

NEWS FROM GOBIND SADAN

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

November 1995



BBC's David Craig interviews Babaji

BBC Programme on Gobind Sadan

BBC World Service Radio has been so impressed by the practical work of Baba Virsa Singh that they have prepared a 45-minute programme on Babaji and Gobind Sadan entitled "The Desert Shall Blossom." It will be broadcast over shortwave radio around the world early in December (see schedule below).

David Craig, Executive Producer of Religious Programmes for BBC World Service, personally spent a week at Gobind Sadan taping material for the broadcast. He interviewed scholars and farmers, the dishwasher and the reciters of sacred scriptures, government officials and businesspeople, those who have devoted their life to voluntary service at Gobind Sadan, and of course, Babaji himself.

Babaji's childhood calling

BBC: When did you first get your sense of God's vocation?

Babaji: *When I was young, I wondered, "Why does a person die? What is it that never dies?" They say that God is eternal - that He gives birth but does not die, that He Himself remains immortal. I began to feel pulled towards Him and detached from the world. I felt, "You Who do not die, where are You? What are You?" Slowly enlightenment - the inner knowledge that God exists-- began to dawn within me, combined with the feeling of longing: "Where is He?" I began singing from the awareness of His existence and crying, "What are You?*

Where are You?" I never searched for God in any religious establishment; I had no liking for them.

One day I was sitting in our home. Buffaloes were tied there. Since God wanted to give me inner knowledge, suddenly I had a vision: "That buffalo who is standing before you will fall down and die." I was so young at that time that I had no beard. The buffalo did fall down dead, but what could I do? I felt shy and scared, for my father and mother were sitting there. I kept quiet. At once another vision came: "If you put your hand on the buffalo's forehead, she will come back to life." I wondered, "How can I do that? What will my father and mother think?" Then the idea came to me to put my hand on her back and ask, "What's wrong? What's wrong with you?" I put my hand on her back end and gradually rubbed it toward her head. When I reached her forehead, she jumped and sat up. Great faith filled my mind: "Achaa - the Power which killed her has also brought her to life."

We were farmers. We had no tractors, only bullocks. After a field was plowed and seeded, we used a wooden platform pulled behind bullocks to cover the seed and level the soil. The men were going to do that, so they told me, "Bring some rope for the ends of the leveling platform." I started for the field, but along the way I had that same feeling of attraction toward God. So I said, "You give me the rope so that I can give it to them." As soon as I had that thought, there was the rope, lying in front of me. From then on, my faith increased.

One day I was walking along a mud canal. My clothes were dirty. I said, "I want to wash my clothes. You do this: There should be a proper place where I can wash my clothes." At once, a brick platform appeared in the water. I took off my clothes and washed them, and my faith was further increased. I said, "You assembled the bricks, You did this work for me, that work for me, You gave life to our buffalo."

I began sitting in samadhi, meditating, asking, "Where are You who are doing all of my work?" I took off my clothes, let my hair down, and sat and sat.

BBC Broadcasts of "The Desert Shall Blossom"

Per Greenwich Mean Time: Adjust for your time zone

	Dec. 2	Dec.3	Dec.4
Americas	19:15		8:15, 15:15
Europe, MidEast, former Soviet Union		8:15, 15:15	
Africa		8:15	
South Asia		5:10	8:10, 15:15
Asia Pacific		15:15, 21:15	8:10

Then I began to be able to see that Power, in the form of Baba Siri Chand, Guru Nanak's first son. Like me, he was not wearing clothes,

After some time, Guru Gobind Singh, the Tenth Guru of Sikhs, also came, carrying clothes and shoes. He said, "Nothing comes of removing your clothes. Put on these clothes." I got up in the morning and put on the clothes. Gradually the clear vision of enlightenment increased within my mind.

In our village, a man had arranged for continual recitation of Guru Granth Sahib. Because this very new inner vision was increasing in me, he said, "Come to my house. Come, recite the prayer." I felt very shy. What would I do there? I used to be afraid of appearing in public, and I had no knowledge of manmade prayers.

Suddenly Guru Gobind Singh said, "Get up!" and I had a vision. I could see something like a cinema screen in front of my eyes. All the prophets, dervishes, messiahs, and messengers of God passed before me, one by one. I just stood with folded hands as they each introduced themselves. I wondered, "What is this? How can I tell the public of such a great thing?" Guru Gobind Singh said, "Don't worry. I showed you this vision of all the prophets so that you will not be misguided. They are all one. Whether you speak in public or not, I wanted to tell you that religion is not for one community, or for one country, or for one group of people. The prophets all come from one Light, and they all return to the one Light. Never think that any one religion or prophet is superior to others. It is your choice whom to love, but there is no difference among them. Whomsoever you love is the Light."

Guru Gobind Singh kept telling me all these things. He said, "All religions are one. If a person praises one religion and criticizes another, don't regard that as religion. Understand that everything is one. All religions say, 'Love, speak truth, serve others, don't hurt anyone's feelings.' I say this, and all messengers of God say the same."

BBC: What is hukam?

Babaji: "As Jesus has spoken from vision, as Prophet Mohammad has received revelations, as Guru Nanak spoke, as Buddha said 'Do not commit violence,' I consider these as hukam (as divine commands). We should practice what the prophets have said, because they were speaking from enlightenment. We should repeat what they have said; then we will be strengthened and healed and the people will not be misguided.

Jesus has said, "God is one; love Him." Abraham, Moses, and Noah also said that God is one and that we should love Him. Guru Nanak said, "There is one Father; we are all His children." Guru Gobind Singh said, "Listen, all of you, for I tell you the truth: Only those who have deeply loved God have realized God. God is truth and love. God is

bestowing light everywhere. See Him in the trees, in the mountains, in the seas, in the rivers, for there is no place where His light is not."

Likewise, Prophet Mohammad said, "The One whom I call Allah is Master of the skies, Master of the earth, Master of the millions. He is not a walled fort."

If all the prophets have said that God is light, that God is love, we should agree. This is what I consider hukam.

Here at Gobind Sadan we celebrate the holy days of all the prophets, all the messengers, all the great spiritual people. To celebrate them is to welcome them, and say, "That day was blessed, that place was blessed, that time was blessed when you great beings came into the world for the people, bringing healing from God." We should be grateful to them. In our mind there is no thought that Jesus, Guru Nanak, Moses, or Mohammad are different from each other. I am convinced that they have all come from the same God and have all given the same message.

Religious spokespeople have put all their energy into saying that the prophets are separate. But my feeling is, "Why waste time? Our saying that they are separate will not separate them. No one can stir up quarrels within that family. They all love each other within that family. God will continue bestowing healing, and the prophets are to heal the people."

It is my firm faith that God has made the ones whom we call messenger or messiah or prophet the media for His message. Then God gives the divine message through them. To accept hukam means to believe what they have spoken. Love them all.

A father never wants quarreling or crime within his family. If any member hurts another's feelings within the family, the father becomes unhappy. We must understand that all our countries, all of us, have one Father. We should not think that we have different fathers. If we all decide today, throughout the world, that God is one, Truth is one, Love is one, there will be love in the whole world. If we create hatred and divisions, this will never happen."

How does dharam spread?

Speaking to visiting government officials before Gobind Sadan's celebration of Guru Nanak's birthday in early November, Babaji said, "Dharam (moral order) has chiefly been spread either by those in positions of secular power, or by those who go out and serve the people directly. If the powers that be, such as scientists or political figures, turn their attention to dharam and help to develop society, including financial support, when those at the bottom see this, their hearts will automatically be touched. They will say, "Aha — so there is kindness in religion? Is this what religion is? Look: That person was very poor and they came and sat with him. Those people had no clothes, and these religious people tried to provide for their needs. They are

concerned about our education; they have built schools. They are satisfying our worldly needs and saying that all this has come by God's grace." Worldly self-interest can always be satisfied by worldly powers; the people see what has been done and they move in that direction. One can thus spread dharam through the use of political power.

Throughout history, there have been those who go out among the people who are ignorant, of little understanding. They talk with them, lift up their understanding, help to develop their minds and raise their standards. Some people will follow them with conviction, feeling, "If dharam does this for us, it is a very good thing." If worldly help and mental uplift are combined, dharam will spread widely.

However, typically the people with political power are loathe to refer to God in their political setting. They have a negative view of those who preach religion, for they see that those who have set themselves up as authorities do not give anyone good advice, do not help anyone, do not speak with kindness. That is not religion.

Whenever any religion spreads, perhaps through building schools or hospitals, or through going among the people to help them understand, that is a sacrifice. If you could be enjoying yourself on vacation, but instead give that time to others, taking your ideas into ignorant society, this is a very great sacrifice.

Why hasn't the religion of India spread? This is the place where the Vedas were created, so long ago that we don't even know their age. The Vedas are full of science, full of meditation, full of enlightenment. Then great messengers of God came forth in India, speaking about meditation.

Buddha was born here, and his religion did spread beyond India, because the Indian King Ashoka followed Buddha's teachings and his whole family preached the message of Buddha in other countries. Ashoka combined the worldly kingdom with dharam, and then preached non-violence, and the message spread outward.

The discipline of love

Why did Jesus's religion spread? His disciples didn't confine themselves to particulars. They only spoke of love, truth, faith, and service. Jesus emphasized, "Love my Father. God is truth, God is love. Have faith in Him. He will always give you His healing, His blessings, His love." He didn't preach about how to eat, how to drink, how to sleep. He said, "Don't tell lies, don't commit crimes, don't hurt anyone's feelings, don't get angry, don't judge anybody. Keep your thoughts clean. If your thoughts are clean, they will never turn toward evil." Similarly, Guru Gobind Singh said, "Listen all of you, for I speak the truth: Only those who have loved God have realized God."

Religion has not spread from India because our religious spokespeople have created boundaries, and because one person tells lies, one takes bribes, one denies people's rights, and one has no character. Our Indian preachers lecture

others not to drink or eat meat, but they themselves are in the habit of eating meat and drinking. All day long they say that drink is bad, and at night they drink the whole bottle. In other countries, religious figures do not make themselves authorities over such matters. They have the desire to serve; they give love first.

If you love someone, you will do whatever they want. You won't do what they don't want. When you sit together as friends, you know what the desires of your friend are. Therefore, first teach people to love God. Then they will do as God wants. Instead, people are preaching instructions which others are not ready to hear, so dharam does not spread.

If your boss is coming to your house, you consider every detail of what pleases him. Perhaps he likes roses, pictures of nature, good books. You put those near where he will sit. You put out a small spoon for him because you know he takes small bites. You give him a straight chair rather than an easy chair, for you know this is his preference. You go to so much trouble to please your boss that you change the whole environment in your house. Why? Because you will receive something from him.

If we fall in love with God, we will automatically improve everything in our lives, for we want to do what He wants. God says, "Don't lie," so we won't lie. If God says, "Don't eat meat," we won't eat meat. If God says, "Don't drink liquor," we won't drink it. If God says, "Wear special clothes," we will wear them. If God says, "Sleep like this," we will sleep like that. What God wants becomes the inner feeling in our conscience.

Guru Nanak said, "You are quarreling about eating meat, but you don't understand enlightened wisdom." We tell people, "Don't eat meat," but we don't understand what it is. Actually, we take in minute beings as we breathe. There are bacteria throughout our body. We are born of flesh, in our mother's wombs, and nursed from flesh at our mother's breast. There is life in a lentil, or it would not sprout. Actually, no one is a complete vegetarian. Guru Nanak said, "Everything has life, and yet you are speaking against those things. Tell people about meditation. Tell them about enlightenment." But the ignorant priests didn't understand. They were standing in the dark, and they took the teachings that came from enlightened vision and kept them in the dark.

If you look deeply, what Jesus spoke about, Guru Nanak also taught. But we understood Guru Nanak in a different way. We started to preach things which are unnecessary. I think, "Oh Master, you spoke so much enlightened wisdom; how will the people understand? These people are ignorant. They are used to living in the dark, whereas you are saying, 'Come into the light.'" When people are in the habit of living and sleeping in the dark, when they come out into the light, they blink and cannot see. When we come from darkness into the truth, we also blink.

To look at the sun, you have to be like a sun yourself. The sun is always giving light, and wherever its rays fall, all

things flourish and diseases are eliminated. Without the Sun's light, the world would end. God, the Creator of the Sun, is also like a light, giving light to everything.

It is very important for the person who speaks about religion to have enlightened understanding of religion. If he does not understand, he himself is in a well and he is telling others to jump in with him.

Guru Nanak always talked about enlightened wisdom. Science was within his knowledge, and inner vision, and the existence of God. But now the situation is such that officers and managers are afraid to take the name of religion. Oh people, why don't you take the name of the Light? When the light will come, you will surely blink at first, but then you will become accustomed to living in the light.

It is very important for us to follow religion, to be connected to love, to understand God. But people don't understand this. We should record everything which is spoken from enlightenment, for that which is born of enlightenment will create enlightenment. That which is spoken from thoughts will develop your thoughts, but enlightenment is a very great power. With enlightened vision, a person becomes a dervish, a calipha, one of the Five Beloveds of Guru Gobind Singh. With enlightenment, people sacrifice their lives. When enlightened people speak, people are transformed.

"Dharam is very advanced"

It is unfortunate that scientists and dervishes never sit together, for they do not understand each other's vocabulary. If only they would sit together, they would understand each other. The scientist is considered an atheist, but it is just that he meditates in a different way from the saint. The scientist's meditation is to research everything, to keep studying everything. He is focusing his mind, and that is also meditation.

Scientists try to elucidate the essential principles of life. When matters extend beyond the limits of their understanding, the best scientists will say, "There is something beyond this." They do not say, "We have researched this subject straight to the end." They say, "Beyond our research, there is something else." The scientist will start to search for That, but will find that it is very difficult to discover. He or she will then admit, "Science is a very great discipline, but I could only reach this result. There is more beyond."

Similarly, the dervish says, "God showed me so much, but there is even more to the Creation of the Creator." Both the scientist and the dervish are meditating, each in their own way. Both have focused their minds and are utterly absorbed in their subject. The scientist is trying to understand the essential principles of things, and the dervish is talking with their Creator.

Look at Guru Nanak. As he sat in meditation, he said, "There are millions of planets, millions of galaxies, worlds

upon worlds." Scientists also conclude from their research that many planetary bodies exist; the dervish uses enlightened vision to see the same thing.

Advanced science has only recently proved what was revealed long ago by the dervishes and prophets. Scientists are now able to take pictures of the planets from space, and look how much money it costs to transmit them back to earth. One space probe mission may not be enough; they may have to go five or ten times, and then countries may come to the conclusion that a joint project is necessary.

The dervish is just sitting there alone in his hut. He doesn't even have a penny. He has nothing. He sits there and says, "There are millions and millions of planets, millions of suns." He doesn't need to create multinational projects or solicit any funding. He focuses his vision on the Creator and keeps looking and then writing, looking and then writing.

It is very important for people to understand that what has been accepted as science has already been written in dharam. What the scientists have researched has not been studied by the common people, and yet scientific conclusions are today accepted in all countries. Dharam is not so universally accepted, so it is very important to clear the record: Dharam is very advanced. Dharam is very advanced in science, in enlightenment, in peace, and in love. The dervish takes no pride in what he says, so dharam is also advanced in this respect. Whatever the dervish does, he or she says that God has done it.

The dervish said long ago that the earth is round and that the sky stands without pillars. He said that the planets maintain their orbits and their distance from the earth because of gravity. God told him, and so he said, that their speed had to remain constant or they would collide. He said that a small piece of intergalactic material fell to earth, and the earth's orbit expanded.

It is important for dharam to spread all over the world. But what can we do? Where are the people who spread religion? Often I say, "Oh, Guru Nanak, you have told us so much science, you have given us so much enlightened wisdom. You have told us how people were conceived, and by which route people leave this life. You haven't left out anything. But after that, no one has done anything. They have stored everything, and the doors to the storage room are all rusty. The storage room itself is mouldy, and even the locks are rusted."

Guru Nanak spoke of such profound things. If people were to recognize this, they would be amazed by the depth to which he went. But everything has its own time. Night has to come, and after that, day will follow. Both bad times and good times have to come. This has always been the rule: How long shall darkness and clouds obscure the sun? One hour, two hours? At the end, there will be so much brilliance. The sun will set aside all darkness as it rises. God's Light is ever powerful.