

## Hijacking of Sikhi

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### PART 2

We began this series of Videos with the assertion that Sikhi as it is practiced today, is no longer the Sikhi that was gifted to us by our Gurus. It is a spirituality that stands distorted, corrupted and tainted.

Our scripture - Gurbani - has been distorted through vedic and puranic slants in interpretations and translations.

Our history has been muddled in unbelievable tales of miracles called Sakhis.

The general conduct of Sikhi is dictated by a clergy class.

And our religious practices consist primarily of those smuggled in from rejected and discarded rituals of pre-1469 faiths.

In short, Sikhi today stands as a faith that has been hijacked from its unique path and equally distinct goals.

THREE powerful groups - all of which were fake, deviant and / or anti Sikhi conducted this Hijacking. These three powerful groups achieved their goals of distorting, corrupting and contaminating Guru Nanak's divine spirituality.

They did so by controlling our institutions, our historical narratives, our literature, and our gurdwaras - and by extension the fate and psyche of Sikhi - for a long period of 207 years from 1718 till 1925.

In today's video, we will look at the role played in the Hijacking of Sikhi by the first group – the Udasis.

The udasi sect was started by Baba Sri Chand – the eldest son of Guru Nanak. He refused to accept Guru Nanak's decision pertaining to Bhai Lehna being installed as Guru Angad. He laid claim to the Guruship himself and wanted to be installed Guru after Guru Nanak.

He failed in his quest for Guruship, but he did succeed in gaining control of Guru Nanak's Ashram at Kartarpur. Guru Angad moved to Khadur – which then became the centre of Sikhi – replacing Kartarpur. But Sri Chand Hijacked Kartarpur for himself, for his anti-Guru Nanak, anti-Guru Angad and anti Sikhi work with him in the lead.

Six basic facts regarding Sri Chand and his udasi sect must be brought to the attention of the Sikh reader.

FIRST, the manoeuvring of Sri Chand to break away from Guru Nanak's Sikhi was, in essence, rooted in the devious plot of the Brahmin clergy to undermine Guru Nanak. The roots of the plot go back to the day Guru Nanak REFUSED to put on the Janeyu.

The Brahmin clergy - saw Guruji's refusal to wear the Janeyu as the sowing, by Guru Nanak, of the seed of a foundational challenge that threatened the position of the Brahmin clergy as the undisputed spiritual leader of the people.

The rejection of the Janeyu was a philosophical uprooting of a core belief of the Brahmin clergy. The refusal to wear the Janeyu also an act which defied the Brahmin's religious standing. The manner in which the rejection of the Janeyu was done was material to the anger of the Brahmin clergy.

You see, when Guru Nanak's father Mehta Kalyan Das arranged for the public ceremony of Janeyu wearing for Guru Nanak – the Guru could have stated his objections in private and gotten the ceremony cancelled. But Guru Nanak repudiated the Janeyu and the Brahmin clergy's position in a very public way in the presence of a large crowd - and the Brahmin clergy was not about to take it lightly.

One can imagine that the Brahmin clergy did not sleep well that particular night. Guru Nanak had struck a blow to the Brahmin clergy's roots, the clergy's standing as the spiritual leader, and the clergy's control and hold over the people.

The Brahmin clergy could not take on Guru Nanak directly, so he targeted Guruji's two children. The result was the hijacking of the faith of his TWO children who were besieged mostly while Guruji was on his long travels during the major part of his adult life.

The conversion of Sri Chand into the ash-covered, loin cloth-wearing, janeyu-clad, wandering yogi of the Shiv panth sect was ultimate revenge and triumph on the part of the Brahmin clergy. He managed to cultivate a destructive mole right in the heart of Sikhi, inside Guru Nanak's household and right within the psyche of Gurmat. This mole would serve the Brahmin clergy's anti-Sikhi agenda for centuries to come.

SECOND, on the part of Sri Chand himself, the udasi sect was started in OPPOSITION to the Sikhi of Guru Nanak. Its objective was to challenge Sikhi, REJECT Guru Nanak's Gurmat and if possible, to REPLACE it while he – meaning Sri Chand himself - acted as the Guru.

THIRD, the sect was propagated with a vengeance; the revenge being rooted in Guru Nanak's decision to NOT pass the Guru-ship to Sri Chand. Guru Nanak acted such because he found Sri Chand completely unfit for the responsibility. Guru Nanak also did not subscribe to the principle of hereditary passing of Guruship. Instead, Guru Nanak found Bhai Lehna ji spiritually qualified to be the successor Guru.

FOURTH, at the core, all that Sri Chand and his *udasi* sect stood for was in anti-thesis to Guru Nanak's Sikhi. Sri Chand rejected Guru Nanak's spirituality in total - beginning with the Sikh notion of the Creator within, to the advocated family living or Ghrisat Jeevan. Even Sri Chand's garb – the wearing of a loin cloth or langoti and janeyu stood in stark contrast to Guru Nanak's.

FIFTH, Guru Nanak DID NOT approve of the *udasi* sect. Genuine and authentic Sikhs of Guru Nanak abided by such disapproval and did NOT associate themselves with Sri Chand in their spiritual endeavours.

SIXTH, Guru Nanak's COMMAND to Sikhs was to accept Guru Angad as his successor Guru and reject Sri Chand (and Lakhmee Daas – the younger son who colluded with his elder brother).

Bhai Gurdas ji says the following about the issue of succession and Sri Chand in Vaar 1, Paurri 38.

ਉਲਟੀ ਗੰਗ ਵਹਾਈਓਨ ਗੁਰ ਅੰਗਦ ਸਿਰ ਉਪਰ ਧਾਰਾ॥ ਪੁਤੀਂ ਕੌਲ ਨ ਪਾਲਿਆ ਮਨ ਖੋਟੇ  
ਆਕੀ ਨਸਿਆਰਾ॥ *Ultee Gung Vahayean, Gur Angad Serr Uppar Dhaara.*  
*Putee(n) Kaul Na Paleyeo Munn Khotey Akee Nasiara.*

Meaning: Guru Nanak performed an extraordinary practice in installing Angad as his successor Guru. His sons defied his spirituality on account of their malice, and rose to rebellion and desertion. The idiomatic term *ulti-gung* - literally making the Ganges upstream - signifies the rejection of the hereditary passing of *gurgaddi* from father to the eldest male offspring.

Bhais Satta and Balwand, in Ramkli Vaar, SGGS 967 say:

ਸਿਖਾਂ ਪੁਤ੍ਰਾਂ ਘੋਖਿ ਕੈ ਸਭ ਉਮਤਿ ਵੇਖਹੁ ਜਿ ਕਿਓਨੁ ॥ ਜਾਂ ਸੁਧੋਸੁ ਤਾਂ ਲਹਣਾ ਟਿਕਿਓਨੁ ॥ ੪ ॥  
*Sikhan Putran Ghokh Key Sabh Ummat Vekho Jay Kion. Ja Sudhosh Ta Lehna Tikion.*

Meaning: Guru Nanak evaluated the entire congregation of Sikhs and his offspring. Upon due assessment, Lehna was deemed worthy of succeeding Him.

The Vaar goes on to explain the decision; particularly relating to why Guru Nanak did NOT pass the Gurgadee to his sons.

ਸਚੁ ਜਿ ਗੁਰਿ ਫੁਰਮਾਇਆ ਕਿਉ ਏਦੂ ਬੋਲਹੁ ਹਟੀਐ ॥ ਪੁਤ੍ਰੀ ਕਉਲੁ ਨ ਪਾਲਿਓ ਕਰਿ ਪੀਰਹੁ ਕੰਨ  
ਮੁਰਟੀਐ ॥ ਦਿਲਿ ਖੋਟੈ ਆਕੀ ਫਿਰਨਿ ਬੰਨ ਭਾਰੁ ਉਚਾਇਨਿ ਛਟੀਐ ॥

*Sach Je Gur Furmayea Kio Edu Bolho Hateay. Putreen Kaol Na Paleyo Kar Perho Kanh Murateay. Dil Khotey Akee Firn Bunh Bhar Uchayean Chateay.*

Meaning: Guru Angad accepted the Godly spirituality as advocated by Guru Nanak. The sons rejected it, ਪੁਤ੍ਰੀ ਕਉਲੁ ਨ ਪਾਲਿਓ disobeyed and defied Guru Nanak ਕਰਿ ਪੀਰਹੁ ਕੰਨ ਮੁਰਟੀਐ. They were

malicious and deviant; ਦਿਲਿ ਖੋਟੈ turned their backs on Guru Nanak ਆਕੀ ਫਿਰਨਿ, and lived under the burden of worldliness.

From the above verses of Gurbani in the SGGS ji and the writings of Bhai Gurdas ji we can deduce the following six observations:

FIRST, that Sri Chand REJECTED the Sikhi of Guru Nanak while acting under the influence of the Bippar conspiracy.

SECOND, he showed defiance to Guru Nanak;

THIRD, he was malicious and deviant;

FOURTH, that in doing so, he would live under the burden of spiritual wandering. By which it was meant that he would be in fruitless search of spirituality but never obtain it;

FIFTH, Sri Chand did not accept Guru Angad as the succeeding Guru. He stood in defiance and disapproval of Guru Nanak's choice and decision and;

SIXTH, the root of all that Sri Chand and his udasi sect lay in his desire to avenge Guru Nanak's decision to deny him the Guruship. He was defined by his yearning to revenge, not just that decision, but each and every spiritual principle that Guru Nanak ever advocated in his entire life.

Taken as a whole and based on all the above verses from Gurbani and Bhai Gurdas ji, it is crystal clear, therefore that Sikhs ought to have NOTHING to do with Sri Chand and his sect; especially if we wish to abide by the command of Guru Nanak.

Given such circumstances, we can surmise that those who advocate Sri Chand and his *udasi* sect as either part of the Sikh psyche or as an acceptable limb of Sikhi would stand guilty of being party to the essence of Sri Chand. They stand guilty of associating with everything Sri Chand represented – which was to avenge Guru Nanak and to revenge Sikhi.

They are further guilty of either standing in support of the hijacking of Sikhi or being oblivious to it.

So what we see in Sri Chand and all that he intended to achieve is the planting of the SEED of HIJACKING of Sikhi.

We know that upon installation of Guru Angad as the second Guru, Guru Nanak sent him to Khadoor Sahib, which would become the next epi-centre of Sikhi after Kartarpur. We further know that Kartarpur was the established Ashram where Guru Nanak spent the final 12 years of his life preaching Sikhi. Kartarpur was recognized, famous and well attended by big crowds of Sikhs.

Yet Guru Angad was sent to Khadoor – a totally new place that had to be built from scratch. Guru Angad was instructed to relocate to Khadoor by Guru Nanak because of the intense ugliness and viciousness of the conflict that was incited and caused by Sri Chand's desire for revenge, take over and control at Kartarpur.

Sri Chand kicked up a storm over his failed bid to be appointed as successor to Guru. He staked his claim over the Ashram at Kartarpur – which he intended to use to LAY CLAIM to being the rightful claimant as Guru Nanak's successor. He figured if he had Kartarpur – he would inherit the crowds, inherit the stature of Kartarpur as Guru Nanak's ashram and as the epicentre of Sikhi, and by default – inherit the *gurgaddi* too

Kartarpur would thus become Sri Chand's home and the centre for the establishment of his deviant *udasi* sect.

In other words, Kartarpur would be hijacked from being the centre of Sikhi to becoming the epi-centre of anti-Sikhi. Kartarpur would be hijacked from being the home of the authentic Sikhi of Guru Nanak to become the headquarters of the deviant anti-Sikhi agenda of Sri Chand, his Brahmin clergy backers and other anti-Sikh forces of the day.

Guru Nanak sent Guru Angad to Khadoor because he expected and wanted authentic Sikhs to BREAK AWAY from Sri Chand-occupied Kartarpur and go to the rightful Guru at Khadoor instead.

Guru Nanak himself stayed back at Kartarpur till his passing a week or so later. There was an inherent purpose in it.

Guru Nanak knew that that Sikhs would still come to Kartarpur to pay obeisance to him. Guru Nanak thus continued to direct all Sikhs who kept coming to Kartarpur to go to Khadoor instead - telling them that "the REAL Guru was in Khadoor." It was clear that Guru Nanak wanted Sikhs to continue their journey in Sikhi with Guru Angad ji at Khadoor and NOT associate with Sri Chand at Kartarpur.

Associating with Sri Chand would have caused their Sikhi to be deviated from Guru Nanak's path. Guru Nanak's inherent purpose thus was to keep authentic Sikhs away from the Kartarpur of Sri Chand. This became Guru Nanak's mission till his last breath.

Guru Nanak's decision to send Guru Angad to Khadoor and hand over the Ashram and its assets to Sri Chand resolved the dispute over the succession issue. But it also gave Sri Chand a ready built headquarters, ready crowds of Sikhs, and an opportunity to rival Guru Angad even if authentic Sikhs accepted Guru Angad and moved to Khadoor.

Sri Chand would continue living at Kartarpur. He asserted he was Guru Nanak's "rightful" successor, and he announced that he had the remains of his father in the ashes of Guru Nanak; and that made him the Guru's rightful heir.

The metaphor is earth shattering. To authentic Sikhs, Guru Nanak left the soul of Sikhi – the Jyot of Sikhi - in the form of divine eternal Shabd based messages with Guru Angad. We know that Guru Nanak recorded all his Bani in his personal pothis. He gave all his bani pothis to Guru Angad. To the one who was bent on reducing all that Guru Nanak

stood for to ashes; Guru Nanak left him his own ashes. Sri Chand used these ashes to lay claim to being the successor Guru.

At Kartarpur Sri Chand built a distinct following consisting of disciples who had a personal loyalty to him. New recruits from a variety of Vedic sects began to join him. He was actively supported by the Brahmin Clergy and their institutions. He especially attracted classes of people who were anti-Guru Nanak - people who wanted Guru Nanak to discontinue his enlightening ways. In the minds of such people, Sri Chand's *udasi* sect provided the perfect opportunity to both co-opt Sikhi into the Snatan fold and "expunge" Guru Nanak's from the psyche of Indian spirituality.

The defining character of Sri Chand was that his *udasi* sect was based on principles that were in total contradiction, defiance and anti-thesis to the Sikhi of Guru Nanak.

For example, the *udasis* shunned the householder's life and practiced austerities. Sri Chand adopted kundalini yoga, occult practices, claimed to possess *ridhi sidhi* magical powers, and made dubious claims towards supernatural powers – all of which were rejected by Guru Nanak.

The *udasi* sect would thus remain out of the domain of Sikhi, authentic Sikhs and the remaining nine Gurus. None of our Gurus came into contact with any of the *udasis* even if Sri Chand did flaunt his biological relationship with Guru Nanak openly.

The *udasis*, however, never gave up their claim that Sri Chand was the true successor to Guru Nanak and that they were the true custodians of Sikhi. This belief became the genesis of their attempt to hijack Sikhi when the opportunity arose.

The hijacking of Kartarpur would progress surely and steadily towards the Hijacking of Sikhi as 1718 approached.



And when 1718 did come and bring with it the most disastrous, tragic, and catastrophic circumstances for Sikhs and Sikhi, the *udasis* were waiting and ready to allow the HIJACKING to UNFOLD.

Eight years after the demise of Guru Gobind Singh, and months after the defeat of Baba Banda Singh Bahadur in 1718, the *udasis* would finally get their big break. The opening was created by a vacuum that resulted from the brutal hunting and killing of authentic Sikhs by the regime of the day.

Throughout the *Shaheede* Era - which lasted some 60 years after 1718 - or what is known as the era of persecution – the authentic Sikhs were being massacred as individuals and as groups. It was during this period that authentic Sikhs faced two holocausts – the Small Holocaust on 17 June 1746 when Lakhpat Rai slaughtered 25,000 Sikhs, and the Big Holocaust on 5 Feb 1762 when Ahmed Shah Durani massacred 50,000 Sikhs. This were the same 60 years when Sikhs were being hunted with a price of up to 80 rupees on their heads.

While all this was wholesale and massive persecution and murder of authentic Sikhs was happening, the *udasis* moved in to occupy one Sikh Gurdwara after another that was left vacant. Anandpur Sahib, Hazoor Sahib, Darbar Sahib were taken over followed by virtually all Gurdwaras of importance.

The regime did not arrest, persecute or harass the *udasis* because they were considered as non-Sikhs. The *udasis* visited Hardowar during Kumbh Mela, practiced kundalini yoga, stayed celibate and adorned their own (non-Sikh / Khalsa symbols). There was thus no confusion that they were non-Sikhs.

But yet, they occupied, controlled and administered Sikh Gurdwaras with impunity.

The authentic Sikhs, who in love of their Gurus and institutions, occasionally came out of their hideouts in small groups on occasion to pay homage to Darbar Sahib and other historical Gurdwaras were

simply glad that someone took care of their Gurdwaras and kept them open.

The spouses and children of the authentic Sikhs who took the risk to not live in hiding would share this sentiment too – even though they were aware that the *udasis* were corrupting Sikh practices.

While the ruling powers battled to annihilate the authentic Sikhs who had taken cover in the jungles of Punjab, the deserts of Rajasthan and the hills of Jammu and Kashmir, the *udasis* were in a battle of their own to annihilate Sikhi by sitting in Sikh institutions and corrupting, distorting and contaminating it in their dubious role as the custodians of Sikhi.

The *udasis* would be in exclusive control of Sikh Gurdwaras for about 60 years, before they would have to share control with the other more powerful deviant groups for a total of 207 years till 1925.

Although the *udasis* faced no physical resistance in their control of Sikh Gurdwaras and in introducing *udasi* practices, rituals and beliefs into the Gurdwaras, they still felt a need to establish themselves firmly and deceptively within the parameters of Sikhi. They needed to do so as they knew authentic Sikhs were well grounded in the Gurbani and Gurmat.

The objective was simple - they needed to anchor their legitimacy amongst authentic Sikhs and thus gain trust and acceptability. To do such, they built a corrupted version of “Sikh spirituality” that was parallel to the Sikhi of Guru Nanak: one that could be interwoven into authentic Sikh philosophy as and when necessary – while retaining the “superiority” of their *udasi* beliefs.

They could NOT alter, rewrite or add to the SGGS – the CORE of Sikhi from 1708 onwards. It was too mammoth and too risky a task. They were perhaps not up to the task as well. Or perhaps they felt that the battle for physical survival amongst authentic Sikhs would leave

those authentic Sikhs no real time to study the SGGS, so why bother “fixing” something was not being read.

They thus resorted to creating concocted tales relating to the LIVES of our Gurus and about corrupt Sikhi practices. This was essentially a cunning attempt to RECREATE and rewrite Sikhi from the PERIPHERY while leaving the Core (SGGS) intact. They rewrote the periphery through the creation of concocted Sakhis and Corrupted Practices.

The belief being that the CORE would become tiny and irrelevant once the PERIPHERY had been sufficiently corrupted and distorted. Even if relevant, the CORE would become unbelievable once the PERIPHERY had become part of the Sikh psyche.

How they did this – in other words how they hijacked Sikhi from its original philosophy, original goals and intent will be the subject of Part 3 of our video series, where we will see how the plot to Hijack Sikhi takes shape under the control of the *udasis*.