will' (of the Creator).

The is how the above state is depicted in Gurbani:-

1 *Kabeer, I am the Lord's dog; Moti is my name. There is a chain around my neck; wherever I am pulled, I go. 1368*

To 'abide by the Will' (of God) the practice of the 3 'sas-say' is needed.

### 1. **SABAR** (contentment)

By putting aside our cleverness, planning, and regarding whatever blessings that come our way by 'abiding in the Divine Will', as gift of love from God, we should live in (a state of) contentment.

2 *Eat dry bread, and drink cold water. Fareed, if you see someone else's buttered bread, do not envy him for it. 1379*

3 *He does not ask for clothes or food; without asking, he accepts whatever he receives. He does not speak empty words. 1013*

4 *The dervishes, the humble devotees, have the patient endurance of trees. 1381*

1 *Faith, contentment and tolerance are the food and provisions of the angels. 83*

2 *Within yourself, make patience the bow, make patience the bowstring, and make patience the arrow. The Creator will not let you miss the target. Those who are patient abide in patience; in this way, they burn their bodies. 1384*

2. **SHUKAR** (gratitude):- Whatever blessings that comes from Waheguru (God) we must regard them as a gifts of love and offer gratefulness.

If we get beaten up still it's His (God's) blessing,  
 If He destroys and recreated it's still His mercy,  
 If He makes one sit with Him then it's His prerogative,

If He beats and chases one away (from Him) one still continues to worship Him,  
 If He exposes one to misery and hunger, then it is His Will,  
 If one benefits then it is His gift,

If one loses then it is His Will,  
 If one receives honour, then it is His honour,  
 If one is slandered then it is (still) His blessing.

That is in every aspect of life:-

misery	comfort
praise	slander
benefit	detriment
health	disease
life	death

we need to feel the delight and happiness of the Beloved (Waheguru), whilst keeping the mind, body and consciousness in a state of gratitude.

3 *As it pleases You, You save me; I have come seeking Your Sanctuary, O God, O Lord King. 450*

1 *If You will bless me with happiness, then I will worship and adore You. Even in pain, I will meditate on You. Even if You give me hunger, I will still feel satisfied; I am joyful, even in the midst of sorrow..... If people praise me, the praise is Yours. Even if they slander me, I will not leave You. 757*

3. SIMRAN:- Towards such a

‘mind bewitching’  
 ‘ever benevolent’  
 ‘ever merciful’  
 ‘nurturing-ever & ever caring’  
 ‘caresser of love’  
 ‘player of drama’  
 ‘Supreme Beloved’  
 ‘God’

it is our prime duty to worship, remember, do simran with feelings of gratefulness, so that the “Beloved” in His magnanimity, will bestow even more lofty and pure gifts from the door-step of His abode. And we, in gratefulness labouring in the elation of His boundless and warm ‘Nanak-love’, emerge as (or become) the ‘living embodiment of His simran’.

1. Without doing simran the innate awareness or intuition cannot be accessed.
2. Without intuition ‘Hukam’ or Divine Command cannot be unraveled.
3. Without unraveling Hukam Divine Will cannot be implemented.
4. Without implementing Patience and contentment cannot be realised.  
Divine Will
5. Without patience and contentment ‘gratefulness cannot be expressed.

When the mind is grafted by ‘Divine Love’, then the mind, subduing completely to the soul being, becomes a slave of the house of the Guru.

and tied to the chord of love of the Satguru, he moves as the “Beloved” (Waheguru) moves him.

- 1 *As You make me walk, so do I walk, O my Lord and Master; what else do I know of Your Glorious Virtues? 919*
- 2 *Wherever You seat me, there I sit, O my Lord and Master; wherever You send me, there I go. 993*
- 3 *As You cause me to speak, so do I speak, O Lord Master. What other power do I have? 507*
- 4 *I am Your slave, Your bonded servant, and so I am called fortunate. I sold myself at Your store in exchange for the Guru’s Word; whatever You link me to, to that I am linked. I What cleverness can Your servant try with You? O my Lord and Master, I cannot carry out the Hukam of Your Command. 991*
- 5 *I have not turned my face away from my Lord and Master’s Command. He fills my household with celestial peace and bliss; if He asks me to leave, I leave at once. 1000*

Therefore ‘abiding by (Divine) Will’ is not the subject of plain knowledge. It is not possible for one to cultivate ‘Hukam’ (Divine Will) or abide by Divine Will by weighing or measuring it against intellect. The chord of Divine Hukam or Command is in the hands of the ‘Beloved’(Waheguru), and in His joy, which ever way He moves us, moving along in that way is in fact (what we call) ‘Abiding by His Divine Will’. In this way the feelings of ‘I-mine ness’ of egotism changes into ‘You- Yours (state).

- 6 *They do those deeds which the Creator Lord causes them to do; they attempt no other actions. 581*

The vibration of the ‘bounded heart’ with the ‘love chord’ held by Divine Hands is infact ‘Abiding by Divine Will’. As the ‘love chord moves, our mind body and intellect (also) moves. This is (what is called) acting according to Divine Will and abiding by ‘Divine Will’.

1 *I have fallen in love with my Beloved Lord. Pause Cutting it, it does not break, and releasing it, it does not let go. Such is the string the Lord has tied me with.* 827

2 *The Gurmukhs know that God holds the string; wherever He pulls it, they must go.* 935

3 *People accepting the Will of the Lord and wearing the nose bar (of love) move (calmly) with Guru Amar Das. Bh Gurdas V24/11*

Come then, let us get out of the doubt fallacy of 'egotism', abandon the self will of the mind, get tied up with the Divine 'chord of love', and cultivate the following lines from Gurbani:-

4 *Turning away from the world, I have forgotten both my social class and ancestry. My weaving now is in the most profound celestial stillness. I*

*I have no quarrel with anyone.*

*I have abandoned both the Pandits, the Hindu religious scholars, and the Mullahs, the Muslim priests. I Pause.*

*I weave and weave, and wear what I weave.*

*Where egotism does not exist, there I sing God's Praises. 2. 1158*

Behind the Hukam (Divine Command), is the Will of the Commander or the one who issues the command and if the person who is supposed to obey the command, if he can unravel (discover) the Will, recognise it, then he can cultivate the Hukam or Command in the true sense of the word. On the other hand, if the Commander's innate desires cannot be intuitively realised, then one is lead astray and adding ones own willfulness to the Divine Hukam or Command, one gets 'out of tune' and does actions (for which) he has to face the consequences.

The Divine Hukam or Command is very subtle, hidden and boundless. It is beyond the understanding of our (tiny) intellect. We, the mind-orientated ones, interfere with the flow of the Divine Hukam or Will by adding (or mixing) into it our own willfulness and (consequently) we divorce ourselves from the blessings of the comfort-salvation giving Divine Hukam or Command.

Behind the Divine Hukam or Command is the hue (or colour) of love, adoration, relish and joy of Naam which is beyond the understanding of mental intelligence and (worldly) wisdom.

To further understand this thought some examples are given (below).

Mother's motherly love is priceless, is selfless and in Divine Love it mirrors the tendency of God. A mother's most valuable labour of love is that of bringing up her child and helping him to grow. She will sacrifice her whole life on her child and (in so doing) realises the secret of 'divine Love'. She bears the pain, remains alert at night and faces hardship. The 'glow' of her beauty, which she guarded over so many years, she spontaneously surrenders, at the time of the birth of her child. In the love of 'motherliness' there is God's godliness. This is the Infinite Lord's 'Divine Will'. This unseen, hidden, concealed secret, cannot be understood, by those with intelligence, by those who are trapped in the realm of (worldly) intellect.

*I I am a sacrifice to the One who has made emotional attachment sweet.* 918

This is not a thing that can be talked about, that can be understood when explained. This thing is really something else.....

In this way with patience and contentment the mother:-

undergoes suffering,

bears extremely severe pains,

puts her life in jeopardy,

sacrifices herself,

divides herself,

places the robe for the dead under her pillow

and gives birth to a child.

Through this extraordinary sacrifice and divine miracle, the mother not only gives the baby a new life but she also undergoes a change - from an ordinary woman to a new 'form' - that of a mother and a source of creation.

All this is the extraordinary and astonishing 'miracle' of the Divine Hukam (or Command), which we do not unravel (or discover).

To understand the divine secret of 'mother-child' subtle love, we need to ignite the 'fire of love' in our heart.

This tendency of 'mother-motherliness' 'form of love', takes the whole universe into its embrace and

nurtures

ever looks after everyone

joyfully cuddles

joyfully plays with

all of creations' life-beings. In this 'play of love' 'miracle', is the astonishing, wondrous illumination, expression and symbol of the Divine Hukam (or Command).

This tendency of motherliness to 'sacrifice the self' and the nurturing of the Hukam (Will) of the Infinite Lord, He (the Lord) brings into being the secret of 'silent love' and in mother's love, the Creator 'taking the form of the child', begins to love the 'mother'.

As long as the child lives under the care of his 'mother's love', he has no worry, anxiety and has no necessity for using his cleverness. His nurturing continues to take place through the 'mother's love' according to the Divine Hukam (or Will) and all his needs automatically get fulfilled. As and as intelligence creeps into a child, a disturbance begins to take place in the flow of divine blessings and the child, in the doubt fallacy of egotism, becomes a victim of his own worry and anxiety. In this way the child,

comes out of the 'Will of Divine Hukam (or Command) and distances himself from Divine Blessings and is left carrying 'loads' of fear, anxiety and imagination.

*1 As long as he does not understand the Command of God's Will, he remains miserable. 400*

*2.1 Adopting the innocent mind of a child, I have found peace. Joy and sorrow, profit and loss, birth and death, pain and pleasure — they are all the same to my consciousness, since I met the Guru. || 1 || Pause ||*

*2.2 As long as I plotted and planned things, I was full of frustration. When I met the Kind, Perfect Guru, then I obtained bliss so easily. | 1*

*2.3 The more clever tricks I tried, the more bonds I was saddled with. When the Holy Saint placed His Hand upon my forehead, then I was liberated. 2.*

*2.4 As long as I claimed, "Mine, mine!", I was surrounded by wickedness and corruption.*

*2.5 But when I dedicated my mind, body and intellect to my Lord and Master, then I began to sleep in peace. 3. |*

*2.6 As long as I walked along, carrying the load, I continued to pay the fine.*

*2.7 But I threw away that bundle, when I met the Perfect Guru; O Nanak, then I became fearless. 214*

Upon observation it appears that his parents are taking care of him. In reality this 'looking after' is the Infinite Lord's secret, spontaneous flow of the 'play of love'. Only a rare gurmukh (guru orientated soul) knows, unravels and recognises this hidden divine secret.

In other words, the child upon coming out of the lap of divine, comfort-giving, emancipating self love, gets knocked about in his doubt fallacy of egotism and (subsequently) lands up with Yama (the couriers of death).

The main reasons for this change (are):-

1. The surrender of 'innocence',
2. The fallacy (created by) egotism,
3. The feeling of I mine-ness.

4. Cleverness-cunningness are but expressions of excitement or passion.

1 *As long as I plotted and planned things, I was full of frustration.....*

*The more clever tricks I tried, the more bonds I was saddled with.....*

*As long as I claimed, "Mine, mine!", I was surrounded by wickedness and corruption.....*

*As long as I walked along, carrying the load, I continued to pay the fine. 214*

2 *Love for the Lord wears off, and the child becomes attached to desires; the script of Maya runs its course.*

*This is Maya, by which the Lord is forgotten; emotional attachment and love of duality well up. 921*

The difficult job of nurturing (looking after) appears blissful to the mother (who is) steeped in the 'passion of love'. This mother, while engrossed in house-hold chores (or tasks), keeps her 'attention' in her child. By himself the child crawls up into the mother's lap that smells of sweat (as she goes about) lighting fire in the stove, turning the grinding wheel and begins to suckle milk. Drinking from the mother's ambrosial love, the child forgets everything.

While playing, if a child falls into a filthy place or into dirty water and gets soiled, gets hurt, and the mother is sitting, elegantly dressed, wearing very expensive clothes, the moment she hears the wail of a part of her heart, her 'beloved' (child), she clasps the crying, screaming, soiled child to her bosom and showering kisses of love, through godly love's evangelical quiver, she suckles the child and showers innumerable blessings upon him, singing lullabies and patting him to sleep. In this inclination to serve, the mother has no selfish motive, nor is there a desire for salvation. On the other hand, the 'mother', by surrendering herself, she is cultivating the 'action of Hukam' (or Command) of the Creator. This wondrous divine happening is the 'miracle of love'.

The scent of divine love of 'motherliness' cannot be experienced by gyanees (the knowledgeable ones). Their minds are fill with the wisdom of (worldly) knowledge. Instead of (acting by) intuition, they begin to scrutinise and probe, but in this (game) there is no place for why?, what?, How?, because love is not the result of some 'thought process' or philosophical principle. This (love) only emerges from within. It takes root, blooms from within and perfumes the external form. Like a magnet, it attracts every sensitive thing towards itself. When the knot of cause or why comes into our mind, love becomes a question, and the whole life turn to zero, gets scattered, becomes hollow and turns insensitive. Without love man is reduced to being indifferent, empty, ignorant and life-less.

1 *Fareed, so many youths, without His Love, have dried up and withered away. 1369*

Living by the Will of the Infinite Lord, the bliss of illumination, relish, music, perfection and truth dawns upon man. By being at one with Him, being in tune with Him, our life becomes pure, subtle and calm and begins to soar in the regions of emotion. On the other side, is the charcoal like jet black world, (housing the) prison of worldly wisdom's captives, where there is soullessness, energy less-ness, death like life, a misery filled pit of hell with the poisonous shouts of .....I.....I-ness which pollute the world.

One world there is of those love-filled ones, who blossom like flowers, the souls that bloom and (there is) the other (world) that is like charcoal, pitch black, burning in the fire of jealousy...duality and egotism.

Love destroys ugliness, vices jealousy and duality.

2 *As many mistakes as the son commits, his mother does not hold them against him in her mind.....*

*If the son, in anger, runs away,*

*Even then, his mother does not hold it against him in her mind. 478*

This life form of love, Amrit (ambrosial nectar):-

1. Has to be quaffed (drunk).
2. Has to be lived.
3. Has to take place.
4. Has to be utilised.

This precious jewel cannot be acquired by (those who ask), ‘why’, ‘what’, and ‘how’. But with His (Waheguru’s) Blessing, it (the ambrosial nectar) spontaneously comes to reside in the mind unexpectedly. Those who carry along with them the touch-stone of scrutiny, they will remain drowned in fallacy and doubt. This ‘godly gift’ of Amrit will continue to fall into the laps of those who abide by His Hukam or command. If we have to define the Infinite Lord in just one word, then the most apt description is ....’Love’.

- 1 *Listen everyone, I speak the truth.  
Whoever has (truly)loved, will discover God. Swayai P 10*
- 2 *O my mind, how can one be freed without love. 60*

The ‘fire’ of love, this spark, from where can it be obtained. In the olden days, the wise ‘lady’ of a village never allowed ‘fire in the stove to be put off. She used to bury dried cow dung cakes into an earthen ware fire stove, enabling it to simmer all through the night. Whoever needed ‘fire’ would knock on the ‘wise lady’s’ door and take a glowing piece from the cow dung cake in a pot to light up her fire place. In this way fire would be started in all the fire places in the village. Those who did not help themselves with this facility of fire, their fire places undoubtedly remained extinguished. On one side is ‘light’, on the other ‘darkness’. Both of these are opposites of each other.

Where there is love there is no hatred.

Where there is hatred, love cannot be catered.

For this ‘spark of love’ we need to go to the house of the ‘wise lady’ who has safely kept the ‘fire of love’ in the dung cake of the physical body,

collect a spark of the fire of love, and illuminate our ‘soul’ with the music of ‘love’. This ‘unstruck melody’ is vibrating in the whole universe, but only he, who has the spark of the fire of love inside him will hear this. Then this ‘divine fire of love’ will spread by itself just as the fragrance of flowers spreads.

Just like one glowing splint will slowly light up all the coal pieces in the fire place.

A tiny glowing piece sacrificed itself and ignited a large fire. But where is that ‘glowing piece’? Where can it be found? From the fire place of the ‘wise lady’. What is the capacity of coal that is not lighted? The whole earth is filled with pieces of black coal. Pass by them and touch them, the face and head turns black. Place a ‘tiny glowing piece’ next to a heap of coal; those black pieces of coal turn red hot emerald like pieces of fire. Tongues of fire will leap forth. The whole place will be illuminated and through the offerings of flames, the (lighted pieces of coal) serve us. We are the extinguished pieces of charcoal. (We are the black charcoal pieces made) from the wood of ego, pride, greed and materialism. We are the charcoal from the stumps of ‘I-mine ness’, filled with desires (we are) drowned in cars, houses, gold and luxurious comfort.

- 1 *If you touch a vessel stained with soot, some of the soot will stick to you. 1371*
- 2 *As one who enters a house filled with soot, becomes black, so is the man who associates with an apostate. 535*

Man’s body is filthy (and) he is proud of that filth. Why adorn (beautify) this pile of filth. Every day we our bath and adorn the body with expensive clothes. When these clothes come in contact with the body, they become soiled (dirty). We cannot put them on without washing them. Our inside is even more filthy than the exterior. How? We eat expensive things. We put precious items like milk into our stomach and the moment it goes inside us,

it putrefies and we expel foul smell. A pure thing like water too cannot eradicate this foul smell although the same water cleanses all kinds of external dirt and removes stench. But on getting into man's body this pure water too becomes foul smelling.

The state of (man's) mind is even worse. It is scattered. All the time he is brazen faced, burning, toiling and simmering.. He lets off the steam of hatred and jealousy. This steam has so much heat in it that it has the power to scorch (emotionally affect) a person sitting at a considerable distance, turning the person into ash by setting him with his clothes on fire (meaning getting him angry and worked up). A mother spontaneously told me in the sadh sangat (holy congregation) that when you mentioned 'so sand so's' name "I found myself 'on fire together with my clothes (meaning feeling agitated and enraged). The flame of hatred gushed out from inside me.' The 'fire' of hatred has so much heat in it that in a moment it can scorch someone in a distant place and these waves of hatred boomerang (return to us) and in turn reduce us into ash as well.

*1 My soul burns, over and over again. Burning and burning, it is ruined, and it falls into doing evil deeds. 661*

Of the 8.4 million life forms, the bountiful Creator bestowed upon us the highest form of life. Fashioned in 'His own form' with love, but we have polluted it with our misdeeds. God gave us ears. We pierced holes in them. (He) gave us beautiful natural covering of hair and we got rid of it. He gave us this divine being-hood, (instead of thanking) we have got rid of Him from our mind. We have shown disrespect towards His blessings and (consequently) placed ourselves at the mercy of Yamas (couriers of death) thus creating hell in our lives.

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

The Infinite Lord made us the crown of (His) creation and sent us to this earth. Imbued in the love (of His creation) He made us His sons. In the entire creation whatever animate (with life) and inanimate (without life) forms He has fashioned, all of them are stealthily progressing according to the 'Hukam' (or Command) of their Creator. It's only this bag of bones (man), who flouts the 'Hukam' and suffers misery. Drunk in the 'I mine-ness' he has become His (God's) rival. This man is an 'akirt-ghan' (ungrateful wretch), is thankless, full of pride, a trouble maker, self-willed apostate for he has not placed any value of Him (God), has not known His (God's) virtues. Man has come out of the salvation giving 'Hukam' or Will (of Waheguru), declared his obstinacy or individuality and keeps doing 'whatever he pleases'.

Grass and straw is so much better than us. It serves the animals and satiates their hunger. When it dries, it's ready to serve us as a source of fire thus abiding by the Hukam or Command of its Master. Even leaves and branches seem to serve us, respect us, and swaying in the breeze they appear to say thank you, thank you, thank you. Because we are 'akirt-ghan' (ungrateful wretches), we pay no respect to them (the vegetation around us) and never move into a state of gratitude.

The berry tree gives us sweet berries. In its thick shade we experience coolness during the heat piercing days of the summer months. When we get hungry we throw stones at the berry tree. In return the berry tree drops us its sweet fruits. We strip its leaves and give it to the goats to eat and with its thorny branches we make a fence. We cut and saw its wood to make doors and windows. Its waste pieces, we use in fire places to cook our food. We don't even take pity on its charcoal pieces. We put them in the fire again to turn them into ash-ash which can fly with a burst of wind and merge with the infinite. This Berry tree is an example to an ungrateful person, when it sacrifices its own existence without grievance or complaint. It is erasing one's own existence that we are able to abide by the 'Will' of the Creator.

Without knowing they are cultivating the (message of) Gurbani line below:-

1 *O Farid, extend goodwill towards the evil minded and allow not anger to wear out the mind.* 1382

But we have a complaint against each and every thing of God.. The priceless things of this creation have been bestowed on to us. We use them, utilise them in whatever way we choose- and we, the ungrateful, selfish ones, think only of ourselves. Forever we keep asking. Giving, we don't do. We nurture 'I mine-ness' and to further our ends, we do not even restrain ourselves from committing ugly and disgraceful deeds. Drunk in egotism we taunt Him (Waheguru). We claim parity and if we could have our way we will even try to 'over power' Him. Ungrateful wretches.

2 *We value the bounty but forget the bestower (of that bounty)* 676

In this way we are receiver's clan. Our nature is directly opposite to that of Gurbani, and that is?

3 *Speak sweetly, be humble, give with your hands and in doing so, feel good.* Bh Gur 28/15

But we do not give and feel good doing so. On receiving too we do not feel the goodwill. We do not express gratitude. In our nature, the habit of 'receiving' has already been formed. Instead of being the 'givers', we have become the receivers. According to the law of nature, you can only attain something through the sacrifice of 'giving up' something.

When we become slaves to our desires though our misdeeds, we get caught in the quagmire of falsehood, we cry and lament and set up the sham of worship and charity. In this way we are trying to please God with our superficial mind. Through false recommendations, legitimate-illegitimate means, we attempt to fulfill our self-interest.

But His is the all knower, omnipresent, the knower of inner thoughts. He abides by us. He is ever merciful. How can we access His blessing.

All these knots Gurbani unties:-

1 *Bani (the word of the Guru) is the Guru. The Guru is the Bani. Within the Bani all ambrosial nectar is contained.* 982

Numerous holy souls, prophets, God's beloveds have been making proclamations to show the direct path and will henceforth continue to make such divine calls. The Creator has Himself been sending these holy souls and will continue to send them.

2 *The Naam remains; the Holy Saints remain; the Guru, the Lord of the Universe, remains.* 1429

In spite of knowing all this, we tend to disregard it because we have no awareness of divine illumination nor do we have the 'faith'. We are steeped in doubt-fallacies. Drowned in the ocean of ignorance. We have become indifferent to the teachings of the Guru (pertaining to) 'Gurmantar'. Our consciousness is asleep.

There is only one way to come out of this depth of hell:-  
How does the understanding-awareness of

1. A small piece of glowing coal,
2. The 'glowing splint' from the earthen ware fire-place of the 'wise lady'.
3. The dust of the feet of the Sadh-sangat the company of evolved souls.
4. Touch,
5. Love,
6. Warmth, Naam

take place.

The first (step) is to agree to die (to all worldly desires). Such love filled dead people soar into the skies. Without this dying the crimson colour (of Divine Illumination) cannot come into being. The illumination of the soul cannot take place. Without this crimson colour, our state will remain like that of the black piece of coal. Only upon illumination will the 'soul' shine forth. The value of pieces of coal only takes place when they burst into flames after glowing.

Just as the black pieces of coal, upon serving mankind, themselves become dust who upon sacrificing themselves have disappeared into infiniteness.

- 1 *Without dying (to the worldly desires) there is no life (eternal).* 655
- 2 *He who by the grace of the Guru dies while yet alive, such a one discovers the Hukam (the Divine Will).* 555
3. *It's only by effacing oneself that one can meet the Lord. There is no other craftiness (through which this can be done).* 722
- 4 *It's only by effacing oneself and doing sewa that one can get some honour and respect.* 474

In other words it is only

1. by sacrificing oneself,
2. by dying to the 'I mine-ness' of the ego-ridden mind,
3. by becoming ash,

that it is possible to merge with the 'Hukam' form life current of the ocean of love, the Beloved.

- 5 *Your Hukam is the truth which the Guru orientated discovers. When one effaces oneself through Guru's teachings, one recognises the Truth.* 144

It is only through the innate, Divine Illumination or 'intuition' that the Divine Hukam or Command can be

discovered  
unraveled  
noticed  
recognised  
accepted  
cultivated  
enjoyed.

- 6 *One who recognises the Hukam of the Lord, he will experience total peace and comfort.* 440

- 7 *He who by the grace of the Guru dies while yet alive, such a one discovers the Hukam (the Divine Will).* 555

- 1 *Everyone talks of the one and only one (Lord) (But it is only upon) discovering the (Lord's) Hukam or Will the the ONE can be realised.* 1176
- 2 *Realizing the Hukam of Your Will, Your humble servants are enraptured; this is the achievement of Your devotees.* 1077

This astonishing play of the Divine Hukam is the play of love of the 4<sup>th</sup> plane, the realm of the soul, which only some rare evolved being, gurmukh, blessed with the essence of divine union, can discover through intuition and abide by the Will (of the Creator). The play of love of abiding by the Will (of the Creator) can only be played by:-

- by sitting upon burning hot iron plates,
- by putting burning sand over the head,
- by offering the head,
- by sacrificing life in a battle,
- by being bricked alive in concrete,
- by having the body cut at every joint,
- by having the head scalped,
- by being affixed to a spinning wheel of daggers,
- by having the body sawn,
- by having to turn the milling wheel turn to grind hundreds of pounds of grain
- by having children cut up into pieces,
- by braving the fierce winter cold on bare body.

Yes this wondrous divine 'play of love' can only be played:-

- in the ecstasy of love,
- in the intoxication of the relish of affection,
- in the bliss of wondrousness,

in the joy of the love of the divine self,  
 in the blissfulness of divine joy,  
 in the state of optimism.

In the wondrous play of love of this divine 'Abiding by the Will', one begins to feel that:-

tortuous pain	becomes	a pin prick
fire	turns	cool and calm
criticism	changes into	the crown of self esteem
pyre	transforms into	a bed of flowers
misery	becomes a	gift
pain	transforms into	affection
scolding	becomes	sweetness
foe or enemy	becomes a	friend
bad	becomes	good
satanic	becomes	divine

In this lofty, pure divine state, Divine esteem of the self gushes out like a fountain from the heart of a gurmukh, a guru-orientated soul, in a way (which Gurbani describes) as follows:-

- 1 *He is true and beautiful, and ever in rapture (joy).* 4
- 2 *Your actions seem so sweet to me. Nanak begs for the treasure of the Naam, the Name of the Lord.* 394
- 3.1 *He has no pain — he is totally at peace. With his eyes, he sees only the One Lord.  
 No one seems evil to him — all are good. There is no defeat — he is totally victorious.*
- 3.2 *He is never in sorrow — he is always happy; but he gives this up, and does not take anything.  
 Says Nanak, the humble servant of the Lord is himself the Lord, Har, Har; he does not come and go in reincarnation.* 1302
- 4 *If You seat me near You, then I worship and adore You. Even if You beat me and drive me out, I will still meditate on You.* 757

In this way the guru orientated person perched on:-

the edge of a sword,  
 the tip of an arrow,  
 in the midst of a fire,  
 in the wound of an injury,  
 in the pain in the wound,  
 in the agony of pain,  
 in the chill of coldness,  
 in the shiver of the chill  
 in the tortures of captivity,  
 in the loneliness of a death cell,  
 in the hunger of the stomach,  
 in the chasm of hunger,  
 in the agony of thirst  
 in the grip of death,  
 in the shock of separation,  
 in the pangs of love-sickness,  
 in the furnace of pain,  
 in the bitterness of life

listening to  
 discovering  
 accepting  
 enjoying  
 blooming  
 cultivating

the love filled messages of his Beloved and abiding by the 'Will of his Beloved' he:-

sacrifices  
 wholly offers himself  
 lays on the path his Beloved (is going to tread)  
 wastes away in the dust (of his Beloved's feet)  
 dies

and in the love and affection for the Divine he:-

becomes totally intoxicated,  
 flourishes in the joy,  
 blooms in the relish,  
 oscillates on the swing of divine esteem of the self,

is elated in the swaying  
 is drunk in the thrill of the Naam,  
 is in the bliss of the intoxicant,  
 in the rapture of unawareness,  
 in the flow of life current,

he, spontaneously

discovers  
 unravels  
 notices  
 recognises  
 enjoys

the Guru's teaching on the 'Will of God' and (in so doing) is 'cultivating' them.

In the love and gratitude of the Beloved (Lord), the carefree and intoxicated seeker forgets his very 'own self'. In the intoxication of the Beloved's love within himself, the 'self' of the seeker becomes the very form of the Beloved (Lord) Himself.

In this state when his 'self' does not remain then his 'self-will' too goes.

1 *Where should I go? My home is filled with bliss.  
 My consciousness does not go out wandering. My mind has  
 become crippled.* 1195

In this way the seeker gets in tune with the flow or current of the Beloved Lord's Will and spontaneously, automatically is carried along (with the current) of Divine Will.

1 *Realizing the Hukam of Your Will, Your humble servants are enraptured; this is the achievement of Your devotees.* 1077

2 *Understanding the Command of the Lord's Will, I revel in pleasure and joy. Serving the True Guru, I obtain the supreme state of Nirvaanaa.* 385

3 *Wonderful and amazing is His Command; He alone realizes His Command and knows the true way of life of His creatures.* 940

4 *Whatever my Friend does, I accept. My Friend's actions are pleasing to me.* 187

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

6 *When I am under the Lord's Command, I find even hunger pleasurable; I know no difference between sorrow and joy. Whatever the Command of my Lord and Master is, I bow my forehead and accept it.* 1000

7 *The Gurmukh contemplates God in the mind; whatever pleases God comes to pass. O Nanak, He Himself preserves one's honor; He alone resolves our affairs.* 586

8 *Your actions seem so sweet to me. Nanak begs for the treasure of the Naam, the Name of the Lord.* 394

In our mind thoughts keep emerging incessantly. But because of the lack of a discerning intellect, we are unable to see whether the colour of our thoughts or deeds is one which is 'mind driven' or if its faith driven 'Divine Will'? To discern the fallacy, the following point of view can be of help:-

Behind every remembrance or thought there is a 'desire'. The 'colour' of this desire can be 'good' or 'bad'. For this reason, differentiation between our 'good-bad' thoughts or deeds can be made from (the nature of) our desire. In other words there is a need to challenge desire that is behind our thoughts. When a thought surfaces in our mind, the discernment of it being 'good' or 'bad' or

the test whether it's mind driven or its divine Will can be carried out as follows:-

Egotism dwells in the worldly realm of tri-attributes. It's from the doubt-ridden fallacy of egotism that demonic vices emerge. Every thought or deed, which has a hidden motive, the colouring of all such (thoughts and deeds) is one that is 'mind driven', for example selfishness, jealousy, hatred, enmity, antagonism, self-centeredness, lust, anger, greed, attachment ego etc.

All these vices are the result of faithlessness, turning away from , or forgetfulness of the Infinite Lord.

Opposed to this if there is the colour of lofty, divine virtues behind those thoughts or deeds, like:-

Divine love  
calmness  
satisfaction  
gratitude  
patience  
contentment  
selflessness  
service towards others  
feels joyousness upon giving  
doing good towards the evil minded  
never entertains grievances  
speaks sweetly  
acts humbly etc,

then all the above inclinations are under the influence of the (divine) soul and in this way our mind gets in tune with the spontaneous flow of the Divine Hukam or Command, and abide by the 'Will' of the Hukam or (Divine Command).

*Says Nanak, He who realises the Hukam or Command of the Lord,  
he will discover the secret of the revered Lord God. 885*

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh