

# GOBIND SADAN TIMES

## International Edition July 2010

By the blessings and guidance of Baba Virsa Singh Ji Maharaj, Gobind Sadan's mission is moving ahead and growing, and many people are benefitting. News of the activities is posted on Gobind Sadan's website, [www.gobindsadan.org](http://www.gobindsadan.org), but at the request of many friends of Gobind Sadan, as well as the Baba Virsa Singh Ji Maharaj Memorial Trust, a summary will also be given in newsletter form several times a year.



### ***Baisakhi***

Baisakhi was joyfully celebrated by sangat from near and far on 14 April 2010 at Gobind Sadan with Akhand Path, special havan, kirtan, special langar, and Amrit Sanchar (Khalsa initiation). On Baisakhi day in 2006, after the release of his book *Loving God*, Baba Virsa Singh had given a special talk which has never before been fully translated or published. As his teachings are ever-relevant and important, we reproduce that talk here:

*Guru Gobind Singh said, "Razak Raheem ohi, Kadar Kareem ohi, Dehura te maseet ohi, Puja te Namaz ohi." (The Provider and the Merciful One are the same, The Creator and the Compassionate One are the same, Temple and mosque are the same, Hindu puja and Muslim prayer are*

*the same.) How can I go against that principle? That is why we have been continuously following that principle here. Guru Gobind Singh also said, "Manas ki jaat sabhai ekai pahchanbo" (Recognize all people as one human race). Then how do separations arise? How can we create divisions?*

*I feel that this birthday of Khalsa is a very holy day. Khalsa are those who take on the worry of others. When the Khalsa was born, the condition of our country was not good. It was not that Sikhs or Guru Gobind Singh were in trouble, for he was above all these things. But according to the hukam of God, he decided that his power should be transmitted to the Five. When it came forth in the Panj Piaras (Five Beloved Ones), what happened? They became very pious. Their character became very high. They always spoke truth. The Guru said, "Jab lag khalsa rahe niaara" (So long as the Khalsa follows those principles, he will be distinguished among all people) and only then will I give full power to him." "Niaara" (distinguished) does not mean that we are to create Khalistan. Niaara means to speak truth, to live in the world and help others, to*

*not consider anyone inferior, and to regard women as your daughters, sisters, and mothers. At that time, the Khalsa's conduct was such that whatever village they entered, that village was safe.*

*Now these days, these virtues are disappearing, and only the symbols remain. If we are not real Khalsa, then these symbols have no meaning. What should the symbol be? Make your inner character strong. Ultimately the meaning of Khalsa is to take on the problems of others. Khalsa is one who thinks about others 24 hours a day. He never thinks about himself. If Khalsa was not born at that time, the seven countries bordering India would have divided our country because the people were very weak then.*

*Guru Nanak told the people, "You are worshipping, but why are you not saving your honour? Without honour, worship has no meaning. Without truth, religious symbols have no meaning. Without good character, sacred thread has no meaning." Therefore he told the people to get up and worship, but as Lord Krishna said, "Practice Kshatriya dharma (defend those in need)."*

*"Khalsa" never means abusing others, fighting with others, or behaving badly in any way with others. The person who acts like that is not Khalsa. Khalsa should give up anger. Khalsa never criticizes. Khalsa is always filled with Nam. The person who meets Khalsa also becomes attached with Nam. The very word "Khalsa" has great significance, but in these days, when people hear the word they think it means fighting with others, beating others. This is not Khalsa. The real meaning of Khalsa is kindness, love, and faith. Wherever the Khalsa goes, people start reciting Nam and even the environment starts reciting Nam. The Khalsa had great qualities and made great sacrifices, and were happy and laughing even in their sacrifices.*

*Guru Gobind Singh showed the world what are the qualities of the Guru. Nowadays everyone says, "I am Guru." But Guru Gobind Singh proved that Guru is the one who transforms people's minds, brings peace in the country, sacrifices, and saves the people.*

*Thus I am 100 percent against anger. In addition, a person who does not work and a person who takes offerings from others is not a good person. If you become dependent on somebody, you are not even a good human being. It is said that the idle mind is Satan's workshop. Nowadays many would-be swamis have been born in our country and so many deras (religious communities) have been established. Many people have become idle and five to seven more people are sitting idle along with each of them. This will have a disastrous effect on our country.*

*Always revere all the prophets. From childhood I have struggled to maintain this principle. If someone says that Prophet Muhammad is only for Muslims, I say, "He is mine also." What has Prophet Muhammad said? "Go and make Momins" (believers). So anyone can become Momin. Who is Momin? The one who has inner kindness, love, and blessing. Guru Nanak said, "It is very*

*difficult to be called a Muslim. The person's heart should be as soft as wax, and he should clean the dirt of pride from his mind." It is not that a Muslim should start attacking others.*

*Therefore these points were taught very firmly and lovingly to make people understand. Nowadays, all these principles are being ignored. But in my mind, there is the firm belief that every prophet is ours, and they are all sent from God. Why shouldn't we celebrate their holy days? As it is written in Guru Granth Sahib, "Ved Kateb kaho mat jhootha" (Don't call the Vedas and holy Books false. False is the person who misinterprets their message). Perhaps some of you don't know that "Kateb" refers to the Torah of Jews, the Holy Qur'an of Muslims, the Bible of Christians, and the Zend Avesta of Zoroastrians. Guru Nanak says that all these scriptures are true, and the four Vedas are also true. If they are all true, shouldn't we accept them?*

*Therefore, this ideal will always remain at Gobind Sadan, for centuries into the future: that the festivals of all prophets will be celebrated. All prophets will be respected, honoured, and loved. No one will speak of hatred. I myself am against those who are idle, and those who hate others. I am against those who are rigid and exclusive about religion. Why do you become rigid? The person who has become Momin will not quarrel with others. The Vedas say that God is everywhere. When God is everywhere, then where is opposition and conflict? Guru Nanak says, "Ek Onkar Sat Nam"—"God is One. His Name is Truth." Lord Krishna says, "Brahm, Brahm, Brahm—I am Brahm and have faith in Brahm and follow Kshatriya dharma." The Prophet Muhammad says "Allah Hoo Akbar"—"Allah is One, greatest of all. There is none like Him." These points were emphasized in all religions. But these days the priests are constantly separating religions. No religion is separate.*

*Therefore I am explaining to you about Khalsa. The Khalsa is a loving person. He is free from anger and greed, and firm in character. He sticks to what he says. He is a pure soul. And also, Guru Gobind Singh used to say that Khalsa was born when God was in a happy mood. God said, "There is a great problem. Make these devotees Khalsa. They will overcome all obstacles."*

*Therefore today is a very auspicious, very holy day, and very fortunate for us. Don't think that the way of the Khalsa is the way people are behaving these days. Taking offerings is prohibited, but they are accepting them. Living idly is prohibited, but they are living idly. Therefore take care about these things, such as righteous work, reciting Nam, and sharing out of your own resources. That is why the name of Khalsa is very holy, referring to very powerful persons.*

*Similarly, the Prophet Muhammad made Four Friends (Yar), for they were needed at that time, and in these things there are so many spiritual powers. Those who read the Holy Qur'an became heroes like Hazrat Ali. They became Aulias ("Friends of God," saints) like Shaikh Farid. They became great like Nizamuddin and Chishti, because there is great power in the Holy Qur'an.*

*They became Momin. What is happening today? Nobody is reading Five Namaz (prayers). All are ready to quarrel, to be angry with others.*

*I will therefore appeal to everyone that we should all live together with love. We should all desire the well-being of all countries, including our neighbours, and also make our country very powerful. It is not that we should fight with our neighbours. What kind of habit is this? All religions have said to love your neighbour, and neighbour means the neighbouring country also. They are not only referring to the houses near yours. Therefore live with great love. The orders are the same for everybody. However, as Guru Granth Sahib says, "You have wisdom, but you act like a child. You have power, but you act like a feeble person."*

*Today those of you who spoke possess great knowledge and have written great books, but you spoke very humbly. God's blessings fall upon those who become humble. Writing a book is a great thing. There is a story about that: People were caught, imprisoned, and punished for their faults. All the thieves were released upon completion of their punishment. But an author who had misguided people with his writings remained in jail. He asked, "When will I be released?" The reply came, "So long as people continue reading your book, you will remain in jail."*

*Therefore you should write correct books because people act upon what they read in books. Do not write under pressure. All the histories are being changed. For instance, people are reading that when Mata Gujri came to know that her grandsons, the younger two martyred sons of Guru Gobind Singh, had been killed, she committed suicide, but that is false. How can that be possible? In Guru-Mata's home there were oceans of sacrifices. How could she commit suicide? But people are reading in some books that she committed suicide by jumping off the roof. I told them, how can that be? Because in Guru Granth Sahib it is written that the person who kills himself is like a butcher who kills the whole world. Did she kill herself? But people keep reading this and nodding their heads in agreement.*

*So I will request only this, because a lecture has not many points—there are only four or five points in the lecture: keep your character strong, do honest labour, think of women as your sisters and daughters, love your neighbor, and love your country. As Guru Nanak has said, "Wherever you stay, speak well of it and drink the nectar." Make that country great. This is what we have been taught, and we are always trying to obey the orders of the master and keep ourselves aside. Only then will pleasure come.*

*Here [at Gobind Sadan] divas are always being burned like Diwali. One day it is the birthday of one prophet, another day it is the birthday of another prophet. We are enjoying this chance that has been given to us. We are lighting divas and candles, burning oil in the divas and making prasad with pure butter oil. We are offering sweet rice. We are always feeling fortunate. This chance has been given by God, and people are happy with this. You have seen that while the*

*havan {sacred fire} burns, as it has for over 40 years, Hanuman Chalissa and Chandi di War [praises of the Goddess Durga] are also being read. Namaz is also being read in the mosque. Here you will not find any holy place where respect is not being given. I am happy and feeling fortunate: "You have given us this chance." In this there is no question of money. The question is of God's gift—to whom He gives it. He gave me this gift, and I am happy. You all should take these things [gifts] and all should practice them. When you make a boundary, nothing will be there. The boundary does not exist. In the boundary, there is no blessing of God. He is open, and He enjoys. We might have been in a masjid or gurdwara or temple—but He may have been standing under some tree. It is not His department to live within these bricks. Making a building is a matter of our [own] pleasure. As Guru Nanak says, "Gold is false, money is false, and false is the person who wears them." This comes in Guru Granth Sahib, and [yet] we apply tons of gold [on religious places]. What is this?*

*In some religious places, when ladies enter, one person standing there makes an announcement: "Ladies, do you want to wear gold around your neck or give it in the name of God [to this religious place]?" Now, if we try to understand this, the ladies have come to their father's house. The father will not try to take ornaments from them. Rather, the father will give something to them. But those innocent ladies take off their ornaments and throw them in front of the worship place. What will He do after taking the ornaments? He is just sitting there.*

*These things are happening in so many places, but these things are wrong. Our Guru is our father. We have gone to our father's home. Then he will see us off lovingly. He does not demand anything from us. The father demands [only] love and gives us everything. Now save yourself from these things—from giving offerings and making an idle person a devil. This is against the [Guru's] principles. If you want to give, then give school fees to a child who has no money to pay them. Give medicine to a person who cannot afford it. Give food to a hungry child. As the Fifth Guru has said, "The mouth of the poor is my alms-box."*

### ***School for poor children***

Free education is being provided to poor children of Gobind Sadan and the surrounding area under the auspices of a new association that has been formed by Gobind Sadan devotees: The Guru Gobind Singh Educational Association. It is a registered non-profit charitable organization under the chairmanship of Sardar Rai Singh, IAS (Retd). The Vice Chairman is Sardar U. S. Jolly, Former Principal Commissioner of Delhi Development Authority. The Treasurer is Sardar Harbhajan Singh Kareer, Chief Manager of Punjab and Sind Bank. The Member Secretary is Sardar Harvinder Singh, Electronics and Communication Engineer, retired from National Council of Educational Research and Training. The prime objective of the Association is "to provide free education to under-privileged children, with special emphasis on education for interfaith appreciation, environmental protection, sustainable living, service to humanity, high moral standards, cooperation, compassion, national integration and unity, and communal harmony."



A school has been established for this purpose as Baba Virsa Singh Ji Maharaj Public School. Some 28 children are already being taught in three classes: Pre-Nursery, Nursery, and First. Cheerful furniture, uniforms, and sturdy school shoes have been donated for the students' use. The syllabus, books, and uniforms are the same as those of exclusive public schools, so that these children may receive first-class education. The head teacher, Mrs. Jaspinder Kaur, is very pleased with the progress of the children, many of whose parents are illiterate. The members of the Association are planning to get the school first registered as a Primary School up to Class 5.

### ***Interfaith Education classes***

In addition to setting up a school, Gobind Sadan volunteers have for two years been offering interfaith education classes for the children of the area every Sunday afternoon. These are designed to enhance children's lives with the essence of the teachings of Baba Virsa Singh and to help them learn about and appreciate all paths to God. They are from Hindu, Muslim, and Sikh backgrounds but readily grasp the truths imparted by all prophets. They pick up spiritual teachings very quickly and are a delight to work with.

Often the method of teaching is to have the children act out and then discuss spiritual stories. Thus they have acted out plays such as the sacrifice of King Shibi, the lion who thought he was a sheep, Guru Arjun Dev's seva, Guru Nanak's good bargain, Guru Nanak in the river, Guru Nanak's travels, the wise and foolish bridesmaids, Jesus feeding the five thousand, Abraham's sacrifice, the Jataka Tale of the Great Ape, Rama and Sita in the forest, Prahlada, the frightened rabbit who thought the sky was falling, St. Francis and the wolf, stone soup, the Brahmin and the bull Nandivisala, stories depicting the Beautiful Names of Allah, Moses and the burning bush, the Ten Commandments, Easter, Pentecost, Bhagat Kabir, the Silent Buddha and the rich almsgiver, and How the Moon was kind to her Mother. The stories are often linked with holy days that are coming. For instance, for weeks before the birthday of Guru Nanak, the children were learning many stories from the life of Guru Nanak. In these classes, there is no emphasis on religious traditions per se, but rather on their eternal and universal teachings.



## ***Conference on Mysticism in World Religions***

Gobind Sadan continues to celebrate all major holy days, with the biggest melas of each year being Baba Siri Chand's birthday, Guru Gobind Singh's birthday, and Baba Virsa Singh's birthday. For Babaji's birthday celebration this year, a major international conference was organized on 17 and 18 February by the Gobind Sadan Institute for Advanced Studies in Comparative Religion, under the auspices of the Baba Virsa Singh Ji Maharaj Memorial Trust, in collaboration with the Centre for the Study of Comparative Religions and Civilizations of Jamia Millia Islamia, a major Delhi university. The academic sessions were held at Jamia Millia Islamia, and the valedictory session and concluding dinner were held at Gobind Sadan.



Introduction and welcoming speech were given by the illustrious Vice Chancellor of Jamia Millia Islamia, Honorable Najeeb Jung. He said, "All the Holy Books are full of the divine meanings, but so little research is being done on the real meanings of the Holy Books. It is only the pure who can search for the mystery."

Dr. I. H. Azad Faruqi, Director, Centre for the Study of Comparative Religions and Civilizations, Jamia Millia Islamia, co-convenor of the conference, explained, "According to some scholars, the dawn of self-awareness in humans is the stage where we can differentiate between animals and humans. Rumi said, 'We were nothing. Your existence brought us from nothingness into existence.' It is the search of the human to solve the mystery of his existence. This is the starting point for all religions."

Dr. Surjit Kaur Jolly, Principal of SPM College of Delhi University and Secretary of Gobind Sadan Institute for Advanced Studies in Comparative Religion, welcomed the participants on behalf of Gobind Sadan. She explained, "Jamia Millia and Gobind Sadan have come together to study this subject, to bring *din* (religion) into *dunia* (the life of the world) and make it a better place to live. I want to introduce to you the greatest prophet of this age: Baba Virsa Singh Ji. At Gobind Sadan, all religions are being lived. We go to the mosque with the same reverence as we go to Guru Granth Sahib. It is a place full of energy, a vibrant, stress-relieving center. Immediately you get revived, infused to give your best to the world."

The keynote address was given by Ralph Singh, Chair of Committee on Interfaith Education, North American Interfaith Network, and Director of Publications and Public Relations for Gobind Sadan. He spoke of his personal journey of faith under the guidance of Baba Virsa Singh Ji, noting that “Babaji’s greatness was that while he was a citizen of the mystical realm, he was always fully engaged in the world, working to end the scourges of poverty, religious conflict, corruption, and terrorism, to the extent that he himself would plow the fields and give endless time to teach us, resolve our conflicts, and heal us. Contrary to popular belief, the mystical realm is not esoteric. It is practical and simple, accessible to all without a degree, which is perhaps why it is not recognized by many authorities, current and past. Yet its light is free to all who would seek it—and it empowers all those regardless of religion. It knows no boundaries. The world demands that you make a name for yourself; the mystical path requires you to lose your self in Your name.”

Dr. S. A. Ali, Founder Member of Hamdard University, and well-known scholar of comparative religion and Islamic Studies, said, “I am looking for real saints. Baba Virsa Singh was very close to me. When I met him, I could sense divinity in him—a stately figure with an aura on his face that you could immediately recognize as someone different from ordinary mortals. He had such an open mind that his center was not only devoted to Sikh worship; he created Jesus’ Place, a mosque, temples, and so forth. He was also doing a lot of farming, working hard to make money and share it. Whenever he came out of contemplation, the light on his face was a great delight to watch.”

Scholars from many religions and countries participated in the academic sessions. Acharya Shri Vats Goswami of Vrindaban spoke on Mysticism in Vaishnava Tradition, observing that “The mystical experience cannot be bound by time and space—mystics create their own time and space. The role of the realized guide is indispensable if you want that eternal peace.” Dr. Surjit Kaur Jolly spoke of Mysticism in Sikhism, saying that “Guru Granth Sahib is not cut off from the world. It concerns the construction of a better human being, and believes in the dignity of human labour and sharing with the have-nots. What is required is complete submission to His Love. The mysticism of Sikhism is for householders who believe in *kirat*—honest hard work.”

Karma Lekshe Tsomo, Assistant Professor of Theology and Religious Studies, University of San Diego, and President of Sakyadhita International Association of Buddhist Women, posed many questions for consideration. She insisted, “We exclude a large number of people when we use the word God. For Buddhists, ‘Reality’ itself is a debatable concept. Mysticism is a direct experience—the words we use are describing the indescribable. Are we all going by different paths on the same mountain? Are we of different faiths climbing the same mountain? Is God-realization necessarily the same as enlightenment?”

Dr. I. H. Azad Faruqi, co-convenor of the conference, gave a very detailed account of the development of mystical philosophy in Islam. He observed, “Muslim civilization was thoroughly colored by Sufi thought. European culture cut off the whole of mankind from any thought but reason, whereas all scriptures are based on non-rational sources of knowledge. Intuitional knowledge became the ground of Islamic civilization.” Dr. Neela Bhattacharya Saxena, Associate Professor of English, Nassau Community College, studied this mystical stream in Islam by examining the poetry of Nasrul Islam of Bangladesh: “He



rejected all ideologies, even ideas of God, that would imprison us. His was the fire of *fana*—self-annihilation in which nothing remains but the face of Allah.”

Professor S. M. Azizuddin Husain, Dean of Faculty of Humanities and Languages at Jamia Millia Islamia, described the work of Shaikh Sharfuddin Bu Ali Zalander Panipati of the Chisti spiritual lineage in making Panipat one of the leading centers of Islamic learning and culture in India. Dr. Ali Ihsan Yitik of D. E. U. Faculty of Divinity, Izmir, Turkey, described the contemporary situation of Sufism in Turkey, where all kinds of mystical activities were forbidden in 1925 as the secular government was being formed. He explained, “Though the ban was probably planned to be valid during the following 10-15 years, it is still valid in today’s Turkey. Therefore, there is no legal mysticism, Sufi order, or dargah which can legally carry on their activities.” Nonetheless, he explained, mystical life continues under paradoxical modern conditions.

Dr. Samani Chaitanya Panja, Associate Professor, Jain Vishva Bharati University, Ladnun, spoke of mysticism from a Jain perspective. She explained, “Jains do not pay homage to any individual but to the perfection of the soul. Jainism offers a non-absolutist way to perceive the truth and understand the reality of the mystical world. Jains do not believe in God as Creator. When *atma* becomes *Paramatma*, the soul expresses its essential divinity.” Dr. Amarjeev Lochan, Professor of History and culture of India, University of Delhi, showed slides of Buddhist architecture, explaining how it expresses mystical themes.

Dr. George Gispert-Sauch, S. J., of Spain and Vidyajyoti College of Theology, explained that the Christian understanding of mysticism is based on the belief “that although both the human body and the soul are created realities, and of themselves ever infinitely distant from the Divine Reality, yet there remains a possibility of the human entering the essence of the Divine Life, or to become ‘participants of the divine nature,’ thanks to Jesus Christ, who is the presence of the Eternal Divine Word within humanity.” He described the Spiritual Exercises of Ignatius of Loyola, founder of the Jesuit Order. Ludmila Timofeeva of the International Association for Peace through Culture, Moscow, spoke of another great Christian saint greatly beloved by the Russian people: Sergei Radonisky. She praised his essential qualities: “prayerfully contemplative aspiration to the realm of spirit, tireless labour, and hearty love not only for people but also for all living beings.”

Professor Madhu Khanna of Centre for the Study of Comparative Religions and Civilizations at Jamia Millia Islamia spoke on “Alternate States of Consciousness in Tantric Worship: Theory and Practice.” Dr. Vijaya Ramaswamy, Professor of History, Centre for Historical Studies, Jawaharlal Nehru University, spoke of the fine line between mysticism and madness, giving examples of apparently irrational and socially deviant behaviors of great women mystics from Hindu tradition. She discussed “bridal mysticism,” in which the devotee gives himself or herself to the Beloved, meaning “the surrender of the individual ego and the expanding of the individual self into the infinite.” However, as noted by Mary Pat Fisher, author of Living Religions, “The full path of mysticism does not leave one wandering in bliss in the ethers, but ultimately brings one back onto society to serve humanity. This practical path empowered by remembrance of God is the basis of the mission of the great saint Baba Virsa Singh. If one is connected to and guided by God rather than by one’s own small thinking and small energy, one can do a tremendous amount of effective work in the world.”

The major address at the Valedictory Session was given by Dr. Rai Singh, IAS (Retd.), Chairman of Baba Virsa Singh Ji Maharaj Memorial Trust. He noted, "Baba Virsa Singh could close his eyes and see what lies beyond this wall, or in Moscow, or anywhere in the world. How did he get this divine power? A Godly person, because he derives power from God, can do anything. Maharaj Ji said, 'God has given you hands. Work hard, and then from what you earn, share with others. Work hard and work for the betterment of society—for the poor people, and recite the Name of God Almighty.' The amazing things I saw around Maharaj cannot be explained by science, but there is some Power that runs the universe."

### ***Bursi at Shahidatadarbar***

On 29 April, 2010, the *bursi* (death anniversary) of Baba Mukand Singh was lovingly celebrated at Shahidatadarbar, a unique devotional community in northern Delhi which is under the blessings of Baba Virsa Singh Ji and the supervision of the Baba Virsa Singh Ji Maharaj Memorial Trust. It is the place of two great saints—Baba Hari Singh from Pakistan, who passed on in 1967, and his successor Baba Mukand Singh, who passed away on 29 April 1975.

Swami Brahm Dev, Mahemandelshwar of Udasi Bada Akhara and Professor of Sanskrit Grammar from Banares Hindu University, gave the main talk. He spoke about the qualities of a true saint. One of the stories he narrated involved a stone specialist who brought two stones to a king, saying that one was a diamond, while the other was a glass imitation. He challenged the king to have his experts tell which was which. They all tried their best but failed. Then a person wearing poor, dirty clothes said, "If you will allow me, I can tell." The king agreed. The poor person stepped forward with someone's help, for he was blind. The king was astonished: "How can he see the difference? He can't even see ordinary things!" But the Prime Minister signaled the king to keep quiet and wait for the outcome. The blind man took both of the stones in his hands. After a short time, he said, "This one is the real diamond; that one is an imitation." The person who had brought the stones verified that his answer was correct, but asked, "How did you know?" He replied, "I can not see, but I can feel the difference, because a glass imitation gets hot under the heat of the sun. A real diamond observes the heat." Swami Brahm Dev concluded, "A saint is like the true diamond. He observes the heat of the world. He has great patience."

### ***Passing of Bibi Jaswant Kaur***

We are very sad to announce the passing of Bibi Jaswant Kaur, Gobind Sadan's "Kirtan-wali Bibi." She had graced Gobind Sadan for decades with her musical offerings to God and had gained an international reputation among musicologists as the only surviving student of the Golden Temple's famous rababi, Bhai Taba Ji. Despite her fame, she lived quietly at Gobind Sadan and according to Baba Virsa Singh Ji's standing instructions, never accepted any money for her singing. Ralph Singh, in his tribute to Bibiji, writes, "Whenever she sang it was as if every being, seen and unseen, stopped for a moment to just savor the sweet sounds. The music wafted over the fields; whether we were on the hill in the dairy or in the dera with her, it just permeated our being. No wonder Maharaj ji called her the 'diamond of Gobind Sadan.'"

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