



Sikh Society of Michigan

Amrit Sanchar

Lesson #7

Amrit ਅੰਮ੍ਰਿਤ

- **Amrit / ਅੰਮ੍ਰਿਤ**
- *Combination of two words ਅ+ਮ੍ਰਿਤ =immortal*
- *According to Bhai Kahn Singh in Mahan Kosh:*
 - ਇੱਕ ਪੀਣ ਯੋਗ ਪਦਾਰਥ , ਜਿਸ ਦੇ ਅਸਰ ਨਾਲ ਮੌਤ ਨਹੀਂ ਹੁੰਦੀ
 - ਦਸ਼ਮੇਸ਼ ਪਿਤਾ ਦਾ ਬਖਸ਼ਿਆ ਅੰਮ੍ਰਿਤਜਲ , ਜੋ ਸਿੰਘ ਸਜਣ ਵੇਲੇ ਛਕਾਇਆ ਜਾਂਦਾ ਹੈ
 - ਅੰਮ੍ਰਿਤ ਸੰਸਕਾਰ - ਸਿੱਖ ਧਰਮ ਦਾ ਇਕ ਸੰਸਕਾਰ (ਖਾਲਸਾ ਸਜਾਉਣ ਦੀ ਰੀਤ)
 - ਸੰਸਕਾਰ (tradition)
 - ਸੰਚਾਰ (procedure)

- Amrit Sanchar is the official Sikh Initiation Ceremony
- Also called “Khandey di Pahol” / ਖੰਡੇ ਦੀ ਪਾਹੁਲ
- Many people also refer to it as Baptism
- Baptism is a Christian sacrament (rite) of admission or adoption
- It is incorrect to call Amrit Sanchar to Baptism
- **Khandey di Pahol refers to the Amrit, while Amrit Sanchar is ceremony of becoming a Khalsa (Amritdhari)**
- After Amrit, a Sikh becomes a Singh
- A person who has taken Amrit is called Khalsa (**Amritdhari**)
- According to Principal Satbir Singh:
 - A **Sikh** is the one that keeps walking difficult and thorny paths successfully, thus completing his journey
 - A **Singh** casts off his laziness, checks the surroundings, then roars to announce itself, and jumps into the arena of battle
- Tenth Guru Sahib called Singh the name of the spiritual Divine Knowledge

Amrit ਅੰਮ੍ਰਿਤ

- Who is **Khalsa / ਖਾਲਸਾ**
- According to Bhai Kahn Singh in Mahan Kosh :
 - ਬਿਨਾ ਮਿਲਾਵਟ (pure)
 - ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ ॥ (SGGGS 654)
 - Says Kabeer , those humble people become pure, those who know the Lord's loving worship
- In Arabic, Khalsa means the Royal land, which is not the property of anyone else
- Guru Gobind Singh Ji called Khalsa "Akal Purakh ki Fauj"
- Bhai Santokh Singh in Gur Partap Sooraj, called Khalsa **as the one in whom the worldly life discipline and spiritual life discipline have merged together**

Amrit ਅੰਮ੍ਰਿਤ

- Significant of Amrit / ਅੰਮ੍ਰਿਤ
 - ਸੁਰਿ ਨਰ ਮੁਨਿ ਅੰਮ੍ਰਿਤ ਖੋਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤ ਗੁਰ ਤੇ ਪਾਇਆ (SGGS 917)
 - For ages, the Angelic beings and sages have searched for the Ambrosial Nectar, this **Amrit is obtained from the Guru**
- Sikhs are fortunate that our Guru not only administered the Amrit to us, but also told us the procedure to prepare it
- Our Guru administered Amrit, and he himself enjoined to take Amrit from the Panj Pyarey
- History of **Amrit / ਅੰਮ੍ਰਿਤ**
 - Guru Gobind Singh Ji formalized the initiation ceremony during Vaisakhi of 1699
- Typically Guru's Bani/ Gurbani is called Amrit and the Initiation ceremony is called Khandey Di Pahul
 - ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹਰਿ ਹਰਿ ਤੇਰੀ ॥ (SGGS 103)
 - ਪੀਵਹੁ ਪਾਹੁਲ ਖੰਡੇਧਾਰ ਹੋਇ ਜਨਮ ਸੁਹੇਲਾ ॥ (Vaars)

Vaisakhi

- Originally took place in Anandpur Sahib in 1699 at the start of the month of Vaisakh
- Approximately 80,000 people attended
- On Vaisakhi, we celebrate the creation of the Khalsa
- Guru Gobind Singh Ji asked for 5 volunteers' heads (life)
 - ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥
 - If you desire to play this game of love with Me, Then step onto My Path with your head in hand.
 - ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥
 - When you place your feet on this Path, Give Me your head, and do not pay any attention to public opinion
- Salok Vaaraan and Vadheek Guru Nanak Dev (SGGS 1412)
- The volunteers were Bhai Daya Singh Ji, Bhai Dharam Singh Ji, Bhai Himat Singh Ji, Bhai Mohkam Singh Ji and Bhai Sahib Singh Ji
- He was proud of these brave men who volunteered
- They were taken into a tent
- When they came outside they had turbans on
- Then these Punj Pyarre were given Amrit
- Guru Gobind first gave Amrit to the Punj Pyarre and then Guru Ji took Amrit from them
- By creating the Khalsa, Guru Gobind Singh Ji unified the Sikh religion

Amrit ਅੰਮ੍ਰਿਤ

- Process of Amrit Sanchaar is written in the **Sikh Rehat Maryada** (Chapter 13, Article 34)
- All Sikhs should partake in Amrit
- Ceremony should be performed in the presence of Guru Granth Sahib by Panj Piyarey
- 5 Banis that are read:
 - Jap Ji Sahib
 - Jaap Sahib
 - Tav Prasad Sawaiye
 - Chaupai Sahib
 - Anand Sahib

Amrit ਅੰਮ੍ਰਿਤ

- Bani is read, which Khanda is stirred in iron bowl with water and sugar Patasay
- Men and Women of appropriate age may participate
- Initiated Khalsa should maintain Rehit and avoid Kurehit
- Read Banis everyday
 - Morning: Jap Ji Sahib, Jaap, Tav Prasaad Sawaiye,
 - Evening: Rehras
 - Night: Keertan Sohila
- Maintain 5 Kakars
 - Kesh, Kangha, Kara, Kirpaan and Kachera
- 4 Kurehits:
 - Cutting/Trimming of Kesh
 - Eating Halal Meat
 - Adultery
 - Consuming Tobacco/Alcohol
- If a Kurehit is committed, one must make a confession to Panj Piyare, and take Amrit again



- Part of Khalsa Panth
 - Commit to Individual and Panthic lifestyle
 - Commitment to the Guru
 - Spiritual Father: Guru Gobind Singh Ji
 - Spiritual Mother: Mata Sahib Kaur Ji
 - Resident of Anandpur Sahib

5 Kakar

- On March 31st, 1699 Guru Gobind Singh Ji blessed us with these Five Kakars
- Kesh
 - Uncut hair
- Kangha
 - Wooden comb
- Karra
 - Iron/Steel bracelet
- Kirpan
 - Sword
- Kachera
 - Underwear



Importance of 5Ks

- **Kesh (unshorn hair)** : The keeping of unshorn hair represents the Sikh belief in the accepting of God's will. The Kesh act as the identity for a Sikh as well being a spiritual and practical tool that helps the body. The hair is regarded with the highest importance in the Sikh religion. Dishonouring one's hair is one of the four Bajjar Kurehats (cardinal sins), which the Guru has told a Sikh never to commit. A Sikh doesn't disfigure their hair from head to toe because Guru jee told us to keep the sanctity of the Kesh (hair). Nothing else matters. A Sikh does what their Guru told them to do, subduing their own ego and self-willed thoughts.

Guru Gobind Singh jee stated:

- ਇਹੈ ਮੋਰ ਆਗਿਆ ਸੁਨਹੁ ਹੇ ਪਆਰੇ ॥ ਬਿਨਾ ਸਤਰ ਕੇਸੰ ਦਿਵ ਨ ਦਿਦਾਰੇ ॥
- "Listen to this command oh beloved, this is the essential pre-requisite to attain my darshan. Without weapons and kesh I will not give you darshan."
- **Kangha (wooden comb)** is necessary to keep the hair clean and tidy. A Sikh must comb his hair twice a day
- and tie his turban neatly. It is a symbol of hygiene and discipline. A Khalsa is expected to regularly wash and
- comb their hair as a matter of self discipline.
- **Kara (iron bracelet)** symbolizes restrain from evil deeds. It is worn on the right wrist and reminds the Sikh of the vows taken by him, that is, he is a servant of the Guru and should not do anything which may bring shame or disgrace. When he looks at the Kara, he is made to think twice before doing anything evil with his hand. The Kara is a precious gift bestowed upon us for life by Guru Sahib, which cannot be separated from the body. The Kara is circular, having no beginning and no end. Similarly, Vaheguru has no beginning or end and the Kara reminds us of this.
- Kachhera (Undergarment) must be worn at all times. It reminds the Sikh of the need for self-restrain over passions and desires. It is a symbol of restraint of passion, of chastity, and a constant reminder of the prohibition of adultery, both in lusting and in deed.
- ਸੀਲ ਜਤ ਕੀ ਕਛ ਪਿਹਿਰ ਪਕਿੜਓ ਹਿਥਆਰਾ ॥

"The sign of true chastity is the Kashera, you must wear this and hold weapons in hand."(Bhai Gurdas ji, Var. 41, pauri 15)

The Kashera is the sign of sexual restraint. The Kashera and Kirpan are never to be separated from the body.

- ਕੱਛ ਕਿਪਾਨ ਨ ਕਬਹੂ ਤਿਆਰੈ ॥

"The Kashera and Kirpan are never to leave the body."(Rehatnama Bhai Desa Singh ji p.147)

- **Kirpan** is the emblem of courage and self-defence. It symbolises dignity and self-reliance, the capacity and readiness to always defend the weak and the oppressed. It helps sustain one's martial spirit and the determination to sacrifice oneself in order to defend truth, oppression and Sikh moral values. A symbol of dignity and the Sikh struggle against injustice.

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- How can the Kirpan be reconciled with spirituality? Even before Guru Gobind Singh Sahib, the sixth Guru, Guru Hargobind Sahib Ji had donned the Kirpan as a twin-symbol of temporal and spiritual power (Miri & Piri). He had maintained an army and taken part in military operations against the Mughal forces.
- Guru Gobind Singh Sahib justified the use of the Kirpan as a duty and as a means of protecting the weak and the oppressed. With human brutes, non-violence is meaningless. Guru Gobind Singh Sahib says:
- The Kirpan is meant only for self-defence or for the good of the people. In cases of injustice and intolerance, the refusal to use the Kirpan may do more harm than good. The Sikh's Kirpan is not an instrument of offence but a symbol of independence, self-respect and power
- ਕ੍ਰਿਪਾਣ ਪਾਣ ਧਾਰੀਯੰ ॥ ਕਰੋਰ ਪਾਪ ਟਾਰੀਯੰ ॥

"The mark of a Khalsa is one who holds a Kirpan in hand, by doing this tens of million of sins are abolished." (Sri Dasam Granth Ang 42)

- The Kirpan is there to protect the poor and for self-defence. With patience and mercy, the Kirpan is to be used in order to destroy oppression. The Kirpan is to always be in a gatra and never to be removed from the body. The Kirpan is a weapon to protect the whole body, as a minimum it should be nine inches in length.
- ਸਤਰ ਹੀਨ ਕਬਹੂ ਨਿਹ ਹੋਈ, ਰਿਹਤਵੰਤ ਖਾਲਸਾ ਸੋਈ ॥
- "Those who never depart his/her arms, they are the Khalsa with excellent rehats." (Rehatnama Bhai Desa Singh ji)
- The Kirpan is also used to give Guru Ji's blessing to freshly prepared **Karah Prashaad**.
- The five keep us away from the 5 Vices
 - Kaam - The Kachhera reminds us to self-control and to control the urges of Kaam.
 - Krodh - Wearing the Kirpaan, you have the power to kill someone and therefore you to have control your anger more than the other person.
 - Lobh - Wearing the Kara on our wrists we are reminded not to commit crime or theft with our hands.
 - Moh - Kanga - Combing the hair twice a day, when one sees the dead hair being combed out, one is reminded that just as our hair are not permanent, so is everything around us.
 - Haumai - Maintaining Kesh covered with a Dastaar (turban) on the head one commits him or herself to higher consciousness, saving them from vanity. Crowning oneself with a Dastaar one is reminded that their head belongs to Guru Sahib and that they should not have ego. With a turban covering the hair-knot on top of Dasam Dwaar (a spiritual opening on the top of the head), all worldly fashion stops dead. The Dastaar guards the Sikh man and woman from drowning in vanity and society-led fashions. A man or woman wearing a turban will be self-conscious of living up to their principles, living up to the image they are portraying and the Guru they are representing, therefore subduing their ego and Manmukh (self-centred) mind.

What is Amrit referred to here?

ਵਾਹੁ ਵਾਹੁ ਸਾਹਿਬੁ ਸਚੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕਾ ਨਾਉ ॥ (3, 515-11)

Waaho! Waaho! is the True Lord Master; His Name is Ambrosial Nectar.

ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਰਾਖਿ ਲਈ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦੇ ਮਹਿ ਦੀਨੋ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਗਈ ॥ (5, 823-18)

He has enshrined the Ambrosial Name of the Lord within my heart, and the filth of countless incarnations has been washed away. ||1||Pause||

ਮਤਿ ਪੂਰੀ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ॥ ਦਰਸਨੁ ਪੇਖਤ ਉਧਰਤ ਸ੍ਰਿਸਟਿ ॥ (5, 293-10)

His wisdom is perfect, and His Glance is Ambrosial. Beholding His Vision, the universe is saved.

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥ ਗੁਰ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ
ਗੁਰੂ ਨਿਸਤਾਰੇ ॥ (4, 982-11)

The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained. If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him. ||5||

ਅੰਮ੍ਰਿਤ ਬਚਨ ਸਾਧ ਕੀ ਬਾਣੀ ॥ (5, 744-12)

The Words, the Teachings of the Holy Saints, are Ambrosial Nectar.

Where do you get Amrit from?

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥

The angelic beings and the silent sages search for the Ambrosial Nectar; this Amrit is obtained from the Guru.

ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ਸਚਾ ਮਨਿ ਵਸਾਇਆ ॥

This Amrit is obtained, when the Guru grants His Grace; He enshrines the True Lord within the mind.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ ॥

All living beings and creatures were created by You; only some come to see the Guru, and seek His blessing.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ ਸਤਿਗੁਰੁ ਭਲਾ ਭਾਇਆ ॥

Their greed, avarice and egotism are dispelled, and the True Guru seems sweet.

ਕਹੈ ਨਾਨਕੁ ਜਿਸ ਨੋ ਆਪਿ ਤੁਠਾ ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥੧੩॥

Says Nanak, those with whom the Lord is pleased, obtain the Amrit, through the Guru. ||13||

Khalsa Quotes:

- Pincott “In Punjab, such proud and fearless persons were born to protect democracy, who feared only God and who destroyed the age old inhuman shackles of casteism and racism. Who swore before God that for them all human beings were equal. Such adorned Khalsa did not care for man - made divisions of society. They only know that all human beings have equal standing in the brotherhood of humanity.”
- Cunningham “Khalsa possesses high thinking, has oneness with God, a chivalrous (marked by honor, generosity, and courtesy) personality full of ambrosia (immortal) of life.”
- When Afghans saw **Sardar Sham Singh Attari** , they exclaimed “It seems as if Allah Himself has also taken Amrit (and become Khalsa).
- **Sham Singh Attari (1790 - 1846)** was a renowned general of the Sikh Empire.
- Maharaja Ranjit Singh knowing his qualities and fighting abilities made him a Jathedar of 5000 horsemen. He participated actively in many campaigns, notably like the campaign of Multan, campaign of Kashmir, Campaign of the frontier province.
- Sham Singh Attariwala is also famous for his last stand at the Battle of Sobraon. He joined the Sikh military in 1817 and during the Afghan Sikh War participated in the Battle of Attock, Multan and the [1819 Kashmir expedition](#).
- His daughter was married to Prince Nau Nihal Singh (Grandson of Maharaja Ranjit Singh) and he served on the council of Regency for Maharaja Dalip Singh.

