

Nanak Dham

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Mahraz Darshan Das with Baba Jee Satwant Singh (left) and Chacha Jee (Das Joga Singh), who were all shot on 11th November, 1987.

The Gift of Life

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

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. They instead serve to fire the delusions of our mind.

This is why man is constantly reminded to seek the shelter of a

The Last Satsang of Mahraz Darshan Das

Perfect Spiritual Master through whom the soul gains nourishment and strength, becoming strong enough to enable it to unite with the Supreme Soul. This way can be described as the Way of Devotion.

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

Because of our shortcomings we reproach Him. When we are denied true friendships and peace of mind, then we begin to think of God. 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.

Our mind is the only protagonist between the soul and God. In order to defeat the mind you require the virtues of love and patience. 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 I have explained previously and as Guru Amar Das Jee states: "Oh mind! You are a resident of Trikot (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."

Various names in different languages have been given out of love by His messengers to the one and only Power of Creation. Similarly God has given you the opportunity to name and accept Him in love. Thus freeing yourself from all outward attachment and breaking the walls, built by the

OPINION

WHEN a vehicle is moving very fast and meets with an accident then the consequences of that accident are usually very much more serious, than if the vehicle had been moving at a camel's pace.

Changes and developments have moved very fast in recent years and months. Therefore when something happens its effects are more serious and immediate. Nearly everyone throughout the world may hear of a political coup or disaster, almost as soon as it has happened today. The consequences of instantaneous modern communications have been very significant and speed up reactions around the world.

The news of the coup seeking to replace President Gorbachev in the Soviet Union set off almost instantaneous reactions throughout the different states that make up the Soviet Union. This has resulted in international recognition of independence for the Baltic States of Estonia, Latvia and Lithuania within a matter of a few weeks.

If a gentleman sitting in his armchair in London a hundred years ago had said he would wake up someone in Delhi with the index finger of his right hand in the next five minutes, his friends might have suggested he was ready for

CHANGE AND BALANCE

the lunatic asylum. Everybody knew his finger let alone the rest of his body could not travel thousands of miles in five minutes. It took many weeks to travel to India in those days. But it is possible today without any miracle through the wonders of the modern telecommunications system to contact someone in India at any time of day or night within just a minute or two with the aid of the telephones in our homes.

On the 11th of November, 1987 the central pivot of our mission, Mahraz Darshan Das, was killed in west London. The news was transmitted around the world almost instantaneously and reached India that very night. Individuals in the mission all around the world were devastated and fell into deep despair. The mission embarked on a period of confusion and uncertainty, which some opportunists may have taken advantage of for their own benefit.

The mission was knocked off balance. Although balance can be lost in a split second, it normally takes a long time to restore it with many wobbles and uneasy steps as the patient slowly recovers.

The fighting in the Gulf War earlier this year might have been over quicker than many of us had feared, but the consequences are still with us. Kuwait and Iraq were and are still devastated. Countless lives were lost, children were orphaned and families destroyed. Months ago we could see on our television screens the Kuwaiti oil wells ablaze, sending their all-enveloping black smoke into the sky, almost as soon as they had been sabotaged. But those fires are more than just pictures on our television screens. They are a daily disaster for many millions of people even today.

The good health of a human being, who has been sick, often takes time to restore. A broken family takes a long time to be reunited and may not be restored to what it was before disaster struck. A country that has suffered revolution or oppression takes time to reach stability again. A really polluted environment will not be restored to its natural state in a few minutes or even days.

Some changes have to be made by revolutions. Some can be more peaceful. Time however is often the healer, if it is given a chance. A

body has to be allowed to heal itself through the natural processes of nature.

It may be said that many of us in the mission of Mahraz Darshan Das almost relied on him too much. He showed us the Way, he was our guide. We still have to help ourselves however in carrying out his general instructions. We cannot just sit back and expect him to do everything for us. That is why so much seems to have gone wrong. It is as if we had lost our initiative. He certainly did not intend to make us into automata.

To carry out his wishes in the world, we must remember what he told us to do and then set about doing it. That does not mean we shall have no decisions or choices to make, but we shall receive guidance along the way, as we move towards the goals that have been set for us. That guidance will come to us in different ways. We are not desert islands, totally on our own. We should not act, as if we are.

We are all involved in the world in different ways and each should fulfil our role in restoring balance and health to the situation, in which we find ourselves.

OPEN FORUM

Letters

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

Party Prejudice

The article on the children's page of the June issue headed, "There is no Hindu and no Muslim", caused me to think of the time when everybody in the Mission was as one. United in the knowledge that we are all gathered together on common ground.

I am afraid that doesn't ring true now! One has only to look at what is happening to the Mission to find out that answer.

People refuse to speak to each other because, Oh! dare I mention it, they do not belong to the same party as they do or refuse to speak to them, because they belong to another party.

People, whose love once poured forth with abundance, now remind me of withered trees. They cast evil looks and talk about goodness knows what in their secretive corners. They say cutting things

like: "Oh, don't speak to them, they belong to the other party."

Now this brings me on to my next question: Parties? How dare anyone create a rift in Mahraz Darshan Das's Mission?

What kind of contemptible persons create these rifts in what was once such a close-knit community?

I adamantly refuse to accept that such parties exist. I believe in the one true Supreme Lord. I admit that I no longer feel the gush of happiness that used to overcome me whenever I visited the Dera, because I no longer get peace of mind there.

It is best to build a shrine in one's own heart rather than be overcome by outside influences.

Wake up people, sort out your own prejudices before commenting on others.

Jaswinder Mattu
Gravesend

Shaheedi
Diwas

Every year since 1987 when 11th November comes around we feel pain in our hearts and great loss in our lives. This is the day when Mahraz Darshan Das gave his life with his two beloved followers for the truth he preached. How lucky were Baba Jee Satwant and Chacha Jee, who laid down their lives with their Master!

We, who were left behind with the store of the teachings of Mahraz Darshan Das to be proclaimed through the mission of Sachkhand Nanak Dham and Das Dharam, do not seem to have made much progress in the last four years, but have moved steps backwards. Most of the followers, who made promises with Mahraz Darshan Das to work in the mission have left and gone on their own way, ignoring the rules of Mahraz Jee and his instructions to run the

mission after he has left the world.

Respected brothers and sisters aren't we all wrong? Yes, we are. We have no guts to say "no" to people, who are doing wrong, or to stand by the person who gives guidance to the mission as Mahraz Jee told us.

Let bygones be bygones and let us learn from the past. We all made mistakes. Let us all take an oath on this Shaheedi Diwas to fulfil some of Mahraz Jee's dreams. If we don't, someone else will, because the mission of Darshan Das will spread and shower the teachings of Mahraz Darshan Das of love, peace and unity in the world.

Let us all say: "Mahraz Jee forgive our mistakes and show us the way into the real mission of Sachkhand Nanak Dham and Das Dharam. Give us strength and courage to work in the mission."

Das Zimika
Birmingham

FOCUS ON THE SALVATION ARMY

THE Salvation Army is one of the world's best known religious organisations.

PAST

As a young man William Booth was inspired to do something about what he saw in the East End of London: poverty and disheartened people. This stirred up a deep desire to help his fellow men.

He was born in Nottingham in 1829. In 1848 he began the arduous task of getting his mission off the ground. Often suffering abuse while out in public places, he welcomed this, saying that if Christ could suffer, he too would suffer and overcome.

These first attempts went dismally wrong, but this only strengthened his resolve to do good.

Unemployed, he came to London both penniless and without a friend. He found work and was dismayed at the social injustices of the time. Soon he took to the streets and started preaching, but this again met with scorn. Crowds threw stones, bricks and dead cats.

In 1865 Booth set up his first platform in the East End of London at Mile End in a tent. His perseverance paid off. The same people who had come to mock him, stayed and listened. This was the real birth of his mission. It grew from strength to strength. In 1878 it took the title, 'Salvation Army'.

A humanitarian
mission inspired
by God.

Simply put, inspired by God William Booth fought to secure social justice for "the Lost, for the Outcast, for the Disinherited of the World". Even those that did have employment, worked in sweatshops. Many were paid less than they needed to survive. He welcomed the outcasts of society. He established soup kitchens to feed the poor, cheap accommodation for the homeless and orphanages for children.

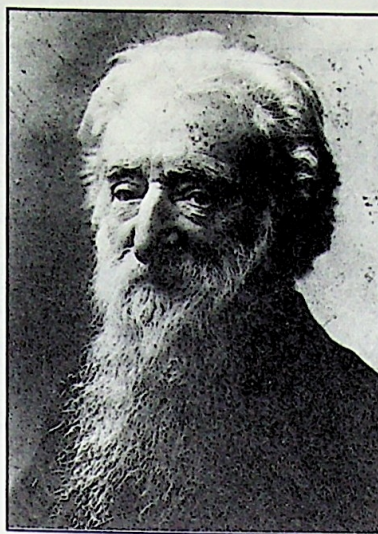
In 1880 his mission spread to America, in 1881 to Australia, in 1890 to Ceylon and India and parts of Europe.

So what drove this man? What was his inspiration? How could he achieve so much for the poor and needy?

William Booth, if here today, would be worthy of any peace prize. He was way ahead of his contemporaries with an acute social conscience, for he never accepted the Victorian idea of the 'deserving poor'. "If a man was poor he was deserving."

PRESENT

Today his mission still flourishes all over the world,



William Booth (1829-1912).

people doing things in a practical way to help the less fortunate.

I myself remember the Salvation Army visiting my own home as a child. When Christmas came the presents would be from them. They helped my mother through difficult years to keep our family together. This gave me a feeling of hope that someone cared. If God reached out his hand to help us, it would surely be through people so inspired to love and care for the community.

Today the Salvation Army run programmes such as helping the aged, mother and toddler groups, playgroups, Cub Scouts and Brownies, shelters for the homeless, soup kitchens, Bible study and fellowship groups, looking for missing people and comforting their relatives. The list goes on.

The Salvation Army continues

as a practical mission, going out and getting involved with the community. At Christmas time you may hear Salvation Army bands playing Christmas Carols around the world. On a Sunday you may see them out in town centres playing hymns, which enrich the lives of all.

FUTURE

The Salvation Army is now working in the eastern bloc of Europe such as Poland, Czechoslovakia and the Soviet Union. They are continuing the work they started before they were expelled and are intending to concentrate their efforts in Eastern Europe.

The social climate has changed, but the mission is still the same, to bring the Christian faith to people.

REFLECTION

Mahraz Darshan Das told us that it is far more important to help in a practical way than to pray. If you can help someone less fortunate or even more fortunate than you, then do so, as it is God's will for us to help others.

I was never able to thank Captain Carroll, the Salvation Army Officer in Islington, north London, who helped my family as a child, but I will always remember the warmth that came from him. The love and reassurance he gave to us as children.

Dennis Murrain

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The Gift of Life

mind, which separate the soul from Him.

I have explained in earlier Satsangs, that 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 Him. Ultimately messengers show us the way of accepting both God's and the soul's good qualities. These I have explained on many occasions to be Mercy, Truth, Contentment and Naam.

Although we know and listen to these words, they are ignored and not accepted in our lives. We must strive to accept and make

everything a part of our lives as with the habits of eating, sleeping, waking and wearing clothes. Similarly we must make it a habit to remember God's Naam.

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

Attain Naam and journey inwards with your Master. There ask what you will of 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 Master, who is the reflection of God and of His power.

Perfect 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 been able to describe Him, His face or His facets.

Prepare yourselves with love, truth and unity. Seek the shelter of a Master and attain his Naam with which all suffering comes to an end. Certain problems in this life are associated with our diets and lifestyles. If we happen to believe

that suffering is due to deeds in our past life or destiny, then these can also be erased.

The words of a Master are like the 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.

• The main points of the last Satsang by Mahraz Darshan Das delivered at Dormer's Well High School on Wednesday, 11th November 1987. Shortly after delivering this Satsang Mahraz Darshan Das was shot and killed.

A CAR RALLY WITH A DIFFERENCE



Some of the pilgrims gathered in the garden of the Baha'i house in Watford.

A car rally with a difference was organised by the Westminster Interfaith Programme on Sunday 11th August. A number of members of Sachkhand Nanak Dham from London and Birmingham, joined in the all-day rally, travelling to various religious meeting places in Hertfordshire, just north of London.

The day emphasised as ever that the differences between people of faith are generally superficial, but with goodwill people of faith can act together to emphasise that God is one. Differences of forms of worship, language, buildings and customs can be overcome or used to advantage, if people want to do so. For many it was the first time they had taken part in acts of worship in religious buildings of various different faiths.

Rigid attitudes can be broken down by greater understanding of each other's positions and traditions. As we stopped at many places for talks, conversation and refreshment, barriers could be slowly evaporated or better understood. Many enjoyed both casual or longer discussions with fellow pilgrims, met at the various stopping places along the way or sharing rides in cars.

Not everybody on the interfaith rally was able to visit all

the places of worship, but the early arrivals joined in the Holy Eucharist at the Roman Catholic Church of Christ the King, Cockfosters. Some Christians are becoming used to seeing gentlemen in turbans or ladies in Punjabi suits receiving holy communion.

By contrast to the Roman Catholic Mass the next stopping place on the way was the Jain Temple in the Oshwal Centre near Potters Bar. We entered the magnificent country house that has had a Jain Temple made within it. The simple faith of the gentleman who showed the pilgrims round the house temple was a delight to witness. The way he told us how he took on his responsibilities that at first he thought would occupy him for a short time every month, which have turned out however to involve him in many hours work every day before he goes about his ordinary business to earn his daily bread, testified to a remarkable devotion. We learnt something of the Jain Declaration on Nature and its philosophy of ecological harmony and non-violence that influenced Mahatma Gandhi.

In the Radlett and Bushey Reform Synagogue the pilgrims said a prayer for international understanding, listened to the sounding of a shofar horn and

were shown the Mosaic scrolls.

At the Bhaktivedanta Manor of the International Society of Krishna Consciousness at Letchmore Heath, a large country house donated by Beate, George Harrison, and established in 1973 as a college for teaching Krishna consciousness, the pilgrims heard of the campaign by local residents to close it to the public. The house has clearly become a very popular place of pilgrimage, causing some traffic problems in the village and country lanes around, but the peaceful atmosphere within the large grounds and house, as well as the delicious vegetarian lunch that was served to the pilgrims was testament to the good work that is done at the centre, where Bhaktivedanta Swami Prabhupada did some of his work as a Vedic scholar.

After lunch the pilgrims moved on to the new mosque in Watford, where we heard that if God is one, then all messages must be one. God sent a number of messengers at various times.

At the mosque the pilgrims, who at some stages had been nearly a hundred in number, had to divide into two groups. One group went to a Sikh Gurdwara in a small house in Watford. The others went to another house where we met members of the Baha'i Community of Watford



A monk at the Amaravati Buddhist Centre chiming the bell to call the monks to their evening meditation.

and heard more of the unity of God's messengers and the unity of humankind. We were told that the theme of Unity runs throughout the writings of Baha'u'llah, the founder of the Baha'i faith.

The pilgrims joined together again in the mediaeval splendour of St Alban's Cathedral, where the Dean of the Cathedral spoke to them and answered questions. The pilgrims had a chance to listen to the choir practising and to look around the fine old building and close, where the former Archbishop of Canterbury, Lord Runcie, has chosen to retire.

The final place of pilgrimage for the rally was in the rural seclusion of the Amaravati

Buddhist Centre, where the Buddhist monks spoke a little about their life and chanted an almost hypnotic chant that entranced many of the pilgrims before we shared the final refreshments of the day that were provided by Sachkhand Nanak Dham.

The day was an enriching experience that hopefully increased the pilgrims' understanding of each other, if not their appreciation of the mysteries of God.

The Westminster Interfaith Programme is organising its next London Pilgrimage on June 13th, 1992.



Brother Daniel of the Westminster Interfaith Programme talking to some of the pilgrims.

THE METHOD of GOD REALISATION

Das Rana continues his explanation of the Mission of Mahraz Darshan Das in terms of the Christian Bible.

WE have already learnt that the abode of the soul when it is in a human body is in the forehead -- between the eye-brows. This place is called the third eye. It is from here that it sends its rays or life current downwards to the rest of the body. We are required to gather up the rays or life current and to give them an upward trend in order to concentrate them at the third eye which is the seat of the soul. The sin-laden rays are heavy and difficult to gather.

The initial sanctification of the soul is carried out through regular, constant and daily repetition of the Word given by the Holy Master. We have to try repeatedly to detach our attention from worldly things and to divert it towards this path. The process will be very slow and in terms of relative speeds it may be compared to a walking ant. Through this process the rays become lighter and capable of being shrunk. The process is slow despite the fact that the Word bestowed by the Holy Master has the power to sanctify the sin-laden soul. Satan also plays his role by not allowing us to sit in meditation for long periods of time.

The longer that one is able to meditate, the sooner that the meditation becomes firm and allows one to concentrate with full attention on the third eye so that the inner-eye opens up and fills the whole of the inner-self with light. As a result the five perversions: Lust, anger, greed, attachment and pride, are gradually replaced by the godly qualities of calm, forgiveness, contentment, love and meekness. As long as an iota of these perversions remain the soul will not be able to concentrate at the third eye. The question of spiritual uplift simply does not arise, since our conscious mind has to be made motionless at the third eye in order to untie the inextricable knot binding the soul and mind together to enable the soul to sit in its proper seat; the third eye.

The five perversions hinder spiritual uplift by not allowing the life current to concentrate at the third eye. The lust inducing organs are situated at a point lower than the forehead and thus tend to pull down the life current. In anger the soul expands and hampers the life current from shrinking and consequently from concentrating at the third eye. Greed and attachment distract our attention through preoccupation with worldly affairs. They do not allow the mind to become motionless or capable of concentration. Pride hampers spiritual uplift in a similar manner to anger. Through the

sanctification process the perversions will slowly, but surely be subdued and replaced by divine qualities. When the replacements take place the corresponding perversions touch their highest limits and are then finally subdued.

Once the perversions are subdued and the mind becomes motionless, the sound of whistling crickets commences and is audible to us. Then the life current begins to shrink and the body is rendered senseless and dead below the third eye. At this stage light emanates from the third eye and illuminates the whole of the inner-self. Very gradually the tenth door or third eye opens up for the beginning of the spiritual journey to the upper regions or realms as explained before. The other nine doors of the body through which the soul may leave are the two eyes, two ears, two nostrils, the mouth and the two lower apertures. These are to be closed through constant practice to enable our mind to stay motionless at the third eye so that the life current may be drawn up from the soles of the feet to the third eye. This state is called "dying while living". St. Paul confirms this state by saying: "...I die daily." (1 Corinthians 15 v. 31). Thus a disciple of a perfect Master brings upon himself the same state of withdrawal of consciousness from the body through meditation, as at the time of death. The daily practice takes away the fear of death and the practitioner awaits death with a heart full of bliss.

The five gates considered to be the main hindrance are the two eyes, two ears and the mouth. The Perfect Master closes them by sealing the eyes through concentration, the ears through hearing the divine melody and the mouth through the repetition of the Word.

THE SPIRITUAL MASTER

The Spiritual Master must be perfect and have realised God himself as only then can he make us realise God. Such Masters are very rare. In India there are about six million sages of whom only half a dozen or so may be considered perfect. One must be very careful in making the right choice since a master, who is not perfect, will only be able to take one to the stage he himself has reached and no further. Certainly not as far as the abode of the Lord, which comes last. These different stages are mentioned under the heading "THE PATH OF THE MASTERS". The path of the Saints is quite different from the path of the Yogis in India

and also from the other paths formulated by religious teachers.

The power to perform miracles is automatically achieved by all practitioners of the Path on crossing the first narrow gate, but this should not be made the deciding factor in choosing the perfect Master. Perfect Masters generally refrain from performing miracles as such.

God realisation is self-realisation and whosoever does not realise himself cannot realise God. One must seek out his own faults and shortcomings and rectify them without paying any heed to the faults and shortcomings of others.

The Bible states: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." (1 Corinthians 6 vv. 9-10).

We shall have to free ourselves from all these faults by concentrating solely on our own spiritual uplift, as looking at the faults of others will only distract us from our path.

The Perfect Masters are perfect gentlemen first. Free from all shortcomings they are allowed to enter the kingdom of God. To be worthy sons and daughters of our Father in heaven we must cleanse ourselves of the dirt of our faults and sins. One can only correct oneself and not others.

We must remember that our body and soul are two different things. The main difficulty is in caring for our souls, which we neglect by only caring for the body instead. Only the soul can realise God and not the body. The body becomes dead and the soul carries on along the journey to God. It is the soul that is immortal and lives in bliss everlasting and not the body. The body has its own necessities as does the soul. These should not be intermingled, but satisfied separately. Worldly wealth and luxuries are the necessities of the body and not those of the soul. Their collection and "laying-up" on earth will completely distract us from the path of God realisation and wash away the inclination to see God. The soul does not require worldly possessions for its advancement. Rites, rituals, ceremonies and

THE PATH of THE MASTERS

FROM PAGE 5

formalities are for the satisfaction of the mind and body only.

In order to seek out a Perfect Spiritual Master we must bear the following in mind:

1. They are perfect gentlemen without an iota of any fault in them. They are out-spoken and love speaking only the truth.

2. They are never rich or highly placed in rank, but love all alike: rich or poor, pious or sinner, high or low, clean or unclean.

3. They will never advise you to tread the worldly path of rites, rituals, ceremonies or formalities, but will instead advise you to find a perfect Master and tread the inward path.

4. They will never ask you to get initiated by themselves, but to thoroughly test the person who you are going to accept as your Holy Master.

5. They will give everyone something, but never ask for anything in return or talk ill of others. They respect all religions, Holy Books, Saints and faiths alike.

INITIATION

ALL Perfect Masters initiate their disciples with the Word or as the Bible puts it, "...baptizeth with the Holy Ghost." (John 1 v. 33). The Master who does not know the path of the Word is no Master at all. At the time of the initiation both the initiate and Master must be alive and in human form. The past Saints, however great or good they were, cannot be of any help in this respect. We need as much a contemporary Master to cure our spiritual ailments as a patient suffering from any bodily disease might require the services of a living medical doctor. Again it is stressed that the Master must be perfect. The Bible also warns us in this respect: "Beware of false prophets which come to you in sheep's clothing, but inwardly are ravening wolves." (Matthew 7 v. 15).

The Perfect Master will give us a word or some words of his own language to repeat and meditate on regularly every day. This word or words may or may not convey any meaning. It is the gist of the Holy Master's experience of the truth. The word or words can be written and spoken, but they have the power to sanctify the soul of its sins and make it lighter and capable of being shrunk so that it

may concentrate at the eye centre or third eye and make the connection with the real Word or Holy Ghost or the divine melody.

The orders, instructions or words of the perfect Master must be respected and carried out to the letter and in the spirit that they were conveyed. The Master's orders must never be doubted by the initiate, as they are filled with the grace of the Master. They sanctify and enlighten the soul. St. Paul is very clear in his letter to the Romans when covering the subjects of Law and Grace where the perfect Masters are always the 'Word' or God personified. The Bible states: "I and my Father are one." (John 10 v. 30). "...the Word was God." (John 1 v. 1). "And the Word was made flesh, and dwelt among us..." (John 1 v. 14).

The person in whom the 'Word' dwells becomes God himself. God, the Word and the living Master then are one and the same. To doubt, distrust or disobey the living Master is to doubt, distrust or disobey God. We cannot therefore hope to realise God if we doubt, distrust or disobey the Master.

We have to be true devotees, as the great spiritual Master Nanak said: "The true devotees are not soiled in mind. Their pure minds dwell on the Lord alone. Through the Master they realise the Word. And they immerse themselves in the Lord's nectar, Naam. The wisdom of the Master burns bright in them. And the darkness of their ignorance is dispelled. The devotees of God have the wealth of God alone with them. And they seek the advice of the Master in their trade. They praise the Lord forever and ever. Their capital stock is the support of God's Naam. They who are filled with the Word, all their mind's desires are fulfilled. They love him, meditate on him and see the Lord's presence before themselves. They alone are in peace and attain the state of bliss, who lean on the true Word. They receive the truth through the Master's Word and he washes away their woes. One recites the praise of Him and loves the true Word. He on whom is his mercy, gathers the treasure of devotion. He who single-mindedly praises the Lord, swims across the sea of life. Praise your Lord, that your sins are eradicated. Those persons who love and sow in their hearts the seed of his Word are liberated from death and birth and get salvation forever without pains. Says Nanak, such persons, whose mouths and tongues are clean and pure, make many others clean and pure."

THE LONDON DOCKLANDS PEACE CONCERT

ON Thursday, 14th November the London Arena at the heart of London's Docklands will be open house with 10,000 free seats to hear music for meditation and peace composed and performed by Sri Chinmoy.

The organisers promise that the concert will be unlike any other concert you have attended. They say that as Sri Chinmoy performs his meditative compositions on a variety of instruments, both traditional and exotic, the silent contemplative atmosphere of the audience generates a great power. The power of peace: a creative, dynamic energising power that can be renewed each day to help us conquer the obstacles to peace in

our lives and in the world. "We say 'peace of mind', but actually we do not have peace in the mind," says Sri Chinmoy. "By staying in the mind we can never have even a glimpse of peace, we have to go beyond the realm of the mind." Spiritual music can take us outside the boundaries of the mind if we listen in a meditative consciousness. And the experience of peace within the heart can last for days - it can be an experience that is treasured for a lifetime.

"There will come a time when this world of ours will be flooded with peace. Who is going to bring about this radical change? It will be you - you and your brothers and sisters - who will spread peace throughout the length and breadth of the world," says Sri Chinmoy.

You have to reserve free tickets, which will be sent out at the end of October, by writing to The Docklands Peace Concert, 5 The Crescent, London, SW13 0NN. For further information telephone 071-233 2867.

The Perfect Masters are never confined to any one country, nationality or place. They never carry anything with them except the grace of God, love and peace. They abhor a false show of faith.

Penny's Pantry

Egg-Free Vegetarian Cookery for All

Stuffed Tomatoes

Ingredients

- 6 good sized tomatoes
- 2 onions
- 1 stick of celery
- 6 mushrooms
- seasoning
- 2 tablespoons of grated cheese } mix
- 2 tablespoons of breadcrumbs } together

Method

- Slice tops off the tomatoes and scoop the insides out.
- Peel and chop the onions and celery. Fry gently in margarine for five minutes. Add sliced mushrooms, chopped tomato pulp and seasoning. Stir well, cook for a few more minutes and then remove from heat.
- Fill tomato shells with the mixture and place in greased dish, cover with breadcrumb mixture and bake in top of the oven for 10 minutes, gas mark 6, 400* F, 200*C.

Life & Pensions

Unit Trusts

Home Loans & Commercial Mortgages

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Children's Page & for those not so young

GURU NANAK STARTS HIS TRAVELS

IN Sultanpur Lodhi, where Guru Nanak had worked for many years as storekeeper to the local prince, the Nawab Daulat Khan, Guru Nanak had shown in a practical way how a man of religion should live and act. He wanted others to live and act like him.

He used to tell the people in Sultanpur: "A religious man should do three things. First he should earn his own living with honest labour. He should not lead a lazy or idle life. Second he should share his earnings with others. He should help the weak. He should give food to the hungry. He should give clothes to those who do not have any. Third he should always remember God."

He told everybody that these were the three main golden rules of his religion. "If you live and act according to them, you will become truly religious. You will be happy, really happy."

From Sultanpur Guru Nanak started on his extensive travels. He was accompanied from the outset by Bhai Mardana, a very good singer.

They travelled westwards going from village to village, where Guru Nanak taught people how to live and act as truly religious men, explaining to them his three golden rules of religion.

Eventually Guru Nanak and Mardana reached the town called Amnabad, which is now in the district of Gujranwala in Pakistan.

Many rich people lived in this town, but he did not go into the houses of any of the rich men. Rather he went to the house of a poor carpenter called Bhai Lalo.

In those days carpenters were looked upon as Hindus of low caste. They were called Shudar. High caste Hindus, the Brahmin and Khatri castes, avoided the low caste Shudar. They did not accept hospitality, either food or drink, from a low caste man like Bhai Lalo.

Guru Nanak was himself born into the Khatri caste. He was therefore a high caste man. But unlike many high caste people, he had no pride of caste. He loved people of all castes and treated them all as brothers.

Although Bhai Lalo was poor and of low caste, he was good and



GURU NANAK AND BHAI MARDANA SETTING OUT.

kind-hearted, taking pleasure in helping and serving others, because he loved God. Like all lovers of God, he was always kind to all. He never sat idle. He was always busy in doing some useful work. He worked for his daily bread. He shared his earnings with others.

Guru Nanak was fond of good men like Bhai Lalo. That was why he went to Bhai Lalo's house. Guru Nanak knocked at the carpenter's door. Bhai Lalo welcomed Guru Nanak and Mardana, taking them into his humble cottage.

He seated Guru Nanak on the only cot or charpai in his cottage. The cot was covered with a clean sheet. He seated Mardana on a straw mat. He gave them fresh, cool water to drink. Next he started to cook food for his guests.

The food was dry bread and sag (spinach). He soon placed it before his guests. Mardana, who was himself a low caste Muslim, was uneasy at the sight of the coarse bread, fearing that the dry bread would be too hard for his teeth and that his stomach would not like it either. When he looked over at Guru Nanak, however, he saw that the Guru was enjoying the food. Cautiously Mardana put a morsel of food in his own mouth. He was

amazed to find that the food was not just tasty and palatable, but was the best food he had ever eaten in his life. He ate a hearty meal.

Guru Nanak stayed with Bhai Lalo for some days. During the day he used to go out to a shady place outside the town. There he used to pray and think of God. At the same time Bhai Mardana used to sing sacred songs or shabads composed by the Guru. He knew a number of shabads by heart and his voice was very sweet.

People began to gather around Guru Nanak. They liked to hear the songs. Guru Nanak taught them the three golden rules of his religion, to remember God, to do honest work and to share their good fortune with others, in other words to be good, honest and truthful men.

Nanak became very popular. Every day more and more people gathered around him. Many Hindus and Muslims accepted him as their religious teacher or Guru. They became his Sikhs, his pupils or disciples, the ones he taught or trained.

Bhai Lalo was his first sikh in Amnabad. He learnt by heart many of Guru Nanak's sacred songs. He understood Guru Nanak's

teachings better than the others, who accepted him as their leader.

When Guru Nanak had left, Bhai Lalo's house became for them a dharamsala, or religious meeting place. They gathered there every morning and evening. They sang their Guru's sacred songs and said prayers together. Everyone of them tried his best to follow Guru Nanak's three golden rules of life, which gave them peace and happiness.

COMPETITION

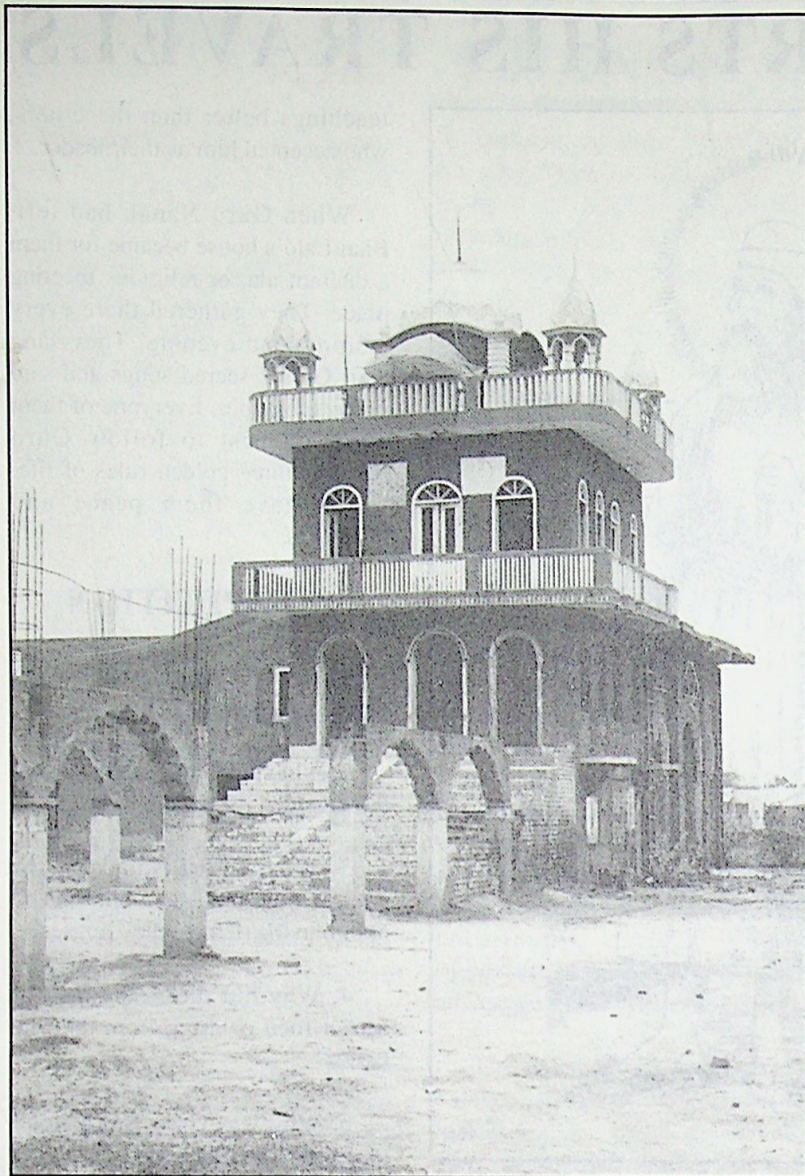
1. How did Guru Nanak want people to act and why?
2. What did Guru Nanak say his three golden rules were?
3. When Guru Nanak got to what is now Pakistan, why did he not go in the rich peoples' houses?
4. Why did the Brahmins not accept food or drink from the low castes?
5. Why was Guru Nanak fond of people like Bhai Lalo?
6. What had put Mardana off the food that Bhai Lalo had made and what made him start eating the food?
7. Who was Guru Nanak's first sikh in Amnabad?
8. What happened to Bhai Lalo's house after Guru Nanak had left?
9. When Guru Nanak set off on his travels, who did he take with him and what for?
10. Was Bhai Lalo of high caste or low caste?

Send your answers to the Editor, Nanak Dham, PO Box 851, LONDON, E14 9NR to arrive not later than 29th November, 1991, provided that you will still be under 15 on that date.

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

WINNER

The winner of the competition in our last issue was Alpa Bharadia of Nairobi, Kenya, who is being sent the £5 prize.



LONI DERA

FROM time to time some opportunists with vested interests propagate claims that the Loni Dera cases have all been won. They claim to have taken possession of Loni Dera and appeal to members of the mission throughout the world to liberally

contribute to funds for reconstruction of the Dera.

It is false, frivolous and mischievous to loot funds from the congregation in this way for personal gain. These people who have been collecting money have

Editor's note

Loni Dera

THE land making up Loni Dera can be divided into two parts.

Mahraz Darshan Das came to Loni in 1977 and occupied the old Dera, comprising some 22,000 square yards, where the gate and most of the buildings are situated.

The old Dera land belongs to the Town Area Committee of Loni and is designated for a yoga ashram in the Town Planning Scheme.

The new Dera of approximately 54,000 square yards, which is mainly open land with sleeping quarters around it, was purchased by Mahraz Darshan Das in January, 1982.

The ownership of the plots comprising the new Dera is

however now a matter of dispute. On 30th July this year Sachkhand Nanak Dham won a case in Ghaziabad civil court over some 24,000 square yards. Indra Puri Colony however filed an appeal against this decision in the High Court in Allahabad at the end of August, which stayed the implementation of the Ghaziabad decision. This appeal could take a considerable time.

There are more cases pending relating to the rest of the land making up the new Dera in plots ranging from 28,000 to 500 square yards. It is unlikely that the question of legally taking possession of this portion of land and restarting construction will arise until all the cases are won by Sachkhand Nanak Dham.

It is only possible to enter the Dera with the consent of the local controlling officials.

deprived the congregation of very substantial amounts of money for personal gain. Can there be no check on this deception and looting?

Everything is in the melting pot concerning the Loni Dera cases. There has never been any need to collect contributions for the development or reconstruction of Loni Dera since its evacuation on 1st November, 1984. Besides undue harassment of the congregation such collections reflect badly on the fair name of the mission, where people tell lies and deceive the congregation for personal gain.

We want to end such fraud immediately. Your kind co-operation is sought to save the congregation of Mahraz Darshan Das from deception. When and if the time comes that we are free to reconstruct Loni Dera, we shall be the first to tell the congregation and invite all to come to Loni. They will then see everything for themselves and form Sewa Committees to organise and carry out the development and construction.

We shall never be appealing for contributions. We shall keep posted each and every Dera and Darshan Darbar around the globe informing members of the mission about the latest position on the Loni Dera cases so that they can take necessary action.

Das K.L. Kapoor
General Secretary
Sachkhand Nanak Dham,
Khayala Darshan Darbar,
New Delhi-110018.

BLOOD DONATION

MANY members of the Mission give blood, as Mahraz Darshan Das encouraged us to do.

To commemorate Mahraz Jee's giving of his blood on 11th November, 1987 when he was shot and killed with Baba Jee Satwant Singh and Chacha Jee, many will be giving blood around the world on the anniversary of that day.

In Birmingham it has been arranged that members of the mission should be taken from the Dera in Handsworth to the blood donation centre in central Birmingham from 10am to 6.30 pm on Thursday November, 7th and from 9.30am until 2.30 pm on Monday, November 11th, Shaheedi Day itself. Healthy new donors are always welcome. Just arrive at the Dera during the stated times and transport will be provided.

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 the Satsang at 2pm.

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

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

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

The OCTOBER Sangrand will be held on Thursday 17th August 1991.

SANGRANDS 1991

**October 17th Thursday
November 16th Saturday
December 16th Monday**

OVERSEAS ADDRESSES

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**You must have firm
faith in the Perfect
Saint.
Be true human
beings,
tread the true path.
Then the entire world
will follow you.**

Mahraz Darshan Das