

## **Importance of Amrit Vella according to Gurmat and present day science**

**ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ**

**ਗੁਰਮਤਿ ਅਤੇ ਅੱਜ ਦੀ ਸਾਇੰਸ ਦੇ ਅਨੁਸਾਰ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਦੀ ਮਹੱਤਤਾ**

Everyone in this world wants to be happy and keeps on trying in all possible manners throughout his life. But neither any peace exists in one's heart nor in any family, state or country of this world.

Everyone thinks himself as perfect because of inbuilt ego and no one wants to accept himself having any deficiency. This is the basic reason that neither our spiritual development takes place and nor we are able to judge the realities of nature.

**ਆਪਸ ਕਉ ਜੋ ਭਲਾ ਕਹਾਵੈ ॥ ਤਿਸਹਿ ਭਲਾਈ ਨਿਕਟਿ ਨ ਆਵੈ ॥ ਸਰਬ ਕੀ ਰੇਨ ਜਾ ਕਾ ਮਨੁ ਹੋਇ ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥੩॥ (੨੧੮)**

There are many types of metres to measure the physical quantities, like length, weight, volume, pressure, voltage, current, sound, etc. but there is no metre available in this world to measure the truth. Unless we are able to get a suitable metre for the measurement of truth, we will not be able to know our deficiencies.

**ਸਭੁ ਕੇ ਪੂਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੈ ॥ ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੋਲਿਆ ਜਾਪੈ ॥੨॥ (੪੬੮-੪੬੯)**

All of us are driven by the desires of our mind. The reason behind the disharmony among the public is that most of us have wrong assessment about ourselves. Truth cannot be purchased with money, position or strength. We can force our opinion on others, but that cannot be the truth of nature. Our ego does not let us know our deficiencies and also we are not ready to change ourselves. If we want to know the truth, then we have to go to the True Guru. If we want peace among us, then we will have to think of equality and welfare of mankind.

**ਸਤਿਗੁਰੁ ਸਭਨਾ ਦਾ ਭਲਾ ਮਨਾਇਦਾ ਤਿਸ ਦਾ ਬੁਰਾ ਕਿਉ ਹੋਇ ॥ (੩੦੨)**

In order to establish peace in this world, we will have to develop good will for others in our thinking process. Gurbani guides to achieve this target in this present life. A simple and well tested method is to remember the Akal Purkh and think about His qualities during Amrit Vella (Early morning). This time helps us to be in tune with the Akal Purkh (God). Let us try to understand about Amrit Vella on the lines of Gurbani and present day science.

Guru Nanak Sahib used this word for the first time in Gurbani. A day can be divided into 8 parts and the last part of the night before the sunrise is generally called Amrit Vella. This has been used in Guru Granth Sahib with the following names also.

**ਪਿਛਲ ਰਾਤਿ, ਭਲਕੇ, ਪ੍ਰਭਾਤੇ, ਸਵੇਰਾ, ਸੁਬਰ, ਸਬਾਹੀ, ਝਾਲਾਘੇ, ਪ੍ਰਾਤਰ ਕਾਲ, ਆਦਿ**

According to Gurbani, Akal Purkh is limitless and His system is an established truth which prevails everywhere. All the activities and events happen according to the laws of nature. His language is love for all and everyone depends on His creation. We beg from Him and He keeps on giving to all of us without any disparity. Whenever we have to please someone, we try to offer some gift and praise him with sweet words. Similarly, if we want to please Akal Purkh then we will have to use a similar technique. But we cannot offer back any material things to Him as all of them are His own creation. Then question arises as what we should offer Him? Guru Nanak Sahib has shown us the path as how we can offer Him.

We should remember and understand His Truth (**Naam**) prevailing in this universe and should think about His qualities during Amrit Vella. When we keep and analyse His qualities in our mind, then naturally similar qualities will automatically start developing within us. Our inner thinking and actions will start improving. In this way we will be able to achieve the ultimate aim of our life.

**ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ ਮੁਹੈ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ (੨)**

There are specific reasons for the selection of Amrit Vella. During the day time one is busy in his daily routine for the livelihood. In the evening one is tired so one cannot deeply involve in the thinking process and night is for resting. In the last part of the night (Amrit Vella) one is again fresh after sleep, the atmospheric air is fresh to breath, and there is no background noise. During this period, one can absorb himself in deep thinking process. In fact the initial part of the night is like enjoying the fragrance of a flower whereas the last part of night is like enjoying the fruits of His blessings. We cannot get His blessings just by performing some rituals. We have to lower our ego so that we can learn the teachings of Gurbani during this peaceful period.

**ਪਹਿਲੈ ਪਹਰੈ ਫੁਲੜਾ ਫਲੁ ਭੀ ਪਛਾ ਰਾਤਿ ॥ ਜੇ ਜਾਗੰਨਿ ਲਹੰਨਿ ਸੇ ਸਾਈ ਕੰਨੈ ਦਾਤਿ ॥੧੧੨॥ ਦਾਤੀ ਸਾਰਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥ ਇਕਿ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨ੍ਹਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ ॥੧੧੩॥ (੧੩੮੩-੧੩੮੪)**

Guru Ramdas Sahib has also given the definition of a Sikh in relation to Amrit Vella. It is the time for remembering, understanding and knowing His Hukam. During Amrit Vella one can deeply involve himself in the teaching of Gurbani and in the latter part of the day one can act according to the path shown in Guru Granth Sahib. A Sikh has to read, understand and follow Gurbani and also to teach others the right path of life with the help of Gurbani.

**ਮਃ ੪ ॥ ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੇ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥ ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥ ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਜੇ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੇ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥ ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥ ਜਨੁ ਨਾਨਕੁ ਯੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੇ ਆਪਿ ਜਪੈ ਅਵਰਰ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥ (੩੦੫-੩੦੬)**

Similar importance has been given to Amrit Vella by Bhai Gurdas Ji while describing the definition of a Sikh. After getting up early in the morning, a Gursikh remembers Akal Purkh through Gurbani and then he goes to the Gurdwara (**ਧਰਮਸਾਲ**) where Gurbani is being taught. One listens to Gurbani with full devotion in the company of SadhSangat (**ਸਾਧਸੰਗਤਿ**), gets his doubts clarified and does service to other Gursikhs. During the day time, he works hard for his livelihood and shares his earning for the welfare of the Gursikhs. By following the path of Gurmat he develops closeness with the Guru.

**ਗੁਰਸਿਖ ਭਲਕੇ ਉਠ ਕਰਿ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਸਚੁ ਨਾਵੰਦਾ॥ ਗੁਰੁ ਕੈ ਬਚਨ ਉਚਾਰਿ ਕੈ ਧਰਮਸਾਲ ਦੀ ਸੁਰਤਿ ਕਰੰਦਾ॥ ਸਾਧਸੰਗਤਿ ਵਿਚਿ ਜਾਇ ਕੈ ਗੁਰਬਾਣੀ ਦੇ ਪ੍ਰੀਤਿ ਸੁਣੰਦਾ॥ ਸੰਕਾ ਮਨਹੁੰ ਮਿਟਾਇ ਕੈ ਗੁਰੁ ਸਿਖਾਂ ਦੀ ਸੇਵ ਕਰੰਦਾ॥ ਕਿਰਤ ਵਿਰਤ ਕਰਿ ਧਰਮੁ ਦੀ ਲੈ ਪਰਸਾਦ ਆਇ ਵਰਤੰਦਾ॥ ਗੁਰਸਿਖਾਂ ਨੇ ਦੇਇ ਕਰਿ ਪਿਛੋਂ ਬਚਿਆ ਆਪੁ ਖਵੰਦਾ॥ ਕਲੀ ਕਾਲ ਪਰਗਾਸ ਕਰਿ ਗੁਰੁ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਸੰਦਾ॥ ਗੁਰਮੁਖ ਗਾਡੀ ਰਾਹੁ ਚਲੰਦਾ ॥੪੦॥ (੪੦-੧੧)**

Lots of importance has been given to SatSangat and Amrit Vella in Guru Granth Sahib. According to Sikhism, Akal Purkh is one and only one. By remembering Him all the time

through Gurbani, one can develop self confidence and friendship with the whole mankind. One generates inner peace and stability in his mind by getting up early in the morning and sitting in the SadhSangat. Such efforts help in solving the difficulties and achieving a successful goal in one's life.

ਉਠਿ ਇਸਨਾਨੁ ਕਰਹੁ ਪਰਭਾਤੇ ਸੇਏ ਹਰਿ ਆਰਾਧੇ ॥ ਬਿਖੜੇ ਦਾਉ ਲੰਘਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਸੁਖ ਸਹਜ ਸੇਤੀ ਘਰਿ ਜਾਤੇ

॥੩॥ (੧੧੮੫)

One has to be active, alert and should put efforts in achieving the aim of life. The habit of getting up early in the morning eliminates laziness and one becomes strong enough to face the difficulties in the life. A lazy person keeps on finding the excuses and lacks behind in the life, whereas an active person becomes strong, healthy, wealthy and successful in his life.

ਸਲੋਕੁ ਮਃ ੧ ॥ ਸਬਾਹੀ ਸਾਲਾਹ ਜਿਨੀ ਧਿਆਇਆ ਇਕ ਮਨਿ ॥ ਸੇਈ ਪੂਰੇ ਸਾਹ ਵਖਤੈ ਉਪਰਿ ਲੜਿ ਮੁਏ ॥ ਦੂਜੈ ਬਹੁਤੇ

ਰਾਹ ਮਨ ਕੀਆ ਮਤੀ ਖਿੰਡੀਆ ॥ ਬਹੁਤੁ ਪਏ ਅਸਗਾਹ ਗੋਤੇ ਖਾਹਿ ਨ ਨਿਕਲਹਿ ॥ (੧੪੫-੧੪੬)

Farid Sahib warns that if you do not get up early in the morning then you are like a dead body. He also says that we may forget Akal Purkh, but He does not forget us. Akal Purkh is analysing our each and every action according to His Hukam and system.

ਫਰੀਦਾ ਪਿਛਲ ਰਾਤਿ ਨ ਜਾਗਿਓਹਿ ਜੀਵਦੜੇ ਮੁਇਓਹਿ ॥ ਜੇ ਤੈ ਰਬੁ ਵਿਸਾਰਿਆ ਤ ਰਬਿ ਨ ਵਿਸਰਿਓਹਿ ॥੧੦੭॥

(੧੩੮੩-੧੩੮੪)

ਸਲੋਕ ਮਃ ੨ ॥ ਜੇ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੇ ਸਿਰੁ ਦੀਜੈ ਡਾਰਿ ॥ ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀ ਸੇ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ

॥੧॥ (੮੯)

Farid Sahib warns to such an extent that the life of a person is worthless if he does not remember and bows before the Akal Purkh during early morning. The head of an egoistic person is useless and it is better to cut off and burn such a head in the fire like firewood.

ਉਠੁ ਫਰੀਦਾ ਉਜੁ ਸਾਜਿ ਸੁਬਹ ਨਿਵਾਜ ਗੁਜਾਰਿ ॥ ਜੇ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੇ ਸਿਰੁ ਕਪਿ ਉਤਾਰਿ ॥੭੧॥ ਜੇ ਸਿਰੁ ਸਾਈ

ਨਾ ਨਿਵੈ ਸੇ ਸਿਰੁ ਕੀਜੈ ਕਾਇ ॥ ਕੁੰਨੇ ਹੇਠਿ ਜਲਾਈਐ ਬਾਲਣ ਸੰਦੈ ਥਾਇ ॥੭੨॥

Farid Sahib advises that invaluable gift of Naam (ਨਾਮੁ) is distributed during the late hours of night and those who continue to sleep during this time do not get their share. Therefore a Gursikh should be awake physically as well as mentally during this period.

ਫਰੀਦਾ ਰਾਤਿ ਕਬੂਰੀ ਵੰਡੀਐ ਸੁਤਿਆ ਮਿਲੈ ਨ ਭਾਉ ॥ ਜਿੰਨ੍ਹਾ ਨੈਣ ਨੀਦ੍ਰਾਵਲੇ ਤਿੰਨ੍ਹਾ ਮਿਲਣੁ ਕੁਆਉ ॥੮੦॥

(੧੩੮੧-੧੩੮੨)

Gurbani not only motivates a person to remember Akal Purkh during the early hours of morning but also during the whole day and night. In this way all the illusions will get eliminated and everlasting peace and firmness will be established in his mind.

ਸਲੋਕੁ ॥ ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸੁਰ ਆਰਾਧਿ ॥ ਕਾਰਾ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ ॥੧॥

(੨੫੫)

Not only human beings, even the birds (sparrows) start their daily routine early in the morning. Cock is famous for waking up the people early in the morning. The birds use their biological clock for their daily routine, whereas man has stopped using his biological clock since long, so he has to depend on the alarm clock. A Gursikh will not have to depend on the alarm clock when it becomes his daily routine to get up early in the morning.

ਸਲੋਕ ਮਃ ੫ ॥ ਚਿੜੀ ਚੁਹਕੀ ਪਹੁ ਫੁਟੀ ਵਗਨਿ ਬਹੁਤੁ ਤਰੰਗ ॥ ਅਚਰਜ ਰੂਪ ਸੰਤਨ ਰਚੇ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ ॥੧॥

(੩੧੯)

Though water may be available all around but a rainbird (*ਬਾਬੀਹਾ*) keeps on requesting for water directly from the rain. His prayer gets acknowledged in the Court of Akal Purkh. Similarly if we also keep on remembering him though Gurbani, then we will be able to generate the greenery of Naam in our life. Gurmat Vichar is like a fragrance which can be spread all around. Hence, we should also get True knowledge directly from Guru Granth Sahib as the rainbird does.

ਸਲੋਕ ਮਃ ੩ ॥ ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ॥ ਮੇਘੈ ਨੇ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥  
ਰਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰਿ ॥ ਨਾਨਕ ਨਾਮੇ ਸਭ ਹਰੀਆਵਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥੧॥

(੧੨੮੫)

Now let us try to understand as how much science could explain about Amrit Vella. In order to carry out the normal activities like talking, hearing, thinking, wearing, walking, driving, seeing, touching, smelling, eating, etc. our brain generates pulses with frequency varying from 13 to 30 and these are called Beta ( $\beta$ ) brainwaves. These waves can be measured with the help of Electro Encephalo Graph (EEG), whereas Alpha ( $\alpha$ ) brainwaves having frequency between 7 and 13 are generated within the period of closing the eyes and sleeping. In this state, the electrical discharges immediately slows down and becomes larger in amplitude, or have more power. Theta ( $\theta$ ) brainwaves having frequency between 3.5 and 7 are generated during sleeping and in the stage of dreaming. During deep sleep, the frequency is less than 3.5 and these waves are called Delta ( $\delta$ ) brainwaves. There are two parts of the brain. The left part of the brain is active during the day time when we are carrying out our routine activities and the frequency is more than 13 during this period. During the mild sleep, the frequency is less than 13 and the right part of the brain becomes active. We cannot use the thoughts generated in the right part of the brain because during the day the frequency goes above 13 and the right part closes and left part becomes active. The proof lies in the fact that during our sleep, so many thoughts and dreams are generated. But when we get up then we do not remember most of them and are able to understand only the last glance of that thought process. Great personalities, writers, poets, etc always keep pen and paper with them. Whenever any thought comes, they immediately note it down. All these are generated in the right part of the brain and one forgets if that is not noted immediately. Guru Nanak Sahib used to note down the Gurbani whenever it used to come in his mind. This collection of Bani was compiled in the form of Aad Granth by Guru Arjan Sahib.

ਪੁਛਣ ਖੇਲ ਕਿਤਾਬ ਨੂੰ ਵਡਾ ਹਿੰਦੂ ਕੀ ਮੁਸਲਮਾਨੇਈ॥ ਬਾਬਾ ਆਖੇ ਹਾਜ਼ੀਆਂ ਸੁਭ ਅਮਲਾਂ ਬਾਝੇ ਦੇਵੇਂ ਰੇਈ॥ ॥੩੩॥ (੧-੩੩)

If we want to use the thoughts generated in the right part of our brain, then we will have to reduce the frequency of our brain.

Deep thinking, new ideas, new inventions, spiritual development, Bhagti, self control, etc. are all generated in the right part of the brain. Normal daily routine, work, accounting, language, technical expertise, finding faults of others, etc. are all generated in the left part of the brain. Akal Purkh has gifted the thinking and analysing power to human beings and not to the other animals. All this is generated in the right part of the brain and can be used by the left part of the brain. If a person has truth in his heart, love for the truth, proper way of living, right education of life, faith in Akal Purkh, self control, determination, etc. then he can use the right part of his brain. Those great personalities who have patience (*ਸਹਿਨ ਸਕਤੀ*) and are in tune

with the Akal Purkh (ਚੜ੍ਹਦੀ ਕਲ੍ਹਾ) can use the right part of their brain. Hardly 10% of the people use the right part of their brain and all of them are high level people. In remaining 90% of the cases right part of the brain remains unused throughout their life. Such people try to think with the help of the left part of their brain, which does not lead them for the success in their life.

Those who think with the help of their left part of their brain are occupied with mental and physical diseases. They are prone to accidents and do mistakes, which do not lead them to a successful life. On the contrary, those personalities who think with the help of their right part of their brain are mentally and physically fit in their life. They do less mistakes, are not much prone to accidents. This leads them to a fruitful and successful life. The technique with which we can use both the right and left part of the brain is called Silva Method to Activate both left and right Hemisphere of Brain. The technique which science is trying to find after so many efforts, has been taught by Guru Sahib about 500 years back in Guru Granth Sahib. A simple and easy method to use both right and left part of Brain is to get up early in the morning and think about the qualities of Akal Purkh and try to nurture those qualities in our practical life.

### ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ

Amrit Vella is last part of night; hence there is no outside noise, no physical and mental tension. This results in the reduction in frequency of the brainwaves. During Amrit Vella a Gurmukh can use both parts of his brain. He can have deep thinking with the help of the right part of the brain and also use that with the help of left part of his brain. Present day science is able to understand up to this extent only. It may be possible that Guru Sahib might have analysed that to still a greater depth and it may take many years to understand with the help of science.

When a person is in deep thinking even during the day time, he can concentrate on a particular topic without any distraction. This can also result in the reduction of frequency and his right part of brain can start functioning. In such a situation, person may not know that where he is sitting. His eyes may be open but may not be seeing what is in front of him. He may be deeply involved in his thinking process.

During the period of Guru Sahibs, the Gursikhs had kept their sexual desire, anger, greed, emotional attachment and Egotism (ਕਾਮ, ਕ੍ਰੋਧ, ਲੋਭ, ਮੋਹ ਤੇ ਹੰਕਾਰ) within their control. Hence, it may be common for them to use the right part of their brain. They could raise their level above the worldly desires and were in the state of bliss (ਅਨੰਦੁ). This might be reason that saw is cutting their body in two parts (Bhai Mati Das Ji) but are able to withstand the pain, body is boiling in water (Bhai Dayala Ji) but they are in tune with Akal Purkh, body joints are being cut one by one (Bhai Mani Singh Ji) but there is no effect, skin is being plucked with the tongs (Baba Banda Singh Bahadar Ji) but are able to bear the pain.

There is mention about Dasam Dwar (ਦਸਵਾ ਦੁਆਰੁ) in Guru Granth Sahib, which gets opened if we are able to understand and follow His Hukam. It may be possible that this has got relation with the right part of the brain or much more beyond that which we are not able to understand. Science can know about the materials or their movement with the help of instruments, but cannot know about the spiritual state of mind. This state can be realized by that person who has reached up to this state of mind, but it is impossible to express it in words.

ਹਰਿ ਜੀਉ ਗੁਰਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥ ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥ ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ ॥ ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ ਤਿਸ

ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ ॥ ਕਰੈ ਨਾਨਕੁ ਹਰਿ ਪਿਆਰੈ ਜੀਉ ਗੁਣਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥੩੮॥

(੯੨੨)

Only that person can realize about Amrit and Amrit Vella who has understood about the qualities of Akal Purkh as mentioned in Guru Granth Sahib. Limited number of people try to realize the importance of Amrit Vella and sing the praises of Akal Purkh from their heart with the help of Gurbani.

ਜਿਸ ਨੇ ਸਾਚਾ ਸਿਫਤੀ ਲਾਏ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੇ ਕਿਸੈ ਬੁਝਾਏ ॥ ਅੰਮ੍ਰਿਤ ਕੀ ਸਾਰ ਸੇਈ ਜਾਣੈ ਜਿ ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਜੀਉ

॥੧॥ ਰਹਾਉ ॥ (੯੯੩)

All are requested to read, listen, understand and apply the facts of Gurbani in their day to day life. Keep on putting efforts and trying on the lines of Gurbani so as to get the blessings of Akal Purkh. In this way, we can pass through the five stages of life (Dharma, spiritual wisdom, realm of humility, realm of karma) (ਧਰਮ ਖੰਡ, ਗਿਆਨ ਖੰਡ, ਸਰਮ ਖੰਡ, ਕਰਮ ਖੰਡ) and reach the last stage of realm of Truth (ਸਚਖੰਡ). “ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ” is the path through which we can attain the stage of bliss (ਅਨੰਦੁ) and have permanent peace of mind. We can cross the barrier of ego and become tuned with the Akal Purkh. This peace of mind (ਅਨੰਦੁ) will lead to permanent harmony within the whole mankind. This state of mind is mentioned in Gurbani with the city called BegamPura (ਬੇਗਮ ਪੁਰਾ), where there is no suffering or anxiety, no troubles or taxes on commodities, no fear or downfall. There is always long lasting peace and safety.

ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੇ ਨਾਉ ॥ ਦੂਖੁ ਅੰਦੇਹੁ ਨਹੀ ਤਿਰਿ ਠਾਉ ॥ ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥ ਅਬ ਮੇਹਿ ਖੂਬ ਵਤਨ ਗਰ ਪਾਈ ॥ ਉਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥ (੩੪੫) (ਭਗਤ ਰਵਿਦਾਸ

ਜੀ)

Further details about this subject can be seen from the following reference:

<http://www.sikhmarg.com/amrit-vela01.html>

“ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ”

( ਡਾ: ਸਰਬਜੀਤ ਸਿੰਘ )  
ਆਰ ਐਚ ੧ / ਈ - ੮, ਸੈਕਟਰ - ੮,  
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