

Amrit is must, to become a Gursikh

ਅੰਮ੍ਰਿਤ ਛਕੇ ਅਤੇ ਗੁਰੂ ਵਾਲੇ ਬਣੇ

Should a person having hair be called a Sikh? Is it necessary to take Amrit (Nectar) for becoming a Sikh? Let us analyse these concepts on the basis of Gurbani. The definition of Akal Purkh (God) is clearly mentioned in the beginning of Guru Granth Sahib as:

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੧)

According to Sikhism the Akal Purkh is one and only one. In the definition of Akal Purkh, it is clearly mentioned that, He can be obtained with the Grace of Guru only. So if we want the Grace of Guru, then we have to follow the path shown by Him. Whatever, the Guru says we should follow that, as it is for our good only and should act according to that.

ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ ॥ ਜੇ ਗੁਰੁ ਕਰੈ ਸੇਈ ਭਲ ਮਾਨਹੁ ਰਹਿ ਰਹਿ ਕਥਾ ਨਿਰਾਲੀ ॥੧॥ ਰਹਾਉ ॥ (੬੬੭-੬੬੮)

Who is the Guru? Whom we have to follow? According to Guru Granth Sahib, Bani is our Guru. Guru is present in the Bani. Gurbani contains the Amrit that make us immortal (mentally). A Sikh recites Gurbani all the time in his heart. Whatever, the Guru says; the true follower has full faith in that. Such a follower always finds that Guru is present with him.

ਨਟ ਮਹਲਾ ੪ ॥ ਬਾਈ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਈ ਵਿਚਿ ਬਾਈ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥ ਗੁਰੁ ਬਾਈ ਕਰੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੁ
ਨਿਸਤਾਰੇ ॥੫॥ (੯੮੨)

By listening to Gurbani again and again, a man is elevated to the supreme heights. The hatred and unwanted desires are washed away from his mind and one leads a cool and contented life.

ਮਾਝ ਮਹਲਾ ੫ ॥ ਅੰਮ੍ਰਿਤੁ ਬਾਈ ਰਹਿ ਰਹਿ ਤੇਰੀ ॥ ਸੁਣਿ ਸੁਣਿ ਹੋਵੈ ਪਰਮ ਗਤਿ ਮੇਰੀ ॥ ਜਲਨਿ ਬੁਝੀ ਸੀਤਲੁ ਹੋਇ ਮਨੁਆ
ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਪਾਏ ਜੀਉ ॥੧॥ (੧੦੩)

Amrit is must for a Sikh, both for the mind and body, so as to lead a successful life by becoming Sachyaar. Amrit of Gurbani is required to elevate the person mentally to the supreme heights and physically apply the teachings of the Gurbani for a successful life. Traditionally, the physical intake is called Khande Baate Ke Pahul which is required for ones commitment to the Guru. It is necessary to take admission in the school for any normal education. In the same way, Khande Baate Ke Pahul is must for ones admission to Sikhi. Each and every religion has got its own traditional ceremony for adopting that religion. Hindus have got the ceremony of Janauu. Christians follow Baptism. Similarly, the tradition of Khande Baate Ke Pahul is required to join the Sikhi. Up to the ninth Guru Sahib, the tradition of Charan Pahul was being followed. Since, Guru Gobind Singh Sahib was to transfer the Gurship completely to Guru Granth Sahib (Shabad Guru), so he modified this tradition as Khande Baate Ke Pahul. After installing the Khalsa Panth on 14th April 1699 (Gregorian), Guru Gobind Singh Sahib stood before the Five Beloveds and begged for Khande Baate Ke Pahul, so that he can also join the Khalsa Panth. After Him, thousands of Sikhs took Khande Baate Ke Pahul on the same day.

ਪੀਓ ਪਾਹੁਲ ਖੰਡਧਾਰ ਹੋਇ ਜਨਮ ਸੁਹੇਲਾ॥ ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ ਮਨਮੁਖੀ ਦੁਹੇਲਾ॥ ਵਾਰ ਵਾਰ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੁ ਚੇਲਾ
॥੧॥ (੪੧-੧-੮)

If Khande Baate Ke Pahul was not necessary for the Sikhs, then what was the need for Guru Gobind Singh Sahib to take Khande Baate Ke Pahul, as he was himself the Guru? **If Guru Gobind Singh Sahib has considered it, as must for himself, then it becomes compulsory for each and every Sikh to have Khande Baate Ke Pahul.**

By obeying the Hukam of Akal Purkh, one becomes acceptable, and obtains blessing of Akal Purkh. All the wishes are fulfilled, when one acts to please His Lord according to the teachings of the Gurbani.

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥ ਖਸਮੈ ਭਾਵੈ ਸੇ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੇ ਫਲੁ ਪਾਇਸੀ ॥ ਤਾ ਦਰਗਹ ਪੈਯਾ ਜਾਇਸੀ ॥ ੧੫ ॥ (੪੭੧)

Let us suppose a son builds a very nice and beautiful house and a decorated palace for his father, but the son does not obey his father. In such a case the son, can never get the blessings of his father. Similarly, we cannot please the Guru by just performing some rituals. We have to follow the path shown by the Guru. The teaching of the Gurbani must be present in our mind all the time. If someone does not obey the Guru, but keeps on doing all sorts of rituals. Such a person will go to hell only.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ ੩ ॥ ਗੁਰ ਤੇ ਮੁਹੁ ਫੇਰੇ ਜੇ ਕੋਈ ਗੁਰ ਕਾ ਕਹਿਆ ਨ ਚਿਤਿ ਧਰੈ ॥ ਕਰਿ ਆਚਾਰ ਬਹੁ ਸੰਪਉ ਸੰਚੈ ਜੇ ਕਿਛੁ ਕਰੈ ਸੁ ਨਰਕਿ ਪਰੈ ॥ ੪ ॥ (੧੩੩੪)

A person cannot call himself a Sikh, by just taking birth in a Sikh family. In order to become a Sikh, one has to take admission in Sikhi. He has to make Gurmat as his constant companion in his daily life. A person who is having long hair, but has not taken Khande Baate Ke Pahul, is declared as a cheat and foolish person.

ਧਰੇ ਕੇਸ ਪਾਹੁਲ ਬਿਨ ਭੇਖੀ ਮੂਰਖ ਸਿਖ, ਮੇਰਾ ਦਰਸ਼ਨ ਨਾਹਿ ਤਿਸ ਪਾਪੀ ਤਿਆਗੇ ਭਿਖਾ॥

One should also keep in mind that it is not enough to take Khande Baate Ke Pahul in a traditional manner, but one has to follow all the rules and regulations of Gurmat (Rehat Maryada) in his practical life. He has to recite Gurbani from the core of his heart. Gurbani clearly says that a person, who actually obeys the order of Guru, is liked by Him. Guru loves such a person so much, that He is ready to be a follower of that person. In order to lead a happy and contented life, one has to follow the path shown by the Guru.

ਰਹਿਤ ਪਿਆਰੀ ਮੁਝ ਕਉ, ਸਿਖ ਪਿਆਰਾ ਨਾਹਿ ॥ ਰਹਿਣੀ ਰਹੈ ਸੇਈ ਸਿਖ ਮੇਰਾ। ਉਹੁ ਸਾਹਿਬ ਮੈ ਉਸ ਕਾ ਚੇਰਾ। ਰਹਿਤ ਬਿਨਾਂ ਨਹਿ ਸਿਖ ਕਹਾਵੈ, ਰਹਿਤ ਬਿਨਾਂ ਦਰ ਚੇਟਾਂ ਖਾਵੈ। ਰਹਿਤ ਬਿਨ ਸੁਖ ਕਬਹੂੰ ਨ ਲਹੇ। ਤਾਂ ਤੇ ਰਹਿਤ ਸੁ ਦ੍ਰਿੜ ਕਰ ਰਹੈ।

(ਰਹਿਤਨਾਮਾ ਭਾਈ ਦੇਸਾ ਸਿੰਘ ਜੀ) (ਪੇਥੀ ੧੦੧੫)

All the superstitions vanish automatically, when one lives according to Rehat Maryada. One lifts himself up, from the superficial life to a clean and contented life. He is able to establish his relation with Akal Purkh, through the Guru. Such a person is called as Khalsa in real sense. After obtaining such qualities, one becomes close to the Guru.

ਖ਼ਾਲਸਾ ਖ਼ਾਸ ਕਹਾਵੈ ਸੇਈ, ਜਾਂ ਕੇ ਹਿਰਦੇ ਭਰਮ ਨ ਹੋਈ। ਭਰਮ ਭੇਖ ਤੇ ਰਹੈ ਨਿਆਰਾ, ਸੇ ਖ਼ਾਲਸ ਸਤਿਗੁਰੂ ਹਮਾਰਾ। (ਸੈਨਾਪਤਿ ਕ੍ਰਿਤ ਗੁਰ ਸੇਭਾ ਚੋ) (ਪੇਥੀ ੧੦੧੫)

Gurbani says that wherever, the Guru goes and sits, that place (soul) is also blessed. All the places, which Guru Sahibs have established or visited, are still being respected. As a mark of respect, all these places are having their ending name with Sahib. The bed, on which Guru Granth Sahib is placed, is called Pira Sahib (ਪੀੜਾ ਸਾਹਿਬ). The cloth, which is used for wrapping Guru Granth Sahib, is called as Rumalla Sahib (ਰੁਮਾਲਾ ਸਾਹਿਬ). Each Gurdwara Sahib has got a long pole with a Sikh Flag and Khanda. This is called as Nishan Sahib (ਨਿਸ਼ਾਨ ਸਾਹਿਬ). So if Guru (Gurbani) is sitting, right in the heart of a person, then he also becomes like a Sahib. When a Sikh lives his life according to Rehat Maryada, then he becomes very close to the Guru.

ਖ਼ਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖ਼ਾਸ ॥ ਖ਼ਾਲਸੇ ਮੈਂ ਹੋਂ ਕਰੋਂ ਨਿਵਾਸ ॥ ਖ਼ਾਲਸਾ ਮੇਰੇ ਮੁਖ ਹੈ ਅੰਗਾ ॥ ਖ਼ਾਲਸੇ ਕੇ ਹੋਂ ਸਦ ਸਦ ਸੰਗਾ ॥ (ਪੇਥੀ ੨੯੧-੨੯੨)

Guru Sahib has given great respect and his blessings to Khalsa. Khalsa has been designated as an army of Akal Purkh. At the same time, Guru Sahib has warned that as long as Khalsa keeps its identity, it will have my support. But if they start following, the rituals as others are doing, then I will not bother about them.

ਖਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੌਜ ॥ ਪ੍ਰਗਟਿਓ ਖਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਮੌਜ ॥ ਜਬ ਲਗ ਖਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥ ਤਬ ਲਗ ਤੇਜ
ਦੀਉ ਮੈਂ ਸਾਰਾ ॥ ਜਬ ਇਹ ਗਰੈ ਬਿਖਰਨ ਕੀ ਰੀਤ ॥ ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤ ॥ (ਪੇਥੀ ੨੯੧-੨੯੨)

According to Sikhi Akal Purkh is one and only one. Amrit is also one and only one. Those who have got the blessing of Akal Purkh, their mind are always deeply engaged in His praises. They do not consider any thing as Amrit, except the Naam of Akal Purkh as described in Gurbani. Though, Amrit is present in the mind of each and everyone. But, this can only be obtained with the Grace of Guru.

ਸਲੋਕ ਮਹਲਾ ੨ ॥ ਜਿਨ ਵਡਿਆਈ ਤੇਰੇ ਨਾਮ ਕੀ ਤੇ ਰਤੇ ਮਨ ਮਾਰਿ ॥ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅੰਮ੍ਰਿਤੁ ਨਾਰਿ ॥ ਨਾਨਕ
ਅੰਮ੍ਰਿਤੁ ਮਨੈ ਮਾਰਿ ਪਾਈਐ ਗੁਰ ਪਰਸਾਦਿ ॥ ਤਿਨ੍ਹੀ ਪੀਤਾ ਰੰਗ ਸਿਉ ਜਿਨ੍ ਕਉ ਲਿਖਿਆ ਆਦਿ ॥੧॥ (੧੨੩੮-੧੨੩੯)

A pen is of no use, if ink is not present in it. Similarly, human body is of no use, if it is not able to enjoy the taste of Amrit Bani. A person, who does not follow the path shown by the complete Guru, remains misguided through out of his life. He does not get any respect in the eyes of Akal Purkh. Baba Amar Das Ji kept on visiting the Ganga river for 20 years, but could not obtain any peace of mind. He was insulted and rejected by a Sadhu for spending his life without any Guru. After this incidence, Baba Amar Das Ji adopted Guru Angad Sahib as his Guru, at the age of 62. Baba Amar Das Ji continued his service to the Guru for 12 years. He obtained the Gurgadhi at the age of 73 and became the 3rd Guru, Guru Amar Das Sahib.

ਸਤਿਗੁਰ ਬਾਝਹੁ ਗੁਰੁ ਨਹੀ ਕੋਈ ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ ॥੧੩॥ (੪੩੫)

If a child does any mistake, his mother will forgive him and will always protect him. Similarly, if we also become the follower of Guru, then Guru also will forgive our minor mistakes. Out of the five Kakar's, the hair have got great importance in Sikhi. **Cutting of hair is strictly prohibited in Sikhi. Bhai Taru Singh Ji did not get his hair removed, but accepted the sacrifice with the removal of his skull.** In order to maintain discipline, dress is compulsory in army, police and even in schools. Similarly, the dress code of five Kakar's is compulsory in Sikhi. Generally, a stepmother does not forgive her stepson, even for a minor mistake. On the same lines, if we do not adopt the Guru and do not want to establish any relation with him, then how can we ask for the pardon from the Guru in our daily Ardas (prayer)? If we have not adopted the Guru by taking Amrit and, then why we are expecting any forgiveness or help from Him. If such is the attitude, then help should also be expected from somewhere else. We should keep in mind that, if we want our prayer (Ardas) to be fulfilled, then we have to become the real sons of Guru and not the stepsons. Bhai Dalla Ji requested for a small space from Guru Gobind Singh Sahib. But Guru Sahib made it clear, that you can get as much space as you want, but after taking Amrit of Gurbani.

ਆਸਾ ॥ ਸੁਤੁ ਅਪਰਾਧ ਕਰਤ ਹੈ ਜੇਤੇ ॥ ਜਨਨੀ ਚੀਤਿ ਨ ਰਾਖਸਿ ਤੇਤੇ ॥੧॥ ਰਾਮਈਆ ਹਉ ਬਾਰਿਕੁ ਤੇਰਾ ॥ ਕਾਰੇ ਨ

ਖੰਡਸਿ ਅਵਗਨੁ ਮੇਰਾ ॥੧॥ ਰਹਾਉ॥ (੪੧੮)

After taking admission in Sikhi, one has to make Gurbani as a part and parcel of his life. One, who recites Gurbani from the core of his heart, finds Guru is always present with him. Such a Gurmukh leads his life with peace of mind and with feelings of joy. Gurmukh always like to have the taste of Amrit Bani. Old age and death are no longer a fear for him and he lives a life with full contentment even in the times of difficulties. Drinking this Amrit (Gurbani), the Guru makes him immortal.

ਜਰਾ ਮਰਾ ਨਹ ਵਿਆਪਈ ਫਿਰਿ ਦੁਖੁ ਨ ਪਾਇਆ ॥ ਪੀ ਅੰਮ੍ਰਿਤੁ ਆਘਾਨਿਆ ਗੁਰਿ ਅਮਰੁ ਕਰਾਇਆ ॥੨॥ {੮੦੮}

The Naam of the Akal Purkh is such Nectar; that by drinking it, the thirst of all types of worldly desires are quenched. Those Gurmukhs, who drink the Amrit of Naam, are never affected again by this type of thirst.

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਿਨ੍ ਪੀਆ ਤਿਨ੍ ਬਹੁੜਿ ਨ ਲਾਗੀ ਆਇ ॥੧॥ (ਪੰਨਾ

੧੨੮੩)

There are some persons who think that, still there is lot of time to take Amrit of Gurbani. They will take it, sometime in the future. But, such a time never comes in their life again. In old age, it is difficult even to move the body part. Neither, one can speak easily and nor anyone can listen properly. Hence, it always proper to start taking Amrit of Gurbani right in the childhood or young age. We are the looser, even if it is

delayed for a moment. Time once lost, cannot be recalled back. A Gurmukh never forget Akal Purkh even for a moment and always remember Him from the core of his heart. Mind and body of Gurmukh are always in a cool and contended state. The Shabad of the Guru's is such an Amrit that by drinking it, one's thirst is quenched for all the times.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥ ਜੇ ਵੇਲਾ ਵਖਤੁ ਵੀਚਾਰੀਐ, ਤਾ ਕਿਤੁ ਵੇਲਾ ਭਗਤਿ ਹੋਇ ॥ ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਸਚੇ ਸਚੀ ਸੇਇ ॥
ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ ਭਗਤਿ ਕਿਨੇਰੀ ਹੋਇ ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਚ ਸਿਉ, ਸਾਸੁ ਨ ਬਿਰਥਾ ਕੋਇ ॥੧॥ ਮੇਰੇ ਮਨ, ਹਰਿ
ਕਾ ਨਾਮੁ ਧਿਆਇ ॥ ਸਾਚੀ ਭਗਤਿ ਤਾ ਥੀਐ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥ ਰਹਾਉ ॥ ਸਹਜੇ ਖੇਤੀ ਰਾਹੀਐ ਸਚੁ ਨਾਮੁ ਬੀਜੁ
ਪਾਇ ॥ ਖੇਤੀ ਜੰਮੀ ਅਗਲੀ, ਮਨੁਆ ਰਜਾ ਸਹਿਜ ਸੁਭਾਇ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥ ਇਹੁ ਮਨੁ
ਸਾਚਾ ਸਚਿ ਰਤਾ, ਸਚੇ ਰਹਿਆ ਸਮਾਇ ॥੨॥ {ਪੰਨਾ ੩੫}

A true Sevak (follower) is that, whose mind does not wander for the worldly desires. He does not go to the Jungle for searching Akal Purkh. A Gurmukh does not get trapped by the fake Sadhus and Saints. He thinks that the wealth collected by unfair means is a poison, which will destroy his mental peace. By seeing rich people, a Gurmukh does not have any feeling of considering himself low. However, on seeing the poor, he has a feeling of contentment, that Akal Purkh has given him a lot more. A true follower becomes the slave of the True Lord only.

ਸੂਰੀ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਅੰਤਰਿ ਵਸੈ, ਨ ਬਾਹਰਿ ਜਾਇ ॥ ਅੰਮ੍ਰਿਤੁ ਛੇਡਿ ਕਾਰੇ ਬਿਖੁ ਖਾਇ ॥੧॥

ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥ ਹੇਵਹੁ ਚਾਕਰ ਸਾਚੇ ਕੇਰੇ ॥੧॥ ਰਹਾਉ ॥ {੧੨੮}

Due to the propaganda of T.V. and films, it is becoming a fashion to trim or cut the hair. This has affected the younger generation very much. The so-called saints of various dera's do a lot of propaganda for various rituals. They have started many traditions that are not accepted in Sikhism. Use of various types of tunes and actions has been introduced in the Kirtan as it happens in case of filmy Songs. They feel very proud of it and also it is very easy to collect crowd by using filmy tunes and various types of actions. **People go to film shows and dances in large number even by paying lot of money. But they are reluctant to go to religious places, even though they are free of cost. The basic reason behind this is that, a person is ready to waste any amount of money, when he is under the control on his mind and five sins.** Exactly the same technique is being used by these saints of various dera's. Instead of teaching Gurbani to have a control on their mind and desires. They make the people to dance under the control of their mind. A ritualistic person does not like the real Amrit of Naam. But is driven mad by Maya and drink the deadly poison. They forget the real aim of life. Because of Moh and Maya, people are bothered about the collection of money for their family only. They do not understand that, their past actions cannot be erased; without understanding the Hukam of the Akal Purkh. They have started spending their life like beasts.

ਅੰਮ੍ਰਿਤੁ ਛੇਡਿ ਮਹਾ ਬਿਖੁ ਪੀਵੈ ਮਾਇਆ ਕਾ ਦੇਵਾਨਾ ॥ ਕਿਰਤੁ ਨ ਮਿਟਈ ਹੁਕਮੁ ਨ ਬੁਝੈ ਪਸੂਆ ਮਾਰਿ ਸਮਾਨਾ ॥੫॥ (੧੦੧੩)
ਹਮ ਅਵਗੁਣਿ ਭਰੇ ਏਕੁ ਗੁਣੁ ਨਾਹੀ ਅੰਮ੍ਰਿਤੁ ਛਾਡਿ ਬਿਖੈ ਬਿਖੁ ਖਾਈ ॥ ਮਾਯਾ ਮੋਹ ਭਰਮ ਪੈ ਭੂਲੇ ਸੁਤ ਦਾਰਾ ਸਿਉ ਪ੍ਰੀਤਿ ਲਗਾਈ
॥ ਇਕੁ ਉਤਮ ਪੰਥੁ ਸੁਨਿਓ ਗੁਰ ਸੰਗਤਿ ਤਿਹ ਮਿਲੰਤ ਜਮ ਤ੍ਰਾਸ ਮਿਟਾਈ ॥ ਇਕ ਅਰਦਾਸਿ ਭਾਟ ਕੀਰਤਿ ਕੀ ਗੁਰ ਰਾਮਦਾਸ
ਰਾਖਹੁ ਸਰਣਾਈ ॥੪॥੫੮॥ (੧੪੦੬)

Let us suppose that a person is carrying dirt in his vessel and goes for begging. While donating any one will say, why you want to spoil the things by putting in this dirty vessel. Similarly, if one has filled his body with the five sins and is completely engrossed in Moh and Maya. Then how Amrit can be given to such a person. Amrit and Maya are two different entities. Gurbani clearly explains the difference between two. If a person does not listen to the Guru, then he repents later on. Amrit tastes bitter to those who are not attached to Akal Purkh. The poison Moh and Maya is very much liked by such persons.

ਅੰਮ੍ਰਿਤੁ ਕਉਰਾ ਬਿਖਿਆ ਮੀਠੀ ॥ ਸਾਕਤ ਕੀ ਬਿਧਿ ਨੈਨਹੁ ਡੀਠੀ ॥ ਕੂੜਿ ਕਪਟਿ ਅਰੰਕਾਰਿ ਰੀਝਾਨਾ ॥ ਨਾਮੁ ਸੁਨਤ ਜਨੁ
ਬਿਛੁਆ ਡਸਾਨਾ ॥੨॥ (੮੯੨-੮੯੩)

In fact Amrit is present in each and every one. But the self-willed Manmukh, who does not follow the Guru, does not realise its taste. He is like a deer, who does not recognize its own musk-scent; it wanders around, deluded by doubt. The Manmukh forsakes the Amrit, and instead gathers poison of Maya. A frog that lives in water never smells the lotus flower. But a bee gets attracted towards this flower even from a long distance. Similarly, a Gurmukh, who always follows the Guru, likes to have the taste of Gurbani all the time. In order to pull up water in a tap, initially one has to add some water from the top of the tap to create airtight seal in the valve of the pump. Once the pumping process starts, then one does not need this initiation again. Similarly, Khande Baate Ke Pahul is must for a Sikh to start his relation and promise with the Guru. Later on a Sikh keeps on enjoying the real Amrit of Gurbani through out of his life. Once this seed is sown, the tree (spiritual life) remains green (in high spirits) with the Amrit of Gurbani.

ਮਃ ੩ ॥ ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥ ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ ਭ੍ਰਮਦਾ ਭਰਮਿ

ਭੁਲਾਇਆ ॥ ਅੰਮ੍ਰਿਤੁ ਤਜਿ ਬਿਖੁ ਸੰਗ੍ਰਹੈ ਕਰਤੈ ਆਪਿ ਖੁਆਇਆ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੇ ਸੇਝੀ ਪਈ ਤਿਨਾ ਅੰਦਰਿ ਬ੍ਰਹਮ

ਦਿਖਾਇਆ ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇਆ ਰਸਨਾ ਹਰਿ ਸਾਦੁ ਆਇਆ ॥ ਸਬਦੇ ਹੀ ਨਾਉ ਉਪਜੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥

ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥ ਅੰਮ੍ਰਿਤੁ ਏਕੇ ਸਬਦੁ ਹੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥੨॥ (੬੪੪)

In order to cool and extinguish the fire, water is added to it. Similarly, Amrit of Naam is required to control the fire of desires. The main aim of life, for which we have taken birth in this world, is to obtain this Amrit of Naam. But this can only be obtained from the real Guru i.e. Gurbani. One will have to renounce costumes, disguises and clever tricks. The fruit of Amrit cannot be obtained by living a dual life. Majority of the people have got dual standard in their life. Some persons talk very sweet, but act exactly opposite to that. By living a life of duality one gets suffering only. This is true both for the individuals spending a normal social life and in case of so-called sadhus. Who do all sorts of rituals to grab money only? Guru does not want any money from you. Gurbani simply teaches to renounce corruption, and seek virtue. By committing sins, one shall have to regret and repent only. Please note that, the money, which we offer in Gurdwara Sahib, is not meant for the Guru. We are no one to give to the Guru. On the contrary, we beg from the Guru. All this money, which we offer, is meant for managing the daily routine of Gurdwara Sahib and Sangat.

ਸੇਰਠਿ ਮਹਲਾ ੧ ॥ ਜਿਸੁ ਜਲ ਨਿਧਿ ਕਾਰਣਿ ਤੁਮ ਜਗਿ ਆਏ ਸੇ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਾਹੀ ਜੀਉ ॥ ਛੇਡਹੁ ਵੇਸੁ ਭੇਖ ਚਤੁਰਾਈ

ਦੁਬਿਧਾ ਇਹੁ ਫਲੁ ਨਾਹੀ ਜੀਉ ॥੧॥ ਮਨ ਰੇ ਖਿਰੁ ਰਹੁ ਮਤੁ ਕਤ ਜਾਹੀ ਜੀਉ ॥ ਬਾਹਰਿ ਚੂਢਤ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ਘਰਿ

ਅੰਮ੍ਰਿਤੁ ਘਟ ਮਾਹੀ ਜੀਉ ॥ ਰਹਾਉ ॥ ਅਵਗੁਣ ਛੇਡਿ ਗੁਣਾ ਕਉ ਧਾਵਹੁ ਕਰਿ ਅਵਗੁਣ ਪਛੁਤਾਹੀ ਜੀਉ ॥ ਸਰ ਅਪਸਰ ਕੀ

ਸਾਰ ਨ ਜਾਣਹਿ ਫਿਰਿ ਫਿਰਿ ਕੀਚ ਬੁਡਾਹੀ ਜੀਉ ॥੨॥ ਅੰਤਰਿ ਮੈਲੁ ਲੇਭ ਬਹੁ ਝੂਠੇ ਬਾਹਰਿ ਨਾਵਹੁ ਕਾਹੀ ਜੀਉ ॥ ਨਿਰਮਲ

ਨਾਮੁ ਜਪਹੁ ਸਦ ਗੁਰਮੁਖਿ ਅੰਤਰ ਕੀ ਗਤਿ ਤਾਹੀ ਜੀਉ ॥੩॥ ਪਰਹਰਿ ਲੇਭੁ ਨਿੰਦਾ ਕੂੜੁ ਤਿਆਗਹੁ ਸਚੁ ਗੁਰ ਬਚਨੀ ਫਲੁ

ਪਾਹੀ ਜੀਉ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਹਰਿ ਜੀਉ ਜਨ ਨਾਨਕ ਸਬਦਿ ਸਲਾਹੀ ਜੀਉ ॥੪॥੯॥ (੫੯੯)

A GurSikh, who serves and follows the True Guru, is respected by all. Of all efforts, the supreme effort is the attainment of the Naam of Akal Purkh. GurSikh is able to get long lasting peace of mind. For such a follower, Naam-Amrit is both his food, and clothes. In other word for him everything is Naam only.

ਸਲੋਕੁ ਮਃ ੩ ॥ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵੈ ਆਪਣਾ ਤਿਸ ਨੇ ਪੂਜੇ ਸਭੁ ਕੋਇ ॥ ਸਭਨਾ ਉਪਾਵਾ ਸਿਰਿ ਉਪਾਉ ਹੈ ਹਰਿ ਨਾਮੁ ਪਰਾਪਤਿ

ਹੋਇ ॥ ਅੰਤਰਿ ਸੀਤਲ ਸਾਤਿ ਵਸੈ ਜਪਿ ਹਿਰਦੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਅੰਮ੍ਰਿਤੁ ਖਾਣਾ ਅੰਮ੍ਰਿਤੁ ਪੈਣਾ ਨਾਨਕ ਨਾਮੁ ਵਡਾਈ ਹੋਇ

॥੧॥ {ਪੰਨਾ ੫੧੧}

A child is always taught about his father and mother right from the birth. That is why a child never forgets them throughout his life. Similarly, if a child is taught about the Amrit of Shabad Guru, then such a child will never be distracted from the true path of life. Such families always spend their life in a peaceful and pleasant manner by the Grace of Guru.

The tradition, which is followed during the ceremony of Khande Baate Ke Pahul in Sikhi, is not just a simple ritual. This has got great importance according to Sikhi. All the traditions are for practically teaching the actual path shown by Gurbani.

During the ceremony of Khande Baate Ke Pahul, Pahul is put five times on the head of a Sikh. All thinking of person is in his head only. A person, who follows his mind, always goes in the wrong path. Such an individual gets lost in his life. A Sikh is supposed to offer his head to the Guru. He has to follow the path shown by the Guru.

ਗੁਰਸਿਖ ਮੀਤ ਚਲਰੁ ਗੁਰ ਚਾਲੀ ॥ ਜੇ ਗੁਰੁ ਕਰੈ ਸੋਈ ਭਲ ਮਾਨਰੁ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਰਾਲੀ ॥੧॥ ਰਹਾਉ ॥ (੬੬੭)

Also, Pahul is put five times on the eyes. These eyes are meant to see that each and every one is a creation of same Akal Purkh. A Sikh is not supposed to see any one with hatred. Bhai Ghanaiya Ji was offering water to each and every one in the battlefield. He was offering this service, irrespective of whether; the injured was a friend or a foe. He was seeing the face of Guru in each and every injured. Guru Gobind Singh Sahib was very happy with him and told others, that Bhai Ghanaiya Ji has really learnt the path show by Gurmat.

ਏ ਨੇਤ੍ਰੁ ਮੇਰਿਹੇ ਹਰਿ ਤੁਮ ਮਹਿ ਜੇਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਰੁ ਕੋਈ ॥ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਰੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥ ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥ ਕਰੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰੁ ਅੰਧ ਸੇ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥੩੬॥

(੮੨੨)

Pahul is put five times in the mouth. This is a message to the Sikh, not to speak ill of others. With his sweet tongue one should recite Gurbani daily and gain the knowledge about real and fruitful life. With the guidelines of Gurbani one has to understand, What is a religion? How to remember His Naam?, etc.

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥ ਮਨ ਰੇ ਨਾਮੁ ਜਪਰੁ ਸੁਖੁ ਹੋਇ ॥ ਗੁਰੁ ਪੁਰਾ ਸਾਲਾਹੀਐ ਸਹਜਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥ (੬੭)

During the ceremony of Khande Baate Ke Pahul, all the Sikhs are given Pahul in the same vessel (Bata). This eliminates the mutual disparity of caste and creed among them. The kings of Hill informed Guru Gobind Singh Sahib, that they are ready to take Khande Baate Ke Pahul, provided this is prepared separately for them. But Guru Sahib did not agree to their advice, as that was against the basic principles of Sikhi. Gurbani teaches a message of equality. All human being are same in the eyes of Akal Purkh.

ਹਿੰਦੂ ਤੁਰਕ ਕੇਉ ਰਾਫਜ਼ੀ ਇਮਾਮ ਸਾਫੀ, ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੇ ॥੧੫॥੧੫॥ (ਪਾਤਸ਼ਾਹੀ ੧੦)

If we combine all the teaching of the above mentioned Shabads, then we can conclude that:

- Taking Amrit of Gurbani is compulsory for a Sikh according to the order of Guru.
- Amrit is required both for the body as well as mind.
- Khande Baate Ke Pahul is required for the commitment to the Guru.
- Amrit of Gurbani is required for the constant guidance and direction to the mind.
- Five Kakar's are must to start following the Gurmat as a constant guide in our daily routine.
- Just carrying out the formality of taking Khande Baate Ke Pahul is not sufficient. After taking Khande Baate Ke Pahul, one has to spend his life according to the rules and regulations of Gurmat.
- According to Sikhi Akal Purkh is one only. Also, Amrit is one and only one only.
- Gurbani contains the Amrit-Naam, which contains everything for the spiritual life.
- Amrit-Naam is such that, by drinking this, all types of worldly desires are under one's control.
- Amrit-Naam is present in the heart of each and every one being.
- The Shabad of Guru is the seed of Amrit-Naam, which grows in the mind of a GurSikh, and one is able to meet Akal Purkh.

- If we become the real son of Guru, then Guru will also protect us at the time of difficulties.
- We should not delay in taking Amrit, as time ones lost cannot be regained.
- For a GurSikh, everything is Amrit-Naam only. Naam-Amrit is both his food and clothes.
- If a child is motivated right in the childhood for Amrit-Naam, then that child will never wander here and there in his whole life.
- The traditions, which are followed while given Khande Baate Ke Pahul to become a Sikh, are not simple rituals only. Each one has got great importance and motivates one's life according to Gurmat.

Hence, one cannot call himself a Sikh, if he has not taken Amrit of Gurbani. The managing committee members of Gurdwara Sahibs have to motivate others. Hence, it is compulsory for them to take Amrit of Gurbani. If committee members do not follow Gurmat, then how can they teach others? Taking Khande Baate Ke Pahul is not just sufficient; the managing committee members must have deep knowledge of Gurbani also.

Hence, all are requested to take Amrit of Gurbani written in Guru Granth Sahib and establish their relation with the Guru. This will bring all sorts of pleasures and peace of mind in ones practical life.

ਲਖ ਖੁਸੀਆ ਪਾਤਿਸਾਹੀਆ ਜੇ ਸਤਿਗੁਰੁ ਨਦਰਿ ਕਰੇਇ ॥ ਨਿਮਖ ਏਕ ਹਰਿ ਨਾਮੁ ਦੇਇ ਮੇਰਾ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥ ਜਿਸ
ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨਿ ਸਤਿਗੁਰ ਚਰਨ ਗਰੇ ॥੨॥ (੪੪)

“Waheguru Ji Ka Khalsa Waheguru Ji Ke Fateh”

(ਡਾ: ਸਰਬਜੀਤ ਸਿੰਘ)
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