



Lost in love on Baba Siri Chand's Birthday

Celebrating God in many forms

Under the inspiration of Baba Virsa Singh, Gobind Sadan is continually celebrating the holy days of all God's messengers. On July 29th, the birthday of **Prophet Muhammad** was celebrated so enthusiastically that the qawwali singers from Dargah Nizamuddin Aulia led the people in singing over and over again, "Prophet Muhammad was born today!" The singing and spontaneous dancing went on late into the night in Babaji's garden, with intense joy.

The next day Gobind Sadan celebrated the full moon of **Buddha** and of **Vyasa**, who is said to have recorded the Vedas, India's ancient scriptures.

Janamashtmi, the birthday of Lord Krishna, was observed at midnight on September 4th with chanting by the Hindu pandits who live at Gobind Sadan. A picture of Lord Krishna as a child was placed in a suspended cradle and lovingly swung by all participants. As in all celebrations, myriads of oil lamps and candles were placed throughout the grounds and a special communal meal was offered.

The year's biggest celebration at Gobind Sadan is **Baba Siri Chand's Birthday**, for Baba Siri Chand (elder son of Guru Nanak and highly respected spiritual teacher) is one of Babaji's personal gurus (the other being Guru Gobind Singh). The tone of this year's celebration was set by days of kirtan (sacred singing) by Sarvjit Grewal from Toronto. On the eve of Baba Siri Chand's Birthday, the singing was so touching that Babaji himself became lost in love for God as he sat among the people for hours in the hillside garden. He then spoke of the fruitlessness of going to holy places unless our outer worship is combined with inner concentration on God. On September 21st, Babaji gave a detailed discourse about the close relationship between Baba Siri Chand and the Sikh Gurus.

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Protection or destruction

When Rodney Palmer and Lea Robbins of the Canadian Broadcasting Corporation had an audience with Baba Virsa Singh in late July, Babaji said to them: *"All the messengers have taken birth from love. Whomever you worship — be it Jesus, Moses, Abraham, Noah, Lord Krishna, Lord Ram, Guru Nanak, Buddha or any other messenger, their teachings were all based upon one point: that God creates love, creates compassion, and creates a great willingness to serve others. When Mahavir said, 'Avoid violence,' the meaning was the same: 'Love.'*

When we fight with each other, we are acting contrary to God's message. When we oppose God's message, happiness, love, and feelings of service depart from us.

A person may simply devote his life to increasing his own pleasure. Or he may devote his thought and energy either to making people strong, or to destroying people. On the one hand, individuals are trying to save people by building hospitals, doing research into life-saving methods, producing medicines. On the other hand, individuals are putting energy and money into weaponry research, into producing more deadly weapons. When these are used, people will be destroyed and medicine will not help. The great difficulty in the world today is that we are unable to decide whether we should spend for saving people or for destroying people.

Scientists have a great role in both efforts, for they carry out research in both saving and killing. Today there is an ocean of progress on both fronts. The world's entire bank is being spent upon them. As broadcasters, you should pose the question: Will we benefit more from developing armaments or from saving lives?

We should make just one decision: to stress protecting people, increasing their knowledge, their inner wisdom, their inner love. We should not use our brains for things which will harm people, will harm the trees, will pollute the air, will harm the animals. If we make this decision, all countries will become wealthy, there will be no dearth anywhere.

Everyone is nervous and frightened today. When they think of how many weapons have been produced, they worry that these might be used. After that, they worry, 'Where will the cities go? Where will we go?' Death is hanging heavy over people's heads, and they are afraid.

It is the brains of individuals which bring peace, factories, comforts, and pleasure — but humans can also

destroy everything. Wherever there is disturbance and conflict, it is brought by human beings.

Today the love in every heart is greatly diminished. This inner love is the most powerful thing which will keep us united, will teach us love for each other, will teach us good manners and sweet speech. This inner love is decreasing because each person has moved outside of his thinking, his principles. He has mounted a horse upon which he does not think, and it is carrying him away as he unwittingly urges it to a speed of which he is unaware. He does not know what will happen to his lineage, his city, his country. Ninety percent of people have lost their love, and they do not know.

When a person crosses this limit, it is very painful for him to return. He has formed a habit, a bad habit. To get rid of that habit, he needs God's mercy and blessings. When he returns to his proper place, he recognizes, 'All happiness was here. I was just sitting somewhere else uselessly.'

Two things have shifted which are affecting people. In our religious institutions, many practices have entered which are not permitted by true religion. Similarly, many things have entered into our justice system which law and order actually do not permit. There is a direct link between these two. To maintain law and order is the duty of religion. When there is true religion (dharam) within a person, there will be compassion. He will not be corrupt, will not deprive others of their rights, will not hurt others' feelings. But if dharam departs, these virtues will depart.

It is good to copy a good person. But these days people are imitating those who have failed. They say, 'Look what a big house he has built.' But he does not believe in dharam; he is a corrupt thief. Why then are you praising him? Praise those who have done good and have therefore progressed. To speak thus affects children and society as a whole. Say, 'He is very honest and thus his fortune is good. If a person is bad he will become a prisoner and great blame will be placed upon him.' Then those who hear will feel, 'I do not want to become a prisoner.'

Always be aware that goodness will never be in the majority; its power will forever lie in quality. It is so powerful that it will shake the entire majority. This power lies in the mind. If a person's thoughts are strong, what does he care for evil? It may be there, but he will keep moving ahead in truthfulness.

They say that the environment is being polluted by toxic chemicals in the air. But when a person speaks or thinks, he creates waves in the air. If it is an angry or criminal thought, it will produce waves of poison. If it is a loving thought, it will produce waves of love. At present people's thoughts are very poisonous; they are not under control. Industrial pollution is much less harmful than the pollution created by peoples' thoughts.

Wherever there is conflict between countries, in societies, in offices, in households, it is a conflict of thoughts. The principle of religion is that whenever you meet anyone,

you should meet with such love that the person will continue to remember: 'What a good person I met. We spoke so sweetly, and he has brought me so much love.' If instead there was anger in an encounter, think of this: Misery is of our own making. God does not say, 'Become miserable!' We make ourselves miserable.

If your body is in good shape and your thoughts are good, your whole being is well off. If your thoughts are good, you can progress well; whenever you like. Make your thoughts high and they will fly well. If your thinking is damaged from inside, nothing will avail."

Dharmic examples

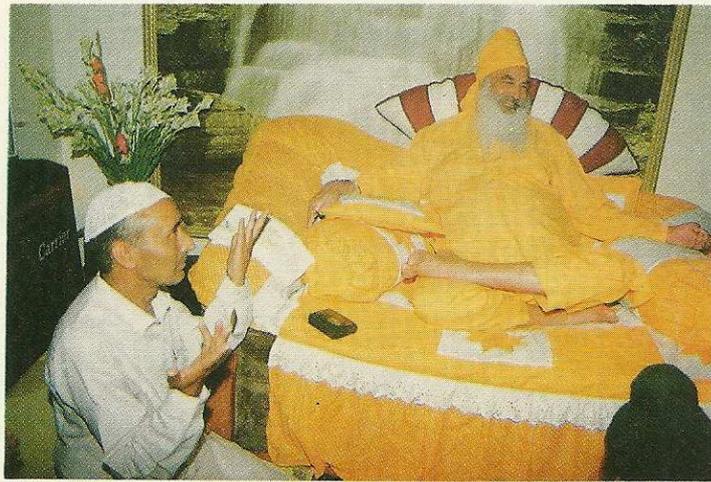
"Why has religion come into the world? To make people decent human beings. By dharmic training, people become proper masters of other forms of life and an example to other human beings. There is no other necessity for dharam. There were animals before, trees before, waters before. Religion came only to make exemplary human beings. From within human beings, Truth spoke. From human beings came healing and training in righteousness, and humans became peaceful. It was also from within human beings that virtues and thoughts were spoiled, and individuals became bad examples. When a person's thoughts become bad, nobody can control them, then his actions may become very dangerous, very destructive.

This is the present situation throughout the world. Destructive efforts have become so predominant that we must now make a conscious decision where to put our resources. Poverty can be completely eliminated, but we are instead wasting billions on those things which destroy human beings. Those things should be developed which enable human progress, housing, sustenance, meditation, hospitals. Then I think no one will be miserable anywhere,

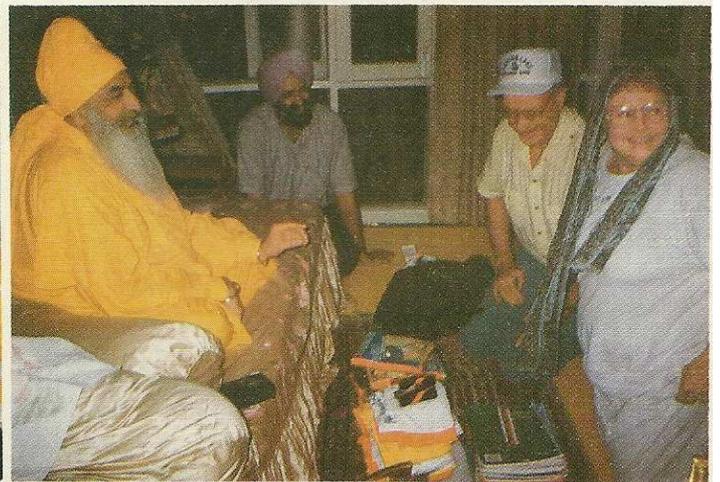
But people do not think of this. They are fearful night and day: 'If I become weak, my neighbour may occupy my house.' By contrast, you can keep peace in such a way that your neighbour will not threaten your house. Jesus says, 'Love your neighbour.' Ask your neighbour, 'Do you have anything to eat or is your food all gone?' Before having cloth sewn for yourself, ask your neighbour, 'Do you need it?' Dharam teaches us thus.

Jesus teaches us, 'Look at the lily. Who has designed it? Look how soft it is, how beautifully it is designed, how beautiful its colour. If my Father is caring for these flowers, creating their dress, creating their very life, then why do you worry? He will definitely take care of you as well. He will take care of your sustenance, your dress, your home.' Even though you do not live in faith, still He provides for you.

Look at the flowers: they are happy even when it is raining. If a storm comes, even then they do not worry. The storm may beat them down, some to one side, some to another. But after it passes they will rise again and rejoin each other. We humans have not yet learned to do so."



Muslim pir from Kashmir says Babaji has brought Light



Babaji with Bud and Donna Young, Christian lay ministers

Interfaith devotional victories

Life at Gobind Sadan is punctuated by many small miracles of personal devotion. Through Babaji's blessings, people are quietly healed daily, ancient feuds dissolve, political figures develop faith in God, cars break down only after their passengers are safely delivered, the poor discover the strength of God within themselves, people with no education begin to read the scriptures, and those who have turned away from religion because of its abuses begin to read their own scriptures again.

In these daily miracles of devotion, there are no sectarian divisions. Sarah Scott, a visitor from the United States, writes, "In the early evenings, I have been spending time at Jesus's Place up on the hill. I am moved to see the men, women, and children of Gobind Sadan coming to bow before the cross and offer candles and incense. Like many Westerners brought up in the Christian tradition, I have felt that I somehow 'missed the boat' that Jesus was really teaching. How wonderful to come to such a faraway place and see that the words of Christ are very much alive in the spirituality of people here! Perhaps the greatest gift I have received from this place is a new, very exciting understanding that there is a common thread of spirit that ties together all religious traditions."

Faith and love

In September, Bud and Donna Young of the Emmaus Movement, Ralph Singh, President of Gobind Sadan USA, and Bob Serafini and Alex Shaw, Gobind Sadan volunteers from the United States, had an endearing series of audiences with Baba Virsa Singh Ji. On September 15, he said to them, "Why do we so revere the Messiah, the prophets? We may say that God is very great, very powerful, but the prophets know that this is true.

They know that nothing transpires without their Father's order. They had so much faith that by their very word or glance even a crippled person was healed. They knew that nothing was too great for God to do, that even a dead body could be raised again. These thoughts do not occur in an ordinary person. He says, 'How could that possibly happen?' The Messiah says, 'All things are possible.'

There is another quality which distinguishes prophets from ordinary people: They gladly take on the problems of others. We become annoyed if we have to take on even a little of another's problems.

Therefore, it is not only we humans who are worshipping the One whom we call God, and those whom we call Messiah or Prophet. Their deeds are so great that the air and trees and water are worshipping them and the ground is kissing them, although we cannot see it. Their sacrifice, their love, and their faith are so great that the entire cosmos is bowing to them. We cannot see the flowers saying, 'What beautiful colours God has given us,' but they are telling Him. Thus the prophet says, 'Look at the flowers. Then you will see how beneficent my Father is.'

The person who has both faith and love has no equal in the world. Why? Until one has faith, how can one serve humanity? Until one has love, how can one serve? Service comes later; faith and love are the prerequisites for which there is no substitute.

Love is that in which there are no demands. If there is any demand, then it is not love. Faith is that in which if another says, 'How is it possible?' one asserts, 'It is possible.' If there is the slightest doubt, then faith is not complete. Love and faith were fully present in the Messiah, in the Prophets, so healings occurred, visionary screening of people's difficulties occurred, and blessings fell like rain.

Sometimes we worry, and yet we claim to have faith. If you have faith, why are you worried? We have full faith, but sometimes we are afraid. If you have faith, how can

you even think of fear? In faith, your thoughts are fully attached to the One you love. When you are in love, nothing else can enter your consciousness. When a person falls in love, he is thinking of his beloved twenty four hours a day. Nothing else in the world appeals to him except his beloved. When one loves God, there is nothing else like Him. Love therefore has no eyes, no tongue, no ears; love is unique unto itself. Love itself listens, itself speaks, itself guides us, for there is nothing but love.

Try to set yourself aside and let your mind move forward toward God. Once you are connected with God, there will be no words you can use to express that feeling. No one has yet been able to describe that taste, that desire which comes when we are in love with God. We cannot even create a thought about it, so how could we express it? If a thought of that love comes into your mind, you will immediately regret it, feeling, 'No — it is so much greater than that!' At last we will just give up and sit silently, feeling, 'There is nothing I can say to describe You.'

The combination of love and faith has thus been held in high esteem from the beginning of time. The prophets and messiahs met hundreds of thousands of people, but this combination was not present in many. Jesus called the one in whom both were present "Peter" (Rock). The prophet heals millions of people, but he gives responsibility only to a few. He chooses those with love and faith, and then says to them, 'Go, carry on this work.' Wherever these people whom the prophet had chosen went, whatever they said automatically healed people. Until we are healed, the bad things within our inner storeroom cannot be removed.

Never count your years. Look at the Spirit within you, which is ageless. It is light. The Light never becomes older or younger. Its lifetime is unlimited. It is always childlike in its innocence, and its love. Those who have been God's people have always showered their blessings, never thinking how or upon whom the blessings are falling. Just as a child will go to anyone who comes and say, 'Pick me up,' a person is drawn to God to say, 'Take me.' Just so, the Messiah always reaches out, takes our sins, lifts them up, and cleanses them. Those who are one with God often say, 'Love children'; they know, for they themselves are like children. They are innocently healing people all the time, with no knowledge, just as a child is always innocently reaching out in love.

Always keep love and faith firmly connected. They will attempt to separate, but follow them and keep them together, as if you were shepherding children. When these two are united, an aura will form around you such that wherever you look, you will no longer see anyone's bad qualities or good qualities. You will see only that Light.

Although we are all praying, each in our own ways, healing is not occurring, for we have separated love and faith from our prayers. We have forgotten the most important thing: to concentrate upon healing ourselves. Most people are slipping twenty four hours a day because they are standing

on the uncertainty of their own ego and their own anger. Until we remove the greed, the anger, and the ego from within ourselves, how can we help or heal anyone else?

Every day we pray and ask for God's order, and yet we pull our heads away from God's blessing. The light is falling, but we do not stay beneath it. When we allow God's Light to come within us and heal us, the effect of that inner healing will touch other people. Faith and love are always within us, and the One who heals is always within us."

Condolences

Dr. G. S. Anand, Secretary of the Gobind Sadan Institute for Advanced Studies in Comparative Religion, has passed away. In sending condolences to his family, Baba Virsa Singh observed that "Dr. Anand considered idleness boring. He felt that there should always be a pen in his hand and paper on the table and that he should be writing about some good topic."

Babaji has appointed Dr. Surjit Kaur Jolly, Professor of History at Vivekananda College, to fill the position previously held by Dr. Anand.

Jaap Sahib translations

The second edition of the elegant translation of Guru Gobind Singh's *Jaap Sahib* into English by the late Sri Surendra Nath, as well as Surendra Nath's Hindi translation of the meaning of *Jaap Sahib*, never before published, have been printed by Gobind Sadan. Baba Virsa Singh says, "God has ordered us to send *Jaap Sahib* throughout the world to let people know that God has no separate religion, that God is above all this, that God is Amajbe - beyond sectarian religions. The institutionalization of separate religions is the cause of fighting, the cause of hatred around the world. God has said, 'Send this on My behalf, for God has no particular religion.' It is quite possible that this was the message given to us by all the prophets and messiahs, but that we have not understood it. Moses said, 'There is one God,' but we have referred to 'the God of Moses.' We speak of 'the God of Abraham,' but what Abraham said was, 'There is one God.' Jesus called God 'Father.' The Prophet Muhammad referred to God as Master of the heavens and the earth. There is nothing in which Guru Gobind Singh did not see the existence of God. None spoke of a separate religion.

Understand that God is the One Love, the One Truth, and that God is only One. In our love, we may address this One as Allah, or Wahe Guru, or God, or Rab. But it is definitely true that He has no one particular religion."

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