

NEWS FROM GOBIND SADAN

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Babaji Returns to Punjab

After being away from Punjab for 12 years, carrying on the universal, practical mission of God in other parts of India and abroad, Baba Virsa Singh Ji Maharaj returned to his childhood home in Sarawan Bodla, District Faridkot, in March 1994 to conduct the death ceremonies for his beloved mother, Iqbal Kaur. The response to his presence and his teachings was so overwhelming that he stayed for 22 days, giving 37 major public talks in the area.

Over 15,000 people came to his mother's last rites, and thousands more came daily for his darshan, his guidance, and his blessing. From top government officials to poor villagers, they listened with rapt attention to his bachans, and with great love, happiness, and warm hospitality invited him to speak in their towns.

Under Babaji's guidance, throngs of people also sat reciting Jaap Sahib under the ber tree where he had done great tapasya in his youth, and where those powerful healing vibrations still pervade in the very earth and in the leaves, fruits, and mud of Ber Sahib.

Whole villages who had been locked in deadly disputes for generations came to present their grievances and receive his hukam. Always he led them to a solution which brought people together rather than dividing them. In just three weeks, the atmosphere in those little towns changed from animosity and tension to willingness to work together as a team for the good of the village. Many individuals were also blessed with profound personal transformations, as Maharaj set them back on the path to strong character, and to God.

Tribute from Muslim poet

On March 13, at the celebration of Mataji's Akhand Path Bhog, Muslim poet Nofil Roomani from Kithore, District Meerut, U.P., sang inspiring praises of Baba Virsa Singh and said, "In thousands, lakhs of years, only two or four people come in the form of prophets, rasuls, gods,

and great holy saints. We all are very lucky that we are born in an age in which the great saint Baba Virsa Singh is present amongst us, showering spiritualism on the whole world. As the sun rises from the east and sets in the west, giving light to the world, today by spiritualism, meditation, and truth Baba Virsa Singh Ji is enlightening the whole world. As one of our Urdu poets has said, for thousands of years the earth and sky pray, and only then God creates such a person.

Multitudes of people are benefitted by seeing Maharaj Ji at his big farm near Garhmukteshwar U.P. There the Ganges of spiritualism is flowing, and the pains of the people are being washed away by coming into contact with Maharaj Ji. The Hindus and Muslims of that area apparently feel that they have entered paradise.”

Surendra Nath's Praises

Many illustrious government servant and scholars came to Sarawan Bodla to pay tribute to Mata Iqbal Kaur and her great son. Among them was Sri Surendra Nath, Governor of Punjab and Himachal Pradesh, and a long-time devotee of Baba Virsa Singh.

In his remarks, Sri Surendra Nath told how his search for a great spiritual master ended when he had met Babaji years before in Mizoram. He noted that even though the Prime Ministers and Presidents of India and top state officials have come to Babaji for his blessings, and even though he is revered by people around the world, “These worldly things are small before Babaji’s greatness. If anybody comes and bows his head on the feet of Babaji, it does not increase Babaji’s greatness. Perhaps they may get blessing from Babaji by doing so. Babaji has reached the stage that his word, his blessings have that Power. The greatest problem in the world is solved easily by his words. I can say without any hesitation and full responsibility that whatever I have achieved in my life is all due to his blessings.”

Thus Spoke Babaji in Punjab:

God is within you

I say this to you with full force: all of us should meditate. Why? Because God is sitting in us. God is not outside. Guru Teg Bahadur Maharaj says, “*Kahe re ban khojan ja-ay. Sarab niwasi sada alepa tohe sang samaye* — Why are you going to the forests to find Him? He is pervading everywhere, he is above all this, and He lives in you also.” Look for Him within yourself. There is light inside. The formless God is within you. He talks to you.

As Guru Gobind Singh says, “*Ke zaahar zahoor hain. Ke haazar hazoor hain* — He is the manifest Splendour; He is present everywhere.” Maharaj was not talking about theory. When you meditate and look at an animal, it speaks to you. When you meditate and look toward the earth, it responds to you, for the Creator’s Power is present in all the Creation. When you love the Creator, when the whole Creation surely loves you.

Guru Gobind Singh’s mission is universal

Once when Guru Bobind Singh was in a state of intense longing for God, a state of enlightenment, he *said* “*Jale Hari, Thale Hari, Oore Hari, Pare Hari..* — God is in water, God is in the earth, God is in Mountains, God is in caves, God is far and near.” The mission of Guru Gobind Singh was not just for some few people of one religion. Guru Gobind Singh was the follower of the One All-Pervading God. He says, “When I meditated, *Duvai ton, ik roop hovai gayo* — to from a state of duality I became one with Him.” He meditated to such an extent that he was lost in Him; he became one with the One Who is Master of all Creation.

Therefore, Guru Gobind Singh did not erect any barriers. He was always breaking barriers. He said “*Maanas ki jaat sabhai ekai pahchanbo. Karta Kareem soee, Razak Raheem oee. Dehura maseet soee, puja o nimaaz oee* — Consider all of humanity as one race. The Creator and the Blessor are one and the same; He is also the Sustainer and the Compassionate One. Mosque and temple are the same. Hindu worship and Muslim prayer are the same.”

These separate religions are made by man; dharma is made by God. Guru Nanak says, “*Mannai mag na chalai panth. Mannai dharma saytee sanbandh* — The person who has full faith in God, who is allied with dharma, the true religion of religion of righteousness, does not follow a narrow sectarian path.” Such a person will be connected with God. In this communion, enlightenment comes, and with it, all religions, the whole of Creation. Where God comes, everything comes.

We are sitting on that blessed soil where Guru Gobind Singh has walked. I am quite certain that Guru Gobind Singh did not make any one religion. He emphasized that God has no form, no features, no clan, no caste, no dress, and that God is all pervading, that His Light is falling on the whole world, and is also inside us.

We have developed a great weakness: We say that Ram is the Name of God for Hindus, Allah for Muslims, Wahe Guru for Sikhs, and so forth. But no! These are all our Names for God. So many Names of God are in Gurbani (Sikh scripture). For instance, Maharaj says, “*Abanasi khem kusal chahe je Nanak, sadaa simar Narain. Narain mere gatt, Narain mere patt, Narain mere parware*—If you want everlasting happiness, always chant Narain. Narain is my honour, my salvation, my family.” What is Narain? The One Who has made water His residence, He Who controls the whole Creation, the One Who is pervading in the whole cosmos, without colour, without form—the same One Whom we call Narain, Whom we call Ram or Brahm, Whom we call God, or Allah, or Wahe Guru — the Master of this whole astounding spectacle, of both light and darkness.

With Nam, no one is a stranger

The person who chants God’s Name (Nam) in loving remembrance becomes very loyal to his country, to his society, to his friends, to the whole Creation. Whoever loves God never hates anyone. The Fifth Guru says, “*Na ko bairi, na he begana, Sagal sang hum ko ban aayee* — No one is an enemy, no one is a stranger. Everyone belongs to us.” Maharaj Says, “*Sab Gobind hai, Sab Gobind hai, Gobind bina nehin koe*—Everywhere, everywhere I see Gobind. There is no place where I do not see God.” So when will we see Him? When we meditate, when we love.

God is not a beggar

God is the Giver of our life, our very breath. He sustains the entire Creation. Will not God give to the person who chants His Name?

Maharaj says, “*Bikh bije, bikh khae* – The person who sells the Name of God is sowing poison and then eating the poisoned crop.” We are to earn our living by honest means and share those earnings with the needy. Only a person who does so will know the path to God. A person who lives on charity cannot be considered a worshipper of God, for God Himself is always working, always looking after and blessing the whole Creation. God never closes His eyes even for a second. How then can a person who believes in God sit idle and accept charity?

When Hazrat Mohammad’s grandsons started to eat dates that someone had offered, he ordered them to spit them out for he would not accept charity. Likewise, the only time Jesus became angry was when he encountered the money changers in the temple. “You have made my Father’s house a den of thieves,” he declared.

Maharaj says, “*Gur pir sadai, ghar ghar mangan jay. Ta ke mool na lagaon paye* — Do not respect anyone who calls himself a guru and goes a-begging.” Such a person has made a beggar of God.

We should become decent human beings

I have not come to this world to become a Guru or to become a greater human being than you. Inside I always say, “Oh God, please rid me of these evils. Oh Lord, fill me with Your Truth, Your Love.” To become a guru, a dervish, a prophet is a mighty thing. Rather, we should try to become good human beings. What is a good human being? One who speaks truth, does justice, serves the people. One who is ever humble. One who loves God, loves his county, loves his state. One who loves all religions and loves all beings, because all are His creation.

You should maintain law and order in your house and use all your energy to raise your country high. Our county is like a big house, and if there are weaknesses in our big house, our small houses automatically

become weaker. We should live like a family in our big house, remembering that we are all children of one Father.

Make God Your Friend

Gurbani says, “*Ja ka meet sajan hai samia, Tis jan ko koho ka ki kamia* — The one whose Friend is God will have no dearth of anything.” “*Sat Guru mera sadaa sadaa, na ave, na jaa-ay. Oh abanasi Purakh hai, sab mai reha samai* — The one whose Friend is God can never be separated from God; he will never come nor go from the presence of the Indestructible One.” God lives with us, “*hath paon ton nere* — nearer than our hands and feet.”

Why should we leave such a House where caste and family lines are not questioned, where there is no high or low? God always receives everyone, saying “Come, welcome.” He is always forgiving, always merciful. As Maharaj says, “*Avgun nehn chitarda* — He does not point out our drawbacks.” Guru Nanak says, “*Tu mera Pita, Tu Meri sukhi saheli* — You are my Father, You are my dearest Friend.” Make Him your Friend and then see what He will do: He will throw open the gates of blessing.

God will not be benefitted by our chanting Nam. All the animals, the trees, the earth the oceans are already chanting Nam. But we will be so much benefitted that we will become very good human beings. The evils which trouble us will disappear and happiness will run toward us.

Look at me

If you have any doubts about God, look at me. I am one of you. The fact that you love me and people all over the world love me means that there must be a God. God is present. God speaks. God is seen nearby. God is felt inside while we are sleeping, for God is always with us. I have so much faith in God that He is residing in each breath.

Look at your own evils

Look inside yourself. When you do, you will see your own sins. Now you look at others’ faults and become angry, but as Maharaj says, “*Aap nare giriwan me, sir niwan kar vekh* — Bow your head and look within yourself.” When you see your own sins, your anger toward others will disappear.

As Guru Nanak teaches us, “*Janam, janam ki is maan ko mal lagi kala hoasiah* — This mind is black with the impurities of our past lives.” Anger arises in our mind; ego, criticism, envy, and oppression of others arise. These thoughts are not under our control. To teach us about these persistent disturbances in the mind, the Fifth Guru said, “*Panch bikhadi ek gariba, rakho rakhan Hare* — I am one alone and there are five enemies fighting with me (desire, anger, attachment, greed, and pride). Oh Saviour, please save me.”

Gurbani has also given us the means of controlling the mind: “*Amrit vela, sach naon, vadi ai vichar* — Rise in the ambrosial early morning, meditate on the Name of God, and praise His greatness.” Rise early and praise that God Who has given you body, breath, sleep at night, and food in the morning. Maharaj says, “*Bharee ai mat, paapan kai sang. Oh dhopai, naavai kai rang* — To cleanse yourself of your bad actions, your bad thoughts, bathe yourself in the Name of God.” With Nam, one knows not where these evils have vanished; there is simply light inside, light, light, light, light.

Guru Gobind Singh said, “*Khalsa so karma kosare, Khalsa so pancha ko mare* — Who is Khalsa (the Pure)? Khalsa is he who burns his karma, who kills the five.” The one who is Khalsa burns all his evils with the fire of meditation.

The blessing of Guru Gobind Singh

In this region where you all have beautiful houses, care, and good food, nothing was produced in ancient times. This bounty you enjoy today is due to the blessing, grace, and merciful gaze of Guru Gobind Singh. His loving eyes fell on this area, boons came from his tongue, and love poured from his thoughts. Never forget the One Who is Giver of all these things.

What is Sikhism?

That which we call dharma, that which we call Sikhism, that which we call the religion of Guru Nanak, that which we call the hukam of Guru Gobind Singh is this: That we should not forget God even for one breath.

Guru Nanak prepared a lovely ship, in which all the seats were to be given to those who were doing both manual work and spiritual practice.

The religion of Guru Gobind Singh, of Guru Nanak was not given to those of one organization, one village, one country. Their enlightened vision was for the whole cosmos.

Guru Granth Sahib is not for some handful of people; it is for everyone. I think if you study it carefully, you will understand that this scripture gives light to the very atmosphere, to the oceans, to the earth, to all of nature. It gives light to the whole universe, because it is the voice of God, not the voice of any man. If it were the voice of humans, the product of meetings and ideas, then it could cause clashes. But it is the direct hukam of God, as revealed in vision.

There is no benefit is simply bowing our head at gurdwara or temple. We can do so for a lifetime and nothing will change. But if we genuinely obey the commandments of God, if we really practice truthfulness, justice, love, and service, God's compassionate gaze will fall upon us. God's Nazar is so powerful that an ocean of happiness will flood our homes. As Gurbani says, "*Bhagatan ke ghar sadaa anand* — The houses of God's devotees are always full of joy."

Why should we hate each other?

By the blessing of God, we should all behave like brothers and sisters. Why should we hate each other? We will gain nothing from hatred. We are all on a journey; we are all travellers. Why should we quarrel along the way? Quarrels, hatreds, and ego are the results of ignorance. Maharaj stresses again and again that we should love.

Once Maharaj was sitting in a very loving mood. He said, "*Saach kahon sun layho sabhai, Jin prem keeo tin hee Prabh paaeo* — Listen very carefully: only those who have truly loved God have ever found Him." Maharaj told us many good things to do, but this is the essential inner secret.

Babaji spoke before 10,000 people in Mukatsar, as more listened to loudspeakers all over the city. In Malout, Babaji emphasized the universality of Guru Gobind Singh's blessings