

NEWS FROM GOBIND SADAN

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Babaji presents Guru Granth Sahib to Prime Minister Rao

Advice to the Prime Minister

Indian Prime Minister P. V. Narasimha Rao sweetly sat on the floor at Baba Virsa Singh's feet when they met on March 21 at the home of former Union Minister, Sardar Buta Singh. Babaji advised the Prime Minister,

"A person's fame develops according to his dharam. A person attains power to strengthen law and order, to strengthen the country, to strengthen the people. But if there is no dharam, neither the country nor the people will be strong.

In our country, two things are always linked: dharam and policy. Why are good policies to be adopted and dharam upheld? So that justice will arise, so that people will have willpower to be just. If there is corruption, the dharmic person will say, 'Stop it!' There is very strong willpower in dharam. The real sense of dharam is not using it for personal ends, but using it strongly for the benefit of the country.

In our country we have different castes, different high classes, different low classes. If we end all these distinctions today, I think our country will have no equal in the world. These distinctions are obstacles: caste stands before you, upper class stands before you, lower class stands before you. By contrast, look at what occurs in dharam. Look at the Guru Granth Sahib, for instance. There is no low caste, no community which has not been included in it. We cannot call it sectarian religion. It is dharam. Guru Nanak said, Mannai mag na chalai panth — If you are to believe in God,

leave these small pathways. Talk about the big highways. What is the highway? To recognize, 'I am a human, and you are also a human. There is no difference between your character and my character. You respect me. If my character is low, then do not respect me.' Whom are we to respect? Those of high character.

Two things should always be controlled: Maintain law and order, and never use religion for your own purposes. Dharam is an inner matter. If you become a ruler, dharam will tell you, 'Sach sil chalo sultan — Oh ruler, be truthful, generous, and cool-mannered. Be kind and just to the people.'

What is the greatest way of worship? Being compassionate toward the people, thinking of the development of the country, and doing justice. Guru Nanak says these are the duties of the ruler. Lord Krishna says, 'One who is cruel, one who sees cruelty, and one who tolerates cruelty are all the same.' Whenever you see cruelty, challenge it, Whenever you see corruption, challenge it."

After their private audience, Babaji and the Prime Minister appeared before a public audience for the presentation of the Guru Granth Sahib in Hindi to the PM, at his request. At that time, Babaji said,

"Wherever the Guru Granth Sahib goes, light goes. Its greatest quality is that all the bhagats are sitting therein. When we bow our head before it, we are bowing before the whole Creation.

In Guru Granth Sahib, Guru Nanak emphasized that one who believes in castes and divides the prophets into sects is the enemy of God. Now there is just one thing to be done in our country: We should give up the caste system, and recognize that a person who misuses dharam is against dharam and against society. Dharam is not to be used for personal gain. Dharam is for doing justice. Dharam is for loving. Dharam is for maintaining law and order. Now we are using dharam for our own ends, and as a result revolution has come.

On this subject Guru Gobind Singh once said, 'Dehura masid sohi, Puja au namaz ohi... Karta kareem sohi, Razak raheem ohi'. — 'Temple and mosque are the same, puja and namaz are the same... The Provider and the Merciful One are the same, the Creator and the Benevolent One are the same.' He said, 'All things are His. If puja is being done, sit there. If namaz is being done, sit there. If kirtan is being done, sit there. All are praising God.'

The responsible Prime Minister is standing here. He has a big responsibility to see that whenever decisions are made, they are made on the basis of a person's merit, his loyalty to the country, the struggles he has faced, and the good deeds he has done. Medals should be awarded for these qualities

and decisions taken on this basis. Decisions should never be made on the basis of caste. When decision is based on caste, there will be rebellion in the country. Man has made this caste system. God has not made it.

I will say to you all — the dehra walas, the rulers, the kirtan walas — that Guru Sahib has strictly prohibited taking offerings for conducting worship or being worshipped oneself. I am not speaking to you as a guru or pir. I am a working man. I work the whole day, and whatever we produce we distribute among all. Why? I do not believe in being a guru, prophet, or aulia. I always pray to God that I should become a good person, that I should worship the feet of a good man.

May God bless these people. As our country is flourishing, we are proud of it. As our country is progressing, we are proud of it. Before, our people did not have anything. Now in the villages they have good cottages. Why? Great development has occurred, indescribable progress...

The Guru Granth Sahib is going, and where it goes, it will bestow light, light, light."

"21st Century Prophet"

A new edition of *The Gurus of India* by Major General S. S. Uban has just been released by Allied Publishers, New Delhi. General Uban has added a highly appreciative chapter about Babaji. He concludes, "People are being transformed through a personal example by this spiritual leader. A new world order is in the offing, for which beginnings are being made in India and the helmsman, or I would prefer to call him the Prophet of the 21st Century, is Baba Virsa Singh, who exhibits all that is best in the spiritual culture."

General Uban tells stories of his personal experiences with Babaji, such as this: "Late Shri B.N.Mullik — the then Director of Intelligence Bureau and right-hand man of Late Pandit Nehru got admitted in a Nursing Home in Delhi for severe pain in the abdomen. X-ray showed ulcerous intestines which were to be operated upon by the surgeon. I went to see Mr. Mullik in the Nursing Home and found him writhing in agony. I suggested to him that I request Sant Baba Virsa Singh to look him up in the Nursing Home and relieve him of his pain through his well known healing powers. I was hesitant in suggesting this to the intelligence head of the country who had no faith in such healings. Mr. Mullik readily agreed, being in intense pain and getting not much relief from medicines.

I rushed to Babaji and requested him to accompany me to the Nursing Home and relieve my friend of pain. Babaji came with me. He saw Mr. Mullik and asked me to get a glass of water in which

he dipped the forefingers of his right hand and offered this treated water to Mr. Mullik to drink.

I then went to leave Babaji at his residence. On return I found Mr. Mullik completely relieved of pain and he said it was indeed a miracle. I suggested that even the ulcer may have disappeared, which we later found through another X-ray to be true. This amazed the surgeon and all those who had witnessed this remarkable miracle..."

Banda Bahadur School: "Children's hearts are very soft"

On January 26, some 500 children and teachers from Banda Bahadur Public School in Mehrauli came to Gobind Sadan to celebrate their new status as an approved secondary school. Children living at Gobind Sadan attend this fine school, whose secretary, Sardar Harvinder Singh, is also a firm devotee of Baba Virsa Singh. He says that it is by Babaji's blessings that the school has progressed from its small beginnings with only a few students.

With great love and joy, students as young as 3 years of age sang praises and performed traditional folk dances in costume before Babaji, as water plunged over the new waterfall and high water jets in Gobind Sadan's hillside garden. During the happy proceedings, Babaji praised the training of the children and emphasized the importance of training in dharam:

"These young children and their lives have been placed by their parents into the hands of their teachers and professors. A huge responsibility has therefore come to them. We must consider how to develop these children. It is essential that some training about dharam should be imparted in our schools. We will tell our children, for instance, that stealing is bad. Why? Because God is not happy about theft. Similarly, in your own way, you should make children understand that criticism is bad, that hurting others' feelings is bad.

Children's hearts are very soft. They can be molded in whatever way you train them. Then when they go on to their universities, to their jobs, the training they received at this age will be fully recorded in their minds.

The greatest responsibility for training lies first with the parents. The behavior of the mother and father influences their children. Even a child of six months has developed inner awareness. If the mother is angry, the gestures of the child's hands show that he knows his mother is angry.

Then when the child goes to school, there are two ways in which he gets such messages. One way is that he watches the actions of his teacher. The second way is that he observes whether the teacher is practicing in his own life what he is telling the pupils.

Do not consider children too small to understand. Their minds are quite developed. Today a child of eighteen years

may have as much knowledge as a person of fifty years used to have. Why? They ask many questions. Even if you do not speak, they are watching you.

Therefore I say to you that it is with what we call religion, or dharam, that we develop our character, our life. With dharam, we develop justice; with dharam, we will be faithful and loyal. With dharam, we will rise. Dharam is not something separate from us; it is blended within us. Everything is hidden within us. As Guru Nanak said, 'God put His light in you and thus you took birth.'"

"Make your door big enough for God"

Celia Storey from the International Interfaith Centre, Oxford, England, came to do seva and to imbibe Gobind Sadan's spiritual atmosphere. Babaji said to her, "All prophets and messiahs have said the same thing: that God exists, that God is One, and that we are to love Him. Then after taking His love, we should love each other, love our society, and see His Love within the whole Creation." Celia said, "The problem is that all followers think their prophet is the best." Babaji replied, "This is human thinking. But we should speak of what the prophet has said. For instance, Jesus said, 'Love! And do not love just one — love the whole Creation.'

This is a chronic weakness in human beings: When someone makes a friend he says, 'There is no one like my friend.' That Friend (the prophet) repeatedly says, 'God tells us, "Love everybody." But the human says, 'No — I cannot share your love.' This is human talk, whereas the other is the word of God, of the prophet. God says, 'Share My love with everybody. The more you share My love, the more it will increase. See My presence, My love in everyone, and then you will remain happy. The more you imprison My love, the more it will decrease, and the prophet or messiah will not be happy with you.'

It is a great thing to praise your guru, your messiah, your prophet. But even greater than that is to obey his teachings. He says, 'See the love of my Father, my Friend, in everything. Whatever has no love is a total waste. Without love, worship is wasted, prayer is wasted.' As Prophet Muhammad said, 'Where there is no love, there is no worship.' Similarly, Jesus said, 'Where there is no love, there is no prayer.'

Therefore, take a shortcut. If you begin reading all the books about religion, you'll need hundreds of years of life. First you will read them and then you will try to understand their meaning — and in the meantime, the angels of death will come and take you away.

Broaden your mind. Open it wide. Break the walls. Nowadays everyone needs to be hit on the head with a hammer, with such force that these forts are broken. After breaking down the walls, take His love. Then His Love, His Light, His inner Truth, and desire to serve will come forth within the fort. There will be no walls. What kind of enclosure will it be then? When you look into the forest, you

will see Him there. When you look at the flowers, you will see Him. He will be seen in oceans, in rivers, in lakes, in all lands, in the whole Creation.

When our minds are broad enough to see Him in everything, of what use will a small window be? Make a big gate! There is a proverb: 'If you want to become the friend of a king, make your door so large that a person riding on an elephant can enter.' That only refers to a worldly king. Imagine what a large door is needed for the King of the Spirit to enter; imagine how wide open it must be. The cosmos is so vast that a person cannot see or describe its totality.

What is the boundary of God? Where can you confine His Light? If you try to imprison His Light, you cannot. If you were to confine His Light, the whole Creation would be destroyed. Nothing would remain, for everything lives by His Light."



Haryana Governor lovingly bows for Babaji's blessing

To Haryana Governor: "Time for faith"

On February 21, in the midst of a joyous celebration of Babaji's birthday and Id-ul-Fitr, with well-wishers singing and dancing outside Babaji's window, the Governor of Haryana, Mr. Mahavir Prasad, paid a visit to Babaji. Babaji said to him,

"The greatest evil is corruption. It is as bad as poison, for it takes away the rights of others. We should emphasize how to abolish it, how to abolish crime, how to bring peace to our country, how to lift up a good person, and how to bring down a bad person. If we do so, our country and our state will become very great.

Dharam always tells us, 'Be compassionate. Act justly. Speak truth. Be loving. Serve gladly. Seek the wellbeing of everyone.' A person in whom dharam has developed will seek the wellbeing of everyone, for he will be without enmity.

He will want to see everyone laughing, making a good living, having good clothing, living in a good house.

But how are people to attain those good things? Not with corruption. Instead, with our own good resources, good management, observance of law and order, The more law and order prevails, the more the country will progress. And to the extent that dharam is strong in a country, law and order will also be strong.

Religion is not separate from life. Dharam is within everyone. Love itself is within everyone. Compassion itself is within everyone. Truth itself is within everyone. But we have to consider which qualities we should develop. Everything is within us.

What is best for us at present? With whatever energy we have, whatever power we have, whatever blessings we can take from God for action, we should stress only one thing: Remove all caste distinctions and serve everyone in a relationship of one human being to another human being. Understand a person as a fellow human being, do justice by considering a person a fellow human being, and love a person as a fellow human being. Then our difficulties will continually diminish.

A person creates difficulties for himself. There is nothing difficult. If we look at it, the same God that is within me is within you. The same truth that is within me is within you. Our subjects are a bit different, but nothing else.

One person believes that God exists; the other doubts whether God exists or not. There the difference comes. One person maintains that by worshipping one attains the truth. The other says that so-and-so worships but still takes bribes. But worship does not tell you to be corrupt. Even though people are behaving that way, religion teaches that we should not be corrupt.

Remember this: Opportunities always come, times come, every season comes. What is the time now? Time to have faith in religion, faith in people, faith in your country, faith in your office, and faith in your state. Whatever amount of work we now do, we should do ten times more than that. Then what will happen? People will change, our country will change, and our states will change.

If we do not worship, it is very difficult to bear our karmas (the fruits of our actions). But karma can be changed so quickly that in the twinkling of an eye nothing is left of it. I see people coming here very worried, under great pressure. I give a person Jaap Sahib to read and tell him to worship. When he comes the next time, he comes in a laughing mood, saying, 'That problem is solved.' We say, 'Your karma was disturbing you. Now your bad karma has been burned up and your good karma has developed. Now you are happy because that darkness is removed and the light has manifested in you.'

In fact, we all have light within ourselves. My wish for all of you is that you will awaken that light today. And always be happy — laugh, play, and progress. Worry only when you have hurt somebody. Keep working. You will see

that if we keep working, keep loving God, our way will be cleared. If we have seen a person as our enemy, perhaps he will become a friend. Whereas we had felt that he was a great obstruction, it is possible that he will become our friend, stand beside us, and move alongside us. Why? Because God dwells within everyone. He will make a person stand and tell him, 'He is your friend, and you are his friend.'

God is not our creation. God exists. He is the King of the Spirit. When we love Him, all of Creation will love us. He changes karmas instantly. His nature is very merciful. He does not look at a person's faults. If He looked at the mistakes we make throughout the day, no one would be spared. But He is blessing us twenty four hours a day, because this is His mission."

To The Chief Minister of Punjab: "Khalsa is not a symbol"

The new Chief Minister of Punjab, Mr. H.S.Brar, has come to Gobind Sadan several times for Babaji's blessings. On February 4th, Babaji spoke to him about the true meaning of Khalsa [in Sikh tradition, "The Order of the Pure"]:

"Khalsa means one in whom the light of inner wisdom has manifested. Khalsa is one who has annihilated the five evils within himself (desire, anger, greed, attachment, pride). Guru Gobind Singh says, 'Who is Khalsa? The one in whom these evils do not exist. Khalsa conquers anger. Khalsa does not criticize anyone. Khalsa does not desire the company of another's wife. Khalsa does not desire the wealth of others. Khalsa does not cast an evil eye on anybody.' There must be so much kindness in his eyes that wherever he looks, the other person also becomes merciful. The name Khalsa is not symbolic; it refers to character.

Labels such as khalsa, saint, dervish, rishi, or muni refer to good qualities, to enlightenment. They are not symbolic. Every country has its symbol, its flag. But what is important is what is happening in that country. If there is justice within a country, if development is being carried out by good people, these are religion. But nowadays people have taken symbols as religion. A symbol can never be religion. A person may grow his hair and wear a turban, but if he tells lies, he can never be a Sikh. If he takes away someone's rights, he is not a Sikh.

Guru Nanak has made it clear that one should work hard and not take charity. He so emphasized the importance of not taking away others' rights that he said depriving others of their rights is as forbidden as the meat of a pig to Muslims and the meat of a cow to Hindus. Along with that, he said that if you sell dharam for money, you are throwing away this precious birth for the sake of pebbles.

It is therefore most important for us to understand what dharam is. Once we do, I believe there will be peace everywhere. If people are good, we should help them; if they are not good, we should help them to understand."