

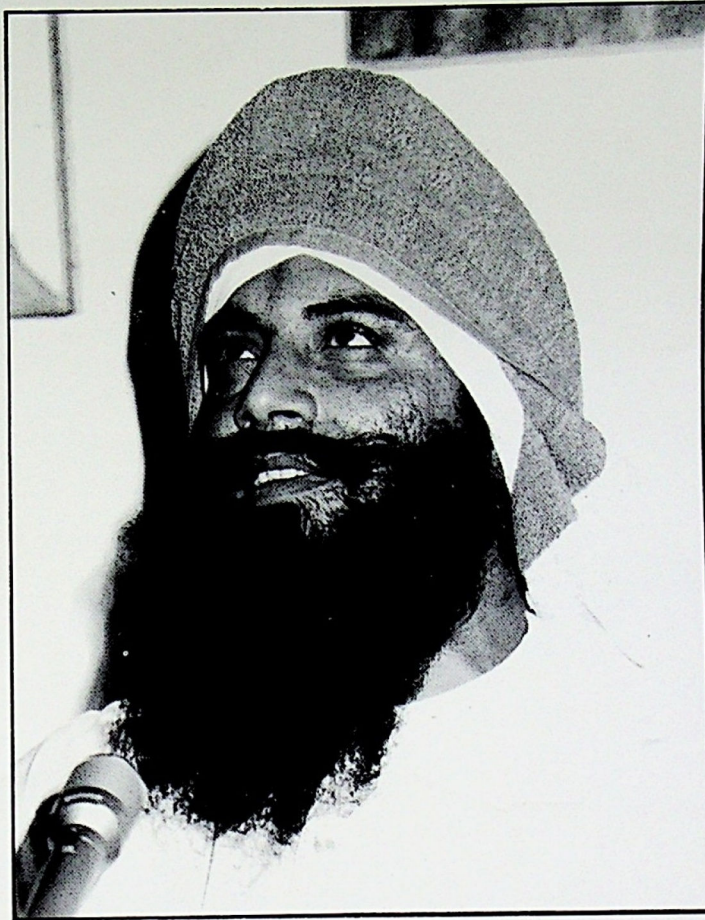
NANAK NAAM CHARDI KALA TERE KHAYE SARBAT DA BHALA

NANAK DHAM MAGAZINE M

February 1988.



The Temple of God



Mahraz Darshan Das

Mahraz Darshan Das - the Founder, Patron of Sachkhand Nanak Dham was born in the small town of Batala, Punjab, India on the 7th December 1953.

His father Pandit Jagan Nath and mother Chanan Dei were extremely poor and He experienced at first hand the pangs of hunger and poverty.

Mahraz Jee was born with small locks of hair, which as they grew longer, fell to the front of His forehead. Whenever they were brushed backwards, they took the form of a hooded snake, similar to the image of VISHNU being sheltered by a seven headed snake. This remarkable feature attracted the attention of many yogis and faqirs, who paid homage to the small boy whenever their paths crossed His.

As a small boy Mahraz Jee attended the local school to receive His basic education. During this time He suffered a severe head wound and lost a lot of blood. Aware of the financial burden medical costs would place on His parents, He merely bandaged the wound. Inevitably He fainted and when asked by the local doctor, "Why did you endure so much pain?", He replied, "I will have to endure pain for the rest of my life."

In spite of His mother's urgings, Mahraz Jee refused

to attend any of the local temples. He did however pay great attention to His father's teachings. In particular His love of the motherland and nationalistic ideals stem from His father's brief, but memorable childhood encounter with freedom fighters prior to India becoming Independent.

At the tender age of 13 years Mahraz Jee had His first spiritual revelation. He chose to reject the call because He felt that He was too young and was not spiritually inclined. When 17 years old and working in the city of Jalandhar, He received another visitation. This time Mahraz Jee accepted His calling and on the 15th August 1971 He performed His first discourse and service.

On the 15th June 1973 He established a permanent centre in Batala, Punjab. This was followed on 30th January 1977 by the establishment of a settlement in Delhi. Later, in September 1982, the Birmingham centre was established in England.

He was killed while sitting answering His followers questions on the 11th November 1987 in a school hall in Southall, Middlesex, England. His Mission however continues proclaiming His humanitarian ideals. His Baba Jees and followers continue to profess His Divine message of Love, Peace, Unity and Sacrifice which are the permanent and natural ideals of all Humanity.

This magazine was prepared before Mahraz Darshan Das was killed on 11th, November 1988. It was seen and approved by Him and therefore only very small changes have been made to it since. The message remains the same.

The Temple of God

GOD is ONE. We are from many different backgrounds, countries, climates, races and religions, but as human beings we can all worship the one and only true God.

Man have fought and still are today fighting bloody battles over what we have always considered to be our holy places and what we thought we should do on them.

All our religions have tried to teach us, but not really succeeded in convincing us (because they have so often lacked God given power), that each one of us has a true holy place where we can worship God and meet God, our very own temple of God entrusted to us for the whole of our life on Earth.

Each human body is a temple of God, in which we can find Him and worship Him. But without proper instruction and guidance we are groping in the dark even within our own bodies.

How we treat our own bodies and those of other people and other living creatures is of vital importance. Our temples of God are living things and so are those of our neighbours. They need to be properly maintained so that they can truly be of use to us, enabling us to love God and other people as well as ourselves.

We hope this magazine will provoke some serious thought and generate a debate. Let us know what you think. We want to provide practical help by publicising to all what Mahraz Darshan Das, who we often call Mahraz Jee, our teacher, guide and friend, has told us and is still telling us about the Way.

THE EDITOR.

Front cover photograph: Das Hardev Singh.
Back cover painting: Chrissie Krzowska.

"Das" means a servant. We call ourselves by this title when we accept the principle of service to others within Sachkhand Nanak Dham.

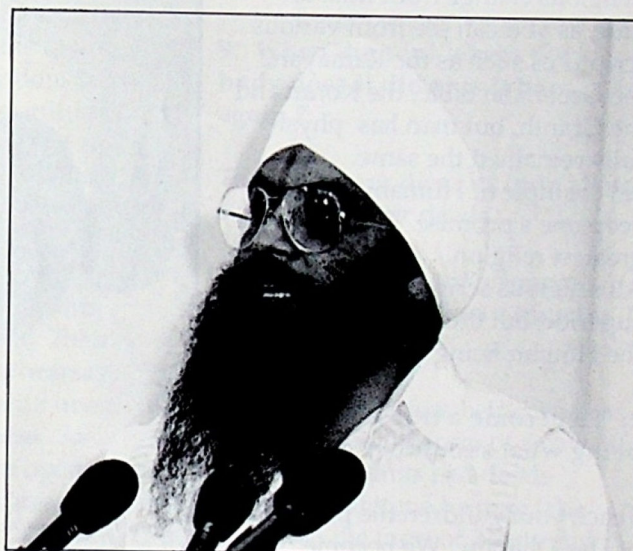
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HUMANITARIANISM

The Way To God

1. What is the greatest religious teaching?

The greatest religion is Human and its teaching is Humanity. There is nothing superior to this. A person with Humanity can teach more about God than any religious book or holy place.

You should also adopt this Humanity.

Religions change from time to time, as you can see from various scriptures such as the Ramayan, the Geeta, the Bible, the Koran and the Granth, but man has physically remained the same.

An example of Humanity is to keep one's promise. This is the greatest religion.

All religious scriptures are equally superior, but the most superior is the Human Being and Humanity.

2. To become a true human being what should we do ?

Teach your children the principles of Das Dharam. We become divided into different races, castes and religions due to our deeds.

3. What is Das Dharam.

It is the promise given by man to God when he is in his mother's womb. Every man promises that he will sing God's praises and serve Humanity during his lifetime. In return God promises every man that from birth to death HE will protect and secure him on Earth so long as he does not forget HIM. As soon as he is born, however, man forgets all the promises he made with God. Those who sacrifice their personal interest for the benefit of others shall be the members of Das Dharam. "Das" means a servant who is engaged in selfless service for the cause of humanity. "Das" does not mean a slave. Everybody is invited to become a "Das" or one

We have asked Mahraz Darshan Das various questions to explain man's relationship with God. A selection of these questions and answers is given below.



who carries the message of prosperity to all. Come, do something useful in your lifetime for someone else.

The virtues to be practised by the members of Das Dharam are:

- 1) They shall be merciful.
- 2) They shall be truthful.
- 3) They shall be content, as ordained by God.
- 4) They shall meditate on His Holy Naam.

They shall be the people, who could usefully serve mankind without any reservations, whether they are Hindu, Christian, Muslim or Sikh. Das Dharam stands in readiness for the unification of all religions. We are working for the betterment of others and we call upon you to join us in doing something useful in your lifetime for someone else.

4. What is the message of Das Dharam ?

We have tried in many ways to establish peace. Unfortunately the success we have achieved so far is very small. It is a very difficult task. The reasons for this lack of success are very simple. We have become divided in many different ways and into many different religions, castes, creeds and sects. We have, in fact, gone astray from the Supreme Path of Das Dharam; the common path of all Mankind. We do not believe in being a Hindu, Christian, Muslim or Sikh, although we urge Hindus to become better Hindus, Christians better Christians, Muslims better Muslims and Sikhs better Sikhs. All religions talk of their own ideologies, and find fault with other faiths and beliefs. They have strayed from the true Dharam of being human.

Das Dharam is making an effort to bring everyone together. Let us pile the human values of love and affection into an inexhaustible treasure house of divine wisdom. We are working to lift the barriers of classism and cults. We yearn to establish the sacredness of holy places of worship, where sacrilege has been committed with stinging and stagnant dogmas. Intoxicants and drugs do not have any place in our faith. We highly deprecate the mass murder of mankind through

the use of intoxicants and drugs. We preach patriotism. The needy should be helped. The downtrodden should be lifted up. Das Dharam believes in the one and only God. We try to practise the human values of Truth and Love.

5. What is the difference between religion and dharam ?

Religion is a man made thing. When a prophet is living on earth, he impregnates Mankind with the virtues of Humanity, to create a perfect human perspective of the agreement between Man and God. He shows mankind the True Path. His new perspective and the fresh horizons of the dharam are presented to the world. This is how a dharam is established.

Soon after the mortal end of the prophet (*instead of following the Way or the Dharam presented to us by the prophet*), we try to create by-ways and underpasses around the True Path. We follow our own wishes and inclinations. Gradually the perspectives of the Dharam subside and become exhausted. This is how the Dharam begins to change into a mere religion. Mankind starts splitting up into various factions, clans and sects. These sects can be so rigid in their outlooks and beliefs that members of one sect refuse to have anything to do with another. Only those people born in particular families stay in the confines of particular groups. They are split apart from others because of the rigidity of their attitudes.

The sacred message of all prophets is the bonding power of human values.

Prophets have always preached the divine message of Humanity and they will continue to do so. None of us were born as a Hindu, Christian, Muslim or Sikh. It is man, who brings a child up as a Hindu, Christian, Muslim or Sikh.

A child is born in a particular family and is brought up to practise the customs, rituals and beliefs which make him into a Hindu,

Christian, Muslim or Sikh. But no religion teaches the reality behind the religion or the Dharam, from which it grew. This Dharam can only be preached by someone who is himself at one with God.

6. Why was it necessary for you to found Sachkhand Nanak Dham, when there are many religious institutions with similar aims ?

Humanity has been led away from its True Path. The preachings of our prophets have been reduced to mere discourses. People are not really trying to practise what is preached. People at the top of many religious institutions have fallen prey to divisive attitudes and rituals, despite the fact that there is only One True God and it is HIS Divine Light which is lit in every soul. Unfortunately they often fail to recognise this divine light in those people who are suffering at their hands. Their preachings are merely hearsay, which create a vista of an imaginary God and Godliness. Sachkhand Nanak Dham opens new horizons through the preachings of the prophets in a practical way. It is the true home of the divine light. It is the place of divinity which welcomes everyone. Do not come to us as a Hindu, Christian, Muslim or Sikh but come to us as a Human and adopt the divine message of Humanitarianism. Sachkhand Nanak Dham practises and preaches Humanity to help us become better Human beings.

7. Where does a Guru or Spiritual Master live within your body and where does the negative or Kal power reside ?

A Spiritual Master is with his followers all the time. The Holy Master's spiritual form is at the eye centre. This is how we can recognise a Perfect Spiritual Master. The Master is within the body of His follower and not anywhere outside. He is with us in Spiritual form at all times, whatever country

the Master himself may happen to be in. The Kal or negative power resides in our hearts and we can recognise it in many different forms, but the main sign is when we become angry.

8. Where does the Soul live within our body ?

The soul enters through the toe of our right foot and that is where it lives. In the past a follower would drink the Holy Water in which the feet of his Holy Master had been dipped. That is why many Indian people touch the feet of their elders.

9. When the soul leaves the body does it die or is it born again ?

The soul never dies. Its form alters according to our deeds.

10. What is the soul's form before taking birth in a human being ?

The last birth before being born as a human is in the form of a cow. If a person commits bad deeds during his lifetime he may take rebirth in the form of plants and trees.

11. When a soul leaves the body, does it remember its past life ?

When a soul leaves the body and before it enters a new one, it remembers everything.

12. After leaving a body, how long is it before the soul enters a new body ?

The soul is not born again immediately. It is reborn after approximately one and a quarter years, but this can vary considerably.

13. Where does the soul stay, until it is born ?

The soul remains in the resting place called Brahm Desh, from where we all take birth. The one and a quarter years or so ends at

the time of human conception.

14. Is the soul born again in the same family ?

Yes, a soul can be re-born into the same family.

15. How can we recognise this ?

Often the habits and characteristics of a child are similar to its grandparents or other relatives who have died.

16. How does the soul function ?

The soul works in three ways:

- 1) It maintains our physical existence.
- 2) It encourages us to do good deeds and worship God.
- 3) It sometimes dreams or daydreams when we are in one place, but our thoughts are elsewhere.

17. How can we see the eternal flame through meditation ?

Learn to look at your Holy Master until your eyes tire and you are able to see the physical form of the Master even when your eyes are closed.

Do Naam simran to such an extent that in times of problems or personal need your Holy Master will be with you and protect you. Learn to have complete faith in your Master, that is really the only true form of meditation.

18. What is the nature of God ?

GOD is GOD. God is only God. This points to the dilemma facing the human race. If God is one, why is there so much trouble and disagreement in the name of religion ?

This need not be so. If only man would accept and conform to HIS mercy, all things would simply come his way.

God is one, but does not reside in holy places. God is not stable within the human body, but can be established within it, day and night, past and future, indefinite



Photograph: Das Hardev Singh

and continuously.

God is the Master, but HE is also the Marshal or Guide, who shows us the Way.

God is not the King, but is the Emperor of Emperors who is the Truth.

Truth prompts no questions and lies have no answers.

God is not the ruler of the world, but is the principle, the fundamental cause or source, that naturally produces certain results through HIS messengers. The essential character of God can be seen in the form of good deeds and devotion, which can be described as worship within the devotee.

God is not the father or the mother. God is only light and sound.

The voice of the Perfect Spiritual Saint or Messenger of God is the sound of God.

HIS light is HIS entire Creation. Today, unfortunately, the light within the world has turned into darkness. However the sound is not in darkness, because it still echoes through the messengers of God. In this context God is the sound of the world and not its light.

19. Will God resurrect the dead and unite them within the living ?

God does not need dead bodies, but wants living bodies to become brave human beings. In return God does not ask for prestige, respect, worship, devotion, money or physical bodies. What HE

wants is True Love.

20. Can you explain Man `s emotions ?

Loyalty to God in the Living Body is True Love.

God does not form relationships, but accepts any relationship formed by the living body. Although God is not married, HE is nonetheless the soul's beloved. God has no sons or daughters. Enemies are created by the heart and are destroyed by the mind. Enemies born of the heart enslave Man

God is not Man's enemy, nor is an animal.

Man is the enemy both while he is within the living body and also after his death when he is no longer in a body.

The concept of Man as Man's enemy is absolutely true. The whole world is double-minded, but God created One Mind and One Man, which through God are Man's fundamental rights.

Man claims his fundamental rights in any relationship, whereas God does not claim any fundamental rights from Man.

Interestingly, though, God does claim the fundamental right of devotion from HIS followers in the form of revision of HIS word or Naam in HIS Shelter.

Editor's Note: In our next issue we will explain about Naam in more detail.

WHY DO WE NEED A GURU?

Das Harminder Singh examines the unique relationship between a Guru and His disciple.

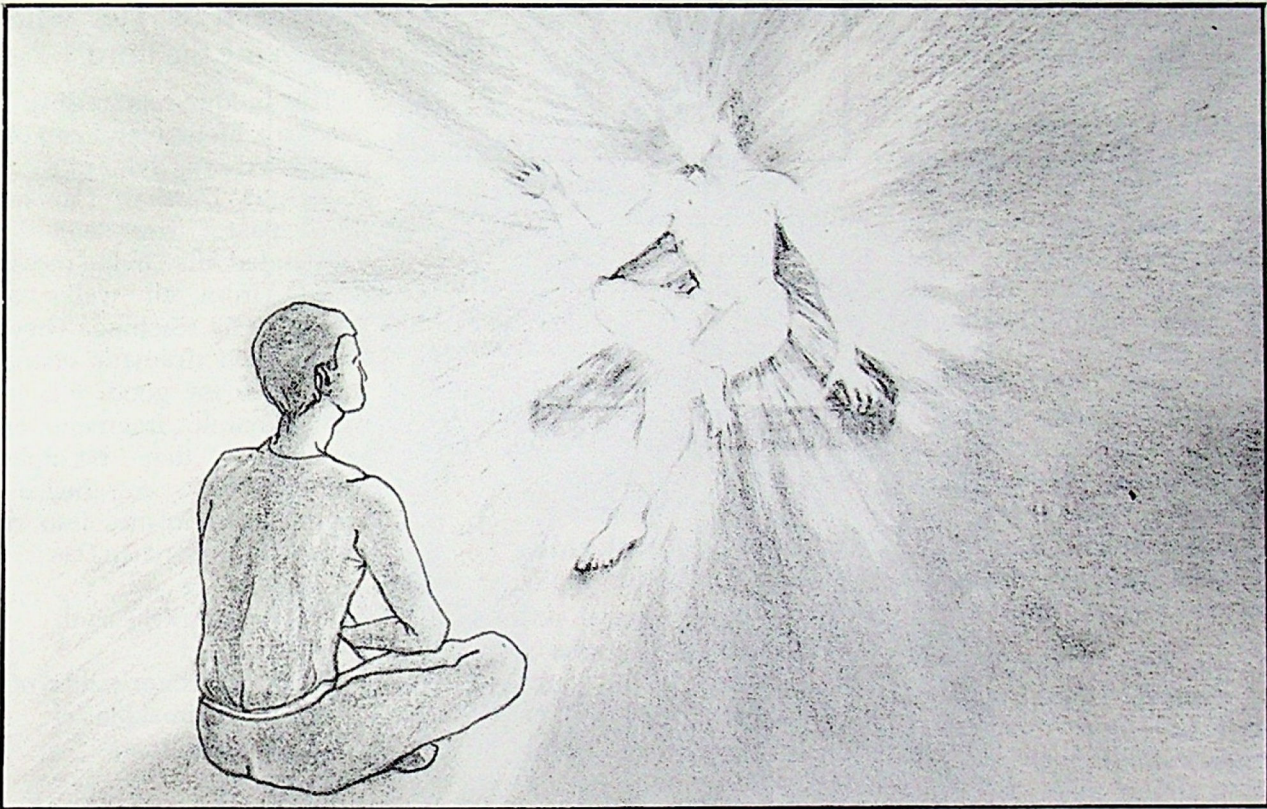


Illustration: Chrissie C. Krzowska

Mention the word 'Guru' and we conjure up exotic images of a bearded man sitting, cross-legged in the shade of a tree. In the West the word is often associated with drugs and hippies. Few of us know the true meaning of the word.

'Guru' can be broken into two syllables — 'Gu' and 'Ru'. 'Gu' means 'darkness' resulting from ignorance and 'Ru' means 'illumination', darkness into light.

A person can be described as a Guru, but more important it is the knowledge that he imparts that is the true Guru.

Teach-yourself books and Do-it-yourself aids are the rage today, but some practical difficulties remain, which can only be resolved by referring the problem to an expert in the particular field. If books were the be-all and end-all of learning, teaching institutions would become obsolete. As it is, things are not as simple as that.

Spiritual Guidance

A student in any field needs expert guidance throughout his education, even when he has text books and other materials.

Teachers and lecturers are both Gurus. The need for a Guru in one form or another is absolutely essential.

Similarly in the realm of spiritual learning the guidance of a spiritual Master is imperative. He is the living person, who is at one with God. He is the link between man and God, the Finite and the Infinite. As Mahraz Darshan Das points out, "The Guru is one in a million."

In the Master one finds the ideal of perfection. He need not necessarily speak the same language, but his sheer presence is

inspiring, elevating and self-illuminating. Living in his company is spiritual education.

The uniqueness of the Guru — disciple relationship is such that there is nothing under the sun that the disciple can offer to the Guru. But the Guru on the other hand has everything to offer the disciple.

Mahraz Jee explains that when God Almighty is pleased with you, He brings you into contact with a Perfect Spiritual Master. The Master is at one with God and therefore has everything to offer. He needs nothing and accepts nothing in return.

Surrender

The Guru's purpose is to re-awaken the light, which has been stifled by the webs of worldly attachments. Atma or the soul, which is our eternal, inherent link with God, is constantly striving and battling to steady our fleeting mind and to re-direct its path onto a higher spiritual plain. Here is where the Guru is essential. There is no greater exponent of knowledge about the soul and its link with God. But in order to receive this wealth, you have to surrender your mind at the feet of a Guru.

We often hear of people, who have reached their highest expectations. Their ambitions have been fulfilled, yet peace of mind still eludes them. To attain true peace of mind one must surrender to a living Perfect Spiritual Master. The truth of this statement cannot be proved by written words, but can only be experienced in our lives by entering into a personal relationship with a living Perfect Spiritual Master.

Naturally when your mind is seeking peace, it is hounded by questions and doubts, which need to be answered. To satisfy both spiritual and worldly questions a living guide is needed, who can patiently listen to your doubts, whilst tolerating all your weaknesses and foibles, forgiving



Photograph: Das Hardev Singh

your mistakes and guiding you in the right direction.

Mahraz Jee emphatically states that you should question and should be encouraged to question your Guru before you accept him. You must be the judge. You must be satisfied by the answers before any firm relationship can be built.

New Awakening

The Guru is in a position to guide others because he has himself walked the path to God and is immersed in His Glory. Although the scriptures are a part of his medium he creates a new line of thought, a new awakening. He follows the old yet, at the same time creates anew.

Mahraz Jee has stressed that you have been given a golden chance to do service, which should be utilized to the full. Without the Lord you cannot live life to the full. You will have to be born again to fulfil your desires, wants and expectations. If you wish to meet the Lord, you must attain the shelter of a Perfect Spiritual Master and receive His 'Naam'. You should hand over your problems to the Lord and in return accept happiness.

Simply reading and studying

the scriptures will be little use to the seeker, unless you surrender to such a Guru.

The verse below illustrates the divine relationship between disciple, Guru and God.

ਗੁਰੂ ਗੋਬਿੰਦ ਦੋਨੋ ਖੜੋ ਕਾ ਕੋ
ਲਾਗੁੰ ਪਾਏ ।
ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਨੇ ਜਿਹੁ
ਗੋਬਿੰਦ ਦੀਓ ਮਿਲਾਏ ॥

"The Guru and the Lord are standing together. To whom shall I bow first? I surrender unto the Guru because it is He, who has shown me the Lord."

This unique relationship comes once in a lifetime and can only be considered as a Divine gift.

Mahraz Darshan Das has for the past seventeen years expounded His Divine message to people from all walks of life through His teaching. They have experienced dramatic changes in their lives for good. His love is one dynamic fragment of His personality that becomes an unforgettable experience for anyone, who comes into contact with Mahraz Darshan Das.

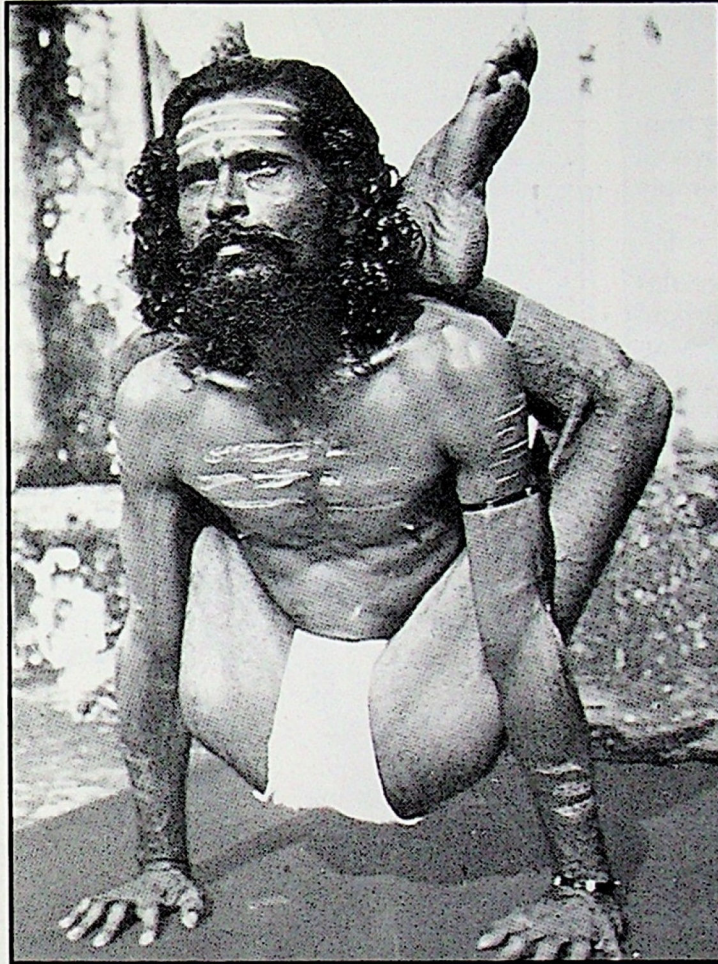
1. Always speak the truth
2. Be contented
3. Attend the congregation of a Perfect Spiritual Master
4. Do good for others
5. Sacrifice

These are the five fundamental principles, which form the core of His Mission. Through the practice of these and His other personal principles He is the ideal of perfection.

The core of His teachings shows how to deal with your problems. To encourage and inspire people Mahraz Darshan Das has given us, His followers a slogan, 'Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala'. This slogan is the Guru, the knowledge He imparts. It is our shield to help us as we go forward through life and it defends us against any calamities.■

A YOGI'S WAY IS IT OURS?

Ascetic traditions have been a part of Man's inner search from time immemorial. Das Harjinder traces the inner search practiced by Yogis in India.



A yogi holds himself in an extraordinary position while he stares at the sun. The ascetic tradition is very strong in India and such exercises are willingly undertaken in the search for mystical experience.

Self-realisation has been sought in a variety of ways throughout the ages. Almost all major philosophies and religions have strived for the union of man with his creator, the Supreme Soul.

Although yoga is a relative new comer to the west, its origins date back to the ancient Vedic cultures of India.

The Vedas (Sanskrit scriptures

of Ancient India) describe four main paths for achieving union.

First and the easiest to practise is "Karma Yoga", which simply accepts the Law that one reaps what one sows. So the onus is on the individual to do whatever good deeds he can.

The second is "Gnana Yoga" or the path of knowledge. "Bhakti Yoga" is the third way,

emphasising devotion, whose goal is to achieve identity between the devotee (follower) and the beloved (God).

"Raja Yoga", the fourth way, emphasises physical control of the body, breathing and sense control. A further development of this thought is "Hatha Yoga", which again emphasises physical control, but also includes purification exercises.

Another extension is "Laya Yoga", which relates to the activating of coils of power (Chakras) situated near the base of the spine and various other parts of the body.

A Yogi may follow any one of these practices, but all practices complement each other.

In His spiritual discourses His Holiness Mahraz Darshan Das professes the divinity of Man, his relation to God and his purpose.

The material threshold bars Man through his deeds from the sight of his Creator, whom Mahraz Darshan Das simply describes as 'Light and Sound'.

Time and time again He relates Man's neglect of his true purpose and the path dictated to Man through successive messengers of God, in preparing the soul to meet once again with the Supreme Soul.

Man was fashioned by God. God designated an astral power to control each particular region in the body relates Mahraz Darshan Das, and yet Man forgets the value of His own body.

The path taken by yogis and faqirs almost always starts from a cross-legged position. By pressing the heels into the hip joints, the yogis numb the genital areas and lower body functions.

Stage 1

By reciting the word 'Kalinga', the yogis start the journey from the feet (the root of Man) or "Anjan Chakar".

"Kalinga" is recited at a rate of 125,000 times a day to activate the power of "Ganesh", based in the rectum, thus elevating the soul up to the navel or "Kanval Natar". Mahraz Darshan Das describes this region as a 1000 petal flower with a black spot in the middle. He contends that a majority of the yogis become so mesmerised by the black spot

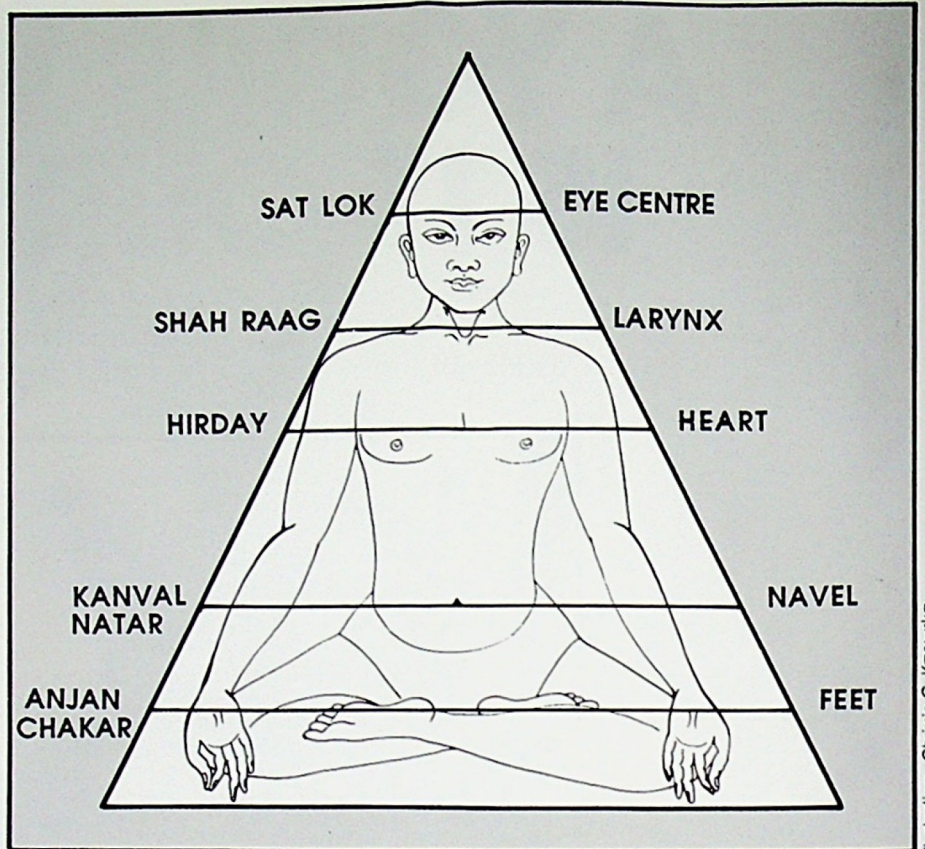


Illustration: Chissie C. Krownska

that they remain there in a personal state of bliss. Having reached this region some yogis consider this to be the final stage and are not in a position to do much for others.

Stage 2

The word "Sarang" activates the power of "Vishnu", residing at the navel. "Vishnu" can be recognised by the yellow attire and sky-blue body tone, confirms Mahraz Darshan Das, who in His mission of Sachkhand Nanak Dham has named this power, "Prabh".

Stage 3

For elevating the soul further up to the region of "Bramha", at the heart, who has ordinary body tone and yellow attire, the word "Sarang" is recited as before.

"Abnashi" is the name given to this region by Mahraz Darshan Das.

The very few yogis who reach this stage have the privilege of

having 90% of whatever they utter becoming true. For example, the promise of the birth of a child to a barren couple will come true, but there is no guarantee that the child will be a worthy child.

But the promise of a child by a Perfect Spiritual Master will not be unworthy, because the soul is pure and of a high quality, who will bring honour to its parents.

That is why a Perfect Spiritual Master refrains from promising the birth of a child too often. This reward demands devoted and worthy parents, who through their selfless service and acceptance of the Master's principles create an atmosphere where the seed can be planted.

Mahraz Darshan Das relates that the next two stages are of numbness or "Sunn" and "Maha Sunn".

During the initial stage the body becomes numb and only the mind is aware of existence. Sometimes the yogis exceed this state and lose mind awareness,

where food, nakedness or worldly affairs are beyond the senses.

"Maha Sunn" is a stage of absolute numbness, where one sees visions of gardens, fountains, lights or even Spiritual Masters. Mahraz Darshan Das explains that one begins to feel a presence, there is a serenity, which is constantly attuned to God, where worldly matters seem trivial.

Stage 4

The fourth region is in the throat, it resembles a whirlpool

and is the hardest part of the journey. From below the eye-centre to the base of the neck is the domain of the power of 'Shash Nag', (a nine-headed snake), which is also known as 'Shah Raag'.

"Narayan" is his lord, also known as 'Sat Narayan', whose associate power is 'Lashmi', also known as 'Astpugi'.

Final Stage

The final or fifth stage is at the eye-centre or 'Sat Lok', which

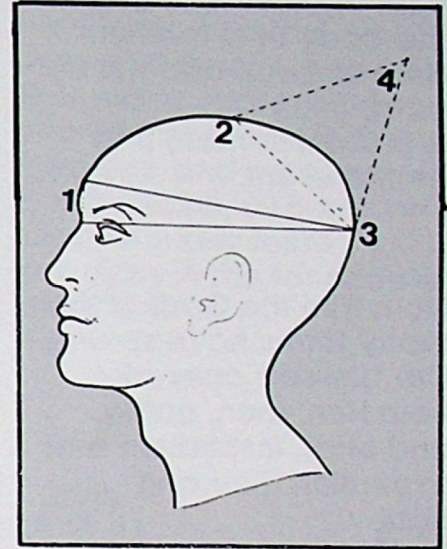
is the yogis ultimate goal. Even after reaching this stage, the yogis are not able to meet with the Lord, but remain in a constant state of bliss.

Mahraz Darshan Das explains that although 'Sat Lok' is the ultimate goal, there are other higher astral planes.

One of the many guises taken by the yogis in India.



Photograph: Karam Ram



1. Sat Lok — Paradise
2. Alak Lok
3. Agam Lok
4. Huk Lok — Heaven — the abode of the Supreme Soul — GOD, where only light and sound emanates.

Some enterprising yogis ascend via the route of the backbone, which resembles the links of a chain. Here again the goal may be reached, but the meeting does not take place.

The yogis take years to ascend their path, but never completely conquer it. The body postures and controlled feats of a yogi cannot be assimilated by us in our present time-controlled environment.

Mahraz Darshan Das has renamed some of the regions and stresses that the only way to achieve the goal is to seek the shelter of a Perfect Spiritual Master and receive his 'Naam'. ■



He is God in all the regions of the universe, Born of older time and in the body of a mother, He was born, and will be born, Is present in men, and omnipresent.
S'val 2. 16-17

From Him the Gods in their many forms have sprung. The blessed ones also; from Him, men, cattle, and birds, inspiration and expiration, rice and barley.
Mund 2.1.7

Fire is his head, sun and moon his eyes, His ears the regions of the sky, His voice is the revelation of the Veda, Wind is his breath, the world his heart, from His feet arises the earth, He (Brahma) is the inner self of all Creation.
Mund 2.1.1



Of all that Heaven has produced and Earth nourishes, the greatest is Man.
Confucius. Ta Hsueh. Book of Great Learning.

If you put your body in the correct posture and concentrate on the One, the Heavenly harmony will descend upon you. Hold on to your inner awareness and unify yourself with the Absolute. God will lodge within you, and you will abide with Tao. This achievement will fill you with joy.
Pei 1. Chapter 22. Nieh Chueh.

When man is extremely tranquil, then the Heavenly Light is given forth. He who emits this Heavenly Light sees his Real Self. He who cultivates his Real Self achieves the Absolute. When he achieves the Absolute the human elements will drop away, but the Heavenly qualities will come to his assistance.
Chuang Tzu. Chapter 23.



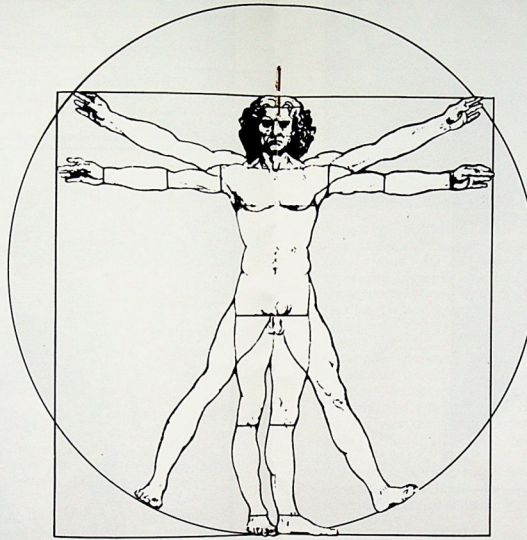
And the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being.
Genesis 2:7.

Within your temple, O God, We meditate on your unfailing Love.
Psalm 48 v9.

The Temple of God

He has made 'Man' in whose body He dwells. God grants the 'True-Path' to man, when He finds him to be truly worthy of that blessing.

MAHRAZ DARSHAN DAS



Ten doors: Two eyes, two ears, two nostrils, one mouth, the navel, genitals and rectum — total nine. The tenth door is at the eye centre where the Lord resides and is the meeting place.

Twelve pillars: Between each main joint — from the tips of the fingers to the wrist, from the wrist to the elbow and from the elbow to the shoulder make three pillars on each arm. The six pillars of the legs, which are the two feet, from the ankles to the knees and from the knees to the hip joints we have a total of twelve pillars, which support the house.

Fifty Two Ornaments: Ten finger nails plus ten toe nails makes twenty. Add on to that thirty two teeth and you have fifty two ornaments.

Only a supreme architect and builder could create a House of such natural beauty and magnificence in which to live.
MAHRAZ DARSHAN DAS



Jesus answered them, "Destroy this temple, and I will raise it again in three days." But the temple he had spoken of was his body. After He was raised from the dead His disciples recalled what he had said.
John 2:9, 21, 22.

Don't you know that you yourselves are God's temple and that God's Spirit lives in you? If anyone destroys God's temple, God will destroy him, for God's temple is sacred, and you are that temple.
1 Corinthians 3, 16

The God who made the world and everything in it is the Lord of Heaven and Earth and does not live in temples built by hands.
Acts 17 v 24



And He began the creation of man from dust. Then he made his progeny of an extract of worthless water and then he made him complete

and breathed into him His spirit.
Koran 2:37

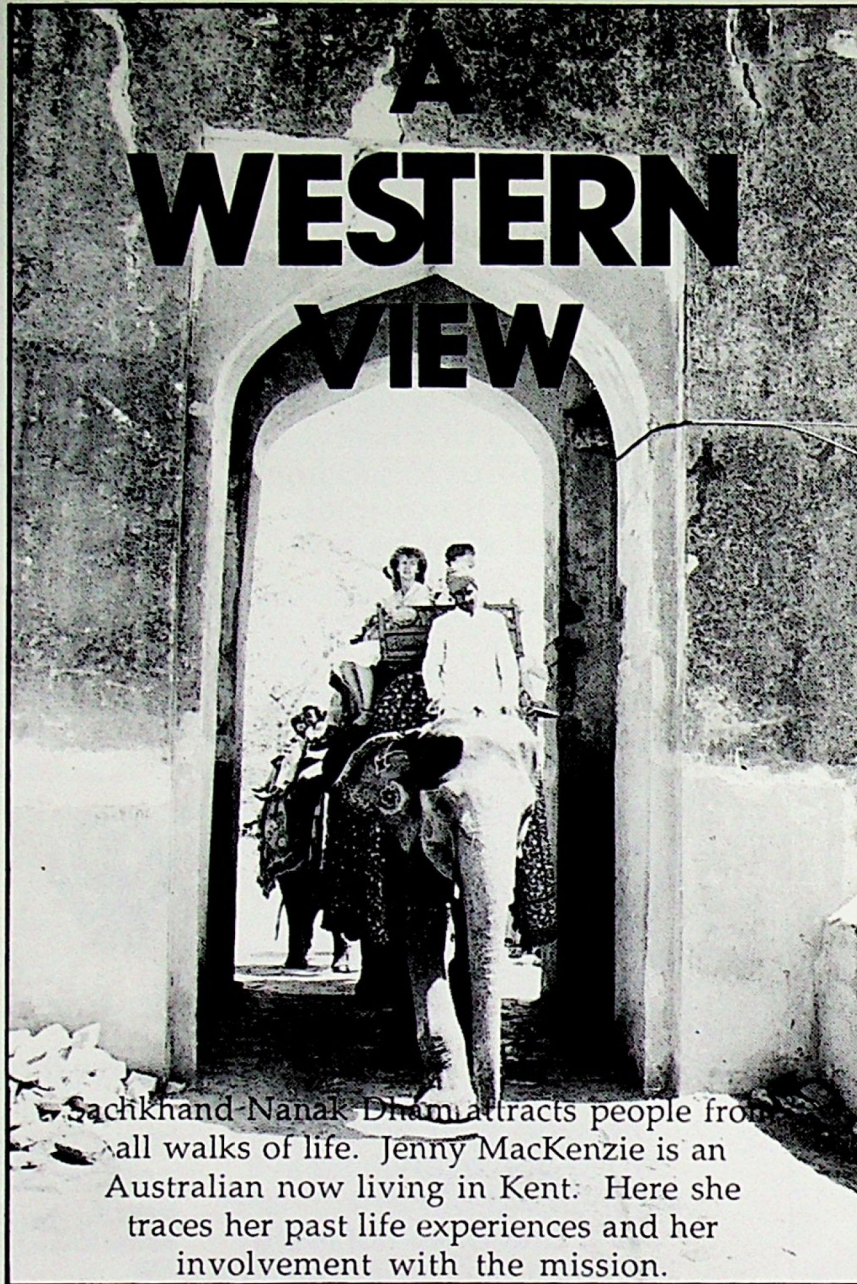
Allah is He who made subservient to you the sea that ships may glide therein by His command, and that you may seek of His Grace, and that you may give thanks. And he that made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all from Himself: surely there are signs in this for people to reflect.
(Koran 45:12, 13)



I know that you are afar. I know that you are within. I have recognised the palace of God within my heart.
Tukhari Chhanti Barah Maha 6, A.G. P 1108

Perceive in all men the light of God. Do not ask a man's caste for in the hereafter there is no caste.
Asa 3, A.G. P.349

If God shows favour one meditates on Him. The atma (soul) is dissolved and is absorbed in God. The individual's atma becomes one with the Parmatma (Supreme Soul) and inner duality dies within.
Dhanasari 4, A.G. P.661.



Sachkhand Nanak Dham attracts people from all walks of life. Jenny MacKenzie is an Australian now living in Kent. Here she traces her past life experiences and her involvement with the mission.

Photograph: Karam Ram

For me like any tired traveller arriving at Sachkhand Nanak Dham is just like coming home.

At last I have found a place where spiritual love is a tangible, living thing.

At last I have found a place where the faces of my fellows are alive with love and caring — where my own spirit really grows.

At last I have found a Teacher, who has mastered all that He asks me to achieve. This teacher makes me feel that I, the pupil,

can most definitely succeed in all that God expects of me.

All those horizons, of which we all have dreamed, become real possibilities under the guidance of this truly generous Man. He brings with Him the greatest gift — the key to the perplexing riddle of life.

Doing something for someone else with your life brings joy, fulfilment, an end to struggle and the beginning of prosperity. How very blessed we are to have before us a Man, who by His own life demonstrates the Way.

There is no comparison at all between all the other paths of spiritual learning that one can travel and the intense spiritual awareness and guidance within Sachkhand Nanak Dham.

Fulfilment

I met many devout and committed people in churches and other holy places, but none had the air of fulfilment that I meet repeatedly amongst the members of this mission.

A priest once confided to me his

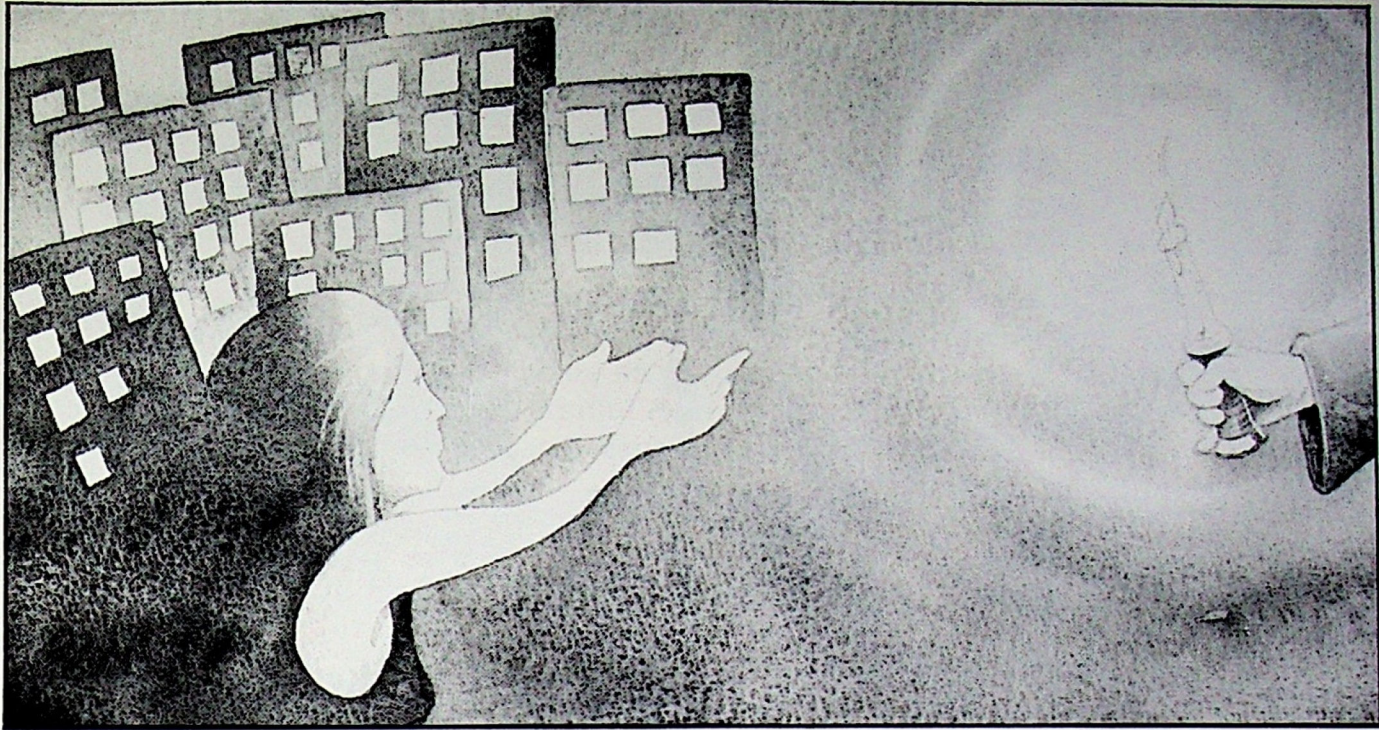


Illustration: Marlin Leclan

misgivings about the faith he had chosen. Prompted in his early years by a religious experience of some intensity, he chose the priesthood as a way of sharing what he saw with others.

But after years of fulfilling the duties that his job entailed and reciting the traditional dogmas of his faith, he felt that somehow his life was left with a hollow ring.

"I seem to be caught up instead in coffee mornings," he said wistfully. I admired his honesty.

Like him I found little of God's living Presence in the faith in which I was raised. I attended a convent school and we had lessons in religion every day. Yet at no time did I understand from what I was told, how very near God was to me. I entered adulthood determined to look for His presence elsewhere.

Perhaps the answer lay in intellectual achievement? I attended university in an attempt to master my mind. But with our intellectual achievement we revelled in pride. There was little kindness and certainly no peace of mind.

Perhaps the answer lay in meditation? I studied and practised Yoga. Deep concentration brought a certain calm, it is true. But when I rose from my meditation, life had a way of intruding once again. The problems and frustrations of daily life were still there to be mastered. I was still no closer to solving the riddle of life.

Perhaps the answer lay in a carefully balanced diet? The macrobiotic emphasis is on the balance between Yin and Yang. Achieve harmony between the two in what you eat and the secret of life is yours, one is told.

I was taught about the vegetarian life. I found the regime to be strict with too much emphasis on physical life. True nourishment for the body, but there was not enough nourishment for the soul.

"No man can reach God until He chooses to call"

Perhaps the answer lay in sharing life with other striving human beings. I visited and stayed for a time in a spiritual community, where members attempted to create heaven on earth with their life-style.

They lived, worked and prayed together. Their ideals were those of serving God, of loving each other and attuning to all that is best in the universe. An admirable aim. But their human failings and mine, continued to intrude. Egotism, anger, greed, intolerance, all our mortal weaknesses were never far away.

It seemed more and more to me that no man can reach God until He chooses to call. I followed daily disciplines of prayer and could feel in my heart that this was pleasing to God. But still something was missing. Still there was a longing for a further truth and our true spiritual home.

Then I was led to Sachkhand Nanak Dham.

The key to God

As He does for every visitor, Mahraz Darshan Das welcomed me. I was impressed by His kindness and His genuine love for others.

His followers told me that if I took His 'Naam', I would accept from Him the key to God's house. Mahraz Darshan Das's teaching is that you can acquire everything you want in life, you can fulfil all



Photograph: Das Hardev Singh

your material desires. But still fulfilment and peace of mind will elude you. Only the Holy Word, 'Naam', given to you by a living Perfect Spiritual Master, will finally bring you peace. He teaches His followers to try to be at one with God, to truly love HIM, to accept HIS will and repeat HIS Naam — then peace and fulfilment are automatic, then all problems and difficulties are easily overcome.

We westerners tend to believe that just by determination and positive thinking we can obtain whatever we want, including God.

But Mahraz Darshan Das says that this is not so. We must accept the guidance and the Naam of a Master, a Perfect Spiritual Master. When we surrender ourselves to His Will, then and only then will all our struggles be at an end.

I decided to trust His word. I listened to His teachings. I took His Naam. I accepted His rules for living — vegetarianism and abstinence from alcohol or drugs of any kind, unless properly prescribed by the doctor.

I found that at last I needed to search no further. With Naam there is peace at last.

There is still pain, suffering and struggle involved in learning to master the human self. With Naam I truly feel that at last I have made that long-awaited link with God. That lonely longing, that awful feeling of separation, is gone. With Naam there is a sense of coming home.

There is a point to striving now. With Naam you can approach that Supreme Power, which is pure light and sound.

The Future

What spiritual life is there for my sons? Like every caring parent I have often worried about the type of education we should provide for our two sons. Western life encourages emphasis on the best of every opportunity for every child.

But now there is no doubt in my mind. Sachkhand Nanak Dham is the best school I could find. It

may not be exclusive in worldly terms. It may not cost a thing.

It is not an easy path. For my two sons, as for us all, it requires self-discipline, scrupulous honesty, truthfulness and so often a denial of the personal self. But then I never told them life was easy.

What I have told them — and I know this to be true — is that if they honour their Creator and strive to do HIS Will — HE will be with them always. HIS blessings will be manifold and beyond their bravest dreams.

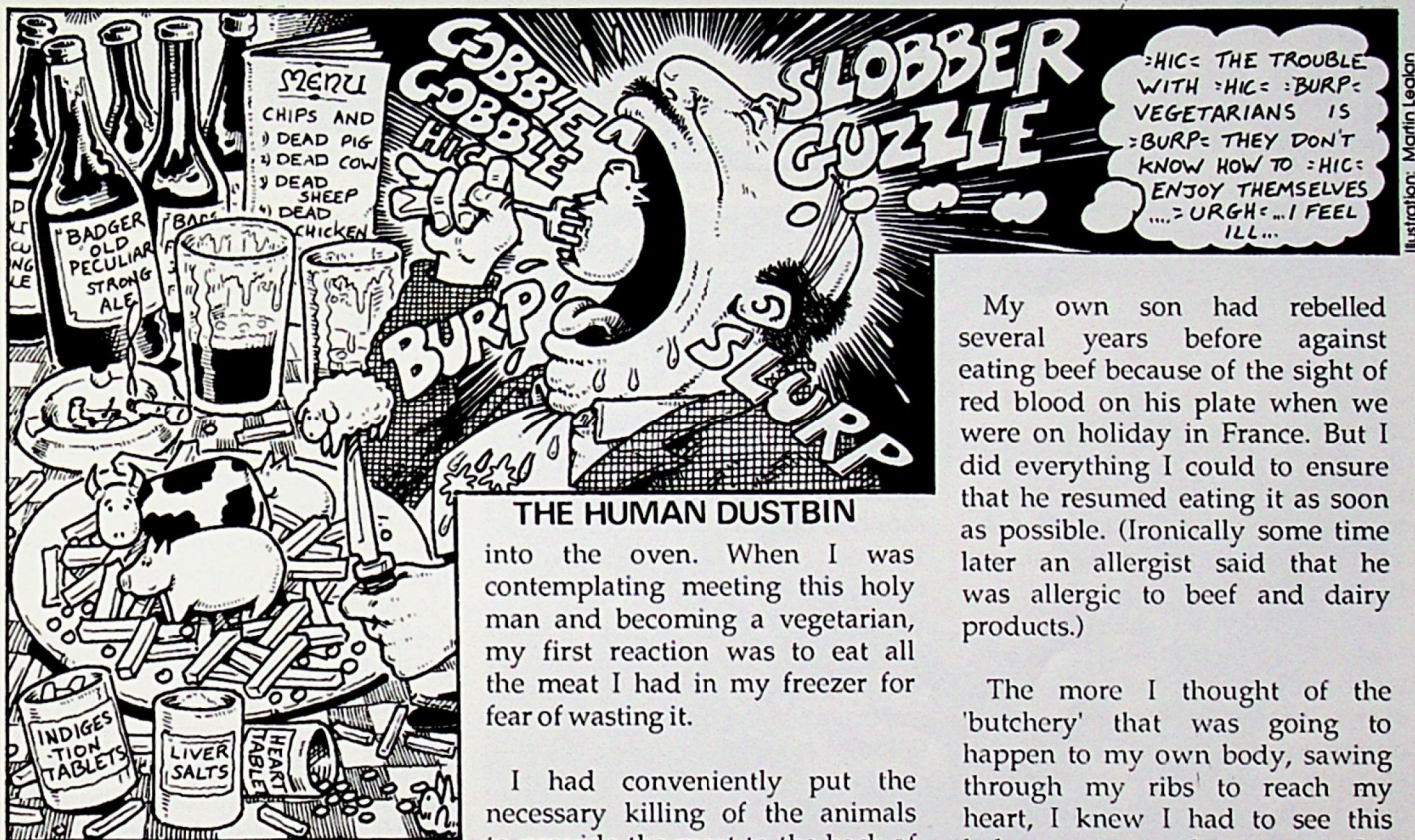
There is sweet joy to be had in sitting at the feet of our Perfect Master and listening to His words. There is even sweet joy to be had in hearing Him sing songs to His Beloved.

But the sweetest joy of all lies in living what He teaches — in living Sarbat Da Bhala. To do something for someone else with your life brings a sweet satisfaction to the yearning, searching soul.

Surely that is where Sachkhand lies — in the heart of love for others. ■

FOOD, FAITH & HEALING

Many turn to vegetarianism because of the horrors of killing animals for food. John Kensit, a lawyer working with journalists on magazines and national newspapers around Fleet Street only became a vegetarian because he wanted healing.



THE HUMAN DUSTBIN

into the oven. When I was contemplating meeting this holy man and becoming a vegetarian, my first reaction was to eat all the meat I had in my freezer for fear of wasting it.

I had conveniently put the necessary killing of the animals to provide the meat to the back of my mind, as I think most people do. I had never killed a cow, or a sheep or a pig, although I had eaten plenty without much thought.

I was upset when I accidentally killed a rabbit as a child. I had shown some sensitivity when some of my own chickens were killed by a dog, in refusing to eat them myself. Nevertheless I did sell their corpses to my mother, because I had been financing their egg production as my school boy business.

Almost everyone I knew ate meat. I regarded those who did not as eccentric.

My own son had rebelled several years before against eating beef because of the sight of red blood on his plate when we were on holiday in France. But I did everything I could to ensure that he resumed eating it as soon as possible. (Ironically some time later an allergist said that he was allergic to beef and dairy products.)

The more I thought of the 'butchery' that was going to happen to my own body, sawing through my ribs to reach my heart, I knew I had to see this holy man and accept his vegetarian rule.

I knew I was capable of eating anything edible. Indeed my wife used to call me 'the human dustbin', because I had been raised to eat anything that was put before me. I thought there was nothing wrong in eating animal fat, which meant that when carving the Sunday joint, I put all the fat that no-one else liked on my plate, thinking I was virtuous, rather than the author of my own misfortune.

I was asked to go to an interview for a challenging new job, which I could never take, if I was going to have the operation.

There were two choices. I could submit to a triple heart by-pass operation or I could visit an Indian holy man. He could heal me, I was told, if I became a vegetarian.

I had never before seen anything wrong or immoral in eating meat, and I had accepted the propaganda that meat was good for me. I thought that if any food was bad for me, it must have been the dairy products like cream, which I enjoyed.

The easiest meal for me to prepare was a joint of meat surrounded by potatoes popped

This increased my keenness to meet the holy man. A homeopathic doctor that I respected, gave me this man's name, Mahraz Darshan Das, His address and telephone number, in Birmingham and the slogan 'Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala'. He suggested I should learn the slogan as I made the journey from London the next day, so I could say it when I met His followers.

Teetotal

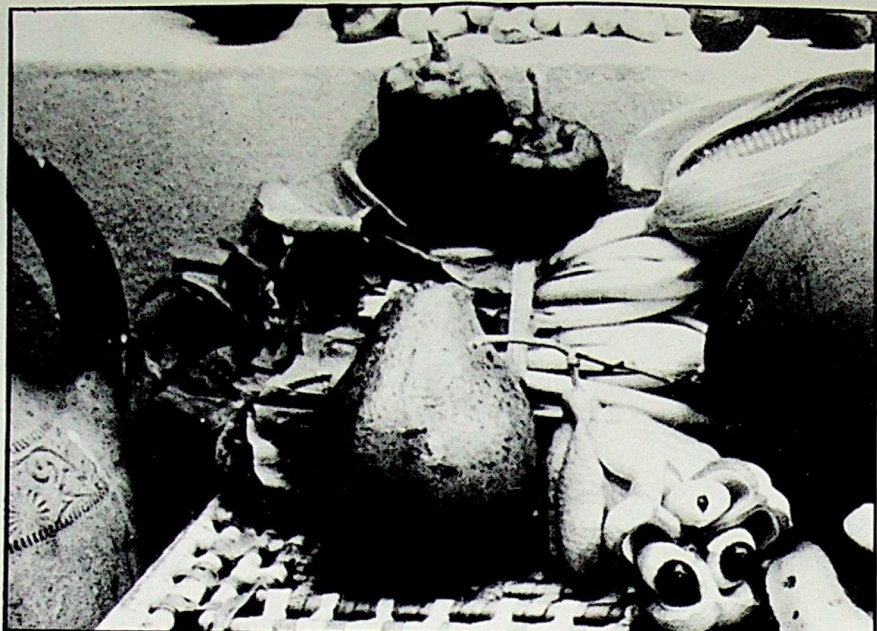
When I arrived at the Holy Man's centre in Handsworth, Birmingham, I knew very little about Him. I was a little overwhelmed as I sat cross-legged on the floor in that crowded hall, very different from the Christian churches I was used to.

However, I could sense the love all about me and the beautiful serenity of the congregation. But that afternoon I also decided to accept his further rule for living, to abstain from all alcohol, which I had not been told about before.

My own family had been stubbornly teetotal. They had even tried to ensure that unfermented wine was used at Holy Communion, explaining that in Palestine in Jesus' time the water was not always drinkable, so sometimes there was no alternative then but to drink wine, although there was no need to do so now.

They urged that even if you could control yourself with alcoholic drink, by drinking it you were setting a bad example to others, who might stumble as a result of seeing you drink.

As I grew up and went out into a very different world than the one in which I had been brought up, I chose for myself the path of moderation. Working in Fleet Street I knew my fair share of people with a drink problem, but I saw it as important to be



Photograph: Derek Bishron

alongside the people with whom I worked without preaching or being condescending in my attitude.

We also had a vine growing on the wall of our cottage in Kent, from which I had made a few gallons of wine each year. A pleasant country walk was often rounded off with a drink or two in a pub. My children always enjoyed putting a flame to the brandy on the Christmas pudding.

Going into a pub had become important to me for meeting and talking to people rather than drinking alcohol, although I would normally drink bitter as the ordinary drink of an Englishman, who wanted to conform.

Healing

It only took a few seconds however for me to accept that I would be a teetotaller for the rest of my life. In fact I accepted everything that I was told, as if I was a little child, not a middle-aged lawyer used to fighting for himself and others out in a rough, tough world. I said nothing to Mahraz Darshan Das that day, even when he assured me that I would be well. He told me I should repeat every night the words, "Nanak Naam Chardi

Kala Tere Bhane Sarbat Da Bhala," while eating a piece of sugar crystal, of which he gave me a handful.

The next day in a London pub, I pulled back my shoulders and found it was possible for a man to order a pint of lemonade for himself. Since then I have found many other acceptable drinks, like apple juice or lime and soda.

I have been able to go on talking about my Holy Man, being a teetotaller and a vegetarian, talking about not having a heart by-pass operation, not returning to see the doctors at the hospital or my GP and abandoning all the drugs that had been prescribed to stop me having heart attacks.

What we talk about in the pub is really what is of interest to me, rather than what is in my glass or on the table. I have not suffered at all as a result of becoming a strict lacto-vegetarian teetotaller.

I have discovered food that I did not know existed and I still earn my living with journalists. I have no craving for meat or alcohol and I think I am just about as strict as almost any Jew over observing the dietary law I have accepted. I must be satisfied that there are not any eggs or animal

fat in the food I eat. Making sure that food was properly prepared in accordance with this law was more difficult to start with, when people were trying to catch me out, than it is now.

I rarely used to think about my food or what it was doing to my body. I think I am more sensitive now, without being a delicate flower. I do know that I am very much healthier without any medical check-up and that any pains I sometimes have in my chest are the result of over-exertion or some emotional experience, which I can understand and accept.

Belief

I am not an invalid and do not treat myself as such. I no more think about having my heart pills or going to the doctor than most other people think about breathing.

I feel it is my duty to let everybody know that Mahraz Darshan Das has told me that He did not perform a miracle on me, but that my belief has healed me. He has given me the blessing of God. That makes it also my duty to say something about my belief.

I believe what Mahraz Darshan Das tells me and that what we eat and how we care for our bodies is an important part of His message. I can understand from the evidence of the body in which I live that we should follow His lacto-vegetarian teetotal rule.

I was brought up to believe as a Christian that the human body is the Temple of the Holy Spirit, as Mahraz Jee says, the Temple of God.

When I first met Mahraz Darshan Das on the 14th January 1986, there was no way that I accepted it was wrong for human beings to eat meat or drink alcohol, at least in moderation. However, having accepted His rule I believe that it is part of my

task in life to help expound vegetarianism.

Although I still sit with people eating meat and drinking alcohol and sometimes pay for the privilege, whether they are members of my own family or not, I believe I should try to convince them in a friendly manner that it was my good fortune rather than my tragedy that I had to become a vegetarian teetotaler. ■

I joined the Vegetarian Society within a month or two of joining the Mission. Although I have not been along to any of their meetings, I have enjoyed browsing in their London bookshop as any

member of the public can do at 53 Marloes Road, Kensington, London W8 (01-937 7739).

Their International Vegetarian Handbook gives useful information about vegetarian restaurants, hotels and health food shops, county by county and town by town, as well as other useful information and addresses, including addresses of hotels and organisations overseas.

Many vegetarian cookery books include recipes using eggs, so we have to be careful, but Radha Soami Satsang Beas publishes cookery books with such titles as 'Baking Without Eggs' and 'Lacto Vegetarian Cookery'.



Photograph: Derek Blishton

NATURAL SKIN CARE

Beauty is only skin deep, but do we really know what our cosmetics contain? Sara Martin examines the ingredients, which go into natural skin care products that are available from good health shops.

How often do you stop to think about that little pot of face cream or skin cleansing lotion that sits on the bathroom shelf? Are you concerned only with its effectiveness, did you choose it because of the nice smell, or is it simply the same make you have been using for years?

If the answer is 'yes' to any of these questions, you are in good company, the majority of cosmetics-users. But many more of us are thinking beyond these perfectly good reasons. People who are questioning the kind of food they eat, their standard of health and their whole way of life are including in that evaluation everything they use, including mundane cosmetics.

If you are a health-food shopper, you may have noticed the cosmetic section and wondered, is it really necessary to buy natural there too? You may also be confused by the amount of flowery packages you see in the toiletry departments of quite ordinary chemists and department stores. Do those 'natural herbal ingredients' really do much for you, and if so, what?

The first thing to remember is that there is no such thing as an entirely natural cosmetic. If there were, you would have to keep it in the refrigerator and use it within three days. What the natural cosmetics industry does offer are products that conform to particular standards. Chief of these is that as many ingredients as possible are from natural

sources. Cosmetics are very similar to food — and the making of a cosmetic cream is not far from the recipe you mix in a food processor. If you prefer to use wholemeal flour, sun-dried raisins, and pure butter in a cake, not surprisingly you may also prefer the equivalent on your face. But a cosmetic does need a preservative, only a small percentage of the total ingredient list, but it is synthetically derived.

Skin food

The major ingredient of any cosmetic is its oil. This gives the cream its texture, and has an important role in providing a protective barrier, preventing the skin's moisture from evaporating. If the oil is a good one, it can also feed nutrients into the skin. In a naturally based cosmetic, the oil will come directly from plant or other natural sources. It may be from bees' wax or sheep's wool (lanolin, although some vegans object to this too; and some skins are sensitive to it), seeds (such as sunflower or mustard oil), nuts (such as almond) or fruit pips (apricot kernels). Some manufacturers include 'essential oils', the highly concentrated oils extracted from flowers — lavender, rose or geranium are popular, but expensive.

This contrasts directly with the usual cosmetic cream, where a blend of oils may be used, often synthetic and derived from crude oil (petroleum), although of course much refined. Those in

favour of natural oils say they have a unique compatibility with the skin and also the added advantage of not using up expensive resources, but easily renewable ones. Other commercially used oils may come from animals. Whale oil is the one most people have heard about, but now it is mostly being replaced by jojoba, from a tropical bean. The natural cosmetics industry however steers clear of any animal-derived ingredient, which also makes it more appealing on moral grounds.

The blend of oil and liquid is what gives a product its particular consistency. 'Oil in water' emulsions are lighter and more liquid; 'water in oil' forms a heavier, richer cream. The modern cosmetic will usually be 'whipped' to a consistency that is light and smooth, whatever the formula — no-one fancies a layer of grease left on the pillow. The liquid ingredient may vary considerably. It could be rose water or witch hazel, or any of the herbal infusions, rosemary for instance, good for greasy skin, or camomile, which is soothing and helps heal blemishes. It may be a vegetable extract, soothing cucumber for example, which is also slightly astringent.

Tried and proven

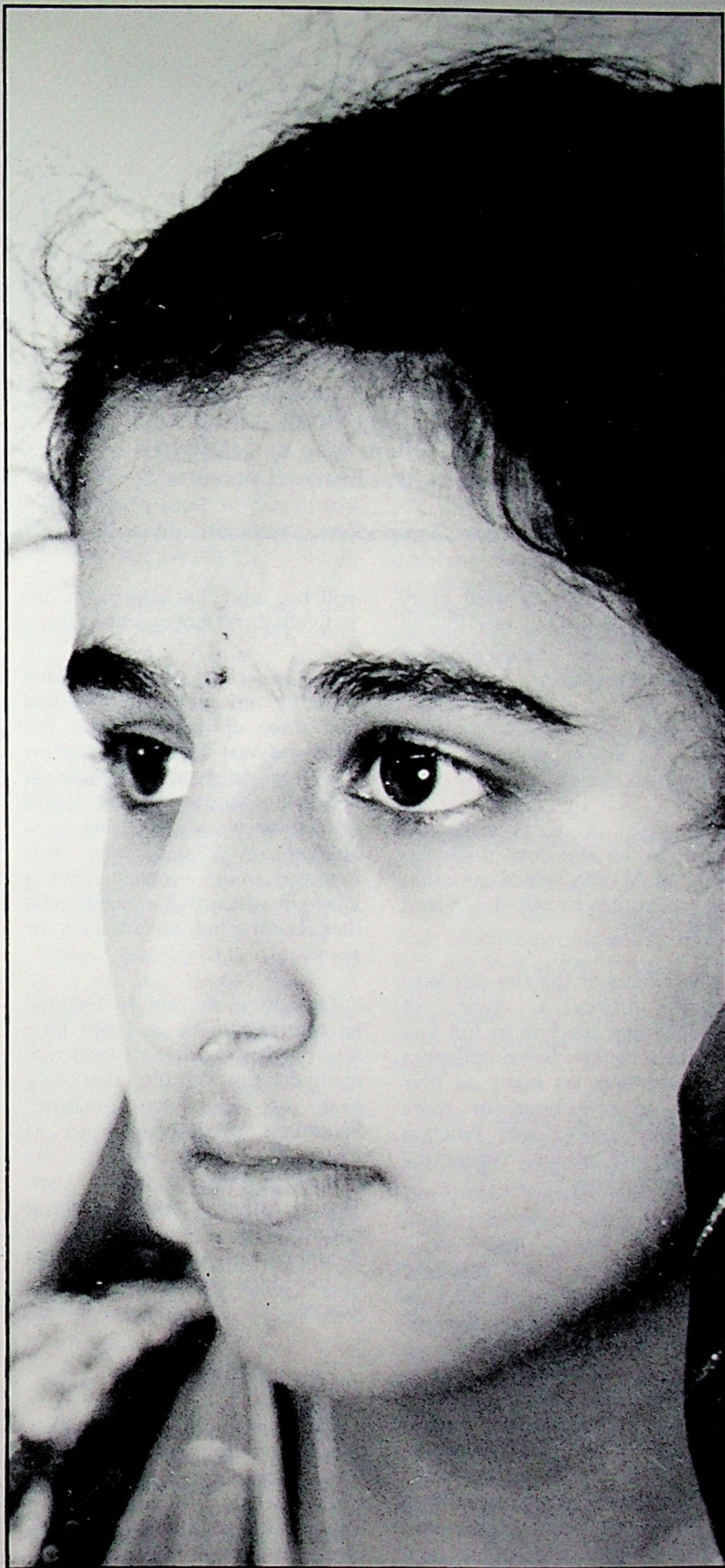
All these have been known to herbalists and makers of old-fashioned cosmetics for centuries. Well-tried and proven, they are also the reason why natural cosmetics do not need to be tested on animals, another argument in their favour. While big companies are in competition to produce yet another scientific "miracle" in skin care, their latest products of technology must be animal tested to ensure public safety. If you are using only ingredients, which have been around for years and are known to be harmless, only human guinea-pigs are necessary!

Many people with sensitivity problems find natural cosmetics

are best. If you have an allergy to a cosmetic, it is most likely to be the perfume or colouring that is the culprit. Although 'natural' doesn't guarantee allergen-free (everything causes hypersensitivity to somebody), you are less likely to react to these sort of products.

Which are the best of the natural ranges? Buy from a health food store, if you can, since brands stocked here are likely to have been checked for ethical soundness. Those scattered in the local chemist may be good, but could just be cashing in on the 'natural' scene with the minutest amount of authentic ingredients in a highly synthetic formulation.

Any of the following are recommended: Blackmores, Tiki, Pure Plant, Beauty Without Cruelty, Weleda, Faith in Nature, Yin Yang. Most of these are small companies with high standards and a personal interest in the products they make. Among the larger companies, you may like to try Vichy (on sale in chemists — mostly mild and with some natural ingredients, although not all), Yves Rocher and Body Shop. The last two are familiar from their specialist shops and attractive merchandising. Both have high standards and excellent ranges. If you cannot get hold of any of these, there are some very special mail order companies. Martha Hill is at The Old Vicarage, Laxton, near Corby, Northants, NN1 73AT. She also does a very good mens' range. Claire Swann's products are available from her at 14 Ferncroft Avenue, London NW3. Both of these enthusiastic ladies make their very effective ranges from high quality ingredients, and Claire Swann, a herbalist, specialises in advice for problem skins.



Photograph: Das Harminder Singh

DESPAIR GROWS INTO FAITH

Epilepsy was once regarded as possession by demons. Today it is simply thought of as a medical problem which can to a large extent be treated by drugs. Das Harjit Singh, a follower of Sachkhand Nanak Dham who had epilepsy, tells Das Jenny MacKenzie his own personal story.

Photograph: Derek Beshon

Mental control is what every human being prizes. We like to think that we can control our own actions and reactions.

But there are many who cannot always be sure of that control. So it is with epileptics.

Epilepsy is a neurological condition, an abnormal discharge of the brain cells, which can cause the individual to fall down and twitch badly.

The effects of the fits can vary greatly from a type of daydreaming reaction to full loss of consciousness. Some epileptics can experience as many as four attacks in one hour, or more commonly others can function normally for months before the next attack occurs.

There are three hundred thousand epileptics in Britain and thirty thousand are diagnosed each year. There is no exact known cause, but a severe head injury could cause scarring of the brain and this could lead to epilepsy.

Thirty-three year old Das Harjit Singh from Edmonton knows the trauma of living with

epilepsy and its effects on the individual and those around him.

As a child he contracted typhoid and since that time had had three epileptic attacks. But when he was twenty four years old, he experienced a very bad car accident. On his way to Dover with some friends, heading for a holiday in Spain, he was involved in an accident with a truck, in which two of his friends died, leaving him unconscious for a week.

After three months in hospital he returned home and not long after he began to have recurrent epileptic fits. Within that first year he had ten seizures. Specialists prescribed drugs as treatment, which reduced the attacks to three or four a year. The drugs were strong barbiturates, which slow down thought — a patient taking these is forbidden to hold a driving licence.

Struggle

The constant threat of another attack and the side effects of these strong drugs affected Das Harjit's whole life. "It was very difficult for my family and my friends to cope," he said. "People

were afraid of these attacks. I was very strong and everyone was always worried about me. I used to lose consciousness for one full minute. Often I would badly cut my tongue. The after-effects lasted a long time. I would feel very weak, tired and have a nasty headache.

"I lost a lot of friends. I became uncertain, afraid, ashamed. I began doing things on my own. I'm grateful that nothing ever happened to me.

"I lived this life for seven years. It took five years and a lonely struggle to achieve justice after the accident. I felt that I was facing life on my own."

Four years after the accident, Das Harjit was married. "My parents were worried about me," he said. But after one year the marriage ended. "It's a possibility my health precluded our happiness," he said. "There was a breakage of understanding."

So life was spiritually lonely and uncommitted for Das Harjit. This was his situation in life when his parents first came to Sachkhand Nanak Dham.

"They told me about Mahraz

Jee," he said. "But the Mission did not interest me at all at first. It wasn't until I heard a video in April 1984 that I took an interest. I felt very attracted to His way of thinking.

"I made arrangements to go to His next Satsang at Jackson Hall, Wembley. That was the first time that I met Mahraz Jee. He had a chat with me.

"He asked me what my problem was. I said: "I've had a lot of problems in my life — health problems and a divorce."

"He told me to stop taking meat, fish and eggs and to come to the Dera to talk for a while. But that first day I said to Him, "I don't like to make false promises."

"Mahraz Jee said, "Leave that to me."

"Not long after that I went to Birmingham on the coach from Edmonton. There were so many people. I looked at all those photographs — they looked so beautiful — different to what I had known. It impressed me too that the Mission was bringing Hindus and Sikhs together.

Embrace

"The most interesting thing was His thoughts during Satsang. I liked His flamboyant way of talking about the truth, people's rights, humanity and his positive thoughts about God. I had always thought that way, but had never heard anyone express those ideas before.

"From then on I had a great appreciation of what He was doing and quickly felt that I wanted to play a part.

"That day Mahraz Jee put His arms around me and embraced me in front of the congregation. A little later my mother told Him about my epilepsy. But Mahraz Jee said, "I've given him everything today. I've fulfilled all his needs."



Das Harjit Singh.

Photograph: Das Hardev Singh

"That evening I sat down to eat a meal of fish and chips. I went to take the first piece of fish in my mouth — and right there and then I had an epileptic fit.

"The next morning when I had recovered, the whole thing came back to me. I realised that I hadn't even tried to sacrifice anything.

"I thought O.K. I'll give it a try. I gave up drinking and eating meat and very quickly I found that I didn't miss it. There was a little progress in my health and generally I felt more positive. I was making some kind of progress.

"After Mahraz Jee embraced me, I cut my drugs to half. I thought that I shouldn't use them, so I slowly cut them to half and left it at that. Again I felt that I was making better progress. I took the holy water every day, morning and evening."

It was a year then before Harjit suffered a further attack. It was at a Satsang on the 31st August, 1986, in Handsworth Park that he fell with another attack and cut himself above his left eye on a park bench.

When He was told, Mahraz Jee took a tent stake out of the ground and said, "Put this piece of iron in his hand". Harjit recovered immediately, but he was taken to hospital for a check up and attention to his eye before returning to the Dera.

Mahraz Jee assured Harjit, "It won't happen again."

Contented

"I told Mahraz Jee that the hospital doctor wanted me to take tablets again. But He said, 'No.' He emphasised that this was the last attack I would experience.

"Since then I have been fine, I was nine stone, and now I am twelve stone. I will soon have my driving licence back again, thanks to Mahraz Jee.

"I am a happy and contented person now — I see people in a different and much better way. I expect personal happiness now. I understand His message very clearly and I think that's what He wants for everyone.

"Mahraz Jee says, 'Truth is God'. From my experience that is the strongest weapon you can ever find. That clears your way to physical and mental health. You become a relaxed person in life as a result.

"I love to share these thoughts with others now, especially those who are in a critical state of life. I've lived that life and I understand. I would urge them to have the courage to break from that life.

"And I would like to reassure those who suffer with epilepsy. It's not something terrible. Family and friends should love those, who experience epilepsy, rather than make it seem unnatural. That only makes the child feel rejected and that it's a sickness.

"Faith is very important, it's part of the healing. Make yourself strong and keep an interest in doing things. It's very important to have a good diet, prohibit alcohol and smoking and have right thoughts. It all quickens the process." ■



Just as God created the heavens and earth, similarly He created a house for Himself, which is the human body. Within this body He erected a throne for Himself at the eye centre, waiting patiently for the soul (atma) to strive and meet with his beloved, the Supreme Soul (Parmatma).