

NEWS FROM GOBIND SADAN

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

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Forsake anger

Every month, His Holiness Baba Virsa Singh gives a special telephone talk to those who gather at Gobind Sadan U.S.A. north of Syracuse to spend the weekend renovating the old farm buildings, carrying on havan and continual reading of the scriptures, singing kirtan, and sharing food. All eagerly await Babaji's message, which is given at 2:15 a.m. Sunday, EST. The message is also made available on Gobind Sadan's Internet website, at www.gobindsadan.org

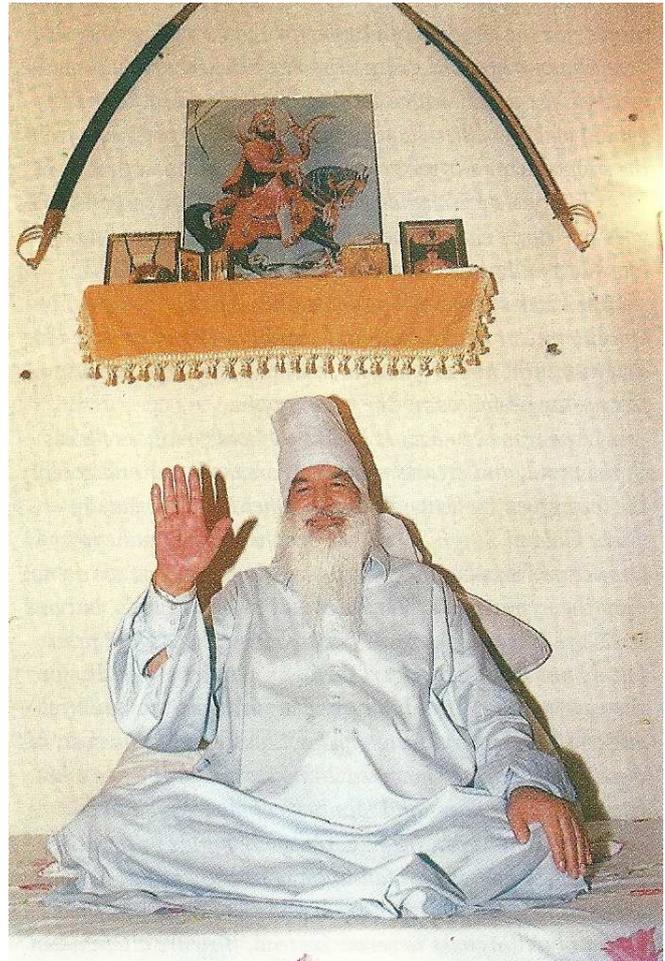
In August, the message given by His Holiness emphatically urged people to forsake anger. In part, he said, *Religion never teaches us to be angry with anyone or to be jealous, or to deprive anyone of his rights. We have always been trained to understand that, as Guru Nanak says, "We are all brothers and sisters; no one is a stranger." Guru Nanak says that God is omnipresent, that His Love, His Light, and His blessings are to be found in every leaf. Guru Gobind Singh said, "God is in the waters, God is in the earth, God is in the caves, God is in the mountains." He taught us only love, emphasizing that his followers should first of all forsake anger. A person who follows religious teachings has no anger. Guru Gobind Singh pointed out that a person who becomes free of anger then becomes so powerful that he sees God in every human being and sees God and God's blessings in the whole light-filled creation.*

Prophet Muhammad likewise said, "The One whom I call Allah is the Master of the earth and skies, of the whole universe. When Allah is forgiving, then why are humans revengeful?" Jesus also taught us love, in a very sweet voice. He said that a person who prays according to the Bible will never take away anyone's rights but will rather give love. He will not be angry toward anyone; he will think of him with compassion.

In our various countries, some go to gurdwaras, some to church, some to temple, some to mosque, but none of these places teach us anger and hatred. The church teaches us to look for the Father's light, love, and mercy in everyone. The temple likewise teaches, as Lord Ram said, that as much as possible, we are to love every human being and love all of nature.

Religion is not something to be learned intellectually; it is an inner matter. When enlightenment comes, a light shines from inside revealing that everything is God. Then one sees God in the earth, the skies, in the whole universe. When God is seen throughout the universe, then why should there be hatred? Why fear? Why criticism?

We have not come here to oppose any of the prophets or messiahs; we have come to receive their blessings. Prophet Muhammad revealed that God produced everything that you



Babaji with picture of his beloved Guru Gobind Singh

need — your food, drinking water, material for houses and daily life — but God kept one thing to Himself. He then sent that to us through the prophets and messiahs. Guru Gobind Singh, for instance, removed the fear, cowardice, and greed from within us. He cleansed our minds with his power and his enlightenment and we began to help the weak, feed the poor, and serve everyone, even by sacrificing our lives. Weakness is not a matter of caste, but of feebleness of mind and body. Meditation strengthens the mind. Prayer also strengthens the mind because it removes the thorns that have become attached to it. Our ego, our greed are great thorns pricking our minds. All the prophets and messiahs came to spread their light and remove these thorns that are now pricking us.

However, today these thorns of greed, anger, and desire are dominating us because we are not following the inner power which makes us obey. We do whatever comes to our mind. Guru Nanak says that our mind comes under control only when God's full blessing falls upon us. To receive that blessing, we have to pray, we have to meditate.

Houses of worship should have dharam within them. As Guru Gobind Singh said, the gurdwara is not a place of quarreling, or of criticism, or of anger. It is a place where the tenth door is opened for you, and your ignorance is removed. He says that nine doors (the physical entrances to the body) were shown to you, but the tenth door was kept a mystery. It is through the tenth door that one can see God in everything. When the tenth door is opened, then we see that everywhere there is Gobind, everywhere there is God, everywhere there is Allah; we see our Father everywhere. But instead, we have rebelled against the teachings of our prophets everywhere.

Let us today go back and see what teachings our prophets have given us. Jesus taught us love, service, humility. Prophet Muhammad told us that Allah teaches us to love, that a person who is greedy and angry will not benefit from Allah's blessings. Allah will bless those who love from the heart and who want to serve. Guru Gobind Singh taught that the Khalsa, the pure, are those who have given up evil intentions — that in one's very gaze there should be forgiveness and love. He removed all barriers of caste and creed, high and low, saying "Let all humanity be recognized as one caste." He saw God in everyone. He taught that we should love all people and give them respect, food, and clothing as we would welcome any fellow human being. Prophet Muhammad also placed great emphasis on hospitality. He said if a guest comes to your home, welcome him, feed him lovingly, wash his feet.

The loving family and lovely children of Guru Gobind Singh were sacrificed because he wanted to teach everyone harmony, to make every voice strong, and to provide religious freedom to everyone. When there was great pressure on the people, Jesus sacrificed himself on the cross to teach us all to love, to serve, and to bring everyone to sit together and see the Light. Prophet Muhammad sacrificed his loving family to show us not to oppress anyone — to look for that Light in everyone. Moses gave up everything including kingdom and throne in order to free his enslaved people, those whose voices were suppressed and who were being forced to obey.

Each one of us, each country now needs to recognize love. We should all think of the time when Jesus was being crucified. We should all think back to the time when Guru Gobind Singh's young sons were being buried alive in a wall, and when he left his home in Anandpur Sahib. No

man had been born who could force him to leave, but he was teaching us that if it is necessary to leave your house for the good of people and for the sake of righteousness, then leave your house. If you need to give up your life for the love of people, for the freedom of people, for the good of people, then give up your life. The examples which they set should not be ignored, for it will not be good for us if we do so. Until we get rid of anger, there will be no love, and no blessings from the prophets on our societies, our homes, our countries.

Today we are challenging our prophets. Everyone who goes to church should speak of love; those who go to the mosque should speak of love; those who follow Buddha should speak of love. All have taught us love, enlightenment, and devotion. I appeal to everyone with love and humility, not as a master, but as one of you, because I feel we are all following the wrong path.

Anger is very bad. It breaks up homes, causes illness in the mind, and creates enemies. Forsake anger and accept the love given by Jesus, by Prophet Muhammad, by Guru Gobind Singh, by all the prophets. They came to cleanse our minds. We go to their holy places, yet we do not obey their commands. We kneel and bow our heads, but our souls are still not cleansed. If we bow our heads and pray but do not renounce anger, then our prayers are faulty for they are without love. If we go to a gurdwara and still feel anger, Guru Gobind Singh has not blessed us. However, his blessings are being showered 24 hours a day. It is we who have closed the doors and windows of our mind and our inner wisdom. Open them. Clean your minds so that the prophets' blessings will fall upon your pure mind, so that they will look at you lovingly and bestow upon you their love and willingness to serve. Instead, they are all annoyed with us because they did so much for us — they hung on the cross, they sacrificed their children, they gave up their reign — but still we are opposing them.

Guru Gobind Singh is thinking, "I have said that the Khalsa forsakes anger, greed, and criticism. Was there some weakness in my way or speaking, or is the weakness in those who claim to believe in me?" When he thinks this way, we should feel very ashamed, for the weaknesses are in us, not in him. Is not Jesus thinking, "I have explained to them very well, but what has happened to them? Why are they belligerent? Why are they taking up artillery guns and shells? I have told them that if a person slaps you on one cheek, you should turn the other cheek to him as well." The Prophet Muhammad may also be thinking, "People are attacking each other now, but I have told them that when we think of Allah, we are all brothers. A Muslim has a soft heart. He is full of mercy and love, and is always receiving the Light of Allah."

The Prophet is love, Guru Gobind Singh is love, Jesus

is love, Moses is love. Hatred is not theirs; it is something which we have created. It is said that this is the work of Satan. Have you all become followers of Satan? You must become followers of the God who has blessed you with love and forgiveness. Pray, "Oh God, why has Satan become so powerful over us? Drive him away." When you pray thus with your heart, the devil will run away. Concentrate on Guru Gobind Singh and the devil will run away. Satan is there only when the Guru is not casting his merciful gaze upon you, when you are not receiving the love of the messiah or the prophet.

You are hiding behind ignorance. If you look with enlightened vision, love is raining down upon us. Receive that love. I appeal to all countries, all castes, all religions, and I pray to God: "Oh God, please give enlightenment to all those who are today challenging Your commandments." God is not happy with us now because we are going against His will, as explained by the prophets. Save yourselves! Be very careful, because you do not know what is going to happen because of this anger.

Today let us all return to our prophets, to our God. We are all drifting away from them. We are defying Him, and by defying Him, we will never find contentment. There will be no peace on our earth, in our skies, and in our minds. Our countries and our minds will all become upset. Our prosperity will be blocked; people will become ill. Their minds will be sad and their souls suppressed. If your soul is burdened, what was the use of the prophets' coming? So let us all repent and sorrowfully pray, "Oh Father, please control our minds. Forgive us our many mistakes."

Today you are not just fighting with human beings; you have challenged the prophets and their teachings. Let us all save ourselves and move toward our prophets. Otherwise, lock up our mosques, our churches, our gurdwaras, so that you do not go there to challenge them. If you want to open these locks, then obey all their commandments.

Let us sit together and consider the results of our anger. Let us solve matters peacefully and with love. If there is a quarrel in your home, resolve it. If there is a fight in your country, solve it. Solutions can be found with love. Anger destroys everything.

An uncontrolled mind makes many mistakes. When a person makes mistakes, he loses, his society suffers, and the thinking of the country changes. When there are quarrels within families, homes break up and the children are scarred. Fighting has never been beneficial.

Let us not get into competition over who is strongest. Only God is strong. Therefore love God and take His blessings to become strong. That person is strong who has within him the wealth of truth, love, humility, and service.

It is for this that our prophets sacrificed, became martyrs, and gave up their families: to tell us that he alone is great who loves God, who loves God's creation, who adores all His things. So let us all become great people.

May we all become Khalsa

Nearly 300 years ago, the Tenth Sikh Guru, Guru Gobind Singh, invested his own power in the purest of his followers and named them "Khalsa" — his "personal property." This was a major turning point in the history of the Sikhs, of India, and indeed, of the world, for now high moral character and spiritual devotion were combined with tremendous inner strength, determination to protect the weak from oppression, and conviction to uphold religious freedom for all. As preparations are being made around the world to celebrate this great event, His Holiness Baba Virsa Singh has issued a powerful statement about what it means to become Khalsa in one's practical life. His talk was broadcast on Internet in Punjabi; portions are here given in English:

The Light from the One who is pervading everywhere and bestowing Light everywhere will never diminish, nor will the cosmos ever end. Thus Sikhism is training which will remain alive forever, for it is the teaching of God. However, we cannot say that Sikhs are different from people of other religions. We are all human beings. We are labeled according to our actions.

"Khalsa" means character — of one who has no anger, no greed, no egoism, no doubts, who has full faith in God, and who sees Guru Gobind Singh and God as one. Guru Gobind Singh has spoken that which has come from God. He has imparted those ethics which God has explained.

Sikhs have helped all weak people, helped people of every caste, helped all religions. How does Guru Nanak describe a Sikh? "A Sikh is one who follows the orders of the master." The hand of one who follows the orders of Guru Gobind Singh will never be lifted for evil actions. His feet will never walk toward evil deeds. His thoughts will never turn toward evil thinking. Guru Gobind Singh has said, "The person who is Khalsa casts no evil eye on the belongings or wives of others; Khalsa forsakes criticizing others; Khalsa defeats the five evils within himself (desire, anger, greed, attachment, pride); Khalsa burns his karma."

The day when the Khalsa Panth was created, almost 300 years ago, was a very auspicious day because Guru Gobind Singh cast aside evil by his blessings, his merciful gaze, and his enlightened wisdom. That inner light of which Guru Nanak had spoken when he said, "God put His Light into you, and thus you came into this world," became evident in the Khalsa. Thence there was no fear, no effect of

the times, no effect of death. When that Light was seen inside, when that enlightenment appeared within a person, then Guru Gobind Singh called that person Khalsa.

The virtues of the Khalsa will be needed in the world forever. What is Khalsa? Guru Gobind Singh said, "The one who is above impulses and distinctions, that pure truthfulness (khalis) is my True Guru." The one whom Guru Gobind Singh is calling his True Guru is God, Anyone who recognized the Power of God within himself-- "Tuhi mohi, mohi Tuhi, antar kaisa — You are me, I am You. There is no difference" — was called Khalsa.

Dharam is not a small bypass. Dharam is a very great road. A Sikh moves by the Power of God. A Khalsa also recognizes that Light. But now there is no necessity to say what Khalsa is. We must become Khalsa in our practical life.

You do not become Khalsa merely by keeping your long hair, tying a turban, and calling yourself Khalsa. A Khalsa must maintain his inner character. Long hair is not a matter of bravery; it is a limb of our body, a gift of God just as other parts of our body are the gifts of God. Why do people revere Baba Deep Singh? [a great martyr who was mortally wounded in the neck and yet kept advancing to the Golden Temple to keep his commitment to preserving its sanctity.] It was his practical life which was heroic, not just his outer appearance.

Khalsa will not excel by adopting symbols but by practical action. In their homes, their fields, their offices, everyone should attempt to make their mind steady and to be just and wise in making decisions. Those people whose minds come under their control become very powerful. Historically, when the names and actions of such people were spoken of, the corrupt people became frightened, and evil folded its beddings and fled.

Now anyone who ties a turban and keeps his hair is calling himself Khalsa. But these are only our outer symbols. The symbol of the Sikh path to God is to tell the truth, do justice, share with everyone — to share one's income, good thoughts, and good deeds — to consider Guru Gobind Singh as one's father and as God, and to consider God nearer than one's hands and feet.

If even a single bad thought has entered our mind, we cannot call ourselves Khalsa. We read scripture for this purpose: to control our thoughts. We must also meditate in order to control our thoughts. To control your thoughts, as Guru Arjun Dev has said, "Do not forget Him for a single breath." When we think of Him, perhaps evil will not gain entry into us. If a person is driving a tractor, as he ploughs he should turn his thoughts toward Him and say, "Oh God, please bless us." In your office or within your family or social circle, you should remain united with Him. By "united," I mean that you should not do what He has

forbidden.

When we criticize, we stray outside the commandments of the Guru. If we tell lies, we are straying outside the commandments of the Guru. When ego and self-interest appear within us, we are straying outside the commandments of the Guru.

We have within us the power of a Khalsa, the power of a Sikh. Guru Gobind Singh has said, "By chanting the Name of God one becomes one with God." The power of God is within us twenty four hours a day. When we will set ourselves aside, then the power of God will remain and our power will not. Thus Maharaj has said, "From duality, I became one." Which duality? That of feeling, "I am separate from God."

There has been so much evidence of the power of Khalsa. Those who were followers of the Guru offered their heads; they left their homes and sacrificed their family life. Even in poverty, even in physical weakness, while staying in the mountains or the forests, they were following the hukam of Guru Gobind Singh. Even when they became homeless, they considered the orders of the Guru most important. Even when their heads were cut off, the power of the Khalsa was not diminished. Even when their limbs were cut off, the Khalsa did not waver.

The commandment of the Guru is very powerful. In the Guru's hukam there is Light, Light, Light. I will say firmly that Sikh religion is not a confining circle, not a boundary. It is the enlightened wisdom of the cosmos. So long as the cosmos remains, this enlightened wisdom will remain. But some Sikhs have taken the position that they are the only special ones. As a result, there have been conflicts. Instead, Guru Nanak and Guru Gobind Singh won the minds of the people with their enlightened wisdom. They never said anything which they did not practice.

What Guru Gobind Singh has said is of great necessity today. We should live by his commandments, and then it is just possible that the whole world will become Khalsa.

When truthfulness, love, humility, justice, righteousness, and enlightened wisdom have manifested within a person, he has automatically become a Khalsa. The Apostle Peter was a great Khalsa. He went smiling to the cross. The courageous and noble Hazrat Ali, fourth caliph of Prophet Muhammad, was a great Khalsa. Truly, Hazrat Ali was the personal property of the Prophet Muhammad. Jesus's twelve disciples were his personal property and they, too, became Khalsa. As they were martyred in carrying out his mission, they were unafraid and did not utter a word.