

Nanak Dham

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THE TRUTH WITHIN US

Messengers of God state that without the name of God our lives are worthless and our tongues taste savourless things.

“Oh Lord, make silent all our worthless talk, which creates friction, enmity and suffering. Give us the strength to recite your name.”

We must accept His Will, which we have forgotten. Recognise His gifts. Respect and love Him, who in His glory granted us this life, in human form. He gives freely, therefore we should not doubt His wisdom. He gave us in the beginning, He gives us today and will do so in the future.

Rather than change ourselves, we try to change God Himself. We continue experimenting outside ourselves, but never within. We try to accept God outside ourselves, but fail to establish him within ourselves.

True Relations

Whenever Masters come to this earth, they bring with them a unity, given them by God. Within that unity they inspire truth, which lives for all time. In their teaching, they do not ask you to leave your families, work or homes. Instead they urge you to forge true relationships and remember your maker.

From within yourselves nurture the strength to soften your speech and love,



MAHRAZ DARSHAN DAS

which creates unity not disunity. He attaches with us through our respect for him, but becomes detached because of our bad deeds.

This human body is the only way in which to know God. He states that I live within this body, but I do not establish myself in it. I am established with my beloveds, who have accepted me. They seek me and not the world.

Places of worship have been constructed for your personal benefit and not God's. I was once asked by someone: “What has God

given me?”

I replied: “God has not given you anything. On the other hand what have you given God? If you wish him to be yours, then you will have to give of yourself.

“You have no need for knowledge or deeds. Your only need is a true spiritual master. He will free you from this world.”

The soul desires to be free, but is constantly cornered by the mind. It can attain freedom when the soul accepts and recites Naam, given by a Master. The soul prays for the shelter of the

Lord and states: “Oh Lord, bless me. Up until the time I am blessed I am without shelter. You are my one and only shelter through which I seek unity and know that I will become whole.”

We break ourselves away from God and seek attachment to the thoughts of others families and work. Therefore in order to find, know and recognise God, you must seek the shelter of a perfect spiritual master.

Masters do not enforce His rule, but give you the message, which you are free to accept or reject. This is a foreign land to the soul, which yearns to return home.

Whatever you seek is within this body, seek, know and recognise the truth.

● These are the main points of a Satsang given by Mahraz Darshan Das on 14th July, 1987.

SUBSCRIPTIONS

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OUR WEATHER

A few years ago those of us those of us, who were privileged to know Mahraz Darshan Das in England, listened incredulously as he told us how our climate was soon going to become much warmer. We had never heard of the ozone layer or the greenhouse effect, when he spoke, but now many ordinary Englishmen whose opening topic of conversation is our weather, cannot help but remark how things seem to be hotting up for us.

It is not normal to be sweltering in the sunshine out in the open air in London in February, but this is what many of us have done in England this year before and after the violent storms that have been lashing our countryside this winter.

Most of us have now heard of the greenhouse effect or global warming, but the experts are bitterly split about whether we are just going through a "freak weather" spell or whether the greenhouse effect is already under way, warming us up faster than they expected.

An unpublished draft report to be presented to the United Nations-backed International Panel on Climatic Change in November, is said to give details of "unprecedented and rapid" changes in global weather over the past decade.

Apparently glaciers have been melting worldwide at a "remark-

able" rate and since 1980 scientists have recorded a dramatic continuing decrease in the world's snow cover.

"Very large temperature changes" have been recorded in the North Pacific since 1977, the draft report says, adding that extraordinarily high temperatures in the tropical Atlantic have been a major cause of the droughts to hit Africa in the eighties. As the seas warm up, they expand and flood coastal areas.

We know that Mahraz Darshan Das did not just prepare us for a warmer United Kingdom, but he told of floods and fire. We cannot afford to wait for the scientists, who say that the weather is so complex that it will take another 30 years to prove that the climate has changed permanently, although conservative climatologists are now saying that they are 90 to 95% certain that unprecedented warming is now inevitable.

We need to restore the balance of nature. We should be taking urgent steps to save energy and to plant trees, which absorb the carbon dioxide that causes the greenhouse effect so as to prevent our world from having a poisonous atmosphere like Venus. We also need to erect buildings that are built to stand up to storms, away from areas that are likely to be flooded.

RELIGION AND THE LAW

ANY self-respecting country permits freedom of religion along with the other basic freedoms such as freedom of speech and assembly, but belief in God cannot be enforced by law.

In the continuing dispute over Salman Rushdie's novel, "The Satanic Verses", Muslims have a moral case to argue, if not in law, for equal treatment with Christians. We would argue however that this should not mean that the blasphemy laws should be extended to other religions than Christianity, but rather that the present law of blasphemy should be abolished.

In a free society religions do not need or require the protection of archaic, divisive and irrelevant blasphemy laws. All religions should be equal before the law. Jesus Christ was all said and done regarded by many when he was alive as a heretic and blasphemer. When Jesus said to a paralysed man lying on a bed, who had been brought into him by faithful men: "Take heart, my son; your sins are forgiven." Some lawyers standing by said: "This is blasphemous talk."

Knowing what they were thinking, Jesus said: "Why do you harbour these evil thoughts? Is it easier to say, 'Your sins are forgiven', or to say, 'Stand up and walk'?" St Matthew relates that Jesus went on: "But to convince you that the Son of Man has the right on earth to forgive sins," he said, turning to

the paralysed man: "Stand up, take your bed and go home." The man got up and went off home.

It is not for any man-made legal system to say who or what is God. When some Jews were picking up stones to throw at Jesus, St John reports that Jesus said: "I have set before you many good deeds, done by my Father's power; for which of these would you stone me?"

The Jews replied: "We are not going to stone you for any good deed, but for your blasphemy. You, a mere man, claim to be a god."

Jesus answered: "Is it not written in your own law, 'I said: You are gods'? Those are called gods to whom the word of God was delivered - and Scripture cannot be set aside. Then why do you charge me with blasphemy because I, consecrated and sent into the world by the Father, said: 'I am God's son'?"

"If I am not acting as my Father would, do not believe me. But if I am, accept the evidence of my deeds, even if you do not believe me, so that you may recognise and know that the Father is in me, and I in the Father."

We know how in modern times 'religious' people also unfairly accused Mahraz Darshan Das of blasphemy after he had been doing good with God's power. Let God be the judge.

MANDELA

"MY message to those of you involved in this battle of brother against brother is this: Take your guns, your knives and your pangas (machetes) and throw them into the sea. Close down the death factories. End this war now!"

So spoke Nelson Mandela in Durban, South Africa to a crowd of over 80,000 ANC supporters, hoping that Chief Buthelezi, the head of the Zulu nationalist Inkatha movement, traditionally the bitter foes of the ANC, would soon be joining him on public platforms.

Emerging from 27 years in jail for sabotage, after leading the underground armed struggle against apartheid, Nelson Mandela's moral authority has been enhanced by his imprisonment, despite his refusal to renounce violence in the struggle for justice and freedom. His tactics have not been quite the same as Gandhi's, but his authority is real. He said on the day of his release: "I stand here before you not as a prophet, but as a humble servant of you, the people."

At his trial in 1964 he said: "I have fought against white domination and I have fought against black domination. I have the ideal of a democratic and free society in which all persons live

together in harmony and with equal opportunity.

"It is an ideal which I hope to live for and to achieve, but if needs be, it is an ideal for which I am prepared to die."

Addressing his words beyond the ecstatic crowd of his supporters in Cape Town on the day of his release, he said: "We call on our white compatriots to join us in the shaping of a new South Africa. The freedom movement is a political home for you too.

"We call on the international community to continue the campaign to isolate the apartheid regime. To lift sanctions now would be to run the risk of aborting the process towards the complete eradication of apartheid.

"Our march to freedom is irreversible. We must not allow fear to stand in our way. Universal suffrage on a common voters' roll in a united, democratic and non-racist South Africa is the only way to peace and racial harmony."

Men like Nelson Mandela, who stand and speak for reconciliation and unity, can change the course of history. As we await his arrival in England to address the concert in Wembley stadium on Easter Monday, April 16th to be broadcast live to some 60 countries, let us pray that the peace process continues.

Penny's Pantry

Egg-Free Vegetarian Cookery for All

Next Sangrand, Vaisakhi, 13th April, is also Good Friday when Christians remember the crucifixion of Jesus Christ. On that day it is traditional to eat Hot Cross Buns, as it used to be on other Christian festivals like Christmas, so this month we are publishing a recipe for Hot Cross Buns that does not include eggs, as some recipes do.

Hot Cross Buns

Ingredients

1lb. plain flour
1 level teaspoon of salt
4 level teaspoons of dried yeast
3 ounces caster sugar
approx 1/2 pint of milk and water
1/4 teaspoon of cinnamon
4 ounces of currants
1 ounce chopped peel
2 ounces of margarine

Method

Sift flour and salt. Mix in the yeast. Put margarine and liquid into a saucepan and heat until it feels hot when tested with your finger. Add the warm liquid to flour in a bowl and mix well.

Put the bowl inside a plastic bag and leave in quite a warm place for 30 minutes.

Next mix in all the other ingredients and knead well. Cover with the plastic and leave again in a warm place to rise and double its bulk.

Turn the mixture onto a floured board and divide into about 15 buns. Put onto a greased baking tray, cover again and leave to rise for 20 to 30 minutes.

Bake for 15 to 20 minutes. Gas 8, 230°C, 450°F. Before they have quite finished cooking, brush with melted sugar and put back in the oven for a short time.

CHILDREN'S PAGE

and for those who are not so young

JOSEPH IN EGYPT

IN Egypt Joseph was sold to Potiphar, the captain of the guard, an officer of Pharaoh, the Egyptian king.

God was with Joseph however and Joseph became a favoured personal servant, living in the house of his Egyptian master. Potiphar saw that God was with Joseph and was giving him success in all he did. Potiphar therefore put Joseph in charge of his household and all his property, which God also blessed for Joseph's sake. Potiphar only concerned himself with the food he ate.

Joseph was good-looking and Potiphar's wife started trying to entice him to her. But Joseph said to her: "Think of my master. He does not know as much as I do about his own house, and he has entrusted me with all he has. He has given me authority in this house second only to his own, and has withheld nothing from me except you, because you are his wife. How then could I love you and sin against God?"

Potiphar's wife persisted in trying to entice Joseph to her, but one day when she had grabbed his cloak, Joseph ran out and left his cloak in her hands. When her husband came home, she said: "That Hebrew slave whom you brought in to make a mockery of me, has been here with me. But when I screamed for help and called out, he left his cloak in my hands and ran off."

Potiphar was furious. He threw Joseph into the Round Tower where the king's prisoners were kept. God still blessed Joseph however so that he won favour with the governor of the Round Tower, who put Joseph in charge of all the prisoners in the tower.

THE BUTLER AND THE BAKER

Later Pharaoh the king was angry with his chief butler and his chief baker and had them put in the Round Tower, where the captain of the guard turned them over to Joseph.

One night both the butler and the baker had dreams. The next morning Joseph asked them why they were so sad.

They replied: "We have each had a dream and there is no one to interpret it for us."

Joseph said: "Does not interpretation belong to God? Tell me your dreams."

So the butler told his dream to

Last month we started the story of Joseph and his coat of many colours, telling how his jealous brothers sold him to some merchants, who took him to Egypt, where we continue the story now.



Joseph: "In my dream there was a vine in front of me. On the vine there were three branches. As soon as it budded, it blossomed and its clusters ripened into grapes. I had Pharaoh's cup in my hand and I plucked the grapes, crushing them into the cup before I gave the cup to Pharaoh."

Joseph said: "This is the interpretation. The three branches are three days: within three days Pharaoh will lift your head and restore you to your post. You will put the cup into Pharaoh's hand, as you used to do when you were his butler."

"When things go well with you, keep faith with me and bring my case to Pharaoh's notice and help me to get out of this house. By force I was carried off from the land of the Hebrews and I have done nothing to deserve being put in this dungeon."

When the baker saw that Joseph had given a favourable interpretation to the butler, he said: "I too had a dream and in my dream there were three baskets of white bread on my head. In the top basket there was every kind of baked food for Pharaoh, but the birds were eating the food from the basket."

Joseph said: "This is the interpretation. The three baskets are three days: within three days Pharaoh will raise you, hang you up on a tree and the birds of the air will eat your flesh."

On the third day, which was Pharaoh's birthday, he gave a feast for

all his servants. He called for the chief butler and the chief baker. He restored the chief butler to his post and the butler put the cup into Pharaoh's hands. But Pharaoh hanged the chief baker, as Joseph had said. Even so the chief butler forgot Joseph.

PHARAOH'S DREAMS

Nearly two years later Pharaoh had a dream. He stood by the River Nile when he saw seven fine, fat cows come out of the river and graze the river bank. Seven other cows, thin and scrawny, came up after them out of the Nile and stood on the river bank by the fat cows. The seven scrawny cows ate the seven fat cows. Then Pharaoh woke up.

When Pharaoh fell asleep again he had a second dream. He dreamt seven full ears of ripe corn grew on one stalk. Growing up after them, there were seven other ears of corn, thin and withered by the east wind. The thin ears swallowed up the ears that were full and ripe. Pharaoh awoke, knowing it was a dream.

In the morning Pharaoh was disturbed so he summoned all the magicians and wise men. He told them his dream, but none of them could interpret it for him.

But then the chief butler spoke up: "Once Pharaoh was angry with his servants and put me into prison with the chief baker in the house of the captain of the guard. One night we both had dreams, needing interpretation. We had with us a young Hebrew, a slave of the

captain of the guard and we told him our dreams and he interpreted them for us. Each dream came true, as it had been interpreted to us. I was restored to my position and the baker was hanged."

Straight away Pharaoh sent for Joseph from the dungeon. Joseph shaved and changed his clothes and came to Pharaoh.

Pharaoh said to Joseph: "I have had a dream and there is no one that can interpret it. I have heard it said that you can understand a dream and tell its meaning."

Joseph answered Pharaoh: "Not I, but God, will give an answer for Pharaoh's sake."

Genesis 39-41

Make sure you read the meaning of Pharaoh's dreams in next month's issue.

COMPETITION

1. Who was Potiphar?
2. Who was called the Hebrew slave by Potiphar's wife?
3. What was the Round Tower?
4. Who had a dream about a vine with three branches?
5. Who had a dream about seven fat cows and seven thin cows?
6. Who had a dream about three baskets of white bread?
7. Who told Pharaoh about Joseph?
8. Who did Joseph say would give an answer to Pharaoh and interpret his dreams?

Send your answers to the Editor, Nanak Dham, PO Box 851, London, E14 9NR to arrive not later than 27th April, 1990, 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.