

Hijacking of Sikhi during 1718-1765

Part 1

Sikhi as it is practiced today, is no longer the Sikhi that was taught 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 slants in interpretations and translations.

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

Its general conduct has come to be dictated by an institutionalized clergy – a group that was soundly critiqued by our Gurus and clearly excluded from Sikhi.

And its religious practices consist primarily of those smuggled in from rejected and discarded rituals of pre-1469 faiths. Those practices that had been discarded and rejected by Guru Nanak.

It's a faith that has been hijacked from its unique path and equally distinct goals. How, when and why did this happen?

Contained within this series of Videos is the story of a spirituality hijacked. It's a agony filled story of the corruption and distortion of a divine spirituality named Sikhi that was painstakingly constructed over a period of 239 years (1469 -1708 AD) by our Gurus.

Bhai Gurdas ji says of Sikhi:

ਮਾਰਿਆ ਸਿੱਕਾ ਜਗਤ ਵਿਚ ਨਾਨਕ ਨਿਰਮਲ ਪੰਥ ਚਲਾਯਾ ॥

Mariya Sikka Jagat Vich, Nanak Nirmal Panth Chalya.

Nirmal means unique, one of its kind, free from contamination, and free from distortions. The meaning of the verse is thus: In the world of spirituality, the way of Guru Nanak has its trademark in its uniqueness.

The uniqueness of Sikhi was total and complete. Every aspect of Sikh Spirituality was uniquely different from the then existing ones.

The concept of a One Omnipresent Realizable God that is manifest in His Creation and realized within us; the Enlightenment of the Shabd as Guru; the spirituality's focus on the HERE and NOW are amongst Sikhi's foundational principles.

It is a philosophy that rejected ritual and advocated obtaining salvation while still alive, in the HERE and NOW.

It is a spirituality whose objective is to elevate the human into divine; a spirituality of the self, by the self and for the self – devoid of a clergy or any other intermediary between the human being and the Creator within.

Its Scripture is one that gave space to followers of different faiths. The emphasis of which is on humanity, gender equality and the need to elevate one's mind to Godly levels.

These are just some of the defining features of Sikhi in its original and authentic sense.

But to the greatest detriment of Sikhi's uniqueness, history would have it that THREE powerful groups - all of which were fake, deviant and / or anti Sikhi - would control our institutions, our literature, 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.

I call this unfortunate pursuit the HIJACKING OF SIKHI. It was a calculated mission, and it was a forced quest to take Sikhi away from its intended uniqueness and destination. It was an endeavour to extricate or remove Guru Nanak from His own spiritual way. It was a deliberate effort to take Sikhi back to the same crossroads at which Guru Nanak stood in 1469 – but the effort was to steer Sikhi in the direction that Guru Nanak chose to AVOID. To take Sikhi on the path that Guru Nanak told us NOT to take.

In the 207 years of the hijacking, virtually everything about the uniqueness of Sikhi that was constructed by our Gurus in 239 years would be turned on its head. And everything that was thrown into the dustbins of spirituality by our Gurus and Bhagats would be systematically picked up and placed BACK on the altar of accepted Sikh religious practices.

The combined effect of the prolonged efforts of the hijacking would be that Sikhi would take on a severely ritualistic mode, its spirituality would focus on the Brahmin concocted lie of life after death; the enlightenment centric SHABD GURU would be replaced by the offering-worthy and worship or pooja-centric GRANTH GURU; the spiritually enlightening Shabd would be relegated to merely songs fit for singing and chanting; non-Gurbani poems with anti-Sikhi messages would be smuggled into Sikhi as kirtan; the divine and uplifting messages of Gurbani would be relegated to meaningless nonstop reciting and chanting by paid and hired hands; worthless physical worship of the Granth would be promoted as core spiritual activity; a Sikh clergy that first adopted, and then superseded the ways of the Brahmin would entrench itself within Sikhi with deep roots; Gurbani-rejected practices would become standard fare and the elevation of the mind would be corrupted by mythology and eventually replaced by the importance of mere outwardly appearance.

To the greatest detriment of Sikhi's uniqueness, an institutionalized clergy – a group that was soundly critiqued by our Gurus, would ensure that the religious practices of Sikhi would come to consist of those smuggled in from rejected and discarded rituals of pre-1469 faiths.

Within the belief system of the Hijacked Sikhi, the Sikh of today looks up to the heavens for a praise-thirsty clergy-concocted god sitting up there; prays to that god for miracles to resolve his worldly affairs; makes offerings to please that god; remains obsessed with the notion of rewards after death; considers the 1429 page Gurbani as a *mantra* to be chanted by the self or by hired hands to obtain material wealth, cures for disease as well as other askings.

The Sikh of today makes deals with his god to undertake Akhand Paths, Sehej Paths and Sukhmani paths if god would solve his problems. The SGGS is to him an object of worship or pooja – fit only for offering items and money. Understanding the SGGS is of no concern to him, consequently, Gurbani ideals such as a spirituality of virtues, humanity and equality hold no relevance to him.

The Sikh of today considers spirituality as being located within external symbols and outer garb. He believes his vices can be cleansed by a variety of rituals, offerings and deals such as pilgrimages, fixed number of paths, or dipping in pools of historic gurdwaras in India.

Sikhi thus stands as a faith that has been hijacked from its unique path and equally distinct goals. It is a Godly spirituality that has been corrupted into a clergy- concocted and clergy dominated religious dogma.

We know that Guru Nanak did not start a religion. He was a man of spirituality. He was man of humanity. He asked mankind to realize the Creator that was within us and connect deeply with humanity that was all around us. To leave the world a better place than the one that was gifted to us was his primary message.

His was a spirituality of the self, by the self, for the self. ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ ॥ *Apan Hathee Apna Apey Hee Kaaj Swareay*. SGGS 474. Sikhi was a spirituality that required us to walk the very same inner journey that Guru Nanak himself undertook. ਨਾਨਕ ਰਇਆ ਜਾਪੈ ਜਾਇ ॥ *Nanak Gya Japey Jaye*. SGGS 7. Sikhi was a spirituality of inner enlightenment that cut out inner ignorance. ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ ਸਚੁ ਨੇਤ੍ਰੀ ਪਾਇਆ ॥ ਅੰਤਰਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਗਵਾਇਆ ॥ *Gur Gyan Anjun Sach Neytri Paya. Antur Chanan Agyan Andher Gvayia*. SGGS 124.

What we have today within the Sikh world is a religion, organized and institutionalized into a dogma, creed, and code – elements that our Gurus told us were anti-thesis to an inner journey of spirituality.

What we also have today is a gamut of rituals – mostly lifted from other religions, modified to fit “Sikh” situations or invented by our clergy. We have picked up – from the dustbins of spirituality – and placed on our religious pedestal - those discarded hodge podge of rituals that were thrown out by our Bhagats and Gurus.

This religion is run, dictated to and controlled by our clergy class. It is the invent of our clergy. It demands unquestioning blind faith and belief in even the most ridiculous and blasphemous of “sakhis” - each and every one that was composed by our clergy; a vast majority of which go against the dictates of Gurbani as contained within the Sri Guru Granth Sahib (SGGS).

The dictate of inner enlightenment has been discarded in place of blind faith.

Our Gurdwaras act as the headquarters of the clergy and as the primary institutions of propagating the doctrine of this creed. The clergy at the five Takhats stand ready to excommunicate anyone who questions this doctrine.

Sikh spirituality has been hijacked. The hijacked airplane of Sikh Spirituality has been diverted and has been force landed at a destination that was not intended to by our Gurus.

Guru Nanak gave us a spirituality. A universal spirituality. A divine spirituality. A spirituality for the entirety of mankind.

The hijackers have handed us a religion instead. A dogmatic religion. A ritualistic religion. In so doing they have robbed us of our spirituality.

Religion is belief in someone else’s claim of experience; Spirituality is searching your own experience.

Spirituality is a personal connection with the Creator. Religion is to bribe the clergy-concocted god to do our bidding through them.

Spirituality is about self-control. Religion is nothing more than crowd control. Spirituality results in the birth of an authentic self. Religion

creates a conditioned, dogmatic and self-righteous self; it creates a self who feels superior to those who do not subscribe to his or her dogma.

Spirituality is about building humanity and living it. Religion is about building structures of brick and stone, adorning them with marble and gold and subscribing to the clergy claim that our Guru resides therein.

Spirituality is about how I should live, about what is the meaning of life, where do I find it, and how do I feel connected. Religion is about what dogma and rituals I should follow.

Religion is a self-serving agreement between a group of people about how our religion is better than that of others, about how our religion leads to heaven and the others don't. Spirituality, on the other hand, is an agreement with myself about how I can be a better human being today than I was yesterday.

Religion has become a tool for power, control, wealth accumulation and domination. Religion is what Guru Nanak stood up against. Our clergy has transformed Sikhi into a religion, and we have embraced it as such.

In short, the uniqueness of Sikhi stands severely eroded.

Sikhi would simply appear to be an extension or worse, a badly plagiarized copy of the pre-1469 religious practices.

And Sikhs would proudly make such claims themselves: - that Sikhi was a combination of the best of Hinduism and Islam; that the SGGS was the "fifth Veyd" – that Gurbani was a simplified version of the 4 vedas; that Sikh Gurus and their children were "reincarnations" of mythological brahmanical gods and goddesses; that our Gurus were the protectors of Hinduism – that they were the Khatri muscle for the Brahmin mind; that Sikhi was an offshoot that could only grow under the shade of the big banyan tree that was Snatan theology, and that the Tenth Sikh Guru worshipped mythical entities such as Durga, Chandee, Shiva, Bhavani, and Bhagauti and composed an entire Granth in their honor - a blasphemous granth full of sexual depravity that would be installed within our Takhats. Installed right next to the Divine Sri Guru Granth

Sahib Ji – as if to challenge the supremacy, the sacrosanctity and the authority of the Shabd Guru. And millions of Sikhs would come to bow their heads to this fake granth every day without batting an eyelid.

The spiritual airplane of Sikhi would be systematically but surely hijacked and taken back to the destination it intended to break away from.

Looking at Sikhi practices as they exist today, it would appear as if Guru Nanak did NOT come to this world in 1469. That he never existed. That he never did give us a spirituality that was unique. For if he did, then why are his Sikhs practicing something else altogether? Why are Sikhs still conducting their spirituality as if living in 1468? Why are Sikhs undertaking acts and holding on to beliefs that were specifically discarded? And why are they doing it with blinding faith and fervour – ready to disown, ex-communicate, condemn, threaten, physically harm and even kill those Sikhs seeking to follow the authentic messages of Gurbani.

The saddest part of course is simply that a vast majority of Sikhs slept through it all. A bigger majority is still asleep. Wondering what the fuss is all about. As a result, the truth has become stranger than fiction. Sikhs who have become aware of the hijacking and desire to return to authentic Gurbani and SGGS based Sikhi are looked upon as “deviants” and “heretics” while the followers of the hijacked version are considered as “true” and “genuine” Sikhs.

These “self-proclaimed true and genuine Sikhs” have even taken it upon themselves to shout down, shut out, physically prevent, threaten and assault the peace loving Sikhs who wish to return to a Gurbani and SGGS based Sikhi spirituality.

But the awakening has come and is surely building up in momentum. Some of the factors that brought about this awakening include the internet, the “question everything” outlook of the millennials and, most importantly, the increasing incompatibility of hijacked Sikhi practices with modern day reason, logic and justification.

This incompatibility is glaring for any Sikh who attempts to obtain a genuine understanding of Gurbani within the SGGS and discovers that Gurbani is actually a spirituality that is presented within the premises of reason and logic.

This awakening is helped by a rising tide of Gurbani based Sikhi parchar that is undertaken by enlightened Sikhs who have come to realize the hijacked state of Sikhi. The awakening is further fuelled by a backlash against what is seen as a severely compromised Sikh leadership which does not have the interests of authentic Sikhi in their minds, but has instead sold their souls to corrupted elements.

The anger at our corrupt leadership in particular and at our self-serving clergy has forced ordinary thinking Sikhs to turn to the critics of our leaders and critics of our clergy for direction. These critics happen to be authentic Sikhi parcharaks as well as critical thinkers, writers, commentators and speakers.

Nevertheless, the hijacking and the resulting distortion, corruption and contamination of Sikhi continues to remain the most critical issue confronting spiritual Sikhs and is expected to remain so throughout the 21st Century. Understanding how and why it happened is thus important and forms the substantive content of these series of videos.

Let's begin with attempting to understand as to WHEN IT ALL BEGAN.

The hijacking of Sikhi began around 1718 – a mere decade after the demise of Guru Gobind Singh – our final Guru. It began after the fall of the Sikh Raj of Baba Banda Singh Bahadur. It can be argued that the fall itself was the work of the cunning, deception and betrayal by elements of the hijacker groups. In any case, the fall would be followed by the capture and execution of Baba Banda Singh and his entire army of Sikhs.

Authentic Sikhs – because there was a price on their heads and limbs – would take refuge in the jungles of Punjab, the desert regions of Bikaner in Rajasthan and the hills of Jammu and Kashmir.

The void and vacuum would allow Sikh gurdwaras, Sikh institutions and virtually everything connected to the Sikh psyche to fall into the hands of THREE groups who were either anti-Sikhi, deviant or even non-Sikhs. And it remained in their hands for a long and continuous period of time of more than two centuries. In other words, the hijacking of Sikhi would become a reality at the hands of these three groups.

The clearest evidence that these hijacker groups were anti- Sikhs lay in their ability to go around the business of running our gurdwaras, institutions and everything related to them – unhindered and unfettered – even as authentic Sikhs were hunted down, had a price on their heads and limbs; and were often betrayed by bounty hunters, greedy neighbours or by the hijacker groups themselves.

The bounty hunters and the rulers of the day left the hijackers alone, let them run our gurdwaras and institutions because the rulers knew they were not Sikhs, and the bounty hunters knew their heads would fetch no price.

The other equally compelling evidence was that these groups enjoyed the support and patronage of the two foreign powers that ruled Punjab for two and a half centuries – the Mughals and the British.

Both occupying rulers – first the Mughals and later the British - considered the Sikhi of Guru Nanak to be enemy of the state and remained hostile towards authentic Sikhs but actively supported these three anti-Sikhi groups in the name of divide and rule.

These groups are the *udasis*, *nirmlas* and *dera sants*. All of them would control Sikh gurdwaras, Sikh institutions, Sikhi parchar, and the Sikh psyche for TWO CENTURIES until 1925 – when the Sikh Reform Movement in the name of the Singh Sabha Movement would work tirelessly to liberate Sikhi from the clutches of the above mentioned three deviant groups.

Even then, the liberation of Sikhi would never be complete. All three groups infiltrated the reform movement and worked from within to

ensure the liberation failed and Sikhi remained tainted with pre-1469 elements. The remnants and proxies of the hijackers would regroup and re-strategize in order to continue their quest right into present times. They would turn out to be equally, if not more destructive - as we shall see in due course.

This Video series will lay out the roles played by the Hijacker groups in corrupting, distorting and damaging Guru Nanak's Sikhi. The next video will look at how the plot for the Hijacking of Sikhi unfolded with the first group of Hijackers – namely the *udasis*. Please continue to join me in this painful but important discovery relating to the Sikhi of Guru Nanak.

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 Ghrist 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*.

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 16th 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 16th 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*.

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