

NANAK NAAM CHARDI KALA TERE BHANE SARBAT DA BHALA

SUMMARY OF
MAHRAZ DARSHAN DAS JI'S
SATSANG'S IN
ENGLISH



NANAK NAAM CHARDI KALA TERE BHANE SARBAT DA BHALA

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LOVE

These are the main points of the Satsang or discourse repeated at the July Sangrand, the monthly festival held at the Birmingham Dera on July 16th. This discourse was first delivered by Mahraz Darshan Das on July 17th, 1987.

The True form of God

Man was made in the image of God, yet he suffers perpetual separation from God. Constantly the soul cries out and seeks ways of merging with God.

Within the body the soul is a constant companion to the mind's waywardness, which is a hindrance to the progress of the soul. This relationship only lasts for as long as the soul is tied down by its earthly confinement.

Temple of Living God

Although the body is known as the temple of the living God, you fail to acknowledge it as such because you have no true principles. You are burdened with false man-made religions, ideologies and needs. If you follow God's principles, only then will you truly recognise the truth.

Once your soul has recognised the truth, it becomes courageous and bold, moulded by God's fire that no mortal fire can destroy.

You have been given a golden opportunity to seek the treasures of God's kingdom in this human form. Yet you continue to seek your happiness and needs outside this form, which in the end will turn to nothing but ashes.

Seek not the shelter of God but seek His grace in the form of contentment so that you have the power to endure His hardships.

I say to you, worship Him and learn to respect others, even your enemy. Then He will make you immortal in the eyes of the world and free you from your body.

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Perfect Master

To seek His grace, you must seek the shelter of a Perfect Master, which is your God given birthright. For instance, love is within everyone but not everyone is a lover.

Love, as it gets older, becomes a virtue for it is the true form of God.

This virtuous relationship of love has been transformed into Sachkhand Nanak Dham. Its Master's relationship is with your soul, your darkness and enlightenment, but not with any of your worldly possessions.

Accept the shelter of a Perfect Master for his knowledge is your priceless treasure. If you follow his teachings then he will not make you suffer but will give you bliss to be attained through Naam, which has been in existence since the beginning.

Therefore, follow our words, which show you the path to contentment so that you no longer have the need to see or sit with us. All that you seek will be obtainable from within yourself.

He is merciful, kind and forgiving. He acknowledges your love, but not your immorality. While knowing this, He says that you should change your ways and become virtuous

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TRUE SERVICE

These are the main points of the Satsang first delivered by Mahraz Darshan Das Ji at the Havelock Centre, Southall on 22nd June, 1986.

Service

Once in a lifetime man is given the chance to meet and serve his Lord and Master.

Service can be defined in four ways. The first being of a physical nature, performed through menial, physical work.

Next is mental service, performed by the mind. This takes the form of remembering him, by repeating his name continuously.

I have said previously that man breathes approximately 24,000 times in 24 hours. Every breath can be used as a timer for repeating his name or Naam.

The third kind of service is donation, which can take the form of food, money or time, but only when given freely.

Love

The last service is serving your master by repeating the Naam he has given you, which is also called the service of love. The Master does not hunger for anything except love.

Through faith and this love your Lord will answer your call of distress.

Temples, churches and all stone buildings are made for the comfort of man, but the true house of God is the body of man, which is constructed by God, the master builder.

True servants are recognised by their informality and even truer gift of love.

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True service can only be forthcoming from an individual when God so wishes and not before.

Our Lord does not want your material gifts, but he wants love and the revival of the spark of life, which has been extinguished within you. In order to rekindle that spark of life within you, he gives you the responsibility of his love, respect, faith and trust.

Yet time and time again you try and gain this love through outward rituals, rites and vestments, but if you really seek him, look for him within yourself.

Just look how loyal the Lord is to his children. Generations and entire lives have been wasted in useless pursuits, yet he still gives his love.

You are given the freedom to honour and call upon him in whatever way your faith dictates.

There is only one way of destroying the ego and that is through the shelter of a Master.

Man was granted service through hard work and courage, but against this is pride and ego.

Whenever man performs any kind of service with pride then that service cancels itself.

The most important gift granted to man is that he should remember God after he is born.

You hunger with aspirations, but you do not want to sacrifice anything to fulfil these aspirations.

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Unity and Peace

The message of Sachkhand Nanak Dham is one of unity and peace. It is also one of granting life and not the taking of life.

I have given you a slogan:

Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala," which has God's blessing.

This mission has also given its followers a uniform and asked them to mark their forehead with tilak. These symbols are a sign of surrender to the will of God and are worn by people, who are willing to assist others in need.

You are given the choice to go, see and listen to anyone, but you must rise above all differences and then you will attain everything.

“MAN IS SHOWN THE TRUE PATH WHEN HE TRULY APPRECIATES IT. HE DOES NOT WANT LOVERS, BUT BELOVEDS.”

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RECOGNISE YOURSELF

These are the main points of the Satsang delivered by Mahraz Darshan Das Ji at Birmingham Dera on the 11th October 1986.

Messengers of God

Messengers of God say that mankind practises numerous rituals to find God. They further explain that if you are going out to search for God, you should first seek the shelter of a perfect Master and attain the gift of Naam.

The most important practice is to recognise yourself. We are told that God is omnipresent and yet we cannot see Him. He can only be seen when we search for Him tirelessly.

I have said on many occasions that before you begin to search for God, search yourself out first and know what you want to become? What do you require? And why do you require what you ask for? When you have found within yourself the answers to these questions, then His assistance will automatically be with you.

What is the point of gathering in holy places when you cannot sit together with your neighbours? Start at home or closer still, the home which is your body.

God not disguised

If God was attained through circumcision, then all the people who are circumcised would have reached Him. If the road to God were through detachment, then people and animals who lead solitary lives would have reached Him. All the animals in the seas would have *reached* God, if the road to Him was through bathing. Priests who pray constantly would have reached God, if that was the way, as opposed to you who pray only in times of need.

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God is not disguised today. He cannot be found in any rituals. He will be with you when you are ready and at one with Him. Do not for a minute imagine that He will come to you, if you have abandoned your duties to your loved ones and instead spend time offering prayers. Your suffering comes from ignorance of the true path.

The light of the entire universe is buried within your body. This light can be released through the blessing of the Master. Your ignorance and imagined freedom through rituals is vanquished by the knowledge gained from within. Messengers of God clearly state that what you seek outside is already there within you.

There are two ways forward, one has a theoretical basis while the other is practical. Theory states that all humanity is suffering which is a fact, but at the same time a practical way out is through Naam.

You work according to your needs, but messengers of God work according to the needs of the time. You believe that you cannot live without the world but can live without God. You forget that people who come to know God's Will and live within it are known to the world. Your method of calling on God is your own, but you must learn to approach Him with a true heart. He will hear you.

There is no need to get disillusioned. God's generosity knows no bounds. The older and deeper your relationship grows, so does his generosity.

Love begets Love

Your relationships are built on personal needs and never mature, while relationships built on truth last forever. Love spread by you will be returned by others. Love begets love. Do not speak ill of others. Do not see the evil others do: if you do see someone doing wrong, then do not divulge it to others. Do not listen to evil, but instead turn to good things.

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When God comes to earth, he comes in a human body, whose character is unique. He introduces a distinct message in His own way. Despite hearing His message, your behaviour after meeting Him will be the same as it was before.

Try to achieve and gain power through devotion to God's light.

“OH MAN! GIVE UP EVIL WAYS AND DEVOTE
YOURSELF TO MEDITATION. I HAVE MADE MAN IN WHOSE BODY I DWELL”

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THE POWER OF LOVE

These are the main points of the Satsang delivered by Mahraz Darshan Das Ji held at Rookery Road Infants School, Handsworth, Birmingham in 1982.

THE ENTIRE UNIVERSE REVOLVES UNDER GOD'S WILL. A PERSON WHO ACCEPTS HIS WILL, WILL BE ABSORBED IN THE DIVINE LIGHT.

Messengers of God claim that until and unless you establish the true divine light in your hearts, your soul will not merge with Him. Your present search for God takes the form of penance, prayers, bathing at sacred ponds and charitable acts. Yet you forget to search or look within. Much greater treasures are to be found within your body.

You are constantly searching for ways and avenues to improve your life and better yourself. Yet despite years of toil, peace of mind is still beyond your grasp. If you were to put the same effort into knowing and meeting with God then all your aspirations and desires will be fulfilled. You will free yourself from all doubts, suspicions and false cravings.

The benefit to be gained from a messenger of God is the opportunity of remembering God in earnest. Only the truly blessed are granted the opportunity of engaging in this union. Within the congregation of a Master you can receive Naam. Only through Naam will you find release from this prison, the body.

Accumulated material wealth, whether through deceit, murder or other selfish reasons will certainly not accompany you to your true home, Sachkhand. You should endeavour to harvest a crop that you can take with you when you depart from this physical plane.

If there is a treasure or gem that will accompany you to your true home, then it will be Naam. The rest will remain behind. Wise men are not distracted by worldly gain but receive Naam and reap a true harvest.

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Even this body will not accompany you in death. You will have to vacate it like a rented property and return the body back to its elements, the earth, water and fire. Do not think of this body simply as an earthen puppet or a bag of skin and bones. This body is a complete universe. Enter it sometime and take a look. Brahma, Vishnu, Mahesh, Ganesh and other spiritual planes exist within the body.

The Masters state that if you cannot bear the radiance of a single sun which exists outside of you, then how will you bear the intensity of the twelve suns which radiate within you? Only when you are able to bear this radiance will you merge with Him.

This body is the living temple of God. You have constructed many temples of bricks and mortar and demolished even more, but your body is the only true temple of God. Only God can truly make or break this temple of yours.

Sacrifice your arrogance and pride. Seek the shelter of a Master.

Your mind hinders your progress. Do not consider the mind to be a small power. It is a descendant of Brahma; a resident of Trikoti, which cannot easily be subdued. It is like a monkey that never settles down.

Unity with God cannot be revealed or physically shown. The Masters are not much unlike yourselves. They come into the world and live, work and perform all the tasks, rituals and rites as you do.

In the past some Masters have wielded a sword. Time or a period in time may dictate the use of a weapon, but it also demands love simultaneously. Our weapons are truth, doing good for others, attending the congregation of a Master, contentment and sacrifice. There are no weapons greater than these. If the occasion demands another weapon, then it shall be considered.

The Masters show anger and vent this not at you, but at your deeds. There is a difference between your anger and that of your Master. They are only concerned for your welfare and the consequences of your acts. You were sent to do something useful but have fallen by the wayside. They see the waste. God made you. You have not even tried to understand why.

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You are taught to know God by only one name. If Christians, Sikhs, Hindus, or Muslims recite the name of their God, does this mean that whoever does not recite that particular name, will not be blessed by God? If God is one, then why this conflict and division?

In your self-righteousness, you point a finger at others proclaiming their guilt. You are unaware that three fingers of the accusing hand point back judging you at the same time. Hence, your guilt is multiplied threefold.

If you are determined to perform evil deeds, then do so to such an extent that God Himself will seek you out to change your ways. On the other hand, if you are performing righteous deeds then let the weight of your deeds rock His very throne.

In previous Satsang's, I have stated that breaking somebody's heart is a crime. If you cannot say a kind word or feed your hungry neighbour, then what use is your donation at a temple. Do you feel that it is more important to pray than it is to love your fellow man?

Nothing is hidden from a Master. He knows everything. You are the blind ones. God's beloveds are aware, conscious and knowledgeable of their disciples. The Masters protect you from prying eyes. If the Masters will not cover and protect the sins and sinners of the world, then who will?

Although you recite prayers, with your eyes closed, your mind revolves around all your surreptitious plans and ambitions of fulfilment. This is not praying. It is a betrayal of God. True prayer is not hours long, but an instantaneous selfless cry or beseeching to God.

I have sometimes mentioned to my close followers that if they truly come to understand the scriptures, then they will want for nothing. The scriptures belong to the Masters and not to any one group of people. They herald from God; are true and of heaven. You will understand the scriptures thoroughly when they are revealed to you by a living. Perfect Spiritual Master.

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Just as you would be asked for your credentials or references when seeking employment, similarly your soul will be asked for its spiritual credentials, Naam. Without Naam you will not be allowed in or find release. This is not a story, but a fact that was true yesterday, is true today and will forever be true.

Analyse your own experiences. Despite your reciting from the scriptures you do not perceive the light. The Masters also recite from the same scriptures, but the difference lies in their knowledge and wisdom. Both of you carry the same lamp, but the strength of the lamp can only be comprehended in the dark.

The scriptures are an ocean of light. What value has your little lamp when compared to the ocean of light? You may be able to sense a calm when reciting prayers, but you only seek petty gain. Your joy and sorrow are a reflection of what you gain or lose.

True happiness is gained in the shelter of a Master. Seek the shelter of someone who is fully immersed in God's Will. Go where there is only one message, of love.

Ultimately, we are all destined to enter God's house. There it will not matter who you are. You will all have to enter through the one and only gate. This final gate is the tenth door of ascension at the forehead between the eyes.

Messengers of God are retailers of Naam. They profess this glory through their Satsang which is an explanation of pure knowledge. I have explained about the purity of the body and knowledge. But the shopper will only take with him what he desires. This life is of continuous cycles. You should seek the shelter of a true Master through whom the cycle will come to an end.

When God is pleased, he guides you to the congregation of a Master. Through his congregation you receive Naam. By reciting Naam the cycle of eternal suffering comes to an end.

Sometimes, despite being in the congregation of a Master some people gain nothing. It is not for lack of trying, but because they are not yet ready. Those truly blessed will gain. When you go through His door, your Master will be there. He is always with you.

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He is considered poor, who is without Naam. You have come on earth to acquire a treasure which is priceless and infinite. True wealth is gained through love that is borne from within.

Love is the greatest power, for he who has truly loved will unite with God. Love is God. The entire world including you have forgotten this. Why not go and seek out that which you are trying to find, which is Naam, in the congregation of a true Master.

“O YE FAITHFUL, LET US UNITE AND COME TO A COMMON GROUND - THE
GROUND OF DIVINITY - AND WORSHIP NONE ELSE BUT GOD AND
CONSIDER NOT ANYONE ELSE ON PAR WITH HIM, FOR NONE CAN EQUAL
HIM.” -KORAN

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RELATIONSHIP WITH GOD

These are the main points of the Satsang delivered by Mahraz Darshan Das Ji held at Southall Community Centre Merrick Road, Southall Middlesex, on 18th May 1986.

Man is so deeply engrossed in the accumulation of wealth that he has lost peace and tranquillity. To achieve this, he needs the company and guidance of saints and holy people. We are always reminded of the only Name we need to know "God". The only thing that can provide us salvation is this 'Naam' (Holy Word) as long as there is life in our body or else there is nothing. Everything is within us; all we need to do is to try to unravel our true self. We delve into frivolous activities to promote conceited self-satisfaction. The only true satisfaction comes from our association with "God".

God is the creator of all life; He is not the destroyer. Man is the only destroyer. No religion teaches us to kill or destroy. All saints preached the sanctity of life (human and animal), Man only looks for peace or satisfaction when he loses his faith in God. The nature of God is that he is always blessing everyone, and He never disappoints anyone. Man looks to God for instant solutions and answers to his prayers. He emphasised on the necessity to create and build social and spiritual relationship with each other and above all with God.

We should always try to grapple with the meaning of the words of a saintly person, rather than his actions. Good and truth always triumph. God is ever active in getting things done through the actions of man.

Man is quick at making promises to God, but very slow at fulfilling them. When we are in trouble or in dire need, we pray to God for our salvation. We make promises to God in return for answers to our prayers, once these are answered, we try to forget our promises or physically do not have the power and therefore, break them.

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Man has never ever asked God to cease giving His bounties to him, as He has already endowed him with enough, but is constantly begging for more and more from Him. The arrival of saints on this planet is to remind us that we are human and of our relationship with God.

Das is a servant, whose sole service is to humanity and to God. He is not a servant or a slave to another human or to a religion or faith. Be a follower only when you are sure within yourself. Man's greatest religion is truth. Forgiveness and kindness in the name of doing good to others especially those in need is true service. Never try and injure any one physically or mentally through your actions.

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HAARH

These are the main points of the Sangrand delivered by Mahraz Darshan Das Ji at Birmingham Dera on the 15th June 1986.

Today, is the first day of the Indian calendar month of Haarh. This month is the hottest month of the year.

During this month, the extreme heat brings forth extremes of temperature, when man looks to shade and cool winds and cold weather to help him bear the climate.

Similarly, as in hot weather we look for a cool or shady place for respite, so in life this human soul looks for the coolness of the Graciousness of God It is only through this unison, and through achieving His Grace that we can seek

our salvation.

Mahraz Ji, through examples explained that whatever we sow in life, so shall we reap. We do not expect good deeds to blossom if our actions are base, He further explained, "there is no person worse than myself. Every Urne search for someone who is worse than 1 m thought, word and deed, then I have to search within my true self to check whether 1 am any belter." Self-introspection will produce type of person you are, and one finds that is as bad if not worse than the one I am searching for.

He said that God has provided us with limbs, organs and muscles in our bodies, which are controlled through voluntary and involuntary actions and they function as God has ordained their functioning.

It is only our mind that is steadfast if, once made up it cannot be twisted or deleted, unless our determination fails US.

One's actions determine the type of person he or she will grow up to be. It is his/her nature and nurture that create his/her personality as do his/her environs.

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To get close to God, you have to learn to love Him, one who truly loves is a true lover. You have to become a lover and not love to know Him, for it is only a true lover who knows what it takes to be one with his/her love. It is only through this melting-pot, the extreme provocations, etc., etc., that one finds true and pure love. The love of Him.

In our daily life, we all care, enjoy and worry about everything around us (our families, our relations, our needs and our environment etc.). Do we ever pause to think or care or worry about God? He, who has created everything for us. We are deeply engrossed in building our own castles but have no time for Him.

God has no caste or creed, as a Seer or a Saint, has no religion of His own, He belongs to all humanity.

When two lovers are to meet, they prepare themselves by trying to endow themselves with all the fineries to beautify themselves for presentation. So too God presents Himself in all his pleasantries and beauty to His beloved Ones.

'Jithe Uckel Teh Shakal H*ai' - Where intellect has shape and form.

'Uthe Mein Nahni Rahinda' - There I do not dwell.

'Uthe Raab Nahni Rahinda' - There God does not dwell,

'Uthe Jag Rahinda Hai' - There dwells the world (the people).

Whenever God appears on this earth He does so in human form. He comes to this earth to help and salvage His humanity by accepting any form of punishment accorded to Him. Thus, helping to eradicate all mal-practices and injustices.

'Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhal'.

"Oh God Be Exalted

And All Prosper By Thy Grace."

NANAK NAAM CHARDI KALA TERE BHANE SARBAT DA BHALA

This greeting is the source of Inner Shakti (Spiritual Strength) which will endeavour to destroy the five constituents evils within us. Those are of:

Krodh - Anger

Lobh - Greed

Moh - Attachments

Ahanlar - Pride, Ego.

By using this greeting or reciting this greeting, which we feel is common to all humanity. We do not ask you to relinquish your own religion or your beliefs.

We expound God in different shapes, forms and names, but it is only through pure and understand love of Him will He be visible.

In what way can I praise God, neither Vedas nor the scriptures have been able to reveal His true self. It is only unto the meek and humble that God appears and explains His purpose in the universe.

Naam

Naam is a treasure of thoughts and not words. Our present day conflicts are caused because of - 'me', 'my', 'mine', 'us', 'ours', 'you', 'yours'. It is our conscience that either strengthens our determination or weakens our resolves. It through His Naam that one will achieve one's salvation and be granted entry into His Kingdom.

Khalsa- (Pure)- What is it?

The true and pure sureties in life are two only.

1. Birth 2. Death.

The rest in life are all desires and demands, which can change according to time and place, but birth and death are positive truths. Hence, they are pure.

We say, we need God. On the contrary it is God, who needs us. It is God, who makes us do His Will. Mahraz Ji says ***Love is God, God isn't Love. Truth is God*** and only this truth stands steadfast.

Naam is everything, in the end it is everything. Hence, hold on to it.

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REALIZING GOD

These are the main points of the Satsang delivered by Mahraz Darshan Das Ji at Loni Dera (near Delhi) on 23rd February 1982.

God's messengers have constantly stated that until you accept the shelter of a perfect Master, you will not be able to unite with God, who is also known by numerous names. All humanity was created through His glory.

They explain that those of us who have forgotten God will have to endure the suffering of hell, which exists in the form of suffering that confronts man in his lifetime. Most of us believe that the time for remembering God is when you are old, which unfortunately is not the case. Remembering God is not dictated by age.

It is a fact that God can be remembered in an instant, but I have mentioned on many occasions that reciting His name can only be achieved if it is willed by God Himself. If you truly wish to remember Him then you must accept a Perfect Master's shelter and attain His Naam, the Word.

Some people despite having received Naam and performing service question their validity. They still yearn for something that will bring them happiness and peace of mind.

Naam can only be recited when certain principles are also accepted. Firstly, I have explained that Naam can only be recited if you are blessed by your Master or God. But where the Will is concerned, there are no principles because whosoever accepts the Will of God and practises and obeys his Master to the letter, will surely attain happiness, peace of mind and release from the cycle of life and death.

There are four forms of service. The first one is verbal whereby you recite His Naam. The second form is physical whereby you render manual service, doing whatever manual work is required. Third is in the form of finance, whereby you offer donations to be used for the good of the congregation and those less fortunate than yourself.

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Finally, there is the service of the mind, where you offer your mind to the Master and accept His Naam. Although there are four forms of service, any one of them could be acceptable to your Master.

STAGES OF NAAM

One question that is constantly asked is how we recite Naam. The first stage of reciting Naam is through verbal repetition. The second stage is achieved when the sound is accepted by the larynx and verbal repetition becomes redundant. The third stage is achieved when the sound becomes part of your heartbeat. Lastly, the sound becomes the essence of your being and is repeated with every breath you take. This is the final stage, one of union with God.

A true follower is one who relinquishes his pride. He will not be worried by what the world will say about him. But at the same time if you do not love your master's followers then how will the Master love you. If you wish to follow a Master, then you must first love His congregation.

If people are unwilling to love their fellow members, what benefit will they attain? To those people I have only one thing to say: They should forget this place altogether. This place belongs to those who follow all the rules and regulations of the institution and its Master.

A Dharam (religion) is true if you can achieve happiness and peace of mind from it Whether it is Hinduism, Christianity, Islam, Sikhism or Humanitarianism.

I have told you before, I make no promises that after death you will attain anything. But what I have earnestly stated is that you should unite with God while you exist in a human body. This time and space is important and one from which you can benefit. Go to a Perfect Master and attain the treasure of Naam. Follow the true path, which is not for the faint-hearted, but for the brave because it is an extremely difficult path to follow.

You do not pursue what will really benefit you, but instead follow the path chosen by your mind. The mind is a follower of vice and creates a divide between your soul and God. Do not follow the mind because it is an enemy against whom you should defend yourself. Follow not your mind, but the voice of your soul, which for centuries has been separated from God.

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They walk in humility, speak gently, give generously and pray for the welfare of all humanity. They will not divulge to anyone your deeds. These are the virtues of a Master. If He is endowed with these qualities, then we should endeavour to attain them also. If you cannot become like the Master, then at least accept His principles.

You have never been directed to leave your employment, relatives, friends or worldly affairs. You are free to go anywhere you wish. If a Master has to fulfil all worldly affairs and responsibilities, then surely you must also fulfil yours. One directive I do affirm is that you should honour and form a true relationship, not a false one with your Master.

You are indeed fortunate to have been blessed with life. You have a responsibility to stand up against all injustice.

You have been created from the earth. What a shame and weakness it would be if you become bogged down in illusions and forgot God. Through wrong actions, you continually weave circles which will eventually entangle you and cause you suffering. I am not encouraging you to set aside your responsibilities but am emphasizing that you detach yourself from them. Be like a swan that leaves the pond with dry wings. Do not sink in your responsibilities.

Wake Up

The human body is the true abode of God and is recognized as the highest form. He blessed it with so much love that whenever God comes on earth, He takes the form of man. You are asleep despite being awake. Wake up and cleanse your body.

Only a Perfect Master can take us across this impasse. A Perfect Master is one who is truly fulfilled and can be beckoned at any time. He protects you and is with you always. In His shelter you should accept His Will. Without seeking anything in return, He assists you and is at one with God.

The body is not the Perfect Master. His Naam is the Perfect Master. That which you recite, whose presence and features are forever etched on your mind, heart and soul. You're very being rejoices at the sight of Him [Naam].

NANAK NAAM CHARDI KALA TERE BHANE SARBAT DA BHALA NO DIFFERENCE

You will not release yourself from suffering until you have totally immersed yourself in Naam. There is no difference between God and the Perfect Master.

If this body and flesh does not yearn for love, then it is worthless and is only fit for the pyre. Love is used for realizing God and not for worldly attachments. He who has loved shall attain God. This yearning can only be realized in the shelter of a Perfect Master.

Try to remember God twenty- four hours a day. He does not seek anything from us, nor can we give him anything in return. Should He decide to give or take something from us, He does not reveal it. He sends us forth and also decides when we return.

This knowledge can be attained from a Perfect Master because I have stated that a Master will reveal to His follower when it is time to return or when a problem is about to rear its head. This is when a Master comes to His follower and strengthens him, to combat or face up to his responsibility.

I am asking you to wake up and recognise yourself. God's message to you is love one another, unite, cast aside differences of caste, colour and religion. Humanity has only one face. When you have yearned for and gained love, that is the realization of God.

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ACCEPT HUMANITY

These are the main points of the Satsang delivered by Mahraz Darshan Das Ji at Handsworth Leisure Centre, Birmingham on 8th December 1984.

Messengers of God states that wherever the Lord is that place blossoms and becomes a site of joy, peace and goodwill. This place is the human body, which is parched without Naam. It is devoid of joy and peace.

They have always emphasised the need for the shelter of a Master and Naam, through which all your aspirations and needs are fulfilled. This body has been suffering the consequences of bad deeds committed over many births and is separated from God. Union with God will be as a result of your good deeds.

You are quite content to wallow in worldly attachments, which are of no benefit to you here or in the hereafter. Rather than travelling inwards you seek Him outside yourselves.

Messengers of God have through the ages revealed the simplest path that you must follow to unite with God. Today you can unite with God through giving. You are not being asked to give finance or your worldly possessions but your service, through which you can meet with God.

God has not changed

True peace that you all yearn for is acceptance of God's Will. The essence of suffering and joy is contented happiness. That which you are truly looking for is a personal and true confidant. You have not really searched out this one being. There are a number of things that hold you back from searching for your confidant. Some of you do not wish to rise up and realise your potential. You are therefore committing a crime against yourselves.

This life-line, which has deluded past and present seekers for truth, in fact lies with a true Spiritual Master, who is at one with God and will unite you with Him. Everything in the universe is directed by Him and runs in accordance with His Will. God has not changed any of the timetables which He started, but you have

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changed to suit yourselves and prevailing times. God has not changed.

God will forever bless, forgive and show, mercy no matter how evil or good you may be. Instead of shunning evil doers and those not accepted by society, God befriends and embraces them.

God is not touched by emotional turmoil. He is beyond all aspects of the human predicament. He is so small that He can manifest himself in a grain and at the same time swallow the universe. He is formless and yet He has revealed Himself in numerous forms to his beloveds.

If God does have a need, it is for this human life. He is the guardian of each one of us after we are born. You are in the habit of making public all that you do for other people, but you will never hear from God extolling his deeds for people.

Messengers of God were asked to raise themselves. He said: "Awake! Perform your duty!" If God is truly within you, then you are Him. If after committing a small crime you accept a little suffering, then you become Godlike. On the other hand if you perform a little good and share it, then you also will become God like. Accepting both as the Will of God is the ultimate aim.

The place is pure and in full blossom where your Master is residing. It is known as Sachkhand, where your Naam is being repeated, where your feet bless the earth and your congregation gathers.

His glory, praise and commendations cannot be yours until you give up pursuit of your personal glory, praise and commendations. I have never promised you that I will show you God. For the last 14 years all that I have emphasised is that you should perform good deeds, accept Naam and profit from it. Accept the will of your Master and you will be transformed. You will become Him. God is not shown or revealed. He is made.

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Cleanse this temple

My message to you is that the deeds, which separate you from God should now be given up. Because you have not really recognised the true potential of your human life, you are suffering the consequences.

You must first recognise the fact that God is the creator of the universe and you will one day have to return to Him. The method that you require for reluming to God is that you should wake up. Stand up. Make sacrifices to cleanse this temple of the living God. The present lime has need of you.

There is nothing higher than promise. No other being has achieved the bliss or peace, which only this human body is given. The honour and exaltation that this body has been granted, is not extended to any other form.

Today you are ready to kill or die for your interpretation of the honour of your religion. Man is the only created being who does this.

If you look at messengers of God, you will see that they did not sacrifice themselves for any religion, faith or sacred place. However, whenever they did sacrifice themselves it was for man's suffering. When man is suffering, God comes as man on this earth. History reveals this.

Although you are taught that you must accept your particular faith or religion, your acceptance of humanity is more important. Love, service and sharing with your fellow human beings is the true religion. It's like money, which can be used for doing good and bad. Human life has the same purpose you can either use it for good or evil. The knowledge of this division comes from your Naam, true path and pure thoughts.

Messengers of God come to give you something and not take anything away. There are many mystics, but only one Master who is one with God. There is only one, who truly earns from good deeds and performs them. His message is one of love and peace. It is for the benefit of this human life.

Scriptures were revealed by master's for mankind, to impart true knowledge to man. They were not revealed to create friction and strife in the name of religion. Do not follow that faith, or go to any place of worship, which teaches you to hate

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and despise others, or to break up your unity, even if he is from your own faith. Do not go to that place, mystic, leader or Master, who destroys your unity, which God has given you.

God in His bounty gathered you, who were broken and scattered from many births because of many bad deeds. He recreated you in the form of man once again. In a sense once this human form has become one with God, there is no need for exterior adornment.

Whether it is a scripture or a place of worship, or any place, where man is not valued, then do not go to such places. Think of this as a message of God. Scriptures will give you nothing nor will places of worship. Faith teaches you to make a promise and to love. It shows you the true path. In fact, the true meaning of faith is the making of a promise and fulfilling it.

The God, who you are seeking outside yourselves, is in fact there within you. If you can imagine, there are 77,000 pores on your body. If you have accepted Naam from a Perfect Master, then one repetition of Naam is reverberated through each of those pores.

You should now endeavour to put right your suffering. If you do not know the way, then you should ask somebody. Asking is no crime, but forgetfulness is. Love is fathomless. Repeating and knowing Naam is also fathomless.

The message of Sachkhand Nanak Dham is that you should stand up against anyone who creates friction, strife and wars amongst you. Sacrifice yourselves where there is love, peace and unity. Pull down the flags of religions and sects and put up the flag of promise. Followers of Sachkhand Nanak Dham should become examples for other people to see.

Death will come but once. Only die for truth.

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TRUE HAPPINESS

These are the main points of the Satsang delivered by Mahraz Darshan Das Ji at Trinity Community Hall, East Ham on 29th September 1986.

We are soiled with bad deeds committed over generations and are striving to cleanse ourselves in whatever way we can. Despite our striving we never attain true happiness. This can only be attained through the grace of God.

My Lord states: "When you have truly recognised your time and have accepted the right congregation of a Perfect Spiritual Master, then I will give your name immortality for eternity."

A follower once asked me: "Why is it that a few people who accept your shelter sometimes lose their happiness?" I replied that the Master never asks anything in return for what he has given. But if one accepts the shelter of the Master and follows his teaching then one becomes immortal. But others leave and become dissatisfied, because of their own weakness and personal needs. Then they begin to blame the Master for their own shortcomings.

I have explained on many previous occasions that a Master will never forsake his follower, even if the follower becomes his mortal enemy.

True happiness comes from helping others. But there is only one who can carry the burden and suffering of others and that is a true Spiritual Master. You too have been given this life for the service of others.

Think of Sachkhand Nanak Dham as a sturdy roof. Become its pillars. Otherwise through its teachings become a roof yourself which can take the brunt of all that life can throw at you, so that others can take shelter under you. Become so sturdy that not only does your name gain fame, but also the name of those taking shelter under you.

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My Lord states: "Whenever I have sent my messengers on earth or have come myself, I did not come to oppress, but to free you from oppression by giving you the knowledge of how to overcome."

Some faiths have a belief that on Judgement Day, the dead will be raised from their graves. To this my Lord states: "I have not come to raise the dead, instead I have raised living human beings."

You know how to respect human beings but you do not become humble yourselves. If you cannot honour the prestige that He has bestowed upon you, then you will not be able to live honourably with riches bestowed upon you. Instead the riches will be used for dishonourable deeds.

Messengers of God do not ask you to worship them, on the contrary you are urged to do those things that are good and acceptable not only to you, but to God. Through this he will bestow honour upon you.

You too can attain honour, but you need to first recognise yourself and then learn to perform good deeds.

God is not something to be frightened of because God is true happiness. So, whenever he takes birth in the form of a human, he is so charismatic and handsome that people are automatically drawn towards him.

“WHEN YOU HAVE TRULY RECOGNISED YOUR TIME AND HAVE ACCEPTED THE RIGHT CONGREGATION OF A PERFECT SPIRITUAL MASTER, THEN I WILL GIVE YOUR NAME IMMORTALITY FOR ETERNITY”

– MAHRAZ DARSHAN DAS JI

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THE TRUTH WITHIN US

These are the main points of the Satsang delivered by Mahraz Darshan Das Ji on 14th July 1987.

Messengers of God state that without the name of God our lives are worthless and our tongues taste savourless things.

“Oh Lord, make silent all our worthless talk, which creates friction, enmity and suffering. Give us the strength to recite your name.”

We must accept His Will, which we have forgotten. Recognise His gifts. Respect and love Him, who in His glory granted us this life, in human form. He gives freely, therefore we should not doubt His wisdom. He gave us in the beginning, He gives us today and will do so in the future.

Rather than change ourselves, we try to change God Himself. We continue experimenting outside ourselves, but never within. We try to accept God outside ourselves but fail to establish him within ourselves.

True Relations

Whenever Masters come to this earth, they bring with them a unity, given them by God. Within that unity they inspire truth, which lives for all time. In their teaching, they do not ask you to leave your families, work or homes. Instead they urge you to forge true relationships and remember your maker.

From within yourselves nurture the strength to soften your speech and love, which creates unity not disunity. He attaches with us through our respect for him but becomes detached because of our bad deeds.

This human body is the only way in which to know God. He states that I live within this body, but I do not establish myself in it. I am established with my beloveds, who have accepted me. They seek me and not the world.

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Places of worship have been constructed for your personal benefit and not God's. I was once asked by someone: "What has God given me?"

I replied: "God has not given you anything. On the other hand, what have you given God? If you wish him to be yours, then you will have to give of yourself.

"You have no need for knowledge or deeds. Your only need is a true spiritual master. He will free you from this world."

The soul desires to be free but is constantly cornered by the mind. It can attain freedom when the soul accepts and recites Naam, given by a Master. The soul prays for the shelter of the Lord and states: "Oh Lord, bless me. Up until the time I am blessed I am without shelter. You are my one and only shelter through which I seek unity and know that I will become whole."

We break ourselves away from God and seek attachment to the thoughts of other families and work. Therefore, in order to find, know and recognise God, you must seek the shelter of a perfect spiritual master.

Masters do not enforce His rule, but give you the message, which you are free to accept or reject. This is a foreign land to the soul, which yearns to return home.

Whatever you seek is within this body, seek, know and recognise the truth.

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SHELTER

These are the main points of the Satsang delivered by Mahraz Darshan Das Ji on Vasakhi 13th April 1987, Birmingham.

The 13th of April is a very significant day in the Sikh calendar, being the day the Tenth Guru, Guru Gobind Singh Ji inaugurated His Mission, which marked the Sikh religion apart.

Sikh's now celebrate the day as the beginning of their New Year and call it Vasakhi. In certain parts of India, it coincides with the main harvest and other festivals in the Indian calendar.

Mahraz Darshan Das also recognised it as a very significant day and we are therefore printing the Satsang He gave in Birmingham last Vasakhi on 13th April 1987.

Mahraz Ji started by examining some verses in the Guru Granth Singh Ji by the fifth Guru, Arjun Dev, explaining that during this month of Vasakhi, the farmers reap the rewards of the last six months. Tied up with this harvest are all the future hopes and aspirations.

Similarly, the Lord has granted a life of about sixty or seventy years in this body, within which we stray from the harvest of good deeds and the seed, which is Naam. Instead during our lifetime, we are constantly seeking false materialistic, perishable needs. Guru Arjun pronounces that the only way of overcoming these hurdles is the shelter of a spiritual Master and Naam.

We justify our rewards by the effort that we put into it. Similarly, this life is the reward for effort. The soul, aware of the fact that its span of life within the body is very short, is constantly seeking ways of release and contemplating on the Lord. Throughout the ages messengers of God have defined and categorised the nourishment of the soul and ways of improving our life.

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The simplest way of release from the hurdles and bonds of this world is Naam and the shelter of a spiritual Master.

Our Death

Sahib explains that whatever it is that we own or have, it will remain here at our end. This body made of dust, which is rented to us will also return to dust. We are not advocating that you should leave your families, friends and foe to become saints or recite the name of God. You should be free like the bee, which sips honey from a pot without getting its wings wet or like the duck, which departs from its watery world with dry wings. What we are stating is that while living in this body in the world, you too should be in a position, where you can detach yourself from worldly attachments. Not that you become so entangled and attached to this world that dying itself becomes a time of long suffering. To the extent that you pray to the Lord to let you die peacefully, would it not be a shame that you had to pray to live and pray to die?

You have heard stories or may have actually seen some people dying, for whom you prayed to the Lord to grant death, as you can no longer bear to see that person suffering. How simple and peaceful is the death of a person who has Naam. It is not the simplest of tasks to break free from this cage.

Many spiritual people could not break free from these bonds, even after performing great penances and prayers. But you are simple people of this world, who have created many bonds and fetters for yourselves within which you suffer. So, what is your life, where do you have to pray for life and death? This is no life. Try and release yourselves or break free while living.

We have stated in previous Satsang's that Mohammed Gaznabi was not contented and did not find peace and joy, even after attacking India 17 times. He died seeking peace and joy. He took nothing with him nor will you. But the one thing that will go with you, as explained by messengers of God is Naam and the shelter of a spiritual Master.

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The wealth gained from reciting Naam is yours. It has no weight. Nobody can steal it from you. Nobody is going to tax you for it. Masters who give you Naam, ask for nothing in return. Once you have Naam, even if you become mortal enemies of the Master, He will not break the link. The Master's duty is to receive his disciple at the end.

All your relationships are ones of giving and taking. Even when one of your relations has quarrelled with you, you still meet him and regard him as a relative. Similarly, the Master's relationship is with your soul, no matter how tarnished it is. A Master will embrace it like the tarnished souls of Kodha Rakshash, Bhumia Chor, Sajan Thug or like the beloved and pure Bhilni, Arjun or Hanuman.

You can spoil the body but not the soul. The Lord has granted you the power of reasoning.

Messengers of God take on the burdens of others and suffer in their place. They never ask you to suffer instead. You are made aware. You must try and release yourselves from your burdens. When you have attained the same qualities as messengers of God, then you may say and do what you want. You will be forgiven.

You reveal other people's weak points, but not their good points. This is the reasoning of man. You know how to attain the things you want, but you do not think what the Lord requires of you. You have the means to attain almost everything in life, but you do not have the thought of God with you.

When you have even the smallest thought of Him, you will find contentment with the smallest of things. You will not become angry. You will not feel or be wanting. Messengers of God came and were stoned by people, they were tortured and were never left in peace.

Looking back in history you will find that people did not worship them when they were alive. People spoke against them during and after their lifetimes and further divide them into two categories.

Worshippers of Ram praise Him and those of Ravan praise him. Other scholars will question the very deeds of these powers and their benefits to man. The Sikh worshippers of Nanak praise Him and others praise Him not.

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This division of good and bad is a part of Him, whether one accepts this or not, His blessing will constantly remain. His prayer and His lesson are one. It is Love. But with whom? With the Lord who is our creator? Or His messenger who meets us in our lifetime?

Once we mentioned during our Satsang that there are two Gods. One of earth and one of heaven. For truly there are two. Nobody can say that there is only one God. It is true that messengers of God have said:

Everybody's God is one, So, let me not forget you. To who did that apply? It applied to the Lord of Guru Nanak. People at that time had chosen many Lords and so it is today.

Even today we state that there are two Lords. One is He, that is the Master of creation and the other He, who comes to earth in human form and fulfils His promise. He, who shows Man the true path.

Whether it is the Lord Himself incarnate on earth or someone who came on earth and then became the Lord. Or through great penance and hardship became the Lord and reached His people or the people, who accepted His teachings. The Lord is still divided into two.

One God

We have stated that there is one God.

Who is He? It is He, who is giving something to you through me. If you look at yourselves now and as you were before, you still have different Gods. If you look at the Sikhs, they will state that all that they have is Gurus. Hindus accept Ram and Krishna and no one else. The Muslims accept Mohammed as theirs and the Christians accept Christ and no one else. We remain divided and all this for Man. Why is this so?

Places of worship and the scriptures were made for Man. But as Guru Sahib explains the Lord for Man is different and He, who controls and feeds the tiniest of creatures is different. Judge for yourself.

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If you look at Vishnu's abode, His power worships the sun. Ram is the offspring of the sun. Karan was also regarded as the offspring of the sun. Krishna also worshipped the sun. Why? This is the cycle of the Lord.

The superstitions which cloud your mind are of no significance to the Lord or His messengers. They will come and go leaving behind a message, but nobody remembers those who criticise others.

Someone who is constantly criticising will never find contentment. For he is always seeking new ways of creating friction between people for his personal benefit. What good will you reap from such a person?

We cannot claim any responsibility for God's actions. Whether the rain has come or not. Whether the sun has risen or not. So, what is the difference between now and yesterday? Some of you here were born under the light of oil lamps. Is there a change in your thinking or your appearance? No! The thinking has changed. The faces of people born under the light of an oil lamp and those under a light bulb are the same. Both have the five elements of creation.

At our end nobody will accompany us. That which will accompany us has already been mentioned to you earlier. We could go on and on giving examples, but the peace and joy that you seek can only be attained from the shelter of a spiritual Master and Naam.

Mending a Broken Heart

Now you hunger whilst you did not before, because you did not know the power of Naam. You had never been on this path before. Now you have become wise. You want to reach God, recite Naam and attain the shelter of a Master. When you were not wise you did not care the least. Now after attaining Naam, if you still do not sit to recite and profit from it that must surely be the greatest of shames. This is the way of the unwise, who are blind even while they have sight. You are deaf because you do not listen to good things. You think of taking

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and treading on people, but you never think of giving and uplifting them. You perform the tasks, which are of benefit to you alone and not to others. You go where you are likely to gain something in return, but not where you gain nothing. You say words that break another's heart, but no words to mend a heart. Time is spent defiling, but none to build. Your attitude is, if I am alright then everything is fine. If only you would take the time to ask about a broken heart.

What is the hurt of that heart? It is not wanting any worldly things, but the hurt is the separation from God. The message of His messengers has been about attachment and completeness in Him. This message will remain for ever.

Sitting yesterday, thinking to our self, we were saying to the Lord that the lime span of separation is becoming too long and said: "Bless us according to the time".

"The sigh of Love is His Loyalty".

So, loyalty is His religion. Fulfil those promises that you have made to Him. That promise is that "I will remember you and love your children of your creation. In every deed I will accept you in my heart. I will accept your word in everything that I do. I will close my own thoughts and accept your Will."

You may well ask yourself, if my thoughts were constructive, why have I not succeeded before? So, make an effort to attain Naam. Then gain from that Naam in such a way that you are able to rise above this life.

Sahib reveals that without the Lord there is nothing. There has not been nor will there be. Everything that you do without the Lord will not be fulfilled. Will the Lord's blessing or that of His messenger unsuccessful jobs come to fulfilment? In the Lord's house there is a delay, but not for ever. Even your wildest wishes are fulfilled. But you must have contentment and accept the truth in Him.

Shelter

We were talking to someone yesterday, who raised the question of shelter. We said that you cannot expect anything from someone, who is seeking shelter. If you have been granted this life, then make it a point of becoming somebody's shelter.

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Think of becoming somebody's shelter. If you decide to seek a shelter and do not find it in one place, then you will seek it in another. Learn to be a shelter, but of whom? Become the shelter of your fellow man. The Lord does not seek your shelter. Instead He is shelter.

Therefore, learn to become the shelter for His children, whether they are good or bad. These people are not specially chosen. Give shelter to the needy and those who have no shelter. Not some saintly person. Feed the hungry. Clothe the naked. Help the needy.

It would be wrong to assume that we should help someone we know on the premise that, if I help him then one day, he will return the help given. Just help someone, whether he will be of assistance to you or not

If we consider His messengers, they have never thought in terms of giving for reward. They came to give a message and after they left their message took effect

Sahib explains that the meeting with the Lord is the acceptance of the Lord. Recite Naam for the acceptance of the Lord. Remember Him. Not to see Him.

Like the example of Guru Gobind's Ji's father, Guru Tegh Bahadur Ji, who recited Naam for 26 years and 6 months before His birth and Lord Ram's father, who did penance while standing on one leg for 6,000 years. Both did it to welcome the birth of the Lord in their houses in human form. Mala Ganga, Guru Arjun Dev Ji's wife, walked 52 miles to ask for the boon of her children.

Try and acquire that power. Not to see the Lord, but to accept Him. Not to ask of the Lord, but to give to Him. When we give to Him, He will in return reward us. He certainly will give. He is concerned and gives only when the time is right. Before the time is right, He gives us nothing.

We are constantly striving to acquire things before the right time. It is when we start worrying and fretting for things before the right time that we break our yearning and stray away from Him. Then we start to do everything within our own power to acquire whatever it may be. But when the time is right, He grants us our just dues.

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These messages are given to you so that you may rise above small things, suspicion and superstition. Seek the shelter of a spiritual Master and attain Naam. The message of peace and joy for this month is through the shelter and Naam from a spiritual Master.

When we were travelling in the car yesterday a poet on a tape said: "You constantly ask what my wishes are. You will lose nothing, if you come to me."

You should ask the reason for giving this example. It is that whether you tell of your wishes to the Lord or not, He will one day come and meet with you. Once in a lifetime the Lord incarnate, in human form meets with you. This is evident in scriptures and in history. Some people do not immediately accept Him. They seek Him after He is gone and then feel sorry for themselves. Others accept Him at the time and do not have to seek or feel sorry for themselves. Because they lake on their own duties.

It is very difficult to be an employee. But it is easy to keep servants. Being an employee is the most difficult. Messengers come as employees or servants and remain contented in their state. They depart after completing their term of employment and during their term keep no servants. Whoever came to them, has been taken higher and higher.

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THE PATH OF A MASTER

Baba Jee Karnail Singh started his Satsang for the March Sangrand at the Birmingham Dera by reciting a few verses from the Yaswanti Niradhar, written by Mahraz Darshan Das. He then set about expounding Mahraz Ji's words.

Today is the first day of the month. Mahraz Ji explains in his own verses that the greatest treasure is His Naam, His remembrance and light, which is immersed in each and every being. Although man is immersed in His light, he none the less struggles to seek that light outside himself. He does this by going to prayers, sacred ponds and penances and by doing various good works. Despite these good deeds, peace of mind still eludes him. Mahraz Ji further continues by pointing out that this great treasure or peace of mind can only be attained under the blessing of a Perfect Spiritual Master.

This treasure comes in the form of words from the mouth of the Master, whether they are from the Gita, the Koran, the Bible or the Granth. Unless and until we mould ourselves to the words of the Master in a practical way, peace of mind will still remain out of our immediate reach. We will not rise above these worldly attachments nor find strength in our soul.

Strength for the soul can be attained by following the simple principles laid down by Mahraz Ji. These are to speak the truth, be contented, do good for others, attend the congregation of a spiritual master and sacrifice.

Sacrifice Bad Deeds

One of the highest sacrifices is of the body, but Mahraz Ji explains that another form of sacrifice is of our bad deeds. He took this further by explaining that eating flesh, taking alcohol and narcotics were also considered to be bad deeds.

During his Satsang's Mahraz Ji cited many examples, which illustrated that unless the results of our bad deeds were washed away, the true nature of our soul cannot shine forth. Our mind cannot desist from being occupied by these bad deeds. Here is an example which Mahraz Ji gave. There was an unused open

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well in a village, which everybody decided to improve for the benefit of the villagers. They had the sides improved and a wall built around it for safety. Soon afterwards everybody started to take their water from that well.

Sometime later some playful puppies frisking about nearby fell into the well and drowned. When the villagers found the puppies, they decided to contact the holy man of the village for advice to safeguard their drinking water. The holy man advised that they should pull up and pour away two hundred full buckets of water from the well. They should then sprinkle some tulsi leaves and pour in some water from the Ganges to purify it.

The villagers did exactly as they were told. An old man then advised them to seek the holy man's advice again before they started drinking the water once more. Approaching the holy man, the villagers explained to him that they had done exactly what he had prescribed. The holy man asked them whether they had also dragged the well for all the dead puppies. He said that unless they dragged the well and pulled out all the puppies, it would remain contaminated.

Mahraz Ji used this example to explain that unless we drag from our bodies all our bad deeds, which are symbolised by the dead puppies, such as greed, envy, jealousy, anger and lust, our bodies will remain contaminated like the well.

He further professed that we must seek the advice of a Perfect Spiritual Master to show us the way of decontaminating our body.

Guru Amar Das Ji, the third Guru explains that we cannot attain anything without a guru's advice.

The villagers discarded the water and performed their tasks, but until they had dragged the well to pull out the puppies, they were not able to drink the water. Similarly, without a Guru's advice we have no way of cleansing our own body.

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Liberation

Mahraz Ji used to say that we have a constant flame burning within us, fired by our passions. Unless we put out that flame and discard the ashes, we cannot be cleansed. This message comes not only from Mahraz Ji alone, but also from all the past messengers of God. Some accepted while others did not, who returned to the 8,400,000 cycles of life and death. But those that did accept are today remembered and revered. To liberate man from the continuous cycle of life and death messengers of God are born as human beings' lime and time again.

They come for the liberation of Man alone, who from time immemorial has been detached from God. They spread their message with the intention of reuniting Man once again with God, whether they came from a Hindu, Muslim, Christian or Sikh background. In spite of the fact that they were born into these backgrounds, messengers from God themselves never became Hindu, Muslim, Christian or Sikh.

To illustrate this Mahraz Ji cited the example of the sixth Guru, Har Gobind when He was in Kashmir. A very learned Pandit also called by the name, Har Gobind, asked Him: "How is it that you are called a Guru and addressed as a messenger of God, when you have six women assistants, sons, untold wealth and horses? How then can you be known as a Faqir?"

With a smile Guru Har Gobind told the Pandit to listen to what He had to say and see God's blessing. He said that His children were His sign, for when He had left His body, they would continue His lineage. These women He said were His honour. This wealth he explained to the Pandit was His livelihood, which he used and distributed to the needy and wanting. Then in small beautiful words He explained: "My children are my sign. The women are my honour. Wealth my livelihood. I am neither Hindu nor Muslim. I am but a Faqir."

It would suffice to say that whenever messengers of God come to us, they come without any titles. We give them titles to honour them. Nowhere did Guru Nanak refer to Himself as a Guru, but instead referred to Himself as Das. So did Kabir and Guru Gobind. Mahraz Darshan Das also referred to Himself as a Das or servant of God.

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The verses testify to the fact that if one becomes His Das, whatever He utters from His mouth will be fulfilled in this world and in the spiritual world. But to become a Das one needs courage and one must subdue the five thieves in the body

Das does mean bondage or slavery. It is not the name of a slave.

In the house of Nanak, Das has been designated the highest position.

Guru Gobind Singh states that I am also the Lord's Das and have come to see the play of the world.

Man has been given a unique birth. The peace of mind and joy which he should be attaining is far out of his reach. He has become entangled in worldly attachments.

Kabir Sahib also states that Bhagwan, Waheguru and Ram (God) can only be attained when the body and soul suffer hardships.

Scriptures awaken you by illustrating your follies. They ask questions and then give you the answers.

Mahraz Ji states that the power of God resides in you. His light and treasures are illuminated in your body. But why do you seek Him outside yourselves. On many occasions He gave examples from the life of Jesus Christ and stated; God is not far from you but is just behind you. Inside your body."

God Within You

The power of God is not far from you but near you inside your body. Muslim Faqir's have also stated: 'IS KABAA KE MAHARAB MEIN TERA VAS HAI'

KABAA means the body. MAHARAB means the dome, which also looks like the top of a human skull. There burns the oil lamp of God.

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Another example often cited by Mahraz Ji is:

‘OULTA KUAN GAGAN MAIN TIS MEIN JAGAY CHIRAG BIN BATI BIN RANGAN’

OULTA KUAN means upside-down bowl or well. TIS MEIN JAGAY CHIRAG means within the well burns a light. BIN BATI BIN RANGAN means without any oil or twisted twine of cotton. Nevertheless this light illuminates the body, which is often said to be the light and sound of God. Many have been and are yearning for the sight of this light.

He gave examples of messengers of God to illustrate His teachings. In His own verses He has stated that without a guru this life cannot reveal its treasures. This treasure is the light, which forms the core of the teaching of messengers of God. The opening to this treasure is at the tenth door, at the eye centre. They state that they impress upon you that everything is within you.

Deer for example run around for many miles seeking the scent of musk, which is originally within his navel. The Lord is within us and yet we seek Him outside us.

Gum Arjan also states that everything is within us and not outside.

BANVAN FIRTHI DUNDTI VAST REHIGARBAR

BANVAN FIRTHI DUNDTI means I seek Him far and wide. VAST REHI GARBAR means He is in this house.

We are entangled in falsehood and superstition, but all treasures can be found within us.

Guru Nanak finalised everything and stated that everything is within Man. Mohammed Paigambar says that everything is within the body as CHAUDAN SARATAL MASKIN and that there are 14 regions.

Guru Nanak: said everything is inside Man as did Mahraz Ji.

NANAK NAAM CHARDI KALA TERE BHANE SARBAT DA BHALA

'AAPE GURU AAPE GUR CHELA'. Man is the lover and the beloved. He is le Gum (teacher) and the Chela (student). He is the disciple and the Lord.

There is no difference between messengers of God and God. Satsang's Mahraz Ji used to explain that Our treasure can only be attained from messengers of God. But what is this treasure that we seek for our peace of mind and happiness?

'JE LORDE SADHA SUKH BHAI SADHU SANGAT GUR HAI BHATAI.' If you serve the Sadhu (messenger of God) peace of mind and happiness will be yours. Mahraz Ji then slated in his own verses.

'GUR PURA VAD PAGI PAVAN JAN AM JANAM KE MAEL GAVAVAN'.

GUR PURA means Perfect Spiritual Master. VAD PAGI PAVAN means attained through His blessing.

'JANAM JANAM KE MAEL GAVAVAN' means thus cleansing the rubbish of birth after birth.

The accumulated rubbish of thousands of births can be washed away through His blessing and the association of a Perfect Spiritual Master.

The treasure is with the Master, which is called Naam. In our own words: "Oh Lord, without Naam life is empty".

What more could one say after such great messages? Verses inscribed in the Gum Granth Sahib that only the SANT (messenger of God) can show the way. One cannot get to the treasures without a Sant.

The home is His and has been locked by Him at the eye-centre, an area which is also known as the tenth door, Shiv-natar. The key to this door is with the living Master.

NANAK NAAM CHARDI KALA TERE BHANE SARBAT DA BHALA Das

The Guru Granth Sahib Ji gives us a lesson at every step. It binds us together. It is also the Guru Granth Sahib Ji, which tells us that the key is with the living Master.

Mahraz Darshan Das Ji came as a Master, but He never referred to Himself as a Master. Instead He referred to Himself as a "Das of the Lord", as I have mentioned already. Masters never refer to themselves as Gurus, Saints or great men, but instead refer to themselves as servants of the people (Das), who come with a message from the Lord. They teach others to become servants.

The greatness of a Das is no small matter. If one becomes a Das then whatever one utters will come to fulfilment. But we need to Create and participate in deeds as a True Das would. One does not become a Das simply through lip service, but it requires practical participation on the part of the person.

"Practical participation can only be found in the house of a Master," stated Mahraz Ji. For they are the storekeepers and it does not matter what guise they come in. But when they appear, not everyone follows or believes in them. Take any example.

When Ram appeared, he was banished for 14 years. Lord Krishna had to drink poison. Jesus Christ was crucified. Mohammed was chased out of Mecca and settled in Medina. Only a few of their followers truly loved them. It is said that Mohammed started with only 12 followers, some of whom were women. Some had to endure torture by being buried in hot burning sand. Even then they did not and would not deny his command.

Bhai Mati Das had to endure torture and would not deny his Master. He and people like him did not ask for miracles or their safety.

People are saying many things about Mahraz Ji and his powers. He did not beckon people through His power, but taught us how to live together, to co-exist. How to live in His Will. Mahraz Ji came and went under His Will.

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This phenomenon can only be applied to His messengers. When He blesses a birth in our family, we celebrate and are happy. But when He recalls someone, we are destroyed by grief. This is a fact.

People who were in the hall on that fateful day tell us that when Mahraz Ji was staring death in the face, He simply smiled. He was happy.

Kabir Sahib also states that the end is a time for meeting the Lord. We should not fear death for it will one day come. Mahraz Ji's lesson to us was that we should dedicate our life and death in such a way that we gain life forever.

Messengers teach us how to live and how to die. The eternal lesson of death is: "Do something for some else in your life". In your lifetime do something of such significance that you are immortalised forever on earth.

Mahraz Ji's message for this month reaffirms that the Lord's Naam is priceless. We are searching in different ways for this Naam, but are entangled in superstition and different clothes, white, orange, maroon or black. The colour or kind of clothing is not a way of reaching God, but merely an item to clothe your body.

"Clothes are not made for fashion but simply to hide your nudity", said Mahraz Ji.

There are certain clothes, which can completely change an image. For example, if you take a trendy leather jacket and ask an old man to wear it, his wise age and look will totally change. Clothes do make a difference to the age of the person wearing them.

Mahraz Ji urged people not to be deceived by what people wore as a means of gaining their confidence. The scriptures also warn us not to be misled.

On many occasions Mahraz Ji used to say: "What have you come to gain from Sachkhand Nanak Dham. If you do not want to follow or accept the principles of this Mission, then there is no need to come here. It would be better for you to stay at home."

NANAK NAAM CHARDI KALIA TERE BHANE SARBAT DA BHAI.A

Principles are very important and are necessary for peace of mind and happiness. To acquire these, we must follow and accept the teachings of the messengers, who have taught us through all the written scriptures of the world.

When we break and do not follow the principles, then we have broken our link with God. Today Guru Arjan Sahib also states:

" Oh Lord, we have committed such crimes that we have become detached from you. Bless us now, that we have travelled to all the four comers of the earth."

We have mentioned the four corners before, which are north, south, east and west. Hindu, Muslim, Christian and Sikh.

Mahraz Ji defined the four corners as one, namely that of Man. Then He defined this in its purity.

‘KHATRI, B HR AMIN, SUDH, VASH’. (These are the four major caste divisions in India.) He then defined works or deeds (KARAM) as: DAYA, SAT, SANTOKH AND NAAM.

DAYA- COMPASSION

SAT-TRUTH

SANTOKH- CONTENTMENT

NAAM- THE MASTER'S WORD

If one accepts these four deeds then one will surely know that even after travelling and seeking the four corners of the earth, true happiness can only be found at His doorstep.

Spreading the Mission

This and control of the mind can be found in the shelter of a perfect spiritual Master. The greatest name is His alone and messengers come with His message, whether one believes in it or not. Mahraz Ji Himself affirmed His message. Whether one accepts it or not, that is His prerogative.

NANAK NAAM CHARDI KAL A TERE BHANE SARBAT DA BHAI A

But a few devoted followers will continue to work and spread his Mission, whether one accepts it or not. If Mahraz Ji so wishes, He will get just one person to do the work required.

Lord Ram Chandar got Hanuman to do most of the work alone. Lord Krishna had the five Pandu brothers to do the work. Guru Gobind Singh Ji took five devoted followers and became famous. Guru Nanak Dev Ji had Bala and Mardana with Him and spread His message to the whole of the world.

Mahraz Ji has also given something to His followers to spread. They can take it and show practically that people do get something. The greatest of ailments are cured in Mahraz Ji's court. Cancer, heart conditions and many more are prime practical examples in front of you.

This gaddi where we bow and pay homage should not be taken as a joke. But people who simply regard it as a joke are punished, not by Mahraz Ji but by the power, which works behind each and every one of us. To know greatness and see the light of that power, Mahraz Ji gave us Naam. The Gurus defined it as "Guru Shabad". Some people refer to it as Amrit.

Mahraz Ji stated the greatness of His Naam thus:

‘UTAM NAAM TUMARA MADHU’. (Great is your Naam, Oh Lord)

Naam he defined as VARAN ATMIK and DHUN ATMIK.

DHUN ATMIK is eternally resounding within us 24 hours a day. VARAN ATMIK is the one we receive from our Master.

Dedicated followers in the past had to endure great hardships before they received the gift of Naam. Sukhdev Muni stood for 12 years outside, buried under the leafy waste from the kitchen of the great sage, Janak. Bulla Shah had to wait for 48 years to get to the court of Shah Inayat. Farid Sahib took 36 years to get to the court of Kutubdin Chisti. To attain Naam Guru Amar Das at the ripe old age of 61 entered into service, bringing bath water for his Guru until the age of 71. Guru Ram Das made seals for 12 years.

NANAK NAAM CHARDI KALA TERE BHANE SARBAT DA BHALA

It is that Naam, of which Mahraz Ji sang praises, saying that it is priceless and can only be attained from God's messengers. With Naam we can attain the peace and happiness, which comes at this time of the year. We celebrate as the cold season gives way to the warmer weather. Similarly, we should shed the cold shackles of wrongdoing and attach ourselves to the warmth of giving. Accept Him in our hearts. When we have accepted Him in our hearts then the chill of our wrongdoings will be warmed away.

Mahraz Ji constantly urged us to seek the Naam of any messenger from God for our own good. There we will find true happiness in the association of the Messenger.

We will find happiness in the month of Cheth if:

'CHETH GOBIND ARADIAY HOVAE SUKH SAN GHARNA'

SAN GHARNA means a lot, great will be our joy in the month of Cheth, if we remember our Lord (GOBIND ARADIAY).

GOBIND, the Lord (parmatma), Guru, Master, Narankar, Waheguru. It does not matter, because you can refer to Him by any name.

This knowledge cannot be gained without a Master. Mahraz Ji gave many examples of past messengers to illustrate His point and said they did it for you. This was for our knowledge, which has been transcribed in holy scriptures.

Kabir states:

**GURU GOBIND, DHONO KHARAY
KISKO LAGUN PAAYE
BALHARI GUR AAPNE
JIN GOBIND DEYAA MILAEY**

He says: GURU GOBIND, DHONO KHARAY - My Lord and my Master both stand before me.

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The Gobind here is not the tenth Guru, because Kabir came before Guru Nanak Dev Ji. So which Gobind is He referring to? Gobind here means the Lord. The purest of pure.

It was a time of testing Kabir. To one side stood Rama Nand, his Master and to the other the Lord. To whom shall I bow first - KISKO LAGUN PAAYE. I am blessed by the Master and it is He who has shown me the Lord. Therefore, it is only proper that I should bow to him first - BALHARI GUR AAPNE, JIN GOBIND DEYAA MILAEY.

The Lord has always been there, but it is through the path shown me by the Master that I have come to know Him.

That is why the master's are unique and great, for it is they who show us the Way to the Lord and attach us to it. When the Lord is pleased with us, He then creates the circumstance in which we can associate with a Perfect Spiritual Master. But when a Master is pleased, He only has one gift to give, which is Naam.

SANT SAHAEE RAM KEY
KAR KIRPA DIYA MILAEY

Because the Master (the Sant) is at one with the Lord (Ram).

RAM SANT MEY BADH KIS NAHIEN

There is no difference between the Lord and the Master (RAM SANT). For they know who the Lord is and where He resides. But they have not been able to encompass His greatness or qualities.

Mahraz Ji has also stated: "Oh Lord, these people will not come to know Your qualities. When through Your blessing they come to know Your qualities, they will become as one."

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In "Yaswanti Niradhar" Mahraz Ji states:

"Oh Lord, the greatest house on this earth is your house." The house is this body, the greatest house of God which no man, religion or science can construct. Hundreds of scriptures can be made by man, but this house of God cannot be constructed.

The Lord working through this body created the scriptures. To understand these scriptures, we need the knowledge given by a Master.

We are urged by Mahraz Ji to attain the joy and happiness for this month in this body. Know that He resides in this body and remember Him in this body. When you meet with Him in this body, know that you are at one with Him.

ATMA MOHAY PARMATMA

"Within the soul resides the Lord." Atma means soul. Parmatma means Lord. Each soul is an offspring of the Lord. It is not the Lord, but a part of Him. It is a droplet, not the ocean. But when the droplet merges with the ocean, it becomes the ocean. Similarly, the Master shows us the way to merge with the Lord. He gives us the knowledge to fulfil our goal.

As Mahraz Ji stated, He resides in the great house, where His praise resounds constantly, which is Dhun Atmik. Varan Atmik is attained from the Master. So, when these negative and positive forces merge with one another then all knowledge and gates are opened to you, in the form of light.

The negative power is given to you by the Master known by many names. So, the message for this month is follow the path of a Master and accept Compassion, Truth, Contentment and Naam. If we empty the well of all the rubbish resulting from our wrong deeds and passions, then and only then will we truly be in a position to merge with Him.

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TRUTH

The main points of the Satsang delivered by Mahraz Darshan Das at Southall on 6th August 1986.

Messages of God show us the path of service which is made clear to only a few people. This service is not one of money or material things, but of service to God through Naam. He is known through Naam.

The blessing of God's messengers is related to His blessing. The spiritual path is shown to man through the benevolence of these messengers, but the Master of the entire universe is God Almighty Himself.

He has no caste or creed, religion or nation. He is all powerful and omnipresent.

You must follow the true path of Naam and in order to enlighten your soul you must remember and recite Naam. The soul is nourished through Naam. The mind is fed by evil things. The soul has been soiled by the mind. As a result it has to face an onslaught of continuous hardship and suffering.

To rekindle the flame within you, you must seek the shelter of a perfect Master because his knowledge starts from the third eye and above.

Firstly learn to trust someone in your life. Then respect yourself and others. Love is what you get in return.

The scriptures do not teach us to fight. The scriptures are packed with so much power that when you recite them they bring unlimited calm and peace in your life. The words that we recite are more valuable than jewels. We do not appreciate their true value. Instead we grow thorny trees, which cause injury not only to us but to others as well.

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First Recognise Yourself

The greatest virtue of a messenger of God is that he speaks with compassion and even embraces outcasts of society. He amends their ways. But you must recognise yourself first.

God's essence is established in every pore, but he does not live there. He lives within you but does not reside there all the time. He resides among His beloveds. But there can only be one beloved among hundreds and thousands.

I have said on many occasions that a pride of male lions does not roam the forests alone. No mountain produces diamonds. They are found deep in the ground. No gathering of saints exists. Saints live with their disciples and not with other saints.

True service can only consist of speaking the truth, doing good for others, attending the congregation of a true master, contentment and sacrifice.

Truth constitutes the message of the messenger and not his body. A Guru is not the Guru's body, but is the eternal light, which sends out God's message. That which gives you true knowledge is the Guru.

The place from which you gain knowledge or the place that you revere, and which begins to kindle your faith, becomes your God.

There can be no question of dispute because all scriptures speak of the same things. Arguments and disputes on religion are the pastimes of the ignorant.

All conditions associated with God enlighten man's life. You must understand these conditions, think and reap the benefits from them.

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LOVE THE POWER BEHIND ME

The Satsang that Mahraz Darshan Das Ji delivered on the Sangrand in December, 1986 was repeated by Baba Karnail Singh Ji at Birmingham Dera on 16th December 1987.

Guru Arjan Dev Jee pointed out that we are detached from the Lord, who gave us birth and sent us here to earth. The joy, peace and happiness of Naam is lost. It is through Naam that the soul unites with the Lord.

This message of Naam has constantly been given by messengers of God, who came on earth to show us the True Path. But Man distorts this true message and creates division by religions and clans.

Guru Arjan pleads: "O Lord, we are detached from you due to our bad deeds, take pity, bless us and show us the path to union.

There are four points of the compass: North, South, East and West. Four qualities: Pity, Truth, Contentment and Naam. Four religions: Hinduism, Islam, Christianity and Sikhism. There are castes and also 8,400,000 cycles of life and death, at the end of which human life is granted.

To cleanse this form of life, the messengers of God show us the Path or the tenth door, where our Lord resides. The only division between the Lord and the soul is a curtain as thin as the inner peel of the onion. Unless this curtain is drawn open at the eye centre, there is no way of meeting the Lord.

Guru Arjan also pleads for the blessing of the holy nectar, which will bring peace of mind, strengthen the soul, destroy the mind's ^ waywardness and generate the soul's yearning to reunite with the Almighty.

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The mind's habit is one of loss and the habit of the soul is one of profit. That profit is the form of the Lord's Naam. This means that unless we attach our soul with the Lord's Naam, we can expect no peace of mind.

All our searching for the Lord is outside ourselves, but the Lord can only be truly found within the body. He can only be realised with peace and love.

Although we forget Him, He always remembers us and grants us that which fulfils our needs.

All teachings, scriptures and messengers of God remind us that we should not forget Him because He is our Lord. Even if we do forget Him, we shall still carry on living, but without true happiness or peace of mind. Most of our messages are of a spiritual nature, while others are related to our daily lives and needs.

Union with God

We should pave the way to God. We yearn for union with God, which I can state you will not attain on your own. The energy you put into trying to attain this union should instead be diverted to the right diet where most of our problems lie. The right diet will eliminate the majority of our problems. Use this energy for other aspects of your life and seek contentment within. Then the True Path will be opened to you.

Messengers of God do not come and ask you to leave your families or worldly affairs, but simply come to awaken the humanity within you. This humanity is to love and serve his creation and not only those who are related to you.

Someone once asked me: 'What do you deem important, Dharam (promise) or responsibility? To this I Replies that our relationship is one with Dharam. Where your responsibilities lie, I will not interfere. But if you call upon our relationship of promise, then I will be always ready.

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What the Lord or your Master gives you during this relationship is with the best intentions for you, because He is aware of your needs. Even during times of trial and tribulations, these tests He only gives to His loved ones.

During these cold months, we heat our bodies through various means, but the heat required for the heating of our soul is Naam, His Remembrance, His Love, His Yearning. When your soul has acquired the Lord's warmth, then none of these outside worldly cold spells will disturb you.

Pure Love

As water has no permanent stain, similarly, Love has no stain, if it remains pure. When it becomes a sin or is seen as a sin then it does not retain the qualities of water. Water cleanses everything. Similarly, pure Love can change the whole mould or way of life of an individual.

Live and enjoy life in the world and in your families, but do not forget Him. This way of life is not for cowards, but for those with brave hearts, those who accept a living death.

Those who are blessed can remember Him. How can you recognise this blessing which is within your hands? God has given you this birth and Dharam (promise): "I have given your life and will receive you at your end."

His message is a simple one: "O Man, leave your bad deeds and turn to devotion. I am your creator. Know me for there is no one who will accept you except I. Remember me during your suffering and devotion. Nothing is hidden from me and I have rights to everything.

Everything is known to me. For as long as you fail to recognise me, O Man, I keep an account of everything you do. But when you remember me, I forget and put a cover over your failings."

For example, an ordinary man has no records kept about him by the police, but everything about a convict is known.

He does not need to intercede in what you are doing, because He knows that ultimately your end is in His hands. Your indifference or devotion makes no

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difference to Him for God is God, but if you remember Him there is always the path of union with Him.

If you give something in His name with a true heart, then He will return it one hundredfold. But it would be wrong to assume that if you give Him one sin, He will return it one hundredfold. He and His messengers are storekeepers of good and not suffering. Good emanates from Him, but suffering is of your own creation. He gives you His Love, Truth and Unity, which gives you the strength to raise yourselves up.

God's names are many

God is One for everyone, but His names are many. Because of this there is confusion of our own creation. We hunger for false honour, prestige and profit. We fail to recognise our True Path.

Messengers of God simply ask us to remember Him, who will protect us from the cold, even if we are without clothes. This is only, if he wills it.

In the scriptures of Sachkhand Nanak Dham, under the section "Jaswanti Niradhar", we have said: "Our skins whether black or white and clothes of many colours are of no significance. But the clothing blessed by God is simply the skin on our bones. Clothes are given to you as a blessing to hide your organs and not for fashion." The body itself is given to you for devotion and to follow the True Path.

"Do not follow falsehood, but first before anything else recognise yourself and what you are doing." Many ways have been devised to unite the soul with the Lord, but this union can only take place when one meets and takes the shelter of a Perfect Spiritual Master or when He Wills it. This happens when He is pleased with our deeds.

We have stated before that when the Lord is pleased with our deeds, it is not He, but His messenger that meets you.

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The Easiest Path

Someone asked us some time ago: "What is the most difficult path?" I replied that the most difficult path is that upon which one decides to tread. You will be faced with difficulties and problems whether it is a worldly path or a path to God.

Some say that the path to God is the most difficult. If you ask me, the path to God is the easiest. Stand anywhere and call out to Him and He will answer your call. But call out with a true heart.

We shall not stay here for long

We sometimes state to people close to us that we shall not stay here for long. With our going we will not bring you any suffering or take anything away with us. We are here having left our followers behind in India. Do you imagine that what they yearn for or pray for is not being fulfilled. They are receiving everything.

What they are receiving today is the Truth. They are realising that the path that they have accepted is the fulfillment of their worldly and spiritual needs. Today they have realised the power of their Master and of the slogan, "Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala."

When we are no longer here, what help will those people offer to us who have not helped us today? For that matter, what will those people gain or realise that have not done so now when we are here?

So ask yourselves for blessing from the Lord whether we are here or not, whether you come here or do not. There will be many who will divert you from your true destination or True Path, but only one who will show you the True Path.

We have stated many times that it is not doing wrong that is really evil, but it is the instigation of another to commit the wrong act that is the worst of the two evils. If you want to say something against someone, then do so in front of the person concerned and not behind his or her back.

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If I were to say to you: "Come follow me because I will give you God", that would be evil of me. Do not follow someone, if he says that, for we have said to you in many Satsang's that God can only be attained through Naam.

We have never said to you that we will show you God. What we have said is that He can be attained through Naam and that you yourselves can attain the qualities of God. Who is He, what is He? We have never revealed Him to you. What we have said is that we have named Him, "Nanak". His name is great, because we have seen Him.

Many will try to lead you astray with words. Do not get confused. Do not follow us blindly, after all you are human beings, not animals being driven by a man wielding a stick

The Lord's Work

At the age of 17 years, when He revealed Himself to us, we simply asked Him for His protection and to reveal the Truth in front of people. It is the Truth, which messengers of God reveal to the people of the world. This Truth is not false because that, which you do not know is false, and that which is known is the Truth. These messengers have done, are doing and will carry on doing the Lord's work.

If you have made up your mind that we are bad, then simply do not follow us. Leave us, what is the point of following?

Mahraz Ji talks of his death

Our closest followers do not know some of the things we do or are going to do. If you ask, it is possible that we may reveal to you what we have accomplished, but not what we intend to do. To betray this secrecy is to incur death.

Someone in Southall asked us sometime ago: "What is it that you intend to do in the future." To this we replied: "Be brave, have faith, recite Naam. It may be possible then that the scenario of our death is seen by your eyes."

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What are we going to do? We have a few days more in which to play and be happy amongst you. We have to mingle with you, that is why we cannot tell you of our end. If that end is revealed, then you will not let me alone.

Forgiveness

Sahib reveals that when the Lord forgives someone, his whole life is vastly improved. He comes to cleanse the unclean, His loved ones. His messengers come to pry you away from evil. They do not teach evil.

If we look at the world today, we are troubled by worldly events of wars and conflicts, but are unaware of Him. Who is He? When do we attain Him? How can we realise Him? Elders beckon people to safeguard their own faith during religious strife. Politicians use this for their own benefit.

People cry out that their kith and kin or religions are in danger. On the contrary, it is your leadership that is in danger. It is your position that is in danger, not your faith. You die in the throes of revenge. If there is anything dangerous in the world, then it is Man who seeks vengeance.

Man is not loyal. He scorns Him and reproaches Him when he does not get his own way. The Lord is flexible. He adapts Himself to your way of thinking or faith. What you see in front of you will be a reflection of your inner feelings or faith.

The message of this month is one of remembering Him or the revision of His Naam, His service and the service of His creation. Happiness and peace of mind can be attained through Him when you recognise yourselves. The question that you need to ask yourself is: How do I attain these goals? You must find the Way yourselves.

He revealed Himself to Us only once and we still retain Him as He is. We do not reproach Him for anything that He sets in front of us. Take an example of the incident at the Loni Dera in India, which we built with our own hands. We cooked for people there and fed them. We did not reproach Him when He brought the day, on which we incurred the wrath of violence.

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We thanked Him instead and said: "By accepting Me, give Me the strength to withstand this wrath of violence." It may be that by taking the little that we had, He has given us something even more valuable.

We have further said: "O Lord, if you had not done what you have, it is possible that we may not have had the energy or resolve to join your service as we have now."

We generally tend to think that if someone else has not achieved something, then we should not attempt it either. But if you can do something, you must come forward, and do your best for the Lord. He will protect and secure you.

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THE TRUE PATH

The satsang that Mahraz Darshan Das gave on 14th January, 1987 was read by Baba Jee Karnail Singh on the 14th January, 1988.

True Giving

The message of Guru Sahib for this month is that we should seek the shelter of a Perfect Spiritual Master and cleanse ourselves with the dust of His divine feet.

We have always been instructed by holy messengers that we should give to others: giving in a way that strengthens our souls and which will release us from the 8,400,000 cycles of life and death; giving that will bring everlasting joy into our lives.

We elaborated on giving at a Satsang in East Ham in this way: True Giving is when you give with joy and faith to God. It is His devotion.

His remembrance can take place anywhere that is acceptable to Him. For example when someone known to you is very ill and you intercede on his behalf, ask God to restore his health in return for your life. A mother will do this for her child, a friend for a friend, a father for his son, simply out of sheer love. So this giving (or cry from the heart, or yearning, or beseeching) can be described as True Giving.

Giving gifts of money or clothing for example are acceptable and does please God, but only when done through a Perfect Spiritual Master. In India on the banks of the Ganges, you will find many priests when you go bearing alms. They direct your actions and how your offerings should be made, but even after all the giving, you do not find True joy or peace of mind.

The True Giving described by Guru Sahib this month is devotion, which will unite us with the Lord. This True Giving takes the form of Naam, which can be attained from a Perfect Spiritual Master. After profiting from this Naam - then give.

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Pride and the Mind

Guru Sahib points out that we are devoted to this world and are steeped in pride. This can only be eradicated when we remember Him or in other words, find shelter and attain Naam from a Perfect Spiritual Master.

We have explained about the state of the mind on many occasions, that the mind stands like a wall between our souls and the Lord. Due to this our souls are yearning for release from bondage. Almost all the different methods of devotion in the world are directed to the subjugation of the mind, how to overcome and teach the mind. Unless and until the mind can be controlled, our soul cannot unite with the Lord.

We bathe in sacred ponds, devote ourselves to service, donate to charities and pray in our different ways for the release of our souls.

All these services are easily done, but to unite with the Lord is very difficult. This can be made easy through a Perfect Spiritual Master, who shows you the True Path.

The question is about the True Path, through which one eventually finds praise in the world. There are many who have walked on this Path and are remembered, such as Shri Ram Chandar Jee Maharaj, Krishan Maharaj, Guru Nanak, Guru Gobind, Mohammed, Socrates, Jesus Christ, Mahatma Buddha, Mansur, Sammas Thabraz, Muni Bal Bhawan Jee, Vashist, Visvhamiter, Thund Rikhi are a few of the many, who are remembered in our scriptures, but only a few prominent names come to mind.

The suffering and hardship endured by them are a part of our oral and written history, which we have not seen ourselves. As testimony of their faith for example Guru Sahib states that if you follow the True Path then the pilgrimage of 68 sacred ponds in India will automatically be granted to you. It would be wrong to assume that one will attain great wealth or children. What you will attain will be peace of mind and the shelter of a Perfect Spiritual Master. The benefit of this pilgrimage will be the shelter of a Perfect Spiritual Master, through whom the union between the soul and the Lord can take place.

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We have mentioned before that when the Lord is pleased with us He blesses us. So what is this blessing? This blessing comes in the form of the shelter of a Master, through whom we are given the True Path. This Path does not urge us to leave our worldly duties, our homes, friends or families, nor does it create conflicts or wars.

This True Path is solely dependent upon you, whether you wish to accept it. For it only teaches you how to remember Him, by accepting the Path shown to you by your Master and by accepting His True principles.

Truth and lies

You do not follow the Path of Truth. Even if you do speak the Truth , you only do so for your own sake and then you reproach yourselves as to the consequences. On the other hand no matter how many lies you speak, you have no qualms about doing so.

There are only two sides, one is the Truth and the other is lies. Truth belongs to God, but lies also belong to God. Then if we question who creates Truth and lies, the answer is God. Then you may well ask where does our fault lie? The fault can be described like this, when you make butter, the milk with which you started no longer has any value. Similarly when you take the Truth out of lies, lies have no value at all.

Truth is death and lies are life. Yet you do not wish to die, but want to live. To this end you continue to breed hatred and jealousy, creating conflicts. Your life is gratified with this rubbish and you seek contentment in it. If you bring forth any Truth out of this then it is only of yourselves. If you ever look within your true self, you will surely be frightened by what you see. You regret what you see.

_ So do stop looking at yourselves through someone else's eyes. Look within, with your own eyes and you will be frightened by the sight. Your very being will rise up and ask for forgiveness from the Lord. At night when you have just gone to sleep you think back about what you have been doing during the day. The results of your actions have been destructive not only for other people, but also for yourself and your children.

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Love is a very great power and so is Truth. Recently someone commented that the fear that they used to have is no longer there. To this we replied that this fear has two forms. One takes the form of your weaknesses, when you overcome your weaknesses or are forgiven for them then one of your fears is eliminated. But the fear that comes of Love will never diminish. Even when you are faced with death or when everything that you have is being destroyed. Through this very Love, God is without fear and enemies.

In this month those who have churned the Truth out of Love can enjoy peace of mind and True joy. So those who wish to enjoy the benefits must also accept the fear that comes out of Love.

The Lord does not punish, but instead reprieves you from punishment and suffering. He forgives our sins, but does not create them. He gives you happiness and good qualities. He creates wishes within you and fulfils those wishes Himself, because He is the bountiful Lord, who has given and will continue to give.

Living Testimony

He does nothing for His personal gain. The deeds of His messengers are a living testimony. They and their loved ones endure suffering and by example set the course of the True Path. They show you the True Path and then give you the right to follow it. This Path is very difficult to follow and yet at the same time it is an honourable one. Not everyone can follow, especially those with a weak mind and a weak heart.

Those who follow this Path have to endure great hardship and suffering, therefore you will have to find a compromise within yourself to enable you to endure the hardships. So that your soul can remember the Lord and attain freedom from this world and the cycle of life and death. Messengers of God come to give a message, whether someone listens or not they will continue to do so. For it is a Complete and True Message.

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Just take a look at our history, even today we follow the teachings of previous messengers, as laid down in the holy scriptures such as the Guru Granth Sahib, the Bible, the Koran and the Gita. The words therein are complete and true. Even today, if we truly follow the True Path, we will have to accept a living death. But most of us choose not to follow. Instead we have caused divisions of hatred between communities and religions, in whose names we become martyrs, which benefits neither the martyr nor God.

The time ahead is going to be one of great hardship so our message to you is simply is that if you are remembering the Lord, sacrifice everything willingly. Sahib has said that we honour God's messengers and the people who attain the shelter of a Perfect Spiritual Master.

This fervour of sacrifice should be directed towards your weaknesses, such as your ego, lust, avarice and attachment to worldly things or when you forget somebody else's good deed. The rewards of one sip of water can change the mould of one's life. But we still continue to drink water by the mouthful and spit it out, without realising that His True quality is proportionate to just one sip of water.

Therefore you should adopt the qualities of sacrifice because you yourselves will have to pave your way forward. He will assist you. You will have to find the Path and whatever sacrifices you may have to make on the way, you should do so willingly.

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STOP PRAYING

These are the main points of the satsang or discourse first delivered by Mahraz Darshan Das on September 17th, 1987 at the Birmingham Dera and repeated at this year's September Sangrand in Birmingham.

We pray to the Lord to fulfil the hundreds of thousands of aspirations that we hold in our hearts.

But the aspiration, with which the Lord gave us birth, is one of unity between the soul and Himself. The only things holding us back are the needs and desires of our minds.

Messengers of God have shown us the way of overcoming these hurdles through the shelter and Naam of the Master.

One of the messages that you must remember is the unity, service, truth, and repetition of Naam, which has been bestowed upon us.

We are bound by the traditions, rituals and rites established in ancient times, as a result of which we forget about the True will of God. The reason for this is our personal needs and desires, but not the desire to seek Him.

The fulfilment of our personal needs and desires lead us to the traditions, rituals and rites, already practised in different places of worship.

In these places we sometimes realise the mistakes and crimes we have made in our lives. We become enmeshed in the traditions, rituals and rites, from which messengers of God are constantly striving to free us. Salvation can only be attained through the shelter and Naam of a Master.

Even today in this human form we have removed humanitarianism from what it truly stands for. This is not to say that we have forgotten God completely. We still remember Him internally in our own ways, names and through our own images.

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All illusions therefore are man-made. The only illusion created by God is one between the soul and Himself. Your faith can overcome your problems and fulfil your aspirations, but unfortunately, we do not use our faith with any conviction.

Correct Diet

Most of our illnesses are due to our inappropriate diets, and therefore we start taking medicines. If we correct our diets, then there would be no need for medicines. So, we try to overcome our suffering by bribing God.

You pray to God but are not His beloveds. When you become His beloveds, you will not need to pray. But when you stop praying, you will find the true path. You know and realise everything, but the thing that you aspire to has already been granted to you through your fate.

Rather than rising above this, you become further enmeshed in your personal needs and desires. My advice to you is to recognise yourself more than you recognise me.

God has a need which He desires from you which is your love, truth, service and unity. Even when you do not believe in Him, He is still there behind you, as He has been from the beginning. Nobody has been or will be able to fathom Him.

We are constantly striving to better others, but never ourselves. There is a desire to better our work, but not our deeds. Work we do for ourselves and deeds for others.

God does not change

Do not say that God has changed, on the contrary it is you who have changed. The only thing that changes with Him is His language.

God gave birth and said: "You are man. Remember me. Through this remembrance man becomes human." As the Lord states: "O man, remember me and I will take away all trials in your path.

"When you bring faith to me, I will cut all bonds within your life.

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"When all your aspirations are linked to me, then I will fulfil all your aspirations.

"When you try to fulfil your aspirations without me, you will lose your peace of mind."

So the message from and for His beloveds is one of peace.

Our true religion is the promise that we have made with Him: "When I go to the earth, I will form relationships with your creation, share in their hardships and always remember you."

True Religion

This promise to God is our religion. Our true religion is humanitarianism through which we should remember Him and rise above our differences.

My God says: "When my follower accepts the virtue of kindness then I will grant him a store, which will never empty." This kindness you must show to others and not yourself. If you are kind to others, then He will be kind to you. Learn to give and that giving is akin to His giving.

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REMEMBER HIM

These are the main points of the Sangrand Satsang delivered by Mahraz Darshan Das on 15th December 1986 in Birmingham.

We are detached from the Lord, who gave us birth and sent us here to earth. The joy, peace and happiness of Naam is lost. It is through Naam that the soul unites with the Lord.

The message of Naam has constantly been given by messengers of God, who come to earth to show us the true Path. But Man distorts the true message and creates divisions by religions and clans.

There are four points of a compass: North, South, East and West. Four qualities: Mercy, Truth, Contentment and Naam. Four religions: Hinduism, Islam, Christianity and Sikhism. There are four castes and 8,400,000 cycles of life and death, at the end of which human life is granted.

To cleanse this form of life, messengers of God show us the path to the tenth door, where our Lord resides. The only division between the Lord and the soul is a curtain as thin as the inner peel of an onion. Unless this curtain is drawn open at the eye centre, there is no way of meeting the Lord.

All our searching for the Lord is outside ourselves, but the Lord can only truly be found within this body. He can only be realised with peace and love. Although we forget Him, He always remembers us and grants us that which fulfils our needs.

Messengers of God do not come and ask you to leave your families or worldly affairs, but simply come to awaken the humanity within you. This humanity is to love and serve His Creation and not only those who are related to you.

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During these cold months, we heat our bodies through various means, but the heat required for the heating of our soul is Naam, His remembrance, His love and His yearning. When your soul has acquired the Lord's warmth, then none of these outside worldly cold spells will disturb you.

Live and enjoy life in the world and in your families, but do not forget Him. This way of life is not for cowards but for those with brave hearts, those who accept a living death.

His message is a simple one: "O Man, leave your bad deeds and turn to devotion. I am your Creator. Know me for there is no one who will accept you except me. Remember me during your suffering and devotion. Nothing is hidden from me and I hold the rights to everything.

"Everything is known to me. For as long as you fail to recognise me, O Man, I will keep an account of everything that you do. But when you remember me, I forget and conceal your failings."

Storekeeper of Good

If with a true heart you give something in His name, then He will return it one hundredfold. But it would be wrong to assume that if you give Him one of your sins, He will return it one hundredfold. He and His messengers are storekeepers of good and not suffering. Good emanates from Him, but suffering is of your own creation. He gives you His Love, Truth and Unity, which gives you the strength to raise yourselves up.

In the scriptures of Sachkhand Nanak Dham, in the book, "Jaswanti Niradhar", I have said: "Our skins, whether black or white, and clothes of many colours are of no significance. But the clothing blessed by God is simply the skin on our bones. Clothes are given to you as a blessing to hide your organs and not for fashion."

The body itself is given to you for devotion and to follow the True Path. "Do not follow falsehood, but first before anything else recognise yourself and what you are doing."

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The Path

Some say that the Path to God is the most difficult. If you ask me, the path to God is the easiest. Stand anywhere and call out to Him and He will answer your call. But remember to call Him with a true heart.

I have never said to you that I will show you God. What I have said is that He can be attained through Naam and that you yourselves can attain the qualities of God. Who is He? What is He? I have never revealed Him to you. What I have said is that I have named Him, "Nanak". His name is great, because I have seen Him.

Many will try to lead you astray with words. Do not get confused. Do not follow me blindly, after all you are human beings and not animals being driven by a man wielding a stick.

The Truth

At the age of 17 years, when He revealed Himself to me, I simply asked Him for His protection and the strength to reveal the truth in front of people. It is this Truth, which messengers of God reveal to the people of the world. This truth is not false because that, which you do not know is false and that which is known to you is the Truth. These messengers have done, are doing and will carry on doing the Lord's work.

When the Lord forgives someone, his whole life is vastly improved. He comes to cleanse the unclean, His loved ones. His messengers come to pry you away from evil. They do not teach evil.

People cry out that their kith and kin or religions are in danger. On the contrary, it is your leadership that is in danger. It is your position that is in danger. Not your faith. You die in the throes of revenge. If there is anything dangerous in the world, then it is a man who seeks vengeance.

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Man is not loyal. He scorns and reproaches Him when he does not get his own way. The Lord is flexible. He adapts Himself to your way of thinking or faith. What you see in front of you will be a/ reflection of your inner feelings or faith.

The message of this month is one of remembering Him or reciting His Naam, His service and the service of His Creation. Happiness and peace of mind can be attained through Him when you recognise yourselves. The question that you need to ask yourself is: How do I attain these goals? You must find the Way yourselves.

We generally tend to think that if someone else has not achieved something, then we should not attempt it either. But if you can do something, you must come forward and do your best for the Lord. He will protect and secure you.

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HONOUR IN GOD'S HOUSE

These are the main points of the Sangrand Satsang delivered by Mahraz Darshan Das on 6th July 1983 at Birmingham Dera.

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 master's 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.

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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?

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.

NANAK NAAM CHARDI KALA TERE BHANE SARBAT DA BHALA **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 master's 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.

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THE PATH OF GOD- NAAM

A few words Mahraz Darshan Das Ji talked about "Naam" in the path to God.

Mahraz Ji, 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.

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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.

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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.

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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.

NANAK NAAM CHARDI KALA TERE BHANE SARBAT DA BHALA

THE LAST SATSUNG

These are the main points of the last Satsang delivered by Mahraz Darshan Das Ji at Dormer's Well school, Southall, UK on 11th November 1987.

Mahraz Darshan Das Ji started by explaining the verses of Guru Nanak, which Das Joga Singh had chanted from the Amrit Kirtan. We are the Lord's offspring and through His love He has given us a body, which He has blessed with the gift of blood. That is why human life is regarded as pure. If man then proceeds to kill and eat something that has been killed or shed the blood of another human being, then it is regarded as impure.

The gift of human life is bestowed upon us by Him is unfathomable and priceless. This life is blessed to enable us to realise Him. It is also for the service of His creation and thus to attain salvation. Higher and richer treasures can also be found in this body.

If we decide and are determined to seek within ourselves then we can attain salvation, but at the same time, if we slip and fall by the wayside, then we are once again exposed to the cycle of life and death.

Messengers of God have always shown us the simplest way to unite our soul with God, through the human form.

Whatever prayers, pilgrimages and rituals we perform, they have nothing to do with our soul, but instead become the strength of our mind or ego, which only serves to fire the delusions of our mind.

This is why Man is constantly reminded to seek the shelter of a Perfect Spiritual Master. Our own appeal to you has always been to seek the shelter of such a Master, through whom the soul gains strength. Here the soul gains nourishment and strength, becoming strong enough to be able to unite with the Supreme Soul. This Way can be described as the Way of Devotion.

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Other forms of devotion by man and saints are through rituals, by leaving homes, work, wives and children, by going to mountain tops, hanging upside down or by sitting on burning coals, which are outward personal devotion, which are of no benefit to anyone else.

Saints and messengers of God do not ask us to detach ourselves from rituals or various customary practices, but instead they teach us, to adapt ourselves like the waterfowl, who whenever they want can leave their wet world with dry wings.

While living in this world we sometimes wonder and ask ourselves what we have achieved, gained or built and then we become sad. The fact that we have done so much and met so many people, denies us true friendship and peace of mind. That is the time we start to think of God.

Then we start to reproach Him for our own shortcomings, because our children have not turned out like we wanted, our businesses have failed. But the true fact is that every step that we have taken is outside God's Will and for our personal selfish reasons. If we want to step back into His fold and Will, then we must seek the shelter and revise the Naam of a Perfect Spiritual Master. Only then, will truth, contentment, unity and service awaken within us. The soul can then seek out its true goal and break the web of worldly attachment to attain shelter and service at the feet of God.

Mahraz Das Ji continued after some more verses had been chanted. Guru Nanak Dev Ji explains further that we have not overcome our minds but have performed other acts of charity and rituals. No thought is put into overcoming the mind. The mind spins a web of attachments, which are not of our offspring, but simply a web of thoughts. These are constantly on the run, day and night thinking up new schemes and ideas, making and breaking friendships, enemies and other attachments. All these are our outward thoughts. Even then, God who is fearless and without enemies, resides in this body from time immemorial.

We must on occasions follow what our mind says, but not to the extent of totally ignoring it. Only to the extent that the end result is contentment.

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The mind also has a shelter, as we have explained previously and as Guru Amar Das Ji states, "O mind! You are a resident of Trikot (the third eye), Brahma's offspring. You are no ordinary power. Recognise yourself. You have attached yourself to perishable things, which will only give you short lived happiness, joy and peace of mind."

To achieve everlasting happiness, joy and peace of mind, we must seek the shelter, attain and revise the Naam of a Perfect Spiritual Master.

Allah, Ishvar, Rab are names in different languages given by various messengers through love to the one and only Power of Creation or God. Similarly, God has given you the opportunity to give Him a name in love and accept Him and free yourselves of all outward attachment. Break the walls built by the mind separating the soul from Him and attain salvation or liberation.

After further verses from the Amrit Kirtan Mahraz Ji continued. Look, once again the verses explain that without Naam we cannot unite with God, nor attain salvation.

As we have explained in earlier Satsang's, there is no set way of union Published by Sachkhand Nanak Primed by All Trade with the Lord. No saint or messenger of God promises us that He will unite us with God. They instead show us the Way, through which we ourselves can unite with God.

We have explained that no one has taken God by the arm and displayed Him to others, that this is Him, no more no less.

Instead these master's blessed us with the strength to accept the good qualities of God and leave our evil ways. To leave evil we need strength and courage. To attain good, we need just as much strength, courage, patience and contentment. This also applies to giving and taking. As we have said previously, it is a simple task to take something, but very difficult to give something. The strength in the giver and the taker is the same.

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In the end all messengers ultimately show us the way of accepting God's and the soul's good qualities. These we have explained on many occasions to be Pity, Truth, Contentment and Naam. Even if we decide to accept these qualities one at a time, we can attain our highest goals.

There are words which we listen to but ignore and never try to accept as a part of our lives. We must strive to accept and make everything a part of our lives. As we have explained before, we have habits for eating, sleeping, waking and wearing clothes. Similarly, we must make it a habit to remember God's Naam.

We sometimes put constraints on Naam and only recite it early in the morning, but the rest of the day is spent unwisely. It would be better, if we remember Him constantly while walking, sitting, working and eating. Then God himself will do your work.

We sometimes think, "Let me do my work and God His," because His light is everywhere, no matter what we do. Unless we come to terms with Him, we cannot truly benefit.

The scriptures urge us to ask. They urge us to ask for something that will provide for our every need and defeat all our evil ways. If you do ask, what will you ask for? Ask for Naam. If you attain Naam then God Himself will come home.

We are constantly asking for little things one after another. As Guru Nanak explains, God will provide us with whatever we ask for.

But the question we must ask ourselves is that which we have acquired before. If that has not satisfied us, brought peace, happiness, contentment or love then what shall we gain with our next request.

Why do we not ask for that ultimate or final item, with which all our expectations are fulfilled and we with which are also able to give and benefit others? What the scriptures and Guru Sahib have pointed out is that we should not ask from the Lord directly, but instead ask through a Master. You should ask through a Master because his rights extend to God. He is able to extend your request to God on your behalf like an advocate.

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It is like going to somebody's house for assistance. If you are known well to the householder, then with respect he will extend all kinds of hospitality to you. But if you are not known, he will simply say he does not know you and not give you any assistance.

Similarly, the door to this house, the body or the temple of God is locked. As Jesus said, "Knock and it shall be opened." So, the tenth door of our body is locked, where the Lord resides. To gain entrance we must seek the shelter of a Perfect Spiritual Master, through whom we can journey within ourselves. If we are not known, then we cannot travel through the spiritual realms.

When we look at ourselves, we find ourselves, deluded by our worldly realms and reproach God. Asking what has he done for us or given us?

If we consider the gift of blood, it acts as a purifying agent. When we spill this blood or kill our enemies, we think they are no more. We defile ourselves and our relationship with God

That is why we stress that you attain Naam and journey inwards with your Spiritual Master. There ask what you will from your Master, and he is duty bound to fulfil your wish. Like the request of a child, the parents are duty bound to provide for the needs of the child by whatever means possible.

Our father is God and it behoves us to be His dutiful children. When on earth, we get the opportunity of meeting with a Spiritual Master, who is the reflection of God and of His Power.

In another way, uncles and aunts sometimes take on the responsibilities of parents and bring up children with or without the parents.

Perfect Spiritual Masters are like us. They live in the same world and societies, go through with the customary rites, but the only difference is that they have a direct link with God. Even they have not shown or described Him or His face or facets. But they have described Him in a Word, whether it is Waheguru, Allah or Ishvar. All these names are spoken out of love. Whether it is Ram Ram or Mara Mara (sounds like Ram if repeated fast). He can be met.

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Therefore, prepare yourselves with love, truth and unity. Seek the shelter of a Perfect Spiritual Master and attain His Naam, with which all suffering will come to an end. Then problems in life come and go, but these have nothing to do with deeds in our past life but are associated with our diet and lifestyle.

If we believe that suffering is due to deeds in our past life or destiny, then this can also be erased.

As Guru Sahib explains, the words of a Master are like a seal of approval, which extends into the house of God, if the one at the receiving end has true faith and remains contented.

If we simply ask for the sake of asking, we do receive, but it is devoid of contentment. This is why we must be contented and constantly remember our God and raise our standard of life, above enemies, hatred and jealousy. As a result, we and others will in turn find peace.