



## Spiritual Practices

Baba Virsa Singh has spent a great amount of time in spiritual seclusion during recent months, by the order of Guru Gobind Singh. At the same time, devotees have been asked to complete a total of 125,000 recitations each of Jaap Sahib, Chandi di War, and Hanuman Chalisa. At any time of night or day, one can find many people sitting in the [havan](#) (sacred fire) at Gobind Sadan reading these scriptures very intently. These recitations and the practice of havan come from all the four ages in Indian spiritual history. As the mantras are being recited, the fire often blazes up with great brilliance. As Guru Nanak wrote, "Havan, food distribution, reading of Puranas—whatever pleases God is acceptable." [Guru Granth Sahib p. 1257].

## Truth is everlasting

During such an intensely spiritually charged period, when Baba Virsa Singh does speak, his words are particularly powerful. As always, he is describing the true power of religion when it is not limited to any institutional fortress.

On June 18th, in remarks to Surinder Singh of Punjab Today TV Channel, Babaji said, Always live near truth, for God assists truth. Guru Nanak said, "Falsehood always ends, and truth will prevail." God always supports Truth; falsehood never lasts long.

When the authorities questioned Jesus, he said, "My Father is King of the spirit." The authorities objected, saying, "There is only one king." Jesus replied, "My Father is the One who creates all the kings." Eventually they crucified him—but he has multitudes of followers.

This clash always occurs between rulers and great spiritual figures, for the kings cannot see the Holy Spirit. When the worldly king hears such talk, he thinks the person wants to usurp his power. How can he understand what is invisible until he receives enlightenment? Understanding comes only with enlightenment.

King Asoka attained understanding only after he encountered the teachings of Buddha. Then he realized, "I have conquered a large area, but how many people have been killed so that I may be ruler?" To have such a thought is a big thing. After King Asoka became enlightened, he spread Buddha's message of non-violence. Before that, he had committed great violence.

The saint is not allergic to the ruler. He has no enmity. The Sikh Gurus courageously said, "There is no ruler like God. All these worldly rulers last only for a few days, and their ruling is all false." It is not that they were enemies of the rulers, but they saw God, a bigger Ruler. That Power was sitting on their tongue when they said, "God can make a beggar a king, and a king a beggar." Such statements challenge the rulers' ego. "How can there be a greater Ruler?" But the saints saw with enlightenment that God is the Kingmaker and will remain the Ruler forever.

This conflict has always been present, throughout the four ages. No worldly authority has ever tolerated it. Whenever anyone says, "There is no ruler like God," the worldly ruler always fights. But the saints continue to see in clear vision, and to say, that one King is sitting Above, and another on the earth. They see that the King on high is permanent, whereas the earthly king is ephemeral.

This is an ongoing conflict between enlightenment and ignorance, God-given wisdom and demonic thinking. The demonic person lives in egoism, the God-realized person in divine wisdom. This conflict will always continue, because God does not give enlightenment to everyone. It is His will. As it is written in the Sikh scripture, "There is only one person among millions who remembers God." All others will be concerned about their self-interest: "My daughter should be married, my children should be settled, I should acquire

land, I should have machines." The Guru says that many will be selfish, and the real devotee will be rare.

When God created this world, He linked people with their karmas (actions). Not everyone performs actions by which they can attain God-realization. Greed is attached to people. If God had not linked us with our karmas, then all of us should be God-realized. Guru Nanak said, "We get our human body according to our actions, but we receive salvation with His merciful glance." If we receive that Nazar (merciful glance), we are blessed to obey the commandments and to meditate. Umar came to kill the Prophet Muhammad, but under the Prophet's Nazar, he became his devotee and ultimately his caliph.

Jesus received understanding of the Holy Spirit. Thus when he looked at the person who was driving the nails into him, and the thieves who were being crucified alongside him, he saw that the Holy Spirit was in them. But he was the only one who saw this. Otherwise, if someone throws a stone, the person is ready to cut off his head. Jesus said, "Oh my Father, please bless them, for you have not given them understanding. It is not their fault." He taught, "If someone enjoys slapping you on one cheek, turn the other cheek to him as well." Everyone will not do so. Only an enlightened person will turn the other cheek. Others will say, "He has slapped me—I will cut off his head!"

The Guru says, "There is no enemy or friend. I am united with all." Why? He saw Him sitting in everyone, but everyone cannot see this. This is a play created by the Creator, and it will always continue. Question: Sometimes a person gets defeated by his own thoughts.

Babaji: On one side, there is Truth; on the other, there is falsehood. Where there is Truth, a person will never be defeated. Truth is always victorious, for God's power is always behind truth.

Guru Gobind Singh did not have much worldly power. He did not have a huge army or many weapons. Formidable military forces were arrayed against him. But his spiritual power was so great that the day came that he made a king of Badurshah, the son of Aurangzeb, the Mughal Emperor who always fought against Guru Gobind Singh. There was a conflict between Aurangzeb's two sons over the throne, and Maharaj Guru Gobind Singh decided the power should go to Badurshah. Someone had told Badurshah, "Go to Guru Gobind Singh. There is so much power in his words that whatever he says will surely be done. He will help you spiritually, and if he sees you are being defeated in battle, he will come on horseback with his forces." This actually happened. There was a battle between the two sons. Guru Gobind Singh came on his horse, and when he saw them fighting, he shot an arrow and killed the other brother. Many people came forward to claim that they had killed him. But Guru Gobind Singh said, "Remove the arrow and see whose it is." It was Guru Gobind Singh's arrow.

Truth has no enmity. Truth is always a friend to everyone. Truth gives you the feeling of love, enlightenment, light. That is why truth is always victorious.

As it is written in the Sikh scripture, "The True Guru wants the welfare of everyone; he is inwardly free of enmity." Whoever comes to the Guru is told, "You are blessed. Your fears will vanish." Day and night he makes no distinction between friend or enemy. To everyone he says, "You are blessed. Your desires will be fulfilled."

How can we explain the Guru's lack of enmity? Aurangzeb martyred Guru Gobind Singh's father and all his sons. Even after all this, the Guru gave the throne to Aurangzeb's son. Because the Guru was grounded in truth, he always lived without enmity or fear.

Truth always remains the same, and so does the nature of rulers. They use their power to corrupt, to suppress the weak.

Truth is everlasting. Today people are still speaking of Guru Gobind Singh, and at the places where his father and sons were martyred, people are praising them and placing flowers, for their spirits are ever alive. But what remains today in the Red Fort, the place where the emperor sat on his throne and issued orders? Nothing but pigeons.

This is just one example. Look at the examples of Jesus, of the Prophet Muhammad, of Guru Nanak. They always spoke truth, and people still follow them. By contrast, those who opposed them are almost nameless today. This demonstrates that truth is ever living.

## **Compassion is Mother of Dharam**

When a guest asked Babaji about the training of children, he emphasized nurturing compassion, from which the spiritual qualities are born that are called "dharam" or "spirituality." Babaji explained, "When a child recognizes his mother, spirituality starts to sprout from within and begins to grow. First compassion comes, then dharam. Compassion is the mother of dharam. Like a mother who wakes her children, feeds them, and trains them, compassion teaches character development and encourages meditation. It produces love within the child. Like a mother, compassion teaches the child humility, sweet speech, love for God, and meditation on God. Love is created, humility is created, a sense of devotion is created. In dharam, one always seeks happiness for others, and tries not to hurt anyone's feelings. Compassion always gives these virtues to her child. So long as there is no compassion, spirituality will not arise.

Jesus said, "He who has compassion in his heart is blessed, because compassion is a very great thing" One whose heart is full of love is blessed. Compassion is thus the root from which the tree grows. Without compassion, spirituality will not develop, just as without a mother, a child will not come. Without compassion, spirituality will never sprout.

Compassion arises automatically. What is the proof of compassion? If you see an unhappy person, you will feel a desire to help him. If you see a weak person, you ponder how to help him.

When these qualities enter a person's mind, spirituality will develop in him. When spirituality arises, he will become connected with God. Then he will meditate, he will read scripture, he will sit at havan. When he meditates, he will attain enlightenment. His inner vision will develop. He will also tell others about spirituality.

Now fruit will come from the tree that is rooted in compassion. The person will become heroic. He will become brave and merciful, and will help other people day and night. Because compassion has given birth to spirituality, he cannot bear to see any cruelty or permit anyone's voice to be suppressed. He will always work for them, always try to help them.

When compassion arose in Jesus, he started to love everyone. He began to love and help the weak. Compassion came, and then dharam. When dharam came, Jesus said, "Being crucified is also dharam." Compassion was already there, but now dharam and compassion existed together. Referring to the thieves who were crucified alongside him, he prayed, "Please forgive these thieves, and for the sake of dharam, I am ready to be crucified." He also asked forgiveness for those who were nailing him to the cross. He was laughing on the cross. He said, "It doesn't matter. They cannot crucify my spirit. I will come to life again." This is spirituality.

All prophets and saints have combined compassion and spirituality. Spirituality has the power of tolerance, and compassion always speaks of forgiveness.

Guru Gobind Singh, Jesus, and the Prophet Muhammad all spoke of compassion and spirituality. They always helped the weak and always thanked God. Even when the Guru's four children were martyred, or even when Jesus was crucified, they thanked Him.

## **Russian Website**

Baba Virsa Singh has blessed the development of a special Russian-language website, and thanks to dedicated work by Russian sevadars—especially Yulia Pal and Galina Ermolina—it is now online. The Web address is [www.gobindsadan-rus.info](http://www.gobindsadan-rus.info). It includes information about Babaji and Gobind Sadan, Babaji's messages, Jaap Sahib, Nam, mystical poetry from the Guru Granth Sahib, photos, and testimonies about people's personal experiences of Babaji's spiritual blessings. Some of these testimonies are also being added to the English website, [www.gobindsadan.org](http://www.gobindsadan.org).

## **Seeds Sprout in Russia**

For example, Larissa Trunina, who visited Gobind Sadan in 1998, writes, "The moments of my meetings with Babaji brought happiness into my soul. They offered me numerous lessons and made me change myself, but the basic thing was my sensation of great love which I was receiving. The love was so extensive, endless, tender, and paternal that I felt as if I were a child. This love filled me with self-confidence, the feeling of being protected, and at the same time, great freedom. I knew that no words could express what I felt at the time but I wished all people around could feel the same, and I therefore inwardly was urging

Babaji: "May everyone feel as nicely as I do now." After such an evident experience, I too made it a point of learning how to love, and Babaji said that one must learn to love like one learns any other thing. One must love so as to do good to other people.

At that time Babaji told us that the chief illness that the Earth was suffering from was the condition of the heart not allowing any love.

It was from that very moment on that my wish to be helpful to people assumed a definite form. I came back from India with a large wish to learn to love and to bring joy to everyone. Thanks to Babaji, I understood that doing good deeds begins with improving one's own self. Firstly, bringing love to one's own family and then advancing further on, step-by-step. I now feel enormous gratitude for Babaji and His love towards us. His words are very simple and wise, and they can easily be understood by every person. His advice and good wishes show a great concern for our country and for all of us. His wish to caution us against making mistakes and to help us to understand ourselves is all-embracing.

Babaji gives His life experience and shows everybody the way He and his collaborators live. In both Gobind Sadan and Shiv Sadan, we chanced to witness proving and apparent examples of "the implementation of the two main life tasks, work and meditation." We saw the people there sharing what they possessed, the results of their labor, their wisdom and their love. I am unlimitedly grateful to Babaji and to the members of the community for their kindest hospitality, allowing us to feel like we were staying in a fairy tale."

Larissa then narrates how she took some spikes of wheat seeds from Shiv Sadan for transplantation at her country cottage near Moscow. To her amazement, they produced a crop. She concludes, "Our Earth is one of the same for everybody and any seed needs as much warmth and love as possible. Likewise, similar people live on our common Earth. Nowadays, we survive difficult times in this country and people lend less warmth and love to one another, but everybody hopes for the better. I am confident; therefore, that the knowledge passed to us from Baba Virsa Singh will produce, like the grain from India, a good harvest notwithstanding the hard weather. Babaji's knowledge is already finding response in the souls of this country's people."

## **Protection by Jaap Sahib**

After receiving the Russian translation of Jaap Sahib sponsored by Gobind Sadan, Lyudmila Perova wrote, "At the moment I got hold of the book I felt divine vibrations irradiated from it, and since that time I have always carried it with me. I read the book two times a day, in the morning and during evening hours. I feel great changes in my inner world, as well as the presence of God-given grace in my aura, similar to the "Delicate Coolness" notion I have read about in our praying books.

I always read "Jaap Sahib" several times a day when I am ill. When I learn a friend of mine has fallen ill I read "Jaap Sahib" for two hours and then go to visit that person. After the visit my friends say they feel better.

In His message to the people of the planet Baba Virsa Singh says: "Read "Jaap Sahib" any time, and you will feel great inner force in you. We have been given a vision in Gobind Sadan that nothing bad would happen where "Jaap Sahib" is found, read, or worshipped. If you read "Jaap Sahib" you will be protected by a wall of Light."

## **Rainwater Harvesting**

The water table is dropping in Delhi, so Gobind Sadan has constructed large underground tanks to catch and store surplus rainwater. Six tanks with a total capacity of over 650,000 litres have been built by very hardworking labourers and volunteers under the tireless leadership of Kuldip Singh. The water thus stored will be used for gardens, small vegetable plots, and dishwashing (after treatment), saving the pure water from tubewells for drinking, cooking, and bathing.

## **Fire and Forgiveness**

In the investigations into the fire that destroyed the main farmhouse used as the sanctuary at Gobind Sadan USA near Syracuse, New York, in November, four teenagers have been convicted of hate crime. According to their degree of involvement, they have been sentenced to anywhere from 90 days plus

community service to four years in prison with restitution. Baba Virsa Singh's statement of forgiveness (see Gobind Sadan Times February 2002) was read to each of them at their court appearances. Their parents, who were with them, were extremely emotional and asked for forgiveness from Gobind Sadan. On Gobind Sadan's behalf, Gurbachan Singh and Ralph Singh had requested the court to be lenient with the young people, and those sentenced to community service may help rebuild Gobind Sadan itself. Currently, the plans for the new complex are being finalized.

In February, Mark Lichtenstein, President of the Central School District Board of Education in Mexico, New York, where two of the teenagers were students, accepted Ralph's invitation and accompanied him to Gobind Sadan to ask for forgiveness and to help build bridges of understanding. He explained, "The terrorist attacks on my country were an excuse for pained youth to improperly deal with their fear through anger. Here I have found teachings from Baba Virsa Singh about the destructive power of anger. He said, "When humans become angry and commit a crime, a wave of poison spreads through the atmosphere. However, if we purify our thoughts, make them loving, serving and compassionate, the environment of the whole world will be cleansed."

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