

## Mudavni & Mundavni

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The amount of interest shown in the meaning of slokas of *Mundavni* [1,2,3] is a good indicator of prevailing consciousness amongst Sikhs for the availability of correct interpretation of *gurbaani* of Aad Guru Granth Sahib. This is a healthy sign of awareness and concern amongst the educated Sikhs who are involved and interested in the religious education of their children and grand children in order to keep the flag of Sikhism flying in India and abroad. To broaden the scope of this discussion a slight digression might be useful for a better understanding and tackling of this problem in order to find a durable solution.

The word *Mud* has been used in *gurbaani* in the meanings of wine or any other intoxicating drink. Dictionary meaning of the word, too, are wine, liquor or any other intoxicating drink [4]. However, it has been used in *gurbaani* in three spellings; ਮਦ, ਮਦਿ, and ਮਦੁ in different contexts, 41, 18, and 13 times respectively. The Gurus, Bhagt Kabeer and Bhai Mardana used it to illustrate its spiritual significance in Aad Guru Granth Sahib. Four slokas are given with meanings for the perusal of readers;

ਪੂਰਾ ਸਾਚੁ ਪਿਆਲਾ ਸਹਿਜੇ ਤਿਸਹਿ ਪੀਆਏ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ॥  
ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਛੁਛੈ ਭਾਉ ਧਰੇ॥੨॥੪॥੩੮॥ ੧

1, Aasa M 1 AGGS p 360

Perfect Truth, the *IKOoh*, provides precious *sabd* to those who are blessed with *Its* grace. Why any one who is keen to acquire *Amrit*, will look for an ordinary intoxicant available for worldly pleasures [2].

ਪ੍ਰਾਣੀ ਰਾਮੁ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧਿ ॥  
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥੩੧॥ ੨

Slok M 9 AGGS p 1427

A person forgets *IKOoh*, the creator, under the influence of intoxication of worldly wares. Nanak says, the person who does not meditate and deliberate on the *sabd* of *IKOoh*, the creator, should remember that at the time of death all the worldly possessions will be left behind [31].

ਕਾਇਆ ਲਾਹਣਿ ਆਪੁ ਮਦੁ ਮਜਲਸ ਤ੍ਰਿਸਨਾ ਧਾਤੁ॥  
ਮਨਸਾ ਕਟੋਰੀ ਕੂੜਿ ਭਰੀ ਪੀਲਾਏ ਜਮਕਾਲੁ॥  
ਇਤੁ ਮਦਿ ਪੀਤੈ ਨਾਨਕਾ ਬਹੁਤੇ ਖਟੀਅਹਿ ਬਿਕਾਰ॥  
ਗਿਆਨੁ ਗੁੜੁ ਸਾਲਾਹ ਮੰਡੇ ਭਉ ਮਾਸੁ ਆਹਾਰੁ ॥  
ਨਾਨਕ ਇਹੁ ਭੋਜਨੁ ਸਚੁ ਹੈ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥੨॥੧੨॥ ੩

Bhai Mardana, AGGS p 553

Human body is the vat, the intoxicating drink is self-conceit while the society is provided by the unfulfilled desires for worldly goods. The false longings are initiated by the devil of death. Nanak

says that by drinking this intoxicant the mortals earn a lot of troubles for themselves. Make knowledge your molasses, praise of *IKOoh* your bread and make the fear of *Akaalpurkh* meat for your meal. Nanak says, this is the spiritual food that will bring for you the grace and help of *IKOoh* in your honest endeavors [2].

ਅਭੈ ਪਦ ਪੂਰਿ ਤਾਪ ਤਹ ਨਾਸੇ ਕਹਿ ਕਬੀਰ ਬੀਚਾਰੀ ॥

ਉਬਟ ਚਲੰਤੇ ਇਹੁ ਮਦੁ ਪਾਇਆ ਜੈਸੇ ਖੋਂਦ ਖੁਮਾਰੀ ॥੪॥੩॥

੪

Kedara Kabeer AGGS p 1123

After a careful deliberation Kabeer says, the achievement of status of fearlessness by any person annuls all its suffering. Leaving aside the worldly attachments and temptations a person obtains an intoxicant that is superior to all the worldly alcoholic drinks and delicious foods [4.3].

The study of any scripture is made easy and close to be accurate with the use of discipline of *Hermeneutics* [5]. A few laws of this discipline are stated that can be very helpful in arriving at the correct meaning of slokas of *Mudavani* {M 3} and *Mundane* {M 5}. The first law states; that *IKOoh*, the *Akaalpurkh* has communicated the message for *Gursikhs* through the messenger that is the *Guru* in Sikhism. At present, the Aad Guru Granth Sahib is the *Sabd Guru*. The recipient is the *Gurmukh* who has received this message from the *Guru*. In order to find the correct meaning of any sloka in *gurbaani* the *Gurmukh* has to seek guidance of Aad Guru Granth Sahib by trying to find internal evidence for the correctness of meaning of the sloka.

The second law states that the meaning of the sloka are to be cross checked by the use of following three principles; (i) *unanimity*, (ii) *harmony* and (iii) *main focus*. Application of these three principles is illustrated during the course of finding correct meaning of various contentious issues, already discussed [1,3]. The slokas of *Mudavni* {M 3} and *Mundavni* {M 5} are given below.

#### Mudavni

ਬਾਲੈ ਵਿਚਿ ਤੈ ਵਸਤੂ ਪਈਓ ਹਰਿ ਭੋਜਨੁ ਅੰਮ੍ਰਿਤੁ ਸਾਰੁ ॥

ਜਿਤੁ ਖਾਏ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ ॥

ਇਹੁ ਭੋਜਨੁ ਅਲਭੁ ਹੈ ਸੰਤਹੁ ਲਭੈ ਗੁਰ ਵੀਚਾਰਿ ॥

ਇਹ ਮੁਦਾਵਣੀ ਕਿਉ ਵਿਚਹੁ ਕਵੀਐ ਸਦਾ ਰਖੀਅਕੈ ਉਰਿ ਧਾਰਿ ॥

ਏਹ ਮੁਦਾਵਣੀ ਸਤਿਗੁਰੁ ਪਾਈ ਗੁਰਸਿਖਾ ਲਧੀ ਭਾਲਿ ॥

ਨਾਨਕ ਜਿਸੁ ਬੁਝਾਏ ਸੁ ਬੁਝਸੀ ਹਰਿ ਪਾਇਆ ਗੁਰਮੁਖਿ ਘਾਲਿ ॥੧॥੮॥ ੫

Sorath M 3 AGGS p 645

#### Mundavni

ਬਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਬਸੁ ਅਧਾਰੋ ॥

ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥

ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥

ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ ॥੧॥ ੬

Slok M 5 AGGS p 1429

The meaning of word Mundavni appears to be related to the word, ਮੁੰਦਣਾ, that is

closing the opening at the top after putting the wares in a vessel or repairing the leaking of a liquid from a slit in the vessel or closing a leak of water in the roof of a house during rainy season. In the context of *gurbaani* it is stopping or closing of the writing of *gurbaani* in the Granth Sahib. In the context of any religious Granth it is the *Ending* sloka, just like a cover on the top of the vessel. Afterwards, Fifth Guru sealed the cover with the vessel using the last Sloka as the benediction.

In Sloka 5 the words: ਤੈ, ਹਰਿ ਭੋਜਨ, ਅੰਮ੍ਰਿਤ and ਸਾਰ require a critical evaluation of the meaning in the context of this sloka, since some of these have been used in more than *one meaning* in AGGS. The word ਹਰਿ ਭੋਜਨ is from Greek culture or religion. Historically speaking, all human beings moved out, to other countries and continents from *a central place*, thousands of years ago, with the cultural and religious heritage intact [6]. Now-a-days, it is called *Fertile Crescent* in literature [7-i, 8]. The word *Amrit*, as food of gods, is recorded in English Dictionaries under *Ambrosia* that has been used in Greek culture as the food of gods. Guru Amardas has used it as a metaphor since *I KOoh*, the *Akaalpurkh*, the God, does not eat any food according to Sikh scripture. However, the manifestation of *I KOoh* in every thing of this universe has been recognized in Sikh religion, that is evident from the sloka given below:

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ ੭  
 Japu AGGS p 2

Please keep in mind that word *Gurmukh* has more than *one meaning* in AGGS. In sloka 7 it is *I KOoh* that is pervasive in the entire universe. The words ਤੈ and ਸਾਰ have been profusely used in AGGS with myriad meanings; that is why these are discussed separately.

The word ਤੈ has been used in SGGS for 155 times with different meanings such as ਅਤੇ, ਉੱਤੇ, ਤੂੰ, {ਤਿੰਨ as ਤੈ ਮੁਲਤਾਨੀ} etc. The word ਤੈ has been used in AGGS for 91 times. In *Mudavni* M 3 the obvious choice in sloka 5 for acceptable meaning is ਤੂੰ. The word ਸਾਰ has been used in AGGS for 104 times with meanings such as *State of the soul, Essence of reality, Discriminating intelligence, Excellence, Care etc.* In sloka 5 of *Mudavni* the *Discriminating intelligence* is the acceptable meaning. This is a God given gift to any individual. This is the most important and essential quality of human mind but quite rare and unique as well. It was available in abundance to all the Sikh Gurus who gave this treasure trove of wisdom and knowledge in the form of AGGS. In the light of this elaborate discussion, the following meaning is assigned to the sloka of Guru Amardas.

*"In the body of a person You (I KOoh) have placed three qualities of human mind; Truth (Naam of I KOoh), Amrit and Discriminating intelligence."*

The word *Amrit* is present in the first stanza of *Mudavni* of Guru Amardas and *Mundavni* of Guru Arjan. It has been used in AGGS in two spellings ਅੰਮ੍ਰਿਤ (੩੬੫) and ਅੰਮ੍ਰਿਤੁ (੩੫੨) that leads to its use for a total of 717 times. Besides, it has also been used in other spellings for 25 times. Thus word *Amrit* has been used for 742 times in all and in sixteen different meanings in AGGS [9]. The word *Amrit* or a similar word, in one or

other form, has been used in most of the religions or cultures of the world. However, the use of word *Amrit* in Sikh philosophy is distinctly in a different context and is in quite a different meaning that is the **central fulcrum** of Sikh religion, upon and around which, every other concept moves. In order to illustrate this point a few slokas of *gurbaani* are given below for the information and understanding of readers.

ਮਨ ਚੇ ਥਿਰੁ ਰਹੁ ਮਤੁ ਕਤ ਜਾਹੀ ਜੀਉ ॥  
 ਬਾਹਰਿ ਢੁਢਤ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ  
 ਘਰਿ ਅੰਮ੍ਰਿਤੁ ਘਟ ਮਾਹੀ ਜੀਉ ॥ਰਹਾਉ॥ ੧॥੯॥ ੮

Sorth M 1 AGGS p 598

Guru Nanak says, Oh my mind! remain steady and do not wander away. By searching around on the outside, you shall suffer a great deal of pain. The *Amrit* is present within your own body [rahao.1.9].

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥  
 ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ ਭ੍ਰਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ ॥  
 ਅੰਮ੍ਰਿਤੁ ਤਜਿ ਬਿਖੁ ਸੰਗ੍ਰਹੈ ਕਰਤੈ ਆਪਿ ਖੁਆਇਆ ॥੨॥੫॥ ੯

Sorth M 3 AGGS p 644

The human body is filled with *Amrit*, but the *Manmukh* (self-centered person) does not find time to taste it. Just like a deer that does not recognize scent of its own musk and wanders around under the delusion of doubt. The *Manmukh* forsakes *Amrit*, and instead gathers poison since creator has not blessed the *Manmukh* with *discriminating intelligence*. However, rare *Gurmukhs* obtain its understanding and are beholden to *IKOoh* within themselves. *Amrit* is *sabd* of *IKOoh* that a *Gurmukh* obtains, understands and practices it in life [2.4].

ਮੇਰੇ ਰਾਮ ਐਸਾ ਖੀਰੁ ਬਿਲੋਈਐ ॥  
 ਗੁਰਮਤਿ ਮਨੁਆ ਅਸਥਿਰੁ ਰਾਖਹੁ  
 ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪੀਓਈਐ ॥੧॥ਰਹਉ॥੨॥੪੬॥ ੧੦

Gauri Kabeer AGGS p 332

Kabeer say, “Just like the churning of milk, mind under the instructions of the *Guru* is kept steadfast in its commitment to the *sabd* of *IKOoh*, that helps in the acquisition of *Amrit* [1-rahao.2.46]

In all these slokas *Amrit* is talked about in a different diction and metaphor that, sometimes, leads some people astray if it is translated literally. Guru Nanak says *Amrit* is in the mind itself while Guru Amardass says it is present in the body itself. Bhagt Kabeer says that *Amrit* is acquired by the understanding and practising of *gurmat* in daily life by a stable and steady mind. However, today some Sikhs believe that you take *Khande dee Pahul* [10, 11,12] first and then follow the path to acquire *Amrit* of *gurbaani*. This approach appears to be the reverse of entire process that was established by all the Sikh Gurus.

In *Mundavni* of Guru Arjan, in sloka 6, questions have been raised about two words {ਤਿਨਿ or ਤਿੰਨਿ and ਵੀਚਾਰੋ} [1,3] . The word ਤਿੰਨਿ has been used only once in AGGS and that, too, in *Mundavni* of Guru Arjan. The other word in spelling ਤਿਨਿ has been used in AGGS for 176 times. This word has been used in the meanings such as *Who, He, Which, Those* etc. Thus the argument appears to be holding ground for its meaning being not

three[1]. Of course, it does not affect the meaning of stanza in *Mundavni* of Guru Arjan where it has not been used at all.

In *gurbaani* of AGGS the word ਵੀਚਾਰ or ਬੀਚਾਰ has been used in different spellings for more than five hundred times. The word ਵੀਚਾਰੋ has been claimed to be a verb [1,3]. First of all it has to be ascertained whether it is a verb or a noun. Information from the Panjabi-English Dictionary{4} shows that word ਵੀਚਾਰ is a noun with meanings: *thought, idea, concept, view, opinion, reflection, imagination, feeling, contemplation, consideration, consultation, deliberation, meditation, superstition*. In the same Dictionary it is also given in two forms: ਵਿਚਾਰਨਾ or ਵਿਚਾਰ ਕਰਨਾ as verbs with meanings: *to think, consider, deliberate, discuss, ponder, reflect, meditate, contemplate*. If these grammatical findings are accepted then the objection about it, being a verb, is ruled out. Thus, the Panjabi grammar supports the view that the word ਵੀਚਾਰ or ਵਿਚਾਰੋ, irrespective of difference in spellings, in old and new Panjabi, is a noun. There can be some concern as to the spellings containing change in the ending. The next exercise is to take care of this point. Here again internal evidence from *gurbaani* is cited to support the view that it is a noun. The Panjabi word ਭਾਰ is without any doubt a noun. The slokas 11 and 12, containing this word in the form ਭਾਰੋ, support the view that old Panjabi followed flexible rules in spiritual poetry.

ਲਬੁ ਲੋਭੁ ਮੁਚੁ ਕੁੜੁ ਕਮਾਵਹਿ ਬਹੁਤੁ ਉਠਾਵਹਿ ਭਾਰੋ॥੧॥੧॥੧੩॥ ੧੧

Gauri M 1 AGGS p 154

ਇਬ ਕੇ ਰਾਹੇ ਜੰਮਨਿ ਨਾਹੀ ਪਛੁਤਾਣੇ ਸਿਰਿ ਭਾਰੋ ॥੩॥੪॥ ੧੨

Vadhans M 1 AGGS p 581

Almost every ancient language enjoyed a great deal of voracity during versification in order to alter word-ending for the sake of rhyming. There are numerous examples in the *gurbaani* of AGGS. This information, along with the available evidence, leads to the successful search for providing correct meaning of *Mudavni* M 3 and *Mundavni* M 5.

#### Mudavni M 3

*IKOoh!* You have placed in the human mind (salver) *Amrit Naam* (food of gods in Greek culture) and essentials of discriminating meditation that guide human mind to the right course in life. O Devotee of *IKOoh!* This valuable guidance becomes available only by contemplating on *gurbaani* in the scripture. This spiritual enlightenment is available only by reposing trust in the *Guru*. Always listen to *Its* advice, do not ignore *It*. Says Nanak, “A *Gurmukh* obtains it only through hard discipline of mind and body bestowed by *IKOoh!*” [1.8].

#### Mundavni M 5

In the human mind (salver) are lying three essentials; truth, contentment and contemplation. Ever present *Naam* of *IKOoh!* is there, too, that sustains all existence in this universe. Whosoever meditates and understands *It* to choose the right course of action in life, will be helped and saved from going astray. In no way *Its* presence in the human mind can be ignored. Cherishing *It* in the human heart annuls all doubt and darkness of human mind that helps in obtaining the grace of *Akaalpurkh*, the *IKOoh!* Nanak says, all that a person sees around itself is the manifestation of *IKOoh!* [1].

However, the assertion of S. Hardit Singh [13] that word ਵੀਚਾਰ is not important in the Slokas 5 & 6 or as a corollary of it in the *gurbaani* of AGGS, is untenable. The presence of words, ਵੀਚਾਰਿ and ਬੀਚਾਰਾ in the following Slokas 13 & 14 provides substantial and irrefutable evidence about the importance of these words in the *gurbaani* of AGGS.

ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥੨॥੧੦॥ ੧੩  
Sorth M 3 AGGS p 646

ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਮਨ ਕਾ ਬੀਚਾਰਾ ॥  
ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਾਵੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥੩॥੧॥੧੦॥ ੧੪  
Aasa Kabeer AGGS p 478

In the Mundavni of Guru Arjan, the first sloka containing words, ਸਤੁ, ਸੰਤੋਖ and ਵੀਚਾਰੋ is pregnant with meanings or qualifications that are essential for meditating over *Amrit Naam*. In other words, without fulfilling this prerequisite, further action will appear to be an exercise in futility or a meaningless endeavor by a Gurmukh. Thus these two Slokas are independent and at the same time related to satisfy a pre-condition to obtain and understand the significance of *Amrit Naam* in Sikhism.

In the study of *gurbaani*, the most important point to be kept in mind is the application of basic principles of *Hermeneutics*. To a great extent, it can eliminate any contribution of pre- understanding or prejudicial thinking from the human mind during translation or understanding of *gurbaani*. Undoubtedly, human beings are product of culture, community and climate in which they have been brought up. A summarized sentence from Alvin Toffler [14] will not be out of place here for the information and understanding of all the Sikhs, around the world.:

*The illiterates of 21<sup>st</sup> century, are not those who cannot read or write, but those who cannot learn, unlearn and relearn.*

Though the word *Vichaar* [1,3] has been discussed in a very casual manner, an humble and honest opinion, given below, is presented for the consideration and amplification of implications of its use in AGGS. This word, in two spellings; ਬੀਚਾਰ or ਵੀਚਾਰ, has been used in AGGS. The use of this word alone has already been discussed. However, this word, in conjunction with another word of *gurbaani*, ਬਿਬੇਕ, leads to a very interesting and valuable information that is important for Sikhs in the understanding of *gurbaani*.

ਗਾਵਹੁ ਗਾਵਹੁ ਕਾਮਣੀ ਬਿਬੇਕ ਬੀਚਾਰੁ ॥  
ਹਮਰੈ ਘਰਿ ਆਇਆ ਜਗਜੀਵਨੁ ਭਤਾਰੁ ॥੧॥ਰਹਾਉ॥੧੦॥ ੧੫  
Aasa M 1 AGGS p 351

ਸਤਿ ਗੁਰ ਕੀ ਸੇਵੈ ਲਗਿਆ ਭਉਜਲੁ ਤਰੈ ਸੰਸਾਰੁ ॥  
ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਸੀ ਅੰਤਰਿ ਬਿਬੇਕ ਬੀਚਾਰੁ ॥੧੬॥ ੧੬  
Slok M 4 AGGS p 1422

In these slokas the word ਬਿਬੇਕ means *discriminating* and it is an adjective. The meaning of the compound word ਬਿਬੇਕ ਬੀਚਾਰ is *discriminating meditation* or *discriminating contemplation*. To say that word ਵੀਚਾਰ ਜਾਂ ਬੀਚਾਰ is not important in *gurbaani* is completely untrue [5,13,,15]. Human beings are different from other species because they have an analytical mind and superior faculties for judgment. This is the reason *gurbaani* talks about the supremacy of human beings over other species and assigns responsibility for looking after the interests of all the species present in the universe. The following sloka in AGGS corroborates this point.

ਲਖ ਚਾਉਰਾਸੀਹ ਜੋਨਿ ਸਬਾਈ ॥ ਮਾਣਸ ਕਉ ਪ੍ਰਭਿ ਦੀਈ ਵਡਿਆਈ ॥੨॥੧॥ ੧੭

Maru M 5 AGGS p 1075

*I KOoh*, the *Akaalpurkh* has assigned the most exalted status to human beings amongst all the species in the universe [2.1.5].

This *discriminating intelligence* or *intellect* is the unique and most uncommon faculty of human mind that, *homo sapiens*, the present species has acquired through the process of evolution of human brain, over a period of about two million years [7-ii].

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