

GOBIND SADAN

A Living Example Of Guru Nanak Dev's Mission



In 1469 one of God's great Messengers took birth in Punjab in the form of Guru Nanak Dev.



Guru Nanak Dev

A beloved universal teacher whose fame has spread throughout the world, beyond bounds of time, space, and sectarian religion. His humanism, concern for the downtrodden, enlightened wisdom, and deep love for God are as relevant today as during his lifetime and can guide us into a more harmonious, sustainable future as well.



He taught a direct practical path to God: Work hard to earn your honest living, share what you earn with those in need, and always remember God by reciting God's Name.

Nanak was contemplative as a child, resisting religious formalities and materialism, to the dismay of his parents. Even after marriage, he roamed in nature and gave away whatever he had to the poor.

When he was thirty, Nanak entered a river and did not reappear for three days. It is said that during this time he met the Formless God and was then sent back into the world to help rescue people from ignorance and empty religious practices that do not lead to God-realization.

Wherever he went, he preached God's eternal message, and held enlightening dialogues.

“There is one Father, and we are all His children,” he sang.

Guru Nanak Dev began travelling widely throughout India, the Himalayas, Afghanistan, Sri Lanka, and Arabia. Wherever he went, he preached God’s eternal message, held enlightening dialogues, and sang about the reality of the Formless One who is present everywhere.

He also preached and practiced the equality of all human beings. “There is one Father, and we are all His children,” he sang.

Eventually Guru Nanak Dev settled with his family as a farmer, establishing a new community which he called Kartarpur (Town of the Creator). Those who followed his practical path were simply called “Sikhs” (students). They worked hard in the fields and shared the produce with all who came in the free community kitchen (langar). He introduced the model of a social order based on equality, justice, and service to all, with devotion to the same One God who has spoken through all the prophets.

Guru Nanak Dev was followed by a series of nine more enlightened masters, known as the Sikh Gurus



The last of these, Guru Gobind Singh, invested the Guruship in the holy scripture thenceforth known as Guru Granth Sahib. Starting with the enlightened hymns sung by Guru Nanak and collected by the Gurus from Hindu and Muslim saints as well as Sikh Gurus, Guru Granth Sahib is a great treasure of enlightened wisdom and love for the All-Pervading Invisible One who is realized by the grace of the Guru.



Centuries later, another enlightened being took birth in Punjab to remind people of and practice the mission of Guru Nanak Dev.



Baba Virsa Singh

Refusing to be called a Guru himself, he referred all praise to God and to the prophets, gurus, and saints of all religions.

His parents gave him the name “Virsa,” meaning “heritage.” Contemplative by nature, he communicated with God while sitting long hours in meditation under a tree in his village home. Guru Nanak Dev’s elder son, Baba Siri Chand, gave him Darshan (appeared physically) and instructed him in strict spiritual discipline.



Baba Siri Chand introduced him to Guru Nanak Dev, who gave him Nam, the mantra “Ik Onkar Sat Nam Siri Wahe Guru” (God is One, God is the Reality, wondrous beyond words).

The Tenth Sikh Guru, Guru Gobind Singh, also came in vision and lovingly directed him along the spiritual path of Guru Nanak Dev.

As people began to gather around him and call him “Babaji” (respected elder) because of his enlightened vision, young Baba Virsa Singh determined that he should support his community by hard work, just as Guru Nanak Dev had. He refused the offer of a large estate and instead took some barren rocky land on the outskirts of Delhi and began farming it with some of his faithful followers. They all worked very hard with great faith in God and created flourishing fields, peaceful gardens, and a fine dairy on that harsh land. From that produce, Babaji offered free langar and also kept two havans (sacred fires) burning night and day. Devotees took turns sitting there around the clock reciting Jaap Sahib, a powerful hymn of God’s praises by Guru Gobind Singh.

Babaji also built places of worship for all religious traditions,

Darbar Sahibs for Guru Granth Sahib, temples for many deities, a meditation pavilion with Buddha and Mahavir, Jesus' Place, a place of Jewish worship, and with Muslims. Joyous large-scale celebrations of the holy days of all prophets filled the community's spiritual calendar.

With many forms of devotion going on all the time, miracles were commonplace, and many people came for healing, blessings, and spiritual guidance. Many charitable activities—medical, educational, vocational, environmental—gave practical expression to Guru Nanak's mission of caring and sharing.



He focused on uplifting lands and people rather than constructing fancy buildings for God.



With the help of his followers, Baba Virsa Singh also developed other farms and spiritual communities to carry on his work, which is a practical model of Guru Nanak Dev's teachings.



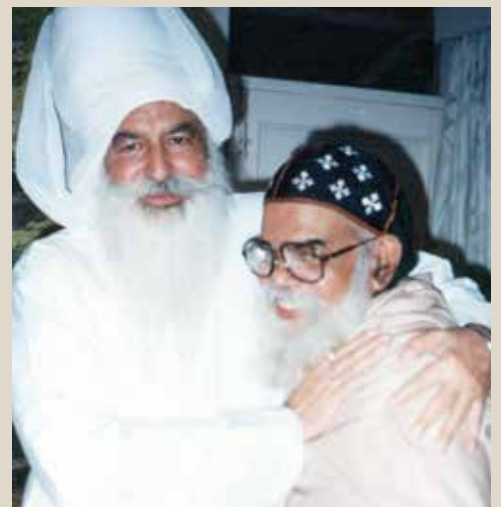
To spread and remind people of the mission of Guru Nanak Dev, Babaji traveled in India and abroad and spoke with people of all religions and all walks of life, from top government officials, professors, and scientists to humble gardeners, continually reminding them of the eternal truths carried by messengers of all religions.

In his wise talks, he continually challenged the distortions that have been brought into institutional religions by unenlightened, egotistic human beings.

When he was in Russia, Babaji pointed out that the communist ideal was the same as Guru Nanak Dev's, but it failed because of one significant omission:

Marx left God out of the programme because he had seen the abuses of institutionalized religions.

Guru Nanak's communal ideal was to have everyone work and share, but always remembering that God is the Doer.



Babaji often played a key role in soothing communal tensions. In 1977 he went to the violence-torn north Indian state of Mizoram, where in decade-long strife separatist terrorists had killed many government officials in their offices. In only three months, he won the confidence of people of both sides and helped to bring lasting peace to the region.



Although Babaji left his physical body in 2007, his work is continuing as before with his merciful presence and the abundant blessings of all the prophets. The sincere interfaith spirituality and its genuine welcome to people of all religions are reflected in the name given to his programme: Gobind Sadan, which means “The House of God.” Thanks to the non-sectarian egalitarian vision of Guru Nanak followed in these communities, Gobind Sadan is a house without walls.



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