SYSTEM OF REFERENCING BANI FROM THE GRANTH THE SIKH HOLY SCRIPTURES

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ABSTRACT
As is clear from the wording used in knitting the caption itself, the pinpointed purpose of this research – based article is twofold. Firstly, it presents historical verifiable and demonstrable evidence to confirm the postulate that even up to the present time, we have not been able to develop a perfectly agreed system for referencing of Bani from the Granth, the Sikh Holy Scriptures. Secondly, it aspires to work out that type of system which will have to be employed uniformly by all the prospective writers who will like to contribute their valuable research articles for this Journal or for any other.

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 (ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ AGGS, M 1, 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: ਸੰਮਤ ੧੬੬੧ ਮਿਤੀ ਭਾਦੋਂ ਵਦੀ ੧ ਪੋਥੀ ਲਿਖ ਪਹੁੰਚੇ ॥ ਸਾਰੇ ਪਤਰੇ ਗੁਰੁ ਬਾਬੇ ਦੇ ੯੭੪ ॥ (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: ਸੰਮਤ ੧੬੬੧ ਮਿਤੀ ਭਾਦੋਉ ਵਦੀ ਇਕਮ ੧ ਪੋਥੀ ਲਿਖਿ ਪਹੁਚੇ ॥ (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 [8] 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 (ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ AGGS, M 5, P 1226). Almost all scholars agree that *'Pothi'* in this verse means the Holy Book/Guru Granth). Professor Sahib Singh [12] used a title, *'Aad Bir'*, for the original *Granth* in his book, *Aad Bir Barae*. Therefore, it appears that all the titles assigned to the *Granth* are the work of different scholars. The most prevalent titles found in the literature are as follows:
1. Adi Granth,
2. Adi Guru Granth,
3. Adi Guru Granth Sahib,
4. Guru Granth,
5. Guru Granth Sahib,
6. Sri Guru Granth,
7. Sri Guru Granth Sahib,
8. Aad Sri Guru Granth Sahib Ji, etc.

It is worth noting that different scholars are using at least eight different types of titles. Nevertheless, none of them was assigned by any Sikh Guru. Therefore, it necessitated finding out a standardized title for the *Granth*.

Use of 'Sri' (ਸ੍ਰੀ)

The adjective *'Sri'* is the most recent addition in the title. In fact *'Sri'* has been added before almost everything and every word connected with the Sikhs and their Gurus. It has been added in the title by many writers out of devotion. For example: *Sri Guru Granth Sahib Darpan* by Dr Sahib Singh [13]; *Sri Guru Granth Sahib* (English Version) by Dr Gopal Singh [5]; *Sri Guru Granth Sahib* (English version) by Dr Gurbachan Singh Talib [15], *Sri Guru Granth Sahib*

(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 Mehboob (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 uchraih bal gayeeye duhchaarn rsna Raam*" (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* (ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ ਜੁਗਾਦਿ ਗੁਏ ਨਮਹ ॥ ਸਤਿਗੁਰਏ ਨਮਹ ॥ ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥).

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]: ਸਾਹਿਬ

ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥ Asa M 1; ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮ ਨ ਚਲੈ ॥ Asa M 2. Dr I. J. Singh (Reviewer) suggested as follows: *'Sahib'* is an honorific based in 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'*. Nevertheless, *'Sahib'* has been retained in the title not as its meanings of 'Sir' but as a metaphor of the Almighty in the *Gurbani* as reported above by Bhai Kahn Singh [9].

Use of 'Aad' (ਆਦਿ)

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'* (ਆਦ) and the other with *'Sihari'* (ਆਦਿ).

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

The second *'Aad'* (ਆਦਿ) that is used in the *Gurbani* has very deep meanings different than that of the first *'Aad'* (ਆਦ). For example: The ਆਦਿ means *Kartar* (the Almighty) as in: ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰ ਕਥੀਅਲੇ? in Sidh Gost. The ਆਦਿ in: ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥ at the end of the *Jap* verse # 28, 29, 30, and 31, is interpreted as: *The primal (ਆਦਿ) (the Almighty) is pure, sans beginning, indestructible and remains 'as is' (ਵੇਸੁ) throughout the Ages.*

Beside this, the ਆਦਿ also means before the beginning

of time and space as in "ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚਿ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥" AGGS, Jap 1, P 1. Dr Amar Singh Dhaliwal (Reviewer) is also of the opinion that with the *'Siari'* 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 'ਆਦਿ ' 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 (ਆਦਿ)

In almost all works in English including Encyclopaedia of Sikhism [6], the *'Aad '* in the title of the *Granth* is spelled as *'Adi'* because *'sihari'* 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 'ਆਦਿ' 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 *sihari* with the last letter as in ਆਦਿ, e.g. in *Jap*: ਇਕਿ, *ik* and ਹੁਕਮਿ, *hukm* in verse 2, ਕਥਿ, *kath* in verse 3, ਗੁਰਮੁਖਿ, *gurmukh* in verse 5, ਸੁਰਤਿ, ਮਤਿ, ਮਨਿ, ਬਲਿ, ਸੁਦਿ, *surt, mat, man, bal,* and *sud* in verse 36; ਮਨਿ, *mann* on page 186; ਇਕਿ, *ik,* and ਕਰਿ, *kar* on page 566; ਹਰਿ, *har*, ਸਬਦਿ, *sabd*, ਸਹਜਿ, *sehj*, ਘਟਿ, *ghat*, ਗੁਰਮੁਖਿ, *gurmukh* on page 775 of the AGGS.

Keeping in view the above discussion the *Granth* should be addressed as the *'Aad Guru Granth Sahib'* and *'Sri'* and *'Ji'* being redundant, should be eliminated from the title. Therefore, it is

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suggested to the SGPC to modify the title as *'Aad Guru Granth Sahib'* in the future publications of the *Granth* so that scholars are consistent in the use of its right title, **Aad Guru Granth Sahib,** for the *Granth*. It should be abbreviated as **AGGS** [1]. The elimination of *'Sri'* and *'Ji'* from the title should not be a problem for the SGPC and for any devout Sikh because *'Sri'* and '*Ji'* were not used for its title when the *Granth* was compiled by Guru Arjan. He named it as *'Pothi'*

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 (ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ 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. **(Japji 2); (Anandu 1); (Sukhmani 18.7); etc.:** There is no name of the author or the name of the source and no page number of the source, i.e., AGGS. He has used the names of the *Bani* such as: *Japji, Anandu, Sukhmani,* etc. with their unit number for their citation. This system will not be applicable to other *Banis* in the AGGS that have no titles or names.

2. **(Sorath 32, page 617); (Suhi 1, page 728); (Asa Chhant 10, page 459); (Ramkali, Ashtpadi 5, page 906); etc.:** Now there is no name of the *Bani* and no name of the author and no mention of the source, i.e., AGGS, but only *raag,* verse number, and page are given. Here he preferred to use *raag* to cite the verse. This system will not be applicable to many verses in the AGGS that are not composed under any *raag*.

3. **(Bihagara Chhant, Guru Ram Das, 6, page 541); (Var Ramkali, Guru Arjan Dev, Page 962); (Guru Arjan Dev, Gouri 99, page 185); (Bhairon, Guru Arjan Dev, 45, page 1149) etc.:** Although these are detailed citations, these are still not consistent. Sometime the serial number of the verse is given and at other times it is missing. Sometime the *raag* is first, at other times the author is first. In all these cases the source, AGGS, is missing. Moreover, there are no such names as Guru Ram Das and Guru Arjan Dev attached to any verse in the AGGS, however, Guru Ram Das is mentioned as *"Mahla* 4" and Guru Arjan as *"Mahla* 5" as the authors of their verses. He ignored the unique system of authorship *(Mahla)* designed by Guru Arjan in his system of referencing Bani.

4. **(Majh III, Ashtpadi 32, page 128); (Gouri Cheti V, 139, page 210) etc.:** There is the name of *raag* 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.

Any review will clearly indicate that there is no consistency in referencing *Bani* from AGGS for research papers, books or popular articles. Therefore, there is a dire need of a uniform system of citation of *Bani* from the AGGS. Let us consider the following facts about citation of *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. In the case of the Sikh Gurus they should be referred to by their succession number to the House of Nanak in the form of *Mahla* (abbreviated as M), e.g. Guru Nanak as M 1, Guru Angad as M 2, and so on. This is the system designed by Guru Arjan. When the author is a *Bhagat*, a *Sant* or a *Bhatt*, then his name should appear as Kabir, Farid, Namdev, Dhana, Kal, Bal, Sal, and so on, as their names were assigned to their *Bani* in the AGGS by Guru Arjan. 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'*.

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 above source, i.e. AGGS. But Dr (Bhai) Harbans Lal (Reviewer) suggested as follows: International community of scholars will not understand (the above system). I suggest, Dev, Guru Arjan, Adi Guru Granth Sahib (1707), 103. This will conform to international standards. This system was not acceptable by the other reviewers.

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:
- AGGS: Aad Guru Granth Sahib. 1983 CE (Reprint) 1430 p. Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar [1].
- Guru Arjan (1604 CE) and Guru Gobind Singh (1707 CE) Eds. Aad Guru Granth Sahib. 1983 CE (Reprint) 1430 p. Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar.
- Dev, Guru Arjan (1604 CE) and Singh, Guru

Gobind (1707CE) Eds. Aad Guru Granth Sahib. 1983 CE (Reprint) 1430 p. Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar.

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 Gurdwara 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

1. Aad Sri Guru Granth Sahib Ji. 1983 (Reprint). 1430 p. Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar. (This title is used by the SGPC).
   However, the suggested style is as follows where 'Sri' and 'Ji' have been dropped:
   AGGS: Aad Guru Granth Sahib. 1983 CE (Reprint). 1430 p. Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar.
2. Chahal, D. S. 1996. Aad Guru Granth Sahib: Fallacies and Facts. Pp 371-392. In: Current Thoughts on Sikhism. ed. Kharak Singh. Institute of Sikh Studies, 959-Sector 59, SAS Nagar, Chandigarh.
3. Kohli, Surinder Singh (Dr). 1990. Sikhism and Guru Granth Sahib. National Book Shop, New Delhi.
4. Mehboob, Harinder Singh (Prof). 1986. *Sehjae Rachio Khalsa* (Punjabi). Published by the author, Khalsa College Garhdiwal, Hoshiarpur.
5. Singh, Gopal (Dr). 1987. Sri Guru Granth Sahib (English version), 4 vols. World Sikh Centre Inc., New Delhi.
6. Singh, Harbans. 1992. The Encyclopaedia of Sikhism. Vol I. Punjabi University, Patiala.
7. Singh, Harbhajan. 1991. *Guru Maneo Granth* (Punjabi). Sikh Missionary College (Reg.), Ludhiana.
8. Singh, Jodh (Bhai). 1968. *Sri Kartarpuri Bir Dae Darshan* (Punjabi). Punjabi University, Patiala.
9. Singh, Bhai Kahn. 1981 ed. *Mahan Kosh* (Punjabi). Bhasha Vibag, Punjab, Patiala.
10. Singh, Manmohan. 1981 (second edition). Sri Guru Granth Sahib: (English & Punjabi Translation). 8 vols. Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar.
11. Singh, Piar. 1992. *Gatha Sri Aad Granth*. (Punjabi). Guru Nanak Dev University, Amritsar.
12. Singh, Sahib (Prof.).1987 (4th edition). *Aad Bir Barae* (Punjabi). Singh Brothers, Mai Sewan, Amritsar.
13. Singh, Sahib (Dr). 1972. *Sri Guru Granth Sahib Darpan* (Punjabi), 10 vols. Raj Publishers (Reg.), Jallandhar.
14. Singh, Taran. No Year. Guru Granth Ratnavali (Punjabi, Hindi and English). Punjabi University, Patiala.
15. Talib, Gurbachan Singh (Dr). 1988. Sri Guru Granth Sahib (English version), 4 vols. Punjabi University, Patiala.
16. Talib, Gurbachan Singh (Dr). 1991. An Introduction to Sri Guru Granth Sahib. Punjabi University, Patiala.

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* complied 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 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 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 abreviated 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 manaa'* M 1 AGGS p 155, or *'Sri Gopal n ucharih bal gayeeaye duhchaarn 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 abridgment of a verse or abbreviation of a word in the AGGS. For example:
  The commencing verse of the AGGS, *Ik Oankar Sat Naam Karta Purkh Nirbhahu Nirvaer Akal Murat Ajuni Saebang Gur Parsad,* 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 Ardas *Sri* has been used for the two Gurus only the other Gurus are without it, indicating that it is not an important adjective.