

Nanak Dham

MAY 1990

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HONOUR IN GOD'S HOUSE

HOLY MASTERS state that whoever has a mighty Master cannot be harmed in any way. If you do not commit any sins, then you need not fear anything in this life or the afterlife. To overcome fears of life and death you need to attain Naam, through which all suffering comes to an end. This message of the Masters is for humanity alone and no one else. Masters do not come to give us material riches, but instead come to liberate us.

Treasures from a Master are very difficult to attain. Our gifts given before worship are no guarantee that whatever we ask for will be given. It is not an exchange mart where one item is exchanged for another. Gifts or donations we give are things that belong to Him and are simply being returned to Him.

What you must consider and ask is: "Where are we going? What is our main objective in life?" You must weigh the gains and losses. If you ask for something from Him, then ask for something that will help you overcome suffering. Masters are important envoys. They can reduce oncoming suffering to trifling proportions.

When will you attain the treasures of His house? Only when you turn yourself over to his agents and relinquish all bad deeds. If you give love, then love is returned tenfold.

RECOGNISE YOURSELF

I have urged you to recognise yourself first. You should seek, know and overcome your own shortcomings before looking at someone else. You will truly come to know who you are, when you attain the shelter of a Perfect Master. God resides within us and yet we go to seek Him outside ourselves. Why do you not seek him within yourself?



Mahraz Darshan Das

It is only through the shelter of a Master that you will come to know your true vocation or path. But a meeting with a Master is arranged by God when He is pleased with your deeds. So meeting a Master is like meeting God and meeting God is like meeting a Master. There is no difference between the two. Unless and until you journey inwards to seek and meet Him, you will not know yourself.

Some of you, although you have attained Naam, do not recite it. If you cannot do this then at least follow one of the messages given by your Master. If you seek something then seek the Master's knowledge. Do not turn your back on your Master and his teachings. Know truly, his shelter and always remember him. You must strive to rise above all man-made differences and recognise him.

He does not belong to any one in particular.

I have said on many occasions that you should cleanse yourselves. Bathe before you sit to recite Naam. God himself has nothing to do with this cleansing process. He is always clean and pure. This cleansing of the body is for your good and purity. He gave us this body so we are duty bound to look after it. It is our duty. It is just as important to cleanse the outside as well as the inside. It is there that God resides.

Find a friend or nurture the kind of friendship that will assist you in this life and in the afterlife. If there ever was a friend, then he is your Master and Naam. No one else will accompany you after your death but Naam.

At the same time it is your Master, who will meet and come to embrace you at death's door. This teaching is taught and proclaimed at Sachkhand Nanak Dham

People who have attained Naam are sometimes told beforehand that their time is near. God is omnipresent and omnipotent, no matter where you are when you seek His help, He will answer your call because He is not far from you.

NEW PATH, NEW LOVE

Today you require a new path, a new love. You will get this when you go and search for it. Whenever there is a need to free mankind from suffering, God in one form or another comes to free mankind. He then sets something new into motion and disregards the orthodox past.

I urge you to follow the true path, which offers equality. Do not follow those people who preach inequality and disunity. Know the truth.

Masters are not Hindus, Muslims, Christians or Sikhs. They are Masters and regard everyone as equals. Your need is to be united with one of God's beloveds, who is devoted to Him and is His friend. That person can only be a Perfect Master. So a person, who has the shelter of a Master and his Naam, will know no suffering.

● The main points of the Satsang delivered by Mahraz Darshan Das at the Birmingham Dera on 6th July 1983.

Turn to page 2 to read more of what Mahraz Darshan Das said about "Naam" In The Path to God.

THE PATH TO GOD - NAAM

We continue publishing the booklet entitled *Marg Darshan in Punjabi*, which we have been calling *The Path to God in English*.

Mahraz Jee, you have mentioned Naam and that through Naam you can see the sights of God's house. Can you explain what Naam is? Where and how do you attain it?

People think that Naam is a verse from the scriptures. That is not right. People do not consider what the scriptures say, despite the fact that all questions are answered by the scriptures.

You asked what Naam is? Naam is a great treasure from the house of God through which you can become God's partner. The Sikh scriptures, the Guru Granth Sahib state: "Naam is a priceless jewel". Naam is a power, a light or a diamond, which can only be attained from a spiritual master and is a seed sown within this human soil.

It is a seed, which has come out of the master's penance or sacrifice of past and present lives, which is sown within the human soil. But before the seed can be sown the soil has to be prepared. As the ground is prepared by ploughing and spreading manure, similarly the human soil has to be prepared with truth, service of the congregation and sacrifice. Then when the soil is ready the seed of Naam can be sown.

If the seed is thrown on barren land then it will simply rot or its growth will be stunted. Therefore it becomes necessary to prepare

the human soil before the seed can be sown.

Different types of Naam.

There are two types of Naam. One is "Varan Atmic" and the other is "Dhun Atmic".

"Varan Atmic" is Naam that can be expressed, it can be written or spoken. "Dhun Atmic" is Naam that is inexpressible, which cannot be written or spoken. It resounds continuously during the 24 hours cycle within the body. It is also known as 'Anhad Shabad' or 'Anhad Bani', which means unstruck or limitless sound.

"Varan Atmic" is the first rung of the ladder and "Dhun Atmic" the last. In order to climb up to the top one must begin at the bottom.

Next you asked where you can attain Naam?

The answer to this question is also given in the scriptures: "Naam is a priceless jewel, which is with a True Spiritual Master."

If Naam is described as a priceless jewel, then there are only two places that jewels can be found. The first is in a mine and the other is in the safe of a wealthy person. Jewels are no ordinary stones that are left lying around. They can only be found in solid safes. That is why the scriptures state that Naam is with a "True Spiritual Master" and can only be attained from him.

You have also asked how you can attain Naam? Guru Ram Das Jee states: "You cannot attain Naam without doing service for a

true spiritual Master."

To attain Naam one must join and serve his congregation, then the Master will take the jewel (Naam) from his safe and give it to you.

If a child continues to serve his parents well, then one day the parents reward him with an inheritance. Similarly the Masters reward you with Naam and make you beneficiaries of God's house.

Masters give you Naam out of their penance and open an account for you in God's house. The results of man's service and his repetition of Naam are deposited into this account. Through this account his efforts are rewarded and the burden of his past sins are wiped away like a small match can turn a forest into ashes.

Another question that is usually asked is: Can anyone receive Naam?

Again the scriptures state that Naam is not only attained by deeds done in this lifetime, but are also related to the deeds done in your previous lifetime. For example, Guru Amar Das Jee, spent 61 years of his life simply praying and performing rituals, which he recounts in his verses entitled, 'Anand Sahib'.

A person born with good deeds can attain Naam. God rewarded Guru Amar Das, who for 61 years conducted numerous prayers and rituals by putting him in touch with the congregation of a Spiritual Master, Guru Anjad Dev Jee.

When God blesses or rewards

someone for the good deeds of a previous life, He puts him in touch with a Spiritual Master. In the Master's congregation after doing service, he receives Naam. For example Guru Amar Das Jee served his Master for 12 years. Without the blessing of a Master, Naam cannot be attained.

The scriptures conclude that Naam can only be given by a Perfect Spiritual Master.

Another question arises: Can you reveal your Naam to another person?

I have stated on many occasions that you should not reveal your Naam to another person. The reason for this is that Naam is like a code word similar to military code words. A soldier may be asked the code word, when he is captured. If he belongs to that particular company then he is let free, but if he is not then he is punished.

Similarly the code word given to you by your Spiritual Master is asked for after death in the spiritual world. In the realms of 'Dharam Raj', the Lord of Death. You are asked about this code word where it is revealed. This code word is then checked to see to which Spiritual Master it has been allotted. The soul is then taken into the realms of that particular Master.

The reason for not revealing your Naam is basically to ensure that the wrong person does not go into the spiritual realm. Secondly if it is revealed, the interest or gain from any service by a person with Naam begins to dwindle.

OPINION

WE ARE FORTUNATE in the United Kingdom that when our government is in difficulties, as it is at present, we receive leadership in public life from a small team, who are not aspiring to replace the government, but who are widely respected despite their close scrutiny by the popular press.

We refer of course to our royal family. We have a constitutional monarchy, whose legal powers are strictly limited, but who can nevertheless exercise an influence for good in our public life. Some people argue that they are protected from the hurly burly of ordinary life and should not therefore speak out in matters on which they are not experts that vaguely touch on politics and economics.

But because they are not up for election and are not necessarily any more intelligent than the rest of us, they can in a sense speak up for ordinary people, who do not aspire to the headlines.

Prince Philip recently reminded

Our Royal Leaders

an audience of London business people celebrating the CBI's 25th anniversary that the City of London's reputation had been built on the basis of a man's word being his bond. Lost trust is almost impossible to regain.

Britain needs more honesty and less "fiddling with the truth" for short term advantage, the Duke said. "Nothing corrodes a community more quickly or more completely than lying, cheating, corruption and double-dealing."

Prince Philip's vision included developing environmentally friendly ways of producing energy, controlling pollution, recycling waste and encouraging voluntary family planning.

He said that honesty was the backbone of civilisation, but it did not come naturally. "The instinctive reaction of most children is to be economical with the truth, if they think it is going to keep them out of trouble." Adults too find it easy to fiddle with the

truth, if it brings them short term advantage, but that only leads to long-term distrust.

Similarly the Prince of Wales speaking at St James's Palace to launch his scheme for a national volunteer force nicknamed, Charlie's Angels, to help the disabled, elderly and mentally handicapped, said he hoped it would give its participants a new sense of community and guide potential, which might otherwise be misdirected. Its central concept is to guide young people from different backgrounds to work together. He said that he was convinced that something had "gone missing" as far as young people are concerned.

"In Britain we have built a democratic society which has on the whole been a reasonable example of tolerance, but for all that is right in our society, none of us can be unaware of areas of doubt and, as we have seen all too recently, areas of darkness.

"No one who sees the effort and ambition that are the basis of any successful society channelled by a few into a narrow and selfish materialism, could fail to be saddened."

Launching Save the Children Week in London the Princess Royal, president of Save the Children for 20 years, urged employers "to think very hard" about providing creche facilities at their workplaces. When challenged by a questioner suggesting mothers should stay at home to care for their children, the princess said: "I think people are probably sufficiently well-educated to make up their own minds."

What the Royal Family say may ensure that we continue addressing our minds to the problems. It is right to stop cash-starved homes for young drug addicts being closed, as Princess Diana has pleaded.

Perhaps one day other members of the Royal Family will listen to us and curb their continuing passion for blood sports.

CHILDREN'S PAGE & for those not so young

JOSEPH'S BROTHERS IN EGYPT

JOSEPH'S BROTHERS set out to buy corn in Egypt because there was a famine in the land of Canaan where they lived. But Jacob did not let Benjamin, his youngest son, go in case any harm should happen to him there.

As Joseph was governor of Egypt and was responsible for selling the corn, his brothers went and bowed to him, not recognising him. Joseph recognised them, but he acted like a stranger towards them, speaking roughly.

"Where have you come from?" he asked them.

"From the land of Canaan to buy food," they replied.

Joseph remembered the dreams he had had years earlier before his brothers had sold him to the merchants, in which dreams they had bowed down to him.

"You are spies that have come to find out about this land," said Joseph.

"No, my Lord, we have only come to buy food. We are all one man's sons. We are true men, your servants are not spies."

"No, you have come to find out the Egyptian secrets," countered Joseph.

"We are twelve brothers, the sons of one man in the land of Canaan. The youngest is with our father now and one is no more."

"As I said, you are spies. This shall be the proof. By the life of Pharaoh, you shall not leave here unless your youngest brother comes here. One of you should go to fetch your brother. The rest of you will be kept in prison so that it can be proved whether there is any truth in your words or else, by the life of Pharaoh, you surely are spies."

He put them all under guard for three days and then he said to them: "This do and live, for I am a God-fearing man. If you are true men, let one of you stay bound in the prison. The rest of you take grain to feed the hungry in your houses. But bring your youngest brother to prove your words and you shall not die."

The brothers talked together about how they had seen Joseph's anguish years earlier when they had sold him to the merchants. Reuben said: "Didn't I tell you not to sin against him? You would not listen and now we must settle for



his blood."

They still did not know that it was Joseph in front of them or that he had understood them, because he had spoken to them through an interpreter. Joseph turned away from them and wept. Then he went back to them and took Simeon from them, binding him before their eyes.

Joseph ordered his servants to fill their sacks with grain, to put each man's money back into his sack and to give them food for the journey.

So they put the sacks on their asses backs and started on the journey home.

Later when they stopped at an inn, one of them opened his sack and found his money in the sack.

"My money is in my sack!" he cried to his brothers.

They were afraid and said: "What is this that God has done to us?"

When they arrived home they told their father, Jacob, everything that had happened to them and how the lord of the land had spoken to them harshly. But as they emptied their sacks, each man found his bundle of money in his sack. They were all afraid.

Jacob said: "You have taken away my children. Joseph is no more and Simeon is no more and now you want to take Benjamin. All these things are against me."

Reuben said: "Kill my two sons, if I do not bring Benjamin back to you. Give him to me and I shall bring him back."

Jacob replied: "My son shall not go down with you; for his brother is dead and he alone is left. If harm should happen to him on the way, then shall you bring down my grey hairs with sorrow to the grave."

Later when they had eaten the corn that they had brought from Egypt, their father said to them: "Go again and buy us a little food."

Judah said: "The man did solemnly say to us, 'You shall not see my face, unless your brother is with you.' If you will send our brother with us, we will go down and buy you food, but if you will not send him then we will not go down, for the man said to us: 'You shall not see my face unless your brother is with you.'"

"Why did you deal so badly with me as to tell the man you had another brother?" asked Israel.

"The man asked us many questions about ourselves, saying: 'Is your father still alive? Do you have another brother?' When we answered him, how could we know that he would say, 'Bring your brother down?'"

Then Judah said to his father: "Send the lad with me and we shall arise and go, so that we may live and not die, and you and all our little ones. I shall be responsible for him. If I do not bring him back

to you then let me bear the blame forever."

Israel, their father, replied: "If it must be so, do this; take some of the best fruits of the land in your sacks and carry presents to the man, a little balm and a little honey, spices and myrrh, nuts and almonds. Take double money in your hands and you will be able to give back the money that was in your sacks. Perhaps it was an oversight. Take your brother and go again to the man.

"And may God Almighty give you mercy before the man that he may send you home with Benjamin and your other brother, Simeon. If I am bereaved of my children, it will be bitter grief."

So they went to Egypt with the presents, double money and Benjamin to stand before Joseph.

Genesis 42-43

Read what happens to the brothers in next month's issue of Nanak Dham.

COMPETITION

1. Where did Joseph's brothers come from?
2. What did Joseph accuse his brothers of being?
3. Which brother did Joseph keep and bind?
4. Which brother did the brothers go to fetch from their father?
5. We have used two different names for the father of the twelve brothers. What are these two names?
6. What presents did the brothers take to Joseph?

Send your answers to the Editor, Nanak Dham, PO Box 851, London E14 9NR, to arrive not later than 29th June, 1990, provided you will be under 15 on that date.

A £5 prize will be given to the reader, who provides the best answers to the questions. Write your entry on a plain piece of paper with your name, date of birth and address.

WALK, WITNESS AND WORSHIP



Some of last year's walkers pause on the way in North London.

The fifth annual pilgrimage for peace of the London People of Faith will pass through the streets of south west London and visit many places of worship on Saturday, 9th June, 1990. It is hoped that many from Sachkhand Nanak Dham will be among the pilgrims as in previous years.

The pilgrimage, which is organised by Brother Daniel of the Westminster Interfaith Programme, will assemble from 7.45am at Richmond and Putney Unitarian Church, Ormond Road, Richmond (nearest station, Richmond, both British Rail and District Line Tube), just on the Richmond side of Richmond Bridge.

Although it is recommended that pilgrims stay with the pilgrimage all day, walkers who cannot join the others from the beginning of the day can join or leave along the route, so we are giving some details of the route to enable latecomers to join during the day.

After drinks the pilgrims will leave the Richmond and Putney Unitarian Church at 8.30am to walk in silence along Sawyers Hill through Richmond Park to Digby Stuart College, Roehampton Lane, where they will receive more

refreshments at about 9.30am until 10.30am.

Their next stopping place will be at the Buddhapadipa Temple, Calonne Road, Wimbledon, where drinks will again be served from about 11am.

The pilgrims are due to arrive at the Wimbledon and District Reform Synagogue, Worple Road at about 12.25 pm to participate in the Kiddush. If you do not know what the Kiddush is, you will be able to find out. (Latecomers can travel by British Rail or District Line Tube to Wimbledon station).

Leaving the synagogue at about 1pm the pilgrims will walk to the east of Wimbledon station to the Sri Ghanapathy Temple, Effra Road, Wimbledon to meet the Merton Baha'i Assembly with lunch provided by the Hindu Temple community.

Next the pilgrims will visit the Wimbledon Mosque at 264 Durnsford Road (nearest tube Wimbledon Park District Line) at about 3.40pm.

At about 4.20pm they will arrive at St. Barnabas Church of England Church, Merton Road, (Southfields District Line Tube),

where drinks will be served.

The London Mosque, Gressenhall Road will be visited for about half an hour at approximately 5.20pm, from where it will be a short walk to the South London Sikh Gurdwara at 142 Merton Road, SW18 arriving at about 6pm.

The final stopping place will be St. Joseph's R.C. First School, Oakhill Road, Wandsworth (East Putney District Line Tube), where langar will be provided for all by Sachkhand Nanak Dham.

Previous peace pilgrimages have been very enriching experiences for those taking part, meeting people of many faiths, with time to talk with them along the way and at the numerous stopping places, where we can learn more about each other's faiths and forms of worship. By most people's standards the walk moves along at a leisurely pace, although anyone is free to join or leave as the mood takes along the way.

If you want more details you can contact Brother Daniel of the Westminster Interfaith Programme, 2, Church Avenue, Southall, Middlesex, UB2 4DH, telephone 081 843 0690.

PROGRAMME AT THE DERA

Satsangs are held daily at the Birmingham Dera at 7pm Monday to Saturday (excluding Thursday).

Arjoi is at 2pm.

On Sunday Arjoi is at 12 midday and Satsang is at 2.00pm.

Free food (langar) is served every day to anyone at the Birmingham Dera, 11 Church Hill Road, Handsworth, Birmingham B20 3TN.

The May Sangrand will be held on Monday 14th May 1990

SANGRANDS

May 14th, Monday
June 15th, Friday
July 16th, Monday
August 16th, Thursday
September 16th, Sunday
October 17th, Wednesday
November 16th, Friday
December 15th, Saturday

SUBSCRIPTIONS

Annual subscription by post UK, £10.

Overseas Subscription £15 (Sterling) or \$35 US payable to Nanak Dham.

Please write to: Subscriptions Manager, P O Box 851, London E14 9NR

CAN YOU SPONSOR?

Brighton Bike Ride

Das Sarabjit of Maidenhead is competing in the London to Brighton Bike Ride on June 17th for the British Heart Foundation, the heart research charity.

He is hoping to complete the 60 mile ride and is asking for sponsors for either a total sum for competing in the ride or a figure per mile completed.

Please write to Das Sarabjit at the Birmingham Dera, giving your name and address and saying how much you will Sarabjit for.

PENNY'S PANTRY

Egg-Free Vegetarian Cookery for All

Mousse

Ingredients

Vegetarian Jelly (available from health food shops)

1 small tin of evaporated milk
Fresh fruit and chopped nuts

Method

Mix the jelly with 1/2 pint of boiling water.
Whisk evaporated milk until double its volume.
Stir in the jelly and chopped fruit, if desired.
Sprinkle with nuts and leave to set.

Das Jee Parladd Singh of Kenya

In the course of the feature in our last issue about the visit of Maharani Pali Darshan Das to Kenya we correctly reported that Maharani Jee had announced that Das Parladd Singh of the Darshan Darbar at Parklands, Nairobi had been blessed with the Gaddi Sewa to serve mankind and humanity. He is to be addressed as Das Jee from now on. Unfortunately however the editorial team incorrectly interpreted this to mean that Das Jee Parladd Singh had been made a Baba Jee, which is not so. We apologise for any embarrassment caused by this mistake.