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Hindu Leaders Praise Guru Gobind Singh Ji

Leaders of the previously exclusivist and powerful international Hindu organization, Vishwa Hindu Parishad (VHP), and making overtures of goodwill toward the Sikh community. In particular, some VHP leaders have requested and been given [amrit](#) initiation into the Khalsa brotherhood established in 1699 by Guru Gobind Singh Ji. They have done so under the blessing of His Holiness Baba Virsa Singh Ji. His holiness asserts that this means they will henceforth protect people of all faiths, following Guru Gobind Singh Ji's commandments.

On May 16, thousands of Hindus and Sikhs gathered at Coffee Home Ground in New Delhi to congratulate Prem Singh Sher (the influential former MP, VHP Central Secretary, and Vishwa Brahman Samaj Chairman B.L Sharma "Prem") and seven others for having taken amrit at Gobind Sadan on March 29. Both the International President of the VHP, Sri Vishnu Hari Dalmia, and the International Executive President of the VHP, Sri Ashok Singhal, were present to offer their felicitations. His Holiness Baba Virsa Singh Ji was expected, but did not attend the function. Sri Ashok Singhal, began his speech by giving his interpretation of the absence of His Holiness:

"I was wonder struck when I was told that Sant Virsa Singh Ji would come here. I know the life stories of such great spiritual personalities, and they do not come to such assemblies. I wondered, "How can he come? He has placed restraints on his life, and if he comes here, that restraint would be broken." In reality, we should all go to him. It is our duty to go to him. But he is sitting in our hearts. It is due to his inspiration that Baikunt Lal Sharma has taken amrit and become Prem Singh. He is his spiritual master, and from now on, Prem Singh will conduct his life according to the path shown to him by Baba Virsa Singh.

In anticipation of the 300th anniversary of the creation of the Khalsa by Guru Gobind Singh Ji, I said to my friend Prem Singh that such great beings are born for the protection of all. Three great personalities from Mahabharat- Lord Krishna, Arjuna, and Vyas-all appeared among us in one form: Guru Gobind Singh Ji.

As a great writer, Guru Gobind Singh Ji has written scriptures, which cannot be understood without spiritual practice. I make this appeal: Meditate in order to understand these scriptures. Now that three hundred years have passed, it is time to study them once again. Guru Gobind Singh Ji is for us like Vyas, who wrote the Mahabharat and the Puranas and edited the Vedas. For us, there was no writer like him. But during this Kali Yuga (Iron Age), Guru Gobind Singh Ji wrote "Ram Avtar," "Krishna Avtar," "Markande Puran," and stories about Chandi (the mon-destroying goddess) in the language of the day. We therefore revere him like Vyas.

His writings stem from his spiritual practice, and he has shown us the path of dharma.

Like Lord Krishna, he gave society the protection of dharma. And like Arjuna, he sacrificed his family for the sake of dharma. There is no other such example in history. We must remember the lives of such great people. During the peak of Mughal rule, when our country was sliding downwards, our people were weak and hopeless, and it appeared that our religion would be finished. Guru Gobind Singh established the khalsa and brought back the glory of our country. Now there are 80 crores Hindus in our country, and it is time to say with pride that if it had not been Guru Gobind Singh, we would not have been able to see this country.

On many occasions, His Holiness Baba Virsa Singh has clarified the universality of Guru Gobind Singh's battle against cruelty and oppression. At that time, the rulers were Muslims, but Guru Gobind Singh maintained friendship with Muslims in many ways; he also faced opposition from the Hindu hill chiefs and the Sikh masands who were abusing their power in the gurudwaras. He was not opposed to any religion per se, and in fact, his Khalsa are pledged to help everyone in need, regardless of their religion or social class.

In a special statement distributed to the press on May 16th, His Holiness Baba Virsa Singh addressed the currently sensitive question of religion conversion:

"We speak of people's changing religions, but religion is one, Prem Singh Sher has not converted to a different religion. He had somewhat forgotten his own religion, and now he has become more firm in

dharma-in the Dharma of God. Dharma is not a matter of conversion; it is an inner awakening.

What is the real meaning of enlightenment? To do everything for others, and to renounce everything for oneself. The Fifth Guru said with love, "Dookh bhookh sad mar, eha bhi Daat Teri Datar" Pain and hunger also always come from you. oh my Giver." The dharmic person thanks God amid troubles as well as amid pleasures, for both are His gifts.

God has always given great examples of such love, detachment, and renunciation through His people. At the time of Ninth Guru, Teg Bahadur, the government was putting great pressure on the people. They were very upset and fearful. No value was placed on anyone's character or voice or religious path. Some of people came to the Guru and asked for his protection. He listened to them with love and then assured them, "Do not be afraid. Tell the rulers that you will happily accept whatever the Ninth Guru says." Being fully enlightened, he knew in advance that with these words, great difficulties would begin for himself and his family. But with his enlightenment, his renunciation, his love, and detachment from worldly things and attachment to God, he held firm in the belief that the people were to be saved, even if it meant sacrificing his own head and his family.

When he reached Agra in the course of his preaching, Guru Teg Bahadur received a summons from the ruler. As there was no case against him, the summons was written strategically: "You should not help those who are weak; you should not help those who do not believe in your mission. Your religion is not that of the sacred thread and mark on the forehead; your religion is that of God." But the Ninth Guru firmly repeated, "My religion is this: to achieve freedom for those who are enslaved, to protect the honour of women, and to uplift the voice of those who speak on behalf of the people so that they may believe in their religion correctly and have freedom of thought. Everyone should mingle with each other, believe in God as their Father, and move under His command. It is not that I am only to help those who believe in my mission. I must help even a person who does not believe in anyone. Why should he be oppressed?"

When the day of his martyrdom came, the Ninth Guru remained unwavering in his determination. The same smiling countenance, the same glory, and the same love for God were evident in him, for the Love whom he loved never wavers. That One is the Remover of the consternation and fear of the whole world. The Guru was firm in the principle that "Na ko bairi, nahi begana, sagal ko ham banaiee---No one is an alien, no one is ours; we are to embrace everyone." In everyone he saw the same light of which Guru Nanak had said, "Jot rakhi ta tum jag mahe aya---The Light was placed in you, and then you came into this world." Guru Teg Bahadur never complained to God about anything, for he fully accepted that to give one's family, one's home, and one's head for the people by the commandment of God is also God's gift. His son Guru Gobind Singh followed the same line, as had the Fifth and Sixth Gurus.

In my life, I never put pressure on anyone to leave this religion and adopt mine. God always says to me," If anyone is attached somewhere, help him to become more firm, more powerful in that place." If a Muslim comes to me, I emphasize that he should recite five Namaz and I speak to him of the holy Qur'an and the Prophet Muhammad. If a Christian comes, I will surely emphasize that he should pray with great inner love. If a Jew comes, I ask him to love Moses, because Moses was a very great power. If a Hindu comes, I speak of teachings from the vedas, the Gita, the Ramayana. But at the same time, I think the stories of Guru Gobind Singh with these teachings. Understand this as my love for Guru Gobind Singh; I never do so in order to change anyone's religion. Whatever enlightened wisdom I have, I understand it as the gift of Guru Gobind Singh. If one has given this gift to you, you remember him with every word you speak.

At Gobind Sadan, everything we do is according to the commandments, the consciousness, the enlightened vision of Guru Gobind Singh. It is his commandment that the holy days of Jesus, of the Prophet Muhammad, of Moses, of Lord Krishna, of all God's prophets are to be celebrated on a very large scale. We are sitting in Guru Gobind Singh's house. He passes on the commands, and we are trying to obey them. No one who come to Gobind Sadan has ever been told, "Leave Jesus and worship Guru Gobind Singh' or Leave Moses and become a sikh." Jesus has never said anything outside of love and enlightenment, nor has Guru Gobind Singh. All the prophets have said that there is one God, to love Him, and to serve others. Our mission is to make people firm in dharma.

One of the meanings of dharma is not to hate anyone from any community or caste, not to hate anyone of any country, not to hate anyone's religion. We are to see God in all of them, to see His Light and his Presence in everyone. When we set up boundaries in the name of any religion, the great Dharma by which the whole cosmos is moving recedes somewhat into the darkness, and religion created by humans comes to the fore. If we are to summarize the true Dharma in a few words, Dharma is compassion, Dharma is love, Dharama is humanity. A dharmic person forgives everyone, for God is always pardoning, and He is always

merciful-"Sad bakshind sada meharvana." When a person meditates upon him, He removes miseries and bestows compassion-"Dukh harnang, daya karnang." What miseries does He remove? Egotism, pride, I-ness. All are destroyed, and awareness of the presence of God awakens. These qualities will definitely arise wherever there is the power of God. If there is hatred and pressure are being fomented, be skeptical, for God never oppresses.

Think of the Guru's words-he says, "Sabhe sanjhi war sadaianda koe na disai bahara jio-All are equal partners; no one is an alien," He says that God is present in every particle. Then why are we dividing Him into separate sectarian religions? Look toward the cosmos: God is prevailing everywhere, giving Light, life and sustenance to all when we have faith in that God, the idea does not remain that "My religion is special, my lecture is special, my programme is special." Only this point remains: All are special. I must always accept the enlightened wisdom of god, retain that enlightenment within myself, and act upon it." The power to respect others is a sacred trust from our Master. God has entrusted us with it, and we are to thank God for this gift, keep it safe, and use it where He has said to use it. We are to move in that direction and speak those words which make Him happy.

In Dharam there is no rigidity, no question of conversion. Dharma automatically illuminates itself and removes the darkness. Human beings may be ignorant, but God's Light leads to enlightenment. As the Guru says,"Man tun jot saroop hai apna mool pahchan-Oh mind, you are light, Recognize your root."

A person who believes in Dharma becomes of the state that he loves God and receives everything from God, but never uses the name of God to put pressure on anyone. He understands that his Master is the greatest love, that his Master's light is the greatest presence with him. He becomes fearless and thus without enmity toward anyone. The real meaning of Dharma is to love everyone-to first love your Master, to love your society, to love the whole creation, and to love the Light within creation. Dharma is not something man-made. It is not a matter of conversion. It is an inner awakening.

God does not belong to one person. He is of the whole cosmos. We should love the One who is God of us all, understand each others troubles as our own, and all move forward together. Our Father is one and we are all His children. We are all one family. The real meaning of Dharma is to love each other, share each other's difficulties, and help each other by every means. The Guru says, "Chint parai-Be concerned for the sake of others.' You yourself have no worry, for you have become Someone's. Be concerned about others, and make them also someone's.

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