

LAST RITES TO BE HELD IN INDIA

The funerals of Mahraz Darshan Das, Baba Jee Satwant and Das Joga Singh (Chacha Jee) have been delayed until the bodies are released by the coroner.

Since our last issue Baba Jee Satwant died early in the morning of Saturday, 21st November from the gun shot wounds he received at the Satsang, at Dormer's Wells School in Southall, Middlesex on the evening of Wednesday, 11th November, when Mahraz Darshan Das and Chacha Jee were also killed.

Das Dharam Singh, the other member of the Mission, who was shot on that occasion

has recovered and returned to his family in south London.

When the bodies are released they will later lie in state at the Birmingham Dera.

The funerals of Mahraz Darshan Das and Chacha Jee will eventually take place in India. The funeral of Baba Jee Satwant will probably be in England.

Rajinder Singh Bath, 37, unemployed of Southall, Middlesex and Manjit Singh Sunder, 25, a factory worker of Oldbury, West Midlands have both been charged with murder and remanded in custody.

THE LAST SATSANG OF MAHRAZ DARSHAN DAS



Mahraz Darshan Das in 1977.

WEDNESDAY 11th NOVEMBER, 1987.

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

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

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

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

Whatever prayers, pilgrimages and rituals we perform, they have nothing to

do with our soul, but instead become the strength of our mind or ego, which only serves to fire the delusions of our mind.

This is why Man is constantly reminded to seek the shelter of a Perfect Spiritual Master. Our own appeal to you has always been to seek the shelter of such a Master, through whom the soul gains strength. Here the soul gains nourishment and strength, becoming strong enough to be able to unite with the Supreme Soul. This Way can be described as the Way of Devotion. Other forms of devotion by man and saints are through rituals, by leaving homes, work, wives and children, by going to mountain tops, hanging upside down or by sitting on burning coals, which are outward personal devotion, which are of no benefit to anyone else.

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

While living in this world we sometimes wonder and ask ourselves what have we achieved, gained or built and then we become sad. The fact that we have done so much and met so many

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QUEST FOR PEACE

We do not know how significant a turning point has been reached in the pursuit for peace in the world. We do know however that we should not look back, but learn from our errors in the past and move forward with confidence to attain true peace.

Will the treaty signed by the Soviet leader, Mikhail Gorbachev, and President Ronald Reagan of the United States in Washington earlier this month offer "us a chance to embark on a new direction that leads away from catastrophe, and together move towards a nuclear free world," as the Russian leader said?

We have lived in a world of violence, fear and suspicion for long enough, with the spectre of a nuclear holocaust menacing our minds. Mahraz Darshan Das had assured us that God would not allow Man to destroy His creation, but most people did not know what Mahraz Darshan Das had said on this or any other subject before He was shot. Mahraz Darshan Das was indeed a prophet of peace, but most people still do not know this fact.

We have had peace treaties in the past that have been followed by terrible wars. "Peace in our time" has become a slogan of derision, rather than a positive message of comfort to encourage us all. If positive optimism is sustained, it can however generate its own power to propel us towards further cooperation and unity.

Many troubles and conflicts in the world are caused by the greed and bigotry of leaders and those around them. We believe that the money and resources spent on arms and conflict must now be redirected towards the service of humanity in the form of food for the hungry, economic growth for the benefit of all and help for the sick.

People of goodwill throughout the world are earnestly seeking a common platform that can be used to herald in an era of peace and harmony for mankind.

All major religious groups have a common belief in one God, although their different languages and cultures have so often in the past been used as a source of conflict rather than one of strength. Lack of communication and misunderstanding has so often bedevilled any chance of possible cooperation on many different levels. Members of one religion have sometimes regarded members of another religion as pagans, whose only hope was to have their religion changed, if necessary by force, not truly appreciating that God Himself does not have a religion as such. When members of one religion even fight members of their own religion, it shows how far we still have to go to achieve unity.

Mahraz Darshan Das has said that if you have peace within, then and only then can you truly offer peace to other people. Politics does not depend on peace. Neither is it founded on peace.

The foundation of peace is the promise between Man and God, or what

Mahraz Jee called "Dharam", which is not restricted to any particular man made religion, whereby each one of us promised God to serve mankind throughout our life. This is the only path really leading to true peace.

When a rich country helps a poor country, it so often does so only for what it can gain from the situation whether glory, prestige or other selfish reasons.

Mahraz Jee taught us that, if we have to lower ourselves in order to raise the standard of life of other people, then we should do so willingly, because we should not be interested in personal honour and prestige.

It is not necessary to have universal brotherhood in order to establish peace. We must however achieve national brotherhood, where a man or woman irrespective of colour, class, creed or origin, has an honest patriotic love for the country, in which he or she happens to live.

Proper coordination of our physical bodies can only be achieved when all the limbs operate in unison. Similarly with a nation all communities within it must work in harmony in order to achieve peaceful coexistence.

Peace is therefore a goal that has to be attained by each one of us as individuals, as members of a family, community and nation, before we can sensibly start truly helping the family of man on earth to achieve what we are united in wanting to achieve.

When the very bonding fibre of society, the family is under attack, peace between a husband and wife, parent and child, brother and sister, or even members of opposing teams on a games field or neighbours over the garden fence, must be attained before we can start telling the world about peace.

At this time of year especially in the western world our thoughts are directed towards Christmas, the traditional celebration of the birth of Jesus Christ as a baby in Bethlehem nearly two thousand years ago. Amongst all the celebrations and jollity we should not forget the words of the prophet Isaiah:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end..."

We should join in the heavenly chorus praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men."

Mahraz Darshan Das pointed out that the birth, life and death of Jesus was for the benefit of all humanity, not just for the benefit of the people, who call themselves Christians, whoever or whatever we believe Jesus Christ was when He was alive on earth. We believe that in one sense we are all the sons and daughters of God.

Jesus urged us all to love the Lord our God with all our heart, and with all

our soul, and with all our mind, and with all our strength.

It is not difficult to see why Jesus said, "A new commandment I give unto you, that you love one another. By this will all men know that you are my disciples, if you have love one to another."

What Jesus said nearly two thousand years ago still applies today, in a world that superficially at least may be a very different place than the one, in which Jesus lived and walked about.

It might not be for us to say why there is poverty or famine in the world, but it is for us to do something about it. We must not forget the people of Ethiopia or any others, who are suffering, but we should give them the help they need without strings attached.

The Mission of Sachkhand Nanak Dham founded by Mahraz Darshan Das is a spiritual one that will continue to spread and flourish in the world. Alongside the spiritual Mission is the practical Mission of Das Dharam, also established by Mahraz Darshan Das, which recognises the promise by the children of God to serve mankind on a practical level.

Mahraz Darshan Das had urged us to look outside the Mission, as He also told us to live and work in the world rather than in secluded cloisters. Encouraged in this way we had planned therefore before the events of November 11th to carry a few reports from outside the Mission in our last issue. Events overtook us and we naturally decided to drop these reports from our November issue, which we had to hastily replan.

We have decided however that, although this issue is of course mainly a tribute to Mahraz Darshan Das, Baba Jee Satwant Singh and Chacha Jee, we should include a few reports, which some might think are not so directly to do with the Mission. We hope we shall not offend or hurt anyone by including two theatre reviews in this issue together with an article about abortion, commenting on the Bill going through Parliament, which is seeking to amend the law.

We need comments from our readers as we plan how the newspaper is to develop along the lines Mahraz Darshan Das had given us so recently. Please write to us and do not be worried about upsetting us. Mahraz Jee encouraged us to be open to criticism and to learn from it. If we get no criticism, we might think that we are boring our readers. If you tell us what you think, we might be able to do something about it or ask you to write an article for us. Please write, however hostile you may feel.

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FAITHFUL

TO THE END

On his last day alive Das Joga Singh was heard singing a new song that he had written for Mahraz Jee.

His fine voice rang out that day and those, who were working with him, remarked amongst themselves at the beauty of his words and the strength of his devotion to Mahraz Darshan Das.

It was for his songs, his singing and his writings that Das Joga Singh, nicknamed Chacha Jee or Uncle by Mahraz Jee Himself, was best known within the Mission. He attended nearly all the Satsangs and major functions held throughout England, always fulfilling the duties he had been given, singing kirtan or holy songs on stage while playing the harmonium, performing Waak, that is reading or chanting words from the Holy Book, the Amrit Kirtan, at Satsangs or sitting close to Mahraz Jee, carefully writing down Mahraz Jee's words in his notebook.

Just before 10pm on Wednesday 11th November, at Dormers Wells School in Southall Mahraz Jee had come down from the gaddi to sit near his congregation. Chacha Jee was at the front, ready to transcribe the question time to follow. Mahraz Jee asked for water and Chacha Jee got up at once. But Mahraz Jee motioned him to sit.

"You should always fulfil to the end the first duty you have been given," He said kindly.

Minutes later shots rang out. Chacha Jee was on his feet at once. Mahraz Jee had been shot and as he leapt to his defence, Chacha Jee himself was shot. Twenty four hours later he was dead.

To die beside his Master would have been his dearest wish. Those who knew him well tell of his wish to serve until the end.

More than once Mahraz Jee was heard to say, "My God, we have done your duty. Let us come back to your lap."

Chacha Jee pleaded every time, "Mahraz Jee, take me with you."

The day before he was killed Mahraz Jee warned those with Him of what was to come. He was heard to say, "We'll be leaving here soon."

No one present knew just what He meant. Except perhaps for Chacha Jee. "Mahraz Jee, take me with you," he said.

Mahraz Jee laughed and said, "we'll see."

Chacha Jee or Das Joga Singh was born in India in 1943. Before he joined Sachkhand Nanak Dham, he ran an engineering workshop in Delhi, employing several men. It was one of his pleasures to sing kirtan at the temples near his home in Loni Road, Shahdra just outside Delhi. He and his wife, Das Rajinder Kaur, had three children, two girls, who are now 12 and 14, and a son, now 16.

In September 1977 Joga Singh went to see a Sant or Holy Man. His name was Darshan Das. He went with problems of his own, his business was not doing well



Chacha Jee - Das Joga Singh

and he felt unwell within himself. He began to attend the Dera in Delhi regularly, singing kirtan into the early hours of the morning, then returning to work after only a few hours sleep. Such was the effect that this Sant had upon his life that he felt he could no longer live life as he had done.

"I used to try to stay at home," he said. "But it was never the same again. More and more I longed to work with Mahraz Jee in His Mission."

In 1982 Das Joga Singh came to England for just over two months with Baba Jee Kulwant and a publicity officer for the Mission, Das Malhi. Chacha Jee sang kirtan wherever Satsangs were held. This was to be the start of five years of service to the Mission in England.

A relative took over the management of the family business and his wife and children sent him with their blessings.

Chacha Jee said proudly, "They gave me their full support. They told me, 'We are all right. You go and do your work with Mahraz Jee and we will manage here.'"

The next year Chacha Jee returned to England and this time stayed a year, returning after that to spend one month with his family in India, before resuming his duties in England. He lived at the Dera in Birmingham and began travelling all over the country with Mahraz Jee, performing kirtan whenever he was asked.

One morning Mahraz Jee visited him in the very early hours, blessed him and said that henceforth he would write songs. After that day Das Joga Singh began composing beautiful songs, for which he is now well-known within the Mission.

Last year he was instructed to leave his kirtan, to begin translating Satsangs and

other works. He began to keep a diary of Mahraz Jee's words and completed a book in Punjabi called, "Tang Sajjan Di," or "Waiting Eagerly For My Beloved," which is yet to be published. This year he was asked to answer devotees' letters when they wrote to the Mission for guidance and comfort.

There are many stories that are told of Chacha Jee's good nature and devotion to Mahraz Jee. To the delight of the congregation, Mahraz Jee often teased him during kirtan and showed His affection for him in many ways.

Personal Secretary to Mahraz Jee in India, Das Man Singh remembers two incidents very well.

"Once Chacha Jee was very ill at his home in Delhi," he said. "His temperature soared and no medicines seemed to have any effect. His family prayed for help before Mahraz Jee's photograph.

"Shortly afterwards Mahraz Jee came to the house. He said to Chacha Jee, 'Just look at Me and give Me your illness'. Chacha Jee at first refused, but Mahraz Jee ordered him to do so again.

"The next morning Chacha Jee was well and Mahraz Jee fell ill for several days. "On another occasion it was 2 am on a winter's morning in India. Mahraz Jee told me to fetch Chacha Jee from his home. He said, 'bring him just as he is and tell him to bring some sweets as well'.

"I went to his house and he was asleep in bed. He had no turban and he was sleeping in his vest and shorts.

"Yet he came as requested, just as he was, barefooted. We looked everywhere for a sweet shop on the way. When we found a sweet shop and bought the sweets, the owner, who we did not know, said wide-eyed, 'I can close now, I knew that I was waiting for someone'.

"When we arrived the other followers or sangat were amused at Chacha Jee's condition, but Mahraz Jee was very pleased with him. This was His test of His follower's faith in his Guru. Mahraz Jee told the sangat that Chacha Jee had obeyed faithfully and done well."

Man Singh concludes, "Chacha Jee was a man loved by all."

A couple of weeks before he was killed Mahraz Jee sent Chacha Jee to visit and stay with many of the close friends he had amongst the congregation in the south of England. They have happy memories of his last days with them.

The most fitting tribute however to the strength of character and unselfishness, which distinguished Chacha Jee and the family who supported him, comes from his wife, Das Rajinder Kaur.

She said, "I don't mind that my husband has died for the Mission, but I wish that Mahraz Jee would come back.

"My husband would be coming just for us, my children and I, but Mahraz Jee is for all humanity."

DESTINY OF COURAGE

Courage is the mark of a brave heart. But not every man can meet with its demands.

It takes a special kind of person that can rise to the occasion when courage is required.

Satwant Singh Panesar was one of these. A man remembered best for the bravery with which he carried his convictions wherever he went. He was one of the five men in England made a Baba Jee or priest by Mahraz Darshan Das.

When Mahraz Jee was shot on the 11th of November while with His congregation in Southall, Baba Jee Satwant stood up at once with Das Joga Singh, who was also shot.

For ten days from that night he fought for his life with all the tenacity and courage, for which he was well-known.

But by 3.35am on Saturday the 21st of November he too was dead.

A devoted family man, forty year old Baba Jee Satwant, whose elderly parents still live in his house, was the father of an eight year old son, Harminder Singh, and five year old twin girls, Amardeep Kaur and Kamaldeep Kaur.

He had everything to live for, yet he knew that he could leave everything behind and accept death willingly, if that was what God required of him.

His wife, Kawaljit Kaur, said of his death, "He found whatever he had longed for and was able to fulfil Mahraz Jee's duty. He fulfilled his wish. His main aim was to sacrifice himself for the Mission."

By doing so it seems that he fulfilled a destiny, for which he was prepared from youth.

One of four brothers he came from a large religious family of eight children in all. His mother and father surrounded him with religious teachings as a child, and a visiting Holy man once told them that their son Satwant would one day be a Bhagat or a Holy man himself.

Born in Uganda in 1947 Satwant showed from an early age that spirit of adventure, for which he was to become well-known in later life.

At only 10 years old he hitchhiked with a friend 170 miles from a small town in Uganda called Mbale to Kampala.

As he grew older he was determined that he would one day hitchhike around the world. He did travel in his later years, but in a different role than as the carefree wanderer that he first envisaged.

In 1968 he came to England. Three years later he was to take a job as an engineer with British Telecom, one that he held for the next 16 years.



BABA JEE SATWANT SINGH

A studious man, he loved to read and quickly raced through many books, ranging from studies in psychology to detective stories.

It was well-known amongst his family and friends that he had psychic abilities, that whatever he said about their futures would turn out to be true.

He had a deep interest in palmistry and astrology, which he increased with further study. But during these years of study, he met a clairvoyant who told him that he would meet someone dressed in white, whose Mission he would follow.

From then on he was searching, always searching. He was looking for a spiritual master.

In July 1981 he made a journey to Birmingham with two of his older sisters to see a healer, Mahraz Darshan Das.

Sixty miles outside Birmingham Satwant began talking to himself. "If you are the true God, you will come and meet me," he said.

He put many questions to Mahraz Jee about God that day. In the following months his interest gradually grew. By 1982 he had become deeply involved in the Mission.

In 1984 he travelled to India to attend Foundation Day in the Delhi Dera. While there he was taking photographs and Mahraz Jee said to him, "this is not the work for you. Will you work in my Mission and spread it abroad?" which he was keen to do.

Later that year he went to his younger sister, Gurminder, in Kenya to take part in a family celebration. While there he also celebrated Mahraz Jee's birthday on the 7th of December at his elder sister's house. Many people attended this celebration, which was the first Satsang held in Kenya. He enthusiastically talked about Mahraz Jee, gave prashad

and holy water, and healed many people.

He also asked to be taken to a Sikh temple there and bravely spoke out to the congregation. He told them that God was already on earth.

The people were amazed at the way he spoke. His courage and conviction impressed them deeply. They treated him with great respect. They gave him a Siropa, a ceremonial cloth presented to guests as a mark of respect.

When he returned to England, he showed this cloth to Mahraz Jee. It was then that Mahraz Jee made him a Baba Jee.

From that day he always wore the white uniform of the Mission. This deeply impressed those people in the many homes he entered in Chelsea and Fulham as a British Telecom Engineer. When asked why he was wearing white, he was quick to explain his devotion to his beloved Mahraz Jee.

He attended many Satsangs, fulfilling his duty as a Baba Jee. In 1985 he returned to Africa with Baba Jee Karnail Singh to further the work that he had begun.

In the summer of 1987 he went to Denmark and Germany, where no-one representing the Mission had been before.

The people that he spoke to there were hostile at first, but Baba Jee Satwant persisted. When they understood that Mahraz Jee's teaching was humanitarian they paid attention to what he said.

The last few months before his death he seemed to sense what was to come. He said he felt that he was becoming empty inside himself.

"I feel as if my life is at an end," he said.

He was restless and unsettled, often getting up at night to pray.

Fitting tributes are paid to him by two Baba Jees with whom he worked. Baba Jee Dharam Singh said, "I remember him as a likeable man of great humour. He often advised me and I deeply appreciated his friendship."

Baba Jee Karnail Singh said, "Baba Jee Satwant was truly a man of peace. He had deep spiritual understanding. He often talked with us about how we could spread the Mission."

In May this year Mahraz Jee met Baba Jee Satwant's elderly parents at his house in Heston, Middlesex. He said to Baba Jee's mother, if a woman is to bear a child, let it be a saint or one who is brave. If it is anything else, then let her remain barren for the rest of her life. These words still echo in his mother's mind, as she bears the loss of her youngest son with great pride.

THE LIFE AND TIMES OF MAHRAZ DARSHAN DAS

Even as the face of Mahraz Darshan Das changes, His Message is always one of humanity, love, peace, unity and sacrifice.

7th December 1953

Darshan Lal Vasdev is born in the household of Pandit Jagan Nath and Chanan Dei in Batala, Punjab, northern India.

1958

He starts his primary education in the local school.

1966

He has his first spiritual revelation which he rejects because he felt that he lacked both age and knowledge.

15th August 1971

At the age of 17 he accepts his calling after another revelation while working in the city of Jalandhar, Punjab. He becomes Darshan Das, a servant of God. He holds His first spiritual discourse and healing service. This day is celebrated as the Day of Enlightenment (Jyoti Diwas).

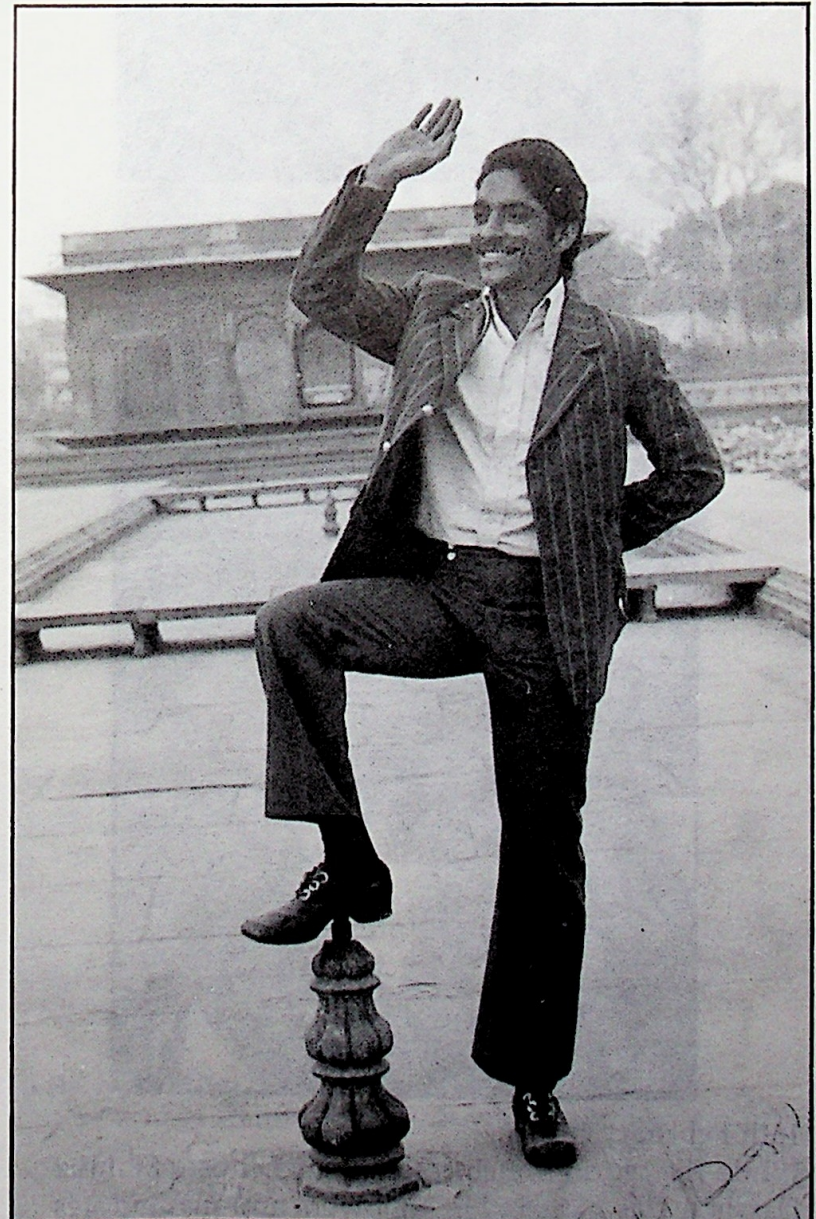
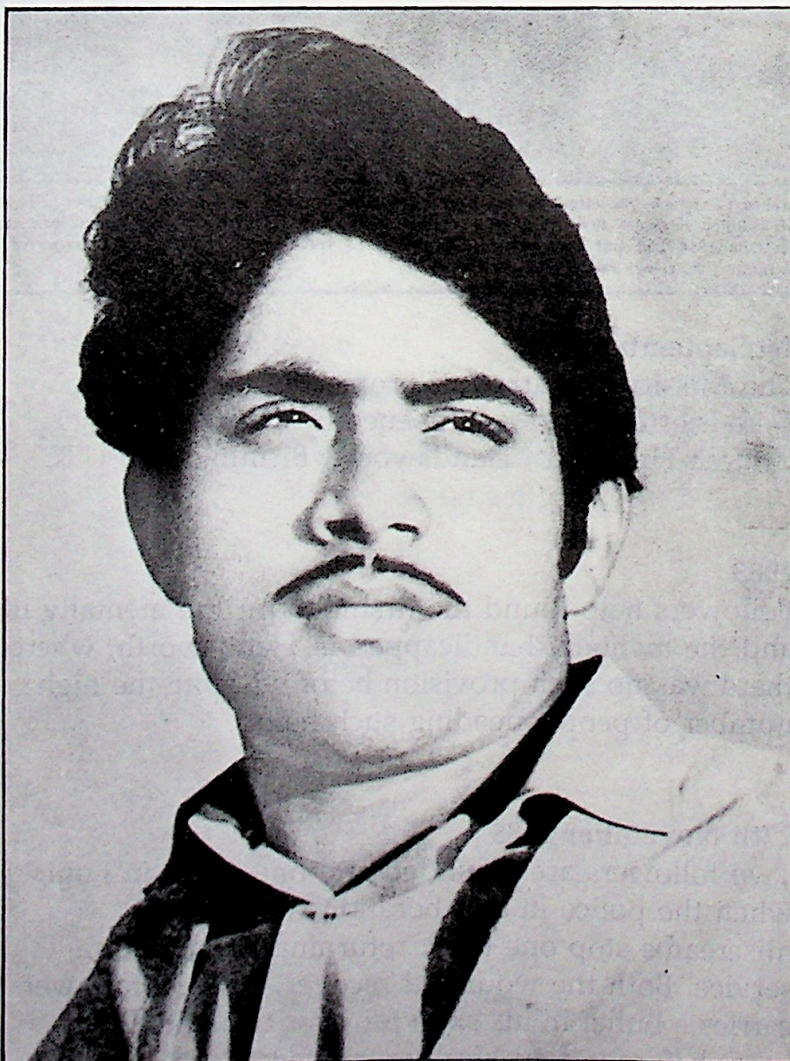
1971 - 1973

He travels extensively throughout the Punjab on foot, by bicycle and on motorcycle and gains fame as



Mahraz Darshan Das in Batala soon after His Enlightenment.

Mahraz Darshan Das in Batala in 1975 (below).



The young Mahraz Darshan Das on a rare day off at the Red Fort, the Mughal Royal Palace in Delhi.

teaching them the Way to God He wins many followers, who recognise the validity and Truth of His Message.

15th June 1973

He establishes a permanent centre in Batala, to which anybody can come to hear His Message of Humanity.

30th January 1977

With only a handful of His followers He establishes a further centre at Loni, District Ghaziabad, Uttar Pradesh just outside Delhi. He continues to heal the sick and profess His Message of Love, Peace, Unity and Sacrifice through the spiritual Mission of SACHKHAND NANAK DHAM.



23rd December 1979

Mahraz Darshan Das visits England alone and stays for less than a fortnight.



16th February 1980

While the world watches the Solar Eclipse, Mahraz Darshan Das gathers His followers and inaugurates DAS DHARAM (Das - servant, Dharam - promise), which is the promise by the children of God to serve mankind on a practical level. At the same time He

gives the world a slogan, "KALA TERE BHANE SARBAT DA BHALA." He affirms that it will act as a shield in times of hardship and will also enable people to succeed in life. Other centres were opened in northern India.

December 1980

Mahraz Jee, as He is known to His followers, visits England for a second time and continues His Message from a follower's residence. Progressive visits necessitated the hiring of school halls to cater for the growing number of followers.



Mahraz Darshan Das stressed that peace was the only way of achieving an end. He said on the 11th of November, 1984 after 12 of His followers had been killed in India that we shall not raise a hand in retaliation, but we shall bear the suffering. Yuva Das Dharam, the Youth Body of the Mission, in June 1984 had put into practice Mahraz Jee's teaching to stir the Government of India into action to prevent the growing bloodshed in the country. A relay hunger strike was held.

1st September 1982

The Mission's centre in Europe, the Birmingham Dera is established and opened by Mahraz Jee at 11, Church Hill Road, Handsworth, Birmingham, U.K.

1983

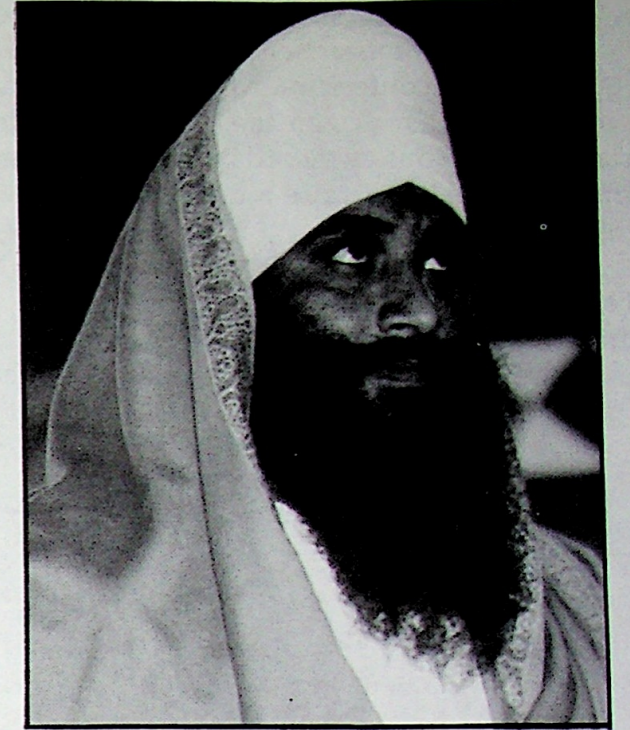
Followers help found the first club for the mentally ill and the mentally handicapped in Handsworth, where there was no such provision before despite the high number of people needing such help.

27th November 1983

Two followers are wounded and one killed in Loni, when the police in collaboration with local miscreants stop one truck returning home after a service. Both the wounded recover, but one follower carries a bullet in his skull for over two and a half years before it is surgically removed.

5th - 6th February 1984

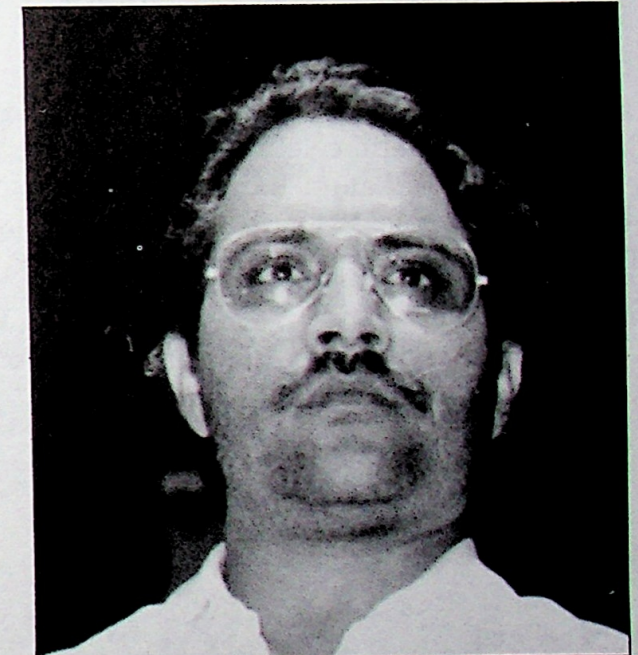
Sachkhand Nanak Dham organises a blood donors' camp at its 4th anniversary celebrations at the Loni Centre (Dera). The camp is opened by the Indian Minister of Agriculture of the time, Mr Buta Singh. Among other dignitaries were Mr K.K. Sharma MP for Ghaziabad and Mr Brahmhatt Yadav, leader of Delhi Provincial Youth Congress (I). 507 units of blood were donated on that day to the Indian Red Cross.



Golden Temple in Amritsar, Punjab to assist and help the bereaved and needy. They are granted the duty of buying, preparing and serving food to the congregation and reciting hymns.

6th October 1984

At Gravesend, Kent, U.K. followers of Sachkhand Nanak Dham stood their ground in a peaceful protest against the burning of the Indian National Flag by the Khalistan separatists. They suffered 9 casualties.



Mahraz Darshan Das without a beard at the National Exhibition Centre in Birmingham on 11th November, 1984. He had been advised by his followers in India to shave off his beard before leaving India after the riots following Mrs Gandhi's death a few days earlier.

1st November 1984

In the aftermath of sectarian violence, which erupted in the wake of Mrs Gandhi's assassination, crowds in their thousands attack the Loni Dera (Centre). 11 followers are killed during this frenzied attack, which was evacuated by Mahraz Jee at the pleading of his followers.

11th November 1984

The National Exhibition Centre in England host the Vishva Ekta Sammelan (World Conference) to promote patriotism within the Indian people at a time when disunity and suspicion divide the communities. Well in the region of 9,000 people from all communities attend the conference. Swami Pre

7th May - 7th June 1984

Yuva Das Dharam, the youth body of Sachkhand Nanak Dham goes on a 'Relay Hunger Strike' of 24 hours and then each member extended it to 5 days continuous fasting in protest against the growing bloodshed in the country.

6th July 1984

Yuva Das Dharam, Birmingham help establish the 111 Youth Club for the mentally handicapped in Handsworth.

July - August 1984

Both in Delhi and its surrounding areas meetings and functions are organised to promote National Unity and Solidarity in India.

29th July - 30th August 1984

At the time of a national crisis in India 30 followers of Sachkhand Nanak Dham are despatched to the

Nand, a spokesman on peace from India and the Assistant High Commissioner of India Mr Kohli were chief guests at the conference. Mahraz Jee attended the conference and spoke on the disunity and the sectarian violence but the words which still ring true today are, "We shall not raise a hand in retaliation but we will bear it."

16th February 1985

Committees of Sachkhand Nanak Dham in the Punjab organise a conference on Indian National Unity and Solidarity at Ludhiana.



Mahraz Darshan Das, New Year 1985.

7th May 1985

Yuva Das Dharam, Delhi celebrate their 3rd anniversary at the Talkatora Indoor Stadium, New Delhi to affirm the role of youth within the country and call for peace, love, unity and sacrifice. Chief guests are Mr S.B. Chauhan, the Indian Home



Minister, Mr Ansari, the State Industries Minister of Uttar Pradesh, Mr Anand Sharma organiser of Youth Congress(I) and numerous MPs, government officials and leaders.

12th May 1985

A 'Peace on Earth' Conference is held and organised by the Regional Committee of Sachkhand Nanak

Dham at Gravesend in Kent. The principle Speakers are Dr Fergus McPherson of the British Council of Churches, Christine Perry of the Quaker Peace Service, Mr Tishi Kholi of the CND Anti Racist Working Group and Mr Arora the Acting High Commissioner of India.

21st July 1985

A New Branch Office and Satsang Bhawan (Centre) is opened at Mahavir Nagar, New Delhi to carry on the Mission in Delhi, which had been temporarily without a large meeting place since the evacuation of the Loni Dera after the riots following Mrs Gandhi's death.

Derby Regional Committee hosts a second phase of the 'Peace on Earth' Conference in Derby. Dr Irene Brennan of Christian CND, Sara Walls of St. Johns Parish and Mothers for Peace and dignitaries participated.

21st July 1986

Yuva Das Dharam in Delhi organise and take part in a 9 day Peace Bicycle Rally from Delhi to Amritsar. 31 followers aged between 15 - 30 cycle through major towns en route to proclaim the message of Peace and Unity. The rally was flagged from India Gate by Mr Anand Sharma MP, President of Youth Congress (I) in the presence of Baba Jee Ghasita Ram and Baba Jee Saini.

3rd January 1987

'PRERNA', an anti-drugs campaign, is held by Yuva Das Dharam in Delhi, emphasising the dangers and the need for monitoring and combating drug misuse by the younger generations.

30th May

Followers of the Sachkhand Nanak Dham from the south east of England take part in a Peace Pilgrimage in London. Taking part were representatives from various religions and organisations ending at the Peace Pagoda in Battersea Park, London.

11th November 1987

Mahraz Darshan Das is shot and killed in front a congregation of 200. Three others followers are also shot and two Das Joga Singh and Baba Jee Satwant Singh die as a result of their wounds. Das Dharam Singh wounded in the shoulder has sufficiently recovered to be allowed to return home.



CULTURAL MIX

The Festival of Many Cultures held in November at the New Victoria Theatre, Newcastle-Under-Lyme, North Staffordshire, was the first gathering of its kind of all the communities making up the "Five Towns" city of Stoke-on-Trent.

People of African, Polish, Latin American, Italian, Irish, Chinese, Indian and English backgrounds came along to show off their cultural identities.

Staffordshire County Council organised the event to show the excitement of living in a multi-cultural society, playing host to concerts by both amateur and professional performers; providing space for an exhibition of paintings, costumes, domestic instruments, photographs and religious symbols; entertaining the general public in every bar; and feeding its audience with vegetarian and Asian food and drinks throughout the festival.

At least ten separate groups, performing a wide range of dance, music and serious theatre, took part. "El Sonido De Londres", the most remarkable group, led the audience into a frenzy of clapping and dancing with their lively South American salsa music.

The first show at the theatre in the round saw the School Concert with performers between the ages of three and eighteen. The stage became alive with a wide range of cultural activities from seven schools. Ziggy Youth Dance Company performed and an "Equal Parts" silent routine had perfect choreographic harmony, growing into a powerful rhythmic piece. Kokuma Performing Arts, a Midlands-based Afro-Caribbean dance theatre company, woke up the audience with their violent

crecendos of rhythmic chanting. But the Asian youngsters stole the show, moving freely across the stage with their easy foot movements and colourful dress. The two-month long rehearsing of Gurbash Kaur and her Trent Valley High School dance group were definitely worthwhile!

It was the atmosphere of friendship and fun that ran over into the next day's programme, with Britain's famous Punjabi band "Alaap", forming a robust relationship with the audience. The lead singer, complete with hip-swing, was obviously appreciated by the now younger, Asian family audience.

A great deal of emphasis upon the integration of the communities of Stoke-on-Trent was recognised by Mark Fisher, MP (Shadow Spokesman for the Arts). He showed great interest in the input of the Gujarati community for the exhibition, after officially declaring the Festival open.

It was the final evening's concert of music and dance from Morocco, the rest

of Africa and Britain where our reviewer found herself drifting into relaxation. Forgetting the wider implications of the Festival and its theatre, "African Dawn" revived her from the seduction of their calm performance. Using a crop-cultivating mime sequence, along with strong lyrical references, they moved the whole atmosphere into a serious racial undertone, overshadowed by the radiant instruments, costumes and the traditional dance of 'Arabesque'.

Our reviewer found the marriage of different forms of cultural heritage in Staffordshire to be remarkable. She hopes that it is the beginning for further improved repeat performances in other cities.

"People are interested in the ethnic minorities. There should be more events like this one. It gives people the chance to know one another," said Balwinder Singh, representing the Sikh Community of Stoke-on-Trent. "There are people from every culture, they are mixing. They are getting together."

us without reciprocation by our Holy Master, Mahraz Darshan Das.

It was with great enthusiasm and fervour that the Dera Committee in Nairobi were discussing the Birthday Celebration for our Mahraz Jee, only to find that the night of the 11th of November had brought a dark cloud over our lives. The person in front of whose eyes we wanted to show the brightness of candle lights, fireworks and our happy faces, had to depart from amongst all of us.

As we sit in the Nairobi Dera with remorse, a hollowness lingers over us. Just the feeling of being here in the Nairobi Dera with our Mahraz Jee's photograph in front of us, I personally feel that He has given us a very powerful message, to which we will always be devoted.

We are here, not for ever, to accomplish our Mission. It is our duty

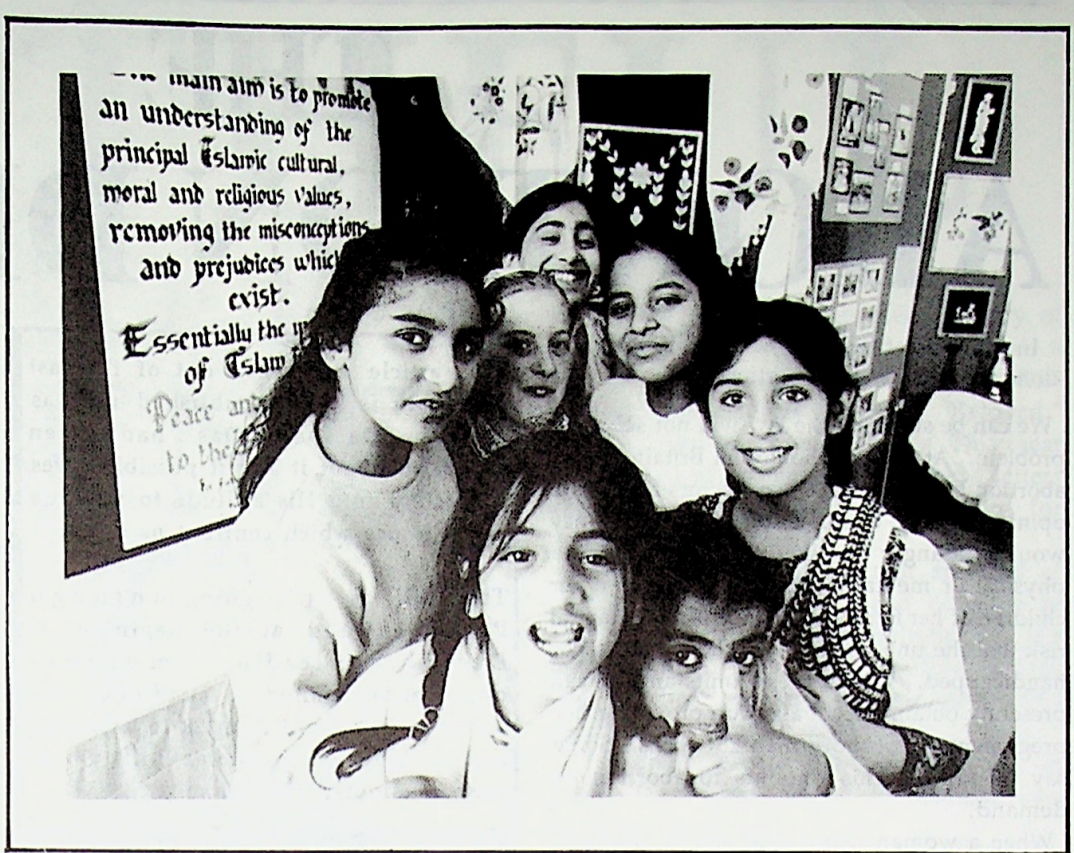
that we strongly adhere to Mahraz Jee's moral principles, which he devoutly aired. Let us, my dear brothers and sisters, engrave in our hearts the five norms of Sach, Sidhak, Sadh Sangat, Sarbat Da Bhala and Shahadat.

This "World Home" is away from "Almighty's Home", so let us unite and sing together Mahraz Jee's immortal hymn and convey to the departed Holy Soul of our beloved Murshad or Holy Master by chanting, "Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala."

Remember He laid His life for a worthy cause, Love, Peace, Unity, Universal Brotherhood and Sacrifice. Let us follow on His footsteps.

Nanak Naam Chardi Kala Tere Bhane Sarbat da Bhala.

Da Parlad Singh,
Chairman of Sachkhand Nanak Dham International in Kenya.



LETTER FROM KENYA

On behalf of myself, and the sangat all over Kenya, I bring this sad message to you with utmost sorrow and grief.

Wordless and shaken as I am, I feel a severe chill running through my body at the thought of the sudden, unexpected death of our Mahraz Darshan Das, Baba Jee Satwant and Chacha Jee.

Mahraz Jee was the saviour of many, poor, helpless and down-trodden people. The heavenly bliss our Mahraz Jee showered for the happiness of many. I am utterly ashamed, that our human kind carried out a sinful act to wipe out the truth, peace, love and harmony that we humans long for, which was given to

THE ABORTION DEBATE

In the name of humanity what should be done about the law on abortion?

We can be sure that the law will not solve the problem. At present the law in Britain allows abortion by a doctor, if two doctors are of the opinion that the continuation of the pregnancy would endanger the life of the woman or the physical or mental health of her or any other children of her family, or if there is a substantial risk that the unborn child will be substantially handicapped. Within these limits anyone can presently obtain a legal abortion providing her pregnancy is not more than 28 weeks. Some say in practice this amounts to abortion on demand.

When a woman learns that she is pregnant, she may be full of joy or fear or a mixture of both because of the unknown that lies ahead of her. What will the child be like, will the mother be able to cope and will both the mother and child be healthy? All these questions and more will be filling the mother's mind.

In the months ahead as the controversy rages about David Alton's Private Member's Bill to reduce the cut-off point for abortions from the 28th to the 18th week of pregnancy, it may well not be easy to see what is for the best in this very human problem with both the changes in medicine and popular morality, making it even more difficult for ordinary people who might not be directly involved in the situation, to share in the problem or express an opinion one way or the other.

The feminists quite rightly point out that men will never find themselves in the situation of having to decide whether or not they themselves should have an abortion. Some of them continue by arguing or at least implying that men should not therefore take part in the debate. They say it is a private matter for a woman to decide whether or not she should continue with the pregnancy and allow the baby to be born in the normal way. She is the one whose body contains the foetus. She is the one who suffers all the pains associated with the birth. She is most likely to be the one, who will have most of the burden of bringing up the child for at least the first few years of its life and possibly for the whole of its life, if it is severely disabled.

Some seek to remind us of the squalid backstreet abortionists, whose market place was largely destroyed by the Abortion Act 1967. We all know there is nothing to be gained by sending women back to the horrors of backstreet abortionists and David Alton's Bill is not therefore seeking to outlaw all abortions, which would be unrealistic in 1987. Although many of its supporters might like to further restrict or abolish the right to abortion, only a very small proportion of the present legal abortions that happen in Britain today would be outlawed under its provisions. It is only going to prohibit late abortions. These are always the most difficult, where the woman is possibly most desperate and the operation is more dangerous to her and more repugnant to most of the doctors and nurses involved. The aborted foetus is more likely to be deformed in a late abortion, but there have been cases

This article was taken out of the last issue, but is being published now as Mahraz Darshan Das had been consulted about it and it possibly gives an insight into His attitude to various moral issues which confront us today.

The Bill is still going through Parliament and at the beginning of December leading medical organisations united in a call to cut the abortion time limit from 28 to 24 weeks and to fight David Alton's Bill, which they considered inhumane.

where a baby has lived when delivered at 23 weeks

Around 97% of abortions that are performed today are performed before the eighteenth week of pregnancy. There were 172,000 abortions carried out last year in the United Kingdom. 5,665 were performed after 18 weeks and would therefore be prevented by this Bill as it stands. 2,723 were performed after 20 weeks and 29 after 25 weeks or, according to another source, only 26 cases a year occur in England after 24 weeks.

In other words just over 3% of the legal abortions in this country would be prevented under the present terms of this Bill. A Guardian Marplan poll published on 16th October 1987 revealed overwhelming support for a change in the law by reducing the time limit. Strongest support came for the 18 week cut-off point and more than half of all voters said that pregnancies should not be terminated after 24 weeks. Even younger women in the 18 to 34 age group opted overwhelmingly for a reduction in the time limit.

It is reported that both Mrs Thatcher and the Social Services Secretary, Mr John Moore, have made it known that they favour a reduction in the time limit to at most 24 weeks.

A change in the law embodied in the Abortion Act, 1967 therefore would now appear most likely whether the cut-off point is reduced to 18 weeks or a new compromise cut-off of say 20, 22 or 24 weeks.

Any cut-off point that allows an abortion, before but not after it, must be to some extent arbitrary, but that is the nature of most man-made law.

Let us examine some of the real problems that can face a pregnant woman. After becoming pregnant she may discover she is HIV positive. If her pregnancy continues the baby could die from AIDS and the mother could develop the disease herself.

The mother may discover she is diabetic and be warned that if she continues the pregnancy she may become blind.

We are told that various tests on the foetus like amniocentesis, (drawing fluid from the womb) to discover various abnormalities, cannot be done before 16 weeks. Such tests are usually done on women over 35 years old or those with a family history of certain kinds of handicap between the 16 and 22 week stage and then there can be a delay of 4 or 5 weeks

before the tests come back from the laboratory and the mother is told the results. If she is being recommended to have an abortion she needs some time to think about what to do, possibly discussing the dilemma with her husband, friends or even priest. Amniocentesis can detect Spina Bifida (a malformation of the foetal spine) and Down's Syndrome amongst other abnormalities and is normally backed up by an ultra-sound scan to check the results. Most of these results would be too late to enable an abortion to be chosen, if the limit were reduced to 18 weeks.

Severe cases of Spina Bifida are "incompatible with life" according to obstetrician and gynaecologist, Brian Alderman, who says the child can need a series of operations over a number of years sometimes involving the child's feet, bladder and bowel.

Women who feel they can handle such handicaps might not need the flexibility of the law as at present, but others who feel they would not be able to cope with these problems would lose the choice they have at present. It is a terrible decision to have to make and some women might even prefer to have the right to make the decision taken away from them.

David Alton wants his Bill to spur the state into a more positive response to pregnant women and to challenge the climate of the times where abortion is almost accepted as an every day event rather than a last resort, as he puts it. His Bill aims to challenge the assumption that abortion is of itself a prudent or desirable operation. There will of course be a powerful lobby against the Bill from private clinics mostly in London, where most of the late abortions happen and which make millions of pounds a year from abortions to women, who often come to England from European countries where the law is more restrictive.

SOLUTION IN OUR HEARTS

The approach of Mahraz Darshan Das to the problem is not a legalistic one. He urges 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.

If anyone has any special insights to add to the debate over the next few months, please let us know and write to us in the name of humanity. If we can alleviate real human suffering over this matter then we might be achieving something. Is it for us to champion the right to life of the unborn child or rather to consider the true welfare of the pregnant woman, her family and everyone else involved, including the doctors and nurses? Are the woman and her child both equally precious as human beings, as David Alton suggests?

SANCTUARY

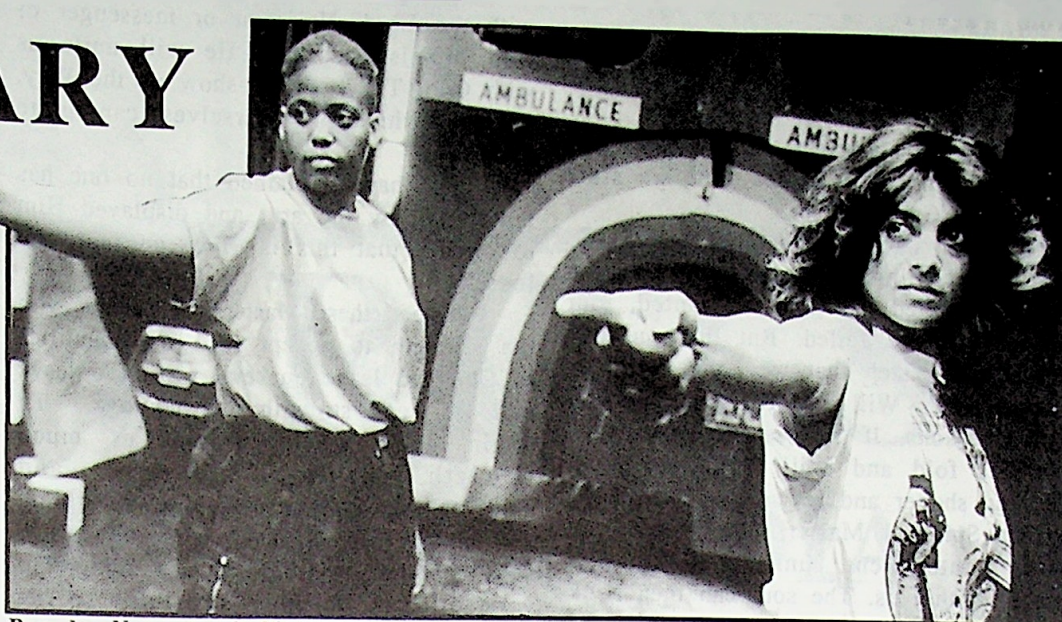
A new play by Ralph Brown.

This is a lively rap musical about the plight of homeless young people, which was performed by a bright, young multi-racial cast from the Joint Stock Theatre Group, who put lots of zest and rhythm into their performance. The sometimes poetic words and modern music was well used to emphasise the serious cry from the hearts of young people for a fair deal from life.

We see young people queuing up outside the emergency night shelter at Centrepoint Soho, which provides a safe place with a bed, food, advice and friendship for 2,000 young people every year. That shelter is only an emergency one however and some move on to squats, drugs and picking pockets.

The hopelessness of a homeless persons' unit is vividly portrayed. We watch a young couple, who have been evicted from their home because of mortgage arrears. The wife is expecting a baby and they are found emergency accommodation by the council in a bed and breakfast hotel. Eventually the husband cannot stand it any longer and joins the new age travellers (more often labelled as a "hippies' convoy") living in converted buses, bender tents and tipis around Salisbury Plain and Stonehenge, awaiting the actions of the local land owners and the law against them.

On a converted ambulance are daubed the words, "Fight truth decay". But these young people, who can see so much that is obviously wrong with our society, are powerless to rise above it. They bandy the words of Jesus about giving and sing the words of William Blake:



Pamela Nomvete (left) and Rita Wolf in "Sanctuary."

"I will not cease from Mental Fight,
Till we have built Jerusalem,
In England's green and pleasant
land."

It seems they omitted the second line, "Nor shall my Sword sleep in my hand", but apart from their spirit the question still remains as to what they can do about their plight.

The play was not without humour or laughs and your reviewer was introduced to the delights of hip hopping, rapping and beatboxing. Siphon the Human Beatbox, the actors' beatbox coach, describes beatboxing as "using your mouth, your lips and your voice box to produce a beat; and alongside a rapper, you don't need any recorded music."

Hip hopping comes from the south Bronx in New York City. It combines rapping, breakdancing, body popping, scratching and graffiti art. It must be seen to be enjoyed and doubtless it gives great pleasure to the young performers.

The production is especially pertinent in this the U.N. International Year of Shelter for the Homeless and some alarming figures are quoted in the

programme: "For every £1 spent on housing in 1979, only 40p is spent today."

"Local councils are restricted by Government regulations to investing no more than one fifth of their revenue from council house sales on building new homes".

"Shelter estimates that 80,000 young people experience homelessness in England every year."

"By July 1987 there were 9,000 families living in bed and breakfast hotels in London alone. The Government admits that it costs £10,950 a year to keep a family in bed and breakfast. It would cost just £5,500 a year in interest payments and management costs to build a new council flat for the same family."

"If you are under 26 and living in 'board and lodging' you can only claim benefit for eight weeks in London. In other cities you can only claim for four weeks and in seaside towns only for two weeks. The 'eight week rule' has effectively removed bed and breakfast accommodation for those who had no alternative form of shelter.

This production provided an enjoyable and thought provoking evening, but unfortunately its tour is now over.

LETTER FROM YORKSHIRE

This is our fourth month living near the Yorkshire Dales and it seems a lifetime ago since we left Gravesend.

Looking through a Diary, which I have been keeping ever since I met the Master, I had written, "Awoke at 5.00 am. A New day and a New Year, I wonder what it has in store for us."

Although we had been told the Master would not stay with us in England, it was a great shock to hear that the Master had been shot and killed. I never dreamed on New Year's day that towards the end of the year we would have this tragedy to bear.

Naam is the key in more ways than one, it helps with the everyday running of life, especially here in Yorkshire, where none of the locals had ever heard of the Master until a picture was hung in the shop.

There had been problems regarding the picture. Some had even seen it a s

unnecessary and didn't like it. Some just ignored it. I saw the Master and told Him. He smiled and said, "Not difficult." From then onwards it's been fine. Now people ask, "Who is HE?" I tell them. Some want to hear more and from this friendships have sprung.

From the farmer, who stops his tractor outside to tell me, "She's spoiling herself," meaning the weather is not good, to the little girl on her pony, who wants me to go out to her with sweets.

The Master had been to my house in Gravesend on nine occasions and we were hoping for visits here in Yorkshire as well.

I can only say that I feel very honoured and privileged to have known the Master. HE gave everyone of us HIS love and HE once told me that LOVE IS GOD.

What more could we have had?

Das Shirley,
North Yorkshire

Divine revelation you achieved in early age,
Accepted your duty and progressed stage by stage.
Retreat you did not contemplate,
Shared your Love and showed your faith.
Heavenly joy was written on your face,
Anguish and anger did not have a place,
Nor did you waiver in your gaze.

Das Dharam you strove for and attained,
As devotees gathered around you and remained,
Serving mankind always, you maintained.

Very far away you heard of a sham
Answering your call, you came and gave Naam,
Showing the way to Sachkhand Nanak Dham,
Delivering Anew, sharing your joy, was true,
Even though there were few,
Vowing harm unto you.

Matters not your soul has fled,
Another world your light to shed.
Here forever your light will glow,
Rising higher as we mount this blow.
Another day will dawn, we know, but even so
Zig-zag along your path we will go.

Just wait! Mahraz Jee, look! Every now and then
Into your light we will come again.

CHANDRAVATI

THE LAST SATSANG

people, denies us true friendship and peace of mind. That is the time we start to think of God.

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

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

We have on many occasions stated and explained about the mind. It is the only protagonist between the soul and God. To defeat the mind you must do so with patience and love. Sometimes we have to be forceful in our ways. For example force is used to combat enemies at the country's borders. Similarly we must fight with our mind.

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

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

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

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

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

As we have explained in earlier Satsangs, there is no set way of union

with the Lord. No saint or messenger of God promises us that He will unite us with God. They instead show us the Way, through which we ourselves can unite with God.

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

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

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

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

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

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

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

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

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

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

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

simply say he does not know you and not give you any assistance.

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

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

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

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

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

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

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

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

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

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

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