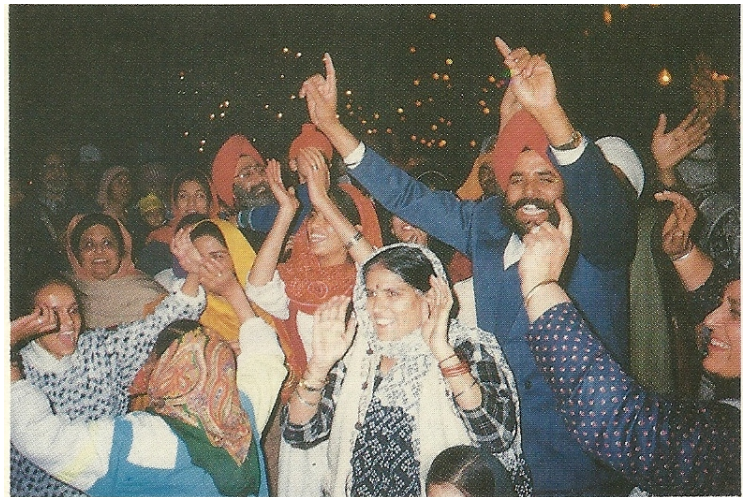
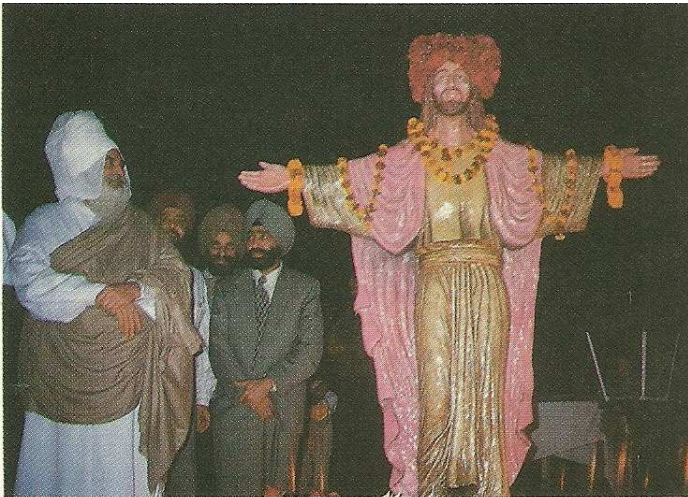


## NEWS FROM GOBIND SADAN

Gobind Sadan, Gadaipur, via Mehrauli, New Delhi 110030, India

December 1996



### Jesus statue placed

At Jesus's Place beyond Gobind Sadan's dairy there is now a life-sized and life-like statue of Jesus. It has been installed on the exact place where Jesus appeared in 1984 to Baba Virsa Singh in vision, showering blessings upon Gobind Sadan and all who visit that holy place. The statue was crafted by Lalji Srivastava from Mathura. He finished it just in time for Christmas Eve, when Babaji placed flower garlands around Jesus's neck, and Donna Young, Christian lay minister from the United States, served a "love feast" of communion in memory of Jesus to people of all faiths. Herds of sheep, camels, and donkeys had been bedded down on the dry plain beyond Jesus's Place by their shepherds, adding to the Biblical atmosphere on the eve of Christmas.

Christmas Day was celebrated with great rejoicing at Gobind Sadan, as always. Jesus had told Babaji and others that the congregation should dance for his birthday, and so with myriad lights, incense, cake, panjiri, and a crown of roses for Jesus, Sikhs, Hindus, and Christians joyously danced at Jesus's Place to the beat of folk drums. Vakil Sahib added to the merry atmosphere when he appeared dressed as Santa Claus, dancing as he distributed candies.

Baba Siri Chand spoke at length at Jesus's Place on both evenings. He related the stories of how both Guru Gobind Singh and Jesus had appeared in vision at Gobind Sadan, making it an exceptionally blessed place of worship and healing. He added,

*"Jesus's birthday is a very auspicious day, but the prophet's birthday is ever occurring. The prophet's coming is something which never ends, which has been going on since beginningless time. The prophet comes with slight differences in his appearance, but in his light, in his enlightened wisdom, in his vision, in his healing there is no difference. Millions of years ago they were the same, they are the same today, and they will be the same millions of years into the future. Sometimes the messenger of God ties a turban, sometimes his hair is open, sometimes he wears this dress or that, but his divine wisdom, his meditation, his vision, and his blessing never change.*

*Whether the messenger, messiah or prophet appears in an Arabic country, Jerusalem, or Punjab, the way of speaking is the same. But the language the messenger speaks is the language of the place where he appears. God knows that if we speak Sanskrit in Arabic countries, no one will understand; Arabic must be spoken there. In Jerusalem, Aramaic, the language of Jesus, had to be spoken so that the common people could understand. Nothing happens through language alone; it is the divine wisdom which affects the people, and this enlightened wisdom remains ever the same."*

Jaap Sahib goes to jail

*For seven days in December, Gobind Sadan's venerable scholar Bhai Kirpal Singh ("Major Sahib") visited every prison of Punjab, at the invitation of B.S.Sandhu, Additional Director General of Jails, Punjab,*

who frequently worships at Gobind Sadan. At each prison, all the detainees were assembled so that Major Sahib could speak to them about character-building and shedding the impressions of bad actions on our lives through meditation, control of the mind, and remembrance of God. The programs were so successful that the superintendents of the jails urged that there should be more such lectures for the prisoners.

With the blessing of Baba Virsa Singh, 4,500 copies of Jaap Sahib, Guru Gobind Singh's great hymn of praises of God, were also distributed to all the prisoners who could read, to help transform their lives.

Mr.B.S.Sandhu explained, "The present policy of the state is to reform the prisoners and to reassimilate them into the society. The only way is to educate them, to change their minds, so it is with Babaji's blessings that Major Sahib went to all the jails and tried to persuade them to turn over a new leaf, to become good citizens and settle down as useful human beings."

### Inspiration for leaders

Public officials of all affiliations continually come to Babaji for his guidance and blessings. In recent months, leaders of all factions in Punjab have come to see Babaji, and have thence been inspired to work for the sake of the people.

When Prakash Singh Badal, head of the Akali Dals (Badal), came very lovingly with his wife to visit, Babaji told them that there are two things which are very necessary in Punjab: to help the farmers and to teach dharam (righteousness, moral order) in educational institutions. He explained that Gobind Sadan has two goals: to uplift the poor and to spread Guru Gobind Singh's universal, nonsectarian message to the whole world.

To Jagmeet Singh Brar, ex-MP, Tiwari Congress Party President, and Manjinder Singh Bitta, Cabinet Minister, Punjab, who came together to see Babaji, he pointed out, "*Guru Nanak asserts that for good government, 'Sach sheel chalo sultan' — (Oh king, proceed with truth and good moral character.) He also said, 'The ruler must be just. Make this your goal: Please the people and work for the people.'*

*A person who remains aloof from the lure of money and love of his own praises shall rule the world. If anyone praises you, immediately say, 'You should understand that whatever quality is in me belongs to God. Whatever energy or willpower is in me has been given by God. Nothing is mine.' Thus saying, your glory will shine like the sun. Whatever obstacle arises in your path, God will demolish it, for none is so powerful as God.*

*If God desires, He can make a poor person a ruler, and a ruler a poor person. If His glance falls upon a person, He can make him the ruler of the whole universe. If He diverts His merciful gaze, that same person will become poor.*

*Guru Gobind Singh, after sacrificing his father and his whole family, remained committed to one theme: 'Oh God, this is all Your mercy, Your kindness, Tav prasad.' At one point during his stand against Mughal oppression, his four sons had bravely died for the cause, his besieged army had been decimated, and he had become separated from his remaining followers as they traveled by dark. He was walking barefooted through thorns and cold, sleeping in the open on the hard ground, and his clothes were torn, but his enlightenment could not be destroyed. The light within him was shining the same as ever. Happily, he said, 'Today I have no equipment, no horse, no army, no carpet. But Oh Khudavand (Master), Your Mercy is with me. I am victorious, because you are standing by me. To sleep under warm quilts is like a disease if You are not with me. To live without You is like living among cobras. Oh God, living on bare ground with You is better than living in fine palaces, for without You they are like burning ovens.'*

*To the tyrants, he said a very great thing: 'My mind is unafraid; how can you frighten my body? I have become fearless and without enmity. My desire is that God may also give you enlightenment.'*

*Guru Amar Das, from his enlightened wisdom, said, 'Jagat jalanda rakh lai apni kirpa dhar — The world is burning. Please save it by Your mercy.' He says to God, 'The whole world is suffering under fear, under pressure. I have only one request of You: Please free all people, so that their burden may be shed. Cast Your light upon the rulers so that they may love You and deal lovingly with the public.'*

*Guru Nanak made no demands of God, and to one's surprise, Guru Gobind Singh also makes no demands. Where there is danger or great oppression, he runs headlong toward it. One thinks, 'It is amazing. He has no fear of danger. He always faces dangers, and removes dangers.' He has instructed you to do the same: 'Oh my children, chinta paraiee — worry for others, not for yourself. Where the honour of others' daughters and sisters is threatened, be concerned about that. When anyone is deprived of their rights, be concerned about that and pray that God will give you strength to set them free.'*

*Oh my children, if you move graciously among the public, if you combine public policy with dharam, and speak of dharam in government, the very earth will kiss your feet."*

### How to develop faith?

Sarah Scott, a journalist from the United States, asked Babaji how one could grow in faith. He replied, "*There are two forms of faith. The first is the inner attraction toward God and detachment from the world. The second form of faith is based on seeing something happen.*

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As a person sits in meditation, concentrating on some manifestation of God, this focus becomes translated into actual happenings. The more one sees the practical actions of God, the more one's faith develops.

If a person witnesses something which is unexpected, beyond logic, he increases in faith. For example, Jesus went among some people who were against him. Among them was a blind beggar. He called out to Jesus, so the Lord restored his sight. Previously he had no faith that Jesus could restore his sight or that Jesus was the Messiah. But when he and the other people witnessed this event, they developed faith that this Doctor could do 'x-rays' and 'operations' and bestow light.

If you stay at Gobind Sadan, every day you will see things happen here which are beyond reason. Then your faith will increase. Or perhaps your friends will see an inner happiness, love, fearlessness within you, and on seeing it, will ask, 'Why are you different from us?' You will answer, "I simply pray." As you do, your weaknesses will gradually disappear and faith will develop within you.

If we really try to determine what faith is, we must conclude that it is a matter of divine blessing. In the time of Jesus, miracles could be seen daily. But the day came when the faith of all of his followers was broken. This proves that faith does not result from seeing miracles. Faith is a matter of blessing. If you are not blessed, you will not have faith even after seeing miracles. If a saint says to a person, 'Go! — You will remain linked with God,' that person cannot break off from God. His faith will remain constant, whether or not he sees miracles.

Faith is an intangible inner quality. Within us there develops an inexplicable feeling of love, of divine wisdom, of desire to serve. What is it which prompts you to serve the blind? Which prompts you to be with lepers, with the crippled? What is it that makes you happy when you are among such people? Other people will not go near them. The one who goes to them does not know why she goes, nor does another know why he does not go. If you ask that person why she stands among such people, she will simply answer, 'I just like to do so.'

### **Faith and love cannot be measured**

When the saint sits in meditation, day after day, he or she experiences the existence of God, the truth of God, and the power of God, and describes them for the people. It is not that the saint has great faith. Rather, God is happy with the saint, so God keeps showing the saint these things which God does not reveal to others.

The main point is that love is in God's hands. It has no form, so one cannot say how it is created. It has no dress, no voice, so how could it be created? It has no language — what language does love speak?

Many powerful messiahs, prophets, and saints have appeared in all countries. The best thing to do is to concentrate on whichever one you prefer. At first,

concentrate even without faith. If faith were within people's control, we would all become Jesus, we would all become Moses. Why don't we? Because only the one whom God chooses develops faith. Nevertheless, you must pray and try to develop an attitude of service and love within yourself. Some other Power is behind all this, but keep trying. Perhaps some day you will be able to experience that path of Light, that path of Love.

There is a Controller Who is running everything. Only a person who understands this can speak about or see that Power. Others are doubtful. The difference is quite distinct. One mother says, 'Jesus has taken my child. Why should I be upset?' Another mother cries, 'Why has the Lord taken my child? I go to church every day.' Actually, the only person who has faith is the one who says, 'My child has gone to Jesus. Why should I be disturbed?'

When there is bargaining in love, always be skeptical that it is actually love. Love is that in which there are no demands. One who loves says, 'Even if you are angry with me, I am still yours. If you take away my home, I am still yours. If you cause a fight in my family, I am still yours. Even if there is sickness, I am still yours.' Such a person is blessed by God. No matter what happens, she is still happy regardless.

What is the proof of love? That it is never measured. The greater the sacrifice, the greater the love. People who loved have been crucified, fed to lions; their houses were burned, their families were killed. But even then they kept praising God. On the cross itself, Jesus said, 'Forgive and bless those who are crucifying me, who are mocking me.' His love made the people realize that God loves us. Even if we are being crucified, it is God's love that we are receiving.

There are difficulties in the path of love for God. You might think you love a person but if he does something you do not like, you will feel aggrieved. However, if you really love that person, you give up any expectations. Whatever he does, you accept.

One who truly loves God has no personal consciousness. If love is conscious, it is not love. They cut off the hands of Mansur, and yet he did not notice. He kept saying, 'An al-Haqq-- I am the Truth,' for he was immersed in his Beloved, and who can cut off the hands of Allah? Who can tear off the skin of Allah? The lover does not even know what is happening to him. A cup of poison was given to Mirabai. She saw her beloved Lord Krishna in the one carrying the cup, so she drank it as nectar and sang to her Lord.

Love has no consciousness, no eyes, no legs, no thought. No one can know what love is. If love had eyes, how could one be hung on the cross? If love had legs, how could one walk toward the cross? The lovers of God did not even feel what was happening to them. They did not cry out, for they had given their whole mind to their Beloved. Pain is perceived by the mind, but their mind had been



taken by Someone Else. As the Guru says, 'The servant's love remains constant to the last.'

*Faith and love are therefore inner matters. And I will say to you, they are matters of blessing."*

### **Father Gregorius passes on**

Babaji's dear friend, Metropolitan Dr. Paulos Mar Gregorios, passed away on November 24 after struggling for several years with the effects of a stroke. He was one of the world's greatest scholars of all religions, a tireless champion of interfaith understanding, a Metropolitan in the Syrian Orthodox Christian Church, and past-President of the World Council of Churches. Babaji says, "He is a very great soul, and he is going to a very great place."

### **Why aren't we enlightened?**

On December 1, Babaji addressed a celebration of Guru Nanak's Birthday at the home of Bhai Mohan Singh, former Chairman of Ranbaxy Laboratories and Ambassador for San Marino. To the Sikhs in the audience, Babaji said, "Daily we are bowing before the Guru Granth Sahib (Sikh holy book) and listening to the words of the Gurus being read. But why is there no change in us? Daily we are taking guidance from the scripture, but our inner vices have not left us.

*When Nam enters us, ignorance leaves. When the Gurus' orders enter, our ignorance departs. We are outwardly bowing before Guru Nanak, but he says, 'Speak truth. Do not tell lies. In Nanak's house there is only Nam.' What is that Nam? It is the Light. It is enlightened wisdom. It is the splendour of God. It is the secret conversation between Guru Nanak and God. When you recite Nam, it is as if millions of suns are illuminated.'*

*We say that we recite Nam and that we have faith in Guru Granth Sahib. In this, is there any room for lies? For sins? For anger? If we imbibe Nam and the Gurus' enlightened words, anger, sins, and greed all depart. "Tud pason mangana, sir dukhan de dukh. Nam de Santokhia, utre man ki bhukh.— If we ask You for something material, it only brings sorrows and pains. Oh Grantor of Contentment, please give us Nam so that the hunger of our hearts will be satisfied.' Guru Nanak stressed Nam again and again. He said, 'In Kali Yuga (the darkest of ages) only Nam will save you.' If we recite Nam our sins will be burned away and enlightenment will develop within us.*

*When a person goes to the school of religion every day and there is no improvement, is the weakness in the person or in the school? Is it that the Guru does not want us to improve or that we do not want to follow? Otherwise, in every school a person is transformed. A small child goes to school and thus starts speaking English, starts reading primers. But in God's school, we do not even know what*

*the scriptural lesson is.*

*Somebody goes to a film and then later as he rides along on his bicycle he sings the film tune. But we forget the scriptural lesson as soon as we leave the gate of the gurdwara (Sikh temple). This means that we are not even as interested in the divine message as a cinema-goer is interested in a movie.*

### **There are many Names of God**

*From time immemorial, people have been chanting 'Sohang, Sohang,' 'Ram, Ram,' 'Narain, Narain,' 'Gobind, Gobind,' 'Hari, Hari,' 'Allah, Allah,' and all such Names are incorporated in Guru Granth Sahib. We have been trying to build a fort around Guru Granth Sahib, but it cannot be thus enraptured, for it contains all religions, and also The One from which all religions have come. God is present in it.*

*Now what has happened is that we have made separate religions out of different shabds (Names of God). This causes clashes, with each person saying, 'My religion is best.' But there is nothing of truth in this, for Wahe Guru is not exclusively Sikh, nor is Narain Hindu, nor is Allah Muslim. These Names are matters of spiritual experience.*

*When an enlightened being saw in vision that primeval condition in which water covered the earth, he exclaimed, 'Narain, Narain' — 'You are the One Who prevails throughout the waters.' Another saw God as Gobind, 'The One who gives light in the darkness.' Another said, 'Wah, Wah!', which means 'Wondrous! You are so Wondrous that Your colour, form, caste, community, or country cannot be described.' Sikhs may say, 'Wahe Guru is our Name for God,' but it is a Name belonging to all of creation. It is the shabd of the animals, the trees, the oceans, for God's wonder is in all Creation.*

*When we praise one prophet but criticize others, God's happiness disappears. In Guru Granth Sahib, the Gurus speak of Lord Rama, of Lord Krishna, of Allah. Why? Because there were no barriers in their hearts. From whence Guru Nanak spoke, there was only light, light, light. He never created any boundaries. On the contrary, he broke the boundaries that people had created, and he stood by Nam alone.*

*We have not attained enlightenment because we have emphasized things which the prophets did not say. When you stress things that people have said, one person will say one thing, and another will say something else, and a third will say something else. Then there will be a clash of ideas. When we will speak only of the Teachers' words, then there will be no hatreds among us. The darkness in our hearts will vanish."*

INTERNET: Gobind Sadan now has a lovely "website" thanks to Sarvjit Grewal. Gobind Sadan's World Wide Web page address is [www.netcom.ca/~grewal](http://www.netcom.ca/~grewal)