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# The Mool Mantar

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## The essence of Sikhism

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*ik-On<sup>n</sup> kaar*

One Universal Creator God

**ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ**

*sat' naam kartaa purakh nirbha-o nirvair*

The Name Is Truth. Creative Being Personified.

No Fear. No Hatred.

**ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

*akaaal moorat ajoonee saibhan gur parsaad.*

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

**॥ ਜਪੁ ॥**

*jap.*

Chant And Meditate:

**ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥**

*aad sach jugaad sach.*

True In The Primal Beginning. True Throughout The Ages.

**ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥**

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

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

# Welcome Note

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## 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 '9<sup>th</sup> Samelan' in Sydney, Australia. We look forward to a week of excitement, fun and self-improvement, the Sikhi way.

The joy of celebration of spirit of Sikh with loads of activities, sports and other fun activities is increased when we go on the path of discipline set by Gurbani in carrying out our daily routine and living as Sikh.

The lesson of self-improvement of daily routine at the camp gives inspiration and must be carried to your home and every day life. This should include but not be 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 an integral part of your life by listening and absorbing it, then beginning to understand it and finally living by it.

The Ninth Sikh Youth camp comes with the theme "Living as Sikh" with the Theme shabad "*Gurbani is Jug Meh Channan*". Our main aim will be to understand our Guru Ji through Gurbani and getting closer to Almighty God.

In this camp the responsibility of learning and improving yourself is entirely up to you. Although we can only provide the information and the example to follow but ultimate onus lies on what you want to achieve through this Sikh Youth Camp.

The daily programme allows a great deal of time for you towards self-realization and 'have lot of fun'. Keep this in mind that if you take one extra step towards Guruji and he will take hundred towards you.

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

With great enthusiasm I invite you to fulfill your goal of Sikhi spirit and with Waheguruji's Blessing catch this spirit by understanding and following the Gurbani thus living like a Sikh.

***Uncle Sukhvinder Singh***

# Daily Program

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

## Day One

### Tuesday 9<sup>th</sup> January 2007

- 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. Hukm Nama            |
| 5. Opening Address | 10. Explanation         |
- 12:30pm - Lunch
- 01:30pm - Jatha Meeting & Jatha Awards
- 02:00pm - Organised Sports Activities
- 02.30pm - Homeopathy and Spiritualism – a special workshop by Dr Gunjit Kaur
- 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. <b>Rehras by <u>Jatha 1</u> (must commence at 7.00pm sharp)</b> | 5. Anand Sahib |
| 2. First IPS session   | 6. Ardas       |
| 3. Theme Shabad  | 7. Hukm Nama   |
| 4. 1 <sup>st</sup> Shabad of Kirtan Comp                           | 8. Samapti     |
- 09:00pm - Supper followed by indoor exercises and games
- 11:00pm - Lights Out

## *Day Two*

### Wednesday 10<sup>th</sup> January 2007

- 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
- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1. <b>JapJi Sahib by <u>Jatha 4</u></b></li> <li>2. Naam Simran (10mins)</li> <li>3. Theme Shabad</li> <li>4. Anand Sahib</li> </ol> | <ol style="list-style-type: none"> <li>5. Ardaas</li> <li>6. Hukm Nama</li> <li>7. Announcements for the Day</li> </ol> |
|---|---|
- 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 – Personal Development workshops by Sukhdev Success (optional for youth above 17 years)
- 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
- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. <b>Rehras by <u>Jatha 2</u> (must commence at 7.00pm sharp)</b></li> <li>2. Third IPS session</li> <li>3. Theme Shabad</li> <li>4. 2<sup>nd</sup> Shabad of Kirtan Comp</li> </ol> | <ol style="list-style-type: none"> <li>5. Anand Sahib</li> <li>6. Ardass</li> <li>7. Hukm Nama</li> <li>8. Samapti</li> </ol> |
|--|---|
- 09:00pm - Supper followed by organised exercises and games
- 11:00pm - Lights Out

## *Day Three*

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### Thursday 11<sup>th</sup> January 2007

- 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
- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1. <b>JapJi Sahib by <u>Jatha 1</u></b></li> <li>2. Naam Simran (10mins)</li> <li>3. Theme Shabad</li> <li>4. Anand Sahib</li> </ol> | <ol style="list-style-type: none"> <li>5. Ardaas</li> <li>6. Hukm Nama</li> <li>7. Announcements for the Day</li> </ol> |
|---|---|
- 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 - Personal Development workshops by Sukhdev Success (optional for youth above 17 years)
- 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
- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. <b>Rehras by <u>Jatha 3</u> (must commence at 7.00pm sharp)</b></li> <li>2. Fifth IPS session</li> <li>3. Theme Shabad</li> <li>4. 3<sup>rd</sup> Shabad of Kirtan Comp</li> </ol> | <ol style="list-style-type: none"> <li>5. Anand Sahib</li> <li>6. Ardass</li> <li>7. Hukm Nama</li> <li>8. Samapti</li> </ol> |
|--|---|
- 09:00pm - Supper and Organised Games Competition
- 11:00pm - Lights Out

## *Day Four*

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### Friday 12<sup>th</sup> January 2007

- 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 2**
  2. Naam Simran (10mins)
  3. Theme Shabad
  4. Anand Sahib
  5. Ardaas
  6. Hukm Nama
  7. Announcements for the Day
- 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 - Personal Development workshops by Sukhdev Success (optional for youth above 17 years)
- 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 Jatha 4 (must commence at 7.00pm sharp)**
  2. Seventh IPS session
  3. Theme Shabad
  4. Final Shabad of Kirtan Comp
  5. Anand Sahib
  6. Ardass
  7. Hukm Nama
  8. Samapti
- 09:00pm - Supper
- 09:30pm - PRESENTATION EVENING & PRIZE GIVING
- 11:00pm - Lights Out

## *Day Five*

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### Saturday 13th January 2007

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. Hukm 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*

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## **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 counsellors 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 counsellors 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 Nitnam 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 *sevadars* 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 counsellor if you need to make a call.

# Kirtan Competition

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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*:

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥ (੬੭-੧੦, ਸਿਰੀਰਾਗੁ, ਮਃ ੩)

*Gurbani eis jug meh chanan ,karma vasa man aye*

Gurbani is the Light to illuminate this world; by His Grace, it comes to abide within the mind

**...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*

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## Living as a Sikh

### SLOGAN

**“Realization of Truth is higher than all else...**

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

### WHAT DOES LIVING AS A SIKH INVOLVE:

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

### AT THIS CAMP WE WILL STUDY:

- Sri Guru Granth Sahib – its compilation, history, sources of Bani and the status of the Living Guru.
- Living as a Sikh – what does Sri Guru Granth Sahib Ji say and self-reflection on living as a Sikh.
- Place of Kirtan in Sikhism
- Aspirations of Today’s Young Sikhs
- Religious ceremonies associated with a Sikhs daily life and rituals practiced.

# Living as a Sikh

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## Personal Reflections

Reflections in life are helpful in assessing your journey in life as a Sikh. Few core questions (depending upon your age and life experiences) help you to reflect your life as a Sikh and help strengthen your belief. This is for individuals to answer honestly by themselves and not in a group as self-assessment only. These questions are based on Sikh Rehyat Maryada and Sri Guru Granth Sahib Ji and are not listed in any hierarchical way.

### Respect Others/Equality

- Do you respect your parents?
- Do you talk politely with family and others?
- Are you truthful with yourself and others?
- Do you treat other women as you treat your mother/sister/daughter and all other men as your father/brother/son, while dealing with them in day-to-day life?
- Do you engage in sexual relationship other than your own spouse?
- Do you believe in caste system?

### Respecting Yourself

- Do you take tobacco or drugs?
- Do you eat meat of an animal slaughtered in Muslim way?
- Do you dishonor or cut your hair from any part of your body?
- Do you maintain good healthy habits?

### Honest Living/Kirat Karni

- Are you honest in your dealing with others?
- Do you earn living by honest and ethical means?
- Are you contented with what God gives?

### Sharing/Giving/Sewa

- Do you practice and believe in sharing?
- Do you help poor and needy?
- Do you do Sewa or live for others?

### Gurbani/Simran

- Can you read Gurmukhi?
- Do you recite 5 Bani's & do Naam Japna daily?
- Can you recite Keertan and know the significance of Music?

### Commitment to Life-Long Learning

- Do you believe in Sri Guru Granth Sahib Ji as the ONLY Living Guru and teacher?
- Are you keen to learn more about Sikhism, its philosophy and history?
- Do you respect other religions?
- Do you go to the Gurudwara and know its significance as an institution and its protocols?
- Do you know all Sikh Ceremonies (and can you differentiate between a Sikh Religious Ceremony and a Cultural Celebration and importance of moderation)?
- Do you have 5K's as per Sikh Rehat Maryada and if not, do you aspire to have all 5K's and follow Sikh Rehat Maryada (including taking part in Amrit Sanchar/Kande Di Pahul – the Amrit Initiation Ceremony)?

# Living as a Sikh

## What does Sri Guru Granth Sahib Ji Say

ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੇ ਪੰਨਾ ੩੦੫, ਸਤਰ ੧੬, ਤੇ ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਸਪੱਸ਼ਟ ਕਰਦੇ ਹਨ :

ਮਃ ੪ ॥ (੩੦੫-੧੬) Fourth Mehl

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ (੩੦੫-੧੬, ਗਉੜੀ, ਮਃ ੪)

*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.

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥ (੩੦੫-੧੭, ਗਉੜੀ, ਮਃ ੪)

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

ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥ (੩੦੫-੧੮, ਗਉੜੀ, ਮਃ ੪)

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.

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ (੩੦੫-੧੯, ਗਉੜੀ, ਮਃ ੪)

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.

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥ (੩੦੫-੧੯, ਗਉੜੀ, ਮਃ ੪)

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.

ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥ (੩੦੬-੧, ਗਉੜੀ, ਮਃ ੪)

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

ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥ (੩੦੬-੨, ਗਉੜੀ, ਮਃ ੪)

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

# Adi Granth

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## Compilation & History

Prithia (Brother of Guru Arjan) was composing his own religious hymns, which he described as compositions of Guru Nanak and his successors. The ignorant people did not have sufficient intelligence to discriminate. Guru Arjan, therefore, felt the need to lay down rules to guide his followers in their daily religious duties. He made plans for the compilation of Adi Granth. For that purpose he chose a secluded spot outside the city, which is now called Ramsar. He got a tank excavated there. Tents were erected for the accommodation. Guru Arjan took abode near the tank and dictated hymns to Bhai Gurdas who wrote them down. The verses were arranged according to Rags or musical measures. The hymns of the first Guru came first as Mohalla 1 (read as Mohalla pehla), then those of the second Guru- Mohalla II (read as Mohalla Duja) and so on. After the Bani of the Gurus, came the verses of the Bhagats or the Indian saints. The hymns of the Adi Granth were thus set according to thirty-one Indian Classical Ragas.

When the composition was completed, the Guru then wrote Mandawani as a conclusion and affixed his seal thereto:

"Three things have been put into the vessel- truth, patience, and meditation.

The ambrosial Name of God, the support of all, hath also been put therein.

He who eateth and digesteth it, shall be saved.

This provision should never be abandoned; ever clasp it to your hearts.

By remembering God's feet, we cross the world of Maya; Nanak, everything is extension of God."

(Mundawani Mohalla 5, p-1429)

After this the Guru uttered the following Slok:

"I can't appreciate what Thou didst for me, and yet Thou madest me worthy. I am  
virtue less;

I possess no merit, and yet Thou Thyself hast compassion on me.

Thou showest compassion and kindness unto me; I have found true Guru, the friend.

Nanak, If I obtain the Name, I shall live, and my body and soul shall be refreshed."

(Slok Mohalla 5, p-1429)

This Sacred Scripture(poethi) or volume is God incarnate, says Guru Arjan.It was completed on 15 August 1604. Bhai Banno took the hand-written text to Lahore to get it bound. The Scripture was finally taken, in the form of a procession, from Ramsar to Haimandir.It was formally installed in the sanctum-sanctorum of the Harmandir for the first time on 30th August 1604.This day has since been celebrated each year as the first Parkash Diwas or the 'Day of first installation' by the entire Sikh world. Bhai Budda ji was appointed the first granthi (priest) or the official reader of the Scripture. At the time of installation he opened the volume at random and read out the hymn from there. The said Humannama(degree) is on page 783 of the printed volume, which reads as follows:

**ਸੂਹੀ ਮਹਲਾ ੫ ॥ (੭੮੩-੧੫)**

Soohee, Fifth Mehl:

**ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥ (੭੮੩-੧੬, ਸੂਹੀ, ਮਃ ੫)**

The Lord Himself has stood up to resolve the affairs of the Saints; He has come to complete their tasks.

**ਧਰਤਿ ਸੁਹਾਵੀ ਤਾਲੁ ਸੁਹਾਵਾ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਛਾਇਆ ਰਾਮ ॥ (੭੮੩-੧੬, ਸੂਹੀ, ਮਃ ੫)**

The land is beautiful, and the pool is beautiful; within it is contained the Ambrosial Water.

**ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਛਾਇਆ ਪੂਰਨੁ ਸਾਜੁ ਕਰਾਇਆ ਸਗਲੁ ਮਨੋਰਥੁ ਪੂਰੇ ॥ (੭੮੩-੧੭, ਸੂਹੀ, ਮਃ ੫)**

The Ambrosial Water is filling it, and my job is perfectly complete; all my desires are fulfilled.

**ਜੈ ਜੈ ਕਾਰੁ ਭਇਆ ਜਗ ਅੰਤਰਿ ਲਾਥੇ ਸਗਲੁ ਵਿਸੁਰੇ ॥ (੭੮੩-੧੭, ਸੂਹੀ, ਮਃ ੫)**

Congratulations are pouring in from all over the world; all my sorrows are eliminated.

ਪੂਰਨ ਪੁਰਖ ਅਚੁਤ ਅਬਿਨਾਸੀ ਜਸੁ ਵੇਦ ਪੁਰਾਣੀ ਗਾਇਆ ॥ (੭੮੩-੧੮, ਸੂਹੀ, ਮਃ ੫)

The Vedas and the Puraanas sing the Praises of the Perfect, Unchanging, Imperishable Primal Lord.

ਅਪਨਾ ਬਿਰਦੁ ਰਖਿਆ ਪਰਮੇਸਰਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥ (੭੮੩-੧੯, ਸੂਹੀ, ਮਃ ੫)

The Transcendent Lord has kept His promise, and confirmed His nature; Nanak meditates on the Naam, the Name of the Lord. ||1||

The second Historic event when Hukamnama was taken, took place on 7th October 1708 at Nanded (Maharashtra). It was the time when Guru Gobind Singh bestowed pontifical status on the Granth Sahib and bowed himself before it. The Adi Granth came to be called Guru Granth Sahib. Guru Gobind Singh immersed his spirit in the Guru Granth Sahib and his physical being in the Khalsa Panth. The Hukamnama taken at that ceremonious occasion appears on page 1000 of the SGGS is given below:

ਮਾਰੂ ਮਹਲਾ ੫ ॥ (੧੦੦੦-੨)

Maaroo, Fifth Mehl:

ਖੁਲਿਆ ਕਰਮੁ ਕ੍ਰਿਪਾ ਭਈ ਠਾਕੁਰ ਕੀਰਤਨੁ ਹਰਿ ਹਰਿ ਗਾਈ ॥ (੧੦੦੦-੨, ਮਾਰੂ, ਮਃ ੫)

Good karma has dawned for me - my Lord and Master has become merciful. I sing the Kirtan of the Praises of the Lord, Har, Har.

ਸ੍ਰਮੁ ਥਾਕਾ ਪਾਏ ਬਿਸ੍ਰਾਮਾ ਮਿਟਿ ਗਈ ਸਗਲੀ ਧਾਈ ॥੧॥ (੧੦੦੦-੮, ਮਾਰੂ, ਮਃ ੫)

My struggle is ended; I have found peace and tranquility. All my wanderings have ceased. ||1||

ਅਬ ਮੋਹਿ ਜੀਵਨ ਪਦਵੀ ਪਾਈ ॥ (੧੦੦੦-੮, ਮਾਰੂ, ਮਃ ੫)

Now, I have obtained the state of eternal life.

ਚੀਤਿ ਆਇਓ ਮਨਿ ਪੁਰਖੁ ਬਿਧਾਤਾ ਸੰਤਨ ਕੀ ਸਰਣਾਈ ॥੧॥ ਰਹਾਉ ॥ (੧੦੦੦-੮, ਮਾਰੂ, ਮਃ ੫)

The Primal Lord, the Architect of Destiny, has come into my conscious mind; I seek the Sanctuary of the Saints. ||1||Pause||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨਿਵਾਰੇ ਨਿਵਾਰੇ ਸਗਲ ਬੈਰਾਈ ॥ (੧੦੦੦-੯, ਮਾਰੂ, ਮਃ ੫)

Sexual desire, anger, greed and emotional attachment are eradicated; all my enemies are eliminated.

ਸਦ ਹਜ਼ੂਰਿ ਹਾਜ਼ਰੁ ਹੈ ਨਾਜ਼ਰੁ ਕਤਹਿ ਨ ਭਇਓ ਦੂਰਾਈ ॥੨॥ (੧੦੦੦-੧੦, ਮਾਰੂ, ਮਃ ੫)

He is always ever-present, here and now, watching over me; He is never far away. ||2||

ਸੁਖ ਸੀਤਲ ਸਰਧਾ ਸਭ ਪੂਰੀ ਹੋਏ ਸੰਤ ਸਹਾਈ ॥ (੧੦੦੦-੧੦, ਮਾਰੂ, ਮਃ ੫)

In peace and cool tranquility, my faith has been totally fulfilled; the Saints are my Helpers and Support.

ਪਾਵਨ ਪਤਿਤ ਕੀਏ ਖਿਨ ਭੀਤਰਿ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ ॥੩॥ (੧੦੦੦-੧੧, ਮਾਰੂ, ਮਃ ੫)

He has purified the sinners in an instant; I cannot express His Glorious Praises. ||3||

ਨਿਰਭਉ ਭਏ ਸਗਲ ਭੈ ਖੋਏ ਗੋਬਿਦ ਚਰਣ ਓਟਾਈ ॥ (੧੦੦੦-੧੧, ਮਾਰੂ, ਮਃ ੫)

I have become fearless; all fear has departed. The feet of the Lord of the Universe are my only Shelter.

ਨਾਨਕੁ ਜਸੁ ਗਾਵੈ ਠਾਕੁਰ ਕਾ ਰੈਣਿ ਦਿਨਸੁ ਲਿਵ ਲਾਈ ॥੪॥੬॥ (੧੦੦੦-੧੨, ਮਾਰੂ, ਮਃ ੫)

Nanak sings the Praises of his Lord and Master; night and day, he is lovingly focused on Him. ||4||6||

The Hukamanama was also very relevant to the requirement of the occasion. It seemed as if God Himself was issuing the decree and asking mankind to sing praises of Hari i.e., God. Guru Gobind Singh also directed the Sikhs that they should henceforth consider Guru Granth Sahib the living Guru. Soon thereafter he breathed his last. Thus began the pontificate of the Guru Granth Sahib and the human society came under the protection of this Eternal Guru.

# *Sri Guru Granth Sahib Ji*

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## Compilation & History

Guru Granth Sahib is the scripture of the Sikhs. No Sikh ceremony is regarded as complete unless it is performed in the presence of Guru Granth Sahib. The Granth was written in Gurmukhi script and it contains the actual words and verses as uttered by the Sikh Gurus. Initially known as the Adi Granth, it was compiled by the fifth Guru Arjan and installed in 1604, in the Harimander Sahib (known as Golden Temple), Amritsar. The tenth Guru Gobind Singh added to the Adi Granth the composition of his father, Guru Tegh Bahadur. It is believed that four copies of the Granth Sahib were prepared; the first one was sent to the Harimander Sahib at Amritsar, the second to Anandpur, the third to Patna and the fourth was kept by him at Nander. Guru Gobind Singh did not include his own verses in the Granth due to his modesty and humility.

When Guru Gobind Singh ended the line of living Sikh Gurus by raising the Adi Granth to the status of a permanent Guru and renamed it Guru Granth Sahib. He then commanded the Sikhs that it was to be revered as the body and spirit of the Ten Gurus.

Guru Granth Sahib consists of 1430 pages. It contains the Banis (the sacred compositions) of the first five Gurus and the ninth Guru as well as a number of passages of verses written by several saints from Muslims, Hindus and even so called "untouchable". This was done to demonstrate the Sikh respect for other saints and tolerance for all faiths. Altogether, Guru Granth Sahib includes 5894 Shabads (hymns or holy verses), which are arranged in 31 Ragas (musical measures). The first verse is Mool Mantar (or Mantra), the Root Verse, followed by daily prayer or Nitnem namely, Japji, Sodar and Kirtan Sohila. The remaining verses have been arranged according to their individual musical patterns or Ragas, which began with Siri Raga and end with Jai-jiwanti.

Guru Granth Sahib is an anthology of prayers and hymns. Most of the hymns are addressed to God and often describe the devotee's condition: his aspirations and yearning, his agony in separation and his longing to be with Lord. The subject of Guru Granth Sahib is truth: how to live a truthful living, that is, an ultimate for an ideal person. As Guru Nanak states in the Mool Mantra, God is the Ultimate Truth and one has to cultivate those qualities, which are associated with him, in order to like Him. The basic concept behind the hymns is that sacred music, when sung or listened to with devotion and undivided attention, can link the individual's consciousness with God. A mind may become stable and enjoy the peace of His divine Presence, as listening to the hymns can exert a powerful influence on the mind and help to establish its communion with God.

In Guru Granth Sahib, revelation and Raga go hand in hand. The Gurus were emphatic about the religious value of sacred music or Kirtan and stressed its continuous use, as source of divine joy and bliss. Sacred music is fine art wedded closely to the spiritual theme. It is devotional music in praise of the Glory of God conveyed by melody and rhythm. The goal or objective of Kirtan is to put the individual soul in tune with God.

Guru Granth Sahib is a revelation of truth. It conveys the Word of the Master through His messengers on earth. It is universal in its scope. The greatness of Guru Granth Sahib lies not only in its being the holy scripture of the Sikhs but also in it being a general scripture available to mankind, intended for everybody, everywhere. The Granth also explains what Guru Nanak meant by a "perfect individual" or a Gurmukh. It is a remarkable storehouse of spiritual knowledge and teachings. It does not preach any rites or rituals but stresses meditation on the Name of God. Through its teachings, it can enable men and women to lead a purposeful and rewarding life while being productive members of a society. It seeks universal peace and the good of all mankind. Guru Granth Sahib also stresses the democratic way of life and the equality of all people. It teaches that we are Karm Yogis, that is, we reap what we sow. The emphasis is on moral actions, noble living and working for the welfare of all people. Respect and veneration for Guru Granth Sahib does not imply idol worship, but rather respect for a divine message, the ideas and ideals contained in the Sikh scripture. Meditation on the True Word, Satnam or the Wonderful Enlightener, Waheguru, or on any line of a verse in Guru Granth Sahib, may bring the true devotee or disciple to be in tune with God.

# *Sri Guru Granth Sahib Ji*

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## The Living Guru

### THE CONCEPT OF LIVING GURU IN SIKHISM

In Sikh religion the word 'Guru' is not denoted to its usual meaning such as a teacher or an expert or a guide or a human body, but this is composed of two words: GU and RU.

- GU means darkness and
- RU means Light i.e.

Light that dispels all darkness is called JOT OR DIVINE LIGHT

When Impersonal God manifested His attributes in person, that person was called Guru Nanak:

'Jot rup har aap gur nanak kahayo.' *Swayas Bhattan- p-1408*

Guru Nanak was thus the embodiment of Divine Light.

'In the true Guru (Nanak), He installed His Own Spirit,

Through him, God revealed Himself.' *Asa di Var, pauri 6, p-466*

Guru Nanak seated Bhai Lehna (later called Guru Angad) on his throne, placed five paise and a coco-nut before him, and then bowed to him declaring him as GURU ANGAD. When Guru ship was conferred on Guru Angad, he too became the embodiment of Divine Light.

'Jot uha jugat sai, seh kaya pher paltiae.' *Sata Balwand, p-966*

'The Divine Light was the same,

The Way and Mode were the same,

The Master had merely changed the body.' *Translation of the above*

The most important point to remember here is that the people bowed to Guru Angad ONLY when JOT was installed in him. No body bowed to him before the Guru ship, which means the Sikhs did not bow to the human body (of Guru Angad) because human body was not Guru, but to the Divine Light, which was passed on to that body by Guru Nanak.

The same process of conferring the Guru ship continued till the tenth Guru. Then the tenth Master, Guru Gobind Singh seated the Adi Granth (the Holy Scripture- the Divine Word) on the throne of Guru Nanak, placed five paise and a coco- nut before it and then bowed declaring it as the Last Guru for ever. When the Guru ship was passed on, Guru Granth Sahib too became the embodiment of Divine Light. It should, therefore, be remembered very clearly that bowing before Guru Granth Sahib as Sikhs do, is not a bowing before a book, but it is a bowing before the Divine Light or JOT (Guru) which was passed on when the Guru ship was conferred upon it.

In Sikh religion the word 'Guru' has been used in three inter-related aspects:

Firstly it is used for God, the All-Pervading Divine Spirit, and the Divine Light:

The Guru is Beneficent, the Sanctuary of peace,

The Guru is the Light of three worlds,

He is the Eternal Being,

O Nanak, he who believeth in Him, attaineth peace.'

*Slok Mohalla 1, p-137*

'The Guru is All-Powerful,

The Guru is the Formless Lord,

The Guru is the Highest, Fathomless and Limitless,

Ineffable is His praise; what can a sayer say?'

*Sri Rag Mohalla 5, p-52*

'The Guru is Infinite God Himself

Nanak, meditate upon such a Guru day and night.'

*Asa Mohalla 5, p-387*

Secondly the word 'Guru' is also used for Guru Nanak, as he was the Embodiment of God's Light:

'Guru Nanak is the perfect Guru,

With the true Guru I meditateth upon God.'

*Ramkali Mohalla 4, p-882*

'Guru Nanak is the true Guru,

The true Guru taketh me to God.'

*Kanra Mohalla 4, p-1310*

'The Guru and God are one,  
Divine Master pervadeth everywhere.'

*Sri Rag Mohalla 5, p-53*

Thirdly the word 'Guru' is used for Gurbani, the Divine Word. Since Gurbani came direct from God, and as there is no difference between God and His order (Divine Word), Gurbani is Guru too:

'The Word is the Guru,  
And the Guru is the Word,  
The Guru's Word is full of life-giving Elixir,  
Whosoever shall obey, what the Word commandeth,  
Verily he shall get salvation.'

*Nat Mohalla 4, p-982*

'The Word is the True Guru and True Guru is the Word,  
And the Word revealeth the path of salvation.'

*Kanra Mohalla 4, p-1310*

## **DIVINE WORD CAME DIRECT FROM GOD**

Guru Granth Sahib does not narrate the life story of Guru Nanak, but each and every word is dedicated to the Glory of the Almighty God only. It is not a reproduction of earlier religions, but the Divine Word (Gurbani) came to the Gurus direct from God. Guru Nanak stated that it was not his philosophy, it was not his understanding and it was not his thinking, but the Word was coming to him direct from God and he was simply delivering His message to the world. As he confirms:

'O Lalo, as comes the Divine Word from Lord to me,  
So do I narrate it.'

*Tilang Mohalla 1, p-722*

'I have said what Thou commandeth me to say.'

*Wadhans Mohalla 1, p-566*

The Janamsakhi (biography) reveals that Guru Nanak many times said to his minstrel Mardana, "Mardana, start playing the rebec, Gurbani (Divine Word) is coming." And the Divine Word was then recorded. That Divine Word is GURBANI- Guru Granth Sahib.

## ENLIGHTENING MESSAGE OF SRI GURU GRANTH SAHIB JI

Guru Granth Sahib was not written by the devotees after the Gurus had gone, but it was dictated and compiled by the Gurus themselves. Thus it is the Authentic Divine Scripture. No body is allowed to change even a comma or a period out of 1430 pages. The seventh Guru's son, Ram Rai, changed the meaning of only one verse to please the Emperor, Aurangzeb, upon which he was excommunicated for ever by his father (the seventh Guru), thereby establishing the fact that no one could ever change the God's Word, the Gurbani.

Guru Granth Sahib begins with Mool-Mantar or the Preamble of Japji, which is the Essence of the whole Guru Granth Sahib:

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
॥ ਜਪੁ ॥  
ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥  
ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Ek-OnG-Kar	There is But One God
Sat-Nam	He is the Eternal Truth
Karta-Purkh	The Creator, All-Pervading Divine Spirit
Nirbhao-Nirvair	Unfearful, Without hate and enmity
Akal-Murat	Immortal Entity
Ajuni, Saibhang	Unborn, Self-Existent
Gurparsad	Realized by His Own Grace (the Guru)

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The next verse is generally called Sach (True) Mantar:

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Jap	Meditate upon
Aad Sach	Who was True before the Creation
Jugad Sach	Who was True in the beginning of Creation
Haibhi Sach	Who is True now, and
Nanak Hosibhi Sach	O Nanak, Who shall be True for ever.

Guru Arjan Dev had accomplished a task by authenticating the diverse compositions and prepared the Adi Granth for the benefit of his followers. Since the work had remained where it was left, Guru Gobind Singh included in it the Bani of Guru Tegh Bahadur and put the seal of Finality on it. Subsequently this finalized version of the Adi Granth was invested with the Guruship by Guru Gobind Singh.

Guru Granth Sahib is the only refuge for a man tossed about in the furious ocean of worldly existence. It helps a person to live by certain directives or moral codes, which are necessary for the achievement of salvation.

Guru Granth Sahib signifies the importance of Nam by identifying it with the Guru. Nam releases man from all his previous sins, sorrows, sufferings and cycle of birth and death.

**No rituals, no alms, no sacrifices, no fasts and no penances equal Nam.**

Guru Granth Sahib initiates a disciple on the path of spiritual progress and guides him at the various stages of his journey to God. It is a ship that steers clear a devotee through the ocean of Maya (Materialism), thus, leading the human soul to its ultimate destination, which is the Absolute Bliss.

"The fearful ocean of the world is dangerous and formidable;  
it hath no shore or limit,  
No boat, no raft, no pole, and no boatman;  
But the true Guru hath a vessel for the terrible ocean,  
and ferrieth over him on whom he looketh with favor."

*Sri Rag Mohalla 1, p-59*

Guru Granth Sahib is completely authentic and is preserved in its original form. It is a highly valuable possession, which Sikhs have received from God through Guru Nanak and is held in supreme reverence by them.

# *Sri Guru Granth Sahib Ji*

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## Sources of Bani

### 1) BANI OF THE SIKH GURUS

a) Guru Nanak Dev	974 hymns
b) Guru Angad Dev	62 slokas
c) Guru Amar Das	907 hymns
d) Guru Ram Das	679 hymns (in 30 musical measures)
e) Guru Arjan Dev	2216 hymns (in 30 musical measures)
f) Guru Tegh Bahadur	116 hymns and slokas

### 2) BANI OF 15 BHAGATS

a) Baba Sheikh Farid	116 hymns and slokas
b) Bhagat Jaidev	2 hymns
c) Bhagat Trilochan	4 hymns
d) Bhagat Namdev	61 hymns
e) Bhagat Kabir	541 hymns and slokas
f) Bhagat Ravidas	40 hymns
g) Bhagat Sain	1 hymn
h) Bhagat Dhanna	3 hymns
i) Bhagat Pipa	1 hymn
j) Bhagat Parmanand	1 hymn
k) Bhagat Surdas	1 hymn
l) Bhagat Bhikhan	2 hymns
m) Bhagat Sadhna	1 hymn
n) Bhagat Beni	3 hymns

***Total=778 hymns***

**3) BANI OF SOME DEVOUT SIKHS**

- a) Bhai Mardana                      3 hymns
- b) Balwand Rai, the rebeck player 5 hymns
- c) Satta Dum, the rebeck player    3 hymns
- d) Baba Sundar                      6hymns

***Total=17 hymns***

**4) BANI OF BHATS**

- a) Bhai Kal Sahar                      54 hymns/Swaiyyas
- b) Bhat Gayand                      13 Swaiyyas
- c) Bhat Bhikha                      2 Swaiyyas
- d) Bhat Kirat                      8 Swaiyyas
- e) Bat Mathura                      12 Swaiyyas
- f) Bhat Jalap                      5 Swaiyyas
- g) Bhat Salh                      3 Swaiyyas
- h) Bhat Bhalh                      1 Swaiyya
- i) Bhat Balh                      5 Swaiyyas
- j) Bhat Haribans                      2 Swaiyyas
- k) Bhat Nalh                      16 Swaiyyas

***Total=121 Swaiyyas(hymns)***

***Total corpus comes to 5872***

**Bibliography:**

- 1) Sri Guru Granth Sahib Ji
- 2) Sikh Rehat Maryada
- 3) History of Sikhs
- 4) *SIKH RELIGION* by Sikh Missionary Center
- 5) *SIKHISM* by Dr Pritam Singh

# *The Sikh Ceremonies*

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## 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. For details of these various ceremonies please contact your facilitators or consult Sikh Rehyat Maryada.

Some of these ceremonies include:

- ❖ Parkash
- ❖ Hukamnama
- ❖ Nitenam
- ❖ Namkaran Sanskar
- ❖ Anand Karaj
- ❖ Antim Ardas
- ❖ Sukhasan
- ❖ Akhand Path/Sahej Path

## Theme Shabad

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*“Gurbani eis jug meh chanan , karma vasa man aye”*

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥

(੬੭-੧੦, ਸਿਰੀਰਾਗੁ, ਮਃ ੩)

Gurbani is the Light to illuminate this world;  
by His Grace, it comes to abide within the mind

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥ (੬੭-੮)

Siree Raag, Third Mehl:

ਮਾਇਆ ਮੋਹੁ ਮੇਰੈ ਪ੍ਰਭਿ ਕੀਨਾ ਆਪੇ ਭਰਮਿ ਭੁਲਾਏ ॥ (੬੭-੯, ਸਿਰੀਰਾਗੁ, ਮਃ ੩)

Emotional attachment to Maya is created by my God;  
He Himself misleads us through illusion and doubt.

ਮਨਮੁਖਿ ਕਰਮ ਕਰਹਿ ਨਹੀ ਬੂਝਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥ (੬੭-੯, ਸਿਰੀਰਾਗੁ, ਮਃ ੩)

ਠਹਏ ਸਏਲਡ-ਲਿਲਏਦ ਮਓਨਮੁਕਹਸ ਪਏਰਡੋਰਮ ਟਹਏਰਿ ਓਚਟੋਨਿਸ, ਬੁਟ ਟਹਏ ਚੋ ਨੋਟ  
understand; they waste away their lives in vain.

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥ (੬੭-੧੦, ਸਿਰੀਰਾਗੁ, ਮਃ ੩)

Gurbani is the Light to illuminate this world; by His Grace, it comes to abide within the  
mind. ||1||

## *Our National Anthem*

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### *“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***

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## ***“Deh Shivaa”***

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

**Shubh karman tay kabhahoo<sup>n</sup> na taro<sup>n</sup>!  
May I never refrain from righteous acts!**

**Na daro<sup>n</sup> ar so jab jaa-e laro<sup>n</sup>,  
May I fight without fear against all foes in the battle of life,**

**Nishchai kar aapnee jeet karo<sup>n</sup>!  
With the courage of Faith, achieve the Victory!**

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

**Ih laalach hau gun tau ucharo<sup>n</sup>!  
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 maro<sup>n</sup>!  
May I die in battle, with limitless courage!**

## More Shabads

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*“Dhur ki Bani aye, tin sagli chint metai”*

(5-628-2)

ਸੰਤਹੁ ਸੁਖੁ ਹੋਆ ਸਭ ਥਾਈ ॥ (੬੨੮-੧, ਸੋਰਠਿ, ਮਃ ੫)

O Saints, there is peace everywhere.

ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਪਰਮੇਸਰੁ ਰਵਿ ਰਹਿਆ ਸਭਨੀ ਜਾਈ ॥ ਰਹਾਉ ॥ (੬੨੮-੧, ਸੋਰਠਿ, ਮਃ ੫)

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

ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ (੬੨੮-੨, ਸੋਰਠਿ, ਮਃ ੫)

The Bani of His Word emanated from the Primal Lord.

ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥ (੬੨੮-੨, ਸੋਰਠਿ, ਮਃ ੫)

It eradicates all anxiety.

ਦਇਆਲ ਪੁਰਖ ਮਿਹਰਵਾਨਾ ॥ (੬੨੮-੨, ਸੋਰਠਿ, ਮਃ ੫)

The Lord is merciful, kind and compassionate.

ਹਰਿ ਨਾਨਕ ਸਾਚੁ ਵਖਾਨਾ ॥੨॥੧੩॥੭੭॥ (੬੨੮-੩, ਸੋਰਠਿ, ਮਃ ੫)

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

## *More Shabads*

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### *Prayer Before Meals*

De<sup>n</sup>daa 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 kaheeai 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!

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### *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!!

# My Resolutions

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## 'Meri Pertigya'

1. I will, in the morning, after a bath and before breakfast:
  - Do 'Waheguru' Naam Simran for 5 minutes
  - Recite 'Mool Mantar' 10 times
  - Do the first 5 Pauris of Japji Sahib, followed by Salok 'Pavan Guru....'
  - Do Japji Sahib
  
2. I will before every meal:
  - Recite "De<sup>n</sup>daa Daataa ek hai....."
  
3. I will, at dusk, before the evening meal
  - Do 'Mool Mantar' 10 times
  - Do the 'Rehras' Paath
  
4. I will, at night, before going to bed
  - Do 'Mool Mantar' 10 times
  - Recite 'Kirtan Sohila'
  
5. I will go to the local Gurdwara regularly and do seva
  
6. I will \_\_\_\_\_

Name (participant)

Witness (Counsellor)

\_\_\_\_\_

\_\_\_\_\_

Date: \_\_\_\_\_





