

Jin Prem Kio..... God's Love is Infinite

DIMPY G. SINGH*

* Associate Editor, The Sikh Review. Email: rajenter2003@yahoo.co.in/dimpypygs@yahoo.co.uk

ABOUT 536 YEARS AGO, erstwhile "Hindustan" was under the grip of tyrannical Muslim rule barring a few Mughal Emperors like Akbar, under whose reign there was amity, to a great extent, between the followers of Islam and Hinduism. During that time in 1469 A.D., Baba Nanak came into this part of the world, born to Mother Tripta and Kaluchand. Birthplace of the great savior came to be known as Nankana Sahib, now in Pakistan.

After every storm there is sunshine. True to the proverb, Nanak's arrival, during the rising storm of tyranny that the descendants of the Indus Valley civilization were engulfed in, marked the first rays of latent grace. The harbinger of Divine knowledge and wisdom articulated through the heart and soul of Nanak provided succour to the lamenting populace.

"*Ek Oankar*" – the starting words of the Guru Granth Sahib were uttered by Guru Nanak – "God is one!" If God is one then all humanity becomes His children. A Hindu or a Musalman becomes the child of the one and only God. The same blood runs through the veins of each and every human being and the same God resides in all the souls – Guru Nanak thus spake, "*Na koi Hindu, Na koi Musalman*" Who is a Hindu? Who is a Musalman? Or, for that matter, who is a Jain? Who is a Christian? What is a Sikh? Are they not labels which one puts across the forehead or the shoulder, or the mouth or the neck, or the hips? Mere labeling does not - and cannot - make a person religious or spiritual! Born into a family of Sikhs is no guarantee that one shall love everyone. To love the other, one has to first learn to love oneself. Until and unless one loves oneself, it shall become impossible to love the other. Love is nothing but the sum total of all the positive emotions that crop up in one's heart and soul. Until and unless one becomes aware of the fact that "*Ek Oankar*" or "God is One" is the benchmark, he or she shall not be able to love one's fellow-beings. By not realizing in the truth that is in the oneness of God our love becomes compartmentalized. For the Muslims God is Allah; for the Hindus God is Rama or Krishna or Durga. So it is but natural that if I pray to Allah and you pray to Krishna, Rama or Durga then, by default, differentiation sets in our hearts towards each other. Why? Because I start saying that Allah is the saviour and you start saying that Jesus or Krishna or Rama is the saviour, and so an undercurrent of rift has already been created in our mindset towards the other. In such a situation how is it possible to love the other, leave aside speaking of universal love?

Love is the fragrance which flows unhindered. Anything that flows has an energy and love energy flows from the higher level to the lower level.

And to shed off the veil of ignorance which the people of India were wearing for centuries, Guru Nanak uttered, "*Ek Oankar*." And the 3rd word He uttered was "*Sat*" which means "Truth." Until and unless I acknowledge, affirm and feel that "*Ek Oankar*" is the *Sat* or the truth, it will be fruitless to proceed further and read the Holy Granth. It shall become mere lip-reading. Once each and every word of the Gospel of Humanity, i.e. Guru Granth Sahib starts settling inside our hearts, inside our very systems of the body, one shall start feeling the difference inside. Keeping an

intimate relation with the Guru Granth Sahib creates a flow of that inexhaustible energy called Love or *Naam* or *Amrit* as variously called:

Thaal vich(e) tin(e) vastu paio
(Vessel inside God's thing resides)
Sat(u) santokh(u) vicharo
(truth, patiently, contemplae)
Amrit Naam(u) Thakur ka Paio
(never dying love of God's resides)
Jis ka sabhas(u) adharo
(upon what everything depends)

The elixir that is contained in the vessel of Guru Granth Sahib is the **Truth** which one has to patiently contemplate upon. That power which is contained is the inexhaustible or never dying *Naam*, or energy or love energy of God. Almost all interpreters, *gyanis* or *granthis* and scholars have perhaps erroneously translated the above *Mundavani* of Fifth Nanak as "Three things reside in the *Thaal* (or vessel) which is *sat*, *santokh* and *vichar*."

How can *Sat* be a thing? How can *Santokh* be a thing? How can *Vichar* be a thing? Truth and patience are nouns while 'contemplate' is a verb and not a noun. Though truth and patience are abstract nouns, they are not things but the name of qualities or state of mind.

Guru Arjun Dev is talking about a thing and not three things as some have interpreted the word used in the hymn- *tin(e)*. Had the word been the number 3, then (e) would not have been used after the alphabets- *tin* and instead *teen* with a *bihari* after the alphabet 't' would have been used by Guru Arjun Dev Ji.

"e" denotes *sihari* and taking into account the various references of the word *tin(e)* incorporated in the various hymns of the Holy Guru Granth, it connotes and refers to the Almighty Creator or God.

Now let us reiterate this interpretation: "In the vessel a thing of God is lying. That thing is the Truth which one has to patiently contemplate. *Naam* is that thing which has the quality of never dying, or ceaseless. This *naam* belonging to God rests inside this vessel....."

Energy is one thing which is ceaseless. Though energy may change its form, yet it never dies as such. And *Naam* is that "love energy" of God whose reference comes innumerable times in Guru Granth Sahib.

Hence, one thing is clear that Guru Ji is talking about only one prime being and that thing is *Naam* or energy or "love energy."

The Fifth Nanak continues,

Jey ko khaave, jey ko bhoonchey
Tis ka hoe udharo

Guru Arjun further says,

Eh vast(u) taje nah jae
Nit nit rakh(u) uridharo

If Guru Sahib was speaking of three things then the word mentioned in the above lines, "Eh vast(u)" would have been recorded as, "Eh vastuaan". (plural)

The Gospel of Guru Granth Sahib is a unique masterpiece and one of its kind in this world. How can there be a mistake in it? Yes, we can commit a mistake while undertaking an interpretation of the shabads contained therein. The interpretations can vary at times, depending upon the stage we are in while treading upon the path of spirituality. But once we have fully imbibed the *shabad* into our consciousness, then there will be only one interpretation and that will be the truth or the *satt*.

Guru Arjun Dev Ji by inserting an *aunkar* under the alphabet 't' in the word *vast* has put a lot of stress on the importance of this thing or *vast(u)* which is *Naam*. And for the layman Guru Gobind Singh, the Tenth Nanak has simply said, "*Jin prem kio, tin hi prabh paio.*" If you love, then you will attain to God or, rather I would say, to Godhood. How many of us have been in love with someone? To love someone needs a lot of courage and daring. Why? Because if you love someone then you totally surrender yourself to the other. And in this surrender, one totally forgets about the self and the whole concentration is upon the other wherein whatever the other says or does is nectar for the self, and this nectar is the energy or the feeling of aliveness which one experiences while in love.

This two way flow of energy creates a bond of unity which gives us a glimpse of the ecstasy which one experiences for rare moments and the longing for this ecstasy to become endless and never dying. And the person who is egoistic, or full of *haumai*, can never love someone. That is why Guru Ji has recorded in the Holy Granth, "*Haumai naave nal virodh hai, dooi na vasey ik thai.*" If one is in *haumai*, one will never be able to surrender and love needs surrender as a precondition.

What quality does this Naam(u) has? That of immortality, or Amrit, or that which never dies. And that thing which never dies but changes forms is energy or Naam, or to be specific, LOVE ENERGY. And when one gets immersed in the nectar of love in real life, then one actually becomes energized and alive and full of consciousness and throbbing and spiritual in the true sense.

Remember that whatever evil is promoted by someone is due to the fact that the individual has not loved another being in her/his life. That someone has not experienced truly loving someone, nor surrendered oneself to the other in totality. Open any page in history and see for yourself. Was not Aurangzeb the most cruel person in Mughal History? Why? Has anyone given a thought to it? Is it because Aurangzeb never experienced love in his lifetime? Whoever has been in love can never be a protagonist of hate, enmity, cruelty and barbaric perpetuator of crime.

An nuclear bomb can only be created by someone who has never loved. And a Taj Mahal can only be created by someone who is in love. When Guru Nanak Dev Ji created the first *Dharamsaal*, he must have created it out of love for his fellow beings. But today if a new Gurdwara takes shape, it does so not out of love for the fellow beings, in most of the cases, but out of jealousy, enmity and hate for the others who do not want to give up the strongholds of power.

If today someone was to ask me, "Dimpy, what do you want in life?" I would unhesitatingly say, "Love, love and nothing but love." Our sole purpose in life is to love and be loved in return.

