

GURMAT BUILDING BLOCKS

Grade 1

Dasmesh Khalsa
School

LESSON 1: WHAT IS A SIKH?

Materials Needed:

- Blank paper sheets
- Pencils, markers, pencil crayons, etc.

Pre-Preparation:

- Photocopy the *Lesson 2 Printable* on the next page

Directions:

1. Have students draw a picture of what they think a Sikh is.
2. Ask them to share their drawings and point out the specific features from their drawings that identify their character as a Sikh.
3. Ask the following discussion questions:
 - a. What are the things which we wear which show people that we are Sikhs?
(*5k -Kirpan, Kara, Kanga, Keski, Kachhera-, Dastar, Bana, etc.*)
 - b. Why do wearing these things mean that we are Sikhs?
(*They show that we are followers of Guru Gobind Singh ji, because Guru Sahib told us to wear these things. When we wear these things, we show that we obey our Guru. That makes us Sikhs*)
 - c. If someone were to ask you what a Sikh is, what would you tell them?
(*Answers will vary*).
4. After giving all students a chance to answer, draw the following on the board, and have the students brainstorm ideas:

Traits of a Good Sikh:

5. After the brainstorming activity, say to the students: "Can anyone tell me what the #1 rule is for being a Sikh?" Let the kids suggest answers, and then say, "It is to do what our Guru tells us to do!"
6. Discuss this point, and then have the students color in the coloring sheet printable on page 2.

Name: _____

Date: _____



LESSON 2: WHO IS OUR GURU?

Materials Needed:

- Copies of the books “Goodnight Guru” and “The Guru’s Song Adventure” (we have both)
- Projector
- Laptop

Preparation:

- Obtain copies of the required books from Activity 1
- Set up laptop + projector and pre-load videos mentioned in Activity 2

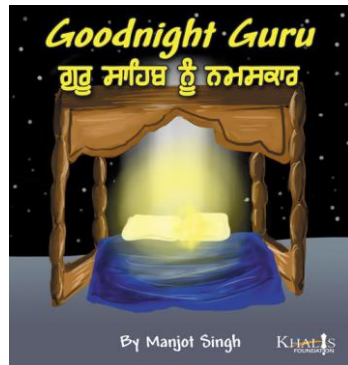
Directions:

1. Ask the students to name the 10 Guru Sahibaan + “Dasaan Pathshahiaa Ki Jot, Sri Guru Granth Sahib Ji”.
2. This lesson will be for ensuring all students know the names of the 10 Guru Sahibaan by heart, and in order. If all students do not know the names, then they should be recited and practiced until the entire class is able to recite the names.
3. Follow up the lesson with activities from page 4.

***NOTE: All students MUST memorize all names of 10 Guru Sahibaan.**

Activities

Activity 1: Read the book, “Goodnight Guru” to the class, and “The Guru’s Song Adventure”



Activity 2: Show one or all of the YouTube videos from this list:

- The Gurus Song (Lullaby)
- The Gurus Song – Sikh Nursery Rhyme in English
- The Sikh Gurus Song (Punjabi)



LESSON 3: WHO IS SRI GURU GRANTH SAHIB JI?

Materials Needed:

Preparation:

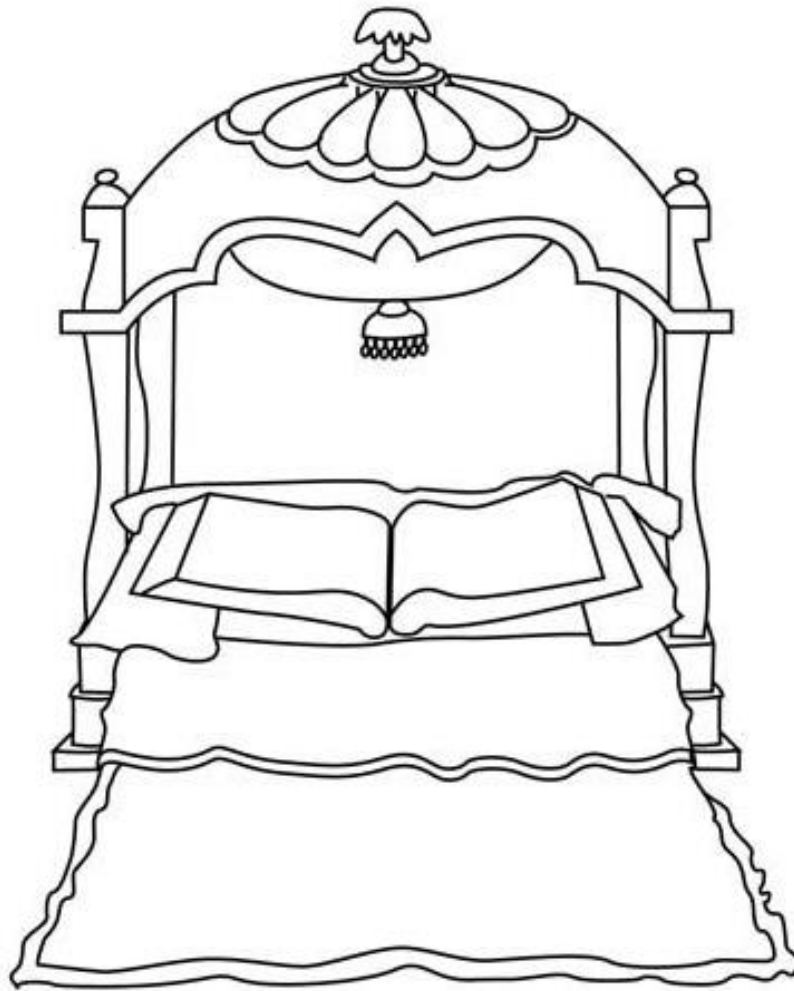
- Photocopy copies of the Printable on the next page

Directions:

1. Review the names of the 10 Guru Sahibaan.
2. Ask the following:
 - Does anyone know who Sri Guru Granth Sahib ji is or looks like?*
 - Do you know why we don't ever call Guru Granth Sahib ji a book?*
 - What do we do when we go to Guru Granth Sahib Ji's Darbar?*
3. Explain and expand on the following points:
 - a. Guru Granth Sahib ji has the Jot (light/spirit) of all of the 10 Guru Sahibaan.
 - b. We can speak to Vaheguru directly by speaking to (doing Ardaas in front) Guru Granth Sahib ji.
 - c. If we have any question about our life, we can ask Guru Granth Sahib Ji, and it will always have the answer.
 - d. Guru Granth Sahib Ji is greater than any other king, prophet, saint, or warrior in this world.
4. Have the children complete the Lesson 4 Printable colouring page.

Name: _____

Date: _____



“Guru Granth Sahib”

ੴ

www.sikhfoundation.org

LESSON 4: WHO IS AKAL PURAKH/VAHEGURU?

Materials Needed:

- none

Pre-Preparation:

- photocopy the printable

Directions:

1. Ask the students to review the names of 10 Guru Sahibaaan.
2. Say, “Now we know who a Sikh is, we know who our Gurus are, but does anyone know who Akal Purakh is?”
3. Ask the students to tell different names of Akal Purakh. Some examples can include:
 - Vaheguru
 - Parmeshar
 - Prabh
 - Rab
 - Karta Purakh
4. Discuss the following questions with the students. Give students a chance to think, brainstorm, and share their guesses, before giving them the answers:
 - a. What do you think Akal Purakh looks like? (Answer: Akal Purakh isn’t made of the same stuff as us, so it’s really impossible to explain what Akal Purakh looks like. Only people who have seen Akal Purakh know what He looks like, and they can’t explain it because there are no words that can explain it.)
 - b. Where is Akal Purakh? (Answer: 3 places: Inside our heart, everywhere outside of us, and also in SachKhand)
 - c. What is the relationship between Akal Purakh and Guru Nanak Dev Ji? (Answer: Guru Nanak Dev Ji is Akal Purakh in a human form.)
 - d. How many times did you remember Vaheguru today? Did you think about Him at all today?
5. Explain that the most important thing we need to remember is that Vaheguru lives inside of our heart (our hirda), so He is always with us. We should never ever forget Him and remember Him with every breath we take. A true Sikh always tries to remember Vaheguru all day long and not ever forget about Him. We should always remember that Vaheguru is not far away – but right inside of us.

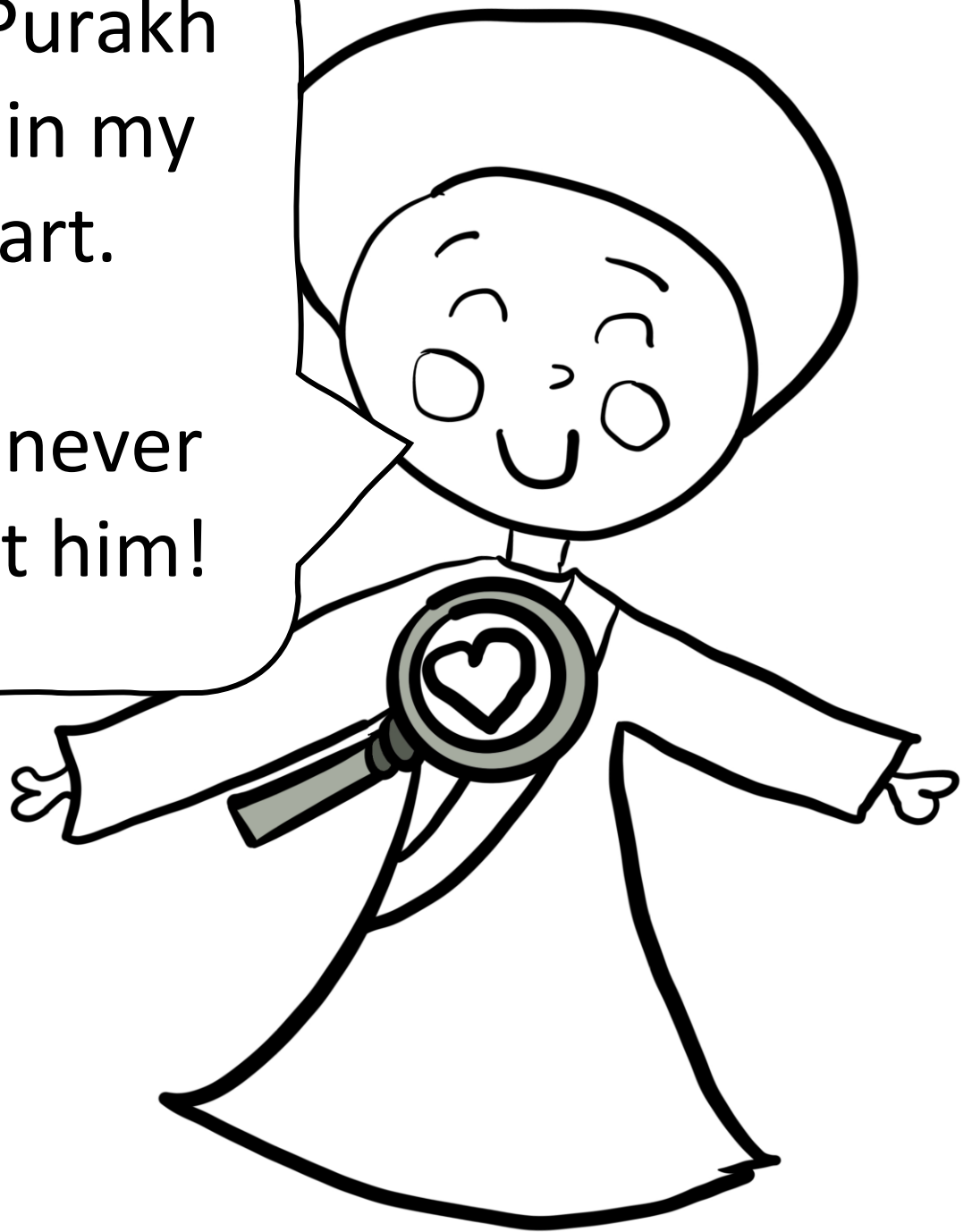
Name: _____

Date: _____

Colour the HIRDA where Vaheguru lives with the brightest or sparkliest colour you have! Colour the rest, and trace the words.

Akal Purakh
lives in my
heart.

I will never
forget him!



LESSON 5: KES

Materials Needed:

None

Pre-Preparation:

Read up on the Sakhi of Bhai Taru Singh Ji's shaheedi, and rehearse telling it to the class.

Directions:

1. Start off the class with the following discussion question:
 - a. **Does anyone know why Sikhs don't cut their kes?** (Sample answers: It is a gift from Vaheguru; Guru Sahib told us not to; it tells the world we are Sikh; it gives us Shakti and power; we should always be simple and not try to show off to other people by cutting our hair; it is a Paap to ruin something Vaheguru has given us).
2. Expand on this and explain to the children the importance of not cutting one's hair for a Sikh.
3. You may bring up the fact that all world religions condemn cutting hair, but mostly in today's world it is Sikhs who continue to follow this strictly.
4. **Tell the Sakhi of Bhai Taru Singh Ji.**

LESSON 6: 5 KAKKAR

Materials Needed:

None

Pre-Preparation:

None

Directions:

1. Start the class by asking the students to sing the following Rehitnama after you:

**ਕਛ, ਕੜਾ, ਕਿਰਪਾਨ, ਕੰਘਾ, ਕੇਸਕੀ;
ਇਹ ਪੰਜ ਕਕਾਰੀ ਰਹਿਤ ਧਾਰੇ ਸਿਖ ਸੇਈ ।**

2. Explain what it means. Tell students that it is a Hukam of Guru Gobind Singh Ji written in the Sikh Rehitnamay.
3. Repeat together several times in a rhythmic and melodious way until the kids get the hang of it.
4. Engage children in discussion about 5 K's, importance, etc.
5. Have the class recite and rehearse the poem from the activity page with you. Add hand gestures to make it more sensorially engaging, and prepare a performance for another class or for the whole school.

*Students are expected to have the above Rehitnama memorized.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

LESSON 7: OTHER REHITS, PT. 1

Materials Needed:

None

Pre-Preparation:

Please practice telling the Sakhi of Kaljug's blanket in an exciting way to the kids. **Do NOT** simply read it to them; they will not understand! Storytell in your own words, in order to engage the students better.

Directions:

1. Review the Rehitnama of Kakkars from last class.
2. Ask, "Does anyone know what a Rehitnama is?"
3. Explain what is Rehitnama. Tell them, "The Rehitnama tells us all of the different Rehits that Guru Sahib commanded to us. Today we are going to look at other important Rehits that are very important for a Sikh to follow."
4. Ask students to brainstorm other Rehits/Rules of being a Sikh.
5. After hearing all suggestions, say, "Very good. Today we are going to be focusing on one of the most important Rehits for a Sikh, which is to wake up for Amritvela."
6. **Tell them the story of Kaljug's blanket (on next page).**
7. After this story, ask the following questions:
 - a. What would happen to Kaljug's blanket if everyone in the world were to wake up for Amritvela and do Paath and Simran during that time?
 - b. Why do you think Amritvela is the best time of day to do Simran and Paath?
8. Follow this with a lesson the following points (you may wish to write them on the board):
 - a. Amritvela is a special time because there is an invisible rainfall of Amrit falling from SachKhand during this time. That makes it the **BEST** possible time to do Bhagti.
 - b. Amritvela is also the time when Guru Sahib tests his Sikhs the most. It is the time when we feel the most sleepy, so we have to push ourselves harder to follow Guru Sahib's Hukam at this time.
 - c. During Amritvela, we should do 5 things:
 - i. **Wake up by 2:30 am.**
 - ii. **Do Ishnaan in cold water to wake ourselves up.**
 - iii. **Brush our teeth.**
 - iv. **Do Kanga.**
 - v. **Do Nitnem and Simran.**
9. Expand and discuss.

***Make sure the students understand and memorize the 5 things that are done during Amritvela.**

REFERENCE SAKHI

One time, Kaljug – the great agent of Maya – came to Guru Nanak Dev ji. At first, Kaljug assumed these incredibly scary forms, with these massive teeth, he looked all fiery and essentially, like something out of a horror movie. However, as Kaljug came closer and closer to Baba Nanak, Kaljug started looking more and more human. Once he reached Guru Nanak Dev Ji, he looked exactly like you or me and actually did a Matha Ttek. He had a shawl or blanket that he wrapped around his body. Notably, it had many small holes in it. Bhai Mardana Ji asked Kaljug about what he was wearing, Kaljug explained that it's his blanket of laziness and sleepiness that he puts over the world at [Amrit Vela](#). The holes are where Gurmukh-Piyaare break through (by waking up) and do Bhajan Bandagi (Bhagti).

LESSON 8: OTHER REHITS, PT.2

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

1. Ask the students if they remember which Rehits we have discussed so far.
2. Ask, "Can anyone guess what the very first Rehit is?" (Answer: the very first Rehit is to take Amrit).
3. Explain to the children:
 - a. What Amrit is.
 - b. How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):
 - i. Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699
 - ii. Asking for 5 heads
 - iii. Beheading and introducing 5 Pyarey
 - iv. Preparing the Amrit with Patasay & 5 Banian
 - c. Now, when we take Amrit we do the same thing that 5 Pyarey did, and we give our head (our life) to Guru Sahib.
 - i. That means if we want to take Amrit, we have to be willing to give our whole life to Guru Sahib -> expand and explain
4. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Amrit - ਅੰਮ੍ਰਿਤ

**To Drink the Amrit of the Khanda (Double edged sword)
is the first instruction for Sikhs!**

- Bhai Gurdaas Ji



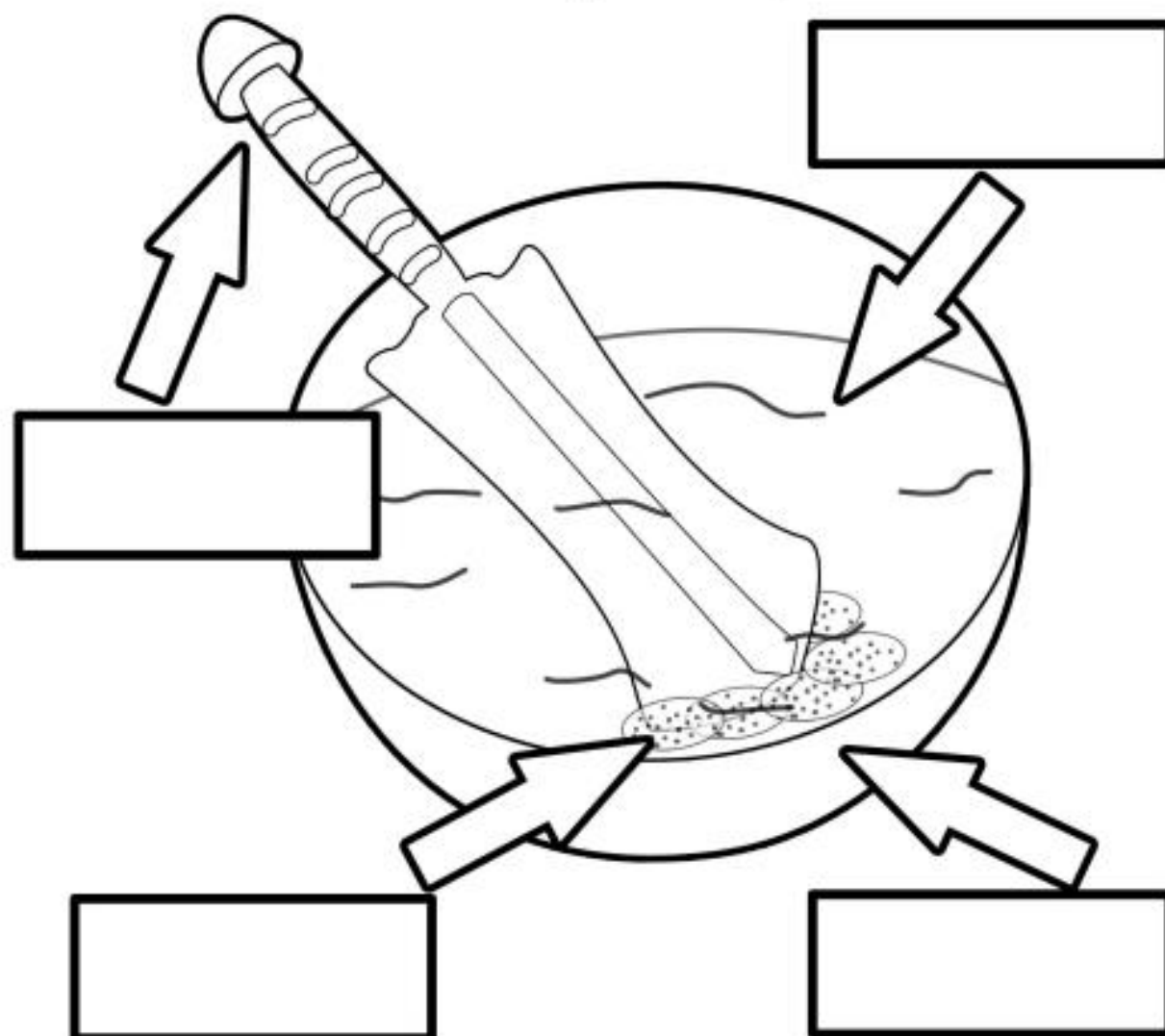
Name.....



Vaisakhi 1699

Amrit - ਅੰਮ੍ਰਿਤ

Cut and label each part of the picture below!



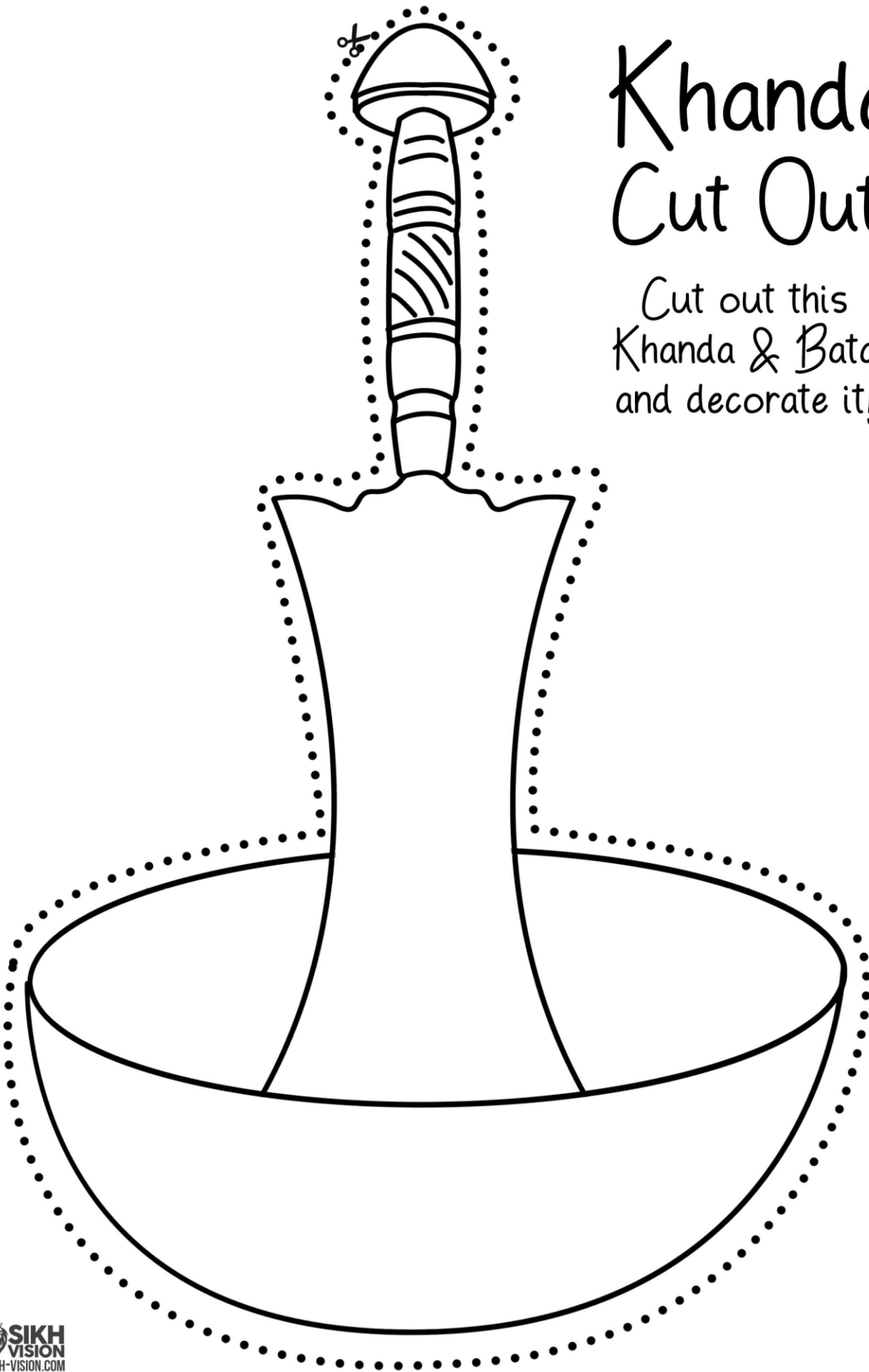
To turn this into Amrit the Panj Pyare hold the Bata and read the 5 Banis (Prayers).
These are - Japji Sahib, Jaap Sahib, Tav Parsad Svaiye, Benti Chaupai & Anand Sahib!

Khanda	Bata	Pataase (Sugar Cakes)	Water
---------------	-------------	---------------------------------	--------------

Name.....

Khanda Cut Out!

Cut out this
Khanda & Bata
and decorate it!



LESSON 9 – 5 PYAREY

Materials Needed:

None

Pre-Preparation:

Photocopy the printables

Directions:

1. Ask students to recount the Vaisakhi story from last class.
2. Ask them to recall the names of Panj Pyarey to the best of their ability.
3. **Practice reciting the names of Panj Pyarey with the students and help them to memorize all 5 names in order.**
4. Go through and explain the meanings of the names of Panj Pyarey and their significance:
 - a. Daya – compassion
 - b. Dharam – religiousness/righteousness
 - c. Himmat – mental strength
 - d. Mokham – liberation
 - e. Sahib – Master
5. Give them the worksheets

Name: _____

Date: _____

Bhai Daya Singh Jee 1st Pyara



Born as Daya Ram, 1661
Merged with Vaheguroo, 1708, Nanded, India

*Daya means compassion.
We should be kind to everyone we meet.*



Name: _____

Date: _____

Bhai Dharam Singh Jee 2nd Pyara



Born as Dharam Das, 1666
Merged with Vaheguroo, 1708, Nanded, India

*Dharam means being religious.
We should follow the Sikh religion,
like our Gurus taught.*



Name: _____

Date: _____

Bhai Himmat Singh Jee 3rd Pyara



Born as Himmat Rai, 1661
Merged with Vaheguroo, 1705, Chamkaur, India

*Himmat means Courageous.
A Sikh should always be brave and always give 100%.*



Name: _____

Date: _____

Bhai Daya Singh Jee 1st Pyara



Born as Daya Ram, 1661
Merged with Vaheguroo, 1708, Nanded, India

*Daya means compassion.
We should be kind to everyone we meet.*



Name: _____

Date: _____

Bhai Mokham Singh Jee 4th Pyara



Born as Mokham Rai, 1663
Merged with Vaheguroo, 1705, Chamkaur, India

*Mokham means strength.
We should have a strong mind
as well as a strong body.*



Name: _____

Date: _____

Bhai Sahib Singh Jee 5th Pyara



Born as Sahib Chand, Born 1662
Merged with Vaheguroo, 1705, Chamkaur, India.

*Sahib means being one with Vaheguroo.
By doing paath and japping naam,
we can connect to Vaheguroo.*



LESSON 10: WHAT HAPPENS WHEN YOU TAKE AMRIT?

Materials Needed:

- 2 clear glasses
- Bleach
- A bit of dark food colouring



Pre-Preparation:

- Please come prepared with the required materials needed for this object lesson.

Directions:

1. Fill one glass half-way with water. This glass will represent the abhilakhi.
2. Fill another glass half-way with liquid bleach. This glass will represent Amrit. (You might want to label it).
3. Have the food colouring ready.

Script.

1. "Hello students. Today we will be learning why we take Amrit and what Amrit does to us."
2. *(Point to glass with water)*. "Pretend this glass is a regular person who wants to take Amrit. Well, regular people aren't this pure and clean from the inside, because no one is perfect. We all make mistakes, and we all do paap. So..." *(take your food colouring)*, "...everytime we do paap..." *(put one drop in)* "...it causes us to become dirty and mailay on the inside." *(put another drop)*. ("We might not be able to see it from the outside, but inside of us, there is tons and tons of Paap that we have collected from many, many lifetimes of ours in the past, and this causes us to become dirtier, and dirtier, and dirtier from the inside." *(Put a few more drops - don't overdo it though!)*
3. "So all people, whoever they are, has the gand of paap inside them. Now, pretend this is Amrit" *(point to the glass with bleach in it.)* "Notice that it is totally clean and pure. Nothing in the world can taint it." *(Put a few drops of food colouring - the bleach will not change colour like the water)*. "See how it stays pure, no matter what."
4. "So let's see what happens when we take Amrit and pour inside of ourself."
5. *Take your glass of bleach and pour it into the glass of dirty water. It should turn clear!*
6. "The Amrit cleans away all of our paap and turns us pure again! So that is the power of Amrit."



After this, expand on the importance of Amrit to the children.

<https://www.youtube.com/watch?v=r-Yi38RHD6M>

ASSESSMENT 1

Lessons 1-10

Student can name 10 Gurus in order..... ☐

Student can identify who Guru Granth Sahib is..... ☐

Student can explain why we bow to Guru Granth Sahib..... ☐

Student can recite the Panj-Kakkari Rehitnama. ☐

Student can list the 5 steps of what to do during Amritvela. ☐

Student can name Panj Pyarey in order. ☐

Student can give a basic explanation of it means to give their head to Guru Sahib..... ☐

Score: _____

LESSON 11: NAAM

Materials Needed:

None

Pre-Preparation:

- none

Directions:

1. This lesson will mostly involve discussion. Ask the students the following, and let them give their ideas and suggestions as much as possible:
 - a. (Point to individuals) **Thuada Naam kee ah? What about you? Thuada Naam kee ah?** (Do this for several students)
 - b. **What does Naam mean?** (answer: name)
 - c. **So, when we Jap Naam, whose name are we saying?** (answer: Akal Purakh)
 - d. **Yes! And this is actually called SatNaam, because it's the most true name in the world. There are many, many Naams in this world, but there is only one SatNaam. SatNaam is the most special Naam in the universe, because it's the only Naam that can take you to SachKhand!**
 - e. **Some people Jap Raam Naam, some people Jap Khuda Naam, some people Jap Nairayan Naam. But if you want to jap Sat-Naam, do you know what you have to do?** (let them guess some answers)
 - f. **If you want to Jap Sat Naam, then it's very important that you do this. You must go to Guru Sahib Himself, and ask for the Naam. You must go to an Amrit Sanchar, and offer Guru Sahib your head, and in return Guru Sahib will give you the Naam.**
 - g. **Naam is inside of the Amrit, so when you take Amrit, the Naam goes inside of you. Then the Panj Pyarey show you how to jap the Naam.**
 - h. **Once you are given Naam from Guru Sahib, you have the key to Sach Khand – all we have to do is jap it, all the time, day and night!**
 - i. **But remember – no one else can give it to us, and we can't give it to anyone else. Only Guru Sahib can give it.**

***After this, take questions from students. Review the concepts and ensure they have understood. This is a very important lesson!**

Name: _____

Date: _____

Naam is my key to Sach Khand!



LESSON 12: GURU NANAK DEV JI CHILDHOOD

Materials Needed:

None

Pre-Preparation:

- **PLEASE READ THE FOLLOWING CAREFULLY:**
- The following lessons for this unit **MUST** be read by the teacher **BEFORE** the lesson and pre-rehearsed. You **CANNOT** read these directly to the students! They are too young and will not understand unless you explain it to them in simpler terms!

***If a teacher is not making the proper effort to prepare for these lessons and make the lessons interesting and engaging for students, the teacher will be removed.**

Please take this seriously.

Directions:

1. Read proceeding story before your class, and then summarize what you interpret to be the most important elements to your students. You may add a review activity to this lesson as you see fit.

CHAPTER 3

BIRTH AND CHILDHOOD

Guru Nanak, who was to do all this and more, was born at Talwandi, in the present district of Shekhupura (Pakistan), on the third day of the light half of Baisakh in *Samvat* year 1526, corresponding to fifteenth day of April 1469, A.D.¹ Talwandi is now called Nankana Sahib in honour of the great world-teacher to whom it had the honour to give birth.² It was then a small village situated in the midst of a dense forest and waste-land, away from seats of power and tyranny, away from centres of learning and dry philosophy, far off from the arena of political strife and struggle, and away from the horrid, sickening scenes, enacted by religious bigotry allied with political power. It was in the seclusion of such a village that the great World-Teacher was born.

Rai Bhoie, a Rajput of *Bhatti* clan and retainer of the ruler of Delhi, had been its founder and proprietor. He had owned about a dozen villages around Talwandi. After his death, his son, Rai Bular, had succeeded him. Both Rai Bular and his father were new converts to Islam. They had accepted the religion of the rulers under the effects of force or the influence of some other powerful persuasion. But, unlike most converts, they were neither fanatics nor bigots. Rai Bhoie was a warrior and had made himself the master of a great tract of fertile land. People of both persuasions were treated by him equally. In consequence, he had come to be loved and honoured by all. His son, Rai Bular, was of a quiet, religious temperament. He loved the society of *Sadhus*

-
1. The birth anniversary of the Guru is nowadays celebrated on the fullmoon day of *Kartick*. For a discussion of the question whether the Guru was born in *Baisakh* or *Kartick*, please turn to Appendix A.
 2. The fact that, like numerous others, this holy place of theirs, along with its vast fertile lands and property, has been taken away from them and they are not permitted to visit, maintain, and manage it according to their wishes and traditions, is a source of deep and constantly gnawing grief to the Sikhs. It is no wonder, then, that in their daily prayers they fervently call upon the Benign Almighty Lord of all to so arrange the scheme of things that they may again be able to visit, serve, maintain and manage the holy place and its properties as they used to do before the Partition.

and *Faqirs*. He had none of the fire of hatred that was then raging in the breasts of the Indian followers of the Arabian Prophet. This was, no doubt, partly due to his being out of touch with the outside Muhammadan world, where bigotry was making a hell of this land. Talwandi was away from the tumults and excitements, brutality and fanaticism of the outer world. But there was also a deeper source of his toleration for his erstwhile co-religionists. As a truly religious man and not a fanatic, Rai Bular was inspired with sympathy for the downtrodden persecuted race. We shall find how this human touch in his nature made him discern, long before many others did, the true light in the Divine Child who was born in his village.

Guru Nanak's father, Mehta Kalian Das, more popularly known as Mehta Kalu, was the Agent and Chief Accountant of Rai Bular. Thus he was materially quite well off. He belonged to the Bedi section of the *Kashattriya* caste. Because of his position and personality, he commanded the respect of the whole *tappa* or district.¹ Rai Bular had full confidence in him. A son and the rain are, in India, always regarded as welcome gifts of God. The birth of a son, especially that of a first one, is an occasion of great rejoicing. But the joy that filled the heart of Mehta Kalu was unusually great. The attendant nurse had told him that she had never seen a birth of a babe like this before. To her simple, unsophisticated mind the birth-chamber had appeared surcharged with something supernatural. She had heard gay, invisible voices hailing the baby's advent into the world of mortals. The baby itself had looked quite different from all she had seen before. It had smiled like a grown-up wise man, instead of crying like a new-born, helpless babe. There had been seen a halo around his head. We can imagine the delight and happiness which must have filled the heart of Mehta Kalu, when he heard these details from the lips of the simple nurse.

Like all Hindus, the happy father sent for the family astrologer, Hardial, to draw up the baby's horoscope. On hearing what the nurse had to say, Hardial is said to have been filled with a mysterious awe and wonder. Before consulting his books and determining the stars under which the baby had been born, he wanted to have a look at it. It was an unusual request, but Hardial's importunities prevailed. The astrologer, who had seen hundreds of

1. 'Nanak's father was a respectable man, and was treated by the village people as their head,' Latif, *cit. op.* p. 241.

babies in his life, discerned in this one a light that was to fill all lands and to guide all people to the Eternal Abode of the Supreme Lord; a peace that was to soothe the ruffled breasts of a whole world; a strange, sober, solemn joy that was to lighten the burden of many a weary forlorn, oppressed heart; a spiritual grandeur that was to elevate unto the bosom of his Lord the restless, wandering, world-beaten spirits of his fellowmen; an all-embracing love that was to knit all Hindus, Muslims, and all the rest-into a Holy Fellowship of Soldiers of God and Brothers of Mankind; and a compassion that was to ameliorate the wretched condition of human beings, oppressed and repressed by their powerful fellowmen. The astrologer bowed before the singular infant. He congratulated Mehta Kalu, saying, "Fortunate, indeed, art thou, O Mehta, to have such a one as thy son. He will be a unique king, holding sway over vast dominions and adored by all sections of humanity. His fame and name will spread far beyond the frontiers of India. Though I shall not live long enough to witness his conquest of the world, yet I am happy to have seen him. I am blessed."

Sweet as honey were these words to Mehta Kalu and his wife, *Mata Tripta*. Kalu was a man of the world. He rejoiced to think that his only son would acquire fame, wealth and rule. In accordance with the practice, which somewhat still prevails in this land, the infant was named Nanak after his elder sister, Bebe Nanaki.¹ How glad must she have been ! Brothers named after them are especially dear to Indian sisters. Nanak was Bebe Nanaki's own 'special' brother. Thus, apparently quite by accident, but probably by a divine pre-ordination, a lasting bond was established between the brother and the sister. He shared her name. We shall see that he came to own her very soul. She alone, of all his family, discerned, at a very early time, the Eternal Light that shone in the countenance of her divine brother.

All who beheld this infant felt drawn towards him. Resting in his cradle, or lying in the loving arms of his kith and kin, the infant would ever smile such a beaming smile that all who saw him felt an unknown joy stealing into their

1. Nanake is a Panjabi word meaning the home of the maternal grand-father or *Nana*. A child born at *nanake* home is usually called Nanak, if male, and Nanaki, if female. Bebe Nanaki had been named in accordance with that custom, having been born in her *nanake* home.

hearts and elating their souls. He never cried but ever smiled and played. When he was able to walk, the same jubilation marked him wherever he went. Soon, another trait of his personality became visible. Whenever a beggar, a needy man, or a *faqir*, called at the door, he would run in, take hold of whatever article of food or clothing he could get at, and, with a beaming, compassionate face, deliver it into the hands of the mendicant. Little did his father relish such unbounded charity but what could he do ?

At an early unripe age of five, he began to talk of divine things. When he was among his playmates, he would, at times, seat them all around himself and bid them repeat after him the name of the Formless Lord. At other times, he would run and jump, frisk and gambol, at the head of his little band. When all alone, he would sometimes sit for hours with half-shut eyes. Those who beheld him thus occupied, were struck at the radiance and glory that emanated from his calm, rosy countenance. But his father liked not these other-worldly signs in his only son. He wanted to see him become a great man of the world.

As stated already, Talwandi was secluded from the outside Muhammadan world. Its founder had, instead of molesting and persecuting the Hindus, like his co-religionists of other places, lived at peace with his neighbours. Hindu *Sadhus* found hospitable shelter in the forests round about Talwandi. After Rai Bhoje, his son, Rai Bular, had followed in the footsteps of his father. On that account, bands of *Sadhus* quite often visited the locality. The child, Guru Nanak, took great pleasure in visiting them. He would sit by them for hours. He would offer them what article of food he could lay his hands on at home. What were his thoughts as he sat there, looking at those whom he was destined to teach a truer renunciation than a mere quitting of the family and living on the labours of others ? Did any of those seekers after Truth and self-realization, those wandering *Sadhus*, ever have a vision of what the child before them was to be one day?

Mehta Kalu was sorely troubled over the strange ways of Guru Nanak. In spite of the love-inspired efforts of Mata Tripta, the Mehta could not but detect his son's gifts to beggars and *Sadhus*. How could a man, whose heart was after storing wealth and riches in this world, relish such 'wasteful' conduct of his son ? He rebuked the child. The latter promised to obey his father. But what could he do ? Charity, open-handed and large-hearted charity, was in his grain. The Divine urge would not let him be what his father would make

of him. His soul was in constant communion with the Supreme Soul. He could not resist these early calls to a life that was to be his in times to come. The Mehta reproached the astrologer for having predicted a great and glorious future for such an 'idler and spendthrift'. "What a joke!" he would say. "You said that he would be a great ruler over men and lands; he would win untold wealth and honour for himself and his people. Yet, he has begun the other way. He seems bent upon throwing away what little I have honestly gathered. Was it a joke or an error on your part?" The astrologer would not give in. How could he let it be supposed that his science, on which he depended for his sustenance, was false, or that he was not well-versed in it? "Have patience," he would say, "I still hold that Nanak is to be even greater than rulers of men and lands. Judge him not too hastily, nor measure him with your own standards."

LESSON 13: GURU NANAK DEV JI CHILDHOOD, PT.2

Materials Needed:

None

Pre-Preparation:

- **PLEASE READ THE FOLLOWING CAREFULLY:**
- The following lessons for this unit **MUST** be read by the teacher **BEFORE** the lesson and pre-rehearsed. You **CANNOT** read these directly to the students! They are too young and will not understand unless you explain it to them in simpler terms!

***If a teacher is not making the proper effort to prepare for these lessons and make the lessons interesting and engaging for students, the teacher will be removed.**

Please take this seriously.

Directions:

2. Read proceeding story before your class, and then summarize what you interpret to be the most important elements to your students. You may add a review activity to this lesson as you see fit.

CHAPTER 4

TEACHES HIS TEACHERS-I

At last, the fond father, intent on moulding his son after his own heart, decided to send the 'refractory' child to school. "That," thought he, "will at least keep him away from home for the day time, and thus stop his wasteful conduct. He will also have no time to go about hunting after *Sadhus* and *Faqirs* and imbibe their ways. Perhaps, thus weaned from such distractions, he may learn the three R's and qualify himself for stepping into my shoes when I am gone."

Like a dutiful son that he was, Guru Nanak readily agreed to do as bidden. On an 'auspicious' day Mehta Kalu took his son, destined to be a world-teacher, to a *Pandha*, a Brahmin school master. "Take good care of him," said he to the *Pandha*, "for he is rather troublesome !" The *Pandha*, however, discovered no such trait in his new pupil. He found him quick to learn and ready to obey. The *Pandha* felt not a little puzzled over what appeared to him either an unheard of precocity in the child or a most wonderful miracle. All his life he had seen no such pupil. The child learnt to write in an amazingly short time. But a greater wonder was still in store for the school-master. One day, Guru Nanak sat a little apart, apparently engrossed in writing on the wooden tablet (*patti*). The schoolmaster watched him with interest. He had already discovered that his new pupil was no ordinary child. He had seen him at play, leading the whole band. He had often watched him close his eyes and sit for hours as if in ecstasy. He was sure that it was not sleep. He had looked into the mysterious eyes of his strange coach. Sometimes they would shine with unbounded mirth; at others, they seemed to be deep, unfathomable wells at the bottom of which was seen reflected all that agony which afflicted the world. His pupils had also told him, "Whenever you leave the school-room for a while, Nanak gathers us round himself and makes us all repeat after him the name of the Omnipotent, Formless Lord. At such times, his face always appears to be radiant with an unearthly light." The teacher

had heard, seen, and felt all this; so it was with a strange, heart-quivering expectation that he watched Guru Nanak, as he sat apart, calm and concentrated, writing on the *patti* and humming to himself a soft, low tune as he wrote. At last, the watchful eyes of the school master discovered that Guru Nanak had laid aside his pen and was looking at his work in mute joy and admiration. Later, when he was in his full glory as a world-teacher, Guru Nanak revealed the secret of his matchless compositions. It was not he that wrote or composed. He was simply an amanuensis of the Supreme Lord, an organ wherewith the Word of God was proclaimed to humanity. Here was a sample of the first one of such compositions. The great amanuensis sat watching his work in joy and wonder. The school master thought that his pupil, having finished his writing, would come up to him and show it. But Guru Nanak did not move. The *Pandha* waited for him till he could wait no longer. A strange urge was in his heart, the like of it he had never felt before. He rose, went up to where his strange pupil sat, and said, "Nanak, thou hast been writing something. I should like to see it."

Guru Nanak rose at the bidding of the school master and gave the *patti* into his hands. Great, indeed, was the amazement of the *Pandha*. He found that the writing on the *patti* was not what he had expected, or what his pupils generally wrote at that stage of their educational career. Not disconnected, independent words and figures, but sentences and stanzas ! He began to read. He bowed again and again as he read. It was an acrostic on the alphabet. But what an acrostic it was to be written by a child ! 'As in similar compositions in other languages, the letters were taken consecutively, and words whose initials they formed were employed to give metrical expression to the Guru's divine aspirations, his tenets, and admiration of the attributes of the Creator.'¹ The acrostic was a hearty discourse on God, man, and the universe. It contained an essence of the message of hope, joy, and deliverance which the Guru had to proclaim to suffering, despairing, misguided humanity; a burden of the Divine Song with which Guru Nanak had, later, to wean people from their soul-killing habits and inclinations, to lift them up to the level of gods, to the feet of the Lord, A few lines of the acrostic are given below :-

1. Macauliffe, *cit. op.* vol. i, p. 3.

The One Lord who created the universe is the Supreme Lord of all.
 Fortunate and fruitful is the advent of those into the world whose hearts remain
 attached to the service of God.
 Why are you misled on the error's path, O fool ?
 Then alone can't you be deemed a learned man,
 When a good account of your life you can't render to the Lord.
 The Primal Being is the Giver; He alone is True.
 No account shall be due by the pious man who understands the truth through
 these letters.
 Praise Him whose limit cannot be found.
 They alone shall win reward who perform service and practise Truth.
 He alone can be deemed a learned man.
 Who realizes the knowledge of God.
 If the same Lord pervading in all he could see,
 How could man a proud egotist be ?
 All the world is bound in His bonds; no other authority does here prevail.
 The servant who exerts himself diligently,
 Who is ever engaged in executing the Guru's commands,
 Who deems bad and good lot as the same,
 Such a one shall attain union with Him.
 There is only One who takes, One who gives; I have heard of none other.
 Why die of grief and be tortured by regrets, O mortal,
 Ever does He continue to give what He has ordained and had to give.
 He gives, looks after, and issues His orders how living things are to obtain their
 allotted sustenance.
 When I look carefully I see no other than God.
 The One God pervades all places; the One God dwells in the heart.
 Why practise deceit, O mortals ? In a while or two you shall have to leave here.
 Why gamble your life thus idly away ?
 Die to the Lord, at His feet thyself thou lay.
 True comfort fills the hearts of those whose minds are attached to the feet of God.
 Those whose minds are so attached are saved, O Lord, and obtain happiness by
 your favour.
 O mortal, why make such vain display ? All that exists is doomed to vanish.
 Serve Him who pervades all, and you shall obtain happiness.
 He Himself destroys and builds; He acts as He pleases.

He looks after what He creates, issues orders, and saves those on whom He looks with favour.

He alone, in whose heart dwells God does His praises sing.

The Creator blends such a one with Himself, and he enters not the cycle of birth and death again.

The terrible ocean is vast and deep, none has found its end.

We have no raft or boat; we are drowning; save us, O Saviour King,

He who has made all things is in every place.

What is doubt and what is mammon ?

Whatever pleases Him is good.

Impute no blame to others, my soul;

On your *karma* the blame does lie in whole.

As did I sow, so now I reap;

I'd blame none else for this my grief.

If man recognize the True One, he shall never be born again.

The holy man utters, understands, and knows but the One God.

Why quarrel, O mortal ? Meditate on Him whose Will alone prevails in all things.

Meditate on Him; be absorbed in the True One; and be a sacrifice unto Him,

There is no other Giver but He who has created all creatures and sustains them all.

Meditate on God's name, be absorbed in His name, and you shall, night and day, derive profit therefrom.¹

The *Pandha* had heard from Mehta Kalu and his own pupils of the strange ways of his pupil. He had also learnt about the astrologer's prophecy about him. The writing on the wooden tablet confirmed the belief which was then germinating in several pious hearts-namely, that Mehta Kalu's son was destined to be the promised Deliverer. But the *Pandha*, like a worldly man of learning, would not believe without a further test. 'This is all right,' said he to his pupil, 'but what I have to teach is also essential. You are a *Khatri*'s son. You should also learn accountancy, so that after your father, you may take up his place. That will ensure you honour, riches, and a happy, comfortable life. It will also please your father.'

'That may be true', replied Guru Nanak, 'but what of the life to come ? Will all that you wish to teach help me at the time when an account of this life

1. Guru Nanak, *Asa Patti*.

must needs be rendered ? No, friend, such knowledge of accounts will be of no avail hereafter'. The answer that the Guru gave to these and other questions of the *Pandha* are embodied in a hymn which may be translated as follows :

'Burn your earthly cravings, grind their ashes well,
and make your ink therefrom;
Let a pure, high mind your paper be;
Make divine love your pen and heart your writer;
Then write as a Teacher true does guide you.
Write the Name of God, write His praises,
Write of the Lord that has no limit, end, or measure.
O friend, learn to write this account,
So that when and where an account is called from you,
You may win a mark of honour true.
There, in the life to come, true honour and greatness, everlasting joys,
and eternal delights are attained;
There shall marks of honour and acceptance be on the brows of those
Whose hearts enshrine the Sacred True Name.
Not with idle words but through Grace Divine can such honour be won.
Some come into the world and others depart therefrom,
Yet what high sounding names they give themselves !
Some are beggars born and some have courts both royal and great.
In the life to come full well shall they know
That if their lives here be devoid of the love of God,
All else of no account shall be.
In loving fear of You, my Lord, I do ever dwell,
So does my body pine and waste away;
For, those who were known as lords and kings,
Have I seen get mingled into dust and clay
When a man departs from hence, O Nanak,
All attachments false shall sundered be.'

Sri Rag

The schoolmaster found his Master. He acknowledged that he himself, and not the Divine pupil before him, was in need of instruction. He bowed to Guru Nanak and retired.

Guru Nanak attended school for some days more and then ceased. He had learnt all that the school master could teach him, i.e. arithmetic and book-

keeping, besides reading and writing Devnagri. Again there came over him the same phase, which erstwhile had startled his father. Sometimes he would run and jump, frisk and gambol with children of his age; but more often he would sit at home, lost in profound thought, or would visit *Sadhus* and *Faqirs* in the neighbouring forests, and have talks with them. The father was perturbed again. The family priest and astrologer, Hardial, now advised the Mehta to send his son to a Sanskrit scholar. 'He does not like,' said he, 'to learn accounts and such other things. He has a religious bent of mind. Put him to school with a *Pandit*. Let him learn *Vedas* and *Shastras* and be a scholar of repute.'

This was agreed to. Guru Nanak was taken to a Sanskrit scholar named Brijnath. Here, too, the child was as quick at learning as before. In a short time this pupil, who was to be a World-Teacher, convinced his new school master that he had little need for such scholastic training as the Brahmin scholar could impart. Having learnt from Brijnath as much as he deemed necessary, and having taught him what was most essential for a man of religion, Guru Nanak again took to his former ways; meditations at home and association with *Sadhus* and *Faqirs*, Interrupted, now and then, by jubilant, mirthful pranks with his playmates. He would retire to the seclusion of the forests and sit there in complete abandonment. His heart would become one with Nature. Her beauty charmed him. It took his heart captive and for hours at a stretch, he sat with wide open eyes, drinking deep with every pore of his body the joy and harmony of the scene before him. From Nature his heart rose to the feet of the Creator. His eyes would then close. A quiet glory would overspread his countenance. For hours he would sit thus, enjoying the beauties of Nature and an unbroken communion with the Creator of these beauties. At such times his heart was in complete harmony with Nature, and his whole being in tune with the Lord of creation. A supreme, unearthly joy filled his body and soul, as he sat there, watching the play of the Infinite in the finite nature all round him.

At other times he would visit ascetics and anchorites, bands of whom frequented the dense forests around Talwandi 'for the combined objects of undisturbed prayer and escape from the persecution of bigoted Moslem rulers.'¹ He used 'to court the retirement of the forest and the society of the religious men who frequented it. Several of them were profoundly versed in

1. Macauliffe, *cit. op.* vol. i, p. 10.

the Indian religious literature of the age. They had also travelled far and wide within the limits of Hindustan, and met its renowned religious teachers.¹ Guru Nanak thus became acquainted with the latest teachings of Indian philosophers and reformers.¹ He heard their learned discourses on *Vedas* and *Shastras*. But he was there not only to receive. He gave them glimpses of the Infinite Fount of knowledge divine that intuitively flowed into his heart at all times. He learnt from them, no doubt, but he learnt far more from his 'undisturbed communings with nature, with his own soul, and with his Creator. The voice that had spoken to many a seer again became vocal in that wilderness, and raised (Guru) Nanak's thoughts to the summit of religious exaltation. In summer's heart and winter's frost, in the glory of the firmament, in the changeful aspects of nature, as well as in the joys and sorrows of the inhabitants of his little natal village, he read in bright characters and repeated with joyous iteration the name of the Formless Creator. The name henceforth became the object of his continual worship and meditation, and indeed one of the distinctive features of his creed.'²

1. Macauliffe, *cit. op.* vol. i, p.10

2. Ibid., p. 11.

LESSON 14: GURU NANAK DEV JI CHILDHOOD, PT.3

Materials Needed:

None

Pre-Preparation:

- **PLEASE READ THE FOLLOWING CAREFULLY:**
- The following lessons for this unit **MUST** be read by the teacher **BEFORE** the lesson and pre-rehearsed. You **CANNOT** read these directly to the students! They are too young and will not understand unless you explain it to them in simpler terms!

***If a teacher is not making the proper effort to prepare for these lessons and make the lessons interesting and engaging for students, the teacher will be removed.**

Please take this seriously.

Directions:

3. Read proceeding story before your class, and then summarize what you interpret to be the most important elements to your students. You may add a review activity to this lesson as you see fit.

CHAPTER 6

TENDS HIS FATHER'S CATTLE

Guru Nanak's scholastic career thus came to rather an early end. All the three teachers to whom he had been sent had taught him what and as much as they could, but had, in the end, acknowledged him their teacher. On that account Mehta Kalu was puzzled. His only son had shown aversion to qualifying himself for earning a living. At last he thought within himself, 'Nanak loves to live in the forests. He is fond of solitude. Why not send him to tend cattle ? He will be free to roam and muse, and will also be engaged in some useful work. Perhaps he may take to this sort of work and be able to eke out a living, howsoever humble.'

Guru Nanak was anxious to obey and please his father as far as he could. It was not any lack of such hearty intention that provided his father with food for grief. What prevented him from following his father's behests was beyond his control. It was the strong mysterious urge for the great duty, charged with which he had come into the world, that took him captive in the midst of his secular occupations. It was the vision of the great humane task which awaited him, that made him merge deep in soul-stirring thought. It was the call of the care-laden, suffering humanity that permitted him no leisure for the tasks to which his father would yoke him.

So, when his father told him what his new task was to be, Guru Nanak gladly obeyed. Thus, for a time, the great World teacher, who was to tend and feed with the bread of God the souls of men, and lift and lead them to the Abode of the Infinite Lord, tended his father's cattle. As they grazed in the forest, he would sit or roam as duty would demand or his impulse would dictate. He had ample opportunities of giving rein to his masterpassion. Nature, with all her grandeur and beauty, was now his companion for the whole day. He was happy. Every evening he returned home with a joyous, beaming face. This pleased the heart of Mehta Kalu. His only son, who had played almost a truant at school, was now taking to an occupation which, though not likely to yield honour and riches could yet be honest and profitable.

For some time things went on all right. One day as he sat under a tree, opening out his heart and soul to the Beloved, whom he found pervading the wide stretch of nature before him, his eyes closed. The Great Charmer had entered his heart and locked Himself in. Guru Nank thus became a captive in the lifegiving embrace of his Beloved Lord. He saw nothing, he heard nothing, he thought nothing of the outer world. The cattle grazed as they would. They strayed into a neighbour's field. The owner of the field drove them out and came in great rage to the place where Guru Nanak sat in the lap of his Maker. Finding him 'asleep', he began to mutter, 'What a wary herdsman, this ! Himself he sleeps and lets his cattle graze at will and ruin poor people's crops. Little does he realize the grief that grips the hearts of us tillers of the soil when our crops, raised with great toil and labour, are thus ruined by stray cattle. See, how free of care he sleeps ! Get thou up, O sluggard !

As he said this, he held the unique herdsman by the shoulders and shook him with angry force. Guru Nanak came to himself. He uttered '*Dhan Nirankar*, O Sublime, Formless Lord !' and opened his eyes. He saw the farmer and heard his remonstrances. With a smile on his lips, he said, 'Let go, my friend. Be not enraged. What if God's dumb creatures have taken a few bites from thy crops ? The Bountiful Lord Who is the Creator and Sustainer not only of thyself and thy fields and crops, but also of these cattle, will bless you with plenty. Let us pray to Him. You will have no cause to grieve.' But the owner of the field was not to be appeased. He took the Divine Child to Rai Bular and told him of what had happened. The by-standers informed the Rai that Mehta Kalu's son was rather insane; hence, there was no good remonstrating with him. So the Mehta was sent for. Rai Bular told him to compensate the farmer for the damage done to his crops. We can imagine what must have passed in the heart of the father. His only son, having proved a 'failure' at school, had now done something worse. He had made him receive a public reproach from his employer. There was also the compensation that had to be paid. The Divine Child read the mind of his father. He addressed Rai Bular and said, 'But before pronouncing judgement, would you not examine the crops which are said to have been damaged ? God is merciful. How could a few bites by His creatures be the cause of injury to a poor man's crops ?' The Rai sent his men. They came running back and said, 'The crop is untouched. It seems

even richer and greener in the place where this man reported the cattle to have caused a damage.'

All were astonished. The Rai, who had already heard of Guru Nanak's budding greatness and of his having taught his teachers, besought the Divine Child to grant him a little light. 'You are surely a *Yogi*', said the Rai, 'an ascetic or a great saint. Give me a little of this great gift.'

Guru Nanak, with half-shut eyes, and in a soft, sweet voice, sang a Divine Song which may be freely translated as under :-

'Let *Jogis* practise *jog*, let gluttons practise glutony,
Let penitents practise penance, and rub and bathe themselves in holy waters;
But I, O Dear, would listen to your songs, if any one will sit by me and sing them
to me.

Whatever one sows one reaps, whatever one earns one eats;
If one goes from here with the credentials of Name, one will not be called upon to
render accounts.

There a man is judged by the deeds he has done here.
The breath that goes away without the thought of God goes in vain.
Of no worth is this body if it enshrines not the Lord's True Name,
I would sell it away to any one prepared to buy it.'¹

Rai Bular bowed. Others who had the ear to hear the divine message of Guru Nanak also bowed. All went their way. The field which was the cause of all this is now the site of a Gurdwara called *Kiara Sahib* or the Sacred Field. Alas ! It also is now in Pakistan.

1. Guru Nanak, *Rag Suhi*.

LESSON 15: GURU NANAK DEV JI CHILDHOOD, PT. 4

Materials Needed:

None

Pre-Preparation:

- **PLEASE READ THE FOLLOWING CAREFULLY:**
- The following lessons for this unit **MUST** be read by the teacher **BEFORE** the lesson and pre-rehearsed. You **CANNOT** read these directly to the students! They are too young and will not understand unless you explain it to them in simpler terms!

***If a teacher is not making the proper effort to prepare for these lessons and make the lessons interesting and engaging for students, the teacher will be removed.**

Please take this seriously.

Directions:

1. Read proceeding story before your class, and then summarize what you interpret to be the most important elements to your students. You may add a review activity to this lesson as you see fit.

CHAPTER 7

THE SACRIFICIAL THREAD

By this time the Guru attained the age of nine years, the age when he must be, according to the custom of his family, invested with *janeu*, or the sacrificial thread of the Hindus. The day was fixed. Mehta Kalu made great preparations for the ceremony of *Yajnopavitam*. He made elaborate arrangements for the entertainment of his guests, relatives, friends, and neighbours whom he invited. There was a great gathering at his house on the appointed day. A woollen carpet was spread on a raised platform. Hardial, the family priest, drew a circle round the carpet and took his seat on it with all the accessories of the ceremony ranged round him.

He then asked Mehta Kalu to bring his son, for whom a seat was provided facing the priest. Guru Nanak came and took his seat, his eyes sparkling with amusement, and a smile playing on his lips.

When all the preliminary rites had been duly performed, Hardial lifted his hand in order to put the sacred thread round Guru Nanak's neck. People were getting ready with words of congratulations which were usually showered on the child's father on such occasions. But a surprise was in store for all of them. With a loving, thoughtful smile, playing on his lips, the Divine Child caught the priest's uplifted hand and asked, 'What are you about, dear *Pandit* ? What good will this thread do me ? What advantage will it confer on me ?' Hardial replied, 'This thread, the *janeu*, is the basis of the Hindu religion. By wearing it thou wilt be admitted to the position of the Twice-born. Without it a man is a *Shudra*. By putting it on, you will obtain honour and greatness in this world and happiness in the next. So come, let me put it round your neck.'

'I beg your pardon,' said Guru Nanak. 'I don't quite understand what you say. This thread is either bought ready made for a pice or thread is spun out of cotton and twisted by a Brahmin. Then comes the ceremony of *Yajnopavitam*. A goat is killed, cooked, and eaten. Then everybody present

says, "Put on the thread." The man is thus invested with the *janeu*. What then ? The thread may break, become soiled, get burnt, or be lost. Then he has to put on a new one. When the man dies, the thread remains with the body. It does not accompany man or his soul in the journey after death. There everybody goes threadless. I should like to have one that does not break, or get soiled, or be burnt, or be lost. Such a thread will be for the soul, and right glad shall I be to put it on. If you have it, come, put it round my neck by all means.'

'But,' replied Hardial, 'the great holy *Rishis* of old, who had a true knowledge of God as well as of the needs of the soul in its journey to Him, have ordained the wearing of this triple thread for the twice-born Hindus. They believed that it would help the wearer both in this life and the next. Moreover, if this thread will not satisfy you, what sort of thread would you have ? Whence has it to be had ?'

'That I can tell thee', replied the Divine Child. 'The lasting sacred thread for the soul should be made from a realization in practical life of noble, lofty ideals of true religion and morality. Let mercy be the cotton, contentment the thread, purity the knots, and truth the needed twist. Blend these virtues together in thy every-day life. Thereby thy soul will be invested with a thread that will never get old or dirty, burnt or lost, and which will never break. A man who has such a thread round his neck is truly blessed. He needs no other thread. So, not this thread for me which can be had from the bazar so cheap, which gets old, dirty, and broken, and cannot accompany me when I go hence.'

Hardial felt his wisdom and learning failing him. To be thus put out by a child in the presence of that big gathering was too much for him. He had hoped that Guru Nanak would be a great apostle of the decaying Hindu religion. But here was a rude shock for him. Nanak had refused to respect the Hindu initiation ceremony. So he mustered courage and said, 'Dear child, we must respect the custom initiated by the great *Rishis*. A Hindu without this thread is a man without a religion. I am sure you are to be a man of religion. So put on the thread.'

'What religion does thy thread give to the wearer ? Around me I see that men who pride themselves on being Twice-born, and round whose necks this cotton thread has been put by learned Brahmins, are committing the

foulest deeds. They rob and kill, lie and deceive, give reins to their lust and greed, and commit a thousand sins and crimes against their fellow-creatures. Their souls are polluted to the core. Is this the religion which thy thread has given them ? When a religion ! I would have none of it.'

The Guru said all this in form of *Sloks* which were later included in his composition called *Asa di Var*. They may be rendered as below :-

'Make mercy your cotton, contentment your thread, continence its knot, and truth its twist.

That would make a *janeu* (sacred thread) for the soul; if thou have it, O *Brahmin*, then put it on me.

It will not break. or get soiled or be burnt or be lost.

Blessed is the man, O Nanak, who goes with such a thread on his neck.'

'You purchases a thread for a pice and, seated in a specially outlined square, you puts it on.

You whisper instruction in the ear that *Brahmin* has become the *guru* of the wearer.

Man dies, the thread falls off, and he goes away threadless.'

'Though men commit countless thefts, countless adulteries, utter countless falsehoods and countless words of abuse;

Though they commit countless robberies and villainies night and day against their fellow creatures;

Yet the thread is spun from cotton and the *Brahmin* comes to twist it;

For the ceremony a goat is killed, cooked, and eaten, and everybody present says:

"Put on the sacred thread."

When it becomes old, it is thrown away, and another is put on.

Nanak, the thread would not break if there were strength in it.'

'True,' replied the *Brahmin*, 'people have fallen in character. This thread used to be the mark of a lofty religious life. This it has ceased to be to a great extent. Still, the remedy lies not in discarding the ancient custom, but in reforming men's character. So come, please. Don't shake your head. Do you think that all the *Rishis* of old, and all your Sires besides, have been mere fools ? If this thread does not please you, what sort of thread would you have ?'

'I have told you that already. The true thread is to be had by the acquisition and practice to noble qualities by praising God and by leading a life of ever constant, unbroken consciousness of His presence in and around us

everywhere. By realizing the Will of the Supreme Lord in his daily life does a man obtain a thread on which he can rely with confidence. The thread thus obtained will be truly the thread for the soul. It will never get old or fall away. It will take him into the presence of the Blissful Lord and win for him a place of honour in His court. Such a thread would I gladly wear.

‘By adoring and practising God’s Name honour and a true thread are obtained.

In this way a sacred thread shall be put on, which will not break, and which will be fit for entrance into God’s court.’

The Brahmin could argue no longer. So he said, ‘What you have said is all true. We are truly without a true thread of the soul; we would wear that too. But you are without a thread of the body. Put it on now, and then we all can strive to have a thread for the soul, too.’

‘Are you sure.’ said the Divine Child, ‘that even your bodies have the needed string ? I find none anywhere. There is no string to bind the sexual organs and to restrain them from lust and vice; there is no string to hands and feet which could keep them away from evil-doing; there is no string for the tongue, nor one for the eyes which would keep them away from sensual, sinful pleasures. Yes, the whole body has no string. Nay, the whole community goes about threadless. Mark the consequent degradation all round. How high you hold your head in pride of your high caste ! The thread has verily proved a curse for the community. Having engendered caste pride, it has broken asunder all ties of union, and chains are now round your necks. All this, because you wear not the true thread. Yet you would spin threads of cotton and assembling all in one place, enjoy a feast, and put threads, false and now positively harmful, round the necks of others. What a huge joke ! And what an unheard of wonder ! People who are blind in the soul pose as seers and come audaciously forward to guide others over paths which they themselves cannot see. I, for one, will not follow such a guide.’

This reply of the Guru was in the form of a *Sloka* which may be rendered as follows :-

‘There is no string to bind the sexual organs and no string for women,
There is no string for the impure acts which cause your brear to be daily spat on;
There is no string for the feet, there is no string for the hands;
There is no string for the tongue and none for the eyes;
The Brahmin himself goes about without strings,
Yet he twists strings for others and puts them round their necks !

He performs marriages for hire;
 He takes out his scroll to show the wedded ones their future;
 Hear and see ye people, the wonder of it-
 He is blind in the soul and yet he calls himself a wise one.'

Hardial was rendered speechless. All present felt how true was all that the Divine Child had said. His analysis of the fall of the Hindu community and the advent of tyranny and political subjection was felt to be right. The Brahmin and others, who had come to invest the Divine Child with the sacred thread, realized that they themselves were threadless. Hardial bowed to the child and said, 'True, child, our community had fallen very low. There is no help. Each of us should try to save his soul. Who is there to take up the risky, arduous task of uplifting a downtrodden, subject race ?'

Guru Nanak's eyes flashed with a heavenly lustre and, in the next instant, were softly closed. He took a deep breath and sang, 'When the Lord in His mercy sends Grace to a man, He puts him to the task that He would get performed. It is not for us to choose. That servant and that alone can serve the Lord whom He chooses to follow His commands and to carry out His Will by obeying His behests, by carrying out His Will, the servant will win His satisfaction and get a place of honour in the Lord's palace. If he does what pleases his Lord, he will certainly obtain all that in his heart he may wish or desire. He would become acceptable to the Father above and, having performed his allotted task in the world, would enter the court divine arrayed in honour.' The *Pauri* or stanza embodying this may be rendered as below :-

'When God in His mercy sendeth Grace to man, He putteth him to His work.
 That worker would serve the Lord in whom He chooses to realize His Will.
 If he carries out His Will to His satisfaction, he shall get a place in his Master's place.
 If he does what pleases his Master, he shall attain his heart-desired wish,
 And enter the court divine arrayed in honour.'

The Brahmin and the rest had to go away, musing within themselves on the 'miracle' which they had witnessed, and on the God-inspired words of Guru Nanak.

LESSON 16: GURU NANAK DEV JI CHILDHOOD, SACHA SAUDA

Materials Needed:

None

Pre-Preparation:

- **PLEASE READ THE FOLLOWING CAREFULLY:**
- The following lessons for this unit **MUST** be read by the teacher **BEFORE** the lesson and pre-rehearsed. You **CANNOT** read these directly to the students! They are too young and will not understand unless you explain it to them in simpler terms!

***If a teacher is not making the proper effort to prepare for these lessons and make the lessons interesting and engaging for students, the teacher will be removed.**

Please take this seriously.

Directions:

4. Read proceeding story before your class, and then summarize what you interpret to be the most important elements to your students. You may add a review activity to this lesson as you see fit.

CHAPTER 10

THE GOOD BARGAIN

For three months Guru Nanak remained in a passive, listless mood. He ate very little, he spoke very little, and he moved very little. His parents were naturally worried about their only son whom *Pandits* and *Mullas* had failed to teach, whom the physician had failed to heal, but in whom all had discovered signs of some mysterious greatness of which, his parents had no inkling. They were helpless, however. They sighed and kept quiet.

The phase then ended. Guru Nanak, who was a lad of about fourteen now, threw aside the lethargy which had, to all appearances, possessed him for over three months. He began to move about, to associate and talk with youths of his own age, and to eat and drink as an ordinary healthy man. His parents were glad. They thought that their son had recovered from the mysterious illness which had laid him low for three long months.

Mehta Kalu now thought that it was time to make his son engage in some trade or business. So he called Guru Nanak into his presence and said: 'Son, it is time that you should learn to earn a living. You have proved a failure at school and also as a herdsman. What will you do ? You are no child now. We hope to see you married in the near future. Unless you learn a profitable trade, how will you support your family and your parents, who are getting old? I have thought of a plan. I shall give you a small sum. With that you should make a good, profitable bargain, I would suggest that, to begin with, you should purchase from near-about articles that can be sold at a profit here. When, after a few trips, you get experienced, and also lay by a little capital, you can go farther abroad and engage in greater bargains. How do you like the proposal ?'

Guru Nanak replied, "Father, I long to obey and please you. If I fail, it is not for lack of effort or intention. Some mysterious force takes hold of me."

So Guru Nanak was given a sum of twenty rupees and told to make a good bargain with it. Bala, a trusted servant of the Mehta, accompanied him.

The two started towards Chuharkana, a village about twelve miles from Talwandi. The Guru, however, left the public road and took a short cut through uninhabited and unfrequented parts. As they wended their way, they noticed a cluster of trees. The same mysterious power which swayed his body and soul was now directing his steps. He was going to make a mighty good bargain. Bala followed him. In that cluster of trees they found a company of *Sadhus*. These men of religion had no covering for their bodies except the loin-cloths. They were all engaged in diverse forms of penance. Their bodies were weak and lean. Guru Nanak approached one of them and began to talk with him. He learnt that the *Sadhus* had no food for the last several days. Their vows forbade them to go and beg for food. They were given to roaming about and halting in secluded places, away from the haunts of men. In their too great concern for their souls, they were altogether neglecting their bodies. For physical sustenance they relied on God. They were content to eat when and whatever He was pleased to send. The Divine youth was deeply impressed by their faith and trust in God. The pangs of hunger which they must have borne for several days, made a powerful appeal to his heart. He felt the money in his pocket. Here were men of God in great need of food. How could he pass by them unconcerned with a sum in his pocket which could satisfy their want ? His compassionate heart urged him to decide and act at once. Could there be a better, a more profitable, bargain than that of feeling such holy hungry men of God ? He took the money from his pocket and placed it before the chief *Sadhu*. The latter declined to touch it. 'You are a young lad yet,' said the *Sadhu*. 'Perhaps your parents may not like this act of yours, and you may have to suffer in consequence. You need not worry about us. God, whom we seek and serve, and in whom we trust, will send us food when it pleases Him. We can wait till then.'

'Don't mind what happens to me,' said Guru Nanak. 'I shall bear it. The body has to be ruled by the soul and not the soul by the body. My soul is touched at the sight of your sufferings, voluntary as they are. I can't go away without doing what I can to allay them. God seems to have sent me hither for this very purpose.'

The *Sadhu*, thereupon, told the Divine youth that money was of no use to them. They would not touch it. He should, if he was so inclined, bring them

articles of food. So Guru Nanak and his companion went and purchased as much provisions as could be had for the sum, and took them to the ascetics. They broke their several days' fast and blessed the youth whom God had sent to feed them. The place where the hungry mouths were fed by Guru Nanak is the site of a Gurdwara called the *Sachcha (Khara) Sauda* or the Good Bargain. It is now in Pakistan, alas !

Having invested his capital in a bargain, which to him appeared to be the best and most profitable, Guru Nanak retraced his steps towards Talwandi. His whole being was elated with joy and satisfaction. He had fed the hungry and done his duty by man and God. As the two approached Talwandi, Guru Nanak's thoughts reverted to his father. 'He sent me to make a good beargin. I have obeyed his instructions, which were to spend his money to the best advantage. But he will not understand this. He will think that I have thrown away his money. He will be angry. Why not keep away from his wrath for a time so that it may cool a bit ?' So he sent Bala to the village but himself he stayed out. He sat concealed under a tree and passed the night there.¹ In the morning Mehta Kalu came to know of Bala's return. He was naturally perplexed at the non-appearance of his own son. He guessed what it meant Summoning Bala into his presence, he enquired about his son. Bala told him the whole story and added, 'I pleaded with him, but he would not listen. He said that he was obeying you. When, last evening, we came near the village, he hid himself under a tree near the tank, as perhaps he had begun to fear your anger. I did my duty and am not to blame.'

Mehta Kalu's anger knew no bounds. He told Bala to lead him to the place where Guru Nanak was. Bala led him to the spot where he had left the Guru. They found him seated calmly under the branches of the tree, lost in meditation. Mehta Kalu dragged him from under the hanging branches and said angrily, 'What are you doing here, you sluggard ? What have you done with the money ?' The Guru opened his eyes and looked his father full in the face, but said nothing. Mehta Kalu grew still more angry and began to slap him, right and left, till his cheeks were black and blue with the beating. Thus did the Master suffer for having taken pity on his fellowmen. He bore the

1. The tree is now the site of a Gurdwara called *Tambu Sahib* or the Sacred Tent.

slaps of his fond, worldly-minded father with an unruffled quiet, offering each cheek in turn to receive the fast-falling blows. He showed no resentment, he offered no resistance, he evaded no slap. Without a murmur, he let his body bear the consequences of the noble act performed in obedience to its Master, the soul. Bebe Nanki had followed her father. She was soon at the spot. She came in between the son and the father. She thus rescued her brother from the beating.

Rai Bular heard of this incident. He had already become an ardent admirer and true disciple of the Master. When he heard that the Divine youth had been beaten black and blue by Mehta Kalu, very sad was he. He sent for the Mehta and his son and said, 'What have you done ? Why did you beat this holy one ? And what a beating ! Look at his cheek where your hands have played havoc ! Didn't I tell you never to ill-treat this great person ? You always think of him as your son. You fail to understand him. Was it for twenty rupees that your ire was so excited ? You could have double that sum from me. You shouldn't have beaten your only son for that. What a father you have proved ! I tell you that he is not meant for gaining this world, his gains are of heaven. Don't grow angry with him, but let him have his own way, for his way is the right way.'

Mehta Kalu felt that all present were wrongly accusing him of greed and hard heartedness. He had to defend and justify himself. So he said, 'Rai Sahib, it does not become me to gainsay what you say. But put yourself in my place and see how painful it is. He is my only son; hence my sorrow at his foolish conduct is all the greater. He has proved a failure at school. He was too idle to be a good herdsman. He paid no heed to agriculture or any other pursuit, though many were suggested to him. He gives away my humble earnings to idlers and beggars. He is of age to look about for some means of livelihood. I sent him to earn something by making a good, profitable bargain. And what has he done ? He has thrown away my hard-earned money. The sum is not very big, no doubt. But this had shown me which way the wind blows. He will waste all that I have earned or shall earn. This thought allows me no rest. It made me angry. As his father, it was my duty to correct him. So I gave him a few slaps. He will behave better in future. Yet you reproach me for having done my duty by him. You may, sir, but you should rather pity me.'

Rai Bular answered, short sighted Kalu, when will your eyes begin to see? He is not an ordinary person to behave like ordinary people. He has great things to do. He has not disobeyed you even. He has carried out your order to the letter. You sent him to make a good and profitable bargain. That he did. What better bargain could there be? I shall pay you the sum so well invested by him. I wish I could take him to my house and be a slave unto him. But the prevalent usage forbids it. People will talk. Take heed, Mehta, if you ill-treat him again, I shall devise some means to get him away from you. I shall make good all the loss that his actions cause to you.'

The incredulous Mehta was astonished at what seemed to him the simplicity of Rai Bular. But to dispute the point further would have been injudicious. He kept quiet and went away. For some days all went well. The divine youth was allowed to live as he pleased. He, too, did nothing that could excite the Mehta's anger. But how long could that be? How long could the Divine call be silenced or put down? How could the ever-tuned harp of his godly, human, sensitive heart be made dull and irresponsible to the divine melody and the still, sad music of humanity which, for him, surcharged the very air that he breathed? Some time after, as he was returning home after a bath, he met with a mendicant who begged alms from him in the name of God. An appeal made in the name of Lord by a poor, homeless man was too strong for him to resist. He gave the begger a drinking vessel of brass which he had in his hand and a ring of gold which was on his finger. Mehta Kalu came to know of it. He was exasperated. He bade his son either to mend his ways or leave his house.

Rai Bular was by now a disciple-in-spirit of Guru Nanak. He heard of the fresh estrangement between the father and the son. It made him sad. It set him thinking how best to put an end to these vexatious family quarrels, how best to secure for the Guru a life where he could freely follow the dictates of his heart and soul. He was convinced that as long as Guru Nanak lived with his well-meaning but worldly-wise father, there could be no end to such troubles. It was necessary that Guru Nanak should go somewhere else.

The Rai was thus on the look-out for a suitable place where he could persuade his Master to go, when an event occurred which promised to solve the problem.

At that time and upto the period of British occupation, land revenue was collected in kind. Surveyors and appraisers called *Amils* were appointed

for appraising revenue demands from various divisions of the land. The Jalandhar Doab was then governed by Nawab Daulat Khan Lodhi, a relative of the Lodhi Emperor of Delhi. He had his capital at Sultanpur Lodhi, now a Tehsil of Kapurthala district. One of his *Amils*, named Diwan Jai Ram, was assigned the work of appraising the revenue demand of Talwandi Rai Bhoi. In that capacity he had to visit that place every year. It was but natural that he should have come in close contact with Mehta Kalu, the village accountant of Rai Bular. Intimacy grew between the two. In course of time, through the mediation of Rai Bular, Guru Nanak's sister, Bebe Nanaki, was married to Diwan Jai Ram.

During his yearly visits to Talwandi he had had ample opportunities of cultivating Guru Nanak's acquaintance and appreciating his good qualities. When he visited Talwandi at the close of the spring harvest of the year in which occurred the events, we have narrated above, he heard the bitter complaints of his father-in-law against the idle, squandering habits of Guru Nanak. He heard of the sort of life that Guru Nanak then lived and the great respect in which he was held by many people of the village. He also met Rai Bular, who complained of the ill-treatment which Guru Nanak got from his father. They put their heads together and decided that Diwan Jai Ram should find a job for Guru Nanak at Sultanpur and then send for him there. Mehta Kalu gladly agreed. Guru Nanak gave his consent to go when called.

LESSON 17: GURU NANAK DEV JI, 3 DAYS IN THE RIVER

Materials Needed:

None

Pre-Preparation:

- **PLEASE READ THE FOLLOWING CAREFULLY:**
- The following lessons for this unit **MUST** be read by the teacher **BEFORE** the lesson and pre-rehearsed. You **CANNOT** read these directly to the students! They are too young and will not understand unless you explain it to them in simpler terms!

**If a teacher is not making the proper effort to prepare for these lessons and make the lessons interesting and engaging for students, the teacher will be removed.*

Please take this seriously.

Directions:

1. Read proceeding story before your class, and then summarize what you interpret to be the most important elements to your students. You may add a review activity to this lesson as you see fit.

CHAPTER 12

THE CALL

For twelve years or so Guru Nanak thus demonstrated to the world what he had come to teach, namely, how a man of religion, loving and serving God through a loving service of His creation, should live in the world, for the world, and yet be above the world—laughing, enjoying, making merry, eating and spending, and performing all the duties of an official, a householder, and a man of the world, and yet maintaining, all the time, an attitude of aloofness, detachment, and renunciation towards the alluring things of the world; keeping ever in tune with the Infinite Lord. It seems that the purpose of the Guru was to demonstrate that the household was a school in which self-love was changed into love for others and that to earn an honest living was an essential prerequisite of godliness. By precept and example, by his divine touch, he initiated many into this life of the Spirit. But for how long could the bush conceal the sun? How could Talwandi or Sultanpur, or even his motherland, monopolize the precious, divine commodity which was meant for the whole world? Humanity at large called him to be its saviour. There was an anguish in the voice of humanity, the confused murmur that arose from the human depths and that, comprising in it all tears, all agonies, all afflictions, became for him the sigh of the whole creation; a sigh for one who would end the suffering and make one and all happy and full of joy. Night and day the call of humanity would quietly steal into his heart, and gathering force and volume grow into a loud lament as that of a child left all alone and lost in a vast, limitless wilderness. But he was waiting for the Call from above. He would go forth when bidden. The Call came at last.

One day, in the year 1497 A.D, he went out to bathe as usual in the stream. An attendant sat near his clothes. He plunged into the stream, at the place since called *Sant Ghat*. He delayed too long that day. The servant waited in great anxiety. He then looked into and along the stream, but there was no sign of Guru Nanak. At last, he sadly concluded that his Master must

have been drowned. He went and informed Jai Ram. Soon the news spread in the town. The *Nawab* also heard it. People flocked to the river. The *Nawab* also reached the spot. Divers were ordered to search for the body. They failed. All returned to the city in great sorrow.

His disappearance caused evil tongues to be busy again. It was said that he had squandered away the contents of the storehouse, that when he had found his position to have become irretrievable, he had gone and drowned himself. These reports did not fail to reach the ears of the *Nawab*. He caused the provisions to be weighed, the cash to be counted, and the accounts to be examined. It was found that a handsome balance was due to the Guru. This confounded the people. 'Why, then, has he gone ? Where has he gone ? Such questions were on everybody's lips, but there was none who could answer them.

Well, where had he gone ? 'Not an easy matter for the like of us to comprehend or explain. The earliest record of the event is found in the poetical works of Bhai Gurdas. This great Sikh savant was initiated into the Faith by Guru Amardas, the third Guru. He had thus ample opportunities of meeting many Sikhs who had been seen Guru Nanak and had lived with him. We also know that Bhai Gurdas presented his compositions to Guru Arjan Dev, who studied them critically. Guru Arjan Dev pronounced the works of Bhai Gurdas to be a Key to *Guru Granth Sahib*. So we can take it that whatever is recorded by Bhai Gurdas had the approval of Guru Arjan Dev. Bhai Gurdas refers to this event in the following words :

Penance he did austere beyond measure.
 And lucky was he,
 For the gracious *Hari*
 Bestowed on him His fullest pleasure.
 The Guru was given a robe of honour in the True Lord's Place.
 Happy and swift,
 He got the gift
 Of priceless Name, Humility and grace.
 From there he fixed a steady, thoughtful gaze
 On the world below;
 What a scene of woe !
 He found the earth in dreadful flames, ablaze.

No teacher or guide was there,
 Chaotic dark was everywhere;
 The whole creation,
 In deep agitation,
 Was raising a piteous, woeful moan,
 Crying that a way in the dark be shown.
 Donning a dress very oddly made,
 Forth he went, a path he laid
 Of true renunciation;
 And with determination
 Strong he started a huge campaign
 To better the world and end the pain.'

This is then what Bhai Gurdas has recorded about this event. We should bear in mind the fact that this had the approval of Guru Arjan Dev, the fifth Guru.

The next record that we have of the Guru's life is what is called the Old Chronicle (*Puratan Janamsakhi*), believed to have been written about the year 1635 A.D., i.e., in the time of Guru Hargobind. In this chronicle the writer had tried to describe the events of the spiritual world in the language of this world. He says that as the Guru took a dip in the stream, angels from God bade him follow them. They took him into the presence of God. The Lord extended to him a cordial welcome and offered him a cup of nectar as a mark of His favour. He quaffed it gratefully and with humble joy. God said to him, 'O Nanak, I am ever with thee. I have blessed thee and those who utter thy name with love will also be blessed. Go and repeat My Name and make others do the same, instruct them in My Will. Abide uncontaminated by the world. Practise the repetition of My Name, ablutions, worship, and meditation. I have given thee this cup of nectar as a pledge of My regard. O Nanak, to him upon whom My look of kindness resteth, be thou merciful, as I shall be merciful to all on whom thy look of kindness doth rest. My name is *Parbrahm Parmesar*, the Absolute God, and thou art *Guru Parmesar*, the Guru God.' The Guru is represented to have humbly accepted the duty thus laid on him by his Maker. He thanked and praised the Lord and stood mutely enjoying the Blissful Presence of the Lord. He was then conducted back into the waters of the stream. Full three earthly days had passed by then.

Among the Guru's own sacred Songs there is one which is generally believed by the faithful to describe this event. That song may be translated thus :

A Minstrel of work was I.
 To His work He did me apply.
 The Mighty Lord to me did say.
 "Sing my praises night and day."
 The Master summoned me, His Minstrel, to His Elernal Abode,
 And a robe of Name and eulogy true, He on me bestowed,
 A cup of the Nectar of True Name
 By His grace to me there came
 At the bidding of God I took my fill,
 It gave me peace which fills me still.
 All else can taste it, if so they will.....

Majh ki Var

Macauliffe writes, "One day after bathing (Guru) Nanak disappeared in the forest, and was taken in a vision to God's presence" Whatever words we may choose whatever picture we may form for our limited understanding, the fact remains that for three earthly days Guru Nanak was considered to have been lost or drowned. Listening to the myriad voices of Nature, clothed in dawn, with the doleful, piteous moan of humanity ringing in his heart, the call of the Gracious Lord captivating his soul, a sort of charm having overspread his whole being, he went whither the Lord was pleased to draw him. Yes, listening to all these voices, and hearkening to the Divine Call, he went as far as the thick solitudes where nothing any longer comes to disturb the collected soul. There, away from all, in the eye of the Lord, he sat wrapt in mute adoration. Humanity's doleful cry was in his ears, in his heart and soul, in the form of a dismal song. 'It was the song of the mystic bird. This song said, in marvellous modulations, all that man thinks and feels, all that he suffers, all that he seeks, all that falls short of fulfilment for him.' It summed up for him, in sweet harmonies, the destinies of living beings, the distressed agony of a flaming, passion-ridden world, and appealed to him, in the name of the immense pity that filled his soul, to go forth with his message of hope and liberation, and save the world. The song that rang in his heart, inaudible to the bodily ears, lifted his soul softly on light, strong wings, to the heights where

dwells the Creator and Sustainer of the universe, and from where the soul can look downwards on the whole creation as on a map spread out. Once in that Blissful presence, Guru Nanak forgot all about the earth, the sky, and time; he forgot himself.

While enjoying the blissful vision of the Lord, the Guru composed and sang a hymn to the accompaniment of the spontaneous music of heaven,' in which he spoke of the boundless glory of the Lord as revealed to him and of his own incapacity to describe it to others. That hymn was as follows :-

'Were I to live for millions over millions of years, and the air alone where my food and drink;

Were I to dwell in a cave where I beheld neither sun nor moon, and even in dream could find no place to sleep in;

I should still not be able to express Your worth; how great shall I call Your Name ?

The true Formless One is centered in Himself.

People describe Him on the basis of what they have heard about Him;

But if it pleases Him, He in His Grace reveals Himself.

Were I to be felled and cut into pieces, were I to be ground like grain in a mill ;

Were I to be burnt in fire and blended with the ashes;

I should still not be able to express your worth; how great shall I call you Name?

Were I to become a bird and fly across a hundred heavens;

Were I to vanish from human gaze and neither eat nor drink;

I should still not be able to express Your worth; how great shall I call Your Name ?

Nanak, had I books weighing millions of tons and could read and interpret them all;

Had I an inexhaustible supply of ink and could move my pen like the wind,

I should not still be able to express Your worth; how great shall I call Your Name ?'

Sri Rag.

The Guru composed another hymn in which he expressed the infinite, unfathomable glory of God and his own incapacity to fully comprehend and describe Him, and prayed to Him that He might be pleased to grant him the capacity and vision to see Him pervading everyone and everywhere so that he might dedicate his whole being to Him through the service of his fellow-

creatures. Here is that hymn :-

'You, wise and omniscient, are the river, how can I, a fish, obtain a knowledge of
Your limit?

Whenever I look, there you are, if I am separated from your, I shall
break and die.

I know neither the fisherman nor his net.

When I am in pain or trouble, I remember and call upon you.

You are omnipresent, though I thought you to be far away.

Whatever I do, it is all in Your presence and within Your ken;

You beholds my acts, yet I deny them.

I have not done Your work or uttered Your Name;

Whatever You gives, that I eat.

There is no other door for me but yours; to whose gate shall I go ?

Nanak makes one supplication-

"Let my soul and body be dedicated to You."

You are near, You are far, and You are midway.

You see and hear everything; by your power you creates the universe.

Whatever order pleases, says Nanak, that alone can prevail.'

Sri Rag.

From his happy state Guru Nanak returned when the Lord bade him. He went to the house where he used to take rest and lodge his disciples, guests, and friends. All who saw him found that he was a changed man. He opened wide the doors and invited the poor to take away all that was there. To those who hesitated, he himself handed over the articles that he found in the house.

The news spread in the city. A large crowd of spectators assembled at the place. *Nawab* Daulat Khan also came. He enquired from Guru Nanak what had happened to him. But the Guru heard nothing and said nothing. He seemed to be in a strange intoxication, to be like a man possessed. People said that some evil spirit had possessed him. The *Nawab* realized that the Guru's acts were the result of his abandonment of the world. He said that it was a great pity, shook his head, and went away.

The Call had come. Having given away all his material weath to the poor, he was now ready to distribute, with an equally liberal and generous heart, the spiritual riches that he had received from his Lord. He went out in the wilderness. Mardana alone accompanied him with his rebeck.

LESSON 18: BHAI LEHNA JI

Materials Needed:

None

Pre-Preparation:

- **PLEASE READ THE FOLLOWING CAREFULLY:**
- The following lessons for this unit **MUST** be read by the teacher **BEFORE** the lesson and pre-rehearsed. You **CANNOT** read these directly to the students! They are too young and will not understand unless you explain it to them in simpler terms!

Please take this seriously.

Directions:

1. Read proceeding story before your class, and then summarize what you interpret to be the most important elements to your students. You may add a review activity to this lesson as you see fit.

When Bhai Lehna ji met Guru Nanak Dev Ji

Guru Nanak Dev founded a new village and named it Kartarpur. The Guru used to do farming there. He held his daily satsang(congregation) with the people in the village to tell them about God and the goal of human life. Bhai Lehna ji, a resident of village Khadur, believed in the worship of the goddess Durga.

One early morning at village Sangar, Bhai Lehna went for a bath in the nearby stream, where he saw Bhai Jodha, a Sikh of Guru Nanak, singing the hymns of his Guru (Asa-ki-Vaar) after having his bath. When Bhai Lehna heard these serene and divine heart touching hymns, he was captivated and filled to the brim with ecstasy. He enquired about this spiritual composition from Bhai Jodha, who assigned this divine verse to Guru Nanak, whose present abode was at Kartarpur.

Bhai Lehna with his heart full of divine attraction immediately made up his mind to have holy glimpses of Guru Nanak while going to the Goddess' pilgrimage with his fellow worshippers. As usual, on the way they halted for the night about 5 miles from Kartarpur. Bhai Lehna took leave of the group and proceeded towards Kartarpur for having Holy glimpses (darshan) of the Guru.

Simultaneously, Guru Nanak left his Holy seat to receive Bhai Lehna:

Charan saran Gur ek painda jaaeh chal, Satgur kot paindaa aageh hoeh layt hai
If you take one step towards the Guru, The Guru will take millions of steps to welcome you.

– Bhai Gurdas ji

On the way Bhai Lehna, riding on his horseback, came across an old man with a spiritual glowing face, from whom he inquired about the abode of Guru Nanak. The gentle old man asked Bhai Lehna to follow him. On reaching the destination, the old man told Bhai Lehna, to tie the horse on the corner and enter the holy abode (satsang). The Holy Old man, being Guru Nanak himself, entered from the other side and immediately sat on his seat, where the congregation was reciting the divine hymns.

While entering the abode, Bhai Lehna, in a state of trance, fell on the feet of Guru Nanak. Guru ji lifted his head with divine affection. As soon as Bhai Lehna glanced at the divine radiating face of Guru Nanak, he felt shocked, humiliated and tears rolled down his cheeks. Guru Nanak patted him and asked for the reason for his tears. He replied that he had committed a great sin that being a disciple; he was riding on the horseback, whereas his holy master was leading him on foot. On hearing this, Guru Ji asked his name and he replied that the humble servant was called Lehna (meaning " the dues to be collected" in Punjabi). Guru Nanak affectionately told him with a divine smile that a person who is a 'creditor' (lehna) always comes to the debtor on horseback, whereas the debtor always approaches the creditor on foot.

Bhai Lehna could not understand this divine prophecy for forthcoming happenings(ie he would one day be the Guru succeeding Guru Nanak). At night, Bhai Lehna had a vision of a beautiful lady, wearing red cloths and sweeping the abode of Guru Nanak. On inquiry, she replied that she was the same Goddess, whom he used to visit every year for blessings. The reply left Bhai Lehna wonderstruck. Then the Goddess gently explained that there was no need for Bhai Lehna to feel depressed. This was the abode of Almighty Lord from where she gets every thing and distributes them to her devotees. This divine vision left deep imprint upon his mind and he thanked Almighty Lord, who had brought him on to his real abode.

Next day, after waiting for a long time, fellow pilgrims came to Bhai Lehna and asked him to lead the group for pilgrimage. He humbly brushed aside their persuasions and told them that he had found the divine abode, which he was searching for, all his life. Now, he won't go anywhere.

Source: www.barusahib.org

LESSON 19: BHAI LEHNA JI'S DEVOTION & SEVA

Materials Needed:

None

Pre-Preparation:

- **PLEASE READ THE FOLLOWING CAREFULLY:**
- The following lessons for this unit **MUST** be read by the teacher **BEFORE** the lesson and pre-rehearsed. You **CANNOT** read these directly to the students! They are too young and will not understand unless you explain it to them in simpler terms!

Please take this seriously.

Directions:

1. Read proceeding story before your class, and then summarize what you interpret to be the most important elements to your students. You may add a review activity to this lesson as you see fit.

Tests and Trials, & Guruship

Guru ji already knew that Lehna ji was capable of shouldering the responsibilities of Gurgaddi (Guruship). Even then, he would keep on putting one problem after the other to solve so as to convince the others about Lehna ji's competence and willing performance. The Guru put to test his sons, Bhai Lehna and other prominent Sikhs, a number of times. Every time it was only Lehna ji who would successfully carry out the command, while all the rest either fumbled or got double-minded. He impressed everybody with total surrender and unconditional obedience. He did not see day or night, sun or rain, summer or winter, etc. but would eagerly wait for Guru's command and readily obey and accomplish whatever was desired of him. Some of the trials are :-

- i) Guru ji would get up early in the morning, take a dip in Ravi and engross himself in meditation. Lehna ji would accompany him daily. Emulating Lehna ji, one day Bhai Budha ji, Bhai Bhagirath ji, Bhai Ajita ji and Bhai Sadharan ji also accompanied the Guru. Suddenly, chilly wind started blowing, sky was overcast with clouds, lightening was flashing, rain fall and hailstorm started. All returned shivering but Lehna ji kept sitting with Guru ji's clothes sticking to his chest. When Guru ji came, finding Lehna ji sitting alone, he said, "All others have gone, why have you not?" Lehna ji replied, "I am your sewak (servant). It is not for the servant to leave his master alone and go."
- ii) Once, it was a rainy winter night that a wall of the Dera fell at midnight. The Guru wanted the wall to be rebuilt at that very moment. None of Baba Sri Chand, Baba Lakhmi Das and the other prominent Sikhs dared to obey the Guru and rebuild the wall with mud during the cold night. The Guru then asked Lehna ji for the same. He immediately started doing the job and continued during the whole night. The Guru's sons said to Lehna ji, "You are stupid to keep on obeying the wrong orders." Bhai Lehna replied politely, "A 'sewak' (devotee) is supposed to obey the orders and to not verify their correctness or genuineness."
- iii) Once, at midnight, the Guru desired that the clothes be washed just then. Nobody dared to do the job at that odd hour, but, when asked, Lehna ji lost no time and went to Ravi, did the job and returned.
- iv) Once, a jug fell in a slushy pit. When both sons of the Guru refused to enter into the pit and bring back the jug, Bhai Lehna, when asked, immediately entered into the pit and brought back the jug.
- v) Once a dead mouse was found lying in a verandah. When both the sons refused to remove it, Lehna ji obeyed the Guru immediately and removed the same. Apparently, it does not only appear to be a petty job but, a menial and below-dignity too. This way, the Guru was turning Lehna ji into gold by 'heating in a furnace.'
- vi) Once the Guru pointed towards his sons to climb up a tree and shake it to make sweets fall from the same. Both the sons considered it strange and trifle and did not obey. But, when the Guru looked towards Bhai Lehna, he immediately climbed up the tree. Both of them asked Lehna ji, "Have you ever seen a tree bearing sweets?" Lehna ji replied, "A disciple's job is to obey his mentor. It is immaterial for him whether the trees bear sweets or not."
- vii) Once the Guru adopted a dreadful guise. He wore dirty and torn out clothes, tied a dagger with his waist, made the dogs to follow him and proceeded toward forests, as if going for hunting. Some Sikhs got frightened after seeing the Guru in a dreadful guise, some after hearing harsh words and some after thinking that the Guru had become unusual and indifferent, came back. Some Sikhs kept on following him. After going a little further, people saw some coins scattered. Some of the people picked up the coins and got back. Going a little further some silver coins were found. Some people picked up the silver coins and got back. Going a little still further, the same thing happened with medieval gold coins.

At last only three Sikhs were left on the scene. The Guru struck Bhai Budha on the head with a rod who, alongwith Bhai Duni Chand, hid behind a tree. In the end, only Bhai Lehna was there, who was asked to eat a 'dead body'. He at once got ready and asked the Guru, "Sire! from which side?" The Guru replied, "From the middle". When Bhai Lehna lifted the cloth sheet from the 'dead body', he found 'Karah Parshad' (pudding made from wheat-flour, sugar and clarified butter). Blessed is Guru Nanak Dev and blessed are his tests! Lehna ji got through all with love, devotion and dedication. Guru ji asked, "Lehna ji! When everyone was going back to his home, why did you not think of doing so?" Lehna ji replied, "True king! So

doing, everyone might have a place of his own, but I, without you, have no place. Where could I go?” The Guru embraced him warmly and said, “I was also in search of a place for my soul to stayput. I have also found it. Henceforth you are a part of my body.” He also named Lehna ji as Angad Dev.

Ab qUM myry AMg sy BieAw] qUM lhxw mY dyn dieAw] (mihmw pRkwS)

(Now, you look to me a part of myself, Lehna! I have given what I owed to you)

BESTOWAL OF GURUSHIP :-

Alongside, the Guru put 5 paisa and a coconut before Lehna ji, bowed to him and bestowed Guruship. He got a saffron mark applied on Lehna ji's forehead by Baba Budha ji and named him 'Guru Angad Dev'

joiq Ehw, jugiq swie sih kwieAw Pyr pltIAY] JulY su Cqu inrMjnl mil qKq bYTw gur htIAY] AMg: 966

(They shared the One Light and the same way; the King just changed His body. The immaculate canopy waves over Him, and He sits on the throne in the Guru's shop.)

Source: www.pingalwara.org

LESSON 20: GURU JOT

Materials Needed:

- 10 matching candles
- lighter or match



Pre-Preparation:

- This lesson is to teach students how all Guru Sahibaan also have the jot of Guru Nanak Dev ji. Please come prepared with required materials.

Directions:

1. Say to students:
 - “In the last lesson, we learned that Guru Nanak Dev Ji had passed his Jot onto Bhai Lehna Ji and made him the next Guru. So in a way, Guru Nanak Dev Ji stayed Guru Nanak Dev Ji, but Bhai Lehna Ji became Guru Nanak Dev ji too – just in a different body. That’s why we sometimes call Guru Angad Dev Ji the ‘second Nanak.’”
 - To demonstrate this, take a candle and light it with a lighter. Explain that the candle’s Jot represents the Jot of Guru Nanak Dev Ji.
 - Now, with this candle, use it to light up the second candle.
 - Explain to the students that the Jot itself is still the same – but it has become 2. And now it has two different “bodies” that it is burning within.
 - Explain that this is how Guru Nanak Dev ji passed on Guruship to Guru Angad Dev Ji. When Bhai Lehna Ji was ready, Guru Nanak Dev ji put his own Guru Jot inside of him, so that they now contained the same Jot in two bodies.
 - Do this with 8 more candles, to demonstrate that this same process took place everytime Guruship was passed on to the next Guru, for a total of 10 Gurus.
 - You do not need to explain about Guru Granth Sahib ji yet, as this will be discussed in a more advanced topic.

Follow this with review, as the next class will be the second major assessment.

ASSESSMENT 2

Lessons 11-20

- Student can explain the importance of Naam (key to Sach Khand) ☐
- Student can explain how we receive Naam (by taking Amrit) ☐
- Student can answer basic questions about Guru Nanak Dev Ji Sakhis ☐
- Student can recall Guru Angad Dev Ji's previous name ☐
- Student understands that Guru Nanak Dev Ji's Jot is present in all 10 Gurus ... ☐

Score: _____

LESSON 21: GURU AMARDAS JI

Materials Needed:

None

Pre-Preparation:

- **PLEASE READ THE FOLLOWING CAREFULLY:**
- The following lessons for this unit **MUST** be read by the teacher **BEFORE** the lesson and pre-rehearsed. You **CANNOT** read these directly to the students! They are too young and will not understand unless you explain it to them in simpler terms!

**If a teacher is not making the proper effort to prepare for these lessons and make the lessons interesting and engaging for students, the teacher will be removed.*

Please take this seriously.

Directions:

1. Read proceeding story before your class, and then summarize what you interpret to be the most important elements to your students. You may add a review activity to this lesson as you see fit.
2. After the story, ask the following discussion questions:
 - Why had Sri Amar Das ji become very sad? (Answer: because he realized he was devoid of a Guru, and he desperately longed to find a Guru)
 - What does this tell us about how important it is to have a Guru?
 - What did Guru Nanak Dev Ji give Sri Amardas Ji to officially become Sri Amardas Ji's Guru? (Answer: Amrit and Naam.)

Baba Amardas Ji

He had a religious leaning and believed in Vaishnav faith like his father. He was a kind-hearted person who would earn honestly, do meditation and serve the people. He would go on pilgrimage to Ganga every year. Seeing shortage of water, he got a well dug up and a tank built at Basarke. Once, while returning from almost 20th pilgrimage, he came across a celibate ascetic whom he brought to Basarke. One day the ascetic asked him, "Who is your Guru?" He replied, "I am yet to adopt one." The ascetic retorted angrily, "It is a sin to see a Guriless person. I have been taking food cooked by you and have been in your company for a month. All of my austerities and meditation have gone waste. I will have to wash this sin." The ascetic left but with a deep imprint on Sri Amar Das's mind and a longing for adopting a suitable Guru too. He would remain deeply sad and cried for many days.

One early morning, he heard his brother's daughter-in-law, Bibi Amaro, singing hymns of Guru Nanak Dev, while churning milk :-
krxl kwgdu mnu msvwxl burw Blw duie lyK pey] ijau ijau ikrq clwey iqau clIAY qau
gux nwhl AMqu hry]1] AMg: 990 icq cyqis kl nhl bwvirAw] hir ibsrq qyry gux gilAw]1]rhwau] AMg:990

This touched Sri Amar Das's heart and, the same day, he enquired from her as to whose Bani she was reciting. She replied that it was Bani of Guru Nanak Dev whose 'gaddi' her father, Guru Angad Dev, was occupying in those days. Hearing this, he felt very happy and the same day, took Bibi Amaro along to meet Guru Angad Dev who received him with respect due to a relative. But, Sri Amar Das fell on his feet, felt an unusual peace and said, "I have come as a sewak (devotee) and not as a relative. I am a beggar who has none to bank upon. Kindly bless me with the support of your feet, and become my Guru." Hearing this, Guru Nanak Dev Ji blessed Sri Amar Das Ji with what he wanted most. He baptised him with Amrit and Naam, and officially made him his Sikh.

VIGOROUS SERVICE :-

Whereas Guru Angad Dev had earned the distinction of obeying the command of his Guru, Guru Amar Das earned the second distinction of serving at his Guru's door. He would rise early in the morning, fill 'gaggar'(metallic pitcher) with water from River Beas, carry it to Khadur and help the Guru take bath. Then, he would serve in the langar and keep on reciting Name side-by-side. He did this even in his old age, being in his 80s. He would walk backwards long distances because he did not wish to turn his back on His Guru. He was so full of love and Nimrata.

GURUSHIP

Guru Angad Dev was fully convinced that Sri Amar Das was quite capable of carrying out the responsibilities of Guruship. Prominent Sikhs also considered him the most deserving. But, both of the Guru's sons, Dasu ji and Datu ji, considered themselves only the rightful heirs to Guruship. The Guru explained to them, "Guruship was not hereditary but God's blessing. Whomsoever He makes capable is blessed with it. It is not a worldly rank but a big bundle of responsibilities. Don't crave for it." But, they did not relent. Realizing his end approaching fast, the Guru bestowed Gurgaddi to Sri Amar Das on March 29, 1552 A.D., by placing 5 paise and a coconut and bowing before him. Baba Budha was asked to apply the saffron mark on his forehead. Guru Sahib transferred his Jot onto Guru Amardas's body. Obeying the Guru, the entire 'Sangat' also bowed to him.

Source: www.pingalwara.org

LESSON 15

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

6. Ask the students if they remember which Rehits we have discussed so far.
7. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
8. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
9. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 16

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

10. Ask the students if they remember which Rehits we have discussed so far.
11. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
12. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
13. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 17

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

14. Ask the students if they remember which Rehits we have discussed so far.
15. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
16. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
17. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 18

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

18. Ask the students if they remember which Rehits we have discussed so far.
19. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
20. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
21. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 19

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

22. Ask the students if they remember which Rehits we have discussed so far.
23. Ask, "Can anyone guess what the very first Rehit is?" (Answer: the very first Rehit is to take Amrit).
24. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
25. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 20

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

26. Ask the students if they remember which Rehits we have discussed so far.
27. Ask, "Can anyone guess what the very first Rehit is?" (Answer: the very first Rehit is to take Amrit).
28. Explain to the children:
 - a. What Amrit is.
 - b. How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):
 - i. Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699
 - ii. Beheading and introducing 5 Pyarey
 - iii. Preparing the Amrit with Patasay & 5 Banian
29. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 21

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

30. Ask the students if they remember which Rehits we have discussed so far.
31. Ask, "Can anyone guess what the very first Rehit is?" (Answer: the very first Rehit is to take Amrit).
32. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
33. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 22

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

34. Ask the students if they remember which Rehits we have discussed so far.
35. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
36. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
37. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 23

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

38. Ask the students if they remember which Rehits we have discussed so far.
39. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
40. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
41. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 24

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

42. Ask the students if they remember which Rehits we have discussed so far.
43. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
44. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
45. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 25

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

46. Ask the students if they remember which Rehits we have discussed so far.
47. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
48. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
49. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

50. Ask the students if they remember which Rehits we have discussed so far.
51. Ask, "Can anyone guess what the very first Rehit is?" (Answer: the very first Rehit is to take Amrit).
52. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
53. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

54. Ask the students if they remember which Rehits we have discussed so far.
55. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
56. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
57. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

58. Ask the students if they remember which Rehits we have discussed so far.
59. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
60. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
61. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

62. Ask the students if they remember which Rehits we have discussed so far.
63. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
64. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
65. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

66. Ask the students if they remember which Rehits we have discussed so far.
67. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
68. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
69. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

70. Ask the students if they remember which Rehits we have discussed so far.
71. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
72. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
73. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

74. Ask the students if they remember which Rehits we have discussed so far.
75. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
76. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
77. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

78. Ask the students if they remember which Rehits we have discussed so far.
79. Ask, "Can anyone guess what the very first Rehit is?" (Answer: the very first Rehit is to take Amrit).
80. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
81. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

82. Ask the students if they remember which Rehits we have discussed so far.
83. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
84. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
85. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

86. Ask the students if they remember which Rehits we have discussed so far.
87. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
88. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
89. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

90. Ask the students if they remember which Rehits we have discussed so far.
91. Ask, "Can anyone guess what the very first Rehit is?" (Answer: the very first Rehit is to take Amrit).
92. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
93. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

94. Ask the students if they remember which Rehits we have discussed so far.
95. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
96. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
97. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

98. Ask the students if they remember which Rehits we have discussed so far.
99. Ask, "Can anyone guess what the very first Rehit is?" (Answer: the very first Rehit is to take Amrit).
100. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
101. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

102. Ask the students if they remember which Rehits we have discussed so far.
103. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
104. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
105. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

106. Ask the students if they remember which Rehits we have discussed so far.
107. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
108. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
109. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

110. Ask the students if they remember which Rehits we have discussed so far.
111. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
112. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
113. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

114. Ask the students if they remember which Rehits we have discussed so far.
115. Ask, "Can anyone guess what the very first Rehit is?" (Answer: the very first Rehit is to take Amrit).
116. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
117. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

118. Ask the students if they remember which Rehits we have discussed so far.
119. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
120. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
121. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

122. Ask the students if they remember which Rehits we have discussed so far.
123. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
124. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
125. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

LESSON 10

Materials Needed:

None

Pre-Preparation:

- You may need to do some rehearsal for this, as it will be a long lesson with a lot to explain.
- Photocopy the printables.

Directions:

126. Ask the students if they remember which Rehits we have discussed so far.
127. Ask, “Can anyone guess what the very first Rehit is?” (Answer: the very first Rehit is to take Amrit).
128. Explain to the children:
 - a. **What Amrit is.**
 - b. **How Guru Gobind Singh Ji introduce Khanday ke Pahul Amrit ceremony (tell them the entire Sakhi):**
 - i. **Calling all Sikhs to Anandpur Sahib on Vaisakhi 1699**
 - ii. **Beheading and introducing 5 Pyarey**
 - iii. **Preparing the Amrit with Patasay & 5 Banian**
129. Ensure that all students have understood the lesson. Allow them free time to colour the printables.

Activity

You may print this poem out for the students, or simply have them learn and memorize the poem by ear.

5 Kakkar Poem

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Kachhera keeps me safe, in my own personal space
My body is hidden away, you can only see my face

My Kara's better than jewelry, it's the only bracelet I will wear
My Kanga and my Keski, take care of my long hair

My Kirpan is my protector, I keep it by my side
In the face of danger, I will never run and hide

Kachh, Kara, Kirpan, Kanga, Keski,
Eh Panj Kakkari Rehit Dharay Sikh Soee

Kachhera, Kara, Kirpan, Kanga, Keski,
These are the 5 Kakkars of a Sikh, you see!

Name: _____

Date: _____

