

ARTICLE

SYSTEM OF REFERENCING BANI FROM THE SACRED SCRIPTURE OF THE SIKHS

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ABSTRACT

It has been noticed that many Sikh researchers are using different systems of referencing Bani from the Sacred Scripture of the Sikhs in their general and research papers. Therefore, Chahal (1999) developed a referencing system for Understanding Sikhism: The Research Journal. The Institute for Understanding Sikhism has been using this system of referencing Bani in their research papers in the Understanding Sikhism: The Research Journal and in other journals since 1999. Although some Sikh researchers have adopted our "System of Referencing Bani from the Sacred Scripture of the Sikhs," developed in 1999, many Sikh and non-Sikh researchers still use different referencing systems. This paper modifies the previous system of referencing Bani by Chahal (1999) to develop a systematic and standardized method of referencing Bani for papers for The Sikh Review and other journals.

INTRODUCTION

It is a matter of great concern that there is no standardized system of referencing Bani from the Granth, the Sikh Sacred Scripture of the Sikhs, in research papers and popular articles. The Granth is the only source authenticated by Guru Arjun and Guru Gobind Singh in 1604 and 1705, respectively, and it is used to preach the philosophy enshrined in it. Since it is central to the construction of Sikhism, it is imperative to standardize the system for referencing the Bani from this Granth. Chahal suggested a suitable title for the Granth and the system of referencing Bani from it in 1996. This is an improved and modified system of referencing Bani, which is based on the previously suggested version of Chahal (1999), agreed upon by most of the reviewers after discussing the subject extensively with them through postal, electronic mail, and telephone calls.

DISCUSSION

TITLE OF THE GRANTH, THE SACRED SCRIPTURE OF THE SIKHS

It is unclear from a review of the history about the original title assigned to the Granth, *Sacred Scripture of the Sikhs*, by Guru Arjun at the time of its

compilation (Kohli, 1991) (Harbhajan Singh, 1991) (J. (Bhai) Singh, 1968) (P. Singh, 1992) (S. Singh, 1987). J. (Bhai) Singh (1968) reported a letter of Bhai Kahn Singh in which Bhai Kahn Singh showed 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 1661 ਮਿਤੀ ਭਾਦੋਂ

ਵਦੀ 1 ਪੇਥੀ ਲਿਖ ਪਹੁੰਚੇ ॥ ਸਾਰੇ ਪਤਰੇ ਗੁਰੂ ਬਾਬੇ ਦੇ 974. (Samat 1661 dated *Badhon* 1 of the second half, writing of *Pothi* was achieved. Total folios of *Guru Baba* are 974). Nevertheless, Bhai Jodh Singh has given an entirely different version of this, which is as follows: ਸੰਮਤ 1661 ਮੀਤੀ ਭਾਦੋਂ ਵਦੀ ਇਕਮ 1 ਪੇਥੀ ਲਿਖਿ ਪਹੁੰਚੇ ॥ (Samat

1661 dated *Badhon* first 1 of the second half, writing of *Pothi* achieved). These words were at the beginning of the Table of Contents. Moreover, Bhai Jodh Singh categorically refuted the statement of Bhai Kahn Singh that "Total folios of *Guru Baba* are 974" by stating that these words were not found written in the Table of Contents or anywhere else in the whole of *Kartarpuri Bir*.

Without 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 Arjun (ਪੇਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ (*Pothi parnesar*

kā thān.) AGGS, M. 5, p. 1226). Almost all scholars agree that 'Pothi' in this verse means the Sacred Book/Guru Granth. Prof. S. Singh (1987) used the 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 in the literature are: 1. *Adi Granth*, 2. *Adi Guru Granth*, 3. *Adi Guru Granth Sahib*, 4. *Guru Granth*, 5. *Guru Granth Sahib*, 6. *Sri Guru Granth*, and 7. *Sri Guru Granth Sahib Ji*, etc. It is worth noting that scholars use at least seven types of titles. Nevertheless, none of these titles was assigned by any Sikh Guru. Therefore, it necessitated finding a standardized title for the Granth.

However, the SGPC has assigned the following title to the Sacred Scriptures of the Sikhs printed by them:

ਆਦਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

Aad Sri Guru Granth Sahib Ji

It is very strange that when searching the Internet and using AI (Artificial Intelligence), no Entry has shown the complete title as above. Most of them reported either without ਆਦਿ (Aad) as **ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ**

ਸਾਹਿਬ ਜੀ (Sri Guru Granth Sahib Ji) or without ਆਦਿ

(Aad) and ਜੀ (Ji) as **ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ (Sri Guru Granth Sahib abbreviated as - SGGs).**

Use of 'Sri' (ਸ੍ਰੀ)

The adjective 'Sri' (ਸ੍ਰੀ) is the most recent addition to 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 to the title by many writers out of devotion. For example, *Sri Guru Granth Sahib Darpan* by S. Singh (1972); *Sri Guru Granth Sahib* (English Version) by G. Singh (1987); *Sri Guru Granth Sahib* (English version) by Talib (1988), *Sri Guru Granth Sahib* (English & Punjabi Translation) by M. Singh (1981), 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**. (Anonymous, 1983)

The adjective, 'Sri' (ਸ੍ਰੀ) used with Guru is redundant as it is a very commonly used title to address even an ordinary man in India as Mr. is used in the Western world. Mehboob (1986) used the title '*Guru Granth Sahib*' without 'Sri' throughout his book, *Sehjae Rachio Khalsa*. Kohli (1991) did not use 'Sri' in the title of his book, *Sikhism and Guru Granth Sahib*. T. Singh (n.d.) did not use 'Sri' for the title of

his book, *Guru Granth Ratnavali*, published by the Punjabi University, Patiala. Although G. Singh (1987) 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 four volumes. It becomes evident that 'Sri' is not necessary in the title for some scholars.

Let us discuss the title "*Aad Sri Guru Granth Sahib Ji*," assigned to the Granth and published by the SGPC, Amritsar. Considering the above discussion, the adjective 'Sri' before 'Guru' is redundant because there is already an adjective 'Aad' before 'Guru'. Similarly, the suffix 'Ji' is redundant after 'Sahib,' which is also a suffix. Therefore, logically, the most appropriate title of the Granth should be "**Aad Guru Granth Sahib**," without the superfluous adjective/prefix 'Sri' and suffix 'Ji.'

Use of 'Aad' (ਆਦਿ)

Some scholars argue that the adjective 'Aad' is used only for the first Granth initially compiled by Guru Arjun. This fallacy probably started when S. Singh (1987) entitled the Granth, compiled by Guru Arjun as 'Aad Bir' in his book, "*Aad Bir Barae*". Therefore, some scholars are of the view that the first Granth, compiled by Guru Arjun, is the '*Aad Granth*', and when Guru Gobind Singh added the Bani of Guru Teg Bahadur and bestowed 'Guru-ship' on it, then it was entitled as '*Guru Granth*.' Since then, many scholars have erroneously understood that the word 'Aad' stands for 'first'.

Meanings of 'Aad' (ਆਦਿ) in SGGs Gurmukhi/Hindi to Punjabi-English/Hindi Dictionary are:

ਆਦਿ (Aad(i)). 1. ਮੁੱਢਲਾ, ਸਭ ਰਚਨਾ ਤੋਂ ਪਹਿਲਾਂ, ਜੋ ਆਦਿ ਤੇ ਮੌਜੂਦ ਸੀ। 2. ਮੁੱਢ ਵਿਚ। 3. ਸੁਰ ਤੋਂ, ਮੁੱਢ ਤੋਂ। 4. ਆਦਿਕ। 5. ਮੁੱਢ ('ਮਹਾਨਕੋਸ਼' ਇਥੇ 'ਆਦਿ' ਦਾ ਅਰਥ 'ਬ੍ਰਹਮ', 'ਕਰਤਾਰ' ਕਰਦੇ ਹਨ)। 6. ਪ੍ਰਭੂ, ਬ੍ਰਹਮ (ਭਾਵ), ('ਦਰਪਣ' ਦੂਜੇ 'ਆਦਿ' ਦੇ ਅਰਥ 'ਆਦਿਕ' ਕਰਦਾ ਹੈ; 'ਸ਼ਬਦਾਰਥ' 'ਮੁਢਲੇ')। English: 1. primal, primeval. 2. in the beginning of ages. 3. right from the beginning. 4. etc. 5. origin, beginning, source; Supreme Lord. 6. Supreme Lord, God; etc.

The other meanings of 'Aad' are available in Bhai Kahn Singh's Mahan Kosh (K. Singh, 1981). 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, etc. In Gurbani the second 'Aad' (ਆਦਿ) holds distinct and profound meanings compared to the first 'Aad'

(ਆਦਿ). For example, The ਆਦਿ means Kartar (God) as in: ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰ ਕਬੀਅਲੇ? in Sidh Gost. The ਆਦਿ in: ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗ ਜੁਗ ਏਕੇ ਵੇਸੁ ॥ at the end of the Jap verse # 28, 29, 30, and 31, is interpreted as: The God (ਆਦਿ) is pure, sans beginning, indestructible and remains 'as is' (ਆਦਿ) throughout the Ages.

Therefore, adding the adjective 'ਆਦਿ' (Aad) in the title of the Granth means primal, primeval, at the beginning of ages, and right from the beginning. Consequently, 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 remained the 'ਆਦਿ' (Aad).'

Pronunciation of Aad (ਆਦਿ)

In almost all works in English, including the *Encyclopaedia of Sikhism*, the 'Aad' in the title of the Granth is spelled as 'Adi' because 'sihari' of Punjabi is translated as 'I' in English. (Harbans Singh, 1992) On the other hand, when it is 'bihari' it is also translated as 'I' in English. Here, 'ਆਦਿ' is spelled as 'Aad without 'I' according to its pronunciation in Punjabi. The suggestive words in the Granth having sihari with the last letter as in ਆਦਿ are not spelled with 'I' at the end, 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.

Considering 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 suggested to the SGPC to modify the title to 'Aad Guru Granth Sahib' in future publications of the Granth so that scholars are consistent in using its right title, Aad Guru Granth Sahib, for the Granth. It should be abbreviated as AGGS. The elimination of 'Sri' and 'Ji' from the title should not be a problem for the SGPC and any devout Sikh because 'Sri' and 'Ji' were not used for its title when Guru Arjun compiled

the Granth. He named it ਪੋਥੀ (Pothi) without the use of 'Sri' and 'Ji' in the Table of Contents of the Granth compiled by him. In the Gurbani the Granth is also named as 'Pothi' without 'Sri' and 'Ji' by Guru Arjun (ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ (Pothi Parmesar ka Thaan) AGGS, M. 5, p. 1226).

SYSTEM FOR REFERENCING BANI

The system of referencing Bani varies tremendously from one author to another. Some vary so much that even the same author uses different systems of referencing Bani in the same book or in the same paper. This variability of referencing Bani is familiar to almost all the authors. Let us examine a book entitled *An Introduction to Sri Guru Granth Sahib*, by Talib (1991), a famous scholar, published by the Punjabi University, Patiala, in 1991 as an example in which the author used at least four different systems for referencing Bani from the Sacred Granth of the Sikhs as follows:

1. (Japji 2); (Anandu 1); (Sukhmani 18.7); etc.:

There is no name of the author, the name of the source, and the page number of the source, i.e., the AGGS. This system will not apply to other Bani with 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, name of the author, and name of the source, i.e., the AGGS, but only raag, verse number, and page are given. Here, he preferred to use raag to reference Bani. This system will not apply 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 references, they are still not consistent. Sometimes, the serial number of the verse is given, and at other times, it is missing. Sometimes, the raag is first; at other times, the author is first. In all these cases, the source, AGGS, is missing. Moreover, no such names as Guru Ram Das and Guru Arjun Dev are attached to any verse in the AGGS. However, Guru Ram Das is mentioned as "Mahla 4" and Guru Arjun as "Mahla 5" as the authors of their verses. He ignored the unique system of authorship (Mahla) designed by Guru Arjun in his system of referencing Bani.

4. (Majh III, Ashtpadi 32, page 128); (Gouri Cheti V, 139, page 210), etc.

The name of Bani, the name of the author, and the name of the source have not been provided.

Sr. Rabinder Singh Bhambra, a famous and regular contributor to the Gurmat Learning Zone, always quotes the phrases as follows:

"Chare Ved Brahma ko deey parh parh kare veechaar." p423

1. He always writes the phrase in English transliteration and omits the Gurmukh script of the phrase.

2. He has not identified the author of this phrase. Omission of the name of the author from his/her statement is a sin in Sikhism and is illegal, a criminal act in academic fields.

3. He gave the page number as 'p423' without mentioning the source, i.e., whether it is the Aad Guru Granth Sahib (AGGS), Bible, Geeta, Quran, or another sacred book.

Similarly, Dr. Nikki Gurinder Kaur Singh, a very famous Sikh academician and writer, quoted Bani only in English translation and used the same system of referencing Bani from the AGGS as that by Bhamra Ji as follows:

*You have a thousand eyes yet without eye are You,
You have a thousand faces yet without face are You,
You have a thousand feet yet without foot are You,
You have a thousand scents yet without scent are You, ...*

There is a Light in all, and that Light is You. 4.

She omitted the Gurmukhi Script of the verse.

Then at the end of the verse, page number 4 is referred to as:

4. From *The Name of my Beloved*, p 150.

She quoted page 150 of her book, *The Name of My Beloved*, Penguin Books, instead of the AGGS. However, I did not find this verse on page 150 of her book. The page number of the above verse is **13 as is in the AGGS**. This system of referencing Bani is baffling. However, sometimes, she referred to the whole Bani in English translation without giving the Gurmukhi script, like *Barah Maha*, as follows: (N. G. K. Singh, 2003)

Guru Granth, pp. 1107-10.

Some scholars and writers refer to the phrase as:

SGGS, Ang 13.

They use the word "ang" as "part" of a living body, as if the SGGS is a human living body.

System of Referencing Bani from the AGGS in The Sikh Review, the esteemed journal of the Sikhs

1. The Sikh Review, Vol. 71:11, No. 839, November 2023

Harbans Lal: [Guru Nanak, SGGS: 141].

Atish Kapur: [SGGS: Ang 62-11].

Gurdeep Singh: SGGS:982.

2. The Sikh Review, Vol. 69:2, No. 806, February 2025

Harbans Lal: SGGS: 1035. M. 5, SGGS 268.

Kuldip Singh Dhir and Hardev Singh Virk: [Japu Ji -24, SGGS: 5]. M. 1, SGGS:579.

Devinder Singh Sekhon: He does not identify phrases in the text but lists them under References as follows:

SGGS, Jap(u), p. 2., SGGS, M. 1, p. 20.

Hardev Singh Virk: Not in the text, but lists them under References

: SGGS, M 1, p. 1030.

Bhattacharya: SGGS, Japu 37, p. 8. SGGS, M. 1, p. 907. SGGS, Bhagat Kabir, p. 1162.

Kirpal Singh: [SGGS: 278]. [Japu Ji - SGGS:4].

3. The Sikh Review, Vol. 73, March 2025:

Ek Ong Kaar Kaur: Rag Bilaval(u), Guru Nanak from Shabad Hazare.

Bhupinder Singh: (SGGS, Pg. No. 4).

Kirpal Singh: Raag Gauri M. 5, SGGS, 265 -8. Slok Baba Shiekh Farid, SGGS, 1378-19. Slok Jap Ji, Guru Nanak, SGGS, 8-12.

Charanjeet Singh, Harinder Singh, and Sant Singh: SGGS, Pg.964. Guru Granth Sahib, p. 1184.

Gurbachan Singh Talib, a famous writer, has used many different forms of referencing Bani from the AGGS. Similarly, many famous Sikh scholars have used different systems of referencing Bani from the AGGS in their papers published in *The Sikh Review*, a prestigious journal of the Sikhs.

Therefore, there is a dire need for a uniform system of referencing Bani from the AGGS. Let us consider the following facts about referencing Bani from the AGGS:

1. The source of Bani should be given. Here, it is the Aad Guru Granth Sahib (AGGS), published by the Shiromani Gurdwara Parbandhak Committee, Amritsar, where the text has been standardized on 1430 pages. 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 because the **Aad Guru Granth Sahib** is the most appropriate title for the Granth, as discussed earlier.
2. The Gurmukhi Script should be in Unicode, followed by its transliteration in the Roman alphabet. It should be appropriately interpreted. The author should be identified if one is quoting somebody else's interpretation.

3. 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 Arjun. When the author is a Bhagat, a Saint, 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 Arjun. They cannot be referred to as Mahla because Guru Arjun reserves the title, Mahla, only for the Sikh Gurus.
4. The page number should be given as the text has been standardized on 1430 pages of the AGGS by the SGPC.
5. Ragas need not be mentioned because some verses of Bani are without any Raga.
6. The Banis' names need not be mentioned because many Bani do not have names or titles.

As a rule, the referencing system of Bani should be as short as possible but complete in its information about the source, the author, and the page of the source. Therefore, it is suggested that the Bani of the Sikh Gurus be referred to 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 the Fifth Guru to the House of Nanak, i.e., Guru Arjun; and it appears on page 103 of the source, i.e., AGGS.

Similarly, the Bani of a Bhagat, a Saint, or a Bhatt should be cited as:

AGGS, Kabir, p. 323.

That means the citation is from the AGGS; the author is a Bhagat, Kabir; and page 323 is of the source, i.e., AGGS. The number of the verses given in the AGGS can also be indicated at the end of the referred verse for easy location on that page of the AGGS. With the above information, one can easily find the quoted verse in the AGGS.

However, there is only one difficulty in the use of the above system of citation when it is from **Jap Bani**. Many scholars use the title Jap(u), Jap Ji, or Jap Ji Sahib since there is no such title in the AGGS except that of "**Jap**." Therefore, I use the actual title "**Jap**" as given in the AGGS. As no author has been assigned to it by Guru Arjun, therefore, no Mahla with any succession number could be assigned for the verses from "Jap". However, many scholars would agree that the "Jap" was composed by Guru Nanak.

However, the sloka, ਅਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ॥... (*Aad such jugad such...*) of Guru Nanak has been claimed by Guru Arjun (M. 5) in his Bani Sukhmani on page 285, and another sloka at the end of "Jap," ਪਵਣੁ ਗੁਰੂ ਪਾਈ ਪਿਤਾ... (*Pawan Guru pani pita...*) of Guru Nanak has been claimed by Guru Angad (M. 2) on page 146 of the AGGS. Similarly, verse number 27 (commonly called "Pauri" number 27) of "Jap," ਸੋ ਦਰੁ ਕੇਹਾ... (*Sodar keha...*) is of Guru Nanak (M. 1) as indicated on 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 in the "Jap" by Guru Arjun. Whatever the reasons for omitting the authorship, we must respect Guru Arjun's decision. Thus, we cannot quote any verse of "Jap" by any Mahla. Therefore, under these conditions, the verse number 5, ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ... (*Thapia na jai kita na hoi....*) of "Jap" on page 2 of the AGGS should be cited as follows:

AGGS, Jap # 5, p. 2.

The first sloka), *Aad sach jugad such...*, on page 1, and the second sloka, *Pawan Guru pani pita...*, at page 8 of the AGGS should be referred to as follows:

AGGS, Sloka 1, p. 1.

And

AGGS, Sloka 2. p. 8.

Similarly, there is another difficulty in citing the first verse of the AGGS written before "Jap". Many scholars erroneously call the first verse "*Mool Mantar*" or "*Manglacharan*." As the AGGS begins or commences with this verse, this verse could be cited under the heading of "Commencing Verse". Therefore, the first verse,

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ

ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (*Ek Oh Beant sat naam kartaa purakh^h nirb^ha^o nirvæ^r akaal moorat^t ajoonee sæb^haⁿ gur parsaad.*) of the AGGS could be cited as follows:

AGGS, Commencing Verse, p. 1.

SUMMARY

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: Anonymous. Aad Guru Granth Sahib. 1983 (Reprint), p. 1430. Publishers: Shiromani Gurdwara Parbandhak Committee, Amritsar.

The Bani of the Sikh Gurus is 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 the Fifth Guru to the House of Nanak, i.e., Guru Arjun, and it appears on page 103 of the source, i.e., the AGGS.

Similarly, the bani of a Bhagat, a Saint, or a Bhatt is cited as follows:

AGGS, Kabir, p. 323.

The verse of "Jap" is cited as follows:

AGGS, Jap # 5, p. 2.

The verse written before "Jap" Bani, erroneously called "Mool Mantar" or "Manglacharan" by many scholars, cannot be cited under these names as no such specific title has been assigned to this verse by Guru Arjun. However, it can be cited as follows since it is a Commencing Verse:

AGGS, Commencing Verse, p. 1.

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