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, 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: सीध्द 9469 बिन्नी दुर्ग दस्ती 9 दस्ती दिन दस्ती ॥ सधे पढ़ने बुजुर बुधे दे ॥३॥ (Samat 1661 dated Badhon 1 of second half, writing of Pothi was 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.

Anyway, 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 (ਪੰਜਾਬੀ ਸਮਾਨ ਵਿਚ ਦਿਆਂ ॥ 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, 'Pothi', 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, Sehjai 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 Rattanvali, 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 Ram Naama uchar Manaa" (AGGS, M 1, P 155); "Sri Gopaal n uchrai bal gayeeve dihchaarm 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 (ਅਦਾਰੀ ਖੁਬੇ ਰੰਗੀ, ਸ੍ਰੀ ਖੁਬੇ ਰੰਗੀ ਨੀ ਖੁਬੇ ਰੰਗੀ ਸ੍ਰੀ ਖੁਬੇ ਰੰਗੀ)."

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
Use of 'Aad' (आदि)

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' (आदि) and the other with 'Sihari' (आदि).

The first 'Aad' (आदि) means the first, beginning, and etceteras. The second 'Aad' (आदि) that is used in the Gurbani has very deep meanings different than that of the first 'Aad' (आदि). For example: The आदि means Kartar (the Almighty) as in: आदि जय! वर्तमान वास्तविक? in Sidh Gost. The आदि in: आदि वास्तविक नाम आदि वास्तविक सदा सदा देखे देखे at the end of the Jap verse # 28, 29, 30, and 31, is interpreted as: The primal (आदि) (the Almighty) is pure, sans beginning, indestructible and remains 'as is' (सम्बन्धी) throughout the Ages.

Beside this, the आदि also means before the beginning of time and space as in "आदि अंतु दुरांत अंति आदि जय! जय अंतु" 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 'आदि ' 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 (आदि)

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 'आदि' 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 आदि, e.g. in Jap: आदि, ik and गुरुवाह, hukm in verse 2, आदि, kath in verse 3, गुरुमूर्ति, gurmukh in verse 5, मूर्ति, गुरु, भाई, गुरु, बिहारी, surt, mat, man, bal, and sud in verse 36; आदि, man on page 186; आदि, ik, and बिहारी, kar on page 566; आदि, har, बिहारी, sabd, मूर्ति, sehi, गुरु, गुरु, बिहारी, 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 'Siari' and 'Ji' being redundant, should be eliminated from the title. Therefore, it is 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 'Siari' and 'Ji' from the title should not be a problem for the SGPC and for any devout Sikh because 'Siari' and 'Ji' were not used for its title when the Granth was compiled by Guru Arjan. He named it as 'Pothi'

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 'Pothis' without 'Sri' and 'Ji' by Guru Arjan (पौथिस धर्मभाषा ज घटन || 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
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 sach 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:

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. 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 manaa' M I AGGS p 155, or 'Sri Gopal n uchar bal gavayeeye 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 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 Parkh Nirbhaha Nirvaer Akal Mrut Ajani Saubang 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.

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?
The Sikh Gurus were sensitive to the social problems of their times and rejected many evils of Hindu society, especially the caste system, the prevalent superstition and excessive ritualism. They made Sikhism a popular religion in many parts of northern India, especially the Punjab region and many parts of northern India. The Gurus accepted many basic beliefs of Hinduism such as karma and rebirth and also used the names of some Hindu divinities in their Kirtans (musical songs) to extol the virtues of God or express their love for Him. The Sikhs had ten Gurus in human form and after the tenth Guru it was decided that henceforth the Guru Granth Sahib would become the eleventh Guru and would remain so for ever as the living embodiment of the Gurus. The Dasam Granth is a collection of holy scriptures from Sikhism, a religion founded in Northern India. Guru Gobind Singh is the author of these scriptures. In the Dasam Granth, there are approximately 550 total pages, which is divided into 15 sections, each section of varying length. These are the titles of the 15 sections: 1) Jaap 2) Akal Ustat 3) Bachittar Natak 4) Chandi Charitra 5) Chandi Charitra II 6) War Bhagauti Ji Ki 7) Giyan Prabodh 8) Chaubis Avtar [incarnations of Lord Vishnu] 9) Up Avtar [Brahma and Rudr] 10) Shabd Hazare 11) Swaiye 12) Khalsa Mehma 13) Shashhtar Nam Mala 14) Char