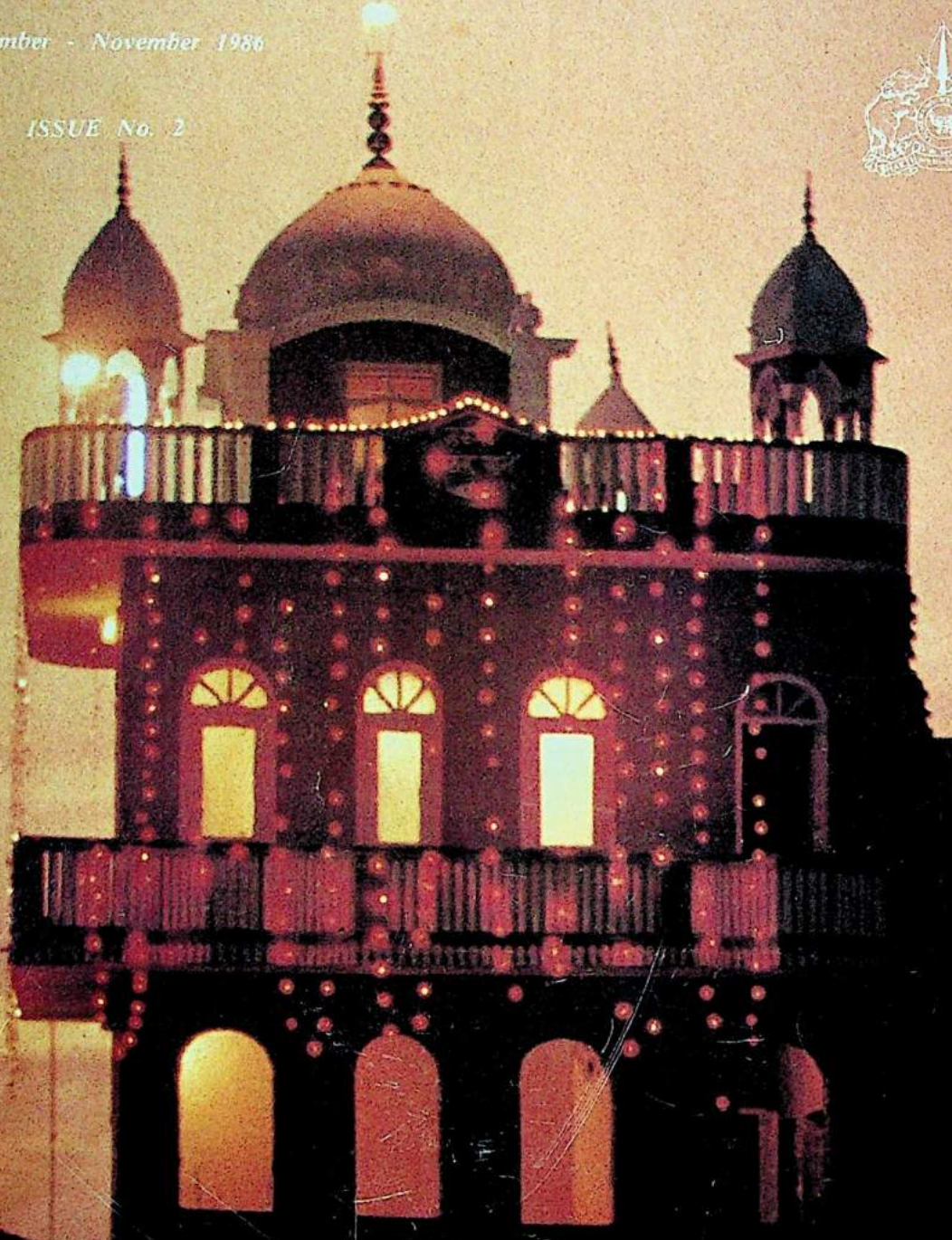


September - November 1986

ISSUE No. 2



Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala

SACHKHAND NANAK DHAM
INTERNATIONAL

VOICE OF TRUTH
NEWSMAGAZINE

**VOICE OF TRUTH
NEWSMAGAZINE**

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INTERNATIONAL**

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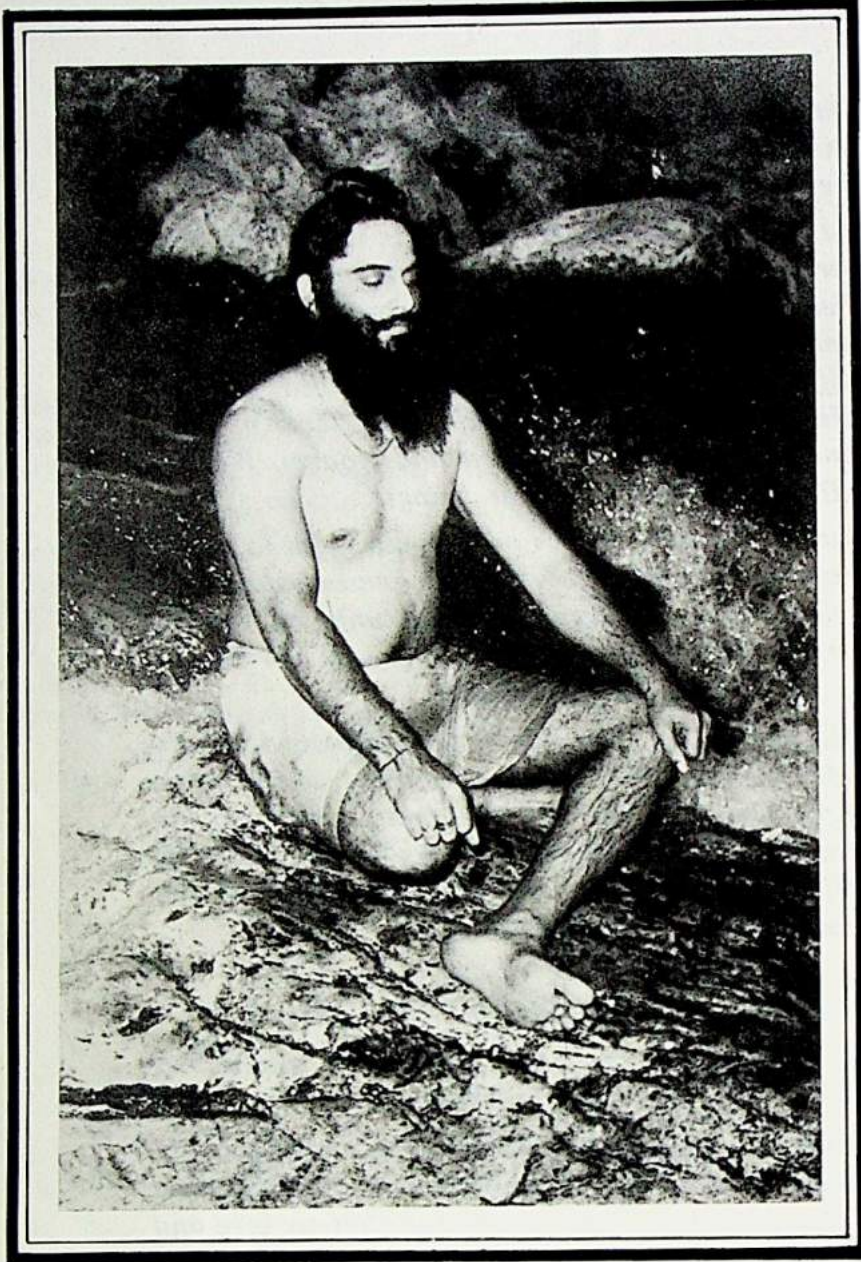
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INTERNATIONAL**

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Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala



MAHRAZ DARSHAN DAS

Editors' View

Through "VOICE OF TRUTH" newsmagazine we are in pursuit of par excellence for caring and serving the community all over the world.

At Sachkhand Nanak Dham ours is a caring and serving centre - the message is one of Love, Peace, Unity and Sacrifice. Humanity is the basis, and all are treated alike. There is no difference of caste, colour and creed and of Hindus, Muslims, Sikhs and Christians; of high and low; and between men and women. We are all one - simply human beings.

Our community service programmes aim to make people aware of the True Path and awaken and enable them to avail the opportunity of serving others in the best practical way as 'service to others endears us to God'.

Hazur Mahraz Darshan Das, enlightened on the 15th August 1971 and who nine years later, at Loni Dera, on the 16th February 1980, laid the foundation of Das Dharam for the WELFARE OF HUMANITY and gave it a slogan in the form of:

*"NANAK NAAM CHARDI KALA
TERE BHANE SARBAT DA BHALA"*

In simple to understand language it means 'Do something good for somebody else in your life.'

Individual spiritual regeneration is important, but higher still is the collective spiritual awakening - a new dimension in the pursuit of ultimate love and global peace.

Das Iqbal Singh

Messages:



**Homage from Das Iqbal Singh, Personal Staff
to Hazur Mahraz Darshan Das, Adjoint
Secretary - U.K..**

**Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala**

My homage to

**Maharani Pali Darshan Das Jee,
Mahraz Darshan Das Jee.**

A million congratulations and best wishes to Thou
O my Master and to Thine world wide congregation-

On the 15th Anniversary of 'Jyoti Diwas' Day of
Enlightenment and moving on to the 16th year,

and

On the celebrations of the 4th Anniversary of
Sachkhand Nanak Dham in the United Kingdom.

Das Iqbal Singh

**Message from Das Manmohan Singh,
Personal Staff to Hazur Mahraz Darshan Das,
General Secretary, U.K.**

**Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala**

It is a matter of great pleasure for all of us that
with the blessing of Hazur Mahraz Darshan Das Jee we
are celebrating the 4th Anniversary of Sachkhand Nanak
Dham in the United Kingdom.

I on behalf of Personal Staff to Hazur Mahraz
Darshan Das Jee, Office Staff and all the Sewa
Committees extend my congratulations and best wishes
to the congregation and readers of "Voice of Truth",
newsmagazine alike.

I sincerely hope that all of you will enjoy the
celebrations and serve the congregation with selfless
devotion.

With best wishes.

Das Manmohan Singh



***Message from Das Man Singh, Personal
Secretary to Mahraz Darshan Das.***

***Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala***

It is a matter of great pleasure that Sachkhand Nanak Dham, Birmingham, U.K. is celebrating its 4th Annual function on 1st September, 1986 with great zeal and zest. Sachkhand Nanak Dham will continue to progress under the leadership of Mahraz Darshan Das Jee, as in the past.

Our motherland, India has always given birth to the incarnations of God, who have enlightened the soul of human being with Kindness, Truth, Patience and Word. I send my best wishes and congratulate the followers on this auspicious day.

With best regards.

***Das Man Singh
Advocate***

***Message from Das Baba Karam Singh, Batala,
India - to VOICE OF TRUTH, Newsmagazine.***

My Dear Das Iqbal Singh

***Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala***

I am delighted to be able to send my best wishes to all of you on the 4th Anniversary of Sachkhand Nanak Dham in the United Kingdom.

This occasion provides a unique opportunity to serve the congregation and also share our experiences and views on the service and welfare of humanity.

I wish you a very happy celebration.

Das Karam Singh



**Message from Das Baba Ghasita Ram, New
Delhi - India - to VOICE OF TRUTH,
Newsmagazine.**

Mr Dear Das Iqbal Singh

**Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala**

It gives me great pleasure to know that you are organising a big programme on the occasion of 4th Annual function of Sachkhand Nanak Dham at the Birmingham Dera in the U.K. on 1st September, 1986. I feel proud at the same time that Sachkhand Nanak Dham is doing a tremendous progress under the able guidance of Hazur Mahraz Darshan Das Jee. I further hope that you would be doing the work visualised by Hazur Mahraz Jee with the same vigour and endeavour as before.

I congratulate you on this great occasion.

Baba Ghasita Ram

**Message from Das H.S. Sahani - Meerut,
India - to VOICE OF TRUTH, Newsmagazine.**

My Dear Das Iqbal,

**Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala**

I am pleased to know that you are celebrating the 4th Annual function of Sachkhand Nanak Dham, Birmingham, U.K. on 1st September, 1986. I pray to His Almighty Mahraz Darshan Das for your great success on this auspicious day.

I hope you will continue to obey the orders of Mahraz Jee for the uplift of the mankind, as in the past.

With regards.

Das H.S. Sahani



***Message from Das Baba Karnail Singh -
Birmingham, England - to VOICE OF
TRUTH, Newsmagazine.***

***Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala***

Through the Voice of Truth, Newsmagazine, I express my warm congratulations to all of you on the celebration of the 4th Anniversary of Sachkhand Nanak Dham in England.

With the blessing of Hazur Mahraz Darshan Das Jee, on this occasion, I hope, you'll take the opportunity of serving the congregation.

My best wishes are with you.

Das Karnail Singh

***Message from Das Baba Dharam Singh,
Birmingham, U.K. - to VOICE OF TRUTH,
Newsmagazine.***

***Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala***

With great joy I express my warm greetings and best wishes on the 4th Anniversary of Sachkhand Nanak Dham in the United Kingdom.

In the past 4 years this mission has contributed a lot for the welfare of mankind and to bring unity, peace and harmony in our multi-racial society.

Sachkhand Nanak Dham has a lot more to offer to us, now it is upto us to avail the opportunity.

With best wishes.

Das Dharam Singh



***Message from Das Baba Lachman Singh -
Birmingham, U.K. - to VOICE OF TRUTH,
Newsmagazine.***

***Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala***

This year on the 1st of September, 1986 we are celebrating the 4th Anniversary of Sachkhand Nanak Dham in the United Kingdom. This occasion will

give you a chance to mix in with people and experience a new dimension of love.

I wish the celebration every success, seeking Mahraz Jee's blessings.

I convey my best wishes.

Das Lachman Singh



***Das Dharma is the message of the
Almighty Supreme Lord.***

***By contemplating on the Lord,
serving the poor and destitute, is to
attain the Lord.***

***Repent for your sins, God will forgive
you.***

***Render service to your Master
Lord will accomplish your work***

***Dharma: Promise we made to the
Lord that on earth we will love and
help the mankind He created.***

Mahraz Darshan Das

Path of the Holy Master

Mahraz Jee, Where is Sachkhand?

Sachkhand is at the eye centre in between the the two eyes. It is also known as 'Shiv Netra'.

Mahraz Jee, from Where does the soul enter and leave this human body?

The soul of human beings enters and leaves the human body through the right toe only.

Mahraz Jee, what are the four modes of doing 'Simran'?

The first mode is to do 'Simran' through the lips and tongue.

The second mode is to do 'Simran' through the throat. The third mode is to do 'Simran' mentally and the fourth is through breathing- as you inhale and exhale.

What is the form of 'Satguru'?

'Satguru' is a Divine Light that resides within all.

What is the real form of Holy Master?

Holy Word or 'Naam' is the real form.

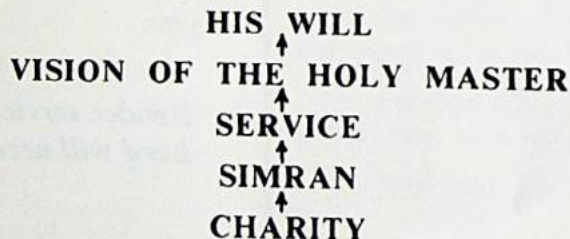
Can God be obtained through 'Bhakti' (devotion)?

Until one attains the stage whereby God is obtained, yes, devotion 'Bhakti' is necessary. Once obtained it becomes all the more important.

Among 'Simran', charity, vision of Holy Master and His Will, which holds the most in His house?

'Simran' is higher than charity, Service is higher still, Vision of the Holy Master is highest, His Will 'Hukam' is the most high.

The following diagram might help you to understand this better.



Jyoti Diwas

This 'Voice of Truth', newsmagazine, would surely not have been complete without a mention of Jyoti Diwas, which is after all, a very important date in the history of Sachkhand Nanak Dham and its mission. By the time this newsmagazine goes into print, this auspicious occasion would already have been celebrated by thousands world wide on the 15th August.

But what of Jyoti Diwas, What does it mean? Quite simply in the context of Hazur Mahraz Darshan Das, it is the 'Day of Enlightenment'

The story begins on Wednesday the 7th July in the year 1964. Darshan Lal Vasudev, then 10 years old, experienced his first ever spiritual revelation. Little did he think that it would mark a turning point in his whole life.

In 1967, when he was 13 years old, his second encounter took place. Having two sisters, Darshan Lal missed the company of a brother and often wished he had one. One day, performing his daily chores in the fields, stacking and collecting fresh grass for the dairy cattle, when one of the stacks proved too heavy, the same thought occurred as a wish, 'Dear Lord, if I had had a brother, he would have been here to assist me'. Soon after help presented itself, a spirit in the form of a man. Having helped with the lifting of the stack, it disappeared, not leaving a trace.

His third revelation, on the 9th July, 1971 occurred at the age of 17 years, whilst working as a bank clerk in the city of Jullunder.

On this occasion the 'Divine Light' appeared and patted him on his shoulder. It said to Darshan Lal, "This was not the work you had been sent to earth for. Your true vocation is the service of My mankind."

That night at 10.45 pm while lying in his bed, the 'Divine Light' reappeared in all its majestic glory and communicated to him, the Almighty's message. The 'Divine Light' vanished as fast as it had appeared leaving Darshan Lal unconscious. When he came around, he was not quite himself.

All this happened while he was staying with his mother's sister (Masi). After the visitation at Jullunder, Darshan Lal began to utter the divine messages as he received them. He seemed to his aunt to be dazed all the time. This caused his aunt concern and worry and on the 10th July, intimated to Darshan Lal's parents of her concern. At the receipt of this information, the following morning (11th July), Darshan Lal's father left Batala before the day dawned to visit him.

As his father's journey progressed, Darshan Lal, started to give a running commentary of its progress, as

if Darshan Lal himself was undertaking the journey. As he was commenting, he even told them exactly of his father's arrival at the house. No sooner had he said this, in walked his father to the utter amazement of his aunt.

Darshan Lal uttered to them,

'I am the Giver, the Giver.

I am here to do the duty.'

and repeated this incessantly.

His relatives and acquaintances not understanding what was happening, were very afraid and worried and thought that he had become possessed. His father took him back to Batala where he occasionally took to shutting himself away for days, sustaining himself only on water.

Throughout this phase, he was being guided and groomed by the Divine Power.

In the early stages, Darshan Lal, new to the call of duty, was guided by the Supreme Power and acted accordingly. He was asked by the Supreme Power to visit the tomb of Bhadhole Shah in Batala, call on Alakh Datta, the sadhu and to visit Naanga sadhu at Nabha. Being guided by the Supreme Power, he had no problem in locating them to the utter amazement of his father and aunt (Masi) who accompanied him on each occasion.

On the 15th August, 1971 at 10.30 am, Darshan Lal standing at Basti Shekha bus stand in Jullunder city, was approached by a sadhu who asked him for a cup of tea. Darshan Lal bought a cup for 20 paise from a nearby stall and offered it to the sadhu. The sadhu asked him to pour the tea into the 'Kasa' (gourd) he was holding. He drank from it and then offered Darshan Lal to take a sip, who willingly obliged.

The sadhu looking at Darshan Lal, then said- 'You have got tremendous spiritual power. Use it well for the benefit of mankind. Deliver the Holy Message through 'Satsangs.'

To this Darshan Lal replied, 'But I do not have any religious knowledge, Sir, how can I teach the people about God?' Said the sadhu,

'Do not worry my son. When you will sit down, the words will come to you and the knowledge that you seek will come from within. You are not alone.'

With that the sadhu bade him farewell and moved on. When Darshan Lal turned around the sadhu was nowhere to be found. It was not until later, that Darshan Lal realised the true identity of the sadhu.

On that very same day, he took the first major step into the furtherance of his mission by holding his

first ever Satsang and thereafter healing the sick and destitute. This laid the foundation of His unique and unparalleled mission, now known to the world as Sachkhand Nanak Dham. His face was glowing with the Spiritual Power that had come to reside within his innermost being.

His relatives and acquaintances had been right, he had been possessed but it was with the 'Divine Light' and 'Sound' of the Supreme. Such was the radiant power that wherever he went, unknown to him, by just his very being, he brought peace to the people. Through a mere or casual glance or an innocent touch, he fulfilled their dreams and healed the sick.

In one of the unique inner messages received by Darshan Lal, the Divine Power, spoke thus-
'Today is the day when I caused India to be independent.'

Today I have sought to chain you to Me in My service as My slave.'

From that day on Darshan Lal, the chosen one, became Darshan Das, the servant of mankind.

His spiritual discourses, continuing to gather momentum, have covered nearly every corner of the earth. His mission has gone on from strength to strength, spreading the love and sheer beauty of God to the people. Through it all, Mahraz Darshan Das, as he is now known to thousands has never once looked back (and nor would we ever wish him to) to the day when he was just plain and simple Darshan Lal Vasudev.

Das Jaswinder
Das Jaswinder (Baby)

Pages from the History of Sachkhand Nanak Dham

In the history of *Sachkhand Nanak Dham* the date of 1st September holds a unique place in its own right since the year 1982.

(a) Salient feature of the celebration of the establishment of *Sachkhand Nanak Dham* in U.K., in the month of September 1982.

- At 10.15 a.m. procession started from 190 Hamstead Road, Handsworth, Birmingham, to 11 Church Hill Road, Handsworth, Birmingham, to this newly aquired site.
- Procession was lead by five devotees of *Sachkhand Nanak Dham*, followed by two who were holding banners with the slogan, "*Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala*".
- Sri Guru Granth Sahib jee was reverently carried in proper ceremonial fashion, followed by the devotees both male and female who marched bare footed in very distinguished orderly manner. While on the road traffic was at a stand still.
- With the arrival of Sri Guru Granth Sahib Jee this newly purchased building was named as *Sachkhand Nanak Dham* by Hazur Mahraz Darshan Das Jee, eversince that day this place is revered by the devotees of Hazur Mahraz Darshan Das Jee and is known as *Sachkhand Nanak Dham International - Dera Mahraz Darshan Das Jee*.

Celebrations went on throughout the day till late into the evening.

(b) 1st September 1983 - First Anniversary Celebration of *Sachkhand Nanak Dham in U.K.*

- Solid Gold Cover was offered to the holy scripture Sri Guru Granth Sahib Jee. Celebrations started with the unveiling of Sri Guru Granth Sahib in Gold Cover at 3.35 a.m. to the delightful utterance of "*Nanak Naam Chardi Kala, Tere Bhane Sarbat Da Bhala.*"
- Anniversary Celebrations were carried at *Sachkhand Nanak Dham, Dera Mahraz Darshan Das* - 11 Church Hill Road, Handsworth, Birmingham and also at Handsworth Park. A large white marquee with few smaller tents were the area designated were

hosting of the celebrations took place.

- Staking the ground of Handsworth Park to the utterance of "*Nanak Naam Chardi Kala, Tere Bhane Bhane Sarbat Da Bhala*"
- On the 1st September, 1983 His Holiness Darshan Das Jee gave His word to his devotees living in the Western World, "If you utter *Nanak Naam Chardi Kala, Tere Bhane Sarbat Da Bhala*" five times, in earnest and in the well being of all humanity, you will achieve success. Your work will be accomplished and your wishes be fulfilled."
- (c) 1st September 1984. Second Anniversary celebration of *Sachkhand Nanak Dham* in U.K.
 - Second Anniversary was celebrated at *Sachkhand Nanak Dham, Dera Mahraz Darshan Das* - 11 Church Hill Road, Handsworth, Birmingham - a very large marquee was put up to accomodate the ever increasing congregation.
 - Distinguished guests from various organisations and institutions attended the celebrations.
- (d) 1st September, 1985. Third anniversary celebration of *Sachkhand Nanak Dham, in U.K.*
 - Third anniversary was also celebrated at *Sachkhand Nanak Dham, Dera Mahraz Darshan Das* 11 Church Hill Road, Handsworth, Birmingham.
 - Dignitaries and distinguished guests attended and participated in the celebrations.
- (e) 1st September 1986. This year we will be celebrating the fourth anniversary of *Sachkhand Nanak Dham in U.K. Dignitaries and representatives from various institutions and organisations are expected to attend and participate in this auspicious occasion.*
 - *We hope you will enjoy the celebrations and participate in serving the congregation. This year make it a memorable occasion.*
 - VENUE for this years celebration is both at *Sachkhand Nanak Dham, Dera Mahraz Darshan* - 11 Church Hill Road, Handsworth, Birmingham and also at Handsworth Park, Birmingham.

Glossary of Sachkhand Nanak Dham

Sachkhand

Sachkhand is a Sanskrit word. It is made up of two words.

Sach

Means True, or permanent, imperishable and also means abiding.

Khand

Means region or realm.

Sachkhand

Thus means the true and imperishable spiritual region presided over by the Abiding Master. This is our real home.

Nanak

Mahraz Darshan Das Jee, Calls the Almighty Supreme Power, the 'Divine Light' and 'Sound', as Nanak, who has numerous forms and yet beyond form. One who has numerous names, and yet beyond name.

He is also the spiritual emperor of Kalyug, as Raja Bal Bawan was the ruler in Satyug, Ram in Treta and Krishan in Dwaper.

Dham

Is a Sanskrit and Hindi word. It means region, home and abode.

Thus SACHKHAND NANAK DHAM means The True and imperishable spiritual region, the abode of the Abiding Master- Nanak, the Almighty Supreme Light.

Das Dharam

Das

Is a Sanskrit and Hindi word. It means servant. Not slave. God created man. Man is slave to his stomach and made other men his slaves. We are all the servants of the Supreme Lord- Our God, in the service of mankind.

Dharam

Is a Sanskrit and Hindi word. It means promise. Promise we made to the Lord that on earth we will love and help the mankind He created.

Das Dharam

Das Dharam is the message of the Almighty Supreme Lord.



Enrich Your Daily Language

'AGAM'- Is a Hindi word and means unfathomable and inaccessible.

'AKAL'- Is a Punjabi word and means timeless, beyond time.

'ANAND'- Is a Sanskrit word and means bliss.

'BHAkti'- Is a Hindi and Sanskrit word and means devotion, worship.

'DAYA'- Is a Hindi and Sanskrit word and means mercy, grace.

'DURBAR'- Is an Arabic origin word later accepted in Hindi and Punjabi languages. It means court of the King or emperor, court of the Holy Master with congregation.

'GYAN'- Is a Hindi word and means true knowledge, wisdom, enlightenment.

'KALA'- Is a Sanskrit word and means emanation.

'KHUDAH'- Is an Arabic word and means God.

'MARG'- Is a Sanskrit word and means path.

'PREM'- Is a Hindi and Sanskrit word and means love.



SATSANG

HAZUR MAHRAZ DARSHAN DAS JEE

ਤੁਹੁ ਚਿਤਿ ਆਏ ਮਹਾ ਅਨੰਦਾ
ਜਿਸ ਵਿਸਰਹਿ ਸੋ ਮਰਿ ਜਾਏ ।
ਦਇਆਲ ਹੋਵਹਿ ਜਿਸ ਉਪਰਿ ਕਰਤੇ
ਸੋ ਤੁਹੁ ਸਦਾ ਫਿਆਏ ।

TUDH CHIT AAE MAHAN ANANDA
JISU WISRHI SO MARI JAYE
DAYALU HOWHI JISU UPARI KARTE
SO TUDH SADAH DIYAYE

(*CHERISHING THEE, O LORD, ONE IS EVER IN
BLISS*

*FORSAKING THEE, ONE DIES
O MY CREATOR LORD, HE ON WHOM IS THY
MERCY*

HE CONTEMPLATES THEE EVER

(*Guru Granth Sahib- Page 749*)

NANAK NAAM CHARDI KALA
TERE BHANE SARBAT DA BHALA

In this hymn Sahib Shri Guru Arjan Dev Jee Mahraz compassionately explains to human form that separating from God the Holy Father, we search exhaustively day and night for happiness, but this can be achieved by taking refuge- *Sharan-* of a Perfect Saint, a Proficient Master and obtaining Guru Shabad i.e. Word and meditating upon it.

In the above quoted psalm Guru Mahraz Jee praises the soul's yearning to meet the Lord and lead a blissful life, message of similar magnitude was delivered and taught by the Proficient Masters of the past that until Word i.e. Guru Shabad is obtained under no circumstances peace or happiness could be achieved.

ਆਨੰਦ ਭਇਆ ਸੁਖ ਪਾਇਆ
ਮਿਲਿ ਗੁਰ ਗੋਵਿੰਦਾ ।
ਸਭੇ ਕਾਜ ਸਵਾਰਿਐ
ਜਾਂ ਤੁਹੁ ਭਾਵੰਦਾ ।

ANAND BHAIYA SUKH PAIYA
MILLI GURU GOBINDA
SABHE KAAJ SAWARIYA
JA TUDH BHAWANDA

OBTAINING BLISS, HAPPINESS IS ACHIEVED
BY MEETING THE PERFECT MASTER
ALL WORK ACCOMPLISHES
WHEN HE IS PLEASED

(*Guru Granth Sahib- Page 1096*)

Hazur Dasmesh Pita, in this psalm explains that we all want to meet the Lord, so that we can enjoy His Bliss. Quest for happiness, peace and contentment can only be fulfilled by The Master. Only through His Kindness and Grace we can meet the Lord.

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Saints, the exalted one, always emphasise that Word is The Master's Name. Word is The True Master i.e. Naam is The True Guru.

Until we meditate, we cannot enjoy the bliss of the service and Love of The Master. Kabir Sahib in homage to The Master says:

ਗੁਰ ਗੋਬਿੰਦ ਦੋਨੋਂ ਖੜੇ ਕਾਕੇ ਲਾਗੁੰ ਪਾਏ
ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਨੇ ਜਿਨ ਗੋਬਿੰਦ ਦਿਓ ਮਿਲਾਏ ।

GURU GOBIND DONOH KHAREH
KAKE LAGU PAYE
BALIHARI GURU AAPNE
JIN GOBIND DIYO MILAYE

*MASTER AND LORD BOTH ARE STANDING
WHOSE LOTUS FEET SHOULD I TOUCH
I AM GRATEFUL TO MY MASTER
WHO INTRODUCED ME TO THE LORD*

In this simile Kabir Sahib brings Master and The Lord together and signifies the relationship. Kabir Sahib says, if we meet The Lord, we must, first be thankful to The Master because only through Him we have met The Lord, Gobinda.

But this raises a question in our minds- Do we follow the ways laid by Spiritual Masters in Divine Hymns or not? If The Lord meets us, what would we ask from Him, or what should we ask?

The performance of rituals esoterically; austerities; religious merits; charity and recitation of the scriptures; Vedas; Upanishads and bathing at places of pilgrimage; all these we practice daily in our lives. Can we attain The Lord by practicing all these? Or Is there any other alternative route, or way to meet The Lord?

In this context Hazur Mahraz Jee points that the easiest and simplest way to meet The Lord is by withdrawing our concentration at the eye centre and meditating on Naam i.e. Word.

Third easy way is the refuge of The Master, service of The Saint and meeting The Masters' congregation.

When The Lord is kind and merciful to us He Blesses us by bringing in contact with The Masters' congregation. Everybody attends the mass, but the company of The Saint is esteemed great and high. Without the company of The Saint, you have had the association of other people, performed charity, worshipped, recited the scriptures and bathed at places of pilgrimage, but could neither achieve happiness, nor could kindle the lamp, or Love at home. Why?

Because we could not meet A Perfect Saint. A

Proficient Master who would lead us to the Light, in whom we have merged back. This is only possible by the mercy and kindness of Master's Word, or Saint's Naam.

ਨਾਗਨਿ ਹੋਵਾਂ ਧਰ ਵਸਾਂ ਬਥਦ ਵਸੈ ਤਉ ਜਾਏ ।
ਨਾਨਕ ਸਦਾ ਸੁਹਾਗਣੀ, ਜਿਨ ਜੋਤੀ ਜੋਤ ਸਮਾਇ ।

NAGINI HOWA DHAR WASE
SHABAD WASE BHAU JAYE
NANAK SADA SUHAGNI
JINH JYOTI JYOT SMAEE

*IF I BE A SERPENT (Female Cobra)
I WOULD LIVE UNDER THE GROUND
AS WORD RESIDES WITHIN, FEAR VANISHES
NANAK, ALONE FOREVER IS WEDDED
WHOSE SOUL MERGED IN THE SUPREME SOUL.
(Guru Granth Sahib- Page 157)*

Guru Sahib narrates that a Cobra is full of poison: its bite brings death upon a man. But if, the Word saturates the mind then even the fear of poison is annihilated. The fear is removed because the Word saturates the mind. In a parable Guru Sahib illustrates that our soul is like a treasure and mind is like a Cobra. Thus, the parable goes- on the treasure of soul, our mind is sitting like a coiled Cobra: to keep the mind under control which is like a Cobra; we need to meditate on Naam i.e. Word. Thus, the Word has been highly praised.

Even in the previous discourses I have requested my congregation that every living being is created by God. The Supreme Lord has made us with majestic love and bestowed us with power. But we the worldly living beings, offer gratuity by calling upon Him using various names according to our doctrinal theology and our short life span is wasted indulging in sects, creeds, communities and religions. Ultimately, to meet The Lord only one way has been designated by Guru Sahib.

ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ।

JINH PREM KIO TINH HI PRUB PAIYO
THOSE WHO LOVED THEY OBTAINED GOD
(THE PATH OF LOVE)

Saints, the exalted souls since ancient times had been teaching us by likening the keeping away from Lord's True and Holy Word to the drop of water that has separated itself from the mighty ocean to which it has eventually to return. Ultimately you'll have to merge within Him. Even while knowing this we human beings do not disentangle ourselves from worldly affairs.

ਆਨੰਦ ਭਇਆ ਸੁਖ ਪਾਇਆ ਮਿਲਿ ਗੁਰੂ ਗੋਬਿੰਦਾ
ਸਭੇ ਕਾਜ ਸਵਾਰਿਐ ਜੇ ਤੁਧ ਭਾਵੰਦਾ ।

ANAND BHAIYA SUKH PAIYA
MILLI GURU GOBINDA
SABHE KAAJ SAWARIYA
JA TUDH BHAWANDA

OBTAINING BLISS, HAPPINESS IS ACHIEVED
BY MEETING THE PERFECT MASTER

ALL WORK ACCOMPLISHES
WHEN HE IS PLEASED
(Guru Granth Sahib- Page 1096)

Only by the grace of the Master, we can meet The Lord. To obtain bliss, we don't have to renounce- homes, work or children. The state of bliss is remembering The Lord while leading our normal lives in the society and to live in His Will i.e. accepting happiness and distress as it comes. The state of bliss is to follow and lead a life in the service of the well being of humanity, in the service of Master's congregation; meditation and sacrifice; and to raise above lust, anger, greed, attachment and ego. This is the state of bliss.

Within whom there is Truth, feeling for service, has a fondness for the well-being of others, service of The Sage, or fervour of meditation and is ready to cast off lust, anger, greed, attachment and ego; in such beings that state of bliss could take form.

Guru Sahib's Divine Hymn says that we the worldly beings are engaged in accumulating the perishable things, day and night, even then we do not achieve happiness, peace, calmness and satisfaction. In order to meet The Lord various methods were prescribed by our forefathers and progenitors. We have tried religious merits and charity, have tried bathing at places of pilgrimage, recited the scriptures, but did not achieve peace. We are still in distress. Somebody is unhappy because of his family, somebody is anguished from physical pain. It seems that all the sorrows are attached to us. The reason for all our sufferings is that we have forgotten the Lord. Hence, to meet The Lord, we must, love The Master's congregation and love His Creation, for indeed, He created it.

ਸੋ ਮੁਨਿ ਜੋ ਮਨ ਕੀ ਦੁਬਿਧਾ ਮਾਰੇ
ਦੁਬਿਧਾ ਮਾਰਿ ਬ੍ਰਹਮ ਬੀਚਾਰੇ ।
ਇਸੁ ਮਨਿ ਕਉ ਕੋਈ ਖੋਜੁ ਭਾਈ
ਮਨੁ ਖੋਜਤ ਨਾਮੁ ਨਉਨਿਧ ਪਾਈ ।

SO MUNI JO MAAN KI DUBINDHA MARE
DUBINDHA MARI BRAHAM BICHARE
ESU MAAN KAOO KOI KHOJU BHA
MAAN KHOJAT NAAM NAUNIDHI PAE

MUNI, IS ONE WHO CONTROLS HIS MIND
CONTROLLING THE MIND PONDS OVER THE
LORD

O BRETHRENSUCH A MIND
SEARCHING MIND, ONE WILL OBTAIN
HOLY WORD AND PROSPERITY WILL FOLLOW

In meeting The Lord, an obstacle bars the ways, Hazur Sahib calls it - Mind. To control it, we renounce the world and retire into the forests and mountains. We have performed ritual sacrifices; practised religious merits and charity; observed fasting; bathed at places of pilgrimage; having fulfilled all these we have noticed that mind does not come under control, but rather the suppressed habits emerge sharply. Mind is our greatest enemy. Sometimes, it treats our own as aliens and aliens as our own. To keep mind's flame of glitter and glamour under control Guru Sahib explains that mind is not a lowly concept, it is a part of Brahma. It is resident of TRIKUTI. It would not come under control easily. If

someone covers the flame with earth, ash or sand for a while it will lie dormant, but could become active by a gust of wind. Hazur Sahib explains to the mind saying, O Mind because you're an indulger in the pleasures of the tongue (i.e. eating of animal flesh and drinking alcohol) and of the body, you too are suffering. Henceforth, soul also has to face the difficulties. As you're synonymous to LIGHT recognise thy true essence.

Hazur Sahib says that until you join with One (i.e. Perfect Master) and obtain Word, till then mind will not change its habits because mind is crafty. It is true that it has become an obstacle between soul and The Supreme Lord. To eliminate it, refuge of The Perfect Master is essential.

Hence, The Fifth, Patshah, Guru Arjan Dev Jee Mahraz says:

ਮੇਰੇ ਮਨ ਇਕ ਸੋ ਚਿਤ ਲਾਏ
ਇਕਸ ਬਿਨ ਸਭ ਧੁੰਧ ਹੈ ।
ਸਭ ਮਿਥਿਆ ਮਹਿ ਮਾਏ ।

MERE MANN EK SO CHIT LAYE
EKAS BIN SAAB DHUND HAI
SAAB MITHIYA MEHI MAYE

O MY MIND! LOVE ONE
WITHOUT ONE EVERYTHING IS MISTY

O Mind, if you love One then your sorrows and miseries can be destroyed. Mind does not love One, but flirts with new appearances. Since mind has attached itself with different characters henceforth Hazur Mahraz says:

ਮੇਰਾ ਮਨ ਲਾਗਾ ਹੈ ਰਾਮ ਪਿਆਰੇ
ਦੀਨ ਦਿਆਲਿ ਕਰੀ ਪ੍ਰਭ ਕਿਰਪਾ
ਵਸਿ ਕੀਨੇ ਪੰਚ ਦੁਤਾਰੇ ।

MERA MAAN LAGA HAI RAM PIYARE
DINH DIYAL KARI PRABH KIRPA
WASI KINE PANCH DUTARE

MY MIND IS ATTACHED TO DEAR LORD
MERCIFUL LORD
KINDLY BESTOW YOUR KINDNESS UPON ME...

Until the mind attaches itself to The Lord's Name till then it keeps the company of its 5 spirit friends i.e. lust, anger, greed, attachment and ego.

In previous discourses a parable was given- if a poisonous snake is entrapped in a snake pit, for a short time we can feel secure, but if, accidentally the pit lid is removed then the snake can bite us. But if, we remove its fangs it will no longer be poisonous then we can hold it in our hands. If, we want to protect ourselves then wisdom lies in removing its fangs.

Another parable is given along with it- if, a snake comes in front of an innocent child and he handles it, the snake would never bite him, because the snake senses that he is an innocent child and does not know that it is poisonous.

Similarly, into this universe, all human beings that have come are the children of The Supreme Lord. All are His children. Describing the soul's essence Shri Arjan

Patshah observes:

ਹਰਿ ਜੀਓ ਪਿਤਾ, ਹਰ ਜੀਓ ਮਾਤਾ
HAR JIO PITA,
HAR JIO MATA

LORD THOU ART FATHER,
LORD THOU ART MOTHER

ਤੂੰ ਮੇਰਾ ਪਿਤਾ, ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ
ਤੂੰ ਮੇਰਾ ਬੰਧ ਤੂੰ ਮੇਰਾ ਭਰਾਤਾ
ਤੂੰ ਮੇਰਾ ਰਾਖਾ ਸਭਨੀ ਥਾਈਂ
ਤਾ ਤੋ ਕੋਹਾ ਕਾਤਾ

TU MERE PITA TU HAI MERE MATA
TU MERE BANDAP TU MERE BHRATHA
TU MERE RAKHA SUBHNI THAYE
TA BHO KEHA KADDA

THOU ART FATHER, THOU ART MY MOTHER
THOU ART FRIEND, THOU ART MY BROTHER
THOU ART MY PROTECTOR EVERYWHERE ...

Hazur Mahraz illustrates that if, we the children of God who like the innocent child, love the serpent of the mind, then, it is possible that it may change its habits. Guru Sahib explains this:

ਅਨੰਦ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ।

ਸਤਿਗੁਰ ਤਾ ਪਾਇਆ ਸਹਿਜ ਸੇਤੀ ਮਨ ਵਜੀਆ ਵਧਾਈਆ ।

ANAND BHAIYA MERI MAYE SATGURU MAI
PAIYA
SATGURU TA PAIYA SAHIJ SETI MAAN WAJIYA
WADAIYA

O MY MOTHER I HAVE OBTAINED BLISS
I HAVE FOUND PERFECT MASTER
I HAVE MET PERFECT MASTER EASILY
AND INNER MELODIES WERE HEARD
CONGRATULATING MIND.

This mind can come under control only in the refuge of the SATGURU i.e. Abiding Master.

Satsang translated by:
Das Iqbal Singh



FEATURE ARTICLES:

A View About God

God is an indefinable mysterious power that pervades everywhere. I can feel Him, but I don't see Him. It is this unseen power that makes itself felt and yet defies all proof, because it is so unlike all that I perceive through my senses. It transcends all senses.

It is possible to reason out the existence of God to a limited extent. We see that people do not know who rules the universe or why, or how he rules and yet they believe that there is some power that certainly rules. I ask myself where does the orderliness in the universe come from? There is an unalterable law governing everything and every being that exists or lives. It is not a blind law as no blind law can govern the conduct of the living beings. As I cannot deny the laws of the land that

I live in, even though I haven't met or seen or known the law-giver, similarly I just can't deny or ignore the existence of a power whose laws operate the entire universe in orderliness. As the acceptance and living within the confines of the law operating in land makes life easy to live and enjoy, similarly my denial of God or His laws will not liberate me from His operation His universe, but the acceptance of the Divine Authority makes life's journey easier and pleasurable.

In spite of the fact that everything is always and ever changing, ever dying, yet the power that brings all this about is eternal and it holds everything together, creates, dissolves and recreates. To me this power or spirit is GOD.

Das Madan Anand



Praise The Lord

In the holy Bible one of the shortest Psalms is Psalm 117. This starts 'Praise the Lord all ye Nations. Praise Him all ye people.' Mahraz Darshan Das Jee tells us that we are all one. His message is the same as it was thousands of years ago- all nations should praise God, we are His children no matter what colour we are- we are all one and knowing this we must help one another in the knowledge and love of God.

Christ told the people not to be anxious about your life what you shall eat or drink nor about your body that you shall put on. Is life not more than food and clothing. Look at the birds of the air, they neither sow nor reap nor gather into barns and yet God feed them. Are you not of more value than they? Consider the lillies of the field how they grow, they neither toil nor spin, yet I tell you even Solomon in all his glory was not dressed as one of these. But if God so clothes the grass

of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you O men of little faith. But seek first His Kingdom and His righteousness and all these things shall be yours.

These were Christ's words for the people. He was strengthening their belief in God and themselves. By understanding and love so do you enter into the same spirit that dwells in all. A drop of the ocean has the same quality as all the ocean. God is all life and this life is perfect love and love is God. Love is the only power that exists in the whole Universe, everything responds to it. Life is love and love is the vital force in all things.

We need to show people this love and make Mahraz Darshan Das Jee's slogan Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala come true.

Das Shirley Murgatroyd



How Can One Enter The Heavenly Abode?

This is a very vast topic and the most burning question of the human race. We all want to reside in the Heavenly Abode after our life on earth. It is the most difficult thing to aspire for. But it can be easily achieved in 'Kal Yugh' by following the path advocated by His beloved ones and now strongly recommended by Sachkhand Nanak Dham International through its founder Mahraz Darshan Das Jee.

I am going to put forward to you the path recommended by Mahraz Darshan Das Jee.

You can achieve this through purification of body (soul) which in turn can be achieved through by the following-

a) **Naam** - Holy Word from a Master, whose presence is marked in His house. If you can find such a Master then you must have 'Naam' from Him because 'Naam' is the key to His heavenly abode. With 'Naam' you can knock at His door and when He thinks you are ready to enter, He will most certainly let you in. Jesus Christ has also recommended this, He says, "Go on knocking at His door, eventually He will open and allow you in." (When you are ready.)

b) By doing good deeds- One should always aim at helping the needy. The worldly trend is to be friendly with the rich and powerful people and to look down upon lesser beings. There is no use of feeding the one who is already self sufficient. Help the needy and his prayer will be answered by the Almighty in your favour.

c) Cleansing oneself of evil deeds- One should always keep away from 'kaam' (lust), 'krodh' (anger), 'lobh' (greed), 'moh' (worldly love) and 'ahankar' (pride).

'Kaam' (lust)- not towards other man-woman other than

your lawful wedded partner should be strongly practised, otherwise you cannot aspire to have spiritual discourse with Him.

'Krodh' (anger)- One should master anger, otherwise it can destroy you- most certainly your spiritual gains can be destroyed at a go.

'Lobh' (greed)- can lead you to such temptations that your aim to enter into His Kingdom can be struck off at a stroke.

'Moh' (worldly love)- we human beings destroy ourselves by worldly loves e.g. father and son, mother and son, or by materialistic gains (love). One should aspire for true love as recommended by Guru Amar Das Jee, "Jin Prem Kiyoo, Tin He Prabh Payoo." This simply means that through true love you can enter into His Kingdom.

'Ahankar' (pride)- The English saying, 'Pride has a fall' is very true. Ahankar can destroy all your spiritual gains, even humanity will despise you let alone God. He is the Supreme no-one can boast of any worldly gains before Him.

d) By practising Sachkhand Nanak Dham's slogan 'Nanak Namm Chardi Kala, Tere Bhane Sarbat Da Bhala', and to be put into practise its motto- 'sach' (truth); 'sidak' (contentment); 'Sarbat Da Bhala' (to do good for somebody else); 'Sadh Sangat' (Saint's Master's congregation) and 'Shahdat' (sacrifice).

Practise is the most important part of all my thoughts. I should be failing in conveying my thoughts to you if, I don't practise them myself, and I ask you most humbly and emphatically to put the afore said thoughts into practise and reap the benefits.

Das Jaswant Singh

Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala

People from all walks of life irrespective of their caste, creed, colour and schism, gather at Sachkhand Nanak Dham and utter with reverence and love- 'Nanak Naam Chardi Kala, Tere Bhane Sarbat Da Bhala'.

Followers of Sachkhand Nanak Dham utter this slogan wherever and whenever they meet each other. Non-Punjabi speaking people become familiar with this slogan very soon, but know very little as to why we utter it and what it stands for?

In very simple words, with the mercy and grace of my Master, I will try and put the message across to you.

All over the world, people greet each other in their own ways. In the Western World, people greet each other by using such words as "Good Morning", "Hey" and "Hello". In India greetings were given to mankind by great mystics, perfect saints and proficient masters. All of them held great spiritual powers and were one with the Lord.

Perfect saints, when they come to this world, with their missions, daunting tasks lie ahead of them. They feel the pulse of time and accordingly give their medicines. His Holiness Darshan Das Jee, felt the pulse of time and on the 16th February, 1980 gave His

medicines to the world in the form of the slogan-

"Nanak Naam Chardi Kala,
Tere Bhane Sarbat Da Bhala".

You may call it a slogan or a greeting, but I call it the "Voice Of Our Time".

On 1st Sept, 1983, Mahraz Darshan Das Jee gave His word to his devotees living the the western world, "If you utter Nanak Naam Chardi Kala, Tere Bhane Sarbat Da Bhala, five times, in earnest and in the well being of all humanity, you will achieve success. Your work will be accomplished and your wishes be fulfilled".

Let us look at His powerful slogan word by word. It consists, in essence, of five underlying ideas-

a) Nanak Naam b) Chardi Kala c) Tere Bhane d) Sarbat Da e) Bhala.

a) "**Nanak Naam**"

"Nanak", is the first word in the slogan- His Holiness Darshan Das, calls the Supreme Power, Nanak. He is also the ruler of the Iron Age or Kalyug, as Raja Bal Bawan was the ruler in Satyug, Ram in Treta and Krishan in Dwapar.

"Naam", is the Holy Word bestowed by The Master. Holy scriptures name it differently according to the times in which they were written. In some, it is mentioned as "Word" and "Logos", others mention it as "Shabad", or "Guru Mantar" while still others call it "Kalma" or "Bang-e-asmani." Endless is the praise of "Naam", for everything that we see was created by "Naam". "Naam" is the real master.

Thus by uttering "Nanak Naam" - we simply glorify the Lord and the Holy Word.

b) "**Chardi Kala**"

"Chardi" - the nearest word is exalted, prosper or glorify. "Kala"- It means emanation.

Thus by uttering "Chardi Kala"- we ask for the welfare of humanity and prosperity for mankind from the Supreme High.

c) "**Tere Bhane**"

"Tere" - This refers to the Supreme High. The Almighty Supreme Lord.

"Bhane" - Will, His Will is the Supreme Will and everything emanates from Him.

Thus by uttering "Tere Bhane"- we request the Lord to bestow patience on beings, so that they remain and accept HIS WILL.

"O Lord keep us in your Lotus Feet and bestow us with patience, contentment, unity and Love". "O Lord bless us so that we can live according to Thy Will".

d) "**Sarbat Da**"

"Sarbat Da" - Everyone's. All are included.

Thus by uttering "Sarbat Da"- we request the Lord to include one and all, even people who have experienced your mercy and grace and vice versa, who have become blind and deaf to your mercy and gone astray.

e) "**Bhala**"

"Bhala" - Well being, welfare. In other words- well being of all humanity.

Thus by uttering "Bhala"- we ask for the welfare and well being of all.

In a nutshell the essence of "Nanak Naam Chardi Kala, Tere Bhane Sarbat Da Bhala" is "May Nanak's Holy Word be glorified and exalted and the well being of all humanity be done according to Thine Will". In other words it means the service and well being of all humanity. Do something good for somebody else in your life.

This couplet "Nanak Naam Chardi Kala, Tere Bhane Sarbat Da Bhala" is the gist of the whole 'Gurbani'.

Since translation is an inadequate way of expression, in translating the original concept or meaning of the script, deeper meaning or spirit will have been lost, no doubt this will have been the case in my interpretation.

Let us utter the voice of our time with reverence and love.

"Nanak Naam Chardi Kala,
Tere Bhane Sarbat Da Bhala".

Das Iqbal Singh

A Gift From The Mission

Where does the art of living lie?

Surely it is in giving.

Our family has a story to tell of giving- and the Man who made the gift is a Master of the art.

It was six months ago that we first met Mahraz Jee Darshan Das.

Each of us within our family, the children too, were moved by his warmth and caring way. His mission seemed to us to wrap a warm arm of welcome to each new seeker after truth.

We felt drawn to follow too. So many friendly faces. So many loving smiles. So many tales of lives

completely changed- each one a beautiful miracle in its way.

How could we help but come to the Dear. We could not stay away.

At first we felt like children just beginning school. So shy and quiet in the presence of wisdom and truth. But the kindness of a true Master quickly built our confidence.

Soon we shared our lives with Him, as all in the mission do, would share with a father, brother, friend.

It was, thus, that this story began. It was our duty, we said, to visit my father who is very ill in

Australia as soon as we could.

"Yes" said Mahraz Jee with authority. "I insist that you go. Go for three weeks or one month."

"I will finance this journey and all the expense. Have all the information within one week. Go!"

Our minds were in a whirl. Could this really be so. We flew from one task to the next as we made our plans at once.

Doubt and even fear came from those outside the mission. At first "It won't happen" they said, "No one gives like that."

Then "Why is He doing this?" they said, "What does He want in return? There must be a catch. Don't go, Don't go."

But we are members of the mission Sach Khand Nanak Dham. This is a mission which lives by giving. We listened, we smiled, we accepted the gift, we bowed our heads in gratitude- and we went quickly on our way.

The journey was important as my father was very ill and we went with a touch of sadness, wondering what was to come.

But the miracle was already begun. When we arrived in Melbourne and went to my father's room, Mahraz Jee was already there.

Light and peace filled and stilled the room. Where we thought to find grief, we found hope and new life. Where we expected despair we found a gathering strength.

Each day we spent together deepened family ties. Laughter and joyfulness chased through the days. A new faith grew for the future. And each day when we entered the room, we smiled at the photograph of Mahraz Jee Darshan Das.

We shared some tears at parting, but only a few. A new strength has been shared and new courage forged. My father too is a member of a larger family now and never alone.

We came home renewed, to do our best to further the work of the mission. We seek to live the gift we were given. Our hearts are full with the love shown to us in the mission of Sach Khand Nanak Dham.

Jenny Mackenzie

Love

"Love" means fond attachment according to an English dictionary.

In a layman's language, love is a very common and loosely used word. 'I love you' has become a cliché of modern monotonous gadgetry-oriented society. But the action of the people fail to respond upto the value of words. Equilibrium is broken and harmony shattered. Result is-

'I' remains with the egoistic proposer.
'You' being you remained in the dream-land.
'Love' being lost was snatched by others at the very first opportunity. Hence, trying to find love 'I' and 'You' end up engrossed in bestial cravings.

Now lets give value to the four alphabets of the word LOVE.

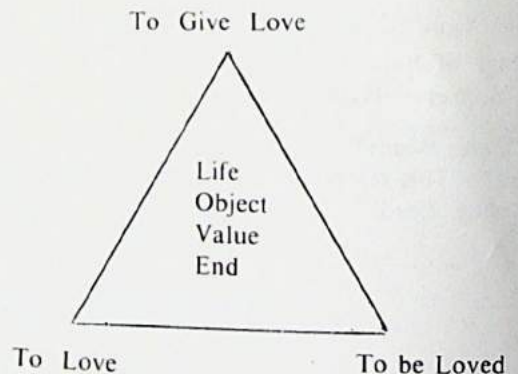
'L' stands for Life.
'O' stands for Object.
'V' stands for Value.
'E' stands for End.

In life an object must be set then value should be attached to it to make the object of life very valuable and thus all efforts should be sublimated to achieve it.

'L' is Life is Birth - Life begins with Birth.
'E' is End is Death - With death the phase of accomplishment ends in this world.
Between 'L' and 'E' are 'O' & 'V' - Between life and death most valuable thing to understand is the purpose of object of life.

Now lets delve further and approach from different angles.

Love is a triangle comprising of three angles as follows -





Three angles represent three different facets of One. Ponder further and see what light Holy Scripture throws on this-

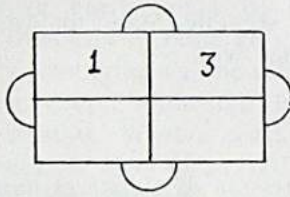
"EKA MAI JAGAT VIAI
TEEN CHELE PARWAN"

'Eka Mai' - is the Supreme Shakti also known as Vaishnav Shakti.
'Teen Chele' Three disciples, Trinity- Brahma, Vishnu and Mahesh.

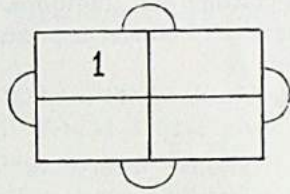
One is the source of three

'EKA' 
 'TEEN' 

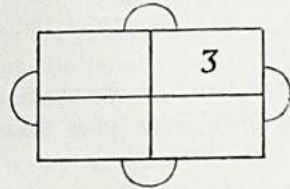
Numbers 1 and 3 has very special significance even in astrology. the first two houses has their numbers as assigned to them.



Here in the first house, number 1 represents ONE GOD, the Giver



While in the second house, number is 3 that represents
 a) 'Jal' i.e. water
 b) 'Thal' i.e. Earth
 c) 'Mahiyal' i.e. Sky



and Trinity of godheads

- a) Brahma - Creator
- b) Vishnu - Preserver & Sustainer
- c) Mahesh - Destroyer

Christian Trinity-
 a) God, The father
 b) God, The son
 c) God, The Holy Spirit.

In the realm of religious symbolism it is expressed as 'TRISHUL'.

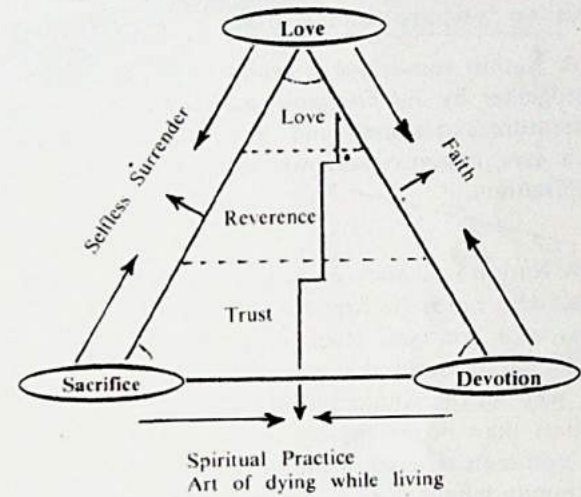
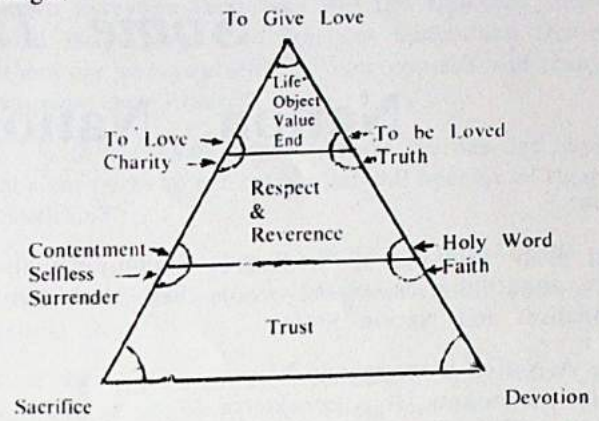


Love is an inspiration not yearning.

Deeds: To meditate on the Lord and service of His devotee is the duty of mankind.

Mahraz Darshan Das

Now lets ponder yet further. Love is a triangle within a triangle.



Love is like a three storey building.

Let,

Trust be its foundation with four corner stones i.e. Faith, Devotion, Selfless Surrender and Sacrifice. Respect and Reverence be its structure with four pillars i.e. Truth, Contentment, Kindness & Holy Word, and True love be the building of life-emanating in three ways i.e. (a) To love (b) To be loved (c) To give ~~love~~

Love is the spring of the elixir of life. Love like spring flows from within- source is within the innermost regions. When it emanates, it emanates from within by the Grace of the Master.

The devotee thinks that he loves the Master but the Truth of all truths is that it is the Perfect Master who is the source of love, and it is He who kindles the flame of love in the innermost of his devotee.

To love is to renounce happiness and luxuries to serve others. Love never claims, never resents, never revenges.

Love knows no bounds, no limits and no shame. Love is beyond all these.

LOVE EVER GIVES.

Das Iqbal Singh

Some Thoughts On Nation, Nationality, Nationalism

Nation:

When thinking of the word- Nation, one also thinks about the associated words like Nationality, Nationalism and Nation State.

A Nation is thought to be synonymous with State and its inhabitants. It is considered to be a group of people bound by a common solidarity, loyalty, descent, language, culture and historical traditions. It also lays emphasis on persons coming from a common stock.

A Nation stands for a group of people, who are bound together by its common race, common language and literature, common land and common religion, common joys, common sorrows, common political aims and aspirations.

-Gokhale

A Nation is a body of people inhabiting a definite territory, who normally are drawn from different races, but possess a common stock of thoughts and feelings acquired and transmitted during the course of common history, who on the whole and in the main, though more in the past than in the present includes in the common stock a common religious belief who generally, as a rule have common language as a vehicle of their thoughts and feelings and who besides common thoughts and feelings also cherish a common will and accordingly form and

tend to form a separate State for the expression or realisation of that will.

-Ernest Baker

Nationality:

Is an expression of a state of mind that creates a spirit in people possessed of National Character, and of the spirit of belonging to a Nation. It is a cultural or ethical or spiritual sentiment of people, who are united together by race, language, culture, geography, history, oneness, religious customs and traditions. When added to these the ingredient of Political aspirations Nationality becomes a Nation.

Nationalism:

It is the National theory, or doctrine which indicated of love of one's country, deep rooted in most communities all over the world. In most cases, Nationalism is an active force. Nationalism and religion run parallel in a country as in both religion and nationalism, faith is the basic unifying factor, which keeps them both alive. Nationalism inspires heroism and sacrifice, preserves culture, promotes rivalry, promotes the idea of national glory and past history.

On the other hand Nationalism can get out of hand, lead to extremity. Sometimes towards intolerance of others views and rights.

Food And Sanctity

The message of all The Great Saints of the world has been the same that God is the Creator, the universe emanates from Him, its existence and continuity depends upon His 'HUKUM' Will. Man's place in this creation is unique. In Granth Sahib page 378, Guru Sahib says, "O Man, you are blessed by being born human, it is an opportunity which you have been given to meet your Lord". Guru Amar Das Jee says "within the body He Himself resides" (Granth Sahib page 754). This human form is so valuable and sacred that one can read the passage in Granth Sahib page 1346, Guru Sahib illustrates it very clearly. "This body is truly The Hari Mandir." 'Hari' means The Lord; 'Mandir' means temple or sacred place where God resides and is worshipped. In the Holy Bible in the book of 2 cor. 6:16 it is written, "Ye are the temple of the Living God." While in 1 cor. 3:16-17 it reminds us, "Know ye not that ye are the temple of God. For the temple of God is Holy. "Such is the sanctity and eminence of human form that Guru Arjun Dev Jee says, "He dwells in every heart."

But in this colourful world among the ceremonies, festivities and merry making, eating and drinking, people

forget themselves- not to mention God and His Temple. The sanctity is destroyed by eating the flesh from the dead bodies of animals (fried and roasted), pouring alcohol, drink after drink till the senses are lost among other things.

People have indulged in vicious circles, and ask why shouldn't they eat meat and drink alcohol? Why one should abstain from meat?

If one want to follow the right path, the path that leads to The Lord, The Supreme One, one has to refrain from certain things, for it is not a path for weak in spirit and will power, as in the Bible, this path is described as "Narrow is the way which leadeth unto life." As far as the eating habits are concerned one must refrain from non-vegetarian diet. Hazur Mahraz Darshan Das Jee says in Spiritual Discourses that vegetarian diet is the required diet for mankind and abstain from 'meat, sharab and anda.' The word 'meat' as adopted in Punjabi language is used in much wider sphere than in original English language. By 'meat' Mahraz Jee means all animal flesh food including fish, fowls, reptiles, insects, and mammals. 'Sharab' means alcohol. The use of narcotics

and hard drugs is not permitted. 'Anda' means eggs-fertilized or unfertilized. The use of milk, butter, ghee and yoghurt is freely permitted.

Hence vegetarian diet as prescribed by Proficient Living Master Hazur Mahraz Darshan Das Jee is Lacto-Vegetarian diet.

No sensitive heart would be able to see the cruelties these animals and birds go through- their far cries, their heads slain lying on one side, blood all over-oozing drop by drop, while the bodies trembling, shivering and vibrating. What a cruel, brutal, horrific, repulsive and gruesome sight of BLOOD! Such scenes of carnage, massacre and slaughter are the facts; it would touch any innocent heart. How can one knowingly enjoy eating meat? A sense of guilt envelopes. Writings of sacred scriptures flash before the eyes that reminds, "Thou shalt not kill." It is apt to quote a passage from Jap Jee Sahib, "Numberless neck-cutter earn the sins of killing."

In Holy Bible in the book of Genesis it is written, "And God said, Behold I have given you every plant yeilding seed which is upon the face of all the earth and every tree with seed in its fruit: you shall have them for food." Follow it further and it says, "You shall eat the plants of the field." Gen. 3:18.

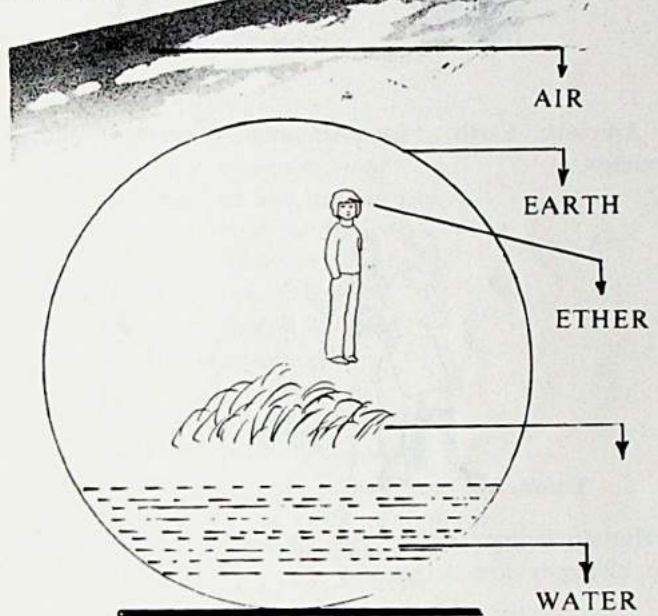
Eating meat and drinking alcohol stimulates animal instincts in man. State of drunkenness results in the loss of finer feelings and control of oneself. He feels no responsibility: the money which otherwise would have brought food for the family is now spent on his bestial cravings. The animal instincts and bestial cravings with a sense of guilt stands as an obstacle, as a hinderance and a block and is antagonistic to the meditation and dhyana: in other words to the spiritual progress. Withdrawing inwards becomes impossible which is the centre of all spiritual progress. In Upanishad it says, "God is within all things." So also says Chandogya Upanishad, "That which is in the centre of the space of my heart- and in the heart of every man." Guru Arjun Dev Jee points in the same direction, "Within me the Father has revealed Himself." By His Grace one can sublimate the attachment from the worldly things to the highest value- The Love Of His Lotus Feet. For human beings vegetarian food is the best and by consuming it one does not carry heavy burden of Karma with himself. It is not in the human nature to consume animal flesh. Proficient Masters- who are the saviours, how could they advise us to kill animals and consume their flesh? No, never. It is only tongue's taste that incites us and we care for. It is observed that animals prey for their food and then eat. They do not eat the decayed meat of animals lying in the fields. Lion, the King of jungle always eats fresh meat. The irony is man considers himself above animals and is the King of creation, but very little does he think, or considers when he has to eat. Consider it in a pensive mood, hundreds and thousands of animals are slaughtered daily, then preserved for weeks and perhaps months before one even brings it home, then cooks and quenches his appetite for the dead bodies of animals and birds. How loathing, averting, pathetic and remorseful is the whole affair that man celebrates and enjoys and invites others to join him in this profane act.

Kabir Sahib explains, if you are saying God is within everyone then why kill the Chicken? Similarly, Lord Budha says, "do you not understand that those others are you yourself?"...."You yourself will reap what you sow not others!"

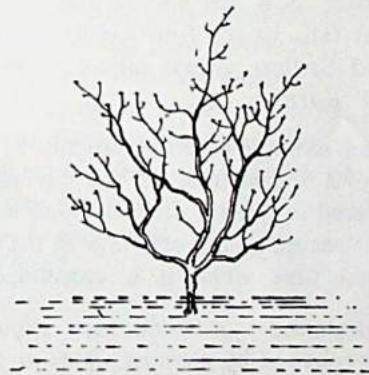
In the same context, Bhai Gurdas Jee says, "If they cut necks to eat meat what will become of their own condition?"

For the true seeker of the Lord there is yet another explanation as to why one should abstain from animal flesh?

In this creation, there are five most active elements that govern life. These are (a) EARTH, (b) WATER, (c) FIRE, (d) AIR and (e) ETHER.



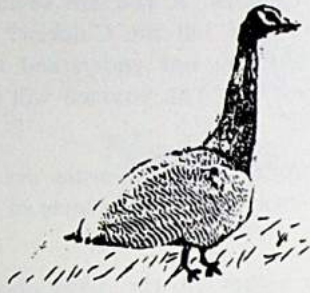
Human body is made up of all these five elements. All five are active. That is why it is known as "Top of creation." The creation is divided into five divisions according to the degree the number of elements are active.



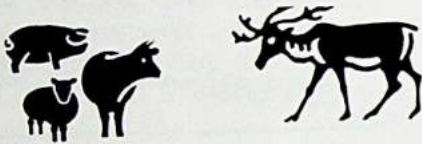
1. Plant Kingdom: Water is the active element.



2. Insects & reptiles: Earth and Fire are active elements.



3. Birds: Earth, Fire and Air are active elements.



4. Animals: Earth, Fire, Air and Water are active elements.



5. Human Beings: Earth, Fire, Water, Air and Ether all five elements are active.

It is a fact, life breeds on life. The Saints or the Guru advise us in Satsangs to collect the least amount, or burden of Karma while living on this earth. Since fruits and vegetables fall in the first division, here only one element is most active- the burden of Karma involved by eating, it is not comparatively as heavy as eating meat that falls in the fourth division. Hence the great Saints and Sadhus always advise us to carry the least burden of Karmas.

Finally, let us look into the sanctity of our food. Since this body is the temple of the Living God. As offerings are offered in temple similarly food is offered to him. Our food is sacred as the offerings in the temple, so is also, the meal time when it is consumed.

Now, illustrating this point, food should neither be prepared nor touched by unclean hands or person. To eat food, prepared and served by unclean hands or person:

- (a) is unhygienic
- (b) on the higher plane- the eater shares in the burden of Karmas of the preparer or server; it depends upon the ardent service during the preparation and serving of the meal, and
- (c) if offered to the Saints or Sadhus, they have to bear the burden of the Karmas of the person, who has prepared or served; because of errors on the part of the person it would be verging on the sacrilegious.

Observe a devout Brahmin or a Priest of the Hindu temple making gestures and movements before eating his meal. One wonders why he makes such gestures, but all these have symbolic meanings attached to them that are difficult to comply at the first encounter. Let us account for some gestures; before the meal time he would take bath, he would sit on the ground, food served in front of him, from the glass of water he would sprinkle the water on earth, and the plate which is dished out and finally he would sprinkle the water in a circle round the food, then he would take a sip of water. All these before he touches the food. Symbolic meaning of these peculiar gestures and movements can be analysed as follows:

- (a) Bath: Water is the great purifier, as one cleanses himself with water similarly internal purification is essential. Every sacred ceremonial act is proceeded by a bath.
- (b) Sprinkling the water on earth: it symbolises that it is through mother earth that one obtains all the material blessings from the Supreme Lord.
- (c) Sprinkling water on the plate and food and circularly around the food: it symbolises that the food is ready to be offered as an offering and sprinkling this water separates it from the impurities and is made worthy of the sacred offerings.
- (d) Sipping the water: symbolically it means to purify the passage through which food is to pass.

Such is sanity and purity of the human body that the food to be consumed should be carefully prepared and served and be made worthy of an offering to "the temple of the Living God."

Das Iqbal Singh



God is one, but why is there such trouble and disagreement in the name of religion?

Success can only be attained through suffering and hardship.

O Lord! Grant me greater hardship so that my body becomes immune to sufferings.

Mahraz Darshan Das

Where Art Thou?

POEM

Where art Thou?
Where art Thou?
I have searched in vain,
Open the doors of heaven,
Unleash the gates of hell.
Let me face my creator,
For these two demons
Have chained my spirit
Since I was born.

Uneasy have I lain
Searched have I in vain,
With the profundity
Have I claim,
Whither should I search
Whither for Thee.
You aren't here
You aren't there,
Where art Thou?
Where art Thou?

They say thou are omnipotent,
Omnipresent and omniscient,
I need to know
Where to look for Thee.
Art thou in noise or restlessness
In silence or in stillness.
In nature or supernatural,
In flowers or blossoms,
In the sky or the stars,
In the sun or the moon,
In a child's tear
Or in being a mother's dear.

Do you abide in agony,
Anguish, pain or heartache,
In simple joys or happiness,
In satisfaction or contentment,
In the abundance of the rich,
Or the hunger of the poor,
In the vanity of the proud,
Or the meekness of the humble.
In the love of the mother
Or the prayers of the faithful.
Art Thou hidden within us,
Or dost Thou reflect in our innerself.
Where art Thou?
Where art Thou?

I have searched for Thee everywhere,
Everywhere I have turned a blank.
I have looked for You
In temples, churches and mosques.
I have searched for you
In books and scriptures.
I have inquired of
The priest and the preacher.
Have I succeeded in locating
Your abode- Nay.
Where art Thou?
Where art Thou?

I have heard people say,
Thou art everywhere
Thou art formless,
Thou can be found within us,
Has my search been in vain?
To look for you and not see you,
Oh Master! Show me the way,
To the house where in you dwell.
The path I should follow.
To reach that heavenly abode.

I am so enchanted by,
What I hear about you,
Thou art pure, not impure,
Thou art love, not hatred,
Thou carest for the sinner and the sinned.
Thou lovest the meek and lowly
Thy bounty is abundant
Thy bestowing is charitable,
Thou changeth the old order for anew,
Thou fulfilleth Thyself in many ways,
Thou art the ocean of mercies
In the seas so turmoil.

Oh Lord! At the conclusion of the day,
When in my bed I do lay.
The thoughts of Thee do my mind fill,
Thanks for another day I do owe still,
Thou has't chalked my future destiny
Whether I like or resent, I cannot mutiny
Lead me on as Thou hast always done,
Like a shepherd his sheep- a father his son,
To your eternal abode
Guide me on to that road.
Where art Thou?
Where art Thou?

Das Madan Anand

A Mother's Love

A mother's love is something
That no one can explain.
It is made of deep devotion
And of sacrifice and pain.

It is endless and unselfish
And enduring come what may.
For nothing can destroy it
Or take that love away.

It is patient and forgiving
When all others are forsaking.
And it never fails or falters
Even though the heart is breaking.

It believes beyond believing
When the world around condemns.
And it glows with all the beauty
Of the rarest, brightest gems.

It is far beyond defining
It defies all explanation.
And it still remains a secret
Like the mysteries of creation.

A many splendoured miracle
Man cannot understand.
And another wonderous evidence
Of God's tender guiding hand.

Moghuls And Guru Angad

Humayun, became the king of Moghul empire in India at the death of Babur. But soon a revolt broke and the newly throned king was ousted and Humayun ran away to the North West, with a few of his soldiers, to prepare in secret to recapture his lost throne.

On his way he came to halt near Khadur, where Guru Angad lived and thus, came to the court of Guru Angad to seek his blessing.

But when Humayun arrived at the Guru's court, Guru Angad was busy and did not pay any attention to Humayun. On the other side Humayun did not like waiting and in a rage drew his sword to kill, just then Guru turned, smiled and uttered:

"O King, is this the same sword that failed you in the battle-field from which you have come running? Now, suddenly, drawing the same sword you think you have become a brave fighter?"

Hearing this Humayun begged the Guru's pardon and asked for the Guru's blessing to regain the lost throne.

Then Guru Angad said, 'If you promise to be kind, just and helpful to the people, you will be a king with God's grace.'

Humayun, promised to put the Guru's utterance into practice and left for Persia.

A few years later, he came back and fought a battle and won back his lost throne.

Humayun wanted to show his gratitude towards the Guru and sent messengers to the Guru's court but by this time Guru Angad had left for his eternal abode and Guru Amar Das- succeeded him.

Years passed by, times changed, Akbar became the ruler of the Moghul dynasty and he visited the court of Guru Amar Das and offered his gratitude.



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Satsang By Hazur Mahraz Darshan Das Jee

*Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala*

*Kirkby Sports Centre
Kirkby, Liverpool
1st June, 1986*

As usual all the arrangements and preparations were well made. Everything was under control of the Organising Committee.

The congregation had the usual benefits of listening to melodious. Kirtan by various people.

At 4 O' Clock spiritual discourse was delivered by Hazur Mahraz Darshan Das Jee. He expounded the message from The Holy scripture in simple language supported with lots of examples to bring home to the congregation His message. The shortest possible gist of His message is as follows:

"The only way to achieving harmony and close contact with God Almighty is through His 'Naam'. Without 'Naam' there is no other way. If we try to forget God, or do not endeavour to think or feel Him or His presence within us, then our very

existence is like living in a walking dead body or an empty shell which has no linkage with its Master. This feeling of being one with the Almighty comes through 'Naam' and through constantly remembering Him."

Mahraz Jee left The Gaddie to mingle with congregation, listening to their requests, questions and problems and giving them advise and showing the way and solving their problems. He spent over two hours in meeting the congregation. All satisfied and delighted lot.

Later on, Mahraz Jee joined the troupe of muscicians to participate in Mushaira to the sheer delight of everyone present.

*Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala*

Sangrand "Haarh" 15th June, 1986 Satsang By Hazur Mahraz Darshan Das Jee

*Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala*

Today, is the first day of the Indian caender month of Haarh. This month is the hottest month of the year.

During this month, the extreme heat brings forth extremes of temperature, when man looks to shade and cool winds and cold weather to help him bear the climate.

Similarly, as in hot weather we look for a cool or shady place for respite, so in life this human soul looks for the coolness of the Graciousness of God It is only through this unison, and through achieving His Grace that we can seek our salvation.

Mahraz Jee, through examples explained that whatever we sow in life, so shall we reap. We do not expect good deeds to blossom if our actions are base. He further explained, "there is no person worse than myself. Everytime I search for someone who is worse than I in thought, word and deed, then I have to search within my true self to check whether I am any better." Self introspection will produce the

type of person you are and one finds that is as bad if not worse than the one I am searching for.

He said that God has provided us with limbs, organs and muscles in our bodies, which are controlled through voluntary and involuntary actions and they function as God has ordained their functioning.

It is only our mind that is steadfast if, once made up it cannot be twisted or detered, unless our determination fails us.

One's actions determine the type of person he or she will grow up to be. It is his/her nature and nurture that create his/her personality as do his/her environs.

To get close.. to God, you have to learn to love Him, one who truly loves is a true lover. You have to become a lover and not love to know Him, for it is only a true lover who knows what it takes to be one with his/her love. It is

only through this melting-pot, the extreme provocations, etc., etc., that one finds true and pure love. The love of Him.

In our daily life, we all care, enjoy and worry about everything around us (our families, our relations, our needs and our environment etc.). Do we ever pause to think or care or worry about God? He, who has created everything for us. We are deeply engrossed in building our own castles but have no time for Him.

God has no caste or creed, as a Seer or a Saint, has no religion of His own, He belongs to all humanity.

When two lovers are to meet they prepare themselves by trying to endow themselves with all the fineries to beautify themselves for presentation. So too God presents Himself in all his pleasantries and beauty to His beloved Ones.

'Jithe Uckel Teh Shakal Hai' - Where intellect has shape and form.

'Uthe Mein Nahni Rahinda' - There I do not dwell.

'Uthe Raab Nahni Rahinda' - There God does not dwell.

'Uthe Jag Rahinda Hai' - There dwells the world (the people).

Whenever God appears on this earth He does so in human form. He comes to this earth to help and salvage His humanity by accepting any form of punishment accorded to Him. Thus, helping to eradicate all mal-practices and injustices.

'Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala'.

"Oh God Be Exalted
And All Prosper By Thy Grace."

This greeting is the source of Inner Shakti (Spiritual Strength) which will endeavour to destroy the five constituents evils within us. Those are of:

Kaam - Passion

Krodh - Anger
Lobh - Greed
Moh - Attachments
Ahaṅkar - Pride, Ego.

By using this greeting or reciting this greeting, which we feel is common to all humanity. We do not ask you to relinquish your own religion or your beliefs.

We expound God in different shapes, forms and names, but it is only through pure and undeterred love of Him will He be visible.

In what way can I praise God, neither Vedas nor the scriptures have been able to reveal His true self. It is only unto the meek and humble that God appears and explains His purpose in the universe.

Naam

Naam is a treasure of thoughts and not words. Our present day conflicts are caused because of - 'me', 'my', 'mine', 'us', 'ours', 'you', 'yours'. It is our conscience that either strengthens our determination or weakens our resolves. It through His Naam that one will achieve one's salvation and be granted entry into His Kingdom.

Khalsa- (Pure)- What is it?

The true and pure sureties in life are two only.

1. Birth 2. Death.

The rest in life are all desires and demands, which can change according to time and place, but birth and death are positive truths. Hence, they are pure.

We say, we need God. On the contrary it is God, who needs us. It is God, who makes us do His Will. Mahraz Jee says **Love is God, God isn't Love. Truth is God** and only this truth stands steadfast.

Naam is everything, in the end it is everything. Hence, hold on to it.

*Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala.*

Satsang By Hazur Mahraz Darshan Das Jee

*Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala*

*Havelock Centre
Havelock Road
Southall
25th June, 1986.*

Our body is His pure and true abode. All materials used in the building of our body are earthly constituents. In this body God Himself resides, hence it is built with great care, love and affection. Although our skin has different colours, but all living beings have the same red coloured blood running in their bodies.

As the formation of the rainbow in the atmosphere is a signal of the rain and storms to come. Similarly, our body brings forth His thoughts and His influence in and around us. Our body is the centre of multifacet activities which contribute to our worldly attributes. We can achieve

goodness through the companionship and teachings of The Saints, Seers, Sadhus and Fakirs. We can accomplish this when we let our conscience and soul drawn towards God Himself.

Worldly needs and their acquisition has made us to deviate from our duties and dharma towards other beings. Pride in and acquisition of wealth is not the wealth that man truly is need of or in search of.

God will be happy with you, if you help and care of His Creation.

If God punishes you then nothing on earth can save you from His punishment, but if God Wills goodness and reward for you, then nothing can ruin it for you. It is only God who always helps you. God is called by various names. True love of Him is the only true name: He has. Love for Him has to be true and pure.

We are too busy in propounding theories and philosophies about God, but rarely find time to peep into our true inner-self wherein God dwells. First *learn to love and give yourself in the service of other beings, it is through this your desires, and needs get fulfilled and achieve mental and spiritual satisfaction.*

*Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala.*

Satsang Ry Hazur Mahraz Darshan Das Jee

*Satsang 3rd August, 1986.
Woodville Hall
Gravesend
Kent
Time: 5.55 p.m. - 6.35 p.m.*

*Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala*

In this hymn Guru Arjan Dev Jee, the 5th Guru in catechism compassionately explains that we engrossed in the worldly materialistic things forget the real love that is for our Supreme Lord.

All the discoveries and inventions have provided us with various facilities and made our lives more luxurious, but consequently we have neglected our true yearning to meet our Lord.

Master elaborates true love by a simile of Musan and Sanmat, Father and son were overjoyed at knowing that Master is in their village and, thus, were eager to serve Him and His congregation. But to serve they went to the extent of stealing and in the process they were caught red handed and thereby the son asked his father to cut his head so that the body doesn't get recognised and, thus, save them from embarrassment. The parable goes on, but it has highlighted two important points: (a) *Love for the Master and His congregation* (b) *Sacrifice.*

Master further goes on to explain that we offer so many things as an offering: to the Lord i.e. all sorts of sweets and delicacies, but these are not acceptable to Him. *Only one thing He accepts and that is Love.*

We worldly people only remember the Lord when we suffer, but seldom we remember Him when everything works for us.

Proficient Masters come to this world to awaken us and make us aware of the purpose of our lives.

Master says Ponder over- what we should do? And why have we come?

Attachment brings happiness and bliss while

'Why do we waste our lives in the pursuit of false glory, when we should spend it in the pursuit of something ever-lasting.'

If you really wish to seek your true innerself, then seek and endear yourself to A True Spiritual Master (Guru) whose blessings will open the doors to that innerself. His blessing could sustain your belief throughout your life.

Kabir says, "Do not be friendly with those who tend to destroy your life on earth. Your life is full of so much love and service to give. We search and seek the eternal all through our lives, yet ironically we always feel that worldly achievements and acquisitions are our true companions that would truly satisfy us, but that never does.

detachment brings sufferings upon us.

Lord says, those who loved attained Him.

In this hymn Guru Sahib compassionately explains that our soul is entangled in the snare of mind and worldly deceitful things.

Our soul departed from 'Simran' by 'Simran' only it will merge back.

People often say, God is within all of us, but the Truth is God does not live within you and God does not reside within you.

If God is within you then how come you are doing things like, killing your fellowmen, deceiving and cheating others. Had he been within you - you would not indulge in such sacrilegious acts.

Through Radha and Rukmani's simile Master once again stressed on real love.

Threads of love are stronger than gold chains.

Master then says, *God is your question, not your answer. God is your lotion and solution.*

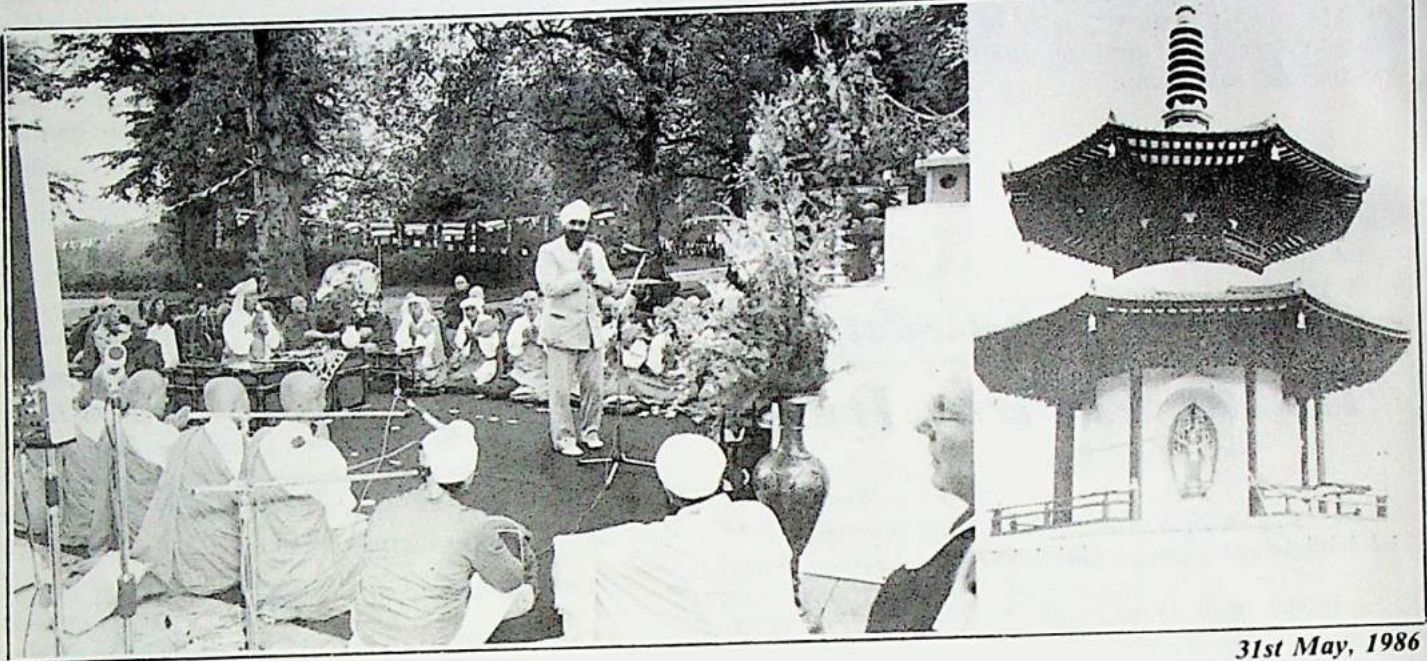
In concluding the Spiritual Discourse, Master's message was very simply:

Addressing the congregation He said:

You'll be blessed from this court i.e. Sachkhand Nanak Dham- if you renounce your happiness and luxuries by serving others.

*Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala.*

LONDON PEACE PAGODA **First Anniversary : YEAR OF PEACE**



31st May, 1986

A year ago, near the spot where stood a tea and refreshment stall in Battersea Park, the London Peace Pagoda was unveiled and presented to the people of London.

This being the Year of the Peace, the celebration was a fair contribution towards this objective. Members of multifaith organisations, religious and spiritual groups joined in the celebrations.

The sewaiks of the Master as ever in their large numbers were present. They manned their refreshment stalls throughout the day serving thousands of cups of tea and cans of coca cola and orange squash. This being relished by one and all. The cheerfulness, the willingness, the politeness combined with ever-ready response to the call of duty in the service of humanity as taught by the Master to his disciples, were the hallmark of their service.

The persistent drizzle and the darkening skies didn't dampen the spirit of the participants. The programme, full of multifacet activities, commenced with Prayers, Hymn singing, through to devotional chanting and meditation.

At International Prayer Service round the pagoda, three of our representatives, Das Manmohan Singh, Das Iqbal Singh who were accompanied by John Kensit walked amidst the entourage.

Prayers to God Almighty to maintain peace on this earth were read by leaders of all the faiths present. Das Iqbal Singh representing Mahraz Jee in a short but positive prayer uttered 'Nanak Naam Chardi Kala, Tere Bhane Sarbat Da Bhala' five times and said, 'O Lord! Shower peace on the earth.'

The post lunch session had speeches by invited guests on diverse subjects relating to Peace, Love, Unity, Anti-nuclear armaments, the rights of people in South Africa, poverty, hunger and starvation round the world. Every speaker stressing on the need for universal peace and brotherhood amongst men on earth.

The days activities concluded with celebrations of cultural performances in the form of songs, dance, drama and recitals. All in all a very successful day inspite of the uncertain weather.

Peace Rally at Birmingham on 21st June 1986

*Venue: Chamberlain Square,
Birmingham from 3 p.m. to 6 p.m.*

PEACE the cry of the oppressed brought the voice of various organisations and associations to Chamberlain Sq.,

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Birmingham. The Square adorned by the victorian architecture of the Civic Centre on the one side and relatively modern commercial developments on the other, and having a centrepiece of fountains, was packed by both assenters and dissenters to the call of peace. Kudos to Birmingham Police

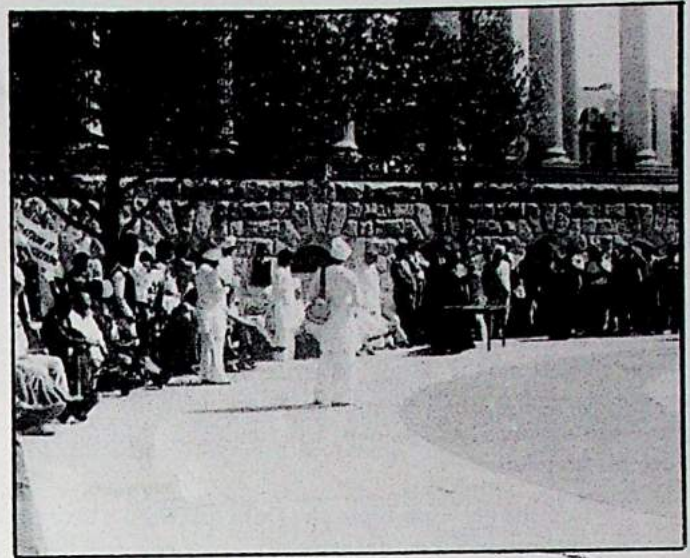
who were ably organised to uphold the law and order and preserve peace.

In spite of the incessant booing and abusive language of the dissenting group purporting to be the supporters of opposition group, the rally took off successfully. Speaker after speaker stressed upon the need of unity and oneness amongst the peoples of the world, especially those in India and the Punjab. They voiced the desire that the people understood, maintained, advocated, preserved and lived in peace and harmony wherever they were. We have to learn and live respecting the rights of the others. The disruptive elements and their actions weren't able to dampen the spirits of the speakers and the audience.

The urgency of creating peace in the unrestful province of the Punjab, and patching the rift between Hindus and Sikhs which was tearing their common love, unity, brotherhood and inter-relationships from centuries were voiced through the sentiments, pathos and sighs of the poets and speakers alike.

Sachkhand Nanak Dham was represented by hundreds of its members in the audience and by Das Balwinder Singh Randhawa and Das Joga Singh (Chachaji) on the rostrum. Das Balwinder Singh in his fiery yet rational speech stressed on the need of peace in India especially the Punjab and throughout the World. He challenged the dissenting group of hecklers to refrain from cowardly and unethical behaviour in public and to abstain from depicting their insensibility towards the views of the people, whose views didn't agree with theirs. He requested them to project thought, rationality and decency in their behaviour and public demonstrations.

Das Joga Singh Jee in his own inimitable way recited poetry stressing the need for unity and peace in Punjab. He spoke on the necessity of abandoning our



animal behaviour in favour of reason and discussion to finding solution to the problems of Punjab and everywhere.

Speaker after speaker stressed on the need for peace and unity amongst people of various races, creeds and colours and to learn to organise, discuss and negotiate rather than resort to physical violence, death and destruction.

"Man is a social animal in a civilised society with intrinsic values of universal compassion and brotherhood. Man without society and above attributes is like a beast in an animal kingdom."

"To keep our freedom and independence secure, there is an absolute necessity of moral and social revolution to eliminate social evils like corruption, nepotism, treachery, hatred, inequality and atrocity committed against the innocent and the poor."

Mission in Kenya

At the humble request and insistence of the devout followers of Mahraz Jee, Mahraz Jee sent his exploratory delegation spearheaded by Das Manmohan and Babaji Karnail Singh. This mission took off for the Capital of Kenya on 8th September, 1985. They had a warm and enthusiastic welcome from Mahraz Jee's devotees. Warm hearted, loving and caring as all are, there was no dearth of this in their welcome to the mission's delegation. No stone was left unturned to make their mission a success.

The local centre for Sachkhand Nanak Dham was established at the residence of Das Sagoo from which place it is still functioning and is growing in strength and stature everyday. Babaji Karnail Singh through his satsangs detailed out the aims and objectives of Hazur Mahraz Jee's mission.

After an initial active service and establishment of the mission the delegates returned to the U.K. Soon after requests from Kenya started pouring in to send missionaries to serve the congregation that was increasing every day. Hence, the second trip was organised.

This time Babaji Karnail Singh and Babaji Lachman Singh, along with other delegates consolidated their earlier efforts and served the congregation.

On 16th February, 1986 they celebrated the Das Dharam Foundation Day in a grand way. Various local dignitaries were present, the hall was packed to the full capacity and everyone enjoyed themselves.

Since Babaji's return, the sewa committee of Das Dharam under the supervision of Das Parhlad and Das Jaswant is carrying out the various activities. Satsang meetings are held every Saturday at 6 p.m., which are proving very successful.

The activities of Yuwa Das Dharam are held under the guidance of Das Col. Sukhdev Singh and have been aimed at practical aid to people of Kenya.

Recently, they had organised a jumble sale to raise funds for various local charitable organisations. They have been active in helping with the old peoples homes, childrens homes and providing food at various functions.

Jyoti Diwas Celebrations

The Dawn of Enlightenment, the day when the Holy Master, himself was commanded to undertake the Almighty's mission on earth. What an auspicious day to put oneself at the feet of the Master to seek his benign gift of spiritual enlightenment. Towards this end all roads lead to Mahraz Jee's Dera in Handsworth, Birmingham. From every corner of the land, Mahraz Jee's followers and devotees treaded to Birmingham. Some were his old and profound devotees, others new, to listen to the Master and have his 'darshan.'

From the previous night the Dera had been a hive of mental, physical and spiritual activity and the devotees from far and near gathered to meet the Master and participate in the Pre-Diwas activities.

The day dawned, bringing in a flurry of vehicular activity on Britain's roadways, from the Master's devotees flocking in hundreds and thousands, in cars and coaches to reach the Dera.

From 11:30 a.m. onwards, the sewaks were on their duties at the gates, in the car parks, in the congregation hall, in the kitchen, in the langer hall and the marquee; full of the spirit of service. The Dera, beloved of every sewak and sanghi, a haven of peace, a home of overflowing love for and amongst the devotees, was the true home to everyone who entered its precincts.

The sangat came in hundreds and thousands and were as always full of love and affection, meeting, greeting and exchanging their cordialities and felicitations. The langar hall served thousands of meals, which were enjoyed by everyone.

Mahraz Jee's sermon, brought a sudden lull in the langar hall. The silence and hush, dawned in the congregation hall and in the marquee. One can but admire the virtue of silence, the devotion which satsangees showed by listening quietly and intently to every word that Hazur Mahraz Darshan Das Jee spoke. One gets reminded of the effect and inspiration which great saints and seers have had in the past on their audiences through their speech and physical presence. The langar sprouted back to action, the tea stall, the information stall etc. were well served by the people. The congregation hall and the marquee were still spilling with the devotees at 8:30 p.m., in spite of some coaches with their passengers having moved back home.

Mahraz Jee's mashaira is a very popular and invigorating aspect of all his satsangs and more so, the ones held at the Dera on Sangrand. It was past 9:30 p.m. when



Mahraz Jee was still busy enchanting and encapsulating his congregation with the rendering of his own poetic and musical compositions.



Yuwa Das Dharam (India)

CYCLE TREK

Under the direction and through the inspiration of Hazur Mahraz Darshan Das Jee, a project to cycle from Ghaziabad (Uttar Pradesh) to Amritsar was undertaken by the Yuwa Das Dharam. The purported aim of the cycling was to spread the message of peace and harmony in the land and especially to carry it to the disturbed State of Punjab, India, where its need at the present is greatly felt.

A troupe of 31 cyclists under the supervision and direction of Das Jagdeep Singh commenced their journey from Ghaziabad on 21st July, 1986 and cycled through until their return on 29th July, 1986.

On 21st July they were at Rajghat, New Delhi, then travelling through Sonapat, Panipat, Karnal, Ambala, Ludhiana, and Jullunder arrived at Amritsar. Enroute they

were busy spreading the message of peace and harmony amongst the people of India.

Throughout their rally, they made stoppages where the local people gathered. Speeches by the Yuwa Das Dharam group about peace and harmony were made which were received with rapture. The slogan throughout was one of 'Bhai-Bhai' (We are brothers).

The response of the people enroute was favourable throughout. The feeling of some organisation having risen to undertake the mission of peace, harmony and unity was echoed throughout the trip by the locals. Newspapers supported favourably the efforts, cause and the dedication with which this message was carried through Punjab by our cycle rally.

Mahraz jee's Weekly Routine

In the space of the last few years, Hazur Mahraz Darshan Das Jee has given a lot of his satsanghis, the opportunity to have his Holy presence in their homes during the evenings. These informal gatherings gave his devotees the chance to discuss at length both their personal problems, exchange their religious beliefs and spiritual concepts and here after. The demand on Mahraz Jee's time and visits was so great, that some other arrangements had to be made to enable as great a number of satsanghis as possible, to avail the opportunity to meet, listen and seek His blessings. Towards this end the local sewa committees organised meetings in their areas. Mahraz Jee's generosity, graciousness and readiness to serve his devotees, was the outcome of these satsangs. Despite the heavy schedule of his mission work and at a lot of physical inconvenience to his person, he has been actively busy adhering to the dictates of his satsanghis, by performing daily satsangs for the past two to two and a half months.

Considering the tight schedule of daily satsangs and the distances from the Dera in Birmingham, one can but admire the stamina and the physical prowess, apart from his spiritual endowment, that Hazur Mahraz Darshan Das Jee, must have to daily undertake these long journeys to meet his sewa committees, deliver his sermons and perform the duties

of his Gaddhi.

Later on, on most days, he tries to comply to the requests from his devotees for home visits, to meet sick and ailing members. His concern for his satsanghis and their physical discomfort. It has been noted that, for Mahraz Jee to undertake his duties for 14-18 hours a day, seven days a week, is but a mere normality. Not only does he epitomise the virtue of selfless service and hard work in the cause of public service, he has instilled the same in his followers, who are constantly with him at all hours of the day and night.

During the course of the last 2-3 months, Mahraz Jee's arduous weekly itinerary consisted of the following satsangs:

Mondays - Eastham

Tuesday - Manchester or Liverpool

Wednesday - Southall

Thursday - Edmonton

Fridays - Chatham or Medway towns and Saturday:

Sundays - Various venues around the country (usually the whole day 12:30 a.m. to 10:30 p.m. travelling time excluded)

It is with great admiration that one wonders about the miraculous inner strength with which Hazur Mahraz Darshan Das Jee, performs his duties and service for such long hours every day, as well as carrying his entourage through such a tiring schedule without having proper sleep or rest, carrying on regardless. Some of his devotees, who are with him, have to be at their proper jobs the next morning. Talking to them, one wonders with amazement why this tiring schedule hasn't affected them in anyway, physically or mentally.

On the average, Hazur Mahraz Darshan Das Jee and his entourage, travel a minimum of 2500 miles a week.

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

***To bring up children is not deed, but
duty.***

Mahraz Darshan Das

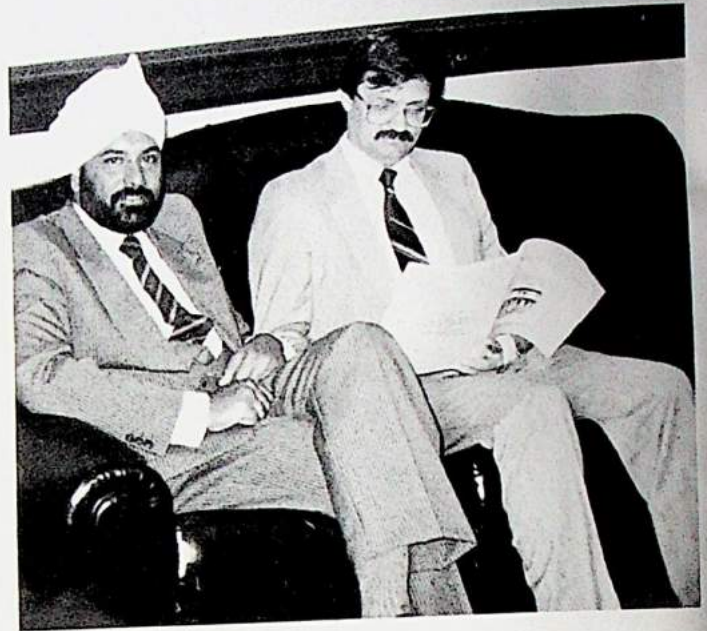
Trip to Canada

Das Kulwant Singh with his family left for Canada and States on 23rd July, 1986 to make an assessment on the potential of extending the services of Sachkhand Nanak Dham Das Dharam in Canada.

During the period of twenty two days he visited about eleven cities and met people from all walks of life. He had very successfully talks with dignitaries and top representatives of various institutions and organisations. To mention only a few- Golden Triangle Sikh Association at Toronto; Amerindian Grand River champion of champions Pau Wow in the State of Ontario; Cabinet Secretary at Winnipeg and representatives of various religious and voluntary groups elsewhere.

According to him the visit to Canadian Native Multicultural Exhibition, held at Six Nation Indian Reserve, Ohsweken, Ontario was a memorable one. This event having been held during the fourth week-end of July 1986, was basically to promote the heritage and culture of the native Amerindian. The chiefs and the tribal Indians dressed in the finest and best Indian regalia felt great pride in depicting their indigenous music, dance, arts and crafts, social and communal customs to one and all.

At Winnipeg, Das Kulwant along with Das Param, who is the local resident and single handedly carries out the daunting task of serving the local people and thus carrying out the activities of the mission, went to the Premier's office and met the Cabinet Secretary Mr. George Ford. They and Mr. Ford had a healthy discussion and exchange of ideas wherein the Cabinet Secretary was given a greater insight into the philosophy of the mission and the practical activities and services which it offers the peoples of the world. Mr. George Ford's response of genuine help in the establishment of a branch of Sachkhand Nanak Dham's



Das Kulwant with Cabinet Secretary Mr. George Ford who is seen reading 'Voice of Truth' newsmagazine.

mission in the province to enable the mission to help and serve the people of Canada was encouraging.

Finally on 15th August, 1986 he made his return journey carrying with him the best wishes from the people of Canada to the 4th anniversary celebration of Sachkhand Nanak Dham in U.K.



Das Kulwant at the Canadian Native Multicultural event.

Letters

*37 Leamington Crescent,
South Harrow,
Middlesex HA2 9HH
12th August, 1986*

Dear Editor,

We read the 'Voice of Truth', newsmagazine. Issue No.1, which we found very interesting.

After reading this magazine, we find that there is a lot we have to learn and it also gives a good insight into the mission.

So, come on friends join us to the path that leads to the 'Voice of Truth.'

*Nanak Naam Chardi Kala
Tere Bhane Sarbat Da Bhala*

*Das Bhopinder
Das Amritpal*

Editor's Note

Dear Readers,

Many times, Mahraz Jee has at the conclusion of his satsangs asked you to voice your approval or disapproval of activities of facilities of his sewa committees organisation at the satsangs at his suggestions and complaints table.

In the same vein, we would request the readers to write to us (in the language you feel you can) expressing your opinions, views, suggestions and criticisms of this magazine. This will help us to understand our shortcomings and pitfalls and also realise the needs of our readers.

Remember, it is your opinions and your help which will keep this magazine refreshing and alive, so, please pick up your pen and write.

Editor

Health, A Key To Awareness?

When it was suggested that I should write this article on nutrition my first thought was simply to reproduce an article that I had supplied to the magazine Optimum Nutrition and was called 'Good Health is always a possibility.' That phrase will be the mazine of the Good Health wholefood complex, consisting of Clinics, Shops and Restaurants that opens this month at 22 High Street, Gravesend and is still the basis of this article

Why have I not used that article?

Simply because when I write for any organisation the article will carry a bias of interest to suit the readers. Consequently, the original article dealt exclusively with the role of nutrition in health and largely ignored the metaphysical aspects of disease.

At the moment I see life as being a matter of balance. A three sided balance. One side being the Chemical aspects representing what we eat and are prepared to put into our bodies. A second side represents the Physical which is how we use our body. A third side is given to the Mental aspect, i.e. how we think. A further dimension needs to be added representing the sea of spirituality that the triangle of balance rests in. Probably resting is not the correct term for many people as the three sides are not balanced and their spiritual awareness is very low.

This concept which is largely reproduced from the teaching of the Touch for Health technique seems to hold good for the clients I now see in the clinics that I run. These clinics were born from my own brush with cancer. A disease that I can now see as a whole person experience which has a very low 'cure' rate by orthodox medicine probably because it concentrate exclusively on the physical manifestation of the condition.

For most of my clients I find the easier side of the triangle to begin working with is the Chemical via the role of Nutrition, probably because even in this physically dominated western world it is easiest change of thought to grasp and often the improvement in well being comes quickly. For most clients it is the beginning of profound change.

In my case I went from being only concerned with material gain with total disregard for my own needs to the point of awareness that allows me to enjoy today. On the way, the following improvements occurred in addition to losing the threat of recurring cancer and is an extract from the original article:

Severe acne of 22 years duration gone within two weeks of using a vegan diet.

Teeth are healthier and fit stronger in the gums.

Finger nails no longer break, white marks are gone.

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Itching anus gone.

Posture and vitality improved beyond all recognition.

Infections now a thing of the past.

Eye sight improved to the point that spectacles are no longer necessary.

Dandruff gone.

Family harmony now has real meaning and is probably the biggest bonus.

Weight has returned to its optimum level.

Exercise is again a pleasure.

Psoriasis now reduced to four small patches and steadily improving.

The other major plus, of course is that my mind is open and receptive to change. Before cancer, I was certain that there was one life and that it terminated with death. I now see life as a journey and this body is my vehicle to see me through this life whilst I experience the lessons of this dimension.

In other words as my ability to understand the chemical needs of my body so my ability to sort out my thoughts has also improved, as has the physical side of my life. This same syndrome I see with many of the people that come to my clinics.

From a Nutritional Healing stand point each individual has their own needs to achieve optimum speed and optimum levels of healing but the objective is always to bring a dominance of raw vegetables and raw fruit into the diet. A raw vegan diet is one of the easiest ways of detoxifying the body.

The main objective is to eliminate from the diet the stimulants and non-foods which in order of approximate priority are: refined sugar, alcohol spirits, cigarettes, salt, saccharin, tea, refined flour and refined rice, high fat foods, foods with added chemicals like crisps and many packed foods plus the bottles of squash etc. The other side of the coin is greatly reduce the use of high protein meals which are invariably high fat. The simple maxime is to read the labels if there are many E numbers do not buy, if you can not pronounce the list of ingredients again do not buy, always look for hidden sugar and salt. The more raw food that you can consume then there is less corrective work for the body chemistry to do so there is a greater potential for healing and growth. The ideal drinks are filtered or bottled water, diluted fruit juice with occasional herb tea.

Next month it would seem realistic to be more specific on some of the do's and don'ts plus covering the value of a balanced diet that consists of foods that are alkali forming.

Brian Hampton

Vegetarian Cooking

We in the west need to educate ourselves in a different way about food. Easterners say that we eat too much- that we live as slaves to our stomachs. Our bulges and battles with obesity certainly shows this to be so. Meat creates cravings- firstly for more meat. And also for more food than we need. Vegetarian food cuts out both these unnatural states and allows your body the pure nourishment it deserves. A wide range of dishes are filling, delicious and nutritious. Here are two that combine to make very tasty main courses.

Lentil Bake

Cook: 6 oz of washed lentils in 3-4 pint of water with
1 chopped tomato
1 chopped green pepper
1 chopped onion

until very tender and all liquid is absorbed.

Then Liquidise with a teaspoon of yeast extract, salt and pepper.

Cook: 8 oz of mushrooms and
1 chopped onion until tender.
Mix in a little chopped parsley.



Place in a shallow dish and cover with lentil puree.

Top with 2 oz of breadcrumbs and cheese and
Bake at 350 or Gas Mark 4 for 35 minutes.

Brussel Sprouts with cream

Cook:

1 lb of brussel sprouts in the stock of soya or vegetable cube until just tender, about 10 minutes.

Drain and add 4 oz of single cream, a pinch of nutmeg, salt and pepper and heat through.

Sprinkle with grated cheese and melt under a hot grill.

Serve both these dishes with hot herb bread for a filling and very tasty meal.

Jenny McKenzie

A Vegetable And Rice Meal

(With no fish, meat or eggs)

The rice should be put on to cook about 20 minutes before cooking the vegetables.

Ingredients:

Rice:

Boiled rice is prepared by measuring 8 oz brown rice in a measuring jug, 16 oz cold water, 1 teaspoon cooking oil e.g. sunflower, and 1 teaspoon salt.

Place all ingredients in a large saucepan, bring to the boil with lid on. Then stir once, turn heat down as low as it can go and cook covered for 45 minutes until all water is absorbed. Lift with a fork prior to serving.

Vegetables:

1 med. size onion	1 oz Butter
1 med. size carrot	1 clove garlic, crushed
Half green pepper, large	12 oz bean shoots
2 sticks celery	small tin pineapple pieces
Quarter cucumber	small tin baby corn cob
8 oz tomatoes	Quarter cup sugar
all above chopped.	half teaspoon salt
1 vegetable stock cube, dissolved in 1 cup boiling water.	2 tablespoons cornflour
2 tablespoons vinegar	
2 teaspoons soya sauce	

Method:

1. Melt the butter in a large saucepan, add chopped onion, carrot, green pepper and celery and cook while stirring over

a very low flame until the onion is transparent (5-10 minutes).

2. Chop cucumber and tomatoes.

3. Drain pineapple and keep syrup.

4. Mix sugar, salt, cornflour, stock, vinegar, soya sauce and pineapple syrup.

5. Add everything to saucepan except for the pineapple pieces; add the sweetcorn cobs. Bring to the boil while stirring then reduce heat, cover and simmer until the vegetables are tender (10 minutes).

6. Put in pineapple pieces followed by the bean shoots and cook for a further 2 minutes.

7. Serve with boiled rice.

8. If desired the dish may be supplemented with bread e.g. by a French stick wrapped in aluminium foil and heated in the oven. When warm, remove the foil, cut across and butter.

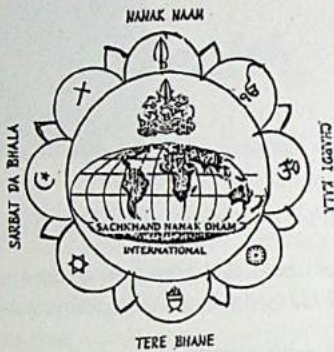
Acknowledgements:

The Cranks Recipe Book

The Nursing Mothers of Australia Handbook

John Davies

Das Conference



Under the patronage of Hazur Mahraz Darshan Das Jee and under the aegis of the London Office of **Sachkhand Nanak Dham**, **Das Conference** was organised, hosted and held at Havelock Centre, Havelock Road, Southall, Middlesex on Saturday, 23rd August 1986.

Das Conference, first of its kind ever to be held under the umbrella of **Sachkhand Nanak Dham - Das**

Dharam, was the brain child of Das Iqbal and was chaired by Das Manmohan Singh. All the Sewa Committees were represented by their delegates including Kenya and India. After the welcome address by Mr. Chairman, proceedings were carried by Das Iqbal Singh, who was the master of the ceremony and chief coordinator for Das Conference.

Each Sewa Committee was given the opportunity to express freely and frankly their views about the mission's activities. Mahraz Jee listened intently to every word spoken by the delegates and also noted all the suggestions made. Finally, Mahraz Jee delivered His message. Vote of thanks from the master of ceremony -ies brought the conference to the conclusion.

This was followed by an extremely enjoyable and tasty langar in which every delegate partook. Sewa Committee West London organised the setting of the facilities for the day including the refreshments and help with the preparation and serving of an extremely enjoyable Langar and played hosts along with London Office.

Yuwa Das Dharam

In every part of the world there exists an atmosphere: of hatred, anger and feeling of relation and violence which is of no true benefit to anyone.

Without any prospect or aims in life the Youth is forced on to the wrong roads facing mass unemployment which in turn might lead to various Criminal Acts.

Yuwa Das Dharam was formed by Hazur Mahraz Darshan Das to Unite the Youth on one platform on the basics of humanity despite their Religious differences, Caste, Creed or Colour. Yuwa Das Dharam believes that "The Youth Of Today Will Be Tomorrow's Leads" so the meaning of **Love** and the **Truth** must be understood and practiced by our elders in society and in turn the teaching and influence will automatically set a path towards a peaceful society for our younger members and generations to come.

Tremendous effort to promote Love, Peace and

Unity amongst the Youth by Yuwa Das Dharam is being made by what ever means possible. Members are expected to practice **Five Golden** principles of **Sachkhand Nanak Dham**.

Sach:

Always speak the truth.

Sidak:

Be contented.

Sadh Sangat:

Attend congregation meetings of a perfect spiritual Master.

Sarbat Da Bhala:

Do something for somebody in your life.

Shahadat:

Sacrifice - Not ones life, but ones habits and evil deeds.

**SO COME AND JOIN US ON THE ROAD TO
LOVE, PEACE AND UNITY!**

**To buy someone's pleasures and to
take advantage of obligation is the
pursuit of rich and to win someones
heart is the pursuit of 'Faqueer' Saint.**

Mahraz Darshan Das



SACHKHAND NANAK DHAM - DAS DHARAM

Founder/Patron Mahraz Darshan Das

“DAS DHARAM is the message of the Almighty Supreme Lord.”

16th February, 1980 Mahraz Darshan Das

Five fundamental principles on which the foundation of Sachkhand Nanak Dham- Das Dharam was laid are as follows:

a. **SACH:**

Always speak the truth.

b. **SIDAK:**

Be contented in whatever you have and remember
The Lord and thank Him for giving us this day.

c. **SADH-SANGAT:**

Attend Perfect Master's congregation.

d. **SARBAT DA BHALA:**

Welfare and well being of all. Do something good
for somebody in your life.

e. **SHAHADAT:**

Sacrifice of one's passions and instincts i.e. lust,
anger, greed, attachment and ego.

Mahraz Jee stresses that if, man wants to attain peace of
mind then he should refrain from non-vegetarian diet and
abstain from consuming alcohol and hard drugs. Thereby,
adhere to the above mentioned five principles.

MAIN ADDRESSES

1. Sachkhand Nanak Dham
DERA MAHRAZ DARSHAN DAS
Achli Gate, Bye Pass, Batala
Distt. Gurdaspur
Punjab, India.
2. Sachkhand Nanak Dham
DERA MAHRAZ DARSHAN DAS
Indra Puri, Loni Road,
Distt. Ghaziabad
Uttar Pradesh - India.
3. Sachkhand Nanak Dham
DERA MAHRAZ DARSHAN DAS
Partapur, Near Katai Mill
Meerut, Uttar Pradesh
India.
4. Sachkhand Nanak Dham
DERA MAHRAZ DARSHAN DAS
Sotra Kalan, Banga
Distt Jullundur
Punjab, India.
5. Sachkhand Nanak Dham
DERA MAHRAZ DARSHAN DAS
Khurd Kadal
Distt Kapurthala
Punjab, India.
6. Sachkhand Nanak Dham
DERA MAHRAZ DARSHAN DAS
Dhamout
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Middlesex HA2 0UB
England.



Sachkhand Nanak Dham
is a rising sun
it will enlighten the
whole world with
its luminousness.

Mahraz Darshan Das