

# Nanak Dham

SEPTEMBER 1989

VOLUME 3 No 8

## TRUE HAPPINESS

WE are soiled with bad deeds committed over generations and are striving to cleanse ourselves in whatever way we can. Despite our striving we never attain true happiness. This can only be attained through the grace of God.

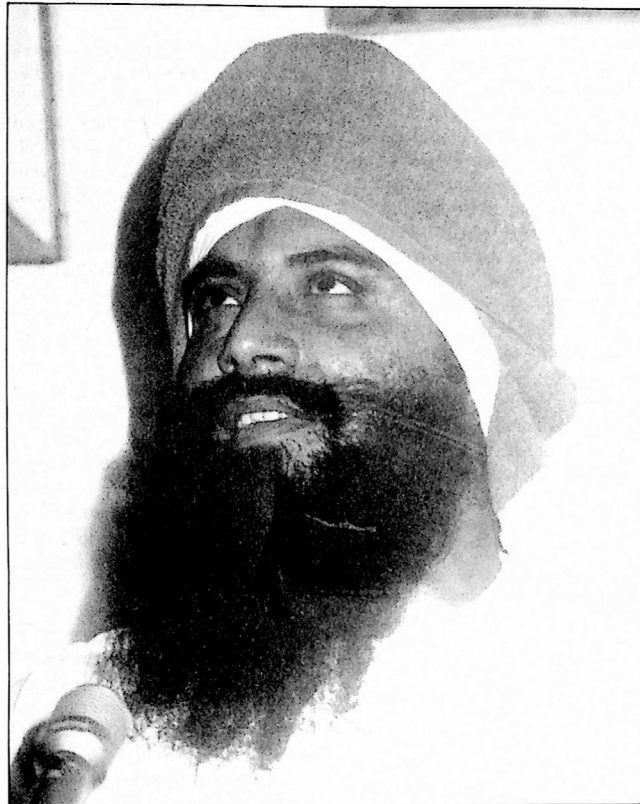
My Lord states: "When you have truly recognised your time and have accepted the right congregation of a Perfect Spiritual Master, then I will give your name immortality for eternity."

A follower once asked me: "Why is it that a few people who accept your shelter sometimes lose their happiness?" I replied that the Master never asks anything in return for what he has given. But if one accepts the shelter of the Master and follows his teaching then one becomes immortal. But others leave and become dissatisfied, because of their own weakness and personal needs. Then they begin to blame the Master for their own shortcomings.

I have explained on many previous occasions that a Master will never forsake his follower, even if the follower becomes his mortal enemy.

True happiness comes from helping others. But there is only one who can carry the burden and suffering of others and that is a true Spiritual Master. You too have been given this life for the service of others.

Think of Sachkhand Nanak Dham as a sturdy roof. Become its pillars. Otherwise through its teachings become a roof yourself which can take the brunt of all that life can throw at you, so that others



MAHRAZ DARSHAN DAS

**WHEN YOU HAVE TRULY RECOGNISED YOUR TIME AND HAVE ACCEPTED THE RIGHT CONGREGATION OF A PERFECT SPIRITUAL MASTER, THEN I WILL GIVE YOUR NAME IMMORTALITY FOR ETERNITY.**

MAHRAZ DARSHAN DAS

can take shelter under you. Become so sturdy that not only does your name gain fame, but also the name of those taking shelter under you.

My Lord states: "Whenever I have sent my messengers on earth or have come myself, I did not come to oppress, but to free you from oppression by giving you the knowledge of how to overcome."

Some faiths have a belief that on Judgement Day, the dead will be raised from their

graves. To this my Lord states: "I have not come to raise the dead, instead I have raised living human beings."

You know how to respect human beings but you do not become humble yourselves. If you cannot honour the prestige that He has bestowed upon you, then you will not be able to live honourably with riches bestowed upon you. Instead the riches will be used for dishonourable deeds.

Messengers of God do not ask you to worship them, on

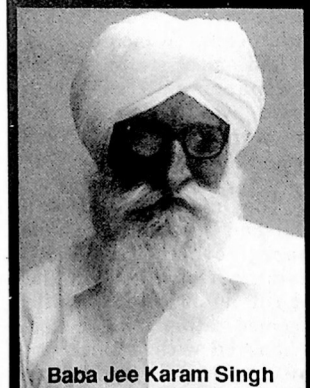
the contrary you are urged to do those things that are good and acceptable not only to you, but to God. Through this he will bestow honour upon you.

You too can attain honour, but you need to first recognise yourself and then learn to perform good deeds.

God is not something to be frightened of because God is true happiness. So whenever he takes birth in the form of a human, he is so charismatic and handsome that people are automatically drawn towards him.

\* These are the main points of a Satsang first delivered by Mahraz Darshan Das at Trinity Community Hall, East Ham on 29th September 1986. □

### VISITORS FROM INDIA



Baba Jee Karam Singh

As Nanak Dham was going to press Baba Jee Karam Singh from Batala arrived in England together with the President, Das Jagdip Singh and the General Secretary, Das Man Singh from the Darshan Darbar at New Mahavir Nagar in Delhi.

We expect that our visitors from India will be in the United Kingdom for a few weeks.

## OPINION

## THOUGHTS ON RETURNING FROM INDIA

## The Editor



Baba Jee Ghasita Ram

BABA JEE Ghasita Ram wrote to me a few months ago that I had forgotten that the roots of Mahraz Jee's Mission are in India. As an Englishman who had never visited India and had never seriously contemplated doing so before I met Mahraz Darshan Das, I was in a rather amazing situation as Editor of this newspaper, which surprised nobody more than it did me.

In January 1986 I had gone to Mahraz Darshan Das, who I shall describe here simply as an Indian Holy Man living in England, for no better reason than I had wanted healing to avoid a heart by-pass operation, knowing very little about India or its religions. From the first day I was impressed by Mahraz Darshan Das and within eighteen months or so he had asked me to edit his newspaper as a voluntary service, which I do apart from the work I do to earn my living.

The first day I met Mahraz Darshan Das in Birmingham I heard other Englishmen asking him whether they could visit India, which seemed rather trite requests compared with my desire to avoid a heart by-pass, which I have done. Some of those people visited India before I did, but I had felt no necessity or overwhelming desire to do so. I was unable to abandon my work in England to attend Mahraz Jee's funeral in India, but I was able to send someone else to represent the newspaper, from whose reports I believed I was able to learn a lot, as well as hearing the impressions of others from the editorial team, who had made time to visit India before me.

Therefore from the experience of being responsible for the contents of this newspaper for the last two years I was better prepared for my visit than I would have been a year or two ago.

## Warm Welcome

I was not prepared however for the warmth of my welcome at Delhi airport some five hours late early in the morning or the generous hospitality I was to experience just about everywhere I went. The newspaper is independent of the administration of the Mission, as Mahraz Darshan Das said it should be, but we have had to make some decisions in the last two years that I have been aware have not been popular with everyone. Decisions we would have preferred to have been able to avoid, but we knew that we had to come to grips with them and justify them to our readers as well as to ourselves. When it came to the time last year that I might have taken a holiday in India, I chose instead to go in the opposite direction to America, I hope not because I was a coward, but because I needed time.

As Editor I was aware of some of the problems the Mission is experiencing at present in India as well as in England and elsewhere since the death of Mahraz Darshan Das. If I had not been forewarned of some of these problems by Mahraz Darshan Das himself, I would probably not still be editing this paper or even be involved in the Mission. As I see it however, the experience of grappling with the problems that are presented to us, is a very real way in which we can personally benefit from our involvement in the Mission.

## First Impressions

As I was driven from the airport in the old Ambassador car of Mahraz Darshan Das and saw men sleeping by the roadside and on the flat-roofed houses alongside the road, I knew I was in one sense in a different world to the one I was used to. Within twenty four hours I almost became a pale-skinned Indian after I had been driven across Delhi to make my first visit to Loni Dera and had been kitted out

with Indian style pyjamas and kurta, not for bed but to wear in public. Unfortunately I still did not understand too much of the language and my hard-acquired ability to read slowly the Punjabi Gurmukhi script did not help much with reading notices in Delhi, which are written in Hindi.

My first impressions were of teeming humanity, incredible traffic with thousands of both motorised and pedal rickshaws with incessant hooters and bicycle bells and odours wafting past my nostrils in the hot air that were not always pleasant to a westerner, whose stomach can be turned by smells that Indians could clearly take in their stride. Cows placidly grazing or lying down alongside or in the middle of suburban streets have to be seen to be believed by those of us who are used to cows being confined in fenced fields well away from people and the bustle of a city. The character of these cows was so calm that it was sometimes difficult to think of them as belonging to the same species as the sometimes neurotic animals that we see in England. Even the cows therefore seemed to have something to teach me about life, as they passed unconcerned down the streets or chewed their cud.

The poor people living in makeshift huts on waste ground, often cheek by jowl with smart new houses and flats, is something else that has to be seen to be appreciated, but the residents of such encampments did not seem to be complaining about their lot. Their little homes that often had electricity were sometimes quite substantial compared with the cardboard huts in the concrete jungle, in which men sleep on the South

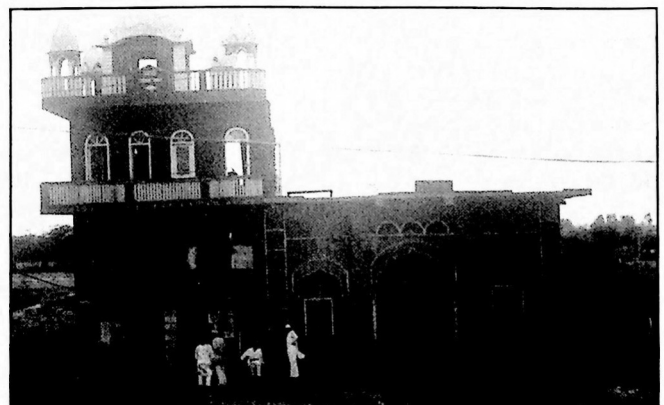
Bank of the River Thames in London between the National Theatre and the Royal Festival Hall. But the scale of this primitive housing in Delhi surpasses anything to be seen in London or elsewhere in Europe, because it clearly involves so many thousands of families, men, women and children in this rapidly developing city, which only became the capital of India at the beginning of this century.

## My Stay and Hospitality in the Mission

I was especially privileged to stay in the flat of Maharani Pali Darshan Das together with her, her sister and brother-in-law and their two young sons. I had never had the privilege of staying with a family in any country other than in England before and now I was receiving the generous hospitality of the Mother of our Mission and spiritual consort of Mahraz Darshan Das.

Soon I was taken to make the first of my many visits to the Darshan Darbar at New Mahavir Nagar that was built after Loni Dera was devastated and closed in the riots that followed Mrs Gandhi's assassination in 1984. The very narrow, bustling streets around it I can only describe as very Indian, teeming with the humanity I had come to expect, but well off the usual tourist track.

I met Baba Jee Ghasita Ram for the first time almost as soon as I arrived in the early afternoon at New Mahavir Nagar, as he sat on his gaddi dealing with people's



Loni Dera August 1989



continued

problems at the end of a satsang. Shortly after the satsang I was taken by Das Man Singh, the General Secretary, to see the family of Mahraz Darshan Das, who live only a short drive away from the Darshan Darbar. I was introduced to Mahraz Jee's widow, Matta Usha, and his mother, Chanan Dei and was taken into the room of his eldest son, Tarlochan Das, where I stayed with both Tarlochan and his younger brother, Raju, for an hour or so on this first meeting, eating and drinking and meeting other members of their family.

As I left I was invited by Tarlochan to come back to have dinner with him and other members of his family, which I was honoured to do with Baba Jee Ghasita Ram and Man Singh a few nights later.

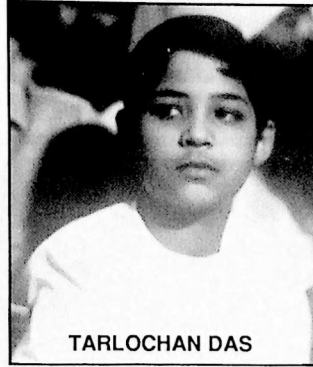
### Authority in the Mission

Both boys are sons that any mother or father would be proud of, bright, intelligent and good looking, but I was particularly interested in Tarlochan, who will be twelve in January. Many members of the mission both in India and the United Kingdom now call him Mahraz Tarlochan Das, which we have not done in this newspaper because the editorial team was not convinced that it was right to do so at least for the time being. Instead we have chosen to be silent on the subject, apart from a small leaflet we published last January, which was not circulated to all our readers. We did not think that the publicity we could give him would do him or the Mission any justice, while he is still a schoolboy.

Unfortunately the question of whether or not Tarlochan Das should be called Mahraz has at present divided the Mission, which has shaken many people's faith. We were in many ways prepared or warned of the problems that we are facing by Mahraz Darshan Das in his satsangs and in the Marg Darshan, a translation of which we are now publishing in short parts every month under the title, "The Path to God", the third part of which is published this month on the back page.

From a human point of view it seems very unfortunate that what appears to us on this newspaper to be Mahraz Jee's

## THOUGHTS ON RETURNING FROM INDIA



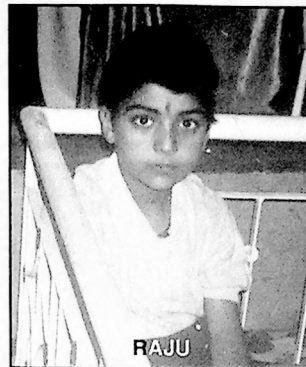
TARLOCHAN DAS

wishes for the mission after he had gone, which we believe were written in his Diary and which we reported in February this year, were not discovered until more than a year after his death. By then Tarlochan had been installed and accepted by many as the new Mahraz Jee.

Very few people have yet had a chance of seeing the actual Diary itself, which we on this paper very much regret, especially because it has given rise to some controversy. We hope to secure the agreement of the management of the Birmingham Dera, in whose custody the Diary has been since it was found, to publish photographs of the relevant pages of this Diary in next month's issue. We hope that our publicity of the Diary, which we think is necessary now whether the Diary is genuine or not, will enable our readers to understand better the question of authority in the Mission and make it possible for the Mission to move forward again in love, peace and unity to carry out the wishes of Mahraz Darshan Das. The Birmingham management is awaiting the results of tests carried out by a handwriting expert into the authenticity of the Diary, which has been challenged by some members of the Mission. We shall bring you the results of these tests as soon as we are able to do so.

### Other Memories of India

I have many other happy memories of India that I gained in the few weeks in August that I spent there. The fifteenth of August, was the eighteenth anniversary of Mahraz Jee's first satsang or Day of Enlightenment (Jyoti Diwas), which is also a national holiday in India, commemorating Indian Independence Day on 15th August, 1947. The day started with the ceremonial around a



RAJU

speech from the Prime Minister, Rajiv Gandhi, given in the open air at the Red Fort in the centre of Delhi and shown on national television before millions of kites were flown from roof tops all over the nation. I missed going to a grand celebration that day at New Mahavir Nagar when there were two weddings, the preliminaries of which I had seen the night before as the brides had bangles put on their wrists by Baba Jee Ghasita Ram and Baba Jee Balwant. These weddings were followed by the celebrations for Mahraz Jee's Jyoti Diwas, which spilled out into the streets around New Mahavir Nagar, which was not big enough to contain all the crowds who attended.

I actually attended the celebrations on the 15th of August at a new Darshan Darbar in Delhi at Khyala, which Maharani Pali Darshan Das has opened in the last few months. A small satsang hall with room for a hundred or so inside has been built this summer with room for expansion on land that has been bought. I met and talked with many people there, eating langar in the open air and seeing a satsang by Mahraz Jee on video inside. I spent a very pleasant day there with kirtan (hymn singing) being led by Das Komal as he used to do in England, but who I had not seen since he left England a week or so before Mahraz Jee was shot. He introduced me to many members of his family, who sang with him and his young daughter, who danced beautifully later in the evening. In the New Year Maharani Jee is hoping to open a nursery school in these premises.

I spent a few peaceful days in the very pleasant Darshan Darbar at Meerut, which includes a working farm with a tractor and water pumping systems, which pump up the water into the irrigation channels to cover the paddy

fields that surround it and provide an income for the Mission from the sale of rice, which was growing green while I was there with a chorus of frogs in the evening to croak one to sleep. It seems a very happy working community there with members living in smart, substantial, white-painted mud huts, which were a wonder for my western eyes to examine.

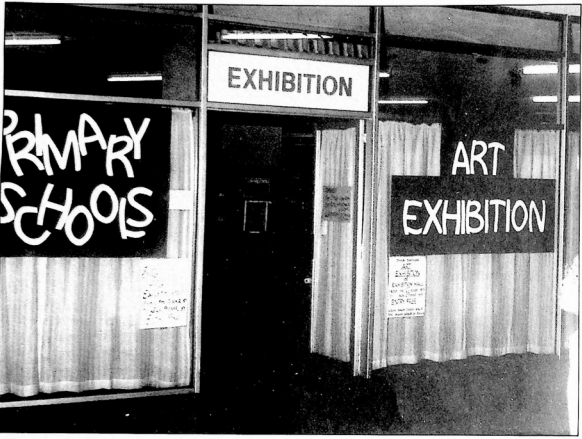
I was struck down with the famous "Delhi Belly" that often seems to affect western visitors and prevented me taking part in the full moon celebrations that are observed in India. I recovered enough to go to Loni Dera on the August Sangrand when we restored the pump for Holy Water that had not worked since the riots following Mrs Gandhi's death. Loni Dera had been abandoned since the beginning of November 1984.

My many memories are too numerous to put in detail in this article, like a site seeing-trip to the Taj Mahal at Agra, which I saw in a torrential monsoon storm. It was a matter of regret that I was not able in the end to arrange a visit to Mahraz Jee's birthplace at Batala, where I would have met Pandit Jagan Nath, Mahraz Jee's father, who is generally known as Papa Jee. I did however meet Baba Jee Karam Singh from Batala, when he was visiting Delhi and hope I shall be able to publish the interview with him soon. In the months ahead we hope to bring you personal stories I obtained from various members of the Mission in India.

On my way back from India I visited Kenya and members who I met at the magnificent Darshan Darbar in the peaceful setting in Parklands, Nairobi expressed the strong desire that Maharani Pali Darshan Das and the Baba Jees should get together soon to resolve the question of authority in the Mission and give us the leadership to continue along the path that Mahraz Darshan Das showed us.

My trip to both India and Africa gave me much to savour in the months ahead as I go about my life in England, at least some of which I hope we shall be able to share in the months ahead in the pages of this paper. Although the roots and origins of the Mission are in India, the young plant must be fed and watered so that it can grow throughout the world. □

# THE MISSION IN KENYA



Entrance to the Primary Schools Art Exhibition held in March at the prestigious Sarit Centre Complex, Nairobi, Kenya. The exhibition was open to all Primary Schools in Nairobi in conjunction with the Education Department. The themes were set around the teachings of Mahraz Darshan Das.  
 1. We are the children of one God. 2. Different channels one destination. 3. One God, one earth. 4. Practical help to the needy. 5. Peace, love, unity and sacrifice.

Members of the Mission in Kenya which Mahraz Darshan Das never physically visited, are continuing a variety of activities there, some of which are shown below.



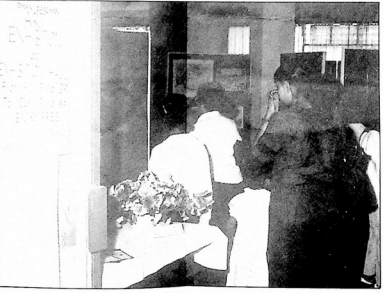
Winners of the Primary Schools Art Exhibition held in honour of Mahraz Darshan Das and his teachings



Fire devastated Kibarage Village in June 1989, on the out-skirts of Nairobi which left many people without food and shelter. Followers of Sachkhand Nanak Dham came to the aid by offering items of food and clothing which was handed to Mrs Lilian Mwaura, Chairman of the National Council of Women in Kenya.  
 Courtesy of Nation Newspaper Ltd



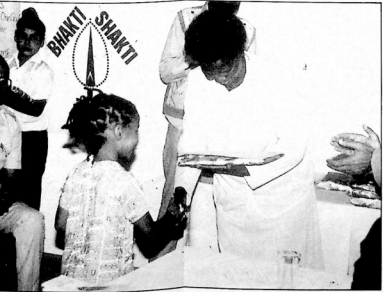
Members of Sachkhand Nanak Dham being introduced to the Chief Guests at the Art Exhibition  
 Mrs. M.A. Koinange Chief Advisor Nairobi City Commission Schools and  
 Mr. Waweru, advisor Art and Craft.



Members of the public at the Art Exhibition



Members of Sachkhand Nanak Dham with Mrs. Mary Gwmuthal, founder administrator at Ngong Children's Home where donations of food and clothing were made.



Mrs M.A. Koinange presenting a prize to a pupil from Hospital Hill School.



Yuva Das Dharam members celebrating Mahraz Darshan Das Jee's birthday on 7th December, 1988.



# THE EDUCATION CRISIS

AS THE new school year has begun in the United Kingdom this September the results of the years of conflict with the teachers and the Government's cheeseparing attitude to state education are now becoming more apparent for all to see.

State education in the UK is declining largely because our Government prefers the ideals of private enterprise to the concept of the state providing the needs of the people.

In Britain teachers have voted with their feet away from a service that they perceive the Government is not wholly committed to. There is a teacher crisis that goes much deeper than the 150 primary school children in inner London, who were turned away from school because there was not anybody to teach them at school.

The shortage of teachers even to teach English added to the lack of books, inadequate equipment and unfit buildings is a scandal. We are failing

our children in this country.

Many teachers are tired and despondent. Children are sensitive to enthusiasm and if they are deprived of teachers, who are keen and alert to arouse in them the desire to learn, many will just give up or never fulfil their potential.

After years of conflict between the Government and teachers' unions it is hardly surprising that students are not keen to go into teaching or that qualified teachers desert the profession for lusher pastures. Morale has been seriously damaged.

Recruitment campaigns for teachers in Europe may well still be necessary and it could be good for children to have foreign teachers, but the truth is that the recruitment campaign overseas was born in desperation rather than any idea that it might result in enhancing the outlook of our children, being stimulated by teachers from different countries.

We do not know how the new breed of article teacher, who will be trained on the job

from 1990 under a pilot scheme launched by the Education Secretary in June, will help with the growing problem of staff shortages, but as one attempt to do something about the problem it must be welcomed. The article teachers are intended to be graduates who will be trained under senior staff and teachers from nearby training colleges.

It is said that many graduates would welcome the chance to train on the job, gaining practical skills and real responsibility from their first day at school. The Government may be wise to make teacher training more practical, downgrading theory and emphasising classroom management skills. Older people with business experience in a relevant subject would also be given on the job training.

At least 80% of the post-graduate certificate of education course will be spent in the classroom. The course will last two years rather than the traditional one.

The National Union of Teachers has said that article teachers should not be allowed to teach classes unsupervised too early and has warned that the scheme would put extra pressure on schools already hard pressed to cope with the Government's reforms to the curriculum.

The immediate crisis however calls for an emergency programme to tackle teacher shortages, including better pay, child-care facilities, job sharing and career breaks. Mr Fred Jarvis of the National Union of Teachers has said that the Government was only now just "beginning to learn that uncontrolled market forces cannot be applied to the education system."

Let us hope that every constructive proposal to deal with the crisis will have some impact on the problem and that we shall not continue to fail our children as we have been doing recently. □

## PENNY'S PANTRY

### Vegetarian Cookery for All

#### Vegetable Goulash

##### Ingredients

- 2 tablespoons of oil
- 2 medium onions
- 1 rounded teaspoon of flour
- 1 heaped teaspoon of paprika
- large tin of tomatoes
- 1/2 pint of hot water
- 1 teaspoon of tomato puree
- 1/2 lb of cauliflour sprigs
- 1/2 lb of carrots cut in chunks
- 1/2 lb of courgettes
- 1/2 lb of new potatoes, halved
- 1/2 lb of green pepper, chopped
- 1/4 pint of soured cream or yoghurt
- pinch of cayenne pepper
- salt and pepper

##### Method

Heat oil and fry onion until soft, stir in the flour, paprika and cayenne. Cook for a minute and then stir in the tomato puree and water.

Bring the sauce to the boil, stirring all the time. Add the vegetables, pepper and salt and stir in the cream or yoghurt.

Transfer to a casserole dish with a lid and bake in the oven for about 40 minutes until vegetables are tender. Gas mark 4 (350°F, 180°C).

## THE DRUG CRISIS

EVERYTHING THAT can be done to alleviate the drug crisis in the world is to be welcomed.

Most of the governments of the world are trying to do something about the problem, but the problem still exists and is getting bigger.

A sustained public awareness campaign to curb the threat from crack is essential, unless we are to be overwhelmed by an epidemic like the one that has swept the United States.

Crack is already "spreading across the shires of England," a report from the House of Commons home affairs select committee has said.

There were 36 seizures of crack by police in this country in the first six months of this year, compared with 12 in the same period last year.

The committee's interim report was produced as a result of a visit to Washington this summer, fearing that the threat from crack is so severe that it requires immediate action.

The report's principal conclusions are that resources must be concentrated not only on enforcement measures, but on reducing demand for the drug through education and "helplines" for addicts, which confirms the policies already sketched out by the Home Office and other government departments.

The report must be right when it says that the Ministerial Group on Drug Misuse should consider establishing a public awareness campaign as a matter of urgency, which should be "targetted on those likely to be most vulnerable to crack addiction."

The Government should also establish the British equivalent of the US Drug Abuse Warning Network, an intelligence system to provide indications of the extent of and trends in cocaine use.

None of us should be able to plead ignorance in this matter so that we can all in some way help those who are vulnerable. □

**CHILDREN'S PAGE & for those not so young**

# Jesus Restores Jairus' Daughter to Life

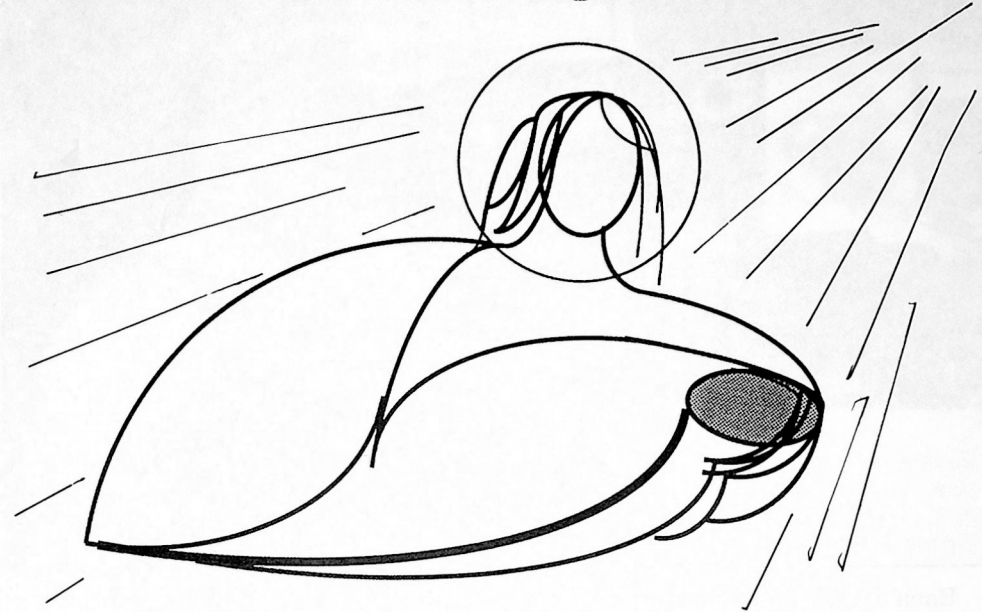
One of the ruler's of the synagogue called Jairus came to Jesus and fell at his feet saying, "My little daughter lies at the point of death. I pray you, come and lay your hands on her, that she may be healed and live."

Immediately Jesus went with Jairus, many people following and thronging about him. On the way one sick woman touched his clothes and was healed. Jesus asked: "Who touched me?"

Jesus turned round to see who had touched him. The woman, fearing and trembling, knowing that she had been healed, came forward and fell down before him and told him the truth. Jesus said: "Daughter, your faith has made you whole. Go in peace and be healed of your plague."

While he was speaking to the woman, men came from the ruler of the synagogue's house and told Jairus: "Your daughter' is dead, why trouble the Master any further?"

As soon as Jesus heard this, he said to the ruler of the



synagogue: "Be not afraid. Only believe."

Jesus only allowed Peter, James and John, the brother of James to follow him to the house of the ruler of the synagogue. He saw many there weeping and wailing and said: "Why do you make this noise and weep? The girl is not dead, but sleeps."

They laughed at him. But he showed them all out and took the father and mother of the girl and those that were with him and went into where the girl was lying. Then he took the girl by the hand and said to her: "Talitha cumi," meaning, "Little girl, I say to you, arise."

Immediately the girl arose

and walked - for she was twelve years old - and they were filled with great astonishment.

But he told them strictly that no man should know of it, ordering that she should be given something to eat.

**Mark 5**

## CROSS WORD

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**ACROSS**

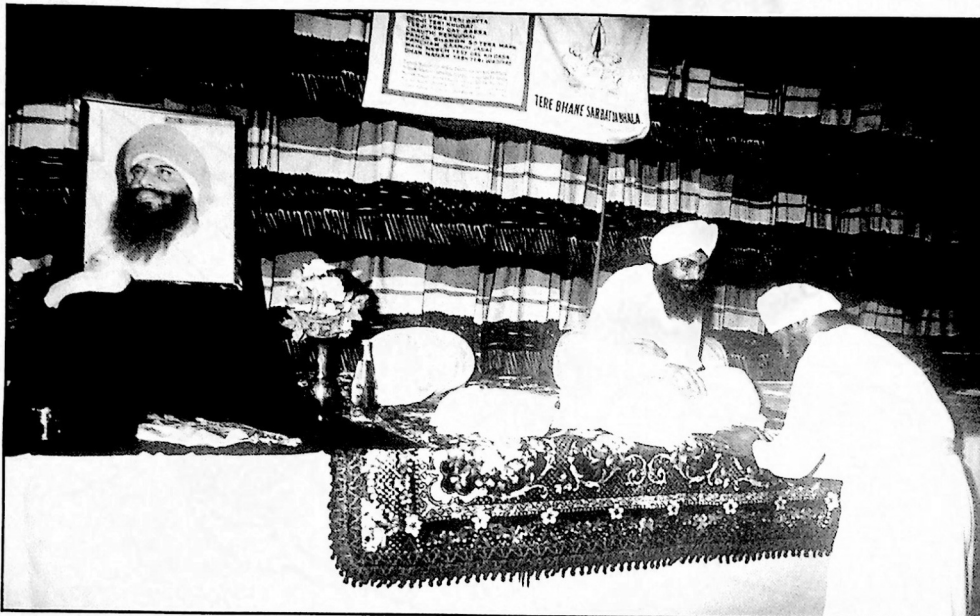
1. Leader
3. The spiritual part of a person
6. First
7. \_\_\_\_\_ activates the power of "Vishnu"
8. To clean
10. Elf like
11. Higher place
13. Young male
15. Sanctified place
18. Frame holding window glass
19. To believe in
20. To consume food
21. Cure
22. Hulking, clumsy awkward fellow
24. Teacher
27. \_\_\_\_\_ and Sacrifice

**DOWN**

1. Spiritual \_\_\_\_\_
2. "Death is \_\_\_\_\_"
3. (Parmatma) The Almighty
4. Master, ruler
5. P \_ \_ \_ O \_ E \_ \_ \_
9. Concerned with promoting human welfare
12. Hindu God
14. Board marked with alphabet
16. Whenever; whether
17. A commonly used word
23. Opposite of lie
24. Space
25. The Lord
26. Snake like fish



## SATSANG AT DORMER'S WELLS SCHOOL



Baba Jee Dharam Singh receiving prashad from Baba Jee Lachhman Singh who delivered the first satsang on 27th August, 1989 at the Dormer's Wells School since Mahraz Darshan Das was killed there on 11th November, 1987.

Despite a few organisational problems the small number gathered there listened to the satsang delivered by Baba Jee Lachhman entitled "Great", which was first delivered by Mahraz Jee.

Tributes were also paid to Baba Jee Satwant Singh and Das Joga Singh (Chacha Jee) who were also killed and Das Dharam Singh who was injured.

# THE PATH TO GOD

## Sachkhand Nanak Dham and Humanitarianism

*IN THE last few months we have started publishing a translation of the Marg Darshan, which we are calling in English, "The Path to God."*

*In previous months Mahraz Darshan Das has explained the difference between our relationship with God and religion and how pure spiritual revelations are changed by men into mere religions.*

*This month we publish the next question put to Mahraz Darshan Das and his answer about Sachkhand Nanak Dham and Humanitarianism.*

**Mahraz Jee why was it necessary to create Sachkhand Nanak Dham when there are already other organisations which have similar rules and regulations?**

PEOPLE have forgotten and forsaken true religion. Each person regards himself as truly religious and belittles others. Instead of following

what is right we are only good for bowing to and reading the true teachings of our prophets.

We try to suppress others with the little knowledge that we possess. Leaders of great religions are also embroiled in this same process and are creating barriers of religion, caste and colour even though they know that there is one God and his glory shines in each and everyone of his creatures. Ironically religious leaders also claim this in their teachings, but only in words and not in practice. Yet when you harm or kill someone you are blinded to this glory.

Teachers of different religions only know how to teach and read the words of the scriptures. Some Hindus think that by performing Arti (service with oil lamps) their good deed has been done. Some Sikhs think that by reciting prayers, going to temples, eating at communal kitchens their lives will find peace. Some Muslims think of the five

prayers and nothing else. Some Christians think that going to church and reciting prayers is enough. But no one knows what is the true purpose of this human life.

Temples, churches, mosques and other religious centres are places where we are told of God's message.

Sachkhand Nanak Dham teaches us the practical path taught by messengers of God through the holy scriptures. That message is to become a true human being, that is why here the teaching is one of Humanitarianism.

Some people ask why I did not give it a name like a Sikh temple? To this I reply that Sachkhand means "the true house". Nanak is "the light of God" and Dham means "home" or "nation". Therefore Sachkhand Nanak Dham is a part of the light of God. It is open to each and everyone. But let it be known that whoever comes here should

## 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 SEPTEMBER Sangrand will be held on Saturday 16th September 1989.

### SANGRANDS 1989

Oct	17th 1989	Tuesday
Nov	16th 1989	Thursday
Dec	15th 1989	Friday

Mahraz Jee's Shaheedi Diwas will be commemorated on Saturday, 11th November 1989

Mahraz Jee's Birthday will be celebrated on Thursday, 7th December 1989

## Subscription Rates

If you would like to make sure you receive your copy of Nanak Dham every month by post (U.K. only) for the next year, please write to the Subscription Manager of Nanak Dham, 5 Maxwell Avenue, Handsworth, Birmingham B20 3TN, enclosing a cheque for £10 made payable to Nanak Dham.

Overseas subscription available on request.

not come as a Sikh, Hindu, Muslim or Christian but as a human being and let him take him the teaching of Humanitarianism.

It is easy to preach Hinduism to Hindus, Christianity to Christians, Islam to Muslims and Sikhism to Sikhs but it is very difficult to convert people into practising humanitarianism. Simply because to become a human being you need to be strong of will and mind. Then you will have to face many hardships. After overcoming these hardships you finally become a true human being.

So Sachkhand Nanak Dham gives the message of humanitarianism and makes people recognise themselves as true human beings. □