



SIKH YOUTH AUSTRALIA WELCOMES YOU TO ITS 10TH SUMMER CAMP

COME & MEET YOUR BEST FRIEND



3-7 JANUARY 2008

GURU MANI O GRANTH

ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ

CELEBRATING THE 300TH

ANNIVERSARY OF THE INSTALLATION OF

SRI GURU GRANTH SAHIB JI

GURMAT SAMELAN BOOKLET

SYDNEY ACADEMY OF SPORT AND RECREATION
NARRABEEN (30 MINUTES NORTH OF SYDNEY CBD)

WWW.SIKHYOUTH AUSTRALIA.COM



“A most exciting, educational and enjoyable experience. I was overwhelmed at the varied communication styles used to instill the value of Sikhi in our youths.”
(Sardar Udam Singh, Grandparent)

“Just awesome! Learnt a lot, made some great friends and I am a proud Sikh!!!”
(Sundeeep Singh, 22 years)

“We get to meet and interact with people our age, participate in fun activities, discuss issues relevant to Sikh Youth in Australia and learn about our Sikhi.”
(Sohan Kaur Judge & Jasmeet Kaur Flora, 14yrs)

“As a parent born outside India, my children & I have gained considerable knowledge on Sikhism from these camps over the past 7 years.”
(Sarv Girn, Adult)



Sikh Youth Australia kindly acknowledges the generous support of the following:
Baby Wonder Caroline K. Morgan Pty Ltd. Calais Family
Thakral Family Sri Guru Singh Sabah Revesby

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The Mool Mantar

The essence of Sikhism

< >

ik-Oⁿ kaar

One Universal Creator God

siq nwmu krqw prKu inrBau inrvru

sat' naam kartaa purakh nirbha-o nirvair

The Name Is Truth. Creative Being Personified.

No Fear. No Hatred.

Akwil mriq Aj thl sBMgr pswid]

akaal moorat ajoonee saibhan gur parsaad.

Image Of The Undying, Beyond Birth, Self-Existent. By Guru's Grace.

] j pu]

jap.

Chant And Meditate:

Awid scu j gwid scu]

aad sach jugaad sach.

True In The Primal Beginning. True Throughout The Ages.

hYBI scu nwnk hsl BI scu] 1]

hai bhee sach naanak hosee bhee sach || 1 ||

True Here And Now. O Nanak, Forever And Ever True.

Welcome Note

From Uncle Sukhvinder Singh

Dear participants, facilitators, sponsors, sewadhars, parents and guests,

WAHEGURU JI KA KHALSA, WAHEGURU JI KI FATEH!

Welcome to this year's '10th Annual Samelan' in Sydney, Australia. This is very special Samelan as we are in 10th Year of Samelan. This Samelan is being organised at new site which is got more variety than previous ones. We look forward to a week of excitement, fun and self-improvement, the Sikhi way.

This path of discipline set by our Gurus through the Gurbani in carrying out our daily routine and living, as Sikh is unique in whole world. This lesson of self-improvement of Sikhs daily routine at the camp gives inspiration and should be carried in your every day life. This should include but not limited to the following:

- Getting up early and taking a bath
- Doing Naam Simran and Nitnam
- Kirtan – performing and listening to
- Living and Learning how to do 'Gurbani Path' This could be the an integral part of your life by listening and absorbing it, then beginning to understand it and finally living by it.

This Tenth Sikh Youth camp comes with the theme "Sab Sikhan ko Hukam hai" with the Theme shabad "*Dhur ki bani ayee*". Our main aim will be to understand our Guru Ji through Gurbani and getting closer to Almighty God.

In this Youth camp the responsibility of learning and improving yourself will depend upon your grasping power during these five days and mainly depends upon your will. Although with the Grace of Guru we can only provide the information and the example to follow but ultimate responsibility lies on you. Let us see how much you can achieve and be near to your Guru through this Sikh Youth Camp. . Keep this in mind that if you take one extra step towards Guruji and he will take hundred towards you

The daily programme give you mixture of a great deal of time towards self-realization and 'have lot of fun'. To add to fun and learning this year we have included a Gurmat quiz for all levels, which we expect you to give us on the last day, and first 5 right entries will win prizes.

With great Sikhi spirit enthusiasm I welcome you to this excitement of 5 days with Waheguruji's Blessing follow the Gurbani by following this year theme "Sab Sikhan ko hukam ha Guru manoo Granth".

Uncle Sukhvinder Singh

Daily Program

Delivered in English and Punjabi, subject to minor changes by the organizers as they see fit.

Day One

Thursday 3rd January 2008

- 09:00am - Registration, Check-In, Settle-In, Morning Tea
- 10:30am - Selaami and singing of:
- The Khalsa Anthem '*Deh Shiva*' and
 - Nishan Sahib Selami '*Jug jug jit hovai, khanday dhe Nishan dhi*'
- Arrival of Sri Guru Granth Sahib
- | | |
|--------------------|-------------------------|
| 1. Parkash | 6. Theme Shabad |
| 2. Ardaas | 7. Opening Instructions |
| 3. Hukm Nama | 8. Anand Sahib |
| 4. Explanation | 9. Hukum Nama |
| 5. Opening Address | 10. Explanation |
- 12:30pm - Lunch
- 01:30pm - Jatha Meeting & Jatha Awards
- 02:00pm - Organised Sports Activities
- 02.30pm
- 04:30pm - Showers
- 05:15pm - Supervised Cool Off Session
- Shabad practice for Jathas and/or
 - Preparation for project work for the presentation night
- Kirtan Competition starts tonight
- 06:00pm - Dinner
- 07:00pm - Divan
- | | |
|-------------------------------------------------------------|----------------|
| 1. Rehras by <u>Jatha 1</u> (must commence at 7.00pm sharp) | 5. Anand Sahib |
| 2. First IPS session | 6. Ardass |
| 3. Theme Shabad | 7. Hukum Nama |
| 4. 1 st Shabad of Kirtan Comp | 8. Samapti |
- 09:00pm - Supper followed by indoors exercises and games
- 11:00pm - Lights Out

Day Two

Friday 4th January 2008

- 04:00am - Full Nitnem (JapJi, Jaap, Sawaiyay) for all those interested (including Asa Dhi Var)
- 04:45am - WAKE-UP CALL. All participants expected in Darbar Sahib by 6.00am
- 06:00am - Completion of Asa Dhi Var followed by Naam Simran
- 06:30am - Divan
- | | |
|----------------------------------|--------------------------|
| 1. JapJi Sahib by <u>Jatha 4</u> | 5. Ardaas |
| 2. Naam Simran (10mins) | 6. Hukum Nama |
| 3. Theme Shabad | 7. Announcements for the |
| 4. Anand Sahib | Day |
- 07:30am - Breakfast - Jatha Meetings
- 08:45am - Selaami
- Divan - Second IPS Session
- Morning Tea
- 10:30am - Age Group Session 1 (45mins)
- 11:30am - Age Group Session 2 (45mins)
- 12:30pm - Lunch
- 01:30pm - Jatha Activities
- 02:00pm - Organised Sports Activities/Swimming
- 02:30 pm –
- 04:30pm - Showers
- 05:15pm - Supervised Cool Off Session
- Shabad practice for Jathas and/or
 - Preparation for project work for the presentation night
- 06:00pm - Dinner
- 07:00pm - Divan
- | | |
|-------------------------------------------------------------|----------------|
| 1. Rehras by <u>Jatha 2</u> (must commence at 7.00pm sharp) | 5. Anand Sahib |
| 2. Third IPS session | 6. Ardas |
| 3. Theme Shabad | 7. Hukum Nama |
| 4. 2 nd Shabad of Kirtan Comp | 8. Samapti |
- 09:00pm - Supper followed by organised exercises and games
- 11:00pm - Lights Out

Day Three

Saturday 5th January 2008

- 04:00am - Full Nitnem (JapJi, Jaap, Sawaiyay) for all those interested (including Asa Dhi Var)
- 04:45am - WAKE-UP CALL. All participants expected in Darbar Sahib by 6.00am
- 06:00am - Completion of Asa Dhi Var followed by Naam Simran
- 06:30am - Divan
- | | |
|----------------------------------|--------------------------|
| 1. JapJi Sahib by <u>Jatha 1</u> | 5. Ardaas |
| 2. Naam Simran (10mins) | 6. Hukum Nama |
| 3. Theme Shabad | 7. Announcements for the |
| 4. Anand Sahib | Day |
- 07:30am - Breakfast - Jatha Meetings
- 08:45am - Selaami
- Divan - Fourth IPS Session
- Morning Tea
- 10:30am - Age Group Session 3 (45mins)
- 11:30am - Age Group Session 4 (45mins)
- 12:30pm - Lunch
- 01:30pm - Jatha Activities
- 02:00pm - Organised Sports Activities/Swimming
- 02:30pm -
- 04:30pm - Showers
- 05:15pm - Supervised Cool Off Session
- Shabad practice for Jathas and/or
 - Preparation for project work for the presentation night
- 06:00pm - Dinner
- 07:00pm - Divan
- | | |
|-------------------------------------------------------------|----------------|
| 1. Rehras by <u>Jatha 3</u> (must commence at 7.00pm sharp) | 5. Anand Sahib |
| 2. Fifth IPS session | 6. Ardas |
| 3. Theme Shabad | 7. Hukum Nama |
| 4. 3 rd Shabad of Kirtan Comp | 8. Samapti |
- 09:00pm - Supper and Organised Games Competition
- 11:00pm - Lights Out

Day Four

Sunday 6th January 2008

- 04:00am - Full Nitnem (JapJi, Jaap, Sawaiyay) for all those interested (including Asa Dhi Var)
- 04:45am - WAKE-UP CALL. All participants expected in Darbar Sahib by 6.00am
- 06:00am - Completion of Asa Dhi Var followed by Naam Simran
- 06:30am - Divan
- | | |
|----------------------------------|------------------------------|
| 1. JapJi Sahib by <u>Jatha 2</u> | 5. Ardaas |
| 2. Naam Simran (10mins) | 6. Hukum Nama |
| 3. Theme Shabad | 7. Announcements for the Day |
| 4. Anand Sahib | |
- 07:30am - Breakfast - Jatha Meetings
- 08:45am - Selaami
- Divan - Sixth IPS Session
- Morning Tea
- 10:30am - Age Group Session 5 (45mins)
- 11:30am - Age Group Session 6 (45mins)
- 12:30pm - Lunch
- 01:30pm - Jatha Activities
- 02:00pm - Organised Sports Activities/Swimming
- 02:30pm -
- 04:30pm - Showers
- 05:15pm - Supervised Cool Off Session
- Shabad practice for Jathas (for Final Keertan Competition) and/or
 - Jatha Practice for the presentation of Project Work tonight
- 06:00pm - Dinner
- 07:00pm - Divan
- | | |
|-------------------------------------------------------------|----------------|
| 1. Rehras by <u>Jatha 4</u> (must commence at 7.00pm sharp) | 5. Anand Sahib |
| 2. Seventh IPS session | 6. Ardas |
| 3. Theme Shabad | 7. Hukum Nama |
| 4. Final Shabad of Kirtan Comp | 8. Samapti |
- 09:00pm - Supper

09:30pm - PRESENTATION EVENING & PRIZE GIVING

11:00pm - Lights Out

Day Five

Monday 7th January 2008

04:00am - Full Nitnem (Japji, Jaap, Sawaiyay) for all those interested (including Asa Dhi Var)

04:45am - WAKE-UP CALL. All participants expected in Darbar Sahib by 6.00am

06:00am - Completion of Asa Dhi Var followed by Naam Simran

06:30am - Divan

1. Japji Sahib by Jatha 3
2. Naam Simran (10mins)
3. Theme Shabad
4. Anand Sahib
5. Ardaas
6. Hukum Nama
7. Announcements for the Day

07:30am - Breakfast

- ALL LODGES TO BE CLEARED BEFORE BREAKFAST

08:15am - Kirtan presentations by selected volunteers

09:15am - Final Divan

- Eighth and Final IPS Session
- Kirtan by all main facilitators only
- Morning Tea

11:15am - Samapti

- Guru Ji leaves
- Final Selaami
 - The Khalsa Anthem '*Deh Shiva*' and
 - Nishan Sahib Selami '*Jug jug jit hovai, khanday dhe Nishan dhi*'
- Lowering of Nishan Sahib

12:00noon

- Lunch and Farewells

Guidelines for Participants

1. General

- a. Participants are to cover their head at all times.
- b. Participants must remove their footwear before entering the Darbar Sahib.
- c. Participants are to wear decent clothing.
- d. Participants are to remain within the camp boundaries throughout the camp.
- e. Participants, who need to leave the camp for any reason, please refer to the organizing committee for further advice.
- f. Participants should refer to any sewadars/ camp organisers if they encounter any problems.
- g. Participants should be punctual at all times.
- h. Participants are to attend all activities and programs as scheduled.
- i. Male and female participants must remain strictly within their respective dormitories.
- j. Each participant is allocated one bed. Please keep to your own bed.
- k. Participants must follow the instructions of sewadars/camp organisers at all times.
- l. Participants are to wear their nametags at all times.

2. Darbar Sahib/Hall Manners

- a. Please cover your heads in the Darbar Sahib at all times.
- b. Strict silence must be maintained in the Darbar Sahib.
- c. Please handle the Nitnem Gutkas with full respect. Gutkas may be kept on your laps but must not to be put on the floor.
- d. Wash your hands and feet before you proceed to the Darbar Sahib.
- e. Any form of vandalism will be dealt with severely.

3. Dormitories

- a. Food, drinks and footwear are to remain outside the dorms and cleanliness in the dorms is to be maintained.
- b. Seek the *sewadars* if there are any problems.

4. Telephones

- a. A public telephone is available.
- b. All mobile phones are to be turned off for the duration of the camp.
- c. Organisers are not responsible for any loss of mobile phones and/or any other electronic devices.
- d. Contact a *sewadars* if you need to make a call.

Kirtan Competition

The Kirtan Competition is on again. May the best Jatha win this highly competitive event!

MARKS

Marks will be given for:

1. General presentation – presenting a good image. Can *Shabads* be heard with clarity?
2. Control of voices (musical pitch)
3. Keeping to rhythm

Extra marks will be awarded if you have your own dedicated percussionist – tabla or dholki player.

The Youth Camp Committee can only do any variations to the rules.

KIRTAN

Each jatha shall present four *Shabads* and one rendition of the Theme *Shabad*:

“Dhur ki Bani aye, tin sagli chint metai”

Dir ki bixl Avel] iqin sgl I ich imtwel]

...utilising their own music.

- Every *Shabad* is to be presented in Gurbani (Gurmukhi), appropriately explained and lead by a different member of the Jatha.
- *Vaja* and *tabla* may be played by the few who are skilled in this instrument. Any musical instrument may be utilised or the *Shabads* may be presented without any musical instruments whatsoever!

PROJECT WORK

- The rendition of the Theme *Shabad* must incorporate all four lines but Jathas may sing an English version complementing the Gurmukhi. It can also be presented in the form of a play incorporating the Theme *Shabad*.
- All Jathas will present their theme songs on Saturday's PRESENTATION NIGHT.
- Other project work may also be presented (only after consultation with the Camp Delivery Team) on Presentation Night. This can be done by individuals and/or groups (Jatha Groups or Age Groups).

Theme of the Camp

" Sub Sikhan ko Hukam hai Guru Manoo Granth"

SLOGAN

" Realization of Truth is higher than all else...

Higher still is Truthful Living." (*Guru Nanak*)

WHAT DOES HUKAM TO A SIKH INVOLVE:

- Nam Japna (Mediate/Simran)
- Kirat Karni (Honest earning for living)
- Vand Chakna (Share with needy or less fortunate)
- Follow the path of Sri Guru Granth Sahib Ji and a commitment to learn and live life as per Gurbani.

AT THIS CAMP WE WILL STUDY:

- Hukam as per Sri Guru Granth Sahib – its various meaning and interperetations as per Gurbani.
- Karni or actions of a Sikhs of various Sikhs and its meaning through Gurbani
- Sewa- what does Sri Guru Granth Sahib Ji says about sewa in every sikhs routine.
- Religious ceremonies associated with a Sikhs daily life and rituals practiced.

Hukam as per Sri Guru Granth Sahib

Every organization has a set of rules and regulations, written or otherwise, to enable it to function smoothly. As need arises these rules can be changed. Governments too follow such a system and enact laws. The Lord also ordained a set of rules for the smooth running of the universe when He created it. These rules, referred to as the Lord's *Hukam* or *rajaa*, are unwritten and are forever. They are perfect and there are no shortcomings in them. Everything in this world happens as per the Lord's *hukam* and it is only the *gurmukh* who, by seeking the *saran* of the guru, gets to understand the *hukam* by means of the *gur sabad*. The Lord's *hukam* is for the benefit of all and the aim is to enable humans to become *gurmukhs*. Only by seeking the *saran* of the guru can one become God worthy and can understand the importance of the *hukam* and abide by it. It is so vast – *apaar* – that no one can know its limits – *koi ant na paa-ay*. He who meets the perfect guru – *jes gur poora bhaytsi* – is the one who can by the guru's grace follow the *rajaa / hukam* of the Lord. So says Guru Arjan Dev:

Tayra hukam apaar hai koi ant na paa-ay. Jes gur poora bhaytsi so calai rajaa-ay.
P.396

qyrw hukmu Apwr hY koeI AMqu n pwey ò ijs guru pUrw BytsI so clY
rjwey ò

Guru Amar Das mentions that understanding of the Lord's *rajaa / bhaana* is acquired from one who is regarded as the perfect guru – *pooray gur tay bhaana jaapai*. Only then can one always experience the *sehaj* state when the mind remains still and does not wander – *anden sehaj sma-ee*.

Pooray gur tay bhaana jaapai anden sehaj sma-ee. P.1333

pUry gur qy Bwxw jwpY Anidnu shij smweI ò

Guru Nanak Dev at the beginning of *Japji* poses two questions as to:

1) how one can make himself God worthy – *kev saceara hoi-ai*, such that the Lord can get manifested in him – *pargat ho sakay*, and

2) how the barrier of *koor* – falsehood – created by *maya* and its accompaniment *haumai* can be broken – *kev koorai tutai paal*. The guru answers these questions by saying that one should abide by the *hukam* or *rajaa* i.e. the Will of the Lord, which has been prescribed by Him for the being.

The important thing to remember is to submit to the Will of the Lord and avoid following one's own *mat*. But, because we are endowed with intelligence, we tend to submit to the dictates of our own minds and do things under the influence of *haumai*. Where *haumai* prevails the Lord is forgotten and impediments are created which prevent the smooth flow of the Divine Will. Other creatures in the Lord's creation are not endowed with intelligence as the humans are and hence they go through their lives in accordance with what has been destined for them by the Divine Will. Creatures of a lower order remain in tune with the Lord's *hukam* whereas human beings get out of tune and fail to abide by the Lord's *hukam*.

The Lord's *bhaana* and the guru's *bhaana* are not in any way two different things. According to Guru Ji it is only as a result of the Lord's *raja* that the individual meets the guru and it is only with the guru's *kerpa* that one resorts to *semran* and *bhagti* – *sayva bhagti(i) baneejai*. The *naam* begins to dwell in the mind – *man vasai*, and by attaining *sehaj avastha* one gets to drink the *naam* essence – *naam ras peejai*. Such a man experiences *sukh* and he always acquires immense benefits – *laaha net leejai*. Those who get to meet the guru – *guru meleejai*, are the ones who believe the *bhaana* of the *Hari* Lord.

Sikh history gives a shining example of a *gurmukh* named Bha-ee Bhekhari who lived during the time of Guru Ram Das. On the request of a Sikh from Peshawar, that he was keen to have *darshan* of a *gurmukh*, Guru Ji sent him to Gujerat to Bha-ee Bhekhari's place. Here the visitor was shocked to see that whilst preparations for the wedding of Bhekhari Ji's son were going on, Bha-ee Ji himself was busy getting ready things needed for a funeral. When asked by the visitor about it, Bha-ee Ji replied, "No one can understand the ways of the Lord. Anything can happen. One should be prepared to accept any eventuality. It is not proper to go against the *bhaana* of the Lord.."

The visitor was invited to stay back for the wedding. After the wedding, on the day the *janj* – groom's party – returned home, Bha-ee Ji's newly married son suddenly died. Festivities and enjoyment suddenly gave way to grief. But Bha-ee Ji showed no grief. He went about consoling his wife, the unfortunate bride, and other close relatives. From what the visitor had earlier seen he was convinced that Bha-ee Ji had foresight of what was to happen. He went to Bha-ee Ji and asked him why he had not called off the wedding if he was aware of what was going to happen. Bha-ee Ji replied, "Without the wedding my son would not have passed away. This was the *hukam* of the Lord Master. How could I obstruct the *bhaana*? What the Lord does is always good." The visitor was convinced that Bha-ee Bhekhari was indeed a *gurmukh*.

Karni or actions of a Sikh

What is Karni

Karni is a sincere and truthful efforts to implement Hukam(directions) by Guru. It is also called Rehat (code of conduct)

Rehni rahai soee sikh emra
 Oh thakur mai oss ka chera
 Rehat bina na sikh kaheeai
 Rehat bina dar chottan kahvai
 Rehat bina such kaahoon na lahai
 Taan te rehat su darish kar rahai
 Prithat rehat yeh jaan,khandee ke paaahul chhaka
 Suee singh pardhan avar on phaol jo laii

Rehat nama by Bhai Desa Singh ji.

Meaning of this is Only he/she is my sikh who implements my directions in true spirit .This way he is my guru and I am his/her disciple. Without rehat no one can claim to be a sikh. Without rehat he/she suffers spiritually, Without rehat no one feels comfortable That is why it is important to keep rehat.First rehat is to get sikh way of life and get baptized. And He/She is true sikh who does not believe in any other rehat.

Guru Granth Sahib says in following shabad regarding accepting hukam and following the hukam in form of Karni.Guru Amardas ji fourth Guru is live example of the Actions which he has earned and reached the level of Guruship through his good deeds and devotion as enumerated below.

ᠳᠠᠨᠠᠨᠠᠰᠤᠷᠡᠢ ᠮᠠᠬᠤ ᠣᠨ ᠴᠢ ᠰᠤᠨᠠᠨᠠᠰᠤᠷᠡᠢ]

Dhanaasaree, Fourth Mehl:

ᠰᠠᠶᠠᠨᠠᠨᠠᠰᠤᠷᠡᠢ ᠠᠨᠠᠨᠠᠰᠤᠷᠡᠢ ᠠᠨᠠᠨᠠᠰᠤᠷᠡᠢ ᠠᠨᠠᠨᠠᠰᠤᠷᠡᠢ ᠠᠨᠠᠨᠠᠰᠤᠷᠡᠢ]

All the Sikhs and servants come to worship and adore You; they sing the sublime Bani of the Lord, Har, Har.

gwiVAv siXAv iqn kwi hir Qwie pwiV ij n siqgr kl AvigAv siq siq kir mwnl]1]

Their singing and listening is approved by the Lord; they accept the Order of the True Guru as True, totally True. ||1||

bd hu Bwel hir klriq hir Bvj l qlriQ]

Chant the Lord's Praises, O Siblings of Destiny; the Lord is the sacred shrine of pilgrimage in the terrifying world-ocean.

hir dir iqn kl aqm bwiq hYsthu hir kQw ij n j nhuj wnl] rhwau]

They alone are praised in the Court of the Lord, O Saints, who know and understand the Lord's sermon. ||Pause||

Avpygru cy l w hY Avpy Avpy hir pBucj ivfwl]

He Himself is the Guru, and He Himself is the disciple; the Lord God Himself plays His wondrous games.

j n nwnk Avip iml weyse el hir iml sl Avr sB iqAvig Ehw hir Bwnl]2]5]11]

O servant Nanak, he alone merges with the Lord, whom the Lord Himself merges; all the others are forsaken, but the Lord loves him. ||2||5||11||

What does Sri Guru Granth Sahib Ji Says about Satgur ki Agia or karni.
mÚ 4] Fourth Mehl

gir siqgr kw j o isKu AKwey su Bl ky aiT hir nwnu iDAwV]

Gur sat gur ka jo sikh akhai so balka uth har nam dehai

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name.

admu kry Bl ky prBwiql iesnwnu kry Avmq sir nwiV]

Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar.

apdjs grl hir hir j pu j wpy siB ikl ivK pwp dK l ih j wV]

Following the Instructions of the Guru, he is to chant the Name of the Lord, Har, Har. All sins, misdeeds and negativity shall be erased.

iPir cVlidvsuigrbwxl gvw' bhidAw aTidAw hir nwmu iDAwV]

Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name.

j 0 swis igrwis iDAweymrw hir hir s0griskugrllmin BwV]

One who meditates on my Lord, Har, Har, with every breath and every morsel of food - that GurSikh becomes pleasing to the Guru's Mind.

ij s no dieAwl uhw' myrw sAwml iqsugrisk grllapdsu skwV]

That person, unto whom my Lord and Master is kind and compassionate - upon that GurSikh, the Guru's Teachings are bestowed.

j nu nwnkuDIV m0y iqsugrisk kl j 0 Awip j p' Avrh nwmuj pwV] 2]

Servant Nanak begs for the dust of the feet of that GurSikh, who himself chants the Naam, and inspires others to chant it. || 2 ||

How can we be good Sikhs, we must follow the path of Gurbani. All those who spend their life as ordained by Gurbani are true Sikhs.

Guru Amardasji

It is recorded that before becoming a Sikh, Bhai Amardas Ji as he was known at the time, was a very religious Vaishnavite Hindu who spent most of his life performing all of the ritual pilgrimages and fasts of a devout Hindu. One day, Bhai Amardas Sahib Ji heard some hymns of Sri Guru Nanak Dev Sahib Ji Maharaj being sung by Bibi Amro Ji Ji, the daughter of Sri Guru Angad Dev Sahib Ji Maharaj, the second Sikh Guru Sahib. Bibi Amro Ji was married to Bhai Sahib's brother, Bhai Manak Chand Ji's son who was called Bhai Jasso Ji.

Bibi Amro Ji lived together with Bhai Sahib's brother. It so happened that Bhai Sahib was at his brother house when he heard the wonderful recitation of Gurbani by his niece-in-law. Bhai Sahib was so impressed and moved by these Shabads that he immediately decided to go to see Sri Guru Angad Dev Sahib Ji at Khadur Sahib. It is recorded that this event took place when Bhai Sahib was 61 years old.

Bhai Sahib also had a younger brother called Bhai Ishar Das who had a son called Bhai Gurdas Ji, who was a superb poet and scholar of comparative religion who would later go on become the scribe of the first edition of the Sri Guru Granth Sahib Ji Maharaj.

In 1635, upon meeting Guru Angad Dev Sahib Ji, Bhai Sahib was so touched by the Guru's message that he became a devout Sikh. Soon he became involved in Sewa (Service) to the Guru and the Community. Under the impact of the Sri Guru Angad Dev Sahib Ji and the teachings of the Gurus, Bhai Amardas Ji became a devout Sikh. He adopted Guru Ji as his spiritual guide (Guru). Bhai Sahib Ji began to live at Khadur Sahib. He used to rise early in the morning, bring water from the

Beas River for Guru ji's bath, he would wash the Guru ji's clothes and fetch wood from the Jungle for 'Guru ka Langar'. He was so dedicated to Sewa and the Guru and had completely extinguished pride and was totally lost in this commitment that he was considered an old man who had no interest in life, he was dubbed Amru, and generally forsaken.

However, as a result of Bhai Sahib's commitment to Sikhi principles, dedicated service and devotion to the Sikh cause, Sri Guru Angad Dev Sahib Ji appointed Sri Guru Amar Das Sahib Ji as third Sri Guru Nanak Sahib in March 1552 at the age of 73. He established his headquarters at newly built town Goindwal Sahib, which Sri Guru Angad Dev Sahib Ji has established.

SEWA

Sewa in Sikh religion is considered to be one of the basis to achieve the humility in life. Humility is a noble virtue. It is probably more appropriate to say it is a Godly virtue and it is because of this attribute that saintly people are regarded with reverence. Guru Arjan Dev says that the basis of regard and respect earned by saadh sant is their humility – nemreta / maskeeni.

Guru Ji further says that being humble enables Him to keep the vekaars at bay. Humility acts as a club – gada, and regarding oneself as the dust – rayn chaari – of the feet of each and everyone acts as a dagger – khanna. No vekaars can approach one who possesses these two humility weapons - the club and the dagger.

Garibi gada hamaari. Khanna sagal rayn chaari.

Bibi Bhani ji and Bhai Manjh Singh are the many of the two examples of sewa and karni of sikh in his or her life.

Bibi Bhani ji

Bibi Bhani was daughter of Guru Amar Das, the third Sikh Guru and the wife of Guru Ram Das, the fourth Sikh Guru and the mother of Guru Arjan Dev, the fifth Sikh Guru.

She was born to Mata Mansa Devi on 19 January 1535 (21 Magh 1591 Bk) at Basarke Gillan, a village near Amritsar. She was married on 18 February 1554 to Bhai Jetha (whose name was later changed to Guru Ram Das), a Sodhi Khatri from Lahore. Bhai Jetha later moved to Goindval which was an upcoming Sikh town and carried out voluntary service (Sewa) in the construction of the Baoli Sahib (sacred well).

Guru Amar Das was very impressed with the Sewa performed by Bhai Jetha and so a marriage was arranged between Bibi Bhani, his daughter and a dedicated devotee, Bhai Jehta. After marriage, the couple remained in Goindval serving the Guru and the congregation (Sangat). Later, on the near completion of construction of the Gurdwara at Goindval, Bhai Jetha was deputed by the Guru to go

and establish a habitation at present-day Amritsar. This place was also later called Ramdasar. Here, on a piece of land gifted, according to one version, by Emperor Akbar to Bibi Bhani at the time of his visit to Guru Amar Das.

Three sons, Prithi Chand (1558), Mahadev (1560) and (Guru) Arjan Dev (1563) were born to her. A popular story mentioned in old chronicles describes how devotedly Bibi Bhani served her father. One morning, it is said, as Guru Amar Das was absorbed in meditation, Bibi Bhani noticed that one of the legs of the low wooden seat on which the Guru sat was about to give way. She at once put forward her hand to support the stool. As the Guru ended his devotions, he discovered how her hand was bleeding from the injury she had sustained. He blessed her saying that her progeny would inherit the guruship. Bibi Bhani died at Goindval on 9 April 1598.

Bibi Bhani was mother of Guru Arjan Dev, the Fifth Guru. Undoubtedly, Guru Arjan Dev was brought up as a model GurSikh. Guru Arjan Dev was the first Sikh Martyr. Guru Arjan Dev compiled Adi Granth by collecting all the writings of gurus before him and installed it at Golden Temple. This granth now called the Sri Guru Granth Sahib is central of Sikhism and the current and perpetual Guru of the Sikhs. Guru Arjan Dev also completed the construction of Golden Temple or Harimandir Sahib.

She was a symbol of service. In the Sikh history, she is known as an embodiment of service. There is special status of Bibi Bhani in the life of Guru Amardas by the way she cared for her father proving that there was no difference between a son and a daughter. Both can equally serve their parents.

There is a superstition in Punjabi culture that a father does not get any service done from the daughter, but Bibi Bhani used to serve her father before marriage and kept serving him even after her marriage. We can learn a lesson from her way of serving that one can continue doing worldly duties along with daily religious service or worship.

Domestic circumstances never became any obstacles and she kept serving her father humbly and with devotion, even after she became the mother of three sons. She very gladly and regularly kept giving bath to her father and used to keep a watch so that no body disturbed him during his meditation. So much so that when a leg of that bath-stool was broken, she kept her arm underneath it, so that his meditation was not disturbed. Only Bibi Bhani could do that. She was married in the beginning of 1553. She served Bhai Jetha not only as a husband but also as a saint.

She was so contented that she never complained about the poverty of her in-laws. She kept serving her father even after her marriage, as her in-laws were local. She continued doing her worldly duties along with the service of her father. Her husband continued serving in the common kitchen even after his marriage.

They had three sons, Prithi Chand, Maha Dev, and Arjan Dev. Prithi Chand was arrogant, lazy, and dishonest, but still wanted the Guruship after his father. He wanted that his Mother should recommend him for Guruship. She advised him that the decision made by his father would be on merit and she remained neutral. When Guru Arjan Dev was selected for Guruship, Prithi Chand misbehaved with his father.

Bibi Bhani snubbed Prithi Chand and admonished him. She said to him that the decision made by his father was impartial. This has been the tradition from the time of Guru Nanak. She also said, "Your father was also selected on the basis of his service and humility." Bibi Bhani always stood for truth.

Bhai Manjh Singh

In the time of Guru Arjan Dev jee, there was a powerful and rich Jat by the name of Teeratha. Teeratha was a follower of the **Muslim sect of Sakhee Sarvar**. He was the local leader of this sect and had hundreds of followers who all respected him. Teeratha would regularly lead the members of this sect on a pilgrimage to the main Sakhee Sarvar shrine now in Pakistan.

Once when passing through Amritsar, Teeratha decided to visit Guru Arjan. He had heard that there was a great Guru who had a large following and this Guru was spiritually enlightened. He was curious to know who this Guru was and what he would say. He decided to stop off and see the Darbar of Guru Arjan. When he saw the Darbar, he saw that people of many different backgrounds, and castes were all sitting together and living in harmony. He also heard the kirtan in the darbar and the kirtan left a permanent mark on him. He heard of the great gift of naam and the thirst to have this gift rose within him. He was the leader of hundreds of Sakhee Sarvar followers but he could no longer follow that path. He realised that Sikhi was the path he must follow.

He came to Guru Arjan Dev jee and introduced himself. Guru jee knew how rich and powerful Teeratha was and when Teeratha begged for naam and to be initiated into the Sikh faith, Guru jee replied, "Being a Sikh is no easy thing. The path is finer than a hair and sharper than the khanda. The primary principle of Sikhee is humility." Teeratha again repeated his request. Guru Arjan Dev jee then said, "Why do you want to be a Sikh? You are a rich and powerful man with hundreds of followers. You can continue on the easy path of Sakhee Sarvar, because the Sikh path is very hard. If you become a Sikh, you will lose your followers and all their respect and you will lose your wealth as well. You may even have to pay for this decision with your life. What use is there in becoming a Sikh for you?" But Teeratha was insistent he begged that nothing mattered. If he lost everything it would not matter, he needed naam. With tears in his eyes he begged for naam. Guru Arjan Dev jee accepted his request and initiated him into Sikhee and gave him Naam.

Teeratha decided to not return home and took leave of his followers. He decided to stay with the Guru for some time. The Sikhs knew that Teeratha was from the Manjh clan and began to call him Bhai Manjh. Bhai Manjh did seva in the darbar and one day Guru Arjan Dev jee called him and asked him to return to his village and preach Sikhee to his old followers.

Bhai Manjh would rise early and begin to collect wood for seva and also to sell. After giving the first bundle and selling the second, the two would return to the Darbar and do seva all day. He would put all his extra money into the Golak. Guru jee once came to Bhai Manjh and asked why he still stayed despite being so poor and having lost everything. Guru jee said he should go home. Bhai Manjh replied, "Mahaaraaj, please never speak of having to leave your feet. Sachay Patshah, worldly wealth is a dream and so it comes and goes. Nothing is lost. I have lost my worldly wealth and found your true treasure of Naam. No thief will take this treasure from me and no King will seize it." Guru jee gave his blessings to Bhai Manjh and moved on.

One day early in the morning when Bhai Manjh was going to the langar to give wood, such a dust storm arose that he could see nothing. Bhai Manjh stumbled and fell into a well. Day broke and Bhai Manjh still had not returned and everyone understood he must be in trouble. The Sikhs began to search for him and heard him call out from the well. One Sikh ran to Guru Arjan to tell him what had happened and Guru jee immediately dashed bare foot to the well. They threw a rope into the

well and asked Bhai Manjh to pull himself out. Bhai Manjh jee called from the depth of the well, "Please, first pull the wood out for the langar! If they become wet, they will be of no use and not burn. If I am wet, nothing will happen." Bhai jee tied the wood bundle to the rope and had it pulled out. Only then did Bhai Manjh have himself pulled out.

When Bhai Manjh was out of the well, Guru Arjan was standing before him. Bhai Manjh fell at Guru jee's feet. Guru Arjan asked, "Bhai Manjh! What have you gained by following me? You have lost your wealth, your status, and even your wife. You have lost everything!"

Bhai Manjh held Guru jee's feet even tighter and with tears in his eyes replied, "No Satguru! I have not lost anything. I have only gained. Please don't push me away, this is my only request of you..."

Guru Arjan Dev jee then said, "Bhai Manjh, your seva has borne fruit. Ask for anything you want."

Bhai Manjh replied, "Guru jee, bless me that I may never want anything. May I always be content"

Guru jee replied, "It will happen as you request. But still, request something Bhai Manjh..."

Bhai Manjh then said, "If you are happy with me, then have this mercy. It is Kaljug. Please do not scold and test so harshly. May your Sikhs not have to bear such hardships."

Guru Maharaj again said, "This too will happen, but still request something Bhai Manjh." Bhai Manjh finally replied, "May my consciousness remain at your feet and may I never forget the meditation of your Naam. If you wish to bless me, then bless me with gift of limitless faith."

Guru Arjan heard these words and then said, "Manjh is the beloved of the Guru and the Guru is beloved of Manjh. Manjh is the ferry of the Guru who will ferry across the world ocean."

sl kumú 3] (644-14)

Shalok, Third Mehl:

siqgr kl syw sPl uh'j y ko kryicqu l wie] (644-15, sriT, mÚ 3)

Service to the True Guru is fruitful and rewarding, if one performs it with his mind focused on it.

min icldAw Pl upvxw ham' ivchuj wie] (644-15, sriT, mÚ 3)

The fruits of the mind's desires are obtained, and egotism departs from within.

bDn qW' mkiq hie scy rh' smwie] (644-16, sriT, mÚ 3)

His bonds are broken, and he is liberated; he remains absorbed in the True Lord.

iesuj g mih nwmu Al Bih' girmiK vs' min Awie] (644-16, sriT, mÚ 3)

It is so difficult to obtain the Naam in this world; it comes to dwell in the mind of the Gurmukh.

nwnk j o guru syih Awpxw hau iqn bil hwr' j wau] 1] (644-17, sriT, mÚ 3)

O Nanak, I am a sacrifice to one who serves his True Guru. ||1||

The Sikh Ceremonies

The Sikh Ceremonies

All the Sikh ceremonies like birth, baptism, marriage and death, are simple, inexpensive and have a religious tone. They are held in the presence of Guru Granth Sahib and include Kirtan, the singing of appropriate hymns for the occasion, saying of Ardas - formal prayer, and the distribution of Karah Parshad, sacred food, to the congregation. This includes various other ceremonies such as Sadharan path, Akhand Path etc. The baptism ceremony called Amrit is the most important of all Sikh ceremonies. We have included Namkaran or Naming Ceremony, Anand Karaj or Sikh Marriage and Death Ceremony details. For details of other ceremonies please contact your facilitators or consult Sikh Rehyat Maryada.

Some of these ceremonies are Parkash, Hukamnama, Nitenam, Namkaran Sanskar, Anand Karaj, Antim Ardas, Sukhasan, Akhand Path and Sahej Path

Namkaran Sanskar or The Naming Ceremony

The Sikh naming or christening ceremony is well established and it takes place in a *Gurdwara* in the presence of relatives and friends. The family offers donations, *Karah Parshad* and a *Rumala* which is a covering for *Guru Granth Sahib*, made of high quality silk, cotton or embroidered cloth. Prayers are offered asking for a special blessing of good health, long life and the Sikh way of life, *Gursikhi* for the child.

After reciting *Ardas*, *Guru Granth Sahib* is opened at random. The first letter of the first word of the hymn on the page is selected as the first letter of the child's name. The given name is common for either sex. The word *Kaur* meaning 'princess' is added after a girl's name, and the name *Singh* meaning 'lion' after a boy's. For example, if the first letter is "P", the male child may be given a name like Partap Singh, Pritam Singh or Puran Singh or any other such name beginning with the letter "P". If the newly-born is a girl the name would like wise be, Partap Kaur, Pritam Kaur or Puran Kaur.

When the name is selected by the family, the congregation gives approval by a holy cheer or *Jaikara*: '*Bolay So Nihal! Sat Siri Akal!*' The ceremony ends with the distribution of *Karah Prasad*, and the placing of the *Rumala* over *Guru Granth Sahib*. Sometimes, sweets or *Langar*, free food from the Guru's kitchen, is served but this is not a part of the ceremony.

Anand karaj or The Sikh Marriage

Sikh marriages are usually arranged. However, the word 'arranged' is not always properly interpreted by people in Western societies. An arranged marriage does not mean forcing a boy or a girl into a wedlock of parents' choice only. It is agreeing to marriage proposed by mutual discussion between the boy or the girl on one side and his or her parents and relatives on the other. This is in fact selecting the right partner from a number of choices or proposals.

Several criteria are usually adopted before making a marriage proposal. Most important are the boy and girl themselves who show their willingness only after taking into account, personality, family background, educational standing and physical appearance of the proposed partner. Generally, relatives or close family friends suggest a suitable match to the family. The boy and girl then get to know each other to convey their consent to their parents.

The Sikh marriage is monogamous. In the case of broken marriage, divorce is not possible according to the Sikh religious tradition. The couple can, however, obtain a divorce under the Civil law of the land. Marriage, in Sikhism, is regarded as a sacred bond in attaining worldly and spiritual joy. About the ideal marriage, the Guru says: "They are not husband and wife who only have physical contact; rather they are wife and husband who have one spirit in two bodies."

The Sikh marriage ceremony is called *Anand Karaj* meaning 'ceremony of bliss'. The fourth Guru, Guru Ramdas, originally composed *Lavan*, the wedding song, to celebrate a holy union between the human soul (*Atma*) and God (*Parmatma*). The Guru wishes that our married life should also be moulded on the ideal laid down for our union with the *Parmatma*. The 4 verses of *Lavan* explain the four stages of love and married life. The first verse emphasises the performance of duty to the family and the community. The second verse refers to the stage of yearning and love for each other. The third verse refers to the stage of detachment or *Virag*. The fourth verse refers to the final stage of harmony and union in married life during which human love blends into the love for God.

Lavan is a Sanskrit word literally meaning 'break away', i.e. the bride breaking away from her parents' home. Based on a concept depicted in *Lavan*, the Sikh marriage is not merely a physical and legal contract but is a sacrament, a holy union between two souls, where physically they appear as two individual bodies but in fact are united as one. The bride's past and present becomes the bridegroom's past and present. Her present

becomes his and his hers. They feel and think alike and both are completely identified with each other, i.e., they become '*Ek Jot Doe Murti*' meaning one spirit in two bodies.

Sometimes before the wedding day another important ceremony called *Kurmayaee* or *Shagan* takes place usually at the bridegroom's house or the *Gurdwara*. It is a formal engagement ceremony involving a promise to marry and an exchange of rings and other presents. But the word *Kurmayaee* literally means the coming or the meeting of the parents of both the boy and the girl, and this shows the importance attached to the union of the two families. As soon as the bridegroom, and the two families are assembled the *Milnee* is performed, a meeting of parents and close relatives of the bride and groom and exchange of presents. The bride herself does not normally participate.

The marriage ceremony is conducted in a *Gurdwara* or at the bride's home or any other suitable place where *Guru Granth Sahib* is duly installed. A priest or any Sikh (man or woman) may conduct the ceremony, and usually, a respected and learned person is chosen.

First *Asa di Var* (morning hymns) and then hymns appropriate for the occasion are sung while, family, friends, guests and groom arrives. The groom is first seated before *Guru Granth Sahib* and when the bride comes she take her place on his left. The couple and their parents are asked to stand while the rest of congregation remains seated. A prayer is then said, invoking His blessings for the proposed marriage and asking His Grace on the union of the couple. This connotes the consent of the bride and the bridegroom and their parents. The parties then resume their seats and a short hymn is sung.

This is followed by a brief speech addressed particularly to the couple, explaining the significance and obligation of the marriage. The couple are then asked to honour their vows by bowing together before *Guru Granth Sahib*. Then the bride's father places one end of pink or saffron-coloured scarf in the grooms hand, passing it over the shoulder and placing the other end in the bride's hand. Thus joined, the two will take the vows.

This is followed by a short hymn. *Guru Granth Sahib* is now opened and the first verse of *Lavan* is read from it. The same verse is then sung by the musicians while the couple slowly encircle *Guru Granth Sahib*. The groom leads in a clock-wise direction and the bride, holding the scarf, follows as nearly as possible in step. When the couple reaches the front of *Guru Granth Sahib*, they both bow together and take their respective seats. The same protocol is repeated for the remainder three verses. The ceremony is concluded with the customary singing of the six stanzas of the *Anand Sahib*, Song of Bliss, followed by *Ardas*, prayer, and *Vak*, a random reading of a verse from *Guru Granth Sahib*. The ceremony, which takes about an hour, ends with the serving of *Karah Parshad* to the congregation. Relatives and friends then exchange greetings and congratulations. A few hour after the marriage the bridal party or *Doli* leaves and the bride departs from her parental home with her husband.

Saskar, Antim Ardas or The Death Ceremony

To a Sikh, birth and death are closely associated, because they are both part of the cycle of human life, *Ava Guvan*, which is seen as transient stage towards *Nirvana*, complete unity with God. Sikhs thus believe in reincarnation. Mourning is therefore discouraged, especially in the case of those who have lived a long and full life. The death ceremony may be split into two parts; *Saskar*, the cremation and the *Antim Ardas*, the final prayer at the end of the *Bhog* ceremony.

At a Sikh's death-bed, relatives and friends read *Sukhmani Sahib*, the Psalm of Peace, composed by the fifth Guru Arjan Dev Ji, to console themselves and the dying person. When a death occurs, they exclaim 'Waheguru', the Wonderful Lord. Wailing or lamentation is discouraged. For cremation, the body is first washed and dressed with clean clothes complete with the Five K's (in case of baptised Sikhs). If the death occurs in a hospital, the body is taken home for viewing before the funeral. In Punjab, body will be burnt on the funeral pyre, but in Western countries crematorium is used. A prayer is said before the start of the funeral to seek salvation for the departed soul. On arrival at the crematorium, a brief speech about the deceased is generally given, Japji sahib and then *Sohila*, bed-time prayer is recited and the *Ardas*, formal prayer is offered. The cremation is generally done by the eldest son or a close relative. Where cremation is not possible, disposal of the dead body by placing it in the sea or river is permitted. At the end of the cremation the member of the funeral party return to their homes.

The ashes are collected after the cremation and later disposed of by immersion in the nearest river or sea. Some families, living outside India, prefer to take the ashes to Punjab. Sikhs do not erect monuments over the remains of the dead.

The second part is called *Antim Ardas*, the final prayer during the *Bhog* ceremony which includes a complete reading of *Guru Granth Sahib* either at home or in a *Gurdwara*. This is called a *Sahaj Path*, and is usually completed within ten days. If the family can read, they must take part in the reading; if they cannot, they must sit and listen to it. The reading is meant to provide spiritual support and consolation to the bereaved family and friends. During *Ardas*, the blessing of God for the departed soul is sought. The Gurus emphasised the remembrance of God's Name as the best means of consolation for the bereaved family. Sikhs are always exhorted to submit to and have complete faith in the will of God, called *Bhana Mun-na*.

Generally, all the relatives and friends of the family gather together for the *Bhog* ceremony on the completion of the reading of *Guru Granth Sahib*. Musicians sing appropriate hymns, *Salokas* of the ninth Guru Tegh Bahadur are read, and *Ramkali Saad*, the Call of God, is recited. After the final prayer, a random reading or *Hukam* is taken, and *Karah Parshad* is distributed to the congregation.

If the deceased person is elderly, food from Guru's kitchen, *Langar*, is served. Presents are distributed to grandchildren. Donations are often announced for charities and religious organ-izations. Sometimes, at the end of the *Bhog*, eldest member is presented with a turban and declared the new head of the family.

Gurmat Quiz

There are about 20 Questions from History of Sikhs. This Quiz is for the fun and knowledge. First 3 right answers in each age group will be given the prizes. The rules of the Quiz is to understand and know about our history. Make sure to right your name and the age on the answer sheet and put it in the box in Darbar sahib. Last day of the camp box will be opened. Let us see who wins the secret prizes. Age groups are 10-14 Years, 14-17 Years, 17 Years to 21 Years.

1. Name the ten Gurus of the Sikhs in the right order
2. Name the present Guru of the Sikhs
3. Who were the four Sahebzadas ?
4. Name the four Sahebzadas
5. Name the Sahebzadas who were bricked alive.
6. Name the Sahebzadas who achieved martyrdom in the battlefield of Chamkaur.
7. When & where was the Khalsa Panth created ?
8. Name the first 'Panj Pyaras' (The five beloved ones)
9. Name the five 'K's that every Sikh must always possess
10. Who is the spiritual father of all Sikhs (Khalsas) ?
11. Who is the spiritual mother of all Sikhs (Khalsas) ?
12. What is the native place of all Sikhs (Khalsas) ?
13. What is the Sikh Salutation ?
14. What is the literal meaning of the word 'Sikh' ?
15. What is the literal meaning of the word 'Singh' ?
16. Name the five prayers that comprise 'NITNEM' the daily prayer of the Sikhs (according to the SGPC Rehat Maryada)
17. What are the four main apostate acts ('Kuraihats') prohibited for a Sikh ?
18. Name the 'Five Takhts' of the Sikhs

19. Which Guru started the formal teaching of the 'Gurmukhi' script ?

20. Which Guru formalised the concept of the shared meal into 'Guru-Ka-Langar' ?

Bibliography:

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- 3) History of Sikhs
- 4) Gurmukh Singh of Raub, Pahang, Malaysia.
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Theme Shabad

“ Dhur ki Bani aye, tin sagli chint metai ”

sriT mhl 5] (627-19)

Sorat'h, Fifth Mehl:

prmsir idqw blhw] (627-19, sriT, mU 5)

The Transcendent Lord has given me His support.

dk ng kw frw Blhw] (627-19, sriT, mU 5)

The house of pain and disease has been demolished.

And krih nr nrwl] (627-19, sriT, mU 5)

The men and women celebrate.

hir hir plB ikrpw Dwrl]1] (627-19, sriT, mU 5)

The Lord God, Har, Har, has extended His Mercy. ||1||

stghu siku hAw sB Qwel] (628-1, sriT, mU 5)

O Saints, there is peace everywhere.

pwrbhm plrn prmsru riv rihAw sBnl j wel] rhwau] (628-1, sriT, mU 5)

The Supreme Lord God, the Perfect Transcendent Lord, is pervading everywhere. ||Pause||

Dir kl bwxl Awel] (628-2, sriT, mU 5)

The Bani of His Word emanated from the Primal Lord.

iqin sgl l icht imtwel] (628-2, sriT, mU 5)

It eradicates all anxiety.

dieAwl prk imhrvwnw] (628-2, sriT, mU 5)

The Lord is merciful, kind and compassionate.

hir nwnk swcu vKwnw]2]13]77] (628-3, sriT, mU 5)

Nanak chants the Naam, the Name of the True Lord. ||2||13||77||

Our National Anthem

“ Advance Australia Fair”
Australians all let us rejoice
For we are young and free
We've golden soil and wealth for toil,
Our home is girt by sea:
Our land abounds in nature's gifts
Of beauty rich and rare,
In history's page let every stage
Advance Australia fair,
In joyful strains then let us sing
Advance Australia fair
Beneath our radiant Southern Cross,
We'll toil with hearts and hands,
To make this Commonwealth of ours
Renowned of all the lands,
For those who've come across the seas
We've boundless plains to share,
With courage let us all combine
to advance Australia fair.
In joyful strains then let us sing,
Advance Australia fair.

Khalsa Anthem

" Deh Shivaa "

Deh Shivaa bar mo-eh ihai,
Grant me, O God, this blessing,

Shubh karman tay kabhahooⁿ na taroⁿ!
May I never refrain from righteous acts!

Na daroⁿ ar so jab jaa-e laroⁿ,
May I fight without fear against all foes in the battle of life,

Nishchai kar aapnee jeet karoⁿ!
With the courage of Faith, achieve the Victory!

Ar Sikh haao aapanay hee man kaaon,
May my mind be ingrained with Your teachings,

Ih laalach hau gun tau ucharoⁿ!
May my highest ambitions be to sing your praises!

Jab aav kee audh nidhan banai,
When this mortal life comes to its end,

At hee ran mai tab joojh maroⁿ!
May I die in battle, with limitless courage!

More Shabads

Prayer Before Meals

Deⁿdaa Daataa ek hai sabhko devanhaar,
One Waheguru gives to all His creations,

Dhendhe tot na aava-ee agant bhare bhandar!
When Waheguru gives,
He gives without restrictions
and has abundance of everything (for everyone)!

Jis daa ditaa khavana tis kaheesai saabas,
Let us thank Waheguru ji whose gifts of food we eat!

Nanak hukam na chalaee naal khasam chalai Ardaas!
Nanak says, with Waheguru,
only humble supplications are fulfilled and not commands!

Nishan Sahib Selami

Degh Tegh Fateh, Panth Ki Jeet!
Jhoolde Nishan Rahein, Panth Maharaaj Ke!
Jugh jugh jite hovaye, Khande de nishan di!
Boleh So Nehaal! Sat Sri Akaal!!

Learnings from the this camp

These camps are designed to provide "you" the Sikh Youth with value. Please provide us concise feedback. which we the organizers and presenters, can utilize to ever improve the content, format and diversity of topics to make these camps memorable.

1. Please list 3 key reasons why you decided to attend this Sikh youth camp?

2. Please state whether the camp content met your expectations in detail?

3. Where the camp content failed to meet your expectations list what improvements can be made to give you the benefits you seek?

4. What additional content or changes to the camp format would you like to see?

5. Would you recommend this type of camp to your friends and family? Explain why?

Please tear off the section of this feed back form and give it to the organizers for special gifts on the last day.Thank you for your feedback.

My Notes

Contact Information

Names, Telephone Numbers & Emails
