

# Nanak Dham

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## RECOGNISE YOURSELF

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

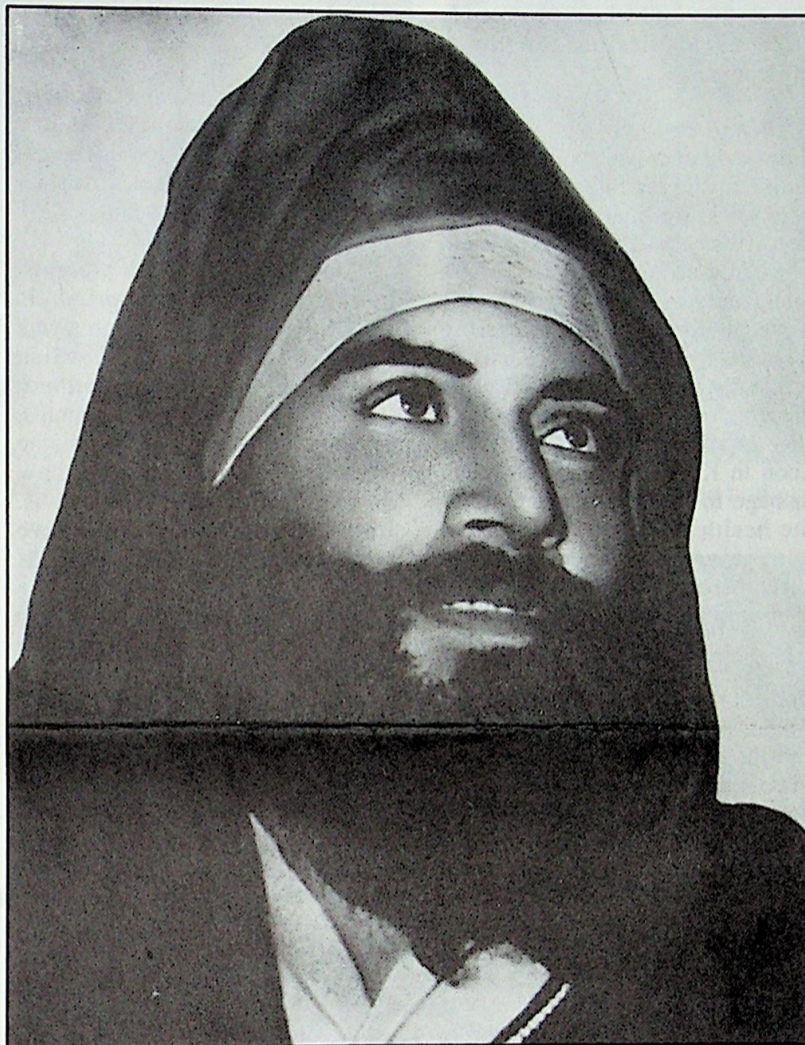
The most important practice is to recognise yourself. We are told that God is omnipresent and yet we cannot see Him. He can only be seen when we search for Him tirelessly.

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

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

### God not disguised

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



Mahraz Darshan Das

**Oh Man! Give up evil ways and devote yourself to meditation. I have made man in whose body I dwell.**

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

The light of the entire universe is buried within your body. This light can be released through the blessing of the Master. Your ignorance and imagined

freedom through rituals is vanquished by the knowledge gained from within. Messengers of God clearly state that what you seek outside is already there within you.

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

You work according to your needs, but messengers

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

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

### Love begets Love

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

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

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

• **The main points of the Satsang delivered by Mahraz Darshan Das at the Birmingham Dera on 11th October 1986**

**THE Gulf War** may be over, but there is little peace in the Gulf.

In a leaflet we produced after Mahraz Darshan Das was killed we chose to call him, Man of Peace, then resisting the temptation to call him, Prophet of Peace, as we might have done. He prepared us however for hard times ahead, telling us that things would worsen and that it would be sometime before things really improved in the world.

He gave us all a lot of information, but it has not all been gathered together and absorbed by us. He encouraged us to continue with our ordinary activities, which he saw as essential to our lives in the world. He did not encourage us to gather together, as if in a monastery.

We are not intellectuals or politicians or even particularly spiritual people. Many of us might not know why he chose to meet us. People who did not meet Mahraz Darshan Das when he was alive, might well be amazed by how little we have done with the information, when they learn the truth of his mission.

As we watched Operation Desert Storm on our television screens almost as it happened, with Patriot and Scud Missiles exploding in the air above cities, it was hard not to reflect on the pointlessness of war. We must learn to resolve our differences without killing each other.

**THE roots of Sachkhand Nanak Dham** and its practical sister mission of Das Dharam may lie in India, but the message of our founder, Mahraz Darshan Das, is for all humanity. Mahraz Darshan Das attracted Christian followers, as well as Hindus, Muslims, Sikhs and followers of no formal religion.

Mahraz Darshan Das was born in the Punjab and he spoke Punjabi.

But he chose to come to the United Kingdom to extend his mission in the wider world.

God is one. God is not Hindu, Christian, Muslim or Sikh, but the United Kingdom has at least nominally been a Christian country for hundreds of years and the Queen of England is the head of the Church of England, the senior bishop being the Archbishop of Canterbury, who crowns the King or Queen of England amongst his many duties. The new Archbishop of Canterbury, Dr George Carey, is about to be enthroned in Canterbury Cathedral.

The one true God is the concern of Sachkhand Nanak Dham. That same God is the concern of all true religions. To many people in the west the

## AFTERMATH OF WAR

A delegation from Yuva Das Dharam, the youth wing of Sachkhand Nanak Dham, met the last Indian Prime Minister, Chandra Shekar, at his residence in Delhi at the end of February before he resigned (as reported on our back page) handing him a memorandum against the Gulf War and the killing of the innocent. It might seem however that there is little we as individuals or possibly even as a mission can do at present.

What can we do, who are thousands of miles away from the Gulf? In the terrible aftermath of war we know just a little of the countless dead and casualties, especially on the Iraqi side. Man's inhumanity to man is obvious. We have heard of the terrible destruction around Kuwait, originally with some 550 oil wells burning, many of them for a long time to come, causing darkness at noon in Kuwait city and so much damage to the environment and to the health of people in the area, with severe breathing problems, sore throats, runny noses, skin disorders, boils and diarrhoea.

The countless dead birds falling from the air around the Gulf and inland, the sparse grass yellowing and the orange trees wilting from exposure to the oil and smoke, does not augur well for the future. Oil leakages and acid rain are

having their inevitable effect on earth and sea, endangering fish and plant life, essential water supplies and desalination plants. In many places there is not enough water to wash or cook. Poisonous gases and oil residues are seriously contaminating the atmosphere and drinking water with cancer causing compounds. Sheep, horses and cows eating contaminated grass are not a happy prospect for those who care for life.

It is hardly surprising that, prompted by the pollution, up to a quarter of the population of Kuwait have left the country since its liberation over a month ago.

Mahraz Darshan Das preached humanity, but humanity is suffering. We have become aware of the plight of the Kurdish refugees trying to leave northern Iraq through the frozen mountains. The Kurds were encouraged by the liberation of Kuwait, seeing how the West had helped the Kuwaitis. But the Kurds still in Iraq have been left open to retaliation. It is not easy leaving the country where one has lived for years. Many thousands have been killed and are still dying. Whether or not they are in Iraq, they are still part of humanity like the rest of us, needing food, clothing and medical supplies.

It is difficult not to conclude

that although the Kuwaiti oil is now doing countless damage as it burns, it was that oil that made Kuwait's liberation more certain after some six months' occupation. Tibet was occupied more than 40 years ago. But that mountainous country does not have the same liquid gold. Over a million Tibetans are reported to have died. Virtually all Tibetan temples have been destroyed. Tibetan culture is being erased and dissent silenced. The world seems powerless to do much to help Tibet. At least the Prince of Wales met the exiled Tibetan leader, the Dalai Lama, when he visited London in March.

They both attended an environmental conference, when the Prince predicted that 15 million people would die of hunger in the drylands of Africa and many more would be forced to migrate from the poor areas of the world in search of survival. To help solve the world's escalating environmental problems Prince Charles is to host a private summit of international leaders and industrialists on the Royal Yacht Britannia off the Brazilian coast later this month in a bid to help solve the world's escalating environmental problems.

Despite our awareness of the dangers, not only to the human race but the entire earth, there is a distinct lack of immediate action. Let us hope that this meeting will produce the kind of ideas and incentives, which will appeal to the industrialists, who hold the key to a better and healthier future.

## NEW CHRISTIAN LEADER

Church or organised religion is very remote, if not irrelevant today. According to a survey in the Sunday Express more than a third of Britons are ignorant of why Easter is celebrated. 39% did not know that Good Friday is to commemorate the crucifixion of Jesus Christ. 34% did not know that Easter Sunday is to celebrate the rising from the dead of Jesus Christ, although 85% of those questioned said they were Christian and only 3% of those interviewed said they were non-Christians.

This would seem to show that Britain is still nominally a Christian country, but wears its religion pretty thin. The established Church does not have the impact on society that it once had. Time will tell whether the new Archbishop and the movements he represents will have an impact in England and the wider Anglican Communion in the world.

The new Archbishop does not have a conventional background for the job, which may be no bad thing and possibly may make him less remote from ordinary people.

He could shake the foundations of the Church with a management shake-up, using laptop computers and fax machines, claiming "Jesus was a management expert." Dubbed an evangelical Archbishop already, being less concerned with ritual and more concerned with the message or gospel of Jesus Christ, some are concerned with just how revolutionary he will be.

The new Archbishop has even been involved with charismatics, supporting those who speak in tongues, that is other languages than they have learnt in the ordinary way. Speaking in tongues is by the way one of the gifts of God that Mahraz Darshan Das recognised, but it has caused dissension in some Christian churches in recent years. Those who speak in tongues tend to be more dynamic and less formal in their beliefs and practices, although some find them frightening, possibly the fear of the unknown. George Carey is said to have experienced a 'second conversion' when he was baptised in the Holy Spirit in Toronto some 20 years ago and has described his experiences of the gift of tongues as an every day occurrence.

Archbishop Carey has upset some already by describing the Church as an "old lady", which might not be a fitting description for all parts of the church, but outsiders in particular could identify with what he said.

An Archbishop can tread on many political toes as Archbishop Runcie seemed to do whether after the Falklands War or just in his dealings with the Roman Catholic Church.

"Heresy" is a word that should perhaps not be used today, representing a legalistic approach to religion, but it is a word that Dr Carey has used early on in his dealings with the media, when he described opponents of women's ordination as "heretics" only later apologising and substituting "fundamental error" for "heresy". At least his unguarded utterances have let people know where he stands on many issues.

Let us hope the machinery of the Church does not muffle his utterances too much and that he has the courage to tell people where he stands on many other matters of importance in the modern world so that his Church does not become an irrelevant sideshow.

# DAY TO REMEMBER

## 11th Anniversary of the Foundation of Das Dharam



Some of the congregation at the Khayala Darshan Darbar.



The bride and groom exchange garlands.

ON the 16th of February the 11th Anniversary of the foundation of the worldwide mission of Das Dharam by Mahraz Darshan Das on 16th February, 1980 was celebrated around the world. The Mission of Das Dharam is to serve mankind on a practical level alongside the spiritual Mission of Sachkhand Nanak Dham.

On the 16th February 1980 the world of science gathered in India to study a total eclipse of the sun by the moon, which many people regarded as an omen of disaster.

On the same day in 1980 Mahraz Darshan Das gathered a hundred or so followers in a small building in Loni Dera, near Delhi to lay the foundation for his practical mission of Das Dharam, to bring light and hope to the despairing soul of humanity.

Mahraz Darshan Das said that the hope and shield for humanity lay not in steel or arms, but in faith: faith in the word of God and in His message. On that day he proclaimed the slogan from the Guru Granth: "Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala."\*

Mahraz Darshan Das said Sachkhand Nanak Dham is a laboratory where the scriptures are fulfilled in truth. It is a centre for all humanity and not for one group of people alone.

He described the practical mission of Das Dharam as "the message" of the spiritual mission of Sachkhand Nanak Dham.

"Dharam" he described as a promise, which man makes with his maker before he is born, promising to sing God's praises



Ladies of the mission making chapattis.

and serve humanity during his lifetime. A "Das" is a citizen or member of Das Dharam, or a servant of humanity.

Working for others is of the utmost importance, regardless of caste, creed, class, colour or religion. The satisfaction and joy attained through helping others cannot be gained through any other kind of work. Working in the service of others brings solace to the soul and man attains the status of a human being.

Those who accept the promise of Das Dharam will be true humans and they will enter into the spiritual mission of Sachkhand Nanak Dham.

Mahraz Darshan Das said that if you look at the mission from a

spiritual point of view, "Das Dharam is the message of Almighty God."

He promised that a true Das will have the power and spirit of God in his eyes, hands and voice. Whatever he will utter as a true Das will be fulfilled on earth and in heaven.

At Khayala Darshan Darbar, New Delhi on the 16th of February 1991 members of Das Dharam from all over India and the United Kingdom took part in the celebrations in large numbers.

The congregation had started gathering at Khayala Darshan Darbar the day before. The Darshan Darbar was well decorated to celebrate the occasion.

In the middle of the celebrations this year at Khayala Darshan Darbar a simple dowry free marriage was solemnised, following the instructions, norms and traditions of Mahraz Darshan Das.

Many local dignitaries, Baba Jees, the presidents of the young women's sections of Das Dharam both from Delhi and the United Kingdom and the president of Yuva Das Dharam, Delhi, made speeches, explaining the aims and objects of Das Dharam.

Later Maharani Pali Darshan Das made a speech in which she asked that everyone all over the world should tread upon the path shown so steadfastly by Mahraz Darshan Das. She also gave a warning to the congregation, using the words from the seventh chapter of St Matthew's gospel, verse 15, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

Mahraz Darshan Das rekindled the flame which had faded through ignorance and ill deeds. This rekindling comes from his spiritual message which is nurtured and practically applied through Das Dharam. He gave us the opportunity to free ourselves from mental bondage and savour the true freedom given to man at birth.

\* "In the name of Nanak, God's growing power, do His will, do something good for His creation." This is only a rough translation of the slogan, "Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala." Mahraz Darshan Das said that the slogan should always be recited in the original Punjabi words and not in a translation.

# MULTI - FAITH GATHERING OF PRAYER FOR PEACE IN THE GULF

ON Sunday 17th March, 1991 a Multi-Faith gathering to pray for peace in the Gulf was held in London's Westminster Cathedral.

After representatives of many faiths had prayed and spoken in many languages, following their own traditions, Cardinal Basil Hume, the Roman Catholic Archbishop of Westminster, addressed the large congregation.

The Cardinal Archbishop spoke of the terrible toll that the Gulf War had caused, not just death and destruction, but damage to the environment. Human sensibility was also a casualty. We now need a long term and even-handed solution, he said.

Although he did not regard it as a religious war, the Cardinal referred to the three religions, whose members were mainly involved in the war, with common roots, looking to Abraham as their father - Christians, Muslims and Jews.

The end of the war was greatly to be welcomed - reconciliation and peace with justice, bringing greater, mutual understanding. Religions transcend other differences like race and culture.

The gathering in a spirit of genuine friendship that the Cardinal addressed, did not just consist of the three religions he had already referred to, but also Hindus, Jains, Zoroastrians, Buddhists, Sikhs and members of the Baha'i community in the United Kingdom to say nothing of members of Sachkhand Nanak Dham

This year the Christian period of Lent and the Muslim month of Ramadan partly coinciding were times to remember reconciliation. The Cardinal also mentioned the coming Sikh festival of Vaisakhi.

As a Catholic Bishop he said that God had revealed himself in Jesus Christ, but he reminded the congregation that the second Vatican Council just over 25 years ago had said that the Catholic Church rejects nothing that is true and holy in other religions. There is nothing contradictory in Christians joining with other religions in charity.

The declaration entitled, Nostra Aetate, that had resulted from the Second Vatican Council, made over 25 years ago had

become of great practical importance because of large scale immigration into Europe. The presence of other faiths in an erstwhile Christian country is a challenge to our contemporaries.

The presence of other faiths in England has been striking, as well as the effect of the modern mass media. This must create unity among the nations of the world.

We must condemn anything that offends common humanity. The world paid little attention to the plight of 500,000 Kurds in Iraq in 1988. Today we should also be concerned about the occupation of Tibet.

Pope John the 23rd stressed the Four Pillars of Peace - Truth, Justice, Freedom and Charity.

Where one of the four is missing then there is no peace, no shining common humanity.

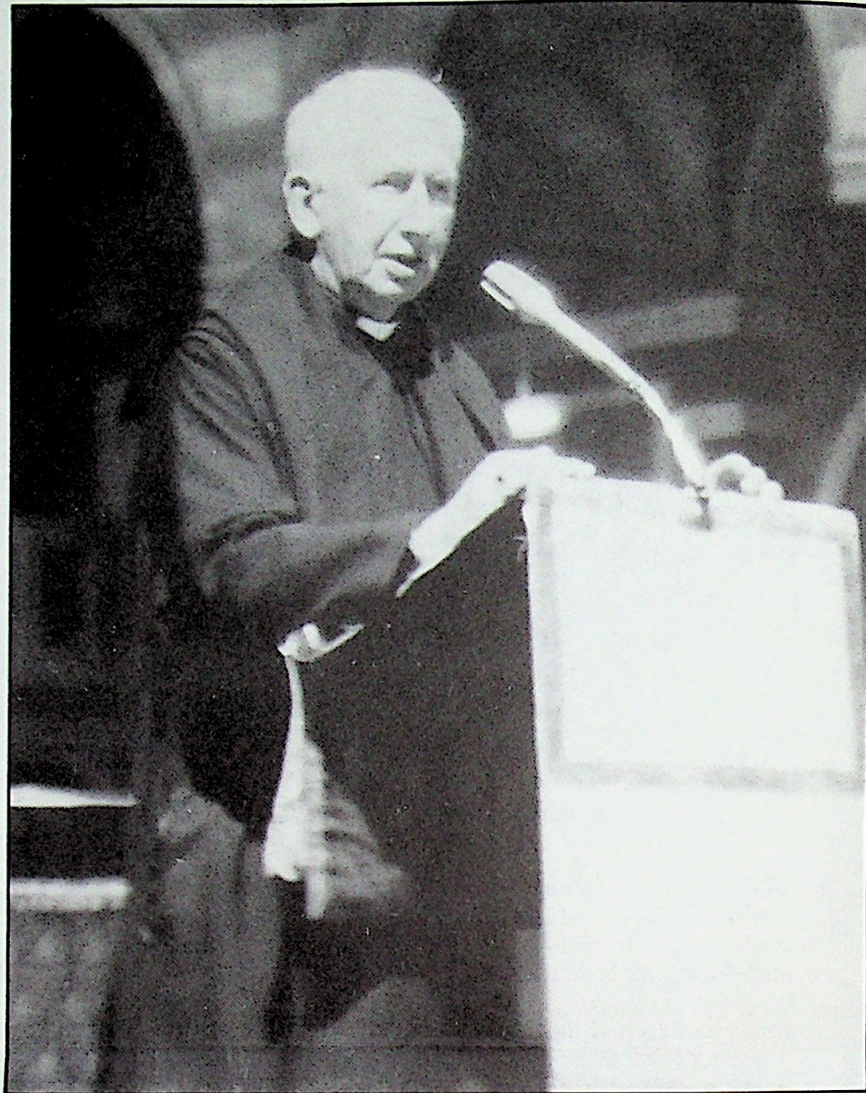
After the Cardinal's address the participants stood in silent prayer, holding an olive twig in their hands. Two children, supported by their parents, then recited the prayer of St Francis in front of the congregation:

"Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

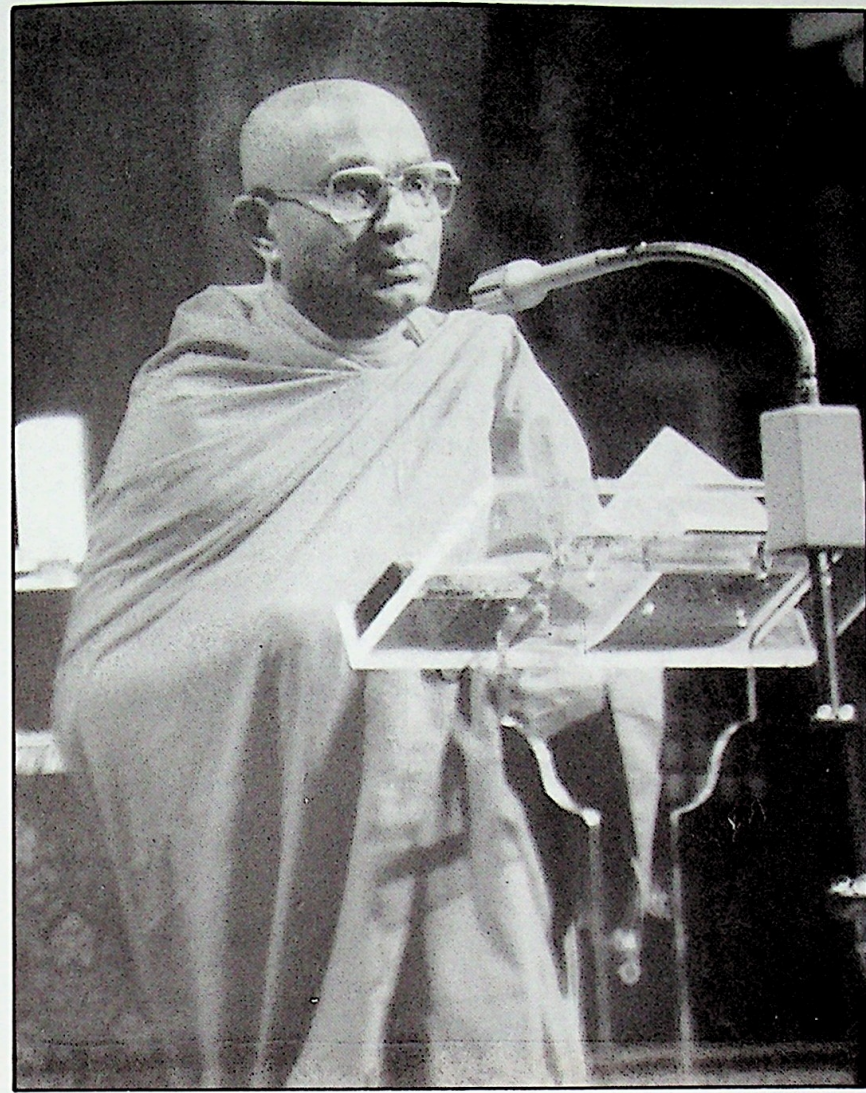
"O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life."

Members of the congregation then exchanged a sign of peace, by shaking hands with their neighbours.

Earlier after representatives of the many faiths had lit lamps as they arrived, the Reverend Michael Barnes SJ in his welcoming address had told the congregation that the gathering was planned when the Gulf War was at its height, when it was essential that Christians and Muslims should come together. It



Cardinal Basil Hume, Roman Catholic Archbishop of Westminster.



Venerable Dr M Vajiragnana, leader of the Buddhist Order of Sri Lanka, UK



Swami Bhavyananda, Head of the Ramakrishna Vedanta Centre and the Hindu representative at Assisi.



Dr M A Zaki Badawi, the Chairman of the Imams and Mosques Council.

is now necessary to build a secure and lasting peace.

Many dismiss the value of prayer, but on occasions like this despite our differences, we support each other in faith and silence to pray, work and collaborate for understanding.

Rabbi Robert Shafritz, Associate Rabbi of the West London Synagogue, drew parallels between today and when the Prophet Micah wrote 3,000 years ago. The wounds are exposed, the peace fragile, the wounds cry out for healing. We must pray for lasting true peace.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Creation has spoken it."

Pastor Io Smith from the New Testament Assembly reminded us that no-one can hate brothers or

sisters.

Dr Zaki Badawi from the Muslim College in Ealing, the Chairman of the Imams and Mosques Council, said: "The enemy who did evil to you may turn into a close and true friend. You are the peace and peace comes from you."

Swami Bhavyananda, the head of the Ramakrishna Vedanta Centre, the Hindu representative at Assisi prayed: "May we love each other and live in peace. May there be peace in heaven and peace in earth. Lead us from darkness to light. Lead us from death to immortality."

Mr Kapashi from the Jain Community said: "Let everyone, everywhere be blissful and at peace."

The Sikh community was represented by one Harminder Singh of the Ramgharia Sikh Council, who read from the Holy Granth and concluded with "Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala." He then said in English "One should remain in high spirits and always wish for the well-being of mankind at large."

Mr Hugh Adamson, the Secretary General of the Baha'i Community in the UK said: "Love is the breath of the Holy Spirit in the heart of man. You have created the whole of humanity from the same stock. May they live together in perfect harmony."



A Namdhari Sikh speaks to Cardinal Hume after the gathering.

# SORROW KNOWS HOW TO SWIM

**ALCOHOLISM** is a dreadful human disease. An alcoholic drinks large quantities to become intoxicated and cannot stop without considerable effort. This drinking eventually injures an alcoholic's health and prevents normal healthy functioning of the body.

Some years ago alcoholics were regarded as morally unfit and irreligious. Some even considered them to be in need of punishment. Now we know that alcohol is really another disease. An alcoholic is really a person in need of treatment and not punishment.

We must first determine what are the causes of this disease. Only then can we better understand the problems of an alcoholic. This will give us clues to the types of treatment we may select to cure the ailment.

Some of the causes may be insecurity, loneliness, frustration, the sense of not belonging, having no friends, death of loved ones, rejection, poverty, divorce, separation, being ashamed of members of one's family, domination and even embarrassment. If these core problems are recognised, then we are well on our way to planning and carrying out strategies that

by an ex-alcoholic

could be the answer to alleviating or curing the problem.

Let us also look at some of the disastrous effects alcohol has on a person. If consumed over a long period of time, it is associated with cirrhosis of the liver. It also causes vitamin deficiency, like lack of Vitamin B1. This causes pain and burning nerves. Another result is pellagra, when the skin reddens, dries and cracks. Also there is anaemia resulting from lack of pyridoxine and folic acid. It can cause chronic indigestion, leading to other digestive disorders, ulcers, pancreatic disease and some brain problems, arthritis and some rare cases of diabetes. Hangovers usually have harmful effects too, such as depression, which can show in a variety of ways like hyperactivity, irritability, headaches and tiredness.

Alcohol interferes with the brain's normal functioning. It impairs a person's judgement, reasoning and muscle control. Concentration, memory, hearing, sight and touch may also be affected. Alcoholics suffer loss of control and cannot stop themselves from drinking.

We can help alcoholics by trying to ease the tensions in their lives, by seeking help, which is available and free. However drinkers must be able to recognise that alcohol is their problem and desire change. Alcoholics Anonymous, the NHS and most health insurance policies now provide for the treatment of alcohol. In Alcoholics Anonymous for example no questions are asked. They have often succeeded where psychiatry has failed. Members will discuss your problem with you. They will be available when you need them and will strongly provide you with the best help you need. The emotional support and caring of these individuals, who have shared the same problem, are the key to success.

From my personal experience the greatest factor that helped me was and is the Supreme Power, Mahraz Darshan Das. His blessings, his slogan, "Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala" and the supporters of his Mission, Sachkhand Nanak Dham all helped me. Mahraz Jee gave me his love, understanding and peace. He made

sure that I was properly cured from this ailment. The slogan he gave me, filled my life and took away my desire and need of all the drugs that I had abused for years. I held on to his slogan and followed his guidance. Not only did I overcome my problem of drugs and alcohol, but all other problems that had debased me morally.

Today I am proud to serve Sachkhand Nanak Dham only with Mahraz Jee's blessings. I find comfort and challenge in helping to steer the lives of sick and needy people into the mission. I have realised over the last seven years since I first met Mahraz Darshan Das that alcoholism, which often masquerades as social drinking, has ruined more marriages, careers, children, healthy bodies and fine intelligent minds than any other single cause or disease known to man.

In these days of political unrest, financial crisis and emotional upheaval, a word to those of you, who are trying to drown your sorrows. Sorrow knows how to swim.

Recite the slogan Mahraz Darshan Das taught us: "Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala." Find its charm for yourself.

## LOVE

**Mahraz Darshan Das Jee,  
Of all the emotions one could feel,  
It is love that I feel for you.  
Of all the feelings one could express,  
It is love I cannot explain,  
I feel so much love for you.  
Yet this love is like no other.  
It's not the love in relations with a brother,  
For a Father, Friend or Lover.  
It's a love I could feel for only you,  
For you are the only true one to me.  
It's a love highest of all highs.  
It's a love unique, it's a love supreme,  
It's a love so perfect,  
It's the love of my dreams.  
Your beauty is so outstanding,  
Love streams from your face,  
Creating a river of joy.  
Teach us to swim in your sea of love,  
Wash away all our sins  
And let your support prevent us from drowning.  
Mahraz Darshan Das Jee,  
Of all the emotions one could feel,  
It is love that we feel for you.  
Remain in our hearts till the end of time,  
Remain in our thoughts forever.  
Mahraz Darshan Das I truly love you,  
Like I love no other  
And I pray you will always be mine.**

DAS SATINDER

## Penny's Pantry

### Egg-Free Vegetarian Cookery for All

#### Cheesy Leeks

##### Ingredients

4 good size leeks  
3 ounces butter or margarine  
3 ounces grated cheese  
2 tablespoons ready mixed mustard

Wash the leeks and cut into 2 inch lengths. Cook in salted water for 10 to 15 minutes until tender.

Mash the butter, cheese and mustard together.

Drain the leeks well, lay in a dish, spread mixture on top and grill for a few minutes until beginning to brown.

#### Quick Risotto

##### Ingredients

1 cup rice  
2 ounces butter  
2 tablespoons dried mixed vegetables  
2 tablespoons soya savoury chunks (available from health food shops)  
1 vegetable stock cube  
1 teaspoon marmite  
1 desertspoon tomato puree

Fry the rice in melted butter for a few minutes without browning,

Add one pint of water and all the other ingredients, stir well, cover and simmer gently for 15 to 20 minutes until the moisture is absorbed.

# CHILDREN'S PAGE & for those not so young

WHEN the young Guru Nanak had finished with his teachers he spent a lot of time walking in the forest. His father, Mehta Kalu, thought Nanak was wasting his time, not doing anything useful. He wondered how his son could make better use of his time. He did not like his son walking around, doing whatever he pleased.

Mehta Kalu thought it would be a good idea to make his son graze their cattle in the forest. That would be something useful for the young Nanak to do. He discussed his idea with his wife, Mata Tripta. She agreed it was a good idea to make Nanak a cattle grazer, because Nanak loved to walk in the forest. As a cattle grazer he could spend all day every day walking in the forest, doing something useful at the same time.

So Mehta Kalu told Nanak what he wanted him to do. Nanak happily agreed to obey his father and became a cattle grazer.

Every morning Nanak took the cattle into the forest and looked after them carefully, taking them to places where there was plenty of good green grass to graze.

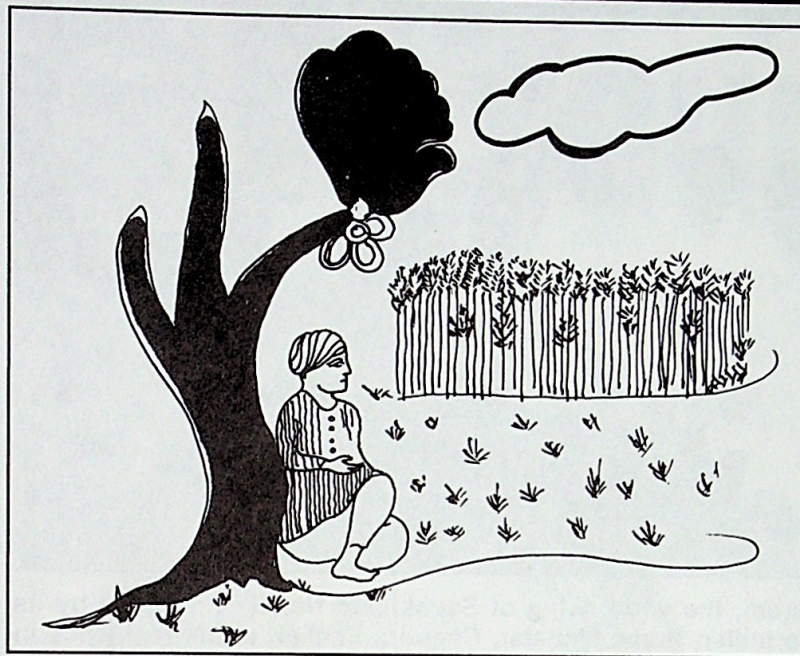
As the cattle were eating the grass, Guru Nanak kept his mind thinking about God.

At midday he would take the cattle to a grove of shady trees so that they could rest during the hot afternoon, while he would sit near them in silence, still thinking of God. Sometimes he would lie down on the grass and go to sleep.

One hot afternoon he was sitting under a shady tree, watching the grazing cattle and fixing his mind on God. He soon forgot about the cattle with his mind totally occupied, thinking about God.

The cattle went off grazing into a farmer's field, where there was a particularly good green crop.

## THE GRAZING CATTLE AND THE ANGRY FARMER



Eventually the farmer, whose crop it was that the cattle were eating, saw them in the field. He became very angry. Picking up a stick, he ran to the field and drove the cattle out to where Nanak was sitting, thinking about God.

The farmer shook the young Nanak by the shoulders, shouting at him angrily, but Nanak kept quiet and cool.

The farmer went straight to the good Muslim landlord of the village, Rai Bular, to complain.

"Mehta Kalu's cattle have eaten my good, green crop. His son, Nanak, allowed the cattle to wander into my field while he slept under a tree. They have eaten my crop and I have suffered a heavy loss, which as a poor man I cannot afford. You must order Mehta Kalu to make good my loss."

The good landlord called for Mehta Kalu and for the young

Nanak. He told them both the farmer's story and said that Mehta Kalu should pay compensation to the farmer.

Mehta Kalu was sad to hear the farmer's story and was angry with his son. But still Nanak kept quiet and cool. Nanak said to the landlord: "Please send someone to see the field. Let him see what damage has been done by the cattle I was grazing. Then tell us how much compensation we have to pay."

Rai Bular sent one of his men to the field with the farmer. They were amazed to see that the crop growing in the field was perfectly all right. None of it had been eaten. The farmer could not believe his eyes.

They went back to Rai Bular, the village landlord. Rai Bular's man suggested that the farmer had told a lie, because his crop was perfectly all right with no damage

done to it at all.

The farmer replied: "I did not tell a lie. I swear, I spoke the truth. I saw the cattle eating the crop with my own eyes. But for some reason now it is all right. Believe it or not, it is now even greener and better than it was before. I do not understand what has happened."

Rai Bular knew Nanak well and told the farmer and Nanak's father: "Our Nanak loves God. He always keeps thinking of Him. God loves Nanak and has shown His love for him. God has restored the crop and made it green and whole again. Nanak is a great person. Mehta Kalu, be kind to him at all times. If Nanak causes you loss, I shall make it good to you myself."

Years later a Sikh temple was built on the field where the cattle had grazed, while the young Nanak had concentrated on God. The gurdwara is called Kiara Sahib, the Sacred Field.

## COMPETITION

1. What did the young Nanak's parents decide Nanak should do that would be useful?
2. Where did Nanak take the cattle every morning?
3. What was Guru Nanak's mother's name?
4. What was the village landlord's religion and what was his name?
5. What was Nanak doing when the cattle wandered into the farmer's field?
6. What did Nanak say when the landlord said his father should pay compensation to the farmer?
7. What did the landlord's man find when he went to the field?
8. What is built on the field now?

Send your answers to the Editor, Nanak Dham, PO Box 851, London, E14 9NR to arrive not later than 31st May, 1991 provided you will still be under 15 on that date.

A £5 prize will be given to the entrant, who provides the best answers to the questions. Write your name, date of birth and address on your entry.

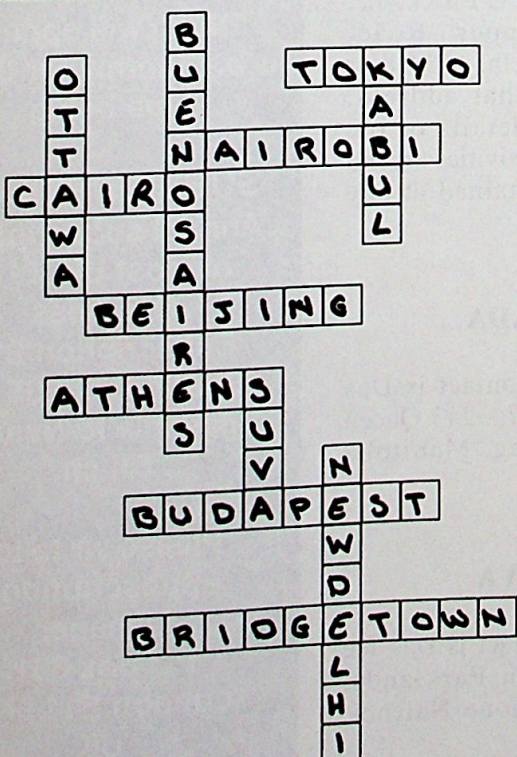
## WINNER

The winner of the competition in our last issue was Seetendra Dandral of Handsworth, who is receiving the £5 prize.

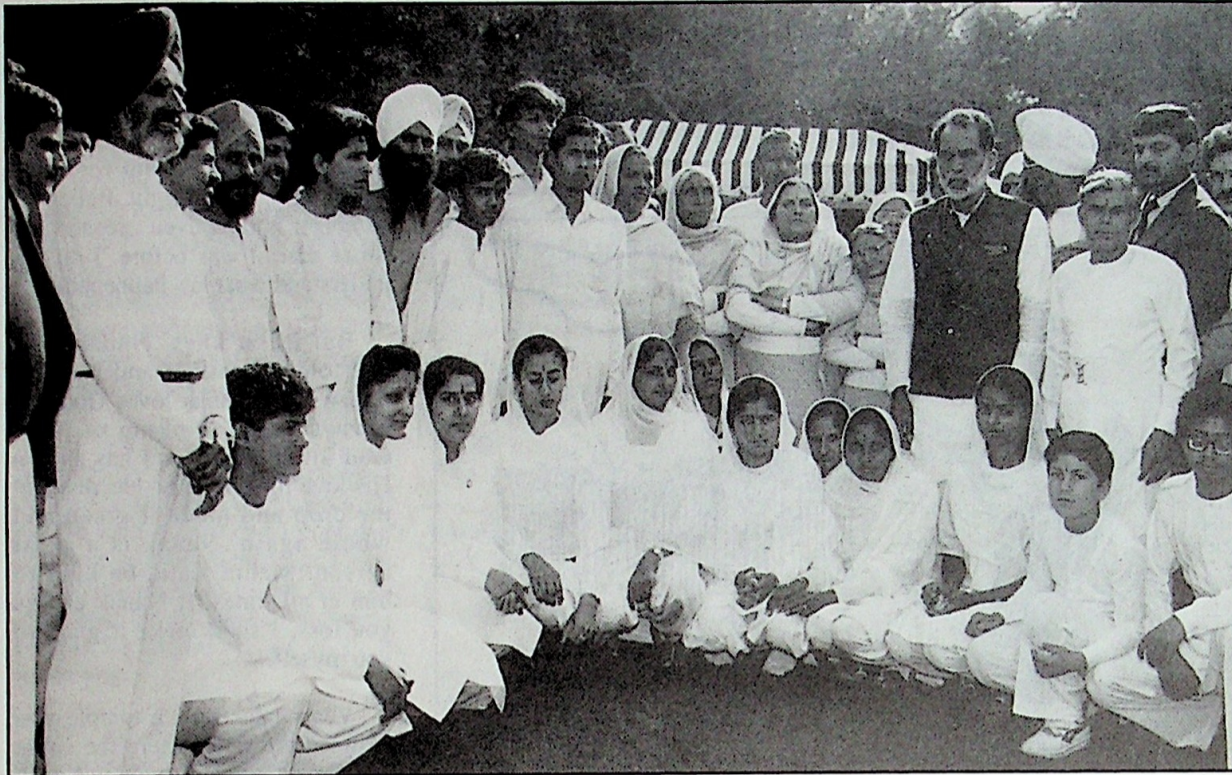
## QUICK QUIZ

Answers to our Capital Cities Quiz set in our last issue are:

- Afghanistan - Kabul
- Argentina - Buenos Aries
- Barbados - Bridgeton
- Canada - Ottawa
- China - Beijing
- Egypt - Cairo
- Fiji - Suva
- Greece - Athens
- Hungary - Budapest
- India - New Delhi
- Japan - Tokyo
- Kenya - Nairobi



## Youth meet Indian Prime Minister



A deputation from Yuva Das Dharam, the youth wing of Sachkhand Nanak Dham, led by its president Das Brij Mohan, met the Indian Prime Minister, Chandra Shekar, at his residence in New Delhi on the 25th of February before he resigned to hand him a memorandum against the Gulf War and to protest at the killing of innocent people. Three members of Yuva Das Dharam in the United Kingdom joined the deputation, namely Das Sarjit Kaur, President, Das Sukhvinder Kaur, Secretary and Das Arti. Here some of the deputation are seen in the garden of the Prime Minister's residence.

## PROGRAMME AT THE DERA

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

Arjoi is at 2pmdaily.

On Sunday Arjoi is at 12 midday and Satsang at 2pm.

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

**DAS DHARAM DAY** will be celebrated on Saturday 16th February.

**SHAHEEDI DIWAS**, the martyrdom of Mahraz Darshan Das will be commemorated on Monday 11th November 1991.

Mahraz Jee's birthday will be celebrated on Saturday 7th December 1991.

The **APRIL Sangrand** will be held on Sunday 14th April 1991.

### SANGRANDS 1991

May 15th Wednesday  
June 15th Saturday  
July 16th Tuesday  
August 17th Saturday  
September 17th Tuesday  
October 17th Thursday  
November 16th Saturday  
December 16th Monday

## Letters

The Editor, Nanak Dham, P O Box 851, London E14 9NR

### Gulf Madness

IT seems that self praise, military and economic might have once again turned their backs on human suffering.

While millions were poured into proving that high tech weaponry had finally arrived and could effectively be used, millions were on the verge of starvation in Africa. Government officials and the media preferred machinery and gadgets to humans.

Liberation for some also meant reprisals for others. The Kuwaiti army and people soon turned on the Palestinians for collaborating with the Iraqis. After a few days of reporting on the situation the media has now moved on to another major catastrophe.

The mass exodus of Kurds from their homelands is another sign of international political insanity. Why does it take a few days to sanction military strikes and weeks for food rations, blankets and other items to be sent to those, whose lives hang on mere days or hours?

Das Harminder

### The Mission

OF the many ills that Mahraz Jee warned us about, it is the state of the mission after his death that has had the most effect on our lives.

When he was alive he told us

that the congregation would decrease in number, until at times it would be deserted. Many of the true followers will, for one reason or another, not wish to set foot in the Dera. Like all his predictions it has come to pass that many would-be loyal followers are no longer attending satsangs on Sangrands or coming to the Birmingham Dera as before.

While the vacuum created by his departure from the physical plane is understandable, it is nevertheless a testing period for all who knew him to remain true to his orders and instructions.

There have been times when things have been so difficult that many have been reduced to tears, yet always when it seems that we have reached breaking point and cannot take any more, something happens to take the pressure off. Peace and harmony enters our lives again.

It is during the difficult times that we are being schooled for our next life. That is especially true of those who were given "Naam", the "Word", by Mahraz Jee. For while he is duty bound to honour his commitments to each and every one he gave "Naam" to, it is also our duty as recipients of his "Naam" to follow his orders and instructions to the letter, irrespective of how far removed from sanity it may appear now. For only he knows the effects and can see the results upon future generations.

Das Pat Hubert

## OVERSEAS ADDRESSES

### INDIA

The head office of the mission in India is in partial ruins since the riots that followed Mrs Gandhi's death in 1984, but it can be visited during the day at Indra Puri, Loni Road, Loni, District Ghaziabad, Uttar Pradesh just outside Delhi.

When Maharani Pali Darshan Das is in India she can be contacted by visiting Khayala Darshan Darbar, E-Block, J.J. Colony, Keshopur Road, Khayala, New Delhi-110018 or by writing to that address, where further details of the mission and its activities around India can be obtained at any time.

### CANADA

The Canadian contact is Das Param Das at 207 - 243 Queen Street, Winnipeg, Manitoba R3J 3V4.

### KENYA

The Kenyan contact is Das Jee Parlad Singh in Parklands, Nairobi. Telephone Nairobi: 748436

## NANAK DHAM

The editorial team has decided that Nanak Dham will appear bi-monthly for the time being.

### SUBSCRIPTIONS

Annual subscription by post UK, £10.

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