INTRODUCTION

It is a matter of great concern that there is no standard system of referencing Bani from the Granth, the Sikh Holy Scriptures, in research papers and popular articles. The Granth is the only source that has been authenticated by Guru Arjan and Guru Gobind Singh and is used for preaching the philosophy of the Nanakian School, enshrined in it. Since it is central to the construction of Sikhism, therefore, it is imperative to standardize the system for referencing the Granth and the Bani from it. A suitable title for the Granth and the system of referencing Bani from it was suggested by Chahal [2] in 1996. The following system of referencing Bani is the improved version of Chahal’s system agreed upon by the majority of the reviewers after discussing the subject extensively with them through postal and electronic mail, and telephone.

DISCUSSION

The Fifth Nanak, Guru Arjan, received the inherited-treasure, Bani (word), of his predecessors and of some Bhagats from the Fourth Nanak, Guru Ramdas. He added his own Bani in this treasure and entrusted Bhai Gurdas to compile it into a Granth (holy book). The work was completed in 1604 CE [7, 11, 12]. In 1707 the Tenth Nanak, Guru Gobind Singh (1666-1708 CE), added the Bani of the Ninth Nanak, Guru Teg Bahadur (1621-1675 CE) to it [6]. It is noteworthy that the ‘sabd’ was declared as the ‘Guru’ by Guru Nanak (AGGS, M1, P 943) from the very onset of establishing a new philosophy for the welfare of the humanity. (‘Sabd’ has been spelled as is pronounced in the Bani). The same philosophy of ‘Sabd Guru’ was followed and preached by the Gurus, who succeeded the House of Nanak, the Gurus of the Nanakian School. Guru Gobind Singh reiterated the sabd as the only ‘Guru’ for the Sikhs and declared that there would be no Guru in person henceforth [6] when he was leaving his earthly body in 1708 CE. As the ‘Sabd Guru’ is enshrined in the Granth, ipso facto, this Granth has been entitled as the Guru of the Sikhs, i.e. ‘Guru Granth’.

Aad is the most important adjective that conveys the real characteristic of the Granth.

TITLE OF THE GRANTH

It is not clear from a review of the history of the Granth what the original title assigned to the Granth by Guru Arjan was at the time of its compilation [3, 7, 8, 11, 12]. Bhai Jodh Singh [8] reported a letter of Bhai Kahn Singh in which Bhai Kahn Singh has shown that two titles, Pothi (book, granth) and Guru Baba (Guru
Father) were used at the end of the Table of Contents of the Kartarpuri Bir. The exact wordings reported by Bhai Kahn Singh are as follows: समात 1661 दिनों कार्ता वर्ष १ दिन ६ दिनें स्वामी पहुँचे।॥ सब व्हाये मुस्लिम वाले के वायु॥

(Samat 1661 dated Badhon 1 of second half, writing of Pothi was achieved). Total folios of Guru Baba are 974). But Bhai Jodh Singh has given an entirely a different version of this, that is as follows: समात 1661 दिनों कार्ता वर्ष १ दिनें स्वामी पहुँचे।॥ (Samat 1661 dated Badhon first 1 of the second half, writing of Pothi achieved). These words were in the beginning of the Table of Contents. Moreover, Bhai Jodh Singh categorically refuted the statement, "Total folios of Guru Baba are 974", of Bhai Kahn Singh that these words were not found written in the Table of Contents or anywhere else in the whole of Kartarpuri Bir.

Anyhow, not going into further discussion, there were originally two titles, e.g. Pothi and Guru Baba, of the Granth in its Table of Contents. The title 'Pothi' has also been used by Guru Arjan (पथी निर्मित व घटन।।) AGGS, M 5, P 1226). Almost all scholars agree that 'Pothi' in this verse means the Holy Book/Guru Granth). Professor Sahib Singh used a title, 'Pothi' (Samat 1661 dated Badhon 1 of second half, writing of Pothi) (English & Punjabi Translation) by Manmohan Singh [10], etc. Similarly, the Granth published by the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar has added 'Sri' before Guru and 'Ji' after Sahib in its title as Aad Sri Guru Granth Sahib Ji [1].

The adjective, 'Sri', used with Guru is redundant as it is very commonly used title to address even a common man in India as Mr. is used in the Western world. Harinder Singh Mehta (4) used the title 'Guru Granth Sahib' without 'Sri' throughout his book, Sehjae Rachio Khalsa. Dr Kohli (3) did not use 'Sri' in the title of his book, Sikhism and Guru Granth Sahib. Taran Singh (14) did not use 'Sri' for the title of his book, Guru Granth Ratnavali, published by the Punjabi University, Patiala. Although Dr Gopal Singh [5] used 'Sri' for the title of his four volumes of Sri Guru Granth Sahib he used Guru Granth Sahib without 'Sri' at the bottom of every alternate page in all the four volumes.

This discussion became more interesting when Pal Singh Purewal (Reviewer) suggested retaining 'Sri' and dropping of 'Aad' on the following grounds:
The adjective 'Sri' has been used in the following verses: "Sri Raam Naama uchar Manaa" (AGGS, M 1, P 155); "Sri Gopaal n ucharai bal gayeevee duhchaarn rsna Raami" (AGGS, M 5, P 848); and the First Sloka of Sukhmani.

If we look into the Gurbani carefully it will be clear that adjective 'Sri' has been used rarely for Ram and Gobind. In fact, Ram and Gobind have been used without 'Sri' hundreds of times in the Gurbani so much so that in the above quoted verse of Guru Arjan at page 848, Ram has been used at least 29 times without 'Sri'. In the first verse of Sukhmani another interesting feature is found that although 'Sri' was used for 'Gurdevae' but in the beginning of the verse the use of 'Aad' has been preferred for 'Gurae' (अदि गुरुके रमण ॥ नामाति कुरुके रमण ॥ मांकुरुके रमण ॥ मी मुकुरुके रमण ॥).

From the above examples it is clear that 'Sri' is not an important honorific adjective in the Gurbani. In other writings also 'Sri' is used sometime and is omitted the other times in the title of the Granth in the same book or article by the same author. Therefore, keeping in view the above discussion the use of adjective, 'Sri', is redundant in the title of the Granth. Similarly, the suffix 'Ji' added by the SGPC, at the end of the title is redundant.

The suffix 'Sahib' has been retained in the title because it has been used to address the Almighty in the Gurbani as reported by Bhai Kahn Singh [9]: नमस्ते
Use of 'Aad' (आद)

It is commendable that the SGPC has retained the adjective, 'Aad' in the title of the Granth, although most Sikh scholars have rarely used it. The 'Aad' is the most important adjective that conveys the real characteristic of the Granth. Some scholars argue that the adjective, 'Aad', is used only for the first Granth originally compiled by Guru Arjan. Dr I. J. Singh (Reviewer) is also of the same view that 'Aad' means first. He says if 'Aad' is retained in the title then it means there must one day be a second, or else why name it a first. Most probably this fallacy started when Prof. Sahib Singh [12] entitled the Granth compiled by Guru Arjan as 'Aad Bir' in his book, 'Aad Bir Barae'. Therefore, some scholars are of the view that the first Granth, compiled by Guru Arjan, is the 'Aad Granth' and when the Bani of Guru Teg Bahadur was added by Guru Gobind Singh and Guruship was bestowed on it then it was entitled as 'Guru Granth'. Since then the word 'Aad' has been erroneously understood as 'first' by many scholars.

The real meanings of 'Aad' are available in Bhai Kahn Singh's Mahan Kosh [9]. There are two types of Aad: One without 'Sihari' to 'Dadda' (आद) and the other with 'Sihari' (आद).

The first 'Aad' (आद) means the first, beginning, and etceteras.

The second 'Aad' (आद) that is used in the Gurbani has very deep meanings different than that of the first 'Aad' (आद). For example: The आद means Kartar (the Almighty) as in: आद बद (Kartar) धृतर धृतर स्वाधेंत्र? in Sidh Gost. The आद in: आद आदी आदी आदी क्वायत सबूक तैके तैके। at the end of the Jap verse # 28, 29, 30, and 31, is interpreted as: The primal (आद) (the Almighty) is pure, sans beginning, indestructible and remains 'as is' (स्वयं) throughout the Ages.

Beside this, the आद also means before the beginning of time and space as in "आद आदु गुरुवार एवं आद आदु रोजी आदु। ति दी सूक राज के रोजी की मूर का।" AGGS, Jap 1, P 1. Dr Amar Singh Dhalival (Reviewer) is also of the opinion that with the 'Sihari' or other 'lagan matran' the meanings of a word are changed a lot according to the grammar of the Gurbani.

Therefore, the addition of adjective 'आद' in the title of the Granth means 'PRIMAL' (Original, First in importance (not in number) that remains primal throughout the Ages). Therefore, there is no chance for any other Granth to take its place in the future and it will remain primal forever. Under these circumstances when the Bani of the Guru Teg Bahadur was added by Guru Gobind Singh in that Granth even then it remains the 'Aad'.

Pronunciation of Aad (आद)

In almost all works in English including Encyclopaedia of Sikhism [6], the 'Aad ' in the title of the Granth is spelled as 'Ad' because 'sahihri' of Punjabi is translated as 'I' in English. On the other hand when it is 'bihari' it is also translated as 'I' in English. Here 'आद' has been spelled as 'Aad' according to its pronunciation in Punjabi. The suggestive spelling has been coined by keeping in view the pronunciation of the words in the AGGS having sahiri with the last letter as in आदिरे, e.g. in Jap: दिवं, ik and गुरम, hukm in verse 2, दिवं, kath in verse 3, गुरम, gurmukh in verse 5, मरित, भूत, भूत, बूत, मूत, surt, mat, man, bal, and sud in verse 36; भूत, marn on page 186; दिवं, ik, and लिवं, kar on page 566; दिवं, har, सबदं, sabd, सबदं, sehi, आद, ghat, गुरमुक्तं, gurmukh on page 775 of the AGGS.

The Granth is the only source that has been authenticated by Guru Arjan and Guru Gobind Singh and is used for preaching the philosophy of the Nanakian School, enshrined in it.
without the use of 'Sri' and 'Ji' in the Table of Contents of the Granth compiled by him [8]. In the Gurbani the Granth is also named as 'Pothi' without 'Sri' and 'Ji' by Guru Arjan (ਪ੍ਰਥਮ ਧਾਵਾ ਦਵਾਰਾ AGGS, M 5, P 1226).

SYSTEM FOR REFERENCING BANI
The system of citation of Bani varies tremendously from one author to another. They vary so much so that even the same author might use different systems of citation in the same book or in the same article. This variability of citation is common with almost all the authors. Let us examine a book entitled, An Introduction to Sri Guru Granth Sahib, by Dr. Gurbachan Singh Talib [16], published by the Punjabi University, Patiala in 1991 as an example in which the author has used at least four different systems for referencing Bani from the AGGS.

1. The source of Bani should be given. Here it is the Aad Guru Granth Sahib published by the SGPC in which the text has been standardized on 1430 pages (1). It should be abbreviated as AGGS. No other source of AGGS except that published by the SGPC should be cited. Titles like Granth, Guru Granth, Sri Guru Granth Sahib, Adi Granth, etc. should be avoided henceforth because the Aad Guru Granth Sahib is the most appropriate title for the Granth as discussed earlier.

2. The name of the author of the Bani should be given. The name of the author is first. In all these cases the source, AGGS, is the most appropriate title for the Bani. They cannot be referred to as Mahla, because Guru Arjan reserves the title, Mahla, only for the Sikh Gurus.

3. The page number should be given as the text has been standardized on 1430 pages of the AGGS by the SGPC.

4. Raags need not be mentioned because there are some verses of Bani without any raag.

5. The name of the Bani need not be mentioned because many Banis are without any name or title. As a rule the citation can be as short as possible but should be complete in its information about the source, the author, and the page of the source.

Therefore, it is suggested to cite the Bani of the Sikh Gurus as follows: AGGS, M 5, P 103.

It means this citation is from the Aad Guru Granth

As the 'Sabd Guru' is enshrined in the Granth, ipso facto, this Granth has been entitled as the Guru of the Sikhs, i.e. 'Guru Granth'.

and the succession number of the Guru but the word "Mahla" is missing and so is the source, i.e. AGGS. Until Mahla is written before III or V, this number could designate anything.
Harbans Lal (Reviewer) suggested as follows: Since use of the above system of citation is difficult, it can be referred as the AGGS, Jap 5, P 2.

Dr I. J. Singh (Reviewer) suggested as follows: Since use of the above system is difficult, it can be referred as the AGGS, Jap 5, P 2.

Similarly, the Bani of a Bhagat, a Sant or a Bhatt should be cited as follows: AGGS, Kabir, P 323. That means the citation is from the AGGS; the author is a Bhagat, Kabir; and the page 323 is of the source, i.e. AGGS.

The number of the verse as given in the AGGS can also be indicated at the end of the referred verse for easy location on the particular page of the AGGS.

With the above information one can easily find the quoted verse in the AGGS. But there is only one difficulty in the use of the above system of citation when it is from Jap. Many scholars use the title Japji or Japji Sahib for Jap. But there is no such title in the AGGS. Therefore, I use the real title Jap as given in the AGGS. As no author has been assigned to it by Guru Arjan, therefore, no Mahla with any succession number could be assigned for the verses from Jap (although many scholars would agree that most of the Jap was composed by Guru Nanak).

There could be many reasons for omitting the authorship to Jap. The most probable reason could be that as the Jap is the essence, gist or the summary of the whole philosophy of Sikh Gurus given in the AGGS that is why no authorship to any single Guru is given. For example, the slok, Aad such jugad such..., is of Guru Arjan (M 5) and another slok at the end of Jap, "Pawan Guru pani pita,...", is of Guru Angad (M 2), as indicated at pages 285 and 146 of AGGS, respectively. Similarly, the verse number 27 (commonly called "Pauri" number 27) of Jap, "So dar keha..., " is of Guru Nanak (M 1) as indicated at page 9 and again on page 347 of AGGS. Even then the authorship (like M 5, M 2, and M 1) has not been assigned to these verses (Pauris) in the Jap by Guru Arjan. Whatever the reasons may be for omitting the authorship, we must respect the decision of Guru Arjan. Thus, we cannot quote any verse of Jap by any Mahla. Therefore, under these conditions the verse from Jap should be cited as follows: AGGS, Jap (verse number), P (page number of AGGS).

Thus, the verse number 5, "Thapia na jai kita na hoi...." of Jap at page 2 of the AGGS should be cited as follows: AGGS, Jap 5, P 2.

I have used the word "verse" instead of commonly used word "Pauri" for verses from Jap because there is no such title. Pauri, assigned to any of the 38 verses of Jap in the AGGS. If these verses were pauris then these would have been entitled as pauris since some verses in the AGGS are entitled as pauris.

The first verse (slok) of Jap, i.e., Aad sach jugad such..., and the second verse, Soche soch no hovi... on page 1, carry the same numerical, i.e. 1. Thus, both verses could be cited as: AGGS, Jap 1, P 1.

Similarly, there is another difficulty in citing the first verse of the AGGS written before Jap. Many scholars commonly call the first verse as 'Moolmantar', although there is no such title in the AGGS. Therefore, the title 'Moolmantar' cannot be used for referencing the first verse under any circumstances. As the AGGS begins or commences with this verse, thus, this verse could be cited under the heading of 'Commencing Verse'. Therefore, the first verse of the AGGS could be cited as follows:

AGGS, Commencing Verse, P 1.

Although the critical examination of the first verse indicates that it is a definition of the Almighty [2]. Definition means Manglacharan in Punjabi, therefore, this verse can more appropriately be cited under Manglacharan as follows (if at all it is to be named in Punjabi): AGGS, Manglacharan, P 1. But Dr I. J. Singh (Reviewer) suggested as follows: Since use of the terminology that is not found in the Granth, like Moolmantar, has been dropped, similarly, Manglacharan should not be used. Accepting his suggestion, the term, Manglacharan, has also been dropped. Therefore, it can be referred as the "Commencing Verse" as proposed above.

There is also no standardized system to cite reference to the Granth in the list of "References" given at the end of an article or book. As we know its standardized title, and its publishers, Shiromani Gurdwara Parbandhak Committee, Amritsar, and the year of publication of a particular edition, thus, the Granth can be enlisted by three styles as follows:

- Dev, Guru Arjan (1604 CE) and Singh, Guru

But Dr I. J. Singh (Reviewer) has following views: The system of referencing which lists Gurus with a last name and first name such as Dev, Nanak or Singh, Gobind seems to have come out of the tradition and practice of journals in sciences. It is inappropriate. I can see some author some day citing Bedi, N. D. or Sodhi, G. S., respectively for Guru Nanak or Guru Gobind Singh. One should look at how other religious traditions, historians and social scientists cite references. How is the Holy Bible or Qur'an referred? How is Mark, Luke, Jesus, Buddha or Mohammed cited?

Since there is no specific authorship or editorship assigned to the Granth by Guru Arjan in 1604 CE and the same system was maintained by Guru Gobind Singh when he added the Bani of Guru Teg Bahadur in 1707 CE, therefore, we have to honor the decision of the Gurus. Moreover, the first system has been accepted by all the other reviewers, therefore, the first suggested style of referencing the Granth is most appropriate. Its citation as: Dev, Guru Arjan, Adi Guru Granth Sahib (1707), or Dev, Arjan and Singh, Guru Gobind (1604 and 1707) or as Guru Arjan and Guru Gobind Singh (1604 and 1707) Aad Guru Granth Sahib will not be very logical.

SUMMARY

The system for referencing of the Holy Scriptures, the Granth and the Bani from it can be summarized as follows:

1. The standardized title of the Granth is: Aad Guru Granth Sahib. It is abbreviated as AGGS to be cited in the text and it can be cited in the list of references as follows: AGGS: Aad Guru Granth Sahib. 1983 CE (Reprint) 1430 p. Publishers: Shiromani Gurudwara Parbandhak Committee, Amritsar.

2. The Bani of the Sikh Gurus can be cited as follows:
   
   AGGS, M 5, P 103.

   This indicates that this citation is from the Aad Guru Granth Sahib; M 5 means that the author is Fifth Guru to the House of Nanak, i.e. Guru Arjan; and it appears on page 103 of the source, i.e. the AGGS.

3. Similarly, the bani of a Bhagat, a Sant or a Bhatt can be cited as follows:
   
   AGGS, Kabir, P 323.

   This indicates that the citation is from the Aad Guru Granth Sahib; the author is a Bhagat, Kabir; and it appears on the page 323 of the source, i.e. the AGGS.

The number of the verse as given in the AGGS can be indicated at the end of the verse for easy location on the particular page of the AGGS.

4. The verse of Jap can be cited as follows:
   
   AGGS, Jap 5, P 2.

   This indicates that the citation is from the Aad Guru Granth Sahib; Jap 5 means verse (Pauri) number 5 of Jap; and it appears on page 2 of the source, i.e. AGGS.

5. The commencing verse of the AGGS, i.e., written in the beginning of the AGGS and before Jap, commonly called as "Moolmantar" or "Manglacharan" by many scholars, cannot be cited under these names as no specific title has been assigned to this verse by Guru Arjan. It should be cited as follows:
   
   AGGS, Commencing Verse, P 1.

REFERENCES


   However, the suggested style is as follows where 'Sri' and 'Ji' have been dropped:


REVIEWERS COMMENTS

Prof. I. J. Singh
To my knowledge, yours is the first attempt to propose a rational system for referencing Gurbani from traditional Sikh Sources including the Guru Granth. Much as I appreciate the model proposed by you, I am constrained to dissent on certain matters:

1. You clearly and rightly pointed that the volume compiled by Guru Arjan in 1604 was called Pothi or Guru Baba and not called Guru Granth. That volume should be called the Aad Bir, as Sahib Singh did, since it was the first authoritative volume of Sikh scriptural writing. (Historians might not even concede this point if we accept the traditional Sikh teaching that Pothis were prepared at the time of Guru Nanak.) The Guru Granth became a reality when Guru Gobind Singh added the writings of Guru Tegh Bahadur to the Aad Bir compiled by Guru Arjan and installed it as Guru a hundred years later. When these writings were added, the volume became significantly different from the one compiled by Guru Arjan.

2. If Guru Granth is to be titled Aad Guru Granth Sahib as proposed by you, it implies that there may one day be a second Guru Granth. If there is a first Guru then there must one day be a second, or else why name it "first." We remember Guru Nanak as the first because he is the first in a series of Gurus. Consistency demands that we reserve the title Aad for the Bir compiled by Guru Arjan and not attach to Guru Granth.

3. "Sahib" is an honorific based in the Indian culture and could be translated as "Sir" or "Exalted" depending upon usage, much as Sri stands loosely for Mr. I agree with you that Sri has no place in the title of Guru Granth but nor does Sahib. Having used the honorific Guru, I would think that any additional ones are unnecessary and redundant.

4. The system of referencing which lists Gurus with a last name and the first name such as Dev, Nanak or Singh, Gobind seems to have come out of the tradition and practice of journals in sciences. It is inappropriate, I can see some author some day citing Bedi. N. D. or Sohdi, G. S., respectively for Guru Nanak or Guru Gobind Singh. One should look at how other religious traditions, historians and social scientists cite references. How is the Holy Bible or Koran referenced? How is Mark, Luke, Jesus, Buddha or Mohammed cited?

5. You make an excellent case that there seems no reason to add terminology in referencing that is not present in the original and then you go on to suggest that we add a term "Mangalacharan." Why? There is no such title for any part of Gurbani in the Guru Granth, so why concoct or invent one.

6. A minor matter. On page 2 you refer to pages of the Pothi as "leaves" when they would be better referred to as "folios" (plural) or folio. You concede, in your paper, that there is no consistent historical precedent for Aad, Sri, or Sahib. I would add that there appears to be no justification for adding these. The Guru that we study and revere should be known simply as Guru Granth.

Since we now have a standardized version of the Guru Granth published on exactly 1430 pages, citation of any line should be easily accompanied by a reference to the appropriate page and line number. This is all that should be necessary in the section on the bibliographic references for any scholarly paper. In the body of the paper, if it is germane to the issue, an author may discuss the Raag or authorship of those lines. A complete reference to the author, Raag, etc. would be necessary only if the quotation is from a source other than the standardized version of the Guru Granth.

Dr (Bhai) Harbans Lal

1. Your system of abbreviation is not clear to me. My suggestion is to use international convention on abbreviations. For example, Journal of Molecular Biology is abbreviated as J. Mol. Biol. I feel that the Guru Granth should not be abbreviated. It is a book and a holy book. There is no convention to abbreviate books, particularly holy books, Quran, Gita or Bible are not abbreviated, why should we abbreviate Sri Guru Granth Sahib*.

2. We are entering the 21st century. The system should be such that it is followed by modern scholars every where in the world. Author is almost always cited as Chahal, D. S. or Chahal, Devinder Singh. Please see references cited in my paper enclosed.

3. Although Guru Arjan used only first name, poets can use the name that way. We should conform to international standards of at least two words name, Nam Dev, Bhagat Nam Dev, Bhagat Kabir, etc.

4. International community of scholars will not understand. I suggest, Dev, Guru Arjan, Adi Guru Granth Sahib (1707), 103. This will conform to accepted international standards.

Pal Singh Purewal

1. I do not agree to your stand on ‘Sri’. I do not have to refute you, because Gurbani does.

2. What is your opinion of ‘Sri’ in the very first sloka of Sukhmani Sahib, and Sri with the names of Guru Har Rai and Guru Harkrishan** in our daily ardas, or ‘Sri Raam Naama uchar mana’ M 1 AGGS p 155, or ‘Sri Gopal n uchar bal gavoeyae dadaa harn Raam’ AGGS M 5, P 848?

All the above comments of these reviewers have been discussed at the appropriate places in the text. However, response to the comments (marked with asterisk *) is as follows:

* There is no restriction on abridgement of a verse or abbreviation of a word in the AGGS. For example: The commencing verse of the AGGS, Ik Oankar Sat Naam Karta Parbh Nirbhahu Nirvaer Akal Murtur Ajuni Saebang Gur Parsad, has and has been abridged in four different forms. The shortest abridgement is: Ik Oankar Sat Gur Parsad. That has been used in the AGGS for about 523 times. Mahla has been abbreviated as M: So the Aad Guru Granth Sahib can be abbreviated as: AGGS. If other religions do not have systems of abridgement or abbreviation it does not mean we should follow their systems.

** In Aardas Sri has been used for the two Gurus only the other Gurus are without it, indicating that it is not an important adjective.