

Understanding Jap - 2

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The second stanza of Jap reads like this.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ॥
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥
ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥ ੨ ॥

Hukam defies all description

Matter shapes into existence by Hukam

Mind emerges and gains glories by Hukam

By Hukam we are good or bad; by Hukam we are happy or sad.

By Hukam some are blessed for ever; and some suffer life and death for ever

Hukam rules over every one, no one is beyond its purview

But one who understands Hukam cease to have the Ego.

In the first stanza of Jap, Guru told us that in order to break down the wall of falsehood that we have been building unwittingly around us by following the dictates of our mind, we must live our life as per the Hukam [1] of God. In this stanza Guru further expatiates on the concept of Hukam. So in order to understand the second stanza of Jap we must understand the concept of Hukam. This concept of Hukam has also got Guru's answer to a fundamental question that has troubled mankind since day one. It is the question of Free Will versus Determination. The question is: are human beings free to act or their actions are predetermined? This question has been asked since the beginning of philosophical thought. In fact it has always been the central issue in philosophy. All philosophers and religions have tried to answer this question. Shakespeare alludes to this question in his play Hamlet when he says, "there is a destiny that shapes our ends, rough hew them how we may." There is oft quoted couplet from Iqbal which inspires man to raise his self to such a high level that even God is compelled to consult him before he decides about his fate. All this shows that, this question has perturbed mankind since day one. The views expressed by other philosophers and thinkers on this subject can be broadly summarized under three main headings.

1. Hard Determinism: Everything that happens is determined by events in the past. It is the causal product of what happened in the past. Philosophers who ascribe to this view are Spinoza, Jonathan Edwards, Schopenhauer, Freud, Skinner and Karl Marx.

2. Libertarianism: Libertarians argue that human beings are free agents for at least some of their actions. Reid, Kant, Campbell and Taylor are in this camp.

3. Compatibilism of Soft Determinism: Both hard determinists and libertarians argue that freedom of will and determinism does not go together. They are mutually exclusive. But soft determinists think that these are compatible. They believe that every event is predetermined by past events and laws of nature, but they rule out that determinism entails fatalism. Those who support concept of soft determinism include Hobbes, Locke, Hume, Mill and Moore.

Guru's View

The views of our Guru on this subject will be known as we dig deep into the details of the concept of Hukam as propounded in Guru Granth Sahib. The word Hukam is a very common word of Punjabi language and it means order, command, permission, authority, rule, sway, dominion, domination, will and control etc. Those who have translated Jap into English have translated this word as order, God's Will, command or cosmic order.

However as noted before, this word has not been used as a word with one meaning, but it has been used to capture a concept. That is the reason no translation of this word can convey the full import of its meaning. We have to understand this concept in order to understand the meaning of the word Hukam in the context of Jap and the entire Guru Granth Sahib. This will also assist us to grasp the full depths of the meanings of these six lines for the second stanza of Jap. In fact understanding of this concept is pivotal to the understanding of basics of Sikhism.

Concept of Hukam In order to understand this concept we will now have a look at its various aspects. What we need to know is what are the characteristics of Hukam; how do we understand Hukam; and how do we accept it and what happens if we accept it. Is it possible to refuse to accept it?

Characteristics of Hukam

When we read Guru Granth Sahib, one thing that becomes glaringly conspicuous is that Hukam has got the same characteristics as that of God.

1. Just like God, it is Infinite

Guru has repeatedly said that Hukam is infinite and hence can not be described. It is beyond words because the words that are used to describe it and those who use these words are under this Hukam. We can describe something only when we are outside it. Just as a small rivulet can feel and merge with the ocean but can not measure it, similarly humans cannot describe Hukam.

ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤਤਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੋਇ ॥ ਜੇ ਸਉ ਸਾਇਰ ਮੇਲੀਅਹਿ ਤਿਲੁ ਨ ਪੁਜਾਵਹਿ ਰੋਇ ॥ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ
ਸਭਿ ਸੁਣਿ ਸੁਣਿ ਆਖਹਿ ਸੋਇ ॥ ੨ ॥ ੫੫੩ ਮ ੧

No one knows the limits of your Hukam, no one has penned down its details. Even if millions of writers sit together to do this job, they can not do it. No one knows it in its entirety; what ever they say is based on hearsay.

Guru further makes the observation that since we do not know the Hukam in its entirety; we can not say what happened after death with any certainty.

ਸਲੋਕ ਮਹਲਾ ੨ ॥ ਆਪਿ ਉਪਾਏ ਨਾਨਕਾ ਆਪੇ ਰਬੈ ਵੇਕ ॥ ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾਂ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ॥ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਵੇਖੈ ਧੰਧੈ ਲਾਇ ॥ ਕਿਸੈ ਥੋੜਾ ਕਿਸੈ ਅਗਲਾ ਖਾਲੀ ਕੋਈ ਨਾਹਿ ॥ ਆਵਹਿ ਨੰਗੇ ਜਾਹਿ ਨੰਗੇ ਵਿਚੇ ਕਰਹਿ ਵਿਥਾਰ ॥ ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਣੀਐ ਅਗੈ ਕਾਈ ਕਾਰ ॥ ੧ ॥ ੫ ੧੨੩੮

God creates and sustains this life, so no one is bad. Every one engages in some occupation in life. Some earn more some less but all of us get something. All of us are born penniless and do not take anything with us. It all happens in God's Hukam and since we do not know Hukam in its entirety; we do not know what will happen after our death.

2. It is Irrevocable, Strict but like God it is also Fearless and Impartial

It has been repeatedly stated in SGGS that Hukam is irreversible and very stringent, but at the same time just like God it is fearless and impartial. This rule out the possibility of any middleman who claims to interfere with the Hukam of God, and also assures mankind the every one is treated fairly in the court of God. (Middlemen always claim to have the powers to revoke the Hukam of God.)

ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ॥ ਆਪੇ ਸੰਜਮੁ ਆਪੇ ਜੁਗਤਾ ॥ ਆਪੇ ਨਿਰਮਲੁ ਮਿਹਰਵਾਨੁ ਮਧੁਸੂਦਨੁ ਜਿਸ ਦਾ ਹੁਕਮੁ ਨ ਮੋਟਿਆ ਜਾਈ ਹੇ ॥ ੧੪ ॥ ੫ ੧੦੪੭ ਮ ੩

God creates and enjoys. God is attached and detached. God is impartial and kind. God's Hukam is irreversible.

Further there is no authority above God where we can appeal against this Hukam. We can only go back to God by way of prayer.

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਕਿਸ ਨੋ ਆਖਿ ਸੁਣਾਈਐ ॥ ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੈ ਹੋਵੈ ਕਿਸ ਥੈ ਜਾਇ ਰੁਆਈਐ ॥ ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ ॥ ੭ ॥ ੫ ੪੧੮ ਮ ੧

When every thing happens as per God, then there is no one we can go back to complain about it.

ਗੁਰ ਕੈ ਸਬਦਿ ਏਹੁ ਮਨੁ ਰਾਤਾ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਣੀ ॥ ਸਭੋ ਹੁਕਮੁ ਹੁਕਮੁ ਹੈ ਆਪੇ ਨਿਰਭਉ ਸਮਤੁ ਬੀਚਾਰੀ ॥ ੩ ॥ ਨਾਮਦੇਵ ੫ ੧੩੫੧

All doubts in mind vanish when this mind is imbued with the wisdom of Guru that tells us that the fearless Hukam of God treats every at par.

3. Just as God is One, Hukam is One

Since God is One; so logically there can only be one Hukam. It is important to note that the word Hukam has always been used as a singular in Guru Granth Sahib to describe God's Hukam. Sikhism is very emphatic about the oneness of God. It is unfortunate that Sikhs still believe in stories about multiple gods who are busy superseding the blessings/curses of each other. So much so that Sikhs are queuing in big numbers at the doors of Sant Babas and Deras who claim to have powers to change the course of the Hukam of God by their own Hukam.

ਸਭੁ ਇਕੋ ਹੁਕਮੁ ਵਰਤਦਾ ਮੰਨਿਐ ਸੁਖੁ ਪਾਈ ॥ ੩ ॥ ੫ ੯੪੮ ਮ ੩

We are all under the command of One Hukam and those who accept and obey it are in blissful joy.

4. Just like God Hukam prevailed even before this universe came into existence

Hukam is synonymous with the very existence of God. It goes beyond any written word. In order to understand the full import of this concept we must keep this in mind. Hukam prevailed when there was no universe or cosmos, Hukam will be still there when this universe and cosmos ceases to exist.

ਮਾਰੂ ਮਹਲਾ ੧ ॥ ਅਰਬਦ ਨਰਬਦ ਧੁੰਦੁਕਾਰਾ ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥ ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥ ੧ ॥ ੫ ੧੦੩੫ ਮ ੧

Millions of eons ago, when there was no earth, no sky, no sun, no moon, no day and no night; at that time God's infinite Hukam operated.

5. Just like God Hukam pervades everywhere

In fact Hukam is the operating system that keeps this universe going. God creates sustains and then destroys this cosmos through Its Hukam.

ਮਃ ੧ ॥ ਜਾ ਤੂੰ ਵਡਾ ਸਭਿ ਵਡਿਆਂਈਆ ਚੰਗੈ ਚੰਗਾ ਹੋਈ ॥ ਜਾ ਤੂੰ ਸਚਾ ਤਾ ਸਭੁ ਕੇ ਸਚਾ ਕੂੜਾ ਕੋਇ ਨ ਕੋਈ ॥ ਆਖਣੁ ਵੇਖਣੁ ਬੋਲਣੁ ਚਲਣੁ ਜੀਵਣੁ ਮਰਣਾ ਧਾਤੁ ॥ ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਬੈ ਨਾਨਕ ਸਚਾ ਆਪਿ ॥ ੨ ॥ ੫ ੧੪੫ ਮ ੧

The true Lord creates and operates this universe through Its Hukam.

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਹੈ ਬਹੁ ਬਿਧਿ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥ ਹੁਕਮੇ ਕਾਰ ਕਰਾਇਦਾ ਦੂਜਾ ਕਿਸੁ ਕਹੀਐ ਭਾਈ ॥ ੨ ॥ ੫ ੪੨੭ ਮ ੩

The one God is everywhere, inside and outside Its diverse creation. Everything operates in its Hukam, there is no one else.

A child is born as per the Hukam. Mother and father are only a medium by which Hukam operates. Similarly death comes as part of the design of Hukam.

ਗਉੜੀ ਮਹਲਾ ੫ ॥ ਕਾ ਕੀ ਮਾਈ ਕਾ ਕੋ ਬਾਪ ॥ ਨਾਮ ਧਾਰੀਕ ਝੂਠੇ ਸਭਿ ਸਾਕ ॥ ੧ ॥ ਕਾਰੇ ਕਉ ਮੂਰਖ ਭਖਲਾਇਆ ॥ ਮਿਲਿ ਸੰਜੋਗਿ ਹੁਕਮਿ ਤੂੰ ਆਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ੫ ੧੮੯

Who is father and who is mother- they are not real, but only a medium, a coincidence. A child is born as a result of the operation of God's Hukam.

ਆਸਾ ਮਹਲਾ ੧ ॥ ਐਸਾ ਸਾਚਾ ਤੂੰ ਏਕੋ ਜਾਣੁ ॥ ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਪਛਾਣੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ੫ ੪੧੨

The true Lord is one and one only. Birth and death occurs per Its Hukam.

Even our mind is not only created by Hukam, but all its activities are controlled by Hukam.

ਇਸੁ ਮਨ ਕਉ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ ॥ ਹੁਕਮੇ ਹੋਇਆ ਹੁਕਮੁ ਬੂਝਿ ਸਮਾਈ ॥ ੭ ॥ ਕਬੀਰ ੫ ੩੩੦

You can not draw a picture of mind, but it comes into existence by Hukam and it merges with God if and when it understands Hukam.

ਇਹੁ ਮਨੁ ਖੋਲੈ ਹੁਕਮੁ ਕਾ ਬਾਧਾ ਇਕ ਖਿਨ ਮਹਿ ਦਹ ਦਿਸ ਫਿਰਿ ਆਵੈ ॥ ੧੨੬੦ ਮ ੩

The mind frolics and rushes around under the complete control of Hukam.

6. Hukam is synonymous with Nam, Sabad, Guru and Truth

The synonymy of Hukam with Nam, Sabad, Guru and Truth is an indication to us not to treat Hukam as a simple word. Unfortunately the Sikhs have been spoon fed for centuries to understand Nam to mean a secret word, Guru to mean the physical existence of 10 Gurus and Granth Sahib. We must keep in mind that Nam, Sabad and Guru are also concepts. These are the pillars of Sikh philosophy. The moment we change the meaning of these concepts, the whole philosophy undergoes a change.

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥ ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥ ੫ ॥ ਇਹੁ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥ ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ ॥ ਪਰਤਾਪੁ ਲਗਾ ਦੋਹਾਗਣੀ ਭਾਗ ਜਿਨਾ ਕੇ ਨਾਹਿ ਜੀਉ ॥ ੬ ॥ ਦੋਹਾਗਣੀ ਕਿਆ ਨੀਸਾਣੀਆ ॥ ਖਸਮਹੁ ਘੁਥੀਆ ਫਿਰਹਿ ਨਿਮਾਣੀਆ ॥ ਮੈਲੇ ਵੇਸ ਤਿਨਾ ਕਾਮਣੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ਜੀਉ ॥ ੭ ॥ ਸੋਹਾਗਣੀ ਕਿਆ ਕਰਮੁ ਕਮਾਇਆ ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਫਲੁ ਪਾਇਆ ॥ ਨਦਰਿ ਕਰੇ ਕੈ ਆਪਣੀ ਆਪੇ ਲਏ ਮਿਲਾਇ ਜੀਉ ॥ ੮ ॥ ਹੁਕਮੁ ਜਿਨਾ ਨੋ ਮਨਾਇਆ ॥ ਤਿਨ ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ ॥ ਸਹੀਆ ਸੇ ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ਜੀਉ ॥ ੯ ॥ ੫ ੨੨ ਮ ੧

That gathering is a good company where we discuss and praise One God. Guru has advised me that the Praise (Nam) is Hukam of God. Those who believe in duality instead of One God suffer a lot in life. Those who accept Hukam cherish the Word of the Guru in their hearts.

Hukam like Truth is everlasting.

॥ ਸਲੋਕੁ ਮਃ ੧ ॥ ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥ ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥ ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ ॥ ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥ ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ ॥ ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥ ਸਚੇ ਤੁਧੁ ਆਖਹਿ ਲਖ ਕਰੋਤਿ ॥ ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ ॥ ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥ ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥ ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ ॥ ਜੋ ਮਰਿ ਜੀਮੈ ਸੁ ਕਦੁ ਨਿਕਦੁ ॥ ੧ ॥ ਮਃ ੧ ॥ ੫ ੪੬੩

Your Hukam is everlasting.

7. Middlemen and Priests are Helpless against Hukam

As discussed above, since Hukam is irreversible, there is no role for any middleman.

ਸਲੋਕੁ ਮਃ ੧ ॥ ਤਾ ਕੀ ਰਜਾਇ ਲੇਖਿਆ ਪਾਇ ਅਬ ਕਿਆ ਕੀਜੈ ਪਾਂਡੇ ॥ ਹੁਕਮੁ ਹੋਆ ਹਾਸਲੁ ਤਦੇ ਹੋਇ ਨਿਬਤਿਆ ਹੰਢਹਿ ਜੀਅ ਕਮਾਂਦੇ ॥ ੧ ॥ ੫ ੬੫੩

Pundit (read priest or middleman) there is nothing that you can do, every thing happens as per Hukam

8. Astrology and Other Calculations are Helpless

Astrology and other calculations are used for middlemen to interfere in the Hukam of God. Guru has scratched this possibility outright.

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥ ਸਾਹਾ ਗਣਹਿ ਨ ਕਰਹਿ ਬੀਚਾਰੁ ॥ ਸਾਹੇ ਉਪਰਿ ਏਕੰਕਾਰੁ ॥ ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਸੋਈ ਬਿਧਿ ਜਾਣੈ ॥ ਗੁਰਮਤਿ ਹੋਇ ਤ ਹੁਕਮੁ ਪਛਾਣੈ ॥ ੧ ॥ ਝੁਠੁ ਨ ਬੋਲਿ ਪਾਡੇ ਸਚੁ ਕਹੀਐ ॥ ਹਉਮੈ ਜਾਇ ਸਬਦਿ ਘਰੁ ਲਹੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥੫ ੯੦੪

O Pundit, you do you calculation to tell us which day is auspicious, but all your calculations are helpless against God. The person who follows the wisdom of the Guru understands Hukam of God. So Pundit do not tell lies, tell the truth.

ਗਣਤ ਨ ਗਣੀ ਹੁਕਮੁ ਪਛਾਣਾ ਬੋਲੀ ਭਾਇ ਸੁਭਾਈ ॥ ਜੋ ਕਿਛੁ ਵਰਤੈ ਤੁਧੈ ਸਲਾਹੀ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ॥ ੫ ॥ ੧੩੪੪ ਮ ੧

I do not idulge in useless calculations, but follow the Hukam.

9. Those who try to simulate God and issue Hukam are idiots

There is no dearth of people who claim to have power or every superpower to interfere in the ways of God. Guru has called them idiots.

ਪਉੜੀ ॥ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ ॥ ਆਪੇ ਲੇਖਾ ਮੰਗਸੀ ਆਪਿ ਕਰਾਏ ਕਾਰ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਹੁਕਮੁ ਕਰੇ ਗਾਵਾਰੁ ॥ ਆਪਿ ਛੁਡਾਏ ਛੁਟੀਐ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥ ਆਪੇ ਵੇਖੈ ਸੁਣੈ ਆਪਿ ਸਭਸੈ ਦੇ ਆਧਾਰੁ ॥ ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਸਿਰਿ ਸਿਰਿ ਕਰੇ ਬੀਚਾਰੁ ॥ ਗੁਰਮੁਖਿ ਆਪੁ ਵੀਚਾਰੀਐ ਲਗੈ ਸਚਿ ਪਿਆਰੁ ॥ ਨਾਨਕ ਕਿਸ ਨੋ ਆਖੀਐ ਆਪੇ ਦੇਵਣਹਾਰੁ ॥ ੧੦ ॥ ੫ ੧੨੮੨ ਮ ੧

There is no one we can go and complain about as God does everything. Those who try to issue dictates are idiots.

Understanding of Hukam

Apparently it is very important that we understand Hukam. But how do we understand it. What happens when we understand it? What is the proof that we

have understood the Hukam? Let us go back to Guru and find out the answer to these questions.

1. It leads to joy as Hukam is for our Good. Disobedience leads to pain and suffering.

ਆਸਾ ਮਹਲਾ ੫ ॥ ਜਬ ਲਗੁ ਹੁਕਮੁ ਨ ਬੁਝਤਾ ਤਬ ਹੀ ਲਉ ਦੁਖੀਆ ॥ ਗੁਰ ਮਿਲਿ ਹੁਕਮੁ ਪਛਾਣਿਆ ਤਬ ਹੀ ਤੇ ਸੁਖੀਆ ॥ ੩ ॥ ਨਾ ਕੋ ਦੁਸਮਨੁ ਦੋਖੀਆ ਨਾਹੀ ਕੋ ਮੰਦਾ ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਸੇਵਕੋ ਨਾਨਕ ਖਸਮੈ ਬੰਦਾ ॥ ੪ ॥ ੧੭ ॥ ੫ ੪੦੦ ਮ ੫

Man is in pain as long as he does not understand Hukam, The moment he understands Hukam by following Guru's words, his pain disappears. He ceases to have bad feelings towards any one and realizes no one is bad.

ਬਸੰਤੁ ਮਹਲਾ ੫ ॥ ਹੁਕਮੁ ਕਰਿ ਕੀਨੋ ਨਿਹਾਲ ॥ ਅਪਨੇ ਸੇਵਕ ਕਉ ਭਇਆ ਦਇਆਲੁ ॥ ੧ ॥ ੪ ॥ ੪ ॥ ੧੭ ॥ ੫ ੧੧੮੪

God is merciful; by his Hukam It blesses every one.

ਸਲੋਕ ਮਃ ੩ ॥ ਹੁਕਮੁ ਨ ਜਾਣੈ ਬਹੁਤਾ ਰੋਵੈ ॥ ਅੰਦਰਿ ਧੋਖਾ ਨੀਦ ਨ ਸੋਵੈ ॥ ਜੇ ਧਨ ਖਸਮੈ ਚਲੈ ਰਜਾਈ ॥ ਦਰਿ ਘਰਿ ਸੋਭਾ ਮਹਲਿ ਬੁਲਾਈ ॥ ਨਾਨਕ ਕਰਮੀ ਇਹ ਮਤਿ ਪਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਚਿ ਸਮਾਈ ॥ ੧ ॥ ੫ ੮੫ ਮ ੩

Those who do not understand Hukam, suffer a lot. Their mind is filled with deception that gives them sleepless nights. If and when they follow the Hukam, they get respect.

2. It is the ultimate wisdom. Understanding of Hukam is the ultimate wisdom. Every other field of knowledge is only a little step forward towards this ultimate wisdom.

ਮਾਝ ਮਹਲਾ ੫ ॥ ਸੋਈ ਕਰਣਾ ਜਿ ਆਪਿ ਕਰਾਏ ॥ ਜਿਥੈ ਰਖੈ ਸਾ ਭਲੀ ਜਾਏ ॥ ਸੋਈ ਸਿਆਣਾ ਸੋ ਪਤਿਵੰਤਾ ਹੁਕਮੁ ਲਗੈ ਜਿਸੁ ਮੀਠਾ ਜੀਉ ॥ ੧ ॥ ੫ ੧੦੮ ਮ ੫

One who accepts and follows the Hukam of God is the wisest and most respectful.

ਮਃ ੨ ॥ ਸੋ ਕਿਉ ਅੰਧਾ ਆਖੀਐ ਜਿ ਹੁਕਮਹੁ ਅੰਧਾ ਹੋਇ ॥ ਨਾਨਕ ਹੁਕਮੁ ਨ ਬੁਝਈ ਅੰਧਾ ਕਹੀਐ ਸੋਇ ॥ ੩ ॥ ੯੫੪-੧੯

One who does not understand Hukam of God is the real blind person.

3. Brahma failed to Understand Hukam. This observation from our Guru is most important to note. Most Sikhs, due to lack of understanding of Sikhism, equate Brahma and other gods of Hindu faith with Almighty God. However, we have this judgment from our Guru that all these personalities worshipped these days as Gods were some kind of rulers in the past who were also subject to the failings of ordinary persons.

ਨਾਮੁ ਤੇਰਾ ਸਭੁ ਕੋਈ ਲੇਤੁ ਹੈ ਜੇਤੀ ਆਵਣ ਜਾਣੀ ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਗੁਰਮੁਖਿ ਬੂਝੈ ਹੋਰ ਮਨਮੁਖਿ ਫਿਰੈ ਇਆਣੀ ॥ ੫ ॥ ਚਾਰੇ ਵੇਦ ਬ੍ਰਹਮੇ ਕਉ ਦੀਏ ਪਤਿ ਪਤਿ ਕਰੇ ਵੀਚਾਰੀ ॥ ਤਾ ਕਾ ਹੁਕਮੁ ਨ ਬੂਝੈ ਬਹੁਤਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੀ ॥ ੬ ॥ ਜੁਗਹ ਜੁਗਹ ਕੇ ਰਾਜੇ ਕੀਏ ਗਾਵਹਿ ਕਰਿ ਅਵਤਾਰੀ ॥ ਤਿਨ ਭੀ ਅੰਤੁ ਨ ਪਾਇਆ ਤਾ ਕਾ ਕਿਆ ਕਰਿ ਆਖਿ ਵੀਚਾਰੀ ॥ ੭ ॥ ਤੂੰ ਸਚਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਸਾਚਾ ਦੇਹਿ ਤ ਸਾਚੁ ਵਖਾਣੀ ॥ ਜਾ ਕਉ ਸਚੁ ਬੁਝਾਵਹਿ ਅਪਣਾ ਸਹਜੇ ਨਾਮਿ ਸਮਾਣੀ ॥ ੮ ॥ ੧ ॥ ਮ੩ ੫ ੪੨੩

Every one praises God, but the person whose praises are genuine and get accepted is known as Gurmukh and all others are Manmukhs. Brahma is said to have written four Vedas also failed to understand Hukam of God. The kings of the past eras who are known as incarnations of God also failed to understand Hukam.

॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰਿਖੀ ਮੁਨੀ ਸੰਕਰੁ ਇੰਦੁ ਤਪੈ ਭੇਖਾਰੀ ॥ ਮਾਨੈ ਹੁਕਮੁ ਸੋਹੈ ਦਰਿ ਸਾਚੈ ਆਕੀ ਮਰਹਿ ਅਫਾਰੀ ॥ ਜੰਗਮ ਜੋਧ ਜਤੀ ਸੰਨਿਆਸੀ ਗੁਰਿ ਪੂਰੈ ਵੀਚਾਰੀ ॥ ਬਿਨੁ ਸੇਵਾ ਫਲੁ ਕਬਹੁ ਨ ਪਾਵਸਿ ਸੇਵਾ ਕਰਣੀ ਸਾਰੀ ॥ ੨ ॥ ਮ ੧ ੫ ੯੯੨

Whether it is Brahma or Vishnu or Shiva or other saints or Yogis, whosoever

obeys and understands Hukam is respected and all others are raving around in ego.

4. Music does not help us understand Hukam, but those who understand Hukam enjoy the real music. If a person is a good singer, has got a melodious voice. He can render Sabad from Gurbani or praises of God into melodious and tuneful notes. But this should not mean that he or she has understood the Hukam. Understanding of Hukam goes beyond the melody of music.

ਸਭਨਾ ਰਾਗਾਂ ਵਿਚਿ ਸੋ ਭਲਾ ਭਾਈ ਜਿਤੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥ ਰਾਗੁ ਨਾਦੁ ਸਭੁ ਸਚੁ ਹੈ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਰਾਗੈ ਨਾਦੈ ਬਾਹਰਾ ਇਨੀ ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ ॥ ਨਾਨਕ ਹੁਕਮੈ ਬੁਝੈ ਤਿਨਾ ਰਾਸਿ ਹੋਇ ਸਤਿਗੁਰ ਤੇ ਸੋਝੀ ਪਾਇ ॥ ਸਭੁ ਕਿਛੁ ਤਿਸ ਤੇ ਹੋਇਆ ਜਿਉ ਤਿਸੈ ਦੀ ਰਜਾਇ ॥ ੨੪ ॥ ੫ ੧੪੨੩ ਮ ੪

That music is best which creates love of God in our hearts. The Music is priceless, but God is beyond the musical notes. Those who understand Hukam with the help of Guru relish music. Everything happens as per God's will.

5. We can understand Hukam by controlling our senses. Earlier we have noted that our senses work under the influence of greed, anger, lust etc and build up our ego that blocks our understanding and acceptance of Hukam. One may tend to conclude from this that the best way to accept and understand Hukam is to keep away from these sensual pursuits. Many religions have tried this. And most of the time it has resulted in perverted behaviors. However our Gurus have shown us the right path. We are not to get rid of these senses but control them to live a healthy life. For example anger when controlled becomes bravery. Uncontrolled sex is lust, controlled sex is family life. To have a complete control on your senses is called living the death.

ਸਲੋਕ ਮਃ ੨ ॥ ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥ ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥ ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥ ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥ ੧ ॥ ਮਃ ੨ ॥ ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ ਪਾਇਆ ਜਾਇ ॥ ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ ॥ ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥ ਨਾਨਕ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥ ੨ ॥ ੫ ੧੩੯ ਮ ੨

To have a control over our senses is called living the death (of these senses). That is the way to understand Hukam of God. How can you do it? Have the fear God in your mind wherever you go and whatever you do.

ਸਲੋਕ ॥ ਕਬੀਰਾ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੁਆ ਮਰਿ ਭਿ ਨ ਜਾਨੈ ਕੋਇ ॥ ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ ॥ ੧ ॥ ਮਃ ੩ ॥ ਕਿਆ ਜਾਣਾ ਕਿਵ ਮਰਹਗੇ ਕੈਸਾ ਮਰਣਾ ਹੋਇ ॥ ਜੇ ਕਰਿ ਸਾਹਿਬੁ ਮਨਹੁ ਨ ਵੀਸਰੈ ਤਾ ਸਹਿਲਾ ਮਰਣਾ ਹੋਇ ॥ ਮਰਣੈ ਤੇ ਜਗਤੁ ਡਰੈ ਜੀਵਿਆ ਲੋਝੈ ਸਭੁ ਕੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਹੁਕਮੈ ਬੁਝੈ ਸੋਇ ॥ ਨਾਨਕ ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਤਾ ਸਦ ਜੀਵਣੁ ਹੋਇ ॥ ੨ ॥ ੫ ੫੫੫

Every one fears death and want to live for ever. Those who accept and understand Hukam; they are able to control and kill the mad rush of their senses live for ever.

ਨਦਰੀ ਮਰਿ ਕੈ ਜੀਵੀਐ ਨਦਰੀ ਸਬਦੁ ਵਸੈ ਮਨਿ ਆਇ ॥ ਨਦਰੀ ਹੁਕਮੁ ਬੁਝੀਐ ਹੁਕਮੇ ਰਹੈ ਸਮਾਇ ॥ ੨ ॥ ੫ ੫੫੮ ਮ ੩

With God's grace and blessing we can control our senses and the words of wisdom reside for ever in our hearts. With God's grace and blessing we understand and accept the Hukam.

Acceptance of Hukam Acceptance of Hukam is another aspect that we should look into. What is acceptance of Hukam and does it have any conditions attached to it? Once again let us go back to our Guru to find out the answer.

1. Acceptance means total surrender to Hukam. At many places in Guru Granth Sahib, it has been said that we should offer our body (TAN), mind (Man) and resources (Dhan) to Guru and God. This does not mean that we should donate all our wealth and spend maximum time in doing sundry chores at our Gurudwaras. All that means is that our body and mind should act as per the teachings of Guru Granth Sahib 24 hours a day. Similarly we should spend all our resources as per the teaching of our Gurus. This does not preclude taking care of yourself and your family.

ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ ॥ ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ ॥ ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥ ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੁ ਕੇਰਾ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਕਥਿਹੁ ਅਕਥ ਕਹਾਣੀ ॥ ੯ ॥ ਮ ੩ ਪ ੯੧੮

By total surrender of body, mind and resources to Guru, we accept His Hukam.

2. To praise and appreciate God is to Accept Hukam. In fact praise and appreciation is the natural concomitant of acceptance. These are mutually inclusive. Our Guru goes further to say that praise and appreciation of God is the litmus test for all philosophies. Any knowledge that does not have this is away for truth for sure.

ਮਾਝ ਮਹਲਾ ੫ ॥ ਸਿਫਤਿ ਸਾਲਾਹਣੁ ਤੇਰਾ ਹੁਕਮੁ ਰਜਾਈ ॥ ਸੋ ਗਿਆਨੁ ਧਿਆਨੁ ਜੋ ਤੁਧੁ ਭਾਈ ॥ ਸੋਈ ਜਪੁ ਜੋ ਪ੍ਰਭ ਜੀਉ ਭਾਵੈ ਭਾਣੈ ਪੂਰ ਗਿਆਨਾ ਜੀਉ ॥ ੧ ॥ ਪ ੧੦੦ ਮ ਪੰ

If I praise and appreciate your glories, I follow your Hukam. This is also a yard stick for judging any knowledge or meditation.

3. Acceptance is rare. Very few people in this world have the courage or luck to have guts to accept Hukam. This is because our ego or (Haumen) is a big stumbling block in our path of acceptance. That is the reason our Guru has repeatedly reminded in Guru Granth Sahib that our Ego and Hukam or Nam are diametrically opposed to each other.

ਨਿਆਉ ਤਿਸੈ ਕਾ ਹੈ ਸਦ ਸਾਚਾ ਵਿਰਲੇ ਹੁਕਮੁ ਮਨਾਈ ॥ ੧੭ ॥੫੯੧੨ ਮ ਤੋਂ

God is always fair and just, but very few people accept this Hukam.

4. Acceptance is the Proof of realization of God. When we accept God's Hukam, we start acting as agents of Its government. Just as a government servant is government, similarly acceptance of Hukam is a proof that we have realized God. That is the reason at many places in Guru Granth Sahib, it has been stated that there is no difference between God and his servants. That is why the complete acceptance of Hukam is very rare

ਪ੍ਰਭ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਈ ॥ ਮਨਿ ਇਕੋ ਸਚਾ ਹੁਕਮੁ ਪਛਾਣੀ ॥ ੫ ੧੦੬ ਮ ਪੰ

The symptom of realization of God is the acceptance and recognition of One Hukam of One God.

5. Our Acceptance of Hukam requires God's Approval. We can not get away with lip service. We can not just say that we are accepting God's Hukam. The acceptance has to have an approval of God. Otherwise it is very easy to accept. ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਤਾ ਸਭੁ ਕੇ ਭਾਗਨੁ ਹੋਇ ॥ ਕਰਮਾ ਉਪਰਿ ਨਿਬੜੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥ ੩ ॥ ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਸੋਈ ਸਾਰ ਕਰੇਇ ॥ ਹੁਕਮੁ ਨ ਜਾਪੀ ਖਸਮ ਕਾ ਕਿਸੈ ਵਡਾਈ ਦੇਇ ॥ ੪ ॥ ੧ ॥ ੧੮ ॥ ੫ ੧੫੭ ਮ ੧

If it is up to every one of us to choose and decide, then all of us will have the best. However it is not the case and all depends on what we do in life. God takes care of us all and decides it all.

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥ ਖਸਮੈ ਭਾਵੈ ਸੋ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੋ ਫਲੁ ਪਾਇਸੀ ॥ ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ ॥ ੧੫ ॥ ੫ ੪੭੧ ਮ ੧

If our acceptance of Hukam is approved by God, then we are welcomed and all our wishes are fulfilled.

6. Hukam and Ego do not go together as ego is the stumbling block in the way of acceptance of Hukam. Whether it is our id, ego or superego; it is always in the grip of greed, lust, anger, arrogance or affection. That is what distracts us from the path of acceptance of Hukam. That is what makes us think and act illogically.

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥ ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥ ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ ॥ ੧ ॥ ਹਰਿ ਚੇਤਿ ਮਨ ਮੇਰੇ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ ॥ ਹੁਕਮੁ ਮੰਨਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਤਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥ ਰਹਾਉ ॥ ਹਉਮੈ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਉਮੈ ਓਪਤਿ ਹੋਇ ॥ ਹਉਮੈ ਵਡਾ ਗੁਬਾਰੁ ਹੈ ਹਉਮੈ ਵਿਚਿ ਬੁਝਿ ਨ ਸਕੈ ਕੋਇ ॥ ੨ ॥ ਹਉਮੈ ਵਿਚਿ ਭਗਤਿ ਨ ਹੋਵਈ ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ ॥ ਹਉਮੈ ਵਿਚਿ ਜੀਉ ਬੰਧੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥ ੩ ॥ ਨਾਨਕ ਸਤਗੁਰਿ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ਤਾ ਸਚੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥ ਸਚੁ ਕਮਾਵੈ ਸਚਿ ਰਹੈ ਸਚੇ ਸੇਵਿ ਸਮਾਇ ॥ ੪ ॥ ੯ ॥ ੧੨ ॥ ੫ ੫੬੦

Our ego and Nam are mutually exclusive. Our ego makes it impossible for us to serve God and distracts us. When we accept God's Hukam, it leads to subordination of our ego. Each one of us got ego. Ego spurs us to procreate, but ego blurs our eyes from truth and distracts us from love of God. With the help of Guru we can control our ego and know the truth.

Non Acceptance of Hukam

Non acceptance of Hukam is not a possibility. At best it is only an illusion. Some one might be thinking that he or she does not accept any Hukam of God, but as per Sikhism this is not a possibility at all. Those who do not obey the Hukam are still under the Hukam. It is like some one disobeying a traffic law then being punished by the same law under a different section. Those who refuse to accept Hukam are actually following the dictates of their mind and mind itself is dancing to the tunes of greed, lust, anger, ego or affection. These temptations are part and parcel of the overall design of Hukam. Guru has called these people Manmukhs. Those who harness their minds with the strong strings of Guru's wisdom and logic are called Gurmukhs.

ਮਃ ੪ ॥ ਪੂਰੇ ਗੁਰ ਕਾ ਹੁਕਮੁ ਨ ਮੰਨੈ ਓਹੁ ਮਨਮੁਖੁ ਅਗਿਆਨੁ ਮੁਠਾ ਬਿਖੁ ਮਾਇਆ ॥ ੨ ॥ ੫ ੩੦੩

One who does not follow the Hukam is Manmukh and is feeding himself on poison in ignorance.

ਪਉੜੀ ॥ ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਗੁਰਮੁਖਿ ਜਾਣਿਆ ॥ ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ਸਚੁ ਪਛਾਣਿਆ ॥ ੧੩ ॥ ੫ ੧੪੪ ਮ ੧

The one who accepts Your Hukam is Gurmukh. Following the wisdom of Guru, he recognizes truth and gets rid of his ego.

These two terms (Manmukh and Gurmukh) are also concepts in themselves. Other Religions have called people who do not believe in their religion as apostates, kafirs etc. And those who call themselves as atheists, Marxists, agnostics or seculars brand those who believe in their religions as fundamentalists or radicals. But Guru has categorized humanity as Manmukhs and Gurmukh. There is no other possibility. It will be pertinent to note here that there is no concept of an atheist in Sikhism. Guru has not used the term Nastik (atheist) anywhere in GGS. This is because as per the philosophy of Sikhism even if some one is claiming to be a non believer, it is as per Hukam of God. That person is following the dictates of his mind and is called Manmukh. Mind as we have noticed above is under the direct control of Hukam. This also fits well in the belief of Sikhism where it has been stated that the entire human race is the progeny of One God and there is no reason for any animosity or hatred. Guru has called God our collective father. And called the entire humanity as his companion and friend.

Hukam and Environment

There is another aspect to this concept. This in itself is a full subject. I would like to touch it in passing only. Everyone is now worried about the environment and the detrimental effects of ruthless exploitation of natural resources by man. There is talk about the deleterious effects of technology on human mind and body. Our Guru was aware of this and has warned mankind through this concept of Hukam. The ruthless exploitation of nature and use of technology to by pass the Hukam of God is in a way disobedience of Hukam. For example we are cutting down trees and putting up air conditioners to get relief from the heat of Sun. Things will be much better if we understand that Nature is working under God's Hukam and heat, cold, rain are all part of Its bigger plan. Of course this does not mean that we should burn ourselves in heat or shiver to death. But we can certainly avoid brazen and blatant disobedience of Its Hukam. While taking every possible care to save us and we can and should make the most of the benefits that heat and cold have for us.

Hukam and Sabat Soorat

This is also another subject and I would like to touch it in passing only. Many people ask a question as to where it is written in GGS to keep unshorn hair or be what is called Sabat Soorat. Guru has made it crystal clear that being a Sabat Soorat does not guarantee spiritual progress in the life of a person. While it is the right and duty of a person to be healthy and beautiful, to surrender to the temptation to temper with your appearance is disobedience of Hukam. In my opinion the Sabat Soorat is the result of acceptance of Hukam of God, though I

must add here that it is not at all a certificate of acceptance of Hukam. Acceptance as we noted above requires approval of God.

Hukam vis a vis Free will and Determination

In regard to this fundamental question of philosophy, our Guru unlike other philosophers did not see any conflict between determination and free will. In fact Guru sees them as complementary. Hukam has its set rules under which the results of our actions have been determined in advance. By our free will we do the deeds and get reward or punishment as per those rules. Since we are the citizens of the God's government (and we have no other country to migrate to), even if we disobey a rule we are still under the rule of Its government.

In our lives nothing is more obvious than that we act. Our deeds are our free will. God has given us the free Will. Hukam and Free Will are not mutually exclusive in Sikhism. They are complementary. Free Will means that we are responsible for our actions. We will get punishment or reward as per our deeds. Our deeds are the only proof of our acceptance of Hukam.

ਦੇ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥ ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥ ੨੧ ॥ ਧੈ ਧਾਰਿ ਕਲਾ ਜਿਨਿ ਛੋਡੀ ਹਰਿ ਚੀਜੀ ਜਿਨਿ ਰੰਗ ਕੀਆ ॥ ਤਿਸ ਦਾ ਦੀਆ ਸਭਨੀ ਲੀਆ ਕਰਮੀ ਕਰਮੀ ਹੁਕਮੁ ਪਾਇਆ ॥ ੨੨ ॥ ੫ ੪੩੩ ਮ ੧

No one else but my own deeds are responsible for the situation I am in. I got the reward of what ever I did. God has established this earth and created different colours of creation. Every one gets the reward as per the Hukam based on our deeds.

“Living in Hukam” (determination) means using your intellect and rational thinking (free will) in life. Because the moment we abandon rational thinking we tend to disobey Hukam. It is very easy to say that we are rational, but it is very difficult to be rational. Our Guru has laid a lot of stress on rational thinking. What makes us irrational? Greed, lust, anger, arrogance, affection—these are the drivers that drift us away from rational thinking. This is what our Guru has repeatedly asked us to avoid and control. Living in Hukam does not mean doing nothing and wait for everything to happen whichever way it happens. Living in Hukam means following the wisdom of Guru (which by the way is always rational as Guru is the only one who has conquered greed, lust, anger, arrogance and affection.)

Stanza 2

Now that we have gone into the details of the concept Hukam, it will be easy for us to measure the full depths of the meaning of second stanza Jap. In the six lines of this stanza, Guru has covered almost all the important aspect of this concept. In the first line Guru says the all that is tangible (that is all matter in this cosmos) takes a shape (AKAR) as per Hukam, however it is not at all possible to describe Hukam in its entirety. Since we humans also take our birth and die as per Hukam, we are only a tiny part of the operation of this Hukam. So we can only feel it, understand it, and accept it. In the second line Guru says

that all that is intangible (Jeeyo) also comes into existence as per Hukam and achieve glory as per Hukam. We see that just in two lines Guru has covered the entire creation in this cosmos.

In the third line Guru says human beings achieve heights of greatness and fall into the depths of meanness by Hukam and they are in pain or pleasure as per Hukam. When we obey Hukam and follow the wisdom of Guru to conquer the temptations of greed, lust etc; our mind climbs to the heights of glories and if we travel to the opposite direction, greed and lust under the operation of Hukam take us to down the path of meanness. When we follow the wisdom of Guru and understand the Hukam, our mind is stabilized and we remain calm and cool, when we follow the dictates of our mind, the temptations lead us to nurture enmity and friendship, ride the bandwagon of greed and lust- all this leads to tension and pain in life. Some get out this vicious circle of pain and pleasure by Hukam, while others keep on suffering for ever in this whirlwind. We must note here that no one can interfere in the operation of Hukam.

The operation of Hukam is absolutely fearless, impartial and irrevocable. No middleman can come to our help. In the fifth line Guru says that everything is under Hukam, no one can survive out of it. In the last line Guru says that once a person understands Hukam, he/she experience an elimination of his/her ego. One thing that is to be noted here is that though it is not possible to describe Hukam, but it is not only possible but mandatory for human beings to understand it. In nutshell Hukam can not be described; no set of words can claim to capture it in its entirety. God created everything that is tangible or intangible through Its Hukam as it is like the operating system that creates, sustains and destroys everything. Our senses are under the control of Hukam, if we control our senses we can feel and understand Hukam and that is what makes us happy or sad. As we understand Hukam we experience a gradual extinction of our self or ego.