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Note from Dya Singh Ji

Dear Oz Sikh Youth Camp (Sydney) year 2004 participants, facilitators, sponsors, sewadhars, parents and guests,

WAHEGURU JI KA KHALSA, WAHEGURU JI KI FATEH!

Welcome to this years 'samelan' in Sydney, Australia. Once again we look forward to a week of excitement, fun and some self-improvement, the Sikhi way.

Remember, enjoyment of socialising, sports and other fun activities is enhanced a thousandfold if we also discipline ourselves to carry out our daily routine, and with punctuality.

What is the self-improvement daily routine at the camp which must extend to your home when you get back?

- Getting up early and taking a bath
- Doing Naam Simran and Nitnam
- Kirtan – doing and listening
- Learning how to do 'Path' (reading gurbani). Letting it become an integral part of your life by first doing, listening and absorbing it, then beginning to understand it and finally living by it.

This year the theme is : Who is my Guru? (Guru maneo Granth) Our week will be used in understanding our Guru Ji a little better and getting closer to Him.

The responsibility of learning and improving yourself is entirely up to you. We can only provide the information and the example.

Taking the views of past participants, the daily programme allows a great deal of time for you to 'have fun' but bearing in mind that you have come here to learn a little more about your faith and towards self-improvement.

This year we shall have a Kirtan competition and also a Quiz competition. Information and rules on both will be provided and prizes will be given out.

So, let us have a very fulfilling week at the Australian Sikh Youth Camp, Sydney for year 2004.

Waheguru Ji's blessings and Cherdhi Kala

Dya Singh
(18 Jan. 2004)

Sri Guru Granth Sahib – basic notes.

Day 2 will be spent entirely on the Sri Guru Granth Sahib. Write further notes as the day goes by.

1430 pages 31 raags (classical Indian scales of music)

Starts with Mool Mantr/Japji, Sodar, So Purakh (which make up the basis of Rehraas Sahib), Sohila (commonly called Kirtan Sohila)

Q. What are the Nitnam banis? How much of these are in the SGGS?

Raags start on Page 14 with Sri Raag – why Sri Raag?

Ends with Shaloks of 9th. Guru Ji on Pg.1426

Followed by Mundhavani/Salok M 5 – Tera kita...

Concludes with Raag Mala – author not known.

Contributions of shabads through ...

Nanak – 974

Angadh – 62

Amar Das – 907

Ram Das - 635

Arjan : (Compiled Aadh Granth in 1604) – 2218

Tegh Bahadur : (Added on by Gobind Singh Ji plus Raag Jai Jai Vanti – raag used only by Tegh Bahadur) – 115

32 - Sants/Bards/Avtars/Bhats from 12th Century of high and low caste. Some of them are:-

Kabir
Faridh
Namdev
Ravidas
Dhana
Baini
Bheekhan
Jaidev
Parmanand
Ramanand Peepa
Sain
Sadhna,
Soordas
Mardhana
Sunder
Tarlochan
Satta & Balwand
Bhattan-dhi-bani (11 of them)

Sukhmani Sahib – 5th. Guru
Anand Sahib – 3rd. Guru
Lavan – 4th, Guru Ji
Assa-Dhi-Vaar : 1st and 2nd Guru Ji.
Bara Maha :
Bara Maha Sadh

What is in the Sri Guru Granth Sahib. Guru Arjan Dev Ji explains:-

In this platter are placed three ingredients
Truth, Contentment and Contemplation
Into this is poured the nectar of Naam
Who is the support of all
Those who partake of this dish and relish it
Will be emancipated (Mundavni M.5 – Pg. 1429)

In Salok M. 5, the final salok in the Sri Guru Granth Sahib – ‘Tera kita jato naahi...’, Guru Arjan Dev Ji thanks Waheguru for giving him the will and sewa to complete the writing of the Aadh Granth.

I have no knowledge of your doings O, Waheguru Ji. Yet you have made me worthy of Your service (in the completion of this task of compiling Your Word).
I am meritless, nor with any virtues. Yet you have taken pity on me.
You have shown mercy and blessed me with this task.
I have now met with the True Guru Ji.
Nanak, I am blessed with Waheguru’s Naam, then alone does my body and soul blossom forth.

KIRTAN COMPETITION

A 'jatha' must comprise of a minimum of three. 'Jatha' must be registered on the first day and depending on the number of 'jathas' will get to sing at least (minimum of) two (different) shabads in the duration of the camp. Marks will be given on:

1. General presentation – presenting a good image/. Can shabads be heard with clarity?
2. Control of voices (musical pitch)
3. Keeping to rhythm (no, Dheeraj cannot enter the competition!)

Extra marks if you include more than three in your jatha and have your own dedicated percussionist – tabla or dholki player.

Any variations to the rules can only be done by the Youth Camp committee.

CAMP QUIZ – By Dya Singh

On the last day of the camp there will be a CAMP QUIZ. There will be prizes given out to the 'team' which wins. Below are the rules, parameters and conditions of the Quiz. May the best team win!!!

1. The Camp Quiz will be based on all that you are going to learn at the camp and also all information in the Samelan Guide.
2. Bhai Dya Singh Ji will be the Quiz master. He will set all questions in consultation with 'Doctor' Sietel Singh Gill.
3. A 'Panel of Judges' will oversee all proceedings and will have the power to overrule answers or decisions of the Quiz Master.
4. All Camp Participants will be divided into five equal groups. These groups will comprise an equal number of youngsters up to age 12 and above age 12.
5. Questions will be set in the Senior (above 12) and the Junior (below 12) categories.
6. Each group must give answers after consultation. Each group will nominate one group member to answer. No group member can give all the answers, answers must be given in rotation but consultation can take place.
7. Senior category questions can be answered by any member of the group (in rotation). Junior Category questions can only be answered by below age 12 members but they can be prompted by other group members – senior or junior.
8. Each group can only answer once, so careful consultation is advised.
9. A correct answer by the group to whom a question is posed gets 5 points. If their answer is incorrect the second group asked in rotation gets 3 points. The third group asked gets a maximum of 2 points and the fourth group 1 point. A second round of the same question will receive 1 point only. Consolation questions asked at random receive a consolation point.
10. Groups will be asked questions in rotation and the quiz master will specify whether it is a 'senior' question or a 'junior' question.
11. Questions will be asked as set down by the Quiz Master.
12. Any participant caught cheating in any way will be tortured by tickling and their group lose points as decided by the judges!

Tentative Daily Programme

Delivered in English and Punjabi

(subject to minor changes by Organisers as they see fit)

5.00am - Wake-up call and Asa-Dhi-Var

6.30am – Yoga and Meditation

7.00am – **Morning Nitnem**
Japji Sahib, Jaap Sahib, Sawaiyay
'Nishan Sahib Salaami'

8.00am **Breakfast**

9.30am: Creativity Time – work on projects (Counselors will be available if requested)

11.00am: 'Understanding Gurbani' classes - Senior groups
'Understanding Basic Sikhi' classes - Juniors

12 noon Lunch

1.00pm: Discourse on "Who am I?" - all groups

2.30pm: Creativity Time: Project work.

3.30pm: Outdoor activities including Yoga Classes

5.30pm: Showers

6.00pm: Dinner

7.00pm: Evening Nitnem - Rehraas
Inspirational Diwan/Kirtan

9.00pm: Supper

10.00pm: Lights Out

Guidelines for Participants

1. Participants are to cover their head at all times
2. Please be bare footed in the Darbar Sahib
3. Participants are to wear decent clothing
4. Participants are to remain in the boundaries throughout the whole camp
5. Participants, who need to leave the camp for any reason, please refer to the organizing committee for further advice.
6. Participants should refer to any counselors if they encounter any problems
7. Punctuality is to be observed at all times
8. Participants are to attend all activities and programs as scheduled
9. Male and female participants must remain strictly within their respective dormitories.
10. Each participant is allocated one bed. Please keep to your own bed
11. Instructions of your counselors are to be followed at all times
12. Participants are to wear their name tags at all times

Darbar Sahib/Hall Manners

1. Please cover your heads in the Darbar Sahib at all times
2. Strict silence must be maintained in the Darbar Sahib
3. Please handle the Nitnam Gutkas with full respect. Gutkas may be kept on laps but are not to be put on the floor
4. Wash your hands and feet before you proceed to the Darbar Sahib
5. Any form of vandalism will be dealt with severely

Dormitories

1. Food, drinks and footwear are to remain outside the dorms and cleanliness in the dorms is to be maintained
2. Seek the sevadars if there are any problems

Telephones

1. A public telephone is available.
2. All mobile phones are to be turned off for the duration of the camp. Contact a counselor if you need to make a call.

Theme of Camp:

Who is My Guru? – Mera Guru Kaun Han?

Dya Singh

As we celebrate the 400th. Year of the first ‘prakash’ of the Sri Granth Sahib we need firstly to understand ‘who our Guru’ is.

Generally all ‘Indians’ take on a spiritual ‘Guru’ for their spiritual growth in this lifetime. This is someone who is considered to be a highly elevated soul, a ‘mahapurash’, a ‘brahm-giani’, a ‘swami’, etc. Indians then virtually worship this ‘Guru’ who is supposed to show them the ‘way’. A great many ‘westerners’ or non-Indians who are exposed to this ‘Indian’ way also do the same and become the ‘followers’ of such and such a Swami etc. They visit him or his place of abode where, if he has died, a disciple takes on his role to impart spiritual knowledge as designed by the original ‘Swami’.

A great many Sikhs too, still do that. Though we have been continuously directed for over 300 years that we do not believe in a ‘Guru’ in human form, some of us still persist in taking on, or adopting a ‘Guru’. Sometimes it is a ‘Sant’ (holy man) of Sikh origin, or they subscribe to a Hindu ‘Guru’ while still remaining Sikhs in outer form and in terms of daily rituals. I know many ‘Sikhs’ who are Sai Baba devotees or Hanuman devotees or Krishna devotees etc. etc. OR they subscribe to a particular ‘Sant’ who obviously is more powerful than other ‘Sants’ and they do everything in his name – virtually worshipping him.

SIKHS ARE CATEGORICALLY INSTRUCTED THAT ‘GURU MANEO GRANTH’. That the Sikh ‘Guru’ is Sri Guru Granth Sahib. In short, listen to the advise of all ‘brahm-gianis’, ‘Sants’ or other purveyors of Sikh spirituality, but remember, they are not ‘Gurus’, the Sikh ‘Guru’ is the Sri Guru Granth Sahib. Listen to all who direct you to the Sri Guru Granth Sahib as your Guru, but do not worship them, worship only Waheguru and only through the teaching of Sri Guru Granth Sahib.

We find spiritual nourishment and help in spiritual growth within the words of the Sri Guru Granth Sahib. There is no room for 'duality' of being the devotee of a human Guru and still prescribing to be a Sikh of the Guru Granth Sahib. Yes, treat all holy people with respect, listen to their advise, but they cannot give you salvation. Only Waheguru through the 'shabad' within the Sri Guru Granth Sahib can do that. Read regularly and adhere to the advise given within the pages of the Sri Guru Granth Sahib. 'Khoj shabad me leh!' says the dohra which we repeat after every ardas in congregation. Look for your answers within the 'shabad' as given in the Sri Guru Granth Sahib.

We shall spend these few days discussing 'Guru maneo Granth' in this Youth Camp.

Some questions to ponder... (at random)

1. Do you know the difference between the First 'Parkash' of the Sri Granth Sahib and the 'gur-gadhi' of the Sri Guru Granth Sahib? EXPLAIN. History – chain of events from Pothi Sahib – Aadh Granth - Guru Granth
2. Do you know the basic facts of the SGGS?
How many pages? Who compiled it? How many authors? Who are they?
Sequence and how laid out? How many raags listed? Which bani comes first?
How does it start? Translation of Mool Mantr? Which banis before Sri Raag starts? What is Raag Mala?
3. What is the significance of Mundhavni Mahala 5 : "Thaal vich thin vastoo payiyo..." Give an explanation of it.
4. Name some references within/outside of the SGGS which verifies that our Guru is the Granth.
5. Give difference between 'Gurshabad as Guru' and 'Gurbani as Guru'..
Define/differentiate between Naam Simran, Nitnam, doing Path, doing kirten, Sehaj Path, Akhand Path.
6. Discuss difference between a Sikh and a Khalsa. Elaborate on partaking of Amrit. What does Amrit mean to you? Bipran ki Reet.
7. Discuss difference between the Dasam Granth and the Sri Guru Granth Sahib.

8. GURU. What does it mean? Guru Granth/Guru Panth – elaborate.
9. Ceremonial protocol of SGGS
 - (a) Parkash
 - (b) Service/Diwan – Kirten, Naam Simran, kirtan, Ardaas, Hukm Nama/Vaq
 - (c) Samapti
 - (d) Visram?
10. Worship? What is worship? Believe? Follow? What/who do we worship? What are our beliefs? Who do we follow? Define/differentiate. Shardha – living Guru
11. Kechi Bani – singing of non-Gurbani dharmic kavetas etc. in Gurdwara

The significance of the Sri Guru Granth Sahib to Sikhs. – a story.

This is a true story told to me by my father and its verification is now emerging as further research is being done within the annals of Sikh military history, especially in Britain.

After the fall of the Sikh Kingdom of Maharajah Ranjit Singh by the middle of the nineteenth century, the British formed a number of Sikh Regiments. This is the story of how the Sri Guru Granth Sahib became an integral part of these Sikh regiments.

The Sikhs requested their British commanders that as part of their cantonments, there should be a regular gurdwara so that they could have their daily prayers and kirten and a regular Granthi Sahib for their spiritual needs. The British commanders agreed to these requests and 'gurdwaras' became an integral part of the Sikh battalions.

The Moslems and Hindus of these regiments (there were Moslems and Hindus within these Sikh battalions) and battalions of these other 'religious groups' also demanded the same rights. These rights were accorded to them too.

A situation arose in the town of Ludhiana where the Sikh regiment was required to relocate. The Sikhs requested that a special carriage be prepared for the travel of their 'Guru Ji', the Sri Guru Granth Sahib. The British Commander agreed to this request but there was a furore created by the Hindus and the Moslems that their holy scriptures should also be accorded the same status as the Sri Guru Granth Sahib.

The Cammander was perturbed and called for a dialogue on the issue. He duly asked the religious nominees of the three main faiths to come to his residents at an appointed hour and to bring their religious books along.

The three heads duly arrived at the appointed hour. The Moslem Mullah carried the Koran wrapped in a shiny green cloth accompanied with a wooden pedestal on which he was going to display it. The Hindu Pandit Ji arrived with the Gita nicely tucked inside a saffron coloured cloth. The Sikh Granth Sahib arrived empty handed.

The British Commander enquired of the Granthi Sahib as to why he had come empty handed. He promptly replied that his Guru Sahib was on its way and he had arrived ahead to supervise the 'cleaning' of the premises where the Guru Ji would hold court and the adequate preparation of the 'chaneni' under which the 'palanquin' would be placed and on which the Guru Ji would be formally 'opened' (parkash done).

The Granthi Sahib immediately took charge and requested that firstly all present must immediately cover their heads and remove all footwear. Secondly to instruct all servants of the Residence to immediately wash and clean the main hall of the Commanders Residence.

As the British Commander and others hurried to comply, the sound of a marching band was heard in the distance. The Commander went to his front door and in the distance he could see the regiments marching band converging upon his residence. Behind the band walked five Sikhs dressed in yellow with swords drawn. Behind them came the Sri Guru Granth Sahib resplendently covered with a gold 'rumalla' being carried on the head of a soldier in full ceremonial uniform. Behind the Guru Ji came the rest of the regiment members who were available to come.

Hurried preparations were made to 'receive' the Guru Sahib. Parkash was done in full ceremony. The Hukm Nama was taken. A shabad was sung by some members of the regiment and the Granthi Sahib, as 'chaur sewa' was carried out. Meanwhile 'degh' was made. After the Anand Sahib and the Ardaas, degh was served. The British Commander was asked if he would like to say a few words and if he needed to ask any questions while the Guru Ji held court. The Commander said that he had no questions, as all his questions had been answered! He thanked the regiment for gracing his residence with the presence of their Guru Ji. Samapti was done and the Guru Ji left in the same ceremonial way that he had come.

The British Commander turned to the three religious heads and said that he hoped that the Mullah and the Pandit now understood why the Sikh Guru Sahib was being accorded the status of a Guru whilst the Koran and the Gita were just 'scriptures'.

There are photographs of Sikh regiments on the battle fields in the first and second world wars, on the march, with a british commander leading the way

followed by the Sri Guru Granth Sahib being carried ceremoniously behind followed by the regiment.

The Sri Guru Granth sahib is not merely the 'scriptures' of the Sikhs, it is their living Guru Ji.

To Meat or not to Meat !

Two Malaysian Sikh friends almost came to blows after one had been to India on 'yatra' and insisted that Sikhs should be vegetarians and that eating of meat in Sikhi was a sin.

After great heated argument and ill-feeling, sanity prevailed and they decided to drive to Melaka (town where Baba Ji resided) to ask Sant Baba Sohan Singh Ji for his opinion on the subject.

Below is the dialogue which ensued between them and Baba Ji...

Bulvant Singh: "Baba Ji, our friendship has fallen apart on this issue of whether we Sikhs can eat meat or not. So we have come to you for your opinion. I have just been on yatra in India and have met a number of 'Sant Ji's' all of whom are of the opinion that we Sikhs should be vegetarians and insist on vegetarianism to 'sheka amrit'. They have quoted to me various quotations from the Sri Guru Granth Sahib validating their opinions. My friend here has almost come to blows with me saying that one 'yatra' to India should not change me, but he should..."

Baba Ji interrupted : "Kaka, let your friend speak for himself. You should not firstly decide for him whether he should or should not."

Jora Singh: "Baba Ji. Overnight, this so called friend of mine has suddenly becoming very religious and he is trying to push vegetarianism down my throat. We, as Sikhs, have lived for over a hundred years in Malaysia and have eaten meat, except halaal meat of course, as prohibited by the Rehat Maryadha. Even my father, who was a Granthi, used to do his own 'jhatka' behind the Gurdwara so that we could have chicken or goat meat or fish on special occasions and it is important, from a health point of view that we consume small amounts of meat for the essential health elements that meat contains. My father used to say that vegetarianism is not a religious requirement for a Sikh. Well, my family, Bapu Ji, and I have always held you in high esteem. I will accept your verdict and accept that Bulvant is right and that I am wrong if you say that we should be

vegetarians. Let me assure you that that will leave me very confused but I shall accept your verdict. I do not wish to lose such a good friend on such a mundane issue. I can become vegetarian. It is not difficult.”

Baba Ji smiled: “I shall answer each of you separately, but I want the other to listen very carefully. But, before you interrupt, hear me out fully.” They agreed.

“Both of you have lived up to now eating meat but avoiding ‘halaal’ meat, am I correct?” They both nodded in agreement.

“You, Jora Singh Ji, still believe that as Sikhs we can eat meat and you see no reason to change your mind except that we should avoid ‘halaal’. Is that correct?” Jora nodded in agreement.

“Beta you are right in your assumption. The Rehat Maryadha states quite clearly that we can eat meat except that which is killed the Moslem way. The Rehat Maryadha was established some sixty odd years ago after much debate amongst the top Sikh luminaries of the time. One voice of dissension was that of Bhai Randhir Singh Ji who disagreed, but he was outvoted, so the Rehat Maryadha stands.”

“There, I told you so!” shouted Jora to Bulvant.

Baba Ji: “Not so fast, beta. I am not finished yet! Now I shall address Bulvant Singh. Beta, you feel that we Sikhs should be vegetarians, yes?” Bulvant Singh nodded.

“Most BrahmGianis are of the opinion that a simple vegetarian life is essential for spiritual elevation. BrahmGianis also believe that it is not right for us to kill animals for our food when there is so much of good food available to sustain us. All spiritually elevated souls eat very little and drink very little. Food is a bare necessity and one should consume simple food, not elaborate and rich food. They believe meat falls in that category. There are references in the Sri Guru Granth Sahib which state that we should avoid food and drink and any other intake substance which adversely affects the body. In fact. Bhagat Kabir and Baba Faridh go even further as to stipulate that one who consumes meat or even fish will go to hell! So it is good that you now want to be a vegetarian.”

“See, I told you so!” shouted Bulvant to Jora.

Baba Ji: “I am still not finished yet. Let me now ask you both a question. Are you both ‘Amritdhari Khalsa’s?’”

Both looked confused.

Jora ventured. “We are not, Baba Ji. But we had come to you only to get your opinion on this meat eating issue, not about Amrit.”

Baba Ji: “Beta, there is a gurbani line applicable to you both “Maas maas kar, murakh jhegeray ...”

“You are both at each others throats about meat eating when the real issue is why are you both not Amritdhari Sikhs. That is the main issue. Meat is of minor relevance, the important issue is, why are you both not Amritdhari. Why have you both not taken your father, Kalghidhar Pita, Sri Guru Gobind Singh Ji’s hand in Amrit and become his sons? That is what will give your spiritual elevation, not whether you are a vegetarian or not. Aren’t you both not barking up the wrong tree?”

“As time goes on, and you follow the advice of Khalsahood, you will automatically find that you and your ‘atma’ will feel better eating and drinking simply. You will find that meat-eating will not agree with your ‘being’. You will automatically give it up. So, the Guru Ji’s were right in not making that a ‘prescription’ as is correctly reflected in the Rehat Maryadha, but the Rehat Maryadha does not state that you ‘cannot’ be a vegetarian. Does it? So do not fight on that issue, but consider seriously, becoming Amritdhari Sikhs. Let your spiritual father then help you with this meat issue.”

Bulvant and Jora hugged each other as they drove back to their home town.

What makes me a Sikh?

- ∅ My parents are Sikhs.
- ∅ My second name or Surname is 'Singh' (for males) or 'Kaur' (for females).
- ∅ I pray to One God who is called 'Satnaam' (The True Name) or 'Waheguru' (Wonderous Lord) in Sikhi.
- ∅ I go regularly to a 'Sikh House of prayer, worship and meeting' called a 'Gurdwara' (The 'house' of the Guru). I bow and touch my forehead on the ground as a sign of respect to Waheguru (*metha taik*) before our altar which houses the word of God, the embodiment of our ten Guru Ji's (spiritual masters), called the Sri Guru Granth Sahib Ji.
- ∅ I get up before the sun comes up and recite my prayers which are called NAAM SIMREN and NIT NEM.

Amrit vela sach nau, vedayay vichar.

- ∅ I listen (and also sing if I can) 'Gurbani Kirten' regularly. This is the singing of Sikh hymns and is a form of Sikh meditation.
- ∅ I live by the teachings of, and life examples set by, our ten Guru Ji's and 'gurbani' as embodied in the Sri Guru Granth Sahib Ji.
- ∅ My mother tongue is Punjabi. The language of our Guru Ji's is called Gurmukhi.

Sikhi teaches me to:

... recognise the divinity of Waheguru (the Infinite Intelligence) within me and how I can invoke this divine power within me to lead a successful and fruitful life.

... live in a state of 'Cherdhi Kala'. To be in a state of optimism and high spirits. To always think positive and never get depressed. Not to succumb to peer pressure, but perhaps be a trend-setter!

...do 'sewa' (selfless service) unto my fellow human beings because service unto my fellow human beings is service unto God. Being conscious of the well-being of others always engenders my own well-being and that of those who are nearest and dearest to me.

Nanak naam cherdhi kala, Tere Bhanay serbat dha bhela

Why do I need to be a Sikh?

It is my personal identity worldwide and within Australia. In the world wide community of human beings, I identify myself as an Australian Sikh. In the national identity of Australians, I belong to the SIKH community.

It is an indication of the principles - religious, spiritual, moral and social – to which I adhere.

It is simply an indication of MY way of life within the wider community of Australians and the even wider community of the human race. My community is part of the Diversity of communities that exists in Australia and in the world.

The Essence of Sikhism

To seek God, to find God and to be united with God.

⇒ **Naam Jaapo** (Meditation)

A Sikh is to practice Naam Simran. It means remembering and reciting the Divine (God) at all times, by singing His praises and letting His love dwell within our hearts. A Sikh should also do Nitnam (daily prayers) and recite/listen to Gurbani (Scriptures).

Benefits

- A Sikh who does Naam Jaap attains inner peace and happiness.
- Naam Jaap brings one nearer to God.
- Through Naam Jaap one attains salvation.
- Just say it: the Gur Mantar (Waheguru) and contemplate on the word Waheguru.

How

- Recite the Gur Mantar aloud or silently in our mind.
- Everyone can practice Naam Simran at all times and everywhere (while walking, traveling, jogging, etc)

Say It

Waheguru Waheguru Waheguru Waheguru Waheguru Waheguru

⇒ **Kirt Karo** (Working)

A Sikh does not renounce the world. He earns his living by honest means and by the sweat of his brow.

⇒ **Wand Shako** (Sharing)

A Sikh lovingly shares the fruit of his labour with others. A Sikh shares by giving Daswand and performing sewa.

The Fundamental Sikh Commandments

The Beliefs

1. The belief in One God
2. The belief in the Guru
3. The belief in the Guru Granth Sahib
4. The belief in freedom
5. The belief in democracy

Rules of Conduct

1. Life of honesty
2. Life of truth
3. Life of restraint
4. Life of householder
5. Life of piety

Self-Discipline

Be able to control:

- | | | |
|-----------|---|------------|
| 1. Kam | - | Passion |
| 2. Karod | - | Anger |
| 3. Lob | - | Greed |
| 4. Moh | - | Attachment |
| 5. Hankar | - | Pride |

Extracts from Rehat Maryada (Sikh Code of Conduct)

The Sikh Code of Conduct was deliberated upon for over a decade from 1931 by most of the top Sikh scholars and Sikh institutions of the time and finally passed in 1941. Copies of the Rehat Maryada (as authorised by Akal Takhat) are widely available. It is the duty of all Sikhs to have knowledge of its contents. These are a few pointers (not referred to elsewhere in this Guide book) for encouraging discussion and discourse at camp.

Definition of a Sikh

Chapter 1: Article 1: Any human being who faithfully believes in One Immortal Being, Ten Gurus from Guru Nanak Dev to Guru Gobind Singh, The Guru Granth Sahib, The utterances and teachings of the ten Gurus and The baptism bequeathed by the tenth Guru, and who owes no allegiance to any other religion - IS A SIKH.

A Sikhs personal life

Chapter 111. Article 111. A Sikhs personal life should comprehend - meditation on Naam (Divine substance/God's attributed self) and the scriptures, leading life according to the Guru's teachings and altruistic voluntary service.

Prayers/Meditation

Chapter 111. Article IV : A Sikh should wake up in the ambrosial hours, take bath and concentrating his/her thoughts on the One Immortal Being, repeat the name

‘Waheguru’ (Wonderous Dispeller of darkness). He/she should recite the following scriptural compositions every day - the Jap Ji, Jaap and Ten Sawaiyays in the morning. At dusk he/she should recite Rehraas and before going to bed at night, the Sohila. The morning and evening recitations should conclude with the Ardaas (Text of Ardaas is specified).

Corporate responsibility

Chapter 13, Article 23 to fulfill Panthic obligations (obligations as a member of the corporate entity, the Panth), even as he/she performs his/her individual duties. ... the tenth Guru gave Sri Guru Granth Sahib Ji its final shape and invested it with Guruhood.

Birth : Naming Ceremony.

...a holy Hukm Nama should be taken. A name should be selected starting with the first letter of the Hukm Nama

...a male child’s name should have the suffix ‘Singh’.

...a female child’s name should have the suffix ‘Kaur’.[Chapter 11, Article 17 (a)]

Anand Karaj : Sikh Marriage

(a) A Sikh man and woman should enter wedlock without giving thought to the prospective spouse’s caste and descent

(b) A Sikh’s son/daughter must be married to a Sikh.

(c) A Sikh’s marriage should be solemnised by Anand Karaj rites. ...

(k) Persons professing faiths other than the Sikh faith cannot be joined in wedlock by the Anand Karaj ceremony. ... (Chapter 11, Article 18)

From a Sikh to a Khalsa - AMRIT

I want to become a son/daughter of Guru Gobind Singh Ji!

To show that I mean it, I shall make the first commitment to my spiritual father and Guide, Sri Guru Gobind Singh Ji, as he requires.

(1) I SHALL KEEP MY HAIR

I shall keep my hair clean and tie a 'dastaar' (turban) in public.

Meanwhile I shall start by getting up at Amritvela, the ambrosial hours and doing Naam Simran and as much Nitnam as I know and can.

I now belong to my father, Sri Guru Gobind Singh Ji and mother, Mata Sahib Kaur Ji.

They watch over me and guide me.

I shall aspire to do what is expected of me by my father and which will make him proud of me. I shall refrain from actions which will disappoint him.

I shall read and understand the 'Rehat' Maryada approved by the Guru Khalsa Panth.

(2) I SHALL RESPECT & WEAR THE REMAINING 4 'K'S'

KARA

KANGA

KIRPAN

KACHERA

(3) NAAM-SIMREN & NITNEM

- a. I shall ensure that I get up early and do Naam Simran while carrying out my ablutions.
- b. I shall aspire to do all five prescribed 'bani's' ultimately. I could progressively build to that stage depending on my circumstances and fluency of doing Path.

The full prescribed Nitnem is: At amritvela : Jap Ji Sahib, Jaap Sahib and Sawaiyay

In the evening : Rehraas and on retiring for the night - Sohila.

- c. I shall on occasions also do the full Anand Sahib, Sukhmani Sahib and 'Path' from the Sri Guru Granth sahib.

(4) I SHALL REFRAIN FROM THE USE OF TOBACCO

- a. I shall not partake of liquor, any other intoxicants or drugs unless medically prescribed.
- b. I shall not eat meat slaughtered in a ritualistic way. Ideally, if I do eat meat, it should be '*jhatka*'.
- c. In general, I shall not do anything or eat/drink/inhale any substance which is ruinous to my health.

(5) I SHALL BE A LAW-ABIDING CITIZEN OF THE COUNTRY I LIVE IN

(6) I ASPIRE TO BE A SANT-SIPAHI

I shall look after my health, be physically fit, and learn how to defend myself so that I can also go to the aid of someone in distress. I am a Saint-Soldier of Sri Guru Gobind Singh Ji.

I am ready to take Amrit. I want to become a Khalsa

THE KHALSA ANTHEM- DAYH SHIVAA

1. Dayh Shivaa bar mo-eh ihai,
Shubh karman tay kabhahoo(n) na taro(n)

2. Na daro(n) ar so jab jaa-e laron(n).
Nishchai kar aapnee jeet karon(n)

1. Ar Sikh haao aapanay hee man kaao,
Ih laalach hau gun tau ucharo(n)

2. Jab aav kee audh nidhan banai,
At hee ran mai tab joojh maro(n)

1. *Grant me, O God, this blessing; May I never refrain from righteous act.*

2. *May I fight without fear against all foes in the battle of life, and, with the courage of Faith, achieve the Victory.*

3. *May my mind be ingrained with Your Teachings; May my highest ambitions be to sing your praises.*

4. *And, when this mortal life comes to its end, May I die in battle, with limitless courage!*

AVOH SIKH SATIGUR(U) KE PIARIHO

1. Avoh sikh Satgur(u) ke piariho, Gavoh sachi bani
2. Bani ta gavoh Guru ker(i), bania sir(i) bani
3. Jin kau nadar(i) karam(u) hovai, hirdai tina samani
4. Pivoh anmrit(u) sada rahoh Har(i) rang(i), japiho saring pani
5. Kahai Nanak(u) sada gavoh, eh sachi bani

1. *Come , you true and beloved devotees of the True Guru and sing the True Hymns*
2. *Sing the True Hymns of the True Guru, which are the Hymns of all Hymns*
3. *The True Hymns will enter the hearts of those persons, upon whom God looks with kindness*
4. *Abide in the true love of God, meditate on His Name (Naam) and then you will forever drink Nectar*
5. *(Satguru) Nanak says, sing the True Hymns forever*

GAME OF LOVE- Jau Tau Praym

Jau tau praym khaylan kaa chaa-o

Sir dhar talee galee mayree aa-o

It maarag pair dhareejai

Sir deejai kaan na keejai

If you desire to play the game of love, come this way with your head on your palm, Once you have stepped on this path, be prepared to offer your head as sacrifice and fear not public opinion

Pehilaa maran kabool,

jeevan kee chhad aas

Ho-o sabhanaa kee raynukaa,

Tau aa-o hamaari paas

Accept death first, become the dust under the feet of others (practice total humility), then come on my path

Gagan damaamaa baaji-o,

pari-o neeshaanai ghaa-o

Khayt jo maandi-o soormaa,

ab joojan ko daa-o

Sooraa so pehichanee-ai,

Jo larai deen kay hayt

Purjaa purjaa kat marai,

Kabahoo na chhaadai khayt

The battle drum beats, aim is taken. The warrior enters the battlefield – it is time for combat. He alone is a true warrior, who fights for his 'dheen' (universal principles such as Truth, Justice, Love, Equality, Harmony, Charity and so on). Though cut to pieces he deserts not the battlefield.

PRAYER BEFORE FOOD

1. Dadaa Daataa ek hai sabhko devanhaar
2. Dhendhe tot na aava-ee agant bhare bhandar
3. Jis daa ditaa khavana tis kaheesai saabas
4. Nanak hukam na chalaee naal khasam chalai ardaas

- 1. One Waheguru gives to all His creations*
- 2. When Waheguru gives, He gives without restrictions and has abundance of everything (for everyone)*
- 3. Let us thank Waheguru ji whose gifts of food we eat.*
- 4. Nanak says, with Waheguru, only humble supplications are fulfilled and not commands*

Taatee Vaa-o Na Laga-ee

1. Taatee vaa-o na laga-ee, paarbrahm samaa-ee.
2. Chaugirad hamaarai raam kaar, dukh lagai na bhaa-ee.
3. Satigur pooraa bhayti-aa, jin banat banaa-ee.
4. Raam naam aukhadh dee-aa, aykaa liv laa-ee.
5. Raakh lee-ay tin rakhan-haar, sabh bi-aadh mitaa-ee.
6. Kaho Naanak kirpaa bha-ee, prabh bha-ay sahaa-ee.

1. The hot winds do not touch me; the Supreme Lord is my Sanctuary.

2. I am surrounded by the Protection of God; pain does not touch me.

3. I have met with the Perfect True Guru, who has brought about this happy consumption.

4. He has given me the Cure-All of the Name of the Lord, and I am attuned to the Lord.

5. I am saved and protected by the Protector-Lord, and all my troubles are dispelled.

6. Says Nanak: He has become merciful to me; Gods has blessed me with His All-Powerful Support.

Jis Kay Sir Oopar Too(n) Su-aamee

1. Jis kay sir oopar too(n) su-aamee, so dukh kaisaa paavai.
2. Bol na jaanai maa-I-aamad maataa, mamaa cheet na aavai.
3. Mayray raam raa-i, too(n) santaa kaa, sant tayray.
- 4 Tayray sayvak kau bhau kichh naahee, jam nehee aavai nayray.
5. Jo tayrai rang raatay su-aamee, tin kaaa janam maran dukh naasaa.
6. Tayree bakhsh na maytai ko-ee, satigur kaa dilaasaa.
- 7 .Naam dhi-aa-in, sukh fal paa-in, aath pehr aaraadheh.
8. Tayree saran, tayray bharvaasai, panch dusht lai saadheh.
- 9 .Gi-aan dhi-aan kichh karam na jaanaa, saar na jaanaa tayree.
10. Sabh tay vadaa satigur naanak, jin jal raakhee mayree.

1. *The one, over whose head You are, O Lord-master; How can that one suffer pain?*
2. *Intoxicated with the wine of Maya, the mortal does not know how to speak; and he does not think of death.*
3. *O my Lord-King; You belong to the Saints, and the Saints belong to You.*
4. *Your servant has nothing to fear; because the messenger of death does not approach him.*
5. *They who are imbued with Your Love, O Lord-Master; have their pains of birth and death removed.*
6. *Your Bountiful Blessings cannot be taken away; the True Guru has blessed me with this abiding faith.*
7. *They who meditate upon the Naam, obtain the Fruit of Peace. Twenty-four hours a day they contemplate You.*
8. *Seeking Your Shelter and Your Support; They overcome the five villains.*
9. *I do not know Divine Wisdom, meditation or the performance of good deeds. I do not appreciate Your Worth.*
10. *Greatest of all is the True Guru Nanak; Who has saved my honour in this Dark Age of Kali Yuga.*

NI SHAN
SAHI B 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!

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 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.

My Resolutions 'Meri Pertigya'

7. I will, in the morning, after a bath and before breakfast

- a) Do 'Waheguru' Naam Simran for 5 minutes
- b) Recite 'Mool Mantar' 10 times
- c) Do the first 5 Pauris of Japji Sahib followed by Salok 'Pavan Guru....'
- d) Do Japji Sahib

8. Recite "Dadaa Daataa ek hai...." before every meal

9. At dusk, before the evening meal

- a) Do 'Mool Mantar' 10 times
- b) Do the 'Rehras' Paath

10. At night, before going to bed

- a) Do 'Mool Mantar' 10 times
- b) Recite 'Kirtan Sohila'

11. I will go to the local Gurdwara regularly and do seva

12. I will _____

Name (participant)

Witness(Counselor)

Date: _____

