

CHAPTER THREE

The Nirmlas

The *nirmlas* descended into Sikh Gurdwaras and institutions from Benares beginning 1765 bolstered by the following six factors:

FIRST, there was a vacuum of leadership and control of Sikh Gurdwaras, given that genuine Sikhs were very much in the wilderness fighting for survival;

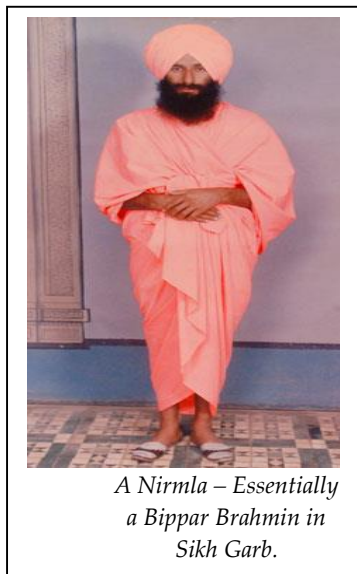
SECOND, the *udasis* had, for more than 50 years, proven that deviant and anti-Sikh groups could succeed in running and controlling Sikh Gurdwaras (and the Sikh psyche) with impunity, thus providing the *nirmlas* with a working model;

THIRD, there was an abundance of Sikh Gurdwaras that were still available for occupation by the *nirmlas*, allowing them to creep in and take control surreptitiously;

FOURTH, in their half century occupation of Sikh Gurdwaras and institutions the *udasis* had distorted, corrupted and tainted *Sikhi*, making it easier for other deviant groups to infiltrate with impunity. *Sikhi* had been amply distorted by the *udasis* - for almost 3 generations - to the extent that Sikhs were willing to accept *nirmla* control with open arms even;

FIFTH, the *nirmlas* - given their Benares education, origin and backing - were inherently superior in intellect, capacity, numbers as well as spiritual prowess (albeit *Vedic*) to actually replace the *udasis* as the primary occupants and controllers of Sikh Gurdwaras and institutions.

SIXTH, the Benares-based *nirmlas* were intimately connected to Brahmanism - the enemy of *Sikhi* from the day Guru Nanak refused to adorn the *Janeyu* - rejecting *Bippar*



domination in essence. The primary *Bippar* stand was that he would be intolerant of any belief system that critiqued the centuries old established religion order or *maryada*; and that he would work actively to ensure its destruction or at least its non-proliferation. The *nirmlas* thus had a much deeper passion and greater drive to corrupt and dominate *Sikhi* than the *udasis*.

In other words, the *nirmlas* - primarily by virtue of their Benares education, experience and backing as well as their Brahman roots - were better equipped to distort and corrupt *Sikhi* with vehemence. The *nirmlas* saw that one of the reasons why the *udasis* were unable to fully infiltrate *Sikhi* and become completely acceptable to Sikhs was their dress; or rather lack of it. The *nirmlas* thus descended into *Sikhi* in full *Sikhi* garb; albeit in Benares colors.

The damage they did to *Sikhi* will go way beyond that done by the *udasis*. This is because they infiltrated into the inner sanctums of the Sikh psyche

– our philosophy, literature and Gurbani interpretation and translation – areas which the *udasis* had not stepped foot into.

In short the *nirmlas* would make for a superior breed of hijackers of Sikh spirituality. The reason why they called themselves *nirmley* was to fool the Sikhs into believing that they were indeed the pure *khalsas*. And that the rest were un-*Nirml* - either incomplete, impure, or of lower order.

It is clear that the SGGS used the word *nirmal* within three distinct contexts. The first was to refer to the Creator. ਹਰਿ ਜੀਉ ਨਿਰਮਲ ਨਿਰਮਲਾ ਨਿਰਮਲ ਮਨਿ ਵਾਸਾ ॥ ਗੁਰਮਤੀ ਸਾਲਾਹੀਐ ਬਿਖਿਆ ਮਾਹਿ ਉਦਾਸਾ ॥ 1 ॥ ਰਹਾਉ ॥ *Har Jio Nirml Nirmla, Nirmla, Nirl Munn Vasa. Gurmati Salahiye Bikhiya Mahe Udasa. Rahao.* SGGS 426. Meaning: The Uniquely Unblemished (*Nirml*) Creator Resided Within Creator-Realized Minds.

Nirml was further used to refer to *Shabd* and Gurbani. ਨਿਰਮਲ ਸਬਦੁ ਨਿਰਮਲ ਹੈ ਬਾਣੀ ॥ ਨਿਰਮਲ ਜੋਤਿ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥ *Nirml Shabd Nirml Hai Bani. Nirml Jyot Sabh Mahe Smanni.* SGGS 121. Meaning: The Messages of the *Shabd* Within *Bani* Were Uniquely Un-Blemished and Resided Within the Unblemished Mind and Conscience.

Finally, it was used to denote inner purity brought about by the inculcation of divine virtues. ਨਿਰਮਲ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਏ ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਮਾਇਆ ਮੇਹੁ ਗਵਾਏ ॥ *Nirml Nam Vasiya Munn Aiye. Mun Tun Nirml Maya Moh Gwaeye.* Meaning: The Unblemished Divine Virtues Have to Reside Within My Mind, Bringing Inner Purity and Eliminating the Blemish of Temporal Attachment.

Nowhere in the SGGS is the word *nirml* or *nirmley* used to denote a group or class of people. In essence then, the conception of the *nirmlas* as a privileged group is based on a claim that is not supported by Gurbani.

ESTABLISHING LEGITIMACY THROUGH THE BIG NIRMLA BLUFF.

The *nirmlas* concocted a historical cum philosophical lie to establish their legitimacy amongst Sikhs. They created a fake narrative that Guru Gobind Singh ordered five Sikhs to become and remain celibate (*bhramcharee*). He then ordered them to go to Kashi (Benares now) to study Sanskrit and the spirituality of the Vedas.



The Big Nirmla Lie: Guru Gobind Singh blessing 5 Sikhs chosen to go to Benares disguised as Brahmins

Nirmla writer Gyani Gyan Singh writes in his book *Panth Parkash* that Guru Gobind Singh ji picked Ram Singh, Karm Singh, Ganda Singh, Veer Singh and Sobha Singh to go to Kashi on account of their behavior in the company of the tenth Guru. All five of them and their *cheylas* always wore white, remained calm, lived a celibate

life and undertook excessive meditation. Guru Gobind Singh is said to have given permission to all five to discard their Sikhi garb and go to Kashi disguised as Brahmins.

The story is patently fake on eight counts as follows:

FIRST, in addition to being proficient in Brij and Farsi, Guru Gobind Singh ji was a Sanskrit scholar; in the tradition of Guru Nanak and Guru Arjun ji. The SGGS contains compositions and entire *Banees* of Guru Nanak and Guru Arjun ji in Sanskrit as well as its

precursor language Prakrit titled *Salok Seheskruti* Mehla 1 and Mehla 5. (SGGS 1353 – 1361). Sikhs were thus already exposed to Sanskrit in the spiritual context. It is therefore inconceivable that Guru ji would need to send Sikhs to Benares to study Sanskrit.

SECOND, Guru Gobind Singh ji had Sanskrit scholars in his Darbar. Kirpa Raam Duut was a top-notch Sanskrit scholar with Guru ji. He was tasked with teaching Sanskrit to Sikhs. Sikhs in Punjab were well versed in Sanskrit. Jhajju Jheever in Pajokhra Village for example was a Sanskrit scholar. For someone considered to be of a “low caste Jheever” to become a Sanskrit scholar meant that large number of Sikhs across all sections of society had a working knowledge of Sanskrit. It is thus improbable that any of our Gurus had to send Sikhs to Benares to study a language.

THIRD, Guru Gobind Singh’s “decision” to have the five Sikhs go to Kashi disguised as Brahmins suggests deceit and trickery. What was Guru ji afraid of? That without the disguise, the Brahmins in Kashi would discover the truth and thus embarrass the Guru on grounds that he had no choice but to send his Sikhs to Kashi to get educated? Or that Guru ji did not want the Brahmins there to know that the Guru himself was incapable of educating his own Sikhs? Or that Guru ji wanted the five Sikhs to “steal” what the Brahmins in Kashi had without them knowing about it?

FOURTH, Guru Nanak went to Kashi in person to critique the Brahmins there for their ritualistic waywardness. Sikh preachers such as Baba Budha ji, Bhai Mansukh ji, Seeha ji, Ajita Randhawa ji etc went into *Bippar* controlled territories and Brahmin-operated places of pilgrimage to do the same. Guru Amardas ji set up the *manjee* system where 22 Sikh *parcharaks* preached Gurmat to the masses far and wide. None had to rely on the Brahmins to be educated in spiritual preaching methods. Why would Guru Gobind Singh suddenly decide to send his Sikhs to Benares to study the Vedas as claimed by the *nirmla* writer?

FIFTH, nine Gurus did not consider it even remotely necessary for their Sikhs to study the “spirituality of the Vedas.” Why did the tenth Guru now decide that Sikhs needed to be educated in the contents of the Vedas at Benares? And send them there surreptitiously and stealthily under disguise?

SIXTH, *Grist* or life as a householder is a core principle of *Sikhi*. All our Gurus with the exception of 8-year-old Guru Harkrishen ji were *Gristees* - married with families. *Gurbani* as contained within the SGGS critiques and rebukes celibacy. It is thus unthinkable that Guru Gobind Singh ji would hand pick five Sikhs on account that they were non-*Christee* – celibate. It does not make any sense for the Guru to be considering celibacy a virtue given that celibacy went against the tenets of *Gurbani*, given its critiqued position in *Sikhi*, and given his own life.

SEVENTH, *Nirmla* Gyani Gyan Singh has written the blatant lie that Guru Gobind Singh consumed *afeem* (narcotics) regularly. What then can be said of the integrity of such a writer, other than to provide legitimacy to his own *nirmla* beliefs?

EIGHTH, the story further contravenes the dictates of *Gurbani* with regard to Kashi, studying the spirituality of the Vedas and the *Bippar* clergy.

The following verses from *Gurbani* as contained within the SGGS make this clear.

ਗੁਜਰੀ ਮਹਲਾ ੩ ॥ ਨਾ ਕਾਸੀ ਮਤਿ ਉਪਜੈ ਨਾ ਕਾਸੀ ਮਤਿ ਜਾਇ ॥
ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਉਪਜੈ ਤਾ ਇਹ ਸੇਝੀ ਪਾਇ ॥ 1 ॥

Gujri Mehla 3. Na Kashi Mutt Upjey Na Kashi Mutt Jaye. Satgur Mileyey Mutt Upjey Ta Eh Sohi Paye. SGGS 491

Meaning: Enlightenment Is Neither Gained nor Lost in Kashi. I Obtained Such Understanding from The Creator-Connecting Guru Shabd. The practical injunction of this verse is rather straightforward: Going to Kashi or otherwise is of no consequence to one's enlightenment. Enlightenment is not a function of one's location. It is a state of mind that emanated from within the messages of the *shabd*.

The context of this verse is critical. The *Bippar* texts had mentioned that the Ganges and Kashi were special on account of both having had descended directly from heaven. The descriptive name for Kashi was thus Shiv Puri – the abode of Shiva.

Kabir takes on this fake claim in conjunction with another that whomsoever died in Kashi went straight into heaven; while anyone breathing his last in Maghar would reincarnate as a donkey. His verses are contained on page 326 of the SGGS as follows:

ਅਬ ਕਹੁ ਰਾਮ ਕਵਨ ਗਤਿ ਮੇਰੀ ॥ ਤਜੀ ਲੇ ਬਨਾਰਸ ਮਤਿ ਭਈ ਥੋਰੀ ॥1॥ ਰਹਾਉ ॥ ਸਗਲ ਜਨਮੁ ਸਿਵ ਪੁਰੀ
ਗਵਾਇਆ ॥ ਮਰਤੀ ਬਾਰ
ਮਗਹਰਿ ਉਠਿ ਆਇਆ ॥ 2 ॥ ਬਹੁਤੁ ਬਰਸ ਤਪੁ ਕੀਆ ਕਾਸੀ ॥
ਮਰਨੁ ਭਇਆ ਮਗਹਰ ਕੀ ਬਾਸੀ ॥ 3 ॥ ਕਾਸੀ ਮਗਹਰ ਸਮ ਬੀਚਾਰੀ ॥

ਓਛੀ ਭਗਤਿ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੀ ॥4॥ *Ab Kho Ram Kavn Gut More. Tjee Lay Benares Mut Bhayi Thori. Rhao. Sagal Janm Siv Puri Gvaiya. Marti Bar Maghar Uth Aiya. Bahut Baras Tup Kiya Kashi. Marn Bhaiya Maghar Ki Basi. Kasi Maghar Sum Bichari. Ochee Bhagt Kaisay Ultras Pari.*

Meaning: I Have Discarded Benares. I Spent My Entire Life in Shiv Puri, But Now That Death Nears, I Have Come to Reside in Maghar. Kashi and Maghar Are Both the Same Even If They Say Spirituality in Maghar Is Defective. His final verse is as definitive as it can get:

ਕਹੁ ਗੁਰ ਗਜ ਸਿਵ ਸਭੁ ਕੇ ਜਾਨੈ ॥ ਮੁਆ ਕਬੀਰੁ ਰਮਤ ਸ੍ਰੀ ਰਾਮੈ ॥ 5॥

Kho Gur Gajj Siv Sabh Ko Janey. Mua Kabir Ramt Sri Ramey. Meaning: They All Say Shiv Is the Provider of Salvation After Death. I Have No Need for Such as I Am Already Imbued in My Creator.

Kabir relegates Kashi to the level of Maghar again on page 969 of the SGGS

ਜੈਸਾ ਮਗਹਰੁ ਤੈਸੀ ਕਾਸੀ ਹਮ ਏਕੈ ਕਰਿ ਜਾਨੀ ॥

Jaisa Maghar Taisi Kashi Hum Ekey Kar Jani.

Meaning: I Consider Maghar and Kashi to Be On Par.

The SGGS soundly rejects the spiritual leadership of the Brahmin as illustrated by Kabir in his verse on page 1377.

ਕਬੀਰ ਬਾਮਨੁ ਗੁਰੂ ਹੈ ਜਗਤ ਕਾ ਭਗਤਨ ਕਾ ਗੁਰੁ ਨਾਹਿ ॥

ਅਰਝਿ ਉਰਝਿ ਕੈ ਪਚਿ ਮੁਆ ਚਾਰਉ ਬੇਦਹੁ ਮਾਹਿ ॥ 237 ॥

Kabir Bahmn Guru Hai Jagt Ka Bhagtan Ka Gur Nahe.

Arjh Urjh Kay Pach Mua Charo Bedho Mahey.

Meaning: Kabir, Because the Brahmin Has Suffered Spiritual Death Upon Being Engulfed in The Four Vedas, He May Claim to Be the Guru of the Spiritual World, But Not of the *Bhagats*.

Given the clear, unequivocal and unambiguous rejection of Kashi, Brahmin leadership and the Vedas within Gurbani, it is impossible to conceive that Guru Gobind Singh would have handpicked five of his “best Sikhs” and “sent them to Kashi to study the Vedas under the tutelage of the Brahmin” there.

It is patently clear that the story is concocted to provide a fake Guru ordained stamp of approval not just to the *nirmla* way of life - celibacy included - but to accord legitimacy to the *nirmla* movement and conspiracy as a whole.

It is even more likely that *nirmla* Gyani Gyan Singh is attempting to sully the character of Guru Gobind Singh. As a Kahsi trained *nirmla* himself, he was acutely aware that the *Bippar* literature was full of tales of derision for those who obtained their education, skills or knowledge through theft, deceit or deception. The *Mahabharat* for instance contains the story of one Uplavye who picked up archery from Dronacharia without the latter's permission. Uplavye's right thumb was amputated as punishment, thus preventing him from wielding the weapon forever.

In another mythological tale, Karan who was the son of Kunti disguised himself to become a pupil of Parsram. When discovered, Parsram cursed Karan to suffer death from the same knowledge that he has learnt by deceit. The tale goes on to say that Karan actually suffered such death. Such tales establish the Brahmin aversion for knowledge acquired through deceptive means. Was Gyani Gyan Singh thus trying to impose such derision on Guru Gobind Singh by concocting his tale?

It is interesting to note that in the entire gamut of Sikh literature, the above story cannot be found outside of Gyani Gyan Singh's own writing, except for a single mention in the Mahan Kosh whose source is also *nirmla* Gyani Gyan Singh. The five sentence para in the Mahan Kosh makes no mention of whether and when they returned from Benares and what role, if any was accorded to them by Guru Gobind Singh.

WHAT IS THE TRUTH THEN REGARDING THE ORIGIN OF THE NIRMLAS?

There is historical evidence that the first group of *nirmlas* came from Benares to Punjab after 1765 (57 years after the demise of the tenth Guru) - in the aftermath of the destruction of the Darbar Sahib by Ahmad Shah Durani in April of 1762.¹ Durani had reduced Darbar Sahib to rubble using gun powder and filled the *sarovar* with debris. It was in 1763 that the genuine Sikhs had a *Sarbat Khalsa* in the jungles and took a decision to rebuild the Darbar Sahib. It was expected to be slow and tedious process – given the fact that authentic Sikhs did not have the freedom of movement; let alone the resources; and that the *udasi* controllers and managers of Darbar Sahib had fled the scene and abandoned the location. Reconstruction began with all the *Misls* making liberal contributions in November 1763.

This decision to rebuild was thus conveyed far and wide and news of it reached Benares. It was a perfect opportunity for the *nirmlas* who were centered in Benares then, to travel to Punjab for the purpose of taking over the Darbar Sahib.

The most influential group of *nirmlas* was led by an individual who took the name of Soorat Singh. He completed the *nirmla* take-over of Darbar Sahib by 1780 by which time it had

¹ Dr Harjinder Singh Dilgeer, *Sikh Twareekh* Vol 2. Dilgeer stands out as a historian who has done what no University in the Punjab, the SGPC or any other institution has done in documenting Sikh history in a comprehensive and holistic manner. His two relevant publications include *Sikh Twareekh* in five volumes (a complete Sikh history, from 1469 to 2007, in Punjabi) and *Sikh History* in ten volumes (a complete Sikh history, from 1469 to 2011, in English). The historical data in this portion of this chapter is derived from Dilgeer's work.

become the center of *nirmla* thought. For all intents and purposes, the Darbar Sahib became the *nirmla* headquarters.

It was re-named *Harmandar Sahib* and would act as the epicenter of the hijacking of Sikhi for decades. The justification for renaming is contained within *nirmla* composed texts such as Gurbilas Patshahi 6; the gist of which is that Vishnu and his consort had come in the form of disguise as Sikhs to help in the construction of Darbar Sahib. Upon completion, both had revealed their true identities to Guru Arjun, who in recognition of their service “agreed to rename” the place *Hari Mandar* meaning Vishnu’s Temple.

Soorat Singh (born 1733) was a *Vedic* intellectual who was a prolific writer, poet and *kathakaar* of the Vedas, Upanishads and other *Snatan* texts. While in Punjab and having infiltrated the Sikh Gurdwaras he started travelling and doing *katha* of *Gurbani* in full *Vedic* slant.

Soorat Singh’s son Sant Singh, born and educated in Punjab, got appointed as *granthi* of Darbar Sahib. He remained so throughout the period of Maharaja Ranjit Singh (1799 – 1839) by getting into the good books of the emperor.

Sant Singh’s son Gurmukh Singh became leader of Akal Bunga (which would subsequently be renamed Akal Takat). He also became an influential figure in the politics of Maharaja Ranjit Singh. What this meant was that the *nirmlas* had succeeded in taking over and occupying the highest seat of Sikh Authority within 70 years of the culmination of the Guru period.

Gurmukh Singh’s son Ripduman Singh would become *granthi* of Darbar Sahib and of Akal Bunga. *Granthi* Sant Singh had a chela – Darbara Singh; who too would be appointed a *granthi* at Darbar Sahib.

So, for all intents and purposes, the *nirmlas* exercised direct control of Darbar Sahib for 140 years from 1780 – 1920. The period translates into almost six generations. This also means that they controlled the *maryada* at Darbar Sahib (and most other major Gurdwaras for one century and half. During this period the *nirmlas* – by virtue of their superiority in terms of intellect, resources, passion and intent – succeeded in easing out the *udasis* from virtually all major Sikh Gurdwaras.

CORRUPTING THE SIKH PSYCHE – REVERTING SIKHI TO VEDANTIC SLANTS.

As stated above, the *nirmlas* – primarily by virtue of their Benares education, experience and backing - were better equipped to distort and corrupt *Sikhi*. They did this by infiltrating into the inner sanctums of the Sikh psyche – our philosophy, literature and *Gurbani* interpretation and translation.

Virtually all the deeply distorted texts that the *nirmlas* wrote during the 140 years they were in control of *Sikhi* are today presented to the Sikh world as “Classical Sikh Texts” or “*Puratan Itihas*” by Sikh clergy and institutions under their control. This is akin to the Sikhs adopting as mainstream, the distortions that were cunningly created and inserted into the Sikh psyche by the *nirmlas*. This false regard for *nirmla* texts is due to the following six reasons.

FIRST, when these questionable texts were composed, the authentic Sikhs were still busy fighting for survival or consolidating themselves. They were never in a position to

systematically weigh these texts for their validity, veracity and accuracy. This meant that there was never an evaluation to see if the texts measured up to the philosophy of *Gurbani*.

SECOND, the *nirmlas* – because they were in control of a large number of Sikh Gurdwaras, were actively propagating these texts in the name of “*Sikhi Parchar*.” Over the five to six to generations that they held sway over the Sikh psyche, the distortions came to be accepted as the “truths” of *Sikhi*.

Even today, a large number of Gurdwaras have their clergy do *katha* of the *Sooraj Parksash granth* – a highly distorted, adulterated and blasphemous multi-volume text of the “history” of our ten Gurus written by a *nirmla* poet Kavi Santokh Singh with the help of scores of brahmin scholars. A similar position is also given to another blasphemous text also composed by the *nirmlas* – the *Gurbilas Pathshai 6*.

THIRD, these distorted “Classical Texts” became the text books of *nirmla* controlled institutions – in particular *deras* - that trained Sikh Clergy – *ragis, kathakaars, parharaks* etc – allowing for continuous and cyclic propagation of the distortions in these texts.

FOURTH, the nature of the subject matter of these “classical texts” were such that they relied heavily on brahmanical mythology, supernatural deeds, strange phenomenon, mystical narratives, paranormal chronicles, magical deeds, miraculous powers etc – stuff wholly rejected by *Gurbani*, but immensely liked and preferred by the Sikh masses who, as a result of sustained efforts of adulteration of *Sikhi*, had become gullible and amenable to such distortions.

FIFTH, as time went by, increasing number of *nirmlas* occupied positions of authority and influence in Sikh institutions – including the SGPC and *Akal Takhat*. Instead of protecting the sanctity of true and authentic *Sikhi* principles as enshrined in the SGGS, these *nirmla* “Sikh leaders” defended and sanctified the distorted texts. In some cases, the SGPC published *nirmla* texts for distribution. In one particular case, the *jathedar* of *Akal Takhat* co-authored the republication of the previously banned and blasphemous *nirmla* written text *Gurbilas Patshahi 6*.

SIXTH – as the *nirmlas* began to EXPAND and EVOLVE their bases to *deras* and *taksals*, these institutions then became their centers of influence. These *deras* – because they are NOT in mainstream *Sikhi* and thus subjected to virtually no scrutiny by Sikh intelligentsia - were able to keep propagating the distorted texts indefinitely. (More about the roots of the *deras* in *nirmla* thought in Chapter Three).

WHAT THE NIRMLAS DID.

The following is a sampling of the so called “Classical Texts” and “*Puratan Itihas*” that were written by the *nirmlas*. All of them have become deeply embedded in Sikh psyche due to the six factors as explained in the preceding section.

Nirmla Soorat Singh wrote the *JANAM SAKHI* of Guru Nanak – a highly distorted text of the entire life story of Guru Nanak - and labelled it as *Bhai Mani Singh Walee* – meaning authored upon direct consultation with *Bhai ji*, and as narrated by *Bhai ji*

The use of *Bhai Mani Singh*’s name is both a lie and purposive. It’s a lie because *Bhai Mani Singh*’s *shaheedee* took place on 24 June 1734; while Soorat Singh entered Punjab after the *Sarbat Khalsa* of 1763.

The lie is purposive because the *nirmlas* understood the fact that Sikhs would accept literature under the name of *Bhai Mani Singh ji*, but may have apprehensions about *nirmla* writers who were in the early stages of their infiltration into *Sikhi*.

The *nirmlas* were educated. They could have written under their own names. This act of hiding behind respected Sikhs or anonymity itself exposes their agenda which was that they wanted to be the hidden hand behind the corruption of *Sikhi*.

Bhai Kahn Singh Nabha and Historian Harjinder Singh Dilgeer has exposed two more major texts that were authored by *nirmlas* as ghost writers but put under the names of others.

ONE, *Gurbilas Patshahi 6*. This is a blasphemous book about the “life” of Guru Hargobind Ji that was authored jointly by *nirmlas* Gurmukh Singh and Darbara Singh during the period 1830 – 1840. Prior to Bhai Kahn Singh Nabha’s expose’ regarding its authorship, the *nirmlas* had spread the lie that an individual by the name of Sohan Kavi had authored it.

Historian Dr Harjinder Singh Dilgeer has opined that one of the reasons for writing *Gurbilas Pathshai 6* was to turn Akal Bunga (a place of residence) into *Akal Takhat* and make it appear that the decision was made by the Sixth Guru. In this way the leadership of both *nirmla* Gurmukh Singh (leader of Akal Bunga) and *nirmla* Darbara Singh (*granthi* at Darbar Sahib) could be institutionalized. This then was one primary contribution of *Gurbilas Pathshai 6* – to create an institution called the *Akal Takhat* and make it available for control of the *nirmlas*. The *Akal Takhat* would serve as a tool of religious subjugation, as a headquarters for the clergy and doctrinal control through the issuing of edicts and ex-communication. The *Akal Takhat* would be a *nirmla* tool for considerable periods of time – in particular to fend off attempts to expose the *nirmla* role in the hijacking of *Sikhi*.

The ex-communication of Prof Gurmukh Singh of the Singh Sabha Leher (and others) by the *Akal Takhat* for the “crimes” of wanting to expunge the corrupted elements from *Sikhi* stands as case in point. Given that the SGGS provides no support for the practice of ex-communication, the creation of an institution vested with such powers and its pseudo justification within the pages of *Gurbilas Patshahi 6* became necessary for the *nirmlas*.

It is interesting to note that *Gurbilas Patshahi 6* has remained a standard text for Sikh Clergy. It was banned in the 1970s by a decree of the *Akal Takhat* due its deviant and deeply blasphemous content.²

Three decades later, in 1998, as a reflection of the control of the modern day *nirmlas* (albeit through *dera-wadis*) on *Akal Takhat*; the *Gurbilas Patshahi 6* was republished by none other than the then head *granthi* of the Darbar Sahib - Gyani Joginder Singh Vedanti – who would later become *jathedar* of *Akal Takhat*. As a reflection of the depth and breadth of the infiltration of *nirmla* influence on Sikh clergy, the republished blasphemous book contains forewords from virtually every significant Sikh clergy of the day.³

² One example of the wide spread blasphemy that fills the pages of this ugly book is a story of Guru Hargobind “eloping with a married Muslim girl named Kaulan, giving her refuge from her husband and marrying her.” It is shameful that Sikhs have accepted this hogwash story and set up Trust Funds under the name of Kaulan. Deviant preacher Guriqbal Singh of Mata Kaulan (later renamed Bibi Kaulan due to public pressure) is the leader of the Trust at the time of this writing.

³ The acknowledgements and role of Sikh Clergy in the 1998 republished book are as follows: Historical Research by Ranjit Singh *jathedar* of *Akal Takhat*; Forewords by Gurcharan Singh Tohra President SGPC, Prof Manjit Singh *jathedar* Takhat Kesgarh Sahib, Giani Kewal Singh *jathedar* Takhat Damdama Sahib, *jathedar* Manjit Singh Calcutta, Kathakar Giani Sant Singh Maskeen, Giani Jaswant Singh Parwana Head *Granthi* Darbar Sahib, Gyani

It is a sign of almost complete subversion of *nirmla* thought into modern day *Sikhi* that a new breed of *nirmlas* had - in 1998 - gathered the courage to publish the offensive *Gurbilas Patshahi 6* under their own names – something the ORIGINAL *nirmla* writers – Gurmukh Singh and Darbara Singh – were unable to do. The fact that the “who’s who” among Sikh leaders and institutions agreed to lend their name to this blasphemous book speaks of the almost complete penetration of anti-Sikh forces into the Sikh psyche.

The deeply intellectual and courageous *Gyani* Gurbaksh Singh Kala Afgana published an article titled ਗੁਰਬਾਣੀ ਦੀ ਕਸਵੱਟੀ ਤੇ ਗੁਰ ਬਿਲਾਮ ਪ: ੬ *Gurbani di Kasvati Tay Gurbilas Patshahi 6* and a book titled ਗੁਰ ਬਿਲਾਮ ਪਾਤਸ਼ਾਹੀ 6: ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ-ਰੂਪ ਮਤਿਗੁਰੂ ਨਾਨਕ ਸਾਹਿਬ ਜੀ ਦੇ ‘ਪਰਖ-ਦਰਬਾਰ’ ਵਿਚ (Gurbilas Patshahi 6 Examined in the Court of Guru Nanak’s Benchmark as Stipulated in the Sri Guru Granth Sahib) - exposing the para by para distortion of *Gurbilas Patshahi 6* in 2002 and the blasphemous text was withdrawn once again. For his expose’ of the fraud that was *Gurbilas Patshahi 6*, Kala Afghana would pay a heavy price and suffer the same fate that Prof Gurmukh Singh of Singh Sabha suffered. Joginder Singh Vedanti (author of the republished *Gurbilas*) would orchestrate the ex-communication of Kala Afgana during his (Vedanti’s) tenure as *jathedar* of *Akal Takhat*. The publisher of Kala Afgana’s book, Hardev Singh Shergill, owner and editor of the US based Sikh Bulletin barely escaped ex-communication himself.

TWO, *The Sikhian di Bhagat Maal*. The name is derived from another *nirmla* authored text *The Bhagat Maal*, which contains fake and anti-Gurmat stories relating to the lives of the 15 *bhagats* that have their *bani* in the SGGS. The purpose of the *Bhagat Maal* is to embroil the *bhagats* in *Brahminwaad* and portray them part and parcel of the *Bippar* clergy and to corrupt the legacy of the *bhagats*.

The *nirmlas* could NOT alter the divine *bani* of the *bhagats* as contained in the SGGS so they resorted to writing a distorted “history” of the *bhagats* lives.” The fake “history” contradicts everything the *bhagats* say in their own writings so those Sikhs who read both are bound to be confused. The widely accepted but fake story of *bhagat* Dhanna “getting the darshan of god: through worshipping a stone and the equally fake narrative of *bhagat* Namdev using magical powers to “spin a mandir” to face him are two examples of the distortion that is the *Bhagat Maal*. This text was written by *nirmla* Soorat Singh. (More on this *Bhagat Maal* in succeeding chapters).

The *Sikhian di Bhagat Maal* contain concocted and unverified *sakhis* about “selected” Sikhs who lived during the live times of the Gurus. The *nirmlas* knew that authentic Sikhs would not accept this *Sikhian di Bhagat Maal* as readily as the *Bhagat Maal* of the 15 *bhagats*. To achieve believability as well as to keep their hand hidden, *The Sikhian di Bhagat Maal* was written under the name of *Bhai Mani Singh*. The preface of *Sikhian di Bhagat Maal* says that the choice of the “selected” Sikhs was made by *Bhai Gurdas* in *Vaar 11*. Sikhs approached *Guru Gobind Singh* and said “*Bhai Gurdas* has merely mentioned a list of prominent Sikhs. But we need to know the details of their lives; to know why *Bhai Gurdas* them to be worthy of mention in his *Vaar*.” *Guru Gobind Singh* is then said to have instructed *Bhai Mani Singh* to

Joginder Singh Talwara and Principal Narinder Singh Soch. The editors were Joginder Singh Vedanti *jathedar* and Principal of SGPC run Sikh Missionary College Amritsar Prof Amarjit Singh.

write the *Sikhan di Bhagat Maal* who then proceeded to provide “detailed life narratives” of each of the “selected” Sikhs.

For instance, *paurri* 14 of *Vaar* 11 reads:

ਭਗਤ ਜੋ ਭਗਤਾ ਓਹਰੀ ਜਾਪੂ ਵੰਸੀ ਸੇਵ ਕਮਾਵੈ॥ ਸ਼ੀਹਾਂ ਉੱਪਲ ਜਾਣੀਐ ਗਜਨ ਉਪਲ ਸਤਿਗੁਰ ਭਾਵੈ॥ ਮੈਲਸੀਆਂ ਵਿਚ ਆਖੀਐ ਭਾਗੀਰਥ ਕਾਲੀ ਗੁਣ ਗਾਵੈ॥ ਜਿਤਾ ਰੰਧਾਵਾ ਭਲਾ ਬੁਝਾ ਬੁਝਾ ਇਕ ਮਨ ਧਿਆਵੈ॥ ਫਿਰਣਾ ਖਹਰਾ ਜੋਧ ਸਿਖ ਜੀਵਾਈ ਗੁਰੁ ਸੇਵ ਕਮਾਵੈ॥ ਗੁਜਰ ਜਾਤ ਲੁਹਾਰ ਹੈ ਗੁਰ ਸਿਖੀ ਗੁਰ ਸਿਖ ਸੁਨਾਵੈ॥ ਨਾਈ ਪਿੰਡ ਵਖਾਣੀਐ ਸਤਿਗੁਰ ਸੇਵ ਕੁਟੰਬ ਤਰਾਵੈ॥ ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਅਲਖ ਲਖਾਵੈ ॥੧੪॥ *Shihan Upal Janeay Gajan Upal Satgur Bhagat Jo Bhagta Uhri Japu Vansi Sev Kmavey. Bhavey, Mealsia Vich Akeay Bhagirath Kali Gunn Gavey, Jita Randhawa Bhala Burra Budha Ek Mun Dhiavey. Firna Khera Jodh Sikh Jivayi Gur Sev Kamavey. Gujar Jat Lohar Hai Gur Sikhi Gur Sikh Sunavey, Nayi Dhing Vakkaney Satgur Sev Kutambh Travey.*

As it can be seen, this paragraph within the *Vaar* of Bhai Gurdas mentions nine names - Uhri Japu Vansi, Sihan Gajan, Chaudri Bhagirath, Ajita Randhawa, Bhai Burra Budha, Firna Kehra, Bhai Jiva, Gujjar Lohar, and Nayi Dhing. No details of their lives are provided. The *Sikhan Di Bhagat Maal* however provides concocted “life stories” of these “selected Sikhs” The *sakhis* tell of how all of them engaged in Bhramanical and anti-gurmat ways which were sanctioned by the Gurus. Uhri Japu Vansi obtained salvation through the four methods, Bhagirath became a *bhagat* of Mata Kali, Ajita Randhawa got his salvation through the yogic penance, Burra was given four types of meditation - *Nabhi, Pra, Baikhri* and *Pasanti*. These are the meditations of the yogis and have no place in Gurmat. His name was changed from Burra to Buddha to enable him to become wise and live a long life, Bhai Jiva obtained the blessings of Guru Angad through serving him *Khichree* daily, and so on.

What is interesting is the fact that there are two versions of the *Sikhan di Bhagat Maal* – one contains 12 additional *Sakhis* that appear to have been added on later, but both are under the name of Bhai Mani Singh. The earliest published version of this text is 1912. What is even more interesting is that the existence of yet another book under the name of Bhai Mani Singh titled *Bhagat Ratnawlee*. This text is also a collection of *sakhis* about “selected” Sikhs. An examination of all three texts and their writing styles makes clear that all three are merely expanded and revised versions of the same subject matter. All three are authored by *nirmla* Soorat Singh.

The long list of names that are mentioned in the 20 odd paras of *Vaar* 11 are equally suspicious. The list contains a mixture of names of prominent Sikhs as well as those existence is known only through the *Sikhan di Bhagat Maal*. It is likely that either these 20 paras were added into *Vaar* 11 by the *nirmlas* or their contents adulterated as a precursor to the writing of *Sikhan di Bhagat Maal*. (More on the adulteration of the writings of Bhai Gurdas in succeeding sections).

All in all, the *nirmlas* are believed to have either authored or conspired to author some 35 “classical texts.” The impact of corruption and adulteration on such a massive scale is beyond measure.

It is worth noting that the “*Rehatnamas*” have not escaped the *nirmla* scheme of adulteration. The myriad of *Rehatnamas* that are found within the Sikh world⁴ stand as the clearest illustration of the insidious act of the *Nirmlas* writing under that names of Sikhs who

⁴ Prof Piara Singh Padam lists a total of 37 *Rehatnamas* in his book *Piara Singh Padam, Rehatnamay* (Punjabi), Amritsar: Bhai Chatar Singh Jiwan Singh. First published 1974.

were contemporary to Guru Gobind Singh - Bhai Nand Lal, Bhai Prehlad Singh, Bhai Dya Singh, Bhai Chaupa Singh, Bhai Desa Singh and Bhai Sahib Singh. They are all written with the expressed (but fake) opening remark that the injunctions contained within them are narrated to the writers expressly and directly by Guru Gobind Singh in person. An examination of the contents indicates that these *Rehatnamas* contain voluminous injunctions that are totally anti-*Gurmat*, anti-*Gurbani* and anti-Sikhi. They additionally contain anti-woman commands, directives that advocate the use of drugs and liquor, and the involvement of Hindu mythological gods and goddesses during the 1699 ceremony. It is clear that none of these *Rehatnamas* were authored by those whose names appear on them as their writers. It is also clear that the *Rehatnamas* were authored by the *nirmlas* hiding behind the names of prominent Sikhs who were contemporaries of the tenth Guru. In this way then, the *Rehatnamas* became the primary instruments for hijacking the code of conduct of Sikhs – adulterating and corrupting the *Rehat* of the Sikh.

It is interesting to note that most texts composed by the *nirmlas* have a standard outline. Each portion begins with a Sikh posing a question to the Guru. The Guru's "answer" serves two objectives: one it allows the *nirmla* writers to add brahminical stuff to fool the Sikhs; two, it allows the *nirmla* writer to put the deviant reply "under the name and authority of the Guru."

For instance, the *Rehetnama* written under the name of Bhai Dya Singh in the section that says Guru Gobind Singh defines the character of celibacy has the following injunctions. ਸ੍ਰੀ ਸਤਿਗੁਰ ਵਾਚ। ਅਬ ਬਿਰੰਗਮ ਕੇ ਲਖਣ। ਜਗਤ ਮੈ ਮਾਯਾ ਕਾ ਸੰਗ ਤਿਆਗ ਮਰ ਰਹੈ। ਇਸਤਰੀ ਕੇ ਦੇਖਤ ਭਾਰੇ, ਧਨ ਕੇ ਹੇਤ ਨਾ ਲਾਗੇ। ...ਇਕ ਸਰਬ ਲੋਹ ਕੀ ਗੜਵੀ ਰਖੈ। ਧਾਤੂ ਕਾ ਸਪਰਸ਼ ਨਾ ਕਰੈ। ਸੁਹਿਰ ਮੇ ਨਾ ਰਹੈ। ...ਇਸਤਰੀ ਕੇ ਹਾਥ ਕਾ ਅੰਨ ਨਾ ਛਕੈ। *Sri Satgur Vaach. Ab Bihangam Key Lakhan. Jagat Mein Maya Ka Sang Tyaag Mar Rahey. Isteri Ko Dekhat Bhagey Dhan Key Hayt Na Lagey...Ek Sarab Loh Ke Garvee Rakhey. Dhatoo Ko Saparsh Na Krey. Shaher Mein Na Rahey. Isteri Key Haath Ka Aunn Na Chakey.* Translation: The Satgur spoke. Now for the character of Celibates. Renounce money. Run upon seeing a woman, do not develop love for money. Keep a container of iron. Do not touch gold. Do not reside in a town. Never eat food prepared by a female. None of these injunctions are in line with the dictates of *Gurbani* and *Gurmat*.

The *Rehetnama* under the name of Bhai Desa Singh has this verse: ਰਤੀ ਅਫੀਮ ਜੇ ਮਾਸਾ ਭੰਗ, ਇਨ ਕੇ ਖਾਵੈ ਕਦੀ ਨਿਸੰਗ। ਇਸ ਤੇ ਅਧਕ ਨਾ ਅਮਲ ਵਧਾਵੈ, ਵਧੇ ਅਮਲ ਤੇ ਨਰ ਦੁਖ ਪਾਵੈ। *Rtee Afeem Jo Masaa Bhung, En Ko Khavey Kadee Nisung. Es Tey Adhuk Na Amal Vadhavey, Vadhey Amal To Nar Dukh Pavey.* Translation: An amount of Afeem (narcotic) that is one *massa*, eat it without concern. Do not increase the dosage else human being would suffer. It is clear that such an injunction is against the dictates of *Gurbani* and *Gurmat*.

In *Sakhee Rehet Kee* – the *Rehatnama* written under the name of Bhai Nand Lal has the following anti *Gurmat* injunctions. While there is a myriad of injunctions against the ritual of *Shraad* in *Gurbani*, this *Rehatnama* is making the ritual as part and parcel of the Sikh code of conduct. ਸ਼ਰਾਧ ਆਵਣ ਤਾਂ 36 ਪਰਕਾਰ ਕੇ ਭੋਜਨ ਕਰੈ। *Shraad Aavan Taan 36 Parkaar Kay Bhojan Karey.* Translation: Conduct *Shraad* by preparing 36 different dishes.

The *Rehatnama* under the name of Bhai Nand Lal has the following anti-woman injunctions. ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਕਹਿਆ ਜੇ ਭਾਈ ਸਿਖਾਂ ਨੂੰ ਹੁਕਮ ਹੈ। ਭਾਈ ਇਸਤਰੀ ਦੇ ਜਾਮੇ ਤੇ ਵਿਸਾਹ ਨਹੀਂ ਕਰਨਾ। ਅੰਤਿਹ ਦਾ ਲਾਹਾ ਇਸਤ੍ਰੀ ਕਉ ਨਹੀਂ ਦੇਵਣਾ। *Guru Gobind Singh Kaheya Jo Bhaee Sikha(n) Nu Hukam Hai. Bhaee, Isteri Dey Jamey Te Visah Nahin Karna. Anteh Da Laha Isteri Ko Nahin Devonna.* Translation:

Guru Gobind Singh spoke the command to Sikh brothers. Never trust the one born as a female. Never share any of your inner thoughts with a woman. It is clear that such an injunction is against the dictates of Gurbani and Gurmat.

While Gurbani forbade the wearing of *janeyu* by Sikhs under all conditions – just as Guru Nanak had refused to adorn it, the *Rehatnama* under the name of Bhai Nand Lal has the following anti-Sikhi command pertaining to wearing this ritualistic thread. ਜੇ ਬ੍ਰਾਹਮਣ ਤਮਾਕੂ ਪੀਵੇ ਤੇ ਮਾਸ ਖਾਵੇ ਤਿਸ ਪਾਸੋਂ ਜੰਊ ਪਾਵਣਾ ਮਹਾਂ ਹੱਤਿਆ ਹੈ। *Jo Brahman Tmaku Pivey Tay Mas Khavey Tis Paso Janeyu Pavna Mha Hatiya Hai*. Meaning: The wearing of a *janeyu* woven by a tobacco and meat consuming Brahmin is truly sinful. This is a deviously insidious way of saying that a Sikh should adorn the *janeyu* from a Brahmin who does not partake tobacco and meat.

The *Rehatnama* under the name of Bhai Nand Lal has the following injunction. ਮੇਰੇ ਸਿੱਖ ਨੇ ਜੇਹਾ ਉਸਤਰਾ ਲਾਇਆ ਅਤੇ ਦਾੜ੍ਹੀ ਮੁੰਨੀ ਤੇਹਾ ਧੀਅ ਨਾਲ ਸੰਗ ਕੀਤਾ। *Mayray Sikh No Jeyha Ustra Laya Atay Darrhi Muni Teyha Dhee Naal Sang Keeta*. Meaning: the shaving of his beard by a Sikh of mine is akin to him having sexual intercourse with his own daughter. The use of the language and the example within the comparison (incest) is sinister, devious and treacherous by the real author - the *nirmlas* - of this filthy command. Even more insidious is the attempt to suggest that such language came out of the mouth of Guru Gobind Singh and was recorded verbatim by Bhai Nand Lal. The objective is clear – to malign, vilify and denigrate the character and personality of the tenth Guru – and to do that through the use of Bhai Nand Lal's name.

The *Rehatnama* composed under the name of Bhai Dya Singh describes the *khandey di pahul* process as follows. ਸਰਬ ਲੋਹ ਦੀ ਕਰਦ ਕਾਲ ਜੀ ਦਈ। ਭਾਨੀ ਕਛ ਹਨੂੰ ਜੀ ਦਈ... ਘੀ ਬਰਮੇ ਨੇ ਦੀਆ। *Sarab Loh Kee Karad Kaal Jee Deeyey, Bahnee Kach Hanu Jee Dyee... Ghee Bhramney Ney Deea*. Translation: The iron knife was given by Kaal. The Kachera was given by Hanuman. The butter (for the *Krah Parshad*) was given by Bhrma. This is a clear attempt at hijacking the *khandey di pahul* ceremony and making it appear that Hindu gods and goddesses were involved.

The *Rehatnama* written surreptitiously under the name of Bhai Prehlah Singh – touted as authentic by *dera* and *taksali* parcharaks - contains the place and year of its writing as to when it was dictated verbatim by Guru Gobind Singh. ਸੰਬਤ ਸਤਰਹ ਸੈ ਭਏ ਬਰਖ ਬਵੰਜਾ ਨਿਹਾਰ। ਮਾਘ ਵਦੀ ਥਿਤ ਪੰਚਵੀ ਰਵੀਵਾਰ ਸੁਭ ਵਾਰ।੩੮। *Sambat Satreh Saiy Bhaey Barak Bavnja Nihar. Magh Vadi Thit Panchvi Ravioar Subh Var*. The year is 1752 *Eswi* (1695 AD), the date is 5th of Magh on this auspicious Sunday.

This *Rehatnama* also mentions the place where the verbatim dictation took place. ਅਬਚਲ ਨਗਰ ਬੈਠੇ ਗੁਰੂ, ਮਨਿ ਮਹ ਕੀਆ ਬੀਚਾਰ। ਬੋਲਿਆ ਪੁਰਾ ਸਤਿਗੁਰੂ ਕਰ ਨਮਸਕਾਰ ਕਰਤਾਰ। ੧। *Abchul Nagar Baithay Guru, Mun Meh Kiya Bichar. Boleya Pura Satguru Kar Namaskar Kartar*. Meaning: The Guru sat in Abchul Nagar and decided within his mind. The complete Guru then bowed to the Creator and spoke thus: ਪੰਥ ਚਲਯੋ ਹੈ ਜਗਤ ਮੈ, ਗੁਰੂ ਨਾਨਕ ਪਰਸਾਦ। ਰਹਿਤ ਬਤਾਈਏ ਖਾਲਸੇ, ਸੁਣ ਭਾਈ ਪ੍ਰਿਹਲਾਦ।੩। *Panth Chaleyo hai Jagat Mein Guru Nanak Parsad. Rehat Btayeay Khalsay, Sun Bhaiy Prehlah*. Meaning: The *Panth* was started in this world through the grace of Guru Nanak. Let me dictate the *Rehat* (code of conduct) of the Khalsa, listen Bhaiy Prehlah.

The *nirmla* author of this fake *Rehatnama* – writing under the name of Bhai Prehlah Singh - has provided ample evidence of his fakery within the above verses. Three primary facts are misrepresented in these verses and thus offer the proof of the fraud that is being

perpetrated. First, in 1695 AD, the Khalsa had *not* been created. There was thus no need for a “code of conduct” for an entity that was *not* in existence then. Second the name “Abchul Nagar” did not exist until the late 18th century. The name of the place that is now known as Abchul Nagar was ਨਾਦੇੜ Nadeyrr during the times of the Guru. Bhai Prehlad Singh would have known only of Nadeyrr. He would not have heard the name “Abchul Nagar.” Guru Gobind Singh went to Nadeyrr in 1707 AD – twelve years after this *Rehatnama* was supposedly dictated verbatim.

CORRUPTING THE WRITINGS OF BHAI GURDAS.

Bhai Gurdas ji came into the Sikhi fold from the time of his adoption by Guru Amardas ji. He spent his youth and adulthood in the company of Gurus Ramdas and Arjun. He was the scribe for Pothi sahib. He was thus aware of every word and verse of Gurbani up till the period of Guru Arjun.

Published books of the *Vaars* and *Kabits* of Bhai Gurdas list out 41 *Vaars* under his name. The 41st *Vaar* contains 28 paras – 20 of which end with the verse ਵਾਰ ਵਾਰ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੂ ਚੇਲਾ ॥ *Vah Vah Gobind Singh Apey Gur Cheyla*. His name appears at the start of the *Vaar* as ਬੋਲਣਾ ਭਾਈ ਗੁਰਦਾਸ ਕਾ ॥ *Bolna Bhai Gurdas Ka* – Narrated by Bhai Gurdas. This is clearly an adulteration on more than one account. For one, he had already passed on during the era of Guru Hargobind, so he was not alive to have composed this *Vaar* about happenings during the time of the tenth Guru. Second, no one writes the word “Bhai” for oneself. More importantly, the content of this *Vaar* belongs to Hijacked Sikhi. For instance, in the opening para of this *Vaar* these verses appear: ਗੁਰੂ ਸਿਮਰ ਮਨਾਈ ਕਾਲਕਾ ਖੰਡੇ ਕੀ ਵੇਲਾ ॥ ਪੀਓ ਪਾਹੁਲ ਖੰਡਧਾਰ ਹੋਇ ਜਨਮ ਸੁਹੇਲਾ ॥ *Gur Simar Mnayi Kalika Khandey Ki Vela. Pio Pahul Khandhar Hoey Janm Sohela*. Meaning: The Guru contemplated on goddess Kalika (Durga) and obtained her blessings at the time of wielding the *khande* (double edged sword). The attempt of the adulteration here is to suggest that Guru Gobind Singh prayed to Durga for her blessings during the *khande di pahul* ceremony of 1699. The aim of corrupting the writings of Bhai Gurdas is no different from the one that drove the *nirmlas* to corrupt the *Rehatnamas* – to subjugate Sikhi into accepting the gods and goddesses of the Snatan and Vedic systems.

Dera and *taksali* groups have responded to such revelations by saying the Bhai Gurdas who wrote *Vaar* 41 is a different Bhai Gurdas. If this is the case, then why is the second Bhai Gurdas claiming his *Vaar* to be the 41st? And who gave him the right to tag his *Vaar* to the 40 *Vaars* of the authentic Bhai Gurdas? The agenda of the *nirmlas* is clear. They intended to fool the Sikhs into accepting their hijacked content by writing it under the name of an accepted Sikh luminary.

There is also adulteration in the original 40 *Vaars* of the authentic Bhai Gurdas.

The Sikhi related subject matter of *Vaar* 1 for instance, as can be expected - begins with the coming of Guru Nanak from para 23 onwards: ਗੁਰੂ ਨਾਨਕ ਜਗ ਮਾਰਿ ਪਠਾਯਾ ॥ *Guru Nanak Jug Mahe Pthaya*. The next 25 paras outline the life and travels of Guru Nanak – both within India and outside. The next three paras talk about the succession of Guruship from Guru Nanak to Gurus Angad, Amardas, Ramdas, Arjun and Hargobind.

The final para then suddenly brings in Vishnu, Krishen and Ramchander. One wonders if Bhai Gurdas' writing style is so disjointed that he parachutes these unrelated entities into his first *Vaar*. The full final para is reproduced below:

ਸਤਿਜੁਗ ਸਤਿਗੁਰ ਵਾਸਦੇਵ ਵਾਵਾ ਵਿਸ਼ਨਾ ਨਾਮ ਜਪਾਵੈ॥ ਦੁਆਪਰ ਸਤਿਗੁਰ ਹਰੀ ਕ੍ਰਿਸ਼ਨ ਹਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮ ਧਿਆਵੈ॥ ਤ੍ਰੇਤੇ ਸਤਿਗੁਰ ਰਾਮ ਜੀ ਰਾਹਾ ਰਾਮ ਜਪੇ ਸੁਖ ਪਾਵੈ॥ ਕਲਿਜੁਗ ਨਾਨਕ ਗੁਰ ਗੋਬਿੰਦ ਗਗਾ ਗੋਵਿੰਦ ਨਾਮ ਜਪਾਵੈ॥ ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣ ਵਿਚ ਜਾਇ ਸਮਾਵੈ॥ ਚਾਰੋ ਅਛਰ ਇਕ ਕਰ ਵਾਹਿਗੁਰੂ ਜਪ ਮੰਤ੍ਰ ਜਪਾਵੈ॥ ਜਹਾਂ ਤੇ ਉਪਜਿਆ ਫਿਰ ਤਹਾਂ ਸਮਾਵੈ ॥੪੯॥੧॥

Satjug Satgur Vasdev Vava Vishna Nam Jpavey. Duapur Satgur Hri Krishen Haha Har Har Nam Jpayey. Tretey Satgur Ram Ji Rara Ram Jpey Sukh Pavay. Kaljug Nanak Gur Gobind Gaga Govind Nam Jpavey. Charey Jagey Chou Jugi Panchayen Vich Jaye Smavey. Charon Achur Ek Kar Vaheguru Jup Mantar Jpavey. Jha Tay Upjeya Fir Thaa(n) Smavey.

Sikhs are expected to believe that this is Bhai Gurdas – the Sikh luminary and Sikh philosopher extraordinaire' explaining the makeup of the word ਵਾਹਿਗੁਰੂ *Vaheguru* by breaking it down to the letters ਵ, ਹ, ਗ, ਰ or V, H, G and R:

V from: The Satguru of Satyug Vasdev Vishnu.

H from: The Satguru of Duapur - Hri Krishen.

R from: The Satguru of Treyta – Ramchander.

G from: Gobind of Kaljug.

We are further expected to accept that Bhai Gurdas then declares that Guru Nanak combined the four letters into *Vaheguru* and caused the mantar of *Vaheguru* to be chanted by the world: *Charon Achur Ek Kar Vaheguru Jup Mantar Jpavey.*

The degree of anti-Sikhi, anti-Gurmat and anti-Gurbani content of this one para is staggering. The more pertinent mind-boggling questions are as follows:

1) Would the real Bhai Gurdas ever refer to Vishnu, Krishen and Ramchander as "Satguru"?

2) Would the real Bhai Gurdas ever decide to NOT use the word "Satguru" for Guru Nanak and Guru Gobind within the same para where Hindu gods are referred to as "Satguru"?

3) The letter H comes from Krishen? Krishen had many names – NONE of which start with the letter H. If one name did start with the letter H, it is not mentioned in the appropriate verse in this para. No one in the Indian spiritual world refers to Krishen as "Hrikrishen." As such this is a fabricated name for Krishen. Surely Bhai Gurdas ji would do no such thing.

4) How did the real Bhai Gurdas know that Guru Gobind Singh ji would be the final Guru in the Nanak lineage? He passed on during the era of the sixth Guru.

5) Why would the real Bhai Gurdas write a lie under his name that "Guru Nanak caused the *mantar* of *Vaheguru* to be chanted by the whole world"? He knew that Guru Nanak did not use the word *Vaheguru* even once in his entire *bani* in the SGGS. Neither did Gurus Angad, Amardas, Ramdas and Arjun. Neither did any of the 15 *bhagats*. (Even Guru Teg Bahadur ji did not use it even once).

All the above five points are dead give-aways that this final pauree is *added* on much later by the *nirmlas* in their attempt to adulterate and corrupt Sikhi. Bhai Gurdas ji knew that our Gurus had rubbished the notion of *satjug*, *duapur*, *treyta* and *kaljug* as being periods of times or eras. He was aware that Guru Nanak had critiqued such a notion in *Asa di Vaar*. The mention of the tenth Guru in the verse pertaining to the era of *kaljug* as belonging to Sikh

Gurus from Nanak to Gobind Singh in *Kaljug Nanak Gur Gobind* – is a clear indication that this *paurri* was composed in the post-Guru Gobind Singh era. The real Bhai Gurdas could not be the author of such a verse. He could not have authored this *paurri*.

What is interesting is that this notion that the word *Vaheguru* is composed from alphabets taken from the names of Hindu gods is found in *nirmla* literature. Nirmla Kavi Santokh Singh for instance has the following couplet in Volume 1 of his Sooraj Parkash Granth:

ਵੱਵਾ ਵਾਸਦੇਵ ਸੇ ਲੀਨੋ। ਹਰੀ ਬਿਸਨ ਤੇ ਹਾਹਾ ਚੀਨੋ। ਗੱਗਾ ਗੋਬਿੰਦ ਤੇ ਲੇ ਜਾਨੋ। ਰਾਰਾ ਰਾਮਚੰਦ ਮਨ ਮਾਨੋ। ੬੬।
Vava Vasdev Say Lino. Hari Bisen Tay Haha Chino. Gagga Gobind Tay Lay Jano. Rara Ramchand Mun Mano. Meaning: The letter “Vava” was taken from Vasdev, the letter “Haha” from Hari Vishnu. Gobind provided the letter “Gagga” and “Rara” came from Ramchand. The next couplet advocates the benefits of doing such an act. ਚਤੁਰ ਬਰਨ ਕੇ ਏਕ ਬਨਾਯਾ। ਫਲਦਾਇਕ ਇਹ ਅਧਕ ਸੁਹਾਇਆ। ਚਤਰ ਨਾਮ ਸਿਮਰਨ ਕਯ ਏਕੁ। ਉਰਧਾਰੇ ਜਿਸ ਹੋਤ ਬਿਬੇਕੁ। ੬੬।
Chatur Barun Ko Eyk Bnaya. Fuldayek Eh Adhuk Suhaya. Chatur Nam Simran Kaiy Eyku. Urdharey Jis Hoat Bibeku. Meaning: The four letters (*Vava, Haha, Rara* and *Gagga*) were put together to create the word (*Vaheguru*). It is an extremely useful, productive and beautiful word. Chanting this one word allows for the chanting of four names. One who chants with focus will obtain wisdom.

There is plenty of distortion and corruption of the other 39 *Vaars* of Bhai Gurdas ji as well. This is a subject for Sikh writers, intellectuals and researchers to take up primarily because the Sikh Rehat Maryada accepts the writings of Bhai Gurdas ji to be fit for rendering as *kirtan*. (More on this matter in subsequent chapters.)

THE EPITOME OF NIRMLA DISTORTION – THE SOORAJ PARKASH GRANTH.

Authored in 1843 by ‘Kavi Churamani’ *Bhai Santokh Singh*, a shining star and doyen of the *nirmla* Sect, the ‘*Sri Gur Partap Sooraj Granth*’ commonly known as simply ‘*Sooraj Parkash*’, (Epicenter of Enlightenment) is perhaps the most voluminous and largest text of Sikh history and philosophy. It stands as the root instrument pertaining to the *nirmla* hijacking and distortion of Sikhi.

It is written in complicated Brij poetic language – with an almost complete brahmanical and *Vedic* twist. The subject matter of the *Sooraj Parkash* comprises the lives of the Ten Gurus and the story of Banda Singh Bahadur. The chapter on Guru Nanak is given special emphasis – as if to root *Bippar* beliefs into the origins of *Sikhi* from 1469 itself.

The organization and structure of the text is reflective of Brahmanism. Its 51,829 verses are divided into portions, *rut* (season), according to the twelve signs of the zodiac, sub-cosmic metaphor of *Sooraj*, i.e. the sun divided into chapters called *arisu* (rays). The sections are named after the sun's course, viz. the twelve zodiacal signs, the six seasons and the two solstices (winter and summer solstices) which in turn comprise 1151 sunbeams, each one comprising a chapter.

The poetry of the text is complex – by design – to allow only the clergy to interpret it according to their whims and fancy for the masses. The subject matter is blasphemous at times and clergy were expected to judge their audiences and skip these parts where necessary.⁵

The *Sooraj Parkash* was translated exhaustively into prose Punjabi, by the *nirmla Bhai* Vir Singh in a 14-volume annotated edition published during the period 1927-35. At around the same time, *nirmla* Gyani Gyan Singh had written the *Suraj Prakash Vartak*, an abridged version in prose of the Suraj Granth. The Vartak was translated into modern Punjabi by *Sodhi* Teja Singh – the 33rd Edition of which was published in 2017.

It is a tragedy that *nirmla Bhai* Vir Singh is held in such high esteem in the Sikh *Panth*, when his biggest contribution is to popularize the distortion of the lives of our Gurus. In essence, Vir Singh first brought the elitist *Sooraj Parkash* into the grasp of the lay Sikh.

In other words, if Santokh Singh had kept the distortion covert by camouflaging it in complex poetry, Vir Singh brought it out into the open, hence propagating the lies composed by his *nirmla* guru amongst the masses. Santokh Singh's reason for keeping the *Sooraj Parkash* covert in 1843 was perhaps the fear of a Sikh backlash then. Vir Singh's effort gives credence to the fact that such fear had dissipated in the 84 years that lapsed, and that the distortion of *Sooraj Parkash* was ready to be accepted by mainstream Sikhi.

Vast number of Sikh historians such as Principal Satbir Singh have merely regurgitated the *Sooraj Parkash* without making any attempt to weigh its contents against the principles of *Sikhi*, *Gurmat* and *Gurbani*.

The Sikh *Panth* has since come to recognize the distortion and corruption that is *Sooraj Parkash*. In 2004 the *Dharam Parchar* Committee of SGPC, acting on complaints from Sikhs about the anti-Sikh information being spread through “classical texts” and on the advice of the Sikh scholars and historians, launched the ‘Sikh *Srot Ithasik Granth Sampadna* Project’.

The project was tasked with fresh editing of the classical Sikh literature in order to present the correct version of the history of the Gurus and the Khalsa *Panth*. Dr Kirpal Singh, a prominent historian, and chairman of the Institute of Gurmat Studies Chandigarh was tasked with the job.

The *Sooraj Parkash* was chosen first of all because of its popularity amongst Sikh clergy, the severity of the disinformation contained in this epic and the sheer volume of the blasphemy. The first four volumes of this edited version (covering Part One of the *Sooraj Parkash* pertaining to Guru Nanak) were published in 2009.

As an indication of the deep rooted nature of the *nirmla* infiltration into Sikh thought, despite its massive adulteration, the original *Sooraj Parkash* remains the standard text for all

⁵ This point became evident in a recent controversy by the deviant Pipli Wala Baba Satnam Singh who was exposed as saying that the “cause” of the sacrifice of the two younger *sahibzadey* of the tenth Guru was “Mata Gujri's decision to defiantly withhold for her personal use” money and material that was ordered to be discarded by the Guru.

The Pipli Baba was further quoted as saying that the Guru then uttered the blasphemous words of “*Gujree Ujree*” meaning “Gujri will be ruined”. When taken to task by Sikhs the Baba's response was that the narrative was contained in the *Suraj Parkash Granth*. He was speaking the truth. But no clergy or Baba has mentioned it openly before – presumably as clergy imposed self-censorship. The Pipli Baba probably assumed that no such censorship was necessary anymore given that the anti-Sikh forces had become brazen and blatant and that the Sikh masses were sufficiently euthanized to accept such blasphemy.

dera and *taksal* trained Clergy – *granthis* and *kathakaars* in particular. It is usual for these *kathakaars* to hold serial discourses on the text of *Sooraj Prakash* in *gurdwaras*, normally in the afternoons or evenings. The same is done in the Darbar Sahib Complex on a daily basis.

It is perhaps a sign of the success of the *nirmlas* that large numbers of Sikhs have chosen to partake in regular discourse of this deviant, distorted and blasphemous text instead of the enlightening Gurbani of Sri Guru Granth Sahib.

This despite the revelation by the learned scholars of Gurbani that the *Sooraj Parkash* is 95 percent in contradiction to the SGGS. Such a state of affairs has led lay preachers like Ranjit Singh Dhadreanwalla to ask if we are Sikhs of the SGGS or of the *Sooraj Parkash*.

THE SOORAJ PARKASH – ENLIGHTENMENT OR THE ABYSS OF DARKNESS?

A sampling of the fake, mischievous and utterly blasphemous narratives of the *Sooraj Parkash* is in order. Just twenty are provided below⁶ for the reader to get a flavor of the kind of concocted, derogatory, nonsensical and blasphemous narratives that fill the pages of this so called classical text which is the standard text for not just our clergy but for a vast majority of our historians and academics.

ONE: After arguing about the futility of the practice, and after composing Gurbani to that effect, Guru Nanak ultimately wore the Janeyu (sacred Hindu thread) upon being convinced by the Pandit. Some 35 years later when he visited Bhai Lalo, his Janeyu was still on his body. (*Sooraj Parkash* Vol 1. Adhiyaye 9.)

TWO: In Kurekshetar Mela Guru Nanak hunted and cooked deer meat. When the Brahmins there took issue with it, Guru Nanak offered a variety of justifications to cover up his act, but the Brahmins demanded that the Guru expose the contents of the pot. When the lid was lifted, the meat miraculously turned into *kheer* or rice pudding. (*Sooraj Parkash*, Vol 2. Adhiyaye 7.)

THREE: When Guru Nanak announced his passing on, large crowds gathered to weep and wail. His sister Nanaki then told Guru Nanak that the Hindu ritual of *shradh* – or ancestor worship - was around the corner. Guru Nanak – realizing that that he had overlooked this fact - thus deferred his passing to after the occasion of *shradh*. (*Sooraj Parkash* Vol 2. Adhiyaye 54.)

FOUR: Amardas ji did not remove his turban, did not wash his hair, and did not change his clothes for 11 years because he was so engrossed in carrying bath water for Guru Angad from 12 miles away. When Guru Angad has a sore on the thumb of his foot, Amardas inserted the thumb into his mouth for hours to warm it, suck out the blood and pus. After seven years of providing such treatment, Amardas obtained enlightenment. (*Sooraj Parkash* Vol 3 Raas 1, Adhiyaye 16).

FIVE: Guru Ramdas Ji went to get the blessings of Sri Chand. Guru ji prostrated before Sri Chand, did Kirtan while sitting lower than Sri Chand and then used his long beard to dust the feet of *udasi* Sri Chand. (*Sooraj Parkash* Vol 3. Raas 2. Adhiyaye 14.)

⁶ All references within this section are sourced from Dr Ajit Singh Aulakh, Kavi Churamani Santokh Singh's *Sri Gurpartap Sooraj Parkash Granth Steek*, 11 Volumes, Amritsar: Bhai Chatar Singh Jiwan Singh, 2004.

SIX: When Guru Arjun was composing the Pothi Sahib, the four vedas turned themselves in the 10 *Bhatts* and appeared before Guru Arjun. These ten *Bhatts* recited the Vedas – which the Guru accepted as *Gurbani* and included it into the Pothi Sahib. (Sooraj Parkash Vol 4. Raas 3. Adhiyaye 48)

SEVEN: All 15 *Bhagats* – whose *bani* appears in the SGGS – and who were long deceased - appeared physically before Guru Arjun When Pothi Sahib was being composed. They recited their *bani* for Guru Arjun to record within the Pothi Sahib. (Sooraj Parkash Vol 4. Raas 3. Adhiyaye 43.)

EIGHT: When Guru Arjun was preparing the ground for the construction of Darbar Sahib, he discovered an earthen pot in which a Yogi had been mediating for thousands of years. His meditation had “purified” the location upon which Darbar Sahib and the *sarowar* (pool) is constructed. The Yogi told Baba Budha ji that he had been instructed to remain in a meditative state until the Guruship of the fifth Guru. (Sooraj Parkash Vol 5 Raas 2, Adhiyaye 43.)

NINE: The cause of Guru Arjun ji’s martyrdom was a curse placed on the Guru by *udasi* Sri Chand. One of Sri Chand’s *cheyla* had turned up at Guru Arjun’s Darbar and Mata Ganga jihad served him *langgar*. The act of a woman serving an *udasi* had earned Guru Arjun the curse. (Sooraj Parkash Vol. 4. Raas 4. Adhiyaye 28.)

TEN: When child Hargobind developed small pox Guru Arjun organized an event to worship Sheetla Devi and composed *bani* ਭੈਰਉ ਭੂਤ ਸੀਤਲਾ ਧਾਵੈ ॥ ਖਰ ਬਾਹਨੁ ਉਹੁ ਛਾਰੁ ਉਡਾਵੈ ॥ ੧ ॥ *Bhairon Bhoot Seetala Dhavah, Khar Bahan Oh Chhaar Udavah*. SGGS 874. Note: The *shabd* is composed by Bhagat Namdev and has nothing to do with any Sheetla Devi. (Sooraj Parkash Vol. 4. Raas 3. Adhiyaye 12.)

ELEVEN: Guru Hargobind desired the blessings of Sri Chand and went to see the *udasi*. Guru ji prostrated at the feet of Sri Chand and the gifted the *udasi* a horse. Sri Chand then asked the Guru to give his any one of his sons upon which request Guru Ji handed over child Gurditta. In return Sri Chand blessed the sixth Guru with the ability to win all his wars. (Sooraj Parkash Vol 6 Raas 7 Adhiyaye 9.)

TWELVE: Guru Hargobind “eloped” with a married woman named Kaulan, brought her to his Darbar and married her. Her father, a Kazi comes to collect money for horses that were owed to him by the Guru. Baba Buddha receives the Kazi and says: – ਸੁਨਿ ਬ੍ਰਿਧ ਭਾਖਯੋ ਸਰਜ ਸੁਭਾਇ। ਤੁਮਰੇ ਗੁਰ ਜਵਾਈ ਬਣ ਜਾਇ। ਤੋਂ ਕੈਸੇ ਧਨ ਲੈਬੋ ਧਰੈ। ਅਰਪਨਿ ਨਿਜ ਤਨੁਜਾ ਕਰੈ। ਰਾਸਿ 5ਵੀ ਅੰਸੁ 17ਵਾ। Sunn Bidh Bhakhyo Sehj Subhaye. Tumrey Gur Jvayi Bann Jaye. To Kaisey Dhan Laibo Dharey. Arpun Nij Tanja Kre. (Sooraj Parkash 5th Raas, 17th Ans). Meaning: Listen calmly to what I say. The Guru is now your son-in-law. Why then would you be entitled to any money. Dedicate it to him on behalf of your daughter. The Guru used to abandon the recitation of Sukhmani *bani* midway to see Kaulan whenever she desired the Guru.

THIRTEEN: Guru Har Rai took a daily ritualistic bath with 101 *gagars* (pots) of water. (Sooraj Parkash Vol 6 Raas 10 Adhiyaye 12)

FOURTEEN: Guru Gobind Singh prayed intensely to Chandi / Durga for one complete year. She appeared nude in front of him to grant the Guru his wishes. She gave him the *our* boon that he will create a *kesdhari* people who will flourish. In return Guru Gobind Singh promised to sacrifice his four sons and offer the blood of uncountable Sikhs in her name. Durga then blessed Guru Gobind Singh with a *karad* sword. One of her attendants gave the

Guru a *kacha* – drawers. Guru Gobind Singh baptized Durga with pahul prepared by the *karad*. (Sooraj Parkash: Bhag 1, Rut 3, Adhiaye 4-12.)

Such a narrative is clearly in line with the *nirmla* and Bippar agenda to hijack Sikhi into the *vedic* quagmire. What better way to do it other than to make Guru Gobind Singh a worshipper of Hindu gods and goddesses?

FIFTEEN: In getting Durga to appear before Guru Gobind Singh, the Guru was guided by Pandit Kesav Daas. The pandit gave a *mantar* for the Guru to chant. The *mantar* was ਉਣ ਉਣ, ਮੁਣ ਮੁਣ, ਗੁਣ ਗੁਣ, ਰੁਣ ਰੁਣ ਸਵਾਹਾ Un Un, Mun Mun, Gun Gun, Run Run, Swaha. Guru Gobind Singh chanted the Pandit given *mantar* for one full year to obtain the blessings of Durga. (Sooraj Parkash: Bhag 1, Rut 3, Adhiaye 4-12.)

SIXTEEN: In return for his services, Guru Gobind Singh blessed Kesav Das that he will be reborn as Maharaja Ranjit Singh. (Sooraj Parkash Vol 9. Rut 3. Adhiyaye 12.)

SEVENTEEN: Guru Gobind Singh consumed marijuana regularly. When Bhai Bachittar Singh offered to take on the elephant that was coming to tear down the walls of Anandpur, Guru Gobind Singh took out his personal box in which he kept his marijuana and gave Bhai Bachittar Singh five *masey* – which was a mode of measurement. (Sooraj Parkash Vol 10. Rut 4, Adhiyaye 25.)

EIGHTEEN: Mai Bhago came to see Guru Gobind Singh because she wanted a child. She developed a love for the Guru. The Guru accepted her into the fold and she stayed nude with the Guru. (Sooraj Parkash Vol 2. Ain Pehla, Adhiyaey 13.)

NINETEEN: Once when Guru Gobind Singh's sword slipped out of its sheath, and the Guru asked for a string to hold it in place, Bhai Dya Singh took off his *janeyu* and used it as a string to tie it to the sheath. Bhai Dya Singh then went about without his *janeyu* and was reprimanded by all the other Sikhs – who were all wearing *janeyus* too. When Bhai Dya Singh took too long to get a replacement, the Sikhs lodged a complaint with Guru Gobind Singh. (Sooraj Parkash Vol. 9 Rut 3, Adhyaye 28.)

TWENTY: Guru Gobind Singh announced his date and time of passing and lit a huge bonfire. Sikhs gathered to watch as Bhrma, Vishnu and Shivji Came to Take Guru Gobind Singh. (Sooraj Parkash Vol 11. Ain 2, Rut 6, Adhiyaye 24.)

Needless to say the rewriting of the *Sooraj Parkash* by the Sikh *Srot Ithasik Granth Sampadna* Project' under the leadership of Dr Kirpal Singh did not proceed beyond part one.

Nirmla Santokh Singh thus stands as the lead hijacker of the Sikh belief system and the *Sooraj Parkash Granth* as his primary weapon. He stands as the one *nirmla* doyen, an icon and epitome of the massive and deepest corruption of the Sikh psyche. His success is unmatched. Permanent perhaps.

His adulteration of the *Sikhi* of our Gurus sits within the deepest recesses of the Sikh mind, institutions and our clergy. It is difficult to imagine that Sikhs will be able to free themselves from the shackles of the darkness that *nirmla* Santokh Singh transmitted through *Sooraj Parkash*.

DISSEMINATING THE DISTORTION OF SOORAJ PARKASH: NIRMLA BHAI VEER SINGH.

Nirmla Gyani Gyan Singh and *nirmla* Bhai Veer Singh played a major role in making the *Sooraj Parkash* accessible to the masses. They did so by translating into Punjabi, the complex Brij poetry that *nirmla* Kavi Santokh Singh deployed. Gyani Gyan Singh did a three volume translation *Nirangkari Chamatkar*, *Sodhi Chamatkar*, and *Sri Dasam Guru Chamatkar* of the *Sooraj Parkash*. His first volume translated Part One of the *Sooraj Parkash* (*Sri Guru Nanak Chamatkar*); the second volume translated Parts 2 – 12 of Santokh Singh's work covering the lives of the fourth to ninth Gurus; and the third volume covered the final portion of *Sooraj Parkash* that focused on the life of Guru Gobind Singh.

But it would be Bhai Veer Singh who would contribute towards the widest dissemination of the *Sooraj Parkash*. He did so by putting Kavi Santokh Singh's work into modern Punjabi prose. He translated Part One of the *Sooraj Parkash* into a two volume text titled *Sri Guru Nanak Chamatkar*. He then wrote a two volume text titled *Sri Guru Kalgidhar Chamatkar* covering the live story of Guru Gobind Singh and a two volume text titled *Sri Asth Guru Chamatkar* covering the lives of the remaining 8 Gurus. He further wrote the childhood narratives of Gurus Nanak and Gobind Singh in two volumes *Gur Balam Sakhian Patshahi Pehli* and *Balam Sakhian Pathshahi Dasvi* by relying on Santokh Singh's work.

Beyond his dedication towards disseminating the distortion of Santokh Singh, *nirmla* Bhai Veer Singh would go down in Gurmat history with infamy of distortion of his own. He earned the credit of imposing the fakery of the Hemkunt narrative on the Sikh world. So powerful was his literary skills and imagination that he was able to extrapolate the exact location of a spot up in the Himalayan mountains by relying on a handful of fake statements within the Bachittar Natak Granth (BNG). He was able to conjure up the truth of a fake spot where Guru Gobind Singh -going by the name of Dusht Daman - was said to have sat and meditated on goddess Durga for hundreds of years in his previous life. One statement of the BNG: ਹੇਮਕੁੰਟ ਪਰਬਤ ਹੈ ਜਗਾਂ। ਸਪਤ ਸਿੰਗ ਸੋਬਤ ਹੈ ਤਗਾਂ। *Hemkunt Parbat Hai Jha(n). Sapt Sring Sobt Hai Tha(n)* – the Hemkunt mountain is where there are seven peaks- is all this literary giant and skillful wordsmith needed to provide the Sikh world with the “exact historical spot” of a narrative that was cooked up by the *bippar* conspiracy to assimilate Guru Gobind Singh in particular and Sikhi in general into the *bippar fold*.

Bhai Veer Singh is further single-handedly credited for the Sikh Panth's inability to rid the SGGS of Rigmala – a non-spiritual and non-Gurbani composition that was surreptitiously added as the final page of the SGGS by anti-Sikh forces. The Sikh Panth had, in 1925, inspired by the Sikh Reform Movement, come to a consensus to remove it from the SGGS but gave in to Bhai Veer Singh's insistence to “hold on” because he had, in his possession “clear evidence” of Guru Arjun having composed it. Needless to say, that “evidence” never came to light from Bhai Veer Singh and the Sikh Panth has never been able to come together the way it did in 1925. The Sikh Panth thus remains saddled with the Rigmala issue despite clear evidence of its non-Gurbani origins being presented by credible Sikh intellectuals and researchers.

THE EPITOME OF NIRMLA DISTORTION – THE FAREEDKOTI TEEKA (TRANSLATION) OF THE SGGS.

The *nirmlas* were not content on distorting the history of the Sikh Gurus and *Bhagats*. They ventured into providing translations of *Gurbani* by giving it *Vedic* and brahmanical interpretations.

Nirmla Kavi Santokh Singh was amongst the first to provide a translation of Guru Nanak's *Jup Banee*. His *Garab-Ganjnee Teeka* set the tone for Sikh clergy to interpret *Gurbani* as an extension of *Vedic*, Puranic and brahmanical beliefs. This *Teeka* was financed by the Maharaja of Kaithalpattee Udey Singh.

It is ironic that Udey Singh would select *nirmla* Santokh Singh to translate Guru Nanak's seminal *bani* after being impressed with Santokh Singh's two major works – *The Balmiki Ramayan* and *Atum Puran*. It is equally ironic that a scholar of *Vedic* and Puranic Texts names his *Teeka* of *Jup Bani* as *Garab-Ganjnee*. He explains his choice on page 184⁷ as containing an understanding of *Jup Banee* to the extent that it will “break the ego of anyone who thinks he or she knows the meanings of *Jup bani*.” It is most ironic that Sikhs have regarded this epitome of ego that is *Garab-Ganjnee* to be considered authentic and reliable.

In 1883, a group of *nirmlas* would come together to provide a translation of the entire Sri Guru Granth Sahib ji. The outcome would be the *Fareedkoti Teeka* – known after the rulers of Faridkot state who financed the venture. The first copy would be printed in 1906 at Wazir Hind Press Amritsar; which was owned by *nirmla* Bhai Vir Singh.⁸

Though this *teeka*, the *nirmlas* succeeded in turning the SGGS into the fifth vedas. For all future attempts in translating the SGGS, the *Fareedkoti Teeka* would become the standard reference. The result would be that Sikhs would never be able to shed the *Vedantic* slant towards *Gurbani*.

The Singh Sabha Reform Movement of the 1900s – a reform initiative aimed at cleansing *Sikhi* of *udasi*, *nirmla* and *Vedic* influences – led by Professor Gurmukh Singh alerted the Sikh world towards the defectiveness of the *Fareedkoti Translation*. The Movement's position was that the translation of the SGGS ought to be done by eminent and learned Gursikhs who could provide an authentic (*Tatt Gurmat*) translation of the SGGS.

Professor Gurmukh Singh framed his critique against the *Fareedkoti Translation* within the parameters of a conspiracy that was spawned in Benares to subjugate *Gurbani* and the SGGS within the fold of the Snatan belief system. Such a devious agenda was achieved through the corruption, distortion and adulteration of *Gurbani* – most importantly through the presentation of *Gurbani* concepts and beliefs as being exactly those advocated in the old Snatan texts such as the Puranas and Simratees. Prof Gurmukhs Singh demanded that the *Fareedkoti* royal house explain why no Sikh scholars could be found to do the task. He further demanded that the Sikh institutions declare the *Fareedkoti Translation* as defective.

⁷ Kavi Santokh Singh, *Garab Ganjnee Teeka*, Kavi Santokh Singh Memorial Society, 1986, page 184.

⁸ The *Fareedkot Teeka* project began with Maharaja Bikram Singh of Faridkot employing *Nirmla* Giani Badan Singh of Dera Sekhwan to do the task. It took him six and a half years to complete it the first draft in 1883. This *Teeka* was reviewed by a committee appointed by Mahant Shamer Singh of Patna. After incorporating the comments of this committee, the first edition of this *Teeka* was published using funding provided by Maharaja Balvir Singh of Faridkot. It was printed in 1906 by the Wazir Hind Press, Amritsar owned by *Nirmla* Bhai Vir Singh. The second edition of this *Teeka* was published by Maharaja Harinder Singh of Faridkot in 1928.

The *Nirmlas* themselves, and *Nirmla* inspired outfits, namely the *deras*, *taksaals*, *sants* and *babas* – were able to convince the clergy at the Akaal Takhat in 1887 to excommunicate Professor Gurmukh Singh in order to silence him forever. These same *Nirmla* outfits - namely the *deras* and *taksaals*, then accepted and adopted the Fareedkoti Translation as their standard text for teaching, propagating and interpreting Gurbani.

A good number of Punjabi Translations were produced by these *deras* and *taksaals* – the objective of which was to simplify the mix of Hindi and Brij that was used by the Benarsi translators of the Fareedkoti Translation.

The outcome has been an almost complete and total immersion of Gurbani – and Sikhi - into the Snatan fold. All the concepts, beliefs and myths that our revolutionary Bhagats and Gurus soundly rejected and tossed out, have been systematically and surely brought back and placed within the psyche of Gurbani and Sikhi through the distortion that is the Fareedkoti Translation.

Here is just one example of the distortion that is the Fareedkoti Translation. The verse is from Jup Bani and we are all familiar with it. It's on page 7 of the SGGS. The verse is ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ || *Changeayea Buriayea Vachey Dharm Hdoor.*

These are the meanings of the individual words in the verse, *Changeayea* – Lit. Good. *Buriayea* – Lit. Bad. *Vachey* – Weigh, evaluate. *Dharm* – Lit. Rules, regulations; sp. *Hukm. Hdoor* – From ਹਜੂਰੀ ਵਿਚ *Hajuri Vich*, Lit. In the presence of, metaph. On the touchstone of.

So the translation is: The Good and Bad of My Deeds On the Path of Spirituality Is to Be Evaluated On the Touchstone of His Hukm.⁹

The spiritual message is: What is within His Hukm counts as good deeds and what is without His Hukm, contrary to His Hukm, and in defiance of His Hukm is bad. The evaluation of good and bad deeds is on the touchstone of His Hukm. As stated by Guru Nanak in *paurri One* – ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ || ੧ || *Hukm Rajayee Chalna, Nanak Likhiya Naal.*

Let's look at the distorted translation of the same verse by the Fareedkoti *Nirmlas*. It reads “ਸੁਭ ਕਰਮ, ਅਸੁਭ ਕਰਮ ਧਰਮ ਰਾਇ ਕੇ ਚਿਤ੍ਰ ਗੁਪਤ ਵਾਚ ਕਰ ਸੁਨਾਵਤੇ ਹੈਂ | Translation: Our Good Deeds and Our Bad Deeds Are Reported by Chiter Gupt to Dharm Raj.

Readers will note that the phrase “Dharm Raj” is not used by Guru Nanak in the verse. He used “Dharm Hadoor.” So this is distortion number one. The changing of Dharm Hadoor – meaning the touchstone of Hukm – to Dharm raj – the mythical judge in the afterlife as advocated by the Vedic and snatan belief system.

Readers will note further that the phrase “Chiter Gupt” is also not used by Guru Nanak. This is distortion number two. The importation of another vedic, snatan entity – the one who sits on our shoulders and records our every deed. It is clear that in just one verse – the Fareedkoti Translators have done three acts of distortion and corruption as follows.

First, they obliterated, erased, and got rid of Guru Nanak's spiritual concept of “Dharm Hadoor.” Most Sikhs are not aware of this concept. Most are not aware of the meaning of Dharm Hadoor. It means the touchstone of Hukm. It means everything a Sikh does is measured

⁹ This translation is taken from Karminder Singh Dhillon, *Understanding Nitnem: Jup, Sodar, Sohela*, 2002. Page 237.

on the benchmark of Hukm. It's a critical concept. Yet this concept of Guru Nanak does not exist in the mind of the majority of Sikhs. Second, they cleverly and surreptitiously smuggled in the mythical entity of Drhm Raj. Third, they smuggled in the mythical entity of Chiter Gupt. This is blatant distortion and open corruption of the verse of Guru Nanak.

The consequence of such corruption by the Fareedkoti translators is that a vast majority of Sikhs accept that Drhm Raj and Chiter Gupt are accepted by Gurbani, endorsed by Guru Nanak and part of Sikhi. And once the mythical entities of Dharm Raj and Chiter Gupt come into Sikhi, then everything else such as 8.4 mil, reincarnation, heaven and hell etc comes in as well.

These mythical entities were thrown out of Gurbani, Gurmat and Sikhi as concoctions of the brahmin clergy to exert control over the minds of the people. And the Fareedkoti *Nirmlas* picked them up and placed them squarely within the psyche of Sikhi. And a vast majority of Sikhs today have fallen into this trap of *Nirmla* distortion.

As mentioned above, *Gyani* Gurmukh Singh of the Singh Sabha Movement was excommunicated by the *Akal Takhat* clergy for his opposition to the *Fareedkoti Teeka*. The *Akal Takhat* clergy had – together with a majority of the clergy – been un-moved by the infusion of *Vedic* stuff into *Sikhi*.

The *Nirmlas* did more than just distort, corrupt and adulterate the *SGGS* through their *vedic* and *snatan* slanted translation. They contributed immensely to relegating and replacing the *Shabd Guru* concept of Guru Nanak to the *Granth Guru* concept.

RELEGATING SHABD GURU TO GRANTH GURU.

The notion of enlightenment of the *Shabd* as Guru is the core foundation of the uniqueness of Sikh spirituality of Guru Nanak. Our founder Guru made this clear in his seminal *bani Sidh Goshat* as follows:

Question: ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥ *Tera Kavan Guru Jis Ka Tu Chela*. *SGGS* 942. Meaning: What Is the Source of Your Enlightenment (Guru) That You Are the Disciple of?

Answer: ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥ *Shabd Guru Surt Dhun Chela*. *SGGS* 943. Meaning: The Source of My Enlightenment (Guru) Is the *Shabd*, My Conscience is the Disciple of the Instruction Within.

The hijackers of Sikhi were aware that so long as the Sikhs accepted the *Shabd* as their Guru and source of spiritual enlightenment in the real sense, they would **not** be susceptible to the corruption and distortion that was being ingrained. Given their *Benares* backgrounds, the *nirmlas* understood the corrupting nature of idol and object worship. The task before them was thus on how to smuggle this idol worship model into Sikhi. Creating idols of Sikh Gurus would work, but what would work *best* was if the *Shabd* itself could be transformed into an object worthy of worship.

The *objectification* of *Shabd* Guru thus became the goal. The object of choice that presented itself to the hijackers was the *Granth* itself. Weaning away the Sikh from *Shabd* Guru to *Granth* Guru became the objective. It would result in dissuading the Sikh from enlightenment and pushing him into the abyss of *pooja* or *worshipping* of the *Granth* as an *object* of piety. This was accomplished through the following incremental manner.

1. **Objectifying Pothi Sahib.** The *nirmlas* were aware that planting the concept of the entity of *Granth* as Guru would have to be rooted in Pothi Sahib. The Pothi Sahib had to be objectified first, meaning the Pothi Sahib had to be made into an object fit for worship. This was achieved by the *nirmlas* who authored the Fareedkoti *Teeka*. They mistranslated the verse of Guru Arjun pertaining to the Pothi Sahib to plant the seed of objectification.

ਸਾਰਗ ਮਹਲਾ ੫ ॥ ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ ॥ ਸਾਧਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ ॥ ੧ ॥
ਰਹਾਉ ॥ *Sarang Mehla 5. Pothi Parmesar Ka Thaan. Sadhsang Gaveh Gunn Gobind Pooran Bhram Gyaan.* SGGS 1226. The translation of the first verse of the couplet is: "The Pothi is the Source (Thaan) of Divine-ness. The spiritual message is that the Guru is the Enlightenment that is contained within the Pothi as Shabd.

The Fareedkot *Teeka*, however, translates this verse as "ਪੋਥੀ ਪਰਮੇਸਰ ਦਾ ਅਸਥਾਨ ਹੈ । *Pothi Parmesar Da Asthan Hai.*" Essentially then, the word ਥਾਨੁ is being changed to ਅਸਥਾਨ. The word ਥਾਨੁ means "source" or origin. Whereas ਅਸਥਾਨ means a location, place or object. In essence then, what the Fareedkoti *nirmlas* did was to set the ball rolling by suggesting – wrongly - that Guru Arjun was referring to Pothi as the book per se, as the *granth*, as the physical object. This is achieved by altering the word ਥਾਨੁ Thaan to ਅਸਥਾਨ Asthan in their translation.

Such is the meticulousness, diligence and thorough-ness of the ways in which the Benares trained and educated *Nirmlas* conducted the corruption and distortion of the core principles of Sikhi. Other translations that came decades after the Fareedkoti could not see through the distortion planted by the *Nirmlas*.

Manmohan Singh for instance, drawing on such a misdirection mistranslates the verse as: ਇਹ ਪਵਿਤ੍ਰ ਪੁਸਤਕ ਪਰਮ ਪ੍ਰਭੂ ਦਾ ਨਿਵਾਸ ਅਸਥਾਨ ਹੈ । *Eh Pavitar Pustak Parm Parbhu Da Nivas Asthan Hai.* By using the words ਨਿਵਾਸ ਅਸਥਾਨ meaning place of residence, place of stay, abode Mahmohan Singh has clearly fallen into the trap of the Fareedkotis. Sant Singh Khalsa MD follows the Fareedkoti version to provide his mistranslation as: This holy book is the home of God.

A serious student of Gurbani would know that since the *Rahao* verse is a couplet, the *entire* couplet need be taken into account to obtain an accurate and holistic meaning. The content of the second verse is critical in interpreting the entire couplet. *Pothi* for instance must be interpreted together with the words *Gunn Gobind* (Divine Virtues) and *Gyaan* (enlightenment) in the second verse of the couplet. The word used by Guru Arjun is ਥਾਨੁ *Thaan* which must again be interpreted in conjunction with the concepts in the second verse. Its correct meaning would thus be "source."

But the Fareedkoti *Nirmlas* planted their notion of objectification or deification of the Pothi Sahib by suggesting – deceptively - that Guru Arjun was referring to Pothi as the book per se, as the *granth*, as the physical object. To achieve this objective, they changed ਥਾਨੁ *Thaan* to ਅਸਥਾਨ *Asthan* (location, place) which is made even more explicit by Mahmohan Singh by using ਨਿਵਾਸ ਅਸਥਾਨ *Nivas Asthan* (place of residence, place of stay, abode).

That the Creator has a physical residence or place of stay is against the principles of Gurbani and *Gurmat* which advances the concept of *omnipresence* – but the wrong translations go a long way in ingraining the objectification of the *Shabd* and *Gyaan* into the object that is Pothi or *Granth*. If indeed it is accepted that the Creator resides within the Pothi, within a ਪਵਿਤ੍ਰ ਪੁਸਤਕ *Pavitar Pustak* Holy Book, then it follows that the Pothi is an objectified physical item

or location that needs to be worshipped, deified, and idolized if one wishes to find God. This then is the very goal, and this is exactly what has been accepted by the Sikh world.

Given the message that is contained within the second verse of the Rahao couplet, the contextual translation of the couplet is “The Pothi is the Source (*Thaan*) of Divine-ness. The Company of My Guru (*Sadhsang*) Leads to Internalization of Divine Virtues (*Gunn Gobind*) and Complete Divine Enlightenment (*Pooran Brham Gyaan*).”

It is clear from the couplet that the Guru is the Enlightenment that is contained within the Pothi as *Shabd*).

Having succeeded in making the Pothi into an object worthy of worship, the Nirmlas turned their focus on objectifying the *Darshan* of the *Shabd* Guru.

2. Objectifying the *Darshan* of the *Shabd* Guru. The *nirmla* authors of *Gurbilas Patshahi* 6 contributed to the objectification and deification of *Shabd* Guru through the following verses (Paragraph 25 – page 84).

ਗੁਰੂ ਗ੍ਰੰਥ ਕਲਜੁਗ ਭਇਓ ਸ੍ਰੀ ਗੁਰੂ ਰੂਪ ਮਹਾਨ। ਦਸ ਪਾਤਸ਼ਾਹੀਆਂ ਰੂਪ ਇਹ ਗੁਰੂ ਗ੍ਰੰਥ ਸੁਖਾਨ। ਗੁਰੂ ਦਰਸ ਜੇ ਦੇਖਣਾ ਸ੍ਰੀ ਗੁਰ ਗ੍ਰੰਥ ਦਰਸਾਏ। ਬਾਤੋਂ ਕਰ ਗੁਰ ਸਿਉਂ ਚਹੈ ਪੜ੍ਹੈ ਗ੍ਰੰਥ ਮਨ ਮਾਏ। *Guru Granth Kaljug Bheao Sri Gur Rup Mahan. Das Patshahian Rup Eh Gur Granth Sukhan. Guru Dars Jeh Dekhna Sri Gur Granth Darsai. Batain Kar Gur Seaon Cheheh Parai Granth Man Maiiai.*

Meaning: The Guru Granth came as a great Guru in the kaljug era. This Guru Granth, the image of ten Gurus, is a mine of bliss. *If you want to see the Guru, then see Sri Guru Granth. If you want to talk to Guru, then read the Granth.*

The meaning of the word *Darshan* when understood within the context of a *Shabd* Guru is “message, philosophy, beliefs.” But the same word when applied to a physical object translates as “to see, to view, to obtain a vision.”

The verse of *Gurbilas* *If you want to see the Guru, then see Sri Guru Granth* thus achieves the objectives of (i) relegating the *Shabd* Guru to *Granth* Guru, (ii) deifying, idolizing and objectifying the *Granth* as Guru, and (iii) advocating that “seeing the *Granth*” was to “see the Guru.” The verse “if you want to talk to the Guru” achieves the same purpose. The *Shabd* is not “talked to” – it is read, understood, accepted, believed, and internalized. An objectified Guru in the form of anything physical (idol, painting, granth etc) can be “talked to.”

3. Transferring the Responsibility to Guru Gobind Singh. The *nirmlas* designs in hijacking the concept of *Shabd* Guru and relegating it to *Granth* Guru needed an ultimate seal of approval; so they moved to make it into a command of Guru Gobind Singh ji. They were so successful in ingraining this relegation that a vast majority of the present day Sikh believes that the *Dohra* that is recited daily in the congregational ardas *Agiya Bhayee Akal Ki Tabi Chaleyo Panth. Sabh Sikhen Ko Hukm Hai Guru Maniyo Granth* is authored by the tenth master himself. This despite the fact that there is nothing in the hand of Guru Gobind Singh to this effect. There is hardly any consideration amongst Sikhs that for Guru Gobind Singh to make such a command, he would have been very unaware of the dictate of Guru Nanak: ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਯੁਨਿ ਚੇਲਾ || *Shabd Guru Surt Dhun Chela*. SGGS 943. Or that the tenth Guru created a new decree that contradicted the spiritual dictate of Guru Nanak – an unimaginable preposition.

The *Dohra* is actually authored by *nirmla* Gyani Gyan Singh and can be found in his book *Panth Parkash* – first published in 1880. Gyan Singh writes that Guru Gobind Singh made the

injunction just prior to his demise that the *Granth* was the Guru and that the *Granth* was the living body of the Guru.

ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਉ ਪਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ। *Guru Granth Ji Maneyo Pargat Gura(n) Ki Deh.* Meaning: The Guru *Granth* is to be Accepted as the Physical Body of the Gurus.

The document that precedes Nirmla Gyani Gyan Singh's writing that contains reference to *Granth* Guru is the *Rehetnama* written under the name of Prehlahd Singh – a contemporary of Guru Gobind Singh. In verse 30, Prehlahd Singh¹⁰ writes: ਅਕਾਲ ਪੁਰਖ ਕੇ ਬਚਨ ਸਿਓ ਪਰਗਟ ਚਲਾਇਉ ਪੰਥ। ਸਭ ਸਿਖਨ ਕੇ ਬਚਨ ਹੈ ਗੁਰੁ ਮਾਨਿਉ ਗ੍ਰੰਥ। *Akal Purakh Ke Bachan Sion Pargat Chalayeo Panth. Sab Sikhan Ko Bachan Hai Guru Maneyo Granth.* Meaning: With the order of God, the Panth was created. It is ordained to all the Sikhs to accept the *Granth* as their Guru.

If this was indeed the command of Guru Gobind Singh, then *nirmla* Gyani Gyan Singh has altered it. The Prehlahd Singh version is not the one that Sikh recite during their congregational *ardas*. But the more serious matter is that in verse 15 this same Prehlahd Singh writes: ਦੇਹਰਾ। ਗੁਰੁ ਖਾਲਸਾ ਮਾਨਯੇ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ। ਜੋਇ ਸਿਖ ਮਿਲਬੇ ਚਹੈ ਖੋਜ ਇਨ ਮੇ ਲੇਹ। *Dohra. Guru Khalsa Maneye Pargat Guran Ki Deh. Joey Sikh Milbo Cheheiy Khoj Enn Mein Leh.* Meaning: Accept the Khalsa as the Guru and Khalsa as the body of the Guru. If any Sikh wants to meet the Guru should search in the Khalsa.

In essence then, Bhai Prehlahd Singh being made to say that there are two Gurus, namely *Granth* Guru and *Khalsa* Guru. He makes no mention of *Shabd* Guru – suggesting that he has no knowledge of the command of Guru Nanak pertaining to *Shabd* Guru. What is interesting is that the heading of his *Rehetnama* reads: ਰਹਿਤਨਾਮਾ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਕਾ। ੴ ਸਤਿਗੁਰ ਪਰਸਾਦਿ। ਬਚਨ ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸ਼ਾਹੀ 10. *Rehetnama Sri Guru Gobind Singh Ji Ka. ੴ Satgur Parsad. Bachan Sri Mukhvak Patshahi 10.* Meaning: The *Rehetnama* of Sri Guru Gobind Singh Ji. Written as Uttered by the Tenth Master. Verse one begins with ਰਹਤ ਬਤਾਈਏ ਖਾਲਸੇ ਸੁਣ ਭਾਈ ਪ੍ਰਹਿਲਾਦ। *Rehat Btaey Khalsey Sunn Bhai Prehlahd.* I am dictating the Code of Conduct of the Khalsa, Listen Bhai Prehlahd.

If it was true that the verses of Prehlahd Singh are indeed the utterings of Guru Gobind Singh, and that Prehlahd Singh recorded them verbatim or at least as he heard them from the mouth of the Guru, then the error of “appointing two Gurus” within the same document (amidst scores of other errors in the same document) and omitting mention of *Shabd* Guru is of the tenth Guru. But this *cannot* be the truth and *is not* the truth.

The truth is that the *Rehetnama* of Prehlahd Singh is the work of the *nirmlas*. Either the entire document of 37 verses is the concocted creation of the hijackers of Sikhi that were *nirmlas*, or there indeed was an original and it had been adulterated and corrupted¹¹ – just

¹⁰ All quotes of Prehlahd Singh's *Rehetnama* quoted from *Sabh To Vaddey Tay Puratan Rehetnamey* (Punjabi), Bhai Jiwan Singh Chatar Singh, Amritsar, Punjab.

¹¹ My considered opinion is that the entire *Rehetnama* is the work of *nirmla* writers and thus fake. It is so choke full of anti-gurmat and anti-Gurbani dictates that its real writer comes across as either completely unschooled in Gurmat or is indeed intends to corrupt and sully it. Here is a sampling of the ridiculous commands that are supposed to be the “Code of Conduct of the Khalsa.” Verse 4: Wear a hat and you will reincarnate as a leper for 7 lives. Wear a necklace and you will reincarnate uncountable lives as a dog. Verse 5: Remove your turban to have a meal, you will go to hell. Verse 9: Be materialistic, you will under 8.4 million life forms. Verse 24: Bow to someone wearing a hat, you will spend 20 lives in hell. Verse 26: A Sikh who does not love me will go to hell. The Guru supposedly defines the kind of Sikh he likes in Verse 33 – Who feeds other Sikhs and who presses the legs

like what the *nirmlas* did the many other original Sikhi texts such as Bhai Gurdas's Vaars and Rehatnamas of the other Sikhs mentioned in the previous sections of this Chapter.

Other writers have swallowed Prehlahd Singh's fake *Rehetnama* hook line and sinker. Kesar Singh Chibber, in his *Bansawoli Nama*, published in 1770, for instance makes the same claim of *Granth* Guru and *Khalsa* Guru. Other writers such as Munshi Sant Singh in *Bayan-i-Khandan-i-Nishan-i-Bedian* and Sohan Lal Suri in *Umdat-u-Tawarikh* also repeat the claims of *Granth* Guru.¹²

The combined effort of the *nirmlas* in hijacking the concept of *Shabd* Guru from the Sikhs has paid off in the most destructive of ways for the spirituality of Sikhs of today. The acceptance of *Granth* Guru at the expense of *Shabd* Guru has essentially resulted in the relegation of enlightenment as Guru at the expense of a Guru worthy of idol worship. Sikhs have accepted the *Granth* Guru as the living body of ten Gurus and thus considered it their religious dogma to treat and worship the *Granth* as a deity. The performance of *Artis* – a Snatan cum Vedic ritual pertaining to deities has become a regular feature amongst Sikhs. Some *dera* and *taksali sants* and *babas* have taken this dogma of worship of the *Granth* to new lows. *Deras* offering the *Granth* three meals a day, dressing it in *rumalas* in accordance with the weather of the day, and placing bath and shower materials in the *Sukhasan* rooms of the *Granth* – are seen by Sikhs as being truly considering the *Granth* as a living Guru.

Sikhs who question such a dogma and its associated rituals are accused of not having sufficient reverence to and respect for the SGGS. Treating the *Shabd* Guru as an object worthy of worship is being seen – ironically - as respect. The truths of Sikhi have indeed become stranger than the fiction of its hijacked version.

Sikhs who invest their spirituality in the *Shabd* Guru know that the *Shabd* is a Living Guru. It lives within the Sikh. To live the *Shabd* is to live its *messages, commands* and *dictates* within our daily lives. A Sikh brings the *Shabd* Guru to life within his daily living. The life of a Sikh is such that he is a living *Shabd*. This is the divine living that the hijackers of Sikhi have robbed us of in their corruption of our most basic tenets pertaining to the *Shabd* Guru.

and rubs the feet of another Sikh. Verse 36: The Sikhs who keeps to this code of conduct will be my master and I his slave.

It is interesting that the final verse reads "*Gurmukh Singh Agiya Mohe Dini, Rehetnama Tum Likho Nvini.*" Meaning: Gurmukh Singh gave me permission to write this *Rehetnama* anew. And the first verse reads: *Bachan Sri Mukhvak Patshahi 10. Bhai Dreaye Singh Kay Parthaye Hoeya.* Meaning: Written as uttered by the tenth master through Bhai Dreaye Singh. The use of "Patshahi 10, the writing under the names of prominent Sikhs (Bhai Prehlahd Singh in this case) and the insertion of other random names in the corrupted texts (Gurmukh Singh and Dreaye Singh in this case) bear the hallmarks of the styles of *nirmla* distortions of Sikh literature. The earlier *nirmlas* – fearing believability and acceptability of their writings - wrote entirely under the names of prominent Sikhs – though they sometimes left clues of the real writers. Towards the later part of the hijacking, the *nirmlas* got sufficiently confident to use their own names. This *Rehetnama* under the name of Bhai Prehlahd Singh thus appears to be one of their earlier concoctions. Towards the later part of the hijacking, the *nirmlas* got sufficiently confident to use their own names.

¹² For an excellent and in-depth understanding pertaining to the issue of *Shabd* Guru and *Granth* Guru readers are requested to read Chahal, D. S. (2015) *Sabd (ਸ਼ਬਦ): The Guru of Nanak, Understanding Sikhism Res. J., 17* (1), p ,37.

<http://www.iuscanada.com/journal/archives/2015/j1701p37.pdf>

THE NIRMLA INFLUENCE ON SIKHI TODAY.

The *nirmla* influence on *Sikhi* today is deeply rooted, intensive and clearly observable. The *nirmlas* and their thought systems have especially infiltrated the *deras*, *Taksals*, Gurdwaras, Sikh institutions, Sikh clergy, Gurbani understanding and the Sikh psyche. More on this in Chapters Four and Five.

It can thus be argued that the average Sikh individual and institution today is deeply permeated in *nirmla* thought. Such profound and widespread is the *nirmla* inculcated *Vedic* / brahmanical influence on *Sikhi* that it is difficult to imagine *Sikhi* being freed from the shackles of this virus.

While efforts to take *Sikhi* back to its original and unique self (*Tatt Gurmat*) are being undertaken by groups (such as missionary *parcharaks* and modern day Singh Sabha movements) who are passionate about ridding *Sikhi* of the *nirmla* and *udasi* influence, there has been a backlash from the *Taksali* and *dera* groups under the auspices of the *Sant Samaj* to promote the *nirmla* influence with even more vigor and fervor. The next chapter traces the role of this group in the Hijacking of *Sikhi*.