

HUKAM 6

Our mind is unaware and ignorant of the Divine Heritage of 'Naam'. - 'Hukam'. Just as it is necessary to touch the live-wire by piercing the rubber insulation with the needle of a tester to discover the hidden and invisible (electric) current, in the same way to:-

discover
unravel
recognise
manifest
reveal

the innate 'Naam' or 'Hukam', it is vital that the subtle needles of mind's externally orientated focus be redirected inwards with the aid of attention and one pointedness of the mind by doing simran to connect and link them with the internal 'life-current', 'Naam', 'Hukam'.

1 *The Lord and Master is ever-present. He rips away the veil of doubt, and installs His Light deep within. 554*

There is only one way to discover and recognise our divine heritage, and that is by cutting across the veil around our mind's of egotism, the pitch-darkness of ignorance thus allowing us to connect ourselves with our 'light', 'Naam', or 'Hukam'.

2 *The seven seas are overflowing with the Immaculate Water; the inverted boat floats across.*

The mind which wandered in external distractions is restrained and held in check; the Gurmukh is intuitively absorbed in God. 1332

3 *By the Guru's Teachings, this Divine Light is revealed.*

663

L30/1

1 *Doubt and fear have been dispelled in an instant, and in the darkness, the Divine Light shines forth.
With each and every breath, Nanak worships and adores the Lord; forever and ever, I am a sacrifice to Him. 825*

Just as an extinguished wick cannot light up another wick, in the same way, a dead wire, cannot pass on the current to another wire.

Only a live wire can pass on the live-current to a dead wire and make it live.

In the same way, radiant souls illuminated with 'Naam' or the Divine rays of the blessed Beloved Gurmukhs, in their:-

company
touch
contact
glance
eye of mercy
grace of the Guru

our innate sleeping conscience can be awakened and we can have the intuitional realization of the 'Hukam' or Divine Command.

But the magic of this novel 'play of love' descends only on some rare fortunate seeker.

When our hand touches an electrical live-wire, we get a shock and the body experiences a powerful jolt because the body cannot bear the higher voltage of the electrical current and is thus subject to many unusual body movements.

The higher electrical voltage overpowers our internal life-current (which gives us life with which we walk about) and diffuses into our divine 'life-current' thereby causing the death of our body.

L30/2

The meeting and the merging of this internal ‘life-current’ with the external electrical current produced from nature, is one invisible miracle.

Only he, who has had the personal experience of touching the electrical current, can know and understand the merging of the invisible internal miracle. The rest of us can only expound a probability or knowledge steeped in imaginative thought.

- 1 *He alone who feels the pain of love, knows how to endure it.* 449
- 2 *The pain of my mind is known to my mind alone. Who else can know the pain of another.* 835

Exactly in the same way the Divine Light within us, the ‘Life Current’ or ‘Naam’, ‘Hukam’ is all engulfing but we have no knowledge of it.

The ‘Naam’ or ‘Hukam’ cannot come into the grasp of our

intellect,
 understanding,
 knowledge,
 philosophy,
 cleverness,
 ways,
 means,
 science.

Only through innate intuitional awareness can this be:-

known
 unraveled
 recognised
 felt.

L30/3

and can be

enjoyed,
 accepted (and)
 cultivated.

But we, according to our limited intellect, seem to be contented with incomplete, imagined tendencies, and knowledge that is hollow-dry and we regard ourselves virtuous by preaching this imperfect intellectual knowledge.

- 1 *Everyone speaks of knowledge and meditation, But bound with the bonds (of worldliness) the whole world wanders about.* 728
- 2 *Everyone talks of Divine knowledge Divine knowledge, Talking and talking one enters into controversies and suffers pain.* 831
- 3 *Man goes about talking and babbling but realises not Waheguru’s command at all. He is blind and the falsest of the false.* 509

In this way we are being indifferent, unconcerned, uninformed and ignorant about the distinctiveness and glory of the Divine ‘Hukam’ command that is revealed in Gurbani and thus remain divorced from ‘walking on Hukam’s destined path’ and the joyous fruits of spirituality.

- 4 *As long as man does understands not God’s Will, he will continue to remain miserable. On meeting the Guru he recognises the Will of God and from then on he becomes happy.* 400

In the company of the Sadh Sangat when ever the innate, subtle sentiments of Gurbani’s

reflection falls,
 touch takes place,
 strike,
 awareness of the souls takes place
 grace descends

L30/4

on the blemishless mind, then our mind gets uplifted and through subtle awareness it,

unravels,
knows,
recognizes,
becomes intuitive,
enjoys,
cultivates (and)
merges into

Naam,
shabad,
life-current,
Hukam.

By working on the seat of awareness together with innate intuitional insight, the mind,

1. withdrawing from the materialistic world,
2. becoming one-pointed attention-wise,
3. slicing through the pitch-darkness of ignorance,
4. escaping from forgetfulness,
5. doing simran with awareness,
6. being in the company of the holy – sadh-sangat,
7. through Guru's grace and blessings,
8. merging with word-consciousness,

experiences the

touch
infection
nearness
wakefulness
bliss of
L30/5

the Divine Light.

In this way through the
sudden glance
love – filled look,
the touch,
arrows of words,
life-giving rays,

of some blessed beloved gurmukh, evolved soul, our uplifted mind can have a dynamic and spiritual inner experience of the soul.

1 *Lo, what a wondrous thing has happened.
The Lord, whose knowledge is spoken of as unfathomable,
the Guru has enshrines Him within my mind.* 612

2 *O my mother, I am wonderstruck to see my Lord.
My souls is bewitched by the unstruck melody,
the relish is so wondrous.* 1226

In this way the pitch-darkness and doubt-fallacy of our mind, body and heart can disappear in the same way as darkness disappears when the sun rises.

3 *The darkness (of ignorance) has disappeared and the moon
(of awareness) has risen.* 393

This indeed is the
changing
feeling
unraveling
discovering
unfolding
recognizing
enjoying
believing
cultivating
L30/6

merging,
thundering,
dying while yet living,
salvation while yet alive,
dying to live afresh,
new life,

of the internal, intuitional divine beingness and is the miracle of the intellect that changes to herald the higher (occult) power. The externally orientated inhabitants of the materialistic world have absolutely no knowledge and have no awareness (of this upliftment).

For as long as Gobind – the Lord of the Earth – does not thunder within our innate being and the illumination of the ‘Naam’ does not take place, for that length of time we cannot

unravel
discover
recognise
become intuitionally aware

of the Divine Hukam or command and working within ones own will, we bind ourselves to (the law of) action and reaction and face the consequences of our own doings.

- 1 *The lovers of rituals who practice pride, they have to bear an unendurable load. When there is no love with God's Name then these rituals become sinful.* 252
- 2 *The man who embraces not affection for the Naam goes to hell even though he performs millions of ceremonial rites.* 240
- 3 *As long as I walked along carrying the bundle of materialism, till then I continued to pay the fine. When I, Nanak, threw away the bundle, I met the Perfect Guru, and became fearless.* 214

Whatever mind created knowledge or belief we have in our mind about the boundless Divine Hukam or Command, it is no way in line with the aspirations of the Hukam or Command as revealed in Gurbani. In fact it is absolutely the opposite.

We have made the Divine Hukam or Command an intellectual excuse to allow for our will

L30/7

helplessness
faithlessness
self-orientated ness
heedlessness
pretensions (and)
impudence.

- 1 *He does not understand the Lord's Will and continues coming and going. He commits sins and then regrets.* 676
- 2 *In self-conceit Lord's devotional service cannot be performed nor can His Will be realised.* 560

Our so called beliefs and faiths are based on flimsy, dogmatic mental ideas and hypothesis, which change from time to time, according to outer circumstances and have NO ROOTS in the True Eternal Changeless Foundation of Divinity.

The true, pure, eternal foundation of our faiths and beliefs is in the Eternal Being (God) and the Trust in His Hukam or Command. Without this all other worldly knowledge and faith place therein are false, insipid, without foundation without roots, for, it is that which keeps changing.

This extraordinary, dynamic, invisible ‘novel play’ of the spiritual realm is explained in Gurbani as follows:-

- 3 *Lo, what a wondrous thing has happened.
The Lord, whose knowledge is spoken of as unfathomable,
the Guru has enshrined Him within my mind.* 612
- 4 *Wondrous is this commodity, which cannot at all be described.
It is an incomprehensible commodity O brother.* 883

L30/8

1 *Says Kabir, the dumb one has eaten gurh (brown sugar),
When asked, what can he reply. 334*

When the sun rises, the light from a candle loses its presence and it becomes redundant. In the same way within our innate self, through intuitional awareness, when

the thunder of the Lord,
the entry of the Naam,
the illumination of the Naam,
the melody of the Hukam,
the witnessing of the presence

takes place, then the presence of our tiny egotism does not remain and the

intelligence,
cunningness,
maneuvering,
philosophy,
criticism,
why?
what?
how?

of our mind's limited intellect's stubborn drama carries no weight.

2 *Man forgets the idea of second, third, when and why. Bh.
Gur. 9/2*

In the illumination of this Divine realm, through the spontaneous flow of the Hukam, man naturally and quietly continues to cultivate the counsel of living by the Will (of the Lord) and frees himself from the deeds of self-will.

In this way, when our mind, body and ego surrenders to the soul, then we can become a 'man abiding by the Hukam' or a slave sold permanently to his master.

3 *Says Nanak, if the Hukam is recognized no one then will
speak under the influence of egotism.*

L30/9

1 *One needs to lose oneself and serve before one can receive honour (in
God's court). 474*

2 *Only he is a slave who unravels the Hukam or command. 1076*

3 *Only he who recognises the Hukam or command can know the One
Lord. Such a person is truly a man. 1350*

4 *The slave realises his Lord's command and ever submits to His Will.....
This is the only sublime deed, that Your obeys Your command. 1011*

In reality there are only 2 regions in this creation:-

1. **THE SPIRITUAL REGION** – is one where the Creator Himself and the Naam or Hukam (command) that emerges from the Creative Being, is found.

Like the Infinite Being Waheguru, His Hukam or Command too is-

unfathomable
incomprehensible,
boundless,
limitless,
wondrous.

5 *Your Hukam or command is boundless. No one knows its limit. He who
meets the perfect Guru walks according to Your Will.396*

This novel play of the Hukam can only be unraveled and recognised in the innermost consciousness of the soul by way of intuition. It is beyond the grasp of the small intellect.

2. The Tri-attributive Materialistic World:- is one which grows and flourishes in accordance of the Divine Word or command. Here, we live in the doubt ridden fallacy of egotism in which our sensory organs, intellect and physical body functions.

Just like a blind person who can only recognize things by touching them with his hands. But he cannot acquire the full knowledge (of the thing before him). In the same way our limited materialistic intellect, in the darkness of doubt-fallacy can only forward a view that can be but an

intelligent deduction

L30/10

a guess
a concept
a feeling

about the Divine novel play or Hukam and this can be incomplete,
imperfect and even wrong.

This is so because the Divine Hukam:-

is not the subject of the intellect,
is not some imagined thought of the mind,
is not the cleverness of the mind,
is not the cunningness of the mind,
is not any maneuvering,
is not philosophy,
is not emotion,
is not any passion,
is not any void,
is not a deed orientated,
is not any stubborn
discipline.

This Divine Hukam or Command is:-

a spiritual subject,
a spiritual faith,
a spiritual awakening of the self,
the Divine melody,
the Divine life current,
the flow of the Divine current,
the natural flow of the current,
an unnarratable story,
an unutterable discourse,
an invisible play,
a hidden act,

L30/11

a game of love,
a novel play,
a natural play,
silent love,
a nudge of love,
the pull of the nudge,
the melody of the pull,
the joy of love,
the caress of love,
the outpouring of love,
the boiling over of love,
the relish of love,
the colour of love
the bliss of love,
the intoxication of love,
the typhoon of love,
NAAM.

All this is merged and fully diffused in

Itself,

spontaneity,

unseeing ness

invisibility,

unchanging ness,

silence,

eternity (and)

naturalness.

The worldly mother looking after, rearing and nurturing her new
born child, worries about and takes care of all the needs of his life-

L30/12

the extent that even before the child's birth, she gets ready the napkins etc. for her to be new born. The parents by themselves, driven by the sentiments of attachment, all their life do everything possible for their child. In this arrangement the child's:-

cleverness,
intelligence,
maneuvering,

worrying,
effort,
management,

has no role whatsoever because the child is innocent and cannot make right decisions, worry or arrange anything. But as the child keeps getting older and more matured, he begins to feel the presence of his separate existence and its me-mine ness. He begins to exert his own will and faces the consequences according to his deeds and actions. In spite of this whenever a problem arises, and he looks upon the parents for help, they do help him.

From this analogy it is clear that:-

1. As long as the child in his innocence puts full faith on his parents, until then the parent's sentiments of attachment for nurturing and looking after the child are more than enough. In this arrangement the child's cleverness or maneuvering does not work. This motherly attachment in every way for the whole life will provide for the child.
2. As the child gets chromed by worldly intelligence, that very same time his innocence, trust and faith lessens and becoming obstinate in the doubt fallacy of egotism, he lives according to his own self will and thus faces the consequences of his actions.

From this discussion the following points emerge:-

innocence	and	intelligence
trust	and	mistrust
relying on the soul	and	relying on 'I' ness
you – yours	and	me mine
(abiding by) Hukam	and	doing as one pleases
Divine Will	and	self will

These important points need to be clearly analyzed (and) then their causes and consequences need to be examined.

All of us 'living beings' are the children of God and therefore like our worldly parents, our Divine parent:-

loves us,
daily nurtures and looks after us,
cares for us all the while,
hugs us with love,
cuddles us,
plays with us,
frolics with us,
heaps goodwill upon us.

This divine 'parental' play of love that is –

invisible
unutterable
inerasable
permanent
eternal
wondrous
limitless,

He thought Hukam or Command by Himself

quietly
secretly
lovingly
joyously
with relish

sees and appreciates His Self created drama.

- 1 *The Lord Himself is the Relisher, Himself the Relish and Himself the Enjoyer.
He Himself is the Bride, Himself the couch and Himself the Bridgroom
My Master is dyed (coloured) with love and is fully pervading every
where.* 23
- 2 *God Himself enjoys every heart, O my Lord and He Himself is the
Relisher and Enjoyer.* 170
- 3 *Himself the Dear Lord obeys His will and He Himself gives the
command.* 606
- 4 *Himself the Lord is manifest in many forms and Himself He is one form
alone.* 726
- 5 *Knowing that He, the Lord, permeates among all, the Gurmukh feels
immense pleasure.* V. Bh. Gur. 2/3

Like the 8.4 million life forms, the bay's intellect is not developed. That is why, he cannot use his intelligence, take any steps or worry about looking after himself. That is why he abides and gets cared for by the Will of God. This is the reason why his parents have to do all the worrying, have to make an effort and take steps to care for his upbringing.

In fact whatever the desire of attachments the parents have in their heart for their child is a reflection of the Divine Life and the symbol of wonder that the Infinite Lord has for His children. In this way for as long as the child does not mature, the rearing of the child takes place by the love filled Hukam or Command of the Infinite Lord.

In this state of innocence the child does not need to have any

intelligence
cleverness

arrangement
concern
worry
maneuvering

and his nurturing is taking place spontaneously according to the natural flow of the Hukam or Command through his parents.

The child instinctively has firm trust that there is someone who –

will love,
will take care,
will rear,
will play,

will cuddle or hug,
will worry,
will be truly concerned,

one whose love filled faith will take care of him. For this reason the child on becoming-

free from care,
free from needs and desires,

completely relaxed,
free of anxiety,

under the protection of his parents love fill faith, he-

plays,
hugs and cuddles.
in joy
in happiness,
in delight,

laughs in ecstasy,
cries in rapture,
and also goes quiet,

according to the Divine Hukam or Command and lives his life in spontaneity and naturalness.

As the child gets older, his egotism too grows and develops. With his intelligence and cleverness he distances himself and turns away from the Divine Hukam or Command and following his self will he does what ever he pleases. In this way through the attachment with his parents he divorces himself from the joyous blessings of the oncoming Divine Love.

It is clear from this example that the:-

intelligence
cleverness
maxims and aphorisms
criticism

that emerges from the doubt ridden fallacy of our egotism is the one which keeps us divorced from the:-

Divine Hukam (or Command),
Divine Presence,
Divine Patron-ship,
Divine Compassion,
Divine Love,
Divine Gifts,
Divine Power,
Divine Knowledge,
Divine Illumination

Divine Cuddling,
Divine Relish,
Divine Hue,
Divine Blossom,
Divine Joy,
Naam.

That is why Gurbani warns us:-

- 1 *He goes about talking and babbling but realises not Lord's Command at all. He is blind and among the false he is the worst.* 509
- 2 *Sassa: Lay aside your cleverness O ignorant man. With contrivance and order, the Lord is not pleased.* 260

For all of us (the so called) 'wise' and 'benevolent' ones, what a shameful thing it is that with so much:-

intellectual development,
subtle science,
religious knowledge,
philosophy,
religious preaching,
numerous religions,
rites and rituals,

the truth or faith that is so

spontaneous,
natural,
innocent,
solid,

like that of a baby,

which a baby has for his or her worldly parents, (this faith) is not found (in us). But these ego-ridden intelligence and cleverness cannot be released or shaken off by mere

talking,
intellectual understanding,
maxims and aphorisms,
plain intellectual knowledge,
rites and rituals,
religious fanaticism.

Our cleverness is the extension of our egotism and it has taken roots from the ignorance of egotism. In other words our cleverness, our intellect, intellectual knowledge is enveloped in the hue or colour of egotism, and in this world we play the hidden game of egotism's chess according to our own will, (a game) in which, as in gambling, there is nothing but loss in the end.

Actually the seed of egotism germinates and grows in the pitch darkness ignorance of the mind. Egotism is the hue or consciousness of the mind.

The tendency towards egotism's 'me mine ness' is the result of forgetfulness or the lack of faith in the Lord just as the absence of light is called darkness.

This is why the question of killing or destroying 'egotism' does not arise at all. Instead needs to be done is to change egotism's consciousness of me mine ness. Or put it this way, the diseased tree of egotism can only be grafted with Divine Graft, so that on the thorn filled painful tree of egotism, instead of bearing fruits that are low, worldly, bitter, sour and poisonous, will now bear Pure Divine Fruits that are sweet, tasty, useful, love-relish-joy filled.

To,

budgraft

reverse the play
change the consciousness
die while yet living

is the only cure for the disease of egotism.

As long as our mind does not die to the tendencies of egotism's consciousness while yet alive, our mind will continue to abide in its own will, a will that is tinted with egotism.

- 1 *Egotism is opposed to the Name of the Lord; the two do not dwell in the same place.*
- 2 *In egotism, selfless service cannot be performed, and so the mind goes unfulfilled.*
- 3 *O my mind, think of the Lord, and practice the Word of the Guru's Shabad.*
- 4 *If you submit to the Hukam of the Lord's Command, you shall meet with the Lord, and then egotism will depart from within. Pause.*
- 5 *Egotism is within all bodies; through egotism, we come to be born.*
- 6 *Egotism is utter darkness; in egotism, no one can understand anything.*
- 7 *In egotism, devotional worship cannot be performed, and the Hukam of the Lord's Command cannot be understood. 560*

cont...Lekh 31

