

## Hijacking of Sikhi

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### PART 3

We have been discussing the assertion that Sikhi as it is practiced today, is no longer the Sikhi that was given to us by our Gurus. It is a spirituality that stands distorted, corrupted and tainted.

Its scripture - Gurbani - has been distorted through vedic and puranic interpretations and translations.

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

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

And its 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 anti Sikhi conducted this Hijacking – by which is meant the distorting, corrupting and contaminating of Guru Nanak's divine spirituality.

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

The first group is the *udasis* – who had exclusive control of Sikh Gurdwaras for the first 60 years beginning 1718. The *udasis* – followers of the disowned son of Guru Nanak, Sri Chand - established themselves firmly and deceptively within the parameters of Sikhi. They anchored their legitimacy amongst authentic Sikhs to gain trust and acceptability.

To do such, they built a corrupted version of Sikhi that was parallel to the Sikhi of Guru Nanak: one that could be interwoven into authentic Sikh philosophy as and when necessary.

They did not rewrite or add to the SGGS – which was the CORE of Sikhi from 1708 onwards. They were perhaps not up to such a task, or did not think it was necessary to corrupt the core.

They instead 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 – namely the SGGS intact. The recreation of the periphery consisted of creating Concocted Sakhis and Corrupted Practices.

They believed the CORE would become irrelevant once the PERIPHERY had been sufficiently corrupted and distorted. Even if the CORE remained relevant, the CORE would become unbelievable once the PERIPHERY had become embedded within the Sikh psyche.

How they did this – in other words how they hijacked Sikhi from its original philosophy, original goals and intent is the subject of today's video.

The first thing they had to do was to create the lie that Sri Chand was never disowned by Guru Nanak. They concocted this lie by creating Sakhis of subsequent Gurus accepting the status of Sri Chand, of subsequent Gurus going to pay their respects to Sri Chand, and even to get Sri Chand's guidance on writing Gurbani.

One concocted narration relates to a purported visit to Sri Chand by Guru Ramdas ji who "needed the blessings of Guru Nanak's offspring. Sri Chand is said to have asked Guruji "why is your beard so long?" and Guru ji is said to have replied "to dust your feet with" and went on to do just that. This tale needs no more than cursory logic to self-destruct.

Growing up in Guru Nanak's household, Sri Chand would have seen his own father in long unshorn beard. So why would he have

expressed such amazement as the unshorn beard of Guru Ram Das ji? In any event had Sri Chand ever posed that question to Guru Ramdas ji, the Guru's answer would have been "for the same reason that your father Guru Nanak kept his own beard and instructed us Sikhs to do the same!"

The truth of the matter is Sri Chand's decision to NOT adorn what his father wore - unshorn beard and decent clothes for instance - and to actually adorn what Guru Nanak forbade - loin cloth langoti, mala rosary, ash, janeyu, begging bowl karmandal etc.- was part of Sri Chand's crusade to avenge the spirituality of Guru Nanak. All of this was on purpose. In other words, he knew EXACTLY why Guru Ramdas ji - and Sikhs of Guru Nanak - adorned unshorn beards. He also knew EXACTLY why he himself had removed his own by choice and on purpose.

Not only is the question to Guru Ramdas cooked up, the answer too is concocted to show Sri Chand's "exalted position" – exalted to the point that Guru Ramdas would want to "dust Sri Chand's feet with his beard." This concocted and muddled up Sakhi can be put in the category of fictitious stuff without hesitation.

Of all the things one could do with one's unshorn beard, dusting anyone's feet is certainly unheard of. No one in his right frame of mind would even think of using one's beard for such a ridiculous purpose of dusting another's feet.

Another fake tale relates to Guru Arjun ji. Guru ji is said to have suffered a writer's block when composing Sukhmani bani. Guru ji is said to have "got stuck" at the 16th Salok and "became anxious." When asked by Sikhs such as Bhai Gurdas and Baba Budha ji, Guru ji told them "the truth of his anxiety." The Sikhs then suggested that Guru Arjun "seek the blessings of Guru Nanak's son Sri Chand!"

Upon visiting Sri Chand, Guru Arjun ji was "told to use" the first salok of Jup bani – Aad Sach Jugaad Sach as the 16th Salok and that "bani would flow like water" after that. That is how the 16th Salok of

Sukhmani “became similar” to the first Salok of Jup bani. Interestingly, this fake tale does not explain the reasons for the two differences between the two saloks. Yes, indeed pyareo, there are two differences between the two saloks.

In reality, such a tale is an insult to Guru Arjun ji. The fifth Guru has the most voluminous bani within the SGGS ji. He could not have achieved such if he was prone to “writer blocks.” For if he did, he would have needed to visit the disowned and langoti clad Sri Chand on a daily basis.

Such reality did not stop the *udasis* and even some Sikhs from asserting that the 16<sup>th</sup> Salok is rightfully the bani of Sri Chand.

In any case, the notion of any Sikh Guru going to “seek the blessings” of Sri Chand is anathema to Guru Nanak’s command and wishes. It would not be as repulsive if the narrative was that Sri Chand came to visit any successive Sikh Guru. But the narrative of a Guru going to someone who stood as the essence of anti-thesis to Guru Nanak is plainly out of character of a Guru. Gurus Ramdas and Arjun knew that Guru Nanak stayed back at Kartarpur till his last breath to direct Sikhs to Guru Angad at Khadoor – and away from Sri Chand.

Another fake story is that Gurus Angad, Amardas, Ramdas and Arjun suffered from the curse of leprosy. The Sikh is expected to believe the *udasi* assertion that it was because they were not the rightful Gurus to begin with. The rightful Guru after Guru Nanak was Sri Chand, and because of that the “curse was eventually removed” by Sri Chand when Guru Arjun went to see him.

Yet another fake story relates to Guru Hargobind’s desire to obtain the blessings of Sri Chand. He is said to have gifted the *udasi* his most magnificent horse. In return Sri Chand blessed the sixth Guru with the “ability to win all his wars”.

Another concocted story relates to Emperor Jahangir asking Mian Mir as to "Who was the greatest Saint alive?" And Mian Mir replied, "At this time the elder son of Guru Nanak is the king of the Saints."

Now, we know that Mian Mir was a Sikh of Guru Arjun. It is unbelievable that he was not aware of the passing of Guruship from Guru Nanak to Gurus Angad, Amardas, Ramdas and Arjun ji. Its further improbable that he was unaware of the out casting of Sri Chand from the Sikhi household. Why would he not consider Guru Arjun to be "the greatest saint alive?" then? In any case Mian Mir was not an *udasi* to have given that honor to Sri Chand. The fakery of the tale is obvious.

Another *udasi* concocted story has Jahangir sending his elephant to pick up Sri Chand. But the elephant could not even lift Sri Chand's miraculously heavy blanket. So Sri Chand simply walked over to Jahangir's court.

Yet another tall tale has it that Guru Hargobind ji sent his son, Baba Gurditta to Sri Chand who then appointed Gurditta ji as his successor and as head of the *udasis* in 1629.

The tale of Sri Chand's passing is yet another concoction. He is said to have "walked" into heaven. His body was never discovered. The *udasi* account of Lakhmee Das's final moments is that he attempted to "ride a horse, with his wife, his child and hunting dog" into heaven, but that Sri Chand "extended his arms into the heavens above" to pluck off the young child.

He did so on grounds that it would be a "mistake" to allow the lineage of Guru Nanak to end. Sri Chand thus single-handedly saved the lineage of Guru Nanak from becoming extinct. The fakery of the tale notwithstanding, the real act of abandoning any lineage actually lies in the abandonment of Ghrist – or house holder life - and the adoption of celibacy instead by Sri Chand. One also wonders if – in terms of such dubious *udasi logic* - Guru Gobind Singh would be guilty of the same "mistake" when he made no attempts to ensure his lineage would continue.

The *udasis* exempted themselves from *khande di pahul* and the wearing of the Sikhi roop. This served their ends just fine. They neither believed in nor accepted either. Their own unique practices and outlook helped establish their position as non-Sikhs in the eyes of the government of the day – allowing them to hijack Sikhi with impunity.

But for the purpose of legitimacy amongst the authentic Sikh masses, they concocted the lie that the tenth Guru gave them the exemption because it was their duty to preach Sikhi to the Hindu masses who would be more amenable and accepting of *udasis* that “looked like Hindus-” than they would be of Sikhs with Khalsa roop. Such a claim is as incredible as it is fake. Requiring exemption from the rules of Sikhi to bring others into that same fold is both illogical and deceptive!

The sinister objectives of these concocted tales are clear. Seven can be outlined as follows:

FIRST, these tales attempt to establish the lie that Sikh Gurus not only kept in touch with the out-casted Sri Chand, but that our Gurus visited him regularly to “obtain spiritual blessings and guidance.”

The *udasis* even have names for *udasi* sects and their concocted links with Sikh Gurus. The Suthrey Shahi *udasis* were blessed by Guru Har Rai, the Sangat Sahibiey *udasis* were sanctified by both Guru Har Rai and Guru Gobind Singh, the Bakhat Maliey *udasis* and Jeet Malieay *udasis* were given sacred status by Guru Gobind Singh, the Bhagat Bhagvaniey *udasis* were blessed by Guru Har Rai, and the Mha Shahiey *udasis* had special blessings from Guru Teg Bahadur. All these concoctions despite the fact that Guru Nanak himself threw the father of *udasi* cult – Sri Chand – out of Sikhi life.

This lie conveniently leaves out mention of the fact that Guru Nanak disowned Sri Chand, Guru Angad had to be SENT AWAY from Sri Chand, Guru Nanak himself stayed back at Kartarpur to direct Sikhs away from Sri Chand to Guru Angad at Khadoor and that Guru Arjun recorded the deviancy of Sri Chand in the Pothi Sahib. Why then would Sikh Gurus go to him, of all persons, for “spiritual guidance”?

SECOND, these tales attempt to put Sri Chand on par with the luminary Sikh Baba Budha Ji who had the distinction of living through the physical existence of six Gurus. Sri Chand too is said to have “lived through 6 Gurus as well” and “succeeded by the son” of the sixth Guru – Baba Gurditta in 1629.

Bhai Kahn Singh Nabha writes that Sri Chand was born in 1494 and died in 1612. Baba Gurditta ji was born in 1613. This means that Sri Chand died 13 months prior to Baba Gurditta being born. But the udasis say the succession took place in 1629 - even if that required Sri Chand's age to be stretched to 135 just to make the “succession to Baba Gurditta” fit their concocted reality. If we believe the udasis, then Baba Gurditta ji would have taken over as head of the udasi movement at age 16 even if he had no exposure to *udasi* life.

Further, Baba Gurditta ji was married –putting to lie the claim of him being a leader of the *udasi* sect. *Udasi* leaders had to be celibate, sanyasis practicing *ghar baar da tyag* or renunciation of family life. Baba Gurditta ji's Ghristi or married householder life thus disqualified him from the position.

The 135-year life span tale is spun within the fake claim that kundalini yoga had the “power to extend human life expectancy”.

THIRD, the concocted tales such as the one that he did not die but walked into heaven are meant to establish the supernatural superiority of Sri Chand when compared to that of Guru Nanak. While Guru Nanak, who passed on in the normal way, was cremated, and Sri Chand had himself collected the ashes to build a tomb, Sri Chand, on the other hand had “walked” into heaven, and had the ability to pluck Lakhmee Das's child while enroute to heaven.

FOURTH, the concocted stories attempt to give a foothold to Sri Chand in the composition of Gurbani. To suggest that the 16<sup>th</sup> salok of Sukhmani is actually composed by Sri Chand. The claim is that had Sri Chand not given the solution to Guru Arjun ji, Sukhmani would never have been completed. An incomplete Sukhmani would have meant an

incomplete Pothi Sahib first and then an incomplete SGGS. So this story gives Sri Chand a fake credit and responsibility for SGGS. No Sri Chand would have probably meant no Pothi Sahib and no SGGS either!

FIFTH, there is an attempt to suggest that Sri Chand's spiritual prowess were widely known – and known outside of the *udasi* circles too. Mian Mir and Emperor Jahangir too were aware of it.

SIXTH, these tales attempt to link the *udasis* all the way to the tenth Guru – through the ninth Guru. Guru Teg Bahadar was the father of Guru Gobind Singh and younger brother of Baba Gurditta ji – the concocted successor to Sri Chand. What better way to establish their legitimacy amongst Sikhs – all the way to the tenth Guru?

All these concoctions despite the fact that Guru Nanak himself did not consider the father of *udasi* cult – Sri Chand – as practising Sikhi life.

SEVENTH and most importantly, the *udasis* KNEW that the SGGS contained not just mention about the deviance, defiance and rejection of Sri Chand – it also removed the *udasi* sect squarely and completely from the parameters of Sikhi.

The *udasis* who took control of our Gurdwaras from around 1718 onwards were aware that Guru Arjun ji allowed the verses about Sri Chand's deviancy to be included in the Pothi Sahib and that Guru Gobind Singh ji allowed them to remain in the SGGS. This meant that the messages of the verses were ETERNAL truths for Sikhs.

It was thus crucial for the *udasis* to negate the value and believability of these verses if they wanted to take charge of Sikh Gurdwaras and Sikh psyche. So they created a plethora of concocted Sakhis about our Gurus going to Sri Chand and “patching up” the relationship.

A number of Sikh preachers of the *dera* and *taksali* frame are heard saying that “the actions of the fourth, fifth and sixth Gurus in going to Sri Chand” mean that “Sri Chand was accepted back into the fold of Sikhi.”



These Sikhs have no answer when asked “Why then did Guru Arjun ji NOT remove the verses on page 967 of the SGGS?

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 (Sach) Spirituality as Advocated by Guru Nanak. The Sons Rejected It, Disobeyed and Defied Guru Nanak. They Were Malicious and Deviant; Turned Their Backs On Guru Nanak, And Lived Under the Burden of Worldliness.

Why didn't Guru Gobind Singh ji do the same when he re-compiled the Pothi Sahib and installed it as Guru in 1708? Why would TWO Gurus leave intact the verses on page 967 of the SGGS if they were “no longer true” given that “Sri Chand had been readmitted into the Sikhi fold”?

The truth is that the verses on page 967 of the SGGS are eternal truths while the *sakhis* of our Gurus going to Sri Chand are no more than concocted tales of a group bent on hijacking the Sikh faith.

If indeed “the actions of the fourth, fifth and sixth Gurus in going to Sri Chand” mean that “Sri Chand was accepted back into the fold of Sikhi” then why did Bhai Gurdas write the following in his verses:

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

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.

We know that much of Bhai Gurdas' writings were composed during the times of Guru Hargobind. How is it that he remained unaware that

the fourth, fifth and sixth Gurus had decided that Sri Chand was accepted back into the fold of Sikhi.

The truth is simple. The *udasis* pitted their concocted periphery of Sikhi against the Core of Sikhi – namely the SGGS. They anchored this periphery of tales within the psyche of two generations of Sikhs during the 60 years that they occupied our Gurdwaras. Their tales became the truths of Sikhi. Their tales became the instruments of the Hijacking of Sikhi. The Hijacking of Sikhi meant that the Core of Sikhi – Gurbani – got displaced, got side-lined, got drowned – and the concocted periphery became the acceptable Sikhi of the masses.

It remains now for us to look at the distortion and corruption of Sikhi by the *udasis* in their 62 years of control over our institutions, gurdwaras and our psyche and belief system.

The *udasi* control over our Gurdwaras - and by extension Sikh psyche - corrupted and distorted Sikhi to the core and in more ways that can be imagined. Some of the primacy distortions are as follows:

FIRST, they altered the maryada, practices and ceremonies at Gurdwaras. The standard philosophy of the *udasis* came from the Shiv Puran, the Upanishads and Simritis. The *udasi* practices were rooted in Shiv Puran which was an offshoot of the Vedas. The practices of the *udasi* sect were thus resultant from Vedic thought. A great variety of practices at the Darbar Sahib today – the ban on women from performing spiritual acts in the Darbar, the washing of the floors with milk, the practice of dipping in the pool to wash of sins, and the non-stop burning of lamps and incense are examples of practices that have their origins in deviant *udasi* beliefs.

SECOND, they introduced *udasi* rituals and practices into Sikhi. The ritual of reciting mantras repeatedly; the recitation of Gurbani verses during the performance of yoga asans and kriyas; the linking of vegetarianism to Sikh philosophy; the exalted position of celibacy for spiritual persons (sants and mahants); bathing at selected locations as acts of spirituality; the making of offerings to the gods and performance

of penance – all of which have become accepted norms as “Sikh practices” have their roots in *udasi* beliefs. These rituals and practices will be consolidated, expanded and rooted deeper into Sikhi by the other groups who will control Sikh Gurdwaras subsequent to the *udasis* – namely the *nirmlas*, Mahants and *dera sants*.

THIRD, they had, in 60 years, managed to wean two generations of Sikhs off the divine messages of the Shabd Guru. The enlightenment of the messages of the shabd was slowly but surely replaced by *maryada*, practices, rituals, mantra recitations and ceremonies as adequate spirituality. Some Sikhs had already begun to believe that this deviant practices were indeed sanctioned by our Gurus as authentic Sikhi.

FOURTH, they conspired with the Benares based Vedic clergy to alter Guru Nanak’s birth date from the month of Vesakh to Katak. Katak was the birth month of Sri Chand himself. The reason behind the switch was therefore plainly sinister – to replace the primacy of Guru Nanak with that of Sri Chand. Sikhs would celebrate Katak Dee Pooranmashi thinking it was the birth date of their founder Guru; while the *udasis* celebrated the same as the birth of Sri Chand as the purported second Guru of the Sikhs. Practiced over decades the ordinary Sikh masses fell into the trap of accepting and believing that Guru Nanak was indeed born in Katak.

The *udasis* subsequently shared the responsibility of Hijacking Sikhi with two other much superior groups namely the *nirmlas* and *dera sants*.

It is interesting to note that a great volume of these tall tales that were concocted by the *udasis* are recorded earnestly within Sikh literature composed by *nirmlas* (the second group of hijackers) as genuine Sikh history and propagated earnestly by *dera* and *taksali* outfits. *Nirmla* writers who devoted their lifetime to establishing, propagating and providing legitimacy to these concocted tales include *nirmla* Bhai Veer Singh and *nirmla* Kavi Santokh Singh.

A detailed analysis of this *udasi-nirmla-dera* complicity will be conducted in succeeding Videos. The next video – Part 4 - will explore the role of the *nirmlas* in the Hijacking of Sikhi. As you will see, the corruption and distortion of Sikhi by the *udasis* will pale in comparison to the massive, enormous, and virtually complete corruption of Sikhi undertaken by the *nirmlas* for over one complete century. Please continue to join me in part 4 to see how the plot to Hijack Sikhi thickens under the command and control of the *nirmlas*.