

## Miracle of Guruvani

Sir, - This refers to Vasu Bharadwaj's miracle recovery (SR Jan. 2005). I know that the text belongs to Mr. Bhardwaj and not Mr. Lalvani because I am in touch with him. After I got the write-up (somebody gave it to me here in the Gurdwara), not only did I write to him but I also asked my elder son, who happens to be in Surat, working with the Appollo Clinic there, to go and meet Mr. Bhardwaj. The letter showed all his medical records to my son *before* and *after* his holy visit to Sri Harmandir Sahib and also showed him the photograph clicked by his daughter during *Akhand Path*, when a flame (ਜੋਤਿ) arose from SGGS and entered his body just when the following *Shloka* was being recited -

“ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ ॥  
ਸਰਣਿ ਤੁਮਾਰੀ ਆਇਓ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਾਥ ॥”

from Sukhmani Sahib this instantly cured him Mr. Bhardwaj has stated this in his last letter to me. He says he was very close to Gyani Sant Singhji Maskin and used to stay at Gyaniji's home in Alwar, Rajasthan.

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## Documentary on Darbar Sahib

Sir, - I admire Mr. Ramesh Seth (S.R. May 2005) for the couple's extraordinary devotion and patience while making the Documentary on the Golden Temple. What with the SGPC team of "specialists", and their insistence on an "*amritdhari*" Camera man, a lesser professional team would have given up! The argument over the quote from japji was also gratuitous since the inscription used in the documentary tallies with the text (in gold) in the *sanctum sanctorum* on the first floor of Darbar Sahib.

The Seths have shown a rare moral commitment having travelled to North America over an extended period, at their own expense, to screen the Documentary in 150 Gurdwaras, itself a staggering achievement. I daresay, popular TV channels, like *History* and *Discovery*, might be interested in broadcasting the film for the benefit of larger audiences across the globe.

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## 'Gurmantra' Clarified

Sir,- Let me refer to my article (SR: April 2005, Page 22) which I had captioned as '*Ek Onkar, Gurmantra*' and '*Amrit Pan*' – not '*Ek Onkar*' as '*Gurmantra*' as published. *Ek Onkar* is not '*Gurmantra*' revealed to the '*Gursikh*' at the time of '*Amrit*

*Pan* , nor the *Word* repeated in *Simran*, which is Waheguru whereas, all the attributes of *NAAM* are enshrined in *EK ONKAR* and Guru Granth Sahib Ji narrates those attributes, recitation of GUR MANTRA – *WAHE GURU* in *SIMRAN* including praying – addressing *HIM* in a blissful exclamation of wonder very loving by on realising them in meditation.

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## **Sikhism's Global Outreach**

Your editorial (SR: April 2005), particularly stressing INCLUSIVENESS is in keeping with the essence of the Sikh faith. The five *Banis*, five *gunas* and five K's as also the practice of Simran (meditation) via Kirtan are integral to the practice of religion. *'Sewa'* to humanity (e.g. Birmingham Jatha's exemplary role and contribution at Barcelona Parliament of World's Religion) as also - and especially - the exhortation to rise above pettyfoggery– are timely. Let us stay deeply rooted in the essence of our humane and universal ideology, which make no distinction between man and man, and which blesses and inspires everyone who seeks the Light of God within – for fulfillment and a whiff of Bliss. The Vaisakhi Issue is indeed a collector's piece. May God bless *The Sikh Review* team of volunteers that you continue to lead. Let SR focus directly and unswervingly on the abiding issues of spiritual quest and fulfillment.

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Sir, - The Sikh struggle for autonomous status started in early 1980's and continued for more than 15 years, climaxing in the bloody and disastrous Operation Bluestar in 1984 and subsequently the assassination of Mrs. Indira Gandhi. More than 60,000 persons are reported killed. However, very few people are aware that the publication of secret/Top-Secret documents by the British Govt. from 1977 onwards, under the title "The Transfer of Power" edited by Dr. N. Mansergh and Panderel Moon, in XII Volumes, was mainly responsible for this upheaval. I quote from "Record of a Meeting between Cabinet Delegation, Field Marshal Viscount Wavell and the Representatives of the Sikh Community on Friday, 5<sup>th</sup> April 1946, at 10 am" from Vol. VII, at Page 138.

"The Mission had to consider whether power should be transferred to one, or two bodies, or even to more than two. It also had to consider the future position of the Indian States. They would want to know from the Sikh Delegation:-

1. Whether, if the choice were given, the Sikh Community would prefer the transfer of power to a single body, or two more than one body.

2. If power were transferred to two bodies, which would the Sikh Community wish to be part of.
3. If it were found to be practicable and could be arranged as to which the Secretary of State has formed no **opinion, would the Sikhs wish to have a separate autonomous State of their own?**

Given this choice on a silver plate – how the Sikhs were made to miss this golden opportunity, angered the entire Sikh Community. Now, to put in proper perspective, I have decided to publish some of these rare documents. Sikh representative bodies interested in publishing these documents may contact me for finalising the deal.

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Sir: Sr. Gajindar Singh, in his article “Avtar” [SR: March 2005] blames *Granthis/Bhais* for propagating that our Gurus were God incarnate. But let him refer to the Var by Bhai Gurdas where the savant states:

*Suni pukaar Dataar prabh Gur Nanak jag mahe pathaya*

God sent Guru Nanak to world after listening the appeal from it.

The author quotes from *Gurbani* for justifying his hypothesis. Let us, however, go to the Bhatt - *swaiyas*, specifically written to provide knowledge about the personalities of five Gurus whose words are included in Sri Guru Granth Sahib by Guru Arjun Devji, in particular two *swaiyas* at the start, under Mehla 5, provided illustrations to Bhattas to write *swaiya* for each Guru. The intent of including the *swaiyas* in SGGGS was to make Sikhs to know and venerate the Gurus, as God’s messengers. Let me illustrate:

“O Nanak! In the Golden Age of Sat Yuga, You practiced Raja Yoga, You reformed the king Baal and you liked to take the form of Vaman. In the Silver Age of Traytaa Yuga, You practiced Raja Yoga You were called Raam of the Raghu dynasty. In the Brass Age of Dwaapur Yuga, You were Krishna, the Murar and gratified Kans. You blessed Ugrasain with a kingdom, and You blessed Your humble devotees with fearlessness. In the Iron Age, the Dark Age of Kali Yuga, You have proven yourselves by calling yourselves as Guru Angad and Guru Amardas. The Primal Lord God has commanded that the sovereign rule of Sri Guru remains unchanging and permanent.”||[SGGS:1390]

The above lines bring about the existence of Guru Jyoti, the Light of Guru, manifesting in each age and in the age of Kaliyuga it appeared and manifested as Guru Angad and Guru Amar Das. (see: *Sikh, Sikhi ate Sidhaant*, by Dr, Taran Singh, published by SGPC, Sri Amritsar.

Here, I want to caution that *Gurbani* does not vouch for the idea that Guru was an incarnation of Vishnu, since at many places in Guru Granth Sahib, it is indicated that all the gods (including Lord Vishnu) are under spell of three attributes of *Maya*. On the other hand, Gurus were above these frailties.

**The Lord Himself wielded His Power and entered the world. The Formless Lord took form( as Guru Amar Das), and manifested His Light in the realms of the world.** The *shabad* (naam) which pervading every where was manifested as the lit Lamp (Guru Amar Das). Those Sikhs who gathered the Shabad, were enjoined with feet of Lord immediately. Lehnnaa along with Amar Daas, have been reincarnated in the pure dynesty of Guru Nanak. Guru Amar Daas is a ship to get across; lifetime after lifetime, I should be kept in your Sanctuary.. || SGGS 2 || 16 || 1395

**He is the Embodiment of the Light of God and is pervading over earth and in sky and nine spheres. So speaks Mat'huraa: there is no difference between God and Guru; Guru Arjun is the Personification of the Lord Himself.** || 7 || 19 ||1409

The Supreme Lord God, the Transcendent Lord, is incomparably beautiful. **The Guru is the Image of Fulfilment, the Embodiment of the Lord.** || 2/4 ||43||56||1154

Kabir meditated on the One Lord with love. Naam Dev lived with the Dear Lord. Ravi Das meditated on God, the Incomparably Beautiful. **Guru Nanak Dev is the Embodiment of the Lord of the Universe.** || SGGS 8 || 1 ||1194

There are many more illustrations supporting the deep divinity of our Gurus.

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