

Grade: 7

Course: Virṣā (ਵਿਰਸਾ)

Lesson Number: 12

Unit Name: Kaṛāh Prashād (ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ)

Title: The Method and Maryādā (ਮਰਯਾਦਾ) of preparing Kaṛāh Prashād

Standards

Standard 8: Kaṛāh Prashād

- Students demonstrate and prepare prashād with knowledge of all the ingredients.

Objectives

1. Students will be able to prepare Kaṛāh Prashād by themselves after this lesson.

Prerequisites

- Students should be somewhat familiar with the importance of Kaṛāh Prashād to Sikh (ਸਿੱਖ) ceremonies.

Materials

- Equal amounts of flour, ghiu (ਘ੍ਰਿਉ) (or organic butter if unavailable) and sugar, and three times the amount of water
- Two clean pots or wok (Kaṛāhī)
- Bowl to put Prashād in
- Stirring spoon
- Clean cloth to cover the Prashād once it has been prepared

Advanced Preparation

- The Kaṛāh Prashād should be made in a kitchen but if this is not possible, a portable gas stove can be brought into the classroom after the fire regulations of the school have been consulted.
- Make sure that the place of preparation is swept clean, that the pots and pans are washed and that everyone has washed their hands and covered their heads before beginning the preparation of Kaṛāh Prashād.

Engagement (15-20 minutes)

- Greet students and give them a couple of minutes to settle down.
- Briefly go over the Maryādā of preparing Kaṛāh Prashād as outlined in the Sikh Rahit Maryādā (ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ).
- Let students know that Kaṛāh Prashād is generally prepared by a Sikh.
- Remind students that the person(s) in charge of preparing Kaṛāh Prashād should prepare Prashād in a clean area and in clean utensils.
- Kaṛāh Prashād should be made while reciting Gurbāṇī (ਗੁਰਬਾਣੀ).
- The teacher may want to add further information about Kaṛāh Prashād Maryādā and the degree of respect and discipline with which it is prepared.
- All points regarding the Maryādā should be taken from the Rahit Maryādā

Exploration (35 minutes)

- Before beginning the preparation of the Kaṛāh Prashād, go over the method of preparation with all the students and assign them their roles so that there is minimal instructional

discussion during the actual preparation of the Kaṛāh Prashād.

- Before beginning the preparation of the Kaṛāh Prashād, assign one student to begin reciting Japu jī Sāhib (ਜਪੁ ਜੀ ਸਾਹਿਬ). If students do not know Japu jī they may choose to do another Bāṇī that they are comfortable with.
- Remind students that they must be silent during the preparation of the Kaṛāh Prashād and be mindful of the recitation of Japu jī Sāhib.
- In one pot, get one student to bring the water and sugar to a boil. Once this is done, this mixture should be set aside. This can also be done as you are working on the other pot.
- In another pot, another student should melt the clarified butter and then add the flour to it. This mixture should be stirred continuously until it turns brown.
- Once this mixture has turned brown, get another student to add the water and sugar mixture to the roasted flour and butter, simultaneously turning down the heat to avoid splashes.
- The teacher should assist in the process as needed. Please ensure that all safety measures are put into place.
- Keep stirring the Kaṛāh Prashād until the butter begins to leave the mixture and it stops sticking to the sides of the pot. Then, turn off the heat and allow the Kaṛāh Prashād to cool, or carefully put the Kaṛāh Prashād in a clean stainless steel bata.
- Once in a steel bata, cover the Kaṛāh Prashād with a clean cloth.
- Allow the student reciting bānī to finish (if the student had finished reciting the Gurbānī before the Kaṛāh Prashād is made, have the student continue reciting mool mantar until the Kaṛāh Prashād is complete).
- Mention to the students that when the deg is taken to the Gurū's Divān (ਦੀਵਾਨ), with the covered Bāṭā (ਬਾਟਾ), a distribution Bāṭā and a Kaṭorī (ਕਟੋਰੀ) for the Tabiādār (ਤਾਬਿਆਦਾਰ) should also be taken.

Explanation/Extension (5-10 minutes)

- Once the Kaṛāh Prashād is prepared, have all students recite Anandu Sāhib (ਅਨੰਦੁ ਸਾਹਿਬ).
- Then have one student to recite the Ardās (ਅਰਦਾਸ).
- After the Hukam (ਹੁਕਮ) is taken, another student can do Kirpān Bheṭ (ਕਿਰਪਾਨ ਭੇਟ ਕਰਨੀ) in the Kaṛāh Prashād.
- Then the students should distribute the Kaṛāh Prashād to all of the students in the class.
- Remind students to distribute an equal amount of Prashād to everyone. **This should be re-emphasized and is one of the most important aspects of Kaṛāh Prashād!**
- This is how it is stated in the *rahit*:
 - “The person who doles out the Kaṛāh Prashād among the congregation should do so without any discrimination on the basis of personal regard or spite. He should dole out the Kaṛāh Prashād equally to the Sikhs, the non-Sikhs or a person of high or low caste.”
- The reason this is important is that it emphasizes the equality and compassion of the Gurū's institutions. Cleanliness and bathing etc. are good things but in the end...it is better to emphasize compassionate qualities rather than artificial cleanliness qualities...
- If possible, the Ardās should be performed in the presence of the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ) and a Hukamnāmā (ਹੁਕਮਨਾਮਾ) should be taken before the distribution of the Prashād.
- Some important things:
 - Kirpān Bheṭ should be done after the Hukamnāmā.
 - Give a sample of how to recite Ardās for *parvāngī* (ਪਰਵਾਨਗੀ) (acceptance) of deg (ਦੇਗ). Do not use the word *bhog* (ਭੋਗ). Explain the difference between *bhog* and *parvāngī*.

Evaluation (On-going)

- Ask students to practice preparing Kaṛāh Prashād at home with parental supervision.
- Another possible activity for evaluation is getting students to write the recipe for preparing Kaṛāh Prashād in Gurmukhī (ਗੁਰਮੁਖੀ) or English.

Teacher Resources

- Kaṛāh Prashād, Baisākhī Festival. January 18th, 2007. <http://www.baisakhifestival.com/karah-prasad.html>
- The Sikh Rahit Maryādā (Code of Conduct), All About Sikhs. January 18th, 2007. http://www.allaboutsikhs.com/rehat/rehat_03.htm#art12

**Guidelines for Preparing and Distributing Kaṛāh Prashād (ਕੜਾਹ ਪ੍ਰਸ਼ਾਦ) according to
the Sikh Rahit Maryādā (ਸਿਖ ਰਹਿਤ ਮਰਯਾਦਾ)**

Kaṛāh Prashād (Sacred Pudding)**Article XII**

- Only the sacred pudding which has been prepared, or got prepared according to the prescribed method, shall be acceptable in the congregation.
- The method of preparing the Kaṛāh Prashād is this: In a clean vessel, the three contents (wheat flour, pure sugar and clarified butter, in equal quantities) should be put and it should be made while reciting the Scriptures. Then covered with a clean piece of cloth, it should be placed on a clean stool in front of the Gurū Granth Sāhib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ), the first five and the last stanza of the Anandu Sāhib (ਅਨੰਦੁ ਸਾਹਿਬ) should be recited aloud (so that the congregation can hear) [If another vessel of the sacred pudding is brought in after the recitation of the Anandu, it is not necessary to repeat the recitation of the Anandu Sāhib. Offering of the pudding brought later to the sacred Kirpān (ਕਿਰਪਾਨ) is enough.], the Ardās (ਅਰਦਾਸ) offered, and the pudding tucked with the sacred Kirpān for acceptance.
- After this, before the distribution to the congregation of the Kaṛāh Prashād, the share of the five beloved ones should be set apart and given away. Thereafter, while commencing the general distribution, the share of the person in attendance of the Gurū Granth Sāhib should be put in a small bowl or vessel and handed over [Giving double share to the person in attendance constitutes improper discrimination]. The person who doles out the Kaṛāh Prashād among the congregation should do so without any discrimination on the basis of personal regard or spite. He should dole out the Kaṛāh Prashād equally to the Sikhs, the non-Sikhs or a person of high or low caste. While doling out the Kaṛāh Prashād, no discrimination should be made on considerations of caste or ancestry or being regarded, by some, as untouchable, of persons within the congregation.
- The offering of Kaṛāh Prashād should be accompanied by at least two pice in cash.

The contribution of Baghel Singh was that he established all the *Gurduārās* or the *Dehorās* (ਦੇਹੋਰਾ) related to the *Gurūs* (ਗੁਰੂ) in Dillī, after a heavy research. Other than the above, the text contains the account of the capture of the state of Phulkā's, conquering of Sarhind three to four times, the relation of Ālā Singh (ਆਲਾ ਸਿੰਘ) with the Panth, the elucidation of Buṅgā's (ਬੁੰਗਾ), expedition to Dillī, Sikh-Afgān and Sikh-Mughal movement, Sikh states, etc.

From the internal evidence of the writing it seems that Bhaṅgū might have studied the available Fārsī writings, and might have collected the information from the devisors of Sikh history so that the writing becomes more authentic and interesting from each and every perspective. The Sākhīs and anecdotes in it are written in the *Dohrā* (ਦੋਹਰਾ), *Caurā* (ਚੌਰਾ), *Caupai* (ਚੌਪਈ), *Sorathā* (ਸੋਰਠਾ) and *Kabit Batisā* (ਕਬਿਤ ਬਤਿਸਾ) meters in Gurmukhī (ਗੁਰਮੁਖੀ) script. Interestingly, these poetic meters are not the same everywhere in the writings. They are independent of each other, and at places even distorted. This is effective in the sense that the historic elements have not been overshadowed by the poetic meters. Also, at places, at the end of the Sākhīs is written “ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ” and the name of the Sākhī is given in front of it. The dialogue form is also utilized. “ਸ੍ਰੀ ਪੰਥ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥੇ” or “ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ” is also written at places. All of these are under specific headings in the order of occurrence. A person named Atar Singh (ਅਤਰ ਸਿੰਘ) in 1858 CE copied it, and at the end, mentions that he has not written any Granth before and begs for pardon for any mistake he might have committed.

Srī Gur Panth Prakāsh of Ratan Singh Bhaṅgū has gained the grandeur of the most ancient text about the Khalsa Panth, which is why Bhāi Vir Singh has given it the title “Prācīn Panth Prakāsh.” The first edition of it, edited by Bhāi Vir Singh, was published by Vazīr Press Ammritsar in 1914 CE. Besides the above edition, one more edition is available, which was edited by Jit Singh Sītal (ਜੀਤ ਸਿੰਘ ਸੀਤਲ), and published by Sikh Research Board Ammritsar. This is the copy in which one finds differences in chapters and exaggeration in anecdotes. A recent and updated publication of Srī Gur Panth Prakāsh, edited by Dr. Balvant Singh Dhillon (ਬਲਵੰਤ ਸਿੰਘ ਢਿੱਲੋਂ), and published by Singh Brothers is now available in the market.

To conclude, we can say that the oral Sikh tradition that has been given the shape of writing by Bhaṅgū is a very important source and is used by present scholars and historians to prove the facts of their texts. Besides the presentation of the historic events in the form of traditions, he has portrayed the terrible times of the Sikh-Afgān movement in which he has presented, with great talent, the Sikh character and fortitude from the oral tradition source, without which we would have been devoid of the history of Panjab, especially of the period of Bandā Bahādar till the genesis of *Misals*. It is a unique and unparalleled historical document, describing in simple words the success and the achievements of the Gurū Panth. The Shahādats of the Shahīds are its witnesses and its motive to establish the Pātshāhī of the Khālsā.

Source: <http://www.sikhstudies.org/Periodicals.asp?TitCod=1750> Ratan Singh Bhaṅgū, Singh Brothers, Bazār Māi Sevām, Ammritsar, 2004.