

## NEWS FROM GOBIND SADAN

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

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### Jesus and Guru Gobind Singh

In December, Baba Virsa Singh received hukam to end his long seclusion. He has since then spoken to many audiences, with great vigor.

One of these occasions was Gobind Sadan's daylong celebration on December 28th of the birthdays of Guru Gobind Singh and Jesus. The festivities ended in the evening at Jesus's Place, lovingly decorated with flowers and thousands of candles. Father Paulos Mar Gregorios came with love, despite his physical difficulties, and brought Syrian Orthodox Christian choirs and musicians. Gurdev Singh (now manager of Shiv Sadan farm) read poems he had composed about the two great masters. As Babaji addressed the crowd (see attached), such a happy mood developed that people danced for joy near the cross.

### Ujjain: A Saint's 500<sup>th</sup> Urs

At the loving invitation of the Sufi saint "Baba Malang", Baba Virsa Singh went to Ujjain in Madhya Pradesh on December 25 to celebrate the 500<sup>th</sup> death anniversary of the great Muslim saint, Hazrat Kallundar Anar Shah Rahimatulla Ali. Babaji's prayer at the tomb was long and intense, as Baba Malang and other guests also prayed fervently in their own ways. Afterward, Babaji sat beneath a tree outside the tomb and spoke to the crowd which had assembled:

*A dervish (saint) has no sectarian religion. What is his religion? As revealed in the Holy Qur'an, "God is pure and unequalled; have no doubt." In their own ways, the writers of the Vedas have also said that God is one and pure. It is further written in the Vedas that God is "beyond, beyond."*

Babaji and Father Gregorios on December 28



*God is so vast, so great, that none can describe Him.*

*In the language of its own time and place, the Bhagavad Gita also speaks of God — who is called by many names, such as Paramatma, Allah, Wahe Guru, Ram, Rahim, Karim, the One Who Blesses. In the Gita it is said that the soul of a human being is imperishable, and that He who creates, sustains, and helps the world is One and limitless.*

*Throughout the world, no scripture has said that there are two Gods. All have said that God is One. Abraham has said, "God exists, and God is One." Moses, Noah, and Adam said the same. The Prophet Muhammad emphasized, "Allah is pure and unequalled. No one should doubt His existence." Guru Nanak said, "God is purer than pure. God is pure and God creates purity. Do not have any doubt, for there is none second to Him." Again, Prophet Muhammad said, "Believe in Him Who is Master of the Earth, Master of the heavens, Master of the whole Creation. How wonderful is Allah, Who has created human beings so beautifully from a drop of blood."*

*Some people say, "The Vedas are ours, the Gita is ours," while others say, "The Holy Qur'an is ours." Do not become exclusive; nothing is yours. Holy scripture belongs to those who love. If I love, it is mine. If you do not love, do not think it is yours; nothing is yours.*

*The supreme point is that God is One, pure, and unequalled. Have no doubt. Worship, love God, and leave everything to Him. God will arrange for your food, your clothing. God will make all arrangements for you.*

*Islam is not theoretical. It is practical. There have been so many Muslim dervishes. One Sarmad, whose tomb is in Delhi, was beheaded, but even without his head he kept dancing in love for God. The Nur (Light of God) falls upon anyone who reads God's word with love. He is blessed, and his kismet becomes very elevated.*

*By contrast, what do we do? We worship, but our mind is not in worship. We pray in one place, but our mind is in another place. A story of the Prophet Muhammad illustrates our problem. It was the practice of the Prophet to address the people after doing his Namaz [prayer]. His wife Aisha was fond of a necklace. One day it had been left outside. As the Prophet was reciting Namaz, he thought of the possibility that the necklace might be stolen. That day he did not speak after Namaz but instead went home directly. Someone asked him why. The prophet replied, "While I was reciting Namaz, I thought of the necklace. I determined that I should first distribute that necklace among the poor and only then recite the next Namaz. If anything distracts you from worship, get rid of it."*

*You have listened to me very nicely. From today, you should recite Namaz, but with love.*

## Impromptu Spiritual Forum

On January 14, there was an impromptu gathering at Gobind Sadan of renowned leaders from four religions. Baba Virsa Singh was joined by Father Paulos Mar Gregorios, past-President of the World Council of Churches, Maulana Wahiduddin Khan, Director of the Islamic Centre and author of 200 books on Islam, and Lama Gangchen Tulku Rinpoche, founder of 85 self-healing centres worldwide based on traditional Tibetan medicine, and carrier of a proposal for a forum of religious leaders in the United Nations.

The four teachers sat together lovingly in Gobind Sadan's peaceful garden, addressing an international audience. Lama Gangchen noted that religion has been misused, but "at the same time, religions and spiritual movements have significantly contributed toward the development of a culture of peace by promoting values such as mutual respect, solidarity, compassion, and social justice."

Baba Virsa Singh emphasized that spiritual leaders must become inwardly healed and connected to God through meditation before trying to heal others and to speak for God. "This is the purpose for which the prophets have come," he said. "After their loving God, God manifests within them, dwells on their tongues, and speaks through them. Actually, God's love and truth and light are within us all, but we are looking and speaking outwardly — we never speak with Him inwardly, so He is sitting there alone."

Babaji also emphasized the underlying unity of all religions. "We may speak of religious unity, but we are not ready to practice it. We have made separate houses for the prophets and we do not want to enter the others' houses. But at Gobind Sadan, we celebrate the holy days of all the prophets with great love, devotion, regard, and welcome. We do not recognize any differences between them."

Maulana Wahiduddin Khan remarked, "On my first visit to this Sadan, I was very glad to know that Babaji is a lover of God. He preaches love and peace. I have studied all the religions, and I found that peace and love is the essence of all religions. No religion preaches hatred or violence."

Father Gregorios pointed out that for people in positions of religious authority, "The most important thing is to give oneself for others, and not to try to make your religious group more and more politically powerful, financially powerful. Our function is to pour out the love that God gives to us, to pour out the peace and the grace that constantly comes from God."

## Lucknow: "Everything is known to God"

Sardar Rai Singh, Secretary to the Governor of Uttar Pradesh and Secretary of Higher Education, lovingly invited Babaji to the capital city of Lucknow. Along the way and in Lucknow itself, government

officials from all factions came to Babaji with great love and respect for his blessings and guidance. He advised them all to work hard to serve the people in practical ways:

*"When there is truth in government, when there is the power to bring justice to every person, then the whole country, the state, and all offices may benefit."*

Uttar Pradesh had just witnessed what seemed like a miracle: An opposition leader had called for hundreds of thousands of people to surround the Governor's mansion in protest over a political issue. There seemed to be great danger of violence. The Governor and Rai Singh had asked for Babaji's guidance. He had told them, "Don't worry. Read Jaap Sahib and do Chaur Sahib over Guru Granth Sahib, and nothing will happen." When the day of the protest came, only a small group of people gathered, and they were peacefully removed. When Babaji was asked to explain this, he said to Rai Singh,

*"When you meditate a lot on God, you can ask Him about anything — be it society, government, family life, the country, or the cosmos. He knows everything. There is nothing beyond His knowledge. He exists throughout the cosmos; He pervades the whole Creation. God is beyond all spheres and within all spheres."*

*"People in general — be they politicians, businesspeople, or family people — face many difficulties. Any small thing can appear very difficult. People ask, 'What do you think of this present issue?' Immediately vision comes. It is not a matter of thinking, of making plans. When they come and describe their situations, all of that is already known to God. He already knows what will be the effect of this action, what is the solution of this problem, and when the difficulty will be removed. When one turns one's mind to God, whatever God foretells will happen, for there is nothing in which He does not exist."*

*In this case, the answer came, "There is nothing to worry about. Blessing is there." Why? There is no goodness in a policy if someone will be hurt, someone will be stoned, someone will suffer loss. It was seen in vision that what was expected would not happen. There would be no loss, no pressure on anyone. It would be solved automatically. Why? Because of your faith and your love, your concern reached God, and He is very compassionate."*

*Why doesn't this happen to everybody? People are always linked to their karmas [good or bad actions and thoughts]. Perhaps greed, ego, and ignorance have brought darkness before their inner light. When we recite Nam, meditate, think of God, that darkness of ignorance is burned away, and the light of inner wisdom manifests more and more, day by day, day by day. Wherever a person who meditates on God is sitting, even thousands of miles away, when a question comes his thought is instantly connected with that light. Immediately he responds, "Don't worry. This is what it means: this will be the result." When a person comes because he is burdened by some problem and*

asks, "What is the solution of this difficulty?", God gives the solution: and whatever He says, at once it happens.

### **Governor Vora: "The glory on Babaji's face"**

As Governor of Uttar Pradesh, Mr. Motilal Vora is the top official of the largest state of India, which is the world's largest democracy. When asked of his impressions of Baba Virsa Singh, he replied: "To serve mankind is a great work. What Babaji has been saying is very useful in the present juncture, because we are passing through a very critical situation in the country and in the world also. A person has to develop a feeling of kindness. If he is kind himself, then he will be kind to others. If he is a cruel person, he can not be kind with anybody else. So one has to improve himself after hearing Babaji.

I have been hearing Babaji's sermons for the last two years as and when I found time and I had darshan. And whenever I went, I came with great enthusiasm. The glory on his face is tremendous. One who looks at him thinks that all his problems, all his troubles, are going to be either minimized or even solved. This faith is rarely seen. He is a Godly man, a Godly person. God has blessed him and he is blessing the mankind who is searching the path for peace. Peace is not a thing which you can purchase from a market

We are not to think about ourselves we have to think for mankind. If this feeling comes in a man, then he overcomes the problems. The temptations are very many, and if you go for the temptation, there is no end to that. One has to be content whatever situation, in whatever atmosphere, in whatever place, and in whatever circumstances he is living. That is the motto of Babaji's speeches. What he says, he says for the mankind. He does not speak for anybody particularly. It's a rare thing that in the twentieth century holy persons like him are on this earth. They are here to make us understand what is reality...

I am a person very much devoted to Babaji. I know that whenever I meet him, I get strength, I get a lot of energy. And that energy, that type of happiness we get when we meet him, is not to be explained in words. Maybe he says something. His something has a lot of meanings though it may appear very common. Every saint, every Mahatma, every Sufi, or every holy man's preachings are same. The way of their delivery is quite different. But the meaning is the same: If you love mankind, you will be loved by mankind.

Whenever I have discussed any problematic issue with Babaji, I, on the whole was satisfied by his replies, by his saying. And that makes me trouble free, that makes me satisfied, that gives me a lot of power to work. And whenever I meet people after meeting him, I generally come with a lot of enthusiasm in my mind. I am not exaggerating: When I meet him, I feel very happy. He's a holy man. He never thinks ill of anybody. He knows very well that he has been sent for a particular job in this world, particular work he has to do. And he's all the time

doing that... I find myself a fortunate man, who has been blessed by him."

### **Dewa Sharif:**

#### **"The dervish becomes the light of God"**

The Warsi family has been entrusted with care of Dewa Sharif, the famous tomb of the very powerful saint, Hazrat Hajji Waris Ali Shah. The Warsis, who are of the lineage of the Prophet Muhammad, affectionately asked Babaji to come to grace that holy place, which lies some 40 kilometres from Lucknow. Babaji said to the people who gathered around him,

*A dervish merges with Allah. Whatever he speaks, whatever he thinks, is the word of God. The dervish becomes the Nur (Light) of God. The dervish's power can create many kings. But if all the kings of the world were to assemble and announce, "We can create one dervish," they could not. If the saint desires, he can make a poor person king and a king poor. If he casts his merciful gaze, everything becomes all right.*

*This tomb is a very holy place. Its sanctity extends throughout the environment for a great distance. After entering this environment, one can see by inner sight that the light has made an aura around this place.*

*For one who becomes a saint, there is no sectarian religion. He has merged with God. He will see Allah even in the trees, in the flowers, in the oceans, and within himself as well. Sectarian religion is limited to the human sphere, but the dervish rises far above that. As Prophet Muhammad said, "Allah is the Master of the earth and the heavens, of the whole Creation." Seen from that point of view, the trees are worshipping Him, the oceans are praising Him, the flowers are offering Him fragrances. The very air is waving a whisk over Him, and is being blessed.*

*Living in such a holy place as this, always keep your mind pure, and make your body pure as well. Whatever prayer you say, do it with love. Whatever is devoid of love is not worship.*

*Historically, whenever religion has expanded, it has spread through saints. Religion is never spread by the sword. If the saint Moinuddin Chishti had not come to India, how could Islam have come? The saints came from God and delivered His message. Whosoever saw them, on whomever their merciful glance fell, became believers in God. Without blessings, everyone is a non-believer (Kafir). When people received the blessing, the merciful glance of the saint, they became believers in God (Mu'min).*

*As you know, Umar was a great calipha [specially blessed deputy] of Prophet Muhammad. Previously, however, someone had provoked him to oppose the Prophet. He came to the place where Prophet Muhammad was*

sitting, with the intention to kill him. When those around the Prophet told him, "Umar has come," the Prophet, with merciful gaze and loving voice, said, "Let him come. Open the door!" There is an ordinary look, and then there is another kind of glance which transforms a person's mind, which makes non-believers become believers. The Prophet looked at Umar with that glance and said, "Umar! How long will you take up the sword against Allah and His Prophet?" At once, as darkness disappears when light appears, Umar took off his sword and necklace and laid them before the Prophet, saying, "From today, the body of Umar, the thought of Umar, the wisdom of Umar, and the sword of Umar will be used according to your command."

With great love for God, the Prophet said, "Ganeemul khiraj hain — You are the Collector of Tribute from Enemies. He came to kill me. You collected tribute from the enemy, and now he is prostrating before me." By the merciful glance of the Prophet, a non-believer had become a great believer.

Guru Nanak has said, "It is difficult to be called a Muslim." A person who is born into a Muslim family is not necessarily a Muslim. "To be a Muslim, one should have a heart soft as wax." Who can be called a Muslim? One who has a merciful heart, who has a compassionate heart, who has no egotistical pride. A Muslim always says, "Whatever is happening, Khuddah [God] is doing. We are doing nothing." Then what happens? The person's thoughts become the thoughts of Allah. Allah sits on his tongue.

The saints appear at times when there is little blessing upon the people. When they come, they open the door of blessings. The spread of religion and the extent to which people are worshipping is only by the blessings of these holy people. After Moinuddin Chishti, Qutb-ud-din Bakhtyar Kaki came and sat on the seat of Chishti at the age of 17. Then Shaikh Farid came, bringing an ocean of blessings. Then came Nizamuddin Auliya, then Khusro. Blessing fell on all sides, becoming a flood.

While Hazrat Moinuddin Chishti was traveling from Delhi to Ajmer Sharif, 750 Rajputs became Muslim. When his merciful gaze fell upon them, they all became believers, He himself remained intoxicated with God. If his merciful gaze fell upon anyone, they became believers. Then he serenely went on his way. His dealing was only with God.

Such saints do not live much on a worldly plane. They are one with God. When they feel that they are to bless someone, they open their eyes and look upon the person with merciful gaze. When that glance is cast upon him, the person becomes a believer. Why? The Nur of Allah is falling upon the saints twenty four hours a day. Light develops in their eyes, in their thoughts, in their speech. Wherever they live, light falls upon the land also. The blessings penetrate all the way to the underworlds and up to the heavens. If you go to that place even after hundreds of thousands of years, you will still receive blessings there. It is not because a person's body is enshrined there. The Light of God had come to that place.

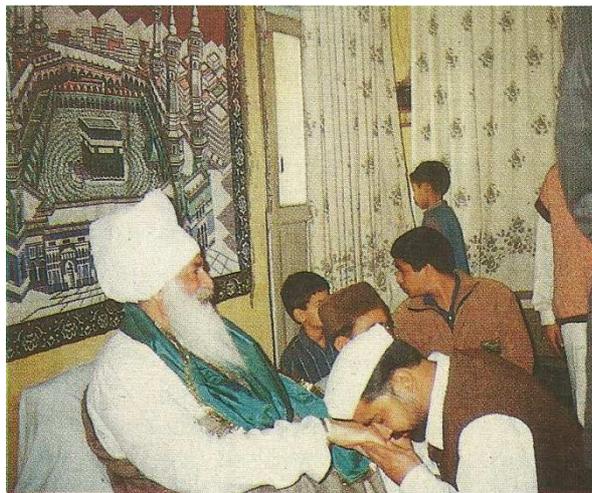
Blessings are very powerful. The dervish is so great that kings must wait outside; it is up to the dervish whether to see them or not. Why? To the dervish, a king is very small; The dervish has come from that Kingdom where He can produce millions of kings. There is dominion in his very glance. To whomever he says, "Go with blessings!" that person receives power. When he says, "Rehmat!" [Mercy!], a person becomes a dervish, disease is cured, a child is conceived. There is blessing on his tongue.

The Prophet Muhammad repeatedly says, "God always gives you blessings. Why then do people become rebellious? Brothers should not hurt each others' feelings. Respect all holy books, and trust in the Holy Qur'an."

Prophet Muhammad himself is a very great power. God felt loving, but the question was, whom should He love? Then from His Nur, He created Muhammad and loved him.

The Prophet's habit was to talk very little. He used to remain silent, intoxicated with love, praying to Allah. It was most difficult for him when people were speaking of rebellion. Times were such that people were killing and looting. Then the order was given: "Go and do jihad [battle] for Allah!" With that, the Prophet said, "Do Akbar jihad daily." Akbar means greatest. The meaning of Akbar jihad is to daily fight against your passions. To do Akbar jihad means to control your raving mind.

What is the battle of Allah? Once Hazrat Ali was fighting against a very cruel person in hand-to-hand combat. In the struggle, all the weapons were broken. Ali came on top, and the cruel man beneath him spat at Hazrat Ali. Ali became furious. He stood up and released his hold. Others asked, "Why? That person is very cruel." Hazrat Ali replied, "If is not a matter of cruelty. It is Allah's battle. I became angry with him. That means I was not doing the inner battle of Allah. The battle of Allah is that in which no anger appears within the person, only love and mercy."



Wasiq Warsi lovingly thanks Babaji at Dewa Sharif