

NEWS FROM GOBIND SADAN

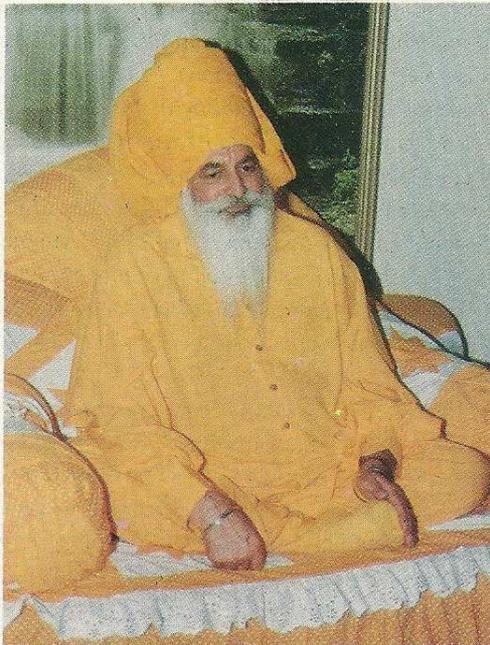
Gobind Sadan, Gadaipur, via Mehrauli, New Delhi 110030, India

October 1997

Light of Baba Siri Chand

For days in September, Gobind Sadan resounded with praises of Baba Siri Chand, elder son of Guru Nanak, and guru of His Holiness Baba Virsa Singh. Shortly before the annual celebration of Baba Siri Chand's birthday, the hukam had come that the door to Baba Siri Chand's havan [sacred fire] should always be kept open. A grille has been erected around the havan, with a new footpath beyond, so that people can come close for darshan, but not enter the sacred precincts.

Furthermore, the hukam came to raise the stone statue of Baba Siri Chand so that the water from his early morning bath could be collected daily for distribution to the community. Baba Virsa Singh explained that according to his vision, this water would enhance samadhi [God-absorption] in meditation, help to heal disease, and protect crops, for Baba Siri Chand is showering light on that havan. People who drink the sanctified water report that it truly has a positive effect on meditation. Even more surprising is its effect on the rice crop at Shiv Sadan, Gobind Sadan's farm on the banks of the Ganges.



Baba Virsa Singh Ji

This year there were devastating floods during monsoon season. Shiv Sadan's rice paddies were under deep flood waters for 3 days, and the rice plants were totally flattened. Under these conditions, there have been heavy crop losses throughout North India this year, including attack by larvae and black rust. In vision, Babaji received guidance to have the water from Baba Siri Chand's bath suspended in plastic bags at the center and sides of every rice paddy. According to the hukam, this would prevent disease from entering and attacking the crop. Tanks of Baba Siri Chand's water were taken to the farm for this purpose, with the result that the 800 acres of rice are 100% disease-free. Rather than being damaged by the floods, the crop is first-class quality.

Back at Gobind Sadan in Delhi, Baba Siri Chand's merciful gaze now dominates the central courtyard. Giani Gurdev Singh, who received the gift of spiritual vision after being with Baba Virsa Singh since childhood, goes to the havan three times a day with people seeking help with their problems, be they worldly or spiritual. All who come are blessed as they bow in reverence before Baba Siri Chand. He was once the most revered saint in all India, and Babaji is now once again revealing his great power.

In praise of Mother Teresa

After the passing of Mother Teresa, Babaji said, *We should take Mother Teresa's dedicated service as an example for our own lives. For fifty years, she devoted her full mind, body, and wealth to serving. She did not care whether a person was leprosy, handicapped, or covered with infections. She touched and blessed everyone. Often the doctors advised her to rest, but she remained active, never permitting any slack in her ways of working and blessing.*

Mother Teresa demonstrated that a person who loves God very much is given great tolerance, love, and ability to work. Miraculously, she held children in her lap, and touched people with leprosy, skin infections, AIDS. She went wherever there was urgent need. She went to the battlefield where people's hands and feet had been severed.

Whatever money was donated for her work, she spent every bit for serving the poor. As a result there are now many charitable missions around the world carrying on her work.

Looking at Mother Teresa, we see what great work one person can do for a mission. We can see how much energy there is in a woman. She broke the records for service.

Website

Gobind Sadan's computer Internet website address has changed. The new address is <http://web.idirect.com/-listsold/gobindsadan/html>. It includes an audio file of Babaji giving Nam.

"We have not understood enlightenment"

After a long period of seclusion, Babaji emerged with these words: *After a person has meditated and merged with God, we cannot describe him. The Fifth Guru said of one who unites with God: "The God-realized person is creator of the whole world. He lives forever and never dies. He himself is God. His nature can be comprehended only by one who is a God-realized person."*

We celebrate the holy days of the God-realized souls, saying to them, "You gave us light, you came and showed us the path, you came and joined us with God. We welcome you and we are grateful that God made you like us and sent you to us."

We cannot say anything more. What else can we say about Baba Siri Chand? What more can we say about Guru Gobind Singh? What more can we say about Jesus, who is ever-living? They are far beyond our speaking. We can only say, "You are blessed! You are blessed! You are blessed!" They have merged with the One Light which never decreases or increases, which never dies, upon which time has no effect, upon which the Lord of Death has no effect, which never wears thin, which is never affected by water or fire.

How can we describe Guru Nanak? At his death, one faction wanted to bury him and the other faction wanted to cremate him. They covered his body with a sheet. When they removed it, his body had disappeared. Now what can we say about him? Where has he gone? Where is he present? Just as Guru Nanak made his body disappear, Jesus also disappeared bodily, and so did Baba Siri Chand [who walked into the mountains at the age of 149] and Guru Gobind Singh [who sat on the funeral pyre and then disappeared into the Light]. What can we say about their greatness?

We can concentrate on God-realized beings in meditation and receive their grace. We can speak about their mission. And by God's grace, I will keep on telling you whatever I see in vision. But it is very difficult for us to say that we have told everything that there is to say about them. It is endless.

The greatest thing is to ask, "What did Jesus say?" and to practice that. We should practice what Moses said, what the Prophet Muhammad said, what Guru Nanak said, what Lord Krishna said, what Guru Gobind Singh said. In what they said there is great enlightenment which can bless

us, change our actions, and burn our bad karma.

Wherever four walls have been constructed — whether it is called a church, a mosque, a temple, or a gurdwara — it is our duty not to focus on the priests therein, but rather to look at the commandments of the prophets. If the priests are doing wrong while sitting in these buildings, don't lose faith in God after seeing their actions. Pray, "Oh God, Oh Paramatma, give the priest that wisdom of which You have spoken. Have mercy on him." Don't attack the priest and abandon your own religious principles.

Guru Gobind Singh said, "The Creator and the Compassionate One are the same, temple and mosque are the same, Hindu worship and Muslim prayer are the same." Pay attention to these words. Don't hate someone who is praying according to his own religion, for he is also worshipping God.

Buddha received the divine command to meditate. He left his home and sat in meditation without eating, because he thought he might meet God thus. A woman brought him rice and milk pudding, and after he ate that, God gave him enlightenment. Then he pronounced, "Cast out bad things which have entered your body, and prevent those evils which are coming from entering. Meditate. Do everything truthfully. Conduct business truthfully, love truthfully, think truthfully, be truly friendly. And abstain from violence." Why? He felt the presence of God everywhere, giving life. He saw the greater [aspect of] God, whom we call Formless, All-pervading.

Mahavir [prophet of Jain religion] was always standing in meditation. He stood outside, under the skies, for he saw that the roof of the house is made by humans, whereas the roof of the sky is made by God. The thought came to him, "When I brush my teeth, many minute beings are killed." Thus he stopped brushing his teeth. One day he was standing in meditation, with a prop under his arms for support; wearing only a loincloth. The loincloth fell. He left it aside, for his state of mind was such that he did not even know what it was, and saw no point in wearing it.

Enlightenment is like this. Mahavir is a God-realized, emancipated being. You might ask God, "Why did you give him this form of enlightenment?" but there is no doubt that God had given him enlightenment and that he spoke from enlightened meditation.

God has given His enlightenment to all prophets by different means. He gave it to Prophet Muhammad in his own way, and Moses in his own way, and thus also Guru Nanak, Lord Krishna, Lord Ram in their own ways. But we cannot say that anything was lacking in their enlightenment. The difference is only in our understanding.

Enlightenment is one. One enlightened person said, "God is in trees; why are you cutting trees?" This was a

matter of enlightenment. Another said, "Why are you brushing your teeth? Minute life forms are living between your teeth." He spoke like this for he had received enlightenment in this way.

Enlightenment cannot be described. Kabir said, "Oh Kabir, say this: A dumb person has eaten a sweet. If we ask him how it tastes, he cannot reply." He will just sit nodding his head. Likewise, enlightenment has a taste, but the enlightened one cannot describe it.

People do not rise above [their limited understanding]. If you say derisively, "What sort of religion is Mahavir's?" who are you to ask? Mahavir's religion was created by God. Do you question Buddha's religion? Buddha was selected by God. If you criticize them, you will not draw close to God, nor will you understand. You will be entangled in false quarrels.

According to their own qualities, all prophets have given the message of God. Some people have understood them correctly; some have misunderstood them. One who understood has become a devotee; one who did not understand correctly has become a critic. He is called *manmukh* — one who follows his own ideas, in contrast to *gurmukh*, who follows the teachings of his master. The entire *Guru Granth Sahib* was written about the difference between *manmukh* and *gurmukh*, as were the *Gita*, the *Ramayana* and the *Bible*. In reality, all are making the same point.

When we decide that all are giving the message of God and move straight ahead, we will not have to pass through the jungle. This is the main road. Jesus is here, Lord Ram is here, Lord Krishna, the Prophet Muhammad, Guru Nanak — the whole creation is here.

Advice to Russians

Many Russians and Ukrainians have come to Gobind Sadan to meet Babaji. One recent guest is a young man who is leading groups of Russian pilgrims into the Himalayas, and who also wants to bring them for Babaji's blessing and guidance. Babaji spoke to him about practical ways in which his country could become more progressive, concluding thus: *The main thing is dharam [moral order, the essence of religion] — to feel God's presence in your energy, in your progress, in your management, in your good thoughts. With this feeling, ego and worry will disappear. A person must work, but he has to say to God, "The idea is Yours, the work has been done with Your strength, progress has been accomplished with Your grace." That person becomes free forever. "Free" means that he has no ill feeling against anyone. He wants to share everything good with the public. Then he is happy, his neighbours are happy, his office is*

happy, his society is happy. To progress, we have to accept that Somebody is our Controller — is controlling our thoughts, our body, our every action.

To love any prophet, you need not change your religion. Someone may say that you will receive Jesus's love only if you are Christian. Jesus will never tolerate this. Jesus says, "The cross is only my symbol. Even if a person does not believe in the symbol, I will still love him." Jesus was put on the cross and crucified, and thus the cross became Christian. But Jesus's Father's love existed before Jesus came. Love was there hundreds of thousands of years earlier.

Similarly, if one says, "First say 'I am Jewish' and then Moses will be happy," this idea will be limited to the Israelites. But Moses says, "There is one God, and God is of the whole universe." Another says, "I am Muslim, so Allah's grace is with me." But who is a Muslim, according to Prophet Muhammad? One who loves Allah and sees Allah in the whole Creation.

Everyone adopts the symbol but neglects the action. To believe in God, you only need love. A priest is standing in a church giving blessings through communion with bread and wine. He will give it only to Christians. This is a dangerous situation. Jesus says, "Give to all," but the priest cannot see him or hear him.

A symbol is a visible thing, but *dharam* pervades everything. You don't have to say, "I am a Sikh" to love Guru Gobind Singh. Instead, you have to say, "I am a good human being." Nor do you have to say, "I am a Hindu" to believe in Lord Krishna or Lord Ram. We have made these divisions; they have not been made by Lord Ram, Lord Krishna, Prophet Muhammad, or Jesus. God wants only love, truth, *seva*, and justice, and He Himself supplies them.

Guidance for a Christian Bishop

Bishop Shannon Mallory from the United States spent several days at Gobind Sadan, reading Babaji's words and Christian sacred literature for his devotions. He is working to turn within and meditate, but he has found it difficult to interest other Christian officials in doing so. One afternoon the Bishop and his wife sat with Babaji in his lovely hillside garden. Babaji said to them, *Two emotions always remain in the world: love and hatred. A person who is very loving will never accept evil. Evil and truth are like glass and stone. If a stone strikes glass, the glass will break. Similarly, there is no affinity between truth and evil.*

Outrage is different from anger. At times, a good person becomes somewhat outraged. He sees someone reading the Bible and making other people listen. They

listen and go away. Perhaps the officiant does not practice what he is reading. The good person never becomes angry, but on seeing this situation, he may be outraged. He says to the officiant, "Why don't you yourself take His love in your own life?" Then what happens? There is a clash between them, for the officiant is not ready to listen. Even if the good person is speaking to him about love, he responds, "Why are you saying this to me?"

This is nothing new. From Adam onward, these two aspects have both existed. But at last, the love, the feeling of service, compassion, and humility outweigh the hatred. God has made this principle; we cannot change it.

Whatever struggles the prophets and messiahs faced provide lessons for us. To teach us, they even put their own lives at stake. Jesus could have ascended bodily to his Father instead of being crucified. Had he wanted, his body would not have been harmed. But the suffering he accepted in love stands as an example for us.

An oppressive person is full of anger, and very rigid. He derives pleasure from causing pain to others. Because of his ego, he is not seeing with his eyes or hearing with his ears. He enjoys feeling that "I am stronger than he, and I have derailed his programme." But with this, the God-given power shining within him is finished. By contrast, in the loving person, truth, love, and desire to serve keep developing.

The prophets have given us their own examples to teach us that if someone wants to slap you, you should not retaliate. Why? Within you is love, whereas in the other person there is hatred. You should not become like him. Rather, [look at the example of the saints:] Love comes like a great flood. Whoever comes near the saint will be healed by love. His path is open to all. If people are coming to throw stones at him, he blesses them. If people are coming with garlands for him, he blesses them as well. This is where the difference lies between a loving person and another person.

A cruel person is always afraid of truth. With fear, he becomes worried, and with worry, he goes mad. Then he strikes. The cells which control his mind have been affected. He does not know that the sun of his evil ways is setting, and the sun of goodness is rising.

You must keep firm faith that when somebody is cruel toward you or puts pressure on you, at that time God casts rays of blessing very strongly upon you. Why? Because God cannot tolerate suffering. The gates of His House are always closed to those who are egotistical. His gates are open night and day to those who are loving.

If you turn within and look from within, on seeing a little tree sprouting, you will at once feel, "Who is behind its greenery, its beauty?" Then who will appear in your vision? God, and the messenger of God. You will see God's

Light behind him. You will see him because he is within you. You cannot realize this by reading or listening. It will come by doing. When you turn within, you will feel God's motherly love, God's healing presence in everything. The mind which feels this is a blessed mind.

We must take this blessing from the House of God: Think "I must cross all boundaries, for this is a matter of Light. Light cannot be enclosed in any building. When you confine it within a building, the Light is suffocated. Let the Light flow!" The mountains, the trees, the earth, the humans, the air all need God's Light, God's healing.

We confidently assert that we have built a big palace and we have placed Jesus inside it. But perhaps Jesus is not there. He will be wherever a handicapped person is crying, where a crippled person is crying, where a loving person is calling. Perhaps he has gone to the trees, to the animals. Perhaps he has gone to a school for the blind, to an institution for the lame.

If you go to big religious edifices and see preachers delivering lectures, you will not find happiness there. What voice will arise within you? "Jesus has not said what this person is saying. Jesus never became an authority. He only kept bestowing healing." If you look at the lives of the prophets and messiahs, they were so simple, so unpretentious, so loving.

After making our mind very strong, very service-oriented, very loving, we must move about in the world. You will always see two things in the world: On one side, angry people are holding stones. On the other side, people are aflame with jealousy, and you face the heat of that fire. On one side is fire, and on the other side there are stones, and we have to go right through them. How can we do that? With God's blessings. With His blessings, all ways will open. If we are struck by a stone, we will take it as love. If we feel the heat, we will also take that as love. Why? Our mind is not on either of these things. We are looking at Someone Else, Who is all Love, Who is pure faith. Then what will happen? We will pass through.

If we stand and think, "Why has he struck me with a stone, when I have not done anything wrong?", so long as our anger remains and we keep looking at him, that time will be wasted. Instead, we are to look at the Third Thing twenty four hours a day. The One whom we love is all love. The One whom we serve, the One in whom our faith resides, is always with us.

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