

Nanak Dham

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TRUTH

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

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

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

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

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

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

The scriptures do not

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

First Recognise Yourself

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

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

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

True service can only consist of speaking the truth,



MAHRAZ DARSHAN DAS

doing good for others, attending the congregation of a true master, contentment and sacrifice.

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

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

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

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

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

TURBULENT TIMES

MAHRAZ DARSHAN DAS prepared us for turbulent times in the nineties, a time of great change, spreading out from the melting pot of the Middle East.

This year Shaheedi Diwas, the Day of Martyrdom of Mahraz Darshan Das on the 11th of November, coincided not just with Armistice Day, but Remembrance Sunday and the fiftieth anniversary of the blitz in the Second World War, highlighting the possible dangers ahead, as we remembered the dead of past wars together with the sacrifice of Mahraz Darshan Das.

Now the cold war has officially ended in Europe, the world faces all the dangers of war in the Gulf with its worldwide implications that could affect us all, wherever we may live.

Peace seems an elusive commodity even as the Russian leader, President Gorbachev, wins the Nobel Peace prize he put off his visit to Oslo to collect the prize because of the Soviet Union's winter food shortages, national disintegration and military discontent. The danger to the rest of the world now seems to come from other directions. The balance between peace and war is a very delicate one.

The dangers of bombing or mining oilwells with fires burning uncontrolled for years, to say nothing of the perils of biological and chemical weapons, could cause casualties and damage far beyond the combat zone. Detonating Kuwait's oilwells would be "an enormous experiment in chaos" says John Roberts of Oil Daily's Energy Compass.

We all know by now how our modern lifestyles, our consumption of energy and the world's resources are having an incalculable effect on the world's environment. A war could now mean financial devastation in the developing world, where paying more for oil and interest payments could hit poor countries harder than any. Price increases leading to a radical rethink of energy use in the West are virtually the only effective way of curbing the demand for fuel. Even the possibility of fighting over water in the Middle East has been raised over dams and barrages on the Tigris and Euphrates.

The nightmare scenario painted by King Hussein of Jordan at the World Climate Conference in Geneva last month should not be ignored: "A

war in the Gulf would not only result in devastating human death and injury, tremendous economic loss and prolonged political confrontation between orient and occident. It could also lead to an environmental catastrophe the likes of which the world has not experienced since the accident at the Chernobyl nuclear power plant."

New Leaders

Amidst all this upheaval elections have been taking place in Pakistan, Germany and Poland, to say nothing of the midterm elections in the USA and the new leaders in India, the United Kingdom and Singapore.

The Hindu, Muslim dispute in India, focussed on the mosque at Ayodhya and the birthplace of Lord Ram, helped bring down the government of V.P. Singh, while the debate raged about secularism, the caste system and social justice. Our political systems seem unable to really come to grips with social and economic deprivation.

In the last few years revolutions of many kinds have happened before our eyes. Great leadership is going to be called for in the weeks, months and years

ahead. We must pray that our leaders throughout the world will find great wisdom and courage to tackle the problems that confront them.

Whatever side we are on, we are all HUMANS.

IT IS NEVER TOO LATE TO TALK PEACE.

GOD ALWAYS GIVES THE LESSON OF LOVE NOT OF WAR.

GOD is ONE, but why is there such trouble and disagreement in the name of religion?

GOD IS NOT FEAR, BUT HAPPINESS.

MAHRAZ DARSHAN DAS

WE have been given fundamental truth to publish in this paper by Mahraz Darshan Das, but that has not stopped us from making embarrassing mistakes sometimes, as we did in our last issue when the wrong date and volume number were published on the front page. We hope all our readers can find sufficient of the divine in them to forgive us for this careless mistake, as well as for other typographical errors in that issue. Many apologies. The embarrassment is ours.

Some mistakes cause more than embarrassment however and take great moral courage to admit. We hope we have never made such fundamental mistakes in this paper, but if we do at any time we hope we shall be able to find that moral courage to admit them. If we do not admit our mistakes, we hope people will kindly point out to us where we have gone wrong and strengthen us to face up to admitting our errors before the original mistake leads on to further error. It may be tedious to draw attention to every little mistake, which may be only in spelling or punctuation, but even small mistakes can sometimes mislead and become magnified.

M I S T A K E S

"To err is human, to forgive, divine," wrote Alexander Pope some 250 years ago.

It is important for us all to realise that just because this paper was founded with the blessing of Mahraz Darshan Das, not everything in it is automatically going to be correct. We still have to work at it and check, whether we are writing or just reading, that everything in it is right, as it should be. The words of Mahraz Darshan Das and Maharani Pali Darshan Das are usually translated from Punjabi and often condensed or edited, as he told us to do with them, before we publish them. We can therefore even get those words wrong, although we are very grateful for all the assistance we obtain with trying to present their words accurately in English. Precise translation from Punjabi into English is not very easy, but we try to convey the spirit of what they said, even if an exact translation is not possible.

We are increasingly aware of the difficulties translators of books

like the Bible or the Guru Granth Sahib have sometimes found themselves in, but Mahraz Darshan Das has entrusted us with publishing his words in English. If a literal translation looks too stilted and does not convey his true meaning then we try to convey in English the sense of what he said. Mahraz Darshan Das made it plain however that sometimes his words lose much of their power in translation, which is why he asked us that we should utter the slogan, "Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala,"* in the original Punjabi words, rather than in any translation, however fine the translation may be. He did however want his message to be available to all and therefore translation is essential. Obviously those of us who do not speak Punjabi want to know what he said, but we must always realise that we shall possibly never quite understand or convey in English or any other language, all the shades

of meaning that he put into his words when he spoke them originally in Punjabi.

When people make mistakes, as we all do from time to time, it is important that we should try to find it in us to recognise the mistake as a mistake, whoever made it and not let it become a source of friction. A mistake can be made for the best of reasons. Some mistakes however may well need more than just the moral courage of the perpetrator to admit them, but also God's forgiveness and the kind acceptance of the mistake as a mistake by all of us. Hopefully once a mistake has been accepted as such it can be forgotten, provided we have learnt from it. We must not mislead or be misled.

**"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.*

WHEN the space shuttle Discovery had put the Hubble Space Telescope into orbit around the earth in its venture into space earlier this year, it returned to earth and thus launched the dawn of a new age in modern astronomy.

The shuttle was sent into its highest orbit to date to release the \$1.5 billion instrument, which has been orbiting 381 miles above the ground.

After 13 years of work on the project the first of NASA's great observatories is now on station. The Hubble is being followed by three other space telescopes - one this year and two others by the end of the decade - each designed to study the universe at different wavelengths of light.

In spite of the successful orbiting of the Hubble Space Telescope, it was likely to be several months before all the bugs were out of it and all the instruments were calibrated to enable it to become fully operational.

The 12-ton instrument has a life expectancy of at least 15 years. There is fear however that it might suffer a fatal blow from a meteor or one of nearly 6,000 pieces of space debris.

It is hoped it will spend 15 to 30 years studying the dimmest and most distant objects in the universe. It is expected to provide a clarity never before seen by

WITHOUT WITHIN

astronomers, as man sets himself up to "explore the heavens".

It has long been one of man's obsessions to unravel the mysteries of space. It is not unfair to marvel at man's technological advancement in the past few decades. Ideas which once would have belonged in the pages of a science fiction book have today become reality. It seems that man is determined not to rest until he meets with his maker... yet rest is precisely what we must do, if even for a moment.

Man theorises on the creation of the universe, the "Big Bang" being the most popular theory in recent years.

Despite man's ingenuity in building space ships, devising revolutionary surgical methods or establishing computerised banking, there is still the ever-present divide between the haves and the have-nots. Man still seems unable to influence the amount of suffering, sadness or happiness we may feel in this physical life.

While man at large is more than content to survey the little he can in the physical universe, a Saint Man knows that the wonders of God's creation far exceed the limitations of the physical universe. He knows that all we

need do is to tap into ourselves and experience what words can never describe. All that is outside the body is within and more, much more.

Mulan Rumi says:

"He has placed the veritable sun in man."

Kirpal Singh perceptively writes in 'Godman': "When a person rises in cosmic awareness, he finds that the Master is the hub of the entire universe. He is Truth personified, possessing the very essence of God and fit to be worshipped by all.

"He is the leader and guide of mankind; the greatest, highest and perfect one among them. He is the genuine abode of all that is good and noble. He is the prototype of God, working as His viceroy and administering His laws on all planes (physical and spiritual). He is gifted with forensic acuteness, discriminative acumen and sound judgement. He may be unlettered, but still he is the most learned. Even as a man, he is the holiest of the holy, most pious and loving; with love that far transcends societies, countries and nations. His self is co-eval with mankind. He is the citizen of the world and his appeal is one of universal interest. He is, in short, the deputy of God, come into the world to

share His Love, Light and Life with erring humanity.

"His sway extends to purely spiritual regions, which lie beyond human limitations of time, space and causation. He can at will leave his body, tread the sun and moon, traverse subtle and causal planes and transcend Par Brahm (God) and beyond.

"Science with its material accomplishments is groping in the dark. All scientific research is still in the materialistic world where scientists are relentlessly working with all the mental and moral force at their command. They have no idea of the various planes to which the Master of Truth has access at his free will and sweet pleasure. Those who accept the Master's teachings and work under his direction can see for themselves."

All the Saints conclude: "The Kingdom of God lies within."

The Gurbani states: "Everything is within you and nothing is outside you. Quest without is fruitless, when the crest jewel, O brethren, is lodged within you. He who searches without is yet in the wilderness."

Mahraz Darshan Das emphatically proclaimed that one cannot enjoy the fruits within without the company of the Master.
Das Hardip Singh
California

The Path to God

We continue publishing the booklet entitled Marg Darshan in Punjabi, which we are calling The Path to God in English.

Does Sachkhand Nanak Dham encourage matrimonial union amongst people from different religions, castes or colour?

We recognise no differences on the basis of religion, caste or colour.

Does Sachkhand Nanak Dham attach any significance to black magic, omens, "taweez" (a type of lucky charm associated with mystical powers or miracles)?

If something has been known about since time immemorial it must exist.

Sachkhand Nanak Dham does not put faith in any such things. We believe in only one thing, that is the Omnipotent God Almighty.

*** What significance is attached to the colour black?**

The colour black signifies grief and mourning. In some cases black is worn during protests.

*** What significance is attached to the colour blue?**

Blue is the colour of the sky. There has never been a union between the sky and the earth. This colour is regarded with the highest esteem in the house of God. Guru Nanak attached due significance to this colour as stated in the scriptures. So the colour blue is worthy of reverence and it is everybody's duty to embellish its purity.

*** What significance is attached to the colour saffron?**

This colour represents sacrifice. It is a symbol of the sacrifices of our Masters and is erected in the form of a saffron coloured flagpost. This colour does not bow down before anyone. It knows no defeat.

Its message is to lay down your lives for humanity, for the sake of others. That is why saffron is regarded as a colour of purity and

is held in great esteem.

*** What significance is attached to the colour white and why has it been given prominence in your mission?**

White is the symbol of peace and calm. Because of its virtues it will bow down to love and respect, but not to pride.

Sachkhand Nanak Dham has come forward with a mission for establishing peace in the world and that is why such prominence is given to this colour.

There is nothing wrong if we have to surrender our pride in order to welcome others, because this colour teaches us to be meek and humble and to pray for the prosperity of all.

*** All these colours are used extensively in one form or another in Eastern religions, which prompted these questions.**

MY PRINCE

My Prince, when my heart you crowned with love
I felt you were my own and I your own princess.
What am I now supposed to do
With this love of mine,
I created from you,
For it has no place in your heart?

The gift of loving shown to me,
I am unable to express in reality,
For you are the only love of my life
And the life in my true love,
But yet you are not mine.
What am I supposed to do
For these eyes that once were full of love

Are now so full of tears?
And this life that once was full of dreams
Will now live through lonely years.

What am I now supposed to do
With these feelings of love you created in me,
For together forever we just cannot be?

This love to whom am I to give
These feelings, with whom am I to share,
If not with you, my Prince?

Das Satinder

CARDINAL BASIL HUME, the Roman Catholic Archbishop of Westminster, hosted a multifaith celebration at the end of October, to which people from many faiths, including members of Sachkhand Nanak Dham, were invited.

The multifaith celebration marked the 25th anniversary of the Declaration by the Second Vatican Council on the Relationship of the Roman Catholic Church to Non-Christian Religions. The twenty-five-year-old declaration entitled, **NOSTRA AETATE**, meaning... **In our age...** was signed by Pope Paul VI at St Peter's in Rome on October 28th, 1965. The multifaith celebration organised by the Westminster Interfaith Programme was held in Westminster Cathedral Hall on Sunday 28th October this year.

Some 500 people attended the celebration and were each handed an olive twig for peace and reconciliation as they arrived in the hall together with a copy of the Second Vatican Council Declaration.

There has been a lot of progress in the last 25 years with an increased Christian acceptance and openness to non-Christian religions. The 25-year-old document gives primary consideration to what human beings have in common and to what promotes communion among them.

Second Vatican Council Declaration

The document stresses that all people comprise a single community and have a single origin, since God made the whole human race dwell over the entire face of the earth. The final goal of all people is God. People of many faiths have a certain perception of that hidden power, which hovers over the course of things and over the events of human life. Many religions have striven to answer the restless searchings of the human heart.

In 'Nostra Aetate' the Roman Catholic Church unequivocally states: "The Catholic Church rejects nothing which is true and holy in these religions," leaving what is "true and holy" to be determined. It exhorts Roman Catholics: "prudently and lovingly, through dialogue and collaboration with the followers of other religions, and in witness of Christian faith and life, acknowledge, preserve and promote the spiritual and moral goods found among these people, as well as the values in their society and culture."

After addressing itself to Hinduism, Buddhism and other religions, and then specifically to Muslims and Jews, the document states: "Christ in His boundless love freely underwent His passion

MANY FAITHS

and death because of the sins of all people, so that all may attain salvation. It is, therefore the duty of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows."

The final section of the Declaration states: "We cannot in truthfulness call upon God who is the Father of all, if we refuse to act in a loving way toward certain people, created though they be to God's image. People's relationships with God the Father and their relationships with their fellow human beings are so linked together that Scripture says: 'The one who does not love does not know God.'.....The Church rejects, as foreign to the mind of Christ, any discrimination against men and women or harassment of them because of their race, colour, condition of life or religion."

In his introductory speech the Reverend Michael Barnes SJ said that the sprigs of olive, the symbol of peace, that had been handed to everyone as they arrived at the celebration were from Assisi, where Pope John Paul II had met leaders of many other faiths earlier this autumn. There is a clear message to the church as a whole to recognise other religions, although practical interfaith dialogue is not easy.

Sir Sigmund Sternberg of the International Council of Christians and Jews spoke of the meeting that was to take place in the Vatican City in November to examine Catholic Jewish problems.

The Reverend Derek Barnes, the Church of England Vicar of Holy Trinity Southall, read from the third chapter of James, reminding us that the tongue is small but its pretensions are great.

Professor Abdul Ali Hamid proclaimed: "Mankind we have created you."

Mr and Mrs Joshi representing the Hindus from Southall prayed: "Lead us from darkness to light, from death to immortality. Let us be pure and impartial. Let there be blessings for all the world."

Buddhist monks spoke of the causes of violence in the human heart, look how people quarrel and fight.

Erwad Sethna, the President of the Zoroastrian Trust Funds in

Europe, recited the prayer of confirmation recited by a child on its initiation into the Zoroastrian faith: "End all strife between man and man, body and soul, good and evil."

Mr and Mrs Vinod Kapashi of the Jain faith recited a prayer that they had read in Buckingham Palace the previous Tuesday in the presence of Prince Phillip. "All living beings are my friends."

Mr J.Singh Bhambra and Mrs S Kaur Rayat representing the Sikh religion spoke of the world on the brink of fire.

Hugh Adamson, the Secretary General of the Baha'i Community in the UK, spoke of the knowledge of the oneness of mankind and God. The world will be seen as a new world.

Cardinal's Speech

Cardinal Basil Hume started his speech claiming that for the Roman Catholic community the declaration from the Second Vatican Council on October 28th 1965 was almost revolutionary. There is a great change in the thinking and attitudes of Roman Catholics. The urgent task today is to foster unity and love. People today are increasingly aware of the human individual. The individual's dignity as a human commands respect and the freedom to practise

religion, stressing the importance of understanding all peoples as one family to foster unity and love.

At Assisi Cardinal Hume was left with a deep impression of the many religious leaders, praying for peace and unity, of what could be and must be. He had been at Auschwitz a few weeks previously where he had felt the coldness and cruelty, which horror had in some manner been corrected at Assisi.

At every attempt to create harmony there is a discordant note, said the Archbishop. We must concentrate on our common humanity. What unites us is our common search for truth. There is no peace without justice. It is part of our human nature to seek truth. It is a moral obligation to seek truth. The document on the relationship with other faiths recognises the hidden power in all humanity and reality. of truth, beauty and goodness.

In the search for the meaning and purpose of life people look to religion for answers. What is goodness? Why is there evil? What about suffering and sadness? What happens after death? In humanity's search for truth where do Roman Catholics stand? The Archbishop asserted that all from Christ can achieve salvation, while reminding his audience from many faiths that the Roman Catholic Church rejects nothing true and holy from other religions. There is no room for racism or anti-Semitism or similar evils in our society.

Before refreshments were served everybody present stood, holding their olive twigs in their hands and in silence made a commitment to peace and reconciliation. The refreshments were provided and served by members of Sachkhand Nanak Dham.

PENNY'S PANTRY

Egg-Free Vegetarian Cookery for All
Baking Without Eggs • Fruit Cake

Ingredients

8 ounces of flour
pinch of salt
4 ounces of glace cherries
4 ounces of almonds
1 1/2 lbs of dried mixed fruit
4 ounces of mixed peel
8 ounces of butter or margarine
8 ounces of sugar
milk to mix

4 and a half teaspoons of Egg Replacer (different varieties are available from health food shops).

Cream the fat and sugar. Mix the Egg Replacer with six tablespoons of water. Whisk the Egg Replacer thoroughly and beat into the creamed mixture.

Sieve the flour and salt. Mix with the fruit, cherries, almond and peel. Add this to the creamed mixture, adding milk to make a stiff dropping consistency.

Put into an 8 inch square or 9 inch round cake tin, lined and greased with greaseproof paper. A few halved almonds and cherries can be placed on the top before baking, if the cake is not going to be iced.

Bake on the shelf below the middle of the oven for 3 hours on gas regulo 2, 300°F or 150°C.

When the cake is cold, wrap it in greaseproof paper until ready to decorate with marzipan and icing.

CHILDREN'S PAGE & for those not so young

ON 25th December every year countless millions of us around the world remember and celebrate the birth of the baby Jesus some 2,000 years ago, in what was said to be the stable of an inn in Bethlehem in Judaea, when Herod was the local king.

The story of the birth of Jesus is a moving one and we often see it reenacted in schools and churches in the period before Christmas. Some of us might have even played Mary or Joseph or one of the other people in the story. Primitive or sometimes elaborate cribs with lifelike cows and donkeys are often put up in our homes and churches by the side of Christmas trees to remind us of the first Christmas and to conjure up a picture of the baby's humble birth.

Every birth is in some sense a miracle, showing the wonder of God's creation that we are all children of God. There is a sense of magic or wonder around each birth.

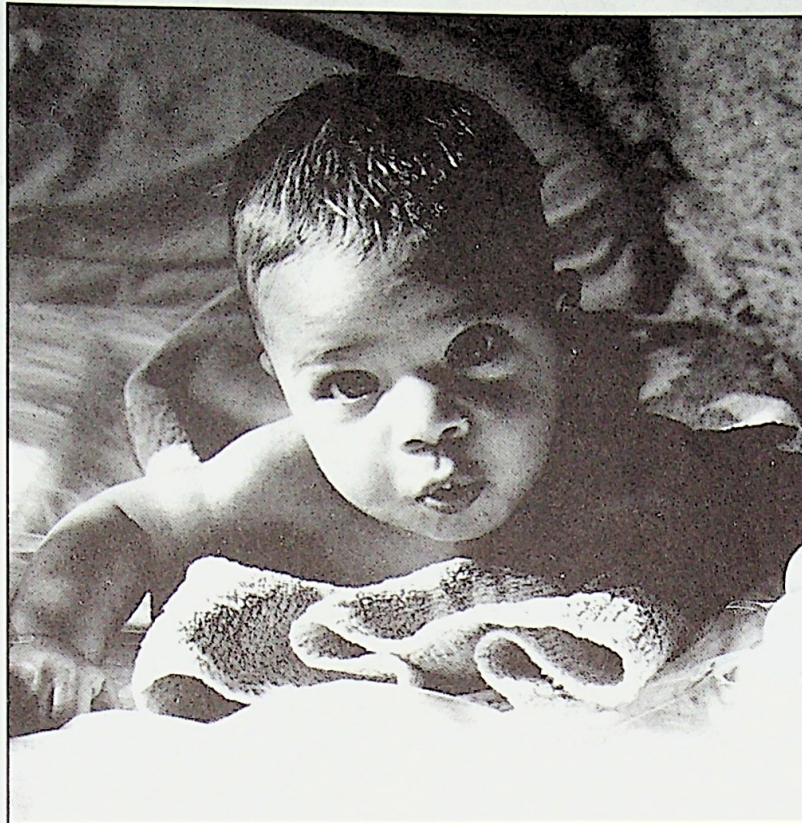
In India every August the birthday of Lord Krishna, many thousands of years before the birth of Jesus, is remembered. At midnight on Lord Krishna's birthday to celebrate his birth at that time countless cots with baby dolls in them, representing the baby Krishna, are gently rocked at the centre of the festivities.

In the mission of Sachkhand Nanak Dham we remember the birthday of Mahraz Darshan Das on 7th December 1973 at Batala in the Punjab in northern India. The 7th December is also the birthday of Maharani Pali Darshan Das, although we may actually celebrate their birthdays on the nearest weekend before or after the actual day of their birth.

Before the birth of Mahraz Darshan Das his father, Pandit Jagan Nath, away from home on a business trip in Agra, was spoken to by a stranger, who asked to read his palm: "What are you doing here? You should be at home. A great power is to take birth in your house." The palmist continued that the child would be born that December and his head of hair would clearly distinguish him as someone very special.

When Pandit Jagan Nath returned home to Batala, his

BIRTH



wife, Chanan Dei, told him that while she had been praying a voice had clearly told her that the child she was carrying had an important mission to perform.

The Prophet Muhammad was born probably around 570 AD in Arabia. He was orphaned at a young age and was brought up by his grandfather and then an uncle, Abu Talib.

In November we celebrate the birth of Guru Nanak in 1469, although he was possibly actually born in April that year in a village called Talwandi, later renamed Nankana Sahib in memory of Guru Nanak. Nankana Sahib is about forty miles from the city of Lahore and since the partition of India it is in Pakistan.

Although Guru Nanak's birth was more recent there are various Janamsakhis or birth stories about his life, which do not agree on all the details of his birth and life.

Guru Nanak's village belonged to a Muslim landlord called Rai Bular, a good and kind man. He treated non-Muslims like Guru Nanak as well as he treated the Muslims. As Nanak grew up in his village, Rai Bular grew very fond of Nanak and showed his

love for him in many ways.

love for him in many ways.

In the next few issues of Nanak Dham we hope to publish a few stories about the

life of Guru Nanak, who spent his time doing good for others even when he was child.

COMPETITION

1. In what year was Guru Nanak born?
2. What was the name of his village?
3. In what month is the birth of Lord Krishna celebrated?
4. At what time of day are we told that Lord Krishna was born?
5. Where was Jesus born?
6. Who was the local king at the time of Jesus's birth?
7. What is the name of the father of Mahraz Darshan Das?
8. When was Mahraz Darshan Das born?
9. Where was the Prophet Muhammad born?

Send your answers to the Editor, Nanak Dham, P O Box 851, London E14 9NR to arrive not later than 1st February 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.

Letters

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

Romanian Orphans

I am 12 years old and cannot stop thinking about the unfortunate children of Romania. I myself and countless others, who watched a documentary on TV about the Romanian orphans, had tears in our eyes.

I pray to Mahraz Jee, may all

the children find nice homes and all the love they want and need.

My belief is that God is watching us. All these children are my brothers and sisters.

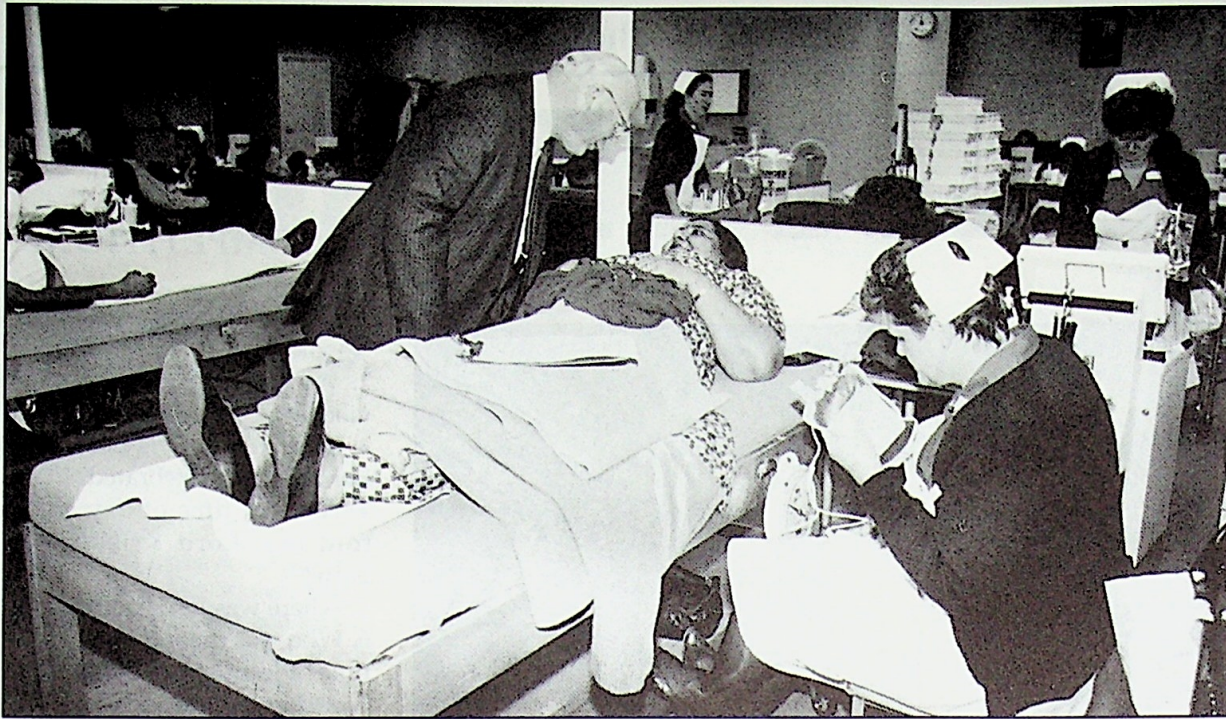
So please Mahraz Jee, keep watching and guiding all of us.

Nanak Naam Chardi Kala Tere
Bhane Sarbat Da Bhala

Das Rani
Winnipeg, Manitoba, Canada

**God the Giver has
numerous names
even though
He is One.**

Mahraz Darshan Das



Last month members of Sachkhand Nanak Dham in England gave blood in memory of the martyrdom of Mahraz Darshan Das on the 11th November 1987.

SAD, lonely and confused, for years I tried to drown out my thoughts by staying constantly drunk and on all sorts of chemicals or drugs. I tried hard to release my rapidly declining soul from these harmless looking chemicals, which were certainly causing extensive damage to my mind, body and spirit, but to no avail. In desperation I tried highly recommended organisations, which I know do tremendous work in rehabilitating unfortunate people with this particular problem, but to my utter disappointment, even they failed to do the trick for me.

Finally God smiled at me. I was introduced to His Holiness, Mahraz Darshan Das Jee by my mother, Das Gian Kaur Ari. Mahraz Jee blessed me on the Sangrand, 13th March 1984 at the Birmingham Dera. Mahraz Jee succeeded in doing what modern clinics had failed to do for me.

I have now learnt the truth about alcohol and I wish to pass on my experience to you. Please take my advice, as I know how easy it is for people to go astray. Keep courage and look for a master, who can help you.

Insanity

Alcohol is a lifetime disease. Most people use it as a crutch to lean on or a means of escape from the world of reality. They therefore drink themselves to insanity, basically to forget an event in their life that they cannot face. They use it to blot out their worries or to escape from personal responsibilities or to gain courage. Some drink to relax or promote sleep or to relieve social or physical discomforts, to sharpen appetites or make a gathering more enjoyable. Young people use alcohol to imitate their parents or other adults or friends or perhaps just to seem more sophisticated.

All kinds of people are alcoholics, young and old, rich and poor, well-educated and ignorant

ALCOHOL

Das Param Das of Winnipeg in Canada tells how she escaped from the clutches of alcohol, which she describes as the evil destroyer of mankind.



people, professional people and factory workers, housewives and mothers. Their condition may go unnoticed or unacknowledged until severe physical damage develops or until they get sick and confined to bed or hospitalised or experience alcohol withdrawal symptoms.

Alcohol dependency

Drinking heavily over a short period of time may produce a hangover. People may experience headaches, nausea, shakiness and possibly vomiting as a result of taking alcohol. A hangover is the body's reaction to too much alcohol and is related to alcohol poisoning. Extremely large doses of alcohol can kill by knocking out the brain's control over breathing.

Many heavy drinkers suffer loss of appetite, vitamin deficiencies, stomach inflammation, infections and skin problems. Some also develop inflammation of the nerves, liver and brain damage and disorders of the heart and blood vessels. In severe cases there may be confusion, loss of memory and blackouts. The loss of memory can be permanent. The risk of serious disease increases with the amount of alcohol consumed. Death rates are much higher for heavy drinkers. The consistently heavy drinker becomes physically and psychologically dependent on alcohol and can have symptoms ranging from jumpiness to tremors, convulsions and hallucinations when the drinking begins to wear off. Because the alcoholic is sick, he hurts himself and others.

I am writing this testimony and advice to try to help those who may read this article. If my weak words could penetrate at least one reader's mind and help to change him from an alcoholic to a normal sober being, it would make me happy.

With the grace of my saviour, Hazoor Mahraz Darshan Das Jee, I have now realised that alcohol abuse or drug abuse are short-term thrills, which bring untold suffering, decadence and degradation. Above all I have not only learnt to turn away from alcohol and all the pain it brings to the lives of millions of otherwise quite innocent people, their families and friends, but also to deal with the reality of life, disappointments and heartbreaks. This is a valuable lesson because, after all we are living in an imperfect world, where we all have faults, some more than others.

Permit me to shout loudly: "Help is at hand! If you need it, all you have to do is acquire Mahraz Darshan Das Jee's blessings. Recite the slogan: 'Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala' and you shall find him.

"I DID."

PROGRAMME AT THE DERA

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

Arjoi is at 2pm.

On Sunday Arjoi is at 12 midday and Satsang is at 2.00pm.

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

The DECEMBER Sangrand will be held on Saturday 15th December 1990

Mahraz Jee's birthday is 7th December, but will be celebrated on Sunday 9th December at the Birmingham Dera.

Tel: 021 554 2422

SANGRAND DATES 1991

January 14th, Monday
February 12th, Tuesday
March 14th Thursday

Satsangs in West London

Satsangs are continuing at Hounslow Manor School, Cecil Road, off Kingsley Road, Hounslow East.

On Sundays 27th January, 24th February, 24th March and 28th April. The programme begins at 2pm with Kirtan, followed by Satsang and will close by 6pm.

Langar will be served.

For further information please telephone 081-570 6816.

NANAK DHAM

The editorial team has decided that for the time being Nanak Dham will appear every other month.

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