



CONCEPT OF ‘AMRIT’ IN SIKH FAITH

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The word ‘Amrit’ has been used multiple times in Gurbani. The meaning of this word is used in different aspects. According to Gurmat, the word ‘Amrit’ has been used mainly in context of spiritual life giving Hari-Naam and the new transformation of society in institutional terms.

Every religious text talks about some such substance that contrasts the mortality of a life and the consumption of which can help in conquering death. According to a tale in Puranas, Amrit is one of the fourteen precious gems that came out after the churning of the ocean of Kheer. The traces of Amrit can also be seen in Greek and Islamic societies that called it Abe-Hayat or Abo-Haiva. In Christianity, the liquid which gives life is called Nectar. The ceremony of baptism is also carried out with the holy water. According to saints and sages, Amrit is the water of Maan-Sarovar, the consumption of which can make a human to achieve the highest degree of immortality. It is a stream of Amrit believed by the Yogis to be tasted by a special practice on the tala (talu). The ancient literature in one way or another mentioned about ‘Amrit’ Or ‘Abo-Hayat’ or any similar substance that grants liberation, salvation and relief from the death and circle of life and death. Amrit is an important aspect of Sikhism. It refers to a drinkable substance that Shri Guru Gobind Singh Ji prepared and introduced to sikhs to give them the identity of Khalsa on the day of Bhaishakhi at Anandpur's place Keshgarh in 1699. It is used as a prayer for Hari-Naam. In Sikh tradition, Amrit cannot be considered as a magical potion that can prolong a life or liberate oneself from circles of life and death, but this is used in a symbolical way that ultimately helps in achieving salvation.

Literal meaning:

The word ‘Amrit’ is derived from Sanskrit term “Mrit” by adding “A”. It means free from death, heaven, immortality, infinity, salvation, purification or any sweet substance such as butter. In literal sense “Amrit” is Amyo Rasa which gives eternal life, also known as sudha, Amyu payam. In Gurbani, the word comes in different forms such as Amritu, Amrita, Amriti, Amrito, Amret, Amritah etc. In the sikh tradition. Synonyms used for “Amrit” are Pahul, Charanpahul, Charanamrit, Khande di Pahul.

The word ‘Amrit’ in social context is combined with other words like Amrit Rasa, Amrit Karan, Amrit Nami, Amrit Vela, Amrit Saru, Chhatih Amrit, Amrit Phal, Amrit Dhara, Amrit Nadri, Amrit Dristi, Amrit Shabad, Amrit Guna, Amritsar etc. and meanings are formed like the life-giving water, delicious food, Amrit vela, abinasi, immortal, kripa, supreme, highest, sweet (word), amrit sarovar etc.

ਅੰਮ੍ਰਿਤ ਗੁਣ ਉਚਰੈ ਪ੍ਰਭ ਬਾਣੀ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੧੮੪)

ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੧੦੨)

ਜਿਹ ਪ੍ਰਸਾਦਿ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਖਾਇ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੨੬੯)

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੨)
 Amrit Gun Uchre Prabh Bani|| (Shri Guru Granth Sahib, 184)
 Jhim Jhim Barse Amrit Dara|| (Shri Guru Granth Sahib, 102)
 Jai Prasad Chhatih Amrit Khaye|| (Shri Guru Granth Sahib, 269)
 Amrit Vela Sach Nau Vadai Vichaar|| (Shri Guru Granth Sahib, 2)

It means Amrit can be tasted through naam-simran, katha, hari-kirtan, shabad and chanting of Guru Mantras. Many sensational sounds can be experienced by a curious being in this endless string of taste. It is an incredible meal, the support of the life and the food for the soul. It consists of melodies of infinite words which has supported the entire cosmos. As Shri Guru Amardas ji stated:

ਤਿਥੈ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਥੰਮ੍ਹਿ ਰਹਾਇਆ॥
 ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨੁਦ ਹੈ ਸਚੇ ਰਹਿਆ ਸਮਾਏ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੪੪੦)
 Tith Amrit Bhojan Sahaj Dhun Upjay Jit Shabad Jagat Kham Rahaya||
 Teh Anek Vaje Sada Anhaad Hai Sach Rahaiya Smaye|| (Shri Guru Granth Sahib, 440)

Amrit according to Gurmat:

According to Gurbani 'Amrit' is obtained from within the body by applying it to the spiritual mandalas or spiritual realms. In these meanings, Amrit is not something out of human being, but can be found within and it can be achieved through the mercy of almighty.

ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਮਨੈ ਮਾਹਿ ਪਾਇਐ ਗੁਰ ਪਰਸਾਦਿ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੧੨੩੮)
 Nanak Amrit Manne Maah Payia Gur Prasad|| (Shri Guru Granth Sahib, 1238)

In Gurbani, Amrit is a "name" or a "word" which means to consume the name and nectar altogether. Along with "name" and "word", Amrit is also known as "Bani" and "Katha" in Gurbani.

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੧੨੮੩)
 ਅੰਮ੍ਰਿਤ ਸਬਦ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਬਾਣੀ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੧੧੯)
 ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਕਥਾ ਸਰੇਸਟ ਉਤਮ ਗੁਰਬਚਨੀ ਸਹਜੇ ਚਾਖੀ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੮੭)
 Amrit Har Ka Naam Hai Jit Jit Peete Tith Jaye|| (Shri Guru Granth Sahib, 1283)
 Amrit Shabad Amrit Har Bani|| (Shri Guru Granth Sahib, 119)
 Har Amrit Katha Shresath Uttam Gurbani Sahje Chakhi|| (Shri Guru Granth Sahib, 87)

In Gurbani, the immediate cause of death in contrast to Amrit is Bhik, Bhikhu, Bheekh, Bhikya, Bikhai etc. There are multiple other Rasa similar to Bhikh society, adapting them will increase suffering than decreasing it. These Rasa become a medium of digestion for an organism. Only the name of the almighty can provide eternal satisfaction to the mind.

In Sikhism, the institutional form of Amrit has come as Pahul of Khanda i.e sword. "In the presence of Shabad guru, Shri Guru Granth Sahib, the holy water prepared by five pyaras sitting in Bir Asan, with the chanting of five hymns, in the bowl of all-iron, stirred with the sword and includes the series of guru, according to sikh faith known as Amrit or Pahul"(Ardas, p.231). As per the ritual introduced by Shri Guru Gobind Singh Ji Maharaj, the first principle to walk on Gurmat path is to consume the Amrit prepared from sword and the holy bowl of iron.

This is not any ordinary water, it contains the eternal Gurbani and without Gurbani, the existence of Amrit is not possible. Pahul is a compound of many symbols. When five pyaras prepare the Amrit, they appears as Guru. The bowl of iron represents the vastness and strength of almighty. Bani is the written form of worship. The sword and Bir Asan is the symbol of courage. In actual sense “getting baptized means making someone vow to the worship and name of the almighty. The purpose behind this bow is to always have unbreakable and unwavering faith in that shapeless god and chanting his name by remembering his virtues, delusions and defects. A human is expected to surrender himself to almighty and obeys his orders and always seek his refuge in the times of sorrow and calamity as well as thanking in happiness and sew His presence everywhere and in every life. One should focus on deeds of Almighty and adopting them while living in one's behavior, this will create a harmony between both his social and spiritual life” (Su Amrit Gur te Paya, p.76)

‘Amrit’ helps a curious human to enjoy the spirituality of the world and provides him a sense of freedom, so Amrit is a life test. It is a way of living, a inspiration that helps to conquer Bhikhu. Whosoever has learnt the essence of Amrit has a beautiful state.

ਅੰਮ੍ਰਿਤ ਰੰਗਿ ਰਤਾ ਲਿਵ ਲਾਏ॥ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਏ॥

ਅੰਮ੍ਰਿਤ ਰਸਨਾ ਬੋਲੇ ਦਿਨੁ ਰਾਤੀ ਮਨਿ ਤਨਿ ਅੰਮ੍ਰਿਤ ਪੀਆਵਣਿਆ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੧੧੮-੧੯)

Amrit Rang Rata Liv Laye|| Amrit Gur Prasad Paye||

Amrit Rasna Bolo Din Raat Maan Tan Amrit Piyavaniya|| (Shri Guru Granth Sahib, 118-19)

Gurmat is the way to Amrit. Bhikhu is unfamiliar with Amrit. Their crow-like vision will fall on problem only. Gurmat inspires a person to have a beautiful sight just like a swan.

The gift of ‘Amrit’ can be achieved through ‘teaching of a guru’ or ‘Amrit ceremony’. In sikh religion, the teaching of a guru is a compound of ‘Amrit’ and ‘the bunch of shabad’. As a result of which social transformation at the individual, spiritual and institutional level, gave birth to the concept of saint-soldier. There comes a complete revolution in the characteristics of a sikh after getting baptized with Amrit. A person becomes a Samdarsi residing in the society who is free from social evils and discriminatory factors like caste and creed, nation, country. For him, the cosmos is one family. The one who have attachment for his physical presence is dead. When spiritual love no longer exists, a person loses his faith. Amrit is a holy liquid that breaks this bond of attachment. It helps to reduce the fear or doubt of death, soul receives salvation from influence of illusions. (Shri Guru Granth Vishwakosh, p.113)

The tree of Gurmat was planted by Guru Nanak Sahib himself and all other gurus helped to flourish it. The fruit of this is further tasted by curious sikhs.

ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਮਹਾ ਰਸ ਫਲਿਆ ਮਿਲਿ ਪ੍ਰੀਤਮ ਰਸੁ ਚਾਖੈ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੧੧੧੧)

Nanak Amrit Bhirkh Maha Ras Faliya Mil Preetam Ras Chakhe|| (Shri Guru Granth Sahib, 1111)

The historical act of preparing Amrit and transforming sikhs into Singh, carried out by Guru Gobind Singh Ji is of greater importance. But in Sikh tradition, the resolution of Amrit is primarily addressed in Bani of Guru Nanak Sahib Ji. The ritual of guru initiation is not just a ritual but a first step towards the spiritual growth of the curious beings. In this context of the testimony of Guru Nanak Dev Ji's initiation and adaptation of sikhism, the great scholar of Sikhism Bhai Gurdas Ji wrote:

ਚਰਨ ਧੋਇ ਰਹਿਰਾਸ ਕਰਿ ਚਰਣਾਮ੍ਰਿਤ ਸਿਖਾ ਪੀਲਾਇਆ॥ (ਵਾਰ ਭਾਈ ਗੁਰਦਾਸ, ੧:੨੩)

Charan Dhoye Rehraas Kar Charanamrit Sikha Pilaaya|| (Var Bhai Gurdas, 1:23)

Guru Nanak Dev Ji initiated pilgrimage of the society through Sangat and Guru Gobind Singh Ji initiated the transformation of a common man into a warrior by demanding five heads from the sangat. He chose five pyaras on the day of Bhaishakhi in 1699 and Baptized them with Amrit. Later, he himself got Baptized from five pyaras bringing equality between a teacher and the disciple. For the world, this incident was extremely miraculous but in the light of Gurmat there was nothing extraordinary in it. Guru Nanak Sahib has set this as the first condition for those who walk on the path of religion.

ਜਦੋਂ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ॥

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੧੪੧੨)

Jeo Teo Prem Khelan Ka Chao|| Sir Dhar Tali Gali Meri Aao||

Itt Marag Pair Dharije|| Sir Dije Kann na Kije|| (Shri Guru Granth Sahib, 1412)

Guru Nanak Dev Ji, exposed the downfall came in the way of wearing Janeu under the Guru Dikhya system of Hinduism in front of the society. In “Aassa ki Var” Guru Nanak Dev Ji didn't opposed the janeu of a Brahmin but defined the actual spiritual meaning of it. He opposed the existing rituals in the society, according to which Brahmin becomes the teacher of the human. Bhagat Kabir opposed such system of Guru Dikhya by stating:

ਕਬੀਰ ਬਾਮਨੁ ਗੁਰੂ ਹੈ ਜਗਤ ਕਾ ਭਗਤਨ ਕਾ ਗੁਰੂ ਨਾਹਿ॥

ਅਰਝਿ ਉਰਝਿ ਕੈ ਪਚਿ ਮੁਆ ਚਾਰਉ ਬੇਦਹੁ ਮਾਹਿ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੧੩੭੭)

Kabir Bahman Gur Hai Jagat Ka Bhagatan Ka Gur Nahi||

Aarj Uraj Ke Paach Mua Charo Ved Mahi|| (Shri Guru Granth Sahib, 1377)

In Sikhism, the tradition of Gur Dikhya is a means of imparting Halat and Palat. It is fully capable of guiding humanity. The light of knowledge given by a Guru inspires a person to be free from vices and possess moral values. Guru Gobind Singh Ji gave Amrit to five pyaras and erased his personality by taking Amrit from them.

ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੂ ਚੇਲਾ॥ (ਵਾਰ ਭਾਈ ਗੁਰਦਾਸ, ੪੧:੧)

Waah Waah Gobind Singh Aape Gur Chela|| (Bhai Gurdas, 41:1)

With Amrit sanskar, every new appearing sikh is a khalsa and khalsa is a special identity. According to Bir Rasa vocabulary, Guru Gobind Singh Ji addressed these baptized sikhs as “Khalsa army” or “the army of almighty” to keep the world at progress. The term “Khalsa” is used in contrast of purity. Any person whose mind is free from ego and who doesn't believe in any other except God. Mahan Kosh presents five meaning of Khalsa: “Khalist or Khalsa 2.Unmixed, Niral 3.Sangaya is that land or country or king which is not the property of a feudal lord or landlords 4.Akali Dharm, Wahegur Ji Ka Khalsa Singh Panth 5.Khalsa Dharmdhari Guru Nanak Panth.” The institution of Guru Panth took birth with Khalsa. Every baptized member collectively contributes to the growth of Guru Panth in an organizational form.

The ritual of making Amrit is carried out with a special method by five pyaras. The first lesson they gave while baptizing is Mool-Mantra. Mool-Mantra states Ik Onkar Satnaam Karta Purakh Nirbhau Nirvair Akal Murat Ajuni Saibhang Gurprasad. The ultimate goal of khalsa is to adopt and mediate the qualities of Almighty mentioned in Mol-Mantras. The gift of Amrit is only received by grace of God.

The ingredients used in preparation of Amrit are of a symbolic importance. It is made in a bowl of all iron, sugar drops are added in the water and it is stirred with any iron sword. Five Banis named Shri Japji Sahib, Jaap Sahib, Swaye, Chaupai and Anand Sahib is recited along.

Water is known to be the source and savior of life. It is purity, dynamism and strength. It is adapt to changing circumstances. It is benevolent because it protects the existence of flora and fauna. It has a feature of flowing towards Nivana. Bhagat Kabir suggested the people of God to be like water by adopting it's qualities. He states:

ਹਰਿ ਜਨੁ ਐਸਾ ਚਾਹੀਐ ਜਿਉ ਪਾਣੀ ਸਰਬੰਗ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੧੩੧੨)
Har Jan Aisa Chaiye Jeo Pani Sarbang|| (Shri Guru Granth Sahib, 1312)

Sugar drops are the symbol of sweetness. The mixture of these (in comparison to jaggery and sugar) is free from any kind of impurities or color. Sugar and sweetness is regarded as the strong sources of strength and power. It resembles the sweetness of love of lord. In this sense, it becomes a combination of worship and courage.

The bowl of all iron, consists of both the qualities of iron and bowl. It is a symbol of strength and determination, that formed after the decomposition of every type of impurities and evils, hence becomes an icon of purity. Bowl in itself is a symbol of distribution of Deg. Tenth guru brought metallic features in the bowl and even stirred the mixture of water with a metallic sword and it became a symbol of complete victory.

The literal meaning of 'Khanda' or the iron sword is the one who can break into pieces, the one who can kill or can separate the soul from the body. To kill is the exclusive power of God. This is why that shapeless God is known as ultimate destroyer, destroyer of the destroyers and the 'Khanda'. Khanda is inevitable, unwavering, savior and the symbol of supreme strength.

While preparing the Amrit, Guru Gobind Singh Ji formally combined the Bhakti with the symbol of water and sugar drops and Shakti with the symbol of sugar from the bowl through the recitation of the mentioned five verses. These five verses is a part of routine of a baptized sikh.

There are five ornaments that characterize the attire of Khalsa, freedom to hold the five vices is the lifeblood of the Khalsa. They have a special symbolic representation. Hair are a gift of God and a proof of completeness. It is a sign of person's strength and fullness. Hair are the seal of a guru. Comb represents cleanliness and readiness. It is for the purity of the hair. A Gursikh understands the importance of bodily purity as well as spiritual purity. Sword is the symbol of self-respect. It acts to destroy the oppression to protect the oppressed. The sword always remain with Khalsa and represents power. Kashaira is a symbol to adherence to character. It makes the Khalsa cautious. One ceases to see the opposite and shame remains in the personality. Kada is a sign of honest labor and to protect the hands from doing evil deeds. It is a form of discipline. The five ornaments had strengthened the institution of Miri-Piri. Kada and Kashaira are the icons of restriction and to keep oneself in discipline and self control. After wearing ornaments, A Khalsa is all alert and ready. Without alertness, knowledge, intellect and patience cannot be achieved.

In this way, the person entering in the institution of Amrit is made stubborn through the ethics of Sikhism. These ethics not only helps in daily routine and morals of a sikh but also presents rules for the spiritual growth. With all this, the tenth guru also instructed the way to greet each other by saying "Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh". The first phrase of this greetings reminds one of his identity. The head should bow in His obedience and the soul only obeys the sovereignty of the almighty. God's victory is an inescapable truth in itself. It is believed that God's will is ultimately contained in the overall good. In this way, the Khalsa could break the slavery and live without fear.

The tenth guru added all the good qualities of a human in Khalsa, after drinking Amrit a person is self glorified. The devotion of oneself to almighty is the first condition of the institution of Amrit.

ਪਹਿਲਾ ਮਰਨ ਕਬੂਲ ਕਰ ਜੀਵਨ ਕੀ ਛਡ ਆਸ॥
ਹੇ ਸਭਨਾ ਕੀ ਰੇਨਕਾ ਤਉ ਆਉ ਹਮਾਰੇ ਪਾਸ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੧੧੦੨)
Pehla Maran Kabool Kar Jeevan Ki Chad Aas||
Ho Sabna Ki Renka Teo Aao Hmare Pass|| (Shri Guru Granth Sahib, 1102)

All the evils of the past like deeds, religion, clan and caste got vanished after baptism with Amrit. It binds the person in a new system. Following the ethics is a very crucial point of Amrit. It may be eternally present but in to achieve this, it is very important to follow the moral and ethics of Gurmat. In this way, the Amrit of Gurbani helps to strengthen the morale and the Amrit from the sword inspire the person to strengthen the body. The morals of Gurmat provides a unique identity to sikh so that he rise out of the crowd to help in hardships. This identity motivates him to remain undefeatable towards the injustice and oppression against the people of the society.

The present scenario shows that people are restraining themselves from getting baptized with Amrit. And even they are baptized, some people are using it as medium to earn a living like the administrator, servants, musicians and organizers of Gurudwaras. The second variety of the people are the slaves of fake gurus, who baptized themselves thinking Amrit is a magical potion given by fraud Sages. These people had a faith in them but that faith lacks knowledge which restricts them to enjoy the life of true Amrit. Witnessing this decaying growth, people think that the baptism was only a need of ancient times but today it is of lesser importance and hence they avoid the deep faith in Amrit. On the other hand, according to some thinkers, getting baptized is a concern of austerity. In present times, the social status, reputation and social life is the only goal of a person, hence it is considered right to adopt any unethical path. Now, the baptized sikh have to struggle now to make his identity all over the world, but this is not a new thing. There are historical evidences that show how Khalsa has always struggled for the protection of rights and truth and for its identity. According to Gurbani:

ਭਗਤਾ ਤੈ ਸੈਸਾਰੀਆ ਜੋਤੁ ਕਦੇ ਨਾ ਆਇਆ॥

ਕਰਤਾ ਆਪਿ ਅਭਲੁ ਹੈ ਨ ਭੁਲੈ ਕਿਸੈ ਦਾ ਭੁਲਾਇਆ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੧੪੫)

Bhagata Te Sesariya Jod Kade Na Aayia||

Karta Aap Abolu Hai Na Bhule Kise Da Bhulaya|| (Shri Guru Granth Sahib, 145)

The memories of the struggles become the culture of the nations. Cultures are the identities of societies and the icons of history. In order to keep the uniqueness of the society, it is important to preserve them.

Today there is a need to awake such people and very Sikh shall remember the importance of tradition of Amrit. To succeed in one's life a Sikh must drink Amrit, but after this the thoughts of jealousy, enmity, revenging and not forgiving anybody must be avoided. In this Amrit will only work in ritualistic way but internally there will be nothing that can help the person achieve salvation. The problem is that we don't purify our hearts according to Gurbani, we pour Amrit in an unpurified body and then complains about experience of Amrit

ਭਾਂਡਾ ਧੋਇ ਬੈਸਿ ਧੁਪੁ ਦੇਵਹੁ ਤਉ ਦੂਧੈ ਕਉ ਜਾਵਹੁ॥ (ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, ੭੨੮)

Phanda Dhoye Bhais Dhoope Deveh Teo Dhooḍe Keo Javahe|| (Shri Guru Granth Sahib, 728)

This vessel is only purified when we shape our life according to Gurbani and the good features like truth, contentments, forgiveness, humility and fear of almighty took birth naturally. The 'Amrit' of name of God remains in the soul and hearts of devotees, that's why when great saints spoke, their words reflects the essence of Amrit. The person who shapes his life according to the features of Shri Gursu Granth Sahib, their lives got filled with Amrit.