

MEANINGS OF 'HUKM' ACCORDING TO NANAKIAN PHILOSOPHY

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ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ Guru Nanak

ABSTRACT

'HUKM' (ਹੁਕਮਿ) is a Persian/Arabic word, which has been accepted in Punjabi and has been used extensively in the Gurbani incorporated in the Aad Guru Granth Sahib. There is another word, 'RAJAYI' (ਰਜਾਈ), which appears most of the time along with Hukm, is also a Persian/Arabic word. In JAP both the words have been used in the first stanza of JAP and meanings of Hukm have been explained in details in the second stanza of JAP. In this article the concept of Hukm and that of Rajayi have been explained according to Nanakian philosophy embodied in the Gurbani.

INTRODUCTION

The word '**HUKM**' (ਹੁਕਮਿ) accepted in Punjabi is a Persian/Arabic word. It has been used very extensively in the Gurbani, incorporated in the Aad Guru Granth Sahib (AGGS) [1]. 'Hukm' according to Punjabi-English Dictionary [3], Bhai Kahn Singh [10], and Dr Gurcharan Singh [5] mean: *order, command, decree, judgment, decision, sanction, God's Will, Divine Law*. And '**Hukmi**' (ਹੁਕਮੀ) means: *One in authority to issue 'Hukm'*. If '**Hukm**' is translated as 'order', 'law', and 'Will', which mean briefly as follows according to English Dictionaries [14]:

Order (n)

1. Social position; rank in the community.
2. A state of peace and serenity; observance of the law; orderly conduct.
3. The sequence or arrangement of things or events; series; succession.
4. A state or condition in which everything is in its right place and functioning properly.
5. A command, direction, or instruction, usually backed by authority.
6. An established method or system, as of conduct or action in meetings, worship, court, etc.
7. *Law* a direction or command of a court, judge, public body, etc.;

Law (n)

1. A sequence of events in nature or in human activities that has been observed to occur with unvarying uniformity under the same conditions (often law of

nature). ('Order' is 'law' also as explained above #7.)

2. The formulation in words of such a sequence (the *law* of gravitation, the *law* of diminishing returns.)
3. Any rule or principle expected to be observed (the *laws* of health, a *law* of grammar).
4. Inherent tendency; instinct (the *law* of self-preservation.)
5. *Eccles.* a) a divine commandment, b) all divine commandments collectively

Will

1. The particular desire, purpose, pleasure, choice, etc. of a certain person or group! What is your *will*?
2. Compelling command or decree! The *will* of the people.
3. Many Sikh scholars translate 'Hukm' as 'Will' of God.

Beside this there is another word, ਰਜਾਈ, (*Rajayi*) very similar to 'Hukm'. According to Bhai Kahn Singh [10] and Dr Gurcharan Singh [5] it means: *God, Will of God, One in authority to issue orders, satisfied, contented, furlough, and quilt*.

DISCUSSION

1. WHAT IS 'HUKM' ?

This word starts appearing on the very first page of the Aad Guru Granth Sahib (AGGS) [1] in the last phrase of the first stanza of JAP and it continues to appear again and again throughout the AGGS. It appears for the first time as follows:

ਕਿਵ ਸਚਿਆਰਾ¹ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ² ॥
ਹੁਕਮਿ³ ਰਜਾਈ⁴ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

AGGS, Jap 1, p 1.

This phrase is in the form of two questions posed by Guru Nanak based on the subject discussed before in this stanza # 1 of JAP. These questions are:

1. How to become ਸਚਿਆਰਾ (*Sachiara*)?, and
2. How to break the line (series) of lies (ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ)?

The answer to these questions has been given in the next phrase:

ਹੁਕਮਿ³ ਰਜਾਈ⁴ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

Now next questions are:

- i) What is that ਹੁਕਮਿ (*Hukm*) to be followed?
- ii) What does ਰਜਾਈ (*Rajaye*) mean?

It is very important to understand the meanings of *Hukm* and *Rajayi* for proper interpretation of this phrase.

The above phrases have been interpreted by Principal Teja Singh [11] as follows:

ਫਿਰ ਸਚ ਵਾਲਾ ਕਿਵੇਂ ਹੋਈਐ ਅਤੇ ਸਾਡੇ ਅਤੇ ਰੱਬ ਦੇ ਵਿਚਕਾਰ ਜੋ ਝੂਠ ਦੀ ਕੰਧ ਹੈ, ਉਹ ਕਿਵੇਂ ਟੁੱਟੇ ? ਇਸਦਾ ਸਾਧਨ ਕੇਵਲ ਇਹ ਹੈ : ਉਸ ਰਜਾ ਦੇ ਸਾਂਈ ਦੇ ਹੁਕਮ ਉਤੇ ਟੁਰਨਾ । ਹੇ ਨਾਨਕ! ਉਹ ਹੁਕਮ ਸਾਡੇ ਨਾਲ ਹੀ ਲਿਖਿਆ ਹੋਇਆ ਹੈ ।

“Then how can (we) be truthful and how can the wall of falsehood between us and God be broken? The method for this is only as follows: To walk on (follow) the Will of God. Hay Nanak! That order is written with us.”

Almost same interpretation is found in many of JAP's translations (Sodhi Meharbaan, Dr Mohan Singh, Bhai Jodh Singh, Pandit Kartar Singh Dakha, Bhai Gulshan Rai, Giani Harbans Singh, and Vinoba Bhave) as reported by Dr Joginder Singh [9]. The word ਸਚਿਆਰਾ (*sachiara*) has been translated by them including Dr Joginder Singh [9] as 'truthful' and ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ (*kiv kuray tutay pal*) has been translated as 'how to break the wall of falsehood between God and a person'.

If we look into this phrase carefully there is no mention of 'wall'; there is no mention of 'between a person and God'; and there is no mention that 'the order is written with us or on us'.

However, Prof Sahib Singh [12] interpreted it differently by keeping in view the critical analysis of the first phrase of this stanza where ਸੋਚੈ (*sochay*) has been interpreted as 'cleansing of body' to receive the

order of God. Nevertheless, many scholars have interpreted 'sochay' as 'thinking' which does not connect to the reply to that question posed by Guru Nanak. (Question - Answer System in Gurbani is being discussed by Dr Thind in his paper at pages 29-31). Since 'sochay' means cleansing of body, Prof Sahib Singh interpreted the above phrase as follows:
(ਤਾਂ ਫਿਰ) ਅਕਾਲ ਪੁਰਖ ਦਾ ਪਰਕਾਸ਼ ਹੋਣ ਲਈ ਯੋਗ ਕਿਵੇਂ ਬਣ ਸਕੀਦਾ ਹੈ (ਅਤੇ ਸਾਡੇ ਅੰਦਰ ਦਾ) ਕੂੜ ਦਾ ਪਰਦਾ ਕਿਵੇਂ ਟੁੱਟ ਸਕਦਾ ਹੈ? ਰਜਾ ਦੇ ਮਾਲਕ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਵਿਚ ਤੁਰਨਾ-(ਇਹੀ ਇਕ ਵਿਧੀ ਹੈ)। ਹੇ ਨਾਨਕ! (ਇਹ ਵਿਧੀ) ਧੁਰ ਤੋਂ ਹੀ ਜਦ ਤੋਂ ਜਗਤ ਬਣਿਆ ਹੈ, ਲਿਖੀ ਚਲੀ ਆ ਰਹੀ ਹੈ ।੧।

(Then how) can one cleanse one's body to receive the enlightenment of God?

And how can (our inside veil) of lie can be broken.

To follow Order according to the Will of God is the only procedure.

Hay Nanak!

(This procedure) has been written right from the beginning when the universe was created.

The above interpretation of Dr Sahib Singh is quite different from that of others but quite valid. However, still more appropriate interpretation can be achieved only if we can interpret the following first phrase of stanza # 1 correctly:

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

The word (*sochay*) has been interpreted as 'Thinking' by many scholars [7-9, 11, 13]. One has to be very careful to interpret this word, 'sochay'. The word 'sochay' has its direct bearing on the word 'sachiara'. If 'sochay' is taken as 'thinking' then 'sachiara' has no connection with the first part of stanza # 1 whether 'sachiara' means 'truthful' or 'purification of body/mind'. In this phrase 'sochay' has been taken as 'purifying oneself or one's mind':

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

One cannot purify oneself or one's mind or attain peace of mind by physical cleansing of body or by performing various rituals even for hundreds of thousands of times.

Linking the above theme, therefore, I have interpreted the last part of stanza # 1,

ਕਿਵ ਸਚਿਆਰਾ¹ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ² ॥

ਹੁਕਮਿ³ ਰਜਾਈ⁴ ਚਲਣਾ⁵ ਨਾਨਕ ਲਿਖਿਆ⁶ ਨਾਲਿ ॥੧॥

AGGS, Jap 1, p 1., as follows:

How can one achieve purification of body and of mind¹ (achieve peace of mind¹)?

And how can one break the line² (series) of lies (the vicious circle of lies)?

Nanak says:

Purification and peace of mind can be achieved and

vicious cycle can be broken by understanding^{4,5} the Laws of Nature, ordained⁶ (by the Almighty) right in the beginning of universe.

Note: Here 'Hukm' has been interpreted as 'order' and order is also a 'law'. Law has also been defined as "Laws of Nature" previously while defining the term 'Order'.

In the first stanza of JAP Guru Nanak is talking about the purification of mind, which is full of illusions, which was built up by a series (line - ਪਾਲ) of lie after lie. Once one understands the Hukm (Laws of Nature) then one can find the way to break the vicious cycle built on lie after lie (illusions). This is the method recommended by Guru Nanak to achieve purification of mind and peace of mind.

HUKM AS LAWS OF NATURE

The word 'hukm' used in the first Stanza of JAP has been explained by Guru Nanak right thereafter in the second stanza of JAP as follows:

ਹੁਕਮੀ¹ 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 ॥

ਹੁਕਮੈ² ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
 ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

AGGS, Jap 2, p 1.

Everything is created according to the Laws of Nature¹, which cannot be said, how.

The life is created according to these laws and one gets one's inherited characters according to these laws.

According to one's inherited characteristics one becomes a good or evil person and pains (problems) and pleasures are happening according to these laws.

According to these laws one is free from troubles with one's good actions; and one is entrapped into the vicious circle with one's wrong actions.

Nanak says:

If one can understand the Laws of Nature² then one will not boast about one's pride because every action and reaction is happening under these laws and nothing is out of these laws.

1. ਹੁਕਮੀ (Hukmi): has been interpreted as law by Gurcharan Singh [5] and it also means 'who has the authority to issue order'. But here it means 'Laws of Nature'.
2. ਹੁਕਮੈ (Hukmay) also means 'Laws of Nature'.

In this stanza of JAP Guru Nanak has confirmed that Hukm is the order/law (Laws of Nature). He further

emphasizes that every action and reaction (process) or anything that is happening in this universe and in all the living beings are governed under the Laws of Nature. Consequently, nothing can happen outside of these laws. Therefore, Hukm means Laws of Nature (also called Laws of Universe).

The most important message of Guru Nanak in stanza # 2 of JAP is to be noted that what is to be done it can be done only under these Laws of Nature / Laws of Universe. Therefore, there is no chance of performance of any miracle by anybody on this earth, what has to be done is to be done under these laws.

MORE ON HUKM

1. Hukm as Laws Of Nature* in other Bani

*Laws of Nature (and/or Laws of Universe)

ਨਾਨਕ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹੁਕਮਿ¹ ਸਵਾਰਣਹਾਰਾ² ॥੭॥
 AGGS, M 1, p 141.

Nanak Says:

God Itself acts, and causes others to act according to these Laws of Nature¹ to improve oneself to be exalted².

ਮਤਿ ਪੰਖੇਰੂ ਕਿਰਤੁ ਸਾਥਿ ਕਬ ਉਤਮ ਕਬ ਨੀਚ ॥
 ਕਬ ਚੰਦਨਿ ਕਬ ਅਕਿ ਕਬ ਡਾਲਿ ਕਬ ਉਚੀ ਪਰੀਤਿ ॥
 ਨਾਨਕ ਹੁਕਮਿ¹ ਚਲਾਈਐ ਸਾਹਿਬ³ ਲਗੀ ਰੀਤਿ³ ॥੨॥
 AGGS, M 1, p 148.

The mind is like a bird (free to fly anywhere and do anything).

But one's deeds make sometime one of high or low status, of sweet smell (chandan) or of bitter smell (ak), and sometime in exalted state or in deep love (with God).

Nanak says:

God² makes the Laws of Nature¹, to perform as accustomed³ (ordained).

ਹੁਕਮਿ ਆਵੈ ਹੁਕਮੇ ਜਾਇ ॥
 ਆਗੈ ਪਾਛੈ ਹੁਕਮਿ ਸਮਾਇ ॥੨॥

AGGS, M 1, p 151.

Everything appears and disappears according to the Laws of Nature.

These laws pervaded in the past and will pervade in the Future.

ਹੁਕਮੀ¹ ਹੁਕਮਿ² ਚਲਾਏ³ ਵਿਗਸੈ³ ਨਾਨਕ ਲਿਖਿਆ¹ ਪਾਈਐ ॥੭॥
 ੧੨॥

AGGS, M 1, p 418.

The Authority on laws, the God¹, is pleased⁴ to find that Its Laws of Nature² work³ as has been ordained⁵.

ਢਾਹੇ ਢਾਹਿ ਉਸਾਰੇ ਆਪੇ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰੇ ॥

AGGS, M 1, p 579.
(God) destroys, and having destroyed, creates according to the Laws of Nature.

ਆਪਿ^੧ ਅਲੇਖੁ^੨ ਕੁਦਰਤਿ^੩ ਕਰਿ ਦੇਖੈ ਹੁਕਮਿ^੪ ਚਲਾਏ^੫ ਸੋਈ ਜੀਉ ॥੧॥
AGGS, M 1, p 598.
Only God¹ is beyond² the Laws of Nature³; and watches that Laws of Nature⁴ prevail⁵ everywhere.

ਹੁਕਮੀ ਆਇਆ ਹੁਕਮੁ ਨ ਬੁਝੈ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ॥
AGGS, M 1, p 688.
One came into this word according to the Laws of Nature but does not try to understand that one is developing and progressing according to these laws.

Hukm, as described by Guru Nanak, has been further interpreted and explained by Guru Arjan as follows:

ਆਵਤ ਹੁਕਮਿ ਬਿਨਾਸ ਹੁਕਮਿ ਆਗਿਆ ਭਿੰਨ ਨ ਕੋਇ ॥
AGGS, M 5, p 251.
Everything appears and disappears according to the Laws of Nature and there is nothing beyond these laws.

ਹੁਕਮੇ ਉਪਜੈ ਹੁਕਮਿ ਸਮਾਵੈ ॥
AGGS, M 5, p 277.
Everything appears and disappears according to the Laws of Universe.

ਹਿਕਮਤਿ ਹੁਕਮਿ ਨ ਪ੍ਰਭੁ ਪਤੀਆਨਾ ॥
AGGS, M 5, p 260.
God is not pleased with clever tricks and commands.

2. Hukm (Law) as God

According to Nanakian philosophy God Itself is Hukm (Law):

ਏਕੋ ਨਾਮੁ^੧ ਹੁਕਮੁ^੨ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ^੩ ਦੀਆ ਬੁਝਾਇ^੪ ਜੀਉ ॥੫॥
AGGS, M 1, p 72.
The One, God¹, is the Law (Laws of Nature)², the True Guru³ has given me this understanding⁴. ||5||
3. Here 'Satgur' means the Sabd Guru conceived by Nanak.

3. Hukm Rajayi (ਹੁਕਮਿ^੧ ਰਜਾਈ)

When 'Hukm' and 'Rajayi' appear together they mean "to follow the Laws of Nature):

ਚਾਲਹਿ ਗੁਰਮੁਖਿ^੧ ਹੁਕਮਿ^੨ ਰਜਾਈ^੩॥
AGGS, M 1, p 227.
The Guru-oriented¹ follows³ the Laws of Nature².

ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਲਾਗਈ ਚਲੈ ਹੁਕਮਿ^੧ ਰਜਾਈ^੨ ॥੩॥
AGGS, M 1, p 421.

No misfortune troubles the one who follows² the Laws of Nature. ||3||

ਹੁਕਮਿ^੧ ਰਜਾਈ^੨ ਜੋ ਚਲੈ ਸੋ ਪਵੈ ਖਜਾਨੈ^੩ ॥
AGGS, M 1, p 421.
The one who follows² the Laws of Nature¹ will be accepted in the treasure³ of God (means accepted as a good person).

4. Hukm as Teachings of Guru Nanak

ਹਉ ਆਪਹੁ ਬੋਲਿ^੧ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ^੨ ਸਭੁ ਹੁਕਮਾਉ^੩ ਜੀਉ॥
ਹਰਿ^੪ ਭਗਤਿ ਖਜਾਨਾ^੫ ਬਖਸਿਆ^੬ ਗੁਰਿ^੭ ਨਾਨਕਿ^੮ ਕੀਆ ਪਸਾਉ^੯॥
AGGS, M 5, p 763.
I, myself, do not know how to teach¹, I am teaching² as was ordained³ (by Guru Nanak). Since God has blessed Guru⁷ Nanak⁸ with the treasure of spiritual wisdom, the same is being disseminated (by Guru Arjan).

ਸੋ ਕਿਉ ਅੰਧਾ ਆਖੀਐ ਜਿ ਹੁਕਮਹੁ ਅੰਧਾ ਹੋਇ ॥
ਨਾਨਕ ਹੁਕਮੁ^੧ ਨ ਬੁਝਈ ਅੰਧਾ ਕਹੀਐ ਸੋਇ ॥
AGGS, M 2, p 954.
Why to call a person blind who is blind under the Laws of Nature. Call that person blind who cannot understand the Order¹.
ਹੁਕਮੁ^੧: Hukm is the teachings of Guru Nanak.

ਸਿਖ ਹੰਸੀ ਸਰਵਰਿ^੨ ਇਕਠੇ ਹੋਇ ਸਤਿਗੁਰ^੩ ਕੈ ਹੁਕਮਾਵੈ^੪॥
AGGS, M 5, p 960.
Sikhs, who have been compared with a flock of Hans¹ (birds of purity) gathered at a lake² who pick up pearls (good matter), follow⁴ the philosophy of the True Guru³ (Guru Nanak).
ਸਰਵਰਿ = Symbolic lake of teachings.

5. Hukm as Temporal Order

ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੋਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥
ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੪॥

AGGS, M 1, p 14.
If I gather an army and become a king and will sit on a throne attaining authority to issue orders, it is all in vain, Says Nanak. After attaining all these powers one should not forget to realize the existence of God in one's mind.

The theme is that after attaining the power of issuing the temporal orders one should not forget to understand and follow the Laws of Nature. That is why Guru Arjan has said in the following phrase that he does not want such authority to issue temporal orders or any territory (he

wants to understand and follow the Laws of Nature):

ਰਾਜ ਨ ਭਾਗ ਨ ਹੁਕਮ ਨ ਸਾਦਨ॥

AGGS, M 5, p 406.

Guru Arjan says:

I neither want kingdom, nor territory, nor authority to issue orders, nor delicious food.

It means Guru Arjan prefers to understand Laws of Nature and to use them for the welfare of the humanity. It is further explained under God's subject (ਹੁਕਮੀ ਬੰਦਾ) as follows;

6. God's Subject (ਹੁਕਮੀ ਬੰਦਾ)

Finally, I would like to conclude with the following remarks of Guru Amardas and Guru Arjan that a person who tries to understand and follow the Laws of Nature is called God's subject (*Hukmi Banda*):

ਹੁਕਮੀ ਬੰਦਾ ਹੁਕਮ ਕਮਾਵੈ ਹੁਕਮੇ ਕਢਦਾ ਸਾਹਾ ਹੇ।

AGGS, M 3, p 1054.

Guru Amardas says:

The one who understands and follows³ the Laws of Nature² is the God's subject¹.

ਪਿਰਿ ਕਹਿਆ ਰਉ ਹੁਕਮੀ ਬੰਦਾ।

AGGS, M 5, p 1073.

Guru Arjan says:

I am a God's subject³ to understand and follow the Laws of Nature as ordained² by God¹.

The *Hukmi Banda* can be considered as a scientist who discovers the Laws of Nature/Universe (orderliness) and uses them for the betterment of humanity as quoted by Einstein:

Scientists were rated as great heretics by the church, but they were truly religious men because of their faith in the orderliness of the universe.

--Albert Einstein

Although all the laws have not been discovered, Stephen Hawking [2] is of the view that during the next 100 years or even in the next 20 years, we may discover a complete theory of basic Laws of Universe.

Some Sakhian (Stories) about Hukm (as Temporal Order)

There are a few stories about obeying the temporal Hukm of Guru Nanak as Eternal Hukm in many *Sakhian* (stories) of Guru Nanak.

There are some such stories in *Parchian Sewadas* explaining that Guru Angad followed the temporal Hukm of Guru Nanak as Eternal Hukm without any hesitation

and without asking any question. *Parchian Sewadas* has been translated into English by Dr Kharak Singh and Gurtej Singh of Institute of Sikh Studies. A couple of such stories are narrated here as follows [6]:

Bhai Bala Sandhu asked Guru Angad (original name as Lehna) please explain to us what particular service or act of devotion was rendered by you, which pleased the Guru so much that he transferred his own spirit unto you. I am very anxious to hear this. Guru Angad then narrated the various acts that had pleased Guru Nanak.

"Once, it was midnight time, I was alone with him, and none besides. He said, 'Angad, the day has dawned,' and I repeated, 'Yes, O Lord, the day has dawned.' Then the Guru gave me his clothes to wash, which I carried to the pool. There it was mid-day. I washed the clothes, dried them, and brought them back for the Guru to wear. When I returned it was still night. He again asked me if it was daytime or night. I replied, 'O my True Lord, night and day are all your creation. When you will, night comes, and when you will, it is day.' This demonstration of my faith brought his pleasure on me."

"Once in a village there was a pond filled with black dirty mud. When it rained, filth from the entire village drained into it. Approaching it, the Guru dropped his bowl into it. Both the sons of the Guru were also with him. First, he looked to Sri Chand and said, 'my son, the bowl has fallen in the pond. Please take it out.' Sri Chand replied, 'My Lord, let us keep going. The bowl can be recovered later at leisure.' Then the Guru looked towards Lakhmi Chand, saying, 'My son, will you take out the bowl that has fallen into the pool?' Lakhmi Chand said, 'Very well, my Lord. We shall get somebody to take it out.' Then Guru Baba looked in my direction. I immediately jumped into the pool unmindful of soiling myself and my clothes, took out the bowl, and handed it to him. Then the Guru was pleased with me for my faith in him."

The above story has also been narrated by Dr Gurbakhsh Singh [4] but in a different way that Guru Nanak was taking bath that the cup fell down in the dirty water. Beside this there is another story narrated in his book, *Sikh Sakhis for the Youth*, as follows:

"One day while working in the rice fields, some grass growing in the crop was removed. It was to be fed to the animals in the house. The Guru asked his sons, Bhai Sri Chand and Bhai Lakhmi Chand to carry the bundle home. They declined to do that because the muddy water dripping from the wet roots of the grass would spoil their clothes. When Guru looked towards

Bhai Lehna, He immediately picked up the bundle of grass and brought it home. This act of devotion of Lehna pleased the Guru very much.”

“There were several other similar dramatic situations created by the Guru. But due to his grace, I did not waver in my devotion. My faith remained intact. In every situation, I did the Guru's bidding without hesitating. The Guru looked at me with kindness and said, 'O man, you have won the game, I congratulate you.' His words were extremely sweet. He took me in his embrace leading me to spiritual fulfillment.”

He then said, 'O man, he who obeys you, shall obey me. He who serves you, serves me. You are me and I am you. He who regards you and me as different, will stay separated from the Guru.' Earlier my name was Lehna. He gave me the new name of 'Angad', consecrating me as a part of his own self. He then made an offering of five *paise* and a coconut, made obeisance to me, and seated me on the throne of Guru-ship in his lifetime.”

SUMMARY

Let us recapitulate the Nanakian philosophy embodied in all the above verses except the Hukm in Sakhian (stories):

1. *Hukm* means the ‘Laws of Nature’ and emphasis is to understand the Laws of Nature and use them for the benefit of humanity.
2. *Hukm* also means the ‘Teachings of Guru Nanak’ to understand and to be followed.
3. Sometimes *Hukm* and *Rajayi* come together in the Gurbani then it means ‘Follow the Laws of Nature’ or ‘Follow the Teachings of Guru Nanak’.
4. *Hukm* as ‘temporal order’ has not been used by Guru Nanak or by any other Sikh Guru in their Bani which may indicate use of such authority to issue orders to the Sikhs for their personal benefits.
5. There are many unscientific and illogical *Sakhian* (stories) on the use of ‘temporal order’ by Guru Nanak. It would be most illogical justification for the use of such temporal order in the above *Sakhian* to test or to evaluate the suitability of Lehna to bestow Guru-ship onto him.
6. Will any Sikh with a *babaek budhi* (discriminating intellect) consider that Guru Nanak would perform such tests to evaluate his successor?

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