

Understanding the Hukam of Akal Purkh to be a Gurmukh **ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ**

It is commonly understood (or mis-understood) that Hukam (**ਹੁਕਮੁ**) is similar to an order of someone holding an eminent position like our elders, teachers, manager, officer, landlord, etc. However, Guru Granth Sahib considers the Hukam of Akal Purkh, related to laws of nature, religion, natural system, realities of universe, etc. Hukam is not confined to a single word, but encompasses all aspects of life and nature. In Guru Granth Sahib the word Hukam has been used as (**ਭੈ**) also. Guru Nanak Sahib has clearly spelt out in the beginning of Guru Granth Sahib that if we want to become one with the Akal Purkh then we need to act according to His Hukam and His Will (**ਰਜਾ**) (Deep rooted Hukam which is difficult to realise easily).

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥ (AGGS, Jap 1, p1)

Now, a question arises as to What is Hukam? The detailed description of Hukam is given in the 2nd Pauri of Jap Ji Sahib. All the physical forms in this universe, i.e. galaxies, stars, sun, moon, planets, parts of earth, soil, water, air, minerals, etc. are formed according to His Hukam, which is very deep rooted and difficult to describe.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ (AGGS, Jap 1, p1)

It was the foresight of Guru Sahib that he was able to describe the realities of life centuries before the modern days. As per science, all materials are formed out of elements or their combination i.e. compound / mixture. These elements consists of protons, neutrons or electrons, which are further built up of some fundamental particles i.e. Fermions (quarks and leptons) and Bosons (photons, gluons, mesons, Higgs boson). The modern day science is in no position to fully explain the formation of these fundamental particles. All the theories of science depend on our five senses and instrumentation developed by man. But there is a limit to which we can explore using our senses and instruments. Guru Sahib has described that all these materials are formed according to His Hukam.

Once again, science can describe the process of formation of living animals through combination of cells from the males and females. But no doctor is in a position to provide any more detailed explanation as to what is inside these cells, how and why they grow, how their number gets multiplied and get converted in to a living being? Guru Sahib has explained that these living animals, insects, plants, etc. are formed according to His Hukam and they also grow according to His Hukam.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ (AGGS, Jap 1, p1)

Religious books talk about the four modes of formation of life; (From Egg, placenta, sweat, germination) (**੪ ਖਾਣੀਆਂ = ਅੰਡਜ, ਜੇਰਜ, ਸੇਤਜ, ਉਤਭੁਜ**), but according to Gurbani there are unlimited modes of Reproduction and no one can find the end for that.

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੨੫॥ (AGGS, Jap 1, p)

An individual earns respect in this present world and in the court of Akal Purkh by following His Hukam. There can be many ways by which one can earn respect in this present worldly circles comprising of social, political, financial, family matters, etc. It may even be possible to earn respect in society based on one's position or financial status, but it may not be possible to earn respect in the court of Akal Purkh.

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ (AGGS, Jap 1, p1)

In absence of His blessings, our existence may be in question. Respect gained in society, higher post or property does not guarantee internal happiness, which comes only through His blessings. Only Gurbani can show us the path for obtaining internal happiness and respect in His court. An individual can prove to be good or bad depending upon his deeds. But one obtains happiness or sorrow in his life according to his actions which are analysed according to His Hukam.

ਹੁਕਮੀ ਉਤਮ ਨੀਚ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ || (AGGS, Jap 1)

Though one believes that whatever one is doing is right, but that need not be true. In order to differentiate right from wrong, we need to put it to test according to the laws of Akal Purkh. But the laws of Akal Purkh are not bound by the laws or the constitution of any country.

ਸਭੁ ਕੋ ਪੂਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੈ || ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੋਲਿਆ ਜਾਏ ||੨|| (AGGS, 469)

We can see and analyse to some extent the events taking place around us at physical level. But we cannot make out as to what is happening at mental level or what is being thought in the mind of a person. It is very difficult to understand the laws of nature applicable at mental level. However, the decisions in the court Akal Purkh depend upon our action at physical level as well as at mental level.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ || (AGGS, Jap 1, p8)

With His blessings, some are blessed with a happy and respected life. However there are many others who spend their life in pain and misery. Some keep on wandering in their life and despite all efforts do not find comfort and happiness.

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ || (AGGS, Jap 1, p1)

Human beings cannot understand the truth of laws applicable to the cycle of birth and death of living beings. We claim our right on the property of our parents and fore fathers, but forget that in the process, we automatically inherit the net result of their good and bad deeds. History repeats itself because we forget the incidents of the past and the underlying reasons. Rarely one tries to understand and analyse the reasons behind those events. In order to understand the truth only Gurbani can guide us so that those mistakes do not get repeated.

**ਅਗੋ ਦੇ ਜੇ ਚੇਤੀਐ ਤਾਂ ਕਾਇਤੁ ਮਿਲੈ ਸਜਾਇ || ਸਾਹਾਂ ਸੁਰਤਿ ਗਵਾਈਆ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ || ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੋਟੀ ਖਾਇ
||੫|| (AGGS, p417)**

We should never forget that the whole universe runs according to His system (**ਹੁਕਮ**). Every one is under His control and no one can be beyond His limits. There is no possibility of disobeying His Hukam. Whether someone believes in his existence or not, all are under His control. Hukam is not a ritualistic thing which we normally think or use in our daily talks. Hukam is a deep rooted system and method according to which this whole universe is continuing and running under His control.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ || (AGGS, Jap 1, p1)

At the end of this Pauri, Guru Sahib has taught us the technique of improving our life. If one understands His Hukam then one will not think oneself to be great and will not behave like an egoistic person. This will result in the decline of his ego and in turn he will be more receptive to the Guru and His teachings.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹੁਕਮੈ ਕਰੈ ਨ ਕੋਇ ||੨|| (AGGS, Jap 1, p1)

All the sufferings are because of one's ego, which makes one a sinner and corrupt. One may be unkind or cruel to others. It is common practice that those in power like the rulers, leaders or officers try to impose their views on their subordinates or public. If the leaders are right then the system moves towards path of development and progress. But if they are not right then the system starts degrading or declining and may collapse one day. We can easily see and realise that all the creations of Akal Purkh are running smoothly and efficiently under His Hukam. Hence if any ruler runs the system according to the Hukam of Akal Purkh, then that system will always go towards the path of progress. The medical statistics show that most of the egoistic persons remain angry and irritated in their life which results in the diseases like blood pressure, heart attack etc.

**ਹੁਕਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੁ ਭੀ ਇਸੁ ਮਾਹਿ || ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ || ਨਾਨਕੁ ਕਰੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ
ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ||੨|| (AGGS, 466)**

When a person understands that he is a non entity and everything is happening under His Hukam, then instead of uttering I, me or mine, one starts saying "His" only. This results in the fading away of the

ego and person starts approaching closer to Akal Purkh. This change in his attitude automatically makes his life pleasant and comfortable.

The whole universe which includes earth, moons, planets, solar systems, stars, galaxies, etc. are formed according to His Hukam, but that cannot be describe easily. All the rivers, space objects, air, water, clouds, etc. are moving according to His system (ਭੈ). Different types of human beings like Sidh, Budh, Devtas, Naths, warriors, etc. are born and die in this universe. All are passing through their life cycle according to his Hukam (ਭੈ). The net results are decided according to ones actions and deeds. One may get back directly or indirectly during his present life or later part of his life in the future.

ਸਲੋਕ ਮ: ੧ ॥ ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ ॥ ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥ ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਵੈ ਵੇਗਾਰਿ ॥ ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥ ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥ ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੁ ॥ ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥ ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥ ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰ ਨਾਥ ॥ ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ ॥ ਭੈ ਵਿਚਿ ਜੋਧ ਮਹਾਬਲ ਸੁਰ ॥ ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੁਰ ॥ ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ ॥ ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਏਕੁ ॥੧॥ (AGGS, 464)

Science shows that, air flows from high pressure to low pressure, rivers flow from the high mountains to the low level sea. Fire takes place with the combination of combustible materials, heat and oxygen. Earth bears the weight of many living beings and attracts materials towards it. The Sun and Moon keep on travelling unlimited distances. Earth revolves around the Sun because of gravitational force. All the stars and galaxies are placed in their respective positions. Clouds move upside down in the sky because of low vapour pressure. There are known forces like magnetic, electrostatic and nuclear responsible for most of the happenings. However, all these are happening according to His Hukam.

Science can help to frame laws to understand the physical phenomenons happening around us. But the laws applicable at the mental and spiritual level are beyond the reach of science. These can be realised and understood with the help of Guru only. The system of Akal Purkh is such that all are under His Hukam. But we should keep in mind that Akal Purkah is not under the Hukam of anyone else. It is difficult to understand and describe his Hukam completely. A succesful human being is one who realises Akal Purkah in everyone and tries to understand and act according to His Hukam.

ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥ ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥ (AGGS, Kabir, p1350)

In order to understand the reality we will have to completely submit ourselves to the Guru. Hukam can only be understood by completely submitting ourselves with the Shabad and acting according to that. Hence, we have to recite and study true Gurbani written in Guru Granth Sahib.

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥ ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੁ ਕੇਰਾ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥ (AGGS, 918)

A wife is able to generate mutual love by listening and obeying her husband. Similarly, all the human beings need to generate love with the Akal Purkh by praising Him and realising Him in their heart all the time. Those living beings are fortunate who have developed love with Him by listening and following Gurbani.

ਹੁਕਮੁ ਜਿਨਾ ਨੋ ਮਨਾਇਆ ॥ ਤਿਨ ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ ॥ ਸਹੀਆ ਸੇ ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ਜੀਉ ॥੯॥ (AGGS, 72)

The person who does not try to understand His Hukam suffers in his life because of his ignorance about the realities of nature. Such a person remains involved with the materialistic life and loses the charm of his precious human life.

ਸਲੋਕ ਮ: ੩ ॥ ਹੁਕਮੁ ਨ ਜਾਣੈ ਬਹੁਤਾ ਰੋਵੈ ॥ ਅੰਦਰਿ ਧੋਖਾ ਨੀਦ ਨ ਸੋਵੈ ॥ (AGGS, 85)

Different countries have their own constitutions and they have framed the laws according to their understanding or requirements. Even the laws of various states and cities are different. By following the laws of a particular state or country we can be acceptable to those people, but it is not necessary that we can have a happy and contended life. The difference in laws among various countries does create mutual friction which can be responsible for the sufferings.

In order to have a permanent peace and contended life we have to understand and follow the laws of Akal Purkh which are controlling and maintaining the whole universe in a perfect manner. Even we ourselves can see and realise from the working of all parts of our body in a well coordinated manner without any clash with one another.

In our daily life, we do all sort of mistakes, manipulations, cheatings, cutting of trees, blasting the hills, changing the course of rivers, disobeying the laws of nature, etc. But when a natural disaster occurs, we free ourselves by putting the blame on God. We are not ready to accept our mistakes and wrong-doings that have violated the laws of nature.

It is the property of a gas or fuel to produce fire and fire generates heat due to burning. Fire is acting under the law of nature. Now it is our duty to take in to account the properties and nature of fire, otherwise we should be prepared for the consequences. We have to realise the reality and not to get carried away by the futile stories.

The laws of nature are firm and deep rooted. We can understand those laws which are within the reach of our five senses. Science has added to it with the help of various tools and aids, but they are limited to some extent. The laws regarding life, nature, behavior of living beings, liking, disliking, etc. are still beyond the limits of science. An elephant can listen up to a distance of 3 to 4 kilo meters and has got excellent and long lasting memory. Eagle can see its prey from a long distance. Migrating birds can remember the way of thousand kilo meters. All these creation of ears, eyes and memory are creations of Akal Purkh which are much above the capability of a man.

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 ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ ॥੧॥ (AGGS, 463)

When it is well known that the laws of nature are firm and ever lasting, then we should accept them gladly. Only those persons try to realize this who are blessed by Akal Purkh and are guided to this path of life with the help of Guru. Such a person remains deeply involved in the service of Akal Purkh and accepts His Will. In this way one realises and understands the reality of nature. When a follower acts according to this system, he gets respect in His court.

ਪਉੜੀ ॥ ਸਾਹਿਬੁ ਹੋਇ ਦਇਆਲੁ ਕਿਰਪਾ ਕਰੇ ਤਾ ਸਾਈ ਕਾਰ ਕਰਾਇਸੀ ॥ ਸੋ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਜਿਸ ਨੋ ਹੁਕਮੁ ਮਨਾਇਸੀ ॥ ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥ ਖਸਮੈ ਭਾਵੈ ਸੋ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੋ ਫਲੁ ਪਾਇਸੀ ॥ ਤਾ ਦਰਗਹ ਪੈਯਾ ਜਾਇਸੀ ॥੧੫॥ (AGGS, 471)

In fact every thing is in the control of Akal Purkh. Whether we believe His existence or not, we follow His system or not, the results are going to depend upon our deeds. We may have any type of intelligence or desire but results will be according to the everlasting system of Akal Purkh.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ (AGGS, 7)

Many people put their demands and desires before the Guru during the daily Ardas. But how many of us confess to obey His Hukam or follow the path shown by the Guru. We are ready to accept the gain of money and property but not the loss. Happiness is acceptable but not the sorrow. Ego is acceptable but not the kind-heartedness (*ਨਿਮਰਤਾ*). Birth is acceptable but not the death. In fact we are not ready to accept the reality that everything is in His Hukam.

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥ (AGGS, 472-473)

When a child is born we enjoy and celebrate but at the time of death we mourn and are silent. We are happy to take but not ready to give. We do not try to know the realities of nature. We try to estimate according to our wisdom and selfish interest but do not try to follow the Guru.

If a person prepares a beautiful house with all the comforts and beauty, but does not obey his father, then how can the father be happy with his son. He will not shower his blessings on the son. Similarly we construct nice Gurdwara building, offers Rumallas in large number, donate lot of money,

but do not obey the Guru. Attendance at gurudwara's during early hours of the day is thin and Gurbani Vichar not held regularly. We always try to find excuses while following the path of Guru Granth Sahib. Then how we can get the blessings of the Guru. We mostly try to find short cut methods or try to bribe the Guru. Rituals have overtaken the need to study, understand and follow Gurbani. One forgets that donations are taken care of by the Gurdwara management and not by the Guru. The results will depend upon the type of committee we have selected. Many organisations try to start their own system which suits their purpose or interest.

If any object is moving under some system in a controlled manner, then system keeps on running smoothly. But if it goes out of control then there can be devastating effects. Earth keeps on revolving around its axis, but if it suddenly stops, then every thing will get destroyed. Also if we take medicine at proper time in the prescribed quantity it will cure us otherwise it can have harmful effects. Similarly, Sikh have been taught to live under the system of Akal Purkh which have been described in Guru Granth Sahib. This helps us to have control on our five sins, which are responsible for the misery in our life. There was a time when the judge used to accept the witness of just one Sikh, but now that situation has gone. If we want that respect back then we have to return to the system taught in Guru Granth Sahib and learn about His Hukam and act according to that.

ਸੇਵਕ ਕਉ ਸੇਵਾ ਬਨਿ ਆਈ ॥ ਹੁਕਮੁ ਬੁਝਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥ (AGGS, 292-293)

We cannot pass or get any degree from the university without any study. Similarly we cannot get any degree of knowledge about Hukam from the Guru unless we study and practice Gurbani in our daily life. In order to understand the Hukam of Akal Purkh, we have to generate qualities similar to Him i.e.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (AGGS, 1)

The seven qualities of Akal Purkh i.e. “ੴ”, “ਸਤਿ ਨਾਮੁ”, “ਕਰਤਾ”, “ਪੁਰਖੁ”, “ਅਕਾਲ ਮੂਰਤਿ”, “ਅਜੂਨੀ”, “ਸੈਭੰ” are not possible in any human beings. But one can try to become like that. The other two qualities of Akal Purkh i.e. “ਨਿਰਭਉ” and “ਨਿਰਵੈਰੁ” are possible in case of human beings also. Hence, these two qualities are very much essential for a human being to be closer to the Akal Purkh. We have to be fearless and without any enmity. Neither to induce any type of fear among others and nor to accept any type of fear from others. Guru Teg Bahadar Sahib has clearly taught this in Guru Granth Sahib.

ਭੈ ਕਾਹੁ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥੧੬॥ (AGGS, 1427)

There are many types of fear among the public. A poorman has fear of not getting the food or loss of job. Generally the middle class people have fear of death, losing the children, domestic quarrels, etc. A rich man has fear of loss of money, property or fame among the public. In some cases fear gets generated because of not completing some religious rituals. The worldly fear gets generated if some one does not have the fear of Akal Purkh in his mind But if the fear of Akal Purkh gets generated in one's mind, then all these worldly fear are vanished.

ਭਡਾ ਡਰ ਉਪਜੇ ਡਰ ਜਾਈ ॥ ਤਾ ਡਰ ਮਹਿ ਡਰ ਰਹਿਆ ਸਮਾਈ ॥ ਜਉ ਡਰ ਡਰੈ ਤਾ ਫਿਰਿ ਡਰ ਲਾਗੈ ॥ ਨਿਡਰ ਹੁਆ ਡਰ ਉਰ ਹੋਇ ਭਾਗੈ ॥੧੯॥ (AGGS, 341)

Generally the fears are of two types i.e. Common fear (ਭਉ), Affectional fear (ਨਿਰਮਲ ਭਉ). The Common fear is like the fear of police, law, government, etc. Here there is no respect or love with the one responsible for fear. The relation between the educator and student is an affectional fear, which contains both respect and to listen the order. The relation between the father and child is an affectional fear. Similarly, a Sikh has to develop the relation of an affectional fear with the Akal Purkh. We have to follow His Hukam with respect and love.

ਭਉ ਨ ਵਿਆਪੈ ਤੇਰੀ ਸਰਣਾ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਕਰਣਾ ॥੧॥ ਰਹਾਉ ॥ (AGGS, 192)

Hence, it is always necessary to remember Akal Purkh all the time during our each and every action. A child can move around without any fear in the presence of his father. Similarly a person can live in this world without any fear if he develops the relation with Akal Purkh like his father with the Grace of Guru.

ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੫ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ ॥ ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਈ ॥੧॥ ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ ॥੧॥ ਰਹਾਉ ॥ ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥੨॥੪੨॥੯੩॥

(AGGS, 394)

Only the Naam of Akal Purkh can remove the fears of this world and wash away the foolish thoughts and customs. One who remembers Akal Purkh all the time leads a successful life.

ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ ਕਲਿ ਮੈ ਹਰਿ ਕੋ ਨਾਮੁ ॥ ਨਿਸਿ ਦਿਨੁ ਜੋ ਨਾਨਕ ਭਜੈ ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ ॥੨੦॥ (AGGS, 1427)

Except Akal Purkh all others lead a frightened life. Deer is afraid of lion, elephant from his master, man is afraid of death, king is afraid of revolt and dethroning, etc. Only Akal Purkh is fearless. If we follow the path shown by the Guru, then we can maintain the fearless Akal Purkh in our mind all the time. The person also becomes fearless, no enemy can harm him and he is not hurt by any worry or loss. A Gurmukh always thinks and understands that every thing happens according to the Will of Akal Purkh. He Himself will take care about the respect of his follower and fulfill their on-going tasks.

ਸਲੋਕੁ ਮਃ ੩ ॥ ਭੈ ਵਿਚਿ ਸਭੁ ਆਕਾਰੁ ਹੈ ਨਿਰਭਉ ਹਰਿ ਜੀਉ ਸੋਇ ॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਥੈ ਭਉ ਕਦੇ ਨ ਹੋਇ ॥
ਦੁਸਮਨੁ ਦੁਖੁ ਤਿਸ ਨੋ ਨੇੜਿ ਨ ਆਵੈ ਪੋਹਿ ਨ ਸਕੈ ਕੋਇ ॥ ਗੁਰਮੁਖਿ ਮਨਿ ਵੀਚਾਰਿਆ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ ॥ ਨਾਨਕ ਆਪੇ ਹੀ ਪਤਿ

ਰਖਸੀ ਕਾਰਜ ਸਵਾਰੇ ਸੋਇ ॥੧॥ (AGGS, 586)

Pre-treatment of the cloth is necessary for putting firm colour on the cloth. Similarly the fear of Akal Purkh does not get embedded on our mind without having the knowledge and experience of Gurbani. Only Gurbani can purify the mind and improve our thinking process. We may carry out all sorts of rituals, but if we do not have fear of Akal Purkh in our mind, then we may remain engrossed in misconceptions which have no place in the court of Akal Purkh.

ਭੈ ਬਿਨੁ ਲਾਗਿ ਨ ਲਗਈ ਨਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥ ਬਿਨੁ ਭੈ ਕਰਮ ਕਮਾਵਣੇ ਝੂਠੇ ਠਾਉ ਨ ਕੋਇ ॥੪॥ (AGGS, 427)

The person who follows the Guru obediently can only become a follower, a friend and a relative of the Guru. But the person who acts according to his own thinking and ego, always remains away from the Akal Purkh and in turn spends a miserable life. One can never obtain happiness in his life without the Guru. Such a person keeps on repenting through out of his life, till he falls on the feet of the Guru. The real Bhagat's follow the Guru and Hukam of Akal Purkh and in turn leads a happy and contented life.

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥ ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ ॥ ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੁਖੁ ਕਦੇ ਨ ਪਾਵੈ ਭਾਈ ਫਿਰਿ ਫਿਰਿ ਪਛੋਤਾਵੈ ॥੧॥ ਹਰਿ ਕੇ ਦਾਸ ਸੁਹੇਲੇ ਭਾਈ ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਦੁਖ ਕਾਟੇ

ਆਪੇ ਮੇਲਿ ਮਿਲਾਈ ॥ ਰਹਾਉ ॥ (AGGS, 601, 602)

It is generally observed that people try to translate the Gurbani words with the help of other religious books which do not give the appropriate meanings according to Guru Granth Sahib. This has resulted in unlimited number of interpretations. If we want to understand the real meaning of Naam, Hukam and Truth then we have to confine our research within Guru Granth Sahib only.

Most of us are deeply engrossed in money and love for our close family membes only. Then how can we follow the Guru? Only the Guru can have mercy on us and shower His blessings to generate liking to follow his path. Guru advises his follower to spend life according to his teachings and we should take for guaranteed, whatever the Guru says, because his Gurbani is great and different from every thing else.

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥ ਹਮ ਅੰਧੁਲੇ ਅੰਧ ਬਿਖੈ ਬਿਖੁ ਰਾਤੇ ਕਿਉ ਚਾਲਹੁ ਗੁਰ ਚਾਲੀ ॥ ਸਤਗੁਰੁ ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਹਮ ਲਾਵੈ ਆਪਨ
ਪਾਲੀ ॥੧॥ ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ ॥ ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਰਾਲੀ ॥੧॥ ਰਹਾਉ ॥ (AGGS,

667, 668)

When we try to understand Gurbani in depth, we realise that there is not much difference between Hukam and Naam (ਨਾਮੁ) and they are inter related with each other. There are documentary evidences for that in Guru Granth Sahib. According to Gurmat Satsang (ਸਤਸੰਗਤਿ) is that gathering where the Naam of Akal Purkh is narrated and discussed. Naam is Hukam of Akal Purkh which is revealed by the Guru.

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥ ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥੫॥ (AGGS, 71-72)

The Hukam of Akal Purkh prevails every where in this universe and also His Naam exists in all the four directions. His True Shabad (ਸਬਦੁ) is present in all the living beings, but it gets revealed among the blessed ones only.

ਮਲਾਰ ਮਹਲਾ ੧ ॥ ਚਹੁ ਦਿਸਿ ਹੁਕਮੁ ਵਰਤੈ ਪ੍ਰਭ ਤੇਰਾ ਚਹੁ ਦਿਸਿ ਨਾਮੁ ਪਤਾਲੰ ॥ ਸਭ ਮਹਿ ਸਬਦੁ ਵਰਤੈ ਪ੍ਰਭ ਸਾਚਾ ਕਰਮਿ ਮਿਲੈ ਬੈਆਲੰ ॥ (AGGS, 1275)

These Shabads provide evidences that the creation of universe has been described due to Naam (ਨਾਮੁ) as well as Hukam (ਹੁਕਮੁ). Also the Shabad (ਸਬਦੁ / ਹੁਕਮੁ) of Akal Purkh prevails every where in this universe. All the living beings and all parts of the universe like, skies, galaxies, stars, etc. are positioned according to His Naam.

ਨਾਮੁ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥ ਨਾਮੁ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥ (AGGS, 284)

The following Shabad explains that Akal Purkh is the creator of His throne. The whole universe which includes the sky, earth, inner parts of the earth and all in between have been created by His Hukam. Akal Purkh has created the earth with His Hukam for the truthful living of the Human beings. His Hukam is really amazing with which He is both a creator as well as a destroyer and Akal Purkh is also kind to the poor. He arranges food for each and everyone with His extraordinary Hukam. He brings up all the living beings and is present every where and in every one.

ਪਉੜੀ ॥ ਆਪੇ ਤਖਤੁ ਰਚਾਇਓਨੁ ਆਕਾਸੁ ਪਤਾਲਾ ॥ ਹੁਕਮੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਸਚੀ ਧਰਮੁ ਸਾਲਾ ॥ ਆਪਿ ਉਪਾਇ ਖਪਾਇਦਾ ਸਚੇ ਦੀਨੁ ਦਇਆਲਾ ॥ ਸਭਨਾ ਰਿਜਕੁ ਸੰਬਾਹਿਦਾ ਤੇਰਾ ਹੁਕਮੁ ਨਿਰਾਲਾ ॥ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਪ੍ਰਤਿਪਾਲਾ ॥੧॥ (AGGS, 785)

Farid Sahib says that I want to kiss the feet of those persons who have understood the truth (ਸਚੁ) of the unlimited, unbounded, unreachable Akal Purkh who takes care of this whole universe.

ਪਰਵਦਗਾਰ ਅਪਾਰ ਅਗਮ ਬੇਅੰਤ ਤੂ ॥ ਜਿਨਾ ਪਛਾਤਾ ਸਚੁ ਚੁੰਮਾ ਪੈਰ ਮੂੰ ॥੩॥ (AGGS, 488)

A real person is the one who understands His Hukam and is aware of one and only one creator who is present every where and in everyone.

ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥ (AGGS, 1350)

When we try to understand these Shabads (ਸਬਦੁ) of Guru Granth Sahib by comparing and analysing them together. We realize that Hukam (ਹੁਕਮੁ) and Truth (ਸਚੁ) are also interrelated with each other. Hence, we can say that Naam, Hukam and Truth (ਨਾਮੁ, ਹੁਕਮੁ, ਸਚੁ) are interrelated and we can understand about them through Gurbani (ਸਬਦੁ) only.

The Hukam of Akal Purkh is creating, maintaining and controlling this whole universe. In scientific language we can say this as a cycle of nature. Though we study in the books about the oxygen and nitrogen cycle, in which these elements pass through different states and forms. There are unlimited types of such cycles happening in this universe which can be understood to some extent with the help of science. Also there are unlimited number of living beings which are being created and destroyed all the time. Such cycles of living beings are beyond the limits of present day science. These all are happening according to the Hukam of Akal Purkh.

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹਿ ਖਾਹਿ ॥ ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥ ੩ ॥ (AGGS,

2)

Some people start assuming that if every thing is happening according to His Hukam then they need not do any thing. They can just keep on sitting idle and every thing will happen automatically. However, nothing of this sort is going to happen. Guru Sahib has clearly taught in Gurbani that this earth has been created for us to earn our lively hood. All these days, nights, weeks, months and seasons have been created for the natural cycle to continue. The air, water, fire and every thing available in this earth has been created for our existence. There are unlimited numbers of living beings of various colours,

sizes and habits. There are many names for them and they are countless. Each and every action of all these being is analysed in His court and decisions are taken according to His Hukam. Akal Purkh is truthful and His court is also truthful. Our courts decides according to the physical observations and witnesses and manipulations are possible in the decisions of our courts. But the court of Akal Purkh not only analyses the physical actions and observations but also what we think internally in our mind. Only those beings get respect in His court who have not only listened to His Shabad but also accepted and acted upon that. Such human beings are respected, accepted and blessed by Him. What is right or wrong is all decided there in His court. But this can be known only by knowing His Hukam, i.e. by raising our calibre to understand His Hukam.

*ਰਾਤੀ ਰੁਤੀ ਬਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ
ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥
ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥ (AGGS, 7)*

The laws of nature are very much deep-rooted and all sorts of events are happening around us in our day to day life. We can understand them to a limited extent with the help of our experience or science. In spite of the limited understanding most of the human beings think themselves very great and even greater than Akal Purkh. It is generally observed that people put the blame on God for those happening which are beyond their limits, like death, cyclones, disasters, natural calamities, etc. In stead of understanding the reality with the help of Gurbani people start getting trapped in superstitions. If we want to know the reality then we have to start bearing in mind the presence of Akal Purkh in each and everyone. We have to submit our selves to the Guru and lower our ego, so that we can understand the depth of Shabad, which will lead us to the understanding of His Hukam.

ਹੁਕਮ ਰਜਾਈ ਚਲਣਾ ਗੁਰ ਸ਼ਬਦ ਵੀਚਾਰੀ॥ (Bhai Gurdas, p 9-3)

In order to become a real human being we have to understand the Hukam of Akal Purkh.

ਹੁਕਮੁ ਪਛਾਣੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥੩॥ (AGGS, 1350)

We can understand His Hukam by listening to the Shabad of the Guru. For that we have to have in depth analysis of the four Pauri's of Jap Sahib about listening (*ਸੁਣਿਐ, ੮ ਤੋਂ ੧੧*) and four Pauri's about accepting (*ਮੰਨੇ ਤੇ ਮੰਨੈ, ੧੨ ਤੋਂ ੧੫*). Following these guide lines we have to move in the direction of accepting His Hukam so that we can get ourselves approved in His system.

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥ (AGGS, 471)

Once a person reaches to the stage of acceptance of His Hukam, he gets accepted in His court.

ਪੰਚ ਪਰਵਾਣੁ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ (AGGS, 3)

Now question arises as how to understand His Hukam and what we have to do for that? We will have to stop looking with ill intentions at the beauty of opposite sex and property of others. Instead of that start feeling the presence of Akal Purkh in all of them. We will have to start listening to the truth and stop listening about the ill of others. Prevent our feet from moving towards wrong direction and start following the Guru. Control our tongue about speaking ill of others and instead of that start reciting Gurbani for praising the Akal Purkh. While living in this world we should submit ourself completely to the Guru. In this way one can become closer to the Akal Purkh by understand His Hukam. In nut shell we have to direct our senses like eyes, ears, feet, hands, tongue to follow the path of Gurbani.

*ਸਲੋਕੁ 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॥ (AGGS, 139)*

Bhai Gurdas Ji has also advised in his writings that we have to completely involve ourselves within the Shabad so as to follow the Hukam of Akal Purkh.

ਸ਼ਬਦ ਸੁਰਤਿ ਲਿਵ ਲਾਇ ਹੁਕਮ ਕਮਾਇਆ॥ (Bhai Gurdas, 3-20)

Bhai Gurdas Ji has also explained that in order to follow the Hukam of Akal Purkh we will have to understand and analyse the Shabad of Guru.

ਹੁਕਮ ਰਜਾਈ ਚਲਣਾ ਗੁਰ ਸਬਦ ਵੀਚਾਰੀ॥ (Bhai Gurdas, 9-3)

Hence in order to understand the Hukam, Naam and Truth, we will have to recite the true Gurbani written in Guru Granth Sahib.

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੁ ਕੇ ਪਿਆਰਿਹੋ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥ ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੁ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ ॥ (AGGS, 920)

Guru Sahib has warned against the false Bani and not to run for the entertainment.

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ ॥ ਸਤਿਗੁਰ ਕੀ ਰੀਸੈ ਹੋਰਿ ਕਚੁ ਪਿਚੁ ਬੋਲਦੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜੇ ਝੜਿ ਪੜੀਐ ॥ (AGGS, 304)

If we are reciting and paying attention to false Bani, then we are wasting our precious time of human life, which we may not get again. We don't have to confine ourselves to the ritual recitation only, but it is necessary that it should reach to the core of our heart by practically applying it in our day to day life.

Guru Sahib has taught to live in reality and not in imagination. If we want the whole world in one system, then we have to adapt ourselves to that system (Guru Granth Sahib). Then only we can expect others to join this system.

The various Shabads present in Guru Granth Sahib clarify that Hukam is not just an order but it is related with the functioning of this whole universe. Naam, Hukam and Truth (*ਨਾਮੁ, ਹੁਕਮੁ, ਸਚੁ*) are inter related and we can understand about them through the Shabad (*ਸਬਦੁ*) only. Hence, we should study, analyse and practically follow Guru Granth Sahib so that we can understand the Hukam of Akal Purkh.

We cannot give any order to Akal Purkh but only can request before Him. We should always keep in mind that whatever we do we get back the results depending upon the Hukam of Akal Purkh.

ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ ॥ ਕੂੜਿ ਕਮਾਣੈ ਕੂੜੇ ਹੋਵੈ ਨਾਨਕ ਸਿਫਤਿ ਵਿਗਾਸਿ ॥੩॥ (AGGS, 474)

Let us pray for attaining the capability to understand His Hukam with the help of Gurbani written in Guru Granth Sahib, so that we can lead a happy, successful and contented life.

ਵਾਹਿਗੁਰੁ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੁ ਜੀ ਕੀ ਫਤਹਿ

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