

SIKH AND SIKHI

Their Relationship with the Age of Enlightenment

Basic Principles of Sikhi

ARTICLE

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INTRODUCTION

It is important to understand the terms *Sikh* and *Sikhi* before we discuss other Basic Principles of Sikhi. Since I started to define a 'Sikh' in 1992, I have not come across any concise and precise definition of a Sikh from any Sikh institute, Sikh clergy, or Sikh authority so far. [1-3] Therefore, ***Basic Principles of Sikhi***, a project to define and/or describe Sikh terms and the Basic Principle of Sikhi, has been initiated by a group of Sikh experts in various fields, such as Sikh History, Sikh Philosophy, various Sciences, Theology, etc. A couple of decades ago, a new definition of a Sikh was constructed in haste under the pretence of meeting the requirement of the forthcoming election of the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar. A Sikh defined in haste will have many implications that will affect the whole Sikh nation— especially those Sikhs living in the foreign countries.

CONSTRUCTING A DEFINITION

Before defining any word, one must understand the meanings of 'term' and 'definition'.

Term:

1. A word or expression that has a precise meaning in some uses or is peculiar to a science, art, profession, or subject.
2. Any word or phrase used in a definite or precise sense.
3. [p.] words that express ideas in a specified form.

Define:

1. To determine or identify the essential qualities or meanings of something.
2. To make distinct, clear, or detailed in outline.

ABSTRACT

The terms SIKH and SIKHI have been defined by different Sikh organizations from time to time. None of these definition is as concise and precise as a definition should be. I defined a Sikh in 1992 about 28 years ago and continued to find the perfect definition. The current article searches for perfect definitions of SIKH and SIKHI from the bani of Guru Nanak. This article on the definitions of a Sikh and Sikhi leads us to the idea that Guru Nanak is the Pioneer of the Age of Enlightenment in South Asia.

3. To make a definition.

Definition:

1. A statement expressing the essential nature of something.

Therefore, the word 'SIKH' is a term which should be defined according to the explanation given for a 'term', 'define', and 'definition' as above. The definitions of a SIKH given so far in various literary sources on Sikhism do not meet these criteria.

DEFINITIONS ALREADY ACCEPTED

Let us now discuss some definitions of a Sikh already accepted by the Sikh clergy and Sikh authorities and the deficiencies and redundancies therein:

1. A Sikh in the Sikh Gurdwara Act 1925 [4]

(Part I, Chapter 1, Section 1)

(9) **Sikh** - "*Sikh*" means a person who professes the Sikh religion or, in the case of a deceased person, who professed the Sikh religion or was known to be Sikh during his lifetime.

If any question arises as to whether any living person is or is not a Sikh, he shall be deemed respectively to be or not to be a Sikh if he makes or refuses to make the following declaration to the [State]¹ government:

¹ **Sikh:** "*I solemnly affirm that I am a Sikh, that I believe in the*

Guru Granth Sahib, that I believe in the Ten Gurus, and that I have no other religion."

²(10) "Amritdhari Sikh" means and includes every person who has taken *Khande-ka-amrit* or *Khanda de pahul* prepared and administered according to the tenets of Sikh religion and rites at the hands of five *pyaras* or beloved ones".

³(10-A) "Sehjdhari Sikh" means a person -

who performs ceremonies according to Sikh rites;

who does not use tobacco or *kutha* (Halal meat) in any form;

who is not a *Patit*; and

who can recite *Mul Manter*.

⁴[(11) "Patit" means a person who being a *Keshadhari* Sikh trims or shaves his beard or *keshas* or who after taking *amrit* commits any or more of the four *kurahits*.]

Substituted for the word "Provincial" by the Adaptation of Laws Order 1950.

Inserted by Punjab Act XI of 1944 section 2 (b).

Inserted by Punjab Act No. 1 of 1959 section 3 (4).

Inserted by Punjab Act No XI of 1944, section 2 (b).

Comments

The above definitions lack consistency and precision. For example,

"Sikh religion" has not been defined/ explained. It raises a question.

What is the Sikh religion?

"Believes in Guru Granth Sahib" means idol worship. It should have been "follows the philosophy of the Sikh Gurus incorporated in the Aad Guru Granth Sahib."

In the definition of "Amritdhari", the word "person" is used for whom that has taken *Khande da Amrit*. There is no mention whether that "person" is a Sikh or non-Sikh.

"Sahjdhari Sikh" has been defined as a person who only performs ceremonies according to Sikh rites and can recite the *Mool Manter*. This means he does not have to follow the Gurus' philosophy incorporated into the Aad Guru Granth Sahib. Recitation of the *Mool Manter* only means believing in the mantra-system that is contrary to the Guru's philosophy. In fact, there is no indication of or definition of a *Sehjdhari Sikh in the Aad Guru Granth Sahib*. However, the word "*sehj*", meaning "tranquillity" and "slowly", has been used extensively. *Gurbani* advises all (Sikhs) to attain this stage of "*sehj*" by understanding and practicing the teachings imparted in the *Gurbani*.

The word "*Patit*" used in clauses 10-A (iii) and in 11 to indicate that *Sahjdhari* is a person who was never *Keshadhari* and thus cannot be called as *patit*. This implies that children born in the Sikh families, who were never *Keshadhari*, cannot be called *Patit*. Any Sikh who trims his beard or *Keshas* has been declared to be *Patit*. This means he has no right to be a Sikh, whereas a *Sahjdhari*, who is clean-shaven, has every right to be a Sikh.

The terms "*Amritdhari Sikh*" and "*Patit*" were added in 1944.

"*Sahjdhari*" is the latest addition, i. e. in 1959

The above discussion indicates that there are three types of Sikhs in the present Gurdwara Act:

Sikh, Amritdhari Sikh, Sehjdhari Sikh, and Patit. This division of Sikhs violates the basic principle of Sikhi: equality.

2. A Sikh in the Mahan Kosh [5] (originally written in 1927 and published in 1930) a *Sikh* is (p 192):

One who is the follower of Sri Guru Nanak Dev.

One who adopts the Sikh religion of Satguru Nanak Dev.

One who considers Sri Guru Granth Sahib as his religious Granth and ten Satgurus as same body and spirit.

A *Sehjdhari* is (p 137):

A branch of the Sikhs whose members do not adopt *khande da Amrit, kachh and kirpan*, but do not believe in any religion except that of Sri Guru Granth Sahib.

And an *Amritdhari* is (p 78):

That *Singh* who had adopted *Amrit*.

Comments:

Here Bhai Kahn Singh also accepts three types of Sikhs. Here again, all the three definitions lack consistency and precision:

It is to be noted that Bhai Kahn Singh [5] used the word '**Singh**' instead of a 'person' to define an *Amritdhari*. Who is a Singh? Then, he used the word '*Kharagdhari*' in the '*Amritsankar*' description (p 77). According to him, a '*Kharagdhari*' is one who keeps a sword, i.e., *Kirpandhari* (p 370). In other words, an *Amritdhari* is also called '*Kharagdhari*' and '*Kirpandhari*'.

Contradictory statements:

"Sikh" is one who adopts the Sikh religion of Satguru Nanak Dev.

"*Sahjdhari*" is one who does not believe in any religion except that of Sri Guru Granth Sahib.

The above two statements indicate that there are two kinds of religions: one of Satguru Nanak Dev for a Sikh

and the other of Sri Guru Granth Sahib for a *Sahjdhari*.

3. A Sikh in *Rehit Maryada*, Published by the SGPC in 1945 [6]

ਜੇ ਇਸਤਰੀ ਜਾਂ ਪੁਰਸ਼ ਇਕ ਅਕਾਲ ਪੁਰਖ,
ਦਸ ਗੁਰੂ ਸਾਹਿਬਾਨ (ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਾਕ ਦੇਵ
ਜੀ ਤੋਂ ਲੈ ਕੇ ਸ੍ਰੀ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਤਕ),
ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅਤੇ ਦਸ ਗੁਰੂ
ਸਾਹਿਬਾਨ ਦੀ ਬਾਣੀ ਤੇ ਸਿਖੀਆ ਅਤੇ
ਦਸਮੇਸ਼ ਜੀ ਦੇ ਅੰਮ੍ਰੀਤ ਉਤੇ ਨਿਸ਼ਚਾ ਰੱਖਦਾ
ਹੈ ਅਤੇ ਕਿਸੇ ਹੋਰ ਧਰਮ ਨੂੰ ਨਹੀਂ ਮੰਨਦਾ,
ਉਹ ਸਿੱਖ ਹੈ ।

The literal translation is as follows:

"A woman or a man, who believes in one Almighty, ten Guru Sahibans (from Sri Guru Nanak Dev Ji to Sri Guru Gobind Singh Sahib), Sri Guru Granth Sahib and bani and advice of ten Guru Sahibans and the Amrit of Dasmesh Ji and does not accept any other religion, is a Sikh."

Comments:

'Believes in one Almighty' does not make this definition distinctive from others because Jews, Christians, Muslims, and others also believe in one Almighty. Thus, this is not a specific characteristic of a Sikh according to the rules of defining a term.

'Believes in Ten Guru Sahibans' is not correct according to the Gurbani, because in Gurbani it says believe in the Sabd not in Gurus.

'Believes in advice of ten Guru Sahibans' is also not correct, because only the advice of Guru Nanak and the other five Gurus was declared authentic by Guru Arjun and Guru Gobind Singh. Only their bani have been incorporated in the AGGS.

The word '*nischa*' that means 'belief' or 'faith' is usually interpreted by many *Amritdharis* as 'obligatory'

to be a Sikh. The word 'belief' or 'faith' cannot be interpreted as 'obligatory' or 'imperative' under any circumstances. It may be necessary to add here that 'belief' and 'faith' are often used interchangeably but 'belief' may or may not imply certitude in the believer whereas 'faith' always does even when there is no evidence or proof. Consequently, the 'faith becomes 'blind faith'. Nevertheless, Guru Nanak rejects 'blind faith' and advises to research, analyse, and evaluate before accepting any statement or philosophy.

A Sikh in the Delhi Sikh Gurdwara Parbandhak Committee (DSGPC) Act 1971 [7]

"A Sikh means a person who professes the Sikh religion, believes and follows the teachings of Guru Granth Sahib and the ten Gurus only and keeps unshorn hair and have no other religion."

If any question arises as to whether any living person is or is not a Sikh, he shall be deemed respectively to be or not to be a Sikh if he makes or refuses to make in the manner prescribed by rules the following declaration: "I solemnly affirm that I am a Keshadhari Sikh, that I believe in and follow the teachings of Sri Guru Granth Sahib and the ten Gurus only, and that I have no other religion.";

"Amritdhari Sikh" means and includes every Sikh who has taken *Khande ka Amrit* or *Khanda Pahul*, prepared and administered according to the tenets of Sikh religion and rites at the hands of five *Pyaras* or "beloved ones".

Inconsistency: Is "*Sikh religion*" different than that of "*believing and*

following the teaching of Guru Granth Sahib and the ten Gurus only"? One of these two phrases is redundant.

Under these circumstances, the *Institute for Understanding Sikhism* suggests that since many Sikh scholars and theologians claim Sikhism as a universal religion, then it is necessary that the definition of a Sikh should have universal adaptability/acceptability and be based on the *Gurbani*, incorporated into the Aad Guru Granth Sahib. The Aad Guru Granth Sahib is accepted as the only authentic and original source of *Gurbani* that has been reiterated as the only "GURU" of the Sikh by Guru Gobind Singh.

Granth as Guru

Since the *Sabd* is the Guru, the Granth, in which the *Sabd* of Gurus was incorporated, was equated to Guru (Enlightener) by Guru Arjun sometime before the compilation of Granth in 1604 CE as indicated in his following stanza:

ਪੇਥੀ ਪਰਮੇਸਰ* ਕਾ ਥਾਨ ॥

ਸਾਧ ਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ
ਗਿਆਨੁ ॥ ਰਹਾਉ ॥

AGGS, M 5, p 1226. [8]

"The Granth (*Gurbani*) is equivalent to the Enlightener*. (From which) the noble people discuss (sing) the attributes of the Almighty and deliberate on the wisdom (philosophy) of the Almighty in the congregation."

*According to Bhai Kahn Singh [5] "*Parmesar* means *Parm* + *Ishwar*. *Parm* means great and *Ishwar* has many meanings: *Shiv*, *Swami*, God, and also a particular teacher (Guru) of *Jogis* who teaches the philosophy of *Gorakh*. In Jap # 5 Guru has also been equated to *Ishwar*, *Gorkh*, *Brahma*, *Parbati*. Therefore, it is very clear that

the word *Parmesar* used here is equivalent to the Guru (Enlightener).

This means, on the day in 1604 the Granth was compiled, it was given the status of Guru because of the fact that Sabd is Guru as described above, and incorporated into the Granth. Since then, the preaching of Gurbani was carried on from this Granth by Guru Arjun himself and by all other Gurus who succeeded the House of Nanak. Therefore, since 1604, the Granth is Guru because of the fact that the Sabd Guru is incorporated in it. Guru Gobind Singh reiterated this fact in 1708 when he declared that there would be no Guru in person and the lineage of Guru in person in Sikhism permanently.

Therefore, the definition of a Sikh should be constructed keeping in view the teachings of the Gurus (Gurbani) that has been incorporated in the Aad Guru Granth Sahib, the only Guru for the Sikhs as explained above.

However, keeping in mind the rules to define a term as explained above in my previous writings[1-3] and many recently held group discussions, the *Institute for Understanding Sikhism* constructed the following definition of a Sikh about 28 years ago:

Suggested Definition of a Sikh

A person, who follows Sikhi (Gurmat/Sikhism) that is based on Gurbani, incorporated in the Aad Guru Granth Sahib by Guru Arjun, and Guru Gobind Singh, the Fifth and Tenth Guru in succession to the House of Nanak (Mahla), respectively, is a Sikh¹. Consequently, that person is solely a follower of Sikhism and does not practice any other religion simultaneously.

Note:

On *Vaisakhi* of 1699, Guru Gobind Singh initiated (baptized) some Sikhs and prescribed 5Ks - *Kesh* (turban to cover them), *Kanga* (comb), *Kachha* (shorts), *Kirpan* (small dagger), and *Kara* (steel

bracelet) for them and to follow the code of conduct now published by the SGPC [6]. They are called as *Amritdhari Sikhs*. This is based on the information found in old literature that was not written by any Sikh Guru. Now there are many Sikhs, who wear only a few Ks.

My previous study about defining a SIKH indicates that there are many different types of categories of Sikhs (e.g. Sikhs, *Amritdhari* Sikhs, *Sehjdhari* Sikhs, and *Patit* Sikhs) as found in the accepted sources of Sikh literature. Besides those, there are *Namdhari* Sikhs, *Nirankari* Sikhs, and followers of some *Sants* or their *Muths*.

I first defined a Sikh in 1992, about 28 years ago.[1] This definition has also appeared in different periodicals.[2, 3] Now let us go through definitions of a Sikh and SIKHI on the internet:

Sikhism (/ˈsɪkɪzəm/; Punjabi: ਸਿੱਖੀ), or **Sikhi** (Sikkhī, pronounced [ˈsɪkːʰiː], from **Sikh**, meaning a "disciple", "seeker," or "learner"), is a monotheistic religion that originated in the Punjab region of the Indian subcontinent around the end of the 15th century. It is one of the youngest of the major world religions and the world's fifth largest organized religion, as well as being the world's ninth-largest overall religion. [9]

Sikhs (/siːk/ or /sɪk/; Punjabi: ਸਿੱਖ, sikkh, [sɪkkʰ]) are people associated with **Sikhism**, a monotheistic religion that originated in the 15th century, in the Punjab region in the northern part of the Indian subcontinent, based on the revelation of Guru Nanak. The term **Sikh** has its origin in the words शिष्य (*śiṣya*), meaning a

disciple or a student. A **Sikh**, according to Article I of the *Sikh Rehat Maryada* (the Sikh code of conduct), is "any human being who faithfully believes in *One Immortal Being; ten Gurus, from Guru Nanak to Guru Gobind Singh; Guru Granth Sahib; the teachings of the ten Gurus and the baptism bequeathed by the tenth Guru*". [10]

On the other hand, according to *Sikhiwiki: Sikhism* (Sikhi, ਸਿੱਖੀ in Punjabi), amongst the youngest of the major world religions, originated and primarily developed in the 15th - 17th century sub-continental India (South Asia). The word **Sikhi** derives from the word **Sikh**, which itself is based on the Sanskrit root "śiṣya" (शिष्यः), meaning a "disciple" or "learner". [11]

Since my first publication of "Definition of a Sikh" appeared about 28 years ago, I continued to seek the perfect definition of a SIKH and SIKHI. Recently, I discovered perfect definitions of a SIKH and SIKHI in the bani of Guru Nanak as follows: [12-14]

Who is a ਸਿਖੁ (SIKH)?

Guru Nanak describes a 'Sikh' as follows:

ਅੰਮ੍ਰਿਤੁ¹ ਨੀਰੁ² ਗਿਆਨਿ³ ਮਨੁ⁴ ਮਜਨੁ⁵

ਅਠਸਠਿ⁶ ਤੀਰਥ⁷ ਸੰਗਿ⁸ ਗਰੇ ॥

Amrit nīr giān man majan aṭhsath tīrath sang gahe.

The one⁴ who bathes⁵ in the life-giving¹ water² of wisdom³ gets⁸ the benefit of bathing at sixty-eight⁶ sacred places⁷.

ਗੁਰੁ⁹ ਉਪਦੇਸਿ¹⁰ ਜਵਾਹਰ¹¹ ਮਾਣਕ¹² ਸੇਵੇ¹³

ਸਿਖੁ¹⁴ ਸੁੇ ਖੋਜਿ¹⁵ ਲਰੈ ॥੧॥

Gur updes javāhar māṇak seve sikh so kḥoj lahai. ||1||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1328.

The above enlightening⁹ philosophy/teachings¹⁰ are like gems¹¹ and

jewels¹² and the one who can research/discover¹⁵ that fact, is a Sikh¹⁴ and also practises¹³ it.
AGGS, M 1, p 1328.

The word, **ਸਿਖੀ** (Sikhi) has been used as the plural of **ਸਿਖੁ** (Sikh) by Guru Ramdas:

ਉਪਦੇਸੁ¹ ਜਿ ਦਿਤਾ² ਸਤਿਗੁਰੂ³ ਸੇ

ਸੁਣਿਆ⁴ ਸਿਖੀ⁵ ਕੰਨੇ ॥

Updes jē dītā satgurū so suṇiā sikhī kanne.

ਅਗਗਸ, ਮ: 4, ਪੰਨਾ 314.

The Sikhs⁵ listened⁴ to the teachings/philosophy¹ imparted² by the True Guru³.

AGGS, M 4, p 314.

Note: Here the **ਸਤਿਗੁਰੂ³** (True Guru) is Nanak.

The word ‘Sikh’ also has other meanings, explained as follows:

ਸਿਖ (Sikh) as “teachings/philosophy”:

ਮਤਿ¹ ਵਿਚਿ ਰਤਨ² ਜਵਾਹਰ³ ਮਾਣਿਕ⁴ ਜੇ

ਇਕ⁵ ਗੁਰ⁶ ਕੀ ਸਿਖ⁷ ਸੁਣੀ⁸ ॥

Maṭ vichī raṭan javāhar māṇik je ik gur kī sikh suṇī.

ਅਗਗਸ, ਜਪੁ # 6, ਪੰਨਾ 2.

By listening⁸ (accepting and practicing) to even one⁵ of the basic principles of the enlightening⁶ philosophy⁷, one's mind¹ becomes filled with gems², jewels³, and rubies⁴ (wisdom).

AGGS, Jap # 6, p 2.

ਸਿਖ (Sikh) as “advice/philosophy”:

ਸੁਣਿ ਸੁਣਿ¹ ਸਿਖ² ਹਮਾਰੀ³ ॥

Suṇ suṇ sikh hamārī.

ਸੁਕ੍ਰਿਤ⁴ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ⁵ ਜੀਅੜੇ⁶ ਬਹੁੜਿ⁷

ਨ ਆਵੈ ਵਾਰੀ⁸ ॥੧॥ ਰਹਾਉ ॥

Sukariṭ kītā rahsī mere jīāṛe bahuṛ na āvai vārī. ||1|| rahā=0.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 154.

Guru Nanak says:

Oh my⁵ Mind⁶! Listen¹ to my³ advice/philosophy², do good deeds⁴ now (in this life) since there is no life⁸ again⁷ to do so.

AGGS, M 1, 154.

The above discussion indicates that

when **ਸਿਖੁ** (Sikh) is spelled with

onkarh on **khakha** (ਖੁ), it means the

one who researches/discovers the enlightening philosophy and practices it. On the other hand, when **ਸਿਖ**

(Sikh) is spelled with **khakha** (ਖ) as

mukta, without **onkarh**, it means teachings/advice/philosophy.

But that Sikh Became Ritualistic

According to Guru Nanak, a **ਸਿਖੁ**

(Sikh) is one who researches/

discovers the “enlightening

philosophy” as discussed earlier.

Now that same Sikh has been

assigned a number of duties and

rituals to be performed by Guru

Ramdas:

The Sikhs must repeat Naam himself and make others do so:

ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ

ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥

Jis no dāiā=āl hovai merā suāmī tis

gursikh gurū updes suṇāvai.

ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੇ

ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

Jan Nānak dhūr mangai tis gursikh kī

jo āp japai avrah nām japāvai. ||2||

ਅਗਗਸ, ਮ: 4, ਪੰਨਾ 306.

Guru Ramdas says:

The Eternal Entity (God) bestows Its

teachings and will be kind only when

the Sikh of the Guru repeats Naam

himself and inspires others to do so.

Consequently, Nanak will beg for*

the dust of the feet of that Sikh.

AGGS, M 4, p 306.

*Nanak here is a pen name for Guru Ramdas but not as Nanak himself although *kaka* in ਨਾਨਕੁ (Nanak) is with *onkarh*.

Guru Ramdas also assigned a number of more rituals* to be performed by the Sikhs:

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ

ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ

ਅੰਮ੍ਰਿਤਸਰਿ 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 ॥

ਅਗਗਸ, ਮ: 4, ਪੰਨਾ 305.

Gur satgur kā jo sikh khā=ē so bhālke uṭh har nām dhi=āvai.

Uḍam kare bhālke parbhāṭī isnān kare amriṭ sar nāvai.

Updes gurū har har jap jāpai sabh kilvikh pāp dokh leh jāvai.

Fir chārai divas gurbāṇī gāvai bahḍi=ā uṭh=ḍi=ā har nām dhi=āvai.

Jo sās girās dhi=ā=ē merā har har so gursikh gurū man bhāvai.

Manmohan Singh (SGPC) translates this as follows [15]:

He who calls himself a Sikh of the Great True Guru should rise early and meditate on God's Name.

He should make efforts early in the morning, take a bath, and have ablution in the tank of nectar.

By repeating the Lord God's Name under the Guru's instruction, all his sins, misdeeds, and accusations are wiped off.

Afterwards, at sunrise he sings gurbani, and whilst sitting or standing, he meditates on God's Name.

The Guru's disciple, who with every breath and morsel contemplates over my Lord God, becomes pleasing to the Guru's mind.

AGGS, M 4, p 305.

Notes:

I have intentionally quoted the translation of S Manmohan Singh lest the readers considers my interpretation is biased to influence my above interpretation of a SIKH. However, the meanings of some words are given as follow:

ਭਲਕੇ; According to Bhai Kahn Singh it means: ਆਉਣ ਵਾਲੇ ਦਿਨ ਵਿੱਚ ਨਿਤਜ ਆਉਣ ਵਾਲੇ ਦਿਨ. "ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ". (ਮਃ ੪. ਵਾਰ ਗਉ

੧)। (2) ਕੱਲ ਨੂੰ. : Next day.

ਪਰਭਾਤੀ: ਸਵੇਰੇ: Early Morning.

ਚੜੈ ਦਿਵਸੁ: Beginning of the day.

The translation of Manmohan Singh, of SGPC, shows how a number of rituals were assigned by Guru Ramdas. However, Dr. Karminder Singh Dhillon has reported how incorrect the literal translation of Manmohan Singh is (personal communication):

The first verse says "rise early and meditate on God's name" The second verse says "take bath and have ablution" It should be take a bath first! The literal translation "ablution in the tank of nectar" is problematic because this "tank of nectar" was not built by Guru Ramdas at the time of composing this sabd. So obviously the words "bhalkey", "uth" "parbhatee", "ishnan", "amritsar", etc. need to be interpreted in the metaphoric sense in relation to one's spiritual life and not physical life.

Even by ignoring the interpretation of the above stanza, it clearly indicates that some rituals* have been assigned by Guru Ramdas to be performed by a Sikh. However, some reviewers expressed their opinion that there are no rituals in those sabds of Guru Ramdas.

***Ritual:** a religious or solemn ceremony consisting of a series of actions performed according to a prescribed order.

SIKHI

My study of the bani of Guru Nanak, incorporated in the Aad Guru Granth Sahib (AGGS) [8], clearly indicates that the philosophy embodied in his bani includes the characteristics of originality and uniqueness. [13] The irony is that very little work has been done by Sikh and non-Sikh scholars, Sikh philosophers or Sikh scientists to portray the philosophy embodied in the bani of Guru Nanak in its real perspective. Instead, they remain busy interpreting *Sikhi* founded by Guru Nanak into an institutionalized religion, *Sikhism*, like others, under the influence of Vedas and Vedanta philosophies and with their own set of beliefs. Nevertheless, Guru Nanak has defined 'Sikhi' in one phrase, which has been interpreted by Chahal and Chahal, et al [12-14] as follows:

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ ॥

Sikhī sikhīā gur vīchār.

Sikhi¹ is the teachings² which are based on the enlightening³ philosophy⁴.

AGGS, M 1, p 465.

Notes:

ਸਿਖੀ (Sikhi): This word is understood as a verb to "learn" by my many theologians thus they go far away from the real theme of defining of "Sikhi as a noun.

ਸਿਖਿਆ (Sikhia/Teachings): something that is taught: philosophy.

ਵੀਚਾਰਿ (Vichar/Philosophy): the branch of knowledge or academic study devoted to the systematic examination of basic concepts such as truth, existence, reality, causality, and freedom; a particular system of thought or doctrine.

This type of **Sikhi** has not been disseminated by the followers of Guru Nanak.

It is evident from the above discussion that in both the definitions of a **SIKH** and **SIKHI** the emphasis is on "enlightenment".

ENLIGHTENMENT DEFINED

The Age of Enlightenment (also known as the **Age of Reason** or simply the **Enlightenment**) was an intellectual and philosophical movement that dominated the world of ideas in Europe during the 18th century, the "Century of Philosophy". The Enlightenment emerged out of a European intellectual and scholarly movement known as **Renaissance humanism**. Some consider the publication of Isaac Newton's *Principia Mathematica* (1687) as the first major enlightenment work. Philosophers and scientists of this period widely circulated their ideas through meetings at scientific academies, Masonic lodges, literary salons, coffeehouses and in printed books, journals, and pamphlets. The ideas of the Enlightenment undermined the authority of the monarchy and the Church and paved the way for the political revolutions of the 18th and 19th centuries. [16]

The core themes of Enlightenment explained by Sullivan are as follows: [17]

Reason. Enlightenment thinkers typically denounced supernatural

occurrences as mere superstition. It became the **deist movement** that gripped Europe and the United States during the late 18th century. **Deism** is the belief that God exists, but chooses to let the Universe proceed according to natural law. Deists deny supernatural occurrences and insist that God is knowable through reason and nature, not divine revelation.

Skepticism. This covers skepticism of religious dogma, the institutionalized church, government authority, and even skepticism of the nature of reality. Catholics monarchs who had been placed in positions of power by the Will of God and were not subject to Earthly powers. But with the Age of Enlightenment, this idea began to lose its credibility. It was same in Indian theology that Kings were considered as God. This concept has also vanished with education in India. The skeptics typically rejected 'blind faith.' They want 'proof.'

IS GURU NANAK A PIONEER OF THE AGE OF ENLIGHTENMENT?

YES.

It becomes evident from the critical study of the definitions of a SIKH and SIKHI that Guru Nanak's emphasis was on "enlightenment". Many of Guru Nanak's phrases lead us to see that he is a **Pioneer of the Age of Enlightenment.** For example: During the time of discourse with the Siddhas, the most learned persons of that time, Guru Nanak emphasized the advent of "enlightenment":

The Siddhas questioned: Who is your Guru?

ਕਵਣ ਮੂਲੁ¹ ਕਵਣ ਮਤਿ² ਵੇਲਾ³ ॥

ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥

Kavaṇ mūl kavaṇ maṭ velā.
Ferā kavaṇ gurū jis kā tū chelā.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 943.

What is the source of beginning¹ and which type of philosophy² is of this Age³?

Who is the 'guru' of whom you are his disciple?

AGGS, M 1, p 943. [8]

Guru Nanak replied about his 'guru' as follows:

ਪਵਨ¹ ਅਰੰਭੁ² ਸਤਿ³ ਗੁਰ⁴ ਮਤਿ⁵ ਵੇਲਾ⁶ ॥

ਸਬਦੁ⁷ ਗੁਰੂ⁸ ਸੁਰਤਿ⁹ ਧੁਨਿ¹⁰ ਚੇਲਾ¹¹ ॥

Pavan arambh satgur maṭ velā.

Sabad gurū suraṭ dhun chelā.

The air¹ is the beginning² of every life and this is the Age⁶ of Enlightenment⁵ known through the True⁴ Guru³.

Who is the True Guru?

It is explained in the second sentence:

The sabd⁷ is the guru⁸ (enlightener) and my keen¹⁰ conscience⁹ is its disciple¹¹.

Note:

ਗੁਰੂ or ਗੁਰੁ or ਗੁਰ (Guru or Gur or Gur): According to Bhai Kahn Singh:

ਸੰ. ਗੁਰੂ ਗੁਰੂ. (ਸੰਗਯਾ). ਇਹ ਸ਼ਬਦ ਗ੍ਰੀ

(ਗ੍ਰ) ਯਾਤੁ ਤੋਂ ਬਣਿਆ ਹੈ, ਇਸ ਦੇ ਅਰਥ

ਹਨ ਨਿਗਲਣਾ ਅਤੇ ਸਮਝਾਉਣਾ, ਜੋ

ਅਗਯਾਨ ਨੂੰ ਖਾ ਜਾਂਦਾ ਹੈ ਅਤੇ ਸਿੱਖ ਨੂੰ

ਤਤ੍ਵਗਯਾਨ ਸਮਝਾਉਂਦਾ ਹੈ, ਉਹ ਗੁਰੂ ਹੈ.

ਗੁਰਬਾਣੀ ਵਿੱਚ ਗੁਰ, ਗੁਰੁ ਅਤੇ ਗੁਰੂ ਸ਼ਬਦ

ਇੱਕ ਹੀ ਅਰਥ ਵਿੱਚ ਆਏ ਹਨ. (Guru

comes from Sanskrit word, Gri,

which means to engulf (to eliminate)

ignorance and which impart wisdom

(enlightens) to the Sikh.

Which is the 'Sabd' that is the 'Guru' of Nanak?

That 'sabd' is described by Guru Nanak himself in stanza #38 of JAP Bani as follows:

ਜਤੁ¹ ਪਾਹਾਰਾ² ਧੀਰਜੁ³ ਸੁਨਿਆਰੁ⁴ ॥

ਅਹਰਣਿ⁵ ਮਤਿ⁶ ਵੇਦੁ⁷ ਹਥੀਆਰੁ⁸ ॥

Jaṭ pāhārā dhīraj suniāār.

Ahraṇ maṭ ved hathiāār.

Self-control¹ should be the furnace², and patience³ of the goldsmith⁴.

Wisdom⁶ should be the anvil⁵ and knowledge⁷ should be the tools⁸.

ਭਉ⁹ ਖਲਾ¹⁰ ਅਗਨਿ¹¹ ਤਪ ਤਾਉ ॥

ਭਾਂਡਾ¹² ਭਾਉ¹³ ਅੰਮ੍ਰਿਤੁ¹⁴ ਤਿਤੁ¹⁵ ਢਾਲਿ¹⁶ ॥

ਘੜੀਐ¹⁷ ਸਬਦੁ¹⁸ ਸਚੀ ਟਕਸਾਲ¹⁹ ॥

Bhaṁo khalā agan ṭap tāo.

Bhāṅdā bhāo amrit ṭiṭ dhāl.

Ghārīai sabad sachī taksāl.

Love⁹ for the Eternal Entity (God) should be the bellows¹⁰ to blow air into fire¹¹ to make it super-hot.

The body (mind), full of love¹³, is the melting pot¹² where the above-mentioned self-control, patience, wisdom and knowledge as matter¹⁵ to be melted¹⁶ together to construct¹⁷ the sabd (idea/philosophy)¹⁸ as an Amrit (elixir)¹⁴ in the mint¹⁹ of truth.

ਜਿਨ ਕਉ ਨਦਰਿ²⁰ ਕਰਮੁ²¹ ਤਿਨ ਕਾਰ²² ॥

ਨਾਨਕ ਨਦਰੀ²³ ਨਦਰਿ²⁴ ਨਿਹਾਲ²⁵ ॥੩੮॥

Jin kaṁo naḍar karam ṭin kār.

Nānak nadrī naḍar nihāl. ||38||

ਅਗਗਸ, ਜਪੁ # 38, ਪੰਨਾ 8.

Such type of work²² to construct sabd (idea/philosophy) can only be done by those who have the capability²¹ of vision²⁰.

The Eternal Entity (God) is happy²⁵ for such people who have this type of vision^{23, 24}. 38.

AGGS, Jap # 38, p 8.

Stanza 38 of *JAP Bani* clearly indicates that the word ‘sabd’ means the ‘idea’ or ‘philosophy’ which enlightens a person to discover the right path of life. Therefore, ‘sabd’ is interpreted as ‘enlightening idea/philosophy’. The ‘sabd’ is constructed by the use of self-control, patience, knowledge and wisdom without involving any deity.

Guru Nanak further explains that humans inherits four characteristics: seeing, hearing, sensation, and thinking/capability to analyse the data collected. I interpret the following stanza keeping in view the involvement of various sciences - Biology, Neurosciences, Physiology, Physics and Chemistry:

ਚਾਰਿ ਪਦਾਰਥ ਲੈ ਜਗਿ ਆਇਆ ॥

ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ॥

ਏਕੁ ਵਿਸਾਰੇ ਤਾ ਪਿੜ ਹਾਰੇ ਅੰਧੁਲੈ ਨਾ

ਮੁੜ ਵਿਸਾਰਾ ਰੇ ॥੬॥

Chār padārath lai jag āiā.

Siv saktī ghar vāsā pāiā.

Ēk visārē tā piṛ hāre andhulai nām visārā he. ||6||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1027.

Man was born⁴ into this world³ with four¹ characteristics²:

(Seeing, hearing, sensation, and thinking/capability to analyse the data collected.)

In fact, all these characteristics of humans⁶ are based⁷ on Universal Energy⁵.

If one forgets⁹ about these four characteristics⁸, then that innocent (human)¹² loses¹¹ all his study/capability¹⁰ and also forgets¹⁴ to use the Laws of Nature¹³ for the betterment of one’s life.

AGGS, M 1, p 1027.

Note: But Prof Sahib Singh explains Chaar Padarath as: ਚਾਰਿ ਪਦਾਰਥ =

(੧. ਧਰਮ = ਸੁਭ ਕਰਮ। ੨. ਅਰਥ-

ਪਦਾਰਥ। ੩. ਕਾਮ = ਕਾਮਨਾ, ਇੱਛਿਆ। ੪.

ਮੋਖ = ਮੁਕਤੀ.[18]

English: 1. *Dharam* (good deeds), *Arath* (various things), *Kaam* (lust, desire), *Mokh* (liberation or salvation from cycle of reincarnation).

On the other hand Sikhwiki.org says that: In Gurmat, Four Padaraths are different than that of Prof Sahib Singh: [19]

Gyan Padarath: (Treasure of Spiritual Knowledge)

Mukat Padarath: (Treasure of Salvation)

Naam Padarath: (Treasure of Divine Wisdom)

Janam Padarath: (Treasure of Spiritual Birth)

These Padaraths are based upon Vedas and Vedanta philosophies. In stanza #38 above, Guru Nanak explains how a Sabd (idea/philosophy) is constructed (formulated) as *Amrit* (life-giving elixir) – the way of living, which will mould a person to be highly moral and progressive. In spite of the above teachings of Guru Nanak, Sikhs continue to follow Eastern philosophy. That is, that a personal human Guru is necessary to guide a person to achieve a moral life, to meet God, and to achieve *mukati* (salvation). That is why many *Sants/Babas* have appeared in Punjab and are brain-washing their followers to be dependent upon their advice rather than to use their own intellect to construct the Sabd taught by Guru Nanak. Of course, some people may need a Guru (teacher) to teach the qualities required to construct that ‘sabd’. Nevertheless, Guru Nanak continues to explain further that the body and brain have the four faculties (seeing, hearing, sensation, thinking/capability to analyse the data collected) needed

to resolve problems and cross the so-called “dreadful sea of life”.

During the discourse (*Siddh Gost*) the Siddhas continued to pose other questions to Guru Nanak:

What is your philosophy?

ਕਵਣ ਕਥਾ ਲੇ ਰਹਹੁ ਨਿਰਾਲੇ ॥

ਬੋਲੈ ਨਾਨਕੁ ਸੁਣਹੁ ਤੁਮ ਬਾਲੇ ॥

Kavaṇ kathā le rahhu nirāle. Bolai Nānak suṇhu tum bāle.

Question 42 b:

What type of unique⁵ philosophy⁴ do you have?

Speak out, O child⁶ Nanak, we are ready to listen to you.

And

What is the Sabd, which can help us to cross the dreadful sea of life?

ਏਸੁ ਕਥਾ ਕਾ ਦੇਇ ਬੀਚਾਰੁ ॥

ਭਵਜਲੁ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ ॥੪੩॥

Ēs kathā kā de-e biḥār.

Bhavjal sabaḍ langhāvāṇhār. ||43||

Question 42c:

Could you, please, deliberate⁸ on your unique philosophy⁷?

What is the Sabd¹⁰ (your idea/philosophy) which could help¹¹ us to cross the dreadful⁹ sea of life?

Guru Nanak answers as follows:

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨ

ਕ ਨਾਮੁ ਵਖਾਣੈ ॥

Surat sabaḍ bhav sāgar tarīai Nānak nām vakhāṇe.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 938.

Nanak explains⁷ that understanding the Laws of Nature⁶ and turning one’s conscience¹ towards such Sabd² (as described above) will help to cross⁵ the dreadful³ sea of life⁴.

AGGS, M 1, p 938.

Guru Nanak continues to explain that the ‘sabd’, as explained in Stanza #38 of *JAP Bani*, is the solution to various problems of life:

ਗਿਆਨ¹ ਵਿਹੁਣੀ² ਭਵੈ³ ਸਬਾਈ⁴ ॥

ਸਾਚਾ⁵ ਰਵਿ⁶ ਰਹਿਆ ਲਿਵ⁷ ਲਾਈ ॥

ਨਿਰਭਉ⁸ ਸਬਦੁ⁹ ਗੁਰੂ¹⁰ ਸਚੁ¹¹

ਜਾਤਾ¹² ਜੇਤੀ ਜੇਤਿ¹³ ਮਿਲਾਇਦਾ¹⁴ ॥੮॥

Giān vihūṇī bhavai sabāī.

Sāchā rav rahiā liv lāī.

Nirbhāo sabad gurū sach jāṭā jōṭī joṭī joṭī milāiqdā. ||8||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1034.

A person, without² using intellect¹, is wandering³ all around⁴ to understand the Eternal Entity (God).

That person could not understand the Eternal Entity⁵ pervades⁶ everywhere as if imbibed⁷ in everything.

A person who is not afraid⁸ of anybody/anything can understand¹² the Eternal Entity (God)¹¹ through the enlightening¹⁰ philosophy⁹ (sabd⁹ guru¹⁰).

AGGS, M 1, p 1034.

Many of the interpreters translate 'sabd' as 'sabd' and 'guru' as 'guru'. But nobody tries to explain the meaning of 'guru' and of 'sabd' as explained above.

Guru Nanak further explains that the 'sabd' is the real 'guru' in life:

ਘਘੈ ਘਾਲ¹ ਸੇਵਕੁ² ਜੇ ਘਾਲੈ³ ਸਬਦਿ⁴ ਗੁਰੂ⁵ ਕੈ

ਲਾਗਿ⁶ ਰਹੈ ॥

ਬੁਰਾ⁷ ਭਲਾ⁸ ਜੇ ਸਮ⁹ ਕਰਿ ਜਾਣੈ¹⁰ ਇਨ

ਬਿਧਿ¹¹ ਸਾਹਿਬੁ¹² ਰਮਤੁ¹³ ਰਹੈ ॥੮॥

Ghaghhai ghāl sevak je ghālai sabad gurū kai lāg rahai.

Burā bhālā je sam kar jāṇai in biḍh sāhib ramat rahai. ||8||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 432.

If a dedicated¹ devotee² remains devoted^{3,6} to the concept of enlightening⁵ sabd⁴ and considers¹⁰ bad⁷ and good days equally⁹ as a part of life, that person understands that Eternal Entity¹² through this method¹¹

and remains attached¹³ to the Eternal Entity.

AGGS, M 1, p 432.

Guru Nanak continues to advise about the use of 'sabd' and its use in life:

ਅਮਲੁ¹ ਕਰਿ ਧਰਤੀ² ਬੀਜੁ³ ਸਬਦੋ⁴ ਕਰਿ ਸ

ਚ⁵ ਕੀ ਆਬ⁶ ਨਿਤ⁷ ਦੇਹਿ ਪਾਈ⁸ ॥

ਰੋਇ ਕਿਰਸਾਣੁ⁹ ਈਮਾਨੁ¹⁰ ਜੰਮਾਇ¹¹ ਲੈ ਭਿਸ

ਤੁ¹² ਦੇਜਕੁ¹³ ਮੁੜੇ¹⁴ ਏਵ ਜਾਈ ॥੧॥

Amal kar dhartī bij sabdo kar sach kī āb niṭ dēh pāī.

Hoē kirsāṇ īmān jammāe lai bhīsat dojak mūre ev jāī. ||1||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 24.

Make good deeds¹ as the soil² to sow the seed³ of the sabd⁴ (idea/philosophy realized) and always⁷ water that seed with the water⁸ of the habit⁶ of speaking truth⁵.

Be such a type of farmer.

If one accepts¹⁰ to be such type of farmer⁹, then it will become¹¹ clear to the innocent one¹⁴ what heaven¹² and hell¹³ mean.

AGGS, M 1, p 24.

Guru Nanak is the only pioneer in South Asia to formulate "Sikhi" on all the themes listed in item #1 (deism, natural laws, questioning, and reasoning) during 1469-1539.

Similarly, Guru Nanak was also a very strong skeptic of religious dogmas and the absolute authority of religious leaders who had shackled their followers in various rituals, superstitions and dependence upon god, gods, and goddesses for everything to happen.

While there are many in Europe who contributed towards the Period of Renaissance and the Age of Enlightenment, the publication of Isaac Newton's Principia

Mathematica (1687) is considered to be the first major contribution towards Natural Philosophy, the Period of Renaissance, and the Age of Enlightenment. On the other hand, Guru Nanak is the only one in South Asia who contributed towards Natural Philosophy, the Period of Renaissance and also the Age of Enlightenment.

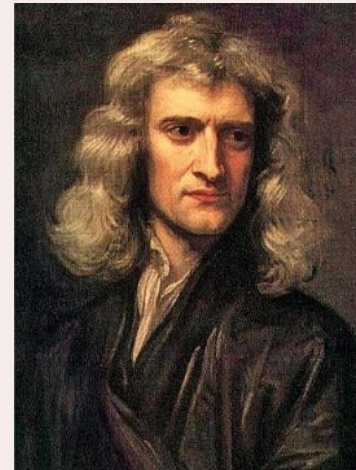


Fig. 1. Isaac Newton (1643-1727) Portrait by Godfrey Kneller-1689

Let us not forget that Gautama Buddha got enlightenment before Guru Nanak.



Figure 2. Gautama Buddha (483-400 BCE)

Enlightenment by Siddhārtha Gautama
In India, the first one to get enlightenment was Siddhārtha Gautama (483/400 BCE) or Siddhattha Gotama in Pali (also called

the **Gautama Buddha** or simply the **Buddha**) who lived about 1,952 years before Guru Nanak. The story of the Buddha's enlightenment is not told exactly the way it happened. He consulted one yoga teacher and then another one, mastering what they taught him. Thereafter, with five companions, for five or six years, he engaged in rigorous asceticism and fasted until his ribs stuck out. Yet enlightenment seemed no closer. By that time, a young girl named Sujata came by and offered the emaciated Siddhartha a bowl of milk and rice. When his companions saw him eating solid food, they believed he had given up his quest, and they abandoned him. At the age of 35, after a reputed 49 days of meditation, he realized the path to awakening was a **"Middle Way"** between the extremes of the self-denial and luxury life. [20, 21].

He does not mention anything else except the "Middle Way" between two extremes. He also does not mention the existence of God, gods or goddesses; however, he maintains all other rituals and superstitions of ancient philosophies. His Enlightenment is not even close to that achieved by Guru Nanak and that being considered in Europe. **Therefore, Guru Nanak is the only person in South Asia who talks about Natural Philosophy, the Period of Renaissance and the Age of Enlightenment as accepted in Europe.**

CONCLUSIONS

The article deals with the definition of a **Sikh** and **Sikhi** as the first step to discover the "Basics of Sikhi" from the bani of Guru Nanak. There is no concise and precise definition of a Sikh nor of Sikhi as the terms should be. I tried to define a Sikh in 1992 about 28 years ago and am still working

to discover the perfect definition of a Sikh as well as Sikhi.

Finally, I discovered the perfect definitions of a Sikh and Sikhi from the bani of Guru Nanak as follows:

WHO IS A ਸਿਖੁ (SIKH)?

ਅੰਮ੍ਰਿਤੁ¹ ਨੀਰੁ² ਗਿਆਨਿ³ ਮਨ⁴ ਮਜਨੁ⁵

ਅਠਸਠਿ⁶ ਤੀਰਥ⁷ ਸੰਗਿ⁸ ਗਰੇ ॥

Amrit nīr giān man majan aṭhsaṭh
tīrath sang gahe.

The one⁴ who bathes⁵ in the life-giving¹ water² of wisdom³ gets⁸ the benefit of bathing at sixty-eight⁶ sacred places⁷.

ਗੁਰ⁹ ਉਪਦੇਸਿ¹⁰ ਜਵਾਹਰ¹¹ ਮਾਣਕ¹² ਸੇਵੇ¹³

ਸਿਖੁ¹⁴ ਸੁੇ ਖੇਜਿ¹⁵ ਲਹੈ ॥੧॥

Gur updes javāhar māṇak seve sikh
so khōj lahai. ||1||

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 1328.

The above enlightening⁹ philosophy/teachings¹⁰ are like gems¹¹ and jewels¹² and the one who can research/discover¹⁵ that fact, is a Sikh¹⁴ and also practises¹³ it.

AGGS, M 1, p 1328.

WHAT IS ਸਿਖੀ (SIKHI)?

ਸਿਖੀ¹ ਸਿਖਿਆ² ਗੁਰ³ ਵੀਚਾਰਿ⁴ ॥

Sikhī sikhīā gur vīchār.

ਅਗਗਸ, ਮ: 1, ਪੰਨਾ 465.

Sikhi¹ is the teachings² which are based on the enlightening³ philosophy⁴.

AGGS, M 1, p 465.

The emphasis in both definitions is on Enlightenment.

Although there are many in Europe who contributed toward the Period of Renaissance and the Age of Enlightenment, the publication of Isaac Newton's *Principia Mathematica* (1687) is considered to be the first major

contribution towards Natural Philosophy, the Period of Renaissance and also the Age of Enlightenment. **On the other hand, Guru Nanak is the only one in South Asia who contributed towards Natural Philosophy, the Period of Renaissance and also the Age of Enlightenment during the 15th century.**

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