

RENAISSANCE OF SIKHI

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Guru Nanak (1469–1539) was a pioneer Natural Philosopher in South Asia, who founded “Sikhi” during the Renaissance (14th to 17th centuries) in Europe. (Chahal, 2020) (Chahal, 2023a) (Chahal, 2026) “Sikhi” has been defined by Chahal (2023b) as the enlightening philosophy as follows:

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ ॥

Sikhī sikhīā gur vīchār.

Sikhi¹ are the teachings² based on the enlightening³ philosophy⁴.

AGGS, M 1, p 465.

2. *Teachings*: something that is taught; a philosophy.

4. *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.

Therefore, Sikhi means an enlightening philosophy.

Since it was Nanak who founded **Sikhi**, an Enlightening philosophy, I coined an academic term, “**Nanakian Philosophy**,” in the name of Nanak as follows:

“A philosophy promulgated by Nanak that is embodied in his Bani, which has been incorporated in the Aad Guru Granth Sahib.”
(Chahal, 2002)

A critical textual analysis of the Aad Guru Granth Sahib (AGGS) indicates that the **Sikhi** of Nanak, embodied in his 974 hymns, is scattered throughout the total 5,894 hymns of the six Gurus, 15 Bhagats, 11 Bhattas, 3 or 4 Gursikhs in the AGGS. Therefore, Guru Nanak’s hymns are only 16.5 % or 1/6th of the total hymns. (Kapoor, 2002; Thind, 2026)

Thus, Sikhi has become insignificant in the AGGS. Moreover, the original *pothi* (Notebook) of Guru

Nanak, in which he used to write his bani, has not been preserved by Sikh Gurus. Moreover, there is significant controversy surrounding this *Pothi*. It is now known that Guru Nanak’s original *pothi* is lost. (Singh, 2026) Under these circumstances, there is no way to verify the truth of some of the controversial Bani of Nanak included in the AGGS.

It was **Sattay Doom** who described Nanak symbolically as the Controller (*Naath*) of the world, who laid the foundation of a very high level of philosophy, which he compared to the flow of the Ganges in the opposite direction. This symbolic expression demonstrates and emphasizes the uniqueness of his philosophy from all the other philosophies and religions, and challenges many already established religious concepts:

ਹੋਰਿਓ¹ ਗੰਗਾ² ਵਹਾਈਐ³ ਦੁਨਿਆਈ⁴ ਆਖੈ⁵ ਕਿ ਕਿਉਨੁ⁶ ॥

Horīṁo gang vahāīai duniāī ākhai kē kiṁon.

ਨਾਨਕ ਈਸਰਿ⁷ ਜਗਨਾਥਿ⁸ ਉਚਹਦੀ⁹ ਵੈਣੁ¹⁰ ਵਿਰਿਕਿਉਨੁ¹¹ ॥

Nānak īsar jagnāth uchhādī vaiṇ virikiṁon.

*The world’s people⁴ say⁵, O Nanak, powerful⁷ Controller (*Naath*) of the world⁸, what you have done⁶ is like changing³ the normal course¹ of the Ganges² (i.e., promulgated a philosophy of the highest level.)*

AGGS, Sattay Doom, p. 967.

* That means his philosophy has challenged many religious Philosophies.

Next, it was. **Guru Arjun**, who recognized that Nanak is the Guru and his philosophy (Sabd) is a lamp of wisdom (enlightener) for the whole of humanity, as follows:

ਬਲਿਓ¹ ਚਰਾਗੁ² ਅੰਧਯਾਰ³ ਮਹਿ ਸਭ⁴ ਕਲਿ⁵ ਉਧਰੀ⁶ ਇਕ

ਨਾਮ⁷ ਧਰਮ⁸ ॥

Baliṁo chārāg andh-yār meh sabh kal uḍhārī ik nām dharam.

*The lamp² of enlightenment is lit¹ to save⁶ the people from the darkness (ignorance)³ of the Kali Age^{4, 5} through faith⁸ in **Naam**⁷.*

ਪ੍ਰਗਟੁ⁸ ਸਗਲ⁹ ਹਰਿ ਭਵਨ¹⁰ ਮਹਿ ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ¹¹ ਪਾਰਬ੍ਰਹਮ¹²

॥੯॥

Pargat sagal har bhavan meh jan Nanak gur parbarahm. ||9||

Nanak, Guru¹¹, is the image of **Parbrahm** (Beyond Brahman)¹², who has appeared⁸ in the whole⁹ world¹⁰ of **Hari** (Vishnu).⁹

AGGS, M 5, p 1387.

Here, Hari (Vishnu) has been interpolated instead of

ਇਕੁ (ੴ) by Guru Arjun himself, or someone else,

connecting Nanak with Hindu Philosophies. On the contrary, many Sikh scholars and theologians justify this

by equating Hari with ੴ (ਇਕੁ ਓ ਬੇਅੰਤ - Ek Oh Beant

-One and Only Infinite (amount of energy) of Nanak.

I have noticed many such interpolations, misconstruings, and misinterpretations of Nanak's Bani incorporated in the AGGS. It appears from the following stanza of Guru Amar Das that many people were writing 'Kachi'(false) Bani under the name of Nanak:

ਸਤਿਗੁਰੂ ਬਿਨਾ² ਹੋਰ³ ਕਚੀ⁴ ਹੈ ਬਾਣੀ⁵ ॥

Satgurū binā hor kachī hai baṇī.

The bani² (verse), of others³ than that of the Truly Enlightened person¹, is false⁴ bani (verse)⁵.

ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਣੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥

Baṇī ṭa kachī satgurū bājḥahu hor kachī baṇī.

Guru Amar Das is repeating the above phrase.

ਕਹਦੇ⁶ ਕਚੇ⁷ ਸੁਣਦੇ⁸ ਕਚੇ⁹ ਕਚੀ¹⁰ ਆਖਿ¹¹ ਵਖਾਣੀ¹² ॥

Kahde kache suṇde kache kachī ākh vakhāṇī.

The speakers⁶ are false⁷. Those who listen⁸ to such bani are false⁹. Those who recite¹¹ and explain¹² such bani are false¹⁰.

ਹਰਿ ਹਰਿ¹³ ਨਿਤ¹⁴ ਕਰਹਿ¹⁵ ਰਸਨਾ¹⁶ ਕਹਿਆ¹⁷ ਕਛੂ¹⁸ ਨ ਜਾਣੀ¹⁹ ॥

Har har niṭ karahi rasnā kahiā kachū na jāṇī.

People chant¹⁵ Hari Hari¹³ with their tongues¹⁶ every day¹⁴, but they do not understand¹⁹ even a little bit¹⁸ what they are chanting¹⁷.

ਚਿਤੁ²⁰ ਜਿਨ²¹ ਕਾ ਹਿਰਿ²² ਲਇਆ ਮਾਇਆ²³ ਬੋਲਨਿ²⁴ ਪਏ

ਰਵਾਈ²⁵ ॥

Chit jin kā hir laīā māīā bolan paē ravāṇī.

Their²¹ consciousness²⁰ is lured²² by Maya (delusion)²³ still reciting²⁴ some word mechanically²⁵.

ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰੂ²⁶ ਬਾਣੁ ਹੋਰ ਕਚੀ²⁸ ਬਾਣੀ²⁹ ॥੨੪॥

Khai Nanak satgurū bājḥahu hor kachī baṇī. ||24||

Nanak says: the bani (verse)²⁹, which is not²⁷ of the Truly Enlightened person²⁶, is false²⁸. 24.

AGGS, M 3, p 920.

If Kachi Bani existed before the compilation of the pothi (Granth) in 1604, that is about 67 years after Nanak's demise. The period of 67 years is long enough to make it quite difficult to determine Kachi (false) Bani from sachi (true) Ban. Although a strict evaluation must have been conducted by Bhai Gurdas under the supervision of Guru Arjun, it is still possible that some kachi Bani was taken as sachi Bani of Nanak to compile the pothi.

In 2026, the major thrust will be on research papers for the Renaissance of Sikhi. The first paper is Nanak: Top Among the Natural Philosophers of Ancient Greece and the Renaissance.

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