HOW TO ADDRESS
THE HOLY GRANTH OF THE SIKHS?

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ABSTRACT

It is a pity that there is no standardized title for the Holy Granth of the Sikhs. Every scholar is using a title of his/her own choice and the need of a standardized title remained ignored since the time of its compilation by Guru Arjan in 1604. The Institute for Understanding Sikhism (IUS) recognized that there is a dire need of a standardized title for the Holy Granth for use in the research work on Gurbani and Sikhism in the academic field. The IUS has been using a title, Aad Guru Granth Sahib, which is very similar to that which is being used by the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar in all the Birs published by them since 1976. The present article discusses the justification for the use of this title for the Holy Granth of the Sikhs for maintaining uniformity and consistency in the academic work on Gurbani and Sikhism. The IUS uses this title in their journal, UNDERSTANDING SIKHISM – The Research Journal, and requests other scholars of Gurbani and Sikhism to use this title in their academic work.

INTRODUCTION

I have been wondering for a long time that why have Sikh theologians, Sikh scholars, and lay Sikhs been addressing their Holy Granth with various titles of their own preference? The importance of one standard title to be followed by everyone has been ignored since the compilation of the Holy Granth. We are going to celebrate Quadricentennial of Compilation of our Holy Granth in 2004; it is a pity that we have not agreed upon a single title for the Holy Granth acceptable to all for the last four hundred years. The current article, which is an extension of my previous articles [2, 3] on this topic, is another urgent and sincere attempt to impress upon my fellow Sikhs the utmost need of an appropriate title for the Holy Granth and to emphasize the importance of 'Aad' (ਆਦਿ) in the title.

DID GURU ARJAN GIVE ANY TITLE?

It is not clear from a review of the history of the Holy Granth if Guru Arjan has assigned any title to the Granth at the time of its compilation [8, 9, 12, and 13]. However, Bhai Jodh Singh [9] 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 ਗੁਰੂ 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, when he examined the *Kartarpuri Bir*. His version is as follows: ਸੰਮਤ ੧੬੬੧ ਮਿਤੀ ਭਾਦੋਉ ਵਦੀ ਇਕਮ ੧ ਪੋਥੀ ਲਿਖਿ ਪਹੁਚੇ (there is difference in the spelling also?)॥ (*Samat* 1661 dated *Badhon* first 1 of the second half, writing of *Pothi* achieved). He further says that these words were in the beginning of the Table of Contents rather than at the end as reported by Bhai Kahn Singh. Moreover, he [9] categorically refuted Bhai Kahn Singh's statement "Total folios of *Guru Baba* are 974" by saying that these words were not found written in the Table of Contents or anywhere else in the *Kartarpuri Bir*.

It is strange that two well-known scholars made two different observations in the Table of Contents of the same *Bir*. Who is right? Just possible both may be right and they might have examined two different *Birs* offered by the custodians of the *Kartarpuri Bir* since they have many copies of the Holy Granth. It is possible that the scribes, who made copies of the Granth, made these entries.

Anyhow, not going into further discussion on this entry and date of compilation, it is suffice to say that there were at least two titles, e.g. *Pothi,* and *Guru Baba*, of the Granth in its Table of Contents. Moreover, the title *'Pothi'* had already been used by Guru Arjan in his *Bani* (ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ AGGS, M 5, P 1226). Almost all scholars agree that *'Pothi'* in this verse means a Book / Granth. However, Professor Sahib Singh [13] gave

another title, *'Aad Bir'*, to this *Pothi* when he wrote a book, *Aad Bir Barae.* I cannot figure out in what context Prof Sahib Singh has used the adjective *'Aad'* for the *'Bir'* compiled by Guru Arjan. Nevertheless, almost all the scholars have taken *'Aad Bir'* as the *'First Bir'* since then.

Now the most prevalent titles found in the old and contemporary Sikh literature are as follows:
1. The titles, *Pothi* and *Guru Baba*, are found in the index of *Kartarpuri Bir(s).*
2. Some innocent Sikhs use names like, *Baba Ji, Guru Baba Ji, Baba Ji Di Bir, Guru Babae Di Bir,* verbally.
3. Professor Sahib Singh used a new title, *Aad Bir,* for *Kartpuri Bir*.
4. Some scholars changed the spellings of the *Aad Bir* into *Adi Granth* in English. Then some scholars dropped the adjective *Aad (Adi)* and replaced it with *Guru* and named it *Guru Granth*.
5. Then some devout scholars started adding prefixes and suffixes in the title as follows:
   * *Guru Granth Sahib,*
   * *Sri Guru Granth,*
   * *Sri Guru Granth Sahib,*
   * *Aad Sri Guru Granth Sahib Ji* (This title is being used for the last 26 years for all the Granths printed by Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar and by all other printers) (Notes # 1-3),
   * The Institute for Understanding Sikhism has adopted the title '*Aad Guru Granth Sahib*' by dropping '*Sri*' and '*Ji*' from the title used by the SGPC, for its periodical, UNDERSTANDING SIKHISM – The Research Journal.

It is evident that all the titles assigned to the Holy Granth are the work of different scholars according to their preferences. It is worth noting that the Sikh theologians and scholars are using more than 10 different titles. The irony is that none of these titles appears to be assigned by any Guru except *'Pothi'* by Guru Arjan. Chahal [2] has been using *'Aad Guru Granth Sahib*, as the title for the Holy Granth since 1996.

Recently when I used *'Aad Guru Granth Sahib'* in my missives for the Sikh Diaspora (SD) Discussion Group, there was a great hue and cry from some Sikh scholars against the use of *'Aad'*. The irony is that none of the critics even cared to look into the title of the Holy Granth published by the SGPC, Amritsar before criticising me. The recent inquiry has confirmed that the SGPC has been using the title *'AAD SRI GURU GRANTH SAHIB JI'* since 1976. **It is interesting that none of these**

critics have criticised the SGPC against the use of *'Aad'* in the title of the Holy Granth during the last 26 years (Notes # 1-3). The Holy Granth published by the SGPC, carrying this title, is used in almost all the Gurdwaras in the world. The Holy Granth published by Bhai Chattar Singh and Jiwan Singh and other publishers also carries the same title.

It is a pity that Sikhs are going to celebrate the **Quadricentennial of Compilation of their Holy Granth in 2004** but they do not have a standardized title for it so far. I [2, 3] have already discussed this issue and have standardized the title as *'AAD GURU GRANTH SAHIB'.* Being the Editor-in-Chief, I am using this title in all the articles being published in *UNDERSTANDING SIKHISM – The Research Journal* since 1999 to maintain uniformity and consistency in all the writings in this journal. On behalf of the *Institute for Understanding Sikhism,* I have decided to present a detailed justification for adopting the title, **AAD GURU GRANTH SAHIB,** for the Holy Granth of the Sikhs so that it becomes an acceptable title by all the scholars in academic field for maintaining uniformity and consistency in research work on Gurbani and Sikhism by the time of the celebration of Quadricentennial of Compilation of the Holy Granth in 2004.

USE OF 'SRI' (ਸ੍ਰੀ) IN THE TITLE

Sikh theologians and Sikh scholar are so much under the influence of ancient Indian philosophy and *Bipreets* (ਬਿਪਰੀਤ– Customs contrary to Nanakian Philosophy) that it is impossible for them to see beyond it. Bhai Kahn Singh [10] has reported that **'Sri'** is a sect of Vaishnavism, in which the main deity of worship is Lakshmi. Swami Ramanuj was the preacher of this sect. The members of this sect, including other sects also, use *'Sri'* 108 times for a religious teacher; 6 times for mother, father, and teacher guru; 5 times for the master (boss); 4 times for a friend; 2 times for a servant, and 1 time for son and wife. According to Bhai Kahn Singh *'Sri'* also means 'major', or 'great'. Most probably the adjective *'Sri'* has been added before almost everything and every word connected with the Sikhs and their Gurus either innocently by the Sikh scholars under the influence of Vaishnavism or intentionally by the *Biprins* (ਬਿਪਰਿਨ – Persons who work against *Nanakian Philosophy*) with certain objectives. **It means to pay proper respects 'Sri' must be used at least for 108 times before the Holy Granth.**

It appears that influence of Vaishnavism and *Biprins* is still so strong that some contemporary scholars and theologians are still popularizing *'Sri'* by eliminating the important adjective, *'Aad',* in spite of the fact that Guru Nanak liberated the Sikhs from the shackles of ancient

philosophy and *Bipreets* during the 15ᵗʰ and 16ᵗʰ centuries. For example,
Sri Guru Granth Sahib Darpan by Dr Sahib Singh [14];
Sri Guru Granth Sahib (English Version) by Dr Gopal Singh [6];
Sri Guru Granth Sahib (English version) by Dr Gurbachan Singh Talib [16],
Sri Guru Granth Sahib (English & Punjabi Translation) by Manmohan Singh [11], etc.
Similarly, the *Granth* published by the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar has also added *'Sri'* before Guru in its title as *Aad Sri Guru Granth Sahib Ji*, however, credit goes to the SGPC for retaining the *'Aad'* in the title [1], {Notes 1-3}.

It is a pity that the above scholars have ignored the fact that the *'Aad'* is being used in the title of the Holy Granth published by the SGPC and all the other publishers for the last many years. All the copies of the Holy Granth, which are used in all the Gurdwaras of the world and also in many houses (including mine) in the world carry their title as follows:
'AAD SRI GURU GRANTH SAHIB JI'
It is very difficult to understand why the above scholars have *dropped* the *'Aad'* from the title in spite of the fact that it *(Aad)* is being used in the title by the SGPC since 1976 (Notes # 1-3). Moreover, why were the scholars on the Sikh Diaspora were objecting my use of 'Aad' in the title of the Holy Granth?

On the other hand it is encouraging to note a trend to eliminate the use of *'Sri',* since the adjective *'Sri'* used with Guru is inappropriate as it is very commonly used title to address even a common man in India as 'Mr' is used in the Western world. It is unfortunate that they have also eliminated *'Aad'*, the most important and appropriate title for the Holy Granth. For example,

Harinder Singh Mehboob [5] used the title *'Guru Granth Sahib'* without *'Sri'* throughout in his book, *Sehjae Rachio Khalsa*. Dr Kohli [4] did not use *'Sri'* in the title of his book, *Sikhism and Guru Granth Sahib*. Taran Singh [15] did not use *'Sri'* for the title of his book, *Guru Granth Ratnavali*, published by the Punjabi University, Patiala. Although Dr Gopal Singh [6] used *'Sri'* for the title of his four volumes of *Sri Guru Granth Sahib* but he used *Guru Granth Sahib* without *'Sri'* at the bottom of every alternate page in all the four volumes. It is a good trend that *'Sri'* has already been accepted as a redundant adjective and has been dropped by some scholars.

However, there are still many who want to retain *'Sri'* in the title. For example, while discussing the title of the Holy Granth with Pal Singh Purewal [personal communication in Ref # 3], he suggested the retention of *'Sri'* and dropping of *'Aad'* from the title. Similarly,

during Sikh Diaspora Internet some members favoured to retain *'Sri'*. However, Dr Gurinder Singh Mann was not in favour of retaining *'Sri'* in the title.

Pal Singh Purewal quoted the use of *'Sri'* in the following verses to support his views:
ਸ੍ਰੀ ਰਾਮ ਨਾਮਾ ਉਚਰੁ ਮਨਾ ॥ AGGS, M 1, P 155.;
ਸ੍ਰੀ ਗੋਪਾਲੁ ਨ ਉਚਰਹਿ ਬਲਿ ਗਈਐ ਦੁਹਚਾਰਣਿ ਰਸਨਾ ਰਾਮ ॥ AGGS, M 5, P 848; and ″
ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥ AGGS, M 5, P 262.

If we look into *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'* on the same page. Moreover, we should not forget that there is extensive use of allegories, metaphors, and similes in the Nanakian Philosophy. Ram and Gopal with *'Sri'* or without *'Sri'* have been used as symbolic names of God widely accepted at that time. In fact there is no specific name for God in Nanakian Philosophy, therefore, use of *'Sri'* with Ram, Gopal, or with any other such symbolic names does not mean that it is an approved title by any Guru. 'Sri Ram' and 'Sri Gopal' are the symbolic names for God used by people at that time. Guru Nanak's favourite name for God is '*Naam'* but the most used name for God is ineffable and its synonyms.

In the first verse of *Sukhmani* (ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥ ਸਤਿਗੁਰਏ ਨਮਹ ॥ ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥ AGGS, M 5, P 262.), an 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,* for example, ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ meaning respects to the Guru (God), who existed before the beginning of time and space. Then other adjectives like, '*Jugaad', 'Sat',* and *'Sri'* have been used. This also indicates that either *'Aad'* or *'Jugaad'* or *'Sat'* or *'Sri'* can be used but never two adjectives together like, *'Aad'* and *'Sri'* as have been used by the SGPC in *'Aad Sri Guru Granth Sahib Ji'*.

From the above examples it is clear that *'Sri'* is not an important honorific adjective in the *Gurbani*. On the other hand it is the *'Aad',* which has been used extensively in the Gurbani (Many examples are cited later). In other writings mentioned above, *'Sri'* has been used sometimes 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 not an appropriate adjective in the title of the *Granth*. That is why I say that the use of *'Sri'* after *'Aad'* in the title is redundant because of the above facts – being an extra adjective, and being inappropriate adjective for the GURU. Similarly, the suffix *'Ji'* added by the SGPC, at the end of the title is redundant since *'Sahib'* has already been used as a suffix.

The suffix *'Sahib'* is more important than *'Ji'* because it has been used to address the God in the *Gurbani* as reported by Bhai Kahn Singh [10]: ਸਾਹਿਬ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥ Asa M 1; ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮ ਨ ਚਲੈ ॥ Asa M 2. Dr I J Singh [personal communication in Ref # 3] suggested the following: *'Sahib'* is an honorific title 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 by the SGPC as well as by me [2, 3], not because it means 'Sir', but as a metaphoric word for the God in the *Gurbani* as ਸਾਹਿਬ ਮੇਰਾ ਏਕੋ ਹੈ॥ (AGGS, M 1, P 350) and as reported above by Bhai Kahn Singh [10].

USE OF 'AAD' (ਆਦਿ)

Recently it has been confirmed that the SGPC has been using *'Aad'* in the title on all the *Birs* published by them since 1976, i.e. for the last 26 years. It is highly appreciated that the SGPC has retained the adjective *'Aad'* in the title of the Granth, whereas all the Sikh theologians even at the Darbar Sahib Complex, and most Sikh scholars rarely use this adjective when addressing the Holy Granth. It appears that many Sikh scholars are omitting the use of *'Aad'* from the title unknowingly under the influence of *Biprins,* who are trying to debase the originality of Nanakian Philosophy.

The '*Aad'* is the most appropriate adjective that conveys the real characteristic (discussed later) of the Guru and the Granth. Some scholars argue that the adjective, *'Aad'*, is used only for the first *Bir* (*Granth/Book)* compiled by Guru Arjan in 1604 CE. Prof Sahib Singh was the first scholar who used the title *'Aad'* when he wrote his book, *Aad Bir Barae* (about the compilation of the *Bani* into a *Bir*.) Since then many scholars understood that the *Bir* compiled by Guru Arjan is called *Aad Bir* because it was the first *Bir* compiled by him as if there were many more to be compiled by him or by other Gurus. Due to this misunderstanding or confusion, some scholars started removing the *'Aad'* from its title when the *Bani* of Guru Teg Bahadur was added and Guru-ship was bestowed on it by Guru Gobind Singh in 1708 CE, as

if the real characteristics of being *'Aad'* has been lost by this *Bir* after the addition of *Bani* of Guru Teg Bahadur and bestowing of Guru-ship on it.

It is a pity that a few scholars understand that the '*Sabd'* was declared as *'Guru'* by Guru Nanak right from the beginning. Thereafter, Guru Arjan had declared the *Pothi* as *Parmeshar (Guru)* just after its compilation as is indicated in his *Bani* on page 1226 because '*Sabd Guru'* was enshrined in the *Pothi*. Therefore, this *Bir*, which was called as *Aad Bir* by Prof Sahib Singh was the Guru right from the time of its compilation and it remained *'Aad'* even when the *Bani* of Guru Teg Bahadur was added. In fact in 1708 Guru Gobind Singh just reiterated the original status of the Granth discussed as above. This fact will be discussed in details in another article soon.

Dr I J Singh (personal communication in Ref # 3) 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. There are many scholars who hold the same opinion. It appears that many scholars have erroneously understood the adjective *'Aad'* as 'first'. Let us look into the meanings of *'Aad'* in detail:

MEANINGS OF AAD (ਆਦਿ) IN NANAKIAN PHILOSOPHY

According to Bhai Kahn Singh [10] there are two types of *Aad* in Punjabi language: One without *'Sihari'* to *'Dadda*' (ਆਦ) and the other with *'Sihari*' (ਆਦਿ). The *'Aad'* (ਆਦ) without *'Sihari'* means first, beginning, and etcetera (etc.). The 'Aad' (ਆਦਿ) with '*Sihari*' means the 'Eternal One' as given in the Nanakian Philosophy.

I could not find any *'Aad'* without '*Sihari'* (ਆਦ) in the Nanakian Philosophy incorporated in the Holy Granth. The second '*Aad'* (ਆਦਿ) with *'Sihari'*, which has been extensively used in the Nanakian Philosophy, has very deep meanings, different than that of the other *'Aad '* (ਆਦ) without *'Sihari'*.

The word '*Aad'* (ਆਦਿ) has been used for about 145 times in the Gurbani. Let us discuss it when it appears in the following stanza on the first page of the Holy Granth of the Sikhs:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥
AGGS, Jap 1, P 1 and M 5, P 285.

The above stanza appears on the first page immediately after the heading, JAP. The same stanza appears on page 285 as a *Slok* in *Sukhmani* of Guru Arjan. Almost exactly the same type of stanzas of Guru Nanak occur at pages 437, 840, and 1039 (see i-4, -5, -12).

Many scholars usually interpret the word *'Aad'* as *'at or from or in the beginning of the time'*. But here *'Aad'* according to Nanakian Philosophy means '*Before the beginning of the time and space'* that means before the Big Bang, the widely accepted theory. After the Big Bang the time started and space appeared. The period from the beginning of time till today is called past time. The past time has been measured in various periods or ages, as **Jug (Yug)**, e.g. *Sat Jug, Traeta Jug, Duaapar Jug and Kal Jug* in mythical terms or as **Various Ages**, e.g. Stone Age (prehistoric culture characterized by the use of stone tools), Bronze Age (4000-3000 BCE, Iron Age (from 1000 BCE), Middle Ages (500-1500 CE), Renaissance Age (1400 – 1700 CE), and Science Age (started about 1600 CE, it includes other Ages, ie. Atomic Age, Space Age, Computer Age, Information Age, etc.) in scientific terms. Therefore, in the Nanakian Philosophy *'Jugaad'* (combined form of *Jug + Aad*) is interpreted as the *Jug*, the period that started after the *Aad,* i.e. after the Big Bang when the time started. The time of the past has been known under different names, i.e. 'Various Ages' as explained above. Therefore, according to the Nanakian Philosophy there are four stages of time, not three (past, present, and future as generally accepted). The stage, *Aad*, has been added by Guru Nanak to indicate that the God existed before the time started and space appeared, i.e. before the Big Bang.

The word *'sach'* has been interpreted as 'existence' according to Dr Sahib Singh [14]. The other meaning of *'sach'* is 'truth'. The truth means reality, and reality is that which exists. Therefore, the word 'exist' has been used for the existence of the Abstract / Transcendent Reality or Entity but not for any being. Although it is an Abstract / Transcendent Entity, It still exists according to the Nanakian Philosophy. Since it is an Abstract / Transcendent Entity that is why no specific name for this Entity has been used in the above stanza. Thus, the above verse is interpreted as follows:

"It (The Almighty) was in existence (sach) *before the beginning of the time and space* (aad)*;
It was in existence during the Various Ages* (Jugaad*); It is in existence in the present;
It will be in existence forever (in the future)."*

The meanings of *'Aad'* will become clearer from the last sentence of stanzas # 28-31 of JAP:
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮ – ੩੧॥
AGGS, Jap 28 - 31, P 6, 7.

Dr Sahib Singh [14] interpreted *'Aad'* in the first stanza of JAP as 'From the beginning' and here he interpreted *'Aad'* as 'the root of everything'. Then he interpreted *'Anaad'* as

the 'One that has no root' and *'Anahit'* as 'indestructible'.

I would keep the same interpretation of *'Aad'* as is given in my previous interpretation of the first stanza of JAP, and *'Anaad'* as a combination of *'An' +'Aad'* meaning without any beginning or starting point. Therefore, the word 'ਅਨਾਦਿ' is a different than 'ਅਨਾਹਦਿ', 'ਨਾਦਿ' or 'ਨਾਦ', which means 'no sound', 'sound' or 'sound', respectively. Thus, the above stanza is interpreted as follows:

Guru Nanak Says:
"Respects to That, Who was in existence before the beginning of time and space, is pure (without any fault or flaw), has no beginning (no birth) (anaad), indestructible (anahit) (since It has no beginning, therefore, It has no end), and remains in the same state throughout the Various Ages."

Please note change in the meanings when different letters are added before - ਦਿ.
ਆਦਿ = ਅ – ਦਿ = means before the beginning of time and space;
ਜੁਗਾਦਿ = ਜੁਗ – ਦਿ = means the past time – Various Ages in science and *Jugs/Yugs* in mythology as discussed previously. According to Dr Sahib Singh [14, P 470, Vol 9] it means ਜੁਗ the period after ਆਦਿ .
ਅਨਾਦਿ = ਅਨ – ਦਿ = means without any beginning.

The word *'Aad'* **(**ਆਦਿ**)** has been used in three different contexts in the Nanakian Philosophy as follows:

i) The 'Aad' (ਆਦਿ) Means Before the Beginning of Time and Space:
The first two examples previously discussed belong to this category. Now let us discuss more examples where *'Aad'* has also been used in the same context, i.e. before the beginning of the time and space, i.e. before the Big Bang:

1. ਘਟਿ ਘਟਿ ਸੋ ਪ੍ਰਭੁ ਆਦਿ ਜੁਗਾਦਿ ॥੮॥
AGGS, M 1, P 415.
"The God, Who existed before the beginning of the time and space and also throughout the Various Ages, also dwells in every human."

2. ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਲੁ ਤੂ ਠਾਕੁਰ ਤੇਰੀ ਸਰਣਾ ॥੧॥
AGGS, M 1, P 419.
"Before the beginning of time and space, and throughout the Various Ages, You have been the Merciful and Sanctuary for all."

3. ਆਦਿ ਜੁਗਾਦਿ ਨਿਰੰਜਨਾ ਜਨ ਹਰਿ ਸਰਣਾਈ ॥੨॥

AGGS, M 1, P 420.
"The humble servant finds sanctuary in the Immaculate One, who existed before the beginning of the time and space and throughout the Various Ages."

4. ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਅਵਰੁ ਝੂਠਾ ਸਭੁ ਮਾਨੋ ॥
AGGS, M 1, P 437.
"(The God) Existed before the time and space, throughout the Various Ages, will exist in the future, everything else is false (perishable)."

5. ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਗੁ ॥
AGGS, M 1, P 840.
" (The God) Existed before the time and space, throughout the Various Ages, and will exist in the future."

6. ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਪਤਿ ਦਾਤਾ ਤੁਧੁ ਵਿਣੁ ਮੁਕਤਿ ਨ ਪਾਈ ॥੪॥ ੬॥
AGGS, M 1, P 991.
"Before the beginning of time and space, and throughout the Various Ages, You (God) have been merciful and generous and there is no salvation without You."

7. ਆਦਿ ਜੁਗਾਦਿ ਅਨਾਹਦਿ ਅਨਦਿਨੁ ਘਟਿ ਘਟਿ ਸਬਦੁ ਰਜਾਈ ਹੇ ॥੭॥
AGGS, M 1, P 1020.
"The One, Who existed before the beginning of time and space, throughout the Various Ages, and indestructible, also resides night and day in each and every heart according to the Laws of Nature (Sabd rzai)"

8. ਆਦਿ ਜੁਗਾਦੀ ਅਪਰ ਅਪਾਰੇ ॥
AGGS, M 1, P 1023.
"The One, Who existed before the beginning of time and space, and throughout the Various Ages, is Infinite and Incomparable."

9. ਓਹੁ ਆਦਿ ਜੁਗਾਦੀ ਰਾਮ ਸਨੇਹੀ ॥
AGGS, M 1, P 1027.
"The Oh (That/The One), Who existed before the beginning of time and space, and throughout the Various Ages, loves every one."

10. ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਆਦਿ ਜੁਗਾਦੀ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਹੇ ॥੮॥
AGGS, M 1, P 1029.
"Before the beginning of time and space, and throughout the Various Ages, the True Guru has been the boat; through the comprehension of Naam (God), It carries us across."

11. ਤੁ ਆਦਿ ਜੁਗਾਦਿ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲਾ ॥
AGGS, M 1, P 1031.
"You have been sustaining before the beginning of time and space, and throughout the Various Ages."

12. ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਸਹਸਾ ਭਰਮੁ ਚੁਕਾਇਆ ॥੧੪॥
AGGS, M 1, P 1039.
"The One, who existed before the beginning of time and throughout Various Ages; and will be existing in the future, has dispelled skepticism and doubts."

13. ਆਦਿ ਜੁਗਾਦਿ ਵੇਸੁ ਹਰਿ ਏਕੋ ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ ਪ੍ਰਭੁ ਭਜਿਆ ॥
AGGS, M 4, P 1315.
"Before the beginning of the time and space, and throughout the Various Ages, the One has been in the same status and had the same philosophy, one should imbibe Guru's philosophy."

14. ਆਦਿ ਜੁਗਾਦੀ ਸੇਵਕ ਸੁਆਮੀ ਭਗਤਾ ਨਾਮੁ ਅਧਾਰੇ ॥
AGGS, M 5, P 79.
"The One, Who was before the beginning of time and space, and throughout Various Ages, is the supporter of Its devotees."

15. ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਅਵਰੁ ਨ ਕੋਇ ਦਿਖਾਲੀਐ ਜੀਉ ॥੨॥
"Before the beginning of the time and space, during the Various Ages, and at the end of the time, there was, is and will be the same God but no other like It."
AGGS, M 5, P 102.

16. ਆਦਿ ਜੁਗਾਦੀ ਰਹਿਆ ਸਮਾਇ ॥੧॥
AGGS, M 5, P 868.
"(The God) Existed before the beginning of time and space, throughout the Various Ages, will pervade everywhere in the future.)

17. ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਸਭ ਜੀਆ ਕਾ ਸੁਖਦਾਈ ਸੰਤਹੁ ॥੬॥
AGGS, M 5, P 916.
"(The God) Existed before the time and space, throughout the Various Ages, will exist in the future, and blesses peace on all beings."

18. ਆਦਿ ਅੰਤੇ ਮਧਿ ਤੁਹੈ ਪ੍ਰਭ ਬਿਨਾ ਨਾਹੀ ਕੋਇ ॥
AGGS, M 5, P 988.
"Before the beginning of time and space, at the end of time and during Various Ages, You (God) alone exists, there is none other than You."

19. ਆਦਿ ਮਧਿ ਅੰਤਿ ਹੈ ਸੋਉ ॥੧॥
AGGS, M 5, P 1001.
"It (God) is the same, who existed before the time and space, during the Various Ages, and at the end of the time will exist."

20. ਆਦਿ ਅੰਤਿ ਪ੍ਰਭ ਅਗਮ ਅਗਾਹੀ ॥
AGGS, M 5, P 1005.
"Before the beginning of time and space It (God) existed, and at the end of the time, the inaccessible and unfathomable will exist."

ii) The 'Aad' (ਆਦਿ) Means the Eternal (God Itself):

As we have discussed that *'Aad'* means the One, Who existed before the beginning of time and space and then it was qualified that It also existed during the Various Ages, exists now and will exist in the future or even after the end of time. In the following stanza use of *'Aad'* alone means the same One, with all the above characteristics of existence. Therefore, in the following stanzas *'Aad'* has been interpreted as the 'Eternal' as a noun:

1. ਆਦਿ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਹੀਰਾ ॥

"The Eternal (ਆਦਿ) is beyond comprehension and priceless jewel."
AGGS, M 1, P 354.

2. ਸੁਰਤਿ ਮੂਰਤਿ ਆਦਿ ਅਨੂਪੁ ॥

"The form and personality of the Eternal (ਆਦਿ) are incomparable beauty."
AGGS, M 1, P 686.

3. ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੋ ॥

AGGS, M 1, P 940.
Q. *"How can one comprehend the Eternal (ਆਦਿ) and where does the Abstract/Transcendent Entity (ਸੁੰਨ) dwell?"*

4. ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ ॥

AGGS, M 1, P 940.
Ans. *"The Eternal (ਆਦਿ) can be comprehended as wondrous One, the Abstract/Transcendent Entity (ਸੁੰਨ) exists in Itself."*

5. ਊਪਰਿ ਆਦਿ ਸਰਬ ਤਿਹੁ ਲੋਈ ਸਚੁ ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਇਆ ॥

AGGS, M 1, P 1042.
"The Eternal (ਆਦਿ) is over everything and exists everywhere (in the so-called three worlds); Nanak receives the Elixir (ਅੰਮ੍ਰਿਤ) from It."

iii) The 'Aad' (ਆਦਿ) as an adjective meaning 'Eternal':

Here *'Aad'* has been used as an adjective before allegorical expressions of God, e.g. *Purkh, Naranjan, Gurayae,* etc.:

1. ਆਦਿ ਪੁਰਖੁ ਗੁਰ ਦਰਸਨ ਦੇਖਹਿ ॥

AGGS, M 1, P 416.
"The Guru reveals the Vision of the Eternal Being."

2. ਆਦਿ ਪੁਰਖੁ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸ ॥੧॥ ਰਹਾਉ ॥

AGGS, M 1, P 417.
"O Eternal Being! Your limits are not known; You create, and create, and behold the scenes."

3. ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰਾ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ ॥੩॥

AGGS, M 1, P 422.
"The Eternal Being, the Infinite, is revealed to the Guru-oriented."

4. ਈਵੜੀ ਆਦਿ ਪੁਰਖੁ ਹੈ ਦਾਤਾ ਆਪੇ ਸਚਾ ਸੋਈ ॥

AGGS, M 1, P 432.
"Eevree (ੲ): The Eternal Being is the Benevolent and It exists forever."

5. ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਪਿਆਰਾ ਸਤਿਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥

AGGS, M 1, P 436.
"The Beloved Primal Being is Infinite and Unseen is realized through the True Guru."

6. ਸਚੁ ਸਾਹਿਬੋ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੋ ਧਾਰੇ ਰਾਮ ॥

"The Ever-Existing, Eternal Being is the Infinite."
AGGS, M 1, P 437.

7. ਆਦਿ ਪੁਰਖਿ ਇਕੁ ਚਲਤੁ ਦਿਖਾਇਆ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ ॥

"The Eternal Being has initiated wondrous show; wherever I look, there I see It (The Primal Being)."
AGGS, M 1, P 437.

8. ਗੁਰ ਆਦਿ ਪੁਰਖੁ ਹਰਿ ਪਾਇਆ ॥੨॥

AGGS, M 1, P 879.
"Through the Guru, I have found the Eternal Being."

9. ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਸੋ ਪ੍ਰਭੁ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਲੈ ਪਾਰਿ ਪਇਆ ॥

AGGS, M 1, P 906.
"The Primal Being is Infinite, those who realize It can cross over (problems easily)."

10. ਆਦਿ ਨਿਰੰਜਨ ਖਸਮ ਹਮਾਰੇ ॥

AGGS, M 1, P 1023.
"The Eternal Immaculate Being is our Guide (Husband)."

11. ਆਦਿ ਪੁਰਖ ਕਉ ਅਲਹੁ ਕਹੀਐ ਸੇਖਾਂ ਆਈ ਵਾਰੀ ॥

AGGS, M 1, P 1191.
"The Eternal Being started to be called Allah when the turn of Sheiks (Muslims) came".

12. ਘਟਿ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੇਉ ॥ ਆਦਿ ਪੁਰਖ ਨਿਰੰਜਨ ਦੇਉ ॥

AGGS, M 1, P 943.
The one, who knows the mystery of the Abstract/ Transcendent Entity (ਸੁੰਨ) That pervades in each and every heart, also knows the Eternal Being as the Immaculate Enlightener.

13. ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰਮਲੁ ਸੋਈ ॥

AGGS, M1, P 1034.

"The Primal One is immaculate and pure."

14. ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥

AGGS, M 4, P 11.

"You, the Eternal Being, is the Infinite Creator and there is no other like You."

15. ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ ॥

AGGS, M 4, P 129.

"The Eternal Being is by Itself and beyond comprehension."

16. ਆਦਿ ਪੁਰਖ ਅਪਰੰਪਰ ਦੇਵ ॥੨॥

"The Eternal Being is the Infinite."

AGGS, M 5, P 187.

17. ਆਦਿ ਗੁਰਏ ਨਮਹ ॥

AGGS, M 5, P 262.

"Respects to the Eternal Guru."

18. ਆਦਿ ਪੁਰਖ ਕਾਰਣ ਕਰਤਾਰ ॥

AGGS, M 5, P 290.

"The Eternal Being, the Creator of the Creation."

CONCLUSIONS

From the above discussion it is very clear that **'Aad'** has been used in Gurbani with the following three meanings:

• As, 'Before the beginning of time and space':
ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

• As, 'Eternal' (God Itself): ਆਦਿ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਹੀਰਾ ॥

• As, an adjective like **'Eternal'** with metaphoric names, i.e. *Purkh, Guru,* having all the characteristics of existence before the beginning of time and space, during the Various Ages, and in the future or even at the end of the time (Existing forever):

1. ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ ॥ (Eternal Being) and
2. ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ **(Eternal Guru)**.

Nowhere in Holy Granth the adjective **'Aad'** has been used indicating its meaning as **'First'**.

Keeping in view the total sum of the above discussion **'Aad'** means **'Eternal'** meaning; which will exist forever - everlasting. The standardized title, AAD GURU GRANTH SAHIB, is almost the same, which has been used by the SGPC since 1976 on the *Birs* published by them and printed by other authorized publishers. The only difference is that **'Sri'** and **'Ji'** being redundant adjectives have been dropped as discussed previously. Moreover, the honorific adjective **'Sri'** does not indicate **Eternity.**

Now following two questions arise:
Who is the 'Guru' in the standardized title?
How will the title be interpreted?
Does AAD GURU GRANTH SHAIB means –

GRANTH SAHIB is of the AAD GURU or
GRANTH SAHIB is the AAD GURU?

The answer to the above question lies in the proper interpretation of the following stanzas of Guru Nanak and Guru Arjan, respectively:

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

AGGS, M 1, P. 943.
and
ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥
ਸਾਧ ਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥

AGGS, M 5, P 1226 [1].

This will be discussed in a separate article, SABD GURU, soon.

Pronunciation of Aad (ਆਦਿ):

In almost all works in English including Encyclopaedia of Sikhism [7], the *'Aad '* in the title of the *Granth* is spelled as *'Adi'* because *'sihari'* in 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 and pronounced as *'Aad '* as is pronounced in the Gurbani. The suggestive spelling has been coined by keeping in view the pronunciation of the words in the Gurbani 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.

SUGGESTIONS

• Since the standardized title is almost the same (AAD *SRI* GURU GRANTH SHAIB *JI*) as is being used for all the *Birs,* published by the SGPC and by all other publishers for the last 26 years. The only difference is that *'SRI'* and *'JI'*, being redundant, have been dropped 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. It should be abbreviated as **AGGS** [1].

• The SGPC is also requested to be careful from the lobby, which would like to eliminate *'AAD'*, the most important and appropriate adjective and instead would

insist to retain *'SRI'* the adjective commonly used in Hinduism under the influence of Vaishnavism and *Biprins.*

- The SGPC should also be aware of still another group, who would like to eliminate 'AAD' also along with *'SRI'* to debase the characteristics and qualities of *'Granth Sahib'* deing the *'Aad Guru'* or being of the *'Aad Guru'*, the '**Eternal Guru**'.
- The scholars of Sikhism are also requested to adopt the standardized title for the Holy Granth of the Sikhs immediately, so that by the time of celebration of **Quadricentennial of Compilation of the Aad Guru Granth Sahib** in 2004 it becomes well-established title for the Holy Granth of the Sikhs for the sake of uniformity in the Sikh literature.
- Finally the standardized title is as follows:

AAD GURU GRANTH SAHIB
and it should be abbreviated as **AGGS.**

NOTE: The *Institute for Understanding Sikhism* is using this title for the last four years in all articles published in its periodical, *UNDERSTANDING SIKHISM – The Research Journal.*

ACKNOWLEDGMENTS

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Note # 1
From: SGPC, Amritsar
Date: Saturday, February 09, 2002 12:10:06 AM
To: Devinder Singh Chahal
Subject: Re: Title of the Guru Granth Sahib

Prof. Devinder Singh Ji,
The Title of Guru Granth Sahib ji is same. AAD SHRI GURU GRANTH SAHIB
In-Charge, Internet Office, SGPC, Amritsar.

Note # 2
From: balwant dhillon
Date: Tuesday, February 12, 2002 11:37:33 AM
To: Devinder Singh Chahal
Subject: Re: Title of the Guru Granth Sahib

Respected Chahal Sahib,
Today I enquired from the Gurmat Printing Press of S.G.P.C. about your question. They informed that since 1976 the title they are printing is Aad Sri Guru Granth Sahib. Balwant Singh Dhillon

Notes# 3
From: Sikh Missionary Ludh.
Date: Monday, March 11, 2002 02:17:37
To: sikhism@canada.com
Subject: Title of the Sikh Holy Granth

We refer to your E-mail dated 16th February and as inquired by your good self the exact title of the Sikh Holy Granth Published by S.G.P.C. is :-

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਆਦਿ

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

</div>