

## NEWS FROM GOBIND SADAN

Gobind Sadan Gadaipur, via Mehrauli New Delhi 110030

May 1995

This is a time of particularly intense spiritual practice at Gobind Sadan. Baba Virsa Singh himself is engaged in secluded meditation, rarely receiving any visitors. The community has been given many special hukams (divine commands). First, the Guru Granth Sahib was carried in with great ceremony. Babaji himself walked along the flower-bedecked entranceway waving Chaur Sahib over the sacred scripture. Then fifteen Akhand Paths (continual reading of the Sikh scripture) were carried on at one time, with people eagerly awaiting their turn to read.



Guru Granth Sahib carried in before 15 Akhand Paths

Then came the hukam that one lakh (100,000) 15-kg tins of ghee are to be offered in the havan (sacred fire), with each family encouraged to sit for 5 hours and 15 minutes in the havan, reading Jaap Sahib, reciting Nam, and offering ghee. Sometimes as many as five families are doing so at one time.

A young pandit is daily reciting ancient Vedic mantras in Baba Siri Chand's havan. Every evening after the community prayer, he brings his arta tray around to the worshippers so that they may be purified and blessed by that light.

On April 1st, the hukam came to sit at Gobind Sadan's havan and collectively recite 125,000 Jaap Sahibs. Everyone is encouraged to contribute as many readings daily as possible and enter the amount read in a notebook. At this writing, the total is about 97,000, with some people reading Jaap Sahib 100 or more times daily. Everyone is finding Jaap Sahib especially sweet during this time, and people are also becoming more loving with each other.

Speaking to the sangat gathered at the havan after carrying in the Guru Granth Sahib, Babaji remembered a hukam that came long ago in his village of Sarawan Bodla. Someone requested Akhand Path but there were no people available who could read. Usually Akhand Path requires five very good readers taking turns 48 hours to complete.

Babaji recalls: *"My chola (garment) was hanging there. I was told, 'Give this chola to that man (one of the illiterate people). Wearing it, he will do the entire Akhand Path by himself.' So Ardas (prayer) was done and he was told to sit and do the Akhand Path. He could not read a single syllable, but he started doing Path. He felt as if someone were standing behind him reading the Path. He kept looking behind him to see who was doing it. I said, 'You go on reading – some other Power will do the whole Path.' Hukam is such a powerful thing that an illiterate person did the whole Akhand Path.*

*Guru Gobind Singh Maharaj's blessing is so great that no one can imagine it, no one can explain it. There are many things which I myself cannot understand. But He says, 'Do it!' and I say, 'Okay — Let's do it.' This place is not under the control of any human being. Twenty-four hours a day it is under God's orders, I feel. Whenever He says, 'Go,' I go that way. He says, 'Sit,' and I sit. He says, 'Stand,' and I stand. Whatever hukam I receive I tell you.*

*This is Maharaj's home. He has made instruments of the people who come here. I am doing whatever I have been given hukam to do. All of you should also try to act according to hukam, to continue doing whatever hukam you receive.*

*It is up to us how much blessing we can receive by obeying hukam. During these days, do as much seva (voluntary service) as you can, read scripture as much as you can. Feel that this is Maharaj's hukam and a rain of light, of blessings, is being showered on all of us. We are very fortunate that Maharaj has given us this hukam. Crores of people are waiting to see Maharaj. It was such a great day, such a great tongue, such a great merciful gaze from him when he gave the hukam to decorate the entrance and bring Guru Granth Sahib through it. You are blessed."*

### Training in dharam

Asserting that religion, or dharam, is a matter of inner character development, Babaji sponsored a week-long children's camp on character development. Energetic 81-year-old Bhai Kirpal Singh led the camp and was the main teacher and caretaker of the 50 children who came for the week. He also invited eminent scholars to teach the children.

One of the highpoints of the camp was an evening Universal Worship Service conducted March 28 at Jesus's Place by Zia Shapiro from the United States. She prepared a table with one large candle representing God and many smaller candles representing the prophets. As the children helped to light each of the candles from the one large light, she explained that each of the messengers has come from the same Light. Then she led the congregation of several hundred children and adults in singing sacred Names of God uttered by the various prophets.

On that special evening, Baba Virsa Singh also taught the children, telling stories of the saints to illustrate that God exists and that one can talk with God. He said, *"God talks. God can be seen more clearly than you. Those who search for Him talk to Him. Those who do not carry out this research say, 'Where is God?' Just as someone has become a doctor or a scientist after carrying out research, the saints have carried out research regarding God. They talked with God. They loved God. Then they started describing the existence of God."*

## Inner non-violence

On March 22, Gobind Sadan hosted a reception for participants in the International Pilgrimage for Peace and Life. To commemorate the end of World War II by drawing attention to the need for nonviolence and respect for all life, they had been walking for months from Auschwitz, Poland, on their way to Nagasaki and Hiroshima, Japan. In Gobind Sadan's peaceful hillside garden, Baba Virsa Singh said to them, *"Who is responsible for peace or violence? Human beings. To bring peace and end violence, we each have to turn within ourselves and bring peace therein. Peace is an inner thing. It cannot be obtained by marching or reading books or by delivering lectures. We must not advertise goods which we do not possess."*

*There may be obvious violence in our actions. But even when we speak egotistically, we commit violence. To think bad thoughts is also violence. We must first control these things.*

*When someone commits violence, the very air becomes disturbed; the land, the trees, the animals become upset. Unless we turn within ourselves, we will never see God in the trees, in the animals, in the earth, and our mind will never leave its fortress.*

*When Lord Buddha was enlightened, he said, 'Do not commit violence.' He said that when he saw Light everywhere. Likewise, when Jesus saw God everywhere with enlightened vision, he also said, 'It is necessary to love people, but at the same time love the flowers, the trees, the animals, the whole Creation.' But when did he so speak? When he was enlightened.*

*Similarly, Hazrat Mohammad once said, 'Love Allah, but also love human beings and love the land, because Allah's Light is everywhere.' But when did he so speak? When he became one with that Great Power.*

*Likewise, one day Guru Gobind Singh said from his state of enlightenment, 'God is in water, God is in earth, God is in the*

*cave, God is in the mountain.' He said, 'That which is God gives His Light and Truth to every place and takes care of the whole Creation.'*

*Similarly, Guru Nanak said, 'God is not limited to one country; God is not only in one place. God gives Light and Love to the whole Creation. Just behold Him clearly.' And Lord Krishna once said, 'Look with the eyes of your soul. There is nothing which is not inside your soul. His Light, His Love is everywhere. Don't make boundaries, don't stress sectarian divisions. Stress the universality of Creation.'*

## Heal your mind first

*Once Guru Teg Bahadur, in his wisdom, spoke of the unconscious violence which precedes thought and speech. He said, 'Beware even of achet pap — subconscious sin which hasn't even come into conscious thought.'*

*Our mind is like a wild horse — our thoughts, our desires are not under our control. We are all in need of enlightened wisdom and healing. I think if we all fight against our bad thoughts from morning to night, we will be so busy that we will have no time for hurting others or for speaking angrily.*

*Look what we do: We hold big seminars, big lectures, and speak about peace after reading books. The prophets also always spoke about peace, but what is the difference between us and the prophets? They were already healed. They spoke from inner enlightenment, and thus their words, their gaze, and their thought had a power which was transmitted to others.*

*Lord Buddha did not speak in fancy buildings. He spoke everywhere, and whenever he spoke, he had an impact on the minds of the people. All of them then wanted to grow in love, spiritual enlightenment, and service. Similarly, Lord Jesus did not speak in big buildings or hold big seminars. Whenever he encountered a conflict along the way, he healed it. He also healed the trees beneath which he stood. Why? Because the power of God which always heals everything had come within him. Inside us is a very great Power which we do not see.*

*Now all of us should look inside ourselves, just for one minute, and ask, 'Is there anyone among us in whom anger has not come? In whom ego has not come?' I think that anger and ego have come within everyone. The day when we gain control over our own bad thinking — even two or four people — then perhaps there will be no violence in the whole world and love will develop within us.*

*This is not just a matter of speaking. Once Guru Nanak was sitting beneath a tree whose fruit was very bitter — in Punjab we call this tree 'raitha.' Mardana said to him, 'I'm hungry.' Guru Nanak said, 'Never mind. Eat this fruit.' Mardana replied, 'It's very bitter.' Maharaj*

ordered, 'No. Now its bitterness has gone away. It has been healed and it has become sweet.' *The evidence is there even today: When the fruit of that tree falls, it is sweet. Why? Whatever thought comes into our mind, whatever word comes to our tongue, whatever action we take goes out into the whole environment.*

### Break the boundaries

*Whenever great spiritual personalities have met God and then spoken, they have never said, 'I have come for one country, for some few people.' They have spoken for the whole universe. But what have we all done? We have made forts and made each prophet the leader of a party.*

*Having made these boundaries, on the one hand we say, 'Don't commit violence,' and on the other hand we criticize other religions. That is also violence. To hurt others' feelings is violence as well. First we must all reject the violence within ourselves, and only then speak.*

*When we get together, we usually point out, 'They are Christians, these are Sikhs, those are Jews, these are Muslims.' What does this mean? The prophets have not told us to say these things about each other.*

*Guru Gobind Singh once said, 'The Provider and the Merciful One are the same. The Creator and the Bountiful One are the same. Hindu worship and Muslim prayer are the same. Temple and mosque are the same. Understand that you are all human beings.' He said, 'God has created all humans, and we should sit together as sisters and brothers. God's Love, God's Light, God's blessings are in all things. See them everywhere; love each other. Do not create these little sects and then fight over them.'*

*We must all understand that the prophets spoke from one Light. In light, where is the fortress, where is the boundary? What is the country of light? What is the religion of light? The religion of light is love.*

*Throughout my life, I have been upset whenever a person takes the name of a particular religion, the name of a boundary, the name of one place. God is all-pervading. After realizing Him, look from inside yourself. There is nothing outside.*

*Today I think we should all decide that Buddha belongs to the whole universe, that Hazrat Mohammad belongs to the whole universe, that Jesus also belongs to the whole universe, that Guru Nanak Sahib belongs to the whole universe. Then I think peace will begin from today, and violence will not continue. Why? Because there will be one Father within us all, and a great wave of love will flow throughout our family.*

### Share our Masters

*We have made very strong fortresses within our minds. To break those fortresses we will have to use a lot of force. But if we want violence to end and peace to come to the whole world, let us today break all these forts. We are all sisters, we are all brothers. Our God is one, beneath Whom we all take birth, grow up, leave, and come again.*

*When you will love the whole Creation, I think Jesus will be so happy that his happiness will have no limits. Buddha will be so happy that his happiness will know no limits. Hazrat Mohammad will be so happy: 'Now they are practicing my true teachings.'*

*If somebody asks me 'What is Buddha?' I will say, 'Buddha is a light.' If somebody asks me, 'What is Hazrat Mohammad Sahib?' I will say, 'He is a light.' If somebody asks me, 'What is Guru Gobind Singh?' I will say, 'He is a light.' My mind is convinced that all of them are light. We make boundaries around them, but they are only light.*

*We should share our Masters. Whenever a prophet's holiday comes, we celebrate it. We don't celebrate Jesus's Birthday so that Christians will be happy, or Buddha's Birthday so that Buddhists will be happy. The only thought I have is, 'These Masters are blessed by God. Take blessings from them, take healing from them. Prepare a lot of food, a lot of lights for their birthdays. Create happiness on their birthdays.' Why? Because all of them are one.*

*I realize that I am in great need of healing and you are also in great need of healing. When we are all healed, the wind which passes by us will also be healed, the place where our voice travels will be healed, the trees under which we sit will be healed, the very earth where we walk will be healed. Within us a fountain of healing nectar will flow, and our body will also be healed.*

*I will pray to God from inside, asking for His love: 'Heal all of us so that we will become such good human beings that by looking at us, others will become good. Heal all of us, and heal the whole creation.' Jesus said, 'In my Father's kingdom, there is great peace.' May that kingdom come to earth and all of us live in peace.*

*I am not talking as your judge, nor as a master. I am saying only those things which all the prophets and messiahs have said. If we do not practice those things, peace will not come and violence will not disappear. When we follow their teachings, then there will be peace in the whole world. There will be no castes, no high or low. Then we will see love, love everywhere.*

### Shiv Sadan grows

At Gobind Sadan's biggest farm, Shiv Sadan, on the banks of the Ganges, one hundred acres of rough, sandy land which previously lay beneath the Ganges but which was exposed when she shifted her course is now newly developed, with a dike, roads, electricity, tube wells, and leveled fields. The first wheat harvest from those fields is superb, and sunflowers are now flourishing there. Elsewhere, mango, guava, and pear trees have been newly planted, as well as 12,000 new poplar trees and 1000 neem trees.

The crops are all dedicated to production of certified seeds, which are now sold throughout India. S.P. Mohinder Singh, the farm manager, observes, "Other seed companies are producing seed for profit,

whereas we are producing them under the guidance of Maharaj to help the people. When we have no such interest in profit, naturally we will work hard. Poor people will take quality seeds at a good rate and earn some money from their crops. Only then can they raise their living above the poverty line."

### Visions of Jesus

Prem Swaranjit shares with us her diary entry from the day when Baba Virsa Singh had a special vision of Jesus from her house. She writes, "It was a hot summer day, 10th August 1983, when this event took place. Maharaj Ji was having a nap before his lunch. He was lying on the sofa in the living room at Panch Sheel. The room so cool and quiet, he looked so peaceful, his right hand resting near his face as if in benediction. When he woke up, he said: 'Biba, now everything is going to be all right, because Jesus was standing here for an hour – an hour and a half - and blessing me. He had a small rod in His hand and He was hitting and destroying every evil thing that came to harm me, 'Cut-Cut-Cut.' Then He is standing in Gobind Sadan, so clear, with His arms outstretched, wearing a long robe, beige ('bhura'), the thousands, thousands of blessings, loud and long: 'Ble-e-e-ss-ss, ble-e-ss-ss, ble-e-ss-ss'. There are crowds of people coming. Jesus says to me, 'Whoever comes here now will be healed; all their problems will be solved. The sick are healed, the crippled drop their crutches and walk away, the dead get up and walk home. No one will go empty-handed. Everyone will receive.' Loudly He says again, "Ble-e-ss-ss, ble-e-ss-ss, ble-ss-ss."

As we listened to this vision, we ourselves felt enwrapped in the blessings flowing from Maharaj Ji's loving glance and his tender compassionate smile. There was a glow of a soft light around him."

Other people have also had visions of Jesus at Jesus's Place. One is 17-year-old Neelu. Once she dreamed that healing water was coming from a pipe at that place and that there were symbols of all religions on the ground. Babaji asked her to paint them there as she saw them. Then on the evening of May 6<sup>th</sup>, she went up to decorate Jesus's Place with candles and flowers, as many people lovingly do each night. Neelu says, "I closed my eyes. Then I saw Jesus Maharaj. He was very tall, in a blue chola with open draping sleeves and yellow below his heart. I was sitting far away on the stairs. He turned his head to look at me, and then I saw his very nice golden wavy hair, mixed with darker hair. His face was long and thin. Jesus is very handsome. I was very happy. I am a

Hindu, I live in a Sikh community, and I saw Jesus." Such is Gobind Sadan's mission.

### Id ul-Zuha healing boon

On May 11 and 12, Gobind Sadan lit many candles and divas, conducted three simultaneous Akhand Paths, read even more Jaap Sahibs, shared a special feast, and distributed a vat of sweet panjiri from Jesus's Place. These things were done by Babaji's order to celebrate Id ul-Zuha, the day of Abraham's willingness to sacrifice his son to God.

On the evening of May 11, Babaji had vision of Guru Gobind Singh at Jesus's Place. He reported that Guru Gobind Singh was very happy that Abraham's day was being celebrated and that a great new boon had been given: Anyone who comes to Jesus's Place with any disease that doctors have been unable to cure will be healed if the person prays and makes a commitment to distribute panjiri there once he is cured. Then he should sit before the cross on that blessed ground for 5 or 10 minutes, reciting Naam. Babaji foresaw crowds of people being healed.



Interfaith pilgrims pray at Jesus's Place

### Buddha's Enlightenment Day

On May 14 and 15, Gobind Sadan celebrated the Enlightenment of Lord Buddha by revealing yet another holy place: a great tree under which some spiritual power has meditated. The spiritual energy one can clearly feel there may have come from Babaji himself, who often sat beneath that tree long ago. The overgrown area was cleaned and lighted with divas, and then Buddhist monks from Norway, Australia, and Canada chanted there to help honor the meditative atmosphere. They were so happy with the place that they have offered to bring a Buddhist stupa to be placed in the tree in memory of Lord Buddha.