

GLOSSARY

AGGS: Aad Guru Granth Sahib: standardized and published by Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar. For further discussion please consult Chahal [1]. (See ‘Adi Granth’)

Adi Granth: It is a commonly used title in English for the Holy Granth of the Sikhs. The irony is that it is not the title of the Holy Granth. Some use this title for the first *Pothi* (Granth) prepared by Guru Arjan in 1604. The title assigned to the Holy Granth by the SGPC is *Aad Sri Guru Granth Sahib Jee*, which is rarely used. Moreover, ‘Aad’ is spelled as ‘Adi’ because they transliterate the ‘*sihaari*’ of Punjabi as ‘i’ in English. In the Gurbani, incorporated in the AGGS, the ‘*siaari*’ with a Punjabi letter puts an emphasis on that letter and is never pronounced as ‘i’. In this book the Holy Granth is always addressed as “Aad Guru Granth Sahib’ (abbreviated as AGGS) without the use of ‘Sri’ because the use of ‘Sri’ before ‘Guru’ (or God) is redundant. Similarly ‘Jee’ is also removed from the title because it is also redundant after ‘Sahib’. For further discussion please consult Chahal [1, 2].

Accept(ing): To receive with intent to retain and adopt; to accept something offered.

Akhand Paath: Uninterrupted recitation of the whole Aad Guru Granth Sahib (AGGS). Complete recitation takes about 48 hours.

Bani: The words of a Guru or of a Bhagat or of anybody. The word ‘Bani’ has been used in singular form in this book. (See ‘Gurbani’)

Belief: A state or habit of mind in which trust or confidence is placed in some person or thing; mental acceptance without directly implying certitude or certainty on the part of the believer. (Certitude = a state of being or feeling certain). (See 'Faith')

Bhagat Bani: Bani of Bhagats incorporated into the Aad Guru Granth Sahib by Guru Arjan. It has been identified as Bani of Bhagat Kabir, Bani of Bhagat Farid, and so on by Guru Arjan in the AGGS. (See 'Gurbani')

Bhog: Completion of the *Paath* or *Akhand Paath* of the AGGS.

Bir: Some writers have translated it as a recension of the Holy Granth of the Sikhs. However, no revision of Sikh Holy book is known. 'Bir' is a common name in Punjabi for a hand-written Holy book or hand-written copy of a Sikh Holy book.

Conscience (see Consciousness)

n.

a knowledge or sense of right and wrong, with an urge to do right; moral judgment that opposes the violation of a previously recognized ethical principle and that leads to feelings of guilt if one violates such a principle [8].

Consciousness (see Conscience)

n.

- 1 the state of being conscious; awareness of one's own feelings, what is happening around one, etc.
- 2 the totality of one's thoughts, feelings, and impressions; conscious mind [8].

Doctrine: A doctrine is a principle or belief, or a set of principles or beliefs, which are thought by its supporters to be absolutely true therefore, the only one acceptable [4].

Fact: A piece of information presented as having objective reality. (Objective reality = having reality independent of mind); something that has actual existence; **In fact:** in truth. (See 'belief', 'faith')

Faith: It implies certitude and full trust and confidence in the source whether there is objective evidence or not. (See ‘belief’)

Giani: Savant, scholar, teacher; a university course or Diploma in Punjabi literature, holder of such degree or diploma.

Grace: *Theol.* a) The unmerited love and favor of God toward mankind; b) divine influence acting in a person to make the person pure, morally strong, etc.; c) the condition of a person brought to God’s favor through this influence; d) a special virtue, gift, or help given to a person by God.

Gurbani: According to Bhai Kahn Singh Gurbani is defined as: *The Bani (Sabd) uttered by the mouth of Guru Nanak and his successor (to the House of Nanak) Satgurus under the intuition of the Almighty is called Gurbani.* (See ‘Nanakian Philosophy’)

He further emphasized in a note that although Bhai Gurdas uses this term for the Bani of all other *Atam Gianis*, however, this term is reserved, especially, for the Bani of our Satgurus [7].
[Note: In general the Bani of Sikh Gurus, which has not been incorporated in the AGGS, is also considered ‘Gurbani’ by the many Sikh scholars.]

Gurmat: According to Bhai Kahn Singh Gurmat is defined as: *Guru’s precepts; principles; tenets; code of conduct; Sikh religion; Sikhism* [6]. (A broad term.)

Gurmukh: One who follows Gurbani; Guru Oriented; it also means the Bani uttered by the Guru’s mouth.

House of Nanak: The inherited treasure of Bani (philosophy) of Guru Nanak. Nine Sikh Gurus inherited this House of Nanak in succession. (See ‘Mahla’)

Karam (ਕਰਮ): It has many meanings – blessing, bounties, deeds, understanding, comprehending, practicing, etc. Its interpretation depends on the context in which it has been used (see stanza # 37 of Jap).

Listen(ing): To make a conscious effort to hear; attend closely, so as to hear; to pay close attention; take advice (See ‘Accepting’)

Logic: Logic means the science of correct reasoning; a science that deals with the principles and criteria of validity of inference and demonstration: the science of formal principles of reasoning.

Mahla: Bani of each Sikh Guru has been identified by the succession number of the Guru to the *House of Nanak* – Mahla. In Gurbani there is no personal name of any Sikh Guru except that of Guru Nanak as ‘Nanak’. All the Gurus have been assigned as Mahla of Nanak. i.e., the Body or the House of Nanak in the AGGS. For example, ‘Mahla 1’ means Guru Nanak, ‘Mahla 2’ means Guru Angad, ‘Mahla 3’ means Guru Amardas, ‘Mahla 4’ means Guru Ram Das, and ‘Mahla 5’ means Guru Arjan and so on. This Mahla system to identify the Bani of the Sikh Gurus was devised by Guru Arjan at the time of compilation of their Bani in a Granth [1, 6]. (See ‘House of Nanak’)

Manay (ਮੰਨੇ): To accept: To accept something offered; to receive with intent to retain and adopt; to agree to take the responsibilities of... ‘Manay’ has been interpreted as acceptance of Nanakian philosophy.

Manglacharan (ਮੰਗਲਾਚਰਣ): Praise, a prayer before one’s *Isht**; The Entity of which the praise and other characteristics is to be described in the Granth, is termed as Manglacharan as described by Bhai Kahn Singh [6]: ਗੁੰਥ ਵਿੱਚ ਜਿਸ ਦਾ ਜਿਕਰ ਕਰਨਾ ਹੈ, ਉਸ ਦੇ ਹੀ ਗੁਣ ਮਹਿਮਾ ਲੱਛਣ ਬੋਧ ਕਰਾਉਣ ਵਾਲਾ ਮੰਗਲ ਜੈਸੇ “ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ”, ਆਦਿ. (See ‘Mool Mantra’)
**Isht*: A phrase in which the poets often describe the one in which they have full confidence or faith.

Manmukh: One who follows his own philosophy to serve oneself. Self-centered, egoist.

Mantra: A sacred word or formula repeated as an incantation (in Hinduism and Buddhism). In Vedas Mantra means repetition of a word, phrase or verse, or name of a god, goddess, a deity many times to get the wishes granted. But Nanakian Philosophy does not support such claims instead emphasizes on the understanding and realization of God and Its Nature and Laws

of Nature/Universe. However, wherever words, such as Mool Mantra, SuMantra, Beej Mantra, GurMantra, etc have appeared in the Gurbani that means teachings/philosophy of Guru Nanak.

Matter: An aggregate material particles possessing inertia and capable of occupying space; matter and energy are regarded as equivalents, mutually convertible according to Einstein's formula, $E = mc^2$ (i.e., energy equals mass multiplied by the square of the velocity of light).

Mool Mantra: The Commencing Verse of the AGGS is commonly (erroneously) called as Mool Mantra. A critical study indicated that it is a precise and concise definition of God. Therefore, it may be called as *Mangalacharan (Isht)*. (See 'Manglacharan' and 'Mantra')

Myth: A traditional or legendary story, esp. one that involves gods and heroes and explains a cultural practice or natural object or phenomenon; a belief or set of beliefs, often unproven or false, that have accrued around a person, phenomenon, or institution.

Mythology: A body of myths, as that of a particular people; a set of stories, traditions, or beliefs that have accrued around a particular person, event, or institution.

Naam (ਨਾਮ) (Name): *Naam* means God Itself as well as Its attributes. Therefore, in Gurbani it has been emphasized whatever is created, is the manifestation of God Itself. And there is no place without Its presence (Naam). Naam is used in place of any descriptive/specific name of God like Ram, Krishan, Rahim, Allah, and etc. since in Nanakian Philosophy no descriptive or specific name can be assigned to Transcendent God.

Nanakian Philosophy: It is defined as follows [3]:

A philosophy promulgated by Guru Nanak that is embodied in his Bani and has been further explained and strengthened by the Sikh Gurus, who succeeded to the House of Nanak, in their

Bani, which is incorporated in the Aad Guru Granth Sahib along with that of Guru Nanak.

Note: The term 'Gurbani' is used for the Bani (verses) of Guru Nanak and of others Sikh Gurus, which has been incorporated in the Aad Guru Granth Sahib and authenticated by Guru Arjan in 1604 and reiterated its authenticity by Guru Gobind Singh around 1705, while the term 'Nanakian Philosophy' is used for the philosophy embodied in the Bani of Guru Nanak incorporated in the AGGS.

Nature: A general term for all aspects of the physical world other than humans such as animal and plant life; features of earth, and so on. An Abstract Entity regarded as regulating or epitomizing the general activities of plants and animals especially higher animals.

Nirmalay (ਨਿਰਮਲੇ): A Sikh sect. Five Sikhs (Ram Singh, Karam Singh, Ganda Singh, Veer Singh, and Sobha Singh) were sent to Kanshi in special dress of Brahmans to learn Sanskrit. On return to Punjab they started a new sect called Nirmalay [6].

Odasi (ਉਦਾਸੀ): A religious sect started by Baba Sri Chand, son of Guru Nanak. This sect is known as Odasi, which used Gurbani also in their preaching [6].

Orthodox beliefs, methods, or systems are those that are accepted or believed by most of people; people who are orthodox believe in older and more traditional ideas of their religions or the political party or system that they support [4]

Patal (ਪਾਤਾਲ): Nether world - *Theol., Myth.* The world of the dead or of punishment after death; hell. Most of the time it is interpreted in this sense. However, in Stanza # 34 in Jap it is interpreted as the 'Center of the earth'. In fact scientifically there is no such world in this universe.

Philosophy: An analysis of the ground of and concepts expressing fundamental beliefs; pursuit of wisdom; a search for a general understanding of values and reality by chiefly speculative rather than observational [8].

Philosophy is the study or creation of theories about the nature of existence, knowledge, thought, etc or about how people should live and behave [4]. (See 'Doctrine' and Chapter 3)

Teachings: The teachings of a particular person, school of thought, or religion are all the ideas and principles that they teach [4].

Raga (Raag): Musical mode, any of a large number of traditional melody patterns with characteristic intervals, rhythms, and embellishments, used by Hindu musicians as source material for improvisation [8].

Religion: a. Belief in a divine or superhuman power or powers to be obeyed and worshiped as the creator(s) and ruler(s) of the universe; *b)* expression of such a belief in conduct and ritual; *b)* any specific system of belief and worship, often involving a code of ethics and a philosophy; *c)* any system of beliefs, practices, ethical values, etc. resembling, suggestive of, or likened to such a system humanism as a *religion*" [8]. (See Chapter 3)

Reveal: To make known (something hidden or kept secret); disclose; divulge; *Theol.* to make known by supernatural or divine means.

Revelation: A revealing, or disclosing, of something; something disclosed; disclosure; esp., a striking disclosure, as of something not previously known or realized; *theol. a)* communication, by a divinity or by divine agency, of divine truth or knowledge; specif., God's disclosure or manifestation to humanity of himself or of his will; *b)* an instance of this; *c)* that which is so communicated, disclosed, or manifested; *d)* something, as a writing or event, containing or showing such a communication, disclosure, or manifestation.

Righteousness: Acting in just, upright manner, doing what is right, virtuous morally right, fair and just.

Rite: A ceremonial or formal, solemn act, observance, or procedure in accordance with prescribed rule or custom, as in religious use.

Rite of passage: A ceremony, often religious, marking the significant transitions in one's life, as birth, puberty, marriage, or death.

Ritual: A set form or system of rites, religious or otherwise; the observance of set forms or rites, as in public worship; a book containing rites or ceremonial forms; a practice, service, or procedure done as a rite, especially at regular intervals; ritual acts or procedures collectively [8].

Rule: Regulating principle (religious, legal).

Sabd: Some spell it as *Shabad* - A word. A verse. In this book it is spelled as *Sabd* as is written and spoken in the Gurbani.

Salvation: 1. A saving or being saved from danger, evil, difficulty, destruction, etc.; rescue; a person or thing that is a mean, cause, or source of preservation or rescue. *Theol.* deliverance from sin and from the penalties of sin; redemption.
2. Liberation from ignorance, illusion, danger or difficulty in the Bani of Guru Nanak but not as *Mukti* in Vadic philosophy or in theology as described in 1.

Science: The word 'science' used here means an organized body of knowledge, body of fact; the state of knowing; knowledge as distinguished from ignorance and misunderstanding. It has not been taken as empirical verification since it may not be applicable for interpretation at certain places in Gurbani.

Sikh: In Gurbani the follower of Sikhi (Nanakian Philosophy) is a Sikh. Some explain it as the derivative of *Sish* (Sanskrit, meaning follower, student).

Sikhi : 'Sikhi' is a Nanakian Philosophy. The word Sikhi gave rise to the anglicized word Sikhism. (See 'Sikhism')

Sikhism: Sikhism is based on Nanakian Philosophy. The anglicized word Sikhism came from Punjabi word *Sikhi* (See 'Sikhi') not from 'Sikh' as is generally understood.

Sin: Transgression of divine law; any act regarded as such a transgression, especially a willful violation of some religious or moral principle; any reprehensible action; serious fault or offense; an offense against any law, standard, code, etc.

Space Age: The period marked by space exploration, considered as beginning Oct. 4, 1957, when the Soviet Union launched the first sputnik.

Sunyae (ਸੁਣਾਏ) (See Listen): To make a conscious effort to hear; attend closely, so as to hear; to pay close attention; take advice. In Jap it means to listen attentively to understand and take the advice from it. (See **Manay** – ਮੰਨੋ)

Tradition: The handing down of information, beliefs and customs by word of mouth or by example from one generation to another without written instructions; an inherited, established, or customary pattern of thought, action, or behavior (as a religious practices or a social custom). (See ‘religion’, ‘ritual’, ‘rule’)

Universe: The total sum of all that exists; the physical system that encompasses all known space, matter, and energy, either existing now, having existed in the past, or postulated to exist in the future [5].

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