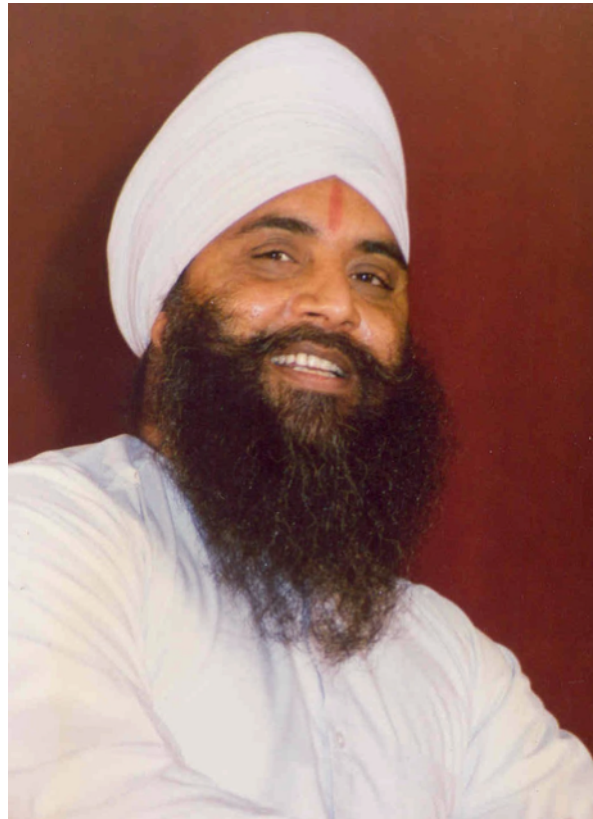


Jyoti Divas: the Promise of Light

Many congratulations on *Jyoti Diwas*, 2022. This is a very blessed day for the Sachkhand Nanak Dham Mission because as outlined in the first Newsletter, this is the day that we celebrate Maharaz Darshan Das Jee's spiritual revelation: "On 15 August 1971 a divine voice spoke to Maharaz Jee and said 'There is work that God has sent you to do here, get up and do it. You need to begin this work by delivering *satsangs* (spiritual sermons)'. Darshan responded by saying that he had no spiritual knowledge, but the voice assured him that once he took the first step, everything would manifest of its own accord." Maharaz Jee delivered his first *Satsang* on 15 August 1971 in the town of Batala and it was on this day that he called himself Darshan Das (Das means servant of humanity). Below are two stories narrated by Maharaz Darshan Das Jee's during a *satsang* he



Hazoor Maharaz Darshan Das Jee

Continued on p3.

Inside:

- Recognise yourself
- Blessings of my Guru
- Maharaz Jee's writings
- Pali's Pantry
- Poem: On Love
- Children's section

Editorial

Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala

Dear Reader,

Many congratulations on Jyoti Diwas 2022!! It is a time full of love and light as we celebrate the day Maharaz Darshan Das Jee received his spiritual message from the Lord. It is a very important day in the SND calendar which Maharani Jee celebrated each year with full devotion and unconditional love.

It is a very challenging time for the planet with COVID-19 affecting humanity all over the world, the war between Russia and Ukraine, catastrophic climate change and as a result of these multiple crisis, now a world food crisis. In his satsangs Maharaz Jee had told us that this time would come. He gave us the tools to stand strong during this time and help those in need. The first is the Nanak Naam Chardi Kala Tere Bhane Sarbat Da Bhala slogan which we should chant from 2.00-2.15pm each day for our own welfare. We can chant this slogan at any other time for the welfare of the planet. It is only through chanting that we can realise the true meaning of this gift.

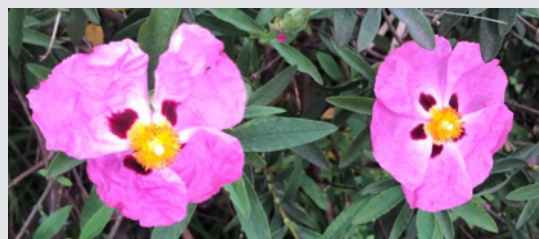
For those of us who have Naam, we are truly blessed. Naam meditation is a way to transcend worldly problems and realise who we truly are. It is the way our soul-bride can make her way to the house of the Lord. Naam meditation makes us resilient to worldly problems. It helps us to learn the art of deep surrender. When we surrender, then magic happens. We realise that we are truly always taken care of. We have longer periods when our mind is not overwhelmed with material and worldly problems. We have moments when we know that we are spiritual beings having a human experience. These moments

then become longer and eventually Maharaz Jee promises us, we become one with our creator. But this is experiential, it is a journey that we have to embark upon ourselves. It is not something that we can intellectualize. It is a lived experience. And those who live through the experience of enlightenment say that there are no words to explain how the union of the soul and the divine feels. Indeed how do you tell the untellable?

In this Newsletter we follow the same format as the previous ones. We provide you with key points of a satsang delivered by Maharaz Jee; translations of spiritual verses written by Maharaz Jee; a story about a one-eyed horse by Maharaz Jee; and a moving story from a devotee, Das Goldy. In the poetry section we share a beautiful poem on Love by Khalil Gibran. In the Children's section we present a story of love between Lord Krishna and his friend Sudama and in Pali's Pantry we are delighted to share a recipe of dried lentil dumplings, one of Maharani Jee's favourites.

Our best wishes are always with you dear readers. We thank Maharaz Jee and Maharani Jee, day and night, for their love for us.

Thank you so much for reading the Newsletter. We wish all of you an amazing Jyoti Diwas. May Maharaz Jee and Maharani Jee continue to shower you with divine light and love. We welcome all contributions. Kindly contact the editor should you have anything you would like to share in the Nanak Dham Newsletter.



delivered on 3 August 1986.

Maharaz Jee explains that once when Guru Nanak Dev Jee Sahib was traveling to Lahore, he stopped by a village at the request of devotees. During those times, the devotees from the village would invite the Guru to their home where they would host a communal meal and there would be a sermon by the Guru as well as chanting and singing of spiritual hymns. A devout devotee, Moosan, and his son, Saman, had a deep desire to host the Guru and his entourage in their humble home. In deep devotion, they both said a prayer to the Guru, beseeching him to visit their home. Their prayer was heard, and a date was set when the Guru would visit their home. However, they were very poor and did not have the resources to host the Guru's visit to their home. So, they both began to work really hard, to build the resources that were required to host the Guru and his congregation. However, just days before the Guru was due to visit, Moosan developed a very high fever and the money they had been saving for their Guru's visit had to go towards Moosan's treatment. The day after Moosan's treatment, a team from the Guru's entourage came out to ascertain that all was in order for the visit at Moosan and Saman's house. Father and son looked into each other's eyes, and in doing so, both came to the decision that it would all be fine. They asked the team to come the next morning to collect the resources needed for the function. They knew they had no money, but they also knew that if they did not host the Guru and serve him, their entire lives would hold little meaning for them.

Maharaz Jee explains that there are many versions of the story of what the father and son did next. Maharaz Jee's version is that they decided to rob a rich man to host the Guru. They knew it was wrong, but they felt they had no other choice. They robbed a house owned by a rich trader and while Moosan exited through the chimney, Saman went back in to grab a few more rations. He accidentally made some noise, and the owner of the house woke up. Saman was halfway up the chimney trying to escape when the owner of the house grabbed his legs and tried to pull him down. Moosan, on the other hand tried to pull his son up and out of the chimney. Exasperated, Saman asked Moosan to cut his head off. He said, that if his father did not do this, then Saman's identity would be revealed, and this would bring shame upon the name of Guru Nanak. So Moosan took out his knife and beheaded his son and let go of his body. On seeing the beheaded body of the boy, the owner panicked and did not know what to do. He was frightened that the police would arrest him on charges of murder. As the owner was wondering what to do, Moosan knocked on the door and asked him what



Photo by Das Jagjit

the whole commotion was about. Moosan offered to take the body away to save the owner of the house any trouble. He carried Saman's body and head home, placed them together, put a sheet over them and began to make preparations to host Guru Nanak.

Maharaz Jee explains that such was the love of the father and son for their Guru, that a father was willing to take the life of his own son for the sake of their Guru. The son who was equally devoted asked his father to do so.

The visit was going very well. The congregation was fed, and everyone was very grateful. Guru Nanak then said, we need to leave now, but before we go, I want to see your son Saman. Please go and call him. Moosan said, "Dear Guru, Saman is not well at all. He has a high fever and is not able to come pay his respects." Guru Nanak then called out to Saman, and said "come out my son" and miraculously Saman walked out to pay homage to the Guru.

This, Maharaz Jee explains, is what happens when you have unconditional love for your Guru. Maharaz Jee then quotes the words of Guru Gobind Singh Jee who wrote:

ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ॥ (page 40)
Jin Prem Keeao Tin Hee Parbhu
Paaeiaio
Only those who have loved, will realize the Lord

Similarly, Maharaz Jee explains, the story of Rukhmani and Radha. Rukhmani was married to Lord Krishna and Radha was his devotee. The community sneered at Radha and looked down upon her because she was poor. Maharaz Jee explains that Rukhmani thought that because she had material wealth, she could win

over Krishna's heart. She decided to hold a contest on who Krishna loved the most and would tip the scales: Radha who was materially very poor, or her, Rukhmani who owned countless jewels and fineries. Radha, happily agreed to the contest. Rukhmani brought out a pair of scales. On the one hand was Rukhmani's material wealth, and on the other, Radha's single tear of love for Krishna, which she placed on a leaf of the tulsi (sacred basil) plant. Radha tipped the scale.

Maharaz Jee quotes the writings of the Guru Nanak Dev Jee:

ਮੇਰੇ ਲਾਲ ਜੀਉ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣਾ ॥ (page 731)
Mere laal jeeo teraa ant na jaanaa
O my Dear Beloved Lord, your limits are not known

ਤੂੰ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਤੂੰ ਆਪੇ ਸਰਬ ਸਮਾਣਾ

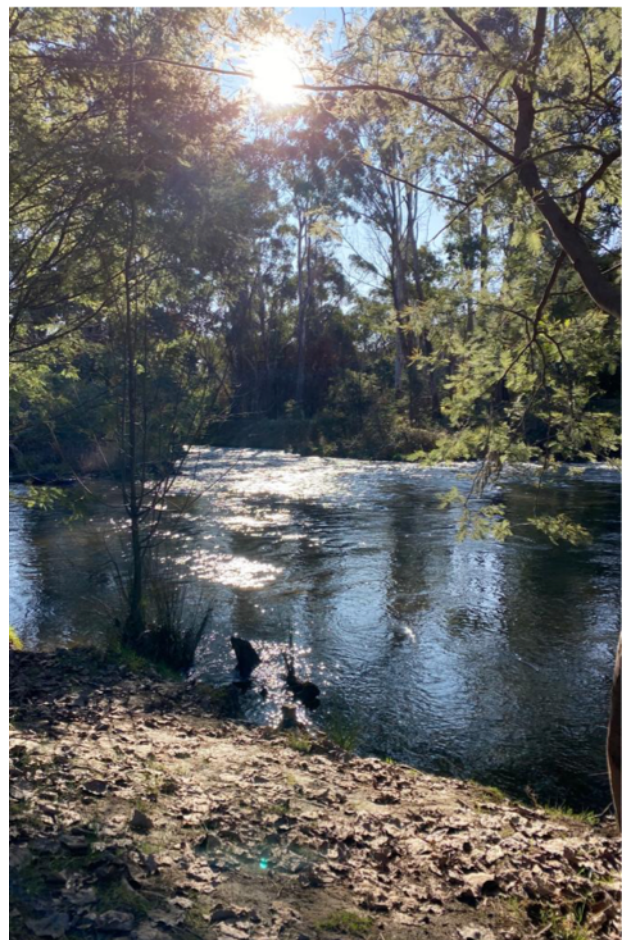


Photo by Das Jagjit

॥੧॥ ਰਹਾਉ ॥

Toon jal thal maheeral bharipur leenaa
toon aape sarab samaanaa
You pervade the water, the land, and the sky; You Yourself are all-pervading

Maharaz Jee says, that worldly riches are no contest for love. Rukhmani's worldly riches and her self-pride could not win over Krishna. She did not understand the depth of Radha's love for Krishna, encapsulated in that one tear, which was truly divine. Just like we cannot understand God's limitless universe, we cannot really understand Radha's love from an intellectual perspective.

Maharaz Jee quotes Guru Arjan Dev Jee:

ਮਹਿਮਾ ਕਹੀ ਨ ਜਾਇ ਗੁਰ ਸਮਰਥ ਦੇਵ ॥ (page 522)
Mehimaa kehee n jaae gur samarath dhaev
The Glory of the all-powerful Divine Guru cannot be described

Maharaz Jee explains that love in essence cannot be measured. Indeed, how can we measure the unmeasurable? Rukhmani sought to measure Radha's love but love is outside the bounds of measuring scales.

Maharaz Jee quotes Guru Nanak Dev Jee:

ਕਉਣ ਤਰਾਜੀ ਕਵਣੁ ਤੁਲਾ ਤੇਰਾ ਕਵਣੁ ਸਰਾਫੁ ਬੁਲਾਵਾ ॥
(page 730)
Kaun taraajee kvan tulaa teraa kvan saraaf bulaavaa
What scale, what weights, and what assessor shall I call for You, Lord?

ਕਉਣੁ ਗੁਰੂ ਕੈ ਪਹਿ ਦੀਖਿਆ ਲੇਵਾ ਕੈ ਪਹਿ ਮੁਲੁ ਕਰਾਵਾ ॥
Kaun Guru kai peh deekhiala levaa kai peh mul karaavaa
From what Guru should I receive instruction? By whom should I have Your

value appraised?

Maharaz Jee explains that God's value cannot be appraised. Everything belongs to the Lord: the earth, the sky, water, the sun, the stars, fire, the moon. Really, how can we appraise God? Similarly how can Radha's love be appraised?

Maharaz Jee explains that Rukhmani had all her friends on her side, while Radha was humbly and patiently waiting on the other side; Krishna was watching, quiet and amused. Maharaz Jee says, that Radha's love is best explained by Guru Nanak who writes:

ਆਪੇ ਕੰਡਾ ਤੋਲੁ ਤਰਾਜੀ ਆਪੇ ਤੋਲਣਹਾਰਾ ॥ (page 731)
Aapae kanddaa thol tharaajee aapae tholanehaaraa
You Yourself are the balance, the weights, and the scale; You Yourself are



Artwork by Das Angel

the weigher

ਆਪੇ ਦੇਖੈ ਆਪੇ ਬੂਝੈ ਆਪੇ ਹੈ ਵਣਜਾਰਾ ॥

Aapae dhaekhai aapae boojhai aapae
hai vanajaaraa
*You Yourself see, and You Yourself
understand; You Yourself are the trader*

Maharaz Jee explains that Rukhmani did not understand that everything is divine. She did not realise that this was not a contest of ego and pride. The Lord himself is the scale, and the weigher. He himself is the one who measures and one who is measured. Rukhmani still persists, she does not give up. She wants to win. Maharaz Jee quotes Guru Nanak Dev Jee again:

ਮਨੁ ਤਾਰਾਜੀ ਚਿਤੁ ਤੁਲਾ ਤੇਰੀ ਸੇਵ ਸਰਾਫੁ ਕਮਾਵਾ ॥

(page 730)

Man thaaraajee chith thulaa thaeree
saev saraaf kamaavaa
*Mind is the scale, consciousness the
weights, and the performance of Your
service is the appraiser*

Radha's love tipped the scales because her mind and soul were walking in the same direction. Her service and devotion for Krishna was unparalleled.

ਘਟ ਹੀ ਭੀਤਰਿ ਸੋ ਸਹੁ ਤੋਲੀ ਇਨ ਬਿਧਿ ਚਿਤੁ ਰਹਾਵਾ ॥

Ghat hee bheethar so sahu tholee ein
bidhh chith rehaavaa
*Deep within my heart, I weigh my
Husband Lord; in this way I focus my
consciousness*

Like Rukhmani (who represents our mind) we need to understand the love of Radha (who represents our soul) for Krishna. Maharaz Jee concludes the story by explaining that in the end, all that matters is love, unconditional love. This is the love that Radha has for Krishna.

Sources: Verses and translations from the Siri Guru Granth Sahib are from: <https://www.searchgurbani.com/guru-granth-sahib/ang-by-ang>



Artwork by Das Gauri



Artwork by Das Gauri

Recognize Yourself

Jyoti Diwas is a celebration of Maharaz Darshan Das Jee's enlightenment. In sharing his light with us, Maharaz Jee asks us to remember and to recognize our own brilliance. This he says is done through calming the mind through *Naam* meditation. When the mind is calm, then the soul's brilliance can be realised. Below is a narration of a story from a *satsang* which Maharaz Jee delivered on 13 July, 1983.

Maharaz Jee begins the story by reciting the following verse by the 3rd Guru, Guru Amar Das Jee:

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥ (page 441)

Man too jyot saroop hai, apna mool paychan

O my mind, you are the embodiment of the divine light - recognize your own origin^[1]

He explains that our mind is constantly occupied with small unimportant things. It is always wandering, thinking about friends who may visit, thieves who may enter our house and other such things. It is preoccupied with frivolities, oblivious of its greatness and its brilliance.

Maharaz Jee then relates a story from the 5th Guru: A King purchased a horse of the finest breed; this breed was reputed to be one of the fastest runners. This horse however was blind in one eye. Whenever the King needed the horse, he would refer to him as the "one-eyed" horse. This really angered the horse. He thought,

I am such a good horse, I am from the finest breed, and I can run the fastest, so why does the King refer to me as a one-eyed horse? I will take revenge for this insult thought the horse to himself.

One day, the Kingdom came under attack. When the King asked for the one-eyed horse, the horse thought, this is the day of my revenge. With the King on his back, the horse galloped into the middle of the battlefield and suddenly came to a standstill. In his anger and retaliation, he just would not move. Meanwhile the enemy began to close ranks by encircling the King. Seeing this, the horse thought, oh dear me, in my fire of revenge, I am trying to kill my King. I am one-eyed, which is why he calls we one-eyed. What is wrong with that? Instead of seeing the larger picture, I have been totally preoccupied by the smallness of my mind. I am so much bigger than my vengeful thinking. I need to understand myself, he thought. Who am I? If today I let down my King, in the future no one will ever buy a horse of my breed. Because of my selfish need for revenge, I will ruin the reputation of my entire breed. The horse saved the King's life and went on to live a long, honourable and happy life.

The moral of the story is that, like the horse, our mind is a very powerful entity. However, it is entrapped by the five vices: lust, anger, greed, attachment, and ego. Like the horse, the mind is easily angered and hurt. It does not recognise its own brilliance

and enormity. It is easily angered, easily hurt and makes everything about itself. It fails to see the larger picture, the fact that we are all one. Through *Naam* meditation, we can free ourselves of vengeful and selfish thoughts and begin to recognise our true selves. In this way, our mind (which comes from Bramah) begins to face in the same direction as the soul (which comes from the Divine).

[1] Source: [Gurbani Translation](#)



Artwork by Das Gauri



Artwork by Das Amber

Blessings of my Guru

Nanak Naam Chardi Kala Tere Bhane
Sarbat Da Bhala

Maharani Jee has hugely blessed my life. I was in the 10th grade when I first met Maharani Jee. Before meeting her, I used to go to the Darbaar where Babaji Sani gave spiritual sermons. Later I found out about Maharani Jee. Once I met her it felt like I had come home, and later I took *Naam* from her. I would like to share a recent miracle that happened in my life regarding my son Das Ashish. When he was born in 2014, Ashish was named by Maharani Jee. She said that Ashish was a blessing from the Gurus. The word Ashish means blessing. When he was two months old, Ashish held both of Maharani Jee's hands in his tiny fingers. She gathered him in her arms and put him to sleep beside her. He was showered with her love. Ashish was just a year old when Maharani Jee left her body. However, she continues to bless him and our family each day.

Four years ago, my husband and I had decided to put Ashish in a good school in New Delhi. However not only is the admission in good schools very competitive, the school fees is also very high. We thought of applying for a fully funded seat offered by the Government. I spoke to Das Jee Kartar who asked me to put my full faith in Maharaz Jee and Maharani Jee. He said, it would all be fine, and that Ashish would secure a fully funded place in the school. With the blessings of Maharaz Jee and Maharani Jee, we applied for the seat. The outcome of the application was communicated through an online process. When we looked through the online list, Ashish's name was not on



Maharani Pali Darshan Das Jee

the list. My sister and my husband also checked the list and they too confirmed that Ashish's name was not on it.

I was in dismay and helpless wondering what I could do for my son. I immediately stood up and went and said a prayer to Maharaz Jee and Maharani Jee. I said, dear Guru, it is your wish, whatever you decide is fine. I fully surrender to you. But he is your son, please look after him. After saying this prayer, a certain sense of calmness came upon me. I strongly felt that they had heard me. For some reason, I decided to look at the online list again. Lo and behold, when I checked the second time around, his name was on the list! For me, this was nothing short of a miracle! I felt that Maharaz Jee and Maharani Jee wanted me to completely surrender to them with full faith. Once I had done that, they opened the path for

Ashish. My son is truly a blessing from the Gurus. A deep thankyou to Das Jee Kartar who has given us so much support and is the true successor of Maharani Pali Darshan Das Jee.

Dhan Darshan
Dhan Pali Darhan

By Das Goldy (New Delhi, India)



Das Goldy and her son Das Ashish



Maharani Pali Darshan Das Jee and Das Goldy on her wedding day

Miti Dian Murthan Ch

Patharan De Dil Oay

translation of Maharaz Jee's writing

ਮਿੱਟੀ ਦੀਆਂ ਮੂਰਤਾਂ ਚ ਪੱਥਰਾਂ ਦੇ ਦਿਲ ਓਏ,
Miti dian murthan ch patharan de dil
oay
Statues of earth, with hearts of stone

Symbolic meaning:

Maharaz Jee is referring to the ungrateful who have become stone hearted, lacking compassion for others

ਹੰਨਜ਼ੂਆਂ ਦੇ ਹੀਰੇ ਵਿਕਦੇ ਚਾਂਦੀਆਂ ਦੇ ਮੋਲ ਓਏ ॥
Hanjuan de heeray vikday, chandian de
mol oay
Tears which are diamonds are sold at the lowly rate of silver

Symbolic meaning:

The priceless tears of the vulnerable, destitute, and poor are insignificant to those who have worldly power

ਗਾਏ ਨਾ ਸੋਹਾਗ ਕਿਸੇ ਨਾ ਢੋਲਕੀਆਂ ਬੋਲੀਆਂ,
Gaye na suhaag kise, na dholkhia
bolian
No one sang ceremonial marriage songs, neither were the drums beating

Symbolic meaning:

Maharaz Jee is referring to the union (marriage) of the divine and the soul. When we have not met a Perfect Master and not taken *Naam*, then there is no marriage celebration.

ਖਾਰੇ ਨਾ ਚੜ੍ਹੇ ਅਸੀਂ ਨਾ ਉਠੀਆਂ ਡੋਲੀਆਂ ॥
Kharay na charay asi, na uthian dolian
There is no initial ritual bath of



Artwork by Das Ashish

marriage, there is no departure of the bride

Symbolic meaning:

When we are not part of the congregation of a Perfect Master and have not taken *Naam*, then our soul-bride is not able to depart on her journey to the Lord.

ਛੱਡ ਕੇ ਤੂੰ ਤੁਰ ਗਿਓ ਗੈਰਾਂ ਦੇ ਕੋਲ ਓਏ,
Chadkay ke toon tur गया, geran de kol
oay

*Dear Lord you have left me with
strangers*

Symbolic meaning:

Maharaz Jee is saying that we are strangers, who have little mercy for humanity.

ਹੰਜੂਆਂ ਦੇ ਹੀਰੇ ਵਿਕਦੇ ਚਾਂਦੀਆਂ ਮੋਲ ਓਏ ॥

Hanjuan de heeray vikday, chandian de mol oay

Tears which are diamonds are sold at the lowly rate of silver

ਸਗਨਾਂ ਦੇ ਚਾਹ ਸਾਡੇ ਟੁੱਟ ਗਈ ਆਸ,

Sagna de chah saday, tutgae aas
The desire for marital blessings has been broken

Symbolic meaning:

Before we are born, we make a promise to merge with the Lord (union of the soul-bride and the Lord). However, the desire to merge with the Lord is broken without *Naam* from the Perfect Master.

ਹੱਥਾਂ ਦੀ ਮਹਿੰਦੀ ਸਾਨੂੰ ਆਈ ਨਾ ਰਾਸ ॥

Hathan di mehendi sanu aayi na raas
The henna on our hands has lost its colour

Symbolic meaning:

Our human life has been wasted without the congregation of a Perfect Master. It is without the vibrant colour of *Naam*.

ਸਦਰਾਂ ਦੇ ਫੁੱਲ ਗਇਓ ਪੈਰਾਂ ਵਿੱਚ ਰੋਲ ਓਏ,

Sudara de ful geyo, perain vich role oay
Priceless flowers which once adorned royalty, are now crushed under our feet

Symbolic meaning:

Our priceless gift of life has dwindled to nothing. We have not recognised the gift of life.

ਮਿੱਟੀ ਦੀਆਂ ਮੂਰਤਾਂ ਚ ਪੱਥਰਾਂ ਦੇ ਦਿਲ ਓਏ ॥

Hanjuan de heeray vikday, chandian de mol oay

Tears which are diamonds are sold at the lowly rate of silver

ਵਿਕਦੇ ਨੇ ਯਾਰ ਐਥੇ ਵਿਕਣ ਜਵਾਨੀਆਂ,

Vikday ne yaar ethay, vikan javaniya
Friends are sold here, young people are traded like commodities

Symbolic meaning:

Maharaz Jee explains that our friendships are based on materialism.



Photo by Das Jagjit

We have lost decency, we use people
for our own benefit, we enslave them.

ਖਰੀਦ ਦੇ ਨੇ ਪੈਸੇ ਵਾਲੇ ਮੁਹੱਬਤਾਂ ਬੇਗਾਨੀਆਂ ॥
Kareedh de ne pesay valay muhabatan
begania
*The rich buy false love which does not
belong to them*

Symbolic meaning:

Maharaz Jee explains that in this
materialistic world, the rich have
commodified economically poor people

ਮਿਲਦਾ ਨਾ ਪਿਆਰ ਐਥੇ ਕਿਸੇ ਵੀ ਤੋਲ ਓਏ,
Milda na pyar ethay, kisey vee toal oae
*There is no love available here, at any
rate*

Symbolic meaning:

Maharaz Jee explains that we have are
not able to love unconditionally.

ਮਿੱਟੀ ਦੀਆਂ ਮੂਰਤਾਂ ਚ ਪੱਥਰਾਂ ਦੇ ਦਿਲ ਓਏ ॥
Hanjuan de heeray vikday, chandian de
mol oay
*Tears which are diamonds are sold at
the lowly rate of silver*

ਰੱਬ ਕੋਲੋਂ ਬੈਰਾਂ ਮੰਗਾਂ ਦੇਵਾਂ ਦੋਆਵਾਂ ਲਗਨ ਨਸ਼ਾਲਾਂ ਤੈਨੂੰ
ਤੱਤੀਆਂ ਹਵਾਵਾਂ ॥
Rab kolon kheran manga deva duavan,
lagan nshalan tenu tathian havava
*I seek your mercy dear Lord, I am in
awe of you; you the one who bears the
arrows, and scorching winds*

Symbolic meaning:

Maharaz Jee says that the atrocities
faced by humans are experienced
directly by the Lord.

ਦਰਸ਼ਨ ਨੂੰ ਮਾਫ਼ ਕਰਦੇਈਂ ਕੋੜੇ ਮਿੱਠੇ ਬੋਲ ਓਏ,
Darshan nu maaf kar dein, koray mithai
bol oae
Please forgive Darshan for any bitter or

sweet words

Symbolic meaning:

In his humility, Maharaz Jee asks the
Lord for forgiveness for stating some
bitter and sweet truths about the state
of humanity.

ਮਿੱਟੀ ਦੀਆਂ ਮੂਰਤਾਂ ਚ ਪੱਥਰਾਂ ਦੇ ਦਿਲ ਓਏ,
Miti dian murthan ch patharan de dil
oay
Statues of earth, with hearts of stone

ਹੰਨਜੂਆਂ ਦੇ ਹੀਰੇ ਵਿਕਦੇ ਚਾਂਦੀਆਂ ਦੇ ਮੋਲ ਓਏ।
Hanjuan de heeray vikday, chandian de
mol oay
*Tears which are diamonds are sold at
the lowly rate of silver*



Artwork by Das Gauri

Sahib apnay ki karo chakree

translation of Maharaz Jee's writing

In the preceding Newsletters we explained that the “*Yashwanti Niradhar*” is a compilation of sacred verses known as *shabads* written by Maharaz Darshan Das Jee. Maharaz Jee has given particular importance to the three *Gadhi* (spiritual altar) *shabads* that are to be recited in a particular order as part of Sachkhand Nanak Dham activities. We have provided translations of the 3 *Gadhi shabads* in the

previous three Newsletters which can be found at <https://sachkhandnanakdham.international/2020/08/08/gadhi-shabads>

Below is a translation of a *shabad* from the *Yashwanti Niradhar* written by Maharaz Jee.

ਯਸ਼ਵੰਤੀ ਨਿਰਾਧਾਰ ਧਾਮ ਪਹਿਲਾ ।

Yashwanti Niradhar Dham Pehela

ਸਾਹਿਬ ਆਪਨੇ ਕੀ ਕਰੋ ਚਾਕਰੀ,

Sahib apnay ki karo chakree

Be in the service of the Perfect Master

ਸਭੇ ਛੋਡ ਚਤੁਰਾਈ ਜੀਓ ।

Sabay chodh chaturaee jio

Leave behind your cunning mind

ਆਪੇ ਆਪਨਾ ਖੇਲ ਕਰਾਇੰਦਾ,

Apay aapna khel karaenda

It is God's will which prevails

ਸੇਵਕ ਕੋ ਦੇ ਵਡਿਆਈ ਜੀਓ ।

Sewak ko de vadayaae jio

But he gives the rewards of his

greatness to his devotees

ਦਇਆ ਕਰੋ ਮੇਰੇ ਨਾਮ ਦੀਜੈ,

Deya karo mohay Naam dijee

Have mercy on me and hear my plea

for Naam

ਮੇਰੇ ਸਤਿਗੁਰ ਗੋਬਿੰਦ ਗੋਸਾਈ ਜੀਓ ।

Meray Satgur Gobind gosaeen jio

My Satguru, my holy Lord

ਚਕੋਰ ਚੰਦ ਸਿਉ ਪ੍ਰੇਮ ਜੈਸੇ ਹੋਵੇ,

Chakor chand jio prem jaysay hovay

Like the unconditional love of the

partridge and the moon

ਤੈਸੀ ਪ੍ਰੀਤਮ ਪ੍ਰੀਤ ਹਮਾਰੀ ਜੀਓ ।

Tesee pritam preet hamaree jio

My love for you, let it be such

‘ਦਰਸ਼ਨ’ ਕਹਤ ਸੁਨੇ ਸਾਧੋ,

Darhsan khehat suno sadho

Darshan says: listen saints (referring to us as saints)

ਗੁਰ ਬਿਨ ਮੁਕਤ ਨਾ ਪਾਵੇ ਕੋਈ ਜੀਓ ॥

Gur bin mukht na pavay koi jio

Without the Guru, you cannot attain

salvation

Poem: On Love

Khalil Gibran



Image: Nick Kenrick (Flickr)

Then said Almitra, Speak to us of Love.
And he raised his head and looked
upon the people,
and there fell a stillness upon them.
And with a great voice he said:

When love beckons to you, follow him,
Though his ways are hard and steep.
And when his wings enfold you, yield to
him,
Though the sword hidden among his
pinions may wound you.
And when he speaks to you believe in
him,
Though his voice may shatter your
dreams as the north wind lays waste
the garden.

For even as love crowns you so shall he
crucify you.

Even as he is for your growth so is he
for your pruning.

Even as he ascends to your height and
caresses your tenderest branches that
quiver in the sun,
So shall he descend to your roots and
shake them in their clinging to the earth.

Like sheaves of corn he gathers you
unto himself

He threshes you to make you naked.

He sifts you to free you from your
husks.

He grinds you to whiteness.

He kneads you until you are pliant;

And then he assigns you to his sacred fire,
That you may become sacred bread for God's sacred feast.
All these things shall love do unto you that you may know the secrets of your heart,
and in that knowledge become a fragment of Life's heart.

But if in your heart you would seek only love's peace and love's pleasure,
Then it is better for you that you cover your nakedness and pass out of love's threshing-floor,
Into the seasonless world where you shall laugh,
but not all of your laughter, and weep,
but not all of your tears.

Love gives naught but itself and takes naught but from itself.
Love possesses not nor would it be possessed.
For love is sufficient unto love.

When you love you should not say,
"God is in my heart," but rather, "I am in the heart of God."

And think not you can direct the course of love,
for love, if it finds you worthy, directs your course.

Love has no other desire but to fulfil itself.
But if you love and must needs have desires, let these be your desires:
To melt and be like a running brook that sings its melody to the night.
To know the pain of too much tenderness.
To be wounded by your own understanding of love;
And to bleed willingly and joyfully.
To wake at dawn with a winged heart and give thanks for another day of loving;
To rest at the noon hour and meditate love's ecstasy;
To return home at eventide with gratitude;
And then to sleep with a prayer for the beloved in your heart
and a song of praise upon your lips.

From *The Prophet* (1923)



Artwork: Das Jagjit

Pali's Pantry

Aloo Variyan Sabzi

(Potato and lentil dumpling curry)

Aloo (potato) variyan (dried lentil dumplings) curry, was one of Maharani's favourite foods. Variyan are eaten all over India as a winter food, when fresh produce is not as abundant. The city of Amritsar in Punjab is renowned for its aromatic variyan which are made of urad lentils (without the outer skin) and ash gourd. The dal and gourd are ground into a thick batter, mixed with spices and then formed into round dumplings which are dried in the hot sun during summer. They are then stored to be consumed mainly in winter. Variyan are a nutrient dense food, high in protein, dietary fibre, magnesium, vitamin B6, potassium and calcium. Below we offer you the recipe of variyan which can be bought from an Indian grocery store.

This recipe serves 4 people.

Ingredients

- 1 large vari or lentil dumpling (or 4-5 small ones) roasted in some oil
- 2 tbs coconut oil/ghee or any other cooking oil
- 4 medium sized potatoes chopped into small cubes
- 2 small onions, diced
- 2 ripe tomatoes, blended or diced
- 1 piece of finely chopped ginger,
- 4 cloves of garlic, finely chopped
- 2 green chillies, finely chopped (or according to taste)
- 1 tbs cumin
- 1 tsp turmeric
- Garam masala to taste
- Fresh coriander finely chopped



Photograph: Das Jagjit

Method

In a pressure cooker, heat the oil, then add onions and ginger. Cook until the mixture is light brown, then add salt, cumin, chilli, turmeric, garlic and tomatoes. Cook and stir until the oil begins to separate from the mixture. Add potatoes and one crushed large lentil dumpling to the mixture with some water. After one whistle of the pressure cooker, reduce heat and cook for a further 5 minutes. Add garam masala and garnish with green coriander.

Note: If you do not have a pressure cooker, then cook mixture until variyan are soft and potatoes are cooked.

Serve with roti (flat bread).

Recipe by Das Davinder Kaur (New Delhi)

Children's Section

Krishna and Sudama were childhood friends and were inseparable. They both studied under one Guru. When their schooling came to an end, they promised to cherish their friendship forever. Sudama came from the Brahmin caste and became a pandit (priest). Krishna married Rukhmani and became the King of Dwarka. Sudama and his family were extremely poor, and it was difficult for them to meet their material needs. Sudama's wife suggested that Sudama go to Krishna and ask for help, as this would ease their financial burdens. Sudama said that he would meet with Krishna, but just because he was his friend, not because he needed help.

Sudama went to Dwarka to meet Krishna. When Sudama's arrival was announced, Krishna stepped off his

throne and rushed to meet his friend. He hugged him deeply and told him how much he had missed him. He then held his hand and insisted that Sudama sit on his throne. Sudama was equally happy to meet his childhood friend and was in awe of the kingdom's riches and the lifestyle Krishna had. He felt ashamed of his poverty and was deeply embarrassed when Krishna asked what gift Sudama had brought for him. Sudama did not have anything to offer him other than a packet of flattened rice (known as poha). This was one their favourite foods which they shared when they were young. Krishna was delighted and savoured every piece of poha. "Thank you so much my dear friend, you have filled my heart with love" said Krishna. Sudama never once mentioned the problems that he and his family were



Artwork by Das Gurbani Vasundra

having.

Drenched in love for his friend Krishna, Sudama reluctantly left Krishna's palace. He had not even arrived home when he noticed that people were looking at him in awe. "Oh, is he Sudama?" they whispered. When he arrived home, he found his small hut had been transformed into a large and beautiful house. It was full of everything he needed to bring up his family. Each piece of poha that

Krishna had eaten had materialised into everything that Sudama needed. In the end, love is all that matters in a friendship thought Sudama.

The moral of the story is that love in friendships should be unconditional. Our true love for our friends can transform us in ways we cannot imagine.

*This is a story in the public domain.
This version was by narrated by Das
Sukhdev Plahe (Kenya).*



Artwork by Das Rai Bahadur Navjyot

Contributions welcome

The "Nanak Dham" Newsletter welcomes contributions from readers. If you would like to contribute a story, a drawing, or a photograph, kindly **contact the editor**, Das Jagjit Kaur at: dasjagjitkaur@gmail.com.

Visit our website at:

<https://sachkhandnanakdham.international>