

13th APRIL 1988.

VOL 2. ISSUE 3

# Nanak Dham

## ADDICTION

Why do so many people seek refuge in drink and drugs? Could it be that God is not real to them?

Does a bottle of tranquillisers or a bottle of whisky become a false God, which many find they cannot live without?

Do people not have time to talk and heal each other's battered souls because they spend so much time watching other people live and talk on television? Has the gloomy vision of George Orwell in his novel, "1984", with Big Brother watching over us through the means of television come about or has Orwell's perception helped us to avoid the worst excesses he predicted?

In this topsy-turvy world people who choose not to drink alcohol or take drugs are so often seen as kill-joys, misery-makers who are determined at all costs to enforce repressive prohibitions on other people.

We start free to make of our lives what we will, but we are so often enslaved by some snare or other that we meet along our way.

Drink and drugs probably imprison more people in living hell today than anything else. Yet the image of the "harmless" social drink or smoke is the one that is marketed to us, even when the message on the side of the packet of cigarettes gives us a Government Health Warning like "Smoking can seriously damage your health."

We are however becoming more aware. More than 70% of men and better-off women are non-smokers, is revealed in "U.K. Smoking Statistics", published by Oxford University Press to coincide with the World Health Organisation's first worldwide "No Tobacco Day". However "16-to-19 year-olds are smoking more and there has been little reduction in the proportion of smokers among less well-off women," said Professor Nicholas Wald of St Bartholomew's Hospital, London. The Independent Scientific Committee on Smoking and Health has recently reported that passive smoking from living alongside smokers increases the risk of lung cancer by 10-30%.

There is a growing trend away from alcoholic drink with nearly one in six adults in Britain now teetotallers. Some people are more aware of the relationship between health and fitness and how we feed our bodies. A report entitled, "Britain's New Abstinence", commissioned by Ansva Insurance, the company which sets out to insure non-drinkers and reduce the harm done by alcohol, gives details based on interviews with more than 20,000 adults every year between 1980 and 1986.

People gave four main reasons for giving up drinking. Not drinking alcohol is part of healthy living, sportsmen perform better without drink, young

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## SHELTER



Mahraz Darshan Das

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

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

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## TIBETAN PEACE LEADER VISITS BRITAIN

The Tibetan Buddhist religious leader, the Dalai Lama, arrived in Britain earlier this month.

The Foreign Office in London denied that any restrictions had been put on the Dalai Lama's visit after reports that China had put pressure on Britain to stop him making political statements or contacts.

The Dalai Lama has been living in exile from Tibet at Dharamsala in northern India since fleeing to India with many thousands of his followers in 1959 after the Chinese invasion of Tibet.

He said on arrival in Britain: "I think the government of this country feels that I should not make political statements. I do not want to create any embarrassment for this government."

He commented however on the recent riots in Tibet: "It shows what the people really think. It is resentment.

"But as a Buddhist and as a person who very much believes in Gandhi's philosophy and style and also because of our circumstances, non-violence is the only way. Violence, I feel, is very bad."

Like Mahraz Darshan Das his mission is one of peace and humanity, although he might talk about God in a different way.

The Chinese will not be joining others like American senators, the vice-president of the Russian Academy of Sciences and the Archbishop of Canterbury in meeting the Dalai Lama while He is here. It would seem from the riots that China has only tenuous control over Tibet, although Peking claims it has been part of China for 700 years.

An allparty parliamentary human rights group has said that the Dalai Lama is perhaps the only man capable of resolving the Tibetan situation peacefully.



# ADDICTION

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people prefer non-drinking partners and the laws against drinking and driving encourage abstinence.

Today a man is not so likely to be regarded as unmanly for not drinking. There is a noticeable decline in lunchtime drinking among businessmen, who realise that their thought processes are slowed by drinking. Even in the 18-24 age group non-drinkers are on the increase.

It is interesting how the problem so often provides its own answer. People who have been to the brink usually accept the answer to their problems just in time. There is something innate in us that quietly prevents us from going over that brink and destroying ourselves.

## Young People and Alcohol

Last November the Home Office published a report from its Crime Prevention Working Group called, "Young People and Alcohol", which found that there was evidence of regular, often illegal drinking of alcohol by adolescents. While it acknowledged that alcohol abuse is only a symptom of deep-seated problems faced by young people, it suggested measures to reduce alcohol

abuse among the young. The suggestions involved education authorities, parents, further restrictions on advertising alcoholic drinks, promotion of non-alcoholic beers and wines, consideration of Government health warnings on alcoholic drink containers, further use of alcohol taxation, the provision of alcohol-free youth facilities, a recommendation that special help should be given to the ethnic minority communities, greater involvement of the probation and social services together with the Youth Service and Health Authorities in the problem.

The report recognised that the law is a blunt tool for dealing with social problems, but recommended that 18 should remain the age under which it is illegal for young people to purchase alcohol. Also the law should be simplified so that young people under 18 should not be able to purchase or consume alcohol in registered clubs and wine warehouses, thus coming into line with the restrictions in pubs.

While the Licensing Bill will liberalise licensing hours to enable people to buy drink at times when they cannot at present do so, it is possible that it might become easier to buy non-alcoholic drinks in licensed premises at teatime for example. The Government suffered a defeat at the report stage in the House of Lords, which will mean that garages will

not be allowed to sell alcohol, thus helping to maintain the drink and driving restrictions. If landlords realised the purchasing power of teetotalers, who also want refreshment, then the range of drinks available in a bar might be more varied with less emphasis on alcohol.

## Fun and Enjoyment - The Truth

We must try to move away from the stern-faced image that has attached to the Temperance Movement in England possibly since Victorian times, if not before.

As teetotalers we must be positive about living our lives more abundantly and joyfully. We are not against fun and enjoyment. Truth is a delicate commodity that is sadly obscured by the lies of the world.

Alcohol is a depressant and should be recognised as such. In our lives we should show, preferably by example rather than with words, that lies are lies and not manifestations of the truth.

Nearly two thousand years ago Jesus Christ embodied love and yet He was crucified as an impostor and a criminal. That is the way of the world whether two thousand years ago or now.

We must not let lies win. Let us be addicted to the truth.

# DAVID ALTON'S ABORTION BILL

David Alton's Abortion (Amendment) Bill, which proposes to cut the time limit for abortion from 28 to 18 weeks of the pregnancy and which we examined in some detail in our December 1987 issue, has completed its Committee stage in the House of Commons and will be debated at its report stage in the Commons on May 6th.

The House of Commons has passed an amendment permitting a late abortion to save a woman's life. Another amendment requires abortions to be sanctioned by a consultant gynaecologist and a registered medical practitioner, to be carried out by a consultant gynaecologist employed by the National Health Service.

It would seem that the Bill is unlikely to obtain a Commons majority for the time limit of 18 weeks, which reduction would have prevented about 3% of the abortions that take place in this country at present.

Mr Alton has indicated that he is prepared to accept a higher time limit to prevent an outright defeat for the Bill. At a press conference before the Easter recess Mr Alton said: "We have 200 MPs solidly behind us on exactly where we stand on this question. But we have others who are very much open to persuasion, people who say 20 weeks, 24 weeks and 26 weeks."

At the same press conference Sir Bernard Braine, the Father of the House, claimed that on the latest figures, 7,605 lives would be saved if the abortion upper limit was put at 18 weeks, 3,738 would be saved at 20 weeks, 1,800 at 22 weeks and 160 at 24 weeks. He claimed that 3 million babies have been destroyed for reasons of social convenience and concluded: "We have a veritable massacre of the innocents. The cause is a right one. If we are to be sabotaged again as we have been repeatedly in the past by a small determined minority using procedural devices, there will be a rising tide of anger. This is a great moral question".

The report stage is the Bill's most difficult hurdle. David Alton claimed that 14 "pro-life bills" had been thwarted by "obstructionists and proceduralists".

Ms Jo Richardson, Labour spokesman on women, and others opposed to the Bill are entitled to put down as many amendments as they choose in an attempt to talk out the Bill.

The former Bishop of Birmingham, Hugh Montefiore, whose Infant Life (Preservation) Bill won a second reading in the House of Lords last year tried to reduce the legal limit from 28 to 24 weeks. He pointed out that there is one abortion for every five live births. He said that abortion for him is only permissible when the life or health of the mother (or her family) is gravely at risk, or where the baby would be born

severely handicapped, but during the early weeks of pregnancy the law should permit women to decide for themselves.

Abortion cannot be stopped by law, but we might learn lessons from France, Italy, Holland and Scandinavia, seeing abortion law as part of a wider package, including counselling and the importance of a cooling-off period.

During the debates we have learnt of an American organisation called, Catholics for a Free Choice, that defends the right of women to have abortions and to control their own fertility.

Videos showing abortion, one presented by Charlton Heston, have been sent to every MP. A mass lobby of Parliament by Mr Alton's backers is being held on the anniversary of the passing of the 1967 Abortion Act on April 26 and 27.

If the Bill is successful in the Commons, a team including Lord Fitt, the former leader of the SDLP in Northern Ireland, is prepared to steer it through the Lords.

We should remember that Mahraz Darshan Das said that we should all look into our hearts for the appropriate solution to the problem as it affects us as human beings. We should remember that Man is Man and God is God. We cannot assume the position of God in determining what is going to happen to a particular child.

## CAPITAL PUNISHMENT

Soon after the Easter recess Parliament will have the chance to debate again whether there is a valid case for the reintroduction of capital punishment for murder when considering an amendment to the Criminal Justice Bill. If you have any views on this subject or others, which you think should be aired, write to your MP at the House of Commons, London, SW1A 0AA.

## SOCIAL SECURITY

Many people will be confused at present by the social security changes.

Family Income Supplement has become Family Credit.

Supplementary Benefit has become Income Support.

The increase in Family Credit is matched by a decrease in Housing Benefit.

Some of the bureaucratic complexities are being cut out of the system, but at the same

time benefits are being cut for many people.

The Social Fund, which replaces a £400 million annual allocation for emergency single grants for special needs like cookers, cots or kettles will have only £60 million available for grants and £140 million for loans. Each local fund will have a monthly budget, which when allocated, will require officials to refer to charities. Claimants will be expected to repay loans from their benefits.



# SHELTER

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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.

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 satsangs 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.

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 soil 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.



Mahraz Darshan Das  
Two Lords

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.

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 is one. It is Love. But with whom? With the Lord who is our creator? Or His messenger who meets us in our life time?

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.

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.

If you do not find it now, then you will be given the opportunity in your next life or the next. If you are going to accept or have accepted someone then there is no question of good or bad. If you now consider yourselves to be good, why did you not think like this before. What made you good today? This knowledge that you have gained where did it come from? Why did you not have it before? This knowledge comes to you when you have attained 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



# SHELTER

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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 myself, we were saying to the Lord that the time 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. With 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. 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 father, Guru Tegh Bahadur, 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. Mata Ganga, Guru Arjun Dev'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.

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 take 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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# PENNY'S PANTRY

## Vegetarian Cookery

### Jam Buns

#### Ingredients

8 ounces self raising flour,  
Pinch of salt,  
3 ounces of margarine,  
4 ounces of sugar,  
milk to mix,  
jam.

#### Method

Sieve the flour and salt, rub in the margarine and add the sugar.

Mix together with enough milk to make a stiff dough. Turn onto floured surface and knead slightly.

Divide into eight or ten pieces and put onto a greased baking tray. Make a hole in each and fill with a little jam.

Bake in the middle of the oven for about 15 minutes gas 6 (200' C or 400' F).

### POWER TO SUCCEED

#### A Young Person's Plea

Please forgive me for the wrongs that I have done.  
Help me do no more,  
But to take part in your Mission and pass on your holy message;  
To keep my parent's respect, so that they can be proud of me;  
To never turn away from your Dera,  
The place where I found your love, which I needed;  
To always say my Naam, wherever I go, whatever I'm doing,  
So I can see you in your true form.  
Please my 'Data Jee', turn me well away from evil and bad temptations,  
But lead me to the path of Truth, Love, Peace and Unity.  
Take away from me the temper, jealousy and bitterness,  
Which I bear inside me,  
So that I may feel you around me.  
My love for you is never-ending,  
As yours is for me.  
I know that I ask a lot, I also know that just by asking I cannot be what I want to be,  
A pure, true honest 'satsangee'.  
So to sum all this up I just want the will power to succeed,  
Which I know I'll get through 'Sewa' and 'Naam.'  
Dhan Darshan, Data Jee.

Das Baljeet  
Thamesmead, London

Our children are the seeds of the world.  
It's with our true love  
That they will grow  
And with our good teachings  
That they will know  
How to love children of their own.  
The joys of happiness you created for me  
Made dreams of love turn reality.  
Dear God, make forever  
Like you made today,  
Make it perfect in every way  
For the children of your world.

DAS SATINDER

### Mushroom and Vegetable Bake

#### Ingredients

1 leek,  
1 carrot,  
1 onion,  
4 ounces broccoli,  
4 ounces cauliflower,  
4 ounces mushrooms.

#### For sauce

1 pint milk,  
1 ounce cornflour,  
3 to 4 ounces cheese,  
Half ounce of butter,  
Pepper and salt.

#### Topping

About one and a half pounds of creamed potatoes.

#### Method

Cook vegetables in normal way, drain and put into an ovenproof dish.

Make the sauce by mixing the cornflour with a little of the milk into a smooth paste. Add the rest of the milk, the pepper, salt and about half an ounce of butter. Heat gently on the stove, stirring constantly until the sauce begins to boil. Remove and add about 2 ounces of cheese. Pour the sauce over the vegetables and mushrooms.

Top with cooked creamed potatoes and the rest of the cheese grated on top of the potatoes.

Brown in the oven, gas mark 6 (200' C or 400'F) for 15 minutes or under the grill until cheese looks well browned.

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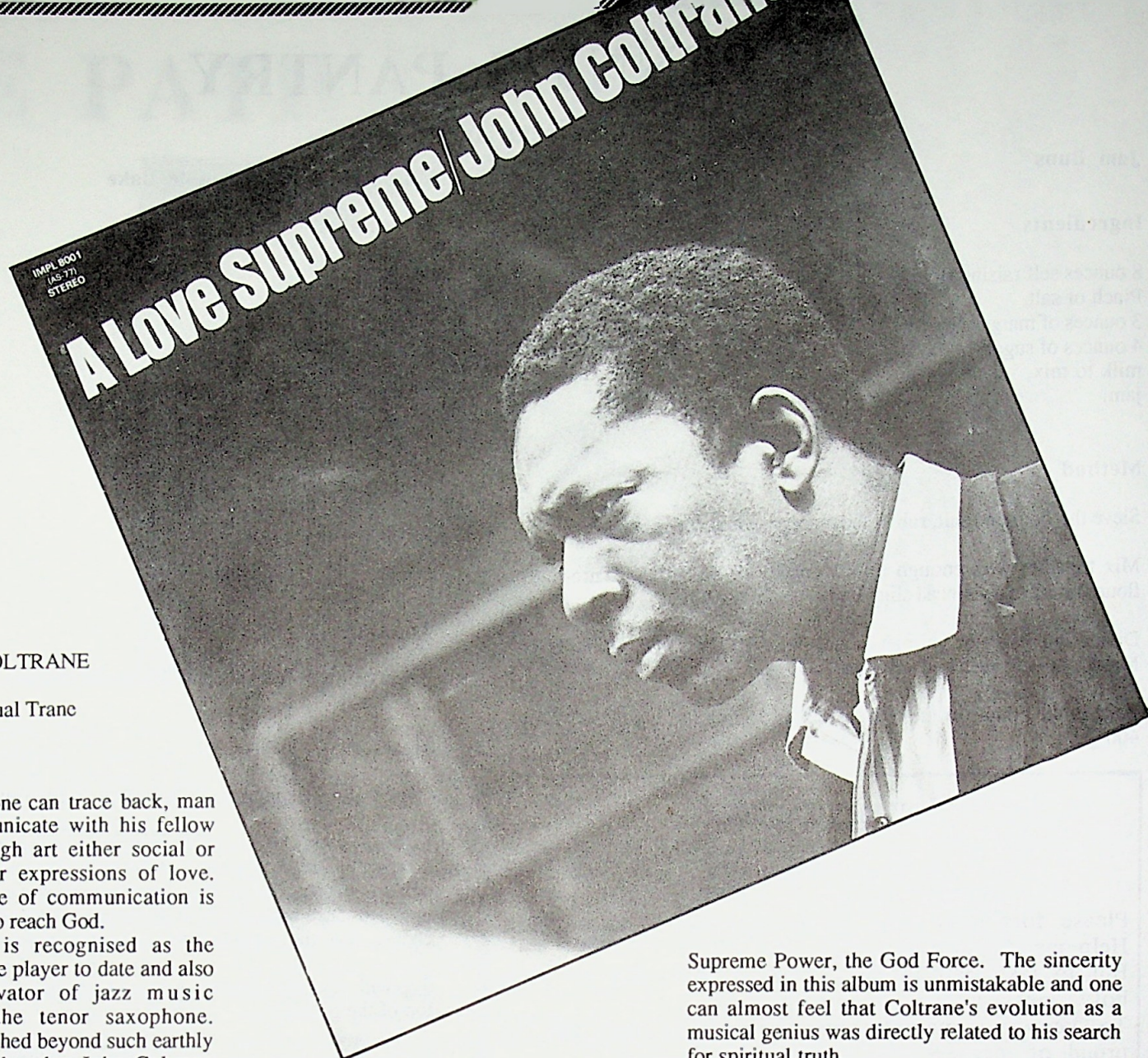
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JOHN COLTRANE

A Spiritual Trane

As far as one can trace back, man has used art to communicate with his fellow man, portraying through art either social or political statements or expressions of love. Occasionally the mode of communication is extended in an attempt to reach God.

John Coltrane is recognised as the greatest tenor saxophone player to date and also as the greatest innovator of jazz music channelled through the tenor saxophone. However his goals stretched beyond such earthly recognition. The heights that John Coltrane strove to reach, crossed the boundaries of perfecting the playing of a musical instrument.

For Coltrane the saxophone served as an instrument through which he could acknowledge and communicate with God. This is not to say that musical development was not an important part of his work, indeed his search to further elaborate improvised music led him through Africa and India. Indian classical music in particular had a profound influence on his own interpretations of improvised music. Coltrane was able to incorporate very successfully the Indian-style Ragas into his already enriched Afro-Caribbean-blues jazz music.

In the 1950s his musical education took the form of collaboration with several giants of jazz, including the most respected tenor saxophonist of that period, Sonny Rollins. Together they performed the timeless composition, "Tenor Madness", where the call and response solos by the two players developed into an enterprising duel of skill and imagination, establishing John Coltrane as a tour de force of the tenor saxophone.

Coltrane's ability to adapt and vary styles was evident when he performed and recorded with the dynamic and unpredictable pianist, Thelonious Monk, whose seemingly simple melodies are among the most difficult to perform convincingly, because of the way Thelonious used time spaces in his music.

Coltrane's most celebrated collaboration, however, was with Miles Davis, a member of Davis' Band of the late 1950s. The result was the legendary, "Kind of Blue" album, which launched John Coltrane as a band leader in his own right.

Since 1960 Coltrane has had a greater impact on jazz than any other musician, including Miles Davis. His quartet from 1960 to 1965 has probably been the most influential small combo since the Parker-Gillespie quintet of 1945. Coltrane's enormous influence is based on his tone and technique on the soprano and

tenor saxes; his lengthy, developmental, modal, or scalar improvisation is a whole-hearted dedication to music as a moral and spiritual force.

Meditation

Every aspect of Coltrane's music was a spiritual act. Elvin Jones, Coltrane's long-time drummer, recalls that on the way to a performance very little was said among the members of the band. All concentration was generated in the form of meditation towards the music they were going to play on that particular evening. There would be no set times or elaboration limits to the performance of a tune. Sometimes a single solo by Coltrane would last half an hour. The individual members of the group would inspire each other to new heights. Their meditational presence would allow a musician's next move and respond to it with equal compulsion.

John Coltrane, like many other great artists of the past and present, made a very modest living from his art, playing in small clubs to relatively insignificant audiences for a large part of his career. The full impact of his achievements was realised some years after his death in 1967.

In 1960 Coltrane recorded the Rodgers and Hammerstein show tune, "My favorite things", which he performed on a soprano saxophone. It was also the title tune to his first album. This tune became the most requested of his live performances and consequently served to popularise the soprano saxophone. It is considered by many musicians as among the most beautiful recordings ever made.

In 1963 John Coltrane recorded perhaps his most celebrated musical offering: his first full musical expression in album length, entitled, "A Love Supreme". The recording in four parts (Acknowledgement, Resolution, Pursuance, Psalm) is a humble dedication to the

Supreme Power, the God Force. The sincerity expressed in this album is unmistakable and one can almost feel that Coltrane's evolution as a musical genius was directly related to his search for spiritual truth.

Coltrane's musical explorations did not stop here. An excellent second part to "A Love Supreme" entitled, "First Meditations (for quartet)", was recorded some months later. Even in the year of his death in 1967 his quest to delve into new melodious and rhythmic grounds was relentless. It is difficult to assess how much further Coltrane could have taken his art form, if his life had not been cut short at a relatively young age. In the summer of 1966 he told an interviewer: "I know that there are forces, forces put here that bring suffering to others and misery to the world, but I want to be the force which is truly for good." One year later Coltrane died in a New York hospital. Although his own life had been cut short, he left music of sufficient beauty and originality to inspire others for generations to come. In the linear notes of the album for "A Love Supreme" Coltrane wrote:

"During the year 1957, I experienced, by the grace of God, a spiritual awakening which was to lead me to a richer, fuller, more productive life. At that time, in gratitude, I humbly asked to be given the means and privilege to make others happy through music. I feel this has been granted through his grace. ALL PRAISE TO GOD".

There is a wealth of recordings by John Coltrane. New and obscure, live and studio recordings are being made available. Here is a small list of recommended listening that represents only the peaks of mountains.

- My Favorite Things - Atlantic, 1360 1960
- A Love Supreme - Impulse, A-77 1963
- First Meditations (for quartet) - Impulse, impl 5016 1977
- Coltrane Live At The Village Vanguard - Impulse, A-10 1977

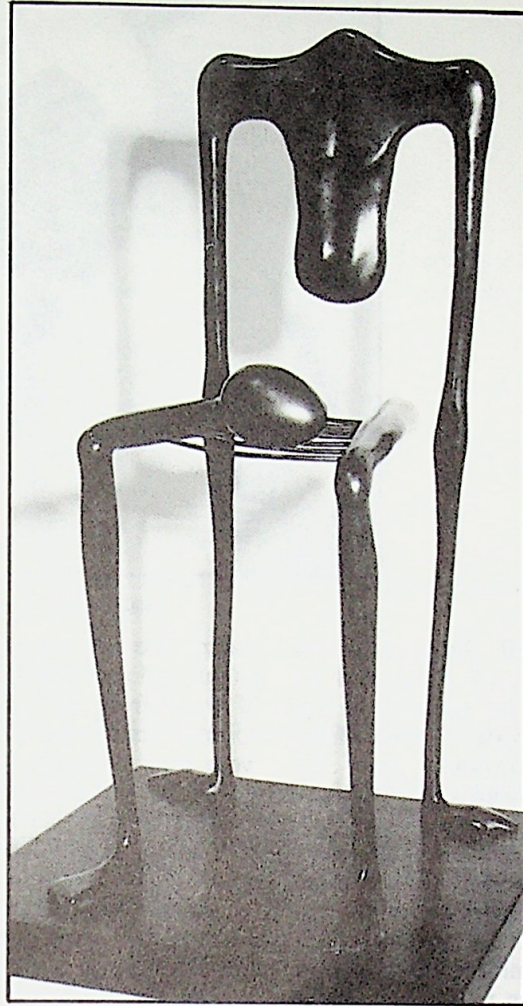


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# SCULPTOR IN THE LIMELIGHT



Kirti Patel with "Self-Bondage"



"Chairman"

**A** recent exhibition called, "Self-Bondage", by a young Asian sculptor is raising a few eyebrows in the art world of London.

Kirti Patel recently exhibited a collection of his sculpture and paintings at the Newburgh Street Gallery, London. Born in Kenya, he lost his parents at an early age. The experience left him in an untypically lonely situation for an Indian child. "From quite an early age, I learned how to enjoy the small pleasures in life for myself," explains Kirti.

This lonely state laid the seeds of his sculptural biography.

In 1961 he left Africa for Gujarat in India, where he completed his early education and progressed into secondary school. At the age of 19 Kirti had set his course as a science student when his life took a complete turnabout. He recounts: "Once I saw the unveiling of a portrait sculpture of Sardar Patel, an Indian politician. The sculpture impressed me very much." He recalls later seeing books depicting European sculptures and especially the work of Michaelangelo.

"When I saw Michaelangelo's sculpture, which he had carved at the age of 21, I thought to myself: 'if people can do this then why can't I?' It was a sudden break when I decided to give up the science college and join in fine arts," he reveals.

Kirti worked in many mediums, experimenting through personal experience and learning about metal casting, clay moulding and other crafts. Soon after completing his education in 1978 and with no further ties in India, Kirti came to England and took up full British citizenship.

For the past ten years Kirti has been learning new skills and has now exhibited a sculptural biography, which was screened on BBC TV. "The power of television is extraordinary. It encouraged people from long

distances to come and look at the work, but having said that, what the film showed was the beauty of the sculpture itself and that's what people came to see," explains Noel Napier-Ford, proprietor of the Newburgh Street Gallery.

"Self-Bondage is an autobiographical show in sculpture. Like many writers write autobiographies, so as a sculptor I decided to put my life experience into the sculpture medium. It reveals not only my life experiences, but also echoes the existence of many other people," explains Kirti.

It is true that the sculptures are moulded to the extremities of line, similar to the stick people of L.S. Lowry and yet they portray the very depths of human emotion. Unlike many sculptors Kirti puts his ideas directly to any pliable medium. "Like live recording," as he puts it, laughing.

He is influenced by and takes his inspiration first from his own life, then from Indian miniatures and various European artists. "The figures are themselves rather Indian," explains Noel. "The attitudes are Indian. The gestures the figures make are Indian. There's something in them that they portray, which I regard as very Indian. It is a sort of strength of character. A certain endurance of hardship, which is something I associate with India.

"But in art terms I suppose his piece that he calls 'Chairman' is a very original comment on human nature and power and the transient nature of power. It has a resemblance to Dali. It is slightly surrealistic in a way. I think his drooping form and smooth lines make one think immediately of Dali."

Having taken up painting only recently, success as a painter seems to have come quickly. Resembling Indian miniatures with bold colours and patterns, they incorporate the sculpture as their human intermediaries, thus complimenting every piece of sculpture.

"An American gentleman came and bought all the paintings, which he has taken back to America," laughs Kirti. Now knowing the selling power of his paintings, Kirti is keen to expand in this medium. He is determined to succeed. "There was a sense of determination that came out very strongly in Kirti as a person when he first approached me. It encouraged me to go to his flat and actually see the work that he'd done. Having seen the work then I realised that my judgement of him was correct," recalls Noel.

"I think that Kirti has now got to work extremely hard. He must try and get his work shown in different places as much as possible. He's got a number of people who want to see more of his paintings so he has got to get very busy in that direction."

Ever aware of the impediments of being an art dealer Noel is quick to point out: "The artist is going to be left to develop on his own as he should do. The inspiration has got to come from the artist. A dealer generally has an appreciation of art, but he also has an appreciation of what artists can do and how that can be related to people. The artist is the originator and for any other agency to come between the originator and the work of art destroys the work of art."

"I am studying prehistoric art at present and am thinking of doing a whole series revolving around the subject of the torso," reveals Kirti.

"With this in mind he is developing the torso in a more European fashion, in that he is taking the natural figure, but expressing movement. In expressing movement he is abstracting the figure so that one has this lovely flowing line, which Kirti is so good at," continues Noel.

"Future development - I don't know. Wherever the muse takes him."



# THE PATH OF A MASTER



Baba Jee Karnail Singh.

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 Jee's words.

Today is the first day of the month. Mahraz Jee 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 Jee 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 Jee. 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 Jee 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 Satsangs Mahraz Jee 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 Jee gave. There was an unused open 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.

Some time 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 Jee 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 Jee, 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.

## Liberation

Mahraz Jee 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 Jee 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 time 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 Jee 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.

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 suffers hardships.

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

Mahraz Jee 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



# THE PATH OF A MASTER

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 faqirs 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.

Another example often cited by Mahraz Jee 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.

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

BANVAN FIRTHI DUNDTI VAST  
REHI GARBAR

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 Jee.

AAPE GURU AAPE GUR CHELA

Man is the lover and the beloved. He is the Guru (teacher) and the Chela (student). He is the disciple and the Lord.

There is no difference between messengers of God and God. During his Satsangs Mahraz Jee used to explain that this 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 Jee then stated in his own verses:



Baba Jee Karnail Singh.

GUR PURA VAD PAGI PAVAN  
JANAM 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 Guru 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.

## Das

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

Mahraz Darshan Das 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 Jee. For they are the store-keepers 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 Jee 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 Jee came and went under His Will.

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 Jee 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 Jee's lesson to us was that we should dedicate our life and death in such a way that we gain life for ever.

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 for ever on earth.

Mahraz Jee'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 Jee.



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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 Jee 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 Jee 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."

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 corners of the earth."

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

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

KHATRI, BHRAMIN, 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 Jee Himself affirmed His message. Whether one accepts it or not, that is His prerogative. But a few devoted followers will continue to work and spread his Mission, whether one accepts it or not. If Mahraz Jee 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 took five devoted followers and became famous. Guru Nanak had Bala and Mardana with Him and spread His message to the whole of the world.

Mahraz Jee 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 Jee'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 Jee but by the power, which works behind each and every one of us. To know greatness and see the light of that power, Mahraz Jee gave us Naam. The Gurus defined it as "Guru Shabad". Some people refer to it as Amrit.

Mahraz Jee 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 seats for 12 years.

It is that Naam, of which Mahraz Jee 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 Jee 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 Jee gave many examples of past messengers to illustrate His point and said they 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.

The Gobind here is not the tenth Guru, because Kabir came before Guru Nanak. 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 Masters 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 Jee 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."

In "Yaswanti Niradhar" Mahraz Jee 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 Jee 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 Jee 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.



# A Young Person's View of Drugs and Alcohol

"Beware, beware,  
Take care,  
Treat your life fair"

Mention drugs and alcohol and you stir the hearts of many. These two claim the lives of many teenagers. But why? Why do young people rely on drugs and alcohol? Do they realise the consequences? Are they ignorant? Does not society warn us enough or provide adequate information of the dangers?

The issue of drugs and alcohol is aired everywhere. Schools, colleges, television, the advertising media, newspapers, magazines, to name the obvious. All make an effort to prevent teenagers from becoming involved with drug-taking and alcohol. We have been taught by Mahraz Darshan Das not to rely on any sort of narcotics, not to commit ourselves to alcohol. However not every human being is the same and all have their own differing opinions. Therefore the problem still exists and cannot be ignored.

### 'It's My Life...'

We teenagers think we know best and will not be guided or told what is right or wrong, especially in this day and age. We are given ample warning of the dangers of drugs, especially heroin known commonly as "smack" and cocaine known as "speed". Then why do some of us persist in "giving them a try"? I think the saying, "curiosity killed the cat," gives most of the answer. The rest we can put down to fashion, apart from family, social and money problems. Society has changed and with it the young person's attitudes towards drugs and especially alcohol have changed too. Drug-taking, for some, has become part of life, a "necessity". It is not unusual to "live dangerously". It gives your ego a boost and you can mix in with your friends - feel part of the crowd.

The "latest fashion" is to purchase a plastic container with a few pints of beer and to find a suitable place in the town centre, where the teenager will indulge in drinking all the beer! It is some people's idea of merriment and to be jolly! Yet that individual may have to suffer a fine for some offence or another resulting from the drink, or the journey home in a poor condition and the after-effects of it - the horrible hangover.

Some youngsters that cannot do it so freely will drink, until they lose all consciousness, perhaps at school or college! If they cannot do that, they might drink at home while their parents are out at work.

The inevitable question arises - do we really know the consequences? Are we blinding ourselves to them? Or is it just that we will only realise the consequences when it personally affects us? It is very saddening to say that often it is only when the teenager involved in drugs or alcoholism experiences disasters resulting from them that he or she realises it is too late.

### THE RESULTS

#### Family Problems

At times the youngster can feel trapped with no-one to turn to or talk to. Members of the youngster's family may not be much help. There may be problems, which get out of control and close in on the youngster. He or she can find it very hard to cope. For the ones who choose the path of drugs or alcohol, there is little alternative. It can be a way of "freaking-out", to imagine things beyond the imagination in our normal conscious state. The individual is thrust out of reality, which seems cruel and unfair.

Maybe it is, but have they tried to make their situation better?

A family does not consciously drive its children to become drug addicts or alcoholics, but the attitudes of the parents towards the child or children may.

This is just one of the reasons teenagers turn to drugs or alcohol.

#### Relationships

Some teenagers find it difficult to form relationships with people or to come to terms with broken friendships. Anyway they feel lonely and it is a case of "Smile and the world smiles with you. Cry and you cry alone." All they seem to long for is to "drown their sorrows" and forget what hurts.

As when anyone is emotionally upset, he or she can easily be enticed by what he or she would not normally consider. Teenagers are easily fooled by what is right and wrong. It is very simple to convince oneself into thinking drugs and/or alcohol provide the only answer to incessant problems.

It is wrong to assume that drugs like heroin and cocaine are the only serious drugs that cause problems. Certain drugs even prescribed by doctors, and which are readily available from pharmacists are also destructive. Adults too can become totally dependent on them and once one

has become addicted, it is very difficult to get it out of ones system.

Despite all the warnings in the media drug-taking has not decreased. Yes the warnings helped, but we still have a long way to go...

Kit

**We put a few questions to young people at random in the street.**

**Do you drink alcohol and why?**  
"I enjoy drink. I think that life's a pressure. It makes me feel better."  
I've got a lot of friends that take drugs, but I think it is stupid, but that's their life. There is a lot of pressure in life today, especially in the 80s.  
I think alcohol is a bigger problem than drugs and it is easier to get.  
I think we should question WHY they take drugs and alcohol. I think we should look at the underlying pressure."  
Age 21

**Do you drink alcohol?**  
"No. Well, now and again."  
"Why?"  
"I suppose really, it's pressure of friends."  
"Do you drink it because of curiosity?"  
"Not really."  
Age 16

**Do you drink alcohol?**  
"I do drink it. I drink it for enjoyment - for going out."  
I never took drugs. I don't believe in it."  
Age 17

## Word Search

|   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| S | G | U | R | U | K | Y | H | U | M | A | N | I | T | Y | B | Q | D |
| N | A | A | M | T | U | A | N | N | U | R | A | G | R | F | E | R | A |
| M | P | C | S | Z | R | P | R | J | L | J | E | S | U | S | N | Z | S |
| U | O | Z | H | I | N | D | I | A | K | N | M | W | T | E | I | O | D |
| K | S | P | U | K | V | O | O | K | M | A | N | W | H | B | S | I | H |
| T | T | T | E | R | H | Y | T | A | B | C | K | P | S | P | O | P | A |
| I | L | E | A | A | M | A | H | R | A | Z | J | Y | O | I | N | U | R |
| D | E | R | A | B | C | P | N | C | A | L | L | A | H | O | G | D | A |
| A | T | D | B | K | T | E | C | D | R | L | O | R | D | U | O | F | M |
| O | L | Y | K | R | I | S | H | A | N | A | N | A | K | S | B | G | O |
| L | O | M | P | R | O | O | B | A | B | A | J | E | E | S | I | O | M |
| O | U | Y | I | H | M | T | K | O | R | A | N | T | S | S | N | S | O |
| V | K | E | E | G | O | D | Q | R | C | E | L | A | I | K | D | U | T |
| E | P | T | I | H | H | E | C | A | T | E | U | P | K | O | U | S | H |
| T | U | M | F | N | I | T | B | Z | K | I | G | T | D | D | K | T | E |
| S | A | G | E | A | B | P | Y | W | D | V | I | F | A | T | H | E | R |
| U | O | A | T | A | U | G | U | S | T | O | T | U | S | H | R | A | M |
| Y | U | W | A | D | A | S | D | H | A | R | A | M | D | F | G | C | M |

How many words over three letters can you find in this puzzle? There will be a prize of £5 for the reader under 15 who finds the most words. In the event of a draw the prize will be shared. The Editor's decision will be final. Write the words on a plain piece of paper with your name, address and date of birth. Send it to:

The Editor,  
Nanak Dham,  
5 Maxwell Avenue,  
Handsworth,  
Birmingham, B20 3TP.

All entries to be in by the 29th April 1988.



# PROGRAMME AT THE BIRMINGHAM DERA

Free food (langar) is served to anyone at the Birmingham Dera, 11 Church Hill Road, Handsworth, Birmingham B20 every day. Satsangs are held daily at the Birmingham Dera at 7p.m Monday to Saturday (excluding Thursday).

Arjoi is held daily at 2p.m.

On Sunday the Satsang is held at 2.15p.m. after Arjoi.

The May Sangrand will be held between 10a.m. and 7p.m. at the Birmingham Dera on Saturday, 14th May.

The dates for the other Sangrands this year are:

Tuesday, 14th June.

Saturday, 16th July.

Tuesday, 16th August.

Friday, 16th September.

Sunday, 16th October.

Tuesday, 15th November.

Thursday, 15th December.



A Cheque for £800 being presented by Sachkhand Nanak Dham to the Director of Nursing at Ealing Hospital, where the body of Mahraz Darshan Das together with Baba Jee Satwant Singh, Das Joga Singh (Chacha Jee) and Das Dharam Singh were taken after the shooting on 11th November, 1987. The voluntary service group organised by Mahraz Jee last autumn collected the money, which the Hospital suggested would be used for treating diabetic patients at the hospital. The voluntary service group regularly visits patients in the hospital.

## LETTERS TO THE EDITOR.

### IRELAND

The pictures on the Television news showing the killing in Belfast of two soldiers and actually seeing part of the beatings turned my stomach. Never before have I been so aware of what actually happens when the News Broadcaster states that a "body has been found....." We have become so complacent that violence on our streets or abroad does not really bother us. We read it, digest it for a few seconds, remark about it to a friend and then let it go.

I find that the Belfast killings on television have moved me to at least write this letter and maybe many who read it will feel the same as me.

I want to do something to stop the violence. I want to shout: "Enough, no more killings in the name of religion - for My God does not approve and My God is above religion, certainly the religion that divides a nation to spill blood."

The children of these nations of whatever colour or creed, need to be shown love, not violence. If they grow up with hate in their hearts, the violence begins again.

If anyone who reads this letter can spare, say a few moments each day, to ask God to stem the flow of hate between the people of Ireland or of any other country, I am sure He would hear our prayers. For with Him everything is possible; if anyone has any other suggestions I think we should share them.

Surely there are people over in Ireland that need our help. Can we not give them our time in prayer?

Nanak Naam Chardi Kala Tere Bhane  
Sarbat Da Bhala

Shirley

### Freedom's Rule - Every Man's Right

Mahraz Darshan Das said: "God makes Man. Man makes slaves."

It is all too easy to be enslaved by another's point of view. But it is our duty to learn to think for ourselves.

To find the courage of our own conscience, not one created for us by someone else.

There is another side to the nine o'clock news. And we do well to remember that from time to time.

Every citizen is subject to the persuasion of the Government, under which he resides. Every government knows how to propagate a certain point of view. It happens in Russia, it happens in America and it happens in England too.

I question one point of view, which we as listeners and viewers take in with our daily dose of media news. Northern Ireland. I question Britain's right to be there at all.

How much responsibility must we in England take for the many murders in Ireland when we intrude to such an extent in the affairs of this other country? How much responsibility must Israel take for the attacks within her lands when the needs and feelings of displaced Palestinians seem ignored on every side?

Often, not always, murderous violence springs up under dominant rulers, who force obedience at any cost.

Terrorism could never be condoned, no matter what. For every murder victim is some mother's son or daughter. Each one a father's child.

But should we catch a thief by becoming thieves ourselves? Should we counter terrorists by snipers' rifles too?

Please send any thoughts and possible contributions on any subject to The Editor, Nanak Dham, 5 Maxwell Avenue, Handsworth, Birmingham, B20 3TP.  
Telephone: 021 - 551 - 7547